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The modern Persian Poetry and its Impact on Iranian Culture vis-a-vis Iranians

Dr. Md. Jamshed Alam*

Modern Persian poetry had to play a very vital role. It has had to contend against one major obstruction: the mutual resentment of traditionalists and modernists. In prose, partly because of the obvious decadence of the older styles and partly because of the pressing need for a more practical style to answer the needs of a developing society, the change of Persian writing accepted the power of an idea whose time had come. But in the case of poetry the situation was quite different from the prose sort of thing. The so-called Return Movement, which started under the Safavids, brought about a restoration of conventional verse. Emulating the manner of poets like Rudaki and Ferdowsi, writing of qasidehs and other traditional forms and succeeded in stating modern sensibilities communicating present day sensibilities through traditional symbolism and expression. The work of such poets as Arif Qazvini (1882-1934), Iraj Mirza (1874-1924), and especially Taqi Bahar (1886-1951) turned out to be massively well known and showed that traditional forms can still serve for the expression of the most complex and delicate of modern thoughts. Thus, from the very start there was a firm resistance against the individuals who, like Nima Yushij, got rid of conventional meters and stanzas and tried different things with more up to date frames. This restriction is as significant and has led to occasional acrimony and created a dichotomy among poets according to their metrical loyalties. There are authors of verse (sher) and writers of "new" poetry (sher-e-nov). Few anthologies include poems from both groups of that time.[1]

Among traditional writers, Abul Qasim Lahuti (1887-1957), and Bahar are notable for the exceptional merit of some of their poems. Following the example of Bahar, they have tried and with impressive results to adapt the old forms to the demands of the modern world. Two of the most prolific and popular of traditional poets are Rahi Moayeri and Mohammad Hussain Shahriyar. Moayeri's works, particularly his stories and his love poems, are portrayed by streaming lines and a mix of education, humour, and sentiment which recalls Sadi's lighter poems. His mind is best represented in such epigrammatic lyrics as the following:

A poet once complained to a sage
Of a cruel thief's terrible outrage
I had written jewels in prose and verse, said he,
Which the thief stole, all my work! every page!
Moaned the poet: "Alas the day, woe is me"
"I pity the thief," replied the sage[2]

This poetry is indirectly targeting the regime of contemporary Iran, where the people were brutalised by the anarchy system.

Mohammad Hossein Shahriar's poetry has an ardency, intensity, and metrical smoothness unmatched by any other contemporary writer. He is not an innovator either in metrics or diction; his contribution- and one of the causes of his popularity- is his ability to turn older moulds, particularly those of Hafez, into poetry that is at once moving and exceptionally well-wrought. This enthusiastic writer started by creating sad verse. Huge numbers of his self-contradicting recollections are reflected

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in his books Hazyan-e-Del, Heydar Baba, and Mumiyai. Heydar Baba, formed in Turkish and later converted into Persian, was for quite a while on 'the main ten smash hit list in Tehran'. Heydar Baba is the name of a mountain where the writer spent his youth. He additionally composed a book of epic lyrics, Takht-e Jamshid.

Nima Yushij (Ali Esfandiary, 1896-1959) is the recognized pioneer of sher-e nov in Iran. Conceived in the Noor region of Mazandaran, he got his training there and later in Tehran where he mastered the French language and came to know the work of European poets. It was this information that fortified his own particular thoughts regarding the advancement of Persian verse and prompted the definition of his proposals for she'r-e nov. Subsequently in 1921 he drew out his first accumulation of she'r-e nov entitled Afsaneh. From that point onward, Nima composed numerous books of poetry as well as pieces on the reform of Persian prosody. The substance of his thoughts regarding poetry was given in a lecture delivered at the First Congress of Writers held in 1946. A piece of it goes in this way "In my free verse, rhythm and rhyme are taken in an unexpected way. In them the shortening or extending of hemistichs did not depend on impulse. I put stock all together even in disorder lines. Each of my phrases joins the others according to a framework. For me it is more difficult to make free verse than the other kind. The principle element of my poetry is my suffering. As I would see it no evident writer can be without this fixing. To me, form, diction, rhythm, and rhyme have always been but tools which I have had to modify so as to make them better suited to convey my sufferings and that of others. Nima Yushij is a writer who writes in a very simple language which likens the woods and mountains.

Nima Yushij writings cover many subjects, but his best poems are usually those in which a description of nature leads to considerations of such problems as life and death. Also, of unusual charm are his love poems.

The following is a translation of one of his
shorter poems called "Dar Kenar-e-Rudkhaneh" (On the River Bank),
On the river bank dawdles the boulder, ancient of spine.
The day, it's a sunny day.
The scene of her coming is warm,
Ancient, ask sin sun's warm lap, soundly sleeps,
On the river bank
On the same river bank, I stand alone,
Weary of the pain of longing,
Expecting my sun;
My eyes, though,
Find her not.
My sun
Has taken her face to far-away waters
Sunlit is everything everywhere,
But because of my delay
Or my haste
Only my sun is absent
On the river bank[3]

It is hard to overestimate the influence of Nima Yushij on the development of sher-e nov. His writings have inspired a large group of younger writers to try new departures.

One of his best writings could also be seen in the following poetry below:

MY HOUSE IS CLOUDY

My house is overcast by clouds
Permanently weighed by a pall of cloud over the earth.
The wind, broken, desolate and intoxicated,
Whirls over the pass.
The world is laid waste by it
And my senses too!
O piper!
O you enchanted by the music of the pipe, where are you?

My house is cloudy, yet
The cloud is impregnated by rain
Cherished by the illusion of my bright days,
I stand opposite the sun
I cast my gaze upon the sea.
And the entire world is desolated and ravaged by the wind
And the ever-playing piper progresses onto his path
In this cloudy world.[4]
(Translation of Nima Yushij work by Ali Salami)

Besides, Nima Yushij improved his pictures with personifications that were altogether different from the "frozen" imagery of the moon, the rose garden, and the tavern. His unconventional poetic diction took poetry out of the rituals of the court and placed it squarely among the masses. The common discourse of the masses essentially added neighborhood shading and flavor to his pieces. Ultimately, and by far Nima Yushij's most emotional component was the use of symbolism. It has been believed that the Persian writers with their respective literatures are the jewel in the crown of Persian culture but still it has been failed to achieve or get its place what actually it deserves.

A) THE PHILOSOPHY BEHIND THE ARTISTIC STYLE

The important question still remains: Can any of these groups be considered as a comprehensive literary school. This is not easy to answer, typically because modern prose has had little time to mature, and both international and domestic events have prevented Iran from developing a social philosophy which would give writers a sense of purpose. However, the elements of romanticism, sentimentalism, idealism, and especially realism are all evident in the works of modern prose writers. Still they lack the social richness of a strong literary movement and do not penetrate deeply into social issues. Perhaps a more comprehensive prose requires more mature social conditions and freer ground.

There is no deficiency of narrative writers in traditional Persian writing, traditional Persian writing latter part of the nineteenth century while expanding contacts with Europe led to a reform of Persian prose and the adoption of new genres. The Persian translation of the picaresque exemplary Haji Baba of Isfahan and the presence of Abrahim Beig's Safar Nameh (Istanbul 1888, Calcutta 1890 and 1910) framed the vanguard of a rising flow of works written in prose. The various writers, notably Mohamad Bagher Khosravi (Shamso Toghra, 1909), Sheikh Mussa Nassry ("Love and Kingship," 1919), A. H. San'ati- Zadeh ("The Tale of Manes the Painter," 1927), Moshfegh Kazemi ("The Horrible Tehran," 1922), Abbas Khalili ("Secrets of Night," 1926), and Mohammad Mas'iid ("Night Entertainments," 1932) encouraged further expand the horizons of narrative prose. For in Iran, as in different nations in a comparable phase of advancement - and for generally similar reasons-writing is steadily supplanting verse in numerous territories of creative and artistic expression.[5]

The other perspective which is history of Persian narrative prose which delighted in extraordinary fame in the fifties, however whose efficiency and impact have been diminishing lately. The first of these is Ali Dashti, an adaptable man with a long and recognized profession as author, researcher, negotiator, and representative. Dashti's better known basic books are: "Hafez's Design," (1957), "Sadi's Domain" (1959), and "A While with Khayyam" (1965). In these he consolidates a strong learning of Persian writing with Western strategies for research and feedback. The outcome is a progression of books whose experiences are rendered more fitting through the writer's agile composition and clear creative ability. Dashti's creative notoriety, be that as it may, originates from his books, particularly Fetneh (1949), The universe of Ali Dashti's books needs to do with high society characters, sex, betting, and numerous exercises of the pseudo-savvy people of present day Iran. His characters for the most part squander their lives in a soil of nostalgia, lachrymose sentiment, bad habit, triviality, and an aesthetic awareness which at times goes past the facade of bona fide workmanship and culture. Dashti's defect is that he considers his own imaginary world excessively important and is generally incapable, making it impossible to rise above and condemn it with the unit of a craftsman who makes intentionally and to uncover and change. Dashti is no Anatole France. What reclaim his composition, regardless, is a rich, familiar writing and a prolific creative imagination. More likely the writers and his writings were somewhere stuck with the reality of contemporary Iran.[6]

Meanwhile Iran's more seasoned authors and her most well-known writer is Mohammad Hejazi (1899), for quite a long time an administrative of the Ministry of Post and Telegraph and as of late a senator. Hejazi's tremendous output includes essays and translations as well as novels and short stories. Among his best-known works is Homa (1927), the story of a girl who is in love with a youth but is herself a victim of the jealous love of her protector. The love triangle is resolved when the Russians take away the guardian. Hejazi's next novel, Parichehr (1929), depicts the vagaries of a loose woman's life. Ziba (1931) is a long novel (originally published in installments) dealing with the life of a beautiful and influential woman and a young man of modest means who getting to be entrapped by her affection, is drawn into her universe of bad habit and corruption. Parvana and Sereshk, both distributed in the fifties, resemble Hejazi's different books and novels in style and subject matter. The first, for instance, is about a young lady who relates with a youthful author and begins to look all starry eyed at him without having seen him. The far-fetched sentiment closes with the young lady's suicide and the author take steps to spurn human love for profound. The whole works itself is a depiction of the exact society where the norms of the society talked about the practicality more.[7]

Mohammad Hejazi (like Dashti) is for the most part worried about sentiment and the issues of domestic life and seems virtually unaffected by the great social and political issues of his time. His tendency toward sentiment a most despicable aspect of numerous contemporary Persian writers and explicit didacticism, his frequent powerlessness to make believable characters and situations all these detract from the artistic worth of his writings. On the positive side is Hejazi's familiar fluent, well-polished prose, a righteousness which has made his work a model of sound, effective writing in modern Persian literature.[8]

The other Iran's prominent writer is Borzorg Alavi (1907), whose composition has been unfavorably influenced by his political perspectives. Subsequent to getting his initial training in Iran, he went to Germany for higher study. There he adjusted himself to a gathering of Persian students with communist leanings. In 1937 soon after his return to Iran, Bozorg Alavi and fifty-two others were arrested as communists. Discharged from imprison in 1941, he started a time of participation with the socialist Tudeh Party which kept going until the fall of Mossaddaq and the abuse of communists. Bozorg Alavi's works incorporate three accumulations of papers and short stories: "Bag" (1934), "Torn Sheets from Prison" (1941) and "Letters' (1952). He has additionally written a novel entitled "Her Eyes" (1952). This is about the education, loves, and revolutionary activities of a rich, spoiled,

and beautiful girl named Farangis. The book is not allowed in Iran. It has been criticized even in socialist circles outside Iran on ideological grounds. But ideology aside, Alavi's work is exceptional not just in light of his sharp knowledge into the financial and psychological roots of human inspiration, but also because of his sinewy and precise prose, however, in addition as a result of his strong and exact exposition. Nonetheless, Bozorg Alavi is one of the profounder of an extensive number of promising Iranian writers whom either financial or political contemplations have crashed into virtual creative retirement.[9]

B) THE DIFFERENT ASPECTS OF VARIOUS PERSIAN WRITERS

Among the many writers in the field of modern Persian prose two, Sadiq Hedayat (1903-51) and Syed Md Ali Jamalzadeh (1895-71), emerge both for the nature of their work and the significant impact they have had on more younger writers as significant. Both of them studied abroad, both were influenced by European (especially French) literary conventions and, above all, both wrote in a style that reflected the naturalness of spoken language and was free of the burdening formality and over-ornamentations of their ancestors. Their works constitute the main significant endeavors toward making another ethos in Persian narrative literature and toward attuning the language to the demands of our times. Therefore, the work of these two writers, particularly Jamalzadeh's "Once Upon a Time" (1921) and Hedayat's "Blind Owl" (1937), have already attained the position of classics in the modern Persian writings. Considerations of space and the way that this short overview is restricted to living creators prohibit a fuller discussion of Jamalzadeh and Hedayat. It would be no real exaggeration to state, however, that their influence on Persian prose narrative is comparable to any other writers from European countries.[10]

Among Hedayat's prior and more outstanding followers is Jalal Al-Ahmad, the creator of "The Visit" (1945), "From the Pain We Suffer" (1947), "Undesirable Woman" (1952), and "The Principal" (1958). His most recent book, much discussed however inaccessible in Iran, is Gharzedeghi, a work in which he censures the submissive impersonation of the West. Another imperative adherent of Hedayat is Sadiq Chubak, the creator of the renowned short story gathering and of the lesser known "The Chimp Whose Trainer Had Died," Tangsir, and Sang-e Sabur. Chubak is a consummate artist whose naturalistic approach and carefulness have empowered him to make distinctive pictures of life in contemporary Iran.[11]

Over the most recent couple of years impressive number of new writers has showed up on the literary scene. Best known amongst these are Beh Azin, the author of "Farmer's Daughter," Taghi Modarresy, the writer of Yakulyd, and Mohammad Ali Afghani the author of "Ahu Khanom's Husband." The last mentioned is a long novel about a shopkeeper who, though married for many years to Ahu Khanom, experiences passionate feelings with an enchantress named Homa and loses his peace of mind and decency in order to gain her. It is considered to be the most prevalent novel of the decade. "Ahu Khanom's Husband" offers the reader an engrossing plot and in addition an abundance of characters and scenes reflecting contemporary Iran. It is this wealth that has already prompted some of Afghani's avid admirers to compare him with Leo Tolstoy. Another writer, Hakimfar, has appeared in his books that he is skilled with phenomenal ability. But the meagre income derived from writing Persian books has forced him (as it has many other writers) into literary dormancy.[12]

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ICT Integration in Teaching and Learning: Scopes and Challenges in Higher Educational Institutions.

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Abstract

"Technology can become the wings that will allow the educational world to fly farther and faster than ever before –if we will allow it" Jenny Arledge. The purpose of this study is to analyze the effect of ICT on teaching learning and evaluation. Now is the era of information communication technology (ICT). It has made the transmission and spared of information more reliable and easier. Teaching learning and evaluation is the need of today's educational system. Now-a-day ICT is changing the mood of the society. It is not only influencing the field of education but also the other aspects of human life. By adding the use of different multimedia tools, which helps learners to do more in their desire field. It makes them to acquire more information and practice them all in real situation.ICT save a huge amount of time, money, energy and therefore makes the process of teaching, learning and evaluation more fascinating. Populated country like India, we need to have ample of recourses also at the same time we require an accomplished teacher community for implementation and also to teach at the very rural setups where most of illiterate population of India resides. And this target can only be accomplished through the impressive and active use of ICT in education. The central concept of this study is that learners perceive and process information differently. The learning styles of the learners vary from each other, or the approaches they adopt due to various reason. Learner learn from visual, auditory, or sensory motor. Available data shows there is a widespread of ICT in teaching learning process as well as in educational evaluation. In particular, it has being seen that the contribution of ICT is improving day by day in classroom teaching learning process. This contribution played an important role in quality education.ICT is beneficial for drill practicing, tutorial, problem solving etc.

Key words: ICT, Teaching, Learning, Evaluation, Innovation, Quality Education.

INTRODUCTION

Today, from the time we wake up the morning to the time we sleep, we are surrounded by media such as newspaper, radio, television and computer. Sometime we are not even aware that we are surrounded by these media knowing and using the information and communication technology tools is important in today's fast changing society; however we are very often confused about what this media are. The optimum use of ICT in India's higher education system can propel the country to become a knowledge superpower. The innovative use of information technology in higher education addresses the three fundamental challenges that are access, equality and quality.

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Meaning of Information and Communication & Technology

According to United Nation Development program(UNDP) has defined ICT are basically information handling tools - a varied set of goods application and services that are used to produce, store, process, distribute and exchange information. ICT is an acronym that stands for "information communication technologies". Information and Communication Technologies are umbrella term that includes all technologies for the manipulation and communication of information. ICT considers all the uses of digital technology that already exist to help individuals, business and organization. It is difficult to define ICT because it is difficult to keep the changes that have so fast. ICT is concern with the storage the retrieval, manipulation, transmission or receipt of digital data.

ICT AND EDUCATION

Liberalization, privatization and globalization (LPG) coupled with the advancement in IT, have opened up a new demand for skilled manpower especially in service sector. In this kind of scenario education has been identified as one of the 12th main service under General Agreement on Trade in Service (Gates), which need to be opened up for the few floor of trade between countries. The basic rational for introducing IT in education is to make use of technology in enhancing learning, flexibility and efficiency in the course of delivery.

The fundamental role of education in nation building, progress security and social and economic development has been recognized from the outset in Indian contest. The NPE 1968 focused on promoting national progress a sense of common citizenship and culture. It gives important to the reconstruction of the education system and to improve its quality at all the stages and give special attention to the science and technology. National Curriculum Framework 2005 has also highlighted the significant role of ICT in school education. Its talked about the essential component related to establishment of smart schools designed to become technology demonstrator.ICT use improvement in excellence also figures in government of India's flagship programme on education, SSA.The Information and Communication Technology in schools was launched in December, 2004 and revised in 2010 to give opportunities to secondary stage students to mainly construct their competence on ICT skills and make them learn through computer aided learning process.

OBJECTIVE OF USING ICT

- In higher education improving access to the system through online education
- Improving the quality of teaching especially across remote location.
- Increasing transparency and strengthening system, process and compliance norms in higher education institution.
- Measuring the students learning participation and effectiveness.
- Analysing students' behavior to maximize student's involvement optimizing retention and improving placements.
- Analysing student's performance, placement, application volume, website analytics and social media metrics for brand audit.

USE OF ICT IN TEACHING LEARNING

The professional use of ICT by the teachers include subject teaching and enriching the way of teaching through a wide range of ICT application. Teacher who teach specific subject skills begin to change their pedagogy and is reflected in their own training and professional development. Teacher

integrate ICT to improve learning and management of learning process whereby they become active and creative teacher and integrate with range of student learning styles

Value of ICT has to be recognized by the teacher and the school staff and the teacher has to begin to transform their practice of learning of their students. During this phase is students expect a continuously changing pedagogy to meet their personal learning objectives.

Teacher also support for their teaching practices and it will helps them to understand the learning process. Professional development for the teacher emphasis on training in the tools and application and on increasing the awareness of opportunity for applying ICT to their teaching in future. Teaching at school as well as higher education mostly concentrate on giving information which is not the sole objective of teaching along with the giving information which is not the only uses of but also some other uses of ICT in teaching are as under:

- Developing understanding and application of concept
- Developing expression power developing reasoning and thinking power
- Developing of judgment and decision making ability
- Improving comprehension and speed and vocabulary
- Developing self concept and value clarification
- Developing proper study habit
- Developing tolerance and ambiguity risk taking capacity, scientific temper etc

ICT provides online interaction facilities. Student and teachers can exchange their ideas and views and get clarification on any topic from the different expert practitioner etc. It helps learns to broader the information base. ICT provides variety in the presentation of content which helps learner in concentration better understanding and long retention of information which is not possible otherwise. The learner can get opportunity to work on any live project with the learners and expert from the other country.

IMPORTANCE OF ICT IN LEARNING

One of the most critical question asked by educator is: what is the long term impact of introduction of ICT in the curriculum? Computer, in a particular, have positive effect on learning and are motivating for learn. They are accepted by more teacher than other technologies and are widely supported by administrators,preants, politician and the public in general. Computer increase equity of access and reduce the time needed to accomplish a given set of objectives. One of the goal of the minister of education is equity of access quality education for all: thus the technology is essential if we are watching this goal.

Computer-based cognitive tool such as database spreadsheet communication software etc, have been intellectually developed to function as intellectual partner to enable the facilitated critical thinking in higher order learning. When using these tools learners are able to represent and Express what they know. They function as designer using the tools for analyzing the world, accessing and interpreting information organizing their personal knowledge and representing doing what they know to other. ICT cannot be over emphasize as it offer the educational process one of the most potential powerful learning tools available. Not only can computer support learning across the whole curriculum, but communication network also provide the learner with fast and searchable access to the vast amount of information. It also supports a wide range of broader educational objective including independent learning collaboration with other and communication skill.

ICT AND EVALUATION

What is meant by evaluation? A useful broad definition of evaluation is “Providing information to make decisions about the product or process”. However, when we try to apply this definition to “evaluating the effect of ICT on student learning”, we run into problems. What is the product? What

is the process? These are questions that are difficult to answer when applied to learners. Because human beings are complex creatures, and learning is a complex, multifaceted activity, we are led from evaluation into research.

The useful introduction of Information and Communication Technologies (ICTs) in mainstream societies affects the way in which the societies interact, communicate, produce, assess, adapt and access vast amount of information at reduced costs. ICTs are not just about technologies, they are more about information transfer and communication. While poor countries grapple with the problem of high investment costs, it is widely acknowledged that convergence of 'old' and 'new' ICTs is still relevant to poor communities, which lack basic infrastructure such as road, water, electricity and telephones.

The 'before-after' approach can be effective only when impact assessment methodologies are set with correct objectives. The approach otherwise will simply tell us the changes that occurred due to the introduction of the ICTs, but will not tell us how they have occurred and why. These reasons are very important if the impact assessment exercise is to inform policy formulation and decision making processes surrounding new projects involving ICTs.

CONCLUSION

It has been observed that ICT has a significant role to play in improving the standards in education hence its inclusion in the curriculum is a step in the right direction. Learners in schools should acquire ICT knowledge, skills, and awareness if they are to be successful in their futures. Botswana being a developing country will in future depend on a high level of ICT capability from its people if it is to develop technologically and compete internationally. As discussed in this paper ICT has the potential of promoting jobs and entrepreneurship, improving lives of women, and contributing towards the socio-economic development of the country as a whole. Amongst the ICTs computers are the most preferred because they have positive effects on learning and are motivating to learners. Computers are capable of increasing equity

Government of India has launched several social and developmental initiatives such as Swachh Bharat Abhiyan, Digital India, Skill India, Make in India and Smart Cities. All these initiatives have major backward and forward linkages with the education sector which need to be taken into account in the new NPE. For example, the induction of ICT also underlines the vital need of providing electricity and connectivity, and making computer hardware, software and technical support available in every school, especially in rural areas. Similarly, Skill India and Make in India require the mainstreaming of vocational education, practical knowledge, hands-on projects and courses oriented towards meeting the needs of industry and employment.

Only a sound ICT policy can work for holistic development of education. Increasing tremendous potential of ICT for enhancing outreach and improving quality of education requires the inclusion of ICT Policy at all levels of Education. A national policy framework provides guidelines to assist the States in optimizing the use of ICT in education. ICT should be made an integral part of school education where it can be used as an interactive technology aid to teachers and students. The innovative teaching through interactive technology is a step taken by the government to incorporate interactive classroom technique in existing teaching scenario. In recent years the pairing of short throw projectors with interactive whiteboards facilitated the group interaction of classroom process. The interactivity of the blackboard to be merged with the content of the PC to form a powerful learning and teaching platform has come to existence. Teachers have to take initiative to use this ICT resource as a strategy. Unless teachers show a positive attitude towards using this interactive technology, they will find it difficult to use it as a teaching aid, or to guide students on its use, Teachers have to gradually become facilitators of ICT and encourage self-learning by students.

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An Analytical Study of Teacher's Effectiveness in Teaching

Kalpana Kumari*

Abstract

Researchers agree that teachers are one amongst the foremost important school-based resources in determining students' future academic success and lifelong outcomes, yet have simultaneously had difficulties in defining what teacher characteristics create an efficient teacher. Reviews the massive body of literature on measures of teacher effectiveness, underscoring the range of methods by which the final construct of "teacher quality" has been explored, including experience, professional knowledge, and opportunity to find out. Each of those concepts comprises variety of various dimensions and methods of operational zing. A voluminous research literature on the question of teacher quality, evidence for the impact of teacher characteristics (experience and professional knowledge) on student outcomes remains quite limited. There's a smaller, but more robust set of findings for the effect of teacher support on opportunity to be told. Five measures could also be related to higher student achievement: teacher experience (measured by years of teaching), teacher professional knowledge (measured by education and self-reported preparation to show and teacher provision of opportunity to be told.

Key words: Teaching effectiveness, Teaching experiences, professional knowledge.

INTRODUCTION

. **It's not rocket science—the better the teacher teaches, the better the student learns." —Harry K. Wong,** Defining the effective teacher, effective teaching and teaching effectiveness may be complex and controversial. 'Effectiveness' may be a contested term which will evoke strong emotions thanks to its perceived links with notions of professional competency and high stakes accountability in some systems. It's going to question individual teachers' beliefs about their professional autonomy. Notions of what constitutes prime quality or good teaching, the concept that teaching is an art or a craft instead of a science, are sometimes accustomed raise concerns with narrower concepts of effectiveness. However, beliefs about what constitutes 'good' or 'high' quality practice in teaching can vary markedly for various age groups of scholars, at different times and in several contexts. Educational effectiveness may be a term that was developed to supply a more contained definition than notions of 'good' or 'quality' education. It relates to the concept of examining effectiveness at different levels of an education system, like nationally, at a neighborhood Authority/School district level, for individual schools, for departments within a faculty or for individual teachers in terms of their success in achieving particular goals or educational outcomes. Educational effectiveness researchers who study school and teacher effectiveness have emphasized the necessity to unpack the concept of effectiveness by addressing questions such as:

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- Effective in promoting which outcomes? This relates to the goals of education for college students.
- Effective over what time period? This relates to the thought of change and improvement over time.
- Effective for whom? This relates to effectiveness in promoting outcomes for various groups of scholars (e.g. by gender or ethnic/language group).

Effective teaching requires criteria for effectiveness. These criteria visit the objectives of education generally and of teaching particularly. Visions about the factors are the results of a political and societal debate, but educational professionals, teachers and schools can even participate in it. Although objectives of education have changed over time, language, reading and arithmetic remains the core studies. There are numerous sources of data and data about teachers' behavior and classroom practices that may be drawn upon to produce evidence to tell our understanding of teacher effectiveness. These sources involve a variety of information collection methods (e.g. classroom observation, interviews, inspection frameworks and judgments by trained professionals, examination and test data about student achievement, policy documentation, and questionnaire surveys). There are different informants offering perspectives from key stakeholders within the system, including inspectors, school principals, and heads of departments, teachers and students. Key idea: Different sources of data is wont to provide evidence about teacher effectiveness and effective teaching practices, e.g. • analyses of students' educational outcomes including attainment in core areas like language, mathematics and science • professional judgments by inspectors • observation of teachers' classroom practice.

A variety of instructional planning activities, teaching strategies, and materials were found to be common within the repertoires of effective teachers:

- They had high expectations for student learning.
- They provided clear and focused instruction.
- They closely monitored student learning progress.
- They are taught using alternative strategies when children didn't learn.
- They used incentives and rewards to market learning.
- They were highly efficient in their classroom routines.
- They set and enforced high standards for classroom behavior.
- They maintained excellent personal interactions with their students.

Effective teachers strive to motivate and have interaction all their students in learning instead of simply accepting that some students cannot be engaged and are destined to try to poorly. They believe every student is capable of achieving success at college and that they do all they'll to search out ways of creating each student successful.

BACKGROUND OF THE STUDY

How does one measure teacher effectiveness? Two of the foremost widely used measures of teacher effectiveness— value-added models and classroom observations—are discussed. Then, other methods—principal evaluations, analyses of classroom artifacts, portfolios, self-report of practice, and student evaluations—are examined. How can teachers improve effectiveness? Let us observe some ways in which teachers can execute to boost their teaching quality within the classroom:

- Introduce technology within the classroom.
- Personalize the educational experience of the scholars.
- Involve Parents within the Classroom.
- Empower students to move learners.

OBJECTIVE OF THE STUDY

The researchers conducted their study to research the subsequent objectives

1. To explore the teacher effectiveness in (personal, professional, intellectual, social and techniques of teaching) and social aspects of teachers.
2. To live the differences in teacher effectiveness in (personal, professional, intellectual social and methods of teaching and social aspect of the teachers in terms of their content knowledge, classroom management, teaching skills.
3. To explore the teacher effectiveness in teacher characteristics, teacher's behavior, teaching quality.

RATIONAL OF THE STUDY

In broader sense education is a process of self realization. It is not limited to only the realization of students; it describes also the realization of teachers. Effectiveness is the level or the degree to which some matter or process is successful in producing top pleasurable reserved. The same meaning of the word effectiveness is successfulness, fruitfulness productiveness potentially etc the origin of the word effective comes from the Latin word Effectivus which means creative for effective. Effectiveness is the quality of wheels successful in product producing and intended result. (Collins English dictionary 2017)Effective teachers always help their students in developing sound health, body and mind. Always in days in cultivating the basic skills, thought process, healthy habits, scientific temperament, positiveattitudes, value orientation, value judgment and ability to adjust in ever-changing psycho-social environment among the students. Besides helping the students in their optimal all round development the effective teachers prepare them for the forthcoming competition in life by upholding their curricula and co-curricular performance. The teachers play a valuable role in the teaching learning process to the people. In every institution teacher effectiveness is essential for the purpose of effective teaching learning process. effective teaching to some extent is the result of teacher effectiveness more effective teacher that means more effective learning, because the quality of education always depends on the effective teachers and schools the school effect or the quality of school also directly or indirectly depends on teacher effectiveness. hence the teacher effectiveness is one of the central themes of the education from the very beginning of the education process is started in each and every societies and nations

RESEARCH QUESTIONS OF THE STUDY

- How to find qualities of teacher that affect the teaching?
- What are the characteristics which must be present to predict teacher effectiveness?
- How does the teacher understand the psychology of students and implement it in his strategies?
- The parameters to check the effectiveness of teacher are under the category of social personal professional and intellectual.

Review of related literature

Researchers agree that teachers are one of the most important school-based resources in determining students' future academic success and lifetime outcomes (Chetty et al. 2014; Rivkin et al. 2005; Rockoff 2004). As a consequence, there has been a strong emphasis on improving teacher effectiveness as a means to enhancing student learning. Goe (2007), among others, defined teacher effectiveness in terms of growth in student learning, typically measured by student standardized

assessment results.Chetty et al. (2014) found that students taught by highly effective teachers, as defined by the student growth percentile (SGPs) and value-added measures (VAMs), were more likely to attend college, earn more, live in higher-income neighborhoods, save more money for retirement, and were less likely to have children during their teenage years. This potential of a highly effective teacher to significantly enhance the lives of their students makes it essential that researchers and policymakers properly understand the factors that contribute to a teacher's effectiveness. However, as we will discuss in more detail later in this report, studies have found mixed results regarding the relationships between specific teacher characteristics and student achievement (Wayne and Youngs 2003). In this chapter, we explore these findings, focusing on the three main categories of teacher effectiveness identified and examined in the research literature: namely, teacher experience, teacher knowledge, and teacher behavior.

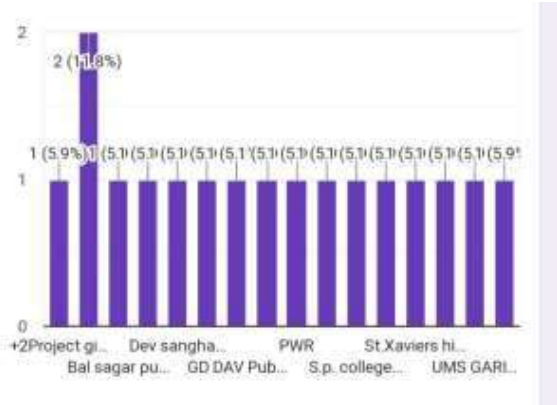
METHODOLOGY OF THE STUDY

The researchers carried their study by using survey method of descriptive research to measure and assess the teacher effectiveness.

Samples of the study

The population of the present study is considered of school and college teacher's. The researcher selected convenient sample for the present study. In this study, the researchers took sample of 25 teachers.

Name of the Teacher.



Name of the School

Tools used in the study

Tool for data collection was 36 item questionnaires in Google form developed by the researcher. Link for questionnaire: https://forms.gle/NhpcN9UvQRGir9WC6.

Data collection technique

The researcher distributed the questionnaire to the student teacher through online form of Google and they fill up the form in online mode.

Analysis of the data

In the present study the researcher used and analyze the data collected from the sample to explore the differences in teacher effectiveness due to gender locality of school and designation of the school college teachers and presented the analysis and interpretation of the data in following discussion.

On the Basis of respond data found some analysis according to research questions are what have been fined as follows:

- The findings from the question with the focus group agree with these findings in that majority of teachers indicate that teachers characteristics impact the teacher effectiveness. There are many dimensions of teacher qualities matter in pedagogy and subject, content, credentials, experience and test scores.
- Gender of the teachers had influence on their teaching effectiveness female teachers where found to be more effective teachers then their male teachers counterparts.
- Locality of this school does not influence the teaching effectiveness of teachers the reason for this may be because now days all the facilities which are available in urban areas are also available in rural areas just like information and communication technology.
- The study reveals that teacher's intelligence or sense of humour please an important role in the teaching process.

Analysis on the basis of responses on questionnaire

In this study there are 36 items for graphical representation but the researcher has selected only little graphical representation with interpretation. After the administered the questionnaire the researcher got the responses from target people those who are sample for the study the researcher has found that some findings regarding data**:**

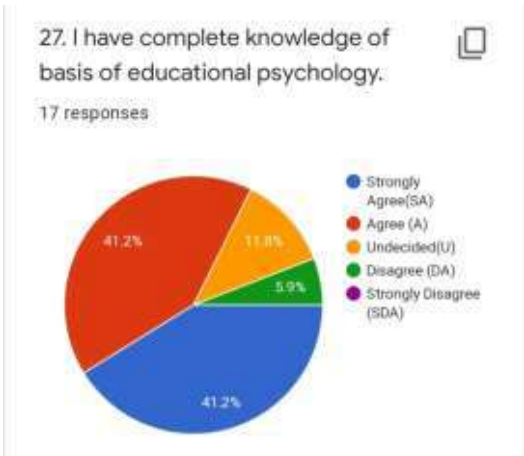


Fig no 1.1

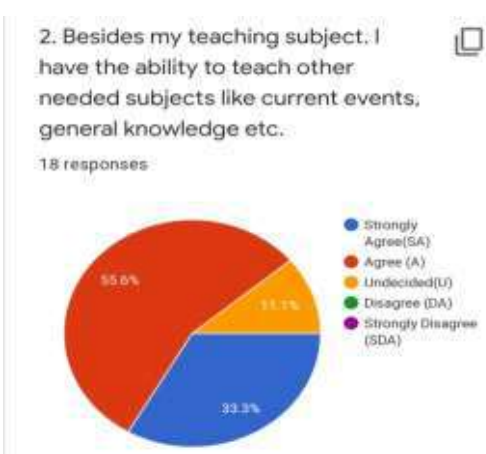
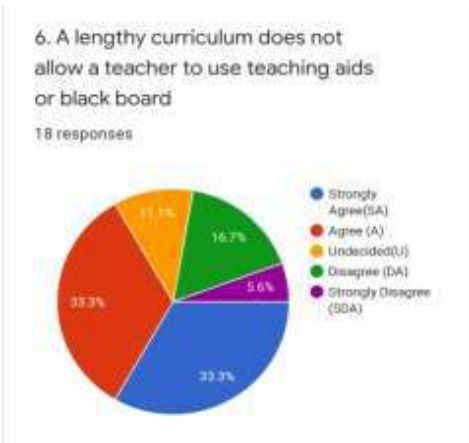


Fig no. 1.2

1.1 In this study conducted the result where 41.2 % have strongly agree that another 41.2 % have agreed next 5.9 they have disagreed and it is stand and decided for 11. 8% that they have complete knowledge of basis of educational psychology**.**

1.2 In this study conducted the result where 33.3% have strongly agreed another 55.6%have agreed and it stands undecided for 11.1% that they have the ability to teach other needed subjects like current events, general knowledge etc.



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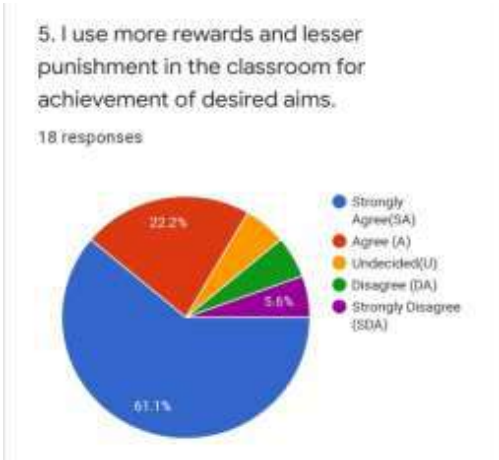

Fig no.1.4

1.3 In this study conducted the result were 33.3% have strongly agreed another 33.3%have agreed, next 16.7% have disagreed to it, 5.6% have strongly disagreed to it and it stays undecided for 11.1% that lengthy curriculum does not allow a teacher to use teaching aids or black board.

1.4 In this study conducted the results were 61.1%have strongly agreed another 22.2% have also agreed, next 5.9 % have disagreed also it stands undecided for another 5.9% and 5.6% have strongly disagreed to the statement that they use more rewards and lesser punishment in the classroom for achievement of desired aims.

DISCUSSION

From this study and the findings, it was found that the teachers were having favorable attitude towards the effectiveness of teaching. we suggested the following measures to improve the attitude of teachers towards effectiveness.

- Have a detailed, up-to-date knowledge of the subject(s) teach
- Maintain enthusiasm for the subject by being a learner as well as a teacher, both within the classroom and beyond it, and can use that subject enthusiasm to motivate and inspire pupils.
- Regularly offer to pupils models of good performance in all aspects of the subject, to clarify expectations and raise their aspirations.
- Plan lessons and units of work to ensure continuity in learning and steady progress for pupils in the required knowledge, skills and understanding by building new work onto what has gone before and balancing new material or ideas with reinforcement.
- Plan lessons that are varied, starting in ways that engage pupils' interest, intellect or creativity and using a range of groupings, activities and appropriate resources to maintain that interest.
- Make clear the intended learning in lessons. Match it to pupils' prior attainment and assessed aptitude, and both communicate these intentions to pupils and review with them the extent of their learning.

- Wherever feasible, look for opportunities for pupils to undertake investigations, solve problems or analyze and evaluate ideas.
- Encourage pupils to be exploratory and critical, rather than passive recipients of information.
- Use questioning skillfully to probe and extend pupils' thinking in ways well matched to their level of attainment in the subject.
- Give pupils sufficient time for reflection, thought and even puzzlement.
- Recognize 'practical' work as integral to learning for pupils of all abilities, but ensure that it is linked to analysis and evaluation.

Recommendation for further research

- Based on the findings of current study some of the suggestions for future research
- are identified as follows:
- The present study can be conduct on large scale and more representative sample can be picked up from large area.
- Present study has been conducted on secondary school teachers only. The study can be extended to teachers of other education level i.e primary, senior secondary and higher education.
- Comparative study can be taken up between primary and government school with same variable for the teachers of different level and grades.
- The study may be conducted using other methodology, population and setting

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Gender and Emotional Competence of High School Students Studying in District Kanga of Himachal Pradesh

Neelam Kumari*

The present investigation was intended to study the emotional competence of high school students studying in district Kangra of Himachal Pradesh.. Researcher is likely to add the corpus of knowledge related to the field of emotional competence as well as psychology of individual differences. A total sample of 314 10th class students studying in District Kangra of Himachal Pradesh were selected for data collection. For the collection of data in the present study, the investigator used Emotional Competence Scale developed and standardized by Dr. H. C. Sharma and Dr. R. L. Bhardwaj. The finding of the study reveal that a large majority of students studying in high schools have competent emotional competence level and the percentage of the students having average and incompetent emotional competence level is very less i.e. less than 5%.

Effective management of emotions is an important aspect of human behaviour. Emotions being the most significant and influential component of personality plays an extremely important role on one's well-being. These are emotions, which help us to make important decisions of our life. Emotions facilitate, our attitude and behaviour towards the attainment of our goals for instance, joy at gaining 'A' grade in English subject. Therefore, it can be said that healthy emotions give clarity in perceptions, thinking and analyzing everyday life situations.

On the other hand, emotions can negatively impact one's behaviour if they are not dealt properly or they remain unfulfilled. Unfulfilled emotions tend to adversely affect the creativity and success of pupils. Furthermore, unhealthy emotional state also leads to the development of different psychological problems which significantly influence one's personal, social and occupational life. Anger is a reaction to aggression and gives a person the strength to repel the aggression. Grief is a reaction to abandonment or feeling unsolved and it has the effect of eliciting sympathetic responses from others. Fear is a response to danger and has a clear physiological effect of heightening our senses and speeding up our reactions.

Emotional disturbances are responsible for causation of psychosomatic illness in many children. Most of the children showed such emotional reactions such as fear, worries, anxieties, anger, irritability and resentment and find it difficult to cover them up and keep them to themselves, particularly when they are seriously ill. They want to disclose their feelings to anyone who shows them sympathy. These negative feelings must be replaced by feelings of hope, courage, willing and co-operation. This study is important to consider many proposed benefits of emotional competence skills, such as self-confidence, flexibility, and persistence and empathy. Enhanced emotional competence may lead to increased self-management skills such as goal directed behavior and problem solving capability. Finally, increased emotional competence may bring about increased leadership capabilities as well as stress management, copying skills and control the emotions. The results of the study will be helpful for parents, teachers and educationists to know the factors that affect the emotional competence of students which will further enable them to devise the ways and means of enhancing the status of emotional competence of students.

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REVIEW OF RELATED LITERATURE

Parmar (2015) conducted a study on emotional competence of senior secondary school students in relation to their gender and level of creativity by taking a sample of 337 students studying in government institutions from Mandi district of Himachal Pradesh. She found a significant difference in the mean scores of Adequate depth of feelings (ADF), Adequate expression and control of emotions (AECE), Ability to functions with emotions (AFE) and overall emotional competence of male and female senior secondary school students. Male students have higher emotional competence with respect to Adequate depth of feelings (ADF), Adequate expression and control of emotions (AECE), Ability to functions with emotions (AFE) and overall emotional competence than their female counterparts. She also found that the students having high creativity are found to have significantly higher emotional competence in Adequate expression and control of emotions (AECE) area than the students having moderate and low creativity. Further, students having high creativity have significantly higher emotional competence in Adequate depth of feelings (ADF) area than the students having moderate creativity.

Singh (2016) studied relationship between academic achievement and social competence of students in private unaided senior secondary schools. The study aims to find out the extent of relationship between academic achievement and social competence of a sample of 200 private unaided higher secondary school students (100 male students and 100 female students) being selected through simple random sampling technique. Social competence assessed by a scale developed by Sharma, Shukla and Shukla (1998), whereas scores in school grades were considered for academic achievement. The study revealed a significant positive relationship between academic achievement and social competence.

STATEMENT OF THE PROBLEM

The statement of the problem is defined as below.

- A Study of Gender and Emotional Competence of High School Students Studying in District Kangra of Himachal Pradesh

Objectives of the Study

- To study the different levels of gender and emotional competence among high school students.

Hypotheses of the Study

Following hypotheses were formulated in the present study.

- There will be no significant difference in gender and emotional competence of high school students

OPERATIONAL DEFINITIONS OF THE TERMS USED

Following terms have been used in the present study.

Emotional Competence: Emotional competence is a learned capability. An emotional competency needs to be learned so as to use it to manage one's own feelings and behavior and deal with others. It is ability to understand, manage and express the social and emotional aspects of one's life in ways that enable the successful management of life. In the present study the level of emotional competence of senior secondary school students was assessed by 'Emotional Competence Scale' developed and standardized by Dr. H. C. Sharma and Dr. R. L. Bhardwaj.

High School Students: Referred to students of 10thclass studying in government high schools in district Kangra of Himachal Pradesh in session 2016-2017.

Gender: Basically gender is a social construct identified as on the behalf of sex of an individual which refers to male and female in the present study it reports the students studying in class 10th.

METHOD USED

There are various methods which can be used for the research purpose, but for completing this study, only descriptive survey method of research was used. It involves the description, recording, analysis and interpretation of conditions that now exist. It is most useful method as well as an interesting method. Descriptive survey method is concerned with the present and attempts to determine the status of the phenomenon under investigation. In descriptive survey method, researcher is concerned with conditions or relationships that exist, practices that prevail, beliefs, points of view or attitude that are held, processes that are being felt, and trends that are developing.

SAMPLING

A representative proportion of the population is called sample. Sampling has been increasingly used in education to ascertain information necessary in answering certain question about a specific population. In the present investigation, a representative sample of 314 students of 10th class studying in the schools was drawn from Nagrota Bagwan and Dharamshala educational blokes in district Kangra of Himachal Pradesh by using the procedure of multistage random sampling technique.

TOOL USED

For the collection of data in the present study, the investigator used Emotional Competence Scale developed and standardized by Dr. H. C. Sharma and Dr. R. L. Bhardwaj.

DATA ANALYSIS

In order to study the emotional competence of high school students, descriptive statistics like mean, mode, median, S.D.,Q.D., kurtosis and skewness was used by the researcher. In order to study the gender-wise significance of difference in emotional competence of high school students statistical technique of 't' test was used by the researcher. Further, for studying the emotional competence of high school students at different types of their schools statistical technique of analysis of variance (One- Way) was applied.

Table 4.1 Frequency Distribution Of Emotional Competence Score of High School Students (N = 314)

Class-Interval	Frequency	Cumulative Frequency	Cumulative Frequency Percentage
140-149	2	314	100
130-139	1	312	99.36
120-129	4	311	99.04
110-119	22	307	97.77
100-109	47	285	90.76

Class-Interval	Frequency	Cumulative Frequency	Cumulative Frequency Percentage
90-99	96	238	75.79
80-89	85	142	45.22
70-79	37	57	18.15
60-69	12	20	6.36
50-59	6	8	2.22
40-49	1	2	0.31
30-39	1	1	0.31
Total	314		

Mean	Median	Mode	Q.D.	S.D	Skewness	Kurtosis
90.97	91.06	91.24	8.60	14.60	-0.018	0.236

Table 4.1 shows that the value of mean, median and mode of emotional competence scores of high school students were calculated as 90.97, 91.06 and 91.24respectively which are quite proximate to each other. The value of Q.D and S.D is 8.60 and 14.60 respectively. Further, the value of skewness is -0.018 which shows that the curve is negatively skewed. In addition to this the value of kurtosis was calculated to be 0.236 which indicate that the curve is leptokurtic in nature. The skewness and kurtosis with respect to distribution of emotional competence score of high school students is diagrammatically presented in Figure 4.1.

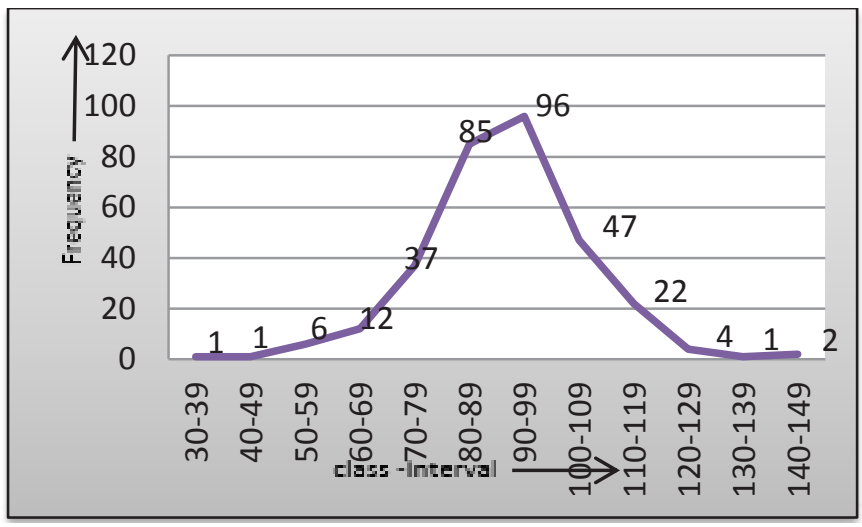

Figure 4.1 Frequency Distribution Curve of Emotional Competence Scores of High School Students (N=314)

Hence, it may be interpreted that the distribution of emotional competence scores of high school students are nearly normal and thus, parametric test can be applied on the same.

CONCLUSIONS

From the analysis and interpretation of the data, following conclusions may be drawn.

- A arge majority of students studying in high schools have competent emotional competence level and the percentage of the students having average and incompetent emotional competence level is very less i.e. less than 5%.

Educational Implications

The results of the present study have following implications for education:

- The results of the present study pointed out that male high school students have significantly higher emotional competence with respect to Adequate Depth of Feelings (ADF), Adequate Expression and Control of Emotions (AECE),Ability to Function with Emotions (AFE) and Ability to cope with problem emotions (ACPE) than their female counterparts. There is no significant difference in the mean scores of Enhancement of Positive Emotions (EPE) component of emotional competence of male and female high school students. For developing emotional competence in students, a teacher and the parents to play a significant role. The teacher should provide more time and efforts for developing not just cognitive skills but also affective and psychomotor skills for the development of emotional competence among the students and specially the female students.

Suggesstions for Further Research

Suggestions for further research are given below.

- The study was delimited to high school students. Same study may be conducted on students of other educational levels, viz. primary as well as college level students.
- The study was delimited on 314 students only. Same study can be conducted on a large sample i.e. on state or national level.
- A comparative study may be undertaken to study and compare the emotional competence level of university level students.

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Mental Health of School Going Adolescents in Relation to Their Gender

Devender Kumar*

In this research paper an attempt has been made to find out the gender-wise difference in overall mental health of school going adolescents. 300 students of 10th class were selected randomly as a sample of the study from the different schools of Distt Bilaspur city (HP). Mental Health Battery (MHB) constructed by Arun Kumar Singh and Alpna Sen Gupta were used as tool of study. The results reveal that Male and female school going adolescents do not differ significantly from each other with respect to their mental health in over-all adjustment area.

Adolescence period is very crucial period of one's life. Adolescence is transitional period from childhood to adulthood. An adolescent develop thinking power, logical power and decision making power. Many traits are found in adolescent such as honesty, truth, courage, discipline mercy, sympathy etc. Some adolescents indulge in thievery, telling lies, smoking, drinking, gambling and other evil habits. Habits good or bad are often formed in this age range, which impact health and well-being throughout their lives. It is therefore important to understand adolescents' behavior and factors that influence their behavior. Adolescent often adopt incorrect attitude and behavior patterns then can lead to both social problems and ill health.Mental health is a pretty broad term. Some use it as a simple synonym to describe our brain's health. Mental health describes our social, emotional and psychological states, all wrapped up into one. Someone who experiences 'good' mental health, therefore, has found a balance in his or her social, emotional and psychological areas of life. Generally, a person with balance is satisfied and happy with how these areas are performing in their lives, even if it appears to someone else they are not in balance. We all have mental health just like we all have physical health. And just as we monitor our bodies for potential problems or pain, we should keep tabs on our mental health and try to better recognize when it needs some attention. Mental health is "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community." There is emerging evidence that positive mental health is associated with improved health outcomes.

The present investigation was intended to study the mental health of school going adolescents in relation to their gender, institution type and area of residence. A personality can't become perfect without sound mental health and mental health is affected by different factors. In the process of education, sound mental health plays a significant role. Mental health is first condition for effective teaching and learning. The students' learning and achievement depends on their mental health. Since adolescence is a period of stress and strain which brought a big change in all the behavior of males and females suddenly. Many traits like truthfulness, courage, thinking power, sympathy etc. develop during this stage at the same time. It creates problems of adjustment, understanding, shyness, isolation, delinquency, smoking, quarrelsome attitude or some antisocial behavior. So it is our duty to understand adolescents' behavior, their needs and factors which influence their behavior because it creates physical, mental, moral and social problems. Such research studies help to find

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the relation between the mental health with other related variables, which in turn may be helpful for teachers, parents, and society in understanding the needs of adolescents and how to treat them and their energy can channelized for their character betterment, welfare of the society and country. The results of presents study will be helpful for teacher and educationists to know the factors that affect mental health of students and enable them to devise ways and means of enhancing status of mental health of adolescents. Hence, on the basis of the above, the investigator has selected the present study.

REVIEW OF THE RELATED LITERATURE

Joseph (2015) conducted a study on mental health of high school students. The school environment is an optimal context to provide mental health services. Media throws abundant cross-cultural exposure to the students, and at time, so called; social media leads students to the evils of maladjustment, loneliness, addictedness and loss of social-emotional support. Researcher reveals that children with better mental health do better academically and socially. The study reveal the following findings: the level of mental health of high school students is moderate. There is significant difference between boys and girls in their level of mental health there is significant difference between rural and urban students in their level of mental health. There is no significant difference between students of nuclear and joint family in their level of mental health. The educational programme such as yoga, meditation, cultural activities etc should be planned in such a way to improve mental health among students.

Rao and Reddy (2016) conducted a study on impact of school environment, home environment and mental health status on achievement motivation among high school students. The study was investigated on 600 high school students to find the effect of school environment, home environment and mental health status on achievement motivation scale by Shah was used to assess the school environment, home environment, mental health and achievement motivation of the subject. Result revealed that there is significant impact of the three variables on achievement motivation of the students.

STATEMENT OF THE PROBLEM

The statement of the problem is a below:

"A Study of Mental Health of School Going Adolescents in Relation to Their Gender."

OBJECTIVE OF THE STUDY

To study the gender-wise difference in overall mental health of school going adolescents.

Hypotheses of the Study

There will be no significant gender-wise difference in overall mental health of school going adolescents'.

Operational Definitions of Term Used

The different key terms used in present study having different connotations may be operationally defined as under:

Mental Health: Mental health is full and harmonious functioning of whole personality of an individual. In the present study mental health status of school going adolescents was assessed by

'Mental Health Battery' (MHB) developed by Arun Kumar Singh, (Department of Psychology, Patna University) and Alpna Sen Gupta, (Department of Psychology, College of Commerce, Patna).

School Going Adolescents: Students who are studying in 10th class of government and private secondary schools of Ghumarwin-I and Ghumarwin-II educational blocks of district Bilaspur of Himachal Pradesh.

Gender: Gender refers to male and female students studying in class 10^{th}.

RESEARCH METHODOLOGY

For conducting the present investigation, descriptive survey method of research was used. It involves the description, recording, analysis and interpretation of conditions that now exist. It is most useful method as well as interesting method. Survey method is concerned with the present and attempts to determine the status of the phenomena under investigation.

Sampling

In the present study, the investigator selected a sample of 300 school going adolescents studying in class 10th in different schools of district Bilaspur of Himachal Pradesh by adopting multistage sampling technique.

RESEARCH TOOL USED

For carrying out present investigation the researcher used Mental Health Battery (MHB) constructed by Arun Kumar Singh and Alpna Sen Gupta.

Data Analysis and Interpretation

In order to study the distribution of mental health scores of school going adolescents descriptive statistics like mean, median, mode, standard deviation, skewness and kurtosis was calculated. To study the gender-wise difference in mental health of school going adolescents the statistical technique't'-test was employed.

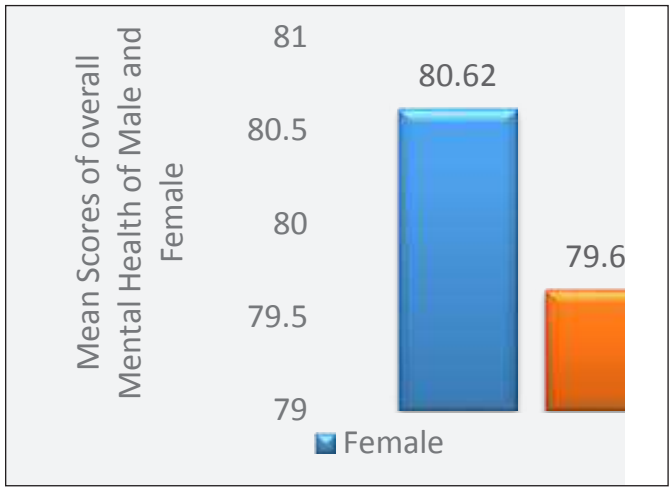
Table 4.3 Gender-wise difference in Overall Mental Health of School Going Adolescents

Gender	Number	Mean	S.D.	t- value	df
Male	150	79.65	7.06	0.97^{NS}	298
Female	150	80.62	10.07		

NS Not significant at 0.05 level of significant

Table 4.3 shows that the calculated value of 't' for comparing the gender-wise significance of difference between the mean scores of overall mental health of school going adolescents came out to be 0.97, which is not significant at 0.05 level of significance for two tailed test for degrees of freedom, df=298. Because, the calculated't' value (0.97) is less than the table't' value (1.97) at 0.05 level of significance. Hence, the formulated **Hypothesis** that, "There will be no significant gender-wise difference in overall mental health of school going adolescents" **was accepted**.

Histogram Showing Difference in Mean Scores of Overall Mental Health of Male and Female School Going Adolescents



4.4 Dimension-Wise Analysis of Mental Health of School Going Adolescents In Relation To Their Institution Type

The summary of statistical calculations for finding the institution-wise significance of difference in themental health of school going adolescents in different dimensions is given in table 4.4.

CONCLUSIONS

From the analysis and interpretation of the data, following conclusion may be drawn.

Male and female school going adolescents do not differ significantly from each other with respect to their overall mental health.

SUGGESTIONS FOR FURTHER RESEARCH

- A study may be carried out to find the influence of instructional procedures and the medium of instruction on the mental health of individual in different type of institution.
- A study can be undertaken to find out the impact of family and school environment on mental health of students.
- Research may be undertaken to study the mental health as function of behavior pattern and personality profile of the students.

REFERENCES

- Joseph (2015). A study on mental health of high school students. The school environment is an optimal context to provide mental health services. Indian journal of research vol:4, issue:10, October 2015. Retrieved from (https://www.worldwidejournals.com/paripex/file.Php?val=October_2015_1444738673__17.pdf on dated 20-5-2015.

सरकारी तथा गैर सरकारी माध्यमिक विद्यालय के शिक्षकों के प्रेरणा स्तर का तुलनात्मक विश्लेषण एक अध्ययन।

डॉ. बबीता कुमारी*

प्रस्तावना

पृष्ठ भूमि

शिक्षा के क्षेत्र में मनोविज्ञान के प्रयोग के फलस्वरूप शिक्षा मनोविज्ञान का अध्ययन व अध्यापन करना शिक्षा शास्त्र के एक अपरिहार्य आवश्यकता बन गई है। वस्तुतः शिक्षा के उद्देश्यों को मूर्त्त रूप देने के कार्य में संलग्न व्यक्तियों के लिए शिक्षा मनोविज्ञान का सम्यक ज्ञान अत्यन्त आवश्यक तथा महत्वपूर्ण है। भारतीय समाज में शिक्षा और शिक्षण दोनो को एक विशेष उच्च स्थान प्राप्त है क्योंकि ज्ञान के समान कोई कुंजी नहीं हैं और शिक्षण के समान कोई पवित्र कार्य नहीं है। शिक्षा मानव की सभी मूल भूत आवश्यकताओं में से एक है मानव का कोई भी रूप हो वह हर एक रूप में विद्यार्थी के किरदार में होता है, क्योंकि वह जीवन पर्यन्त कुछ न कुछ सीखता है। शिक्षा एक ऐसी प्रक्रिया है जिसके तीन आयाम – शिक्षक शिक्षार्थी और पाठ्यक्रम हैं शिक्षा में पाठ्यक्रम के माध्यम से शिक्षक और शिक्षार्थी की अन्तः क्रिया के द्वारा ही अधिगम उद्देश्यों की प्राप्ति होती है।

शिक्षण कार्य में शिक्षक और शिक्षार्थी दोनो ही समान रूप से महत्वपूर्ण हैं शिक्षक अपने ज्ञान कौशल व शिक्षण व्यवहार से बालक के दृष्टिकोण, ज्ञान, चरित्र व्यवहार व आदतो को स्थायी रूप से वांछित साँचे में ढालने का प्रयास करता है। जहाँ शिक्षा मानव में मानवता का विकास करने का साधन और साथ ही साथ मानव के सर्वागीण विकास का आधार है, वहीं शिक्षक मानवता विकास और सर्वागीण विकास मार्ग पर अग्रसर करने वाला पथ प्रदर्शक है। शिक्षक को प्रेरणा पूर्ण, दक्षता पूर्ण, कौशल पूर्ण व्यवहार पूर्ण और कार्य पूर्ण होना चाहिए। सही अर्थो में एक शिक्षक दूरदृष्टि धारक होता है, जो भविष्य की दिशा तय करने व इसके बदलाव में भी भूमिका को सहज ही पहचान लेता है, शिक्षक संभावनाओं के द्वार के पार जाने वाले इंसानों को निर्माण की भूमिका में सदैव समर्पण के साथ लगा रहा हैं। शिक्षण कार्य में शिक्षक एक मार्गदर्शक, प्रेरक, आदर्श अभिभावक और ज्ञान का प्रत्यक्षीकरण कराने वाला व्यक्तित्व है जो विद्यार्थी को हमेशा विकास के मार्ग पर अग्रसर करता है। 1986 की राष्ट्रीय शिक्षा नीति में कहा गया है कि किसी समाज में शिक्षक का दर्जा उसके सामाजिक, सांस्कृतिक, लोकाचार को प्रतिविम्बित करता है। कोई भी राष्ट्र अपने शिक्षकों के स्तर से उपर नहीं हो सकता।

प्रेरणा शिक्षकों के लिए शिक्षण कार्य को सरल बनाने के लिए एक मजबूत घटक है यदि प्रेरणा मजबूत एवं शक्तिशाली है तो शिक्षण के समस्त कार्य सरल एवं आरामदायक हो जाते है। एक शिक्षक शिक्षण कार्य के दौरान अलग–अलग भूमिका को निभाता है। शिक्षक के पास शिक्षण के अतिरिक्त एक प्रेरक सरलीकरण

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व प्रेरणा देने का भी कार्य होता है। उचित समय और स्थान पर प्रयोग किये जाने पर प्रशंसा प्रेरणा का एक महत्वपूर्ण कारक है। शिक्षा में शोध प्रयोग, नवाचार आदि के लिए प्रयास के साथ ही समाज सेवा के क्षेत्र में भी अध्यायकीय भूमिका बहुत ही महत्वपूर्ण हैं ऐसी स्थिति में एक शिक्षक को सक्रिय रूप से समाज कल्याण हेतु अपनी भूमिका और जिम्मेदारियों का निर्वाह करना चाहिए और इन सभी कार्यों के लिए यह अति आवश्यक है कि शिक्षक की प्रेरणा सक्रिय हो और साथ ही शिक्षक की प्रेरणा उच्च स्तर की हो। प्रेरणा एक ऐसी मनोशारीरिक अथवा आंतरिक प्रक्रिया है, जो किसी आवश्यकता की उपस्थिति में प्रादुर्भूत होती है। यह ऐसी क्रिया की ओर गतिशील होती है, जो आवश्यकता को संतुष्ट करती हैं। शिक्षक को अपने द्वारा दिए गए शिक्षण के कारण छात्रों की उपलब्धि स्तर में आए परिवर्त्तन से अपने कार्य के प्रति संतुष्टि प्राप्त होती है, वहीं किसी तरह के व्यवधान होने पर शिक्षक की प्रेरणा स्तर में कमी आती है। इसी कारण से कार्य वातावरण, विद्यालय, विद्यालय वातारण, कार्य संतुष्टि, वेतन, आत्मसंतुष्टि, कार्य से प्राप्त होने वाला आनन्द जिस तरह का होगा उसी के आधार पर शिक्षक की प्रेरणा स्तर में बढ़ोतरी या कमी देखने को मिलती है और कार्य स्थल का वातावरण अलग – अलग हो, तो शिक्षक की प्रेरणा स्तर में भी इसका प्रभाव देखा जाता है।

अध्ययन का महत्व

अभिप्रेरणा व्यक्ति को काम करने के लिए बाध्य करती है तथा दिशा प्रदान करती है प्रत्येक कार्य का एक निश्चित उद्देश्य होता है जिसे प्राप्त करने के लिए यह प्रयत्नशील रहता है। अभिप्रेरणा का महत्व व्यवहार को नियंत्रित करना अभिप्रेरणा के द्वारा शिक्षक बालकों के व्यवहार को नियंत्रित निर्देशित तथा परिवर्तित कर सकता है तथा उनके उर्जा को सही दिशा प्रदान कर सकता है।

झारखण्ड राज्य में शिक्षकों की प्रेरणा स्तर की बाधाओं को दूर करने और प्रेरणा हेतु प्रोत्साहन की सही व्यवस्था नहीं होने से यहाँ शिक्षकों की प्रेरणा स्तर में कमी देखी जा रही है। शिक्षक सरकारी व गैर सरकारी दोनों ही क्षेत्रों में अनदेखी को झेल रहा है, जिस कारण उसकी प्रेरणा स्तर पर भी प्रभाव पड़ रहा हैं झारखण्ड राज्य में सरकारी तथा गैर सरकारी विद्यालयों में अनेक शिक्षक – शिक्षिका कार्यरत है और इनमें उच्च स्तर की प्रेरणा भी कार्य के निष्पादन हेतु विधमान है। परन्तु समस्त सरकारी तथा गैर सरकारी में सेवारत शिक्षकों में प्रेरणा का स्तर समान रूप से विद्यमान है, ऐसा नहीं है। बिना उच्च प्रेरणा स्तर के कोई भी कार्य भली–भांति से नहीं किया जा सकता है और प्रेरणा स्तर को उच्च करने तथा प्रेरणा को बनाये रखने के लिए शिक्षकों को हर तरह के प्रोत्साहन उपलब्ध कराये बिना यह संभव नहीं है।

शिक्षा जगत में शिक्षक के प्रेरणा स्तर को अध्यापकों की उच्च स्तर के कार्य निष्पादन हेतु आवश्यक माना जाता है। इस कारण इस अध्ययन का मुख्य महत्व है कि :–

(क) शिक्षा व्यवस्था में सुधार करना।

(ख) शिक्षकों की प्रेरणा को प्रोत्साहित करना।

(ग) माध्यमिक स्तर पर सरकारी तथा गैर सरकारी विद्यालयों के शिक्षकों के प्रेरणा के अंतर को समझना।

(घ) देश के विकास में शिक्षकों की भागीदारी सुनिश्चित करना।

उपर्युक्त सभी बिन्दुओं से हम इस निश्कर्ष पर पहूँचते है कि शिक्षकों की प्रेरणा आज शिक्षा जगत की स्तरोन्नयन के लिए बहुत ही आवश्यक है। शिक्षकों के प्रेरणा स्तर में कमी और अंतर को ज्ञात करने हेतु यह शोध किया जा रहा है।

समस्या कथन

समस्या एक प्रश्नवाचक वाक्य अथवा कथन है, जिससे यह जानकारी प्राप्त करने का प्रयास किया जाता है कि दो या दो से अधिक चरों में किस प्रकार का संबंध पाया जाता है एवं जिसमें एक समस्या के समाधान को प्रस्तावित किया जाता है।

शोधकर्त्ता द्वारा शोध के समस्या कथन इस प्रकार है

''सरकारी तथा गैर सरकारी माध्यमिक विद्यालय के.ाक्षिकों के प्रेरणा स्तर का तुलनात्मक व्रिलेाण एक अध्ययन''

अध्ययन का उद्देश्यः

शोधकर्त्ता ने अपने कार्य हेतु निम्नलिखित उद्देश्यों का निर्धारण किया है।

(क) सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षको के प्रेरणा स्तर का अध्ययन करना।

(ख) सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के पुरूष शिक्षकों के प्रेरणा स्तर का अध्ययन करना।

(ग) सरकारी तथा गैर सरकारी माध्यमिक विद्यालय के महिला शिक्षिका के प्ररणा स्तर का अध्ययन करना।

अध्ययन की परिकल्पना

परिकल्पना एक ऐसा कथन होता है, जिसे अस्थायी रूप से सही मान लेते है, जो कि परिचित तथ्यों से सम्बन्धित होता है, जिसका उपयोग शोध की क्रियाओं का निर्धारण करने के लिए किया जाता है। इसकी सहायता से नए सत्यों की खोज की जाती है। परिकल्पना की पुष्टि हो जाती है तब उससे नए तथ्यों, नियमों और सिद्धांतों का प्रतिपादन किया जाता है।

शून्य परिकल्पना

HO1. सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर के सार्थक अन्तर नहीं है।

HO2. सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के पुरूष शिक्षिकों के प्रेरणा स्तर में सार्थक अन्तर नहीं है।

HO3. सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के महिला शिक्षिका के प्रेरणा स्तर में सार्थक अन्तर नहीं है।

अध्ययन की सीमांकन

शोधकर्त्ता ने अपनी समस्या देवघर जिले के संदर्भ में माध्यमिक स्तर पर सरकारी तथा गैर सरकारी विद्यालयों के शिक्षकों के प्रेरणा स्तर का तुलनात्मक अध्ययन के लिए निम्न सीमाओं को निश्चित किया है।

(क) प्रस्तुत अध्ययन कार्य के लिए स्थान की दृष्टि से झारखण्ड राज्य के देवघर जिले को सीमित किया गया है।

(ख) देवघर जिले के 03 सरकारी तथा 03 गैर सरकारी विद्यालयों का चयन किया गया है।

(ग) इस अध्ययन हेतु झारखण्ड राज्य के देवघर जिले के सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों को लिया गया है।

(घ) इस अध्ययन हेतु 40 सरकारी तथा 40 गैर सरकारी माध्यमिक विद्यालयों के शिक्षक एवं शिक्षिका का चयन किया गया है।

सम्बन्धित साहित्यों की समीक्षा

सम्बन्धित साहित्य का अध्ययन किसी अनुसंधान के लिए सैद्वांतिक पृष्ठभूमि तैयार करता है। सम्बन्धित साहित्य का तात्पर्य अनुसंधान की समस्या से सम्बन्धित उन सभी प्रकार की पुस्तकों ज्ञानकोशों पत्र पत्रिकाओं तथा अप्रकाशित शोध प्रबंधों एवं अभिलेखों से है, जिसके अध्ययन से अनुसंधानकर्त्ता को अपनी समस्या के चयन परिकल्पनाओं के निर्माण, अध्ययन की रूप रेखा तैयार करने में एवं कार्य को आगे बढ़ाने में सहायता मिलती है।

कुमार ए0 (2017) ने माध्यमिक विद्यालय में शिक्षकों की कार्य प्रेरणा

उद्देश्य

1. माध्यमिक विद्यालय के शिक्षकों के बीच कार्य प्रेरणा का स्तर।
2. पुरूष तथा महिला माध्यमिक विद्यालय शिक्षकों के बीच कार्य प्रेरणा कर स्तर।
3. सरकारी तथा निजी माध्यमिक विद्यालय के शिक्षकों के बीच कार्य प्रेरणा का स्तर।
4. पुरूष और महिला माध्यमिक विद्यालय के शिक्षकों के बीच कार्य प्रेरणा में अंतर का अध्ययन करना।
5. सरकारी और निजी माध्यमिक विद्यालयों के शिक्षकों के बीच कार्य प्रेरणा में अंतर का अध्ययन करना।

निष्कर्ष

परिणामों से पता चलता है कि सरकारी तथा निजी माध्यमिक विद्यालय के शिक्षकों की कार्य प्रेरणा में महत्वपूर्ण अंतर था। जाँचकर्त्ता को लगता है कि सरकारी शिक्षक नौकरी में संतुष्टि, सम्मानित वेतन और पदोन्नति के अवसर के कारण निजी शिक्षकों से अधिक प्रेरित लगते है।

नहुटा स्टीफन एवं नहुटा फ्लीप (2017) ने शिक्षकों के बीच कार्य संतुष्टि और प्रेरणा स्तर सरकारी और निजी विद्यालय के शिक्षकों पर एक तुलनात्मक विश्लेषण पर उन्होनें अध्ययन प्रस्तुत किया है।

उद्देश्य

(क) माध्यमिक विद्यालयों में कार्यरत शिक्षकों के कार्य संतुष्टि स्तर का निर्धारण करना।

(ख) सरकारी तथा निजी विद्यालयों के शिक्षकों के कार्य संतुष्टि की तुलना करना।

(ग) शिक्षकों के शिक्षण व्यवसाय में जाने के लिए प्रेरित करने वाले कारकों की पहचान करना।

निष्कर्ष

माध्यमिक विद्यालय में शिक्षकों की कार्य संतुष्टि और प्रेरणा मध्यम स्तर पर है।

सरकारी तथा निजी विद्यालय के शिक्षकों के कार्य संतुष्टि और प्रेरणा स्तर में अंतर है।

अख्तर नईम शफाक्त, इक्बाल मोहम्मद ततलाह अहमद एजाज (2017) का आंतरिक प्रेरणा और छात्रों के शैक्षणिक उपलब्धि के बीच सम्बन्ध।

उद्देश्य

- माध्यमिक स्तर के विद्यालय के शिक्षकों की आंतरिम प्रेरणा और छात्रों की शैक्षणिक उपलब्धि के बीच सम्बन्ध का पता करना।
- माध्यमिक स्तर के विद्यालय के पुरूष शिक्षकों की आंतरिक प्रेरणा और छात्रों की शैक्षणिक उपलब्धि के बीच सम्बन्ध का पता करना।
- माध्यमिक स्तर के विद्यालय के महिला शिक्षिका की आंतरिक प्रेरणा और छात्रों की शैक्षणिक उपलब्धि के बीच सम्बन्ध का पता करना।

निष्कर्ष

शोध से पता चलता है कि प्रशिक्षकों की आतरिक प्रेरणा उनके छात्रों की उत्कृष्ट परिणामों के प्रदर्शन से रूचि बढ़ाने में महत्वपूर्ण भमिका निभाते है।

पनमाझी डी0 एण्ड बालासुब्रमन्यम आर0 (2017) इलियन

अमोस एवं इफेओमा ग्रेस लोको (2015) समीा एवं मूरी अफसीन (2014), पटेल मधुलिका और रॉव सुधा (2005)

निष्कर्ष

शिक्षकों की शैक्षिकदक्षता, कक्षा का वातावरण, शिक्षकों के लिए भविष्य के विकास की संभावनाएँ, आंतरिक विद्यालय का माहौल, वर्त्तमान शिक्षकों के लिए मुआवजा पैकेज, शिक्षक प्रेरणा, शिक्षकों की व्यक्तिगत भूमिका और जिम्मेदारी समझने की क्षमता आदि सभी की प्रेरणा को और प्रदर्शन को प्रभावित करते है।

पानमोझी डी0 एण्ड बालासुब्रमन्यम आर0 (2017)

शोध शीर्शक :– विधालय शिक्षकों की कार्य प्रेरणा

उद्देश्य

1) शिक्षकों के कार्य प्रेरणा का आकलन करने के लिए
2) विधालय शिक्षकों की सदस्यता और कार्य प्रेरणा के बीच संबंध खोजने के लिए
3) विधालय शिक्षकों के कार्य प्रेरणा के पूर्वानुमान करने वालों का पता लगाना।

निश्कर्ष

शिक्षक के परिश्रम से छात्रों के शैक्षिक उपलब्धि में सुधार किया जा सकता है।

अध्ययन योजना एवं प्रक्रिया

शोधविधि

शिक्षा के क्षेत्र में अर्थात शैक्षिक अनुसंधान में मुख्यतः जो विधियाँ प्रयुक्त की जाती है – प्रयोगात्मकविधि, वर्णात्मक सर्वेक्षण विधि ऐतिहासिक विधि तथा दार्शनिक विधि। शोध कार्य हेतु कम समय में आँकड़ो को संकलित करने हेतु सम्बन्धित जनसंख्या में कुछ न्यादर्श का चुनाव करते है जो सम्पूर्ण जनसंख्या का प्रतिनिधित्व करते है और अध्ययन में यह मानकर चला जाता है कि न्यादर्श से प्राप्त परिणाम सम्पूर्ण जनसंख्या के विचारों को प्रतिबिम्बित करते है।

शोध अभिकल्प

शोधकर्त्ता में आसानी से शुद्ध परिणाम प्राप्त करने के लिए शिक्षकों मे से कुछ (माध्यमिक स्तर पर) शिक्षकों पर अध्ययन किया है, जो समस्य शिक्षकों का प्रतिनिधित्व करते है। शोधकर्त्ता ने सर्वेक्षणात्मक विधि तथा उद्देशीय न्यायदर्श विधि को चुना है।

जनसंख्या एवं न्यायर्द्रा

अनुसंधानकर्त्ता लघु शोध के लिए झारखण्ड राज्य के बोकारों जिले के अन्तर्गत माध्यमिक स्तर के सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों का चयन किया गया है जिसमें 80 शिक्षकों का चुनाव किया गया है।

शोध में प्रयुक्त उपकरण

प्रस्तुत शोध के अन्तर्गत प्रश्नावली विधि का प्रयोग किया गया है। इसमें शोधकर्त्ता द्वारा एक प्रश्नावली मापनी का प्रयोग किया गया है। जो कि शिक्षक की प्रेरणा से सम्बन्धित है जिसमें 50 प्रश्नों को संकलित किया गया हैं शोधकर्त्ता ने इस शोध में शोध के उद्देश्यों के अनुसार प्रश्नों की एक श्रंखला तैयार किया है, जिसमें 5 आयाम और उन्हीं आयामों के आधार पर प्रश्नों का संकलन किया गया है।

प्रदत्त का संग्रहण एवं व्यवस्थापन

प्रस्तुत लघु शोध कार्य हेतु स्वनिर्मित प्रश्नावली में शोध से सम्बन्धित 60 प्रश्नों का उत्तर अत्यधिक, बहुजा, अनिश्चित प्रायः और की नहीं में दिया गया है। माध्य मानक विचालन तथा टी–अनुपात के द्वारा गणना की जाएगी।

आँकड़ो का विश्लेषण

आँकड़ों के विश्लेशण के आधार पर शोधकर्त्ता न्यायदर्शे के गुणों के सम्बन्ध में अनुमान लगाने अथवा निश्कर्ष निकालने का प्रयास करता है और नए ज्ञान को प्रतिपादित करता है।

आँकड़ों का सारणीयन एवं विश्लेषण

सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर का तुलनात्मक अध्ययन

तालिका–1

शिक्षक	संख्या (N)	मध्यमान (M)	मनक विचलन (SD)	't" अनुपात	सार्थकता स्तर
सरकारी शिक्षक	40	237.35	5.242	4.677	.05 सार्थकता स्तर
गैर सरकारी शिक्षक	40	229.3	5.648		

उपर्युक्त परिणामों के अनुसार 't" अनुपात का मान गणना द्वारा 4.677 प्राप्त हुआ। 0.01 पर मान 2.639 है तथा 0.05 पर 1.990 हैं। यहाँ चूँकि t के 0.05 स्तर पर आवश्यक मान से t का गणना द्वारा प्राप्त मान अधिक है इसलिए 0.05 सार्थकता स्तर पर शून्य परिकल्पना सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर में सार्थक अंतर नहीं पाया जाएगा। परिकल्पना निरस्त किया गया। df - 78 है।

तालिका–2

सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के पुरूष शिक्षकों के प्रेरणा स्तर पर तुलनात्मक अध्ययन।

शिक्षक	संख्या (N)	मध्यमान (M)	मनक विचलन (SD)	't" अनुपात	सार्थकता स्तर
सरकारी शिक्षक	20	235.1	5.316	3.281	.05 सार्थकता स्तर
गैर सरकारी शिक्षक	20	228.5	3.681		

उपर्युक्त परिणामों के अनुसार 't" अनुपात का मान गणना द्वारा 3.281 प्राप्त हुआ है। t के 0.05 आवश्यक मान से t का गणना द्वारा प्राप्त मान अधिक है इसलिए शून्य परिकल्पना सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के पुरूष शिक्षकों के प्रेरणा स्तर में सार्थक नहीं पाया गया परिकल्पना को निरस्त किया गया। df - 38 है।

तालिका–3

सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के महिला शिक्षिका के प्रेरणा स्तर पर तुलनात्मक अध्ययन।

संख्या (N)	मध्यमान (M)	मनक विचलन (SD)	't" अनुपात	सार्थकता स्तर	संख्या (N)
सरकारी महिला शिक्षक	20	240.1	3.897	4.071	.05 सार्थकता स्तर
गैर सरकारी महिला शिक्षका	20	230.1	7.091		

उपर्युक्त परिणामों के अनुसार 't" अनुपात का मान गणना द्वारा 4.871 प्राप्त हुआ हैं t तालिका के अनुसार df - 38 का आवश्यक मान 0.01 पर 2.704 है तथा .05 पर 2.021 है। 0.05 आवश्यक मान से t का गणना द्व ारा प्राप्त मान अधिक है इसलिए शून्य परिकल्पना सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के महिला शिक्षिका के प्रेरणा स्तर में सार्थक अंतर नहीं पाया जाएगा।

निष्कर्ष, व्याख्या, भावी शोध हेतु सुझाव

निष्कर्ष

प्रस्तुत अध्ययन में सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षक एवं शिक्षिका के प्रेरणा स्तर सम्बन्धी निम्न निष्कर्ष प्राप्त हुए।

(क) सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर में सार्थक अंतर पाया गया।

(ख) सरकारी तथा गैर सरकारी माध्यमिक विद्यालय के पुरूष शिक्षकों के प्रेरणा स्तर में सार्थक अंतर पाया गया।

(ग) सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के महिला शिक्षिका के प्रेरणा स्तर में सार्थक अंतर पाया गया।

व्याख्या

शिक्षण क्षेत्र में प्रेरणा के प्रति अधिकांश शिक्षकों का दृष्टिकोण सकारात्मक होते हुए भी अनेक समस्याएँ है। वर्त्तमान समय में सरकारी तथा गैर सरकारी शिक्षकों के प्रेरणा को उच्च स्तर की प्रेरणा बनाने के लिए इस पर ध्यान देना अत्यन्त आवश्यक है। सरकारी शिक्षकों में निश्चित नौकरी प्रर्याप्त वेतन, पर्याप्त पेंशन, सरकारी अंकुश का अभाव तथा नौकरी में निश्चित भविष्य के कारण प्रेरणा पूर्ण है।

वहीं दूसरी ओर गैर सरकारी विद्यालयों में शिक्षकों को इस तरह की सुविधाएँ नहीं मिल रही है। उन्हें एक निश्चित वेतन में गुजारा करना पड़ता है। नौकरी में न सुरक्षित भविष्य है और न ही सुरक्षित नौकरी है। गैर सरकारी शिक्षकों को लाभ से वंचित नहीं किया जाय और जो भी यथोचित सुधार किये जा सकते है। उन्हें करके हर क्षेत्र के शिक्षकों की प्रेरणा का स्तर उच्च किया जा सकता है।

अगामी शोध हेतु सुझाव

(क) सरकारी तथा गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर से सम्बन्धित अध्ययन किया सकता है।

(ख) प्रस्तुत अध्ययन में न्यायदर्श की संख्या कम है। अतः राज्य स्तर एवं सम्पूर्ण भारत के सरकारी एवं गैर सरकारी माध्यमिक विद्यालयों के शिक्षकों के प्रेरणा स्तर सम्बन्धी अध्ययन किया जा सकता है।

(ग) शिक्षकों के प्रेरणा स्तर में कभी का छात्रों की उपलब्धि पर प्रभाव सम्बन्धी अध्ययन किया जा सकता है।

(घ) शिक्षकों के प्रेरणा स्तर का उनकी दक्षताओं पर प्रभाव से सम्बन्धित अध्ययन किया जा सकता है।

शिक्षक को अपने अनुभवों को विभिन्न एजुकेशन बेवसाइट्स पर लिखकर अपने अनुभवों और विचारों को साझा करना चाहिए। इससे अन्य को प्रेरणा मिलती है कि वे जो कुछ अच्छा कर रहे है उसे साझा करने की जरूरत है। ताकि आलोचनाओं की निरंतरता में एक सकारात्मक हस्तक्षेप किया जा सके और विश्वास के साथ कहा जा सके कि बहुत कुछ अच्छा भी हो रहा है।

अध्यापक प्रेरणा सम्बन्धी विचार को इस अध्ययन से बहुत सहायता मिलेगी। वे शिक्षकों की सुरक्षित भविष्य सम्बन्धी विचारों को ध्यान में रखकर सुधार के उपाय एवं शिक्षण कार्य के लिए सफलता प्राप्त की जा सकेगी।

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Air Pollution & Its Impact on Human Health

Dr. Punita Kumari

Air pollution has been the scourge of this era, it not only impacts climate change but also affects individuals' health significantly. It has been proven that air quality affects human life. Air pollution, both indoors and outdoors is a major environmental health problem affecting everyone in developing and developed countries. Air pollution can be defined as presence of pollutants. Pollutants are the components of pollution. Any agent that spoils air quality is called as a air pollutant. Air pollutants have sources that are both natural and human based. Human activity plays important role in air pollution. Industrial contaminant can be either by products of external combustion like smoke dust and sulphur oxides or by products of internal combustion like the reaction in petrol and diesel engine.It can be anything from a chemical radio nuclide (radio isotopes), organo-phosphorus compound or trace gas to a geochemical substance such as dust or a sediment or biological organism. Air pollutants, specifically are dangerous, they penetrate the respiratory system via inhalation, causing respiratory and cardiovascular diseases, and in worst cases could even lead to cancer.

Air pollution happens when solid and liquid particles,aerosols, and certain gases end up in our air. Any particle that gets picked up into the air or is formed from chemical reactions in the air can be an aerosol. Many aerosols enter the atmosphere when we burn fossil fuels—such as coal and petroleum—and wood. These particles can come from many sources, including car exhaust, factories and even wildfires. Some of the particles and gases come directly from these sources, but others form through chemical reactions in the air.

Air pollutants can be classified into different categories, the first is natural contaminants that include natural fog, bacteria and products of volcanic eruption. The second category includes wind pollination liberated pollen grains which cause sensitive allergic responses in sensitive individuals. The third category consists of contaminants which are introduced into 1air naturally as a result of human activities, which includes aerosol, dust, ash, smoke fog, fumes, and gas and vapour. The major primary gases and pollutants are organic and inorganic materials, produced by the crushing, grinding, combustion etc.

The various air contaminants are given below:

Air contaminants

Group	Example
• Sulphur compounds	SO2, SO3, H2S, mercaptans
• Nitrogen compounds	NO, NO2, NH3
• Halogen compounds	HF, HCL
• Organic compounds	Aldehydes, Hydrocarbon, Carbon oxide
• Radio active compounds	Radioactive gases

Air pollution has a serious toxicological impact on human health. Seven million people die every year from air pollution. An average person inhales about 13,000-16,000 litres of air daily and 400-500 million litres in his lifetime, thus the importance of air quality for human health is clear. The direct affects of air pollution on human health vary depending on the period of exposure to air pollution, intensity of air pollution, and the general health condition of the population. Although the negative effects of air pollution can also be seen on healthy people, its effects create more serious

problems in groups with higher vulnerability – children and the elderly, those with respiratory tract diseases and cardiovascular diseases.

Particles of variable diameter effect differently. Very small diameter, penetrate the respiratory system via inhalation, causing respiratory and cardiovascular disease and central nervous system dysfunctions, and cancer. Air pollution is considered as the major environmental risk factor in the incidence and progression of some diseases such as asthma, lung cancer, ventricular hypertrophy Alzheimer's and Parkinson's diseases, physiological complication autism, retinopathy. More over numerous, scientific data have demonstrated that fine pollutant cause, premature death in people with heart and lung diseases including cardiac dysrhythmias, non-fatal heart attacks, aggravated, asthma, and decrease lung function but there is also evidence to suggest that poor air quality may also increases the risk of other health condition such as bladder cancer & type 2 diabetes. As a result of the negative effects of air pollution on health, the following have been observed :

- An increase in lung cancer case.
- An increase in the frequency of chronic asthma crisis.
- An increase in the frequency of coughing/phlegm.
- An increase in the acute disorder of upper respiratory system.
- An increase in eye, nose and throat irritation case.
- An increase in mortality.

Health effects of concern are asthma, bronchitis and similar lung diseases, and there is good evidence relating an increased risk of symptoms of these diseases with increasing concentration of sulphur dioxide, ozone and other pollutants. High air pollution is linked to low birth weight and pre mature births and being exposed to air pollution during pregnancy and after birth effects a baby's lung function development.

The 2005 World Health Organization (WHO) Air Quality Guidelines are designed to offer global guidance on reducing the health impacts of air pollution. According to WHO, air pollution is a major environmental risk to health and is estimated to cause approximately 2 million premature deaths worldwide per year. The aim is to regulate the emissions created by any kind of human activity, to protect human beings, environment and other species from dangers caused by air pollution, to eradicate the harm done to the environment and to limit values for various air pollutants.

Air pollution have major impacts on human health, triggering and inducing many diseases leading to high morbidities and mortalities. It needs to be taken care of. There is also a need for public awareness. The public must continuously be informed about the quality of air they breathe. It is important to adopt sustainable approaches to tackle air pollution.

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Environmental Conservation Through Indian Tradition

Kaushal Kumar Jha*

We, Indians take pride in our strong cultural heritage. Religion protects and nurtures nature. If we took a look at Hinduism, We worship the sun; the wind, land, trees, plants and water which are the very base of human survival. Likewise, respect and conservation of wildlife- garuda, lion, peacock and snake are part of our cultural ethos from time immemorial. Almost the entire living of God Ram, Goddess Sita and Shakuntala were very close to nature. Further, ancient texts written in Sanskrit, Pali or other languages can provide significant details. For instance, the scripture Vishnu Samhita in Sanskrit language contains some direct instructions dealing with biodiversity conservation. Infact, whole civilization has come into existence near sources of water like Indus valley civilization. In this sense, nature and culture become interwined. Culture reflects our history, tradition and our beliefs. Revolutions in the technological and communication fields and the advent of globalization have made an impact on our culture which has also evolved with time. However, it becomes imperative that we adapt new things without losing the basic character of our long cherished traditions and values which include environmental conservation. India is a culturally rich and diverse country where people speak different languages, with many communities which live in their respective social structures completely depending on their environment to ensure their livelihood.

At the international level, the conservation on Biological Diversity, signed at the 1992 Rio Earth Summit, is dedicated to promoting sustainable development. It recognizes that biological diversity is about more than plants, animals and micro-organisms and their ecosystems. At the national level, article 48(A) of the Indian Constitution imposes a constitutional obligation on the citizens of India to protect and improve the environment including forests, lakes, rivers and wildlife and to have compassion for all living creatures. We also have laws to deal with our pollution, emission of greenhouse gases and use of ozone-depleting substances. Traditional knowledge had always contributed to modern medicine and healthcare. Further for centuries, indigenous communities were used to surviving and adjusting their agriculture, fishing and hunting in the event of changes in climate.

Vedas the most precious Indian heritage and the source of all knowledge is a collection of thoughts and ideas about living and non-living matter that influence culture and environment on the existence of human, plant and animal life. Ancient Hindus living in proximity to nature realized their indebtedness to nature for its splendor and usefulness to society to be one with nature. The following hymn (Rigaveda-8.58.2) confirms his thought. In order to survive the world around them and to improve their quality and quality of life, Vedic people learnt to harness the power of nature and we can observe their from their various references about air, water, plants, animals, etc. and efforts to keep the environmental balance in check as per demands of society.

एवाग्निर्बहुधा समृद्धिः एकः सूर्यो विश्वमनु प्रभूतः।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम्॥

Agni, the sole one is kindled in many ways. Sun, the sole one manifests in all things. Usha, the sole one illuminates all universe. The one (Sole Power) has become all this.

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The Vedas and Smritis mention that air, water, land and mechanical devices are the four main causes of environmental pollution. Air is the basis of human life and all measure to control air pollution is necessary. Atharvaveda asserts that pure air is itself a medicine and directs that one should take care to maintain its sanctity. It says that the oxygen laden air invigorates the vitality of the human life force and when passing through the human intestine removes all impurities and disorders.[2] Vedic literature amply stress that to maintain environmental purity the correct balance of the interrelated mutually sustaining celestial bodies namely the sun, the space and earth is essential. The sun is the energy source; the space provides possibility of rain and the earth use this energy to food grains and oxygen for sustaining life. Trees and plants provide oxygen and depend on rains for survival. Earth, water, air and fire all together in necessary for supporting life on earth in order to safeguard, habitation, afforestation and to prevent pollution, the vedas suggest the following :-

- Plant more trees.
- Ban cutting of trees.
- Protect forests.
- Purify environment.
- Use solar energy.
- Use electromagnetic waves.
- Take special efforts to plant herbal and medicinal plants.
- Keep balance between fire and coolness.
- Desist from polluting land and water.

Hinduism conceptually worships the five cardinal elements of nature namely, Earth, Water, Air, Light & Cosmos. Various beliefs and customs prevalent in Hindu homes repeatedly remind one about environmental conservation and ecological balance. We all know that plant ecology keep environment in balance. The ancient seers of the Matsya Puran, considering this very fact cleverly utilized this in tune with the Indian Psyche by comparing trees to humans propagating a message of immense environmental importance. The basic instincts of most people are to having their own children or otherwise at least adopt to continue life itself. Humans procreate to continuing their lineage, passing on their knowledge, possessions, empires, businesses etc. In an Indian milieu, daughters mostly leave their maternal homes to build a new house after marriage therefore not surprisingly becoming customary in most societies to desire and beget at least one son.

दशकूपसमा वापी दशवापीसमो ह्रदः।
दशह्रदसमः पुत्रो दशपुत्रसमोद्रुमः॥[3]

A pond equals ten wells and a reservoir equals to ten ponds. A son equals ten reservoirs and a tree equals ten sons.

अस्वत्थो देवसदनस्तृतीयस्यामितो दिवि।
तत्रामनस्य चक्षणं देवाः कुष्ठमवन्वत॥[4]

It is prohibited to cut Vat Vriksha as Gods live in this tree and you get no disease where this tree is panted.

The religious books and culture of Indians also attach abundant prominence on Tulsi (Basil), Ashvattah (peepal), Vatavriksha (Banayan) and other trees with many slokas available in Vedic literature expounding the benefits and importance of trees to humans. One good example is the prayer to the peepal trees wherein it states the presence of the Hindu trinity and the second from Shrimad Bhagvad that states that all the trees have divinity (Gods) existing in them. One Sloka in the Atharvaveda also prohibits the cutting of the banyan tree citing its health benefits and the resident presence of the divine.

मूल ब्रह्मा त्वचा विष्णु शाखा रुद्रोमहेश्वरः।
पातले पातले देवानाम् वृक्षराज नमोस्तुते॥[5]

मूलतो ब्रह्मरूपाय मध्यतो विष्णु रूपिणे।
अग्रतः शिवरूपाय वृक्षराजाय ते नमः॥[6]

My salutations to the kings of the trees, Whose root is the form of Lord Brahmas, Whose middle is the form of Lord Vishnu, and Whose top is the form of Lord Shiva.

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6. --do---

Environment Movements in India

Dr. Rakesh Kumar*

Abstract

The environmental movements are conceived as broad networks of people and organizations engaged in collective action in the pursuit of environmental benefits. Environmental movements are understood to be very diverse and complex, their organizational forms ranging from the highly organized and formally institutionalized to the radically informal, the spatial scope of their activities ranging from the local to the almost global, the nature of their concerns ranging from single issue to the full panoply of global environmental concerns. Such an inclusive conception is consistent with the usage of the term amongst environmental activists themselves and enables us to consider the linkages between the several levels and forms of what activists call 'the environmental movement

Keywords: UNEP, Gandhian Thought, Sarvodaya Movement, Chipko Movement

INTRODUCTION

The environment movements globally and in India comprise a diversity of organizations with common orientations but with varying emphases and strategies. In India the environment movements emerged as a response to a wide spectrum of struggles and conflicts over the use of natural resources, social justice issue and violation of human rights.

Environment movement is an organized social activity consciously directed towards sustainable use of natural resources. It aims at halting environment degradation or brings about environmental restoration or regeneration. India is witness to quite a wide range of environmental movements involving such categories as omnivores, ecosystem people and ecological refugees.[1] In biomass society, the bulk of the people scratch the earth and depend on rains for growing their own foods, gather wood and dung for cooking purpose. They built their own huts with bamboo or sticks and draw their sustenance from nature. Such people depend on natural environment of their own habitat to meet their material needs. These people are called ecosystem people. Over half of the total population is ecosystem people under the pressure of modernization, technological use and material growth the natural world is receding. This shrinks the capacities of local systems to sustain and support these people. Because of scarcity of water and depletion of natural resources and recurrent droughts people have to leave their habitat like forests. These people are called ecological refugee. One sixth of the population of India is beneficiaries of economic development which takes place at the cost of nature. They are big landowners with access to irrigation, modern entrepreneurs in industrial belts, blue collar and white collar workers in the organized sectors and urban professionals, contractors and the employees in government and semi government organizations. Unlike the first two, they have the cash and purchasing power to buy consumer goods. They can manipulate the state for subsides, dearness allowances and raw materials. Madhav Gadgil and Ramchandra Guha call them omnivores as they devour every things produced all over the earth.

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ENVIRONMENT MOVEMENTS IN NORTH

In Europe, the environment movement became the exemplar of the new social movements analytic. The newness was in direct contrast to the old class-based politics of the labour movements. New social movements were new response to new grievances. The emergence of new societal cleavage and conflicts around issues of identity, values and solidarity could no longer be encapsulated within the overarching political economic conflicts in the production process. New social movements symbolized shifting objectives from those centered predominantly on economic interests to those based on cultural identities and orientations. In new social movement analytic, environmental movements emerge from the caustic chaos of industrial society in which nature and environment undergo radical and often unintended but permanent transformation having far reaching sociological consequences. As new political forces they express a generalized desire for community, self-realization and personal satisfaction and propagate alternative codes, in particular lifestyle while resisting and potentially alternating the representation of nature as resources for economic exploitation and progress.

ENVIRONMENT MOVEMENTS IN SOUTH

The environment movements in the third world have viewed them as essentially actions by the marginalized poor to protect their environmental means of livehood and substances. Environmental recourses such as land water and forests constitute the material basis of the production and reproduction of the economic poor. Actions in defense of such resources amid growing encroachment and degradation by the richer and better-off sections of the society are what distinguish third world environmentalism from that in first world.

In the south, approaches to environmental movements share the disenchantment with their European counterparts regarding the veracity of left-right conflict as the central analytic and class politics as the appropriate and ultimate public action. Although environmental movements are seen as emerging outside the purview of class politics, environmental conflict is theorized in class terms between rich and poor. As Gadgil and Guha remark environment movement in developing world:

...environmentalism has its origin in conflicts between competing groups- typically peasants and industry- over productive resources...(as) the intensification of resource use undermines existing but subsistence oriented economic activities... (Here) environmental conflict is for most part, only another form of economic conflict.

working synthesis of agriculture and industry, big and small units, and western and eastern technological traditions.

INDIAN ENVIRONMENTAL MOVEMENTS

The environmental movement in India has essentially emerged as a response to a wide spectrum of struggles and conflicts over the use of natural resources and social justice issues or human rights. At one end of the spectrum, the movement is around a specific issue, such as deforestation or construction of dam. At the other end, the focus is on an alternative development paradigm. The varied nature of these movements, their diverse methodologies and different ideological orientations render the task of construction an adequate taxonomy of these movements difficult. To understand the nature of the environmental movement in India, one attempt has been to analyze them in terms of their material, political and ideological context.

Chandi Prasad Bhat and Anna Hazare are among India's most celebrated environmentalists. Their own exposure to the wider society, through the Sarvodaya movement in the one case and army employment in the other, undoubtedly helped crystallize the ideas and stratgied of action which they

then applied in their own localities. After the forest based movement, environmental activism around development projects is yet another example of a broad based environmental movement with large coverage and impact. The specific development projects against which sustained movements have been launched by the environmentalists include dams, power projects, industrial plants, railway projects and mining. The dam-related agitations of local groups cover the entire geographical area of the country. The Silent Valley movement in Kerala has been the harbinger in the environmental uprising against the large dams of country. Unlike the other anti dam movements where displacement and rehabilitation of the affected people have been the major issue, the Silent Valley movement raised the fundamental issue of ecological balance. The Silent Valley movement was unique because building a dam in this uninhabited area would not involve displacement of people, and thus was fought primarily on environmental grounds. The movement was launched to save the rare tracts of Indian tropical forests.

The Chipko movement in the Himalayas and the Appico movement in the Western Ghats are the classic example of the forest based movement. Other forest based movements include the agitation against the replacement of sal trees by teak species in the Jharkhand-Baster belt. Apart from drawing widespread public attention to the issue of the basic rights of access of the forest dwellers to forest recourses, the forest based movements also had their critical impact on the proposed forest bill of 1982 which was ultimately withdrawn from discussion in the parliament The movements against the multi-crores Narmada Valley Project covering Central and Western parts of India and against the Tehri dam in the north are the better known and relatively recent example of anti dam movements. The Narmada Bacho Andolan has not only made an international impact, it has also led to the formation of a national campaign against large dams. The activities of the NBA are not simply restricted to the question of rehabilitation of the ousters, the movement has also raised fundamental question about about the model of development. As regards mining and quarrying, the long battle between the mine owners and the local people over limestone extractions in Doon valley was fought in the Supreme Court in India. The Barratry Aluminum Company Resistance Committee and Gandhmardan Protection Youth Council in Orissa are fighting against the BALCO's bauxite mine project.

The movement regarding military expansion and its consequence on the environment, the movement against Missile Test Rangein Baliapal and the base at Netrahat area are known movements.

The movements on wildlife issues have not yet gathered any significance movement in Indian context. Ekjoot. an organization in Bhimshankar region in Maharashtra, has taken up the issue of displacement due to declaration of certain areas as national parks or as wild-life sanctuaries. Similarly, the issue of tourism and its environmental consequences is also a relative new issue of the environmental movement country. The Himachal Bacho Andolan is an example of recent environmental movement related to tourism in India.

The Advocacy and Appropriate Technology categories play a dual role in Indian environmentalism. At one level, they provide intellectual, theoretical and demonstrative stimuli to the environmental movement through their contributions to the discourse on development and ecology and by demonstrating small eco-friendly models of development in specific areas. At another level, they actively participate in lobbing and judicial litigation on issues of concern. Some of them are also active members of various environmental in India and abroad. The environmental movements in India are largely localized, and issue-specific and restricted to relatively small areas. The range of issues raised and acted upon in the environmental movement in India varies from cost-benefit analysis of environment impact to a discourse on alternative development based on distributive justice and human rights. The different ideological orientation, methodologies and a variety of actors involved in the environmental indicates the amorphous nature of movement. Unlike the north, the conflicts are not so much over how the environment should be used but over who should use and benefit from it.

IDEOLOGIES OF THE ENVIRONMENT MOVEMENT

Gandhian Approach

The first strand, which we may call crusading Gandhian, relies heavily on a moral idiom in its rejection of the modern way of life. Here, environmental degradation is viewed above all as a moral problem its origin laying in the wider acceptance of all ideology of materialism and consumerism, which draws humans away from nature even as it encourages wasteful lifestyles. Crusading Gandhian argue that the essence of eastern cultures is their indifference, even hostility to economic gain. Thus, if India were to abandon its pursuits of western models of economic development, it would only be returning to its cultural roots. These environmentalist calls for a return to pre-colonial village society, which they uphold as the exemplar of social and economic harmony.

Marxists Approach

Marxists see the problem in political and economic terms, arguing that it is the unequal access to resources, rather than the question of values, which better explains the patterns and processes of environmental degradation in India. In this sharply stratified society, the rich destroy nature in the pursuit of profit, while the poor do so simply to survive. For the ecological Marxists the creation of an economically just society is a logical precondition of social and ecological harmony. In their practical emphasis, socialist activists concentrate on organizing the poor for collective action, working towards their larger goal of the redistribution of economic and political power. Ecological Marxists can be distinguished from Gandhians in two significant respects: their unremitting hostility to tradition and in their relatively greater emphasis on confrontational movements.

APPROPRIATE TECHNOLOGISTS APPROACH

Crusading Gandhians an ecological Marxists can be seen as being respectively, the ideological and political extremists of the Indian environmental movement. Due to of their ideological purity and consistency, their arguments are often compelling, albeit to different sets of people. In between these two extremes, and occupying the vast middle ground, lays a third tendency, which may be termed as appropriate technology. This strand of the environment movement strives for a

CONCLUSIONS

The environment movement has visibly enlarged, refined and extended our understanding of environment issues and their significance. Robert Nsbet, says that when the history of the twentieth century is finally written, the single most important social movement of the period will be judged to be environmentalism. It is no longer possible to treat ecology and international political economy as separate spheres. One of the fundamental contributions of the environment movement has been to demonstrate the ultimate unity of the subject matter of science. No other area of human concern has drawn a greater diversity of scientific disciplines into the service of a developing field of science, nor offered greater occasion for development of inter- disciplinary collaboration.

Sustainable development has become a global issue both because of the high levels of ecological interdependence that exit within many parts of the global economy and because it raise fundamental questions concerning the distribution of wealth, power and resources between north and south. The striking dichotomy between the seamless web of ecological interdependence on the one hand and the fragmentation of the international political system on other makes finding and implementing solution to environment problems a formidable enterprise. It will require a diversity of actions and a political will.

The ideologies of environmental movements are apparently distinct, but sometimes overlap. Many organizations are not exclusively environment oriented, which raises the question, is the environment movement in India the new social expression rooted in old ideologies? It is also evident that ideologies within the environment movement are still in the making and the demand for changes sporadic and issues based and have not yet crystallized into a major political force at a national level.

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Reflections of Quality Teacher Education: Issues and Challenges

Rabiul Islam* and Dr.Kausik Chatterjee**

Education is the Most Powerful Weapon we can use to Change the World" ***–Nelson Mandela***

Abstract

One of the most compelling features of current school demographics is the growing socio-cultural gap between the students and teachers. There is gradual decline of the delicate constructive relationship between the teachers and students in the rapid changing social and cultural context and this changing trend of the school demographics have harmful impact on the quality of education in the society. This theoretical article intends to examine various challenges faced by the teachers' training institutions in 21st century and promote the constructivism in school education practice. Due to globalization and science and technological advancement teachers have to perform various roles like supporting, facilitating and encouraging in teaching learning situation which enable the learner to discover their potentialities. This study enables the trainee, teacher educators, policy maker and researcher to face challenges emerging in the contemporary Teacher education systems.

Keywords: Quality Teacher Education, Issues, Challenges

INTRODUCTION

Education is an essential tool for the enhancement of personal advancement, to increase social status, increase social health, economical progress, set goals of life, and make us aware towards many social issues and gives solutions to address other complex issues in our everyday lives. It is the backbone for the development of any society or country and it also brings success to the nation. That's why every country gives emphasis on education for its citizen, sometimes free to certain age group in developing and under developed countries. For imparting quality education to pupil we require efficient teacher which is the result of teacher education. So, Teacher Education is very important for educational development of our country. But the act of teaching has become increasingly complex in the current scientifically and technologically advanced environment as students entering the classroom from diverse social, religious, ethnic and cultural settings. Students in teaching education programmes are coming from different States of the country and therefore carrying different background experiences along with them. Moreover, in less-economically advanced countries like India, many learners particularly the children are receiving free education for the first time, resulting in the need to provide education for large numbers; frequently without a strongly developed infrastructure and with teachers who are poorly trained and ill-equipped to deal with their diverse needs (Du Toit and Forlin, 2009).

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Therefore, in this complex scenario of 21st century the teacher education is facing so many challenges due to changing needs of learner and society. Now teachers have to perform various roles like encouraging, supporting and facilitating in teaching-learning situations which enables learners to discover their talents, to realize their physical and intellectual potentialities to the fullest, to develop character and desirable social and human values to function as responsible citizens (Richard, 2016). Teaching is a practical activity and can only be learned in practice (O'Hear, 1988), so we cannot expect good quality of school education unless the quality of teacher education is improved and enriched. Today teacher education is expanding at a very fast pace and adding to the quantity and quality of education, but simultaneously facing a lot of challenges. Ukey & Gedam (2013) pointed out that Pedagogical obligation; Globalization and Privatization of teacher education are the major challenges in teacher education but Chakrabarti (2014) described that the art of drawing out what is already within the learner's mind is a challenge for the teacher. In this context it is the right time for every teacher educator, educationist, policy planner and others in the field of teacher education have to share their views to improve the quality of teacher education. *National Curriculum Framework of Teacher Education (NCFTE) 2009 highlighted that "quality is a function of several factors: teachers' status, remuneration, conditions of work and their academic and professional education"*

India has a large system of education. Although the quantity of educational institution is very high but quality is not up to the level of excellence. To provide quality education various commission and policies have taken major steps towards it. The University Education Commission (1948-49), the Secondary Education Commission (1951-52), Education Commission (1964-66), National Commission on Teachers (1983), National Policy on Education (1986) and the Programme of Action (1992) have taken major steps to face the emerging challenges of education.

OBJECTIVES

The study proposed to achieve the following objectives:

1. To assess the present situation of teacher education in India.
2. To examine the various challenges faced by the teachers' training institution.

METHODOLOGY

Descriptive analysis of the available data from government (Secondary) sources has been employed to investigate and explain the current situation of the challenges faced by the teacher education in India. Data have been critically analyzed and reported through textual discussion, tabular and graphical techniques.

Present Situation of Teacher Education in India

Teachers' education in India is characterized by unprecedented expansion. In 1947-48 there was only 235 teachers' training institution of which 184 was for elementary and only 51 for secondary level but in 2013 it become 6401 Elementary and 9780 Secondary teachers' training

Table-1: Growth of the Teacher Education Institutions in India (1947-48 to 2013)

Year	No. of Elementary TEIs	No. of Secondary TEIs
1947-48	184	51
1957-58	466	176

Year	No. of Elementary TEIs	No. of Secondary TEIs
1970-71	1136	381
1980-81	1059	494
1990-91	1167	474
1998-99	1319	818
2012	6193	9152
2013	6401	9780

Source: Ministry of HRD Gov. of India

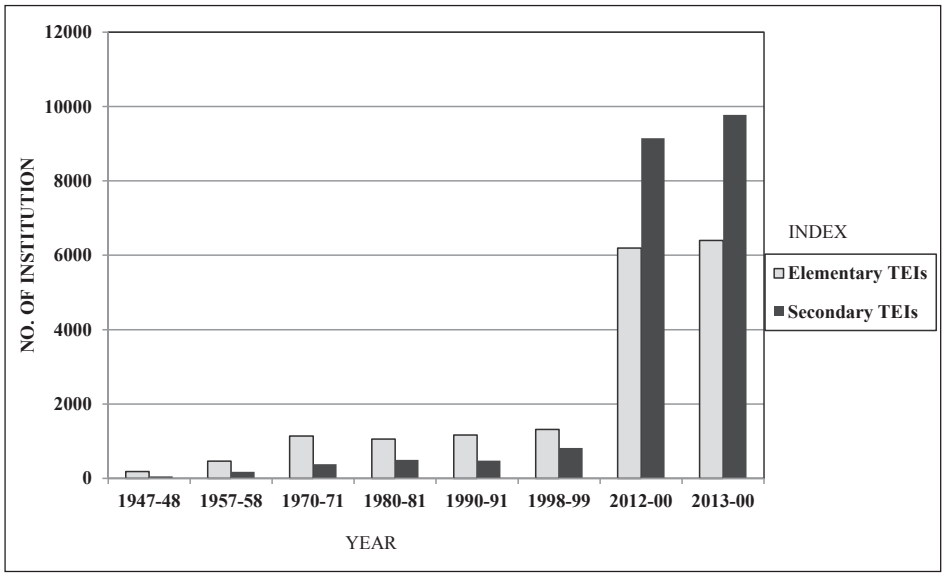

Fig. 1: Growth of Teachers Training Institution in India

Institution in India. Although, the number of training institute not increased very much during 1947-48 to 1998-99. In 1998-99 it was 1319 institution for Elementary level training and 818 for secondary teacher education institution. But the number of teachers' training institution rose to 6193 for elementary and 9152 for secondary level in 2012 because in this period different education development programme like, SSA, Operation Blackboard, DPEP,UEE etc. was launch. So there was a natural increase school enrolment which leads to increase demand for trained teacher and institution.

It is evident from table-2 that in 2016 out of total 20486 teachers' training institutions 10902was for D.El.Ed. and 9584 is for B.Ed. It was also found that most of the teachers' training institution is private institution. In 2016 out of 10902 D.El.Ed. institutions only 851 was run by the government and 10051 was run by private sector. Similarly, out of 9584 B.Ed. training institution only 383 were government institutions and 9201 was private institutions.Table-2 clearly shows that in 44.54% (9125) of the training institution is under Northern Regional Committee, 29% (5940) is under Southern Regional Committee, 17.98% (3683) is under western Regional Committee and only 8.48% (1738) is under Eastern Regional Committee of NCTE.

Table-2: State- Wise Distribution of Teachers' Training Institution in India (Recognised By Ncte As On 01.05.2016)

ERC						
Sl. No.	**State**	**D.El.Ed.**		**B.Ed**		**Total No. of Institution**
		Govt.	**Pvt.**	**Govt.**	**Pvt.**	**(Govt.+Pvt.)**
1	Arunachal Pradesh	7	0	1	10	18
2	Assam	30	0	14	48	92
3	Bihar	71	92	14	237	414
4	Jharkhand	17	35	3	119	174
5	Manipur	8	0	3	8	19
6	Meghalaya	10	1	2	4	17
7	Mizoram	10	0	3	0	13
8	Nagaland	3	1	2	6	12
9	Odisha	66	0	34	0	100
10	Sikkim	3	1	1	2	7
11	Tripura	4	0	3	5	12
12	West Bengal	53	384	18	405	860
	Total	**282**	**514**	**98**	**844**	**1738**
			WRC			
1	Madhya Pradesh	44	617	14	618	1293
2	Maharashtra	121	906	16	512	1555
3	Gujarat	111	133	111	250	605
4	Chhattisgarh	26	43	4	135	208
5	Goa	1	1	1	3	6
6	Daman & Diu	0	2	0	1	3
7	D & N Haveli	0	0	0	1	1
	Total	**303**	**1702**	**146**	**1532**	**3683**
			NRC			
1	Chandigarh	1	2	2	2	7
2	Delhi	9	35	5	22	71
3	Haryana	8	342	8	504	862
4	Himachal Pradesh	12	37	5	70	124
5	Punjab	15	144	8	262	429
6	Rajasthan	31	307	10	835	1183
7	Uttar Pradesh	68	3569	9	2658	6304

ERC						
Sl. No.	**State**	**D.El.Ed.**		**B.Ed**		**Total No. of Institution**
		Govt.	**Pvt.**	**Govt.**	**Pvt.**	**(Govt.+Pvt.)**
8	Uttarakhand	15	0	23	107	145
	Total	**159**	**4436**	**70**	**4460**	**9125**
			SRC			
1	A & N Island	1	0	2	0	3
2	Andhra Pradesh	6	851	9	573	1439
3	Karnataka	43	950	13	423	1429
4	Kerala	23	194	16	177	410
5	Pondicherry	2	50	1	34	87
6	Tamil Nadu	31	1043	19	848	1941
7	Telagana	1	311	9	310	631
	Total	**107**	**3399**	**69**	**2365**	**5940**
	Grand Total	**851**	**10051**	**383**	**9201**	**20486**
		10902		**9584**		

Source: Ministry of HRD Gov. of India

Note: ERC= Eastern Regional Committee, WRC=Western Regional Committee

NRC= Northern Regional Committee, SRC= Southern Regional Committee

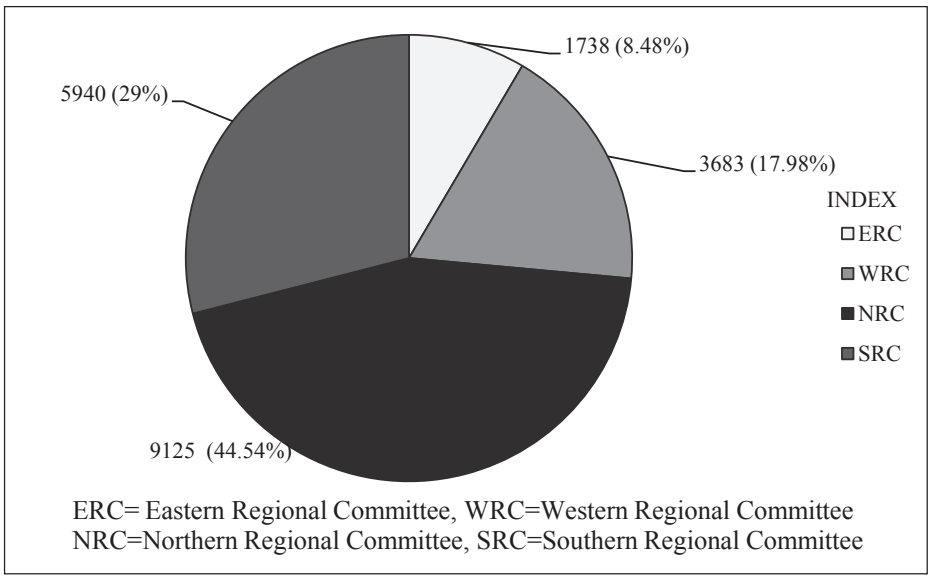

Fig. Region-Wise Distribution of Teachers Traning Institution in India (02.05.2016)

Challenges to Teacher Education in India

Following are the various challenges in the way of teacher education: -

To prepare committed teacher

It is the most challenging work for teacher education in India. Without committed teacher quality education is not possible. Teacher is the most important part of education system and destiny of future citizen. Nation depends upon teacher so teacher education program should have to prepare committed teacher towards teaching profession.

To work without job security

This is one of the burning challenges in non-aided teacher training institution. Due to privatization of teacher training institution, the teacher educators are insecure about their job and salary. So how can we expect good quality teacher education if job of trainer is not secure.

Challenges due to exclusion prevalent in schools

Generally two types of exclusion are found (i) exclusion of the children with disabilities and (ii) social exclusion of socially and economically deprived children. That's why this is the important challenge of teacher education needed to be overcome.

To attract the bright students

At present bright students are not attracted towards the teacher education program. So, to improve the quality of teachers' training program it is necessary to create an atmosphere where bright students will also attract towards the teacher education program.

To maintain co-ordination between demand and supply

In the last few years there is tremendous increase in number of teacher training institution in India without considering demand and supply of the teacher. Unprecedented increasing number of teacher training institutions may be one of the important reasons for lowering the quality of teachers' training program.

To train for diverse classroom

Roles of teacher have been changing over time and space. So, to meet individual learning needs, to identify strengths and weaknesses of the students, to deal with multicultural learning environment and to develop leadership skill among the students, teacher training program has to be reoriented according to changing need.

Challenges thrown by science and technology

Modern age is known for development of science and technology. To face challenges thrown by science and technological development, there is a need to change objectives and curriculum of education system. Now, M learning, e- learning, virtual classrooms are taking place over traditional teaching practices. Sharma (2012) also stressed on the fact that ICT can play a major role in professional growth of the teacher. Through teacher education program pupil teacher should enable to get knowledge about recent development and the positive utility of science and technology in the everyday lives.

To change Traditional mindset of teaching learning method

We still follow the traditional chalk and talk methods in the classrooms. Teacher education program still face the challenges to bring actual use of learner inspiration and innovative teaching learning methods in the actual classrooms.

To break isolation of teacher education program from society

To break isolation of teacher education program from society is one of the challenging tasks. During framing the curriculum of teacher education program the needs and activities of school and community is not taken into consideration so it is isolated from the society.

To inculcate values

Crisis of values is the output of modernization and globalization. Although, teacher education Programme is known as the centre point of education for the inculcation of values but with the fast changing scenario of modern society teacher education program face quite difficulty to inculcate the value among trainees.

Findings

1. Number of teacher training institution increase after launching of different education development programme such as SSA, Operation Blackboard, DPEP, UEE etc.
2. Number of D.El.Ed. institution is larger than B.Ed.
3. There is regional imbalance in the distribution of teachers' training institution in India. In 2016, 44.54% institution was under Northern Regional Committee and only 8.48% was under Eastern Regional Committee of NCTE.
4. Teachers' training institutions are facing challenges to prepare committed teacher, to train teacher for diverse classroom, due to the development of ICT and to inculcate value among trainee.

Some of the Potential Recommendations to face Challenges

There is a need to reorient teacher education programme for diverse classroom and equipped the pupil-teacher for handling differently able students in integrated and in inclusive setting.

Challenges in teacher education for quality improvement should be made simpler by strong willpower, better management, planning and teachers' determination.

Teacher education should empower educators and teachers to integrate art education, computer education, physical education, value education and yogic education.

Teacher training institutes should arrange group discussion, seminars, and workshops on burning and innovative issues.

ICT and its use in classroom situation should be mandatory in the curriculum of teacher education programme to overcome the challenges in 21st century.

Teacher education programmes should link with curriculum contents and goals, including the subject matter and skills to be taught in light of disciplinary demands, student needs, and the social purpose. It should keep on changing with the changing demand of the society.

There should be a planning unit in each State Education Department. The function of this unit should be to regulate the demand and supply of teachers at various levels of schools. This unit can also be given the responsibility of projecting future requirements of teachers in various categories.

Teacher education institutes should also interlink with academic life of the university, as well as from the daily problems of the schools.

It will be in the fitness of things if at the time of setting up a teacher education department, a demonstration school is made integral part of it and a definite norm should be followed for certain facilities such as laboratories, libraries, ICT facilities and other important audio-visual equipment.

Different agencies of teacher education such as NCERT, NCTE, NUEPA, UGC, SCERT, DIETs etc. should work together to address the challenges and to improve quality of teacher education programme.

Like Tamil Nadu and West Bengal there should be one Teacher Training University in each state. These Universities will bring all training institution of that particular state under one umbrella. The Tamil Nadu Teacher Education University and The west Bengal University of Teachers' Training, Education Planning and Administration have done a recommendable job in this direction. These universities have focus on the need and requirements of teacher education and catering to the needs of the state in teacher requirement.

Trainee's internship programme should be effectively introduced so that during internship period trainees are capable to observe and participate in the entire activities of the school.

Moreover, commitment and devotion of teachers for imparting excellent education is the most important to face and overcome the challenges.

Since teacher is the centre point of entire education system so all attempts need to be taken to produce efficient teacher according to changing need of the society. If all the above mention recommendations are taken into consideration then in future teacher education will effectively prosper.

CONCLUSION

Teacher education needs to be more forward thinking and focus on preparing teachers for emerging and potential challenges. It also requires greater collaboration with schools to make sure that training courses are actually meeting the real needs of teachers in heterogeneous classrooms. In spite of having sufficient discipline knowledge it requires them to make suitable accommodations, modify curricula to meet the multiple needs of diverse learners and utilize different pedagogies to enable effective learning outcomes for all students. In short, classroom teachers should make attempt to implement the constructivist instruction for the betterment and advancement of the school education. But it has been observed that the constructivist instructions and the field of inclusive education are driven by a rather narrow and limiting perspective. Therefore, here it is argued that inclusive education must be regarded as an approach encompassing the broader education system. Only then we can achieve our goal of quality education for both the teachers and the students and the society in turn.

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India's Search for Soft Power

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Abstract

Introduced in the vocabulary of International Relations by the Harvard Political Scientist Joseph Nye in the 1990 Soft Power is the abilities of countries to influence other people's attitude without force or coercion. It is essentially the power of attraction and hence emanates from a country's cultural resources, political values and its domestic and foreign policies. As compared to hard power defined in terms of military action and economic inducements soft power is less expensive and more humane and generally takes time to yield results. The core argument of this paper is to turn our attention to the specific case study of India. Where do the roots of India's soft power emanate from? Of course the country has plenty, but do we have a strategic approach to harness it? How has India brought to bear the three dimensions of culture, political values and foreign and domestic policy to leverage its own construct of 'soft power'? Can India resist western cultural infiltration in the era of Globalisation? This paper also attempts to mull over the impact of liberalization and globalization on India's soft power status.

INTRODUCTION

India's soft power resources are multi-faceted and mostly emanate from its ancient civilization which prompts many western scholars to argue that India seems to qualify as a soft power by default and not by design. Educational institutions of India have long been attractive centres of learning and used to attract eminent scholars like Fahiyan, HuenTsang, Eitsing, Megasthanese, etc. Ethical moorings of India's soft power can also be traced to her long history of ideas. Liberal ideas of Ashoka and Budha continue to inspire the contemporary world. Elements of Political Realism as propounded by Morgenthau find their roots in the realist thinking of Mahabharata and Kautilya which continue to shape the foreign policy conduct of most countries including India. Its spiritualism and yoga have attracted people from all over the world and its proponents (Gurus) have travelled around the world selling yoga and mysticism.

Today, the growing consensus is that India possesses considerable soft power resources arising not only from the above mentioned sources but also from its universalistic cultural values as advocated by Vivekananda and Tagore, non-violent anti-colonial struggle led and inspired by Gandhi ji. Its democratic political institutions and tradition of leadership among developing nations further enhances India's soft power status. Consequently, India began a concerted effort to package these resources and channeling them into generating soft power that might produce beneficial foreign policy outcomes.

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Hypothesis

The proposed study will test the following set of hypothesis about India's soft power potential in the international arena.

1. Roots of India's soft power emanates from its ancient civilization, its long history of ideas, democratic tradition, pluralism, diversity of language and ethnicity and openness to global influences.
2. In the era of globalization India has emerged as a major attraction over the years. High economic growth rates since the liberalization in 1991 have increased India's international attractiveness.
3. So far India has not been able to fully harness its soft power resources in the international arena and it is only over the past decade or so that it has begun to play its soft power cards more systematically.
4. In the 21st century, India will be increasingly judged by soft power as its popular culture has been resilient enough to resist western influence.

In the light of the above mentioned hypotheses, the paper discusses how Prime Minister Modi's foreign policy behavior is influenced by the liberal ideas of Ashoka, Budha, and Gandhi where the ethical moorings of India's soft power lie.

INDIA'S SOFT POWER POTENTIAL

In this paper, I argue that the post-Cold War era has changed the dimensions of international politics and subsequently India has begun to play its soft power cards more systematically. Indian foreign policy analyst C Raja Mohan observed that India holds "strong cards in the arena of soft power" to further its foreign policy objectives. It has much to do with the declining American influence since September 11 after it exercised its hard power in Iraq and Afghanistan and growing realization that there will be increasing global disapproval of the countries that continue to exercise hard power. Among the various commentators who have enumerated India's soft power resources, Tharoor (2008, p. 40) is perhaps the most enthusiastic. Analysts often cite his famous passage below:

"When India's cricket team triumphs or its tennis players claim Grand Slams
When a Bhangra beat is infused into a western pop record or an Indian
Choreographer invents a fusion of Kathak and ballet, when Indian women
Sweep the miss world and miss universe contests or when Monsoon Wedding
wows the critics and Lagan claims an Oscar nomination, when Indian writers
win the Booker or Pulitzer prizes, India's soft power is enhanced."

Clearly, India boasts an amazing variety and wealth of soft power resources. They include sports, music, art, film, literature and even beauty pageants. To this list, others have added India's anti-colonial history, democratic institutions, free press, independent judiciary, vibrant civil society, multi-ethnic polity, secularism, pluralism, skilled english-speaking workers, food, handicrafts, yoga, India's status as a responsible nuclear power, the rapid growth of the information technology sector in places such as Bangalore, and the existence of a large Indian diaspora in certain western countries. It is therefore difficult to know what precisely one should look for in assessing the impact of India's soft power. However, with the UN General Assembly adopting the resolution on Yoga and declaring 21st of June as international yoga day the pivotal importance of yoga in India's soft power strategy is there for everyone to see.

People to people contact, cultural exchange programmes through Track Two initiatives, cricket diplomacy etc has been used in recent decades to create an enabling political environment to harness its soft power resources. India has put high premium on Cricket through instrument of diplomatic relations with other nations to harness its true potential in this cricket-crazy nation. Thus emphasis

on yoga and cricket as exemplified by success of Indian Premier League of T-20 cricket tournament constitute the bedrock of India's soft power strategy in recent years.

Tourism is another potential bright spot for India. Available data shows a sizeable increase of arrivals in India of 24% between 2007 and2011, with the bulk of tourists arriving from Europe, America and East Asia. In the 2012 ranking of countries, India came 23rd. A similar picture emerges when one looks at India's relative attractiveness as a destination for investors. India ranked 15th in a global ranking of country brands in the area of Foreign Direct Investment (FDI). (source: Bloom Consulting Country Brand Ranking: Trade Edition 2012). This validates the second hypothesis of this paper that in the era of globalization India has emerged as a major attractive destination over the years. With the launching of Act East policy and Incredible India campaign gaining further momentum under the astute leadership of Prime Minister Modi, this is only going to improve further.

ASSESSMENT OF INDIA'S PERFORMANCE

Thanks to her long history of ideas and rich ancient civilization, historically, India has been a rather adept wielder of soft power. The long non-violent anti-colonial struggle had earned India much goodwill in the years following independence in 1947 (Hymans 2009). During the 1950s and 1960s India gained further weight by projecting itself as a champion of peaceful conflict resolution at multilateral forum like UN. Moreover, Nehru's leadership of the Non-Aligned Movement enabled India into a leadership role in the newly decolonized nations of Africa and Asia.

At the pick of cold war, Nehru was succeeded by his daughter Indira Gandhi who pursued politics that were far more 'realist' in substance. The following two decades were also marked by increasing Indian intervention in the affairs of the neighbouring countries, especially Sri Lanka, Nepal, and the Maldives. However, the end of the cold war marked a transition from realism to softer forms of diplomatic options, largely due to the realization that hard power had failed to achieve desirable objectives in the preceding two decades. Being the representative of Indian people, Prime Minister Modi knows that he has to ensure moral and material progress of the people by exploring all the 'soft options' that India has at its disposal. Of course he will have to deal with the complex issue of identity as part of domestic policy to earn India her rightful place in the comity of nations.

CONCLUSION

Soft power is real power in international relations, but its sources and workings are widely misunderstood. This article has aimed both to clarify and to comprehend our picture of soft power. It is also important to understand the distinction between soft power and hard military options to achieve the foreign policy objectives. Whereas soft power is the ability to make others do what you want on the basis of how they see you, hard power has been understood as a coercive instrument emanating from the military and economic resources of a country. During the early decades of the cold war period, success of NAM was largely because individual countries of NAM didn't believe in hard power. In contemporary times gradual decline of United State's position as a guarantor of world peace underscores the global imperative and usefulness of the soft power resources to deal with the contemporary measure. But as the political scientist David Baldwin has argued, the measurement of all types of power is similarly elusive crises and bring about world peace and security. However, soft power also has the potential of giving rise to soft vulnerability. We have seen, for instance in the case of Gandhi, that soft power may be latent in apparent soft vulnerability; and we have also seen, for instance, in the case of India's contemporary situation, that soft vulnerability may be latent in apparent soft power. This shape-shifting quality of soft power makes it a particularly difficult concept to operationalize and

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The Tragedy of Inclusive Education in India: A Conflict Between Theory and practice

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Abstract

The inclusive education is synthesis of special and integrated education. it differs from special education when it creates inclusive education structure for all and it maintains distance from integrated education when it imposes responsibility on the institutes. For the first time as a concept it was conceptualized in 1994 Salamanca declaration of United nation. Where it was established the principle that all the physical/mental differences do not prevent children to attend the regular schools. Therefore it was designed that all the children with/without disabilities would get education under similar roof. In the 2006, UN has concluded a convention on rights of persons with disabilities and mandates all the signed and ratified members to promote the inclusive education for children with disabilities in their respective territories. It gives certain instruction to implement inclusive education for children with disabilities. it says all the member states would adopt alternative mode of text, exams, teaching pattern and reform in the existing structure of all the educational institutes. For this cause, ratified countries have introduced reforms in their existing laws. in the same vain, India has passed rights of persons with disabilities act 2016 and concluded rights of persons with disabilities rules 2017 to ensure the international commitments. The RPD act2016 defines inclusive education as way of 'learning together' and RPD rules2017 makes provision of District education nodal office to facilitate the norms of inclusive education. but both the documents do not talk about the reform in existing physical structure, accessibility of textbooks and disability centric pedagogy. Therefore this research termes it a tragedy of structure, tragedy of textbook and tragedy of pedagogy. This research has been divided into four distinct peaces. First/introductory section would introduce the topic, hypothesis and research questions. Second part of this research would discuss the CRPD instructions for inclusive education, the third segment would study the practices of inclusive education in india specifically in terms of accessibility of structure, alternative mode of textbooks and effective pedagogy. Fourth and final peace of writing would come up with robust conclusion that where are the lacunas and how that can be short out for better inclusive education policy for persons with disabilities.

Key-words Inclusive education, special education, children with disabilities, regular school, accessible reading material, accessible classroom, rights of persons with disabilities, inclusive pedagogy, structural reform,

HYPOTHESIS

The policy of inclusive education of india is structurally exclusive and pedagogically oppressive

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Research questions

1: Why could the policy of inclusive education not embraces the accessibility of structure?
2: what are the major hurdles of non-availability of accessible textbooks?
3: Is there teachers or government not attractive towards inclusive education?

Research objective

First: To describe the CRPD instructions,
Second: To show the dichotomy of policy on paper and policy on grounds,
Third: To make certain recommendations to the agencies responsible for inclusive education policy.

Research methodology

This research is based on both primary and secondary data. Primary data will be collected from various governments documents such as acts, rules and reports. Secondary data will be garnered from various journals, magazines and books. Therefore this study would utilize the deductive method to fulfil its hypothesis.

INTRODUCTION

The idea of educating Children with disabilities is an enlightenment project. It was flourished with the foundations of enlightenment such as scientific development, human rationality. With the technological advancement, the idea of educate Disabled individuals was institutionalized in Europe in the post 19th century. Till the 20th century, it was assumed that Persons with disabilities cannot educate in general environment/general schooling system. Therefore, around the world, 'special schools' were maintained. In the last decade of 20th century, the United Nation (UN) concluded a convention on rights of children (CRC) and established the principle that all the children including Children with disabilities are having rights to get educated. This UN mission was reiterated in 1990 when World Education Forum (WEF) concluded its world conference. This step was taken forward by the UN by adopting the Standard rules of equalizing in 1993. Year 1994 became transformative year for persons with disabilities, when United Nation Educational Scientific and Cultural Organization (UNESCO) concluded Salamanca Declaration 1994. In the declaration, UNESCO recognized 'educational rights of Children with disabilities' in the general/regular environment, which is known as "inclusive education'. Till the end of 20th century, the educational rights of Children with disabilities (CWDs) were valued but it could not materialize in the policy. Hence, United Nation General Assembly (UNGA) constituted a ad hock panel to advise UN to come up with disability convention. As a result UN has hosted a exclusive convention on rights of persons with disabilities (CRPD) in 2006. Being a special convention for PWDs CRPD2006 did not create single separate right for them. As chairperson of ad-hock committee said, it is an implementing convention rather than creating separate legal structure.

According to CRPD 2006, all the states have an obligation to develop a corresponding structure for all. Article 24 expressly declared that all the ratified states are bound to recognize the educational rights of their respective CWDs and ensure their education in the general education system. In the post CRPD era, it was fully recognized that disability is a part of human diversity and exclusion from the mainstream would be treated as the violation of fundamental rights of persons with disability (Abidi and Sharma, 2013, 11). Consequently Government of India (GOI) has passed 'Rights of persons with disabilities Act2016' and expressed its commitment to ensure the inclusive educational rights of Children with disabilities in general and Children with Blindness in particular with inclusive structure,

effective pedagogy and harmonious learning environment. This research paper has been divided into three distinct sections. First portion would discuss the general conceptualization of 'inclusive Education' by several National/international documents. Second part shall have a detailed account of CRPD2006's instructions to implement various international document to develop inclusive legal framework, accessible built structure and child centric/effective pedagogy. Third section would take a descriptive account of inclusive education in India and finally Paper will conclude what are the major tragedies in the practices of inclusive education in Indian context?

CONCEPTUALIZING INCLUSIVE EDUCATION

Inclusive education has become universal value for persons with disabilities after the introduction of UN CRPD 2006. The mission of inclusive education to develop social equilibrium, educational equal opportunities and symmetrical structure in the policy document (Virk, Arora and Sharma, 2010, Sawhney, 2015, 904). In this section, the inclusive education will be analyzed on distinct three key grounds- social inclusion; accommodation of individual's needs and educational attainment of the children with disabilities. It is assumed and argued that these three basic structures are exclusively designed/available for children with disabilities for equalizing the educational opportunity.

Inclusive education was conceptualized for the first time in 1994 UNESCO's 'Salamanca Statement and framework for action on special need education' (Kohama, June 2012). The Salamanca statement confirms the Convention on Rights of Children (CRC) 1989 directives and establishes the fact that all children have inherent rights such as education, family cares, community services including CWDs (UNESCO, 1994). According to the Statement, 'inclusive education' is a mean to enable schools to accommodate the special educational needs in the general education system of a nation (UNESCO, 1994). As the Article 2 of Salamanca statement 1994 mentions, "those with special educational needs must have access to regular schools which should accommodate them within a child centered pedagogy capable of meeting these needs (Salamanca Statement, 1994, article2)". Subsequently, it has been clearly stated that through the system of regular schools with inclusive orientation, the education system would be able to fight against the 'discriminatory attitude' (Kohama, June 2012) and in situation to create a 'welcoming community' in the society (Salamanca Statement, 1994). In 2000, UNESCO facilitated WEF and adopted the 'Dakar framework for action, education for all' and concluded that education is a mean to empower the people, therefore it should be organized in way to include all. It has specially for children with disability 'inclusive education' that would "serve the population excluded for reasons of gender, language, culture, or individual differences" (UNESCO, 2000). Dr Jaswant Virk, Alka Arora and Richa Sharma (2010) defined 'inclusive education' as a system against segregated 'special education'. Further, they believe that inclusive education is a set of value system which believes in the social justice, ensuring individual needs of children with disabilities and promote structural inclusion and equality. According to them, the system of inclusive education does not only accommodate children with disabilities, but it takes care of all the educational needs of the children in general, that may be associated with pedagogy, accessibility of school campuses, medium of instruction and identifications of the needs of children (Virk, Arora and Sharma, 2010).

They are confident enough that once a child with disability is included into general education the social segregation, discrimination and attitudes of class fellows would get changed gradually. As Kaur and Indrajeet have pointed out, inclusive education would help to develop a harmonious society, because it will provide opportunities to the non-disabled to learn about disability and accommodating them. In brief, inclusive education is organized against the segregated special education. Therefore, the model of inclusive education tries to develop a "general educational for all' where CWDs are fully accommodated. But the social acceptability, participations and educational outcomes are missing from

the conceptualization and installation of inclusive education in India. For example in Indian inclusive education it is seen as 'opportunity' for CWDs. In the subsequent section, Indian inclusive education policy and academic discourses related to model of inclusive education have been discussed briefly.

CRPD 2006 AND INCLUSIVE EDUCATION

On 13 December 2006, United Nations General Assembly has concluded Convention on Rights of Persons with Disabilities (CRPD) UNDESA, 2007, Flynn, 2011, Mehrotra, 2013, Ghai, 2015). The basic motive of convention was to recognize all the existing human rights treaties, conventions and declarations in the case of persons with disabilities (Kayess and French, 2008, 17). Therefore being specific and exclusive convention on rights of persons with disabilities did not create any newer rights rather than bringing them in to single human rights document and make it applicable for disabled people equally. The CRPD 2006 has brought paradigm shifts in the Disability Discourse. For the first time, United Nations has acknowledged disability as a diversity and established the fact, this is the society which has actually created disability among the individuals (Hodgson, 2013, 196). With this assumption, CRPD realized that all the individuals with disabilities are having equal rights to get services offered by their respective states (UNDESA, 2007). In that process, United Nations through CRPD 2006 instructed states to provide 'education' to the CWDs in general educational environment. The convention has issued Fivefold instruction to all signed and ratified member states that are discussed in brief below.

First, Article 24:1 of CRPD 2006 clearly mentions that all the ratified states are bound to recognize educational rights of children with disabilities in 'an inclusive education system' (CRPD, 2006, 16). With aim to promote i. To develop fuller human potential and dignity, ii. To enhance ability, iii. To promote participation in the society. By realizing the rights of disabled CRPD 24:2 has given certain instructions to the states party such as i. PWDs cannot be excluded from the general education system, ii. Children with Disabilities have equal rights to access 'inclusive education' with their peers. iii. States must ensure the 'reasonable accommodation' according to the individuals' need, iv. All the individuals' requirement must be addressed within general education system to facilitate effective education, v. all the assistance must be in line of academic improvement, social development with the target of fuller inclusion (CRPD, 2006, 17). Thirdly, CRPD article 24:3 have particularly discussed equal participation in education system of states. To this end, it has mentioned certain steps such i. To facilitate alternative communication like Braille for Blind children, ii. Sign language for Deaf, iii. class-room communication must be in an appropriate language where the need associated with different disabilities can be met (CRPD, 2006, 17). Fourthly CRPD 2006 article 24:4 instructed states parties "employ teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train professionals and staff who work at all levels of education. Such training shall incorporate disability awareness and the use of appropriate augmentative and alternative modes, means and formats of communication, educational techniques and materials to support persons with disabilities (CRPD, 2006, 17, UNDESA, 2007)". Fifthly, CRPD article 24:5 directed to member states to ensure the equal access of general education. Further CRPD has specifically mentioned that while realizing the rights state parties must provide the 'reasonable accommodation' within the general environment with aim to promote social development and community based participation (CRPD, 2006, 18, Kayess and French, 2008, 9).

In brief, it can be argued that the broad and general CRPD guideline is an opportunity for the state to make their respective system accessible. Make their education system effective and reachable to all citizen/citizen with disabilities. In the subsequent writing it has been analyzed that how the Indian education has accommodated CWDs in the general education system.

EDUCATING CHILDREN WITH DISABILITIES IN INDIA

The idea of educating Children With Disabilities in India is an essential part of colonial legacy (Chandra, 2011). Most of the institutes were controlled by charitable institutions such as Christian missionary (Alur and Bach, 2009). Thus Alur (2002) concludes, the charity model of education became a essential part of Indian disability education (Kalyanpur, 2008, 244). For example, the school for the blind was opened in 1969 by Jane Leupot with the help of Christian missionary (Kohama, 2012). In the year of 1987 the another school for blind was started by Sharp Memorial in the city of Amritsar India. The same special education was extended by the newly independent government of India. The Sir John Sargen committee 1944 realized the educational need of persons with disabilities. Further the report has advised the then government to educate them in an integrated educational setting for the greater social/educational benefits. But the policy recommendation could not be capitalized in the education policy of free India (Kohama, 2012). The early Indian government continued with special education as it was mentioned in the second five year plan 1956 (Singal, 2006). The first statutory recommendation was delivered by Kothari commission 1964-1966. This report has altered the basis of education system of India and argued that the basis of education must be the 'utility' of individuals rather than humanity/ welfare (Kohama, 2012, Sawhney, 2015, 888). Through this utility principle, the Kothari commission recommended for fuller realization and the equalization of educational opportunity for persons with disabilities (Kothari, 1966, Sawhney, 2015, 888). The Kothari commission (1964-1966) gave two distinct and path breaking recommendations for children with disabilities. First it was to educate CWDs in integrated education cycle and secondly, the severe CWDs would continue with special education. Through this way the commission maintained the dual approach of education for CWDS (Singal, 2006, 357). The first recommendation was translated as 'New Education policy 1968' and consequently "integrated Education' was introduced in 1974 (Jha and Pandey, 2008, Singal, 2009, Kohama, 2012).

The entire educational set up was evaluated in 1986 and introduced some policy prescriptions for better educational development. This report reiterated the Kothari recommendation and recommended to the government of India to implement in its fuller sprit (MHRD, 1986). Aiming to impart quality education, the Project Integrated Education for Disabled (PIED) was launched in 10 states and union territories 1987 with the financial support of UNICEF (Singal, 2005, 337). The basic motive was to provide equal educational opportunities to all in the general school environment. POA 1992 has reported that under the PIED, 90% CWDs were recorded in the general education. Further POA1992 made a promise that till the end of ninth five year plan, Government of India (GOI) would enroll both children with mild disabilities in integrated and children with severe disability in special education (MHRD, 1992, 18). The Bahrul Islam committee 1988 gave three path breaking recommendations. I. Free and compulsory education for CWDs, II. The State's assistance at the secondary and higher education and, III. Promotion of integrated education and continuation of special residential schools. In 1990, GOI appointed another education commission under Mr. Rama Murti. The Murti commission published in 1991 did not pay much attention to the educational need of CWDs. Therefore, Central advisory board on education (CABE) took the initiative to review the Murti recommendation. After the CABE review, the Ministry of Human Resource Development Department of Education issued 'National policy on education 1986: programmed of action" in 1992. Likewise Reddy commission 1992 has extended support to integrated education. Despite all the recommendations and national commitments to Salamanca Statement 1994 (Johansson, 2014, 1219), Persons with disabilities "equal opportunities, protection of rights and full participation" Act 1995 (PWD) could not embrace the actual desired approach towards educational realization of CWDs (kohama, 2012). For example, DR Nidhi Singal (2006) has argued that PWD Act 1995 has re-institutionalised the 'dual approach' adopted by Sargen report 1944 and Kothari commission 1966.

Despite the dual approach, PWD act 1995 reiterated to make education reachable to the CWDs (Kalyanpur, 2008, 246) in the forms of integrated education. For example, Section 26:A: "(b) Endeavour to promote the integration of students with disabilities in the normal schools" (PWD, 1995, Chapter 5, Section 26: B) and another form is special education as "(c) Promote setting up of special schools in Government and private sector for those in need of special education, in such a manner that children with disabilities living in any part of the country have access to such schools; (PWD, 1995, Chapter 5, Section 26:C).

VARIOUS WAYS OF EDUCATING CWDS IN INDIA

As a consequence of the Kothari commission 1966, the Government of India [ministry of welfare] had already launched Inclusive Education for Disabled Children "IEDC" in 1974, PIED in 1987 with the hallucination to develop a educational structure for all. After the signing of Salamanca Declaration 1994, there was a big challenge to the Indian educational policy makers which path state would choose to educate CWDs. Because in Indian discourse and policy formulation, it was a strong conviction that all CWDs cannot be included in the general educational configuration (Mani, 2000). In the midst of the debate, the scholars from the Indian sub-continent along with state's policy makers actually could not understand the slight differences between 'integrated and inclusive Education' (Singal, 2006, Johansson, 2014, 1222). This confusing trend continued till 2005 (Kalyanpur, 2008). Nidhi Singal (2005: 333-334) has pointed out that D. Mani is the first scholar in India who has suggested 'dual teaching model and multiskilled teachers' for CWDs where the teacher would address the additional needs of the required students and get extra incentives for that (Mani, 2000). According to Nidhi Singal who argues that this Mani's conceptualization of extra benefits seems that 'inclusion' is not part of regular classroom (Singal, 2005, 334). Mani advised to the government to maintain special education for severe disability. Likewise, Mukhopadhyaya expressed his commitment for integrated education simultaneously asked that how a Hearing Impaired (H.I.) can be accommodated in the similar classroom? Thus, he suggested dual approach or a segregated policy for certain level of education for severe impairment. This lack of conceptual clarity continued till the promulgation of 'Action plan in inclusive Education for children and Youth with Disabilities' 2005, (IECYD), Right to education bill (RTE) 2005 and the formulation of 'National policy for Persons with disabilities' 2006 (Kalyanpur, 2008, 244). These three legislations clearly mentioned that the government would ensure inclusive education for all regardless of their physical differences and mental capabilities (Singal, 2006; Kalyanpur, 2008, 253). According to NPPD 2006, there are certain children with disabilities who could not educate in the general environment. Therefore, the Indian education system is still in need of special education (Singal, 2006, 357). These legislations were also a step to complete its international commitment towards the millennium development goals and the national mission 'education for all'. A further addition to the policy arena, Sarv Shiksha Abhiyan (SSA) was launched in 2001 (Singal, 2009) which has intended to include CWDs in the general school system and established the principle of 'zero rejection' (Kohama, 2012, Tuli, 2013, 21, Singal, 2013, 27). In a similar vein, National Council for Educational Research and Training (NCERT) issued National Curriculum Framework (NCF) 2005 and proposed for modification in the practicing curricula, prescribed textbook and teaching pedagogy within the school educational programme. (cited in Johansson, 2014, 1221). Maya Kalyanpur (2008) has noted down that the Right To Education (R.T.E.) bill 2005 was the first non-disability legislation which described 'disability' as a separate category from other disadvantaged groups and took separate note of it. She welcomes this legislative move and stated this legislative orientation would help into the identification of disability based barriers and policy prescriptions for ensuring inclusive learning environment. As (International Labor Organization, 2002). Has also given

emphasis on recognizing disability based barriers discretely such as physical barriers, curriculum associated barriers and other attitudinal obstructions (cited in Kalyanpur, 2008, 253). The Right To Education Act (R.T.E.) bill 2005 has certain anti-inclusion stands too. Forinstance RTE bill (2005) says "children with mental retardation can be admitted in to the regular schools according to their mental development rather than age. Further the legislation states that children with severe or profound disabilities are not adjustable in the neighborhood schools (Kalyanpur, 2008, 253).

The introduction of IECYD 2005, and MHRD (2005) confirmed that all the schools would take a pro-active move towards the realization of special educational needs of the CWDs. In this process, the ministry took certain steps such as the modification of physical structure, the adoption of CWDS based pedagogy, recognition of the Braille text for Children with Blindness and 'sign language' for Children with speech impairments including adopting alternative exam methods (Kalyanpur, 2008, 2054). But the measure fault of this legislation was that it could not impose any deadlines to responsible authorities to make their physical structure accessible. Since the ratification of UNCRPD 2006, it has become the obligatory duty to provide education for CWDs in general school environments (Tuli, 2013, 19-20). From the year 2009-2010, the Inclusive Education of the Disabled at Secondary Stage (IEDSS) was launched (R.C.I., 2012, 17). The basic motive of this scheme was to provide assistance to the students with disabilities after the completion of 8 years elementary education. Under the IEDSS policy from class IX to class XII, the CWDs would get disability based assistance, reader allowance for children with blindness, escort allowance for children with mobility impairment so on and so forth (R.C.I. 2012, 17-18). Surpassing R.T.E. 2009, the MHRD report 2016 assured the neighbourhood schooling by suggesting "children with special needs (CWSN), which would include varying degrees of visual, speech and hearing, locomotors, neuromuscular and neurodevelopment disorders (dyslexia, autism and mental retardation) need to be given the opportunity to participate in the general educational process has yet to become widely acceptable by school managements. (MHRD,2016, 103K). The rights of persons with disabilities act 2016 expressed its fuller commitment to provide inclusive education with implied necessary assistance (RPD, 2016, December28, Chapter: 3).

The Rights of Persons with Disabilities Act 2016 and Inclusive Education in India

The Rights of Persons with Disabilities Act 2016 was passed by the Indian Parliament in December 2016. The basic motive of this act is to implement the goals set by the CRPD 2006. In the case of education, RPD2016 has embraced all the CRPD instruction in legal framework and clearly mentioned that all the recognized educational institutes are bound to provide inclusive education for CWDs regardless of their physical/mental abilities. The RPD 2016 has also made compulsory to all the government funded educational institutes to reserve at least five percent seats of their total strength for Children with Disabilities.

RPD 2016 defines inclusive education as "(m) "inclusive education" means a system of education wherein students with and without disability learn together and the system of teaching and learning is suitably adapted to meet the learning needs of different types of students with disabilities" (RPD 2016, December 28, 2016). Further this act says, the responsible authorities would employ trained teachers, promote alternative mode of exam, enhance the quality of classroom activities accordance of persons with disabilities need. In a nutshell, the RPD2016 has come up with strong commitment to inclusive education. it goes beyond CRPD 2006 and talks about the accessibility of transport in the same chapter of inclusive education. it seems that at least in its legal structure RPD 2016 has fuller commensurability with international obligation. But the critical issue with RPD is that it has no opinion on special education which is parallel education system in India. It does not talk about

social segregation and specially it is silent on issue of equal out come, accessibility of reading material/textbook, pedagogy and admission process, As Maya Kalyanpur has noted, 94% children with disabilities are out of formal education system in India (Kohama, 2012). In brief, the literature on inclusive education in India has reported that the policy makers and academicians have failed to understand the fundamentals of integrated/inclusive education. That fact may lead to a policy failure on the ground. The lack of coherency and consistency among the policies like IEDC 1974, PIED 1987, SSA 2001, IECYD 2005, NPPD 2006, R.T.E. 2009so on and so forth gave space to the responsive individuals/institutions to interpretation according to their convenient. Kohama in 2012 argued that 45% Children with Disabilities can be educated in mainstream education by providing one week training to the existing teachers. Further he noted that 30% disabled children ranging from mild to severe disability can be also educated in regular classroom by providing at least two weeks training to the teachers. According Alangela Kohama rest of 15% who have from mild to severe disability can also be enrolled in common schooling system by giving at least 3 months training to teachers. In his study Kohama pointed out that only 10% students with disabilities are severe disabled who require one to one special attention along with corrective technical devices (Kohama, 2012. After putting the policy in place, there is the moot question about how the CWDs are admitted in the school, what is the dropout rate, success story and what is the actual educational attainment? because it seems that after the implementation of PWD act 1995 all the institutions are bound to admit not less than three percent disabled students in their admission cycle, which remained unfilled. Non-surety of neighborhood schools has diluted the spirit of inclusive education. But the debate surrounding inclusive education in India is focusing that providing equal opportunity, giving similar structural treatment is not inclusive education. It has to create social adoptability, the fullest participation in the all the school's curriculum, equal educational outcome is expected and needed for the desired social development.

CONCLUDING WORDS

After the extensive review, it has been claimed that the educational need of Children with disabilities is viewed through charity lance. In independent India, it was strong belief that Disabled children can not be educated in regular school system. After the Kothari commission report 1966, GOI introduced IEDC in 1994 to integrate them with general educational standard norms. This Kothari trend was continued till the promulgation of Rights of Persons with disabilities Act 2016, where it has been explicitly mentioned that 'inclusive education' meant 'learning together' rather than integrating certain types of children with certain defined norms. The contemporary inclusive education system unlike integrated education system sets norms/criteria's for educational institutes to co-opt the needs associated with CWDs in general and Blind children in particular. It does not limit inclusive education with 'opportunity', It try's to bring equal out come. Therefore, in my understanding "integrated education was intended to provide 'equal opportunity' and inclusive education is aiming to established the 'equality of outcome'. In case of India, The idea of inclusive education has miss-interpreted at various levels. At the policy level, it has construed as equal opportunity. Thus GOI has introduced inclusive education with the strong commitment towards special/charitable institutes. For example, RTE Act 2009 overtly denied the 'never hood schooling' in case of Children with disabilities. 2009 act has also recommended for special school for severe disabled, which actually re-institutionalize colonial mindsets. Even, no act/policy count surrounding physical/social environment under inclusive structure. even No Act/policies do not concern about developing accessible textbook, sports grounds and teaching methodology. Therefore, it can be argued, At the practice level, GOI could not bring inclusive pattern in the education system. For example, a inclusive schools require

'inclusive/accessible surroundings like roads which actually facilitate the reachability of a disabled child to the school. It requires social adoptability in their never hood as well as in the classroom. As a principle stated in programme Satyamev Jayate that the parents actually stop us to admit disabled child, because they think, this will be a psychological negative impact on their children[1]. Therefore this paper has termed it 'social tragedy' and most effective hurdle toward inclusion. Despite surrounding environment, study shows, the teaching pattern is exclusive in nature and destructive in practice. Thus it can be characterized as 'tragedy of pedagogy'. Teacher usually uses black-board to draw the map for effective teaching. While doing this, they missed out the Children with blindness. The inaccessibility of course structure also put them at the second place. In order to fill the gap, all the educating agencies like Central Board of Secondary Education (CBSE) introduced 'alternative question' and in certain cases the Board has allowed to carry a 'brief notes' in the final board exam. For example music. In brief, Paper concludes, the present education system is exclusive in its structure and destructive in its practice.

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Endnotes

1. https://www.youtube.com/watch?v=Y7beCnD8Vsk

Ethnic Conflict and Islamist Radicalism in Russia's Dagestan: Gains and Losses

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Abstract

The 'Republic of Dagestan' is one of the 85 federal subjects within the Russian Federation. It is Russia's most ethnically heterogeneous and diverse society as it is home to 14 ethnic and 34 sub-ethnic groups. The Dagestani Constitution enshrines an inclusive administrative system in which all the ethnic groups of the republic share power and have equal representation in the system according to an agreed formula or mechanism. However, despite inclusive political arrangements, there are ethnic conflicts in Dagestan which make it internally unstable. All inter-ethnic tensions in Dagestan are linked to political and economic issues like power sharing, possession of land, distribution of jobs, and housing. The problem of separatism is yet another problem in Dagestan which still continues to threaten peace and stability of the republic. The memory of separatist insurgencies of 1990s still haunt the Dagestanis. The ongoing Russo-Chechen conflict threaten the republic, in particular, and the North Caucasus region, in general.

This paper critically analyses the roles of both the federal and republican governments and their policies towards bringing peace, stability, and ethnic parity in Dagestan.

Keywords: Democracy, Ethnic Conflict, insurgency, Peace, Russia.

INTRODUCTION

The 'Republic of Dagestan' is among the 85 federal subjects of the Russian Federation. Dagestan is situated in the North Caucasus region of Russia. Till 1991, Dagestan was a part of the Soviet Union in which it had the status of 'Dagestan ASSR (Autonomous Soviet Socialist Republic)'. It remained independent from the Russians till mid 19th century and then conquered by the latter, and later brought and kept within the Soviet orbit by Lenin and succeeding Soviet leaders (Lapidus 1998: 05-49; Miakinkov 2011: 657-673; Sheehan 2003: 13-14; Kumar 1996: 23-27; Shariet 1995; Dash 1995: 369). Since, politically Dagestan may enjoy equal status like other republics but economically it is undoubtedly different from them. It is the poorest of all the federal subjects, with unemployment rates almost twice the national average. Despite being rich in natural resources, it ranks poorly on the scale of wealth (Sagramoso 2007: 683-685; Evangelista 1999: 1-5).

Dagestan is a fragmented society as it is ethnically heterogeneous and diverse. As per 2010 Census of the Russian Federation, Dagestan has the population of 2,910,249 people who are culturally, territorially and linguistically divided among 14 ethnic groups, viz. Avars, Dargins, Kumyks, Lezgins, Laks, Azerbaijanis, Tabasarans, Russians, Chechens, Nogais, Aguls, Rutuls, Tsakhurs and Tats; with Avars as the largest group. Around 95% of believers are Muslims (most are Sunnis, up to 4% are Shiites), over 4% are Christians (mostly Orthodox) and less than 1% are Jews. There are 34 sub-ethnic groups linguistically based affiliated to the 14 ethnic groups in Dagestan. Tensions

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among various ethnic groups make the republic intrinsically unstable, while Dagestan's relation with the centre i.e. Moscow makes it extrinsically unstable. All inter-ethnic controversies in Dagestan are linked to economic issues like possession of land, distribution of jobs, and housing. Avars, being the largest ethnic group in Dagestan, comprises around 28% of the population. The second largest group is the Dargins which comprises 16% of the population. Lezgins and Kumyks separately comprise 12.5% of the population and the former mainly inhabits the southernmost tip of Dagestan. Russian nationals and Chechens comprise 7% and 4.5% of the population respectively. The highest echelons of power are mainly held by top three or four largest nationalities (ethnic groups), viz. Avars, Dargins, Kumyks and Lezgins, in the republic in various proportions. The ethnic factor is also covertly relevant in business. By convention, oil is in the hands of the Avars, gas is with the Kumyks and within organisations favour is given to the nationality of the leader. Unemployment is a major problem in Dagestan and the corrupt job distribution system exacerbates the situation; as favoritism on the basis of ethnicity is the decisive factor (*Census of the Russian Federation 2010; Ware et al. 2003: 04-05).

This paper discusses the prominence of ethnicity in the socio-political life of the republic, and various administrative and constitutional measures taken by both the federal (Moscow) as well as republican (local) governments to accommodate all the ethnic groups in the system. It also focuses on the ethnic conflicts, growing problem of separatism, threat of Islamist extremists, radical Wahhabists, and terrorists in the republic and their repercussions for the republic, in particular, and the whole North Caucasus region, in general.

ETHNICITY AND CONFLICT: A THEORETICAL ANALYSIS

According to Kozlov, ethnicity or ethnic community is – "a social organism which has formed, over certain territory, out of a group of people with similarities of language, common traits of culture and everyday life, some common social values and traditions and a considerable blending of different social components achieved in the course of the development of economic and social cultural relations. The basic features of an ethnic community are ethnic identity and self-name, language, territory, specific features of psychic make-up, culture and every-day life as well as some specific forms of socio-territorial organisations or a drive to create one" (Kozlov 1967: 111; Bromley and Kozlov 1989: 426).

Samuel P. Huntington in his 1996 book – 'The Clash of Civilisations and the Remaking of World Order' believes that the post-Cold War world would be organised increasingly along ethnic, cultural and civilisational lines and the greatest conflicts will be those among different civilisations. The allies and enemies will be determined on ethnic and cultural basis. The thesis given by Huntington is also applicable to Dagestan. The Republic of Dagestan is internally divided along ethnic fault line which is the ground for conflicts within the republic. Thus, the major threat and challenges for the post-Soviet Dagestan emanate out of ethnic and ethnolinguistic cleavages tending to make the entire region unstable (Huntington 1996).

Huntington (1991) highlighted that between 1974 and 1990, at least 30 countries made transitions to democracy. He believes that the adoption of democracy in most of the Soviet republics after their transition from highly centralised unitary state to sovereign states is highly complicated because of their ethnic heterogeneity and reluctance of the dominant nationalities to grant equal rights to ethnic minorities. Similarly, Dagestan having undergone third wave of democracy also exhibits the same symptoms. Huntington finds 'culture' as one of the main obstacles to democratisation (i.e. third wave of democratisation) as he writes – "a profoundly antidemocratic culture would impede the spread of democratic norms in the society, deny legitimacy to democratic institutions, and thus greatly complicate

if not prevent the emergence and effective functioning of those institutions" (Huntington 1991: 22). Thus in both the works, Huntington blames culture, ethnicity, civilisation etc. as the main factors of conflicts and as opposed to democracy and democratisation in the post-Cold War world. The North Caucasus region, in general, and Dagestan, in particular, today are seriously threatened by some of the points raised by Huntington like ethnic conflicts, separatism, terrorism and Islamic extremism.

There is a connection between 'ethnicity' and 'security' as former has a good influence over the latter. The issues of ethnic assimilation and ethnic heterogeneity have a bearing on national, regional as well as global security. Barry Buzan and Ole Waever (2003) argue that security in a region is clustered together forming various layers; and problem in any layer has a spillover effect on others. Thus threats emanating in a region do not travel over long distances, they, indeed, have greater implications locally on the nearby regions (Buzan and Waever 2003). The Caucasus is a region but more than being a region, it is a security complex as the national security anywhere in the Caucasian region cannot realistically be considered apart from that of the rest (Cornell 2001: 383). Hence, ethnic conflicts or extremism anywhere in Caucasus region, be it Chechnya or Azerbaijan or Georgia etc, produce tremors impacting the entire region; and Dagestan is not insulated from them. The events like 1999 invasion of Dagestan by a Chechnya-based Islamist group, Beslan crisis and the spread of terrorist networks in the Republic best illustrate the argument. Therefore the menace of terrorists and other extremist outfits within Dagestan can't be routed unless all sorts of conflicts and extremism within the region are resolved (Cornell 2001).

ETHNIC POLARISATION AND CONFLICT

The political and economic aspirations of various ethnic groups come to clash with each other and which have, in the recent past, culminated into conflicts among them. There are national movements within the republic by various ethnic groups intending to setup own independent region by breaking away from the republic within the Russian Federation. Many a times, some of the members of larger ethnic groups, viz. Kumyks, Lezgins and Nogais, have asserted their own ethnic identities and announced their will to form independent republics within the Russian Federation. Lezgins started a national unity movement known as 'Sadwal' demanding an independent Lezgistan based on the pattern of their predecessors. In 1992, some Nogais started the 'Birlik national movement' with the goal of setting up an autonomous Nogai area by including two districts of neighbouring Stavropol Krai, two districts of Dagestan and one district of the Chechen Republic bearing considerable Nogai populations (Ware 1998: 347).

All the ethnic conflicts in Dagestan are centered over land, resources (oil and gas), political access, government jobs, schools and cultural subsidies. After the end of collectivisation, land has become a particularly complicated issue and there is a considerable rise in land disputes, where land is usually regarded more in terms of ethnic rather than individual rights. Most of the ethnic clashes and conflicts that occurred in Dagestan in the wake of the Soviet collapse involved either the issue of distribution of land or the accommodation of the rights of other ethnic groups. In such a situation of disagreement, both the conflicting sides ended up damaging each other. The government generally made efforts to arrive at pragmatic and consensual solution acceptable to both the opposing parties, which sometimes succeeded and sometimes failed. In 1993, Dargins and Kumyks, who inhabited the neighbouring towns of Novyi Kostek and Kostek respectively, got into an armed conflict over land dispute. Since, some members of the Dargin community had migrated from mountain villages and needed land for new housing which they had decided to build near Kostek. A bloody confrontation between the two ensued when a group of Kumyks tried to prevent them from building houses, leading to a casualty among Kumyks (Ware 1998: 347-350).

Robert Ware (1998) attributes one of the most significant reasons behind the ethnic discontent in Dagestan to the historical factor which implies that long and complicated history of group interactions might have led to continuing indignation and incomparable perceptions of grudge against each other. Another main reason of ethnic conflicts, according to Ware, is an intrinsic perception of disagreement regarding the rules for the resolution of disputes. He believes that the promotion of pragmatic multiculturalism and equality among multiple ethnic groups may ensure peace in the region (Ware 1998: 350-351).

Despite government's efforts, the ethnicity continues to be the most decisive factor in all spheres of life in the republic; be it politics, business, job, assets etc. The highest echelons of power in the republic have mainly been held by top three or four largest ethnic groups, viz. Avars, Dargins, Kumyks and Lezgins, in the republic in various proportions. Magomedali Magomedov, a Dargin, headed Dagestan government as the chairman of the State Council of the Republic of Dagestan from 1987 to 2006. He was the 1st President of Dagestan heading the presidential office of the Republic of Dagestan from 1994 to 2006. Then came Mukhu Aliyev, who is an Avar, as the President of Dagestan heading the office from 2006 to 2010. From 2010 to 2013, the presidential office of Dagestan was occupied by Magomedsalam Magomedov who is a Dargin. At present, Ramazan Abdulatipov who is an Avar is Dagestan's President since 2013 (*President of the Republic of Dagestan; Hille 2010: 307; Ware et al. 2003: 04-05).

The ethnic factor is also relevant vis-à-vis controlling of the resources in Dagestan. By convention, Avars control the oil resource with both upstream and downstream facilities, Kumyks control gas. The system is crippled by favoritism on the basis of ethnicity as within organisations favour is given to the nationality of the leader, thus resulting into the corrupt job distribution system that exacerbates the problem of unemployment which is one of the major problems in the republic (Ware et al. 2003: 04-05).

Rise of Wahhabism and separatist movement in Dagestan and neighbouring Chechnya

The 'Wahhabis' mainly came to the region in 1990s from Saudi Arabia, Afghanistan, Pakistan, Turkey, Qatar, Syria, Iran, Egypt, Libya etc. to spread their clout in the region. Dagestan was the first in the region to have witnessed the rise of Wahhabism. It mainly witnessed the rise of two kinds of Wahhabism, viz. moderate and radical. The 'moderate Wahhabis' were mainly the young intellectuals and older-generation Muslim intelligentsia, who had finished their religious studies either in West Asia or in Dagestan by the teachers/graduates from West Asia or Dagestan. Moderate Wahhabism in Dagestan began in 1990 with the creation of the 'Islamic Revival Party' (IRP) by Akhmadkadi Akhtaev with the goal of uniting the whole North Caucasus region in one Islamic state. They were in support of the 'Sufi brotherhoods' against the Soviet government and other religious authorities in 1980s. However, their position in Dagestan suffered when their ties with the Sufi brotherhoods deteriorated and later turned hostile after the latter's gaining control of the DUMD in the mid-1990s. In the wake of a failed attack on a Russian military unit by some Islamist extremists in December 1997, Dagestani government suspecting the hands of Wahhabis banned all Wahhabi activities. Then began the crackdown on all Wahhabi forces, including moderates and radicals as well. This crackdown radicalised the moderate Wahhabis strengthening the radicals. Finally, the position of moderate Wahhabis further declined after the death of its founder, Akhtaev, in 1998 (Giuliano 2005: 207-208; Gammer 2008: 185).

During the outbreak of the first Russo-Chechen war in December 1994, the 'radical Wahhabism' headed by Bagautdin Magomedov came into prominence in Dagestan. Its primary aim was to establish

an independent Islamic state of Dagestan. The radical Wahhabis openly opposed Sufism and the religious leadership on the ground that the latter disregarded 'pure Islam', and gradually started gaining good support from the masses of the region. They were also opposed to the republican as well as federal governments. After the war was over in 1996, they established themselves in the raions of Kyzylyurt, Khasavyurt and Buinaksk; and founded many organisations, viz. Nahda and Jama'at al-Muslimin, and a publishing house. They operated their own television channel and a satellite communications centre. They were later allowed to register officially as an Islamic party. By 1996, they had successfully gained great footholds in the region posing a serious threat to the region's Sufi sheikhs and other established religious authorities. The Sufi sheikhs thus rose up against the Wahhabis and called the latter heretics. The Chief Mufti and head of the DUMD, Sa'idmuhammad-Hajji Abubakarov, asked all the followers to wage jihad against the Wahhabis declaring that – "a believer who kills a Wahhabi will get paradise, as will a believer who is killed by a Wahhabi" (Giuliano 2005: 207; Gammer 2008: 185-186).

The Dagestani authority also rejected the Wahhabis calling them 'a Saudi-American alliance' and accused them of conspiring to destabilise the republic and reduce Russian control over the region. The former passed a law 'Freedom of Confession and Religious Organisations' on December 25, 1997 in the People's Assembly following which many Wahhabi leaders were arrested and their organ shut. The legislation empowered the DUMD to supervise and grant the right of religious practice to all the religious associations set up less than 15 years before the inception of this new law. The DUMD and the 'Committee for Religious Affairs' were also entitled by the law to supervise all local and imported religious texts and allow only those they approved. Wahhabism showed its radical impact in Dagestan in 1998 when three villages – viz. Chabanmakhi, Kadar, and Karamakhi – in southern Buinaksk region declared themselves the independent Islamic territories and expelled Dagestani authorities and police. They even erected fortifications and drove away all Dagestani forces. The republican administration tried in vain to persuade the villagers to end the self-declared autonomy resulting in armed clashes. The situation got further worsened with the assassination of Chief Mufti Abubakarov on August 7, 1998 which was blamed on the Wahhabis. Amidst heightened tension, Moscow intervened and a treaty was signed between Dagestani authority and Wahhabis putting an end to the crackdown on Wahhabis by the authority. The treaty also compelled the authority to refrain from using the term 'Wahhabis' in state controlled media. In return the Wahhabis also agreed to give up their claim of 'territorial sovereignty' and respect the federal as well as Dagestani constitutions (Giuliano 2005: 208; Gammer 2008: 186).

As a result of a failed Islamist attack on Russian military in the city of Buinaksk in December 1997 and subsequent government crackdown on Wahhabis in Dagestan, Bagautdin fled to Chechnya where he carried out his Wahhabi activities by recruiting and training young Dagestanis. He thus provided an opportunity to the Dagestani Wahhabis to integrate with the 'Chechen radical nationalists' which led to the militarisation of Wahhabis in the region. In April 1998, they came together to form many oganisations, such as the 'Congress of the Peoples of Ichkeria and Dagestan' (KNID), with the warlord Emir Khattab and other foreign fighters as their heads. And finally in August 1999, these groups led by Shamil Basayev and Khattab mounted armed incursion into the three Dagestani villages – viz. Ansalta, Echeda, and Rakhata – in the Tsumada raion in the western mountainous part of the republic marking the outbreak of Second Chechen War (1999-2000). However, they were driven out by the local villagers and the federal troops after a fortnight of fighting which destroyed these villages. And by the end of August 1999, all three previously fortified Wahhabi villages – viz. Chabanmakhi, Kadar, and Karamakhi – were also freed and all Wahhabis flushed out of Dagestan by the federal forces (Giuliano 2005: 208-209; Gammer 2008: 187).

On September 16, 1999, a legislation "Law on the Prohibition of Wahhabite and Other Extremist Activity on the Territory of the Republic of Dagestan" was passed imposing a comprehensive ban on 'Wahhabism' which resulted in the seizure of Wahhabis' offices and properties and arrest of Wahhabis who hadn't fled. The law also transformed the DUMD into "a state organ for the regulation of all religious affairs" in the republic. The August 1999 armed invasion of Dagestan turned its population against Wahhabism and reduced its influence over the political parties, nationalist groups and the masses in the republic. The cause of the rise of Wahhabis in the republic in 1990s is mainly attributed to the religion, i.e. Islamic belief and practice, and nothing else (Kisriev and Ware 2002: 676-678; Giuliano 2005: 209; Gammer 2008: 187).

Second Chechen War (1999-2009) and its implications for Dagestan

The Second Chechen War was fueled by the invasion of Dagestan, first in August and again in September 1999, by the Chechen Islamist insurgents led by Shamil Basayev, a famous rebel leader from the First Chechen War, and Ibn ul-Khattab, an Arabic militant leader of the radical Wahhabi Islamic movement. They invaded Dagestan with the goal of separating the republic from Russia and uniting it with Chechnya to form an independent 'Islamic State' (Ware and Kisriev 2010: 119-120; Lyall 2010: 2; Pashin 2002). Having suffered defeat on all fronts in Dagestan as a result of stiff resistance from Dagestani villagers and military assault by Russia, the insurgents had to finally withdraw from the republic and retreat to Chechnya by 16 September 1999 (Lyall 2010: 2; Ware and Kisriev 2010: 120-121).

The newly appointed Prime Minister, Vladimir Putin, had ordered Russian troops in late September 1999 to restore federal control and order in Chechnya by employing "all available means". Thus, after routing the armed intruders and forcing them to retreat from Dagestan, the Russian troops entered the Chechen Republic on 1 October 1999 with the aim to flush out Chechen insurgents and restore order in the republic triggering the Second Chechen War. The conflict escalated in October-November 1999 when federal troops occupied northern Chechnya and then moved further towards Grozny surrounding it from all directions. The federal troops adopted a war strategy to crush hostile resistance and re-establish control of all the important places, including cities and villages, and transportation routes. The fighting caused heavy casualties on both sides and inflicted immense destruction on Chechen cities, especially Grozny which was totally annihilated as a result of Russian bombings. Despite suffering heavy casualties, the Russian army took control of Grozny and gained a firm presence across Chechnya by February 2000. And by the end of the same month, most of the Chechen guerrillas had fled Grozny and hid somewhere farther south (Kramer 2004: 7-8). As a result of successful Russian military campaign, the de facto independence of the Chechen Republic of Ichkeria came to an end and Russian federal control over Chechnya was restored by May 2000. Akhmad Kadyrov, a pro-Moscow leader, was appointed the acting head of administration in July 2000 by Russia and in October 2003, he was elected President of Chechnya in 2003 by Russian effort. This post-war approach of Kremlin was widely referred to as Russia's policy of Chechenisation which implies – keeping Chechnya fully under federal control (Eichler 2011; Lyall 2010: 3).

Throughout the conflict, both sides committed atrocities putting civilians at the receiving end. Russian troops indulged in torture, forced disappearances, kidnapping, mass arrest operations, rape, and summary executions. Instead of trying to check such abuses, the concerned commanding officers frequently resorted to cover ups or turned a blind eye. The Chechen guerrillas too frequently used civilians as human shields and committed gruesome acts against suspected defectors. They were also indulged in abductions for ransom (Kramer 2004: 9-10).

Although, the Second Chechen War ended in May 2000 with Russia's victory but the Russo-Chechen conflict still continues to haunt Russia from time to time in the form of terrorist bombings, ambushes and assassinations by the Chechen rebels within the country. Despite pro-Russia government and full control over the republic, Russia is still struggling to maintain law and order in Chechnya as the republic remains on the verge of chaos; and civilians have to live in misery. Islamic extremists and criminal gangs still flourish and operate freely. There have been frequent ambushes and assassinations against the Russian troops by Chechen militants in the republic. The major terrorist attacks in Russia, like 2002 Moscow theater hostage crisis and 2004 Beslan School massacre, by Chechen militants which separately claimed hundreds of lives, are the bloodiest signatures of the Russo-Chechen conflict. The then Russian PM Vladimir Putin had declared in April 2009 that the conflict was officially over, which was proved void by the unabated insurgent attacks and suicide bombings within the federal territory (Lyall 2010: 2; Kramer 2004: 8-11).

At the end of the day, it became clear that the war was almost as beneficial for Dagestan as it was disastrous for Chechnya. Since the war led to further devastations in Chechnya, it further improved relations between Makhachkala and Moscow. The war also resolved the complex and serious problem of a well-armed and well-fortified militant Wahhabi djamaat situated at the strategic centre of Dagestan near the main federal military base in Buinaksk. The Dagestan war temporarily strengthened relations between the ruling elites and the general population, and outlawed the Wahhabis in the republic. The Wahhabi leaders were either arrested or driven underground resulting into the suppression of Islamic extremism in the republic, not forever but temporarily (Ware and Kisriev 2010: 125).

The Chechen invasion of Dagestan also had the ethnic implications on the republic. It gave rise to an Avar backlash against the newly consolidated power of the Dargins in Makhachkala under Magomedov and Makhachkala Mayor, Said Amirov. The backlash mainly targeted two new centers of power, viz. official recognition of the Avar dominated DUMD (Spiritual Board of the Muslims of Dagestan) and the rise of Dagestan's Northern Alliance under the leadership of Avars, namely Gadji Makhachev and Saigidpasha Umakhanov. The law passed by the People's Assembly of Dagestan unanimously on 16 September 1999 designated DUMD as the main Islamic spiritual organisation in Dagestan. That means, apart from the prohibition of the Wahhabis and other extremist activities in the republic, the law transformed an Avar-dominated religious non-governmental organisation i.e. DUMD into a state apparatus for the purpose of regulating all religious matters and events, viz. Islamic education, marriage, administration etc., for the republic's Sunni Muslims. It was a big achievement for the Avars of the republic (Ware and Kisriev 2010: 148-150). Dagestan's Northern Alliance refers to the alliance of the Avar dominated Northern Region of the republic comprising Nogaiskii, Kizliarskii, Babaiurtovskii, Khasaviurtovskii and Kazbekovskii raions, including cities – Kizliar, Kiziliurt, Khasaviurt and Yuzhnosukhokumsk. In this industrially developed region of Dagestan, Avar ethno-parties played a significant role and, after the 1999 invasion, consolidated their political power vis-à-vis the Dargin-led government in Makhachkala. During the August 1999 Chechen incursions, the Avars of this region formed volunteer militias which played an important role in repelling the intruders from Tsumadinskii and Botlikhiskii raions. During the September 1999 invasion of the northern territories of the republic, viz. Novolakskii and Kazbekovskii raions, the Avar militia led by Umakhanov successfully repelled the Chechen intruders and established order in the region. The Avar leaders, Makhachev and Umakhanov, grew so powerful in the raions of the northern region that they could easily defied the administrations of both Dagestan as well as Russia (Ware and Kisriev 2010: 150-152).

Putin gained huge public praise in the country for his handling of the war and became the most popular figure in the government of Russia. When Russian President Boris Yeltsin suddenly

resigned at the end of 1999, he designated Putin as the acting President of Russia who was later elected the President in the March 2000 elections (Kramer 2004: 8).

CONCLUSION

From the paper, it is clear that major ethnic conflicts in the republic are still centered on the issues like land, government jobs, power, property and control of resources. Although, the sand had settled and the hatchets buried between the ruler and the ruled as well as between Moscow and Makhachkala (Dagestan) following the end of 1999-2000 Second Chechen War, the Islamic resurgence coupled with ethnic conflicts aggravates separatist tendency within the republic threatening to destabilise the entire region. There are rampant conflicts among various ethnic groups over political positions and control of limited natural resources. The rise of Islamist radicalism and Wahhabism threatened the peace and stability of Dagestan and the whole North Caucasus region. This had culminated into Second Chechen War in August 1999 which ended in 2009.

There are 'gains' and 'losses' for both the republican as well as federal governments. If we look into the gains, the post-Soviet Dagestan has become socially and politically more stable than before as the question of ethnic issues has given rise to the governance which is inclusive and accommodative for all the ethnic groups in Dagestan. The people of Dagestan have learnt alot from the ills of radical Wahhabism and Islamist extremists in the 1990s; they have also witnessed the two fierce battles in the 1990s. All these events have made them anti-Wahhabist and pro-Moscow. Thus, they want to live in peace and, as such, their relations with Moscow have improved, although some disagreements remain there. Nonetheless, if we look into the losses, there are many: that despite the existence of inclusive governance only top four dominant ethnic groups, viz. Avars, Dargins, Kumyks, and Lezgins, still enjoy all privileges and powers, while rest others are still excluded from the system. Ethnic conflicts have become more violent and separatist tendencies are still present in the society. Furthermore, there is a constant threat of radical Wahhabists and Islamist fundamentalists to the republic from the neighbouring Chechnya. However, despite all the serious social, political, and economic problems, Dagestan is showing signs of improvement, and to what extent it emerges as a stable and robust system only the time will tell.

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The Influence of Social Media on Higher Secondary Girl Students in Kanchipuram District (Tamil Nadu)

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Abstract

The present study briefly describes the influence of social media on higher secondary girl students. The sample for the study composed of 300 higher secondary girl students were selected random from Government, Government-Aided and Private girls higher secondary schools in Kanchipuram District. The investigator has used normative survey method. Descriptive analysis, Inferential statistical analysis and Correlation analysis had been utilized for this study. Null hypotheses were framed and tested by the researcher. To assess the Social Media Scale, the standardized tool was used. The statements were constructed by Dr. Suresh Kumar Murugesan (2019). The reliability co-efficient of the social media was 0.89 and validity 0.92. The tool was found to be reliable and valid. The findings were there is no significant difference between nuclear and joint family girl students with respect to influence of social media on higher secondary level. The findings were there is no significant difference between rural and urban area girl students with respect to influence of social media on higher secondary level.

Key Words: Social Media, Girl Students, Higher Secondary Level

INTRODUCTION

Social media has gained credibility over the years as a trusted source of information and platform where organisations can interact with audiences. We are seeing educational institutions adapting these developments into their systems and relying on group resources and mechanisms to improve the student life. The use of social media in education provides students with the ability to get more useful information, to connect with learning groups and other educational systems that make education convenient. Social relations can be thought of as dyadic attributes. Whereas mainstream social science is concerned with monadic attributes (e.g., income, age, sex, etc.), network analysis is concerned with attributes of pairs of individuals which binary relations are the main kind.

REVIEW OF RELATED LITERATURE

Marone, Jane R, *et al.*(2018) examined the ability of girls students visually distracted by social media to acquire information presented during a voice-over PowerPoint lecture, and to compare performance on examination questions derived from information presented aurally vs. that presented visually. Girl students (n = 20) listened to a 42-min cardiovascular patho physiology lecture containing embedded cartoons while taking notes. The experimental group (n = 10) was visually, but not aurally,

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distracted by social media during times when cartoon information was presented, ~40% of total lecture time. Overall performance among distracted girl students on a follow-up, open-note quiz was 30% poorer than that for controls ($P < 0.001$).

Vivakaran, *et al.* (2018) analysed the use of social media platforms for educational purposes in developing nations such as India. The study intends to examine the penetration and reception of social media platforms in higher educational institutions in urban as well as the technologically deprived rural areas. An extensive survey was conducted among the faculty members in the higher educational institutions in the state of Tamil Nadu, India. The research reveals the present diffusion level of social software in the academic sector of Tamil Nadu, a state containing a varied technological landscape due to its internal digital divide and many other infrastructural discrepancies. Additionally, factors that induce and the barriers that affect the pedagogical employment of social media tools by the higher education faculty members have been identified.

STATEMENT OF THE PROBLEM

The study was taken by the researcher stated as the influence of social media on higher secondary school girl students in Kanchipuram District.

NEED OF THE STUDY

Social relationships are an essential framework for children to learn important social skills through social media. Both vertical attachments (relationship with someone with greater social power, for example, parent-child relationships) and horizontal attachments (relationships in which both members have equal social standing, for example, Peer relationships) contribute to the development of social knowledge and skills. These two distinct relationship types have different trajectories and offer overlapping, but distinct, benefits to the child.

Objectives

1. To find out whether there is significant difference between nuclear and joint family girl students with respect to influence of social media on higher secondary level.
2. To find out whether there is significant difference between rural and urban area girl students with respect to influence of social media on higher secondary level.

Hypotheses

1. There is no significant difference between nuclear and joint family girl students with respect to influence of social media on higher secondary level.
2. There is no significant difference between rural and urban area girl students with respect to influence of social media on higher secondary level.

Delimitations

The Present study being exploratory in nature has following delimitations:

- The study was delimited to XI standard of higher secondary girl students in Kanchipuram District in Tamil Nadu.
- Higher secondary girl students have been selected on simple random sampling technique.
- The present study is delimited to one independent variable, one dependent variable and two background variables only.

Method

The Normative Survey method was adopted for conducting this study. The sample consisted of 300 girl students of XI in Kanchipuram District. Six schools were selected by simple random sampling technique which included Government, Government-Aided and Private girls higher secondary school.

TOOLS FOR THE STUDY

Tools used to be

- Social Media Scale was developed by Dr. Suresh Kumar Murugesan.

Description & Scoring Procedure of the Tool - Social Media Scale

The Statements contained 24 items. It was five-point scale having category of response. i.e Very Highly Influence, Highly Influence, Moderately Highly Influence, Slightly Highly Influence and No influence. The maximum possible score was 120 and minimum score was 24.

Reliability and Validity - Social Media Scale

In order to establish reliability split half method of correlation was used. Correlation co-efficient it was found to be 0.89 showing that the tool to be highly reliable. Validity co-efficient was computed from the square root of reliability co-efficient which is 0.92 reveals highly validity.

Statistical Analysis

The collected data were tabulated and analysed using descriptive statistics, namely mean, standard deviation, t-test to get results.

Analysis and Interpretation of Data

The important step in the process of study after the collection of data was the organization analysis and interpretation of the data and formulation thus collected. The collection of data needed to be systemized and organized, i.e., edited classified and tabulated before it can serve the purpose. Data were meaningless heaps of material without analysis and interpretation. The purpose of the analysis is to find out the relationship between the variables, which lead to the verification of hypothesis. This was achieved with the logical organization of data use of relevant statistical techniques. After analysis, interpretation had done carefully, logically and critically by examining the results obtained, keeping in view limitation of the sample chosen, tools selected and used in the study.

Testing Hypotheses

Hypothesis-1: There is no significant difference between Nuclear and joint family girl students with respect to influence of social media on higher secondary level.

Table-1: Showing the Mean, SD, t-Value and level of significance of Nuclear and joint family girl students with respect to influence of social media on higher secondary level.

Variable	Family type	N	Mean	S.D	't' value	L.S
Social Media on Social Relations	Nuclear Family	221	74.62	4.38	1.35	Not Significant at 0.05 level
	Joint Family	79	73.98	3.31		

From the above table it is inferred that there is no significant difference between Nuclear and joint family girl students with respect to influence of social media on higher secondary level.

Hypothesis-2: There is no significant difference between rural and urban area girl students with respect to influence of social media on higher secondary level.

Table-2: Showing the Mean, SD, t-Value and level of significance of rural and urban area girl students with respect to influence of social media on higher secondary level.

Variable	Locality of the School	N	Mean	S.D	't' value	L.S
Social Media on Social Relations	Rural	41	74.75	3.24	0.60	Not Significant at 0.05 level
	Urban	259	74.41	4.26		

From the above table it is inferred that there is no significant difference between rural and urban area girl students with respect to influence of social media on higher secondary level.

CONCLUSION

It is concluded from the study that higher secondary school girl students are having average level of influence of social media. The sub sample of locality of the school and type of family shows that there is no significant difference in the influence of social media. So, to develop better the influence of social media on higher secondary level school girl students should be minimized with suitable intervention strategies. Social media helps to make the performance better to the higher secondary level school girl students. The young generation should be redeveloped their social media skills to do performance better in their professional to face the problems in future.

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A Cultural Perspective in India and Laos Relations

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The key objective of the proposed study is to analyse the underlying framework and various parameters of India's historical and cultural linkages with Laos. One of the main focuses of this study is to evaluate the cultural connection and cultural exchange between the two countries. This study also assesses the India's soft power approach to Indochina countries including Laos. The study is also important from the point of growing engagement between the two important Asian countries; they share many cooperation perspectives on the regional challenge and cultural spheres.

India and Laos both the countries share the cultural links from the historical era. These historical and cultural links are based on culture, belief, and customs. Laos's culture, language and religious belief can be traced to the Indian influence. In the absence of authentic historical record of ancient Laos, it is difficult to assign any definite date of contact between India and Laos. However, it can be said that relation between the two countries in the field of culture, religion and society existed since prehistoric days. The religious interaction dates back to the reign of King Asoka leading to cultural and close relations between Indians and Laotians. The Kalinga war and the invasion of the Kusanas forced many Indians at that time to migrate to Indo-China states.

Buddhism is the main religion of Laos and the principal religion of the country is Theravada Buddhism, about sixty seven percent of the total population of Laos practice Buddhism. Theravada Buddhism is the faith of nearly 40 to 50 percent of the overall population of the country. Theravada Buddhism is by far the most prominent organized religion in the country, with more than 4,000 temples serving as the focus of religious practice and the center of community life in rural areas. There are also four Mahayana Buddhist temples in Vientiane. Theravada Buddhism and Mahayana Buddhism share the same core beliefs and devotion to the life and teaching of Buddha, but they do have some differences. Theravada Buddhism is associated with South East Asia and is perhaps closer to the original Indian form of Buddhism. As Mahayana Buddhism spread north through Tibet and China, it took on more local customs. India is the origin country of Buddhism and through India its spread all over the world. As a result of this connectivity, Laos looks at India with fondness. From the seventh to the tenth century, the influence of Buddhism spread over the whole of Indochina.

In philosophy and religion, in literature and arts, in political and social organization, Laos has been strongly influenced by India. Excavations of some old Hindu temples in Laos are a witness to the cultural and historical ties between India and Laos. It is interesting to find the image of Hindu deities in the Buddhist temples of Laos along with Lord Buddha and the architecture of a pagoda or temple and works of art in tune with Hindu and Buddhist tradition. Hindu religious symbols and beliefs (Siva Ling) were found in an area close to the Wat Phu Temple in the Champassak (southern province of Laos) in September 1998. The Wat Phu temple in Champassak Province is a standing example of the rich cultural interaction starts between India and Laos in the 7th and 8th century A.D. In a recent excavation similar idol were also found in the Bokkeo's Northern Province reinforcing the strong religious, cultural and traditional contact between both the countries from fifth century AD.

In the area of language and literature, most of the countries in the South East Asia including Laos are influenced by two great nations, namely India and China. Both the countries have given

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mighty thought, philosophy and traditions to the South East Asian nation. But one of the most important factors is that the languages of Laos, Thailand and Cambodia have been mainly influenced by Indian languages, Pali and Sanskrit. In the Lao, Thai and Khamen languages, there are about sixty percent words which are derived from Pali/Sanskrit. These words have been assimilated into these languages either from the original stock or by borrowings from each other. Also, the script of the literature of Laos is mainly derived from India. The edicts of Ashok have been the greatest inspiration. The main features in Lao literature seem to be directly or indirectly influenced by the Buddhist plays like the Sariputraprakarana of Ashvaghosha. and the Nagananda of Harslia.

Recent years, in the cultural sphere, India made efforts to strengthen the soft linkages with Laos. This aspect of Indian diplomacy was pursued through cultural exchanges. In the sphere of Heritage Conservation, an MOU was signed with the Lao Ministry of Information and Culture in May 2007 for the restoration of the UNESCO world heritage site at Vat Phu. Restoration work at Wat Phou temple in Laos was started by Archaeological Survey of India (ASI) in June 2009 and India spent US$ 4.1 million on the project over an eight-year period. As a historically and culturally Buddhist country, Laos is also involved in the establishment of an international university at Nalanda through an inter-governmental agreement between India, Laos, Singapore and Thailand.

After independence in 1947, India spoke in favour of decolonization in Indochina and also supported the national liberation movements in this region. India played an important role in Laos's quest for independence which it obtained in 1953. Prime Minister Nehru had shown considerable sensitivity and support for Laos when the latter found itself torn between foreign intervention, during Cold War machinations and internal conflict. Nehru paid a visit to Laos in 1954, which was later reciprocated by Lao leaders. The visit of Nehru was regarded as the first initiative in building bilateral relations between these two countries. Laos and India established diplomatic relations on 2 February 1956. Since the establishment of diplomatic relations between India and Laos, a number of high-level visits took place between the two countries which included the visit by the first President of India, Dr. Rajendra Prasad in 1956 followed by the visit of Prince Souphanouvong, commonly known as the "Red Prince" to India in 1975. The International Commission for Supervision and Control (ICSC) was formed to oversee the transition of three Indochina countries - Laos, Vietnam and Cambodia to independence from colonial rule. India was the Chairman of the ICSC from its inception until 1975, when the Commission was formally wound up. India's principled role as the Chairman of the ICSC from 1954 to 1975 is still remembered fondly and appreciated both by the government and the Lao people. When the Lao People's Democratic Republic (PDR) came into existence in 1975, India continued to have longstanding, friendly and mutually supportive relations with Lao PDR new government.

India's engagement with Southeast Asia and East Asia through its "Look East" Policy is regarded as a great initiative for close and strong economic, political and security ties with Southeast Asia. India's Look East Policy, which was initiated in 1991 under Prime Minister P. V. Narasimha Rao"s government, marked a strategic shift in India's policy towards a region with which India shares historical and cultural ties. India's focus on strengthening and deepening its multifaceted relations with ASEAN is a central pillar to its "Look East" policy. India shares a convergence of security perspectives with ASEAN countries, leading to common desire to achieve peace and stability in the region. In the last two decades since the launching of the "Look East" Policy, India has strengthened its bilateral relations with all the Southeast Asian nations. Special attention is being paid to the economically least developed countries such as Laos, where there is enough scope and opportunity for India to extend its influence. When Laos became a member of ASEAN in 1997, new prospects for greater cooperation between the two countries opened. The establishment and closeness of the relationship is reflected in regular exchange of high-level visits. Secretary (ER) S T Devare visited Vientiane from

5-6 July 1998 and had detailed discussions with the Lao Deputy Prime Minister, Vice Minister of Foreign Affairs and other officials. The then Prime Minister Atal Bihari Vajpayee and Prime Minister Manmohan Singh visited Laos in 2002 and 2004 respectively. In recent times, the President of the Lao PDR H.E. Mr. Choummaly Sayasone visited India in August 2008. It was the first visit by a Lao President to India after a gap of more than 30 years. During the visit, India announced humanitarian assistance of US $ 1 million for flood relief in Vientiane, and construction of Buddhist College at Champassak, Lao PDR. The visit of President of India Pratibha Patil in September 2010 was the second Indian Presidential visit to Lao PDR after 1956. It showed the importance India attached towards enhancing close bilateral links with Laos. In 2014, India's 'Act East' policy, upgraded from the 'Look East' policy, serves as a platform for deepening and strengthening its relationship with ASEAN and the East Asian economies. The least-developed nations of Cambodia, Lao PDR, Myanmar and Vietnam (CLMV) have been a special focus area for India.

Indian Diaspora also played an important role in development of strong ties between India and Laos. Diaspora is a part of soft power, according to ministry of foreign affairs, GOI the 300 strong Indian communities have grown in profile, particularly after the formation of the Indian Chamber of Commerce in the Lao PDR in September, 2010. The Indian community is engaged in jewellery trade, the restaurant and hotel industry, manufacturing, garments, mining, plantations and agarwood. A few members work for international organizations, multinationals, consulting organizations and private businesses. Kirloskar Brothers, the Aditya Birla Group, WAPCOS, Angelique International and Lao SPG CMC Mining (P) Limited have offices in Lao PDR.

China factor is one of the crucial factor in the India's relation with Laos. Geographically Laos is one of the neighbour countries of China both countries are connected through land routes. Laos is witnessing a rising enthusiasm for the Chinese language, with the Lao Chinese Cultural Center and the Confucius Institute at the National University of Laos becoming the new platforms for cultural and educational exchanges between the two countries. Also, the growing influence of China in Laos and the strengthening of political ties between China and Laos which has led Laos to strengthen its ties strategic terms as well. Laos has enlarged it economic engagement with China, and is attracting more Chinese investment in agricultural, hydropower and mining projects. China has been its top foreign investor since 2010. Large areas of state-owned land have been allocated to Chinese firms, which have invested in rubber plantations and other forestry schemes, particularly in the north, now very much under Chinese influence. The Chinese are now trying to use Laos as a forward base and transit route for a major communications link between south-west China and south-east Asia. China has also invested in the major road and railways projects in Laos that connects two important transportation lines from China to mainland Southeast Asia. One is the Kunming–Bangkok Expressway, which starts in Kunming, the capital of China's Yunnan Province, passes through Boten, then over the Thai–Lao Friendship Bridge, and finally arrives in Bangkok. The other line is the China–Lao Railway, which runs from Kunming to Vientiane, a strategic location along the East–West Corridor that connects Vietnam's Danang with Phitsanulok in central Thailand and Mawlamyine in Myanmar.

Although in spite of closer relationship with China, Laos is keen to balance its dependence on China by increasing its interaction and by strengthening its ties with India with which it shares the foreign policy stance of peaceful coexistence and non-interference in the internal affairs of other countries in the region Besides, Laos is strategically important within the paradigm of India's engagement with Southeast Asia. In economic dimension, India's engagement with Laos to a large extent is motivated by strategic reasons and is paying heed to the developments within Laos.

On 7 September 2016, Indian Prime Minister Sri Naredra Modi visited Loas to attend two important meetings- the 14th Indo-ASEAN summit and the East Asia forum. From 6 to 8 August

2017, Shir N. Biren Singh, Chief Minister of Manipur and Shri Chowna Mein, Deputy Chief Minister of Arunachal Pradesh with their respective delegations visited Laos. Their visits were a visible symbol of India's Act East Policy and they participated in events commemorating the 25th Anniversary of India-ASEAN Dialogue Partnership. A Conference was organized by this Mission and ASEAN-India Business Council (AIBC) on August 7, 2017 in which the CM and Deputy CM participated. The recent two visits of Indian leaders including Indian Prime Minister and two chief ministers of India states provide the big impetus in the relationship between the two countries.

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Assessment of the United Nations Peacekeeping Operations: Traditional to Multidimensional Peacekeeping Operations

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Abstract

The United Nations has been making efforts to protect and promote peace and security in the world. The UN attempts to achieve this mandate through different means including peacekeeping. The purpose of this research article is to provide an understanding of the concept of peacekeeping. Also the article aims to define of the nature and principles of the United Nations peacekeeping operations. It is followed by the nature and characteristics of traditional peacekeeping and multidimensional peacekeeping operations. The article explores discussion of factors that became necessary to shift the efforts from traditional to multifunctional peace keeping operations in the post-Cold War era.

Keywords: United Nations, Peacekeeping Operations, Traditional Peacekeeping Operations, and Multidimensional Peacekeeping Operations.

INTRODUCTION

The United Nations was established in 1945 after the Second World War to replace the League of Nations in the international community. The League of Nations could not stop or solve some problems such as to stop wars, conflicts or political debates (Erendor, 2017: 61). The primary reason for the establishment of the United Nations was to "save succeeding generations from the scourge of war" and one of its main purposes is to maintain international peace and security in the world (United Nations, 1945). Peacekeeping is one of the major ways in which the UN helps to maintain international peace and security (Sarjoon, and Yusoff 2019: 202-203).

Unforeseen by the founders of the UN, the term "Peacekeeping" does not appear in the organization's Charter (Rhoads and Laurence, 2019: 2). There is no specific mention about the peacekeeping in the United Nations Charter (Huéhenno 2002: 69). As a concept, peacekeeping is somewhere in between Chapters VI and VII of the UN Charter (Erendor, 2017: 62). Thus, Chapter VI outlines specific means which countries may use to Pacific Settlement of Disputes such as negotiations, mediation, arbitration, arrangements or other peaceful means and Chapter VII on Action with Respect to Threats to the Peace, Breaches of the Peace, and Acts of Aggression such as enforcement action (Robert 1994: 7; Schmidl 1999: 6). According to Dag Hammarskjöld, former United Nations Secretary-General, was of the view that the legal basis for the peacekeeping operation could be found in "Chapter VI and Half" (Hilmarsdóttir 2012: 18), then, peacekeeping balanced the pacific settlement of disputes provided for in Chapter VI and the use of force in cases of threats and breaches to peace in Chapter VII (Rhoads and Laurence, 2019: 2). Thus, Peacekeeping has emerged as the grey zone in pacific settlement and military enforcement (Thakur 2006: 34).

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CONCEPTUALISING PEACEKEEPING OPERATIONS

Peacekeeping operations are most effective tool of the United Nations available for the maintenance of peace and security (Langholtz 2010:16). Peacekeeping operations are only one part of the response of the international community to situations of international and internal conflict (Robert 1994: 4). Goulding views that field operations established by the United Nations, with the consent of the parties concerned, to help control and resolve conflicts between them, under United Nations command and control, at the expense collectively of the member states, and with military and other personnel and equipment provided voluntarily by them, acting impartiality between parties and using force to the minimum extent necessary (Goulding 1993: 455).

Peacekeeping was also apparent in an "Agenda for Peace" outlined by Boutros Boutros-Ghali in 1992. In this report, "Peacekeeping is the deployment of a United Nations presence in the field, hitherto with the consent of all the parties concerned, normally involving United Nations military or police personnel and frequently civilians as well. Peacekeeping is a technique that expands the possibilities for both the prevention of conflict and the making of peace" (Robert 1994: 19). In March 1994, United Nations report of the Secretary-General on Improving the Capacity of the United Nations for Peacekeeping the definition of peacekeeping (Ryan 2000: 30), that Peacekeeping is "an operation involving military personnel, but without enforcement powers, established by the United Nations to help maintain or restore international peace and security in areas of conflict" (Sarjoon, and Yusoff 2019: 203).

Diehl also defines peacekeeping operations as:

"Peacekeeping is… the imposition of neutral and lightly armed interposition forces following a cessation of armed hostilities, and with the permission of the state on whose territory those forces are deployed, in order to discourage a renewal of military conflict and promote an environment under which the underlying dispute can be resolved" (Diehl 1993: 13).

Therefore, these definitions assume that peacekeeping is defined by the performance of particular tasks. The tasks they identify were indeed performed in many of the earliest UN missions, but some early missions went beyond them (Bellamy et al. 2010: 16). Thus, there are three marked assumptions for this: one and the most important the primary belligerents are only states; two the organization of the combacting units are hierarchically in nature and three the protagonists wish to end the conflict and search for a political resolution (Bellamy et al. 2010: 174). The United Nations peacekeeping operations can be broadly categories into two kinds, traditional and multi-dimensional peacekeeping operations (Raju 2012: 44-45).

TRADITIONAL PEACEKEEPING OPERATIONS

The traditional peacekeeping operations are deployed in response to inter-state conflict, and ideally, it was conceived as a non-violent use of military force to preserve peace between warring state actors (Langholtz 2008: 3). It aims at assistance in the creation and maintenance of conditions for peace in long term (Bellamy et al. 2010: 173).

Under this kind of peacekeeping operations, military personnel were not meant to fight and restore peace through fighting. All they needed to do was to physically separate the warring parties by interfering between the antagonists along the ceasefire line. Subsequently, the military personnel acted as a buffer. They basically acted as the eyes and ears of the international community, as they were mandated to observe, monitor and report about the situation (Choedon 2015: 06, 21).

The traditional peacekeeping operations are guided by three principles and they give legitimacy to UN peacekeeping operations (Diehl 2008: 56). These principles are: the consent of the parties

to the conflict, the impartiality of the peacekeeper, and the use of force only for the sake of self-defense (Hilmarsdóttir 2012: 18-19). These three principles of peacekeeping are aso-called "Holy Trinity" (Diehl 2008: 56).

The principle of consent of the parties to the conflict is the most important factor and without it deployment and it creates a non-problematic feeling by local population (Choedon 2015: 23). The principle of general consent of parties involved lost its initial importance (Tshiband, 2010: 5). The fact that the main parties have given their consent to the deployment of a United Nations peacekeeping operation does not necessarily imply or guarantee that there will also be consent at the local level, particularly if the main parties are internally divided or have weak command and control systems.

Tshiband argues that the impartiality is the key principle of traditional peacekeeping (Tshiband, 2010: 5). Rhoads and Laurence suggests that the principle of impartiality was closely linked to that of consent, which specifically include the consent for the mission and Security Council mandate authorizing that mission (Rhoads and Laurence, 2019: 3). Impartiality is frequently used interchangeably (Doyle and Sambanis 2006: 325). So, the peacekeepers were expected to carry out the mandate without any discrimination, as they were not there to favour a faction but to solve the issue (Diehl 2008: 6-7). This principle has its genesis from the fact that peacekeeping operations are temporary and interim arrangements and should have no biases and prejudice for one party against the other (Goulding 1993:454). Thus, Peacekeepers were expected to be impartial when making decisions and taking action (Rhoads 2016, 55).

Consent and impartiality confer a sense of security that precludes the use of force (Tshiband, 2010: 5). The principle of the use of force only for the sake of self-defense was based on the assumption that the conflict parties would comply with the agreement that provided the basis for a mission's deployment, and thus the use of force was deemed unnecessary. Decisions to use force risked being perceived as partial, thereby undermining parties' consent for a mission (Boulden 2005, 155). The UN peacekeeping operations are not an enforcement tool and therefore the principle of non-use of force except in self-defence. It is very important that the use of force should be restricted and only self-defence is allowed when open fire is used. (Goulding 1993: 454-455). Differing from peacekeeping operations, the use of force by the UN for enforcement measures stems from Chapter VII of the UN Charter (Hilmarsdóttir 2012: 19-20). The level of force is theoretically constrained only by necessity and the rules of international humanitarian law (Diehl 2008: 7).

With regards to these principles, Doyle and Sambanis are of the view that if the principle of impartiality and neutrality is maintained, it will help to build the trust among the countries and convince the parties to the conflicts that these operations are not for the coveted interest of the contributing countries (Doyle & Sambanis 2007: 499-500). Non-use of force, though not an absolute principle, was central to the practice of UN peacekeeping for many years (Robert 1994: 8). Consent made it possible for the peacekeepers to restrain from using force in any situation, but self-defence (Doyle & Sambanis 2007: 499-501).

Thus, in traditional peacekeeping operations, military personnel were sent after the ceasefire resolutions had been adopted (Diehl 2008: 43-44). The peacekeeping is aimed to be non-coercive, consent-based activities, usually to support a peace process or interim ceasefire, to help prevent the resumption or escalation of violence and to establish a stable peace (Oudraat 1996: 506; Bellamy et al. 2010: 173). Traditional peacekeeping may lead to stability but is not necessarily full proof in avoiding war and does not guarantee long-term settlements. Traditional peacekeeping may end wars and can produce long-term settlement, but it is by no means guaranteed (Hilmarsdóttir 2012: 86).

Multidimensional Peacekeeping Operations

With the end of the Cold War, political realities and the normative environment changed; a new optimism surrounded the UN's role as international society's main tool to promote peace and security in a rapidly globalising world (Andersen and Engedal, 2013: 18). In post-Cold War period, the number of peacekeeping operations increased sharply the years after 1987 (Bobrow and Boyer 1997: 731). The rise in ethnic conflicts, tendency of nationalism and separatism led to the rise in the need of Peacekeeping operations in the post-Cold War period (Bellamy et al. 2010: 93). However, most of the conflicts in the post-Cold War are of "Intra-State" rather than "Inter-State" conflicts (DPKO 2003: 1). Due to this change in nature of conflicts, the tasks assigned to UN peacekeeping operation also undergone sea change (Bellamy et al. 2010: 93).

As they are mandated with multiple functions, these new kinds of peacekeeping operations are known by different names and here in this study they are labelled as multi-dimensional peacekeeping operations (Choedon 2015: 26). Tshiband is of the view that peacekeeping operation become multidimensional when the scope of peacekeeping operations starts to go beyond the military to include police and civilians, and strive towards the working together but each having specific functions (Tshiband, 2010: 2).

The multidimensional peacekeeping operations deal with military, political and economic problems and address a wide range (Doyle and Sambanis, 2007: 501-502). Multidimensional peacekeeping can further political, economic, and humanitarian development efforts by securing operational space during crises and in conflict zones (Scott and Moreland, 2015: 197). The multidimensional peacekeeping operations quickly burgeoned as the means by which the UN could address intrastate conflict (Doyle et al. 1997). Multifunctional peacekeeping operations tasks involve the maintenance of law and order, and disarmament, demobilization and reintegration of the warring factions (Choedon 2015: 41), and inclusive political processes, the providing of humanitarian assistance, human rights promotion, refugee assistance and also protection of civilians (Kenkel 2013: 129), to the affected population, re-establishing government build (Diehl 2008, 57), conducting elections, reconstructing social and economic institution, re-establishing justice as well as security systems of the state (DPKO 2003: 2).

During the Cold War, principles of peacekeeping operations include the consent of the parties to the conflict, the impartiality of the peacekeeper, and the use of force only for the sake of self-defense came under the domain of the majority of UN peacekeeping operations (Rhoads and Laurence, 2019: 3). But, these principles emerged out of practice and served as the normative foundation for most peacekeeping missions in the Post-Cold War. The Report of the Panel on United Nations Peace Operations, known as the 'Brahimi Report' commences its consideration of peacekeeping by stating that the "Holy Trinity" should "remain the bedrock principles of peacekeeping," (White, 2001: 134), but they also insist that peacekeepers who witness violence against civilians "should be presumed authorized to stop it" (Andersen and Engedal, 2013: 19).

The problem is that consent in intra-state conflicts has a tendency to be short lived and conditional (White, 2001: 134). According to Rhoads and Laurence, consent is always fluid, but targeted offensive operations are generally not conducted with the consent of the parties against whom they are directed. Providing direct military support to host states creates a situation where peacekeepers must operate without the consent of all parties to a conflict. Consent is also divided into two levels: strategic and tactical (Rhoads and Laurence, 2019: 5-6). The principle of consent has not produced an absence of fighting, the UN force should go beyond strict self-defence, towards defending the mission's mandate (White, 2001: 134).

Impartiality, no longer understood as passive, now prescribes that "UN forces should implement their mandates without favour or prejudice to any party" (Rhoads and Laurence, 2019: 4). Impartiality for United Nations operations must therefore mean adherence to the principles of the Charter: where one party to a peace agreement clearly and incontrovertibly is violating its terms, continued equal treatment of all parties by the United Nations can in the best case result in ineffectiveness and in the worst may amount to complicity with evil (United Nations, 2000: 9).

The widening of the principles governing the use of force to allow not only the UN peacekeepers to defend themselves but also to defend those they are charged to protect would be, by itself, a significant leap. It would seem to be a recognition that the UN has a duty to undertake some sort of humanitarian intervention if its peacekeeping forces are faced with massive atrocities (White, 2001: 134).

Building on the Brahimi Report, the UN Peacekeeping Operations: Principles and Guidelines (2008) more commonly referred to as the "Capstone Doctrine". Multidimensional peacekeeping operations involved a concerted effort to re-conceptualize core principles, provide a common conceptual framework for the UN peacekeeping operations, and make protection of civilians a central pillar of peacekeeping doctrine. This doctrinal void raises a host of questions about the relationship between state-building and stabilization, protection of civilians, and the "Holy Trinity" of consent, impartiality, and the non-use of force (Rhoads and Laurence, 2019: 4).

Thus, the multifunctional peacekeeping operation is to create an environment which is secure and stable in nature and which was be build into facilitating the political process (such as elections), to promote dialogue and reconciliation and assisting in the reconstruction of certain governmental or police functions after civil war, assuring delivery of humanitarian relief, and effective institutions of governance, and provide a framework for ensuring peace (Roberts 1994: 14-15; DPKO 2012: 19-20). There are number of factors which led to increase in demand as well as increase in willingness to supply multidimensional peacekeeping operations.

Differentiating Peacekeeping Operations

Traditional peacekeeping operations and multifunctional peacekeeping operations have some similarities but there are many differences. The different between the two kinds of peacekeeping operations are several important aspects. Compared to traditional peacekeeping operations, multidimensional missions took on a much wider range of tasks, including peacebuilding, conflict prevention, and the promotion of human rights (Rhoads, and Laurence, 2019: 4).

First different between two peacekeeping is based on nature of the conflict. The traditional peacekeeping operations are deployed in inter-state conflicts (Mingst 2001: 165). There was some case of inter-state conflicts in the post-Cold War era, but a vast majority were deployed during the Cold War (Choedon 2015: 37). On the other hand, the multifunctional peacekeeping operations are deployed in intra-state conflicts such as civil war and domestic problems so on (Mingst 2001: 165). This kind of peacekeeping operation is a phenomenon of the post-Cold War era. But, it peacekeeping operation had deployed in both Cold War (such as Congo and Cyprus missions) and post-Cold War era (Choedon 2015: 38).

Second, the traditional peacekeeping is useful in inter-state crises by the use of unarmed or lightly armed UN forces within two hostile countries with an aim of monitoring a truce, troop withdrawal or buffer zone while political negotiations went forward (Doyle and Sambanis 2007: 499). Whereas the multifunctional peacekeeping can be deployed at any phase of the conflict, either before the conflict, during the conflict or in the post-conflict (Diehl 2008: 65-66).

Third major different is on the issue of state consent. Traditional peacekeeping operations were deployed with the consent of the host state (Doyle and Sambanis 2006: 326). This requirement catered to the sensitivity of the member states to the sovereignty principle. It also ensured cooperation and trust between the peacekeepers and the host (Diehl 2008: 6). For multifunctional operations, consent is the key for any initiative (Doyle and Sambanis 2006: 327). Therefore, peacekeeping are not deployed with the consent of the host state, as many times there are no authorities worth the name to seek consent from, like in the case of Somalia, Haiti and Angola so on (Robert 1994: 139).

Fourth, the principle of impartiality is another major difference between the two operations. Traditional peacekeeping operations are provided transparency by impartiality. This principle enabled traditional peacekeeping to gain acceptance and respect, as well as the legitimacy of UN mandates increased the parties of cooperation with peacekeepers (Doyle and Sambanis 2006: 326). But, in the multifunctional peacekeeping operations, it was impossible to adhere to the principle of impartiality as there were multiple parties to the conflict with varying interests and many time UNPKOs are authorised to use force under chapter VII (Choedon 2015: 39). Thus, most of the time multidimensional peacekeeping operations do not observe this principle and they have to take sides to bring the situations under control.

Fifth, traditional peacekeeping falls under Chapter VI (Pacific Settlement of Disputes) of the UN Charter (UN Doc. 2008). Peacekeepers were not expected to fight or use of force, and they were lightly armed for self-defence purposes in the traditional peacekeeping operations (Schmidl 1999: 5). However, multifunctional peacekeeping operations are much more robust, and some of them are authorised to use force under the chapter VII of the UN Charter such as Somalia, Haiti, Sierra Leone, and Sudan so on. Thus, peacekeeping operations have been operating with the mandate by chapter VII (Doyle and Sambanis 2006: 325).

Sixth, traditional peacekeeping operations had a lesser number of parties in the conflict and war was fought between two states. Therefore, the peacekeeping operations are military undertakings that involve few civilians (Oudraat 1996: 506-507). Whereas, multiple parties such as military and non-military personnel are involved directly and indirectly in the internal conflicts (Mingst 2001: 165). Therefore, the multifunctional peacekeeping operations have to deal with multiple parties of the conflcits. The multifunctional peacekeeping operations involve a wide range of military and civilian personnel (Oudraat 1996: 506-507).

Seven, the traditional process is purely in the form of military operations and can be carried out for political initiatives. It includes military tasks carried out by UN peacekeepers (Goulding 1993: 457). Although traditional military observer missions have also included non-military tasks. But, the multifunctional peacekeeping operations has composed of a range of components including military, civilian police, political, civil affairs, the rule of law, human rights, humanitarian, reconstruction, public information and gender (DPKO 2003: 01).

Finally, the area of conflict is another difference between two peacekeeping operations. Traditional peacekeeping operations were deployed at the border of the two conflicting states and so had a limited geographical area of the operation (Choedon 2015: 39-40). Whereas multifunctional peacekeeping operations deal with intrastate conflict, they are deployed in various parts of the respective countries (Green et al. 1998: 489-490). Peacekeeping is not just a narrow border strip because many units of the peacekeeping operations are deployed in the various part of the state (Choedon 2015: 41).

Therefore, Multifunctional peacekeeping operations involves the complex implementation as peacekeeping agreements designed to build the foundations of a self-sustaining peace. Thus this kind of peacekeeping operation is much more challenging than that of the traditional peacekeeping operation.

PEACEKEEPING OPEARATIONS: DEMAND DIMENSION

The post-Cold War era was a seminal time for evolution of peacekeeping operations (Hilmarsdóttir 2012: 42). The demand for peacekeeping operations has represented the quantitative and qualitative transformations of peacekeeping (Bellamy A. et al. 2010: 93). With the end of the end of the Cold War, there was a need in PKOs (Yilmaz 2005: 17). For example, between 1988 and 1993, the United Nations created twenty new peace operations (Dielh 2008: 52). Therefore, there are many reasons for the increase in demand for peacekeeping operations after the end of Cold War.

The fall of the Soviet Union and the end of the Cold War phase of international politics have important influence on this. The UNSC has agreed on action in security crises since the end of the Cold War (Yilmaz 2005: 17). This created a heightened demand for the deployment of peacekeepers in these newly volatile regions. Therefore, the end of the Cold War seems to have significantly increased the number of armed conflicts within the states around the world (Bellamy et al. 2010: 94). This situation led to increase in demand for UN peacekeeping operations.

Another reason is related to the thaw in the relationship between the United States and the former Soviet Union (Campbell and Weiss 1990: 23). In this changed international context, there was more willingness to the resolution of many of the long pending problems and agreed to send UN peacekeeping operations (Diehl 2008: 52). For example, UNTAG in Namibia and Angola, UNTAC in Cambodia, UNGOMAP in Afghanistan and Pakistan, UNAVEM in Angola and ONUMOZ in Mozambique, and so on. The major powers dumped these conflicts on the United Nations to resolve (Choedon 2015: 27).

Another related aspect is that the major powers lost interest to support dubious regimes in the post-Cold War. The fault lines within society led to the opening up, leading to tension and civil war (Choedon 2015: 27). The disintegration of the Soviet bloc created a much more permissive Security Council, and for the first time, powerful states began to envisage its playing a greater role in policing and peace enforcement (Bellamy et al. 2010: 95).

The demand for economic and political reforms in the developing countries is another factor that was caused for increase in internal crisis in the post-Cold War. Western powers and the Bretton Woods's institutions and aid programs demand economic and political reforms condition for giving loans and aid. Since the 1980s, governments of developing states were forced to reduce subsidies and public services as condition imposed by these international agencies (Choedon 2015: 27).

The globalization forces are the significant and intervening variable connecting the end of the Cold War with the development of peacekeeping operations (Jakobsen 2002: 271-272). The human rights groups and Western countries also demand for good governance, democratisation, and respect for the economic recovery to complement their demand (Diehl 2008: 54). These conditions caused internal crisis in many of the developing countries and these situations led to the demand for multifunctional peacekeeping operations (Jakobsen 2002: 271-272; Choedon 2015: 27). Thus, a growing number of factors, as discussed above, led to the increase in demand for the deployment of multidimensional peacekeeping operation in the Post-Cold War.

PEACEKEEPING OPERATIONS: SUPPLY DIMENSION

In the immediate post-Cold War period, the more willingness by countries to supply peacekeeping operation is also the reason for increasing of the multifunctional peacekeeping operations in the changed international contexts.

The first major factor was the end of Cold War, which removed the phenomenon of stalemate and deadlock and witnessed more unanimity and willingness among the major powers of the Security Council to deal with these intrastate conflicts and more agreement among the permanent members

to deploy UN peacekeeping operation to address the internal conflicts (Diehl 2008: 52). With the end of the Cold War, there was end to the super power conflict. This resulted in to effective use of the UN in general and the UNSC in particular. (Choedon 2015: 28).

Another factor is related to globalization, it was accompanied by the spread of mass communication technology, which permitted the almost instantaneous reporting of humanitarian catastrophes (Jakobsen 2002: 271-272). Combined with the triumph of liberalism over communism with the end of the Cold War is also one of the major contributing factors for the willingness of the Western countries to authorise the deployment of peacekeeping operation (Bellamy et al. 2010: 95). It motivated the Western powers to engage in a promotion of democracy, human rights and good governance with the belief that these would be the antidote to all the problems that cause internal conflicts (Choedon 2015: 28-29). The general shift in emphasis from national security to human security took place in the context of the intrastate conflicts (Jakobsen 1996: 212-213).

Another important element of the supply of peacekeeping operations was a growth in the number of states prepared to contribute to United Nations. In 1988, before UNTAG, only 26 countries were involved. By November 1994 there were 76 (Findlay 1996: 1). In the traditional peacekeeping operations during the Cold War, the major powers did not participate as they were not regarded as neutral countries, which is one of the prerequisite. However, in the post-cold War, major powers were initially willing to participate in UN peacekeeping operation. The UK and France used their contribution to peacekeeping as a justification for their seats in the Security Council (Bellamy et al. 2010: 96). Similarly, states from the former Eastern bloc, which aspired for membership to the EC/EU and NATO, participated in peacekeeping to bolster their claim (Choedon 2015: 29). China had traditionally opposed peacekeeping operations on the grounds of principle, changed its stand in the post-Cold War era by not only voting in favour of the peacekeeping operations but by also participating in them to bolster its claim as a responsible state (Gill and Huang 2009: 12-13; Choedon 2015: 30).

The end of the cold war has also introduced scores of new players to peacekeeping, these new players states have provided the huge personnel in UNPKOs. Some middle powers such as Canada, Australia and New Zealand (Neack 1995: 1995; Findlay 1996: 1-2), and larger developing states like India and Pakistan and smaller developing states, particularly Nepal and Bangladesh had participated in the peacekeeping operations to demonstrate themselves as being good international citizens (Findlay 1996: 1-2). In additional, States seeking to become permanent members of the Security Council such as India, Brazil, South Africa, Germany, Indonesia and Nigeria also committed troops to peace operations to help spread the now universal values of democracy and human rights (Bellamy et al. 2010: 96). These indicate that there is more willingness among the states to supply troops and other personnel for UN peacekeeping operations in the post-Cold war.

Thus, change in the international context (the end of Cold War), as well as the impact of globlisation processes and ideology factors, led to the increase in demand for peacekeeping operations and the willingness of the international community to supply them. This increase in demand and supply sides changed the peacekeeping operations not only quantitatively but also qualitatively and normatively, necessitating reinterpretation, modification and change in the principles and practices of the traditional peacekeeping operations (Choedon 2015: 35).

CONCLUSION

The research article traced that peacekeeping is one of the most visible initiatives of the UN (Thakur 2006: 37). More than half a century after the establishment of the first UN field operation in 1948, the size and scope of UN peacekeeping operations has expanded dramatically (UNDPKO 2003: 7). At the Initial time, the United Nations have maintained peace and security by traditional

peacekeeping. Traditionally the peacekeeping operation was limited to the military operations which limited functions (Neack 1995: 184-187; Bobrow & Boyer 1997: 731-733). The post-Cold War era witnessed the new kind of conflicts with humanitarian crisis with extensive theatre of war. The deployment of UN force in this kind of theatre is known as, multidimensional peacekeeping. This kind of peacekeeping operations are deployed to address mainly the intrastate conflicts with remarkably very ambitious and complex mandates and with an aim to restore stability and sovereignty in the failed and weak states (Oudraat 1996: 506-507; Choedon 2015: 06). The research article critically analysed the crucial differences between traditional and multidimensional peacekeeping operations to provide the deeper insights into the functionality of these operations especially after the Cold war.

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Impact on Poverty in the Post Economic Reforms in India

Dr. Ajay Kumar Jha*

Abstract

In the year 2005-06 the economic reform process has completed almost 18 years and this can be considered as a good length of time to assess the impact of economic reforms. It would, therefore, be proper to undertake an appraisal of the impact of economic reform on poverty in India as well as to understand whether the country is moving in the desired direction. There is no doubt that economic reforms have been able to promote a relatively higher growth. After the initial troubles of the first two years viz., 1991-92 and 1992-93 the growth rate during 1993-94 to 1997-98 has reeled around 7 per cent annum. This paper aims to discuss impact on poverty in the aftermath of India's economic in 1991-92. It provides evidence that the growth potential of Indian economy has improved as a result of the reforms initiated in 1991.

INTRODUCTION

In comparison to the annual average growth rate of 5. 2 per cent during the pre-reform period 1980-81 to 1990-91, the first post-reform decade 1990-91 to 2000-01 also had a little higher average annual growth rate of 5.8 per cent of real GDP. During the next 6-year period (200-01 to 2006-07) the growth rate picked up to an average of 7.6 per cent.

Year	Growth Rate
1980-81to1990-91	5.2
1990-91 to 2000-01	5.6
2000-01 to 2006-07	7.6

Source: Central Statistical Organization

Table: 5.1 GDP Growth at Factor cost at 1999-00 Prices

Year	GDP (Rs. Crores)
1980-81	6,41,919
1990-91	10,67,694
2000-01	18,45,755
2001-02	19,51,935
2002-03	20,29,482

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Year	GDP (Rs. Crores)
2003-04	22,04,913
2004-05	23,66,886
2005-06	25,93,160
2006-07	20,45,155

Above table as well as the figure show the impressive rise in GDP. It is the result of reform as the economy has experienced high growth in this period. This growth has been contributed by the service sector (which includes trade, transport, communications, banking services, insurance, real state, personnel and community services).

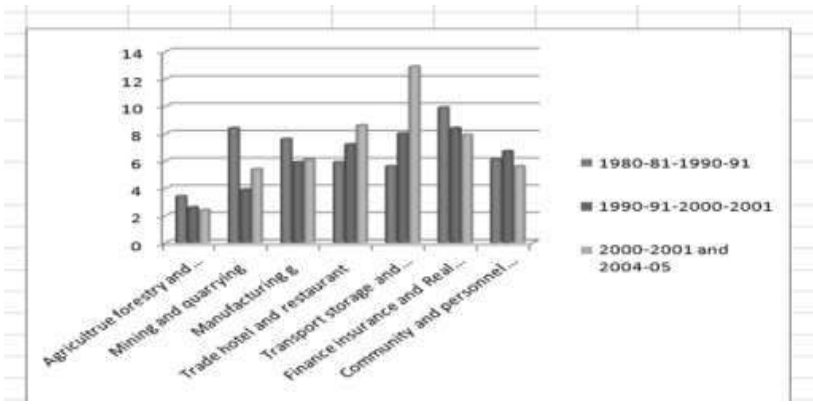

Figure- 1 Decadal growth rate of Indian economy

Table 2- given below shows the growth-rate of different sectors

Table 2- The growth-rate of different sectors of Indian economy

	1980-81-1990-91	1990-91-2000-2001	2000-2001 and 2004-05
Agriculture forestry and fishing	3.4	2.6	2.4
Mining and quarrying	8.4	3.9	5.4
Manufacturing g	7.6	5.9	6.1
Trade hotel and restaurant	5.9	7.2	8.6
Transport storage and communication	5.6	8	12.9
Finance insurance and Real state	9.9	8.4	7.9
Community and personnel services	6.1	6.7	5.6

Figure -2 showing the growth trend of different sector

Table-2 and figure -2 indicate that agriculture and manufacturing sector have not achieved the growth rate of pre-reform period till 2004-05. But both sector saw a higher growth rate in the year 2007-08. Agriculture saw the growth of 4.5 per cent and manufacturing sector 8.8 in 2007-08. This is one positive aspect of reform. However overall the structural change of Indian economy seems to by-pass manufacturing sector. It is matter of concern.

Economic Reforms and Reduction of Poverty in India

One of the objectives of fast economic growth is the reduction of poverty. So let us see what has been the overall status of poverty in India in last 30 years. So first we should see the overall picture of poverty in India.

Year	Rural	Urban	Total
1973-74	261.3	60.3	321.6
1977-78	264.3	67.7	332
1983	251.7	75.3	327
1987-88	229.4	83.3	312.7
1991-92	249.5	73.3	322.8
1993-94	244	76.3	320.3
1999	193.2	67.1	260.3
2004-05	170.3	68.2	238.5
2005-06	161.3	66.5	227.8

Source – Based on NSS survey.

Table-3 clearly shows that the number of Poor has declined in the country. In post reform period ***(1991-92 to 2005-06***) the number of poor people declined to 95.0 million. The number of poor people in rural India was 249.5 million which declined to 161.3 million. In urban area the number of poor people declined from 73.3 million to 66.5 million people.

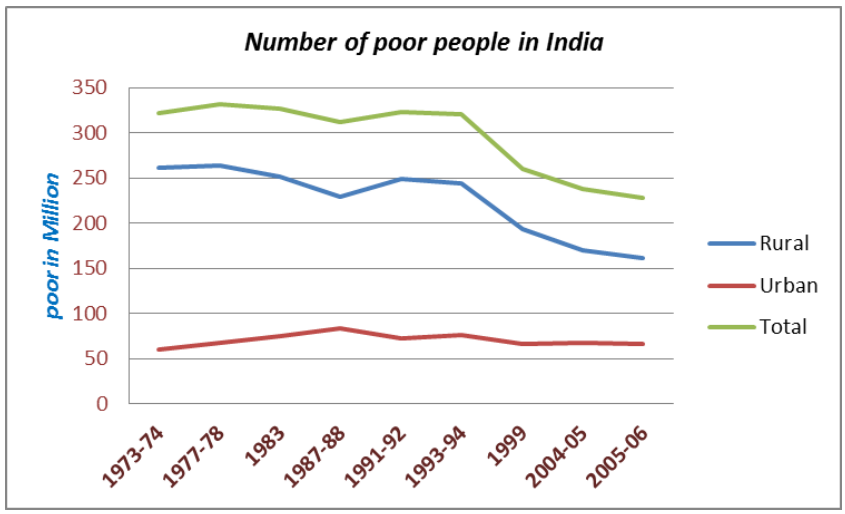

Table-3 Number of poor in Million from 1973 to 2005-06

Figure-3 shows the decline in number of poor in more obvious way. Number of poor remained almost static till 1993-94. After 1993-94 the decline is steeper. It certainly signifies the trickledown effect of reform (To an extent).

Table-4 showing the poverty ratio from 1973-74 to 2005-06

Year	Rural	Urban	Total
1973-74	56.4	49.22	54.9
1977-78	53.1	47.04	51.8
1983	45.6	42.02	44.8
1987-88	39.1	40	39.3
1991-92	39.4	33.24	37.84
1993-94	37.3	32.4	36.3
1994-95	41.02	33.5	37.25
1995-96	37.15	28.04	32.85
1997	35.78	29.97	33.01
1999	27.01	23.06	26
2004-05	21.08	21.7	21.8
2005-06	20.04	20.7	20.4

Source – NSS different round

In percentage term, the poverty has declined from 54.9 per cent in 1973-74 to 37.84 per cent in 1991-92. In post-reform period this decline was from 37.84 per cent to 20.4 per cent. In rural area it was 20.4 per cent in 2005-06 in comparison to 39.4 per cent in 1991-92 and 53.1 per cent in 1977-78.

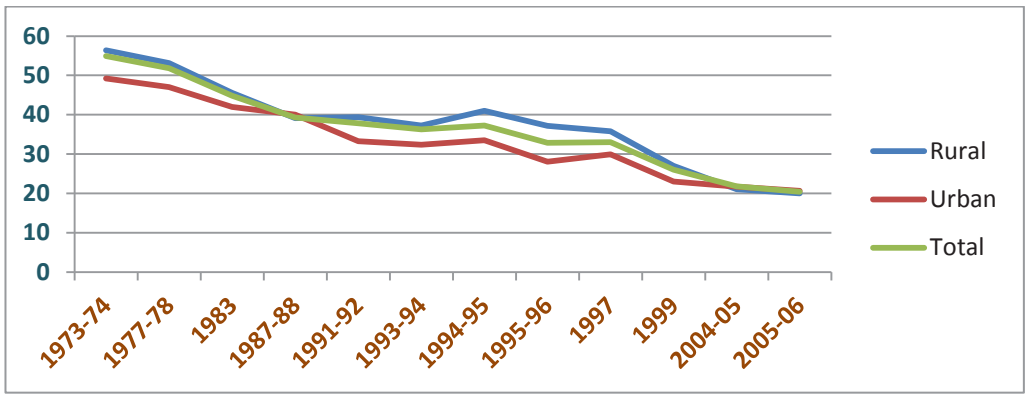

Figure 4-showing the poverty ratio

Poverty rate has certainly declined. At what rate it has declined it has been shown in the table below.

Table-5 showing the decline in poverty ratio

Year	Rural	Urban	Total
1973-74		1.82	
1977-78	3.3	5.2	3.1
1983	7.5	2.2	7
1987-88	6.5	6.76	5.5
1991-92	6.7	0.84	1.46
1993-94	2.1	-1.1	1.54
1994-95	-3.72	5.46	-1.05
1995-96	3.87	1.93	4.4
1997	1.37	6.91	-0.16
1999	8.68	2.36	7.01
2004-05	5.3	1	4.2
2005-06	1.4		1.4

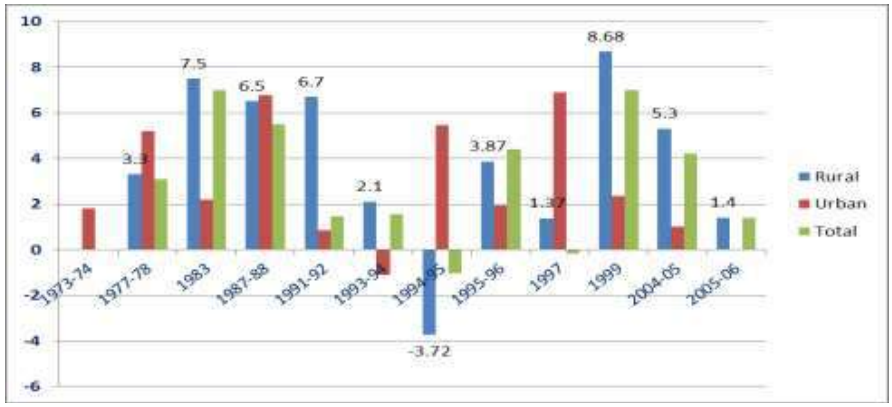

Figure 5-showing the decline in poverty ratio.

Source – Computed on the basis of poverty ratio of different sample survey.

Table 6 poverty ratios among organized and unorganized workers (2004-05)

	Organized workers	Unorganized workers	Total workers
Rural	**5.4**	**19.2**	**18.7**
Urban	**4.5**	**25.1**	**21.0**
Total	**4.9**	**20.4**	**19.3**

Source- NCEUS 2007

Organized workers have less poverty and unorganized workers have more poverty. Only 4.9 per cent of organized workers are poor. 20.4 per cent among unorganized workers are poor. Major portion of it comes from agriculture sector (13.8 per cent). Overall poverty ratio among agriculture workers is 20.4 per cent and among non-agriculture worker 17.8 per cent in 2004-05.

CONCLUSION

Above data and finding this from different studies indicate that at macro level there has been decline in the overall number of poor and poverty ratio in the country. Study also reveals the differences in data related to poverty (number of poor and poverty ratio) when different methodology (as the use of the methodology of the Expert Group) of Estimation of Proportion and Number of Poor is used. However it is revealed fact that overall poverty has declined. But this decline is not uniform all across the nation as the findings of inter-state disparity in poverty –data suggest. Developed states like Gujarat, Haryana, and Kerla are doing better in comparison to the backward states like Bihar and Assam.

Niyoga Tradition and Widow Remarriage in Ancient India

Sanjay Kumar*

Abstract

In early Hindu society, marriages were sacred institution but gradually the uncertainty of human lives brought forth many significant changes in the society, the tradition of Niyoga had an emphatic influence in child birth when the untimely death of the male partner. Similarly, widow remarriages became a practical choice for the same practical purposes. However, Niyoga tradition didn't meant for physical pleasure but as a practical duty. One sees a trajectory of both Niyoga tradition and widow marriages in early Vedic period as a societal issue rather a religious or ritualistic phenomenon but in the later Vedic period this became both controversial and matter of rigidity as a function of the lawgivers to propounded certain condition in which Niyoga tradition could be performed. Similarly, in Rig Veda it is mentioned period widow marriages were not considered amoral gradually however, widow remarriage was not given honour in the society and the condition of widow also started to be deteriorated. Remarried widows known to be were given certain legal rights. The first legal status for remarriages came during the period in 1856 as Hindu remarriage act of 1856. This paper aims to discuss the Niyoga tradition and condition on which it was performed and how this lead also gradually for widow remarriages both as a social factor and eventually finding a legal status.

INTRODUCTION

It is significant to know that Niyoga tradition in the Indian history dates back to the Vedic age. The Niyoga tradition was linked with the widow remarriage. When a woman establishes a relations with a man after she becomes a widow, this particular set of relationship between men and women sanctioned under this tradition became acceptable and were free from any control during the Vedic period. The Rigveda records that when a woman used to become a widow she was asked to sit beside the body of his late husband and asked to relived from her duties as a wife and she can marry to the husband's brother for a new married life. This used to be facilitated as a guiding principle during the time as mentioned in Rigveda.

Besides Rigveda in the post Vedic period many sources religious and others mentions about childless widow women could marry her brother in law for children. Even this is mentioned in the Atharvaveda. In the Vedic and post Vedic period, one important sources is mentioned discussing Niyoga tradition, where Rishi Gautam states the widow if she seeks children then she can have it from her brother-in law [1]and if her late husband was single then she could have it from her close relatives from husband sides. This is also mentioned in Manusmriti[2].

According to Manu, women who used to bear a child under this practice used to be known as*'Kshetra'* and the child who was born with Niyoga used to be known as *'Kshetraj'*. However

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Niyoga tradition was strictly prohibited for sexual pleasure and the child who came from such relations were barred from property rights[3]. Such children used to be referred as *'Jaaraj'.* Mahabharta records this tradition as Rishi Vyasa became father of Dhritrashtra and Pandu whose mothers were widows. Mahabharta also explains that one can have maximum three children by practicing Niyoga.

POST VEDIC TO MODERN INDIA

In the later period, one finds in the Buddhist tradition about the losing significance its relevance and finally becoming a dishonourable for women. Later one reads about Manu and Yagvalakya who brought modern outlook to such tradition to shape a better and more humane and honourable society according to Dharma[4]. In the legal tradition accorded by Manu discard such practices as a disrespectful and reason for social ill.

According to Manu, there is no particular reference of widow remarriage and also the Vedic chants as given to them over many traditions didn't discuss Niyoga tradition and therefore there is no textual reference in any Vedic mantras about Niyoga and rather it was made as a temporary or for convenient purposes and this can be called as animal instincts[5]. Manu was the authority for lawgiver in early India and still holds a very significant position in the legal codes that govern Indian society particularly before the arrival modern British law as one sees the abolitions of widow in 1856 during the British period.

Although, Niyoga tradition was prevalent in the Vedic and post Vedic period as many account of Hindu and Buddhist traditions reveals that but later the interventions from learned people, lawgiver Rishis like Manu and other religious scholars recommended to prohibit such practices from societal, religious and moral lens. This lead to a unofficial banning of widow remarriages and such practices became more acceptable and ideal for widowed woman. This was considered as moral and religious *(Dharmic)* righteousness. Manu's legal code mentions about no marriage for widow. Similarly, Vishnu smriti and Narada Smriti prohibits Niyoga traditions. The famous Rishi Parashar and Medhatithi also recommends such banning. However, there was one significant difference was on the question of child marriages.

Child marriages were not prohibited as one sees in widow remarriages in later stages due to its sensitivity. According to Rishi Vasistha if there has never been a physical intimacy and the one becomes a widow especially who were married as a child can easily remarry and it was not respectable too. This too was mentioned in *Laghu-Satpath*. This tradition and widow remarriage was completely banned after 600 AD and even became non-acceptable and by the time of 1000 AD even child re-marriages were banned[6].

CONCLUSION

One finds that around 1000AD the widow remarriages a and child re-marriages lost it all relevance, however, once also needs to know that such practices were continued in the lower castes and therefore one finds the caste-hierarchy but in the modern time it was discouraged and banned among all castes. This finds how these tradition were invented ones and less prescribed as a religious duty rather it has only social convenience and therefore lost it complete relevance and significance in the modern times due to cross cultural connections and linkages with western thoughts who had an influence on India and became the matter for self-reflection.

From the beginning of 10th and 11th Century A.D. widow remarriage were not encouraged. The Hindu Widow Remarriage Act of 1856 legalized the validity of widow remarriage. Moreover Hindu Succession Act 1956 and Hindu Marriage Act 1955 also features provisions of remarriage of the widows[7].

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Foreign Trade Policy in India

Jai Prakash Paswan*

Abstract

Inpre independence period, India's foreign trade was confined to exports of foodstuff and raw material to industrialized products from these countries. During post independence era, in order to accelerate the process of industrialization developmental Imports were encouraged. For maximum utilization of production capacity created and available resources, Maintenance Imports are encouraged. Many a times, to check inflation, Anti inflationary Import are needed. India has been the major exporter of food stuff and raw material. Recently, engineering goods have become a major component of Indian export. Export-import policy – A review India has announced the first industrial policy in the year 1948 that emphasized on industrialization. Priority was given to import of machinery, equipment and raw material for boosting the process of industrialization. On the other side, the government had created institutional set up for promotion of exports and given support to exporters by way of fiscal incentives. During 1952-53 to 1956-57, liberal trade policy was adopted. Import licenses were granted on large scale on one side and exports controls were relaxed to a grant on the other side. However, higher excess of imports over exports caused fast deterioration of foreign exchange. Mudliar committee (1966) recommended setting up of EPAC (export promotion advisory council) and ministry for international trade and increased supply of raw material to export oriented units, income tax relieves and removal of disincentives. The major step taken up by the RBI was devaluation of rupee in 1966 which boosted exports and restricted imports. During 1975-76 to 1978-79 Globalization has made the national markets more interdependent than earlier. Free flow of resources including raw material, capital and technology not only facilitated large scale production of goods and services but also developed a global market. India, having abundant natural resources, can be a major player in international market by adopting conducive policy measures for promotion of foreign trade, exploring new markets for her products and services and creating world class manufacturing and trading centers.

Exim Policy or **Foreign Trade Policy** is a set of guidelines and instructions established by the **DGFT** in matters related to the import and export of goods in India.

The **Foreign Trade Policy** of India is guided by the Export Import in known as in short **EXIM Policy** of the Indian Government and is regulated by the **Foreign Trade Development and Regulation Act, 1992**.

DGFT (Directorate General of Foreign Trade)is the main governing body in matters related to Exim Policy. The main objective of the Foreign Trade (Development and Regulation) Act is to provide the development and **regulation of foreign trade** by facilitating imports into, and augmenting exports from India. Foreign Trade Act has replaced the earlier law known as the imports and Exports (Control) Act 1947.

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EXIM POLICY

Indian **EXIM Policy** contains various policy related decisions taken by the government in the sphere of Foreign Trade, i.e., with respect to imports and exports from the country and more especially **export promotion measures**, policies and procedures related thereto. Trade Policy is prepared and announced by the Central Government (Ministry of Commerce). India's Export Import Policy also know as Foreign Trade Policy, in general, aims at developing export potential, improving export performance, encouraging foreign trade and creating favorable balance of payments position.

HISTORY OF EXIM POLICY OF INDIA

In the year 1962, the Government of India appointed a special **Exim Policy** Committee to review the government previous export import policies. The committee was later on approved by the Government of India. Mr. V. P. Singh, the then Commerce Minister and announced the Exim Policy on the 12th of April, 1985. Initially the EXIM Policy was introduced for the period of three years with main objective to boost the **export business** in India

Exim Policy Documents

The Exim Policy of India has been described in the following documents:

- Exim Policy: 2004- 2009
- Handbook of Procedures Volume I
- Handbook of Procedures Volume II
- ITC(HS) Classification of Export- Import Items

The major information in matters related to export and import is given in the document named "Exim Policy 2002-2007".

An exporter uses the **Handbook of Procedures Volume-I** to know the procedures, the agencies and the documentation required to take advantage of a certain provisions of the Indian EXIM Policy. For example, if an exporter or importer finds out that paragraph 6.6 of the **Exim Policy** is important for his export business then the exporter must also check out the same paragraph in the Handbook of Procedures Volume- I for further details.

The **Handbook of Procedures Volume-II** provides very crucial information in matters related to the **Standard Input-Output Norms (SION).** Such Input output norms are applicable for the products such asstrong>electronics, **engineering, chemical**, **food** products including **fish and marine** products, **handicraft**, **plastic** and **leather** products etc. Based on SION, exporters are provided the facility to make duty-free import of inputs required for manufacture of export products under the **Duty Exemption Scheme or Duty Remission Scheme**.

The **Export Import Policy** regarding import or export of a specific item is given in the **ITC- HS Codes** or better known as **Indian Trade Clarification Code** based on Harmonized System of Coding was adopted in India for import-export operations. **Indian Custom** uses an eight digit ITC-HS Codes to suit the national trade requirements. ITC-HS codes are divided into two schedules. Schedule I describe the rules and **exim guidelines** related to import policies where as **Export Policy Schedule II** describe the rules and regulation related to export policies. Schedule I of the ITC-HS code is divided into 21 sections and each section is further divided into chapters. The total number of chapters in the schedule I is 98. The chapters are further divided into sub-heading under which different HS codes are mentioned.

Objectives Of The Exim Policy : -

Government control import of non-essential items through the **EXIM Policy**. At the same time, all-out efforts are made to promote exports. Thus, there are two aspects of Exim Policy;

the import policy which is concerned with regulation and management of imports and the export policy which is concerned with exports not only promotion but also regulation. The main objective of the Government's EXIM Policy is to promote exports to the maximum extent. Exports should be promoted in such a manner that the economy of the country is not affected by unregulated **exportable items** specially needed within the country. Export control is, therefore, exercised in respect of a limited number of items whose supply position demands that their exports should be regulated in the larger interests of the country. In other words, the main objective of the Exim Policy is:

- To accelerate the economy from low level of economic activities to high level of economic activities by making it a globally oriented vibrant economy and to derive maximum benefits from expanding global market opportunities.
- To stimulate sustained economic growth by providing access to essential raw materials, intermediates, components,' consumables and capital goods required for augmenting production.
- To enhance the techno local strength and efficiency of Indian agriculture, industry and services, thereby, improving their competitiveness.
- To generate new employment.
- Opportunities and encourage the attainment of internationally accepted standards of quality.
- To provide quality consumer products at reasonable prices.

Governing Body of Exim Policy

The Government of India notifies the Exim Policy for a period of five years (1997-2002) under Section 5 of the

Exim Policy 1992 -1997

In order to liberalize imports and boost exports, the Government of India for the first time introduced the Indian Exim Policy on April I, 1992. In order to bring stability and continuity, the Export Import Policy was made for the duration of 5 years. However, the Central Government reserves the right in public interest to make any amendments to the trade Policy in exercise of the powers conferred by Section-5 of the Act. Such amendment shall be made by means of a **Notification** published in the Gazette of India.**Export Import Policy** is believed to be an important step towards the economic reforms of India.

Exim Policy 1997 -2002

With time the Exim Policy 1992-1997 became old, and a **New Export Import Policy** was need for the smooth functioning of the Indian export import trade. Hence, the Government of India introduced a new Exim Policy for the year 1997-2002. This policy has further simplified the procedures and educed the interface between exporters and the **Director General of Foreign Trade (DGFT)** by reducing the number of documents required for export by half. Import has been further liberalized and better efforts have been made to promote Indian exports in international trade.

Objectives of the Exim Policy 1997 -2002

The principal objectives of the Export Import Policy 1997-2002 are as under:

- To accelerate the economy from low level of economic activities to high level of economic activities by making it a globally oriented vibrant economy and to derive maximum benefits from expanding global market opportunities.

- To motivate sustained economic growth by providing access to essential raw materials, intermediates, components,' consumables and capital goods required for augmenting production. To improve the technological strength and efficiency of Indian agriculture, industry and services, thereby, improving their competitiveness.
- To create new employment. Opportunities and encourage the attainment of internationally accepted standards of quality.
- To give quality consumer products at practical prices.

Highlights of the Exim Policy 1997-2002

1. Period of the Exim Policy

This policy is valid for five years instead of three years as in the case of earlier policies. It is effective from 1st April 1997 to 31st March 2002.

2. Liberalization

A very important feature of the policy is liberalization. It has substantially eliminated licensing, quantitative restrictions and other regulatory and discretionary controls. All goods, except those coming under negative list, may be freely imported or exported.

3. Imports Liberalization

Of 542 items from the restricted list 150 items have been transferred to Special Import Licence (SIL) list and remaining 392 items have been transferred to Open General Licence (OGL) List.

4. Export Promotion Capital Goods (EPCG) Scheme

The duty on imported capital goods under **EPCG Scheme** has been reduced from 15% to 10%. Under the zero duty EPCG Scheme, the threshold limit has been reduced from Rs. 20 crore to Rs. 5 crore for agricultural and allied Sectors

5. Advance License Scheme

Under Advance License Scheme, the period for export obligation has been extended from 12 months to 18 months. A further extension for six months can be given on payment of 1% of the value of unfulfilled exports.

6. Duty Entitlement Pass Book (DEPB) Scheme

Under the**DEPB Scheme** an exporter may apply for credit, as a specified percentage of FOB value of exports, made in freely convertible currency. Such credit can be can be utilized for import of raw materials, intermediates, components, parts, packaging materials, etc. for export purpose.

Impact of Exim Policy 1997–2002

(a) Globalization of Indian Economy: The Exim Policy 1997-02 proposed with an aim to prepare a framework for globalizations of Indian economy. This is evident from the very first objective of the policy, which states. "To accelerate the economy from low level of economic activities to- high level of economic activities by making it a globally oriented vibrant economy and to derive maximum benefits from expanding global market opportunities."

(b) Impact on the Indian Industry: In the EXIM policy 1997-02, a series of reform measures have been introduced in order to give boost to India's industrial growth and generate employment opportunities in non-agricultural sector. These include the reduction of duty from 15% to 10% under EPCG scheme that enables Indian firms to import capital goods and is an important step in improving the quality and productivity of the Indian industry.

(c) **Impact on Agriculture:** Many encouraging steps have been taken in the Exim Policy 1997-2002 in order to give a boost to Indian agricultural sector. These steps includes provision of additional SIL of 1 % for export of agro products, allowing **EOU's** and other units in EPZs in Agriculture sectors to 50% of their output in the domestic tariff area (DTA) on payment of duty.

(d) **Impact on Foreign Investment.** In order to encourage foreign investment in India, the Exim Policy 1997-02 has permitted 100% foreign equity participation in the case of 100% EOUs, and units set up in EPZs.

(e) **Impact on Quality up gradation:** The SIL entitlement of exporters holding ISO 9000 certification has been increased from 2% to 5% of the FOB value of exports, which has encouraged Indian industries to undertake research and development programmers and upgrade the quality of their products.

(f) **Impact on Self-Reliance:-** The Exim Policy 1997-2002 successfully fulfills one of the India's long terms objective of Self-reliance. The Exim Policy has achieved this by encouraging domestic sourcing of raw materials, in order to build up a strong domestic production base. New incentives added in the Exim Policy have also added benefits to the exporters.

Exim Policy 2002 – 2007 The Exim Policy 2002 - 2007 deals with both the export and import of merchandise and services. It is worth mentioning here that the Exim Policy: 1997 - 2002 had accorded a status of exporter to the business firm exporting services with effect from1.4.1999. Such business firms are known as Service Providers.

Objectives of the Exim Policy

2002 - 2007 The main objectives of the Export Import Policy 2002-2007 are as follows:

1. To encourage economic growth of India by providing supply of essential raw materials, intermediates, components, consumables and capital goods required for augmenting production and providing services.
2. To improve the technological strength and efficiency of Indian agriculture, industry and services, thereby improving their competitive strength while generating new employment opportunities and encourage the attainment of internationally accepted standards of quality; and
3. To provide consumers with good quality products and services at internationally competitive prices while at the same time creating a level playing field for the domestic producers.

Main Elements of Exim Policy 2004-2009

The new Exim Policy 2004-2009 has the following main elements:

- Preamble
- Legal Framework
- Special Focus Initiatives
- Board Of Trade
- General Provisions Regarding Imports And Exports
- Promotional Measures
- Duty Exemption / Remission Schemes
- Export Promotion Capital Goods Scheme
- Export Oriented Units (EOUs),Electronics Hardware Technology Parks (EHTPS), Software Technology Parks (STPs)and Bio-Technology Parks (BTPs)

- Special Economic Zones
- Free Trade & Warehousing Zones
- Deemed Exports

Permeable of Exim Policy 2004-2009: It is a speech given by the Ministry of Commerce and Industries. The speech for the Exim Policy 2004-2009 was given by Kamal Nath, on 31ST AUGUST, 2004.

Legal Framework of Exim Policy 2004-2009

1.1 Preamble The Preamble spells out the broad framework and is an integral part of the Foreign Trade Policy.

1.2 Duration In exercise of the powers conferred under Section 5 of The Foreign Trade (Development and Regulation Act), 1992 (No. 22 of 1992), the Central Government hereby notifies the Exim Policy for the period 2004-2009 incorporating the Export Import Policy for the period 2002-2007, as modified. This Policy shall come into force with effect from 1st September, 2004 and shall remain in force up to 31st March, 2009, unless as otherwise specified.

1.3 Amendments The Central Government reserves the right in public interest to make any amendments to this Policy in exercise of the powers conferred by Section-5 of the Act. Such amendment shall be made by means of a Notification published in the Gazette of India.

1.4 Transitional Arrangements Notifications made or Public Notices issued or anything done under the previous Export / Import policies and in force immediately before the commencement of this Policy shall, in so far as they are not inconsistent with the provisions of this Policy, continue to be in force and shall be deemed to have been made, issued or done under this Policy.

Licenses, certificates and permissions issued before the commencement of this Policy shall continue to be valid for the purpose and duration for which such license; certificate or permission was issued unless otherwise stipulated.

1.5 Free Export Import In case an export or import that is permitted freely under Export Import Policy is subsequently subjected to any restriction or regulation, such export or import will ordinarily be permitted notwithstanding such restriction or regulation, unless otherwise stipulated, provided that the shipment of the export or import is made within the original validity of an irrevocable letter of credit established before the date of imposition of such restriction.

Special Focus Initiative of Exim Policy 2004-2009

With a view to doubling our percentage share of global trade within 5 years and expanding employment opportunities, especially in semi urban and rural areas, certain **special focus initiatives** have been identified for agriculture, handlooms, handicraft, gems & jewellery, leather and Marine sectors.

Government of India shall make concerted efforts to promote exports in these sectors by specific sectorial strategies that shall be notified from time to time.

Board of Trade of Exim Policy 2004-2009

BOT has a clear and dynamic role in advising government on relevant issues connected with foreign trade.

- To advise Government on Policy measures for preparation and implementation of both short and long term plans for increasing exports in the light of emerging national and international economic scenarios;

- To review export performance of various sectors, identify constraints and suggest industry specific measures to optimize export earnings;
- To examine existing institutional framework for imports and exports and suggest practical measures for further streamlining to achieve desired objectives;
- To review policy instruments and procedures for imports and exports and suggest steps to rationalize and channelize such schemes for optimum use;
- To examine issues which are considered relevant for promotion of India's foreign trade, and to strengthen international competitiveness of Indian goods and services; and
- To commission studies for furtherance of above objectives.

General Provisions Regarding Exports and Imports of Exim Policy 2004-2009

The Export Import Policy relating to the general provisions regarding exports and Imports is given in Chapter-2 of the Exim Policy.

Countries of Imports/Exports - Unless otherwise specifically provided, import/ export will be valid from/to any country. However, import/exports of arms and related material from/to Iraq shall be prohibited.

The above provisions shall, however, be subject to all conditionality, or requirement of license, or permission, as may be required under **Schedule II of ITC (HS).**

Promotional Measures of Exim Policy 2004-2009

The Government of India has set up several institutions whose main functions are to help an exporter in his work. It would be advisable for an exporter to acquaint him with these institutions and the nature of help that they can provide so that he can initially contact them and have a clear picture of what help he can expect of the organized sources in his export effort. Some of these institution are as follows.

Export Promotion Councils
Commodity Boards Marine Products Export Development Authority
Agricultural & Processed Food Products Export Development Authorit
Indian Institute of Foreign Trade
India Trade Promotion Organization (ITPO)
National Centre for Trade Information (NCTI)
Export Credit Guarantee Corporation (ECGC)
Export-Import Bank
Export Inspection Council
Indian Council of Arbitration
Federation of Indian Export
Organizations
Department of Commercial Intelligence and Statistics
Directorate General of Shipping
Freight Investigation Bureau

Duty Exemption / Remission Schemes of Exim Policy 2004-2009

The Duty Exemption Scheme enables import of inputs required for export production. It includes the following exemptions-

Duty Drawback

- The **Duty Drawback Scheme** is administered by the Directorate of Drawback, Ministry of Finance. Under Duty Drawback scheme, an exporter is entitled to claim **Indian Customs Duty** paid on the imported goods and **Central Excise Duty** paid on indigenous raw materials or components.

Excise Duty Refund: - **Excise Duty** is a tax imposed by the Central Government on goods manufactured in India. Excise duty is collected at source, i.e., before removal of goods from the factory premises. Export goods are totally exempted from central excise duty. **Octroi Exemption:** - Octroi is a duty paid on manufactured goods, when they enter the municipal limits of a city or a town. However, export goods are exempted from Octroi. The **Duty Remission Scheme** enables post export replenishment/ remission of duty on inputs used in the export product.

DEPB: Duty Entitlement Pass Book in short **DEPB Rate** is basically an export incentive scheme. The objective of **DEPB Scheme** is to neutralize the incidence of basic custom duty on the import content of the exported products.

DFRC Under the Duty Free Replenishment Certificate (DFRC) schemes, import incentives are given to the exporter for the import of inputs used in the manufacture of goods without payment of basic customs duty. Duty Free Replenishment Certificate (DFRC) shall be available for exports only up to 30.04.2006 and from 01.05.2006 this scheme is being replaced by the

Duty Free Import Authorization (DFIA).

DFIA: Effective from 1st May, 2006, **Duty Free Import Authorization or DFIA** in short is issued to allow duty free import of inputs which are used in the manufacture of the export product (making normal allowance for wastage), and fuel, energy, catalyst etc. which are consumed or utilized in the course of their use to obtain the export product. Duty Free import Authorization is issued on the basis of inputs and export items given under **Standard Input and Output Norms** (SION).

Export Oriented Units (EOUs), Electronics Hardware

Technology Parks (EHTPs), Software Technology Parks(STPs) And Bio-Technology Parks (BTPs) of Exim Policy 2004-2009 The Export Import Policies relating to Export Oriented Units (EOUs) Electronics Hardware Technology Parks (EHTPs), Software Technology Parks (STPs) and Bio-technology parks (BTPs) Scheme is given in Chapter 6 of the Foreign Trade Policy. Software Technology Park(STP)/Electronics Hardware Technology Park (EHTP) complexes can be set up by the Central Government, State Government, Public or Private Sector undertakings.

Export Promotion Capital Goods Scheme (EPCG) of Exim Policy 2004-2009 Introduced in the EXIM policy of 1992-97, **Export Promotion Capital Goods Scheme (EPCG)** enable exporters to import machinery and other capital goods for export production at concessional or no customs duties at all. This facility is subject to export obligation, i.e., the exporter is required to guarantee exports of certain minimum value, which is in multiple of total value of capital goods imported.

Capital goods imported under **EPCG Scheme** are subject to actual user condition and the same cannot be transferred /sold till the fulfillment of export obligation specified in the license. In order to ensure that the capital goods imported under EPCG Scheme, the license holder is required to produce certificate from the jurisdictional **Central Excise Authority (CEA)** or Chartered Engineer (CE) confirming installation of such capital goods in the declared premises.

Special Economic Zone (SEZ) under the Exim Policy 2004-2009 A **Special Economic Zone in short SEZ** is a geographically distributed area or zones where the economic laws are more liberal as compared to other parts of the country. SEZs are proposed to be specially delineated duty

free enclaves for the purpose of trade, operations, duty and tariffs. SEZs are self-contained and integrated having their own infrastructure and support services.

The area under 'SEZ' covers a broad range of zone types, including Export Processing Zones (EPZ), Free Zones (FZ), Industrial Estates (IE), Free Trade Zones (FTZ), Free Ports, Urban Enterprise Zones and others.

In Indian, at present there are eight functional Special Economic Zones located at Santa Cruz (Maharashtra), Cochin (Kerala), Kandla and Surat (Gujarat), Chennai (Tamil Nadu), Visakhapatnam (Andhra Pradesh), Falta (West Bengal) and Noida (Uttar Pradesh) in India. Further a Special Economic Zone at Indore (Madhya Pradesh) is also ready for operation.

Free Trade & Warehousing Zones of Exim Policy 2004-2009 Warehousing Zones (FTWZ) shall be a special category of Special Economic Zones with a focus on trading and warehousing. The concept of FTWZ is new and has been recently introduced in the five-year foreign trade policy 2004-09. Its main objective is to provide infrastructure for growth of the economy and foreign trade. Free Trade & Warehousing Zones (FTWZ) plays an important role in achieving global standard warehousing facilities as free trade zones. Free Trade & Warehousing Zones is a widely accepted model with a history of providing Substantial encouragement to foreign trade and warehousing activity.

Deemed Exports under the Exim Policy 2004-2009 Deemed Export is a special type of transaction in the Indian Exim policy in which the payment is received before the goods are delivered. The payment can be done in Indian Rupees or in Foreign Exchange. As the **deemed export** is also a source of foreign exchange, so the Government of India has given the benefit duty free import of inputs.

Progress of Relegious Tourism Research in India

C. Veera Sankara Reddy,* Mahender Reddy Gavinolla** and Krishna Naik Khatravathi***

Abstract

Religious and pilgrimage tourism is one of the oldest form of tourism in India and various parts. It is also an important form of tourism provides several social, economic benefits to the stakeholders of tourism, particularly to the destination communities. In this connection, it is important to understand the progress of religious tourism in India. In this framework, authors reviewed academic research publications related to pilgrimage tourism, spiritual tourism and religious tourism till 2017 by using the online Scopus database. Through an advanced search, authors found 42 documents. Progress of the research was analyzed based on the year wise documents analysis, productive authors, productive affiliated institutes, productive authors based on the citation, subject wise analysis of documents, type of documents. These documents were analyzed using Microsoft excel and Tableau, VOSviewer data visualization tool.

Keywords: Religious Tourism, Pilgrimage, Spiritual Tourism, India and Bibliometric analysis.

INTRODUCTION

Religious tourism and pilgrimage is a growing worldwide, in fact it is one of the oldest forms of tourism continuously growing (Alecu, 2015) and considered to the fastest emergent form of tourism (Ebadi, 2015). Pilgrimage is the common and one of the most important religious and cultural phenomenon of human civilization over the period, and important integral part of several religions such as Hinduism, Buddhism, Judaism and Christianity (Collins-Kreiner, 2010). As per the United Nations World Tourism Organisation (UNWTO) estimates over 900 million tourist visit various religious and pilgrimage tourism destinations worldwide (World Tourism Organisation, 2011) Pilgrimage is defined as “A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding” (Barber, 1993)

There is an increased interest in pilgrimage tourism research from various disciplinary backgrounds is historians, sociologists, anthropologist, geographer psychologist, economist and many more (Collins-Kreiner, 2010). For instance, a study was conducted to understand the impact of religious tourism on urbanization an demographic change (Shinde, 2017) performance analysis of Christian religious tourism activities (Pillai et al. 2017) satisfaction evaluation of tourist visiting sacred destinations (Malodia & Singla, 2017).

Similarly several studies concentrated on management aspects of religious tourism (Buzinde, et al, 2014). For example economic and noneconomic contribution of religious tourism (Singh et al. 2018), governance and management of religious tourism (Shinde, 2018), investment, promotion

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and marketing of religious tourism (Geary, 2018), commercialization and linkages between yoga and spiritual tourism (Bowers & Cheer, 2017), comparative price analysis of Islamic religious tourism (Ladki & Mazeh, 2017). A study detailed the policy, planning, and development of tourism in the context of religious and pilgrimage destinations in India (K. Shinde, 2012)

Collins-Kreiner, (2010) conceptualized the major issue and arguments involved in pilgrimage tourism over the years (Collins-Kreiner et al. 2010). Ramírez et al. (2018) explored the educational motivations and their impact on learning experience in pilgrimage tourism (Ramírez et al. 2018). A study on perspectives on tourism and hospitality research by reviewing the academic research and study revealed that there is increased research including religious tourism (Seyfi et al., 2018). All these studies concentrated on various aspects of the pilgrimage tourism in the context of management, promotion, impacts, issues, and challenges. However, there are very few studies looking at the concept of pilgrimage tourism as a whole in a holistic manner. This particular study concentrates on the bibliometric analysis of the published research over the years.

In this study, a bibliometric analysis of trends in religious tourism, spiritual tourism and pilgrimage tourism research in India till 2017 was retrieved from the Scopus database, is described. The analysis included the year-wise publication output, subject wise publications, productive organisations based on author affiliation and their publications and productive journals in terms of a number of documents published and citations received over a period of time. The study also elucidated on the most productive countries, most productive authors, and their affiliation and institutions. Cluster analysis of productive authors and their citations, productive journals, and trends in research using word count analysis is visualized by using VOSviewer visualization tool.

Bibliometric Analysis and Pilgrimage Tourism

Bibliometric analysis is a systematic analysis and mapping of academic research to measure the scientific publications (Ramos-Rodrígue & Ruíz-Navarro, 2004). Bibliometric analysis is an emerging aspect of research, widely used in the rennet past to know the scientific contribution of a wide variety of disciplines or journal, journal rankings, productive countries and regions, and citations impact over a period of time and explains the state-of-art of research to be explored (Vishwakarma & Mukherjee, 2019; Kolle, et al., 2018)

A study provided systematic classification and mapping of research published religious and spiritual tourism with 181 papers published in the scientific database. This study concentrated mainly on a number of publications produced over a period of time followed by the top journals that published papers (Heidari, et al., 2018). Collins-kreiner, (2016) proposed a systematic framework for the evolving phenomenon of pilgrimage tourism and used the product life cycle model to explain the changes that happened in the research related to religious tourism over a period of time (Collins-kreiner, 2016). Hall, (2015) the study contributed to citation analysis of the journal of tourism recreational research (Hall, 2015). However, the previous studies concentrated on various aspects of religious and pilgrimage tourism, research work focusing on systematic scientific production of tourism knowledge in terms of publications, organizations contribution, country-wise publication, and citation analysis is indeed vague and also focused on worldwide progress, and there are no similar studies conducted in Indian context. It is in this framework aim of the paper is to analyse the progress of the pilgrimage tourism, spiritual tourism and religious tourism in India.

Methodological Framework: Database and Search Strategy

Authors carried out a bibliometric analysis of scientific papers indexed in the Scopus online database and the database is accessed in 2017, applying keyword search strategy: TITLE ABS-KEY (“RELIGIOUS TOURISM” OR “PILGRIMAGE TOURISM” OR “SPIRITUAL TOURISM” AND

INDIA) AND (PUBYEAR, 2017)). Total 42 documents are used for the analysis and authors included editorials, research or practitioner notes, and corporate reports, survey reports, however there search result shown Journal (29), Book (12) and Trade Journal (1).

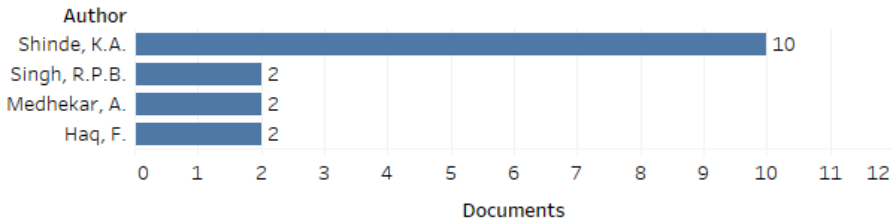
Document search included article title, abstract and keywords and results refined to access including open and other, publication year till 2017, author includes all, source title includes all the journals indexed in Scopus, key words all, affiliated organization and country includes all, source type is limited to journals, language is limited to English. Then the export documentation setting included citation information, bibliographic information, abstract and keywords, funding and other details, and the same is exported in to comma-separated values (CSV) with an excel spreadsheet and in addition to this manual coding and data entry is applied, wherever necessary. Microsoft Excel, Tableau, VOSviewer software and SPSS (Ver.20) were employed for analysis, with manual coding when necessary. The word 'document' in the study is interchangeably used for the article and paper or publication.

RESULTS AND DISCUSSION

This section of research study deals with the results of the research output of pilgrimage tourism, spiritual tourism and religious tourism and India in terms of year-wise publications, productive authors and author citation analysis, journals and journal citation analysis, institute, and countries.

Most productive researchers

Researchers who have contributed the most and appeared on the top lists till 2017 with minimum of 2 publications were selected for the analysis and the same is shown in Figure 1. Shinde, Kiran A. from the La Trobe University, Melbourne, Australia was ranked number one with 10 publications. Other there authors contributed minimum two publications were Haq, Farooq Muhammad from Canadian University of Dubai, Medhekar, A. from CQUniversity Australia, Rockhampton, Australia followed by Singh, Rana P.B. from Society of Heritage Planning & Environmental Health, Varanasi, India



(Source: Author compilation based on Scopus database)

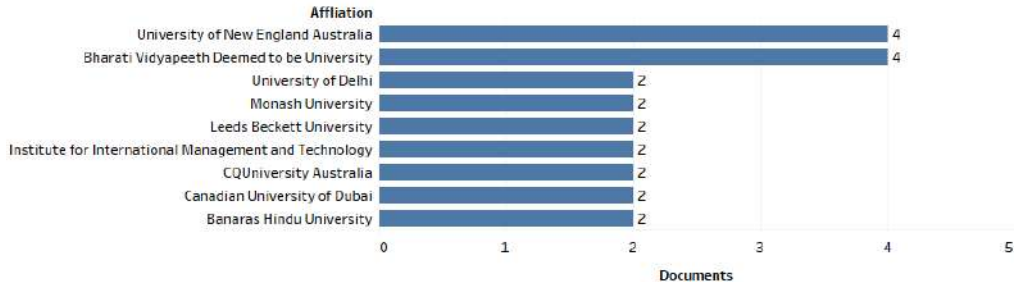
Figure 1 Author wise publication output

Most productive journals

Journals that have contributed the most till 2017 with minimum of 2 publications were the "International Journal of Religious Tourism and Pilgrimage" with 4 articles and the journal of "Tourism" with 3 articles followed by the journal of "Worldwide Hospitality and Tourism Themes" with 2 articles

Most productive institutes

Institutes that were contributed the most and appeared on the top lists till 2017 with minimum of 2 publications were selected for the analysis and the same is shown in Figure 2. The most contributed institute by affiliation are "Bharati Vidyapeeth", Pune, India and "University of New England Australia", NSW, Australia, and these institutes contributed each 4 publications. Remaining institutes such as "Institute for International Management and Technology", Gurgaon, India, "Banaras Hindu University", Varanasi, India, "Monash University", Melbourne, Australia, "University of Delhi", New Delhi, India, "CQUniversity Australia", QLD, Australia, "Leeds Beckett University", Leeds, West Yorkshire, United Kingdom and "Canadian University of Dubai", Dubai United Arab Emirates contributed each 2 publications.



(Source: Author compilation based on the Scopus database)

Figure 2 Institute wise publication output

Productive publications based on citations

Documents that have received the most citations till 2017 with minimum 7 citations were selected for the analysis and the same is shown in Table 1.

Table -1: Productive publications based on citations

Authors	Publication Year	Document Title	Journal Title	Citations
Kala C.P.	2014	"Deluge, disaster and development in Uttarakhand Himalayan region of India: Challenges and lessons for disaster management"	"International Journal of Disaster Risk Reduction"	23
Buzinde C.N., Kalavar J.M., Kohli N., Manuel-Navarrete D.	2014	"Emic understandings of Kumbh Mela pilgrimage experiences"	"Annals of Tourism Research"	10
Shinde K.A.	2007	"Case study 6: Visiting sacred sites in India: Religious tourism or pilgrimage?"	"Religious Tourism and Pilgrimage Festivals Management: An International Perspective"	18
Shinde K.A.	2010	"Entrepreneurship and indigenous entrepreneurs in religious tourism in India	"International Journal of Tourism Research"	11

Authors	Publication Year	Document Title	Journal Title	Citations
Seshadri K.S., Ganesh T.	2011	"Faunal mortality on roads due to religious tourism across time and space in protected areas: A case study from south India"	"Forest Ecology and Management"	10
Copeman J., Ikegame A.	2012	"The Guru in South Asia: New interdisciplinary perspectives"	"The Guru in South Asia: New Interdisciplinary Perspectives"	10
Shinde K.	2007	"Religious tourism: Exploring a new form of sacred journey in North India"	"Asian Tourism: Growth and Change"	8
Shinde K.A., Pinkney A.M.	2013	"Shirdi in transition: Guru devotion, urbanization and regional pluralism in India"	"South Asia: Journal of South Asia Studies"	7
Chand M.	2010	"A cross-national study of motivational determinants among non-resident Indian visitors to religious centers in India"	"International Journal of Hospitality and Tourism Administration"	7
Singh R.P.B.	2011	"Politics and pilgrimage in North India: Varanasi between communitas and contestation"	"Tourism"	7

Most productive countries

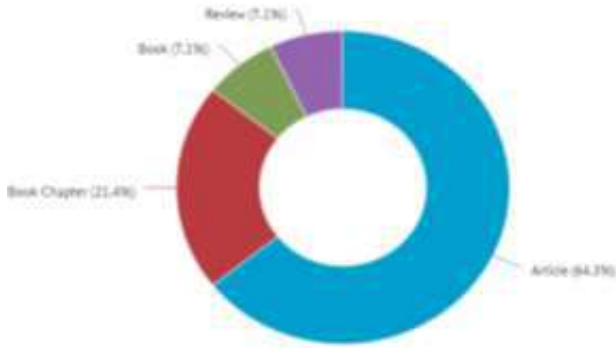
Country wise contribution of publications with minimum of 2 publications was showed in Figure 3. The most productive country was India with 20 publications and remaining were Australia with 9, United Kingdom with 4, United States with 4, Canada with 2 and United Arab Emirates with 2 publications.

(Source: Author compilation based on the Scopus database)

Figure 3 Most productive countries with minimum 2 publications

Documents by type

Documents by type were showed in Figure 4. The most published documents were *Article* (27), *Book Chapter* (9), *Book* (3) followed by *Review* (3)

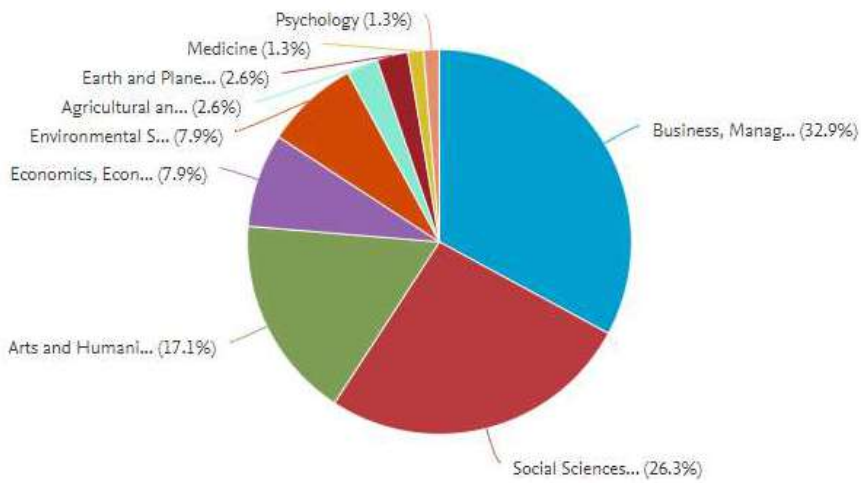


(Source: Scopus)

Figure 4 Documents by type

Documents by subject area

Documents by subject area were showed in Figure 5. The most contributing subject area were "Business, Management and Accounting" (32 %), "Social Sciences" (26 %), "Arts and Humanities" (17 %), "Economics, Econometrics and Finance" (8 %) and "Environmental Science" (8 %). Remaining subject areas such as "Agricultural and Biological Sciences", "Earth and Planetary Sciences", "Medicine" and "Psychology" contributed over (9 %)



(Source: Scopus)

Figure 5 Documents by subject area

CONCLUSION

In this study authors elucidated the use of bibliometric analysis for analyzing the research the output of the pilgrimage tourism, spiritual tourism and religious tourism and India. The scholarly contribution of research in religious tourism has increased over the years; however, considering the growth is still normal and the research focus is limited. Scholarly contribution of Shinde, Kiran A. from the La Trobe University, Melbourne, Australia was considered to be the highest with 10 publications. "International Journal of Religious Tourism and Pilgrimage" contributed the most in terms of publications. The most contributed institute by author affiliation was "Bharati Vidyapeeth", from India and "University of New England Australia", from Australia. Top nine documents received minimum 7 citations maximum is 23 citations. The most productive country in terms of publications was India followed by Australia, United Kingdom, United States, Canada and United Arab Emirates. The most published documents were Article and Book Chapters and Book followed by Review documents. The most contributing subject area was "Business, Management and Accounting", "Social Sciences" and "Arts and Humanities".

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Russian Judiciary in Post – Soviet World : Autonomy of Legislature and Judiciary

Amresh Kumar Gauda*

Abstract

The Communist legacy of Soviet Union has been born out of the bloody history of Bolshevik Revolution, Lenin and Stalin based on the notion of social justice that goes against the notion of an independent judiciary. Before 1991 there was no independent body with the power and authority to judge actions of the leadership in Russia. The Constitution Court was actually established in October 1991 well before the new Constitution entered into force on December 1993, under the leadership of chairman Valery Zorkin. So the Judiciary has been further diversified from top to bottom to serve the requirements of the Russian people who wanted to enjoy justice at individual level rather than to the norms of the central party system under the communist government of the earlier soviet Union.

Keywords : Judiciary, constitutional Court, Social Justice

THE COURT UNDER THE NEW CONSTITUTION

Russian political system changed from the communist model to the democratic system on 1993 after the collapse of soviet union marking end of an inglorious socialistic pattern to a new form of democratic system. This change had brought with itself a change in the Legislative and Judicial system which remains the hallmark of any democratic set up of a country and Russia is not an exception to that. There might not be a complete overhaul change of the system as the old school system of soviet union cannot die is just a couple of years but in the new system of democratic set up that is seem in the Legislative and Judicial system, the expectation for a complete wiping out of the old socialist system and creation of a new socialist system is too much for a country like Russia which is still in the process of transition.

As we have seen in the previous chapter where we have discussed in length of the legislative system as well as the executive which has lot of centralized system concentrating more powers in the President which sometimes make us believe that Russia is still in the grip of the notion of “One Nation One Power” with single Authority at the helms of the power. Let us see what changes they

have first brought in the Judicial system of the country and then we can discuss in length the relation between Judiciary and Legislature and what changes we expect from Russia in order to make Judiciary to tag along among the directions of the Democratic set up of a country. In Russia the power of the state rest on the legislature, executive and judiciary. “The Head of the state is the Russian president”. Legislature in Russia is Bicameral with State Duma at the centre and Federation Council in the lower level. The Executive power rests with the Government of Russia and Judicial powers with the courts of Russia. “The State doesn’t exercise power directly in provinces but through appointed authorities in Republics, krays(provinces),regions, autonomous districts, cities of federal

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status such as Moscow and St Petersburg, autonomous regions, autonomous districts etc". So Local Self government is allowed at local level dealing with rural settlements.

The Judiciary in Russia came into being with "the adoption of the Constitution and Federal Constitutional Law". "Federal Constitutional Law on Judicial system of the Russian federation was adopted in late 1996 and enacted on the 1st January 1997".So this Law along with the "Russian Constitution form the basis for0 all legal regulation, organization and activity of all judicial bodies in the country". Most of the laws which come up under the realm of judiciary in Russia has to confirm with the Federal constitutional Law. "Judiciary in Russia is not a single entity but a conglomeration of Judicial bodies that exercises the functions of judiciary and share the same tasks and methods of work". The Independence of Judiciary is pivotal for any democratic system but it can be ensured through a system of funding of courts as well as establishment and development of Judicial self-governance bodies. "The Judicial system in Russia involves the Constitutional court of Russia, Jurisdiction Courts and Arbitration Courts who operates by means of constitutional, civil, administrative and criminal judicial proceedings".

"The Courts in Russia are divided into 2 Categories, Federal Courts at Central Level and Courts of the constituent entities of Russia which is at regional level".

FEDERAL COURT

The Federal Court performs and execute Judicial functions on "behalf of the Russian Federation". "Their funding is assigned from the federal budget only and Judges in the Federal Courts are selected by the State Authorities only".

Federal Courts include:

CONSTITUTIONAL COURT OF RUSSIA

"It is the judicial entity that has constitutional control and exercise judicial power by means of constitutional pathway".

"The Constitutional Court of Russia consist of 19 judges who are know and expected to perform their duty based on the principle of Independence, collegiality, transparency, competitiveness and equality of the parties and accordance to the Law". The Powers, procedure of establishment and functions of the Constitutional Court of Russia should be in tune to the Russian federation Constitution and Fedral Constitutional Law.

"The Constitutional Court considers cases on constitutionality of the Russian Federation federal Laws, regulations, legal acts of the President, the Government, the Federal Assembly, constitutions, statutes and laws of the constituent entities of the Federation, agreements between the State authorities and non-effective international treaties, provides an interpretation of the Constitution of Russia, considers claims about violations of constitutional rights and freedom of citizens and subject to the request from courts, reviews the constitutionality of a law that has been applied or shall be applied as provided by the Federal constitutional Law".

SUPREME COURT OF RUSSIAN FEDERATION

"The Supreme court of Russian Federation is the topmost judicial body for Civil, criminal and administrative cases falling under general jurisdiction, including martial courts"

Supreme Court of Republics, Provinces and Regional Courts

"These Courts Try cases as Courts of first and second instances, within the power of their supervisory powers". "They are next higher authority to District courts"

DISTRICT COURTS

"These District courts prosecute cases within their jurisdictionas courts of first and second instances and exercise powers as stipulated by the Fedral Constitution Law, they are next higher authority to justice of the peace"

Military Courts

"These courts exercise Judicial power in the armed forces and in those bodies and entities where the federal law provides for the military service"

Arbitration Courts

These Kind of courts is for dealing with "economic disputes and other cases assigned to it based on their competence". These Courts are of different types such as "Supreme Arbitration Court of Russia, Federal district Courts of Arbitration, Arbitration Court of Appeal and Arbitration Courts of the Russian federation constituent entities".

"Constitutional Courts of the Russian Federation constituent entities and Justice of peace are classifies as Courts of the Russian federation entities".

Arbitration Tribunals

These kind of tribunals are constituted to "adjudicate disputes arising from the Civil Law". "Arbitration Tribunals are not public enterprises and so cannot administer justice". "Some of them were created by non state actors such as chamber of commerce, stock exchanges etc to address some civil dispute". The Tribunals power, procedure of formation and activity are determined by the "Constitution and Federal Constitutional Law".

COURTS OF GENERAL JURISDICTION

"Except Military Courts, all the courts are subjected to the administrative –territorial and instance principles, Cases in Court of general jurisdiction may be resolved in 3 instances: First (appellate), Second (cassation) and third (supervisory)".

"The Systems of Court of General Jurisdiction Consist of 4 elements which may be comprised of one instance, but can also combine several instances".

a) **The First level – Justice of peace**

"Here it deals with justice that is served in the judicial districts which were established by the laws of the Russian federation". The criteria based on what the judicial districts are formed is that an area where the population is between 15 to 23 thousand. Population where the population is less than 15000 it forms only 1 judicial district. The main aim of these kind of judicial districts is to ensure citizens access to justice at equal level. Here in these kinds of courts, their jurisdiction is "criminal and civil cases as well as administrative violations". Here the justice of peace that entered into force here in these courts is binding on all "without exception on government bodies, local governments, organizations, officials, businesses and individuals".

b) **The Second level – District (City) Courts**

These courts generally serve as "the appellate court" with respect to all kinds of judicial acts. These courts deals with all kind of civil disputes that are not dealt in supreme courts,

military courts etc. “The district courts are given authority to review judicial acts in civil and administrative cases based on Civil Procedure Code”. Sometimes they can “revise decisions and judgments with respect to criminal cases”.

In this elementary level we can also consider the Garrison military courts also as they considers civil cases referred to them by law.

c) The Third Level – Regional Courts

The courts at this level are not like court of appeal but as court of first, second and supervisory instances. These “Courts have the power to reopen cases”.

The Regional Courts here as court of first instances hear “civil cases related to Rights and lawful interest of citizens and organizations”. It also deals with activities related to “political parties, public associations, religious organisations, exercise of voting rights etc”.

These courts also deals with a “number of felony related issues such as aggravated murder, acts of terrorism, banditry, abuse of public office by officials and also criminal cases such as related to state secrets”.

d) The Fourth level – Supreme Court of Russian Federation

“The Supreme Court of Russia is the highest judicial body for civil, criminal, administrative and other cases in accordance with the federal law”. It also “exercises judicial oversight over the courts of general jurisdiction including Military and specialized federal courts”. Supreme courts tries cases as a Court of Second Instance

The Supreme court consist of -:

A. Plenum of the Supreme Court of Russia
B. Presidium of the Supreme Court
C. Cassation Chamber of the Supreme Court
D. Judicial Chamber of Civil Cases
E. Judicial Chamber for Criminal Cases
F. Military chamber of the Supreme Court

PLENUM OF THE SUPREME COURT

The Plenum comprises “all the judges of the supreme court” and it generally meets at least 4 times a year. They carried out decisions with respect to cases only “in the attendance of at least two thirds of its judges”. “They submit draft laws to the parliament; give judicial explanations to courts on issues of judicial practice etc”. Their advices are “binding on judges and act as guidance for the proper and uniform application of laws”.

Presidium of the Supreme Court

The strength of the Presidium is “13 Judges including the members of the Supreme Court and their deputies who are members of the presidium”. It is “the Final supervisory judiciary authority” to perform the judicial review of any legal issues arising out in any law. “The Decision of the presidium can only be reviewed by only the Presidium only in view of the new or newly discovered circumstances”.

An Appeal Panel of the Supreme Court

These kind of panel are appointed to examine the “various decisions made by the judicial chambers on Civil and Criminal Cases and Military Courts”. It Consist of “12 judges and a Chairman”.

JUDICIAL CHAMBER ON CIVIL AND CRIMINAL CASES, MILITARY CHAMBER

Justice

Like any other democratic country, "Russia's highest judicial organ is Supreme Court which act as a supervisory authority in dealing with all the functions of other judicial bodies and serve as the final court of appeal". "However the Supreme court had been supplemented since 1991 by a Constitutional Court which was made to check and review Russia laws and Treaties". "The Constitutional Court who is presided over by 19 Judges are nominated by the President and approved by the Federation Council". The basic qualification to become a judge in Supreme court and Constitutional Court is that they "must be 25 years of age and hold a law degree", their tenure is life term which is same as the judges of the Supreme Court of the United States of America, but in India there is limitation but there is a long list of debate about the efficiency of the Supreme court in India and Russia concerned due to a lot of misjudgments in recent. Like India, USA, "the constitutional court in Russia has the power of Judicial Review, which enable it rule in accordance to the constitutionality of laws". Judicial Review is one of the basic foundations of the judicial system in any democratic country or country's who claim to follow the rule of law and justice and so for an old communist country, Russia had taken a giant leap in a short period to come out of its shadowy past hinged within its Iron Curtains of socialism and communism. The Russian Legal system had made a successful attempt to "overcome the Repression practiced during the Soviet era" in the form of Public trials and followed a proper procedure of law guaranteeing for the defense for the accused through proper channels of law. "In 2014 there was the Supreme Arbitration Court of Russian Federation which had the power of arbitration" in dealing with cases with respect to commercial disputes but it was later on stripped up of all its powers and those arbitration powers transferred to Supreme Court

PRESIDENT AND JUDICIARY

Judiciary in former Soviet Union never had the status, autonomy or enforcement powers which was necessary for maintain the independent role of the Judiciary. The Judges were at the mercy of the Communist party leaders as their appointment and removal depended on the absolute discretion of the leaders. The Courts under the imperial Soviet rule were an imbecile child because of the restricted and minor role played by them which is still in that status even after the immediate fall of soviet union. The Post soviet-judiciary in Russia inspite of a change in regime and introduction of democracy but still the courts are still considered as ineffectual which is true given the constitutional constraints and over dominating political cloud over judiciary. Richard Sakwa says, "The Personalized and arbitrary nature of Yeltsin's rule was nowhere more in evidence than in the judicial system". When it comes to judiciary in Russia, the president of Russia has many powers and functions with respect to the judiciary. "It is the President who nominates and suggests names for the appointment of judges and based on it the Federation Council appoints the judges of the constitutional court, Supreme Court and Arbitration Court". The President also selects and appoints judges of other federal courts in accordance with the procedure laid by federal law. "According to the presidents direction, the procurator-general is appointed and removed from the office by the Federation Council"(Article 129.2 of Russian Constitution).Likewise, "he can forward an application to the constitutional Court to resolve cases relating to the compliance with the constitution"(Article 125.2).Further "he can also put forward an application to the Constitutional court for the interpretation of the constitution of Russian Federation"(Article 125.5)

This kind of Presidential powers put on a question about the concept of separation of powers between executive and judiciary as his authority over the selection of judges can influence the judgments of the courts in his favor so as justifying the concept of Super-presidential system in Russia as viewed by western scholars in its criticism of the vague democratic set up in Russia in favor of the President. So at the end we can contemplate that although "it's the Federation Council that appoints judges of the constitutional court, supreme court and superior court of Arbitration only in formality", but in reality it's the president who appoints his selective people as the judges by proposing candidates name to the Federation Council.

This above apprehension has been proved right as we can see a lot of constitutional court's rulings were in favor of the president in a lot of cases. For instances "The State Duma challenged the President's decree on Chechnya and simultaneous court ruling that the Russian President has the right to send a federal law adopted by the parliament back without having considered". In both the cases, the court's ruling went in favor of the president.

The Presidential actions are a significant developments that creates more dependence of judiciary on executive which goes against the ethos of the judicial independence from the executive. One of the action that seriously undermines the judiciary is that the president has the right to appoint one member of the "Qualification Commission", it is the commission responsible for hiring and sacking judges.

"Putin's Judicial reform on one hand took the positive step of reducing the power of the prosecutor general's office and transferring some of its powers to the courts, but on the other side it increased the dependence of the courts on the executive branch which fits into the general tendency of the Authoritarian Russian power and politics strengthening the presidency" (Shevtsova 2005: 189). Sharlet (2001:196) argues that Putin's "politics of law was used as an instrument for reengineering the distribution and flow of political power".

CONCLUSION

The Present constitutional court has a set of 19 judges with distinct 12 years tenure and with distinct functions and power, however there is no explicit grant of discretion given to the court which makes it difficult for the court to rule on every request for interpretation from other courts. One of the greatest threat for the judiciary in exercising its functions is its close associations with the Government bodies. So the Court start to act as executive body for the government in looking at various laws suiting to the needs of government rather than as independent entity. Sometimes the judiciary because of its close proximity become entangled with every piece of legislation of state duma that goes against the government to be requested to look over all the legality of the legislations. Since Russian constitutional Court is the only court in federation which has the absolute authority to declare a law to be unconstitutional. So the courts are wasting more time in dealing with the laws of legislatures that threaten Government or executive than law that Impact the rights and constitution of the land which leads to wastage of time and divert them from their constitutional mandates.

This kind of functioning of the court creates an one sided system which favors the government over individual private entities like people, human rights and organisations.There is blatant violation of the traditional separation of powers doctrine as the court is interfering in the legislature at the behest of the executive to maintain its status quo.Separation of power was created to maintain independence of Legislature, judiciary and executive so that neither of them become powerful and all can be checked by either of the two. These kind of actions of the judiciary leads to serious depletion of citizenship's confidence in the court system due to conflict of interest. To maintain this wall of separation between all 3 pillars of the democratic set up tries to create jurisdiction for the

court and gives certain powers to the president. "The president is expected to be the guarantor of the constitution and of the civil rights and freedom of the Russian citizenry", which is different in other countries as in India it's the Supreme Court which is the guarantor of civil rights and freedom. "The Courts in Russia can her intra-government disputes when the president refers such disputes to it". Although the Courts should serve as a bulwark gainst executive abuse but in Russia it appears that the president and its expansive powers had infringed upon the jurisdiction of the powers of judiciary.

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Old Traditions and Emerging Trends in Indian Political Parties: The End of Coalition Era?

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Abstract

Indian party politics reflects myriad social cleavages such as linguistic, religious, and casteist, which have played a significant role in structuring the Indian party system and spurring the emergence of a Multi-party system, thus strengthening the democratic polity. The present party system of India manifests no spontaneous eruption, but has followed a trajectory as James Manor outlines the three significant phases of India's party system. The first phase starts from 1947-1960 followed by a second phase of 1967-1977 and third phase from 1977-1984. There emerges, however, a need to introduce one more phase into it which for all, theoretical and practical purposes, emerges as a very happening phase in Indian politics-1989 to the present day. This particular phase has given new dimensions to the Indian politics primarily referred to as 'coalition politics'. All these phases give a clear account of the nature of the party system, that is, how it evolved from one party to Multi-party system and finally the umbrella alliances in the form of UPA and NDA. The proposed paper while trying to locate the Indian political party system at different phases of its evolution, therefore, tries to draw the transformatory stages of party politics in India from one party to a multi-party system. The next segment of the paper will look into the general election 2014 result and its reflection on the State Assemblies. Further, with the BJP's seizure of power at the Centre and a majority of its own, many scholars have started predicting that the General Election 2014 result shows a clear sign of the end of coalition politics. I, however, disagree and disagree primarily for two reasons. First, the regional party politics is still alive,which makes it very important for the national parties to align with the regional parties for capturing the political space in the states where the state and regional parties hold it. Second, regional parties seem to be constantly endeavoring in extending their boundaries and associate with national parties to acquire a space to remain in power structure in exchange of the sharing of political space in the states with the respective national parties which is, thus, anticipated to increase the degree of political competitiveness through power sharing and seat-sharing formulae.

Key Words: Social Cleavages, Coalition, National Democratic Alliance, United Progressive Alliance, Regional Party.

INTRODUCTION

The domain of political parties in India has been a subject of transformation since independence. The first phase has experienced the single party dominance. Within two decades of independence, it is counted as the era of multi-party democracy. In some states the national parties are marginalized and regional parties take over the political charge. These regional parties are not restricted to the

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state only, but performing the role of ruling as well as opposition parties at the Centre. Late 1980s and early 1990s are witnessing a two-coalitional party system at the Centre and that umbrella party alliance known as the NDA and the UPA.[1]

Political parties have played a decisive role in the democratic process. Political parties were considered a significant institution even before independence. They were used as tool in taking governments closer to the people. They provide linkage between institution and constituencies and also maintain the connection between the political process and policy makers. By and large their ultimate aim is to secure the common good and they are also committed to protect and promote the interest of the poor, marginalized and the socially disadvantaged. Thus, the parties are the agency and mechanisms through which power is organized and exercised in a democracy.

India's party politics has a unique feature that it does not fit neatly into any of the theories of liberal democratic politics of the West. At the same time, India's social divisions have not translated easily into the party politics. For instance, the first phase, Congress dominance, was not based on a particular caste, religion, or class. Even no party based exclusively on a single social cleavage. The social heterogeneity allows the existence of multi-party.

Major changes have taken place in Indian party politics since independence (Manor 1990; 62-98). Since 1989 the leadership, organization, electoral strategies, and support base of political parties have undergone significant changes. Thus, it could be broadly categorized as, first phase by single party dominance, where there were moderate levels of political participation and elite consensus. The next phase has greater democratization and the opening up of the political system to non-elite participants. It is the replacement of Congress system by multi-party system and coalition politics. At this juncture several regional parties emerged in various states and enlarge their support.

India has a history of highly diversified and complexity in societal arrangement. Those diversification and complexities are on the basis of regional, linguistic, ethnic, and religious and most importantly caste led to social cleavages. India's political institutions have similarities with Western democracies. It has a parliamentary system, a first-past-the-post or FPTP electoral system, single membered electoral districts (constituency) and federalism. This particular diversity influences the evolution of party system in India (Sridharan and Varshney 2001). The evolution of Indian party politics is associated with the development of Indian National Congress which founded in 1885. The motives and objectives behind the formation of Indian National Congress were to mediate between the colonial power and the ruled. It was the first a kind of organization that had legitimacy both with the government and the people. The Congress succeeded to articulate nationalist sentiments and mobilizes masses. Indian National Congress earlier was an organization of elites and later become mass movement and finally converted into political party. Thus, the founding of Indian National Congress regarded as the birth of a party system in India.

EVOLUTION OF INDIA'S PARTY

The evolution of India's party can be divided into three main phases (Manor, 2002, 432). The first phase from 1947-1960 followed by second phase 1967-1977 and third phase from 1977-1984. But here there is a need to induce one more phase and it is very happening phase in Indian politics from 1989 to till the time. This particular phase gives new dimensions to the Indian politics under 'coalition politics'. All these phases give clear account of the nature of party system, how it evolves from one dominant party to multi-party and finally an umbrella party as UPA and NDA.

The origin and growth of party system in India can be traced back in the colonial period. In this particular period there were several events and reform movements, the demand for representation of Indians in civil services and decision making bodies as well as protests against the policies

of colonial government at various stages were led by powerful, committed and self-less leaders (Mehra, 2003, p. 50).This kind of leadership which was the outcome of above events that set the temperament of democratic political culture. The emergence of party system was the extension of this idea. Political parties in India is multifaceted organizations functioning in the interaction with each other as they compete for power at both the centre and the states in a federal political system that consists of different state and national party system, the latter being to a large extent, but not reducible to an aggregation of state party systems (Sridharan & deSouza, 2006). In Indian politics the role of regional, state parties are evolving day by day. As far as Indian party system is concerned the typologies and classification fall into the above explanation by Gunther and Diamond but the most important function is the recruitment of political leadership, which consists of candidate nomination and electoral mobilization to win elections for their candidates and for capturing powers (Mehra, 2003, p. 16).

On 28th December 1885, with the initiative of some political intellectuals who were representing different districts gave birth to a party and a party system to the country called Indian National Union (INU) (Mehra, 2003, p. 50). Later NU renamed as Indian National Congress (INC). In the early stage of its birth it was considered as an organization of elite, later it was translated into mass movement and finally recognized a political party that had the assignment of future India. The founding of INC gave birth to party and party system in India because it gave a process of thinking, architecture of mobilization, lesson of nationalism and nationality, promote political socialization and participation. Hence, the founding of the INC was the most important milestone in the evolution of political parties and party system in India. The emergence and growth of political party in India is associated with the growth of political consciousness amongst the Indian. The reform movements led by western educated personalities had great contribution for the development of political consciousness that led to the emergence and growth of political party.

THE INDIAN NATIONAL CONGRESS

The above explanations convey that there was no ground before the founding of INC for the emergence of party system in India. Earlier INC served as a mediator between the Britishers and Indians and also as a negotiator with the British government. Congress was also called an umbrella party (Mehra, 2003, p. 60). The Congress Party is the oldest among the parties in India and among the parties founded in Asia (Horst, 1982, p. 41). The emergence of Congress was not based on a particular caste, religion, or class. The Indian National Congress was founded in the last month of 1985. Surendranath Banerjea in his speech in the second national conference of the Indian Association in Culcutta (now Kolkata) in December 1985 summed up, 'Indeed all India seems at the present moment to have met in the solemn conclave to think out the great problem of national advancement'.[2]This kind of thought provoking vision justifies the existence of the Congress.The development of the Congress could be better explained in the words of B. Pattabhi Sitaramayya,

Whatever the origin and whoever the originator of the idea, we come to this conclusion that the idea was in the air that the need of such an organization was being felt, that Mr Allan Octavian Hume took the initiative and that it was in March 1885, when the first notice was issued convening the first Indian National Union to meet at Poona in the following December, that what had been a vague idea floating generally in the air and influencing simultaneously the thoughts of thoughtful Indians in the North and the South, the East and the West assumed a definite shape and became a practical programme of action.[3]

The development of the Congress in the pre-independence period, was not only restricted to a movement and political party but it also developed the Indian party system. In its first stage of

development from 1885-1905, the Congress was the debating club for the elites where they beg to the government for small things with the help of petitions. It is also described as the 'politics of mendicancy'.[4] Earlier it was believed in demonstration, petitions but at the end of this stage the ignition of movement had started. The second stage from 1905-1916, was pointed crucial because the ongoing debate between the moderates and the extremists. Both believed in different ideas. As a result split took place in the Surat Congress in 1907. The partition of Bengal and the *swadeshi* movement were keen at that time, where the ideas were differed.They worked separately and they again came together in 1916. The third stage starts in 1916, when the Congress took shape as a mass movement which ended with the formation of Interim government in 1946. This period was very important for both the Congress and the party system in India. During this period several rival groups developed. Muslim League was among the first which was founded in 1906. The Lucknow pact in 1916 between the Congress and the Muslim League and the demand for separate electorates were the starting of this particular stage. Mahatma Gandhi entered into the politics and his charismatic personality converted Congress into mass movement. For Gandhi, Nehru says.

Gandhi for the first time entered the Congress organization and immediately brought about a complete change in the constitution. He made it democratic and a mass organization. Democratic it had been previously also but it had so far been limited in franchise and restricted to the upper classes. Now the peasants rolled in and, in its new grab, it began to assume the look of a vast agrarian organization with a strong sprinkling of the middle classes. The agrarian character was to grow. Industrial workers also came in but as individuals and not in their separate organized capacity (Nehru, 1946, p. 360).

Mahatma Gandhi's impression on the Congress was significant. The nature of party organization and its strategies changed after the entry of Gandhi. Now the membership of Congress was broadening, it started to penetrate everywhere. Civil disobedience movement tells the success story of connecting masses. The important imprints of Mahatma Gandhi were the Rowlett satyagarah, Khilafat movement, non-cooperation movement (1920-22), civil disobedience (1931-32) and Quit India movement by 1942. These movements expended and strengthen the base of the Congress stage by stage. In the history of pre-independence India from the point of view of the growth of the Congress as a party, 1923 and 1937 were significant. Their entrance into the legislative councils in 1923, or forming governments in seven out of 11 provinces after the election of 1937, was crucial not only as a learning process for the party and its leaders, giving them lessons in the ground rules of electoral battle, it was also crucial for the party system as the British government very shrewdly tackled political rivals, in this case the Congress and the Muslim League, to their advantage (Mehra, 67). The Congress transformed itself from an elite debating society to a catch all party. The fourth stage (1946-51) was also magnificent in the political history. In this period the bloody partition took place. The Congress had the responsibility to lead the country. This particular stage was the transformation of mass movement to one dominant political party.

Post independent Indian party system can be divided into four different phases. First phase was the phase of Congress dominance from 1952 to 1967 mostly under the leadership of tall man Jawaharlal Nehru. Second phase could be categorizes as consolidation of opposition parties and the emergence of multi-party system in India (1967-89). In this particular period several opposing forces came into existence. Third phase was the phase of change (1989-98). The fourth and the last phase teach us coalitional party system (1998-_____).

After independence the Congress party was the only organized party in India. Post partition the opponent party Muslim League went with Pakistan. The first past the post (FPTP) system gave two third majorities to the Congress. There were other parties but could not manage popular support. This kind of support that the Congress had might influence some small groups to join them and have space within Congress fold. Its ability to use the nationalist movements organizational

network to mobilize political support and at the same time permit dissenting element to organize themselves into oppositional factions within the party led to the Congress dominance (Weiner, 2005, p. 16). In this particular period the Congress had the control over Centre and most of the states. The charismatic leadership of Jawaharlal Nehru maintained the dominance. K.C. Suri says it was 'one-party dominance' which is different from one-party system. After Jawaharlal Nehru the political base of the party was getting weaken. The opposition forces were ready to take over. As a result in 1967 we had non-Congress government in some states.

There were new opposition parties emerged in 1950s and 1960s. In this process, the leaders within Congress those were not convinced with the policies of the party or denied access to power, left parties and formed new one. Socialist parties, Kisan Majdoor Praja Party (KMPP), Krishikar Lok Party (KLP), Bangla Congress, Kerala Congress, and Jana Congress in Orissa, Swatantra, and BhartiyaKaranti Dal etc. were among them. Earlier the main motto of the founding political parties was imbedded in anti-Congress sentiments. Shiromani Akali Dal in Punjab, Muslim League in Kerala, DMK in Tamil Nadu, National Conference in Jammu & Kashmir etc., are the example of this sentiments. In between on the issue of supporting Congress there was split in Communist party. CPM founded in 1964 with anti-Congress sentiment. Within three years of its foundation it was the ruling party in Kerala and West Bengal. In 1967 for the first time anti-Congress government formed in eight major states in India. The organizational weakness of the Congress led to split in Congress in 1969. There are very few studies on emergence of non-Congress parties. Among them one interpretation to the emergence of non-Congress party is the central leadership of the Congress was divided and was unable to perform its earlier function of moderating and neutralizing factional splits in several states. In this process the major events were the agitations led by Jayaprakash Narayan, the imposition of Emergency in 1975-77 and finally the formation of the Janta Party in 1977. The Janta Party was the merger of different parties. Socialist Party, BhartiyaLok Dal, Bhartiya Jan Sangh and the Congress (O) were among them. The Janta Party could not organize itself because leadership was the major concern. Again in 1989 it came into power under National Front for two years. This small experience gave a hope for the survival of non-Congress government.

1980s were the period of great flux. There were many new political parties emerged. The Bhartiya Janta Party (BJP) founded in 1980 which later became major opposition party. The Bahujan Samaj Party (BSP) also formed in this period which is known as the representative of Dalits. New regional parties developed and captured power in respective states such as the TDP (1983) in Andhra Pradesh and the AGP (1985) in Assam. This particular phase was also known for reconfiguration of many political parties such as All India Muslim League (1948), Shiv Sena(1966), Jharkhand MukhtiMorcha (1972), Manipur People's Party, Mizo National Front (1965), J&K Panthers Party, Nagaland People's Party, Nagaland People's Council, Sikkim SangramaParishad, Indian People Front etc (Suri, 2005).

United Front experiment adds a new chapter in Indian politics. In this experiment small parties came to the Centre stage which opened new pattern of party competition. The dependence of major national parties was increased on the regional and state parties. This new pattern of party competition was termed as 'Third Electoral System' by YogendraYadav. James Manor identified two great themes in Indian politics to explain the changes in the parties and party system of India during this period, namely democratization and decay. According to him, as people at all levels of society became increasingly aware of the logic of electoral politics, a new awakening occurred among the great mass of India's voters. They became more assertive and their appetite for resources from politicians grew. India became increasingly democratic and increasingly difficult to govern. The period also saw a decline in the capacity of institutions to respond to pressure from society. This decay affected most political parties.

New kind of party competition has elevated the role of any party whether it is a national party or regional party and state party. India is the largest democracy of the world and a country of political parties. In India there are more than thousand political parties. There are 6 National parties, 54 State parties and 1392 registered unrecognized parties.[5] These parties are secular, nationalist, socialist, conservative, radical, communist, regional, religious, tribal and caste based etc. More or less these are the bases on which Indian party system exist.

1990s was the era of great transformation in the history of Indian politics. Since then no single party has won a majority in the national polls and this phase is largely known as the "post-Congress era". Coalition politics is a result of rise of Regional Parties on agendas of National Importance. It is basically a consensus among diverse social groups and communities in the pursuit of common political goals.

Bidyut Chakrabarty's *Coalition Politics in India* is a complete analysis of the growth and evolution of coalition politics in India. He also highlights the fact that coalition has been an integral part of Indian politics. It is also reflective of fragmentation of social interests at the grassroots that remain unrepresented. Post-Nehruian era was significant in tracing its root. The 1967 state assembly election altered the India's political equation, non-Congress voices were raising in the air. A new kind of leadership was developed at regional level. Thus regional parties emerged as possible alternative to single-party Congress rule. His analysis is to understand the complex nature of India's coalition experiment which is articulated in highly complex social arrangement.

While looking at the possibility of the existence of coalitions and its theoretical positions, he finds two broad classes of coalition theories, first 'the power maximization motive' which is more instrumental and different political parties coming together to maximize their power and also characterised as 'opportunistic.' The second deals with the significance of policy based issues where similar ideological forces come together. The experiment of coalition politics had already started at state-level much before a new trend started at the Centre. The 1967 assembly election is very relevant for the analysis, which weakens the Congress base in the regions and different regional parties were united on the basis of distinctly regional interests. It also exemplified a detailed explanation of coalition in West Bengal, Uttar Pradesh, Madhya Pradesh, Haryana and Kerala. Bidyut Chakrabarty also highlights a new pattern of politics at national level after Emergency (1975-77) Janata party-led coalition government was formed in 1977 and a single party rule came to an end.

In both 1999 NDA and 2004 and 2009 UPA I & II government the BJP and the Congress was the largest party respectively. In this context, the existence of single party government was a myth because the presence of regional parties and its active participation in national politics. It also highlighted the crucial role of regional parties in the national coalition.

CONCLUSION

Successful experiment of formation of coalition governments in India during the regime of NDA I (1999-2004) and UPA I & II (2004-2014) and again NDA II (2014-2024). Though BJP has gained the majority single handedly in the recently concluded elections but it has maintained the coalition dharma by retaining SAD, Shiv Sena and LJP as pre-poll alliance partner. This phenomena itself defines the strength of coalition politics in India. Eventhough in recent Parliamentry elections the BJP alone was capable to form the government but maintained the coalition. But the hypothesis that single party government is myth is not plausible. It also gives the explanation for the decline of single party rule. The Third front was always been dependent on pan-Indian parties for their support.

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Endnotes

1. National Democratic Alliance and United Progressive Alliance.
2. Seal, quoted in Ajay K Mehra. Op cit n. 60
3. Pattabhi Sitaramayya, 'The History of the Indian National Congress, 1885-1935, vol 1, quoted in Ajay K. Mehra, Op cit., p. 62.
4. Robinson and Brass, quoted in Ajay K. Mehra, Op cit., p. 63.
5. List of political parties and election symbols main notification dated 18.01.2013. Election Commission of India (ECI).

A Study on Caste Prejudice and Extraversion Among Backward Caste Students of West Champaran District

Dr. Sabita Kumari*

INTRODUCTION

The broad objectives behind this investigation have been to study caste - prejudice and extraversion of Backward Caste study.

Caste - prejudice is a form of pre - judgment in which anyone, who is identified with a caste against which there are unfavorable social attitudes, is looked upon with disfavor and destruct and regarded as inferior. It is not based on what kind of person he is, what he does or says, but on his identification with caste – group. In all type of prejudices – caste, religious, racial, gender, etc. A person is judged in terms of already existing attitudes or prejudged in the sense that a judgment of him is made before he is assessed as on individual.

Extraversion means an outward turning of the libido. There is a manifesto readiness in the sense of positive movement within the object towards the object in extraversion. This is defined as an outgoing transfer of interest from the individual to the object. Jung (1923) presents a very extensive description of personality traits of introvert and extrovert personalities. The extrovert is a person who values the outer world, seeks for social approval and tends to confirm to moves of his society.

REVIEW OF LITERATURE

During past years, psychologists have attempted to explore the relationship of different variables to caste – prejudice, caste – stereotypes and caste – attitudes.

In the study of impact of education on caste prejudice, Prasad and Singh (1977) observed that in urban sample, the degree of caste prejudice decreased with the amount of education.

Khan and Verma (1997) administered caste prejudice scale on Male and Female students of collage level to examine the impact of sex on caste – prejudice. They found that Females were more caste – prejudiced than Male. On the other hand extrovert's behavior is determined by objective environment. An extrovert is social carefree, optimistic, laughing and practical.

Hypothesis

Hypothesis 1:- There will be significant difference between forward caste and backward caste groups on caste – prejudices towards each other.

Hypothesis 2:- There will be significant difference between forward caste and backward caste groups on extraversion, introversion and dimension of personality.

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METHODOLOGY

Sample

The study was conducted on a sample of 200 students of degree classes. Out of these 200 students, 100 students were of backward castes and 100 students were of forward castes.

Measuring Instruments

1. Hindi version of 'Prejudice Scale'. Constructed and standardized by Bharadwaj, R.L. and Sharma, H. (1990).
2. Hindi adaptation of the Eysenck Personality Inventory [E.P.I], G.P. Thakur (1980)

Procedure

Prejudice of Backward Caste and Forward Caste towards each other caste group has been treated as dependent variables. A sample of 200 subjects of which 100 students were of backward caste and 100 students were of forward caste.

The objective of the research was to find out if caste – prejudice of backward and forward caste students toward each other groups, varied in any way with variation in extroversion then they will find reflexion in scores on specific dimension of respective groups.

RESULTS AND DISCUSSION

Table 1

Treatment of data of Caste – Prejudice score (F.C. and B.C. Groups)

Groups	Means	S.Ds.	N	Df	't' ratio	Level of significance
F.C.	93.40	21.321116	100	198	5.6043355	0.01
B.C.	110.00	20.560885	100			

From the findings of the researches, it may be discussed that backward caste students holds significantly higher level of caste – prejudice toward forward caste than what forward caste student hold towards backward caste because the caste – prejudice score of backward caste group is significantly higher.

Table 2

Treatment of data of extroversion – introversion (F.C. and B.C. Groups)

Groups	Means	S.Ds.	N	Df	't' ratio	Level of Significance
F.C.	14.72	3.5087888	100	198	1.1738294	NS
B.C.	14.12	3.7169342	100			

On the basis of Table 2, that there will be significant difference between forward caste and backward caste groups on extroversion – introversion dimension of personality stands rejected due to insignificant findings.

Extrovert person is social, care free, optimistic, laughing and practical. He is fond of practical jokes, always has readymade answer and generally likes change.

CONCLUSIONS

1. Backward Caste group is significantly more caste – prejudiced than Forward Caste groups.
2. A forward Caste group does not differ significantly from Backward Caste groups on extraversion.

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Shashi Deshpande's Novel-Roots and Shadows

Dr. Anjeesh Kumar*

BIOGRAPHY

She was born in Dharwad, Karnataka, the second daughter of the Kannada dramatist and writer Adya Rangacharya and Sharada Adya She was educated in Bombay (now Mumbai) and Bangalore. Deshpande has degrees in Economics and Law. In Mumbai, she studied journalism at the Vidya Bhavan and worked for a couple of months as a journalist for the magazine "Onlooker"

She published her first collection of short stories in 1978, and her first novel, 'The Dark Holds No Terror', in 1980. She won the Sahitya Akademi Award for the novel *That Long Silence* in 1990 and the Padma Shri award in 2009.Her novel *Shadow Play* was shortlisted for The Hindu Literary Prize in 2014 Deshpande has written four children's books, a number of short stories, and nine novels, besides several perceptive essays, available in a volume entitled *Writing from the Margin and Other Essays*.

On 9 October 2015, she resigned from her position on the Sahitya Akademi's general council and returned her Sahitya Akademi award. In doing so, she joined a broader protest by other writers against the Akademi's perceived inaction and silence on the murder of M. M. Kalburgi.

INTRODUCTION

Feminism is quite late in the development of the twentieth century English literature. Women are always oppressed, suppressed and marginalized by men. They have been ill-treated and exploited in all walks of life. After independence, many Indian women novelists have raised their voice against the exploitation of women. Among these women writers appear the names of Sahgal, Anita Desai, Kamala Markandaya, Arundhati Roy, Shashi Deshpande and so on. Shashi Deshpande occupies a distinctive place in the postcolonial Indian women writers in English. She was influenced by her father Adya Rangachar who was the distinguished Kannada writer. She was also influenced by the literary works of Jane Austen, Charles Dickens and George Bernard Shaw. Her novels are women oriented like Jane Austen and deals with "Women's struggle, in the context of contemporary Indian society, to find and preserve her identity as a wife, mother, and most of all as human being" [1]. As a contemporary author, Deshpande presents the realistic picture of the male-dominated middle class society of India. Her protagonists are caught between the tradition and modernity but they try to strike a balance between the two. Deshpande is very realistic in the sense that suggests marriages are not based on love but convenience. This paper is an attempt to analyze the novel Roots and Shadows from the feminist perspective. It discovers the pain and suffocation of the protagonist Indu in the male-dominated society. She tries to escape from this to find her real 'self', but every time she is deceived. After a long time and much introspection her journey ends with the realization that she has been chasing shadows, leaving her roots behind. Indu lives in a joint family with her Kaka's (Uncle) and Atya's. She is brought to this house when she was only fifteen days old child. In this house 'Akka' her father's Atya is a dominant person. She rules over the house. Akka came to this

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house as a childless widow with her property and old uncle. As a girl child in their joint family, Indu always taught to be obedient, submissive, meek and unquestioning. Indu is an educated modem Indian woman who has her own way of living. She is tom between tradition and patriarchy and rebels against the conventions and gets married to Jayant whom she loves at the age of eighteen. From this point of marriage, her life is filled with deceptions and deillusions. Indu leaves her house to be free, independent and complete. She wants to show her family members that she is a modem and successful woman. Indu gets shattered seeing the so called modem image of her husband, Jayant. She realises that like any other man, Jayant expects her to conform to his views, while he remains immune to adjustments. Her idea of being complete vanishes after her marriage. After this deception and disillusionment, she went back into the conventional ways of life. She behaves like the traditional Indian wife. She says: "Marriage makes me so dependent. When I look in the mirror, I think of Jayant. When I dress, I think of Jayant, when I undress, I think of him always what he wants, what he would like. What would please him. It is not he who has pressurized me into this. It is the way I want it to be. .. Have I become fluid with no shape, no form of my own."[2]. Indu forgets her identity by becoming his traditional wife. Women are always recognized by a relationship like Kaku and Kaki, Atya and Vahini, Ajji and Mami, have they no independent identity of their own? Indu makes adjustment in the name of love but she understands that she has actually deceiving herself. Reddy [3] quotes: "Her hard-won independence seems only one ephemera when she honestly questions herself if she is indeed independent. Under the guise of independence, the rebel in her had conditioned herself to become as submissive as any other Indian wife." Indu works as a journalist but is not satisfied with her job. She wants to go for creative writing but Jayant was not ready for that. In her professional life also, Indu has to curtail her freedom and submits to the dictates of the editor, Indu stifles her conscience and leaves her middle class values behind. She submits herself in the name of love but she realises that it is not love but adjustment. Her husband's nature compels her to hide her true 'self' from him: "I had learnt to reveal to Jayant nothing but what he wanted to hear. I hid may responses and emotions as if they were bits of garbage." [2]. In such situations, Indu is summoned by her grand aunt Akka who is now lying on her death-bed. After ten years Indu went to her ancestral house. Akka was dead making Indu as her heir. For the last ritual of Akka every family member came there. Indu realizes many things in her stay with that ancestral house. Due to her confused state of mind, she enters into the physical relationship with Naren, Old Uncle's grandson. In their childhood they were friends. Indu liked Naren's free way of living. Naren says: "I didn't want to belong. 1 didn't want to be envied. I didn't want to be admired. I just wanted to live the way I felt like, the way I desired." [2]. Indu likes his detachment, his completeness and wants to live like him. Again Indu offers herself twice to Naren. But later she feels guilty due to the old Sanskar and she resents it. Such behaviour of Indu shows her split personality being cultured middle class educated women. Indu is a women, who initially loved Jayant but by inviting Naren in her life, cheating her husband Jayant. She wants to be free from all this, but she finds herself involved in marital life. She expresses her confused state of mind before Naren: "So, that's all I'm Naren. Not a pure woman. Not a too faithfull wife. But an anachronism. A woman who loves her husband too much. Too passionately, and is ashamed of it."[2]. Indu is always in a confused state of mind. She wants to escape from the burden and responsibilities of womanhood. She thinks that marriage is a trap. Meanwhile, she receives the letter from her husband Jayant. He wants her to forget all the family bonds and come back to his home. Old Uncle tries to clear the confusion in her mind. According to him, it is unavoidable, unavoidable, unevitable because the whole world is made up of inter-dependent parts. He says- "If all the bacteria in the world were to die, the rest of the life would be unable to exist."[2]. Indu is fully attached to her ancestral house and also to her husband, Jayant. On the one hand that house and the members of the house have become a part and parcel of her life; and on the other hand she

can't live without Jayant. Sandhu [4] quotes: "All these bitter facts of losing her identity into her husband's frighten and scare her. The paradox of the situation is that she is not happy with Jayant but at the same time, she cannot live without him." One morning she receives the news of Naren's death. Naren was dead like his parents by drowning. Indu took the decision to sold that house and also to pay for Mini's wedding. At last that house was sold to Shankarppa. Now, she came to know that that ancestral house hand been a trap, binding her to past. After selling of the house, Indu says: "Yes, the house had been a trap, too, binding me to a past I had to move away from. Now, I felt clean, as if I had cut away all the unnecessary, uneven edges offmyself." [2]. Ultimately, she realises that she has been chasing shadows leaving her roots in Jayant. She regards marriage as a trap and not as a bond of love. Now, she realises that we, can't escape from attachment as it is the law of life. Finally shadows disappears from her vision and she sees the clear light of day with the realization of her real 'self'. This is the perfect and practical realization and balance between tradition and modernity. Bhatnagar [5] comments for the end of the novel. "Thus, Shashi Deshpande makes her heroine choose security through reconciliation. The ethos in the novel is neither of victory nor of defeat but of harmony and understanding between two opposing idea and conflicting selves. This is quite representative of the basic Indian attitude."

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Economy of Bihar-An Overview

Sampurnanand*

The **economy of Bihar** is largely service-oriented, but it also has a significant agricultural base. The state also has a small industrial sector. As of 2016, agriculture accounts for 23%, industry 17% and service 60% of the economy of the state.For the period 2002–2007, average growth rate of Manufacturing in the state was 0.38%, against the national average of 7.8%.[7] Bihar has the lowest GDP per capita in India, but there are pockets of higher per capita income like the southern half of the state and its capital city, Patna, had per capita income greater than that of Bangalore or Hyderabad in 2008.

The GSDP stands at 368,337 Crores Rupees ($180 billion nominal GDP) as per 2013–2014. In actual terms, as of 2012–2013, Bihar state GDP is ranked 8 out of 29 states. Corruption is an important hurdle for the government to overcome according to Transparency International India, which the government has also acknowledged. Since November 2005, a new government led by Nitish Kumar has implemented a number of economic and social reforms. A consequence has been a positive improvement in the economy of the state and also of Patna. For example, in June 2009, the World Bank reported that Patna was the second best city in India to start a business, after Delhi. Between 1999 and 2008, state GDP grew by 5.1% a year, which was below the Indian average of 7.3%.However, in January 2010, the Indian government's Central Statistics Organisation reported that in the five-year period between 2004–2005 and 2008–09, Bihar's GDP grew by 11.03%, which made Bihar the second fastest growing economy in India during that 5-year period, just behind Gujarat's growth of 11.05%. Another survey conducted by Central Statistical Organisation (CSO) and National Sample Survey Organisation, under MOSPI, said that Bihar saw 14.80 percent growth in factory output in 2007–08, which was slightly less than the Indian rate of 15.24 percent.

HISTORY

Mauryan

The Magadha economy, under Mauryan royal government, depended mainly on agriculture and the state owned large farm lands for cultivation. The other income of the state came from the taxes levied on agriculture, land, trade, and industrial products such as handicrafts.[16] Mauryan agriculture had two type of landholdings, one were the Rashtra type of holdings which were the direct descendants of the holdings of the former tribal oligarchies who had been subjugated in pre-Mauryan times. The Rashtra landholdings were independent of the state machinery in their internal functioning and administration. Their only obligation was the regular payment of the Rashtra taxes to the state. The second major type of landholdings were the Sita landholdings. These were formed by clearing forest lands with the help of the tribesmen whose tribal way of life had been systematically and annihilated by the Mauryan statecraft.Rice, Wheat, Coarse grains, Sesame, Pepper, Saffron, Pulses, Linseed, mustard, vegetables and fruits of various kinds and sugarcane were grown. The state owned huge farms and these were cultivated by slaves and farm labourers. Water Reservoir and dam were built during this period and they were measured and distributed. The chief industries were mining, metallurgy, jewellery, pot making, textile. The trade was regulated by the state. Artisans

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and the craftsmen were specially protected by the state and any offences against them were severely punished. Guilds were powerful institutions during this period and they provided economic, political and judicial powers to craftsmen. The chief of the guild was called Jesthaka. A few guilds issued their own coins. These guilds also made donations to learned brahmans and to the destitute. The Mauryan empire supplied western countries with Indigo and other medicinal substances, cotton, silk. Trade was carried out in both land and sea. Godowns, Warehouses were built and special provisions were made to protect the trade routes. The state controlled the weights and measures.

SHERSHAH REFORMS

In the 1540s Sher Shah, the ruler of Bihar and northern India, introduced measures that included laws to ensure that peasants were not cheated and that all were treated equally irrespective of religion and class. Sher Shah built the Grand Trunk Road stretching from Bengal to Peshawar, which is in use even today. He introduced a coin named rupia, to which the modern Indian Rupee system can be traced and also introduced the levy of custom duties. The empire stretched from Bengal in the east to Indus in the west. Sher Shah divided his empire into 47 sarkars which were further subdivided into parganas for ease of administration. The reforms were an indication of the economic sophistication of the Bihar region during Muslim government.

Colonial

During colonial period the rural as well as the urban economy of Bihar saw a gradual change and challenge for its sustainability. The villages here were never just an agri-based model, rather a holistic and integrated system which gave all its people a respectable job and sufficient income out of it. These small-scale industries were directly processing the agricultural output and helping the villages to be self-sustainable and providing the product, food, services to the cities as well. The famous cities of Bihar such as Magadh (Gaya), Patliputra, Sitamarhi, Purnea, Bhagalpur, Chhapra, Ara acted as a prime places for the development of the state economy.

But with the advent of the external traders and successive invasions as well as the internal weaknesses, the village economy started to degrade. The cheaply available British finished products such as clothes made the rural economy to deteriorate.

CONGRESS 1947 - 1979

The sugar and vegetable oil industries were flourishing sectors of undivided Bihar. Until the mid fifties 25% of India's sugar output was from Bihar; 50% of horticulture products were produced here. Rice and wheat were around 29% and Bihar was truly an agriculture power house in the days after independence. Dalmianagar was a large agro - industrial town. There have been attempts to industrialize the northern half of the state between 1950 and 1980: an oil refinery in Barauni, Barauni Fertiliser Plant, Barauni Thermal Power Station, a motor scooter plant at Fatuha , and a power plant at Muzaffarpur, Bharat Wagon and Engineering at Muzaffarpur and Mokama.There are many factors behind the economic decline of Bihar. Many in Bihar blame the freight equalisation scheme, poor political vision, under-investments in the key sectors of agriculture, infrastructure and education. Others view cultural and political factors as reasons behind economic decline, especially in the 1980s and 1990s. 'state incapacity by design', where the ruling establishment under Lalu Prasad and the Rashtriya Janata Dal (RJD) deliberately limited government presence through reduced hiring and expenditures, in an attempt to ensure that upper castes did not benefit. Such a strategy also had value when looked at through the lens of electoral politics, as it enabled the crystallization of

a number of poorer and historically oppressed groups into vote banks that would see Lalu Prasad as their champion. Along with it the terrible governance that came with the Yadavs of Bihar being in power bought the economy to its knees.

The government, between 1947 and 2000, supported the industrialisation of the southern half of the state rather than the north was the major cause of the lack of industrialisation in north Bihar. The undivided Bihar government developed important industrial cities like Bokaro, Jamshedpur, Dhanbad, and Ranchi in the south. The north remained the agricultural heart of the undivided state. The two regions complimented each other.

1980 - 1989

Indian government data from 1980 to 1990 (*see Economic Indicators below*) also show that the GSDP of the undivided Bihar grew by 72% in this period despite the socio-economic problems of the state. The data also shows that the state GSDP grew by 49% between 1980 and 1985, which means that the economy was one of the fastest growing in the country during the early 1980s as well. In 1980 undivided Bihar had a population of 70 million.[21] In the 1980s, the five-year plan called for $4 billion in investment in Bihar. By 1987, the $4 billion translated into $12 investment per person. Economists claimed that a huge budget deficit is spurring inflation, eroding the standard of living of the poorest sections of the people of Bihar. In agriculture, the largest sector, the government failed to invest in the production of agriculture and instead opted to import food grains from other parts of India. This decision helped facilitate problems faced by agricultural workers in the late 1980s and paved for the victory of Lalu Prasad in 1989.

Manufacturing of food products in Bihar										
	1991-1992	**1991-1992**	**1991-1992**	**1991-1992**	**1991-1992**	**1993-1994**	**1993-1994**	**1993-1994**	**1993-1994**	**1993-1994**
	FVPI	**Dairy products**	**Grain milling**	**Bakery**	**Veg. oils**	**FVPI**	**Dairy products**	**Grain milling**	**Bakery**	**Veg. oils**
No. of factories	3	11	159	31	36	5	19	176	33	31
Value of output(Rs. 100,000)	31	2905	12667	2187	1315	365	6798	210119	981	767
Net value (Rs 100,000)	-15	151	1070	408	71	29	1231	1162	177	257
Net income (Rs 100,000)	-75	106	683	290	49	-19	1069	713	137	237
NI/NVA		70	64	71	69		87	62	77	53

Growth of Factory units in Bihar and India, 1997-98			
Year	**Bihar (Units)**	**India (Units)**	**Bihar's Share (%)**
1991-1992	1371	112,286	3.26

Growth of Factory units in Bihar and India, 1997-98			
Year	**Bihar (Units)**	**India (Units)**	**Bihar's Share (%)**
1992-1993	3885	19,494	3.25
1993-1994	N.A.	N.A.	N.A.
1994-1995	3600	121,010	2.92
1995-1996	3617	134,571	2.68
1996-1997	3317	134,556	2.50
1997-1998	3297	135,551	2.43

COLLAPSE

1990 - 2005

CASTE AND CRIMINALISATION

The Rashtriya Janata Dal leader, Lalu Prasad's, support of social justice ensured that politics was dominated by Mandal politics and caste rather than development during this period. Also, the criminalisation of politics during this time created a business unfriendly climate and contributed to the economic collapse. The biggest crisis business faced was with organised kidnapping, which was linked to the ruling RJD. The resulting crisis led to a flight of capital, middle class professionals, and business leaders to other parts of India. The flight of business and capital increased unemployment and this led to the mass migration of Bihari farmers and unemployed youth to more developed states of India.

Non RJD Factors

Bihar's share of revenue from the Central pool declined by Rs. 5,000 crores as the Centre's revenue collection had gone down. This, coupled with the fact that the government failed to get its plan allocation released because it could not contribute the matching non-plan grant, aggravated the financial crisis.[25] The division of Bihar in 2000, when the industrially advanced and mineral-rich southern-half of the state was carved out to form the separate state of Jharkhand, had a strong impact on development in the north mainly through a loss of revenue. Divided Bihar produces 60% of the output of the undivided Bihar.

Economic Indicators under the RJD

In the non-agricultural sector, the growth rate in Bihar was 6.62% against 6.61% for India as a whole during the 1980s. During the 1990s when the growth rate in Bihar was 3.19%, while for India it rose to 7.25%. This change was reflected in the per capita income as well. Per capita income in Bihar grew by 2.45% during the 1980s, against 3.32% per cent in India as a whole. In the 1990s, per capita income grew by 0.12% per cent in Bihar, as against 4.08% per cent in India. The growth rate in agriculture was 2.21% during the 1980s against India's 3.38%, during the 1990s it was 2.35% in Bihar while at the all-India it stood at 3.14%. The economic indicators (*see below*) shows that there was a serious recession between 1990 and 1995, which resulted in an employment-development-crime crisis between 1995 and 2004.

CURRENT

Nitish Kumar reign

After Nitish Kumar came to power, the Finance Ministry under Sushil Kumar Modi gave priority to create investment opportunities for big industrial houses like Reliance. Improvements in law and order, with a more proactive bureaucracy led to a gradual improvement in the economy of the state. NDTV dubbed this as the «Quiet Transformation».[30] In January 2009, Nitish Kumar was awarded the CNN IBN Indian Politician of the Year award for helping put Bihar on the sustainable development and growth track. Again in January 2009, the ASSOCHAM Investment Meter stated that the private sector invested over Rs 304 crore in Bihar during the third quarter of 2008.

POLICIES

After November 2005, the government of Bihar has introduced several laws, which it hopes, will provide a positive contribution to the future development of the state's industries.

2006

- Bihar Single Window Clearance Act
- Bihar Infrastructure Development Enabling Act.
- New Industrial Policy
- Price Preference Policy
- New Policy Initiatives for Entertainment, Tea Processing and Sugar Sectors
- Policy for establishing higher Technical Institutions in Private Sector
- Simplification of VAT Regime

2007

- VAT reimbursement @80% of the deposited amount for a period of 10 years with a ceiling of 300% of the capital investment. Provisions for incentive even in zero VAT cases.
- Reimbursement of 50% of the amount spent on plant & machinery for captive power generation.
- 25% of the VAT reimbursement for the existing units.
- Exemption from electricity duty for new units. Exemption from Stamp Duty and registration fee on land transfer. Incentive granted on land/shed in Industrial Area/ Industrial Park etc.
- Incentive granted on land/shed in Industrial Area/ Industrial Park etc.
- Corpus fund creation for sick & closed units.
- Exemption from annual minimum guarantee/ monthly minimum guarantee. CST reduced to only 1% for small & medium industries.

IMPROVEMENTS AND INVESTMENTS

Roads construction and investment

The government is working on the expressway from the Purvanchal border through Bihar to Jharkhand, and has also expanded the highway from Hajipur to Muzaffarpur from a two-lane to a four-lane highway. The central government funded north-east corridor expressway will run through the northern part of the state making the north better connected with the rest of India. The state now spends (2007–2008) Rs 2,222.08 crore on roads, compared with Rs 51.2 crore between 2003 and 2004. In September 2008, $420 million (USD) loan from the Asian Development Bank (ADB) was provided to the government to improve nine state highways. The loan would be used to convert nine state highways into double-lane roads covering a total stretch of 820 kilometres

(510 mi). The governments aim is to convert these roads into double-lane traffic corridors as per international standards and bids have been invited for the conversion of these roads in accordance with international bidding procedures. The ADB had also given its consent for development of 1,500-kilometre (930 mi) stretch of state highways into two-lane roads as per international standards under Bihar State Highways Project (BSHP). BSHP will be executed in two phases. The nine roads have been included in its first phase. World Bank India Director Onno Ruhl has said that the Bank would double up its assistance to Bihar from current $500 million, in the next couple of years.

Mobile phone growth

Bihar also has the largest growing mobile phone market in India. Bihar registered the maximum increase in annual telecom subscribers, marking a growth of 88.2 per cent in the fiscal 2007-08 as compared to the 51.1 per cent in 2006–07. The total number of mobile phones in Bihar increased from 57,73,370 in 2006–07 to 108,69,459 in 2007–08.

Industrial development

For industrial development, the NDA government has cleared a total of 135 proposals worth Rs 71,289.64 crore, submitted by big entrepreneurs for setting up medium and large industries. The proposals are related to sugar mills, ethanol, engineering and medical colleges and power production in the state. A sum of Rs 602.54 crore had already been spent on various activities pertaining to the cleared projects, which are likely to create job opportunities for over 114,000 people. The proposals include opening of 23 new sugar mills and the expansion of seven existing ones, apart from the production of ethanol in two sugar mills and five sugarcane juice production plants. The projects regarding five power plants, 12 food-processing units and 15 steel-processing and cement plants have also been cleared by the state.

Tax collection improvements

There has been an improvement in tax collection by the state government. Tax collection growth in the first half stood at 265%. Patna witnessed a growth of 43.09% in personal income tax collections at Rs 559 crore

Impact of the Mgnrega

The implementation of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) has also led to a dramatic fall in the number of migrant workers in India›s Punjab state.

STATE GDP FROM 2004 TO 2007

Under Presidents rule (February to November 2005) and the current NDA government (Nov 2005 till date), the state's GSDP is growing on average by 12% per annum. And from 2004 to 2007, the state's GSDP had grown by 22%. The growth rate has resulted in visits by Indian business leaders to Patna, making commitments to invest in the state's fast-growing economy.

2008-2009 CREDIT CRISIS

Despite the global credit crisis, automobile sales and the real-estate sector continued to grow in Bihar. Auto sales grew by 45% to 1,33,000 in the last 11 months of 2008, against 92,147 sold in 2007.

Due to the global credit crunch, many Indian states have reported a decline of 20-25 percent[43] in the automobile sales. Deputy Bihar Chief Minister Sushil Kumar Modi said «*The rise in sales figure of vehicles in the state at the rate of 45 percent shows that the recession has not affected the sector at all in the state*". November 2008 reported 19,729 vehicle sales in different categories, whereas 15,326 vehicles were sold in the same period of the prior year. The revenue collection department in Bihar has registered a growth of 28.02 per cent in revenue collection until November 2008. The department collected Rs 192.01 crore in 2008 against Rs 149.99 crore in 2007. Also the real-estate sector earned Rs 37 crore in revenue from flat registrations in October and November 2008 alone. Altogether 3,139 flats were registered, which indicates there is good cash flow. The real estate sector has been badly hit by the global recession in other parts of India, which have compelled the builders to slash rates and offer attractive packages to push through their sales.[45] The small industrial base, brought on by political mis-management in the 1990s, the small-scale nature of the loans sector, and that employment is generally with public sector, or semi government owned businesses, are all key factors in Bihar avoiding the recession. The service sector, which is the other large employer, is not as mature as other Indian states and caters for a large market. Modi added that the rate of real estate properties had increased tremendously since it was the middle-class population who dominated the state. Another factor was that a huge number of development projects had been launched in Bihar since the NDA government came to power in 2005, which had drawn many construction companies, builders and suppliers. In 2008 alone, the state government was investing Rs 13,500 crore (135 billion Rupees) on development projects.

KOSI FLOODS

Standing crops worth Rs 800 crore were destroyed in the five northern districts of Saharsa, Supaul, Madhepura, Araria and Purnia. Three lakh hectares of cropland were submerged under flood water.

PUBLIC − PRIVATE PARTNERSHIP

Indian Railways Contract

Indian Railways announced contracts to manufacture electric locomotives in Bihar. The electric locomotives will be manufactured at a factory in Madhepura and the diesel ones at Marora. Five multinational companies have been shortlisted for two separate contracts, jointly worth an estimated $8 billion (Rs 37,600 crore, to manufacture and supply locomotives for the Indian Railways. In the past, Indian Railways manufactured locomotives at the Chittaranjan Locomotive Works in West Bengal or from state-owned Bharat Heavy Electricals Ltd, and diesel locomotives from Diesel Locomotive Works in Varanasi. These factories now have developed capacity issues. Germany›s Siemens AG, Bombardier Transportation India Ltd, a unit of Canada›s Bombardier Inc., and France›s Alstom SA is attempting to secure an order to build and supply at least 660 electric locomotives for the railways. General Electric Co. (GE) and Electro Motive Diesel Inc. (EMD) will compete for the second contract—to build and supply 1,000 diesel train engines for the national transporter.

ECONOMY OF PATNA

Patliputra was the largest city and headquarters of Patna district, Patna division, and Bihar state. It lies on the main line of the Eastern Central Railway and is well connected by road. It is estimated that the city has a population of 1.8 million people, and the district has a population of 3.6 million.

BACKGROUND

During the 17th century Patna was the centre of international trade. The British opened a factory in Patna in 1620 for the purchase and storage of calico and silk. Soon it became a trading point for saltpetre, and other European countries like the French, the Danes, the Dutch and the Portuguese began to compete in the lucrative business. Various European factories and godowns started mushrooming in Patna and it acquired a trading fame that attracted far off merchants, as observed by Peter Mundy in 1632, who calls this place, «the greatest mart of the eastern region».

MANUFACTURING, EXPORT, IMPORT

The city is known to manufacture pulses, shoes, scooters, masur, chasra, electrical goods and cotton yarn. The city exports these manufactured products as well as vegetables, purval, and milk. Patna is a major importer of cotton, iron, foodgrains, rice, wheat, wool, and dalhan.[51] Rice accounts for more than one third gross area sown. Other important foodgrains grown are maize, pulses and wheat. Non-food crops consist mostly of oil-seeds, cash crops such as vegetables, water-melons etc., are also grown in Diara belt.

Canals

Patna is one of the few district of the State which have a network of irrigation canals. Attention has been paid to the provision of irrigational facilities. Besides the various irrigational projects executed in the districts, tube wells under the Patna-Barh-Ekangasarai-Bihta Emergency River Pump and Technical co-operation Administration Schemes were installed in the districts.

Fishing

The city is one of the best fishing grounds in India. The spawn of rehu, cattla and hilsa is collected from the river Ganges, which is demand in other part of Bihar and West Bengal. The fishing season begins in October, and the peak months are in December, January and February, when a variety of fish can be seen in the fish market. There are a large number of rivers & streams, ponds and low-lying fields in the district where water accumulates in the rainy season and these have considerable potential for development of fishery. The Fisheries Development Schemes of the district are managed by the district Fisheries office located in Patna under the administrative control of the Director of Fisheries, Government of Bihar.[53]

Per capita income

Even though Bihar has the lowest per capita income in the country at Rs 5,772 against the national average of Rs 22,946, Patna recorded a per capita of Rs 30,441.[9] The per capita level for 2007 was higher than Bangalore or Hyderabad, which are both leading centres for global software development.

Development

After decades of neglect, the new government of Nitish Kumar worked to make improvements in the economy of Bihar. The NDA government has raised financing and backing for major projects to improve the entertainment sector in the city. It is expected that in 2009 new multiplexes, malls, parks, restaurants will all open in the city. China and U.S are already doing brisk business in Patna. The government is investing 300 Crores on two projects; one to replicate the Delhi Haat in Patna, and the other to create a Buddha Park.[54]

WORLD BANK REPORT

In June 2009, the World Bank ranked Patna as the best city in India, out of 17, to start a business. The World Bank also ranked Patna 2nd for the enforcement of contracts, 9th in dealing with construction permits, 15th for paying taxes and registering property, 10th for trading across borders, and 15th for closing a business. Overall, the city was placed 14th

CIVIC AMENITIES

Basic civic amenities have not improved in the city as of January 2009. Garbage is being dumped in open spaces across the city. In terms of drinking water, almost half the total four lakh estimated households do not have a legal water connection. Moreover, frequent leakage in the existing pipelines still continues at different city localities. The city pumps 110 million litres of untreated sewerage to river Ganges. Poor condition of sewerage system, which in some areas, runs very close to the drinking water pipeline, also affects the quality of drinking water[

SECTORS

Agriculture

Bihar has significant levels of production for the products of mango, guava, litchi, pineapple, brinjal, cauliflower, bhindi, and cabbage in India. Despite the states leading role in food production, investment in irrigation and other agriculture facilities has been inadequate in the past.

Farm workers in Bihar

- Maize accounts for 1.5 million MT(or 10% of country production)
- Sugarcaine produces 13.00 million MT
- Litchi production is 0.28 million MT(Bihar contributes 71% of national production)
- Makhana levels are 0.003 million MT(Bihar contributes 85% of national production)
- Mango is 1.4 million MT(13% of All India)
- Vegetable production is 8.60 million MT (9% of All India)
- Honey Production is 1300 MT (14% of All India)
- Aromatic Rice 0.015 million MT
- Milk Production (Present) :4.06 million MT. COMPFED has established 5023 cooperative societies with 2.54 lakh membership -highest among the eastern states.
- Fishery production levels are 0.27 million lakh MT
- All the above data is from the Bihar Government can be found here[7]

Sugar

The Indian Business Directory states[59] that the Bihar Sugar Industry has flourished in the last couple of years due to the efforts taken by the state government to revive the industry. The Sugar Industry has been helped by the climate of the state, which is very suitable for the growth of high-grade sugarcane. The main benefit of the industry is that it provides employment to many people, especially in the rural areas. Further, it provides facilities of transport and communication, and also helps in the development of the rural areas by mobilizing the rural resources. The total number of sugar mills in Bihar Sugar Industry is 28 out which only 9 are operational. The total area under sugarcane production is 2.30 lakh hectares and the total production of sugarcane is around 129.95 lakh M.T. The location of the sugar mills of Bihar Sugar Industry are Samastipur, Gopalganj, Sitamarhi, West Champaran, Chorma, Dulipati, and Supaul.

The industry can be divided into 2 groups – the unorganized sector, which comprises traditional sweeteners manufacturers, and the organized sector, which consists of sugar factories. The producers of traditional sweeteners are considered to be a part of the rural industry and they manufacture khandsari and gur. These are consumed mainly by the rural people and are produced in substantial quantities. The total production of sugar in Bihar Sugar Industry was 4.21 lakh tons in 2002-2003 and in 2003–2004, the figure stood at 2.77 lakh tons. Again, in 2004–2005, the figure was 2.77 lakh tons. The state government, in order to boost the Sugar Industry in Bihar has decided to privatize the state-run sugar mills that have not worked for many years. The state government has also approved the proposal for the setting up of 15 new sugar mills in the state which will bring in an investment of Rs. 3,771 crore in Bihar Sugar Industry.

Brewery sector

Bihar has emerged as brewery hub with major domestic and foreign firms setting up production units in the state. Three major firms - United Breweries Group, Danish Brewery Company Carlsberg Group and Cobra Beer - are in the process to setting up new units in Patna and Muzaffarpur in 2012.

This sector however received a major setback with Statewide ban on Alcohol sale, consumption and production in Bihar by Chief Minister Nitish Kumar in 2015.

Leather

The state is very rich in cattle population. There are 50,000 footwear artisans in the state. State has tanneries in the private sector. More tanneries & footwear units are to be set up in the private sector.[7]

Textile

Total number of weavers in Bihar is more than 90,000. Bhagalpur is known as leading silk city. Gaya –another major weaving centre –around 8000. There is a strong traditional handloom clusters in the districts of Bhagalpur, Gaya, Nalanda, Darbhanga, Madhubani, Siwan, Patna. Infrastructure Leasing and Financial Services is preparing Project Report for Textile Parks and also for Cluster Development Programmes. However, most of textile centres in state on decline, producing low value goods.[7] Now gaya is developing very fast in textile sector, approx 10000 looms are running and several new projects are coming soon. Shuttel less and hitech technology is also adopting very much, and in Nalanda Rajgir is also developing in Textile sector.

Small-scale industries

The small-scale industries have contributed to Bihar's economic upsurge. The total investment of SSI's is Rs 88.75 crore. Small/artisan-based industries are generating 5.5 lakh mandays in the current fiscal till December.

KEY ORGANISATIONS

Security and Intelligence Services

The SIS, an unlisted security company, has the largest manpower in the Asia-Pacific region with a projected revenue of Rs 2,000 crore. The SIS has over 10,000 foreign nationals as its staff members. The Patna registered company achieved this through the acquisition of Australian guard and mobile patrol services business of American conglomerate, United Technologies Corp (UTC).

The deal closed in August 2008. It includes *Chubb Security* which is Australia›s largest and oldest security company. Chubb Security earned $400 million last year. The SIS is reportedly funding the acquisition through a mix of debt and internal accruals. The SIS, ranked among India›s top three security services firms, has 30,000 employees in India and it is expected to add up to 80,000 by 2012. Its 2,500-odd clients include Tatas, Birlas, Reliance, SBI, PNB, ICICI, Hyundai, American Express, Essar, Coca-Cola, Pepsi, Idea and Wipro, to name a few. Chairman/ Managing Director Ravindra Kishore Sinha said, ""From pedestrian Patna setting to the panoramic skyline of Sydney, it has been a long and rewarding journey," he said, adding the SIS remains "rooted, registered and taxed in Bihar

Sudha Co-operative

Sudha, a dairy co-operative, is one of the most successful government companies in India. The Co-operative was founded by IAS officer from Bihar, Ram Chandra Sinha. The co-operative's revenues from a range of milk and milk products has risen from $73.5m in 2001–2002 to $136m in 2007 and in 2018 it was reported $279.6m in 2018 it was reported $279.6m. The co-operative had 6,000 outlets covering 84 towns in the state & Over 260,000 milk farmers are members of the co-operative in 2007-08 which is now 2231 retailers, 25 Plants (19 of Dairy Products with total Capacity of 3.1m Litre/Day). Sudha also sells its products to other Indian states like Uttar Pradesh, West Bengal, Jharkhand and Delhi.

Husk Power Systems

Husk Power Systems (HPS) is a Bihar-based start-up that provides power to thousands of rural Indians. HPS has created proprietary technology that cost-effectively converts rice husks into electricity.[65] The organization uses this technology to produce, own, and operate 35-100 kW «mini power-plants» that deliver electricity as a pay-for-use service to villages of 2000-4000 inhabitants in the Indian «Rice Belt.[66] In 2009, the company won an inaugural global business plan competition sponsored by venture capital firm Draper Fisher Jurvetson and Cisco Systems. The company will receive a $250,000 investment from DFJ and Cisco to help take the technology to the next level.

The company has since received two rounds of financing from the Shell Foundation. Two of the key founders of HPS are graduates of the top-ranked Darden School of Business (University of Virginia).

IOC Barauni

IOC Barauni in the Bihar state of India was built in collaboration with the Soviet Union at a cost of Rs. 49.4 crores and went on stream in July, 1964. The initial capacity of 2 million tonnes per year was expanded to 3 million tonnes per year by 1969. The present[*when?*] capacity of this refinery is 6.00 million tonnes per year. A Catalytic Reformer Unit (CRU) was also added to the refinery in 1997 for production of unleaded motor spirit. Projects are also planned for meeting future fuel quality requirements.

Union government has plan to develop a petrochemical plant along with the refinery.

East Central Railway, Hajipur

Hajipur is the only twin city of Patna and lies nearest to the capital and shares most of its government works, headquarters, educational institutions in the name of the capital city. Being another district headquarters, it is equal to the capital in terms of powers. It is one of the railway zones in Indian railway system i.e. East Central Railway zone; it comprises the following railway divisions: Samastipur, Danapur, Mugalsarai, Dhanbad & Sonepur.

LIC: East Central Zone

Zonal, comprises following LIC division: Muzaffarpur, Patna-1, Patna-2, Bhagalpur, Begusarai, Jamshedpur, Hazaribagh, Berhampur, Cuttack, Bhubaneshwar & Sambalpur.

National Thermal Power Corporation

Eastern region headquarters of Indian power major NTPC is situated at Patna; following are the major power plants under this region: Kahalgaon, Talchar & Farakka. Upcoming power plants in the region are as follows Barh(Patna), Nabinagar(Aurangabad).

Powergrid Corporation

Eastern region comprising Bihar and Jharkhand regional headquarter is at Shastri Nagar, Patna.

GSDP at current prices 2000−2007

hide		
Year	**GSDP(in Crore, 10Million)**	**Percentage Change**
1999–2000	50,200	N/A
2000–2001	57,279	+14.10%
2001–2002	57,804	+0.92%
2002–2003	65,117	+12.65%
2003–2004	66,961	+2.83%
2004–2005	73,791	+10.20%
2005–2006	79,682	+7.98%
2006–2007	94,251	+18.28%
2007-2008		+15.24%
2008-2009		+11.31%
2009-2010	1,63,555	+17.6%
2010-2011		
2011-2012	2,47,000	+15.04%
2012-2013	2,82,000	
2013-2014	3,17,000	
2014-2015	3,43,000	
2015-2016	3,69,000	
2016-2017	4,26,000	

Net State Domestic Product (NSDP) at factor cost at current prices

From Reserve Bank of India Handbook of Statistics on Indian Economy 2011-12[72] (Rs. crore)

Year	NSDP	Percentage Change
Base Year : 1999-2000		
1999–2000	46,071	-
2000–2001	52,519	14.0%

Year	NSDP	Percentage Change
2001–2002	52,323	-0.4%
2002–2003	59,302	13.3%
2003–2004	59,701	0.7%
2004–2005	66,041	10.6%
Base Year : 2004-05		
2005–2006	75,311	14.0%
2006–2007	94,111	25.0%
2007–2008	108,096	14.9%
2008–2009	139,061	28.6%
2009–2010	163,555	17.6%
2010–2011	201,264	23.1%
2011–2012	243,116	20.8%

Income Distribution; north-south divide

In terms of income the districts of Patna, Munger and Begusarai in Bihar were the three best-off districts out of a total of 38 districts in the state, recording the highest per capita gross district domestic product of Rs 31,441, Rs 10,087 and Rs 9,312, respectively in 2004–05.

Poverty, income, and urbanization

The state has a per capita income of $610 a year against India›s average of $2,200 and 30.6% of the state›s population lives below the poverty line against India›s average of 22.15%. However, Bihar's GSDP grew by 18% over the period 2006–2007, which was higher than in the past 10 years.

Hajipur, near Patna, remains a major industrial town in the state, linked to the capital city through the Ganges bridge and good road infrastructure. The level of urbanisation (10.5%) is below the national average (27.78%). Urban poverty in Bihar (32.91%) is above the national average of 23.62%. Also using per capita water supply as a surrogate variable, Bihar (61 litres per day) is below the national average (142 litres per day).

Analysis of Agriculture in India

Sampurnanand*

The history of **agriculture in India** dates back to Indus Valley Civilization. India ranks second worldwide in farm outputs. As per 2018, agriculture employed more than 50% of the Indian work force and contributed 17–18% to country›s GDP. According to latest report, agriculture is primary source of livelihood for 58% population in India

In 2016, agriculture and allied sectors like animal husbandry, forestry and fisheries accounted for 15.4% of the GDP (gross domestic product) with about 31% of the workforce in 2014. India ranks first in the world with highest net cropped area followed by US and China. The economic contribution of agriculture to India›s GDP is steadily declining with the country›s broad-based economic growth. Still, agriculture is demographically the broadest economic sector and plays a significant role in the overall socio-economic fabric of India. India exported $38 billion worth of agricultural products in 2013, making it the seventh largest agricultural exporter worldwide and the sixth largest net exporter. Most of its agriculture exports serve developing and least developed nations. Indian agricultural/horticultural and processed foods are exported to more than 120 countries, primarily to the Japan, Southeast Asia, SAARC countries, the European Union and the United States.

OVERVIEW

As per the 2014 FAO world agriculture statistics India is the world›s largest producer of many fresh fruits like banana, mango, guava, papaya, lemon and vegetables like chickpea, okra and milk, major spices like chili pepper, ginger, fibrous crops such as jute, staples such as millets and castor oil seed. India is the second largest producer of wheat and rice, the world's major food staples.]

India is currently the world's second largest producer of several dry fruits, agriculture-based textile raw materials, roots and tuber crops, pulses, farmed fish, eggs, coconut, sugarcane and numerous vegetables. India is ranked under the world's five largest producers of over 80% of agricultural produce items, including many cash crops such as coffee and cotton, in 2010. India is one of the world's five largest producers of livestock and poultry meat, with one of the fastest growth rates.

One report from 2008 claimed that India's population is growing faster than its ability to produce rice and wheat.While other recent studies claim that India can easily feed its growing population, plus produce wheat and rice for global exports, if it can reduce food staple spoilage/wastage, improve its infrastructure and raise its farm productivity like those achieved by other developing countries such as Brazil and China.

In fiscal year ending June 2011, with a normal monsoon season, Indian agriculture accomplished an all-time record production of 85.9 million tonnes of wheat, a 6.4% increase from a year earlier. Rice output in India hit a new record at 95.3 million tonnes, a 7% increase from the year earlier. [16] Lentils and many other food staples production also increased year over year. Indian farmers, thus produced about 71 kilograms of wheat and 80 kilograms of rice for every member of Indian population in 2011. The per capita supply of rice every year in India is now higher than the per capita consumption of rice every year in Japan.[17]

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India exported $39 billion worth of agricultural products in 2013, making it the seventh largest agricultural exporter worldwide, and the sixth largest net exporter.[8] This represents explosive growth, as in 2004 net exports were about $5 billion.[8] India is the fastest growing exporter of agricultural products over a 10-year period, its $39 billion of net export is more than double the combined exports of the European Union (EU-28).[8] It has become one of the world›s largest supplier of rice, cotton, sugar and wheat. India exported around 2 million metric tonnes of wheat and 2.1 million metric tonnes of rice in 2011 to Africa, Nepal, Bangladesh and other regions around the world.

Aquaculture and catch fishery is amongst the fastest growing industries in India. Between 1990 and 2010, the Indian fish capture harvest doubled, while aquaculture harvest tripled. In 2008, India was the world›s sixth largest producer of marine and freshwater capture fisheries and the second largest aquaculture farmed fish producer. India exported 600,000 metric tonnes of fish products to nearly half of the world›s countries. Though the available nutritional standard is 100% of the requirement, India lags far behind in terms of quality protein intake at 20% which is to be tackled by making available protein rich food products such as eggs, meat, fish, chicken etc. at affordable prices.

India has shown a steady average nationwide annual increase in the kilograms produced per hectare for some agricultural items, over the last 60 years. These gains have come mainly from India's Green Revolution, improving road and power generation infrastructure, knowledge of gains and reforms. Despite these recent accomplishments, agriculture has the potential for major productivity and total output gains, because crop yields in India are still just 30% to 60% of the best sustainable crop yields achievable in the farms of developed and other developing countries. Additionally, post harvest losses due to poor infrastructure and unorganised retail, caused India to experience some of the highest food losses in the world.

HISTORY

Vedic literature provides some of the earliest written record of agriculture in India. Rigveda hymns, for example, describes plowing, fallowing, irrigation, fruit and vegetable cultivation. Other historical evidence suggests rice and cotton were cultivated in the Indus Valley, and plowing patterns from the Bronze Age have been excavated at Kalibangan in Rajasthan. Bhumivargaha, an Indian Sanskrit text, suggested to be 2500 years old, classifies agricultural land into 12 categories: urvara (fertile), ushara (barren), maru (desert), aprahata (fallow), shadvala (grassy), pankikala (muddy), jalaprayah (watery), kachchaha (contiguous to water), sharkara (full of pebbles and pieces of limestone), sharkaravati (sandy), nadimatruka (watered from a river), and devamatruka (rainfed). Some archaeologists believe that rice was a domesticated crop along the banks of the river Ganges in the sixth millennium BC. So were species of winter cereals (barley, oats, and wheat) and legumes (lentil and chickpea) grown in northwest India before the sixth millennium BC.Other crops cultivated in India 3000 to 6000 years ago, include sesame, linseed, safflower, mustard, castor, mung bean, black gram, horse gram, pigeon pea, field pea, grass pea (khesari), fenugreek, cotton, jujube, grapes, dates, jack fruit, mango, mulberry, and black plum. Indians might have domesticated buffalo (the river type) 5000 years ago.

According to some scientists agriculture was widespread in the Indian peninsula, 10000–3000 years ago, well beyond the fertile plains of the north. For example, one study reports 12 sites in the southern Indian states of [Tamil Nadu], [Andhra Pradesh]and [Karnataka] providing clear evidence of agriculture of pulses [Vigna radiata] and [Macrotyloma uniflorum], millet-grasses (Brachiaria ramosa and Setaria verticillata), wheats (Triticum dicoccum, Triticum durum/aestivum), barley (Hordeum vulgare), hyacinth bean (Lablab purpureus), pearl millet (Pennisetum glaucum), finger millet (Eleusine coracana), cotton (Gossypium sp.), linseed (Linum sp.), as well as gathered fruits of Ziziphus and two Cucurbitaceae.

Some claim Indian agriculture began by 9000 BC as a result of early cultivation of plants, and domestication of crops and animals.Settled life soon followed with implements and techniques being developed for agriculture. Double monsoons led to two harvests being reaped in one year. Indian products soon reached trading networks and foreign crops were introduced. Plants and animals—considered essential to survival by the Indians—came to be worshiped and venerated.

The middle ages saw irrigation channels reach a new level of sophistication, and Indian crops affected the economies of other regions of the world under Islamic patronage. Land and water management systems were developed with an aim of providing uniform growth.

Despite some stagnation during the later modern era the independent Republic of India was able to develop a comprehensive agricultural programme.

AGRICULTURE AND COLONIALISM

Over 2500 years ago, Indian farmers had discovered and begun farming many spices and sugarcane. It was in India, between the sixth and four BC, that the Persians, followed by the Greeks, discovered the famous “reeds that produce honey without bees” being grown. These were locally called साखर, (Sākhara). On their return journey, the Macedonian soldiers carried the «honey bearing reeds,» thus spreading sugar and sugarcane agriculture. People in India had invented, by about 500 BC, the process to produce sugar crystals. In the local language, these crystals were called *khanda* (खण्ड), which is the source of the word *candy*.

Before the 18th century, cultivation of sugarcane was largely confined to India. A few merchants began to trade in sugar – a luxury and an expensive spice in Europe until the 18th century. Sugar became widely popular in 18th-century Europe, then graduated to become a human necessity in the 19th century all over the world. This evolution of taste and demand for sugar as an essential food ingredient unleashed major economic and social changes. Sugarcane does not grow in cold, frost-prone climate; therefore, tropical and semitropical colonies were sought. Sugarcane plantations, just like cotton farms, became a major driver of large and forced human migrations in the 19th century and early 20th century – of people from Africa and from India, both in millions – influencing the ethnic mix, political conflicts and cultural evolution of Caribbean, South American, Indian Ocean and Pacific Island nations.

The history and past accomplishments of Indian agriculture thus influenced, in part, colonialism, slavery and slavery-like indentured labour practices in the New World, Caribbean wars and world history in 18th and 19th centuries.

INDIAN AGRICULTURE AFTER INDEPENDENCE

Green Revolution

The Green Revolution in India started in 1965. It was founded by M.S Swaminathan. The Bengal famine of 1943 under the British rule was one of the most severe famines that killed over 3 million people. There was no help from the industrial sector, so the agricultural sector during the British rule was a disaster for the people of India. Shortly after independence from the British in 1947 India realized that there was a need to become self-sufficient. This ushered in India›s Green Revolution. It began with the decision to adopt superior yielding using disease resistant wheat varieties in combination with better farming knowledge to improve productivity. The major parties involved in executing the plan were the Government of India, multilateral and bilateral donors, International Agricultural Research Institution, farmers, and peasants.

The Green Revolution in India marked a period of time when agricultural practices shifted from traditional practices to more technological methods. Traditional farming included better irrigation systems, mixed cropping and the planting of local species. Technological approaches have given rise to input intensive and unsustainable agricultural practices that ultimately reduce the ground water table, causing erosion and loss in biodiversity. As part of this shift, farmers shifted from using wheel-barrows and bullock carts to mechanized vehicles.

The Green Revolution focused on the introduction and growth of high yielding varieties (HYVs) of plants and grains. This practice spread across various states in India such as Punjab, Haryana, Western Uttar Pradesh, Tamil Nadu and Kerala. This shift in agricultural technique has caused and continues to cause irreversible changes including deterioration in soil health and nutrients.. This practice makes it difficult to shift back to organic farming on the same land.

The state of Punjab led India›s Green Revolution and earned the distinction of being the country›s bread basket. The initial increase in production was centered on the irrigated areas of the states of Punjab, Haryana and western Uttar Pradesh. With the farmers and the government officials focusing on farm productivity and knowledge transfer, India's total food grain production soared. A hectare of Indian wheat farm that produced an average of 0.8 tonnes in 1948, produced 4.7 tonnes of wheat in 1975 from the same land. Such rapid growth in farm productivity enabled India to become self-sufficient by the 1970s. It also empowered the smallholder farmers to seek further means to increase food staples produced per hectare. By 2000, Indian farms were adopting wheat varieties capable of yielding 6 tonnes of wheat per hectare.

There have been various discrepancies regarding crop yield since the start of the Green Revolution. Proponents of the Green Revolution say that it solved the problem of malnutrition but adversaries say that it made it worse. One of the reasons is because monoculture and chemical fertilizers have taken the nutrition out of the food and the soil. There have been many myths regarding soil, high yielding varieties (HYV) and industrial breeding in comparison to organic breeding of plants. The myth of the HYVs - they produce a high partial yield, low total system yield, indigenous varieties get a better yield than the HYVs. Industrial breeding focuses on quantity rather than nutrition per acre, partial yield rather than multiple crops, this type of breeding and planting also removes the focus from local varieties of plants and shifts it to plants that are traded worldwide

Post independence agriculture

In the years since its independence, India has made immense progress towards food security. Indian population has tripled, and food-grain production more than quadrupled. There has been a substantial increase in available food-grain per capita.

Before the mid-1960s India relied on imports and food aid to meet domestic requirements. However, two years of severe drought in 1965 and 1966 convinced India to reform its agricultural policy and that they could not rely on foreign aid and imports for food security. India adopted significant policy reforms focused on the goal of food grain self-sufficiency. This ushered in India's Green Revolution. It began with the decision to adopt superior yielding, disease resistant wheat varieties in combination with better farming knowledge to improve productivity. The state of Punjab led India›s Green Revolution and earned the distinction of being the country›s bread basket.

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self-sufficient by the 1970s. It also empowered the smallholder farmers to seek further means to increase food staples produced per hectare. By 2000, Indian farms were adopting wheat varieties capable of yielding 6 tonnes of wheat per hectare.

With agricultural policy success in wheat, India's Green Revolution technology spread to rice. However, since irrigation infrastructure was very poor, Indian farmers innovated with tube-wells, to harvest ground water. When gains from the new technology reached their limits in the states of initial adoption, the technology spread in the 1970s and 1980s to the states of eastern India – Bihar, Odisha and West Bengal. The lasting benefits of the improved seeds and new technology extended principally to the irrigated areas which account for about one-third of the harvested crop area. In the 1980s, Indian agriculture policy shifted to "evolution of a production pattern in line with the demand pattern" leading to a shift in emphasis to other agricultural commodities like oil seed, fruit and vegetables. Farmers began adopting improved methods and technologies in dairying, fisheries and livestock, and meeting the diversified food needs of a growing population.

As with rice, the lasting benefits of improved seeds and improved farming technologies now largely depends on whether India develops infrastructure such as irrigation network, flood control systems, reliable electricity production capacity, all-season rural and urban highways, cold storage to prevent spoilage, modern retail, and competitive buyers of produce from Indian farmers. This is increasingly the focus of Indian agriculture policy.

India ranks 74 out of 113 major countries in terms of food security index.[21] India›s agricultural economy is undergoing structural changes. Between 1970 and 2011, the GDP share of agriculture has fallen from 43% to 16%. This isn›t because of reduced importance of agriculture or a consequence of agricultural policy. This is largely because of the rapid economic growth in services, industrial output, and non-agricultural sectors in India between 2000 and 2010.

Agricultural scientist MS Swaminathan has played a vital role in the green revolution. In 2013 NDTV awarded him as 25 living legend of India for outstanding contribution to agriculture and making India a food sovereign country.

IRRIGATION

Indian irrigation infrastructure includes a network of major and minor canals from rivers, groundwater well-based systems, tanks, and other rainwater harvesting projects for agricultural activities. Of these, the groundwater system is the largest. Of the 160 million hectares of cultivated land in India, about 39 million hectare can be irrigated by groundwater wells and an additional 22 million hectares by irrigation canals In 2010, only about 35% of agricultural land in India was reliably irrigated. About 2/3rd cultivated land in India is dependent on monsoons. The improvements in irrigation infrastructure in the last 50 years have helped India improve food security, reduce dependence on monsoons, improve agricultural productivity and create rural job opportunities. Dams used for irrigation projects have helped provide drinking water to a growing rural population, control flood and prevent drought-related damage to agriculture. However, free electricity and attractive minimum support price for water intensive crops such as sugarcane and rice have encouraged ground water mining leading to groundwater depletion and poor water quality A news report in 2019 states that more than 60% of the water available for farming in India is consumed by rice and sugar, two crops that occupy 24% of the cultivable area.

OUTPUT

As of 2011, India had a large and diverse agricultural sector, accounting, on average, for about 16% of GDP and 10% of export earnings. India's arable land area of 159.7 million hectares

(394.6 million acres) is the second largest in the world, after the United States. Its gross irrigated crop area of 82.6 million hectares (215.6 million acres) is the largest in the world. India is among the top three global producers of many crops, including wheat, rice, pulses, cotton, peanuts, fruits and vegetables. Worldwide, as of 2011, India had the largest herds of buffalo and cattle, is the largest producer of milk and has one of the largest and fastest growing poultry industries.

MAJOR PRODUCTS AND YIELDS

The following table presents the 20 most important agricultural products in India, by economic value, in 2009. Included in the table is the average productivity of India's farms for each produce. For context and comparison, included is the average of the most productive farms in the world and name of country where the most productive farms existed in 2010. The table suggests India has large potential for further accomplishments from productivity increases, in increased agricultural output and agricultural incomes.

Largest agricultural products in India by value[71][72]						
Rank	**Commodity**	**Value (US$, 2016)**	**Unit price (US$ / kilogram, 2009)**	**Average yield (tonnes per hectare, 2017)**	**Most productive country (tonnes per hectare, 2017)**	
1	Rice	$70.18 billion	0.27	3.85	9.82	Australia
2	Buffalo milk	$43.09 billion	0.4	2.00[73]	2.00[73]	India
3	Cow milk	$32.55 billion	0.31	1.2[73]	10.3[73]	Israel
4	Wheat	$26.06 billion	0.15	2.8	8.9	Netherlands
5	Cotton (lint & seeds)	$23.30 billion	1.43	1.6	4.6	Israel
6	Mangoes, guavas	$14.52 billion	0.6	6.3	40.6	Cape Verde
7	Fresh vegetables	$11.87 billion	0.19	13.4	76.8	United States
8	Chicken meat	$9.32 billion	0.64	10.6	20.2	Cyprus
9	Potatoes	$8.23 billion	0.15	19.9	44.3	United States
10	Banana	$8.13 billion	0.28	37.8	59.3	Indonesia
11	Sugar cane	$7.44 billion	0.03	66	125	Peru
12	Maize	$5.81 billion	0.42	1.1	5.5	Nicaragua
13	Oranges	$5.62 billion				
14	Tomatoes	$5.50 billion	0.37	19.3	55.9	China
15	Chick peas	$5.40 billion	0.4	0.9	2.8	China
16	Okra	$5.25 billion	0.35	7.6	23.9	Israel
17	Soybeans	$5.13 billion	0.26	1.1	3.7	Turkey
18	Hen eggs	$4.64 billion	2.7	0.1[73]	0.42[73]	Japan
19	Cauliflower and broccoli	$4.33 billion	2.69	0.138[73]	0.424[73]	Thailand
20	Onions	$4.05 billion	0.21	16.6	67.3	Ireland

The Statistics Office of the Food and Agriculture Organization reported that, per final numbers for 2009, India had grown to become the world's largest producer of the following agricultural products:

- Fresh fruit
- Lemons and limes
- Buffalo milk, whole, fresh
- Castor oil seeds
- Sunflower seeds
- Sorghum
- Millet
- Spices
- Okra
- Jute
- Beeswax
- Bananas
- Mangoes, mangosteens, guavas
- Pulses
- Indigenous buffalo meat
- Fruit, tropical
- Ginger
- Chick peas
- Areca nuts
- Other bastfibres
- Pigeon peas
- Papayas
- Chillies and peppers, dry
- Anise, badian, fennel, coriander
- Goat milk, whole, fresh
- Per final numbers for 2009, India is the world's second largest producer of the following agricultural products.
- Wheat
- Rice
- Fresh vegetables
- Sugar cane
- Groundnuts, with shell
- Lentils
- Garlic
- Cauliflowers and broccoli
- Peas, green
- Sesame seed
- Cashew nuts, with shell
- Silk-worm cocoons, reelable
- Cow milk, whole, fresh
- Tea
- Potatoes
- Onions
- Cotton lint

- Cotton seed
- Eggplants (aubergines)
- Nutmeg, mace and cardamoms
- Indigenous goat meat
- Cabbages and other brassicas
- Pumpkins, squash and gourds

In 2009, India was the world's third largest producer of eggs, oranges, coconuts, tomatoes, peas and beans.

In addition to growth in total output, agriculture in India has shown an increase in average agricultural output per hectare in last 60 years. The table below presents average farm productivity in India over three farming years for some crops. Improving road and power generation infrastructure, knowledge gains and reforms has allowed India to increase farm productivity between 40% to 500% over 40 years.[22] India›s recent accomplishments in crop yields while being impressive, are still just 30% to 60% of the best crop yields achievable in the farms of developed as well as other developing countries. Additionally, despite these gains in farm productivity, losses after harvest due to poor infrastructure and unorganised retail cause India to experience some of the highest food losses in the world.

Agriculture productivity in India, growth in average yields from 1970 to 2010			
Crop[22]	**Average YIELD, 1970–1971**	**Average YIELD, 1990–1991**	**Average YIELD, 2010–2011**
	kilogram per hectare	kilogram per hectare	kilogram per hectare[76]
Rice	1123	1740	2240
Wheat	1307	2281	2938
Pulses	524	578	689
Oilseeds	579	771	1325
Sugarcane	48322	65395	68596
Tea	1182	1652	1669
Cotton	106	225	510

India and China are competing to establish the world record on rice yields. Yuan Longping of China National Hybrid Rice Research and Development Centre set a world record for rice yield in 2010 at 19 tonnes per hectare in a demonstration plot. In 2011, this record was surpassed by an Indian farmer, Sumant Kumar, with 22.4 tonnes per hectare in Bihar, also in a demonstration plot. These farmers claim to have employed newly developed rice breeds and system of rice intensification (SRI), a recent innovation in farming. The claimed Chinese and Indian yields have yet to be demonstrated on 7 hectare farm lots and that these are reproducible over two consecutive years on the same farm

Horticulture

The total production and economic value of horticultural produce, such as fruits, vegetables and nuts has doubled in India over the 10-year period from 2002 to 2012. In 2012, the production from horticulture exceeded grain output for the first time. The total horticulture produce reached 277.4 million metric tonnes in 2013, making India the second largest producer of horticultural products after China.[81] Of this, India in 2013 produced 81 million tonnes of fruits, 162 million tonnes of vegetables, 5.7 million tonnes of spices, 17 million tonnes of nuts and plantation products (cashew, cacao, coconut, etc.), 1 million tonnes of aromatic horticulture produce and 1.7 million tonnes of flowers (7.6 billion cut flowers).

Horticultural productivity in India, 2013				
Country]	Area under fruits production (million hectares)]	Average Fruits Yield (Metric tonnes per hectare)	Area under vegetable production (million hectares)	Average Vegetable Yield (Metric tonnes per hectares)
India	7.0	11.6	9.2	52.36
China	11.8	11.6	24.6	23.4
Spain	1.54	9.1	0.32	39.3
United States	1.14	23.3	1.1	32.5
World	57.3	11.3	60.0	19.7

During the 2013 fiscal year, India exported horticulture products worth 144 billion (US$2.0 billion), nearly double the value of its 2010 exports. Along with these farm-level gains, the losses between farm and consumer increased and are estimated to range between 51 and 82 million metric tonnes a year.

Organic agriculture

Organic agriculture has fed India for centuries and it is again a growing sector in India. Organic production offers clean and green production methods without the use of synthetic fertilisers and pesticides and it achieves a premium price in the market place. India has 650,000 organic producers, which is more that any other country. India also has 4 million hectares of land certified as organic wildculture, which is third in the world (after Finland and Zambia). As non-availability of edible biomass is impeding the growth of animal husbandry in India, organic production of protein rich cattle, fish and poultry feed using biogas /methane/natural gas by cultivating Methylococcus capsulatus bacteria with tiny land and water foot print is a solution for ensuring adequate protein rich food to the population.

Agriculture based cooperatives

India has seen a huge growth in cooperative societies, mainly in the farming sector, since 1947 when the country gained independence from Britain. The country has networks of cooperatives at the local, regional, state and national levels that assist in agricultural marketing. The commodities that are mostly handled are food grains, jute, cotton, sugar, milk, fruit and nuts. Support by the state government led to more than 25,000 cooperatives being set up by the 1990s in the state of Maharashtra.

Sugar industry

Most of the sugar production in India takes place at mills owned by local cooperative societies. The members of the society include all farmers, small and large, supplying sugarcane to the mill.[94] Over the last fifty years, the local sugar mills have played a crucial part in encouraging political participation and as a stepping stone for aspiring politicians. This is particularly true in the state of Maharashtra where a large number of politicians belonging to the Congress party or NCP had ties to sugar cooperatives from their local area and has created a symbiotic relationship between the sugar factories and local politics. However, the policy of «profits for the company but losses to be borne by the government», has made a number of these operations inefficient.

Marketing

As with sugar, cooperatives play a significant part in the overall marketing of fruit and vegetables in India. Since the 1980s, the amount of produce handled by Cooperative societies has increased exponentially. Common fruit and vegetables marketed by the societies include bananas, mangoes, grapes, onions and many others.

Dairy industry

Dairy farming based on the Amul Pattern, with a single marketing cooperative, is India's largest self-sustaining industry and its largest rural employment provider. Successful implementation of the Amul model has made India the world's largest milk producer.[99] Here small, marginal farmers with a couple or so heads of milch cattle queue up twice daily to pour milk from their small containers into the village union collection points. The milk after processing at the district unions is then marketed by the state cooperative federation nationally under the Amul brand name, India›s largest food brand. With the Anand pattern three-fourths of the price paid by the mainly urban consumers goes into the hands of millions of small dairy farmers, who are the owners of the brand and the cooperative.

Banking and rural credit

Cooperative banks play a great part in providing credit in rural parts of India. Just like the sugar cooperatives, these institutions serve as the power base for local politician.

Problems

India lacks cold storage, food packaging as well as safe and efficient rural transport system. This causes one of the world's highest food spoilage rates, particularly during monsoons and other adverse weather conditions. Food travels to the Indian consumer through a slow and inefficient chain of traders. Consumers buy agricultural produce in suburban markets known as 'sabzi mandi' such as one shown or from roadside vendors.

Indian agriculture includes a mix of traditional to modern farming techniques. In some parts of India, traditional use of cattle to plough remains in use. Traditional farms have some of the lowest per capita productivities and farmer incomes.

"Slow agricultural growth is a concern for policymakers as some two-thirds of India's people depend on rural employment for a living. Current agricultural practices are neither economically nor environmentally sustainable and India's yields for many agricultural commodities are low. Poorly maintained irrigation systems and almost universal lack of good extension services are among the factors responsible. Farmers' access to markets is hampered by poor roads, rudimentary market infrastructure, and excessive regulation."

— *World Bank: "India Country Overview 2008"*[1]

"With a population of just over 1.3 billion, India is the world's largest democracy. In the past decade, the country has witnessed accelerated economic growth, emerged as a global player with the world's fourth largest economy in purchasing power parity terms, and made progress towards achieving most of the Millennium Development Goals. India's integration into the global economy has been accompanied by impressive economic growth that has brought significant economic and social benefits to the country. Nevertheless, disparities in income and human development are on the rise. Preliminary estimates suggest that in 2009–10 the combined all India poverty rate was 32 % compared to 37 % in 2004–05. Going forward, it will be essential for India to build a productive, competitive, and diversified agricultural sector and facilitate rural, non-farm entrepreneurship and

employment. Encouraging policies that promote competition in agricultural marketing will ensure that farmers receive better prices."

— *World Bank: "India Country Overview 2011"*

A 2003 analysis of India's agricultural growth from 1970 to 2001 by the Food and Agriculture Organization identified systemic problems in Indian agriculture. For food staples, the annual growth rate in production during the six-year segments 1970–76, 1976–82, 1982–88, 1988–1994, 1994–2000 were found to be respectively 2.5, 2.5, 3.0, 2.6, and 1.8% per annum. Corresponding analyses for the index of total agricultural production show a similar pattern, with the growth rate for 1994–2000 attaining only 1.5% per annum.

The biggest problem of farmers is the low price for their farm produce. A recent study showed that proper pricing based on energy of production and equating farming wages to Industrial wages may be beneficial for the farmers.

Impact of climate change

India plays a large role in global food security. India produced 148.8 million tons of rice and 78.6 million tons of wheat in 2008. Climate change has reduced this number since 1980 though. The effect of climate change on the Indian agriculture is a combination of the long lived global emissions of greenhouse gases (LLGHGs) and short lived climate pollutants (SLCPs) among precipitation and black carbon. Wheat and rice yield dropped from 1980-2010 by over 36% and 20% respectively in Uttar Pradesh and Uttaranchal. There was a reduction in wheat production of 3.5% throughout India. The impacts of climate change on agriculture in India would not only affect the practices of agriculture and the country's economy but will also have major socio-economic implications as 56% of employment is under the agricultural sector.

Infrastructure

India has very poor rural roads affecting timely supply of inputs and timely transfer of outputs from Indian farms. Irrigation systems are inadequate, leading to crop failures in some parts of the country because of lack of water. In other areas regional floods, poor seed quality and inefficient farming practices, lack of cold storage and harvest spoilage cause over 30% of farmer's produce going to waste, lack of organised retail and competing buyers thereby limiting Indian farmer›s ability to sell the surplus and commercial crops.

The Indian farmer receives just 10% to 23% of the price the Indian consumer pays for exactly the same produce, the difference going to losses, inefficiencies and middlemen. Farmers in developed economies of Europe and the United States receive 64% to 81%.

Productivity

Although India has attained self-sufficiency in food staples, the productivity of its farms is below that of Brazil, the United States, France and other nations. Indian wheat farms, for example, produce about a third of the wheat per hectare per year compared to farms in France. Rice productivity in India was less than half that of China. Other staples productivity in India is similarly low. Indian total factor productivity growth remains below 2% per annum; in contrast, China›s total factor productivity growths is about 6% per annum, even though China also has smallholding farmers. Several studies suggest India could eradicate its hunger and malnutrition and be a major source of food for the world by achieving productivity comparable with other countries.

By contrast, Indian farms in some regions post the best yields, for sugarcane, cassava and tea crops.

Crop yields vary significantly between Indian states. Some states produce two to three times more grain per acre than others.

As the map shows, the traditional regions of high agricultural productivity in India are the north west (Punjab, Haryana and Western Uttar Pradesh), coastal districts on both coasts, West Bengal and Tamil Nadu. In recent years, the states of Madhya Pradesh, Jharkhand, Chhattisgarh in central India and Gujarat in the west have shown rapid agricultural growth.

The table compares the statewide average yields for a few major agricultural crops in India, for 2001–2002

Crop[]	**Average farm yield in Bihar**	**Average farm yield in Karnataka**	**Average farm yield in Punjab**
	kilogram per hectare	kilogram per hectare	kilogram per hectare
Wheat	2020	unknown	3880
Rice	1370	2380	3130
Pulses	610	470	820
Oil seeds	620	680	1200
Sugarcane	45510	79560	65300

Crop yields for some farms in India are within 90% of the best achieved yields by farms in developed countries such as the United States and in European Union. No single state of India is best in every crop. Tamil Nadu achieved highest yields in rice and sugarcane, Haryana in wheat and coarse grains, Karnataka in cotton, Bihar in pulses, while other states do well in horticulture, aquaculture, flower and fruit plantations. These differences in agricultural productivity are a function of local infrastructure, soil quality, micro-climates, local resources, farmer knowledge and innovations.

The Indian food distribution system is highly inefficient. Movement of agricultural produce is heavily regulated, with inter-state and even inter-district restrictions on marketing and movement of agricultural goods.

One study suggests Indian agricultural policy should best focus on improving rural infrastructure primarily in the form of irrigation and flood control infrastructure, knowledge transfer of better yielding and more disease resistant seeds. Additionally, cold storage, hygienic food packaging and efficient modern retail to reduce waste can improve output and rural incomes.

The low productivity in India is a result of the following factors:

- The average size of land holdings is very small (less than 2 hectares) and is subject to fragmentation due to land ceiling acts, and in some cases, family disputes. Such small holdings are often over-manned, resulting in disguised unemployment and low productivity of labour. Some reports claim smallholder farming may not be cause of poor productivity, since the productivity is higher in China and many developing economies even though China smallholder farmers constitute over 97% of its farming population. A Chinese smallholder farmer is able to rent his land to larger farmers, China's organised retail and extensive Chinese highways are able to provide the incentive and infrastructure necessary to its farmers for sharp increases in farm productivity.
- Adoption of modern agricultural practices and use of technology is inadequate in comparison with Green Revolution methods and technologies, hampered by ignorance of such practices, high costs and impracticality in the case of small land holdings.
- According to the World Bank, Indian branch's *Priorities for Agriculture and Rural Development*, India's large agricultural subsidies are hampering productivity-enhancing investment. This evaluation is based largely on a productivity agenda and does not take any ecological implications into account. According to a neo-liberal view, over-regulation of agriculture has

increased costs, price risks and uncertainty because the government intervenes in labour, land, and credit markets. India has inadequate infrastructure and services. The World Bank also says that the allocation of water is inefficient, unsustainable and inequitable. The irrigation infrastructure is deteriorating. The overuse of water is being covered by over-pumping aquifers but, as these are falling by one foot of groundwater each year, this is a limited resource. The Intergovernmental Panel on Climate Change released a report that food security may be a big problem in the region post 2030.

- Illiteracy, general socio-economic backwardness, slow progress in implementing land reforms and inadequate or inefficient finance and marketing services for farm produce.
- Inconsistent government policy. Agricultural subsidies and taxes are often changed without notice for short term political ends.
- Irrigation facilities are inadequate, as revealed by the fact that only 52.6% of the land was irrigated in 2003–04, which result in farmers still being dependent on rainfall, specifically the monsoon season. A good monsoon results in a robust growth for the economy, while a poor monsoon leads to a sluggish growth. Farm credit is regulated by NABARD, which is the statutory apex agent for rural development in the subcontinent. At the same time, over-pumping made possible by subsidised electric power is leading to an alarming drop in aquifer levels.
- A third of all food that is produced rots due to inefficient supply chains and the use of the "Walmart model" to improve efficiency is blocked by laws against foreign investment in the retail sector.[

FARMER SUICIDES

In 2012, the National Crime Records Bureau of India reported 13,754 farmer suicides. Farmer suicides account for 11.2% of all suicides in India. Most of the farmer suicides were happening in Andhra Pradesh, Maharashtra, Chhattisgarh, Kerala and Karnataka. [137] At the time, financial debt was increasing and showed no signs of reducing. Some of the reasons for debt come from increasing cost of cultivation on farms due to price increase of chemical fertilizers and seeds, more frequent crop failures, water scarcity, unstable income and trade liberalization.Financial debt is one of many reasons such as monsoon failure, high debt burdens, genetically modified crops, government policies, public mental health, personal issues and family problems

DIVERSION OF AGRICULTURAL LAND FOR NON-AGRICULTURAL PURPOSE

Indian National Policy for Farmers of 2007stated that "prime farmland must be conserved for agriculture except under exceptional circumstances, provided that the agencies that are provided with agricultural land for non-agricultural projects should compensate for treatment and full development of equivalent degraded or wastelands elsewhere". The policy suggested that, as far as possible, land with low farming yields or that was not farmable should be earmarked for non-agricultural purposes such as construction, industrial parks and other commercial development.

ग्रामीण विकास के संदर्भ में सूचना एवं संचार प्रौद्योगिकी की उभरती भूमिका

माधवी कुमारी*

सार-संक्षेप

आईसीटी का मतलब सूचना और संचार प्रौद्योगिकी से है। आईसीटी में शामिल अवधारणाएँ, तरीके और अनुप्रयोग लगातार हमारे दैनिक जीवन में विकसित हो रहे हैं। भारत में ग्रामीण विकास भारतीय अर्थव्यवस्था की वृद्धि के लिए सबसे महत्वपूर्ण कारकों में से एक हैं। ग्रामीण विकास की वर्तमान रणनीति मुख्य रूप से गरीबी उन्मूलन, बेहतर आजीविका, बुनियादी सुविधाओं और बुनियादी सुविधाओं के प्रावधान पर केंद्रित हैं। आजादी के इतने वर्षों बाद भी भारत ''विकसित राष्ट्र'' के चरण में नहीं जा सका है, राष्ट्र अभी भी विकसित हो रहा है। लोक प्रशासन, जो औचित्य सम्बन्धी सिद्धान्तों पर आधारित है, जो बीसवीं शताब्दी के वर्चस्व पर आधारित है, वर्तमान समय की बदलती आवश्यकताओं का जवाब देने में विफल रहा है। आईसीटी का अनुप्रयोग उन पारंपरिक दृष्टिकोणों का प्रतिमान है, जो सरकार पिछले कई दशकों से इस्तेमाल कर रही है। आईसीटी के उपयोग के साथ सरकार इलेक्ट्रॉनिक साधनों का उपयोग करके सेवाओं और सूचनाओं को जनता तक पहुंचाती है। ग्रामीण विकास जो कि आर्थिक विकास और सामाजिक न्याय से संबंधित है, पर्याप्त और गुणवत्ता वाली सामाजिक सेवाओं द्वारा ग्रामीण लोगों के जीवन स्तर में सुधार और न्यूनतम बुनियादी जरूरतें आवश्यक हो जाती हैं। ग्रामीण विकास की वर्तमान रणनीति मुख्य रूप से गरीबी उन्मूलन, बेहतर आजीविका के अवसरों, बुनियादी सुविधाओं के प्रावधान, मजदूरी और स्व–रोजगार के अभिनव कार्यक्रमों के माध्यम से केन्द्रित हैं।

परिचय

सूचना एवं संचार प्रौद्योगिकी को योजनाकारों द्वारा प्रमुख सामाजिक समस्याओं के समाधान के लिए रामबाण के रूप में देखा जा रहा है। विकास के अलावा, खुले और दूरस्थ शिक्षा के लिए शैक्षणिक प्रक्रिया में संचार की शुरूआत को शिक्षा की गुणवत्ता में सुधार और सामाजिक और शैक्षणिक खाई को पाटने की दिशा में महत्वपूर्ण कदम के रूप में देखा जा रहा है। हालांकि अनुभव बताता है कि जो लोग निजी संसाधनों तक पहुँच का जोखिम उठा सकते थे, उन्होंने विकास या शिक्षा का लाभ उठाया है। इस सम्बन्ध में ऐसा लगता है कि संचार प्रौद्योगिकी ने किसी भी तरह से गरीबों को उनकी सामाजिक–आर्थिक स्थिति में सुधार करने में मदद नहीं की है। मुख्य रूप से ग्रामीण विकास की जिम्मेदारी सरकार के पास रही है। पूर्व–आर्थिक उदारीकरण की अवधि में, यानी 1992 से पहले प्रसारण मीडिया का उपयोग ग्रामीण विकास परियोजनाओं के लिए ग्रामीण आबादी या लक्षित समूहों तक पहुंचने के लिए किया गया था। आर्थिक उदारीकरण के बाद की

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अवधि में, ग्रामीण विकास परियोजनाओं ने सूचना और संचार प्रौद्योगिकी को इन्टरनेट के माध्यम से व्यापक विकास क्षेत्रों में व्यक्तिगत आवश्यकता आधारित जानकारी प्रदान करने के लिए जोड़ा। ग्रामीण विकास के लिए आईसीटी नया उपकरण है। सूचना और संचार प्रौद्योगिकी, अगर ठीक से उपयोग किया जाता है तो जमीनी स्तर पर विकास के लिए बहुत फायदा हो सकता है। एक ही समय में, ग्रामीण जनता के दिमाग को पकड़ने के लिए प्रशासन के पास चुनौती बनी हुई है, खासकर जो ज्यादातर अनपढ़ हैं, उन्हें नई तकनीक के अनुकूल बनाने के लिए जो उनके लिए पूरी तरह से विदेशी है। भारत सरकार द्वारा संचालित अनेकों ग्रामीण विकास योजनाएँ हैं और इन कार्यक्रमों के कार्यान्वयन की देखभाल के लिए संगठन भी मौजूद हैं।

सूचना और संचार प्रौद्योगिकी में हाल के घटनाक्रमों ने हर बोधगम्य क्षेत्र में विकास के अवसरों की अधिकता पेश की है। एक के रूप में आईसीटी ने लागत, दूरी और समय की सभी सीमाओं को तोड़ दिया है। कंप्यूटिंग और संचार के संलयन, विशेष रूप से इंटरनेट के माध्यम से दुनिया को वास्तव में वैश्विक गांव के रूप में नए वातावरण बनाने में कमी आई है। ग्रामीण विकास का एक प्रमुख घटक और प्रेरक बल संचार है। परम्परागत रूप से, संचार में इलेक्ट्रॉनिक मीडिया, मानव संचार और अब सूचना प्रौद्योगिकी शामिल हैं। संचार के सभी रूपों में विकास के दृश्य का वर्चस्व रहा है, जिसमें देश की लोकतांत्रिक राजनीतिक फ्रेम वर्क के भीतर इसकी प्रेरक भूमिका सबसे अधिक प्रभावी रही है। ग्रामीण विकास के लिए प्रेरक संचार को सबसे कमजोर ,गरीब और ग्रामीण महिलाओं के बीच वांछनीय सामाजिक और व्यवहार परिवर्तन लाने के लिए सर्वोच्च प्राथमिकता दी गई है। प्रारंभ में, संवेदनशीलता और शहरी संभ्रांत घरों से आए संचारकों और विकास एजेंटों की सहानुभूति का अभाव था। इन बाधाओं में जोड़ा गया है कि राजनीतिक इच्छाशक्ति अभी भी ग्रामीण विकास की गति और प्रगति को प्रभावित करती है। तकनीकी परिवर्तनों ने ग्रामीण विकास की दिशा को आगे बढ़ाया क्योंकि सूचना और संचार प्रौद्योगिकी को संचार और विकास श्रमिकों द्वारा अन्य प्रक्रियाओं के लिए रामबाण के रूप में सोचा गया है, जो विकास प्रक्रिया में बाधा डालते हैं। इसने सूचना के प्रसार, प्रबंधन और विकास के हर पहलू में अंधाधुंध अनुप्रयोगों और आईसीटी के उपयोग को बढ़ावा दिया है। जबकि विकास में आईसीटी की उपलब्धियों के कुछ चमचमाते उदाहरण हैं, बड़ी संख्या में असफलताएँ और बिना दावे के दावे हैं।

नागरिकों के बीच बढ़ती जागरूकता और निजी क्षेत्र के साथ उनके बेहतर अनुभवों के साथ–साथ सरकारी विभागों की आरे से बेहतर सेवाओं की माँग अधिक स्पष्ट हो गई। ग्रामीण विकास में आईसीटी के संयोजन से न केवल विकास प्रक्रिया को गति मिल सकती है, बल्कि यह समाज के शैक्षणिक और तकनीकी रूप से पिछड़े और आगे के वर्गों के बीच अन्तराल को भी भर सकता है। कई ई–गवर्नेंस परियोजनाओं ने पहुँच में सुधार, आधार बढ़ाने, प्रसंस्करण लागत को कम करने, पारदर्शिता बढ़ाने और चक्र समय को कम करने का प्रयास किया है। सिमुलेटर का परिचय, ई–चौपाल सरकार की कुछ पहलें हैं जो एक हद तक ग्रामीण आबादी को सूचना प्रौद्योगिकी के सम्पर्क में लाने में सक्षम हैं। ग्रामीण विकास में आईसीटी तकनीकि के अवसर बहुत अधिक हैं, साथ ही सरकार को कुछ चुनौतियों का भी सामना करना पड़ेगा।

भारत गाँवों का देश है और लगभग 50 प्रतिशत गाँवों में सामाजि–आर्थिक स्थिति बहुत खराब है। आजादी के बाद से ग्रामीण जनता के जीवन स्तर को मुक्त करने के लिए लगातार प्रयास किए गए हैं। केन्द्र सरकार की पंचवर्षीय योजनाएँ भी काफी हद तक रूरल डेवलपमेंट का लक्ष्य रखती हैं। भारत में ग्रामीण

विकास मंत्रालय ग्रामीण क्षेत्र के विकास से सम्बन्धित नीतियों, विनियमों और कार्यों को तैयार करने के लिए सर्वोच्च निकाय है। कृषि, हस्तशिल्प, मत्स्य पालन, मुर्गी पालन और डायरी ग्रामीण व्यवसाय एवं अर्थव्यवस्था में प्राथमिक योगदानकर्त्ता हैं।

बीसवीं शताब्दी का समापन दशक विकास के लिए ऐतिहासिक सूचना और संचार प्रौद्योगिकी के हस्तक्षेप का उद्घाटन था। इस अवधि में संचार प्रौद्योगिकियों की नीतियों, बुनियादी ढ़ाँचे के विकास और सेवाओं के हर पहलू में भारी और अभूतपूर्व बदलाव हुए हैं। भारत में आईसीटी बूम ने पहले ही भारतीय जनता के जीवन को बदलना शुरू कर दिया है। इस बदलते परिदृश्य में ग्रामीण विकास में आईसीटी की भूमिका को देखा जाना चाहिए। आजादी के बाद से, ग्रामीण जनता के जीवन स्तर में सुधार के लिए ठोस प्रयास किए गए हैं, इसलिए ग्रामीण विकास, विकास की एक एकीकृत अवधारणा है और सभी पंचवर्षीय योजनाओं में गरीबी उन्मूलन सर्वोपरि रही है। स्कूलों, स्वास्थ्य सुविधाओं, सड़कों, पीने के पानी, विद्युतीकरण आदि से ग्रामीण क्षेत्रों में सुधार हो रहा है। आईसीटी का उपयोग शिक्षा, कृषि, सामाजिक जागरूकता, स्वास्थ्य और स्वच्छता की बेहतरी के लिए किया जा सकता है।

आजादी के बाद सरकार ने विकास की प्रमुख जिम्मेदारी लिया और केन्द्र और राज्य सरकारों ने विकास परियोजनाओं को आगे बढ़ाया। ग्रामीण विकास के लिए रेडियों, जिसे ''रेडियो फार्म फोरम'' के रूप में जाना जाता है। ग्रामीण विकास के लिए रेडियो के उपयोग के शुरूआती प्रयासों में से एक था। यह प्रयोग फरवरी से अप्रैल 1956 तक ऑल इण्डिया रेडियो द्वारा महाराष्ट्र राज्य के पाँच जिलों में किया गया था। ग्रामीण श्रोता समूह आयोजित किए गए थे, जो सप्ताह में दो बार 6.30 बजे रेडियो प्रसारण सुनते थे। आधे घंटे के लिए ''समूह ने तब जो कुछ भी सुना था उसकी चर्चा के लिए एक साथ रहे, चर्चा आम तौर पर लगभग आधे घंटे, शायद ही कभी कम, अधिक बार होती है।'' योगात्मक प्रभाव मूल्यांकन ने रेडियो ग्रामीण मंच के सकारात्मक परिणाम का संकेत दिया। रेडियो सुनने के परिणामस्वरूप प्रभावशाली ज्ञान लाभ निरक्षरों और साहित्यकारों, कृषकों और गैर–कृषकों, गाँव के नेताओं और अन्य लोगों को सूचित किया गया। हालांकि, कुछ समय में यह परियोजना दूर हो गई।

सैटेलाइट इंस्ट्रक्शनल टेलीविज़न एक्सपेरिमेन्ट (SITE) को शिक्षा और ग्रामीण विकास में सबसे बड़े तकनीकी–सामाजिक संचार प्रयोगों में से एक माना जाता है। एक साल के प्रयोग का लक्ष्य आंध्र प्रदेश, बिहार, कर्नाटक, मध्य प्रदेश, उड़ीसा और राजस्थान के 2400 गाँवों में शिक्षण और शैक्षिक टेलीविजन का सीधा प्रसारण प्रदान करना था। खेड़ा जिले के 335 गाँवों में फैले 500 पारंपरिक टेलीविजन सेट भी साइट सैटेलाइट इंस्ट्रक्शनल टेलीविज़न एक्सपेरिमेन्ट का हिस्सा थे। सैटेलाइट टेक्नोलॉजिस्ट्स ने SITE को बैलगाड़ी के चरण से उपग्रह संचार तक छलांग लगाने के रूप में कहा था, जो सूचना और संचार के लिए ग्रामीण गरीब और शहरी अमीरों के बीच भेद–भाव नहीं करता था। इसने देश के ग्रामीण गरीबों को 50 साल का संचार दिया था। SITE ने 5 से 12 वर्ष की आयु के ग्रामीण प्राथमिक विद्यालय के बच्चों को 1–5 वर्ष की पढ़ाई के लिए 1–5 अंक दिए। ग्रामीण वयस्कों ने बेहतर कृषि प्रथाओं, स्वास्थ्य और परिवार नियोजन पर टेलीविजन कार्यक्रम देखें। वे समाचार देखने में भी सक्षम थे। टेलीविजन को दुनिया के लिए खिड़की माना जाता था। प्रयोग अवधि के दौरान टेलीकास्ट की विश्वसनीयता 99 प्रतिशत से अधिक थी। 90 प्रतिशत से अधिक प्रत्यक्ष

रिसेप्शन टेलीविजन सेट काम कर रहे थे। मात्रात्मक और गुणात्मक दोनों में गहराई से मूल्यांकन ने कुछ क्षेत्रों में मामूली लाभ का संकेत दिया, जबकि अन्य क्षेत्रों में कोई लाभ या नकारात्मक लाभ नहीं मिला। एक साल की अवधि किसी भी सकारात्मक परिणाम के लिए बहुत कम माना जाता था। अनुभवों और सकारात्मक लाभ के आधार पर INSAT उपग्रह को 1981 में लॉन्च किया गया था। तब से INSAT उपग्रहों की एक श्रृंखला शुरू की गई है और इसका उपयोग शिक्षा और विकास के लिए राष्ट्रव्यापी टेलीविजन प्रसारण के लिए किया जाता है। दुखद बात यह है कि, सर्वोत्तम प्रयासों के बावजूद, ग्रामीण विकास से अधिक मनोरंजन के लिए उपग्रह टेलीविजन का उपयोग किया गया है।

कई राज्यों ने गाँवों में नागरिकों को राज्य और जिला प्रशासन सेवाओं की इलेक्ट्रॉनिक पहुंच की सुविधा के लिए स्टेट वाइड एरिया नेटवर्क (स्वान) के निर्माण की पहल की है। नागरिकों द्वारा सुविधाजनक स्थानों पर अपनी सेवाएँ देने के लिए सरकारों द्वारा सूचना और संचार प्रौद्योगिकी (ICT) का तेजी से उपयोग किया जा रहा है। ग्रामीण आईसीटी प्रणाली नागरिकों को उनके गाँव के दरवाजे पर केंद्रीय एजेंसियों की सेवाओं की पेशकश करने का प्रयास करते हैं। ये एप्लिकेशन बेहतर और सस्ती कनेक्टिविटी और प्रसंस्करण समाधान की पेशकश में आईसीटी का उपयोग करते हैं।

निष्कर्ष

सूचना और संचार प्रौद्योगिकी की आज की दुनिया में बहुत प्रासंगिकता है। यदि ठीक से लागू किया गया तो निश्चित रूप से आईसीटी आर्थिक और प्रौद्योगिकी रूप से पिछड़े और आगे के वर्गों के बीच की खाई को पाट सकता है। यह भारत में आईटी बूम के साथ तकनीकी रूप से सरकारी मशीनरी के लिए प्रासंगिक रूप से सस्ता और सुविधाजनक तरीके से आसानी से उपलब्ध है। सरल तरीके और भाषा में आईसीटी कार्यक्रमों का उचित प्रशिक्षण और कार्यान्वयन जो ग्रामीण लोगों द्वारा आसानी से समझा जा सकता है। निश्चित रूप से ग्रामीण विकास में क्रान्ति ला सकता है। भारत में संचार प्रौद्योगिकी और ग्रामीण विकास को एक–दूसरे के पुरक के रूप में बड़े पैमाने पर कार्यान्वयन के लिए संचालित नहीं किया जा सकता है। राजनीतिक इच्छा–शक्ति की कमी और नौकरशाही की उदासीनता ने ग्रामीण विकास परियोजना को खत्म कर दिया है, इससे पहले कि यह रेडियो प्रसारण का लाभ लेने में गरीबों की मदद कर सके।

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Emerging Trends of Women Entrepreneurship in Bihar

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Abstract

Entrepreneurship is considered as one of the most important factors contributing to the economic development of the society. Entrepreneurs have been considered influential in initiating and sustaining socio-economic development. In Bihar, concept of women entrepreneurship is of recent origin. Women have become aware about their rights and situations and entered in different fields of business. They have established their own successful business empires. They are contributing towards the growth of economy and development of their socio- economic conditions. Any understanding of women of Bihar of their uniqueness, and especially of their role taking and breaking new paths, will be incomplete without a walk down the corridors of Indian history where women have lived and internalized various role models. Women perform 66 percent of the world's work, produce 50 percent of the food, but earn 10 percent of the income and own 1 percent of the Property. Globally, women represent 49.6 percent of the total population, but only 40.8 percent of the total workforce in the formal sector. Since ages Bihar has been men-dominated states. But, time is changing now.

Keyword: - Entrepreneurship, Women, Economic, Business.

INTRODUCTION

Women in Bihar have outraged the fact that since hundreds of years they had been following the orders of men. They now know their rights and duties and with the spreading awareness amongst the women they are now no less than the men. They are walking with men at the same pace in each and every field. In former days, for women there were 3 Ks- Kitchen, Kids, Knitting, then came 3 Ps-Powder, Papad, Pickles and now at present there are 4Es- Electricity, Electronics, Energy, Engineering. Today, many women have established their own economy i.e., entrepreneurial empire and are now ruling their world as they wished to. The hidden entrepreneurial potentials of women have gradually been changing with the growing sensitivity to the role and economic status in the society. Skill, knowledge and adaptability in business are the main reasons for women to emerge into business ventures. When a woman is empowered it does not mean that another individual becomes powerless or is having less power. On the contrary, if a women is empowered her competencies towards decision- making will surely influence her family's behavior.

Now in recent Bihar, it is observed that there has been an increasing trend in number of women-owned enterprises as the result of drastic change in the present world. Women are participating in large number in the present world of business. Today, more and more women are undertaking various economic activities. Female entrepreneurs are active at all levels domestically, regionally and globally. Women entrepreneurs encounters only one third of all entrepreneurs. In the era of

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globalization the challenges are far greater for women entrepreneurs. They are playing very important role in socio-economic development of all countries. Because of their participation, global economy is being changed at present. All over the India, it is estimated that approximately one third of the business organizations are owned by women. In Bihar, the position is near about the same. The precious contribution of women in the area of entrepreneurship can be summarized as:

- Promotion of capital formation by mobilizing the Idle saving of the public
- Creation of immediate employment so it helps to reduce unemployment problem
- Promotion of balanced regional development
- Encourage effective mobilization of capital and skill, which might remain unutilized
- Prom*otion of state related activity.*

Entrepreneurship is necessary to initiate the process of economic development of both developed and developing States as it is the back bone of economy of any state as well as country. Entrepreneurship refers to combining the available resources of production in such a new way that it produces the goods and services more satisfactory to the customers. Entrepreneur is a catalytic agent of change. It is also instrumental in sustaining the process of economic development. Every state as well as country tries to achieve economic development for prosperity and better life standard of its people. Development has economic, social and political dimensions and is incomplete without the development of women who constitute about 50 per cent of total population. So, contribution of women is essential in economic activities for healthy nation building. Women entrepreneur has been recognized during the last decade as an important untapped source of economic growth. Women entrepreneurs create new jobs for themselves and others and by being different solutions to management. In present scenario when Bihar is turning out to be an economic power house the recent financial crisis which has affected India has had its impact on the minds of women as they have understood the need to earn more.

In Present scenario, women have to face many problems in carrying out any economic activities or undertaking any entrepreneurial task. Women have to face various socio-economic and other problems as entrepreneurs as they are not treated equally to men due to social and cultural traditions.

Women entrepreneurs tend to be highly motivated & self directed, they also exhibit a high internal locus of control & achievement. Researchers contend that women business owners possess certain specific characteristics that promote their creativity and generate new ideas and ways of doing things.

Do you know that women-owned businesses are one of the fastest growing segments of our economy? According to the Small Business Administration Starting a business needs a lot of scientific and non-scientific knowledge. Therefore, an entrepreneur must know the budgeting, financing and marketing etc. Further, it is the importance of keeping an open and positive frame of mind. One has to be confident of success in order to convert it into reality.

One key characteristic of all successful entrepreneurs is that they have vision. They find a niche in a particular market and find a way to fill it. They give life to their vision/business either personally or through finding a way to make it happened. This vision keeps them focused and able to bring innovative product or service to the market.

Entrepreneurs are also very self-motivated. They don‘t wait for someone to tell them to get to work. They are self-propelled and do the work because they want to do. They know that it takes discipline and self-sacrifice to make their dreams come true.

At this stage it may be up to the entrepreneur to oversee and implement all aspects of the business. To make it work, one has to have an unfailing believe in oneself and ideas.

Times will get hard. It‘s likely that your business won‘t be an instant success. Most new businesses fail in the first few years, so it takes courage to know that and still give it a go. The ones that do succeed know that it takes perseverance to make it happen.

Surely, it will make suffer setbacks and face hardship but you will also be richly rewarded if you stick with it. You will be able to be your own boss and see your ideas come to fruition. This is what most of the people never experience. It is a comfort and a challenge to know that much of your success depends on what effort you expend.

Today‘s world is not static, it is dynamic, and more women are deciding to launch their own businesses for a variety of reasons.

1. To achieve independence & flexibility
2. To balance work & family
3. To make optimum use of technical education & qualifications.

DEVELOPMENT OF WOMEN THROUGH ENTREPRENEURSHIP IN SMALL AND COTTAGE INDUSTRIES

Status of women liberty depends on economic conditions even more than political. If a woman is not economically free and self-earning, she will have to depend on her husband or someone else, and dependents are never free. These were the ideas of Pandit Jawaharlal Nehru, the first Prime Minister of India, who vibrantly highlighted the importance of economic independence of women. These views are opposed to the laws of Manu written early in the Christian era which stress the need to manage women because of the difficulty of female character.

The 1991 Industrial Policy has envisaged special training programmes to support women entrepreneurs. Accordingly women entrepreneurs are receiving training through Entrepreneurship Development Programmes (EDPS) conducted by various institutions and organizations both at central and state levels. The Small Industries Development Organization (SIDO), with its field offices all over the country has been carrying out development programmes for women entrepreneurs and is providing technical schemes for setting up of SSI units. In view of the changing outlook for the promotion of women enterprises, the SSI Board in 1991 revised the definition of women enterprises by omitting the condition of employing 50 percent of women workers. This provided a boost to women entrepreneurs to take up business and avail all facilities/ concessions as are applicable to SSIs.

“Women in business” is considered a recent phenomenon in Bihar. The fact that almost half the population of this large country comprises of females while businesses owned and operated by them constitute less than five per cent is a reflection on social, cultural as well as economic distractions in the decades of development. in reality, women’s participation in economic activity and production of goods and services is far greater than formal statistics might reveal, since much of it takes place in the informal sector as also in the households.

In Bihar, the Micro, Small & Medium Enterprises development organizations, various State Small Industries Development Corporations, the Nationalized banks and even NGOs are conducting various programmes including Entrepreneurship Development Programmes (EDPs) to cater to the needs of potential women entrepreneurs, who may not have sufficient educational surroundings and skills. The Office of DC (MSME) has also opened a Women Cell to provide coordination and support to women entrepreneurs facing specific problems. There are also several other schemes of the government at central and state level, which provide assistance for setting up training-cum-income generating activities for needy women to make them economically independent. Small Industries Development Bank of India (SIDBI) has also been implementing special schemes for women entrepreneurs. In addition to the special schemes for women entrepreneurs, various government schemes for MSMEs also provide certain special incentives and concessions for women entrepreneurs. For example, under Prime Minister’s Rozgar Yojana (PMRY), preference is given to women beneficiaries. The government has also made several relaxations for women to facilitate the participation of women

beneficiaries in this scheme. Similarly, under the MSE Cluster Development Programme by Ministry of MSME, the contribution from the Ministry of MSME varies between 30-80% of the total project in case of hard involvement, but in the case of clusters owned and managed by women entrepreneurs, contribution of the M/o MSME could be up to 90% of the project cost. Similarly, under the Credit Guarantee Fund Scheme for Micro and Small Enterprises, the guarantee cover is generally available up to 75% of the loans extended; however the extent of guarantee cover is 80% for MSEs operated and/ or owned by women.

CONCLUSION

Growth of women has been a policy objective of the government since independence until the 70s the concept of women's development was mainly welfare oriented. In 1970s, there was a shift from welfare approach to development approach that recognized the equally reinforcing nature of the process of development. The 80s adopted a multi-disciplinary approach with an importance on three core areas of health, education and employment. Women were given priorities in all the sectors including SSI sector. Government and non government bodies have paid increasing attention to women's economic contribution through self employment and business ventures.

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मेघदूत का प्रकृति चित्रण

डॉ0 पुष्पा कुमारी*

महाकवि कालिदास हिन्दी के कवि सुमित्रानन्दन पंत और अंग्रेजी के कवि विलियम वर्डस्वर्थ की तरह प्रकृति के सफल चितेरे हैं। उर्दू के कवि नजीर अकबराबादी भी उर्दू साहित्य में प्रकृति के रूप में चिरपरिचित हैं। मो॰ इकबाल ने भी प्रकृति चित्रण की दिशा में महारत प्राप्त की थी।

महाकवि कालिदास ने मानव प्रकृति की गहराइयों में जाकर उसका अनुपम विश्लेषण किया हैं, तथा सुषमामयी प्रकृति के सौन्दर्य की उपासना करते हुए अपनी लेखनी द्वारा ऐसे विराट बिम्ब चित्रण किए है– जिनका उदाहरण विश्व साहित्य में कम है। कालिदास कृत मेघदूत प्रकृति रमणी के लालित्यपूर्ण, मनोरम विलास चेष्टाओं का आगार है, अषाढ़ के प्रथम दिवस ही पर्वत की चोटी से लिपटा मेघ यक्ष को ऐसा लगता है जैसे कोई विशालकाय हाथी किसी किले के परकोटे को अपने मस्तक की चोटों से मार कर गिरा रहा है। अपने ज्योतिष ज्ञान से प्रेरित होकर मेघ को मार्ग पर आरूढ़ होने की जो सलाह दी है, वह प्रकृति प्रेम का संकेतक है।

मेघदूत का प्रकृति वर्णन एक ओर तो प्राकृतिक सौन्दर्य का शब्दों की रेखाओं में बंधा चित्रांकन हैं, दूसरी ओर यह वर्णन वाह्य जगत का मानव के अन्तर्जगत से संबध दिखानेवाला है यथा पूर्व मेघदूत की श्लोक संख्या 16,19 है। वर्डसवर्थ की तरह उन्होंने स्थूल को सजीव बनाया है। कण–कण में सॉन्दर्य देखा है। सरस चित्र हैं। प्रकृति की आत्मा में मानव की आत्मा घुलमिल गई है। मेघदूत के प्रत्येक प्रकृति चित्र में अविरल वेदनाश्रु की अनाविल आर्द्रता बनी है। इसके प्रत्येक छन्द की पंक्ति–पंक्ति व्यथित प्रकृति की बोलती तस्वीर है। मेघदूत की काव्य कला की मेरूदण्ड प्रकृति ही है।

महाकवि कालिदास ने मेघमार्ग के वर्णन से लगभग संपूर्ण भारत के जनपदों नगरो, उपवनो, पर्वतशिखरों, निर्झरों एवं महानदों तथा पर्वतीय घाटियों का जीवन्त वर्णन किया है। डा॰ वासुदेव शरण अग्रवाल जो मेघदूत के समीक्षक हैं– उन्होंने कहा '' अगर आपको मानसरोवर की झाँकी प्राप्त करनी है, पर्वत की तलहटियों की शीतलता का अनुभव प्राप्त करना हो, उज्जैन के महाकाल का पुण्य दर्शन प्राप्त करना हो या हिमगिरी पर्वत का उच्चतम शिखरों पर विचरण करने की आनन्दानुभूति करनी हो तो आप कही न जाइए, मेघदूत पढ़ लीजिए।''

मेघदूत के अध्ययन मनन के माध्यम से उपयुक्त सभी आनन्दानुभूति हमें स्वतः प्राप्त हो जायेगी। वस्तुतः भारतभूमि की जिस प्राकृतिक छटा का मर्मस्पर्शी वर्णन उन्होंने किया है, वह अन्यत्र दुर्लभ है। किसी आलोचक ने उन्हें राष्ट्रीय कवि कहा है।

मालव प्रदेश की तुरन्त जोती हुई जमीन की सोधी गंध का यथार्थ वर्णन किया है। यह सोचने की बात है कि जिस कवि ने मिट्टी से इतना लगाव रखा है वह वास्तव में प्राकृतिक सौन्दर्य का एक सार्थक दर्शक है।

असिस्टेंट प्रोफेसर, शिक्षा संकाय महिला कॉलेज चाईबासा

''एक ही प्रकार के स्थिर सौन्दर्य में प्रेमियों का मन कभी नहीं रम सकता, इसलिए उसको अपनी प्रेमिका में प्रतिक्षण बदलता हुआ सौन्दर्य दृष्टिगोचर होता है। कालिदास सौन्दर्य के उपासक है, उनका सौन्दर्य बाह्य आकृति तक ही सीमित न होकर आन्तरिक गुणों के द्वारा अनुभव करने की वस्तु है।''[1]

'सौन्दर्य' के विषय में 'महाकवि माघ' की उक्ति–

''क्षणे–क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायः।।

अर्थात् ''सौन्दर्य वह है, जो प्रतिक्षण बदलता रहे।''[2]

कालिदास के काव्यों में हमें सौन्दर्य के अनेक रूपों के दर्शन मिलते है। कालिदास ने विश्व की वस्तुओं में सौन्दर्य के दर्शन किये हैं– नदियों की तरंगों ने, लताओं के वर्णन ने, हिरणों की छलाँगों ने, पक्षियों के कलरव ने, वृक्षों के प्रस्फुटन ने और पर्वतों के लुभावने दृश्यों ने कवि को अपनी ओर आकृष्ट किया है।[3]

मेघ की यात्रा में उन्होंने विन्ध्याचल तथा आकट पर्वत का भौगोलिक वर्णन किया हैं। उन्होंने स्पष्ट करते हुए कहा है कि आम्रवृक्षों की अधिकता के कारण ही विन्ध्याचल की उस श्रृंखला को आम्रकट कहा गया है। इसके बाद उन्होंने विन्ध्याचल की तलहटियों मे प्रवाहित होती हुई नर्मदा नदी का चित्रण किया है। श्लोक न. (19) अर्थात् हे मेघ विन्ध्याचल पर्वत की तलहटियों में फैली नर्मदा तुम्हें उसी तरह दिखाई देगी जैसे विशालकाय हाथी की पीठ पर बिछी झालरदार चादर शोभती है।

कालिदास की सबसे बड़ी विशेषता है कि उन्होंने प्रकृति का सरलता पूर्वक चित्रण किया है। प्रकृति का स्पन्दन चित्र उनकी प्रतिमा का मुख्य निदर्शन है। उदाहरण के रूप में आम्रकूट पर्वत का वर्णन करते समय उन्होंने मेघ से कहा है, हे मेघ पके हुए पीले फलो से लदे आम के पेड़ो से आम्रकूट पर्वत का प्रान्त भाग चारों ओर से घिरा रहता है। जब तुम अपना काला शरीर लेकर विश्राम के लिए उसपर बैठोगे वह आम्रकूट पर्वत पृथ्वी की पीन पयोधर की भाँति सुशोभित होती है। श्लोक सं. (18) द्रश्टव्य है। मध्य रेश्मा.....विस्तारी।

प्रकृति चित्रो का सघन वर्णन करते हुए सरसता पूर्वक गम्भीरा नदी और उसके किनारो पर झुकी हरी डालियेां का भी मानवीयकरण करते हुए चित्र खीचा तरू शाख गम्भीरा नदी के तीर पर झुकी हुई है। नदी की धारा ने तट को छोड़ दिया है, जो नायिका का कटि प्रदेश पर खिसक गई नीली सलिल साड़ी की तरह जान पड़ती है, और झुकी वे तरू की शाखा बढ़े हुए हाथ की तरह प्रतीत होती है जो खिसकती हुई नीली सलिल साड़ी को पकड़ने का व्यर्थ प्रयास सा प्रतीत है। गम्भीरा नदी विविध नायिका जैसी दिखती है। जिसका आस्वादन किए बिना मेघ रूपी नायक एक पग भी आगे नही बढ़ सकता। सरलता का यह अनुपम उदाहरण पानी लेने को चर्वणवती मे लटका हुआ कृष्ण के वर्ण को चुराने वाला मेघ नभचरो की दृष्टि में पृथ्वी की इन नीलमणि से बनी हुई एकावली की तरह नयन मनोहर मालूम पड़ता है। इसी तरह उत्तर मेघ मे जहॉ अलकापुरी का वर्णन है वहॉ प्रकृति चित्रण और भी जीवन्त हो गया है। अलका में बसने वाली वधुऍ एक ही समय छहों ऋतुओं के पुष्पों से अपना श्रृगार करती है। वर्षा में जो कदम्ब पुष्प खिलते है उन्हें वे अपनी मांग में सजाती है। हेमन्त में कुन्द पुष्प से वह अपने बालो मे गूँथती है। इस प्रकार प्रकृति के विविध मनोरम चित्र मेघदूत में उपस्थापित है। स्थाली पुलरवन्याय से कुछ ही चित्रों को यहॉ चित्रित किया है।

विश्वकवि कालिदास साहित्य जगत में विख्यात लघुत्रयी– मेघदूत (खण्डकाव्य, गीतिकाव्य) और दो महाकाव्य कुमारसंभवम् और रघुवंशम् नामक सदृश विश्वविश्रुत काव्य ग्रंथों का सृजन कर समग्र विश्व में अपनी कीर्ति–वैजयन्ती प्रसारित कर दी है।[4]

कालिदास ने बाह्य सौन्दर्य की अपेक्षा आन्तरिक सौन्दर्य पर अधिक बल दिया है। श्री एल॰डी॰एन॰ राय के मतानुसार बाहरी सौन्दर्य भीतरी सौन्दर्य की तुलना में निष्प्राण और परिवर्तनीय है। आकाश चिरकाल से जैसा नीला है, वैसा ही नीला है। यद्यपि बीच–बीच में वर्षा आदि के अवसर पर इसका रंग धूसर या कृष्ण होता है परन्तु मनुश्य के हृदय मे घृणा भक्ति का रूप धारण कर लेती है। जो कवि अन्तजर्गत् की विचित्रता के रहस्य को खोलकर दिखा सकता है वही वास्तव में कवि कहलाता है।[5]

संक्षिप्ततः एवं सारांशतः यह कहा जा सकता है कि वस्तुतः कालिदास प्रकृति के कवि है और मेघदूत प्रकृति चित्रों का खुला दस्तावेज है।

संदर्भ सूची

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2. महाकवि कालिदास, डॉ॰ रमाशंकर तिवारी (चौखम्बा विद्या भवन वाराणसी) पृष्ठ–277
3. महाकवि कालिदास प्रणीतम् मेघदूत (डॉ॰ ब्रि॰कु॰श॰) पृष्ठ–27
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Working of Fertilizer Industries in Bihar

Dr. Manoj Kumar Singh*

Fertilizer is generally defined as “any material, organic or inorganic, natural or synthetic, which supplies one or more of the chemical elements required for the plant growth”. As per the Fertilizer Control Order (FCO) `fertilizer’ means any substance used or intended to be used as fertilizers of the soil or crop and specified in part A of Schedule I and includes a mixture of fertilizers and special mixture of fertilizers. Primary nutrients are normally supplied through chemical fertilizers and are chemical compounds containing one or more of the primary nutrients and are generally produced by chemical reactions. Whatever may be the chemical compounds, its most important ingredient for plant growth is the nutrient content

TYPES OF FERTILIZER

Indian agriculture is based on rain because irrigation facility is very limited and fertilizers is to be used so as to increase productivity. These fertilizers can be distributed mainly on two bases.

FERTILIZER ON THE BASIS OF CONSUMPTION (USE)

(I) Direct Fertilizer

The direct fertilizers are those which is directly absorbed by the green plants like nitrogen phosphorous etc. and the green plants may take all nutrients from those fertilizers.

(II) Indirect Fertilizers:

The indirect fertilizers provides not only necessary nutrients to land but also provides the fertilizer which increases the fertility of land by mixing potash and hydrogen inside the land and is necessary for the development of plant. That type of fertilizers is termed as indirect fertilizer. Line, silicone and boron are main examples of these fertilizers.

(III) Complete Fertilizer:

The fertilizer which provides almost every elements like Carbon, Hydrogen, and Oxygen etc for the healthy development of plants is termed as complete fertilizer.

(IV) Incomplete Fertilizer:

The fertilizer which consist only one of two necessary nutrients elements is called incomplete fertilizers. Ammonia phosphate is **one** of the best examples of this fertilizer.

Importance of Fertilizer

Fertilizer is a substance to soil that improve plants’ growth and yield. First used by ancient farmers, fertilizer technology developed significantly as the chemical needs of growing plants were discovered. Modern synthetic fertilizers are composed mainly of nitrogen, phosphorous and potassium compounds us the secondary nutrients added. The use of synthetic fertilizers has significantly improved the quality and quantity at the food available today, but their long-term use is debated by environmentalists,

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Contribution of fertilizers in Bihar

Government of India has given emphasis to achieve 3% growth rate in agriculture. Bihar State is trying to achieve 7% growth rate in coming years. This State has low productivity in comparison to National average except in Maize and having huge potential to increase productivity in Paddy, Wheat, Maize, Pulses and Oilseeds. Bihar is on the way and increasing their yield potential year by year.

Although potential to use fertilizers are very high in the state, but consumption is low in comparison to other states like Punjab, Haryana, Andhra Pradesh, UP and Maharashtra. If fertilizers are made available to the farmers in time and with sufficient quantity, it will certainly increase production and productivity.

Fertilizers Consumption in Bihar Fertilizers consumption in Bihar at 1.697 MMT of nutrients in 2015-16 was 26.1 % higher than the previous year's level. Nutrient wise break up of fertilizer consumption shows increase in N and P20 and fall in K20 use during 2015-16. The Consumption of N at 1.25M MT and P205 at 0.341 MMT recorded increase of 25% and 45% respectively 'during the period. However, Consumption of K20 at 0.106 MMT witnessed decline of 4.5% during the period. Similar trend in consumption of fertilizer nutrients was observed in both seasons. Khalif: Rabi share in consumption or total nutrients changed from 41:59 during 2014-15 to 39:61 during 2015-16. Nil< use ratio changed from 9.0:2.1:1 during 2014-15 to I 1.8:3.2:1 during 2015-16.

MAJOR CHALLENGES

State agriculture faces multifaceted challenges that emanate both from within the system and also from outside. 1,ow productivity across all the enterprises, crop, horticulture, milk, meat, egg and fishes has traditionally described the state agriculture. The low productivity has consequential effects on low income and high poverty of its population.

CONCLUSION

The study will explore the meaning of fertilizers, types of fertilizers, various aspects of fertilizers and its trend in seven different public sectors companies and two cooperative socities of indian fertilizer industry. Overall the study has been divided into seven significant chapters to make it more convenient and interesting for readers. It will find the interesting facts relating to the contribution of fertilizer industry in Indian economy in reference of the performance and contribution of seven major public sector undertaking in India as well as Bihar. This will also analysis the importaince of Fertilizers in an agricultural economy Like India and anagriculture based state economy like Bihar.

Researchers: - This report will help researchers in improving the knowledge about Fertilizers and tohave practical.

Students:- This project will help the university students to know the meaning of fertilizers and improve its efficiencies.It will also help to recognize the importance of Fertilizer in agriculture and Indian economy and providing good project work in future and overcome the loopholes.

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उपनिषद्कालीन शैक्षणिक केन्द्र

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भारत में सार्वजनिक शिक्षण संस्थाओं को विकसित करने का श्रेय बौद्वो को जाता है। बुद्व ने सभी के लिए शिक्षा को अनिवार्य बताया था। बौद्वो से प्रेरणा प्राप्त कर ब्राह्मणो ने भी देवालयीय शिक्षा की परम्परा प्रारम्भ की । इस प्रकार परिवार, गुरूकुल, देवालय, संघाराम, मठ एवं विहार आदि आलोच्यकालीन शिक्षा के प्रमुख केन्द्र बने जो विकास के क्रम में बड़े शिक्षण संस्थाओं के रूप में स्थापित हुए।

लज्जाराम तोमर के अनुसार देशभर में विभिन्न शिक्षण संस्थाओं एवं विद्यापीठो का विकास हुआ जो गुरूकुलीय आश्रम, ऋषिकुल, आचार्यकुल, तक्षशिला, नालन्दा, वलभी आदि रूप में वर्णित है।[1]

इन संस्थाओं को दो भागों में विभक्त करना समीचिन होगा–

ब्राह्मण शिक्षण केन्द्र एवं संस्थाऐं तथा बौद्ध शिक्षण केन्द्र एवं संस्थाऐंः- तक्षशिला, कन्नौज, मिथिला, धारा, काशी, अनहितपाटन, कांची, मालखेड़, कल्याणी, नासिक, तंजौर और कर्नाटक जैसे स्थायी प्रसिद्ध शिक्षण केन्द्र के रूप में स्थापित हुए। व्यवस्थित शिक्षण संस्थाओं के अन्तर्गत सव्रप्रथम गुरुलीय शिक्षण प्रणाली का उल्लेख मिलता है। छान्दोग्यपनिष्द् के आयार्य कुलवासी अन्तेवासी जैसे शब्दों के साथ–साथ ब्रह्मचर्य वास का भी उल्लेख मिलता है।[2]

गुरूकुलों का पर्यावरण

प्रारम्भ में गुरूकुल प्रायः आरण्यों में होते थे। मुनि वशिष्ठ का आश्रम हिमालय के तलहटी में स्थित था जो चारों ओर से घने एवं मनोरम वनों आच्छादित था।

गुरूकुलों का उपादेयता

गुरू संदीप जी के आश्रम में निर्धन सुदामा का राजकुमार कृष्ण के साथ रहकर शिक्षा प्राप्त करना, गुरू अग्निवेक के आश्रम में निर्धन ब्राह्मण द्रोण का राजकुमार द्रुपद के साथ रहकर शिक्षा प्राप्त करना गुरूकुलीय शिक्षा की आदर्श परंपरा को रेखांकित करता है।

गुरूकुलों के प्रकार

पाणिनी ने अपन अष्टाध्यायी में चार प्रकार के शिक्षण संस्थाओं का उल्लेख किया है। कुल, गोत्र, चरण और परिषद।

कुल यह एक प्रकार का अष्टाध्यायी विद्यालय था जहाँ आचार्य अपने योग्य शिष्यों का चयन करते थे।

गोत्रः- जब एक वंश परंपरा के अनेक विद्वान मिलकर किसी संस्था का संचालन करते थे तो वह गोत्र कहलाता था।

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चरणः- यह गोत्र से अधिक वव्यापक संस्था था। पाणिनी ने शाकल, चरक, कलायिन आदि चरणों का उल्लेख किया है, जो अपने अन्दर एक प्रकार की विशेषज्ञता के लिये होती थी।

परिषदः- यह वे संस्थाऐं थी जो विभिन्न चरणों में सामांजस्य स्थापित करती थी साथ हीं शैक्षिक विवादों पर निर्णय भी प्रदान करती थी।[3] पाणिनी ने अपने दो सूत्रों में परिषद का उल्लेख किया है। शिक्षण संस्था के रूप में प्रसिद्ध नगरों का निर्णय निम्नवत है–

अयोध्याः- ऋषि वाल्मिकी ने अयोध्या की अध्यात्म परंपरा का विस्तार से वर्णन किया है। तैत्तिरीय, मानव काठक आदि शाखाओं के यहां विद्यालय थे।

तक्षशिलाः- यह शिक्षा का एक प्रमुख केन्द्र था, भरत ने इसकी स्थापना की थी और उसका पुत्र तक्ष यहां का शाशक था। भरतवंशी तक्ष के नाम पर ही इसका नाम तक्षशिला पड़ा।

काशीः- विद्या और ज्ञान के क्षेत्र में काशी का महत्व वैदिक काल से ही दिखाई पड़ता है और उपनिषद काल तक आते–आते यह एक प्रतिष्ठित शिक्षण संस्था के रूप में स्थापित हो गया।

काश्मीरः- धार्मिक दृष्टि से यह शैव एवं बौद्ध मत का एक महत्वपूर्ण केन्द्र था। सम्राट कनिष्क ने प्रथम शताब्दी के ई. में चौथी बौद्ध संगीत का अयोजन यहाँ करवाया था।

कांचीः- दक्षिण भारत में पल्लव शाशकों के योगदान से कांची एक महान शिक्षा केन्द्र के रूप में विकसित हुआ था।[4]

बौद्ध शिक्षण संस्थाएँः- राजगृह, वैशाली, श्रावस्ती, कपिलवस्तु, लुम्बिनी आदि कर्म नगारों में मठों एवं विहारी का उदय हुआ जो कालान्तर में बौद्ध शिक्षण के प्रधान केन्द्र के रूप में विकसित हुए।

वलभीः- गुजरात राज्य में काठियावाड़ के समुद्र तट पर स्थित यह एक ध्वस्त प्राचीन अन्तर्राष्ट्रीय बंदरगाह व्यापार के साथ–साथ शिक्षा का भी प्रधान केन्द्र था। सातवीं शताब्दी तक इसकी ख्याति देश विदेश तक फैल चुकी थी।

विक्रमशिलाः- 8 वीं शताब्दी में पाल शाशक धर्मपाल ने इस विहार की आधारशिला रखी जो लगभग चार शताब्दी तक प्रमुख शिक्षण संस्था के रूप में भारत एवं विदेशों में ख्याति बनाए रखा।

मिथिला- उपनिषदों में मिथिला को विद्या का महान केन्द्र कहा गया है। यह विदेह नाम से भी प्रसिद्ध था। रामायण, महाभारत और बौद्धकाल में मिथिला की प्रसिद्धि एक महान शिक्षा केन्द्र के रूप में रही।[5]

उपनिषद कालीन शैक्षणिक प्रणाली को विशेषतया प्रमाणित करने वाले निम्न तीन कारण थे–

1. गुरू–गृह ही शैक्षणिक स्थान था।
2. शिक्षा की प्रक्रिया मौखिक थी।
3. वैयक्तिक संस्पर्श, शिक्षक एवं छात्र की आत्माओं का अध्यात्मिक संस्पर्श।

परिषद् एवं विद्वप्गोष्ठियाँः- ज्ञानोत्पादक और ज्ञान प्रचार की परम्परा के प्रवाह में अभूतपूर्व रूप में सार्थक भूमिका निर्वाह करने वाले उपनिषद्कालीन शैक्षणिक केन्द्रों में परिषदों का भी महत्वपूर्ण स्थान था। परिषद् का तात्पर्य चारों तरफ बैठने से है। अतः उन सभाओं का जिसके विद्वान ब्राह्मणों की मंडली समवेत रूप से एकत्रित होती थी और जहाँ धर्म और तत् सम्बन्धित शिक्षाओं पर निर्णय लिया जाता था, परिषद् शब्द इसी अर्थ में प्रयुक्त होता था।

विद्वद्गोष्ठियाँ में अधिकारी विद्वान एकत्र होते थे और विद्यार्थी जीवन की उच्चतम समस्याओं और उच्च्तम शास्त्रीय संदर्भों पर पारस्परिक स्वस्थ वाद–विवाद अर्थात् शास्तार्थ के द्वारा अपने–अपने ज्ञान की अभिवृद्धि के लिए पूर्णतया प्रयत्नशील रहते थे।[6]

संदर्भ ग्रंथ सूची

1. लज्जाराम तोमर, भारतीय शिक्षा के मूल तत्व पृ0 26–27
2. विष्णुपुराण 3.10.12
3. रामायण बालकाण्ड 56.16
4. हैदरा, आकें, सं0, 8, पृ0 7
5. डॉ0 ए0 एस0 अल्टेकर, प्राचीन भारतीय शिक्षण पद्धति
6. वृहदारण्यकोपनिषद् 3, 8, 2

उपनिषद्कालीन आचार्य-शिष्य सम्बंध

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उपनिषद्कालीन शिक्षा पद्धति में गुरू का विशिष्ट स्थान था। ज्ञान को प्राप्त करने के लिए गुरू की अनिवार्य आवश्यकता थी। शिष्य को चाहिए कि वह समित्पानि होकर आचार्य की सेवा में उपस्थित हो।

भारतीय शिक्षा पद्धति में गुरू और शिष्य का पिता–पुत्र का संबंध था। आपस्तंब का कथन है कि आचार्य शिष्य को अपने पुत्र के समान स्नेह करें। वसिष्ठ ने लिखा है कि श्रोत्रिय कभी संतानहीन नही होता, शिष्य ही उसकी संतान है।1

गुरू और शिष्य के संबंध की विशेषता उपनिषदों के इस कथन से विदित होती है जबकि अध्ययन के प्रारंभ में दोनो मिलकर प्रभु से प्रार्थना करते है–: ' हे भगवान आप हम दोनो गुरू और शिष्य की साथ साथ रक्षा करें। साथ साथ हमारा पालन करें। हम दोनो साथ साथ षक्ति को प्राप्त करें। हम दोनो की अधीत विद्या तेजोमणी हो और हम दोनो परस्पर द्वेष न करें।

विशाखादत्त ने मुद्राराक्षस नाटक में लिखा है कि जो शिष्य अपने गुरू की आज्ञा का उल्लंघन रते है या उनको अपमानित करते है, उनका ह्रदय लज्जा से फट जाना चाहिए।2

गुरू शिष्य के पारस्परिक व्यवहार के संबंध में उपनिषदों ने चार महत्वपूर्ण चरणो को प्रतिपादित किया जो निम्न है–

गुरू द्वारा प्रदत्त शिक्षा पवित्र है वह कभी जीर्ण नही होती। शिष्य का कर्त्तव्य है कि वह कर्म से, मन से, षरीर से, धन से गुरू की सेवा करें। शिष्य को चाहिए कि वह गुरू द्वारा प्रदत्त शिक्षा और उपदेशो के महत्व का अनुभव करें। शिष्य का कर्त्तव्य है कि व गुरू के घर तब तक न जाए जब तक कि वह गुरू के ऋण से मुक्त न हो जाए।

गुरू का व्यवहार

गुरू को चाहिए कि सभी शिष्यों के प्रति समान व्यवहार करे। शिष्यों के लिए वह सम्पूर्ण ज्ञान प्रदान करे जो उसके पास है।

उपनिषदों में अनेक कुलपतियों का वर्णण मिलता है इसमें वसिष्ठ, भारद्वाज, विश्वामित्र, बाल्मिकी आदि बहुत प्रसिद्ध है। उपनिषदों में शिक्षको के लिए चार पदों का प्रयोग प्राप्त होता है। वे कुलपति, गुरू, आचार्य और उपाध्याय।

गुरू

याज्ञवल्क्य का कथन है कि धार्मिक क्रियाओं को सम्पादित करके वेदों का ज्ञान कराने वाला गुरू होता है।

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आचार्य

मनु का कथन है कि आचार्य शिष्य का उपनयन करके तथा रहस्य सहित वेदों का उपदेश करता है। गौतम, मनु, वशिष्ठ आदि षास्त्रकारों ने आचार्य पद के इस अर्थ का प्रतिपादन और सर्म्पन किया है।

उपाध्याय

मनु ने दो प्रकार के शिक्षको का वर्णण किया है षुल्क लेने वाले और षुल्क न लेने वाले। जो शिक्षक वेद के किसी एक अंग का या वेदांगो का अध्ययन कराता है और इसके लिए षुल्क लेता है वह उपाध्याय है।

अतिगुरू

भारतीय समाज में माता को प्रथम गुरू, पिता को द्वितीय गुरू और आचार्य को अंतिम गुरू

माना गया है। विष्णुस्मृति के अनुसार अतिगुरू तीन है– माता, पिता और आचार्य।

प्रश्नोपनिषद् के अनुसार शिक्षक को ब्रह्मवेत्ता और ब्रह्मनिष्ठ होना आवश्यक है। ऋग्वेद में तृतीय मंडल के ऋषि विश्वामित्र और उनके कुल के सदस्य क्षत्रिय थे।3

गुरू की अनिवार्यता

कठोपनिषद् मे कहा गया है कि ज्ञान को प्राप्त करने के लिए अध्यापक का होना अनिवार्य है। मुण्डकोपनिषद् का कथन है कि विद्यार्थी को चाहिए कि वह ज्ञान को प्राप्त करने के लिए श्रुति (वेद) को जानने वाले ब्रह्मनिष्ठ गुरू के पास समित्पाणि होकर जाए।

गुरू को आदर और सम्मान

गुरू को साक्षर ब्रह्मा, विष्णु, महेश और परम ब्रह्म माना गया था।

शिक्षा प्राप्त करने के लिए विद्यार्थी की आयु और शिक्षा की अवधिः– शिक्षा का औपचारिक समय उपनयन संस्कार से प्रारम्भ होकर जीवनपर्यंत चलता है। उपनयन संस्कार क बाद समावर्तन होने तक की अवधि अध्ययन की अवधि है।4

शिक्षा संस्थाओं का प्रबंध

अभिज्ञानशाकुन्तलम नाटक के कथानक से विदित है कि कुलपति कण्व क आश्रम में षांर्गरव और षारद्वत प्राध्यापक रहे थे। अध्ययन के निर्देशन में समिति थी एक शिक्षा समिति और दूसरा प्रबंध समिति।

शिक्षा संस्थाओं की आर्थिक व्यवस्था

(क) राजकीय सहायताः– हिन्दू विश्वविद्यालय के लिए पं0 मदनमोहन मालवीय ने अधिकांश धन राजाओ से ही एकत्रित किया था। गुप्त राजाओ ने नालंदा विश्वविद्यालय के लिए प्रचुर दान दिया था, और भवनों का निर्माण कराया था।

(ख) समृद्ध जनों द्वारा आर्थिक सहायताः– शिक्षा संस्थाओं की आर्थिक सहायता समृद्धजन भी करते थे। (ग) छात्रों द्वारा धन प्रदान करनाः– शिक्षा समाप्त होने पर छात्र गुरू दक्षिणा के रूप में धन प्रदान करते थे।

(घ) आचार्य और विद्यालय की निजी आयः– आचार्य और कुलपति को शिक्षा संस्था की सम्पूर्ण सम्पत्ति पर पूरा अधिकार था। इनकी सारी सम्पत्ति शिक्षा संस्था के संचालन के लिए समर्पित थी। विद्यालय की भूमि और पशुधनः– प्राचीन समय में शिक्षा संस्थाओं के पास प्रभुत कृषि भूमि और प्रचुर पशुधन होता था। इनकी सम्पूर्ण आय शिक्षा संस्था के संचालन में व्यय होती थी।5

संदर्भ ग्रंथ सूची

1. वसिष्ठ धर्मसूत्र 2.10 ।।
2. मुद्राराक्षस 3.33।।
3. विष्णु स्मृति 31.1.2
4. सत्यार्थ प्रकाश तृतीय समुल्लास
5. बृहदारण्यक उपनिषद् 3.1.10

प्रेमचंद के साहित्य में गांधीवाद की झलक

डॉ. निधि गोयल*

सारांश

भारत की आजादी की लड़ाई में भाग लेने में आम जनता से लेकर नेता, लेखक , कवि, क्रन्तिकारी सभी सक्रिय रूप से शामिल रहे। अपने अपने तरीको से अंग्रेजो की दमनकारी नीतियों का विरोध किया। राजनीति में गांधीजी और साहित्य में प्रेमचंद का नाम अग्रणीय है। दोनों की समाज एवं देश के प्रति भावनाएँ व चिंताएँ सामान थी। प्रेमचंद के साहित्य में गांधीजी के विचारों की क्रियात्मक झलक साफ दिखती है। हालाँकि प्रेमचंद की साहित्यिक यात्रा सन् 1901 से प्रारम्भ होती है और गांधीजी भारतीय राजनीति में सन् 1916 के आस पास सक्रिय होते हैं, फिर भी वैचारिक चिंतन, राष्ट्रीय चेतना एवं राजनीति संघर्ष में एकरूपता का व्यावहारिक प्रतिनिधित्व है।

प्रस्तावना

स्वतंत्रता के लिए किए गए राष्ट्रीय आंदोलनों में भी महात्मा गाँधी ने भारतीय आध्यात्म तथा जीवनदर्शन को आधार माना था। गाँधी जी का विश्वास था कि मानवजीवन की प्रकृति सामाजिक, आध्यात्मिक, धार्मिक तथा आर्थिक है, फिर भी उन्होंने ''अहिंसा'' को जीवन दर्शन का मूलमंत्र बताकर आधुनिक समाज को हिंसा की क्रूरता से दूर रखकर राष्ट्रवाद के महत्वपूर्ण अवयवों को आगे पहुँचाया था। इसका प्रकटन हिन्दी साहित्य में भी देखा जा सकता है, जिससे राष्ट्रीय विचारधारा मजबूत हुई। गाँधी जी ने साध्य और साधन में 'सत्य' को 'साध्य' और 'अहिंसा' को 'साधन' चुना था। गाँधी जी की विचारधारा सत्य और अहिंसा पर टिकी है। गाँधी का जीवन आदर्श 'सत्याग्रह' है, तो शासन आदर्श 'रामराज्य' और सामाजिक आदर्श में सर्वोदय को महत्त्वपूर्ण स्थान देते हैं। गाँधी जी की इस विचारधारा और दृढ़ आस्था ने केवल स्वतंत्रता संग्राम को ही नहीं बल्कि साहित्य जगत को भी एक नई दिशा प्रदान करी थी। गाँधीवाद की वैचारिक क्रांति से पूर्व साहित्य, समाज में बदलाव व पुरूनत्थान की चेष्टा तो करता था लेकिन पराधीनता के खिलाफ़ और अंग्रेजी शासन से त्रस्त जनता की कोई आवाज नहीं सुनता था। गाँधी जी के विचारों ने साहित्य में विरोध की भावना का आभास कराया और यह झलक छायावादी और प्रगतिवादी साहित्यकारों की रचनाओं में दिखाई पड़ी। भारतेन्दु युग के पश्चात् आधुनिक हिंदी साहित्य पर गाँधी दर्शन की छाप स्पष्ट रूप से दिखाई पड़ती है। साहित्य, भावनाओं का संकलन होता है।

गाँधी जी का व्यक्तित्व और आदर्श आम जनता के मन का प्रतिबिम्ब बन चुके थे। इसी वजह से गाँधी युगीन साहित्यकारों ने अपने साहित्य में उस काल की घटनाओं, आंदोलनों, राजनीतिक घटनाचक्र और विदेशी

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साम्राज्य की नीतियों के खिलाफ खुलकर बेबाक होकर स्थान दिया है लगभग सभी साहित्यकार, प्रत्यक्ष या परोक्ष रूप से उनसे प्रभावित हुए और अपने रचनात्मक कार्यों में उनके सिद्धांतों का प्रतिपादन किया। उदाहरणार्थः सर्वेश्वरदयाल सक्सेना की ''बकरी' नरेन्द्र कोहली की 'शंवुक की हत्या', मैथिलीशरण गुप्त का 'किसान' और 'अछूत', रविन्द्रनाथ की चांडालिका, शरत् चंद्र चटर्जी का 'पल्ली समाज', माखन लाल चतुर्वेदी की 'अदालत', पंडित रामनरेश त्रिपाठी द्वारा लिखित 'पथिक', श्रीघर पाठक का 'भ्रमरग्रीत' आदि। मुंशी प्रेमचंद कातो कथा साहित्य गाँधी दर्शन के आसपास ही रचा गया था।

द्विवेदी युग की समाप्ति (सन् 1918–19) को कथा साहित्य में 'प्रेमचंद युग' तथा कविता में 'छायावादी युग' के आरंभिक वर्षों में गाँधी युग की समानता से रेखांकित कर सकते है। 31 जुलाई 1880 में जन्मे मुंशी प्रेमचन्द्र एक संवेदनशील लेखक, कुशलवक्ता तथा विद्वान संपादक थे। उनके उपन्यास और कहानियाँ आज भी उतने ही प्रासंगिक और महत्त्वपूर्ण है, जितने उस समय में जब वे लिखे गए थे। ऐसा इसलिए था, क्योंकि प्रेमचंद ने जनमानस को बहुत गहराई से समझा और गाँधी के आदर्शों पर चलते हुए अपने साहित्य की रचना करी थी। ये मुंशी प्रेमचंद ही थे जो गाँधी जी के असहयोग आंदोलन से प्रेरित होकर अपनी सरकारी नौकरी त्याग दी। निश्चित रूप से हिंदी साहित्य को एक महान् उपन्यासकार मिला, जिसने साहित्य में बोलचाल की भाषा, विचारों और सामाजिक पृष्ठभूमि की समस्याओं को ताने बाने में बुनकर कई उपन्यास, कहानियाँ और लेख लिखे।

गाँधीवाद और प्रेमचंद के साहित्य सृजन में समानता

गाँधी जी की अहिंसा, सेवा, संयम, सत्याग्रह, नारी जागरण, देश प्रेम, अस्पृश्यता निवारण, साम्प्रदायिक एकता, मद्यपान निषेध, मातृभाषा प्रेम, किसानो, मजदूरों और विद्यार्थियों का संगठन आदि वैचारिक शक्तियों के फलस्वरूप प्रेमचंद के उपन्यासों में दिशा परिवर्तन हुआ। प्रेमचंद का अपना दृष्टिकोण तो था ही लेकिन गाँधीवाद ने उन्हें एक मजबूत उद्देश्य भी दिया। सन् 1901 के आसपास से साहित्यिक जीवन की शुरूआत करने वाले मुंशी प्रेमचंद सामाजिक बुराइयों और ब्रिटिश शासन के खिलाफ गाँधी जी के संपर्क में आने से पहले ही लिख रहे थे। उनके द्वारा लिखित उपन्यास 'श्यामा' और कहानियों का संग्रह 'सोजेवतन' इसी का प्रमाण है। गाँधी जी के आदर्शों और विचारों ने प्रेमचंद को इतना बल दिया कि असहयोग आंदोलन में साथ निभाते हुए सन् 1920 में न केवल अपनी सरकारी नौकरी छोड़ी बल्कि कई लेख और कहानियाँ लिख डाली। गाँधी जी की तरह ही, प्रेमचंद्र, भारतीय समाज/जनता की आत्मा को जागृत करने और स्वराज की प्राप्ति के लिए संघर्षशील रहे। उनके लगभग 33 वर्षों के साहित्यिक जीवन में 'शोषण' के खिलाफ विरोध था। इस बात का साक्षी उनके कई उपन्यास है। सन् 1912 में रचित उपन्यास 'वरदान' देश सेवा की तमन्ना और देश प्रेम के संकल्प की भावना तथा बड़े–बड़े जन आंदोलनों के स्वरूप सामने आया। गाँधी जी का सत्याग्रह और दांडी मार्च यात्रा भी जन आंदोलनों का ही एक रूप था।

अंग्रेजो द्वारा जोर जबरदस्ती से गरीब किसानों से नील व नकदी फसलों की खेती के विरोध में गाँधी जी ने सन् 1917 में चंपारण में सत्याग्रह किया। इससे भारतीय कृषकों को अत्याचार का विरोध करने का साहस हुआ। यही जागृति प्रेमचंद्र के 'प्रेमाश्रम' का आधार बनी। सन् 1922 में प्रकाशित यह उपन्यास किसानो की समस्याओं और मजबूरियों का दर्द बयान करता है।

गाँधी जी के प्रयासों की साहित्यिक रचना 'प्रेमाश्रम' है। सन् 1925 में प्रकाशित गाँधी युग की पराठकष्टा के समय प्रेमचंद का उपन्यास 'रंगभूमि' मानवीय भावना और आम जनता की व्यथा है। पूँजीवाद और सरकारी नौकरशाह से लड़ता नायक सूरदास का जीवन गाँधी के सत्याग्रह से प्रेरित है। वास्तव में पूरी कथा निष्कामकर्म और गाँधी दर्शन को बयान करती है। इसी तरह सन् 1932 की पारिवारिक कथा 'कर्मभूमि' में प्रेमचंद ने अछूतोद्वार, देशानुराग, मदिरा निवारण, समाज सुधार को विवेचित किया जो गाँधी जी की अछूतोद्वार आंदोलन और हरिजनों के लिए किए गए सामाजिक कार्यों का साहित्यिक रूपान्तर था। जैसे गाँधीजी का संर्घष, अंग्रेजी हुकूमत के खिलाफ बढ़ता गया, वैसे–वैसे प्रेमचंद अपने उपन्यासों में उस विरोध को जनमानस के बीच कथा, कहानियों के रूप में प्रदर्शित करने चले गए। 1936 में प्रकाशित प्रेमचंद का कालजयी साहित्य के अंतर्गत ''गोदान'' सबसे महत्वपूर्ण उपन्यास है। कथानायक होरी के माध्यम से नगरीय और ग्रामीण समस्याओं का चित्रण बड़े मार्मिक ढंग से किया गया है। गाँधी जी के सभी आदर्श और विचारों को इस उपन्यास की घटनाओं में देखा और समझा जा सकता है। गाँधी जी की सविनय अवज्ञा आंदोलन को प्रेमचंद की 'समर यात्रा' रेखांकित करती है।

उपसंहार

अंत में यह कहना अतिश्योक्ति नहीं होगी कि प्रेमचंद के साहित्य में गाँधी दर्शन के सभी रूप और कारक स्पष्ट रूप से मौजूद रहे। उनकी कहानियों और उपन्यासों के मुख्यपात्रों में किसान, मजदूर, दलित, स्त्रियाँ आदि रहे। जमींदार, ठेकेदार, पंडित और सरकारी अफसर उनकी लेखनी के हाशिये पर रहे। आधुनिक युग में प्रेमचंद द्वारा लिखे गए साहित्य में गाँधीत्व की अनुभूति रही। प्रेमचंद ने गाँधीत्व का प्रचार प्रसार कर राष्ट्रीय आंदोलनों और जनमानस की चेतना को जागृति करने में महत्वपूर्ण भूमिका निभाई।

अंततः यह निष्कर्ष के रूप में कहा जा सकता है कि गाँधी दर्शन को हिंदी साहित्य में सीधा न लाकर उनके सिद्धांतों को कथा और कहानियों के पात्रों के रूप में प्रतिपादित किया। इससे साहित्य मनिषा में नई दिशाओं का आगमन हुआ जो भूत, वर्तमान और भविष्य सभी कालों में संगत है।

सन्दर्भ

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डॉ. अंबेडकर और जगजीवन राम के बीच वैचारिक मतभेद

डॉ. नवीन कुमार चौधरी*

सारांश

1946 मे प्रान्तीय और केन्द्रीय असेम्बलियों का चुनाव हुआ इस चुनाव मे मुख्य प्रश्न यह था कि क्या कांग्रेस ही हरिजनों के हित की प्रवक्ता है ? डॉ0 अम्बेडकर स्वयं अपने आपको दलित जातियों का एकमात्र नेता व रक्षक मानते थे और उनका कहना था कि ''शीड्यूल कास्ट फेडरेशन'' ही भारत के हरिजनों की अर्थात् अछूतों की एकमात्र प्रतिनिधि संस्था है कांग्रेस और दलित जाति संघ ने अम्बेडकर के इस दावे को चुनौती दी। इस समय जगजीवन राम की कार्यकुशलता एवं नेतृत्व क्षमता खूब चमका। 1946 के चुनाव परिणाम से डॉ0 अम्बेडकर को भी आघात लगा तथा उनके दावे को छिन्न–भिन्न कर दिया।

ब्रिटिश कैबिनेट मिशन के पास अब दूसरा कोई रास्ता नही बचा जिसके आधार पर वह कह सके कि हरिजनों (दलितों) के वास्तविक प्रतिनिधि अम्बेडकर है। जगजीवन राम को दलित जातियों की एकमात्र प्रतिनिधि सस्था ''दलित जातीय संघ'' के अध्यक्ष की हैसियत से इनको ''कैबिनेट मिशन'' के समक्ष बुलाया गया। इस बार यह पहला मौका था जब जगजीवन राम को दलित जातियों के अखिल भारतीय नेता के रूप मे पेश किया गया, जिसमें उनकी राष्ट्रीय छवि उभरकर सामने आइ तथा कैबिनेट मिशन और डॉ0 अम्बेडकर को जवाब मिल गया। इससे भारतीय समाज टुकड़ो मे होने से बच गया।

विशिष्टशब्द **-** दलित–आदोलन, धर्म–परिवर्तन, अस्पृश्यता, महार जाति।

भूमिका

जगजीवन राम ने 40 के दशक में 'दलित वर्ग संघ' का गठन किया। बंगाल के रसिक लाल विश्वास को अध्यक्ष बनाया, स्वयं महामंत्री बने। मई 1935 में कानपुर में दलित वर्ग एकता सम्मेलन हुआ। डॉ. अम्बेडकर, एस.सी. राजा और श्री निवासन ने इसमें भाग नहीं लिया। 13 अक्टूबर 1935 को डॉ अम्बेडकर ने मुम्बई के प्रान्तीय सम्मेलन में धर्म–परिवर्तन की घोषणा की। जगजीवन राम किसी भी प्रकार के धर्मान्तरण के खिलाफ थे। उत्तर भारत के चमार, खटीक, पासी, वाल्मीकि और कोरी जाति में धर्म–परिवर्तन के लिए कोई उत्साह न था। जगजीवन राम की धारणा थी कि धर्म–परिवर्तन करोड़ों दलित बंधुओं की सामाजिक, आर्थिक शैक्षिक, सांस्कृतिक प्रगति में सहायक नहीं हो सकता। राष्ट्रवादी दलित आन्दोलन के उदय के पश्चात् अपने घटते प्रभाव से बौखलाए डॉ. अम्बेडकर ने धर्मान्तरण का प्रश्न उछालकर चर्चा में बने रहने की कोशिश की।

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''जगजीवन राम को डॉ. अम्बेडकर की घोषणा से हर्ष और विषद् दोनों ही हुआ। उन्होंने समाचारपत्रों में वक्तव्य देते हुए कहा कि उन्हें दुख इस बात का है कि डॉ0 अम्बेडकर जैसे प्रतिभाशाली व्यक्ति दलित वर्ग आन्दोलन से पृथक हो जायेंगे और हर्ष इस बात का है कि हिन्दू समाज का विभाजन रूक जाएगा।''

लेकिन डॉ. अम्बेडकर की इस धमकी का असर यह हुआ कि लगभग साल भर तक वे प्रचार के पूर्ण प्रकाश में चमकते रहें। धर्म–परिवर्तन की घोषणा उन्होंने 13 अक्टूबर 1935 में की थी। मई 1936 तक अर्थात् लखनऊ में 'अखिल भारतीय दलित वर्ग सम्मेलन' तथा 'सर्वधर्म सम्मेलन' होने तक हरिजन रंगमंच के केन्द्र में डॉ0 अंबेडकर रहें। उस सम्मेलन में जगजीवन राम, रसिल लाल विश्वास तथा कुछ और लोगों ने धर्म परिवर्तन के भूत को शांत किया और उसके बाद डॉ0 अम्बेडकर का महत्व और प्रभाव क्षीण हो गया।01

शोधप्रविधि

प्रस्तुत शोध आलेख विश्लेषणात्मक एवं वर्णाननात्मक प्रकृति पर आधारित है। इसके अध्ययन के लिए ऐतिहासिक तथ्यों के द्वितीयक स्त्रोतों का सहारा लिया गया है।

तथ्य विश्लेषण

डॉ0 अम्बेडकर की धर्म–परिवर्तन घोषणा से ''मुसलमान और ईसाई मिशनरियों ने इस अवसर से लाभ उठाने का बड़ा प्रयत्न किये। मालाबार के पच्चीस लाख झझवा और थिया बहुत असंतुष्ट और क्षुब्ध थे। डॉ0 अम्बेदकर के सुझाव का परिणाम यह हुआ कि उनमें ईसाई बनने वालों की संख्या तेजी से बढ़ी पर सामूहिक रूप से अपना मत–परिवर्तन लोगों ने नहीं किया। 7 दिसम्बर को डॉ0 अम्बेडकर ने बताया कि उन्होंने हिन्दू धर्म त्याग देने का निर्णय तो कर लिया है परन्तु वे नया मत चलाना नहीं चाहते। हरिजनों के बौद्धमत स्वीकार करने में कई कठिनाईयां हैं, आर्य समाज में वे सम्मिलित नहीं होना चाहते, सिख धर्म ग्रहण करने के बारे में उन्हें अभी विचार करना है।02 डॉ0 अम्बेडकर सांप्रदायिकता की गहरी चाल चलने से बाज न आए। ईसाई धर्म स्वीकार करने में जिन्हें गुरेज हो, डॉ0 अम्बेडकर ने उन्हें भी दिग्भ्रमित करने का प्रयास किया। इस समय बहुत से महार ईसाई बन रहे थे। रसिल लाल विश्वास, योगेश्वर मंडल, रामचरण कुरील, डॉ0 धर्म प्रकाश, राम प्रसाद जैसवार, ललित प्रसाद सोनकर तथा मध्यप्रदेश और पुणे के नेतागण भी इस धर्म–परिवर्तन के विरूद्ध थे। दिसम्बर 1935 के पूणे अधिवेशन में अध्यक्ष पद से महामना मदन मोहन मालवीय ने दलितों से अपील की ''वे हिन्दू धर्म का परित्याग न करें। हम उनकी चरण धूलि अपने मस्तक पर लगाएंगे। सामाजिक विषमता और अस्पृश्यता मिटाने के अभियान को तेजी से लागू किया जाएगा। सहभोज और अंतर्विवाह के बंधनों के नियम सभी जातियों पर लागू हैं, उन्हें दूर करने में अभी व्यावहारिक कठिनाईयां हैं जिन्हें मिटाने के लिए अभियान जारी रखा जाएगा।03

पूणे आंदोलन के बाद जगजीवन राम और उनके साथी डॉ0 अम्बेडकर से मिलने बम्बई गए। ''डॉ0 अम्बेडकर के निवास स्थल पर जब वे लोग पहुँचे तो देखा कि उनके यहां मिशनरियों और धार्मिक नेताओं का जमाव है। ईसाई, मुसलमान और सिख

सभी थे। ये लोग डॉ0 अम्बेडकर से मिलकर अपने–अपने धर्म की खूबियों का बखान करने आए थे ताकि उनकी आरे वे अभिमुख हों।

इससे पूर्व जगजीवन राम और डॉ0 अम्बेडकर का साक्षात्कार नहीं हुआ था। जगजीवन राम ने कहा कि इस समस्या का समाधान धर्म परिवर्तन से नहीं होगा क्योंकि, जब तक दलित वर्गों के लोग हिन्दू समाज के लिए अस्पृश्य बने रहेंगे, वे जहाँ कहीं भी जाएँगे यह कलंक उनके साथ रहेगा। साथ ही, यह कोई बुद्धिमता नहीं होगी कि राष्ट्रीय आंदोलन और भारतीय राष्ट्र से दलित वर्गों का संबंध ही टूट जाए। डॉ0 अम्बेडकर ने जगजीवन राम और उनके साथियों से कहा कि उनलोगों की अपनी बिरादरी सामाजिक और आर्थिक दृष्टि से अच्छी दशा में है तभी वे इस प्रकार की बातें कर रहे हैं। वे चाहें तो धैर्य धारण करें और उन्नति की आशा भी रखें परन्तु उनकी महार बिरादरी के लोगों की दशा तो सबसे गयी बीती है और अब उसके पास धैर्य शेष नहीं रह गया है।04

डॉ0 अम्बेडकर की हठधर्मिता काबिले गौर थी। महार जाति एक उच्च दलित जाति थी जिसकी स्थिति शेष दलितों से काफी बेहतर थी। ''एक सदी से महार फौज में रहते आए थे। इनमें शिक्षा और पैसा भी था। उनका मध्य प्रांत और बरार में संगठन भी खड़ा हो गया था। उनके पास जमीनें थीं। उत्तर भारत में जमींदार और सामंतों ने दलितों को नहीं उठने दिया था।''05

डॉ0 अम्बेडकर ने जगजीवन राम को अपने ढंग से समझाने की कोशिश की, किन्तु असफल हो गए। दलित आन्दोलन दो खेमों में बंट गया–एक का नेतृत्व डॉ0 अम्बेडकर जो महाराष्ट्र दलित नेता, दूसरे का नेतृत्व जगजीवन राम और उसके साथी कर रहे थे जिनमें उत्तर भारत की दलित जातियाँ चमार, कोरी, बाल्मीकि, खटिक, पासी आदि थी।

डॉ0 अम्बेडकर ने जब सिक्ख धर्म के पक्ष में अपना मत प्रकट किया तो पंजाब में बहुत से हरिजन सिक्ख बन गए। इसके पहले भी हरिजन सिक्ख धर्म स्वीकार करते थे किन्तु अब इसकी प्रगति तेजी से बढ़ गई। 1921 से 1931 के मध्य वहां हरिजनों की संख्या 28 लाख से घटकर 13 लाख हो गई थी और ठीक उसी अनुपात में सिक्खों

की संख्या में वृद्धि भी हुई थी।06 पंजाब में रामदसिया (चमार) और मजहबी (बाल्मीकि) जाति के सिक्खों की एक भारी तादाद रही है। पंजाब में भारी तादाद में हरिजनों के सिक्ख धर्मान्तरण का बुनियादी कारण 'हिन्दू महासभा' के सभापति डॉ0 मुंजे और डॉ0 अम्बेडकर के बीच का गुप्त समझौता था, जिसमें लिखा था कि यदि डॉ0 अम्बेडकर हरिजनों को सिक्ख धर्म के अंतर्गत ला सकें तो हिन्दू महासभा को इस पर आपत्ति न होगी कि उन्हें नव–सिक्ख दलित वर्ग के रूप में गिना जाए और इस प्रकार पूना समझौता के अनुसार जो राजनीतिक अधिकार उन्हें प्राप्त हैं, वे उनका उपयोग कर सकें। पंजाब के इन धर्म–परिवर्तित सिक्खों को अनुसूचित और सिक्ख दोनों तरह के फायदे होने के कारण धर्मान्तरण की बाढ़ स्वाभाविक थी किन्तु सनसनी तब हुई जब 10 अगस्त 1936 को एस.सी.राजा ने डॉ0 अम्बेडकर और डॉ0 मुंजे के बीच हुए समझौते को प्रकाशित कर दिया। 'पूर्ण समझौते' के साथ डॉ0 अम्बेडकर की पोल खुल गई। पंजाब में बड़े पैमाने पर ध र्मान्तरण भले हो गया किन्तु डॉ0 अम्बेडकर की मंसा जगजाहिर हो गई। बहुजन समाज पार्टी के संस्थापक प्रणेता कांशीराम भी पंजाब के इसी धर्मपरिवर्तन की देन हैं। महाराष्ट्र डॉ0 अम्बेडकर और महारों का गढ़ रहा है, कांशी राम स्वयं भी पंजाब के थे, किन्तु इन प्रान्तों में दलितों के मसीहा क्यों नहीं बन पा रहें हैं ? डॉ0 अम्बेडकर की सांप्रदायिकता उन्हें जन्म स्थान महाराष्ट्र और धर्मान्तरण के गढ़ पंजाब में स्थापित करने में कामयाब नहीं हो पायी।

धर्मान्तरण और दलित आरक्षण दो भिन्न चीजें थीं, ब्रिटिश सरकार देश में भ्रम फैलाकर विघटन करना चाहती थी। राजेन्द्र कृष्ण के शब्दों में– 'देश में बढ़ती हुई राष्ट्रीय चेतना और स्वतंत्रता–आन्दोलन से अंग्रेजी हुकूमत बेचैन थी।' ''राष्ट्रीयता की सबसे बड़ी शक्ति हिन्दू अब तक अविभाजित थे। अतः हरिजनों की बढ़ती अधिकार चेतना और सामाजिक उत्पीड़न के विरूद्ध गहरे असंतोष का लाभ उठाते हुए अंग्रेजों ने डॉ0 अम्बेडकर को बढ़ावा दिया और सवर्ण हिन्दुओं के विरूद्ध भड़काया जो हिन्दू धर्म और राष्ट्रीय एकता के लिए बेहद खतरानाक थी। 13 अक्टूबर 1935 को धर्म–परिवर्तन की घोषणा के साथ उनका भयंकर विघटनकारी एवं अराजक रूप एक दिन स्पष्ट हो गया।''07

'अखिल भारतीय दलित वर्ग सम्मेलन' लखनऊ 1936 में जगजीवन राम की घोषणा– ''देश की उन्नति में हमारी उन्नति है, इसकी मुक्ति में ही हमारी मुक्ति है, इसके उद्धार में ही हमारा उद्धार है'' एक ऐसी राष्ट्रवादी घोषणा थी जिसके सामने डॉ0 अम्बेडकर की विध्वंसकारी सांप्रदायिक घोषणा नेस्ताबूद हो गई। ब्रिटिश सरकार से डॉ0 अम्बेडकर की मिलीभगत उजागर हो गई, दलितों ने भी डॉ0 अम्बेडकर को नकार दिया।

लखनऊ में अपने उद्देश्यों में असफल डॉ0 अम्बेडकर तथा उनके अनुयायियों ने जगजीवन राम को उनकी मांद में ही पछाड़ देने की घृणित मंशा से राष्ट्रीयता के दुर्ग पटना में सम्मेलन किया। डॉ0 अम्बेडकर ने अपने विश्वासपात्र बलदेव प्रसाद जैसवार को इस काम के लिए पटना भेजा। लखनऊ में अखिल भारत दलित वर्ग सम्मेलन तथा सर्वधर्म सम्मेलन समाप्त होते ही मिशनरियों ने पटना के इर्द–गिर्द पांव पसारा। 1937 के मार्च और अप्रैल महीने मे खुलकर मुठभेड़ हुई। 27 मार्च 1937 को जगजीवन राम का वक्तव्य आया–

अखिल भारतीय दलित वर्ग सम्मेलन, जो पटना में अप्रैल के दूसरे सप्ताह में हरिजनों द्वारा हिन्दू धर्म परित्याग के निश्चय को अंतिम बार दुहराने के इरादे से किया जाने वाला है, वस्तुतः वह एक प्रवंचना है। यह ध्रुव सत्य है कि प्रस्तावित सम्मेलन हिन्दुओं की एकता को खंडित करेगा और हरिजनों के बीच बढ़ती राष्ट्रभावना को रोकेगा। उन्होंने सबसे अनुरोध किया कि इस सम्मेलन से कोई संबंध नहीं रखें और बिहार के दलित वर्गों से कहा कि इसका सक्रिय विरोध करें।''08

आजादी आंदोलन के उस युग में उत्तर भारत में धर्मान्तरण देशद्रोह और जातिद्रोह माना गया। बलदेव प्रसाद जैसवार जिनका दलित आंदोलन में योगदान नगण्य था, धर्मान्तरण के प्रश्न को उछालकर मिशनकारियों से लाभान्वित होना चाहते थे। बलदेव प्रसाद जैसवार को पटना में कहीं टिकने की जगह नहीं मिली। उन्होंने पटना के कैथोलिक मिशनरियों से समझौता किया। बेतिया तथा अन्य स्थानों से ईसाई बने हुए हरिजन लाए गए, पैसा पानी की तरह बहाया गया। सम्मेलन पूर्णरूपेण असफल रहा। सभापति को पिछले दरवाजे से भाग कर शरण लेनी पड़ी। उन भ्रांतचित्त वक्ता महोदय को जिनकी अभद्रता और अश्लीलता के कारण उत्तेजना फैली, अच्छी सीख मिली। शायद

वे अब ईसाईयों के हाथ की कठपुतली बनने के लिए बार–बार सोचेंगे। ईसाई दोस्तों को, जो सड़क पर टहल रहे थे कि कब सम्मेलन का अंतिम निर्णय घोषित किया जाय, मुँह की खानी पड़ी। जिस मांद से निकलकर वे लोग दलितों को प्रकाश दिखाने आए थे, उन्हें हताश होकर फिर वहीं लौटना पड़ा।''09

24 अगस्त 1946 को केन्द्र में अंतरिम सरकार के गठन की घोषण हुई। राष्ट्रवादी दलित जगजीवन राम ने 2 सितम्बर 1946 को दलित प्रतिनिधि के रूप में पदभार ग्रहण किया। 13 सितम्बर 1946 को जिन्ना ने

वायसराय को सूचित किया कि मुस्लिम लीग भी अंतरिम सरकार में शामिल होने की इच्छुक है, किन्तु अंतरिम सरकार में शामिल होने के फौरन बाद पृथक् राष्ट्र पाकिस्तान की मांग उठा दी। अलग संविधान परिषद् का सवाल उठाया गया। यदि डॉ0 अम्बेडकर किसी प्रकार अंतरिम सरकार में शामिल हो पाते तो 'दलितस्तान' की मांग उठाने में उन्हें कोई संकोच न होता। ब्रिटिश सरकार डॉ0 अम्बेडकर के देशद्रोह का परिणाम जान चुकी थी। डॉ0 अम्बेडकर के सत्तास्वार्थ में राजनीतिक अस्पृश्यता की पीड़ा से आहत् डॉ0 अम्बेडकर ने 'बदले की आग' में आधे–अधूरे ज्ञान से अक्टूबर 1946 में 'शूद्र कौन थे' पुस्तक प्रकाशित कर आजाद भारत में 'जातिराज' का वटवृक्ष हराभरा रखने तथा बुद्धिवादी पंचम वर्ग (उच्च दलित) के हाथों निर्धन दलितों के शोषण की आधारशिला रखी।

निष्कर्ष

निष्कर्षतः कहा जा सकता है कि अम्बेडकर और जगजीवन राम दोनों ने ही गरीबी और छुआछूत के दंश को झेला। दलितों अथवा हरिजनो के उद्धार एवं उसके अधिकार के लिए एक तरफ जहाँ डॉ अम्बेडकर ने ''शीड्यूल कास्ट फेडरेशन'' की स्थापना कर दलितों के लिए सामाजिक और राजनीतिक लड़ाई लड़ी, वही जगजीवन राम ने ''दलित जातीय संघ'' के माध्यम से अपने को दलित जातियों के नेता के रूप प्रतिनिधित्व किया और दलितों को उनके सामाजिक और राजनीतिक अधिकार दिलाने के लिए संघर्ष किया। ये अलग बात है कि उन दोनो में राजनीतिक वैचारिक मतभेद होता रहा, लेकिन इसके बावजूद भी दोनों महान विभूतियो ने देश की स्वतंत्रता एव दलितों के उद्धार के लिए उत्कृष्ट कार्य किया, जिसे कभी नहीं भुलाया जा सकता है।

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A Study of Modernity Among Youths Personality (West Champaran)

Md. Hanif Alam*

INTRODUCTION

In today's world, modernization has become the creed of the day, as everyone wants to be branded as modern of ultramodern. This applies not only to the individuals but to the societies and nations as well. Thus the study of modernization means the study of man who is pre-disposed to modern values of life generally based on western models.

In popular sense modernity means an attittududinal predisposition to adopt modern values and styles of life.

Change is the basic feature of a dynamic society and change toward modern values of life is the core of modernization. Society, through a social psychological interaction, is always passing through a dynamic process of social change (Rath 1973). A living society always tries to adapt itself to the changing norms in order to keep pace with needs and demands of time and as such the society which lacks in this potentiality misses the bus. The aspirations for higher standard of live, freedom of action, social security and justice are some of the accepted goals or index of modernity (Shrivastava, 1976).

The study of modernity has special significance for a developing country like that of ours as unless a proper attitudinal change for accepting scientific innovations and technological advancement is brought about no development programme shall produce the desired result and it will arrest the desires growth of nation and it will thwart national aspiration.

Indian people are mostly tradition bound and normally they are not very much inclined to change their traditional ethos. No doubt the urban elite have very much accepted the modern values of life and they have accepted changes conducive to advancements the rural people still lack in attitude that predisposes people to accept changes that are conducive to modern values of life.

Our country comprises of vast majority of people that are still isolated from main stream of national life and they live a life of deprivation and isolation. There are still many parts in the country which are deprived of the fruit of scientific discoveries and developed technology. Through the Government, at centre and state levels, tries to wipe out their backwardness but because of lack of proper attitude for accepting these development plans, the people still remains at pre-independence level one such backward area is the West Champaran which has been selected for the present study. This area is not only backward so far as industrialization, educational enlightenment is concerned but also in the field of adopting scientific method of cultivation. Besides this area is being regularly devastated by the river Gandak floods which cuts off this area from the rest of the state during rainy season which spreads for about three to four months in a year.

HYPOTHESIS

The forward class Youths shall be found to be significantly more extraverted than the Backward and Harijan class Youths.

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METHODOLOGY

The sample comprised of 360 young people inhabiting in the area of West Champaran of Bihar. The sample belonged to different groups of educated and uneducated youths having average age about 20 years as detailed below:-

SHOWING DISTRIBUTION OF SAMPLE

Categories	No	Total
Forward	130	360
Backward	130	
Harijan	100	

The sample was selected through the technique of purposive cum stratified sampling technique. As show in table-1 the sample represented different strata of population representing different Demographic sections. The sample was representative of the general population.

RESEARCH TOOLS USED

(A) Personal Information Sheet

(B) Shortened (Hindi)from of MPI (Maudsley personality Inventory) (S.S. Jalota and S.D Kapoor-1975)

For the measurement of extraversion and neuroticism shortened (hindi) from of MPI (Jalota and Kapoor 1975) was used. This Shortened from Consist of two scales of six each-c scale for the measurement of neuroticism taken from the original scale.

It is suitable for both normal and abnormal adjust and can be used as a group or individual test. The test is rough and ready measure of two important personality dimensions namely neuroticism and extraversion.

Each of three traits is measured by means of 24 questions in the full scale consisting of 48 items in all. Neuroticism refers to the general emotion instability of an individual extraversion refers to outgoing uninhabited social disposition, these two personality Dimension are supposed to be independent although some small correlations have been reported by some investigations.

RESULTS AND DISCUSSION

The forward class youths shall be found to the significantly more extroverted than the backward and Harijan Class youths.

In order to test the significant of mean difference between the youths of different class groups “t-Test” was employed and the result is contained in table -2 below:

TABLE -2

SHOWING T-MATRIX CLASS DIFFERENCE IN EXTRA VERSION

Sample	N	X		SD	SE		SE	t 1	t 2
							Deff.		
Forward	130	31		11.53	1.01		1.36	3.62	3.35

Sample	N	X	SD	SE	SE	t 1	t 2
					Deff.		
Backward	130	26	10.90	0.95	1.49	t 3	4.96
Harijan	100	21	11.50	1.15			
			***Significant <. 01**				

From the t-Matrix contained in table-2 above it is evident that the mean difference between forward class and backward class youths on extraversion in significant beyond. 01 level of confidence (t 1-3.62) similarly the mean difference between forward and harijan youths of extraversion is also significant beyond 0.1 level of confidence (t 2 = 3.35).

As also the mean difference between the backward and harijan youths in significant beyond 0.1 level of confidence (t 3 – 4.96).

Thus the hypothesis" The youths belonging to forward groups shall be found to be significantly more extraverted then backward and harijan class youths in proved.

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समाजवादी चिंतन और पंडित जवाहर लाल नेहरू

डॉ. दिनेश कुमार*

भारतभूमि परमार्थ की वेदी पर जीवन न्योछावर करने वाले महा–मनीषियों की अक्षुण्ण खान–सी रही है जिस खान के नायाब हीरे के रूप में पंडित जवाहर लाल नेहरू का नाम प्रथम पंक्ति के अग्रगण्य समाजवादी व्यक्तित्व के रूप में देखा जा सकता है क्योंकि नेहरू जी ने भारतीय राष्ट्रीय आन्दोलन का रूख समाजवाद की ओर मोड़ा और भारतीय राष्ट्रीय कॉंग्रेस को एक समाजवादी दिशा प्रदान की। इतना ही नही उन्होंने स्वतंत्रता संघर्ष को आर्थिक तथा वर्ग स्वतंत्रता के साथ संबंधित करने में भी सहायता की। पंडित जवाहर लाल नेहरू का राजनीति में पदार्पाण सर्वप्रथम 1912 में बॉकीपुर अधिवेशन में होता है। 1918 ई0 में वे मदन मोहन मालवीय द्वारा स्थापित किसान सभा के सदस्य उपाध्यक्ष बनें। जवाहर लाल नेहरू की महात्मा गाँधी से भेंट 1916 में लखनऊ कॉंग्रेस के अधिवेशन में हुई। वे गॉधी द्वारा दक्षिण अफ्रिका में चलाये गए सत्याग्रह आन्दोलन और सतत् जागरूक रहने और संघर्ष करने की पुकार की हुंकार से प्रभावित हुए थे। गॉधी की इस अवधारणा से नेहरू ज्यादा प्रभावित हुए कि ''बुराई केवल इसलिये पनपती है कि हम उसे सहन करते है और उसके साथ सहयोग करते हैं। इस सहयोग को वापस ले लीजिए और बुराई (विदेशी शासन) का ताना बाना ढ़ह जाएगा''[1]

पंडित जवाहर लाल नेहरू अपने पिता मोती लाल नेहरू के सहयोग से 6 फावरी 1919 को इंण्डिपेण्डेण्ट नाम से एक पत्र का प्रकांशन प्रारंभ किया। दिल दहला देने वाली जांलियाँवाला बाग हत्याकांड ने नेहरू के परिवार को झकझोर दिया जिसके परिणाम स्वरूप सन् 1920 में उन्होने गाँधी जी के असहयोग आन्दोलन में सक्रियता के साथ कूद पड़े। उस समय नेहरू जी ने अवध के कुछ जिलों का भ्रमण किया, वहाँ के कुछ किसानों ने नेहरू जी से किसानां की दुर्दशा देखने का निवेदन किया। इसके फलस्वरूप नेहरू जी ने राम बरेली, फैजाबाद तथा प्रतापगढ़ जिलों के ग्रामीण क्षेत्रों का दौरा कर वहॉ की व्याप्त अशिक्षा, निर्दयता, दरिद्रता, बीमारी तथा जमीनदारों के अमानवतावादी व्यवहार को नजदीक से देखकर नेहरू जी ने कहा ''इस घटना ने मेरे दिमाग पर काफी असर डालता और यह घटना घटित ना होती तो मेरा किसानों के पास जाने का तरीका मेरे ऊपर होने वाला असर किसी और ही तरह का हुआ होता।'' [2]

नेहरू जी इस नतीजे पर पहुँचे कि केवल राजनीतिक स्वतन्त्रता ही जनसाधारण के काम नहीं आयेगी उसके लिए उच्च तथा मध्यमवर्गो के हितों को उठाने और आगे बढ़ाने की बजाय कांग्रेस को देश के किसानों और मजदूरों के हित को बुलन्द करना चाहिए।

सन् 1920 का वर्ष नेहरू जी के राजनीतिक जीवन में निर्णयात्मक मोड़ था। तभी से उनके दिमाग में गाँवों की नंगी–भूखी जनता की भारत की तस्वीर बनी रही। [3] सन् 1923 में वे भारतीय राष्ट्रीय कांग्रेस के महासचिव बने। सन् 1926–27 में उन्होंने यूरोप का भ्रमण किया इसने नेहरू जी के सामजवादी विश्वास को और आगे बल प्रदान किया। नेहरू जी ने इटली, स्वीट्जरलैण्ड, इंग्लैण्ड, बेल्जियम, फ्रांस, जर्मनी, हॉलैण्ड

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और रूस की यात्रा की लेकिन दो अत्यन्त महत्वपूर्ण अनुभव जो, उनके समाजवादी दृष्टिकोण के विकास में प्रभावशाली रहे थे– रूस की यात्रा और ब्रुसेल्स में आयोजित दलित जातियों की कांग्रेस में उनका भाग लेना।

प0 नेहरू जी ने नबम्बर, 1927 में सोवियत रूस की यात्रा की। नेहरू जी ने रूस के उस स्वरूप को देखकर कहा था कि भारत की समस्याएं वैसी ही है जैसी कुछ वर्ष पहले रूस की थी। उन समस्याओं का समाधान भी वैसे ही हो समता है जैसे कि रूसियों ने अपनी समस्याओं की सुलझाया था। औद्योगिकरण एवं जनता का शिक्षित करने के मामले में भी हमें रूसियों से सीख लेनी चाहिए। अन्तर्राष्ट्रीय और समाजवादी दष्टिकोण जो नेहरू जी ने इस काल में उपलब्ध किया, राजनैतिक रूप से महत्वपूर्ण था। उन्होंने भारतीय राजनीति को तीव्र गति देने, क्रान्तिकारी बनाने और भारत के लोगों मं समाजवादी चेतना के फैलाने में इनका इस्तेमाल करने की आशा की थी।[4]

सन् 1928 में साइमन कमीशन के विरूद्ध लखनऊ में नेहरू जी ने पुलिस की लाठियाँ खायी। भारतीयों ने जब साइमन आयोग का विरोध किया तो भारत के राज्य सविच लार्ड बेर्कनहेड ने भारतीय नेताओं को चुनौती दी कि वे भारतीय संविधान के लिए एक ऐसा मसविदा बनाकर दें, जो सभी दलों को स्वीकार हो। भारतीय राष्ट्रीय कांग्रेस ने इस चुनौती को स्वीकार किया और मोती लाल नेहरू की अध्यक्षता में एक समिति का गठन किया गया। जिसने भारतीय संविधान के लिए एक मसविदा तैयार किया। इसी मसविदे को नेहरू रिपोर्ट कहा गया। नेहरू जी ने सुभाष चन्द्र बोस के साथ मिलकर इस रिर्पोट का विरोध किया और सरकारी कांग्रेसी नेतृत्व के विरूद्ध वामपन्थ का नेतृत्व किया। इंस रिर्पोट में कुद अन्य चीजों के अतिरिक्त, डोमिनियन स्टेट्स, साम्प्रदायिक आधार पर विधानसभाओं में प्रतिनिधित्व, देशी रजवाड़ां को वैसे ही बनाये रखने और निजी सम्पत्ति की सुरक्षा की गारन्टी दी जाने की बात कहीं गयी थी। नवम्बर, 1928 में पं0 नेहरू ने 'इन्डिपेन्डेन्ट फोर इण्डिया लीग' का गठन कांग्रेस के अन्य वामापन्थी नेताओं के साथ मिलकर किया। इसके दो उद्देश्य थे–पूर्ण स्वतन्त्रता के ध्येय को आगे की ओर बढ़ाना और समाजवादी विचाराधारा पर आधारित एक विश्वस्त आर्थिक कार्यक्रम को लागू करना। अपने इन उद्देश्यों की प्राप्ति क लिए लीग ने तुरन्त ही जनसाधारण द्वारा समर्थिक सविनय अवज्ञा आन्दोलन लागू करने की रणनीति अपनाने की मांग की । लीग के द्वारा किये गये प्रयासों का महत्व 19 जून 1929 को गृह विभाग के गुप्तचर संगठन के अध्यक्ष डेविड पैट्री की एक रिर्पोट से स्पष्ट हो जाता है– रिपोर्ट में कहा गया था कि सन् 1928 के अन्त तक जवाहर लाल नेहरू ने अपनी 'इन्डिपेन्डेंस फोर इण्डिया' की स्थापना कर दी थी और स्वतन्त्रता का आदर्श ऐसा समर्थन प्राप्त कर चुका था कि युवा और अन्य मिजाज वालों में डोमिनियन स्टेटस की बकालत करने वालों की ज्यादा अक्लमन्द सलाहों की पूर्णतया धज्जियां उड़ा दी थी।[5] 24–25 मई, 1929 को बम्बई में आयोजित अखिल भारतीय कांग्रेस समिति ने देश के 'आर्थिक नव निर्माण' पर एक प्रस्ताव पारित किया, इसकी प्रस्तावना में कहा गया था कि इस समिति के विचार में, भारत के लोगों की भारी गरीबी और दुर्दशा केवल भारत के विदेशी शोषण, विदेशी शासन समर्थन देते है, जिससे कि उनका शोषण जारी रहे, के करने भी है इसलिए गरीबी और दुर्दशा का हटाने और भारतीयों की स्थिति में सुधार करने के लिए यह आवश्यक है कि समाज के आज के आर्थिक और सामाजिक ढ़ांचे में क्रातिकारी परिवर्तन किये जाये और गहरी असमानताओं को दूर किया जाये। प्रस्ताव की प्रस्तावना में इस प्रकार के विश्लेषण को स्वीकार कर अखिल भारतीय कांग्रेस समिति ने समाजवाद के

सिद्धान्त को स्वीकार कर लिया लेकिन इस प्रस्ताव के अन्तिम परिणाम को अधिकांश कांग्रेसियों ने महसूस नहीं किया और वे जल्द ही इसे भूल गये। प्रस्ताव को परित करते समय भी, नेहरू ने स्मरण कराया, अधि ाकांश सदस्यों ने यह महसूस ही नहीं किया कि वे क्या करने जा रहे थे।[6] इसलिए कांग्रेस का यह प्रस्ताव बहुत बहुत कम लोग जानते थे लेकिन इस हद तक तो इसका महत्व था कि कांग्रेस की नीति में पहली बार समाजवादी कार्यक्रम के बीज बो दिये गये थे।

नेहरू जी ने अध्यक्ष के रूप में कांग्रेस के मंच से समाजवाद के प्रति अपनी वचनबद्धता की घोषणा की। 1929 में राष्ट्रीय कांग्रेस के लाहौर अधिवेशन में उन्होंने घोषणा की, ''मैं एक समाजवादी तथा गणतंत्रवादी हूँ। मैं राजाओं तथा राजकुमारों में विश्वास नहीं करता और न ही मेरा उस व्यवस्था में विश्वास है जो उद्योग के आधुनिक राजाओं को जन्म देती है, जिनका लोगों के जीवन तथा भाग्य पर प्राचीन काल के राजाओं से भी अधिक प्रभाव है तथा जिनके तरीके भी प्राचीन सामंती अभिजात वर्ग की भाँति लूटमार करने वाले है।''[7]उन्होंने आगे कहा कि यदि भारत अपनी गरीबी तथा असमानता के समाप्त करना चाहता है तो उसे समाजवाद अपनाना ही पड़ेगा।

कांग्रेस ने समाजवाद सम्बन्धी जितने भी प्रमुख प्रस्ताव पारित किये, उन पर नेहरू जी के व्यक्तित्व और विचारों की छाप थी। नेहरू जी के नेतुत्व के परिणामस्वरूप ही दो वर्ष ब्राद 1931 में कराची अधिवेशन में कांग्रेस पार्टी ने सामाजिक, आर्थिक कार्यक्रम तैयार किया। कॉग्रेस के राजनैतिक और आर्थिक कार्यक्रमेां को पंडित जी के इस विश्वास के अनुसार तैयार किया गया था कि वर्तमान अन्तर्राष्ट्रीय परिस्थिति में उपनिवेशवाद से पीड़ित लोगों की राष्ट्रीय मुक्ति के संग्राम समाजवादी विचारों और आदर्शो से प्रभावित होनी चाहिए। इस अधिवेशन में जिन मूल अधिकारो और आर्थिक नीति की बात कही थी उन पर नेहरू जी का प्रभाव स्पष्ट रूप से दिखाई दे रहा था। इस प्रस्ताव में कहा गया था कि मुख्य उद्योगों और सेवाओं पर खनिज स्रोतों, रेलवे, जलमार्गो, जहाजरानी और परिवहन के अन्य साधनों पर राज्य का स्वामित्व रहेगा या नियन्त्रण। 12 अप्रैल 1936 को लखनऊ कांग्रेस के अधिवेशन में सभापति के रूप में उन्होंने समाजवाद ही क्यों ? विषय पर अपने विचार प्रकट करते हुए कहा था, ''मेरा यकीन है कि दुनिया की ओर हिन्दुस्तान की समस्या का एक ही हल है और वह समाजवाद। जब मैं इस शब्द का प्रयोग करता हूँ तो मैं अस्पष्ट जनसेवी तरीके पर नहीं वरन वैज्ञानिक और आर्थिक दृष्टि से सकता हूँ। समाजवाद एक आर्थिक सिद्धान्त की अपेक्षा कुछ ज्यादा मायने रखता है। यह जिन्दगी का दर्शन शास्त्र है औरइसका यह रूप मुझे पसन्द भी है। मैं समाजवाद के सिवा कोई दूसरा रास्ता नहीं देखता जो गरीबी, बेकारी, बेइज्जती तथा गुलामी से हिन्दुस्तन के लोगों को छुटकारा दिला सके।'' [8] नेहरू जी स्वयं को समाजवादी कहते थे, क्योंकि वह यह मानते थे कि समाजवादी सिद्धान्त सभी के लिए समान्य है, परन्तु वह यह अधिकार भी समझते थे कि जिन परिस्थितियों में ऐसे सिद्धान्त को लागू करना हो, उनके अनुसार अपने स्वयं के विवेक के अनुरूप उन्हें लागू करने में परिवर्तन किया जा सकता है। नेहरू जी के नेतृत्व में समाजवाद की दिशा में जो प्रयत्न किये गये, उनमें अबाडी कांग्रेस का प्रस्ताव प्रमुख स्थान रखता है। जनवरी 1955 में अबाड़ी कांग्रेस में प्रस्ताव पारित किया गया कि संविधान की प्रस्तावना व नीति–निदेशक तत्व की क्रियान्विति के लिए योजना द्वारा ''समाजवादी ढाँचे की समाज'' की स्थापना की जायेगी। जिसमें उत्पादन के प्रमुख साधनों पर समाज का स्वामित्व और नियन्त्रण रहे, उत्पादन में वृद्धि हो।

कांग्रेस के इस ऐतिहासिक सम्मेलन को नेहरू जी ने समाजवादी परिवेश दिया। इस प्रस्ताव की आर्थिक उत्पत्ति 1931 में करॉंची अधिवेशन में पारित प्रस्ताव से ही हुई थी जिसमें कहा गया था कि मूल उद्योगों तथा कुछ अन्य उद्योगों पर राज्य का ही स्वामित्व या नियन्त्रण रहना चाहिए।[9] आबाडी अधिवेशन वामपक्ष की ओर ले जाने वा सम्मेलन सिद्ध हुआ लेकिन नेहरू जी ने समाजवादी प्रस्ताव प्रस्तुत करते हुए कहा था कि भारत एक फैशन के अनुकरण के रूप में अन्य देशों के समाजवादी राज्य की स्वयं रचना करनी होगी, जिसका अर्थ होगा पूर्ण रोजगार की व्यवस्था, अधिक उत्पादन तथा राष्ट्रीय सम्पति का समान वितरण। दिन के प्रकाश की तरह भारत के समान अल्प विकसित राज्य के लिए समाजवाद का अर्थ केवल सर्वोदयी समाज के प्रतिरूप बनता है जिससे प्रत्येक व्यक्ति को तथा समाज की राजनीति और आर्थिक सत्ता के विकेन्द्रणीकरण के द्वारा अपने विकास के व्यापक अवसर सुलभ हो।[10] सन् 1956 के नागपुर अधिवेशन में कांग्रेस ने शान्तिपूर्ण न्यायोचित साधनों द्वारा 'एक समाजवादी सहकारी राज्य के निर्माण का प्रस्ताव पास किया। 1962 के भावनगर अधिवेशन और 1964 के भुवनेश्वर अधिवेशन में लोकतान्त्रिक समाजवाद की स्थापना का संकल्प दोहराया गया। इस प्रकार नेहरू जी के समय में समाजवादी व्यवस्था को दिशा में कुछ प्रगति भी हुई। सारे देश में सामुदायिक विकास योजनओं का जाल–सा बिछाया गया और विकास कार्यो में जन सहयोग प्राप्त करने राज्यों की शक्ति को विकेन्द्रित करने के लिए पंचायती राज' की स्थापना की गयी।

नेहरू जी ने राष्ट्रीय आन्दोलन को एक समाजवादी दिशा प्रदान की और भारत में समाजवादी जड़ो को और अधिक मजबूत करने का प्रयास किया। उनका मानना था कि यह संघर्ष राष्ट्रीय आन्दोलन में ही एक वैचारिक संघर्ष का रूप धारण करेगा ताकि यह समस्त आन्दोलन वैचारिक दृष्टि से एक समाजवादी दिशा में परिवर्तित हो सके। नेहरू जी इस समय राष्ट्रवाद और समाजवाद के संगम पर खड़े थे। जब कांग्रेस के अन्दर यह विचार प्रकट किये जाने लगे कि समाजवाद की स्थापना के संघर्ष को स्वतन्त्रता प्राप्ति के बाद तक रोक दिया जाए और राष्ट्रीय आन्दोलन का समाजबाद की स्थापना में सहयोग नहीं हो सकता तो इस पर नेहरू जी ने कहा कि कांग्रेस न तो एक समाजवादी संगठन बन सकी थी और न उसे एक समाजवादी संगठन में परिवर्तित किया जा सकता था। इसलिए समाजवादी संघर्ष को राष्ट्रीय आन्दोलन के भीतर ही वैचारिक संघर्ष का रूप धारण करना चाहिए। राष्ट्रीय कांग्रेस बुर्जुआ थी, क्योंकिउसकी प्रमुख विचारधारा की बुर्जु आबादी थी। सैद्धान्तिक रूप से कांग्रेस में परिवर्तन लाना था, उनके सबसे बड़े भाग को समाजवादी विचारों से प्रभावित करना अत्यन्त कठित कार्य था। अतः नेहरू ने इस सम्बन्ध में कहा था कि हम कांग्रेस मं घिसे–पिटे अर्थो में समाजवाद शब्द का प्रयोग नहीं कर रहे हैं अपितु भारत को अपने ढंग से समाजवाद का विकास करना है जिसकी स्थापना सरकारी आदेशो से नहीं, कड़ी मेहनत से होगी।

नेहरू के नेतृत्व में भारत ने लोकतान्त्रिक समाजवाद की दिशा में अपनी यात्रा प्रारम्भ की। उन्होंने लोकतान्त्रिक समाजवाद की व्याख्या करने का प्रयास किया था। उन्होंने कहा था कि समाजवाद के बिना लोकतंत्र का कोई अस्तित्व नहीं हो सकता और उसी प्रकार लोकतन्त्र के बिना समाजवाद नहीं आ सकता। उनके अनुसार लोकतान्त्रिक समाजवाद एक सिक्के की तरह था, जिसके दो पहलू थे– एक समाजवाद का और दूसरा लोकतन्त्र का। सर्वप्रथम, भारतीय संविधान के अन्तर्गत लोकतांत्रिक समाजवाद के तत्वों को अपनाया गया जिसमें भारतीय संविधान की प्रस्तावना और नीति–निर्देशक तत्वों तथा कुछ

सीमा तक मौलिक अधिकार प्रमुख है संविधान मे वर्णित निर्देशक तत्व समाजवादी व्यवस्था के समान्य सिद्धान्त उद्देश्य इन्हीं तत्वों के आधार पर सरकार और कांग्रेस दल लोक तान्त्रिक समाजवाद की दिश में आगे बढ़े नेहरू जी ने समाजवादी समाज की स्थापना के लिए इसके आर्थिक पहलू पर ध्यान दिया। उन्होंने महसूस किया कि भारत में व्याप्त समस्त समस्याओं की जड़ गरीबी और असमानता है जब तक इन दोनों चीजों को समाप्त नहीं किया जाता, राष्ट्रीय एकता या समानता की बात करना भी बेमानी है। उनका मानना था कि अव्यवस्थित रूप से आर्थिक उन्नति सम्भव नहीं है, इसके लिए एक निश्चित कार्यक्रम होना चाहिए, इसके माध्यम से दो विशेष पहलुओं की ओर ध्यान दिया जायेगा। एक तो देश की आर्थिक जरूरतें और दूसरा योजनाओं को संचालित करने के लिए धन का समुचित प्रबन्ध इसलिए स्वतन्त्रता प्राप्ति के बाद उन्होंने योजना आयोग का गठन किया और पंचवर्षीय योजनऐं चलायी। 17 जुलाई सन 1950 को बनारस में विद्यार्थियों की सभा में बोलते हुए उन्होंने अपने को स्पष्ट रूप से समाजवादी कहा था। नेहरू द्वारा बार–बार उत्पादन पर अधिक जोर यह स्पष्ट करता है कि वे समाजवाद की ओर बढ़ता भी चाहते थे किन्तु पूँजीवादी व्यवस्था के प्रति अपना झुकाव रोकने में भी असमर्थ थे। नेहरू जी साम्यवाद तथा पूँजीवाद का मध्यम मार्ग चुनना चाहते थे। ताकि समतापूर्ण वितरण तथा समुचित उत्पादन की समस्या का समाधान किया जा सके।

नेहरू जी का मनना था कि आर्थिक समानता के अभाव में राजनीतिक स्वतन्त्रता का कोई महत्व नही है। समाजवादी विचारों से नेहरू का वास्तविक परिचय 1927 में 'ब्रुसेल्स सम्मेलन' में हुआ। इसमें विश्व के विभिन्न देशों में साम्राज्य विरोधी और समाजवादी विचारधारा के लोग एकत्र हुए थे।

नेहरू जी यही से मार्क्सवाद के प्रशंसक बने। उन्होंने 'भारत एक खोज' में लिखा है कि मार्क्स तथा लेनिन के अध्ययन ने मेरे मन पर शक्तिशाली प्रभाव डाला और मुझे इतिहास तथा सामाजिक घटनाओं को नई दृष्टि से देखने में सहायता दी। वे भारत की असमानता और निर्धनता को समाजवाद के द्वारा ही समाप्त करना चाहते थे। उन्होने कहा था कि समाजवाद एक आर्थिक सिद्धान्त से भी अधिक महत्वपूर्ण है यह एक जीवन दर्शन है और इसलिए मुझे रूचिकर है। मेरी दृष्टि से निर्धनता चारों ओर फैली हुई बेरोजगारी, भारतीय जनता का अधःपतन तथा दासता को समाप्त करने का मार्ग समाजवाद छोड़कर अन्य किसी प्रकार से सम्भव नहीं दिखाई देता है। मार्क्सवाद में विश्वास होते हुए भी वे समाजवाद को शान्तिपूर्ण तथा लोकतान्त्रिक साधनों से लाना चाहते थे, क्योंकि वे हिंसात्मक तथा क्रान्तिकारी साधनों में विश्वास नहीं करते थे।

कांग्रेस के अन्दर ही स्वतंन्त्रता आंन्दोलन और लक्ष्यों को लेकर तथा स्वतंन्त्रता के पश्चात् वैकल्पिक सामाजिक और आर्थिक पद्धति को लेकर विचारों में मतभेद था। इन विषयों पर गाँधी और नेहरू के विशेषतः मतभेद थे। नेहरू चाहते थे कि स्वतन्त्रता के पश्चात देश समाजवाद को अपनाए। दिसम्बर, 1929 के कांग्रेस के लाहौर अधिवेशन में नेहरू ने इस बात पर महत्व दिया कि समाजवाद की नीतियाँ समस्त विश्व में अपना प्रभाव डाल रही है। अब केवल इसको स्थापित करने के तरोकों और इसकी गति पर ही मतभेद है। उन्होंने कहा कि भारत को भी इसी मार्ग पर चलना होगा। हलाँकि इसका तरीका स्वयं भारत तैयार करेगा और इसकों अपनी परिस्थितियों के अनुसार ही अपनाया जायेगा।

पं0 नेहरू न केवल राष्ट्रीय शान्ति के समर्थक थे अपितु विश्व शान्ति में भी उनका महत्वपूर्ण योगदान रहा 'गुटनिरपेक्षता और पंचशील' इसके उदाहरण है। शीतयुद्ध के दौरान नेहरू ने समाजवादी और पूंजीवादी इन दोनों ही तरह के राष्ट्रों के गुटों में शामिल होने के बजाय निरपेक्ष दृष्टिकोण अपनाया। ऐसा करने के पीछे उनके कई उद्देश्य थे एक तो राष्ट्रीय स्वतंन्त्रता को सुरक्षित रखना क्योंकि किसी गुट में शामिल होने का स्पष्ट अर्थ था अपने देश को अपनी नहीं, दूसरे के स्वार्थ साधन के लिए प्रयुक्त होने देना। नेहरू जी ने अपने समय में स्वतन्त्र भारत को समाजवादी दिशा देने और उसके विकास का हर क्षेत्र में कुशल मार्ग दिशा देने और उसके विकास का हर क्षेत्र में कुशल मार्गदर्शन किया। नेहरू जी आजीवन भारत के नव–निर्माण, उन्नति लोकतान्त्रिक समाजवाद, धर्मनिरपेक्षता और स्वतन्त्र विदेश नीति और अन्तर्राष्ट्रीय शान्ति की स्थापना के लिए जूझते रहे। राजनीतिक मुक्ति और लोकतांत्रिक प्रणाली को नेहरू सामाजिक और आर्थिक परिवर्तन का प्राथमिक चरण और साधन मानते थे। राष्ट्रवाद और समाजवाद उनकी दो प्रेरक शक्तियाँ थी। यह नही कहा था कि मैं सह नहीं कह सकता कि भारत में समाजबाद कब आयेगा, परन्तु मुझे पूरा विश्वास है कि वह अवश्य आयेगा, यह इसलिए नहीं आयेगा कि इसे मैं और आधा दर्जन अन्य लोग चाहते है न ही यह इसलिए रूक जायेगा क्योंकि बड़े उद्योग इसे आने नहीं देना चाहते । नेहरूजी सरकारी क्षेत्र के विकास पर बहुत जोर देते थे क्योंकि उन्होनें यह महसूस किया था कि केवल उत्पादन बढ़ाना ही पर्याप्त नहीं है यह जानना भी समान रूप से महत्वपूर्ण है कि उपज क्या होती है। उनका निर्धनता के वितरण में विश्वास नहीं था क्योंकि उनकी राय में यह कल्याणकारी राज्य की अवधारणा के विपरीत था। वे ऐसे कल्याणकारी राज्य के समर्थक थे जो समाजवादी समाज व्यवस्था पर आधारित हो, किंतु यह तब तक सम्भव नहीं हो सकता जब तक कि राष्ट्रीय आय में तेजी से वृद्धि नहीं होती । उन्होनें सामुदायिक योजनाओं पर अत्यधिक बल दिया। उन्होंने महसूस किया था कि कोई भी परिवर्तन केवल सरकारी कार्यवाही से नहीं आ सकता । स्त्रियों को समाज में बेहतर दर्जा दिलाने की ओर उनका विशेष ध्यान था। हिन्दू कोड बिल में पंडित नेहरू का सर्वाधिक महत्वपूर्ण है जिसमें समाज में महिलाओं को उनका उचित दर्जा दिलवाने और उनके शोषण को समाप्त करने का अथक प्रयास किया गया। नेहरू जी की मूल विचाधारा भले ही वह आर्थिक विकास अथवा सामाजिक प्रगति अथवा अन्तर्राष्ट्रीय सम्बन्धों तथा वैज्ञानिक प्रगति के बारे में हो, वर्तमान में भी उतनी ही संगत है, जितनी कि वह अपने प्रवर्तन के समय थी।

यद्यपि नेहरू जी समाजवाद की स्थापना नहीं कर सकें परन्तु नेहरू जी ने ही वास्तव में समाजवादी दृष्टिकोण को भारत के करोड़ों लोगों की चेतना का अंग बनाया। यदि आज समाजवाद भारतीयों के मन में आदरणीय सिद्धान्त है तो इसका श्रेय मुख्य रूप से नेहरू जी को ही जाता है।

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जैन मंदिर की एतिहासिक पृष्ठभूमि एवं उनकी विशेषताएँ

डॉ. राजीव कुमार*

मन्दिर शब्द वाड्मय में अधिक प्राचीन नहीं है। इसका सर्वप्रथम उल्लेख शतपथ ब्राहमण में मिलता है। महाकाव्य और सूत्रग्रन्थों में मंदिर की अपेक्षा देवालय, देवायतन, देवकुल, देवगृह,देवागार आदि शब्दों का प्रयोग हुआ है। इन सभी शब्दों से देवता के निवास स्थान का बोध होता है। अतएव मन्दिर की कल्पना देवताओं के आवास के रूप में की गयी है। डॉ भागचन्द्र जैन के अनुसार ''भारत धर्मप्रधान देश है। धार्मिक तृप्ति के लिए अपनाये गये साधनों में अभीष्ट देव के निवास की कल्पना भी थी। समेरू के नाम से एक ऐसे पर्वत की कल्पना की गयी जो लौकिक पर्वतों से आकार – प्रकार में सवंथा भिन्न था। सुमेरू पर स्वर्गीय सुविधाएँ और वातावरण था। उसके बीच अभीष्ट देव का निवास था। परन्तु भक्त अपने वर्तमान जन्म में वहाँ तक पहुंच नहीं सकता था जबकि उसे अपने उपास्य का दर्शन क्षण–क्षण अनिवार्य प्रतीत होता गया। अतः उसने स्वयं सुमेरू की रचना करने की ठानी, जिस पर अवतीर्ण होकर उसका उपास्य विराजमान होता। इस प्रकार सुमेरू की कल्पना के साथ ही मन्दिर स्थापत्य का उपक्रम हुआ'' । फलस्वरूप भारत वर्ष में विभिन्न धर्मों के अनुयायियों ने अपने ईष्ट देव के निवास के लिए मंदिरों की स्थापना की। इनमें से जैन धर्म के अनुयायी भी प्रमुख हैं, जिन्होंने लगभग सम्पूर्ण भारतवर्ष में जैन मंदिरों की स्थापना की है।

जैन धर्म में मंदिर से भी प्रचीन शब्द है – 'आयतन' जिसका अस्तित्व महावीर के काल में भी था क्योंकि वे अपने विहारों के समय यक्षयतनों में ठहरा करते थे। बाद में इस आयतन शब्द का उपयोग जिनायतन शब्द के अंतर्गत होने लगा और उसके भी बाद मंदिर, आलय, गेह, गृह आदि शब्दों ने उनका स्थान ले लिया।

दिगम्बर साहित्यिक साक्ष्य के अनुसार कर्मभूमि के प्रारम्भिक काल में इन्द्र ने अयोध्या में पांच मन्दिरों का निमार्ण किया, भारत चक्रवर्ती ने 72 जिनालय बनवाये। उनमें अनर्ध्य रत्नों की प्रतिमायें विराजमान कराई। मानव के इतिहास में तदाकार प्रतीक–स्थापना और उसकी पूजा का यह प्रथम सफल उद्योग कहलाया। शत्रुघ्न ने मध ुरा में अनेक जिन–मन्दिरों का निर्माण कराया। सगर चक्रवर्ती के साठ हजार पुत्रों ने भरत चक्रवर्ती द्वारा बनाये हुए इन मन्दिरां की रक्षा के लिए भारी उद्योग किया था और उनके चारों और परिखा खोदकर भागीरथी के जल से उसे पूर्ण कर दिया था। लंकाधिपति रावण इन मन्दिरों के दर्शनो के लिए कई बार आया था। लंका में एक शान्तिनाथ जिनालय था, जिसमें रावण पूजन किया करता था और लंका–विजय के पश्चात् रामचन्द्र, लक्षमण आदि ने भी उसके दर्शन किये थे। पुरातात्विक दृष्टि से यदि बात की जाए और मन्दिरों का निर्माण–काल जैन प्रतिमाओं के निर्माण–काल से प्राचीन प्रतीत नहीं होता। लोहानीपुर, श्रावस्ती, मथुरा आदि में जैन मन्दिरों के अपशेष उपलब्ध हुए हैं, जिनमें बहुतायत में जैन प्रतिमाएं मिली है। किन्तु अब तक सम्पूर्ण मन्दिर कहीं पर भी नहीं मिला। इसलिये प्राचीन जैन मन्दिरों का रूप क्या था, यह निश्चित तौर पर नहीं कहा जा सकता।

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किन्तु गुहा–मन्दिर और लयण ईसा पूर्व सावती आठवीं ाशताब्दी तक के मिलते है। तेरापुर के लयण, उद्यगिरि–खण्डगिरि के गुहामन्दिर, अजन्ता–ऐलोरा और बादामी की गुफाओं में उत्कीर्ण जैन मूर्तियां इस बात के प्रमाण है कि गुफाओं को मन्दिरों का रूप प्रदान कर उनका धार्मिक उपयोग ईसा पूर्व से होने लगा था। भगवान वार्श्वनाथ के पश्चात् दन्तिपुर (उड़ीसा) नरेश करकुण्ड ने तेरापुर गुफाओं में गुहा मन्दिर (लयण) बनवायें और उनमें पायर्वनाथ की पाषण प्रतिमा विराजमान कराई। ये लक्षण और प्रतिमा अब तक विद्यमान है। 'करकण्डु चरिउ' आदि ग्रंन्थों के अनुसार तो ये लयक्ष और पार्श्वनाथ–प्रतिमा करकण्डु नरेश से भी पूर्ववर्ती थे' इन गुहा मन्दिरों का विकास भी हुआ। विकास का यह रूप मात्र इतना ही था कि कहीं–कहीं गुफाओं में भित्ति–चित्रों का अंकन किया गया। ऐसे कलापूर्ण भित्ति चित्र सित्तन्नवासन आदि गुफाओं में अब भी मिलते हैं।

पुरातत्वज्ञों के मतानुसार महावीर–काल में जिनाजतन नहीं थे, बल्कि यक्षायतन और यक्ष–चैत्य थे। श्वेताम्बर सूत्र–साहित्य में किसी जिनायतन में महावीर के ठहरने का उल्लेख प्राप्त नहीं होता, बल्कि यक्षातनों में उनके में उनके ठहरने के कई उल्लेख मिलते हैं। महावीर का जिन यक्षायतनों में रूकने का उल्लेख मिलता है, वे किसी वृक्ष के नीचे होते थे और जिन्हें वेष्टनी द्वारा परिवेष्टित कर दिया जाता था। इन यक्षायतनों और चैत्यों के आदर्श पर जिनायतन या जिन–मन्दिरों की रचना की गयी।

ईसा पूर्व 600 में मथुरा, काम्पिल्य आदि में पार्श्वनाथ, महावीर आदि के मन्दिर निर्मात हुए थे, ऐसा अनुभव जैन साहित्यिक उल्लेखों से होता है। महावीर से सौ वर्ष पूर्व मथुरा के कंकालों टीले पर किसी कुबेरा देवी ने पार्श्वनाथ का मन्दिर बनवाया था। यह पहले सोने का था, बाद में प्रस्तर–खण्डों और ईटों से आवेष्टित कर दिया गया। जो बाद में देवनिर्मित बोद्ध स्तूप कहा जाने लगा। यह सातवें तीर्थकर सुपार्श्वनाथ के काल में सोने का बना था। जब लोग इनका सोना निकाल कर ले जाने लगे, तब कुबेरा देवी ने इसे प्रस्तर खण्डों और ईटों से ढंक दिया। स्थापत्य की इस अनुपम कलाकृति का उल्लेख कंकाली टीला (मथुरा) से प्राप्त भगवान मुनिसुव्रत की द्वितीय सदी की प्रतीमा की चरण–चौकी का अंकित मिलता है। पर स्तम्भों के ऊपर छत बनाकर मन्दिर बनाये जाते थे। छत गोलाकार होती थी, पश्चात् अण्डाकार बनने लगी।

इण्डोसाइथिक समय के जैनों ने एक प्रचीन मन्दिर में से खुदाई के लिए उसके अवशेषों का उपयोग किया था। स्मिथ भी यह मानते हैं कि इस्वी पूर्व 150 में मथुरा में जैन–मन्दिर था। मथुरा का ''बैद्ध स्तूप से शायद ही कोई अपरिचित होगा। इससे ज्ञात होता है उस समय जैनों में स्तूप–पूजा का भी रिवाज चल पड़ा था, पर यह स्तूप परम्परा चली नहीं। बी0 जायसवालजी का मानना है कि औरिसा में भी कायनिसीदौ–अर्थात् जैन–स्तूप था, जिसमें अरिहन्त, जिसमें अरिहन्त का अस्थि गड़ा हुआ था।''

शक–सातवाहन–काल (ई0पू0 100 से 200 ई0) में मन्दिरों का निर्माण और अधिक संख्या में होने लगा। इन काल में जैन मन्दिरों, उनके स्तम्भों और ध्वजओं पर तीर्थकर की मूर्ति बनाई जाने लगी। इस काल में प्रदक्षिणा–पथ भी बनने लगे जो प्रायः काष्ठ की वेष्ठनी से बनाये जाते थे। कुषाण काल में ये पाषाण के बनने लगे।

जैन साहित्य स्रोतों में इस काल में बने भड़ौच के शकुनिकाविहार–मुनिसुव्रत तीर्थकर के मन्दिर का उल्लेख आता है। विक्रम संवत् 4 पर्व यहाँ पर आर्य खपुटाचार्य के रहने का उल्लेख जैन प्रबंधों में आता है। यह विहार प्रथम काष्ठ का था, पर चौलुक्यों के समय में आंबड़भट्ट ने पाषाण का बनाया। लेकिन अल्लाउद्दीन

ने गुजरात पर आक्रमण कर भड़ौच सर किया और इतिहास प्रसिद्ध इस सांस्कृतिक तीर्थस्वरूप बिहार को जामाए–मस्जिद में बदल दिया। यह घटना ई0 सं0 1297 की है। इस पर बर्जेस ने विशेष विचार किया है। वह इसकी कला के सम्बन्ध में लिखता है – ''इस स्थान की प्राचीन कारीगरी, आकृतियों की खुदाई और रसिकता, स्थापत्य, शिल्पी कला की कला का रूप और लावण्य भारत में बेजोड़ है''। इस विहार पर प्रकाश डालने वाले संस्कृत, प्राकृत और देश्य भाषा में अनेक उल्लेख–बल्कि स्वतन्त्र ग्रन्थ मिलते है। कच्छ–भद्रेश्वर का मन्दिर भी सम्प्रति द्वारा निर्मित, माना जाता है। पश्चित भारत में जो प्रांतीय साहित्य उपलब्ध हुआ है, उसमें और भी कई प्राचीन मन्दिरों का उल्लेख है, पर आठवीं शदी पूर्व के ऐसे अवशेष अल्प ही मिले हैं। सम्भव है उनका उपयोग और कोई कार्य में हो गया हो, जैसा कि भद्रेश्वर के अवशेषों का उपयोग ई0 सं0 1810 में मुद्रा ग्राम बसाने में हुआ था और शकुनिकाविहार का मस्जिद में।''

कुषाण काल में अहिच्छत्र, कौशाम्बी, काम्पिल्य और हस्तिनापुर अच्छे जैन–केन्द्र माने जाते थे। उत्तर प्रदेश, बिहार और उड़ीसा में भी जैन धर्म के प्रारम्भिक केन्द्र थे। यहां अनेक जैन मन्दिर निर्मित हुए थे।''

गुप्त काल (ई0 चौथी से छोटी शताब्दी) में मन्दिरों का निर्माण प्रचुरता से होने लगा। सौन्दर्य और मन्दिरों के अलंकरण पर विशष ध्यान दिया गया। इस काल में स्तम्भों को पत्रावली और मांगलिक चिन्हों से अलंकृत किया जाने लगा। तोरण और सिरदल के ऊपर तीर्थकर–मुर्ति बनाई जाने लगी। गर्भगृह के ऊपर शिखर बनने लगा। बाहर स्तम्भों पर आधारित मण्डप की रचना होने लगी। बाह्य भित्तियों पर मूर्तियों का अंकन होने लगा।

जैन मंदिरों की प्रमुख विशेषताएँ

उपर्युक्त वर्णन से स्पष्ट है कि जैन मन्दिरों का विकास भी अपनी समकालीन परम्पराओं के मन्दिरों के साथ एक ही प्रवाह में कभी तीव्र और कभी मंद गति से, निरंतर होता रहा। यही कारण है कि अन्य परम्पराओं के मन्दिरों के मध्य एक जैन मन्दिर की पहचान के लिए सूक्ष्म परीक्षा की आवश्यकता होता है, या फिर उसके लिए किसी अभिलेख, या साहित्य का स्पष्ट उल्लेखा, परम्परागत प्रमाण, या किसी मूर्ति का होना आवश्यक है।''

मानसार में मन्दिर के भेदों पर कुछ प्रकाश डाला गया। यहाँ उल्लेख मिलता है कि जैन–मन्दिर नगर के बाहर और वैष्णव–मन्दिर नगर के मध्य में होना चाहिए। ऐसा लगता है कि गुफा–मन्दिर अक्सर पहाड़ियों में हुआ करते थे और बहुसंख्यक जैन मन्दिर भी स्वाभाविक शान्ति के कारण बाहर बनाये जाते थे। अतः लिख दिया कि जैन–मन्दिर बाहर होना चाहिए। पर इतिहास साहित्य से मानसार के सांम्प्रदायिक उल्लेख की पुष्टि बिल्कुल नहीं होती।''

श्री गोरीशंकर औझा लिखते है – ''ईस्वी सन् की सावतीं शाताब्दी के आसपास से बारहवीं शताब्दी तक के सैकड़ों जैनों के मन्दिर अब तक किसी न किसी दिशा में विद्यमान है। जैन मन्दिरों के स्तम्भों, छतों आदि में बहुधा जैनों से संबंध रखने वाली मूर्तियाँ तथा कथाएँ खुदी हुई पाई जाती है। बहुधा जैनों के मुख्य मन्दिर के चारों ओर छोटी–छोटी देवकुलिकाएँ बनी रहती है, जिनमें भिन्न–भिन्न तीर्थकरों की प्रतिमाएं स्थापित की जाती है। जैन–मंदिरों में कहीं–कहीं दो मंढ़प और एक विस्तृत वेदी भी होती है। मंदिरों में गर्भगृह के ऊपर शिखर और उसके सर्वोच्च भाग पर आमलक नाम का बड़ा चक्र होता है। आमलक के ऊपर कलश रहता है, और वहीं ध्वजदंड भी होता है।

जैन धर्म में मंदिर अनिवार्य रूप से किसी तीर्थकर को समर्पित होता है इसलिए उसे एक स्मारक की संज्ञा देना किसी सीमा तक तर्कसंगत हो सकता है पर यह निश्चित है कि मन्दिर ऐसा स्मारक नहीं जो किसी के अंतिम संस्कार के स्थान पर अथवा अस्थि आदि अवशेषों पर निर्मित किया जाता है। अर्थात् जैन मंदिर की मुख्य वेदी में जो मूलनायक'' प्रतिमा विराजमान होती है, वह मंदिर उसी तीर्थकर का बोला जाता है। जैसे – आदिनाथ का मन्दिर, शान्तिनाथ का मन्दिर आदि।

मुनि कान्ति सागर के अनुसार, जैन मन्दिर का भीतरी भाग इन उपभोगों में विभक्त रहता है – द्व ार मंडप, श्रृंगार चौकी, 'नवचौकी' गूढमंडप' कोलीमंडप और गर्भगृह'' जहाँ पर मूर्ति स्थापित की जाती है। गर्भगृह और गूढ़मंडप पर क्रमशः शिखर एवं गुम्बज रहते हैं द्वारमंडप प्रायः सजा हुआ रहता है। दो स्तम्भों का तोरण भी कहीं–कहीं रखा जाता है। मुख्य द्वार पर मंगलचैत्य या जिनमूर्ति की आकृति का रहना आवश्यक है। भीतरी भागों में भी जो मुख्य मंडप रहता है – जहाँ स्रावक नर–नारी प्रभु भक्ति करते है वहाँ के संतुलित अंकन वाले स्तम्भों पर नृत्य करती हुई या संगती के विभिन्न बाघों को धारण करने वाली, निर्विकार पुत्तलिकाओं की भाव–सूचक मूर्तियाँ खुदी रहती है। इसे नृत्यमंडप भी कह सकते है। स्तम्भों पर आधृत छतों में बीताराग परमात्मा के समवशरण, या जिस तीर्थकर का मन्दिर है, उसके जीवन की विशिष्ट घटनाएँ खुदी हुई पाई जाती है। कहीं–कहीं विशेष उत्सवों के भावों का प्रदर्शन भी देखा गया है। मध ुच्छत्र इसी पर रहती है। आबू का मधुच्छत्र' भारतीय शिल्प–कला का अनन्य प्रतीक है। छत का विशेष प्रकार का अंकन जैन–मन्दिरों को छोड़कर अन्यत्र नहीं मिलता। नागपाश या एक मुख, या तीन या पाँच देहवाली आकृतियाँ द्वार के ऊपर रहती हैं। लोगों का ऐसा विश्वास रहा है कि इस प्रकार की आकृतियां बनाने से कोई भी छत्रपति इसके निम्न भाग से निकल नहीं सकता। मुगलकाल में भी इन आकृतियों का विशेष प्रचार रहा। मन्दिर का भीतरी भाग प्रायः अलंकृत रता है। जैन–वास्तुशास्त्र का निमय है कि कहीं पर भी प्लेइन प्रस्तर न रखा जाय।''

गर्भगृह के मुख्य द्वार की चौखट पर भी कई आकृतियां दृष्टिगोचर होती है। चंवरधारिणी नारियों के अतिरिक्त उभय ओर जिन–प्रतिमाएँ या देव–देवियों की मूर्तियों तथा जिन–प्रतिमाएँ रहती है। मध्यस्थ स्तम्भ–पर तो निश्चित रूप से मूर्तियाँ रहती ही हैं। कुछ मन्दिर भूमिगत भी है और तीन–चार मंजिल के भी। जैन संस्कृति का त्याग प्रधान रूप, इसके कण–कण में परिलक्षित होता हैं।''

कहीं–कहीं जैन मंदिरों में मानस्तम्भ भी मिलते हैं। मानस्तम्भ तीर्थकर के मान का प्रतीक है और जिनके मान(ऊँचाई) को देखकर अभिमानियों का मान चूर्ण हो जाता है। मानवस्तम्भ का निर्माण कदाचित सर्वप्रथम मथुरा में (शक–कुषाण काल में) हुआ था। आचार्य जिनसेन के अनुसार मानस्तम्भ का उद्देश्य जिनेन्ददेव के त्रिलोकातीत मान (श्रेष्ठता) को सूचित करना है।'' मानस्तम्भों का स्वरूप प्रायः सर्वत्र एक समान मिलता है। भूमि पर एक के ऊपर एक निर्मित तीन पीठिकाओं (अधिष्ठानों) पर स्तम्भदण्ड स्थित रहता है जिसके शीर्ष पर एक 'सर्वतोभद्रिका' स्थापित होती है। पीठिकाएं कभी–कभी अलंकृत भी होती है। स्तम्भ कहीं अलंकृत मिले है और कही अल्प–अलंकृत या अलंकरण विहीन। सर्वतोभद्रिका सर्वत्र अलंकृत ही प्राप्त हुई है। उसके चारो ओर एक–एक स्तम्भयुक्त देवकुलिका अंकित होती है, जिनमें सर्वतोभद्रिका या तो उसी पाषाण में उत्कीर्ण की गयी होती है या पृथक् रूप से स्थापित कर दी जाती है। इस सबके ऊपर एक लघु शिखराकृति का आलेखकन

होता है। सर्वतोभद्रिका चतुष्कोण ही होती है जबकि स्तम्भदण्ड वृत्ताकार या चतुष्कोण या अष्टकोण होता है पीठिकाओं का आकार प्रायः स्तम्भदण्ड के समान होता है।''

दिगम्बर जैन साहित्य में तीन प्रकार के क्षेत्रों के मंदिरों का विशेष तौर से उल्लेख किया गया है जैन मंदिरों की विशेषताओं को समझने के लिए इनका वर्णन भी समीचीन है।''

क. निर्वाण क्षेत्रः ये वे क्षेत्र कहलाते हैं, जहां तीर्थकरों या किन्हीं मुनिराज का निर्माण हुआ हो। संसार में निर्वाण ही चरम पुरूषर्थ है। अन्य तीर्थों की अपेक्षा निर्वाण क्षेत्रों का महत्व अधिक होता है। तीर्थकरों के निर्वाण क्षेत्र कुल पांच है – कैलाश, चम्पा, पावा, उर्जयन्त, और उर्जयन्त और सम्मेद शिखर। पूर्व के चार क्षेत्रों पर क्रमशः ऋषभदेव, वासुपूज्य, महावीर और नेमिनाथ मुक्त हुए। शेष बीस तीर्थकरों ने सम्मेद शिखर पर मुक्ति प्राप्त की।

ख. कल्याण क्षेत्रः ये वे पांच क्षेत्र हैं, जहां किसी तीर्थकर का गर्भ, जन्म, अभिनिष्क्रमण (दीक्षा) और केवलज्ञान कल्याणक हुआ है। जैसे हस्तिनापुर, अहिच्छित्र, वाराणसी, काकन्दी, कुकुम्भग्राम आदि।

ग. अतिशय क्षत्र जहां किसी मंदिर में या मूर्ति में कोई चमत्कार दिखाई दे, तो वह अतिशय क्षेत्र कहलाता है। अतिशय क्षेत्रों के प्रति जनसाधारण का आकर्षण भौतिक या सांसारिक होता है, आध्यात्मिक नहीं होता। लोग या तो एहिक कामनावश वहां जाते है अथवा उनके मन में अद्भभुत कुतुहल होता है।

जैन जनता की एहिक कामनाओं की पूर्ति के लिए यदा–तदा जैनेतर देव–स्थानों में जाने से रोकने के लिए ही अतिशय क्षेत्रों की स्थापना की गयी। यह कल्पना सम्भवतः भट्टारक परम्परा की देन है। अतिशय क्षेत्र प्रायः 8वीं–9वीं शताब्दी बाद के हैं और यह वह काल था, जब जैन धर्म को अपनी अस्तित्व रक्षा के लिए लगभग सभी प्रान्तों में और मुख्यतः दक्षिण भारत में कठिन संघर्ष करना पड़ रहा था। उस काल में जैन धर्म पर जैनों की आस्था बनाए रखने के लिए ही मनीषी आचार्यों और भट्टारकों को अतिशय क्षेत्रों की कल्पना करनी पड़ी।

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बुद्ध के चार आर्य सत्य

डॉ. मेधा*

बुद्धकालीन सामाजिक व्यवस्था की विवेचना करने से पहले ब्राहम्ण साहित्य से वर्णित सामाजिक जीवन, पारंपरिक वर्ण–व्यवस्था की स्थिति को देखना अनिवार्य है। बौद्ध धर्म उस विचारधारा का स्वाभाविक परिणाम था, जो कर्मकाण्ड, हिंसायुक्त यज्ञ के आडंबर और पुरोहित वाद के विरूद्ध पहले से बहती चली आ रही थी। इस परिस्थिति में जनता कोई ऐसा धर्म चाह रही थी जो सुगम और सुबोध हो, जिसमें पशुबलि की कूरता भी ना हो और व्यर्थ का आडंबर भी नहीं हो,जो मनुष्य के ध्यान को धर्म की ओर तो अवश्य ले जाये, किंतु बीसों प्रकार के ऊहापोह में उसे उलझा नहीं डालें। जनता व्यावहारिक धर्म चाह रही थी जो उसे बौद्ध धर्म में मिला। बुद्ध वैदिक धर्म से दूर नहीं गये, उन्होंने वैदिक धर्म के मूल पर प्रहार नहीं किया, बल्कि उनकी चोटों के निशानें पर वैदिक धर्म की कुरीतियाँ और कमजोरियाँ थी। बौद्ध धर्म कोई नया धर्म नहीं बल्कि हिंदुत्व का ही संशोधित रूप है।"1 बुद्ध प्रचलित धर्म के भंजक नहीं, सुधारक थे। वे स्वयं बौद्ध नहीं, हिंदु जन्में थे।

बौद्ध धर्म के संस्थापक महात्मा बुद्ध माने जाते हैं। इनका जन्म ईसा की छठी शताब्दी पूर्व हिमालय की तराई में स्थित कपिल वस्तु नामक स्थान के राजवंश में हुआ। इनके बचपन का नाम सिद्धार्थ था। राजवंश में जन्म लेने के बाद भी इनका मन सांसारिक भोग विलास, मोह–माया से परे था। एक दिन एक रोगी, एक वृद्ध, एक मृतक को देखकर इन्हें यह समझने में देर न लगी की संसार दुःखों के अधीन है। संसार को दुःख से कैसे छुटकारा मिले इसका चिंतन करते–करते ये पत्नी यशोधरा और नवजात पुत्र राहुल को छोड़कर, राज महल का वैभव त्याग कर संन्यास को अपनाया। कठोर तप के बाद इन्हें ज्ञान की प्राप्ति हुई। उन्हें जीवन के सत्य के दर्शन हुए। तत्व ज्ञान अर्थात बोधि प्राप्त कर लेने के बाद वह बुद्ध कहलाए। बुद्ध के उपदेशों के फलस्वरूप बौद्ध धर्म एवं बौद्ध दर्शन का विकास हुआं यह सर्व प्रथम भारत में फैला। बाद में यह दूसरे देशों में भी फैला।

जैसा की उपरोक्त वर्णन से पता चलता है कि बुद्ध से सिद्धार्थ बनने का जो सफर था उसका मूल कारण दुःख था और इसके कारण को बुद्ध ने जनता को जनता की बोली में समझाया, क्योंकि प्रचलित भाषा संस्कृत थी जो आम जनता को धर्म से जोड़ने में कठिनता का अनुभव करवाती थी। उन्होंने लोगों को बताया कि मनुष्य दुःखी है, दुःख अकारण नहीं है। इस दुःख का निरोध संभव है और दुःख निरोध का मार्ग भी है। यही बौद्ध धर्म के चार आर्य सत्य है, जिनकी व्याख्या निम्नलिखित प्रकार से की गई है–

(1) संसार दुःखों से परिपूर्ण है – प्रथम आर्य सत्य में बुद्ध ने यह बताया कि संपूर्ण संसार में दुःख व्याप्त है।" जन्म में दुःख है, नाश में दुःख है, रोग दुःखमय है, मृत्यु दुःखमय है, और अप्रिय से संयोग दुःखमय है, प्रिय से वियोग दुःखमय है।"2 कुछ लोग बुद्ध के विचार से अलग मत रखते थे कि संपूर्ण संसार दुःखों से ही परिपूर्ण नहीं है। संसार में कई प्रकार के सुख भी है। बुद्ध इसको उदाहरण देते

*MIG-76, हाउसिंग बोर्ड, ए0 पी0 कॉलोनी, गया (बिहार)

हुए कहते हैं सांसारिक सुख क्षणिक होती है तथा ये नाशवान होते है। क्षणिक सुख के समाप्त हो जाने पर दुःख ही प्राप्त होता है।

(2) दुःख के कारण हैं– बुद्ध ने दुःख के कारण का विश्लेषण अपने द्वितीय आर्य सत्य में किया है। बुद्ध ने प्रतीत्यसमुत्पाद के माध्यम से यह बताने कि कोशिश की है कि किसी भी कार्य के लिए कोई न कोई कारण अवश्य होता है। प्रतीत्यसमुत्पाद का शाब्दिक अर्थ है एक वस्तु के उपस्थित होने पर किसी अन्य वस्तु की उत्पति, अर्थात एक के आगमन से दूसरे की उत्पति। प्रतीत्यसमुत्पाद को धर्म–चक्र भी कहा जाता है।बौद्ध ने स्वयं कहा है " जो प्रतीत्यसमुत्पाद का ज्ञाता है वह धर्म का ज्ञाता है, जो धर्म का ज्ञाता है वह प्रतीत्यसमुत्पाद का ज्ञाता है।"3 बुद्ध ने दुःख का कारण के रूप में बारह कड़ीयों को प्रतीत्यसमुत्पाद में विश्लेषित किया है। ये बारह कड़ीयां एक दूसरे के कार्य कारण है। ये बारह कड़ीया निम्नलिखित है

(1) अविद्या (2)संस्कार (3) विज्ञान (4) नामरूप (5) षडायतन (6) स्पर्श (7) वेदना (8) तृष्णा (9) उपादान (10) भव (11) जाति (12) जरामरण

अविद्या को दुःख का मूल कारण माना गया है क्योंकि अविद्या के कारण ही इच्छा (तृष्णा) जन्म लेती है। जिस वजह से दुःख होता है।

(3) दुःख निरोध संभव है– बुद्ध ने अपने तृतीय आर्य सत्य के माध्यम से यह बताया कि दुःख है तो दुःख का निरोध भी संभव है। बुद्ध ने दुःख के कारण की जो व्याख्या अपने दूसरे आर्य सत्य में की है कि अगर दुःख के कारण की समाप्ति हो जाए तो दुःखों का अंत भी संभव है वह अवस्था जिसमें दुःखों का अंत होता है" दुःख–निरोध" कही जाती है। तृतीय आर्य सत्य में निर्वाण (मोक्ष) की व्याख्या की गई है। तृष्णा का सर्वथा त्याग, वासना में लीन नहीं होने की योग्यता और जिन–जिन कारणों से मनुष्य को दुःखों होते है उन कारणों से मुक्त होने का भाव दुःख निरोध कहलाता है। "निर्वाण की प्राप्ति इस जीवन में भी संभव है। एक व्यक्ति यदि अपने जीवन काल में ही राग, द्वेष, मोह, आसक्ति, अहंकार इत्यादि पर विजय पा लेता है, तब वह मुक्त हो जाता है। मुक्त व्यक्ति 'अर्हत़ 'कहलाता है।"4

निर्वाण निष्क्रियता की अवस्था नहीं है। मनुष्य संसार में रहकर भी सांसारिकता से निर्लिप्त रहता है। बुद्ध की अनासक्त –कर्म–भावना गीता के निष्काम –कर्म से मिलती–जुलती है। निर्वाण का मुख्य स्वरूप यह है कि वह अनिर्वचनीय है। डॉ0 दास गुप्त ने कहा है कि– " लौकिक अनुभव के रूप में निर्वाण का निर्वचन मुझे एक असाध्य कार्य प्रतीत होता है। यह एक ऐसी स्थिति है जहाँ सभी लौकिक अनुभव निषिद्ध हो जाते है, इसका विवेचन भावात्मक प्रणाली से शायद ही संभव है।"5

डॉ0 कीथ ने भी इस तथ्य की ओर ध्यान आकर्षित करते हुए कहा है कि "सभी व्यावहारिक शब्द अवर्णनीय का वर्णन करने में असमर्थ है।"6 निर्वाण की प्राप्ति मानव के लिए लाभ प्रद होती है। निर्वाण से मानव के समस्त दुःखों का अंत हो जाता है। निर्वाण से पुनर्जन्म की संभावना का अंत हो जाता है। निर्वाण प्राप्त व्यक्ति शेष जीवन शान्ति से व्यतीत करता है।

(4) दुःख–निरोध के मार्ग है– बुद्ध ने अपने चतुर्थ आर्य सत्य में दुःख–निरोध के मार्ग की व्याख्या की है। इसे आष्टांगिक मार्ग के नाम से भी जाना जाता है। यह वह मार्ग है जिसपर चलकर बुद्ध ने निर्वाण को प्राप्त किया। यह मार्ग प्रत्येक व्यक्ति के लिए खुला है। एक गृहस्थ व्यक्ति तथा एक संन्यासी भी इस मार्ग का पथिक बन सकता है। बुद्ध का यह विचार आशा वाद से ओत प्रोत है। चतुर्थ आर्य सत्य उनके धर्म और नीतिशास्त्र का आधार स्वरूप है। इस मार्ग को आष्टांगिक मार्ग इसलिए कहा जाता है कि क्योंकि इसके आठ अंग है जो निम्न है–

(1) **सम्यक् दृष्टि -** यह दृष्टि रखना कि जीवन में दुःख है, दुःख अकारण नहीं है। दुःख दूर किये जा सकते है तथा इसके मार्ग भी है। अर्थात् बुद्ध के चार आर्य सत्य पर अटल विश्वास करना, सबको एक समान देखना चाहिए।

(2) **सम्यक् संकल्प-** निष्कर्मता संबंधी संकल्प जो कर्म करने योग्य नहीं है, इन्हें नहीं करने का संकल्प, अद्रोह–संबंधी संकल्प, अहिंसा संबंधी संकल्प इत्यादि इससे संबंधित है।

(3) **सम्यक वाक् -** झूठ बोलने से बचना, चुगली करने से बचना, कड़ी बात कहने से बचना इत्यादि सम्यक वचन है। वैसे सत्य कहने से बचना जो दूसरे को कष्ट दें। मन को शांत करने वाला एक शब्द हजारों निरर्थक शब्द से बेहतर है।

(4) **सम्यक् कर्मान्त-** प्राणि–हिंसा नहीं करना, दुराचार से बचना, भोग के अतिचार से बचना जो दिया नहीं गया हो उसे लेने से बचना चाहिए। बुद्ध के अनुसार बुरे कर्म तीन है– हिंसा, स्तेय, इंद्रियभोग। इन कर्मों से बचना चाहिए।

(5) **सम्यक् आजीविका-** सम्यक् आजीविका का अर्थ है ईमानदारी से जीविकोपार्जन करना। गलत कर्म करके उससे प्राप्त धन से जीविकोपार्जन नहीं करना चाहिए। यदि कोई व्यक्ति जीवन निर्वाह के लिए गलत मार्ग का सहारा लेता है तब वह अनैतिकता को प्रश्रय देता है।

(6) **सम्यक् व्यायाम-** सम्यक् व्यायाम का अर्थ है मानसिक दोषों को पराजित करके अपने व्यक्तित्व को निर्मल और पूर्ण बनाने के लिए प्रयास करते रहना। मन कभी शांत नहीं रह सकता है। मन को अच्छें भावों से परिपूर्ण रखना चाहिए। पुराने बुरे विचार को बाहर निकालना, नये बुरे विचार को मन में आने से रोकना, अच्छे भावों को मन में भरना तथा अच्छे भावों को मन में कायम रखने के लिए सतत् क्रियाशील रहना सम्यक् व्यायाम कहलाता है।

(7) **सम्यक् समृति-** अभी तक जिन विषयों का ज्ञान प्राप्त हो चुका है उसे याद रखना सम्यक् स्मृति के द्वारा इसी बात पर जोर दिया जाता है। शरीर में बुढ़ापे,रोग, और पाप के बीज है इसका ध्यान रखना और क्षण–क्षण भीतर से जागरूक रहकर वासना का दलन और ज्ञान का विकास करना।

(8) **सम्यक् समाधि-** ऊपर लिखित सात मार्गों पर चलने के बाद निर्वाण की चाह रखने वाले व्यक्ति अपनी चित्तवृतियों का निरोध कर समाधि की अवस्था अपनाने के योग्य हो जाता है। चार प्रकार के ध्यान जिनमें वितर्क और विचार से मन के भावों को सुलझाया जाता है। शांति ओर एकाग्रता से अपने आप को जानने की कोशिश की जाती है और सुख तथा दुःख दोनों से अलिप्त रहने की भावना

का विकास किया जाता है। यह अवस्था सुख–दुःख से परे हैं। यह निर्वाण की अवस्था है। बुद्ध की आष्टांगिक मार्ग को प्रज्ञा, शील, समाधि नामक विशेष अंगो में विभाजित किया जा सकता है।

संक्षेप में बुद्ध ने अपने अनुयायिओं से यह कहा कि मेरे उपदेशों पर विश्वास रखो, बुद्धि से उन्हें समझने कि कोशिश करो तथा उसे अपने जीवन में उतारने का प्रयत्न करो, पवित्र से पवित्र जीवन व्यतीत करो और नियमित रूप से ध्यान और समाधि करो।

इस प्रकार से हम देखते है कि "बौद्ध धर्म का बड़ा ही व्यावहारिक रूप था। समाज में जो ब्राहम्ण से जितना ही दूर था, वह बौद्ध धर्म की ओर उतने ही वेग से खींचा।"7 बुद्ध ने जो चार आर्य सत्य और आष्टांगिक मार्ग का वर्णन किया है उसपर चलना थोड़ा कठिन है अगर कोई चलना चाहे तो उसे अपने परम गति की प्राप्ति हो सकती है। चूंकि सभी धर्मों में कुछ ना कुछ अच्छाई तो कुछ खामीयाँ भी पाई जाती है। बौद्ध धर्म जिस वैदिक धर्म अथवा हिंदु धर्म की प्रतिक्रिया स्वरूप अस्तित्व में आया बाद में उसमें कई तरह के बाह्य आंडवरों को भर दिया गया। मूर्तिपूजा, मंत्र, तंत्र विधान कई प्रकार की चीजें आ गई इस धर्म में,फिर भी यह धर्म अभी भी अपने अस्तित्व को बनाए हुए है। सबके लिए इस धर्म के द्वार खुले हैं। यह धर्म स्वंय को दीपक बनने की शिक्षा देता है।

संदर्भ सूची

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Relative Impacts of Species Diversities on the Biological Performances of Tasar Silkworm

Dr. Prashant Kumar*

Abstract

The study represents relative rearing of relative impacts of species diversities on the biological performances of tasar silk worm the cocoons in the seed crop and commercial crop seasons in respect for productivity and quality. The finding indicate that the cocoon weight, shell weight, and shell radios in separate larva rearing seasons are substantially modified the different compositions of strains the changes in raising performance of the strains to be during the season of the trade crop October the output of strains is comparatively greater than the seed crop July, August which indicates apparent seasonal changes.

Keywords: Concentrate on Quality and productivity of tasar silk, Indian Silk.

INTRODUCTION

The silk is the most beautiful gift of nature produced by sericigenous insects of great commercial importance. In recent days the tasar silk has gained much importance and it is next to mulberry silk. India is endowed with very huge wealth of tasar flora namely Terminalia arjuna, Terminalia tomentosa, Shorea robusta and number of secondary food plants with an illustrious tradition of tasar cultivation which is recognized as an "Emblem" of the tribal culture. The tasar culture is an deal forest based industry attuned to the nature and the needs of our socio-economic milieu. The different species of Antheraea belonging to family saturniidae of order Lepidoptera are famous for the production of tasar silk yarn. These species are Antheraea mylitta, Antheraea pernyi, Antheraea yamamai, Antheraea roylei and Antheraea proylei which are reared in the forest areas on different tasar host plants in tropical and temperate Tasar silk producing belts of our country these species are different to each other and evidently show species diversities.

It is very clear that species diversity occurs among the tasar silk producing Insects. The impacts of species diversity on the biological performances of tasar silk producing insects need to be evaluated in the larger interest of tasar silk industry.

The basic information's regarding tasar culture are available due to the earlier investigations of Akai (1998), Alam, et al. (2000), Basker (2006), choudhary (2008), Dandin et al. (2002), Datta et al. (2007), Goel, et al. (2009), Iyengar et al. (2008) and Naik, et al. (2005). However, the investigation regarding species diversity has not yet been fully carried out. Further Jolly et al. (1985) has reported species differentiation in the genus Antheraea surviving in the temperate and tropical tasar producing belts of our country. As a matter of fact all the species of Antheraea owing to different physiognomic make up are supposed to differ among themselves in their behavioral manifestations and also in their quantitative and qualitative characters. Choudhary et al. (1998) has reported significant variation in the reeling characters of temperate and tropical tasar silkworm. Sinha (1999) has investigated evident variations in the biochemical make up of different tasar silk producing insects belonging to family saturniidae of order Lepidoptera.

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The different species of Genus Antheraea owing to different chromosomal number and also with different genetic architecture creat vital ground for variations in their behavioral manifestations. A part from this different species of Antheraea famous for producing tasar silk of great commercial importance are distributed over different climatic and environmental conditions having dietary variations and habitat differentiation. All such factors concerned with different species are expected to influence the biological behavioral as well as the productivity and quality of tasar silk yarn which essentially require to be investigated.

The review of available literatures are further indicative of the fact that different workers have worked on the biological and other manifestations of tasar silkworm separately under temperature and tropical tasar producing belts of our country. The work on relative biological performances of different species of tasar silk producing insects has not been carried out thus becomes essential task to be investigated.

The present project aims at understanding the existing species diversities among the tasar silk producing insects confined in their respective ecological zones with variation in their species organization. This will enable us to understand a relative biotic potential and behavioral manifestations in the larger interest to tasar culture with existing diverse faunal diversities.

REVIEW OF LITERATURES

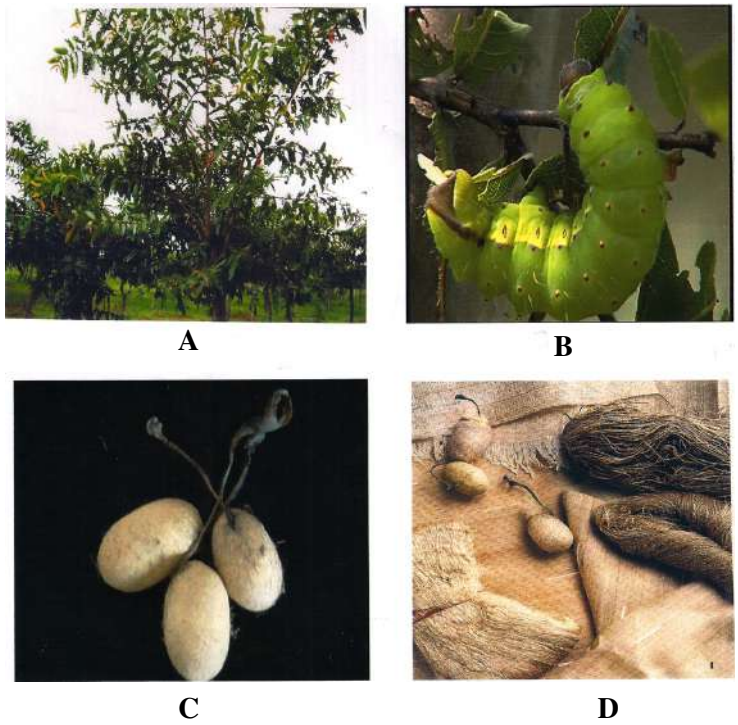
Silk is the beautiful gift of nature known as one of the eco-friendly natural fibres found to retain its glory, admiration and importance through ages. In India silk is considered sacred, royal and aesthetic. The main silk producing insects are Bombyx mori (mulberry), Antheraea species (tasar), Philosamia ricini (eri) and Antheraea assamensis (muga).

It is the filament from the cocoons that the silkworms spin around themselves when they start their chrysalis, or pupa phase. The silk is an animal protein fiber produced by the silk moth larva for spinning of the cocoon which provides a protective shell for the delicate caterpillar to pass the pupal stage inside it and metamorphose into a moth. Silk is a fine, protein fiber produced by the fifth instar silk moth larva at the end of its larval period to form a protective covering around its body. This covering is known as cocoon. The cocoon shell is formed by the silk filament extruded from a pair of silk glands of the caterpillar. This filament is basically a glycoprotein containing two components of protein namely fibroin and sericin along with some carbohydrates and some other minor constituents. Inner filament is known as fibroin and outer filament is known as sericin. The fibroin is secreted by the silk gland and the sericin is secreted from the stomach.

The larva remains inside the cocoon and metamorphoses into a pupa. The pupal stage is the dormant stage demanding protection. The cocoon helps the inside animal to overcome the unfavorable environmental conditions and to get protection from natural enemies. The pupa rests inside the cocoon and at the approach of favorable conditions itemerges out as the adult form of the silk moth by piercing through the cocoon. Mostly, silk fibers are collected by reeling or spinning of the cocoon through suitable techniques to form a composite thread fit for weaving of silk fabrics.

MATERIAL AND METHODS

The investigations on the project were carried out in sericulture laboratory, University Department of Zoology, Magadh University, Bodh-Gaya during the Session 2012-2014 with under given materials and methods.



A **B**

C **D**

Photograph showing : A. Host Plant, B. Final Stage Larva
C. Cocoons and D. Tasar Silk fibre

Experimental Animal		
Phylum	:	Arthropoda
Class	:	Insecta
Sub Class	:	Pterygota
Division	:	Endopterygota
Family	:	Saturniidae
Genus	:	Antheraea
Species	:	Antheraea mylitta, Antheraea pernyi,
		Antheraea royeli, Antheraea proylei.

* Common name
* Tasar Silkworm
* Host plants used
* Terminalia tomentosa * Terminalia arjuna
* Shorea robusta * Quercus serrata
* Seasons of rearing

* Seed crop (July - August)
* Commercial crop (September - October)

GENERAL METHODS RELATED TO PROJECT

In course of experiments related to present project undergiven methods for the grainage operations were adopted.

Collection of eri Cocoons

The cocoons of four different species were collected from the Ranchi (Jharkhand) the seed supply station in the month of June 2012 and carefully transported to Bodh-Gaya and acclimatised under the laboratory conditions. The collected species were Antheraea pernyi, Antheraea royeli and Antheraea proyeli and Antheraea mylitta.

Selection and Storage of Seed Cocoons

The tasar cocoons such as flimsy, deformed, inferior, pest infested, undesired and dead were rejected and all the healthy cocoons of four different species of Antheraea with equal weight and size were selected for experiments and thereafter stored. For safe purpose, simple microscopic examination of selected lots of tasar cocoons was followed to ensure healthier cocoons. The selected cocoons after assortment were put in ventilated cages separatelly in hanging position in the form of garlands to provide natural disposition.

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राजा राम मोहन रायः आधुनिक भारत के निर्माण के जनक थे।

डॉ. कुमारी रश्मि जया*

राजा राम मोहन राय भारण्तीय इतिहास के उस संक्राति काल में जन्म लिए सब भारत मे चारों तरफ अराजकता ओर अंधकार व्याप्त था। भारत राजनैतिक रूप से सैकड़ो टुकड़ों में विभक्त था। मुगल साम्राज्य अंतिम साँस ले रहा था। यद्यपि 800 वर्ष पहले भारत में मुस्लिम धर्म और संस्कृति का आगमन हो चूका था। परन्तु दुर्भाग्यवश हिन्दु–मुस्लिम धर्म और संस्कृति में समन्वय स्थापित नहीं हो सका था। हालाँकि 15 वीं 16 वीं सदी में गुरुनानक, कबीर, दादू आदि धार्मिक संतों ने हिन्दू–मुस्लिम धर्म में समन्वयन स्थापित करने का अथक प्रयत्न किये, परन्तु असफल रहा ऐसी ही परिस्थितियों से लाभा उठाकर अंग्रेजों और यूरोपीय व्यापारीयों ने व्यापार के माध्यम से भारत मे अपना साम्राज्य स्थापित किया।

सन 1818 ई0 में गवर्नर जनरल होस्टिंग्स ने ईस्ट इंडिया कम्पनी के माध्यम से भारत में सर्वाभौम सत्ता स्थापित करने की घोषणा की। राम मोहन राय बचपन से ही इस राजनीतिक नाटक को देख रहा था। आधुनिक भारत में राम मोहन राय पहला व्यक्ति थे जिसने अनुभव किया की पाश्चात्य शासन के पास ऐसी आधुनिक सभ्यता है जिसके सम्पर्क से भारतीय सभ्यता, संस्कृति और औधौगिक पुननिर्माण को अधिक सक्रिय बनाया जा सकता है। पुनर्परिवर्तन के इस परिप्रेक्ष्य में भारत को मध्युगीन अंधकार से निकालकर आधुनिक युग की नई रोशनी में लाया जा सकता है, परन्तु यहाँ दृष्टव्य है की राम मोहन ने देश की पुनरुत्थान और नवनिर्माण में सिर्फ पाश्चात्य आदर्शो को हीं एक मात्र साधन नहीं माना बल्कि देश के संस्कृति और सामाजिक विचारधारा के समन्वित रूप को देश के पुनरूत्थान में सहायक तत्व के रूप में प्रतिष्ठित किया। इस बात से इन्कार किया जाता है हक आधुनिक भारत के निर्माण में इसका स्थान सर्वोपरि है। इतिहास में एक ऐसा काल आया कि पश्चिमी ज्ञान के आलोक भारत में प्रवेश करना शुरू किया। जब भारत आर्थिक, राजनैतिक, सामाजिक क्षेत्र में अराजकता व्याप्त था परन्तु यहाँ स्पष्ट करना आवश्यक है कि भारत आर्थिक, संस्कृति और शिक्षा के क्षेत्र में उन्नति कर चूका था तभी तो भारत का विदेशी सोने का चिड़िया कहते थे और बार–बार भारत पर विदेशी आक्रमण होता रहा।

पश्चिमी शासन के साथ ही पश्चिमी ज्ञान का आलोक भारत में फैलने लगा और भारतीय मुल्लओं और पण्डा द्वारा इसका घोर विरोध किया गया। इसका मुख्य कारण शिक्षा का प्रसार सिर्फ ईसाई पादरियों द्वारा किया गया जो शिक्षा प्रसार के साथ धर्म परिवर्तन का भी प्रसार किया। राजा राम मोहन राय पहला व्यक्ति थे जिसने इस नए ज्ञान का स्वागत करते हुए धार्मिक चंगुल से निकालकर असम्प्रदायिक शिक्षा की नींव डाली। जब 1815 ई0 में राम मोहन राय कोलकाता में आकर पूर्णरूप से बसे तब सर्वप्रथम समाजिक कार्य शुरू किये। वे बचपन से ही हिन्दु धर्म के रुढ़िवादी स्वरूप के घोर विरोधी थे इस दशा से मुक्ति के हेतु आधुनिक शिक्षा का प्रयार करके धर्म के शाश्वत रूप को स्थापित किये।

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नवजागरण का परिभाषिक अर्थ है– प्राचीन ज्ञान और सांस्कृति को नये वातावरण और काल में भविष्य के लिए स्थापित करना। विभिन्न देशों की समाजिक और आर्थिक विकास पर नवजागरण अलग–अलग देशों में अलग रूप होता है। कुछ देशों मे नवजागरण का अंकुरण मुख्य रूप से साहित्य और कला के क्षेत्र में हुआ। फ्रांस में साहित्य और दर्शण नये रूप में निखर सामने आया। यूरोप में रोनासे युग 15 वीं सदी में शुरू हुआ जो वाद के चार शताब्दियों तक चलता रहा। यद्यपि भारत में नवजागरण की लहर आने में कुछ वक्त लगा। भारत में 18वीं सदी में नवजागणर शुरू हुआ जो 20वीं सदी के आरंभ तक चलात रहा। पुर्नजागरण के सम्बन्ध में विद्वानों में मंतव्य नहीं है। 18 वीं सदी में पूर्नजागरण शुरू होने के मुख्य दो कारण थे– पहला, सार्वभौम मानवअधिकार की मान्यता के साथ–साथ शद्दीयता और दूसरा विरिश शासकों में प्राच्य विद्या सम्बन्धी रूची। इसी के द्वारा प्राचीन भारतीय संस्कृति और साहित्य की एक नई भावमूर्ति स्थापित की जा सकी।

भारत में नवजागण क प्रारंभिक चरण वारेन हेस्टिंग्स के शासनकाल (1772–1785ई0) से शुरू होता है सर्वप्रथम हेंस्टिंग्स ने सरकारी पदाधिकारीयों के छोटा दल के माध्यम से भारत के प्राचीन समृद्वि और परम्परा को जानने और उद्धार करने का प्रयास किया। बंगाल और पूर्वी भारत में कोलंबुक, चाल्स विलकिन्स, विलयम जोन्स जैसे विद्वान ने चार दशक तक इस देश के विभिन्न भाषाओं, बोलियों, साहित्य और ग्रन्थों के उदार एवं प्रकाशन के लिए अथक प्रयत्न किये। विलियम जोन्स ने 1784 ई0 में Asiatic Society की स्थापना। की इन लोगों ने इसके अलावे धर्मदर्शन से संबंधित प्राचीन का भी पुनख्ख्यान किये। अंगेजी अनुवाद के माध्यम से विश्व के सामने भारतीय साहित्य और संस्कृति को प्रचारित किया। 1786 में लॉर्डकर्नवालिस गर्वनर जनरल का पद संभाला और फोर्ट वियिम कॉलेज की स्थापना की जिसका मुख्य उद्देश्य ब्रिटिश शासन के लिए उपनयोगी शिक्षा और प्रशिक्षण देना। संस्कृत, उर्दू, फारसी तथा अनेक भाषाओं की पुस्तक प्रकाशन हेतू कॉलेज द्वारा आर्थिक सहायता प्रदान की गई। इन सभी प्रयासों के फलस्वरूप भारतीय गौरव ग्रन्थों और युरोपीय तथा दूसरी भाषाओं में अनुवाद प्रकाशित की गई। फलस्वरूप उत्तर भारत के समस्त भाषाएँ आधुनिक रूप प्राप्त किया। इसी काल में नवजागरण का एक या केन्द्र काम कर रहा था। श्री रामपुर का बोप्टिस्ट मिशन जिसका मुख्य उद्देश्य ईसाई धर्म का प्रचार करना जिससे भारतीय भाषा और पुर्नरूत्थान हुआ। यह कार्य 1830 तक चलता रहा। इसकी काल में 1815 ई0 के आसपास सिर्फ एक भारतीय मनीषी सामने आये वह था राम मोहन राय जो पटना में छात्र जीवन में छात्र जीवन में ही इस्लाम धर्म के मूल तत्वों का अध्ययन किया और बनारस में हिन्दू साहित्य का अध्ययन किये। ये प्रथम भारतीय थे जिसने प्राचीन भारतीय इतिहास धर्म और साहित्य वैभव को आधुनिक ज्ञान का सही मूल्यांकन और प्रचार–प्रसार की और ध्यान दिया। राम मोहन का यह सबसे बड़ी देन थी।

नवजागरण बंगाल में ऐतिहासिक कारणों से शुरू हुई 18 वीं सदी में विश्व व्यापी यातायात और संचार व्यवस्था शुरू हुई, भारत में ब्रिटिश शासन की स्थापना और कुछ व्यवहारिक नीतियाँ, कई सुसंस्कृत पदाधि ाकारियों का भारत में आगमन, ईसाई मशीनरीयों का धर्म प्राचार कार्य और कलकत्ता देश की राजधानी बनना आदि प्रमुख कारण था। इसके अलावे नवजागरण का पुमूख कारण राजा राम मोहन का आन्दोलन। राम मोहन के विचारों और लिखों से स्पष्ट होता है कि वे अपे भीतर भारतीय जागरण के बीज पलवित कर रहे थे। सर्वप्रथम राम मोहन 1815 ई0 में वेदान्त का बंगला और अंग्रेजी में अनुवाद किये। पश्चिमी संस्कृति और ईसाई

धर्म दोनों को समझा और अपनी शक्ति देश की धार्मिक और सामाजिक मूल्यों की व्यारण्या और पुर्नमुल्यांकण में लगाया। इसने सबसे पहले वेदान्त सुत्र, कठोपनिषद, वेदान्त सार आदि का बंगला और अंगेजी में अनुवाद किया। हिन्दु धर्म में व्याप्त संकीर्णता, अन्धविश्वास और पाखण्डों को दूर करके हिन्दू धर्म को पुर्नजीवित करने की बीड़ा उठाये। इसने उपनिषद के अंद्धेतवाद और वैदिक के एकेश्वरवाद की श्रेष्ठा को प्रमाणित किय। ईसाई धर्म के त्रिवाद के खिलाफ श्री रामपुर वेप्टिस्ट मिशन से तर्क युद्ध हमेशा करते रहे। इतना ही नहीं इसने इस्लाम के एकेश्वरवाद और सुफीवादी उदारता को भी देश के सामने रखा। अंन्त में उसने उपनिषद पर आधारित हिन्दू धर्म की श्रेष्ठता प्रतिपादित किया।

केवल धर्म क्षेत्र में ही नहीं बल्कि देश की राष्ट्रीयधारा में उनकी देन असाधारण मानी जाएगी। राम मोहन ने ''आत्मीय सभा'' की स्थापना करके कुलीन प्रथा, कन्या विक्रय, जाति–भेद प्रथा तथा पिता और पति की सम्पत्ति में नारी का समान अधिकार जैसे कई मूल सामाजिक प्रश्नों पर सफलतापूर्वक आन्दोलन का नेतृत्व किये।

भारत में सर्वप्रथम राजनैतिक आन्दोलन का आरंभ राम मोहन ने ही किया। न्यायालयों में देशी जूरी नियुक्ति के प्रश्न पर उन्होंने और मुसलमानों के दस्तखतों के साथ एक अपील British Parliament को भेजी थी। तीन वर्षों तक आन्दोलन चलने के बाद कुछ सीमा तक उनकी मांगे मान ली गई।

प्रेस की स्वतंत्रता के लिए इसने भारी संघर्ष किया। लाईसेसींग सिस्टम के खिलाफ उन्होंने सुप्रिम कोर्ट में अपिल की । इसके विरोधस्वरूप फारसी भाषा का अखवार ''मिरातुल अखवार'' बन्द कर दिया गया। इसके अलावे बंग्ला पत्रिका ''संवाद कमौदी'' का सफलतापूर्वक सम्पादन किया। अनेक अंगेजी और बंग्ला अखबार ''द बंगाल गजेट'', बंगाल हेरल्ड और वंगदूत जैसे पत्रिकाओं के राम मोहन घन्ठि रूप से सम्बन्धित रहे। इस प्रकार देशी भाषाओं के संस्थाओं में मोहन राय का महत्वपूर्ण स्थान रहा है।

इस काल में राम मोहन पहला व्यक्ति था जिसने इतिहास के पत्रध्वनि को पहचाना और देश को आध ुनिक बनाने के लिए समाजिक, आर्थिक और राजनैतिक विषयों पर देश की आवश्यकताओं के अनुरूप वियार किये। इसलिए वे एक ओर अंगेजी का भरपुर समर्थन किया तो दूसरी ओर भारतीय भाषाओं को आधुनिक बनाने में प्राभावशाली योगदान दिया। देशी भाषाओं में संस्कृत शास्त्र के अनुवाद की परम्परा शुरू की जिसके फलस्वरूप समाजिक, धार्मिक और सुधारवादी आन्दोलन शुरू हुआ। राम मोहन पहला व्यक्ति थे जिसने ध ार्मशास्त्रों का अंग्रेजी में अनुवाद किये। इसके अलावे ये अंग्रेजी में ईसाई धर्म संबंधी लेख केवल भारत में ही नही बल्कि इंग्लैड और युरोप तथा अमेरिका में भी प्रचालित हुई। पश्चिम के अनेक विचारक और कद्धजीवि इनके लेखों पर विचार करने हेतु मजबुर हो गये।

राजा राम मोहन राय समस्त विश्व के प्रगतिवादी, समाजवादी और स्वाधीनता आन्दोलन के सर्मर्थक थे। उसने फ्रांसीसी आंदोलन, अमेरिकी स्वतंत्रता संग्राम आदि के प्रवल सर्मथक थे। इस समय एक ओर वुद्धिमान ने धर्म, दर्शन और राजनीति में प्रवेश किया वही दूसरी ओर वैज्ञानिक विचारधारा ने जीवन के दूसरे भाग में प्रवेश किया। इसके अलावे इसकाल की एक ओर महत्वपूर्ण घटना ने बंगाल क्षेत्र में नवजागरण की धारा को तेज करने में महत्वपूर्ण भूमिका निभाई वह थी। Anglo-Indian प्रतिभासाली युवक हेनरी डिरोजिओं का शिक्षा और पत्रकारिता के क्षेत्र में अविर्भाव। डिरोजिओं ने छात्रों में नये चेतना और आधुनिकता के दर्शन लाये जो बाद में ''यंग बेगाल आर यंग कलकत्ता'' के नाम से प्रसिद्ध हुआ। इन नवयुवकों ने राम मोहन ने मानवमुक्ति मार्ग

खोजने की चेतना जगाई और यंग बंगाल के कई छात्र मोहन के ''समाज'' के सदस्य बन गये। औद्यौगिक सभ्यता से समाज में बुद्धिजिवी वर्ग का अभ्युदय हुआ जिसने वुजुआवर्ग का शोषण होने लगा। परन्तु बुर्जुआवर्ग के उदय से ही मध्युगीन सभ्यता का आधुनिकरण संभव को सका। पश्चात्य सभ्यता से और मुक्तिवाद से परिचय का भारतीय मनःस्थिति पर प्रभाव पड़ना स्वाभाविक था। भाग्यवाद कर्मफल और जन्मांतर से निकलने के लिए कसमसाहत पैदा होने लगी। राम मोहन की कृति ''तुहफात–उल मुशहिद्दीन इसी नई भावना का परिचायक है। युक्तिवाद के समर्थन में राम मोहन राय ने तुहफात में कहा था। जिस विषय का कोई प्रमाण नहीं हो, जो युक्ति विरूद्ध है, उसके युक्तिवादी कैसे ग्रहण करेगा। जिसकी दूष्टि है, इसी से सावधान हो। इसी लेखक के उपसंहार में उन्होंने कहा था। ''सभी जाति, रंग और धर्म के सभी मनुष्यों का हृदय प्रेम से जीतना इस प्रकृति ईश्वर की एक मात्र विशुद्ध पूजा।

परन्तु यहाँ दृष्टव्य है कि वाद की पीढ़ियो ने राम मोहन को अने दृष्टिकोण से आलोचना की है तो कुछ लोगों ने इन्हें आधुनिक भारत का जनक कहा है कुछ आलोचक इन्हें विदेशी शासन का दलाल भी कहा है। इतना तो अवश्य ही मानना पड़ेगा कह उनकी विचारधारा ने बुद्धिवाद या युक्तिवाद के अनुसंधान के रास्ते शब्दीयता की सीमा लाँघकर विश्व मानवता के क्षेत्र में पहुँच गया था। उस काल में यह पहला व्यक्ति थे जिनकी चेतना में सार्वभाम धर्म और मानव अखण्डता की भावों का उनमेंष हुआ था। यह विचारध ाारा पुरब और पश्चिम के संघात से उत्पन्न बौद्धिक नवजागरण की पृष्ठभूमी थी। इनके विरोध के एक अन्य दूसरा कारण यह है कि जहाँ एक ओर राम मोहन राय ने यूरोप और अमेरिका में स्वाधीनता या मानव अधि ाकार के लिए संघर्ष हुआ उसका ये समर्थन किये तो दूसरी ओर भारत में ब्रिटिश शासन को ईश्वर का वरदान समझते थे। जो उनके पत्रों तथा स्तारक पत्रों से स्पष्ट होता है। उसकाल की परिस्थितियाँ ऐसी थी की राम मोहन मजबूर होकर ब्रिटिश शासन का समर्थन किया होगा। इसने युक्तिवादी चिन्तन प्रक्रिया के द्वारा उसने एक नई चेतना और परम्परा को जन्म दियाा जिसपर आधुनिक भारत की नींव रखी गई। यह उनकी बहुत बड़ी सफलता है।

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बच्चों का कुपोषण और शिक्षित माँः एक समाजशास्त्रीय अध्ययन

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परिचय

एक नए अध्ययन में पता चला है कि बच्चों को पर्याप्त पोषण और विविधतापूर्ण आहार देने में शिक्षित माँ की भूमिका परिवार सामाजिक–आर्थिक स्थिति से अधिक महत्वपूर्ण हो सकती है।

कुपोषण को दूर करने के लिए भोजन की गुणवत्ता और आहार की मात्रा पर ध्यान देना जरूरी माना जाता है। लेकिन, एक नए अध्ययन में पता चला है कि बच्चों को पर्याप्त पोषण और विविधतापूर्ण आहार देने में शिक्षित माँ की भूमिका परिवार की समाजिक–आर्थिक स्थिति से अधिक महत्वपूर्ण हो सकती है।

शोधकर्ताओं ने पाया कि पारिवारिक आय और माँ के शैक्षणिक स्तर का सीधा असर बच्चों को दिए जाने वाले पोषण की मात्रा और आहार विविधता पर पडता है। बच्चों को दिए जाने वाले आहार में विविधता बहुत

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कम पायी गई है। जबकि, आहार की अपर्याप्त मात्रा का प्रतिशत अधिक देखा गया है। शिशुआहार में कद्दू, गाजर, हरे पत्ते वाली सब्जियाँ, माँस, मछली, फलियाँ और मेवे जैसे अधिक पोषण युक्त आहार पर्याप्त मात्रा में शामिल करने में माँ शैक्षणिक स्तर का बहुत गहरा प्रभाव पडता है। जबकि, घरेलू आर्थिक स्थिति का संबंध दुग्ध उत्पादों के उत्पादों के उपभोग पर अधिक देखा गया है।

आर्थिक रूप से सम्पन्न परिवारों में शिशुओं के लिए डिब्बा बंद खाद्य उत्पादों का उपयोग अधिक होता है। जूस, रेडीमेड शिशु आहार और योगर्ट जैसे खाद्य उत्पादों का उपयोग गरीब परिवारों की तुलना में अमीर परिवारों में लगभग चार गुना अधिक होता है। शिक्षित माताओं के कारण रेडीमेड शिशु आहार चार गुना, जूस और योगर्ट तीन गुना तथा मछलियों, सूप और दुग्ध उत्पाद दो गुना अधिक उपयोग किए जाते है।

नई दिल्ली स्थित टाटा ट्रस्ट व आर्थिक विकास संस्थान और अमेरिकी शोधकर्ताओं द्वारा संयुक्त रूप से किए गए इस अध्ययन में विभिन्न सामाजिक एवं आर्थिक स्तरों पर बच्चों को दिए जाने वाले आहार की पर्याप्त मात्रा और विविधता को बच्चों के कुपोषण से जुडा प्रमुख कारक माना गया है। शोधकर्ताओं ने राष्ट्रीय परिवार स्वास्थ्य सर्वेक्षण–4 के आंकडों के आधार पर 6–23 माह के लगभग 74 हजार बच्चों में भोजन सामग्री के उपयोग और आहार विविधता का आकलन किया है।

हारवर्ड यूनिवर्सिटी के वरिष्ठ शोधकर्ता प्रोफेसर एस.वी. सुब्रमण्यन का मानना है कि भारत में बच्चों के पोषण के लिए जरूरी विविधतापूर्ण आहार की कमी एक आम समस्या है जो सिर्फ गरीब आबादी तक सीमित नहीं है। गरीब परिवारों में आहार में विविधता की कमी का कारण गुणवत्तापूर्ण खाद्य पदार्थों को खरीदने और उनका उपभोग करने में सक्षम न होने की कठिनाई हो सकती है। जबिकि, आर्थिक रूप से समृद्ध परिवारों में इस कमी का कारण जागरूकता के अभाव को दर्शाता है।

इस अध्ययन से जुडी प्रमुख शोधकर्ता डॉ. सुतपा अग्रवाल ने इंडिया साइंस वायर को बताया कि "केवल माँ या अभिभावकों की शिक्षा का स्तर ही बच्चों को पोष्टिक भोजन खिलाने के लिए पर्याप्त नहीं है। भारत में कुपोषण की स्थित को देखते हुए व्यापक रूप से जागरूकता अभियान चलाकर आहार और पोषण तत्वों से संबंधित सटीक जानकारी देना अधिक महत्वपूर्ण हो सकता है। इसके साथ ही, बच्चों में पौष्टिक भोजन के उपभोग और विविधतापूर्ण आहार सेवन में सुधार के लिए बनाए गए मॉडलों को सार्वभौमिक रूप से लागू किए जाने की आवश्यकता है। "

अध्ययनकर्ताओं के अनुसार, भारत में कद्दू, गाजर, हरे पत्ते वाली सब्जियों जैसे अपेक्षाकृत सस्ते खाद्य पदार्थों को आहार में शामिल करके खाद्य उत्पादों की विविधता को बढाया जा सकता है। इस शोध के नतीजे बच्चों में कुपोषण से निपटने के लिए व्यापक रणनीति बनाने में मददगार हो सकते हैं।

यह शोध यूरोपियन जर्नल ऑफ क्लीनिकल न्यूट्रीशिन में प्रकाशित किया गया है। इससे जुडे शोधकर्ताओं में टाटा ट्रस्टस की सुतपा अग्रवाल, राजन शंकर एवं स्मृति शर्मा, इंस्टिट्यूट ऑफ इकोनॉमिक ग्रोथ, नई दिल्ली के विलियम जो, अमेरिका की हार्वर्ड यूनिवर्सिटी के रॉकली किम, चेन स्कूल ऑफ पब्लिक हेल्थ बोस्टन के जैवेल गौससमान और एस.वी. सुब्रमण्यन शामिल थे।

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जातिवादः एक समाजशास्त्रीय अध्ययन

कुमार अलका सिंह*

परिचय

यदि हम अपने इतिहास पर एक विहंगम दृष्टि डालें तो हमें भली–भांति ज्ञात हो जायेगा कि संसार में भारत ही एक ऐसा राष्ट्र रहा है जहाँ बहुत लम्बे समय तक सामंतवाद का ही बोलबाला रहा है। हिन्दू शासकों से ले कर मुगलों और यहाँ तक कि अंग्रेज शासन काल में भी इसी शासन पद्धति का बोलबाला रहा है, हालांकि उनके अपने देश में उन्नीसवीं शताब्दी के मध्य में ही राजशाही के स्थान पर लोकतान्त्रिक सरकारों का गठन हो चुका था परन्तु उन्होंने अपने राजसी हितों को पूरा करने के लिए भारतीय सामंतवादी शासन प्रणाली को प्रचलित रखने में ही अपना समझा था।

यह कारण था कि सन् 1947 की 15 अगस्त तक अंग्रेजों ने अपने बलबूते पर भारतीय जनता के कंधों पर इसे पूरी तरह लादे ही रखा और जाते समय उन्हें यह स्वतंत्रता भी दे दी थी कि यह उनकी इच्छा पर निर्भर करता है कि यदि वे चाहें तो अपने राज्य को भारत से स्वतंत्र भी रख सकते है। परिणामतः जातिवाद जो सामंतवादी विचारधारा कि देन भा भारतीय लोगों की मानसिकता अभिन्न अंग बन चुका था कि स्वतंत्रता प्राप्ति के 65 वर्ष तक भी हम कलंक से मुक्त नहीं हो सके हैं।

स्वाधीन राष्ट्र के कर्णधार नेतृत्व ने भी अपनी उदारवादी भरपूर वृत्ति के प्रभाव अधीन नवगठित संविधान को लागू करते समय इस कलंक से मुक्त होने के स्थान पर दलित तथा अनुसूचित जनजातियों के साथ–साथ पिछडी श्रेणियाँ को अपने वोट बैंक के रूप में परिवर्तित करने के लिए संरक्षण का झुनझुना देकर जातिवाद के कलंक को समाज के माथे पर और भी गहरा कर दिया था। तत्पश्चात भारतीय समाज इस व्याधि ने इतनी बुरी तरह जकड लिया कि यह कैंसर रोग की तरह मिटने का नाम ही नहीं लेता। इसके विपरीत इस मृगमरीचिका ने तो समाज के उन भागों को भी आकर्षित कर लिया है जो अपने व्यवहारिक जीवन में तो सवर्ण जाति वाले कहलवाते हैं परंतु संरक्षण का लाभ लेने के लिए ओ.बी.सी. अथवा दूसरी पिछडी जातियों का अधिकार पाने के लिए संघर्षशील हैं जैसाकि राजस्थान का गुजर आंदोलन तथा हरियाणा का जाट आन्दोलन।

हमारा यह सामाजिक न्याय पर्दे के पीछे कुछ ओर ही बनकर अभरा हैं। इसे आर्थिक तथा सामाजिक न्याय दिलाने के बहाने संकीर्ण राजनैतिक हितों ने इतनी बुरी तरह जकड लिया है कि अब यह हमारे राजनैतिक लोगों के गले का ऐसा हार बन चुका है कि अब न यह उतारे उतरता है और न पहने जाता है। यह तो सफेद दिन की तरह साफ है कि जातिवाद की जडें हमारे समाज में इतनी गहरी पहुँच चुकी हैं कि अब उन्हें थोडा सा हिलाना भी जानलेवा सिद्ध हो सकता है। यही कारण है कि जातिवाद पर आधारित संरक्षण देने की अवधि 26 जनवरी सन् 1965 को पूर्ण हुए चार दशक बीत जाने के उपरांत भी आज तक बार–बार

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संविधानिक संशोधन करके अवसरवादी राजनीति को बढावा दिय जा रहा है। वास्तविकता तो यह है कि वर्तमान राजनैतिक अवसरवादी रूझान में वाम पार्टियों को छोडकर दूसरी किसी भी राजनीतिक दल में यह दम नहीं है कि वह इसका विरोध कर सके। इसके उलट वे तो इसका घेरा और विस्तृत करवाने के लिए संघर्ष करने को तत्पर रहती है। चही कारण कि यह समस्यास और भी विकट रूप धारण करती जा रही है। अब वह दिन दूर नहीं जब समाज को इस विषैले वातावरण से और भी गंभीरता से निपटना पड सकता है। पिछले लगभग 65 वर्षों का इतिहास गवाह है कि इस अवधि दौरान अनेकों ऐस अवसर आए जब इस मुद्दे पर कितनी बार देश में जातिवादी आरक्षण को लेकर संकटकालीन परिस्थितिओं जैसी अवस्था पैदा हो जाने के कारण राष्ट्र को यह विष अमृत मानकार पीना पडा है।

जो समाज शताब्दियों तक जातिवादी अन्याय के आधार पर अपने एक बहुत बडे भाग को सामाजिक अन्याय के अध्याय पर दलित कह कर प्रताडित करता आया हो तथा उसके आर्थिक शोषण द्वारा उसे अमानवीय जीवन जीने के लिए विवश ही नहीं करता रहा अपितु उसे अपने हर प्रकार के दमन से पीडित भी किया। उस समाज में दलित तथा दूसरे शोषित वर्ग को केवल आरक्षण जैसी संविधानिक सुविधा के सहारे कैसे छोडा जा सकता है। सामाजिक अन्याय को समाप्त करने के लिए तो पर्याप्त सामाजिक तथा राजनैतिक बल का प्रयोग ही करना पडेगा तब कहीं जाकर समाज का स्वामी कुलीन वर्ग उन्हें अपने समान विकास के अवसर प्रदान करने के लिए विवश होगा। वास्तव में संविधानिक संरक्षण अवधि तथा उसके घेरे को और आगे से आगे बढाने से तो जातिवाद की बीमारी और व्यग्र होती चली जायेगी और इसका कभी भी अंत होनेवाला नहीं है। परिणामस्वरूप भारतीय समाज में श्रमजीवी वर्ग परस्पर विभाजन का शिकार बनकर कुलीन वर्ग के लिए गुप्त वरदान ही सिद्ध होगा।

पूंजीवादी संसदीय लोकतंत्र शासन प्रणाली में जातिवादी आरक्षण का सब से अधिक लाभ तो कुलीन वर्ग के पूंजीपतियों को अनायास ढंग से ही हो रहा है। उनकी बांटों और राज करो कि कूटनीति स्वतः ही अनायास ढंग से सफल हो रही है। वैसे तो समाज विभिन्न धर्मों के नाम पर पहले ही इतनी बुरी तरह विभाजित है कि इसका विकराल रूप देखकर ऐसे लगने लगता है कि ये धार्मिक कट्टरपंथी लोग भारतीय न होकर किसी विदेशी भाईचारे से आऐ है। इस से बडा दुर्भाग्य यह है कि राष्ट्र जातियों के नाम पर इतनी बुरी तरह विभाजित है कि विवाह–शादी तथा सामाजिक लेनदेन के मामलें में विभिन्न–विभिन्न जातियों वाले एक दूसरे से दूर ही नहीं भागते अपितु उन्हें सामाजिक शत्रु की तरह समझते भी हैं। परिणामतः वे सभी यद्पि श्रेणी के तौर पर श्रमिक श्रेणी से ही संबंधित होते हैं। परन्तु जातियों के रूप में बंटे होने के कारण उन्हें अपने सामुहिक वर्ग शत्रु पूंजीपति के विरूद्ध एकजुट करना उतना ही असम्भव है जितना उनके सामाजिक व्यवहार में एकजुट करना असम्भव है। यही कारण है कि श्रमिक वर्ग की बुनियादी फूट के कारण लुटेरा वर्ग को अपने लक्ष्य की पूर्ती के लिए कोई विशेष प्रयत्न नहीं करने पडते और उनके पौ बारह होते रहते हैं। जातिवाद ने न केवल संसदीय चुनावों में ही विभिन्न धर्मों, जातियों तथा सम्प्रदायों के आधार पर वोट बैंक बनाकर बाँट रखा है अपितु श्रमिकों के संगठनों को भी इसी आधार पर बंट जाने के कारण अपने अधिकारों के संघर्ष में भी एकजुट होकर लडने के स्थान पर परस्पर जातिवादी होड में जुटे होने के कारण अपनी नाव आप ही डुबाते रहते हैं। इस तरह उनकी फूट का लाभ उठाकर मालिक, पूंजीवादी तथा अधिकारी लोग अपना उल्लू सीधा

करने में आसानी से सफल हो जाते हैं। श्रमिक वर्ग जैसे–सरकारी कर्मचारी, मिल–कृषक, खेत–मजदूर तथा अन्य बुद्धिजीवी आदि सभी इसी कारण अपने वर्ग संघर्ष को आज तक किसी किनारे नहीं लगा सके हैं।

जातिवादी आरक्षण ने अपने कुप्रभाव से हमारे समाज को न केवल सामाजिक, आर्थिक, भाईचारिक तथा राजनैतिक फूट का शिकार बनाया है, बल्कि कठोर साम्प्रदायिकता के रूप में भी विभाजित कर दिया है। आरक्षण की प्रतिद्वंदता की होड ने हमारे सभ्यचारिक रीति रिवाजों, त्योहारों तथा उत्सवों को भी इस आग में ऐसा झुलस दिया है कि वर सामूहिक रहने के स्थान पर जातीय बनकर रह गए हैं। अब उनका सामाजिक चरित्र ही बदला–बदला लगता है। ईद मुस्लिम, दीवाली हिन्दू–सिखों तथा क्रिसमस ईसाई धर्म वालों के ही त्योहार बन कर रह गए हैं।

जाति, वर्ग सम्पत्ति के सम्बन्ध में कुछ प्रासंगिक अंश

"इस जमाने के उस मुख्य संघर्ष से अलग–थलग करके हिन्दू समाज की तरह पेश नहीं किया जा सकता, जो कृषि–क्रांति का संघर्ष है, जो इजारेदारों और साम्राज्यवादियों द्वारा किए जा रहे शोषण के खातमें का संघर्ष है, जो समाजवाद की ओर ले जाने वाले जनता के जनवादी–राज्य की स्थापना का संघर्ष हैं" (बी.टी. आर.) "हमारे दौर के मुख्य वर्ग–संघर्ष सेस कट कर जाति–विरोधी संघर्ष चलाने की जितनी भी कोशिशें हुई हैं वे सब नाकाम ही रही हैं और उनकी उपलब्धि बहुत ही अल्प रही है।" (बी.टी.आर.)

"यह एक बार फिर साबित हो गया है कि जातिवाद विरोधी संघर्ष को अलग–थलग करके नहीं चलाया जा सकता, इस संघर्ष को वर्तमान दौर के जनवादी आन्दोलन तथा वर्ग–संघर्ष का हिस्सा बनाकर ही चलाना होगा" (बी.टी.आर.)

"जाति पर आधारित असमानता और अन्याय समाज का अविभाजन हिस्सा बन चुके हैं। इन अन्यायों के खातमें के लिए सरे शोसित तबकों की, चाहे वे किसी भी जाति के क्यों न हो, सब को एकजुट होकर लडना होगा।" (बी.टी.आर)

"मेहनतकशों के सभी हिस्सों को चाहे वे किसी भी जाति के क्यों न हों–यह सिखाना होगा कि इन झुनझुनों से कोई एक समस्या भी हल होने वाली नहीं हैं। इन से न तो दलित वर्गों कि हालत बेहतर होगी, और न ही बेकरी की समस्या ही हल हो सकेगी। इन से उनके मुख्य शत्रुओं–पूंजीपतियों तथा भूस्वामियों की ओर से ध्यान जरूर बंट सकता है।" (बी.टी.आर.) "वर्तमान सामाजिक आर्थिक व्यवस्था सम्पति के सम्बन्धों पर आधारित है। ये सम्पति के सम्बन्ध ही जातिवादी तथा वर्गीय उत्पीडन को बरकार रखे हैं। यह सोचना अपने को धोखा देना है कि अर्थव्यवस्था पर भू–स्वामियों तथा इजारेदार पूंजीवादियों के कब्जे को खत्म किए बिना और पूंजीवादी –सामंती सरकार के शासन को उखाडे बिना छुआछूत या जातिवाद को मिटाया जा सकता है। जाति व्यवस्था के खात्में का सवाल पूंजीपति–भूस्वामी वर्ग के खातमें और समाजवाद की दिशा में आगे बढने के सवाल से जुडा हुआ है।" (बी.टी.आर.)

जाति क्यों नहीं जाती?

"जाति एक भ्रम है, यह दंभ है, यह सामाजिक दासता है, यह मिथक है, एक अंधविश्वास है, एक रूढिवादी है। जाति ऐ चेतना है। मार्क्स के अनुसार–जब चेतना हृदय में घर कर जाति है तो वह एक भौतिक

शक्ति बन जाती है। मनुष्य के चेतना–जगत में लम्बे और दीर्घकालिक वैचारिक युद्ध के बाद ही उसकी जडें उखड सकती हैं।"

"सामाजिक चेतना को खुद सामाजिक परिस्थितियों की उपज होती है। इसी लिए जाति चेतना पीढी दर पीढी बनी हुई है क्योंकि वे सामाजिक परिस्थितियों लगातार मौजूद है जो उसे फलने–फूलने की जमीन मुहैया करवाती है।"

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चंद्रकांता के विभिन्न उपन्यासों में वर्णित नारी जीवन की विभिषिकाएँ

डॉ. आजाद सक्सेना*

चंद्रकांता जी विभिन्न उपन्यासों के माध्यम से कश्मीरी निवासियों के आपसी सम्बन्धों के विविध आयामों को विस्तार एवं सूक्ष्मता से चित्रित किया है। 'ऐलान गली जिंदा है' उपन्यास में 'ऐलान गली' के सारे मकान कन्धे से कन्धा जोड़कर खड़े हैं। इस घर में क्या हो रहा है। उस घर में क्या पक रहा है आंगन, खिड़की, रोशनदान कहीं से भी झाँक.उझककर पता लगा सकते हैं। चंद्रकांता जी साफ–साफ कहती हैः ''**लेकिन हाँ! किसी गलतफहमी में मत पडिए, मैं आपको कहानी नहीं सुना रही, जिंदगी दिखा रही हूँ। यों भी कहानी जब जिंदगी बन जाती है तो खूबसूरती में बदसूरती मिल ही जाती है।**''[1] गली में अंधेरा इतना रहता है कि उसे देखा ही नहीं, छुआ भी जा सकता है। सुना था कि रत्नी को कबाइली उठाकर ले गये थे। रत्नी बेहद सुन्दर स्त्री थी। उम्र के चालीस बसंत पार करके भी उसकी देह गठी हुई थी। उसपर हल्के भूरे बाल और आँखों में गजब की कशिश। गली में उसकी उपस्थिती पुरुष वर्ग को हरदम चुनौती.सी देती थी। उसके पति की लाश जब बारह घंटे से अधिक गली में पड़ी रही तब उसने मुहल्लेवालों को कहा था कि, यदि वे सहायता के लिए न आए तो वह चमारों को बुलायेगी और सचमुच उसने ऐसा ही किया। विधवा होने बाद उसके रुप पर रीझकर दीवान साहब उनके घर आते रहे। किसी की मजाल नहीं थी कि कोई टीका–टीप्पणी करे। उसकी लड़की रूपा भी बला की खूबसूरत थी। वह हब्बाखातून के गीत गाती थी, कुन्दन उस पर मरता था। परन्तु जब कुन्दन इण्टर में दूसरी बार फेल हो गया तो आत्महत्या करता है।

'अंतिम साक्ष्य' उपन्यास में रिश्तों और प्रेम सम्बन्धों को बड़े मार्मिक ढंग से उकेरा है। वैसे यह मीना मौसी की कहानी है, जो पहले बूढे से ब्याही गई और जब उसका जवान लड़का ही उस पर डोरे डालने लगा तो उसने उसे वापिस चाचा के पास लौटा दिया। चाची ने फिर उसे जगन जैसे गुंडे से ब्याह दिया जिसने उसके साथ मौज–मस्ती कर मदनलाल दलाल के जरिए कोठेवाल को बेच दिया। वहाँ पर उसे एक भले संगीत मास्टर मिलते है, जिनकी कृपा से वह रेडियो स्टार बन जाती है। इन उपन्यास के नायक प्रताप जिन्हें बाउजी कहकर बच्चे पुकारते है, वे उसके जिन्दगी में अप्रत्याशित आते हैं। सरकारी नौकरी, खुद का मकान, दो बच्चों के पिता और घरेलू पत्नी के पति थे। पत्नी द्वारा घर.गृहस्थी के सभी सुख उपलब्ध कराने के बाद भी बाउजी के भीतर कोई कोना खाली था, जो मीना मौसी के संपर्क में आते ही फोड़े की तरह दुखने लगा। बाउजी का मीना के प्रति आकर्षण के दृष्टि में चन्द्रकान्ता जी ने लिखा है। ''**बार-बार भीतर के उस खालीपन से त्रस्त बाउजी मीना मौसी को नितांत वैयक्तिक कोने में समेटने को क्यों और कैसे बेताब हो उठे, इसके बारे में अपने साथ अनेक तर्क-वितर्क करने के बाद भी वे कोई उत्तर न पा सके।**''[2] चन्द्रकान्ता जी ने ही कई प्रश्नों के उत्तर नहीं होते कहकर बात टाल दी है। सिर्फ एक प्रसंग जो पृ. क्रमांक 57 पर अंकित है, जो यह सिद्ध करता है कि बाउजी और मीना के बीच शारीरिक संबंध थे। बीजी जब विकी के साथ सूट का कपड़ा खरीदने के

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लिए मीना के घर गयी तो उसने देखा, ''**भीतर बाउजी पलंग पर लेटे थे और मीना मौसी उनका माथा सहला रही थी अधलेटी मीना मौसी अपने शरीर के तमाम आवरणों से बेखबर जाने किस भावाकाा में उड़ाने भर रही थी।**''[3] बीजी की यह जासूसी और देखी हुई स्थिती दोनों ही शर्मनाक थी।

'बाकी सब खैरियत है' उपन्यास में सामाजिक. आर्थिक पृष्ठभूमी पर बदलते संदर्भो में संबंघों के अवमूल्यन को परखा गया है। आज पवित्र बंधन भी आर्थिक संतुलन के अभाव में बिगड़ते और शक्ले बदलते हैं। एक ओर संस्कारों के निर्वाह का दायित्व दूसरी ओर स्थितियों से हर पल समझौते करके स्वयं को नकारने पर भी आर्थिक पलड़े मे हल्के पड़ जाने की तकलीफ का पारुल के माध्यम से प्रस्तुत किया है। सीमा से चोट खाने पर उसने भाभी से कहा था कि जो लड़की पसंद आए उससे वह शादी करेगा। पारुल ने उसके लिए टिपिकल लड़की ढूंढी। लंबी चोटी और गर्दन से एड़ी तक साड़ी–ब्लाउज पर जब वह कैनेडा गयी तो उसका रुप ही बदल गया। जीन्स, टॉप और गर्दन तक कटे हुए बाल में वह अब पहचानी जाती थी। अनु जब से विदेश गया तब से उसका सोच बदल गया। उसका कहना था कि अंग्रेजी मैरेज क्यों जरुरी है? ''**क्यों अभी भी तुम लड़के–लड़की को अपनी जिन्दगी खुद बनाने नहीं देते, अपना साथी खुद चुनने नहीं देते? मैं सोचता हूं, यह हमारा प्यार, यह अनावश्यक चिंता, हमारे बच्चों को कितना गैर जिम्मेदार बनाते है। बचपन से लेकर जवानी तक हम उनके लिए रास्ते क्यों बनाते है**?''[4] इला के लिए इतना परेशान देखकर पारुल ने उससे कहा था कि वह भारत लौट आए। बारह–तेरह वर्ष में अनु ने विदेश में अपने तौर तरीके बदले। ''**बायल्ड फूड, रोस्ट चिकन, सूप और टिंड फूड शौक से अपना लिया, पहरावा बदला, जी का ढंग बदला, अपनी विचार धारा भी बदली, फिर भी बेटी के लिए तुम दुविधा में हो।**''[5] विदेश में पत्नी की भूमिका भी अलग किस्म की होती है। भारत के जैसे नहीं कि एक–दुसरे से मीलो दूर रहे। एक करीबी दोस्त की भूमिका वह निभाती है। उसका कहना था कि सिर्फ इला के बारे में सोचकर लौटकर आने का मतलब विदेश की सारी लड़कियाँ अवारा है।

'यहाँ वितस्ता बहती है' चन्द्रकान्ता जी उपन्यास तीन पीढियों की यादों को समेटता हुआ एक मर्मस्पर्शी उपन्यास है। काश्मीर के जन जीवन का यह एक दस्तावेज है। इसकी कहानी स्वाधीनता के पूर्व काश्मीर की ओर स्वाधीनता के बाद बदलते जीवन मूल्यों की है। प्रकाशकों का यह दावा गलत है। यह उपन्यास तीन पीढीयों की नहीं अपितु राजनाथ के तीन बीबियों की कहानी है। काश्मीर में वे रहते है। इतना ही काश्मीर से संबंघ है। स्वाधीनता के पूर्व नावों और तांगेवालो का जमाना था। अब टैक्सी, थ्री व्हीलर और मिनी बसों का जमाना है नावें तो सिर्फ डल लेक, नेहरु पार्क और गगरीबल तक ही सीमित है। चंद्रकांता जी ने एक स्थान पर लिखा है कि, ''**क्या जिन्दगी जी राजभाई ने। जहाँ कदम रखा, लोग आदर भाव से झुक–झुक गये। क्या इज्जत मिली कि राजा-महाराजाओं को भी नसीब न होगी।**''[6]

कब और कौन सी इज्जत मिली इसका जिक्र नहीं है। उलटे पहली पत्नी के बीमार पड़ते ही उन्होंने अपने काश्तकार की बेटी गौरी पर डोरे डाले। दुगुने उम्र पर भी उन्होने उससे शादी की। पहली पत्नी ने ही मना कर दिया था। अन्यथा उसके भाई तो कोर्ट में जा रहे थे। गुल काका उनकी दूसरी शादी की कहानी सुनाते थे। सुभद्रा के भाई वंशी और श्यामलाल राजनाथ की जान के दुश्मन बन गये थे। उनके साथ समाज का एक बड़ा वर्ग राजनाथ के विरुद्ध वाही–तबाही बकने लगा था। समाज उन्हें बार–बार अहसास करा रहा था कि वे अपराधी है। सुभद्रा यदि भाईयों का साथ देती तो वे जेल जाते। कमलेश्वरी की बहन कह रही थी

कि, ''**एक को बिठा रखा है मायके में और दूसरी के साथ हनिमून।**''[7] दूसरे लोगों का कहना था, ''**मर्द ठर भौरा, दस डाल बैठे तो भी दोष नहीं होता। मन तो पुरुष का है, सो डोलेगा ही। इंद्र का मन नही डोला था सती अहिल्या पर और वह अपने विश्वामित्र तपस्वी मेनका पर रीझे की नही**?''[8] गौरी को लाने के बाद तमाम मिलने–जुलने वालों के लिए घर के दरवाजे बंद कर दिये। गौरी से भी कहा था कि इधर–उधर की बातों पर ध्यान न दे। लोक लाज के कारण ही वे गौरी को मेले–ठेले मे घूमने नही ले गए। जैसे ही गौरी को बेटी हो गयी सुभद्रा ने प्राण छोड़ दिए। उपन्यासकार ने सुभद्रा को जान बूझ कर हटा दिया अन्यथा राजनाथ आलोचना के शिकार होते। रिश्तेदारें को इसके अतिरिक्त भी शिकायतें थीं की उन्होने उनके लड़कों का भी नुकसान ही किया है। मुकमंदलाल जैसे लोग तो उनसे दो–दो हजार लेकर मुकर गए।

राजनाथ के विषय में भाई आदि का कहना था कि नारी के विषय में उनके विचार बड़े ऊँचे थे, नारी तुम केवल श्रद्धा हो कहते थे या ''**वुमन व्हेन यू वौंक बिजली इन युवर हाउस होल्ड सरविसिज, युवर बॉइस सीमज लाइक दैट ऑफ ए हिलस्ट्रीम रनिंग इटस पेब्लस...।**''[9]

परन्तु वे गौरी हो या फिर विधवा देवकी के चक्कर में कैसे पड़े, समझ में नहीं आता? एक स्थान पर चंद्रकांता जी ने लिखा है कि आजादी के पूर्व उनका घर राजनीति की प्रयोगशाला बना था। पर न तो उन्हें जेल हुई न उन्हें गिरफ्तार किया गया। सिर्फ उन्होंने कोट–पैंट छोड़कर नेहरुजी जैसे कैप पहनना शुरु किया। जिठानियों और देवरानियों का तो जिक्र है किन्तु जेठ और देवरों का नहीं। वे क्या करते थे एक साथ रहने की ऐसी क्या मजबूरी थी? गौरी की मौत का कारण राजनाथ के रिश्तेदार है जो उसे बार–बार नीचा दिखाते थे। गौरी तो राजनाथ के दर्शन के लिए तरस जाती थी। निर्दोष होकर भी उसे दोषी करार दिया। राजनाथ की आज्ञानुसार उसने बीस तोले के गहने रतन की बहू को पहना दिए। उस दिन से उसने बिस्तर पकड़ लिया। गौरी की मृत्यु के बाद शंकर लाल ने कहा था कि तमाम श्रम और संधर्ष के बाद जब व्यक्ति के हाथ पराजय लगती है तब कोई भी व्यक्ति साधु बनता हैं। पर राजनाथ ने ऐसा नही किया। उन्होंने अपने लिए तीसरी औरत ढूंढी। वह भी चालीस वर्षीया विधवा। समाज सुधारक तो थे हीं। अतः दयानंद सरस्वती, राजा राममोहन राय आदि के नियमों का ही उन्होंने पालन किया। लो संभालो अपना घर कहकर अपने अबोध बच्चे उन्हे सौंपें। उसे बाँझ कहकर हर स्थान पर जाने–आने पर रोक लगा दी थी। इसलिए राजनाथ ने उसकी गोद भर दी। जब लक्ष्मी चाची और अहल्ले–मुहल्ले वासियों ने यही कहा कि देवकी जादूगरनी है। ''**नही तो क्या कोई सोच सकता है कि सैंतालीस-पचास के आसपास की उम्र पर बच्चों वालों के सामने रहते, राजनाथ नये सिरे से बच्चे पालने का झंझट मोल ले लेंगे**?''[10]

राजनाथ की तीसरी पीढी का जिक्र है। पर उनके एक ही नाती का जिक्र है, वह क्या समझेगी, टेढे–मेढे रास्ते टाईप उपन्यास बनाने के चक्कर में अच्छे खासे उपन्यास को समाप्त कर दिया है। राजनाथ की मौत तो होनी हीं थी। उसे यदि हवाई अड्डे के इंतजार कक्ष में लेखिका बताती तो और अच्छा होता पर उसने ऐसा नहीं किया। घर पहुँचने पर ही मृत्यु बताती तो और अच्छा होता पर उसने ऐसा नहीं किया। घर पहुँचने पर ही मृत्यु बतायी है। चंद्रकांता जी ने एक ही असंगत वाक्य लिखा है, ''**पिता देह त्याग कर जाये या बेटी अपने घर संसार के लिए प्रस्थान करे, यह बात लगभग तय थी कि वे अब एक–दूसरे को देख नही पायेंगे।**''[11] ऐसा तो इसमें कुछ नहीं, बल्कि पिता तो लड़की के घर से कुछ दिन रहकर आये है। काश लेखिका कवाइलियों द्वारा मिन्नी

पर अत्याचार करवाती या राजनाथ पर ही कुछ होता तो यह कहानी अमर हो जाती। परन्तु पिता की पोल न खुले इसलिए बेटी ने बहुत सी स्मृतियों के कोश खाली नही किए हैं।

संदर्भः

1. चंद्रकांता ऐलान गली जिंदा है पृ. सं. पग
2. चंद्रकांता अंतिम साक्ष्य पृ. सं. 68
3. चंद्रकांता अंतिम साक्ष्य पृ. सं. 57
4. चंद्रकांता बाकी सब खैरियत है पृ. सं. 36
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6. चंद्रकांता यहाँ वितस्ता बहती है पृ. सं. 17
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11. चंद्रकांता यहाँ वितस्ता बहती है पृ. सं. 167

Poverty in India

Karu Rajak*

In this Article we will discuss about Poverty in India. Content:

1. The Concept of Poverty
2. Absolute and Relative Poverty
3. The Incidence of Poverty in India

THE CONCEPT OF POVERTY

Poverty is a peculiar problem from which various countries of the world, particularly the Third World, have been suffering. There cannot be a common definition of poverty which can be broadly accepted everywhere. Thus there are large differences between the definitions of poverty accepted in various countries of the world.

Leaving aside all these differences it can be broadly said that poverty is a situation where a section of the society, having no fault of their own, is denied of even basic necessities of life. In a country, where a chunk of the population is deprived of even minimum amenities of life since long period, the country is suffering from a vicious circle of poverty.

Poverty is considered as the greatest challenge faced by the societies in the third world countries. Poverty is also concerned with the comparison with respect to a fixed line—known as poverty line. However, the poverty line is fixed extraneously and, therefore, remains fixed for a certain period.

Poverty Line

Normally poverty is defined with poverty line. Now the question which is relevant at this point is What is the poverty line and how is it fixed? The answer to the question is that the poverty line is a cut-off point on the line of distribution, which usually divides the population of the country as poor and non-poor.

Accordingly, people having income below the poverty line are called poor and people with income above poverty line are called non-poor. Accordingly, this measure, i.e., the percentage of people living below the poverty line is known as head count ratio.

Moreover, while fixing a poverty line we must take adequate care so that the poverty line is neither too high nor too low rather it should be reasonable one. While fixing the poverty line, consumption of food is considered as the most important criteria but along with it some nonfood items such as clothing, and shelter are also included.

However, in India we determine our poverty line on the basis of private consumption expenditure for buying both food and non-food items. Thus it is observed that in India, poverty line is the level of private consumption expenditure which normally ensures a food basket that would ensure the required amount of calories.

Accordingly, the average caloric requirements for rural and urban person are fixed at 2,400 and 2,100 calories respectively. Thus, the required amount of calories would normally coincide with one of the class- interval or will fall between two intervals.

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Using inverse interpretation method, one can find amount of consumption expenditure at which the minimum calorie requirement is met. This amount of consumption expenditure to meet the minimum calorie requirement for person is called the poverty line.

In India, broadly accepted definition of poverty emphasises more on minimum level of living rather than on reasonable level of living. Accordingly, it is broadly agreed that poverty can be termed as a situation where a section of the population fails to reach a certain minimum consumption standard. Differences arise with the fixing of this minimum consumption standard.

After a thorough examination, the study group set up by the Planning Commission in July 1962 recommended a standard of private consumption expenditure of Rs 20 (at 1960-61 prices) per capita per month as the bare minimum amount common to both rural and urban areas.

At the initial stage, the Planning Commission accepted the study Group's poverty criterion. Various researchers like B.S. Minhas and A. Vaidyanathan also made their study on the basis of this definition. But other researchers like Dandekar and Rath, PK. Bardhan and Ahluwalia made their study on the basis of their own definition of poverty.

Later on, the **"Task Force on Projections of Minimum Needs and Effective Consumption Demand"** offered an alternative definition of poverty which has been adopted by the Planning Commission in recent years.

The Task Force defined the poverty line as the mid-point of the monthly per capita expenditure class which have a daily calorie intake of 2,400 per person in the rural areas and 2,100 in urban areas of the country. Accordingly, the minimum desirable standard was worked out at Rs 76 for the rural areas and Rs 88 for urban areas at 1979-80 prices.

Prof Galbraith once argued **"Poverty is the greatest polluter".** There is definitely some logic in this argument. The entire world economy now considers poverty as their great enemy. In India, the problem of poverty is still quite acute. For the last forty-five years, Indian politicians have been holding the expectation and promise of poverty removal believing in the theory of the **"trickle down".**

Most of them were of the opinion that the benefits of a high and sustained growth of the economy will eventually take care of bulk of the poor population of the country. But by the end of 1960s, it became quite clear that the benefits of growth could hardly trickle down and institutional reforms adopted in the country were strangled by vested class interests.

Considering this situation, a plethora of poverty alleviation measures were gradually adopted by the beginning of 1970s.

Again in 1987-88, the Planning Commission revised the standard of private consumption expenditure of 15.43 for rural areas and Rs 165.58 for urban areas per capita per month as a bare minimum amount for determining the poverty line. Again in 1999-2000, the same consumption expenditure per capita per month determined on the basis of NSSO data revised to Rs 211.30 for rural areas and Rs 454.11 for urban areas.

The Expert Group under the Chairmanship of Prof. S.D. Tendulkar revised the national poverty line at 2004-05 prices and accordingly the monthly per capita consumption expenditure of Rs 446.68 in rural areas and Rs 578.80 in urban areas in 2004-05.

Again in October, 2011 in response to the quarry of the Supreme Court, the Planning Commission made an attempt to revise the poverty line with the monthly per capita expenditure of Rs 965 for urban areas (Rs 32 per day) and Rs 781 in rural areas 26 per day).

But facing a severe criticism on the above prescription of below poverty line cap from several quarters, the UPA government at the Centre has now decided to revise the expenditure criteria by factoring in the 2009-10 NSSOs report on household expenditure.

The Planning Commission on October 3, 2011 was compelled to announce that a new methodology will be worked out to redefine the poverty line in consistent with the Food Security Bill passed recently by a new Expert Committee.

Planning Commission made another estimate of the poverty line in March 2012 and that was announced in the Parliament on 6th March, 2013. As per the latest available information, the poverty line at all India level for 2009-10 is estimated at monthly per capita consumption expenditure (MPCE) of Rs 673 (Rs 22.40 per day) for rural areas and Rs 860 (Rs 28.65 per day) for urban areas.

After 2004-05, this survey has been conducted in 2009-10.

The Planning Commission has updated this new poverty lines and poverty ratios for the year 2009-10 as per the recommendations of the Tendulkar Committee using NSS 66th Round (2009-10) data from the Household Consumer Expenditure Survey. Thus it has been estimated that the poverty lines at all India level as an MPCE of Rs 673 for rural areas and Rs 860 for urban areas in 2009-10.

Planning Commission made another estimate of poverty line in July 2013 by following the Tendulkar methodology, As per this latest estimate, the poverty line at all India level for 2011-12 is estimated at monthly per capita consumption expenditure (MPCE) of Rs 816 (Rs 27.20 per day) for rural areas and Rs 1,000 (Rs 33.33 per day) for urban areas.

The Planning Commission has updated this new poverty lines and poverty ratios for the year 2011-12. Thus, it has been estimated that poverty lines at all India level as an MPCE of Rs 816 for rural areas and Rs 1000 for urban areas.

ABSOLUTE AND RELATIVE POVERTY

Most of the time, the concept of poverty and its discussion is usually confined to absolute poverty. Accordingly, absolute poverty is measured by a pre-determined level of living which families or households should be able to afford. Thus in absolute sense, the concept of poverty is not related to the income and the distribution of consumption expenditure, which is usually done in the measure of relative poverty.

Thus in the measure of absolute poverty, the absolute minimum consumption basket includes consumption of food grains, vegetables, milk products and other important items which are necessary for attaining healthy living along with access to other important non-food items. While doing so, these standards are converted into monetary units to define it as **'Poverty Line'**.

People whose consumption expenditures are found below this threshold limit are usually considered as poor. For example, the one-dollar consumption expenditure per capita in PPP dollars is the absolute poverty line accepted internationally. This concept of absolute poverty is very much relevant to poor and less developed countries where large scale absolute poverty prevails.

Relative poverty, on the other hand, considers over all distribution of income and the relative position of a household within that distribution pattern. Here in this concept of relative poverty, the relative position of one section of people is compared with another group. This concept of relative poverty can also be extended to other countries to get a comparative estimate of poverty in a relative manner.

In 1871, Dadabhai Naoroji wrote a book entitled **"Poverty and Un-British Rule in India"** which shows that India was comparatively a very poor country. In 2003, the per capita income of USA was US $ 35,060 and that of United Kingdom was US $ 25,250 and thus UK can be considered as poor as compared to US.

Thus relative poverty is very much associated with the issues of inequality. Here the extent of income or consumption of the last quintile population (poorest) could be compared with the richest quintile showing a wide gap between the two.

In terms of relative poverty the last quintile population would be termed as poor whereas in terms of absolute poverty criterion the same last quintile group may not be termed as poor as they are maintaining the income and consumption bucket above the minimum level that represents poverty line.

If half of the population of the country is maintaining its average income below the per capita income of the country then they can be termed as poor on the relative criterion although they maintain the minimum basket of goods and services to remain above the poverty line. Thus relative poverty looks at the angle of inequality. Thus, the concept of relative poverty is completely different from Absolute poverty.

INCIDENCE OF POVERTY IN INDIA

In order to determine the strategy of development of the country, it is quite essential to make an appropriate estimate of incidence of poverty in India. But appropriate and reliable data for the estimation of the extent of poverty is not available in India.

However, on the basis of NSS data on consumption expenditure, various estimates of the extent of poverty have been made by Minhas, Dandekar and Rath, P.K. Bardhan and Ahluwalia. But due to the differences in their concept of poverty, their results vary widely.

LET US NOW DISCUSS THE FINDINGS OF THESE ESTIMATES

Estimates of B.S. Minhas

The study of the extent of poverty made by Minhas covered the period 1956- 57 to 1967-68. Taking the annual per capita minimum expenditure of? 240 as the minimum standard (on the basis on NSS data), he found that the proportion of people below the poverty line declined from 64 per cent in 1956-57 to 50.6 per cent in 1967-68.

Estimates of Dandekar and Rath

Dandekar and Rath estimated their own standard of poverty line taking 2,250 calories as the desired minimum level of nutrition. They observed **"that level of consumer expenditure is desirable which secures a diet adequate at least in terms of calories. In 1960-61, this was Rs 170 per capita per annum for rural households and Rs 271 per capita per annum for urban household".**

Their estimates revealed that in 1968-69 nearly 40 per cent of the rural population (i.e., about 166 million) and over 50 per cent of the urban population (i.e., nearly 49 million) were living below the poverty line.

Total number of persons living below the poverty line also increased from 117 million in 1960-61 to 216 million in 1968- 69, although the proportion of population below the poverty line remained the same at 41 per cent.

Estimates of P.K. Bardhan

Bardhan advocated a lower standard for estimating the poverty line and thus considered Rs 15 per capita per month at 1960-61 prices for the rural poverty line and Rs 18 for the urban line. On the basis of the NSSO data on consumption expenditure, Bardhan's study revealed that in 1968-69 about 55 per cent of rural population and 41 per cent of the urban population of the country were lying below the poverty line.

Moreover, Bardhan concluded that the percentage of population below the poverty line rose from 38 per cent in 1960-61 to 55 per cent in 1968-69.

Estimates of M.S. Ahluwalia:

Ahluwalia studied the incidence of poverty in India for the period 1956- 57 to 1973-74. Taking the same concept of poverty line of Rs 15 per month at 1960-61 prices for rural areas and Rs 20 per head per month for urban areas he estimated that 54.1 per cent of the rural population in 1956- 57 was lying below the poverty line.

This extent of poverty declined to 38.9 per cent in 1960-61 and then again rose to 56.5 per cent in 1966-67. He further estimated that in 1973-74, about 46.1 per cent of the rural population was below the poverty line. This revealed that the incidence of poverty in India fluctuated over the years.

Planning Commission's Estimates of Poverty in India:

In recent years, the Planning Commission has also estimated the incidence of poverty in India taking Rs 77 per capita per month (at 1979-80 prices) as the bare minimum consumption for drawing the poverty line for the rural population.

Later on the Planning Commission revised per capita monthly expenditure for drawing poverty line at Rs 115.43 for rural areas and Rs 165.58 for urban areas in 1987-88. Table 12.1 shows these estimates of incidence of poverty.

Table 12.1. Estimates of Incidence of Poverty

(per cent)

Ares	1972-73	1977-78	1983-84	1987-88*
Rural	54.1	51.2	40.1	28.37
Urban	41.2	38.2	28.1	16.82
All India	51.5	48.3	37.4	25.49

Source: Planning Commission (Reproduced form Economic Survey), 1992-93. p. 177 and Economic Survey, 1996-97 p. 169. 70.

These estimates revealed that the proportion of rural population lying below the poverty line declined from 54.1 per cent in 1972-73 to 51.2 per cent in 1977-78 and then it again declined to 40.1 per cent in 1983-84 and 28.37 per cent in 1987-88.

Again the proportion of urban population lying below the poverty line declined from 41.2 per cent in 1972-73 to 38.2 per cent in 1977-78 and then again declined to 28.1 per cent in 1983-84 and then to 16.82 per cent in 1987-88.

Accordingly, these estimates revealed that the percentage of total population below the poverty line declined from 51.5 per cent in 1972-73 to 37.4 per cent in 1983- 84 and then to 25.49 per cent in 1987-88.

Planning Commission Revised estimates of Poverty (1993-94)

The Planning Commission estimates the incidence of poverty in rural and urban areas of the country using the quinquennial survey data on household consumption expenditure released by

the National Sample Survey Organisation (NSSO), coupled with the poverty lines as set out in the Report of the Task Force on Projection of Minimum needs and Effective Consumption Demand, constituted by the Planning Commission in 1979. In view of the recent revisions in the aggregate private consumption expenditure made by CSO and the population data derived from census results, the poverty estimates for 1987-88 have been revised.

Expert Group Estimates, July 1993

In view of the methodological issues raised in respect of the estimates on poverty and also poverty alleviation being an objective of economic and social development, the Planning Commission constituted an Expert Group on September 1989 for considering methodology and computational aspects of estimation of proportion and number of poor persons in the country.

While retaining the concept of poverty line as recommended by the Task Force, the Expert Group suggested certain basic changes in the price deflator to update the poverty line for its application in later years. This group suggested use of state specific price indices which can reflect the changes in cost of consumption basket of the people around the poverty line.

It also relied exclusively on the National Sample Survey (NSS) data on consumption expenditure to assess the incidence of poverty without adjusting the NSS Consumption that is obtained from macro-aggregates of the national accounts.

The Expert Group has estimated the percentage of population living below the poverty line under the new estimating pattern, as given in Table 12.2:

Table 12.2. Number and Percentage of Population Below Poverty Line

	Rural sector		Urban sector		Combined All India	
Year	Number	Poverty	Number	Poverty	Number	Poverty
	(million)	Ratio	(million)	ratio	(million)	ratio
1973-74	261	56.4	60	49.0	321	54.9
1977-76	264	53.1	65	45.2	329	51.3
1983	252	45.7	71	40.8	323	44.5
1987-88	232	39.1	75	38.2	307	38.9
1993-94	244	37.3	76	32.4	320	36.0
1999-2000						
30-day recall	193	27.1	67	23.6	260	26.1
7-day recall	–	24.0		21.6		23.3
2000-01	NA	24.36	NA	24.5	NA	24.3
2007*	170.5	21.1	49.6	15.1	220.1	19.3

Source : Planning Commission. *Poverty Projection for 2007

The report of the Expert Group which was submitted in July 1993, was subsequently released by the Planning Commission and its recommendations are under consideration. The new estimate has also confirmed a steady decline in proportion of population below the poverty line.

Together with the overall economic growth, the anti-poverty and employment generation programmes have helped in reducing the incidence of poverty over the long run.

Accordingly, the poverty ratio in rural areas declined from 56.4 per cent in 1973- 74 to 45.7 per cent in 1983 and then to 37.3 per cent in 1993-94. Again the poverty ratio in urban areas also declined from 49.0 per cent in 1973-74 to 40.8 per cent in 1983 and then to 32.4 per cent in 1993-94.

Moreover, the poverty ratio of the country as a whole has also declined from 54.9 per cent in 1973-74 to 44.5 per cent in 1983, 38.9 per cent in 1987-88 and then to 36.0 per cent in 1993-94 and finally to 26.1 per cent in 1999-2000 and 24.4 per cent in 2000-01.

In numerical terms, the number of persons living below the poverty line in India increased from 321 million in 1973-74 to 329 million in 1977-78 and then gradually declined to 307 million in 1987-88 and then again increased to 320 million in 1993-94 and then to 260 million in 1999-2000.

Planning Commission estimates on the basis of NSSO Data, 1999-2000:

Recent estimate of poverty was made by the Planning Commission on the basis of NSSO 55th round data for the year 1999-2000. Some of the key results of the 55th Round of the Household Consumer Expenditure Survey of the National Sample Survey Organisation (NSSO) covering the period July 1999 to June 2000, have now become available showing a very significant decline in poverty.

Accordingly, the rural poverty has declined to 27.1 per cent based on 30-day recall and 24.0 per cent on a 7-day recall methodology. Again the poverty ratio in urban areas has also declined to 23.6 per cent based on 30-day recall and 21.6 per cent on 7-day recall methodology.

Moreover, the poverty ratio of the country as a whole has declined to 26.1 per cent based on 30-day and 23.3 per cent on 7-day recall methodology. These two sets of estimates may not be strictly comparable to the earlier estimates of poverty. Nonetheless, they provide clear evidence indicating a substantial decline in the overall poverty ratio in the country during the 1990s.

As per the recent estimate based on NSSO data, it is observed that in 1999-2000 the country has 260 million population living below the poverty line (BPL); out of which 193 million live in rural areas and 67 million live in urban areas.

Thus the Planning Commission estimate of poverty on the basis of the NSSO 1999-2000 data is the latest official estimates of poverty and non official estimates on poverty are available beyond this data. Economic Surveys for 2003-04 and 2004-05, on the basis of the result of 55th round of NSSO, had indicated that there has been an impressive decline in the incidence of poverty in the 1990s.

However, the extent of the actual decline in the proportion below the poverty line (BPL) between 1993-99 and 1999-2000 has been a subject of an intense debate by academicians because of the change in methodology for collection of basic data in 1999-2000 and possible non-comparability with earlier rounds of the consumer expenditure surveys.

Planning Commission's Estimates on the basis of NSSO Data, 2004-05:

Next official estimates of poverty incidence is based on the NSSO 61st round of large-scale sample survey in 2004-05. On the basis of the quinquennial large sample surveys on household consumer expenditure conducted by the National Sample Survey Organisation (NSSO), incidence of poverty is estimated by the Planning Commission for the year 2004-05.

Table 12.2(a) Poverty Rations by URP and MRP

Sl No.	Category	1993-94	2004-05
		By Uniform Recall period (URP) Method	
1	Rural	37.3	28.3
2	Urban	32.4	27.7
3	All India	36.0	27.5
		By Mixed Recall Period (MRP) Method	
		1999-2000	2004-05
4	Rural	27.1	21.8
5	Urban	**23.6**	21.7
6	All India	26.1	21.8

Source : Planning Commission

Table 12.2(a) reveals that the Uniform Recall Period (URP) consumption distribution data of NSS 61st Round yields a poverty ratio of 28.3 per cent in rural areas, 25.7 per cent in urban areas and 27.5 per cent for the country as a whole in 2004-05.

The corresponding poverty ratios calculated from the Mixed Recall Period (MRP) consumption distribution data are 21.8 per cent for rural areas, 21.7 per cent for urban areas and 21.8 for the country as a whole.

While the former consumption data (URP) uses 30-day recall/reference period for all items of consumption, the latter (MRP) uses 365-day recall/reference period for five infrequently purchased non-food items, namely, clothing, footwear, durable goods, education and institutional medical expenses and 30-day recall/reference period for remaining items.

The percentage of poor in 2004-05 estimated from URP consumption distribution of NSS 61st Round of consumer expenditure data (27.5 per cent) are comparable with the poverty estimates of 1993-94 (50th Round) which was 36 per cent for the country as a Whole, The percentage of poor in 2004-95 estimated from MRP consumption expenditure of NSS 61st Round of consumer expenditure data (21.8 per cent) are roughly comparable with the poverty estimates of 1999- 2000 (55th Round) which was 26.1 per cent for the country as a whole.

Average per capita consumption expenditure for rural and urban population as per 61st Round (2004- 05) is Rs 558.78 and Rs 1,052.36 respectively. NSSO Data also reveals that rural population on an average spends about 55 per cent of its consumption on food and remaining 45 per cent on non-food items.

Estimates of Poverty Ratio by Tendulkar Committee, 2004-05:

The above estimate of poverty ratio was prepared by an Expert Group under the Chairmanship of Professor Suresh D. Tendulkar Constituted by the Planning Commission in December 2005, which submitted its report in December 2009. The recomputed poverty estimates for the years 1993-94 and 2004-05 as recommended by the Tendulkar Committee have been accepted by the Planning Commission.

As per the Tendulkar Committee Report, the national poverty line at 2004-05 prices was a monthly per capita consumption expenditure of Rs 446.68 for rural and Rs 578.80 for urban areas in 2004-05. The above estimates of poverty line which refer to the national average, vary from state to state because of price differentials.

It its report, the Tendulkar Committee mentioned that the proposed poverty lines have been validated by checking the adequacy of actual private expenditure per capita near the poverty lines on food, education and health by comparing them with normative expenditures consistent with nutritional, educational and health outcomes.

In order to have a two point comparison of changes in head count ratio, the Expert Group has again re-estimated poverty ratio for 1993-94. The head count poverty ratio for 1993-94 and 2004-05 as released earlier by the Planning Commission on the basis of Lakdawala Methodology and also by using by the Tendulkar Methodology are shown in Table 12.2.(b).

It is observed that as per Lakdawala methodology, the poverty ratio in general in India declined from 36.0 per cent in 1993-94 to 27.5 per cent in 2004-05 showing poverty reduction to the extent of 8.5 per cent.

But as per Tendulkar methodology, the same poverty ratio declined from 45.3 per cent in 1993-94 to 37.2 per cent in 2004-05 showing poverty reduction of 8.1 per cent. However, in respect of both these two methodologies, the extent of poverty reduction is not much different.

Table 12.2(b). Poverty Ratios as per Lakdawala and Tendulkar Methodology

	Earlier estimates (URP) based on the lakdawala methodology		Estimates (MRP) based on the Tendulkar methodology	
	1993-94	2004-05	1993-94	2004-05
Rural	37.3	28.3	50.1	41.8
Urban	32.4	25.7	31.8	25.7
Total	36.0	27.5	45.3	37.2

Source : Planning Commission.

URP—Uniform Reference Period, MRP—Mixed Reference Period

Table 12.2(c) shows comparative estimate of the poverty incidence and growth rates in India and some other selected Asian countries.

Table 12.2(c) reveals that although the reduction of the overall poverty ratio in India from 54.9 per cent to 36 per cent during a period of three decades (1973-93) is quite significant, but the performance of poverty alleviation or reduction has been weak as compared to that of some East Asian countries.

While the poverty ratio in India has declined from 54.9 per cent in 1975 to -36.0 per cent in 1995, the same ratio has declined from 59.5 per cent to 22.2 per cent in China, 64.3 per cent to 11.4 per cent in Indonesia, 23.0 per cent to 5.0 per cent in Korea, 17.4 per cent to 4.3 per cent in Malaysia and 8.1 per cent to 0.9 per cent in Thailand during the same period.

It may be observed that the success of some East Asian countries (like China and Indonesia) lies in faster average (GDP) economic growth being 11.1 per cent in China, 6.6 per cent in Indonesia and 8.7 per cent in Korea during 1980-95 period as compared to that of only 5.6 per cent in India.

TABLE 12.2(c). Poverty incidence and growth rates in India and selected Asian countries (in per cent)

Country	Poverty ratio 1975	Poverty ratio 199S	Annual Reduction in 197S.9S Percentage point	Average GDP Growth 1970-1980	Average GDP growth 1980 1995
India	54.9	36.0	0.9	3.2	5.6
China	59.5	22.2	1.9	5.0	11.1
Indoncsia	64.3	11.4	2.6	7.8	6.6
Korca	23.0	5-0	0.9	9.0	8.7
Malaysia	17.4	4.3	0.7	7.8	6.4
Philippines	35.7	25.5	0.5	6.2	1.4
Thailand	8.1	0.9	0.4	7.2	7.9

Source : For India, Planning Commission; for others World Bank Report on Social Consequences of the East Asian Financial Crisis, September. 1998.

Note. For India, poverty ratios refer to the years 1973 and 1993 respectively and GDP growth rates arc based on old series with base 1980-81.

Moreover, the annual reduction in poverty ratio during the period 1975-95 was 0.9 percentage point in India as compared to that of 1.9 percentage point in China, 2.6 percentage point in Indonesia and 0.7 percentage point in Malaysia.

Planning Commission's Estimates on the basis of NSSO Data, 2009-10:

The Planning Commission has updated the poverty lines and poverty ratios for the year 2009-10 as per the recommendations of the Tendulkar Committee using NSS 66th Round (2009-10) data from Household Consumer Expenditure Survey. It has estimated the poverty lines at all India level as an monthly per capita consumption expenditure (MPCE) of Rs 673 for rural areas and Rs 860 for urban areas in 2009-10.

Based on these cut-offs, the percentage of people living below the poverty line in the country has declined from 37.2 per cent in 2004-05 to 29.8 per cent in 2009-10. Even in absolute terms, the number of poor people has fallen by 52.4 million during this period.

Of this 48.1 million are rural poor and 4.3 million are urban poor. Accordingly, the total number of poor in the country has been estimated at 34.47 crore in 2009-10 as against 40.72 crore in 2004-05.

The all India head count ratio (HCR) has declined by 7.3 percentage points from 37.2 per cent in 2004- 05 to 29.8 per cent in 2009-10, with rural poverty declining by 8 percentage points from 41.8 per cent to 33.8 per cent and urban poverty declining by 4.8 percentage point from 25.7 per cent to 20.9 per cent.

The sharp decline in poverty of over 10 percentage points was witnessed in Himachal Pradesh, Madhya Pradesh, Maharashtra, Orissa, Sikkim, Tamil Nadu, Karnataka and Uttarakhand. It is also revealed from the report that the poverty has increased in North-Eastern States of Assam, Meghalaya, Manipur, Mizoram, and Nagaland.

Some of the bigger states such as Bihar, Chhattisgarh and Uttar Pradesh have shown only marginal decline in poverty ratio, particularly in rural areas. These estimates of poverty made by the Planning Commission are based on methodology recommended by the Tendulkar Committee, which includes spending on health and education, besides calorie intake.

It is also observed that poverty has declined on an average by 1,5 percentage points per year between 2004-05 to 2009-10. The annual averages rate of decline during the period 2004-05 to 2009-10 is twice the rate of decline during the period 1993-94 to 2004-05.

Planning Commission's revised Estimates of Poverty Ratio on the basis of NSSO data, 2011-12:

The Planning Commission's revised estimates of poverty ratio based on NSSO data, 2011-12 can be seen from the following Table 12.2(d).

TABLE 12.2(d). Number and percentage of Poor or Poverty Ratio as per Tendulkar Committee Methodology

Year	Poverty Line (in)		Number of Poor (million)			Poverty Ratio (Per cent)		
	Sural	Urban	Rural	Urban	Total	Rural	Urban	Total
2004-05	446.68	578.80	326.3	80.8	407.1	41.8	25.7	37.2
2011-12	816.00	1000.00	216.5	52.8	269.3	25.7	13.7	21.9

The Planning Commission has revised the estimates of poverty lines and poverty ratios for the year 2011-12 following the Tendulkar methodology using the NSS 68th Round (2011-12) data from Household consumer expenditure Survey.

Accordingly, the poverty line at all India level for 2011-12 is estimated at monthly per capita consumption expenditure (MPCE) of 7 816 (Rs 27 per day) for rural areas and Rs 1000 (Rs 33 per day) for urban areas. Based on these cut-offs the proportion of people living below the poverty line in the country has declined from 37.2 per cent in 2004-05 to 21.9 per cent in 2011-12.

In absolute terms there were 26.93 crore people below the poverty line in 2011-12 as compared to 40.72 crore in 2004-05.

However, this current estimate of poverty has triggered controversy among different people. Some groups argue that the poverty ratio of 2011-12 is too low and far from reality. However, the impact of economic growth, agricultural and industrial development and effect of rural uplift and rural employment schemes cannot be totally denied.

Thus it is observed that over a span of seven years the incidence of poverty declined from 37.2 per cent to 21.9 per cent in 2011-12 for the country as a whole, with a sharper decline in the number of rural poor. Table 12.2 (e) shows alternative estimates of poverty in India made by different experts and important bodies and also the criteria for determining such poverty line in the country.

Table 12.2(e). Alternative Estimates of Poverty in India and the Criterion of Poverty Line

('Million Person)

Author	*Year*	*Rural*	*Urban*	*Total*	*Criterion of Poverty line*
P.D. Ojha	1960-61	184	6	190	Rural Monthly per capita consumption of
		(51.6)	(7.6)	(44.0)	₹ 15-18 (1960-61 prices).
	1967-78	289			Urban Monthly per capita consumption of
		(70.0)			₹ 8-11.
					Monthly per capita consumption expenditure
P.K. Bardhan	1960-61	131			₹ 15 at 1960-61 prices using Agricultural
		(38.0)			Labour Price Index
	1967-68	221			
		(53.0)			
B.S. Minhas	1956-57	181			₹ 20 at 1960-61 prices
		(65.0)			
	1969-70	210			
		(50.6)			
M. Ahluwalia	1956-57	181			₹ 15 at 1960-61 prices for rural areas and
		(54.1)			₹ 20 for urban areas.
	1973-74	241			
		(46.1)			
Dandekar & Rath	1960-61	135	42	177	₹ 15 at 1960-61 prices for rural areas and
		(40.0)	(50.0)	(41.0)	₹ 22.5 for urban areas.
	1969-70	166	49	215	
		(40.0)	(50.0)	(41.0)	
Seventh Finance	1970-71	225	52	277	Augmented Poverty Line by adding to private
Commission		(53.0)	(51.0)	(52.0)	consumer expenditure norm an estimate of
					public expenditure.
V.M. Dandekar	1971-72	238			₹ 32.7 at 1971-78 prices
		(46.0)			
	1977-78	284			₹ 54.4 at 1977-78 prices
		49.5			
	1983-84	286			₹ 88.4 at 1983-84 prices
		(44.4)			
World Bank	1983	252	65	317	₹ 89.0 for rural areas and
		(44.9)	(36.4)	(42.5)	₹ 111.2 for urban areas at current prices.
	1988	252	70	322	
		(41.7)	(33.6)	(39.6)	
Minhas, Jain and	1987-88	284	77	361	₹ 122.6 for rural areas and
Tendulkar		(44.8)	(36.5)	(42.7)	₹ 158.3 for urban areas
Planning Commission	1987-88	229	83	312	₹ 115.43 for rural areas
Expert Group	(1993)	(39.1)	(40.2)	(40.2)	₹ 165.58 for urban areas
Planning Commission	1996-97	211	66	277	
		(30.6)	(25.6)	(29.2)	
NSSO	1999-2000	195	65	260	₹ 211.30 for rural areas
		(27.1)	(23.6)	(26.1)	₹ 454.11 for urban areas
Tendukar Committee	2004-05	(41.8)	(25.7)	(37.2)	₹.446.68 for rural areas
					₹ 578.80 for urban areas
Planning Commission	2009-10	(33.8)	(20.,9)	(29.8)	₹ 673 for rural areas and ₹ 860 for urban areas
Planning Commission	2011-12	(25.7)	(13.7)	(21.9)	₹ 816 for rural area and ₹ 1,000 for urban areas.

Notes it. The per capita consumption expenditure is given, other than at 1960-61 prices, however, the same has been calculated by converting it to current prices on the bask nutritional norm of 2.250 calories per day 2 Figures in brackets show the percentage of total population in the respective group. Source : Compiled from Various poverty estimates.

Poverty Alleviation Programmes in India

Karu Rajak*

The **poverty alleviation programmes in India** can be categorized based on whether it is targeted either for rural areas or for urban areas in the country.

Most of the programmes are designed to target rural poverty as the prevalence of poverty is high in rural areas. Also targeting poverty is a great challenge in rural areas due to various geographic and infrastructure limitations. The programmes can be mainly grouped into 1) Wage employment programmes 2) Self-employment programmes 3) Food security programmes 4) Social security programmes 5) Urban poverty alleviation programmes. 6 skill india programmes for employment. The five year plans immediately after independence tried to focus on poverty alleviation through sectoral programmes.

JAWAHAR GRAM SAMRIDHI YOJANA (JGSY)

Jawahar Gram Samridhi Yojana (JGSY) is the restructured, streamlined and comprehensive version of the Jawahar Rozgar Yojana (JRY). It was started on 1 April 1999. The main aim of this programme was the development of rural areas. Infrastructure like roads to connect the village to different areas, which made the village more accessible and also other social, educational (schools) and infrastructure like hospitals. Its secondary objective was to give out sustained wage employment. This was only given to BELOW POVERTY LINE families and fund was to be spent for individual beneficiary schemes for SCs and STs and 3% for the establishment of barrier-free infrastructure for the disabled people. The village panchayats were one of the main governing body of this programme. □1848.80 crore was used and they had a target of 8.57 lakh works. 5.07 lakh works were completed during 1999–2000.

NATIONAL OLD AGE PENSION SCHEME (NOAPS)

This scheme came into effect on 15 August 1995. The scheme provides pension to all old people who were above the age of 65 (now 60) who could not find for themselves and did not have any means of subsistence. The pension that was given was □200 a month (now it is 2000 per month). This pension is given by the central government. The job of implementation of this scheme in states and union territories is given to panchayats and municipalities. The states contribution may vary depending on the state. The amount of old age pension is □200 per month for applicants aged 60–79. For applicants aged above 80 years, the amount has been revised to □500 a month according to the 2011–2012 Budget. It is a successful venture.

NATIONAL FAMILY BENEFIT SCHEME (NFBS)

This scheme was started in August 1995. This scheme is sponsored by the state government. It was transferred to the state sector scheme after 2002–03. It is under the community and rural department. This scheme provides a sum of □20,000 to a person of a family who becomes the head of the family after the death of its primary breadwinner. The breadwinner is defined as a person who is above 18 who earns the most for the family and on whose earnings the family survives.

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NATIONAL MATERNITY BENEFIT SCHEME

This scheme provides a sum of □6000 to a pregnant mother in three installments. The women should have age to be older than 19 years of age. It is given normally 12–8 weeks before the birth and in case of the death of the child the women can still avail it. The NMBS is implemented by almost all states and union territories with the help of panchayats and municipalities. During 1999–2000 the total allocation of funds for this scheme was 767.05 crores and the amount used was □4444.13 crore. It is for families below the poverty line. The scheme was updated in 2005-06 into Janani Suraksha Yojana with □1400 for every institutional birth.

First instalment (*in first trimester of pregnancy*) - □3,000/-

- Early Registration of Pregnancy, preferably within first three months.
- Received one antenatal check-up.

Second instalment

- At the time of institutional delivery - □1500/-

Third instalment (*3 months after delivery*) - □1500/-

- Child birth is compulsory to be registered.[3]
- Child has received BCG vaccination.
- Child has received OPV and DPT-1 & 2.

Annapurna

This scheme was started by the government in 1999–2000 to provide food to senior citizens who cannot take care of themselves and are not under the National Old Age Pension Scheme (NOAPS), and who have no one to take care of them in their village. This scheme would provide 10 kg of free food grains a month for the eligible senior citizens. The allocation for this scheme in 2000-2001 was □100 crore. They mostly target groups of 'poorest of the poor' and 'indigent senior citizens'.

INTEGRATED RURAL DEVELOPMENT PROGRAM (IRDP)

IRDP in India is among the world's most ambitious programs to alleviate rural poverty by providing income-generated assets to the poorest of the poor. This program was first introduced in 1978–79 in some selected areas, but covered all the areas by November 1980. During the sixth five-year plan (1980–85) assets worth 47.6 billion rupees were distributed to about 16.6 million poor families. During 1987–88, another 4.2 million families were assisted with an average investment of 4,471 per family or 19 billion rupees overall.

The major objective of Integrated Rural Development Program (IRDP) is to raise families of identified target group below poverty line by creation of sustainable opportunities for self-employment in the rural sector. Assistance is given in the form of subsidy by the government and term credit advanced by financial institutions (commercial banks, cooperatives and regional rural banks.) The program is implemented in all blocks of the country as centrally sponsored scheme funded on 50:50 basis by the center and the states. The target group under IRDP consists of small and marginal farmers, agricultural labourers and rural artisans having annual income below □11,000 defined as poverty line in the Eighth Plan. In order to ensure that benefits under the program reach the more vulnerable sectors of the society, it is stipulated that at least 50 per cent of assisted families should be from scheduled castes and scheduled tribes with corresponding flow of resources to them. Furthermore, 40 per cent of the coverage should be of women beneficiaries and 3 per cent of physically challenged

persons. At the grassroots level, the block staff is responsible for implementation of the program. The State Level Coordination Committee (SLCC) monitors the program at state level whereas the Ministry of Rural Areas and Employment is responsible for the release of central share of funds, policy formation, overall guidance, monitoring and evaluation of the program.

Pradhan Mantri Gramin Awaas Yojana

This scheme aimed at creating housing for everyone. It was initiated in 1985. It aimed at creating 20 lakh housing units out of which 13 lakhs were in rural areas. This scheme also would give out loans to people at subsidized rates to make houses. It was started in 1999–2000. In 1999–2000, □1438.39 crore was used for this scheme and about 7.98 lakh units were built. In 2000-01 a central outlay of □1710.00 crores was provided for this scheme. It improved the standard of living of rural areas:health,primary education,drinking water,housing and roads.

The scheme has proved to be a major boost in Indian rural population's income

To augment wage employment opportunities by providing employment on demand and by specific guaranteed wage employment every year to households whose adult members volunteer to do unskilled manual work to thereby extend a security net to the people and simultaneously create durable assets to alleviate some aspects of poverty and address the issue of development in the rural areas.

The Ministry of Rural Development (MRD) is the nodal Ministry for the implementation of NREGA. It is responsible for ensuring timely and adequate resource support to the States and to the Central Council. It has to undertake regular review, monitoring and evaluation of processes and outcomes. It is responsible for maintaining and operating the MIS to capture and track data on critical aspects of implementation, and assess the utilization of resources through a set of performance indicators. MRD will support innovations that help in improving processes towards the achievement of the objectives of the Act. It will support the use of Information Technology (IT) to increase the efficiency and transparency of the processes as well as improve interface with the public. It will also ensure that the implementation of NREGA at all levels is sought to be made transparent and accountable to the public. Now 100 to 150 days work for all is provided

Integrated child development program is also one of the poverty alleviation program.

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Sir Syed Ahmed Khan, Mohammad Iqbal, M.A. Jinnah and Abul Kalam Azad

Dr. Nikki Kumari*

OBJECTIVES

This unit deals with the political thoughts of Sir Syed Ahmed Khan, Mohammad Iqbal, M.A. Jinnah and Abul Kalam Azad. The unit will enable you to know their views on:

- Relationships between Islam and Hinduism
- Relationships between Hindus and Muslims
- Relationships between Islam and Politics, and tenets of democracy
- Nationalism.

INTRODUCTION

British colonial rule brought about a number of changes in Indian society along with the spread of modern education which generated consciousness of nationalism in Indians of all religions. Nationalistic feelings found expression through political, socio-cultural and religious processes and activities. The enlightened individuals belonging to the Hindu and the Muslim communities generated consciousness in society and particularly in their respective communities. In the latter part of the nineteenth and first half of the twentieth centuries there emerged several social, religious, cultural and political movements and organisations in India. These movements were mostly led by the Hindu and Muslim leaders in their respective communities. Sir Syed Ahmed/Khan, Mohammad Iqbal, Mohammad Ali Jinnah and Abul Kalam Azad were among many others who influenced Indian society significantly. These leaders developed their political thought regarding the relationship between religion and politics, democracy and rights of individuals, sovereignty and nationalism. Islam has been the hub of their views. But they did not make what can be termed as original contribution to political thought.

SIR SYED AHMED KHAN

Aligarh Movement

Sir Syed Ahmed Khan founded the Aligarh movement. This movement aimed at spreading modern education and creating political consciousness among the Indian Muslims. The first national awakening among the Muslims found expression through this movement. He was assisted in his movement by able persons like Khwaja Altaf Hussain Ali, Maulvi Nazir Ahmed and Maulvi Shibli Numami. This movement is known as 'Aligarh movement' because it had started at Aligarh. Sir Syed Ahmed Khan established Mohammedan Anglo Oriental (MAO) College at Aligarh in 1875. This college developed into Aligarh University in 1890. The Aligarh movement aimed at spreading Western education among the Muslims without weakening their allegiance to Islam. The movement also aimed at introducing social reforms among Indian Muslims. Sir Syed Ahmed Khan condemned polygamy and social ban on widow remarriage. Widow remarriage was permitted by Islam The Aaligarh movement was based on the liberal interpretation of Quran. It strived to harmonise Islam with modern liberal culture.

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Political Thought

The political thought of Sir Syed Ahmed Khan can be divided into two phases: First phase spanned up to 1887, and the second phase started after 1887. During the first phase Sir Syed Ahmed Khan stood for Hindu-Muslim unity. Expressing the need for Hindu-Muslim unity he said that for "centuries we have been living on the same soil, eating the same fruit on the same land breathing the air of the same country." In 1873, he declared that religion should not be an obstacle for nationalism. He advocated separation between religious and political matters. According to him the religious and spiritual matters were not linked with mundane affairs. As a member of the Viceroy's legislative council he strove for the welfare of both Hindus and Muslims. In 1884, he made it clear that "by the word qaum, I mean both Hindus and Muslims. What we see is that all of us, whether Hindus or Muslims, lie on one soil, are governed by the one and the same ruler, have the same sources of benefit and equally share the hardships of a famine". He was not a religious bigot or Hindu baiter. He worked closely with the Hindus in the scientific society and the Aligarh British India Association. He sought donations from the Hindu Rajas and Zamindars for MAO College. Hindus were well represented in the management and the teaching community. In the initial years of the college, the Hindu students outnumbered the Muslims. Cow slaughter was banned in the college. Along with Surendra Nath Banerjee he demanded restoration of age for civil services examination from 18 to 21 years. He revived the British Association at Aligarh for his purpose.

But surprisingly during the second phase Sir Syed Ahmed Khan changed his views (in December 1887). Until then he had a background which was almost similar to that of the Congress. But during this phase imperialist thought found expression in his writings. They were based on the "emancipatory", "democratic" and "progressive" characterisation of the British rule. Unlike before he opposed the application of principles of representative and parliamentary government. He held that the western form of democracy and nationalism would not operate in India. He said that in a - country like India which was complex and full of diversities of castes, religions and races, the system of representative form of government would not satisfy the principles of equality. Democracy believes in the rule of the majority. In his opinion such a system would lead to the domination of the more educated and more numerous Hindus over the less educated and less numerous Muslims. He opined that the Congress demand for a representative form of government would hurt the Muslims most.

He said that so long as the religious, castiest and racial differences exist in India, the western model of democracy could not be established. He felt that if the western model of democracy was adopted in India, "the large community would totally override the interests of the smaller community." This argument was carried forward by the communalists who believed in the two-nation theory. According to this, theory Hindus and Muslims were two separate nations which had separate economic, political and social interests and different cultural and historical background, and who cannot form a single nation and Sir Syed Ahmed Khan was averse, to the process of elections. In 1888 he said that the system of election would, put the legislation into the hands of "Bengalis or Hindus of Bengali 'type', a condition of utmost degradation" and the Muslims would become slaves of Hindus. On similar grounds, he rejected the applicability of the Self-government *in* India, which in his opinion would result in the "maltreatment" of Muslims. He even opposed the freedom of speech and the press. He openly supported the Lyttous, attack on the freedom of press.

Sir Syed Ahmed Khan was even opposed to political agitations. He argued that they would tantamount to sedition and being anti-government or at least it would arouse the suspicion of disloyalty in the official mind. He exhorted Muslims to shun politics and remain non-political and non-agitational or politically passive and "complete a breach" between the Muslims and the Bengali-dominated Congress. He sought to establish Anglo-Muslim alliance to arouse the Muslim feelings against the Congress.

He changed his views because of the influence of British officials on him. He required the help of the government for the; college founded by him. The British officials took advantage of Sir Syed Ahmed Khan's desperation. They influenced his views to the extent that he became a man of ideas which were totally different from those he had cherished earlier. The MAO college principal, Theodore Beck, influenced him the most. Beck set out to counter the "evil" influence of Congress by counter posing Sir Syed Ahmed Khan against it. He worked hard to create a "strong conservative school of thought" and "complete a breach" between the Muslims and the Bengali dominated Congress.

Sir Syed Ahmed Khan relented under the influence of Beck. He turned against Congress. The growth of Hindu revivalism and its links with the Congress intensified his anti-Congress feelings.

Sir Syed Ahmed Khan had limited influence on the North-Indian Muslims. He catalysed social and educational reforms among sections of Muslims. His influence was not all pervasive. His sustained campaign against the Congress prevented the movement from going beyond Aligarh and its neighbouring, districts. A large number of Muslims remained uninfluenced by him.

MOHAMMAD IQBAL

Mohammad Iqbal attempted to provide a systematic basis for the political ideas of Indian Muslims. He provided a critique of the political ideas of liberal democracy in relation to the Islamic political ideas. For understanding his political ideas, it is necessary to understand his views on Islam and ego.

Islam and Ego

Iqbal believed that Islam has been rendered useless for the modern man because of its medieval spirit. It was so not because of the weakness of Islam per se but because of the fact that people did not understand the true spirit of Islam. He blamed the orthodox and self-seeking sufis for providing a narrow interpretation of Islam. Iqbal believed that medieval mysticism deprives the followers of Islam of healthy instincts and puts forth only the obscure thoughts. He believed that revival of true Islam was a must for the cure of the world. A careful study of Islam was necessary which could give "a kind of insight into its significance as a world fact". Islam had potential of becoming a "living force".

Iqbal's vision of society, state and politics was based on his view of Islam. According to Iqbal the ideal society on earth will be established by the muslims—chosen people of God, the deputies of God in the East. A muslim is not an extraordinary person (titan) but a common man and an "embodiment of good to all the world". He posesses the qualities of "justice and benevolence". Iqbal believed that only by "self-affirmation, self-expression, and self-development "can the Muslims become more strong and free". These are the three stages through which the uniqueness of ego can be achieved.

The philosophy of "egoism" or "self" of Iqbal is Significant from the point of view of his political ideas. Iqbal was dissatisfied with the economic and political system in society. The Society has created institutions which have enslaved the individual. It undermines the religion and ethical principles. Iqbal, therefore, offers a higher ideal worth emulating. The "ego" must be kept within proper limits. And this can be done by only obedience and discipline. It will ultimately lead to the viceregency of God. Iqbal believed that those Muslims who are guided by the Quran or the Book of Wisdom will fulfil this mission.

Cardinal Principles of Iqbal's Political Thought

The conflict between east and west or between love and reason form the cardinal principle of Iqbal's political thought. Iqbal had shown strong distrust of west and western civilisation. To

him the West symbolised values of materialism and it was in contravention of the high values of spiritualism and religiosity characterising the, East. The bases of west is reason, while that of the eastern civilisation is love.

Iqbal felt the need for creation of an ideal society. He was critical of the western conceptions of various political ideas, i.e. the nation-state, nationalism, equality, liberty, democracy, interpretation of history, the socialist movement in the west etc. He opined that western political thought emerged along with the emergence of capitalism. The capitalist society is product of material civilisation. To Iqbal the purpose of society should be to make the life of its members happy and good. Every member should find opportunities for the development of his "ego" and personality. The capitalist society cannot secure.^Iqbal believed, good life of the people. Its basis is the profit of a few. Science, philosophy, democracy, constitution and fundamental rights of equality and liberty are all subservient to the exploiting classes.

Nationalism

In Iqbal's opinion nationalism provides a psychological and political justification for the nation-state. The capitalist system was responsible for its emergence. It is based on the consideration of territory. Nationalism merely attaches an individual to a territory. Patriotism, according to Iqbal is different from nationalism. Patriotism is "a perfectly natural virtue and has a place in the moral life of a man". But nationalism according to Iqbal, is a political concept and is not in consonance with the spirit of Islam. He believed that if nationalism was accepted in its ideal form, Islam would no more remain a living factor. Nationalism "comes into conflict with Islam when it begins to play the role of the political concept.... demanding that Islam should recede to the background of a more private opinion and cease to be a living factor in the national life." Iqbal, however, was not opposed to the concept of nationalism which had potentialities of uniting people of a particular country for the achievement of freedom. Such a concept of nationalism, according to Iqbal, was not inconsistent with the spirit of Islam. But religion could be a more uniting factor of people than nationalism. He believed that the westerners wanted to use nationalism "to shatter the religious unity of Islam to pieces". Iqbal was not opposed to the national movement but viewed nationalism as a disturbing element in politics.

Iqbal felt that the modern world had become a danger aiming at 'de-islamisation' of the Muslims. Nationalism was one such danger. Iqbal was afraid of the possible growth of nationalism in India. He started with the assumption that India was not a nation. Muslims and nationalism are not identical according to him because they were a minority. In the countries where Muslims are a majority, Islam has accommodated nationalism. Muslims in India constitute a cultural entity.

Do Muslims form a separate nation? According to Prof. Moin Shakir, Iqbal has no clear-cut answer to this question. He believed that Muslims were "bound together not by racial, linguistic, or geographical ties, but their communal brotherhood". He concluded that India was not a single nation. The idea of nationalism would be an obliteration of diversity, which would be most undesirable according to Iqbal. But it does not mean that Iqbal was not in favour of a United India. He felt that fusion of the communities was not possible in India. Instead, mutual harmony and co-operation of different communities should be sought. To him the talk of one nation was "futile". Iqbal's insistence on the maintenance of distinct communities by recognising them as separate entitities gave rise to Muslim Nationalism. This has made him the father of the Idea of Pakistan.

According to Moin Shakir the feeling that the Muslim League carried Iqbal's concept of Muslim Nationalism to its logical end is not valid. He never thought of partitioning India. Instead he suggested the idea of a separate Muslim state in the North in his presidential address to the Muslim League in 1928. He demanded only "a state within a state", and not a separate state. Moin Shakir says

"Thus, Iqbal's scheme seems to have no relation to the league demand for partition. But the league leadership exploited Iqbal's name to give strength and sanctity to the demand for Pakistan". Even Jinnah's and other Muslim leaders' attempts to rally the anti-Hindu forces in the parties under the guise of the two-nation theory was more profoundly inspired by Rahmat Ali than Iqbal. Iqbal had great respect for non-Muslim Communities. He was opposed to the narrow and sectarian nationalism inside and outside India as the basis of polity. He had great passion for India's freedom.

Democracy

To Iqbal democracy was one of the important features of the modern western system. This democracy is different from and opposed to the Islamic democracy. This concept of democracy is the invention of the west. It believs in the sovereignty of the people and in the concept of liberty and equality. Western democracy is the result of a reaction to the past dominated by the feudal structure of Europe. Iqbal thought that these features of democracy are inconsistent with the tenets of Islam. Unlike in western democracy, the sovereignty in Islamic democracy does not lie with the people. Sovereignty, according to Islam, is vested in God; not in the people. To Iqbal the western concept of democracy will be meaningful for a few in the society. This concept is based on the principles of exploitation. The concept of majority of the western democracy may not be always wise. According to Iqbal, equality and liberty of western democracy are not real. Democracy is a comparison of imperialism and butresses the interests of the exploiters. Therefore, as a rule of the people, it cannot be realised. According to Iqbal, in the garb of democracy, operates "the demon of autocracy". Liberty and other so-called rights are merely a cover in capitalism. Democracy is the continuation of the authoritarian rule of the past.

Islamic Democracy

he (condemned the western concept of democracy and urged an acceptance of Islamic democracy. Islamic democracy did not "grow out of the extension of economic opportunity". It is based on the assumption that every human being is a centre of latent power, which can be developed by cultivating a certain type of character. In Islamic democracy emphasis is more on moral considerations. Iqbal's democracy does not belong to the people but to unique individuals. He was convinced that Islamic democracy would not degenerate into autocracy. The basis of Islamic democracy is shifted "from economic exploitation to better spiritual purification and better economic adjustment". Iqbal thought that a government based on the concept of one God would be more suitable than democracy of the western type. The cardinal principles of Islamic democracy would be: the principle of Unity of God, obedience to law, tolerance and universalism. Iqbal appreciated the adoption of democratic institutions in the western countries. But desired that they be in conformity with the basic principles of Islam. In the context of India also, Iqbal felt that western democracy was not suitable. He felt that if democracy was applied to India, the "communal oligarchy in the garb of democracy" would prevail in India.

He, therefore, pleaded for the modification of the democratic institutions. He felt that a monarch guided by a religious and ethical code, may establish a government which may aim at the realisation of spiritual ideals through a human organisation.

Socialism

Iqbal was impressed by the concept of socialism as propounded by Karl Marx in the sense that it rejects capitalism, democracy and nationalism. He finds many points of similarity between Islam

and Marxian ideology. He opined that both Islam and Marxism "aim at destruction of autocracy in the world, but view capitalism with disfavour, both disapprove of priesthood and church as organized institutions". He believed that Islam is a form of socialism which is not used by the Muslims. He, however, did not agree with all aspects of the principles of socialism. According to him, Marxism is concerned only with matter and ignores the soul and spirit—He also rejected the materialist interpretation of history. It was a product of Western intellectualism according to him. He believed that the great defect of Marxism is its denial of God and spiritual values. This, according to Iqbal, is the unhealthy and dark side of Marxism.

Iqbal did not agree with the Marxian concept of state and government as well. He felt that a classless society would not be achieved and the state would not whither away.

Individual

An individual is inseparable from the society. His truest self achieves fulfilment in the society. The highest aim of the individual is to achieve union with society. He owes his body and spirit to the society. The society of individual and community is a supreme entity. The interests of the individual and society are not antagonistic. They are mutual and complimentary. Islam recognises the worth of an individual and disciplines him to sacrifice everything in the service of God. **Uncontrolled** ego or lack of discipline or selfishness so characteristic of individualism can lead to anarchy. Goodness can be achieved only by the unity of man and God. From **the** unity of god and man are derived the secret powers of man. The concept of unity of God fosters the feelings of brotherhood. The Islamic community is not governed through human law but by the divine laws propounded by Quran. Its words are secret and eternal.

If an individual goes against the communal interest, he will have no freedom. According to Iqbal obedience is the highest virtue of an individual. Iqbal does not exhaustively deal with rights. An individual can enjoy those rights which are permitted by the law of Quran.

M.A. JINNAH

Jinnah's practical politics determined his political thought. Unlike him the politics of Abul Kalam Azad was shaped by ideology.

Liberalism and Jinnah

Jinnah was initially influenced by British liberalism. He was associated with the leading Indian liberals i.e. Dadabhai Naoroji, G.K. Gokhale, S.N. Banerjee and R.C. Das. His early liberalism was a product of his English education and the influence of Indian liberals. He had uncompromising faith in the concept of nationalism, democracy, secularism and the unity of the country. He told Dr. Ashraf "I happened to meet several important English liberals.... I grasped that liberalism, which became part of my life, thrilled me very much". The core of his liberalism consisted of liberty—civil, fiscal, personal, social, economic, political and international; moral worth and spiritual equality of each individual, dignity of human personality, impartial judiciary, cheap legal procedure and accesible courts, abolition of class privileges and abolition of power of money. His liberalism, to sum up, stood for: freedom, constitutionalism, absence of any type of fanaticism in social and political life, co-operation with the British government, constitutional form of agitation for the right cause, rule of law and the unity of country. He did not support the extra-constitutional method in an agitation. He felt that even the non-co-operation movement was a non-liberal movement.

He acknowledged the positive contribution of the British rule. He believed that developments such as the growth of feelings of patriotism and nationalism were the result of attitudes and policies of the British government. He expressed belief in the democratic institutions of local self-government. According to him a government should not be above public criticism. A civilised government is known for the respect it has for public opinion. Undemocratic functioning of the government leads to revolution. But he did not grant people the right to revolt. He stood for the establishment of democracy. But he felt that it should not be given to them as a gift but as a right. Jinnah adheres to liberalism as a spokesman of the liberal middle class. According to him the middle class could not fit in with a movement of the masses. Jinnah felt that with the emergence of Gandhi and Mohammad Ali masses started taking part in national movement. He felt that the involvement of the masses affected the liberal character of the Indian National Congress. Therefore, he left the Indian National Congress, and started contradicting whatever he had said earlier. 1920 was the dividing year in the political understanding of Jinnah.

His approach to politics during the liberal phase was secular. He emphasised that the people should forget religious differences. Religion should be separated from politics. He said the co-operation of all the communities was necessary for the cause of the motherland. Only if the Indians forgot their religious differences, would they be deserving "real political franchise, freedom and self-government". He did not agree with the Aligarh movement (or Sir Syed Ahmed Khan) that if the British left India, Hindu Raj would be established. He disagreed with Gandhi on the issue of mixing 'religion with politics. He did not even support the Khilafat movement because it blended religion with politics.

Nationalism

According to Jinnah the emergence of nationalism in India was the result of colonial policies—integration of India into a political and social unit and spread of English education. Initially he believed in the one-nation theory. He emphasised the unity between the Hindus and the Muslims. India had a single nationality. This nationalism was a liberal and secular nationalism. He did not locate patriotism in religion. He did not consider pan-Islamism as a sound ideology for the Muslims of India. In the initial phase of his career, Jinnah strived for Hindu-Muslim harmony. He labelled the "supposed rivalry" between the Hindus and Muslims as nothing more than an attempt to divert the attention from the problems and to defer reforms. Jinnah was also impressed by Gopal Krishna Gokhale when he met him in Bombay in 1904. He was so impressed by Gokhale that he stated his ambition of becoming the "Muslim Gokhale".

According to Sarojini Naidu Jinnah emerged as the "ambassador of Hindu-Muslim unity" at this meeting. He rejected the separate electorate proposed by the Morley-Minto reforms of 1909. But paradoxically, he became the Calcutta Council's Muslim member from Bombay. Though not the formal member of the Muslim League, Jinnah supported the resolution of the Muslim League that strove to attain a "system of self-government suitable to India" to be brought about "through constitutional means, a steady reform of the existing system of administration, by promoting national unity and fostering public spirit among the people of India, and by co-operating with other communities for the said purposes".

But after Jinnah was appointed as the permanent president of the Muslim League, his views on Hindu-Muslim unity underwent significant changes. He supported the resolution of the Muslim League which resolved to work for Swaraj, "full religious liberty" and "separate electorates".

On the eve of the Simon Commission, Jinnah rejected the Nehru report which was opposed to the system of "separate electorates". He described the Nehru report as nothing more than a statement of the "Hindu position". He had sensed even before 1923 that the Hindu Mahasabha was influencing

the Congress. Jinnah made three amendments on March 27, 1927 in a conference chaired by him (in relation to the Nehru report.) i) Those were separate electorates should remain, ii) there should be reservation for Muslims to the extent of one third of the seats in the central legislature and iii) residuary powers should be vested in the provinces. This proposal was rejected by the Congress in 1928. Agha Khan, the founder president of the Muslim League, who presided over the All Parties Muslim Conference in 1929, wrote about Jinnah that "For him (Jinnah) there was no future in Congress or in any camp—allegedly on all India basis—which was in fact Hindu dominated. We had at last won him over to our view". At this conference Jinnah declared that the Simon Commission Report was "dead". But he spelt out what was later to become his strategy for the promotion of Pakistan.

Two-Nation Theory

Jinnah's passion for Hindu-Muslim unity was replaced by his belief in the two-nation theory after he had rejected the Nehru and the Simon Commisson reports. For him Hindus and Muslims no more constituted a unity. Instead, they now came to represent two separate nations. He emphasised that Muslims were a separate "party", and he spoke the "language of a bargainer". As a chairman of the federal subcommittee he said "no constitution would work unless it gave a sense of security to the Muslims and other minorities". He began to emphasise that since Muslims are a nation, they must preserve their culture and separate identity. He said that Hindu extremism could be dangerous to Muslim existence. He ruled out the possibility of harmony between Hindus and Muslims. He called Congress a Hindu party which wanted to establish "Hindu Raj". Establishment of democracy would mean complete extinction of Islam, he said.

Almost during the same period the Muslim students in Cambridge University were launching an agitation for the separate state of Pakistan. Rahmat Ali, a student of Cambridge University founded Pakistan National Movement. He was inspired by the poet Iqbal. He wrote a pamphlet—"Now or Never : Are We to live or perish?" He strove for the formation of Pakistan which would supposedly include the following regions—Punjab, N.W.F.P. (Afghanistan), Kashmir, Sindh and Baluchistan. The Muslim League met on "March 4, 1934 in New Delhi for establishing unity in the party. This terrorised the pro-British elements. Though Jinnah supported the communal award, which was opposed by the Congress, he abstained from voting on it.

Jinnah continued to ignore Rahmat Ali's call for Pakistan and his angry attacks even in 1937. But he changed his position during the election campaign of 1937.

He further emphasised that "historical" and "cultural" differences existed between the Hindus and Muslims. He held that Hinduism and Islam were "two entirely distinct and separate civilisations". They belong to different religions, philosophies, social customs and cherish two distinct bodies of literature. They neither inter-marry nor do they interdine. They belonged to two different societies. Jawaharlal Nehru did not acknowledge the existence of the Muslim Leage during the election campaign in 1937. Jinnah reacted to this attitude of Nehru and said, "there is a third party (apart from the Congress and the government) in this country and that is the Muslims". He asked the Congress "to leave Muslims alone". Jinnah complained at the All India Muslim League session held in October 1937 that the Congress discriminated against the Muslim League in the Hindu dominated areas. He made building up of a mass party of Muslims one of his priorities during 1938 and 1939. The membership of the Muslim League multiplied manifold between the Lucknow session of 1937 and the Lahore session of 1940. He still strove for an India which was independent, and where the interests of the Muslims would be safeguarded. He denounced Congress for imposing "Bande Matram (Hail to the Mother)". He compared the Muslims of India with "the Negroes of Africa" and "Slaves" in January 1938. In April 1938, he labelled Congress as a "Hindu Party". On March 20,

1940, Jinnah demanded the division of India into "autonomous national states". But he did not use the word Pakistan. But after Jinnah finished speaking at Lahore, the historic Pakistan resolution was hammered. Jinnah said that the Hindu leaders of Hindu Mahasabha wanted to treat Muslims "like Jews in Germany". Jinnah considered the "Quit India" demand as an attempt to "force Mussalmans and surrender to Congress terms of dictation".

Jinnah maintained that "Muslims cannot divorce their religion from politics.

Hence Hindu-Muslim unity or nationalism, signifying homogeneity between them in all non-religious matters, is unimaginable". Therefore, a separate homeland for Muslims was demanded. Jinnah exhorted the Muslims to prepare for the battle for getting Pakistan in Baluchistan in July 1948. In the 1940s he reminded the Muslims of the discrimination they faced in the earlier decades. Jinnah said in his message on the Pakistan Day on March 23, 1944:

"Pakistan is within grasp.... Insha-Allah, we shall win."

Jinnah told a public meeting in Ahmedabad in October 1945 "Pakistan is a question of life and death for us". He campaigned in the 1945 elections on the issue.

On June 20, 1947, the members of the Bengal legislative Assembly voted for the partition of their province by a large majority. Sind did it later.

The 'Partition Council' was formed.

The birth of separatist Muslim Nationalism had taken place much before Jinnah started advocating it. But before Jinnah supported it, the character and content of separate Muslim Nationalism had largely been cultural. Jinnah made it a political weapon for the creation of Pakistan—a new state. He successfully gave an ideological and religious tinge to the two-nation theory.

Jinnah's two-nation theory even distorted his earlier concept of liberal democracy. His new concept of democracy was limited to his idea of separate homeland for Muslims He did not deny the spiritual aspects of democracy in Islam. He opposed the application of the western type of democracy in India. According to him, India was not fit for domocracy. He said the majority of the people are "totally ignorant, illiterate, untutored, living in old superstitions of the worst type, thoroughly antagonistic to each other, culturally and socially... It is impossible to work a democratic parliamentary government in India". Majority rule will become tyrannical in India. Muslims will suffer in economic, social, cultural and political aspects of life.

He said that the joint-electoral system would lead to the enslavement and virtual extinction of the minority community. This aspect of the Aligarh movement, which was rejected by Jinnah earlier, influenced the later phase of his politics and thought.

ABUL KALAM AZAD

Azad represented a synthesis of the west and the east. He combined religion with reason. He had basic differences with the Aligarh movement: he did not believe that the majority Hindus would prevail upon the identity of the minorities or the Muslims. He was not hostile to the British rule before 1905. His earlier political attitude was shaped by his understanding of Islam. He had regarded Islam as a guide for all actions which could provide solution to all the problems. In Islam, according to Azad, religion and politics are obverse and reverse of the same coin.

Romantic Phase of his Ideas

Azad opined that an understanding of Quran would help in political, social and cultural reconstruction of life. He expressed his political views in 'Al-Hilas', which covered "romantic" phase of his ideas. He expressed profound belief in the sovereignty of God, establishment of the divine kingdom, order and good government and in the supremacy of truth. He analysed Indian politics in

terms of religion. To him the believers are "friends of God" and non-believers are "friends of devil". The "friends of God" are ready to die for the truth. They are not afraid of anything in this or next birth. The "friends of devil" take recourse to force and do not love truth.

He felt that politics in India needed drastic overhauling. For achieving this it was necessary that the "friends of God" organised themselves into a party of God. He believed that Islam ensured complete equality, liberty, tolerance, freedom of conscience and expression, fraternity and brotherhood. In 1914 he attempted to organise the ulema to take up the cause, of Islam. He tried to develop a systematic Islamic theory of politics along the lines of his romanticism. Perhaps he was the only Muslim intellectual to do so. Till the end of the First World War Azad cherished and pursued this aim. After the First World War he realised that "romantic" approach to politics would not yield desirable results. He became an uncompromising anti-imperialist. He advocated unity among the countrymen. He said that nationalism was consistent with the spirit of Islam. He called Pan-Islamism as a misnomer. He wanted the Muslims to join Congress. He said if Muslims joined the Congress, it would not be an unislamic act. This realisation of Azad marked the end of romantic phase of his ideas. The Jalianwalabagh tragedy and the end of the Khilafat movement eroded his faith in romanticism.

Nationalism

According to Azad Indian naitonalism was neither Hindu nor Islamic. This was secular and was a synthesis of Hindu and Muslim cultures. He became an advocate of Islam in liberal and Islamic sense. He no longer remained hostile to the western civilisation. He said that religion and reason were not opposed to each other. There are two aspects of Azad's concept of nationalism. They are—first, his attitude towards the British, second, his attitude towards his countrymen. Up to 1905, Azad was not anti-British. He was influenced by Sir Syed Ahmed Khan, though he did not subscribe to the philosophy of Aligarh movement. Afterwards he got disillusioned with the British and became anti-imperialistic. Till the end of the Khilafat movement though Azad emphasised the Hindu-Muslim unity, he was still under the influence of Pan-Islamism. He still wanted a separate party for the Muslims.

After he came in contact with Gandhi following the Jalianwalabagh tragedy and the Khilafat movement, he emphasised that the Hindus and Muslims formed a single nationality. He felt that nationalism could be a strong force, if it was liberated from religious orthodoxy and narrow-mindedness. Gandhi said Azad's faith in nationalism was "as robust as his faith in Islam". Azad believed a unity between Hindus and Muslims would bring nationalism in India. He was opposed to the partition of India on religious grounds.

Unlike the liberals, he believed that if constitutional means were not successful in achieving their political purpose, violence could be always taken recourse to. Nonviolence for him was a matter of policy, not creed.

Democracy

He supported democracy during the "romantic" phase of Al-Hilal. He remained a firm supporter of democracy even after he abandoned "romanticism". He preached two different types of views during the "romantic" and "post-romantic" phases of his ideas.

In the first phase, he did not regard democracy as a way of life. He considered only Islam as a true and perfect religion. The Prophet was considered the personification of all values beneficial to mankind. He held that unity and sovereignty of god and establishment of supremacy of righteous order are the real elements of democracy. Unity of God implied the sovereignty of Islam, which aimed at abolishing the sovereignty of man. To him democracy is based on the will of people, characterised * by tolerance, equality and liberty. Liberty was an essential prerequisite for the development of

individuals in every society. He said the absence of liberty resulted in slavery which was against the tenets of Islam. He, however, said in case of war liberty of a person could be curtailed. He said unrestricted liberty is dangerous. Liberty like Islam demands faith and action. That is why he supported the Indian National Movement.

Azad said Islam recognises the value of equality. He said Islam "swept off racial and national distinctions and showed the world at large that all human beings held an equal rank and all possessed equal rights. It proclaimed that excellence did not lie in race, nationality or colour. It was only righteous action that counted and the noblest among man was he who did his work most righteously." Islamic conception of equality is thus not mechanical but spiritual.

Sovereignty of the Prophet and the Khalif constituted the perfect conception of equality, and it only could take the shape of the whole nation's free will, unity, suffrage and elections. That is the reason why the sovereign or president of a republic is designated Khalif. Khalif literally means nothing more or less than representation. It gives full rights to women and puts them at par with men. Islam is superior to western ideologies. Western system of equality is not real. Islamic way of life is full of equality—economic and political as well as social.

Post-Romantic Phase of his Ideas

In the "post-romantic" phase his views were no more confined to the influence of Islam. They spread under the influence of West. He expressed belief in the sovereignty of the people. He said that the country belonged to the people. All people enjoyed equal rights. The head of the state or Caliph should be elected by the people. The head of the state should not claim special privileges in relation to the people. The head of the state should consult people having insight in all administrative and legal matters. The treasury of the country should be considered as the property and possession of the people. He made a plea for the establishment of parliamentary form of government in India. He said "National government must be a cabinet government". But he never discussed the merits or demerits of parliamentary and presidential form of governments at the academic level. He believed in federalism. He supported greater autonomy of the states.

LET US SUM UP

The political thought of Sir Syed Ahmed Khan, Mohammad Iqbal, Mohammad Ali Jinnah and Maulana Abul Kalam Azad focused on the issues relating to the relationships between Islam and Western political concepts i.e. democracy, nationalism and nationality, relationship between Islam and Hinduism, between Hindus and Muslims and attitude towards the British. Sir Syed Ahmed Khan initially stood for Hindu-Muslim unity. But later he changed his views and became an ardent supporter of the two-natibn theory. He even opposed the introduction of tenets of democracy in India. "Ego" or self-discipline and self-principle are the cardinal principles of Iqbal's political thought. He was highly critical of the western concept of democracy. To him nationalism was a political concept which usually came in conflict with religion. However, he supported nationalism, it aimed at achieving freedom. Religion could be a more uniting factor. He said Hindus and Muslims were two nations. While his views on the two-nation theory are not clear, and he wanted a "state within the state" for Muslims, his views became an inspiring source for the Muslim League. He opined that Islam contained all the vital aspects of democracy and he called it Islamic democracy.

Jinnah was a liberal in the initial phase of his career. His views on religion and politics were coloured by his liberalism. In this phase he believed that India was a single nation. But after the Nehru and Simon Commission reports, he became an ardent supporter of the two-nation theory. His later views distorted even his earlier liberal perception of democracy.

Unlike the other three leaders Azad believed that Indian nationalism was secular and was a synthesis of the Hindu and Muslim cultures. He stood for the synthesis of west and east. He supported the western concept of democracy. He said this concept of democracy was not averse to the principles of Islam.

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Law for Women in India

Dr. Mukesh Kumar*

Abstract

Women, a girl, a wife, a mother, a grandmother, overall woman is a key of a family. World can never be complete without a woman. Law is the set of rules enforced to govern the behavior of people. From the beginning of this world women is treated as a weaker section of the society and they are the victims of the crimes like rape, eve teasing, female infanticide, dowry, domestic violence, child marriage and acid throwing. They were only allowed to live beneath the shoes of their husbands and fathers. Laws are being made to secure the lives of the women from the violence of their families and societies, and to provide them with their rights of which they are the owners. This paper covers the aspect of women from past history to the present world. It shows how the law of our country has contributed its best to change the lives of women, to make them live with dignity and respect not as a slave.

INTRODUCTION

Legally a female is known as a woman after she has passed through her childhood and adolescence, i.e. basically after crossing the teenage a girl is a woman. Government of India has made several laws to provide equal status to women in our country and secure their lives from various violence and crimes. Constitution of India provides fundamental rights and fundamental duties to the citizens of India; each and every citizen of this country is equally entitled of these rights and duties. The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief. (Article 42). Rolling back to the history of our country we can find the pathetic condition of the women from the very first era. According to studies, women enjoyed equal status and rights during the ancient and the early Vedic period. However in approximately 500 B.C., the status of women began to decline, and with the Islamic invasion of Babur and the Mughal Empire and Christianity later worsened women's freedom and rights. Indian women's position in society further deteriorated during the medieval period, when child marriages and a ban on remarriage by widows became part of social life in some communities in India. The Muslim conquest in the Indian subcontinent brought purdah to Indian society. Among the Rajputs of Rajasthan, the Jauhar was practiced. In some parts of India, some of Devadasis were sexually exploited. Polygamy was practiced among Hindu Kshatriya rulers for some political reasons. In many Muslim families, women were restricted to Zenana areas of the house. During the British rule many reformers fought for the betterment of the women. Women also contributed in the struggle of the independence of India. Condition of women started improving from the British rule Women in India now participate fully in areas

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such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving woman Prime Minister. There are many acts and provisions made by the Government of India for the benefits of women.

LEGAL STATUS OF A WOMAN IN INDIA

Women in India are being provided with the legal security to secure their economic, social and cultural lives. These are few acts which show the efforts made by Indian Government in interest of women's life safeguard. Dowry Prohibition Act 1961, Maternity Benefit Act 1861, Births, Deaths & Marriages Registration Act 1886, Medical Termination of Pregnancy Act 1971, National Commission for Women Act 1990, Pre- natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act 1999, Protection of Women from Domestic Violence Act 2005, Sexual Harassment of Women at Work Place (Prevention, Prohibition & Redressal) Act 2013, Hindu Widows Remarriage Act 1856, Muslim women (protection of rights on divorce) Act 1986, Guardians and Wards Act 1890, Indian Penal Code 1860, Christian Marriages Act 1872, etc.

WOMEN IN FAMILY

Family is a cooperative unit based on the common interest and mutual support. A woman is the key role of a family. The support of husband, children and in-laws is must to make a happy family. Earlier woman was just treated as a house keeper. She needs to serve her children, in-laws and her husband. But the scenario has changed now, woman enjoys the equal status in the family and contributes more than her husband as she earns for the family and performs all their responsibilities of the household. Women have now stepped out of the house to live their lives in their own manner. Contribution of woman is more than a man in the present era. The acts for the working women and housewives are, Guardians and Wards Act 1890, Married Woman's Property Act 1872, Indian Succession Act, 1925, Dowry Prohibition Act 1961, Hindu Marriage Act 1955, Muslim Women (protection of rights of divorce) Act 1986.

WOMEN AND EDUCATION

The education of women in India plays a significant role in improving livings standards in the country. A higher women literacy rate improves the quality of life both at home and outside the home, by encouraging and promoting education of children, especially female children, and in reducing the infant mortality rate. Several studies have shown that a lower level of women literacy rates results in higher levels of fertility and infant mortality, poorer nutrition, lower earning potential and the lack of an ability to make decisions within a household. Women's lower educational level is also shown to adversely affect the health and living conditions of children. A survey that was conducted in India showed results which support the fact that infant mortality rate was inversely related to female literacy rate and educational level. The survey also suggests a correlation between education and economic growth. In India, it was found that there is a large disparity between female literacy rates in different states. For example, while Kerala actually has a female literacy rate of about 86 percent, Bihar and Uttar Pradesh have female literacy rates around 55-60 percent. These values are further correlated with health levels of the Indians, where it was found that Kerala was the state with the lowest infant mortality rate while Bihar and Uttar Pradesh are the states with the lowest life expectancies in India. Furthermore, the disparity of female literacy rates across rural and urban areas is also significant in India. Out of the 24 states in India, 6 of them have female literacy rates of below 60 percent. The rural state Rajasthan has a female literacy rate of less than 12 percent.

In India, higher education is defined as the education of an age group between 18 and 24, and is largely funded by the government. Despite women making up 24-50% of higher education enrollment, there is still a gender imbalance within higher education. Only one third of science students and 7% of engineering students are women. In comparison however, over half the students studying education are women. The number of literate women among the female population of India was between 2-6% from the British Raj onwards to the formation of the Republic of India in 1947. Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 literacy for women had exceeded 50% of the overall female population, though these statistics were still very low compared to world standards and even male literacy within India. Recently the Indian government has launched Saakshar Bharat Mission for Female Literacy. This mission aims to bring down female illiteracy by half of its present level.

WOMEN'S ECONOMIC, SOCIAL AND CULTURAL RIGHTS

The movement to assure women's economic, social and cultural rights (ESCR) as a basic human's right is just emerging in India. The movement aims to locate women's right within the larger human rights framework, and by doing so moves away from women's issue only within the framework of violence and reproductive rights. ESCR attempts to look at the broader issues facing women namely poverty, housing, unemployment, education, water, food security, trade, etc. While the human rights movement at ESCR is largely contained at the international policy level, there are emerging social movements around the world. In the Indian context, projects like the, Programme on Women's Economic, Social and Cultural Rights (PWESCR) aims to build the women rights movement in India to create equality in all the sphere of women's lives.

Women's economic opportunity in India is a rapidly changing landscape as women are not less than any man in every sector whether it may be organized or unorganized. The exposure is needed for the women in unorganized sector.

WOMEN RESERVATION

In India women were considered to be kept inside the house for the service of their in-laws, children and husband. Their rights were not secure and they were not given equal opportunity in any of the aspect whether it may be social, economical, political or cultural. Reservation for women started to give exposure to them and to make Indian society feel that women are not less than man in any aspect. In 1993 the constitutional amendment called for random one third village council leader or pradhan position in gram panchayat to be reserved for women. Recent researches on quota system has revealed that it has changed perception on women's abilities, improved women electoral chances, and raised aspirations and educational attainment for adolescent girls.

There is a long term plan to extend this reservation to parliament as well as legislative assemblies. For instance some law schools in India have 30% reservation for females. Progressive political opinion in India is strongly in favour of providing preferential treatment to women to create a level playing field for all the citizens. The Women's Reservation Bill was passed by the Rajya Sabha on 9 March 2010 by a majority vote of 186 members in favour and 1 against. As of March 2013, the Lok Sabha has not voted on the bill. Critics say gender cannot be held as a basis for reservation alone other factors should also be considered e.g. economic, social conditions of woman candidate especially when applying reservation for educated women. There also is a growing demand for women reservation in pre-existing reservations like OBC, SC/ST, Physically handicapped etc. Some feminist groups still demand that reservation for women should be at least 50% as they comprise 50% of the population.

STATE INITIATIVES FOR WOMEN

National Commission for Woman - In January 1992 the Government set up this statutory body to study and monitor all the matters relating to the safeguard of women and reviews the existing legislation to make and suggest amendments wherever necessary. Reservation of women in local self-government - The 73rd constitutional amendment act passed in 1992 ensures one-third of total seats to women in all elected bodies in local bodies whether in rural or urban areas. The national plan of action for the girl child (1991-2000) – this plan action was to ensure survival, existence and development of a girl child with the ultimate objective of bringing up the better future of girl child. National policy for the empowerment of women (2001) - this policy was aimed to bring advancement, development and empowerment of women. Indian women will never be equal as long as these 9 laws will remain in the books

The Goa law on polygamy - a hindu man can remarry if his present wife cannot give birth to a male child till the age of 30. And this law is just the tip of the sanctioned sexism across the country. Hindu law of inheritance – the property of a woman who dies without a will is handled differently from a man. Even if the deceased woman was ill-treated in her marital home her husband's mother or father will get her property instead of her own mother and father. Parsi's law of inheritance -Parsis still penalize those who marry outside their community-and it's allowed. A non-Parsi woman who is either a wife or widow of a Parsi cannot inherit. Their children still can, although those born to a Parsi woman married to a non-Parsi man are not considered part of the community.

Prohibition of a child marriage act - the law only prevents the marriages of children; it does not render them illegal once actually happen. The married children have right to make their marriage void. A woman can call off her marriage till the age of 20 where as a man can call off his marriage till the age of 23. Age of consent - sexual intercourse with a girl without her consent is considered rape. A man can legally have sex with his wife even she is minor and does not give her consent to it. Marital rape is not criminalized in India.

Rape of a separated wife - The rape of a separated wife carries lesser punishment than the rape of any other woman. Forced sexual intercourse with the former is punishable with two to seven years of imprisonment. Prison sentence for the rape of any other woman ranges from seven years to life.

Marriageable age - The minimum age for marriage for a boy is 21, but 18 for a girl. This is a legal extension of the patriarchal mindset that believes that a wife should always be younger than the man.

Hindu Minority and Guardianship Act - Women are still not equal guardians of their children. A father is considered the "natural guardian" of a child, although the custody of offspring under the age of 5 will ordinarily be awarded to the mother.

No right to marital property - Upon separation or divorce, an Indian woman is the entitled only to maintenance from her husband. She has no right on the assets, such as house or commercial property, bought in her husband's name during the marriage. So if she leaves him or gets divorced, even years after the marriage, she is potentially without assets. Indian government policies do not consider the work done at home by a woman as having an economic value.

INDIAN SCENARIO OF WOMEN SECURITY

The government of India has made many laws and acts to safeguard and secure the life of a woman in the country. In spite of such laws, rules and regulations the life of women is still not secure completely. Inequality between men and women runs around every sphere of the country whether it may be education, governance or economic opportunities. Some recent statistics on

women include : One bride was murdered every hour over dowry demands in 2010. Almost 45% of Indian girls are married before they turn 18. One in five Indian women, many child mothers, dies during pregnancy or child birth. Upto 50 million of girls are missing over due to female infanticide and female foeticide.66% of women who have experienced physical violence in their lifetimes are divorced, widowed or deserted. 85.3% of women reporting violence claim that their husbands are perpetrators. Particularly women and girls from the northeast region in India living in urban centre have reported experiencing social discrimination and marginalization and many times physical violence.

EXTENT OF MISUSE

Many women who are actually harassed by their husbands and in-laws files case under 498A. Lots of them live in rural areas, unaware of law or lack of necessary economic and moral support from their natal families. Going by the conviction rate reported by several judges and the Centre for Social Research the proportion of women who have genuine case is 2%. 98% of the women who file 498A cases are from urban background, and are either capable of finding themselves or have enough family support to fall back on. In every instance that one daughter-in-law files a false complaint, at least two women (an innocent sister-in-law and mother-in-law) are arrested and undergo stress, humiliation and harassment in the hands of exploitative police, lawyers, staff and officials in Indian courts before being acquitted several years later. So in every 100 cases 2 women genuinely and 98 women get away with perjury and extortion and many women suffer needlessly.

Every year there is a rising number of cases fabricated by wives only to threaten, extort money from and wreak revenges from husbands and their in-laws, in case of marital discord. There are also false cases of sexual harassment, molestation and rape by women employees in order to threaten their males' colleagues of bosses and to extort money from them and to defame them. According to data obtained (using RTI) from the Ministry of Home Affairs, in the year 2005 alone, 58,319 cases were registered under charges of cruelty by husband and relatives (IPC 498A) and resulted in the arrest of 127,560 individuals including 339 children and 4512 adults over the age of 60. Less than 10% of the cases resulted in conviction of the accused. In the same year 15,409 individuals were arrested in Andhra Pradesh, including 417 senior citizens and 14 children.

The Supreme Court of India has labeled the misuse of section 498A as **"Legal Terrorism"** and stated that many instances have come to light where complaints are not bona fide and have been filed with an oblique motive. In such cases acquittal of the accused does not wipe out the ignominy suffered during and prior to the trail. Sometimes adverse media coverage adds to the misery. The Delhi High Court recently stated that, Provisions under Domestic Violence Act should not go the IPC'S section 498A way (anti-dowry law), which, to our view is the most abused provision. The World Health Organization, in its report on India clearly cited Section 498A as one of the major reasons for the Increasing Abuse of the Elderly in India.

CONCLUSION

Women - a human being with all the spheres in her which are considered to be the weak part of the society but actually are the strongest one. We see in the history of our country women were ill-treated, were not given any exposure or recognition, but even after such a discrimination there were females like Rani Lakshmi Bai, Razia Sultan and Meera Bai who even after living in such a man, society and culture dominating environment, fought for themselves and their countries. By this I simply mean to say that Government can make laws, rules and policies for our security but we do need to remove all the fear and hesitation and step out ourselves for our recognition. Nothing can help a woman until she helps herself. Instead of sitting in pardah women should remove her

pardah and see the world around and her. As we can from past to present there is a drastic change in the lives of women, now women with their household work also contributes in the earning of her family and economy of the country. She lacks nowhere behind the man. Everything has its merits and demerits both, some women make proper utilization of legal securities provided to them, some misuse it and some are still unaware of the legal provisions for women. Things will take time to get in systematic manner as I already mentioned government can make laws but its utilization is in our hand. Women must never be considered the weak part of the society as their household work is more difficult than a man's office work. Men for 8-10 hours a day with a weekly leave but a woman work whole day without any leave. Struggle of a women's life is more than a man. Respect woman respect world. One who abuses a lady is the biggest coward. Women are not weak, they devote themselves to their families but it does not means that they cannot work outside the house, sometimes they proved to be better than in academic or official performances. Women are the largest untapped reservoir of talent in this world, Hillary Rodham Clinton.

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Education Nowadays

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Abstract

Education nowadays has become prominent thing as it involves most people to take part in this matter. In addition, it cannot be separated from human's life. Both males and females need to be educated. Education plays an important role in the development of a country. If a country does not have proper education, it may be left behind by other countries which support education. There are many factors that affect the education system. Culture, technology, and economical matters give much impact to the education system of a country. The regulation made by the government affects how the education system works in a country. The education system in Indonesia still uses the one-way communication. The teachers stand in front of in the class and explain all the materials, while the students just sit down on their seats and listen to the teachers. One-way communication has negative effects on the students. They become unconfident to share their opinions or even ask a question. The government should improve this education to a better one. Two-way communication is considered as a better way in teaching method. The development of technology contributes much impact on the education. It can be very useful for many people to get the education. Education is essential in human's life. As time goes by, system of education changes dynamically following the needs of human beings.

INTRODUCTION

Education nowadays has become prominent thing as it involves most people to take part in this matter. In addition, it cannot be separated from human's life. Both males and females need to be educated. They have the same right to get education as much as they want because there is no limitation for education. No matter how old a person is, he or she can still take education during the rest of their lives. Hence, there is no such thing as too late to get education. Education is the only bridge that leads people to their better futures. Education plays an important role in the development of a country. If a country does not have proper education, it may be left behind by other countries which support education. The development of a country can be determined by whether its citizens have good education or not. The better the quality of education that a country has, the faster it is likely to develop. No matter what global problems that a country is facing, whether it's the elimination of poverty, the creation of peace, or environmental energy problems, the solutions will always include education. It is never done without an education. Most people agree that education is very important in their lives. Many people compete to get better education. Many of them choose a promising institution that is considered to be the best for them to get education. The higher quality of institution they choose, the higher the educational fee they have to pay. They should spend money for education more than those for any other things. They should put education first on the list of their expenses.

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METHODS

This research is conducted with the aim of finding out the effect of education in a society. The writer would like to show how a society becomes after being facilitated to get education well, and how it is without education. The objects of this research are some teenagers taken from two different villages in Indonesia. The two villages have a different level of education. To keep the privacy of the two villages, the writer will name the educated village, and the other one, the village which lacks of education. They are in the 13-18 age range. The writer gives each participant a questionnaire that they have to fill in. Most of the questions are about the general knowledge, such as stating the first point of Pancasila and mentioning the former presidents of Indonesia. There are also some questions about their personal information, such as whether or not they smoke. The writer also observes how they behave when they talk to me and do the questionnaire. Finally, the writer tries to figure out what factors that make the two villages have different level of education.

DISCUSSION

Education becomes very well-known to people. Perhaps, some people cannot state the definition of education precisely, however they must have known what education is in general. Lexically, education means a process of teaching and learning to improve knowledge. The main purpose of education is to bring human beings to enlightenment, so that they know what is right and what is wrong. We must remember that intelligence is not enough. Intelligence plus character that is the goal of true education. The complete education gives one not only power of concentration, but worthy objectives upon which to concentrate. Generally, people get their first education since they are 3 or 4 years old. Then, they go through each level of education with their efforts. The time that they spend for getting education is not little. It often takes longer time than other activities do. Some people somehow consider education as a must-thing to have, and they cannot live without it. Hence, they can spend almost their whole lives to get education from some institutions.

There are many factors that affect the education system. Culture, technology, and economical matters give much impact to the education system of a country. And also, the regulation made by the government affects how the education system works in a country. Brown and White even stressed the need for students since early childhood to become familiar with alternative practices in other countries. As time goes by, education system changes dynamically with the intention of improving it.

There are many advantages and disadvantages of the change of education system. Sometimes it works well and is appropriate for the citizens of a country, and sometimes it even makes the process of educating worse. When education system does not seem to go well, the government will propose a better one to improve it, with the consideration of some scientists and organizations involved in changing the education system. The government sometimes adopts the education system from other countries which they consider it is the best for the country. Nowadays, most students tend to focus only on their goals, whether passing a test, graduating, or getting a job that they want. They will do whatever it takes to achieve their goals quickly. However, they do not really learn what they are supposed to learn. When the students pass a test or graduate, they must have learned something that makes them succeed to achieve their goals. But, they did not really learn all the things that they should have really learned.

Perhaps, they only learned how to memorize names, places, and dates, just because they wanted to pass a test, without really understanding what they were learning. Then, after the test, they will forget the materials that they have memorized, in order to clear their mind for the next test. Right now, a school is a place for most people to determine that their goal is to get out as soon as possible. The students consider that the faster the finish the school, the better it will be. They will be

proud of themselves when they get a good mark in a test, or graduate with a high GPA. But, they may be afraid of what will happen next after they graduate because they realize that they have not learned the important matters that are necessary and needed when they get a job and work. In fact, many companies out there do not consider a person from how high his GPA is, but whether or not he is qualified enough to do the job that he applies. Therefore, students should really learn what is important in connection with what qualification they should have after graduation to get a job.

Instead of memorizing the material before exams, the students should try to notice and understand every material that they learn because in the future they may need that information. Say, they get the highest rank when they graduate. If they just worked hard to achieve it, and did not really learn, they may get lost after leaving the institution because there are likely no companies that will accept them to work there, only based on their ranks. Your high GPA means nothing when you do not have the skill. Hence, the students have to have the skills that are necessary to get the job. When students of English literature graduate from the university, they may apply for some jobs that are in relation with their major. They have to know that in order to get the job, they must be able to speak English well. No matter how high their knowledge about English is, or how high their GPAs are, there are only the students who are capable to speak English well who will likely be accepted to get the job. So, we have to know what really matters and do it so well, that we will not regret in the future and get a good job.

Speaking is the most important aspect of a language. If we cannot speak in English, we cannot communicate with the native speaker directly. People may consider that it is useless to have a major in English literature and learn many theories about English, yet we do not speak English well. One thing that differentiates the students of English literature from those of other majors is the capability to speak English well. There are some aspects of education that should be improved. Most people start going to preschool, like kindergarten or playgroup to get their first education. The pupils are introduced to the education with the intention of making them interested to study before they go to the elementary school.

Although it is not a must to go to a preschool, it is necessary for the children between the age of 2 and 5 to go there. The parents send their children to the preschool so that their children can learn what is necessary to have when they study at elementary school. When they go to the first level of elementary school, they are faced with some lessons that if they do not have any prior knowledge about it, they will find it difficult to understand the lesson. Sometimes, the teachers of elementary school do not teach their students how to memorize the alphabet, how to read, and how to learn about numbers. On the contrary, the teachers just continue the lessons from high school, like counting numbers. So they have to learn it before they go to elementary school, because they have to be able to read in order to understand the lesson.

While they accomplish grade by grade, they are asked to learn and master many subjects. From the elementary school until senior high school, the students are not offered to choose their major specifically based on their interest. And after they graduate from senior high school, they may choose their major that they are interested in. Such a system of education is not effective and wasting time. They learn many subjects which they are actually not interested in. However, they still have to learn them all in order to be able to get through the higher grade. In fact, they do not really learn and master the subjects well, even though they get high scores on the subjects. They waste their time by studying subjects that they do not like. For example, they are actually interested in learning English, but in school they also have to learn Physics, Biology, History, etc. Therefore they do not really concentrate on the subjects.

It will be much more effective if the students if the students are directed to the field which they like. The students should be given an opportunity to choose their own major based on their

passion. And, the parents should encourage their children to determine the major which they like by themselves. If the parents force their children to take some certain major, the result will not be good, and sometimes they do not want to continue their studies just because they do not like them. When the students are directed to choose their own major from the beginning, they may be able to master it quickly. For example, if they are interested in Mathematics, what they learn should be about Mathematics. So, they can become professionals in their major.

The education system in Indonesia still uses the one way communication. The teachers stand in front of in the class and explain all the materials, while the students just sit down on their seats and listen to the teachers. The students accept all the things that teachers say without any consideration. And they do anything which the teachers ask them to do. Because of that one way communication, there is a miscommunication between the students and the teachers. As the result, although Indonesia has the fourth largest education system in the world, yet in a landmark education report of 50 nations Indonesia ranked last. At the end of the class, the teachers usually ask the students whether or not there is any question regarding the materials that has been given on that day. Then, usually, nobody puts up his or her finger and asks a question. They are all staring at the teacher quietly. Because there are no students asking a question, the teacher will consider that all the students have understood all the materials clearly, while actually there are some students who do not really understand the lesson. They just do not have enough courage to ask a question. They are so afraid of making a mistake that their friends will laugh at them.

One-way communication has negative effects on the students. They become unconfident to share their opinions or even ask a question. The government should improve this education to a better one. Two way communication is considered as a better way in teaching method. Teacher should create a setting that will provide the students with intellectual capabilities that allow them to expand their minds instead of directing them. Bastian stated that Indonesian youths need an education system that strongly emphasizes reasoning and allows the students to think critically, not simply to memorize. The students tend to be more creative and confident there. If they think that the teachers make a mistake they will point it out critically. And when they do not understand something, they will directly put up their fingers and ask the thing that they do not understand. They will keep asking until they understand everything. They do not feel embarrassed when they make some mistakes. They know that making some mistakes is a process of learning. In this way, they will understand the material more. Most of the schools in Indonesia divide the students into some classes based on their competencies on understanding the lesson. Those who have competencies above the average will be placed in the same class, while the students whose competencies are above the average are placed in the other class. So, in each class, the students have about the same level of competencies.

This method can increase the willingness of the students to compete with each other in a positive way because they tend to have a desire to be the number one in the class. If all of the students are placed in a same class and not divided based on their competencies, it can demotivate them. Some of them will not study hard to achieve the top rank because they know that no matter how hard they study, they will not be able to defeat the one who has the above level of intelligence. They become unconfident of themselves because of that. If the students are placed based on their divisions, they will be more confident to study because of the same level of intelligence as the other students. It is also helpful to the teachers because they will use different methods in teaching each division. When the teachers teach in a class in which the student with low intelligence are placed, they should not teach strictly, otherwise the students will blame themselves for their lack of understanding of the lesson, and also they will study passively without any interaction with the teachers.

CONCLUSION

The development of technology contributes much impact on the education. The use of technical gadgets has distracted the student generation from their book study and theory oriented study. Hence, educational institution should embrace technology to enhance their education pattern and teaching methods. Technology can be very useful for many people to get the education. It makes the process of obtaining knowledge easier. For example, the use of the Internet enables people to search and share anything, so we can obtain much information that we would like to have. However, it somehow has disadvantages that can worsen the process of educating. For example, students nowadays do not get used to writing the materials that they are learning in classroom. They become lazy to write because they are used to typing anything on their laptops that is considered much faster than writing it. In conclusion, education is essential in human's life. As time goes by, system of education changes dynamically following the needs of human beings. There are still many things that need to be improved in order to get a good system of education. Therefore, all of the people need to be involved in improving it, so that the education system gets better and better every year. The main factor is how good the facilitation given by the local government to get education is.

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Impacts of Media on Society

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Abstract

Human beings express their nature by creating and recreating an organization which guides and controls their behaviour in many ways. This organization liberates and limits the activities of men, sets up standards for them to follow and maintain. Whatever the imperfections and tyrannies it has exhibited in human history, it is necessary condition of fulfillment of life. This organization which is responsible for fulfillment of life of every individual is called society. Man in every society has suffered from one or the other problems. Men in modern societies are also experiencing various problems and his behavior gets affected by many things, media is one of them. Media is the plural of the word medium. Media are the vehicles or channels which are used to convey information, entertainment, news, education, or promotional messages are disseminated. Media includes every broadcasting and narrowcasting medium such as television, radio, newspapers, billboards, mails, telephone, fax, internet etc. The mass media occupy a high proportion of our leisure time: people spend, on average, 25 hours per week watching television, and they also find time for radio, cinema, magazines and newspapers.

For children, watching television takes up a similar amount of time to that spent at school or with family and friends. While school, home and friends are all acknowledged as major socializing influences on children, a huge debate surrounds the possible effects of the mass media and findings both in favour and against effects are controversial. The question of effects is typically raised with an urgency deriving from a public rather than an academic agenda and with a simplicity which is inappropriate to the complexity of the issue. The possibility of media effects is often seen to challenge individual respect and autonomy, as if a pro-effects view presumes the public to be a gullible mass, cultural dopes, vulnerable to an ideological hypodermic needle, and as if television was being proposed as the sole cause of a range of social behaviours. Mass media is a tremendous source of information for individuals as well as society. We know a bit about the role of mass media in a democracy. Let us now see how the media perform their functions to bring about changes.

INTRODUCTION

Using mass media, people's attitudes and habits can be changed. For example all of us have mistaken or wrong notions about various diseases like leprosy or HIV or AIDS. Many of us think that by touching people suffering from these diseases we would be infected. You might have heard on radio or watch television programmes or read messages which tell us that by touching an HIV or AIDS patient we do not get infected. Similarly, for eradicating polio there are special programmes and messages disseminated through the media. They inform people about the need for giving polio drops to children and about the day that is declared a polioday.

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Special arrangements are made to give polio drops to as many children as possible on polio day. Change would also mean things for the better. The concept of development of a country is again a matter of change, when old practices and equipment are changed and new, better and more efficient means are being used. Mass media play an important role in communicating this change. By giving the necessary information, and sometimes skills, the media can help bring about this change. You may ask how media can impart skills. Mass media like television can demonstrate and show how things work. You would have seen on television how a certain dish is cooked using modern kitchen equipment.

MASS MEDIA HAVE MADE THE WORLD SMALLER AND CLOSER

The speed of media has resulted in bringing people across the world closer. Let us take an example. When you watch a cricket match between India and another country in England, Australia or New Zealand, live on television, you feel you are part of the crowd in that stadium. Events, happy or sad, happening anywhere can be seen live. Sometimes we feel that the entire world is one big family. You might have heard the term **"Global Village"**. It means that the whole world is shrinking and becoming a village. Wherever we go to any part of the world, we see the same products such as soft drinks, television, washing machine, refrigerator etc. and the same type of advertisements. Similarly, the world wide web and internet have brought people and countries much closer.

MASS MEDIA PROMOTES DISTRIBUTION OF GOODS

Mass media are used by the consumer industry to inform people about their products and services through advertising. Without advertising, the public will not know about various products and services which are available in the market as well as their prices. Thus mass media help the industries and consumers

ENTERTAINMENT AND INFORMATIVE

Mass media is one of the best means of recreation. Television, radio, internet are the best means of entertainment and extremely informative. Social media keeps us up to date with the happenings around the world.

We can sum up the functions of media as :-

- Media provide news and information required by the people.
- Media can educate the public.

Media helps a democracy function effectively. They inform the public about government policies and programmes and how these programmes can be useful to them. This helps the people voice their feelings and helps the government to make necessary changes in their policies or programmes :-

- Media can entertain people.
- Media can act as an agent of change in development.
- Media has brought people of the world closer to each other.
- Media promote trade and industry through advertisements.
- Media can help the political and democratic processes of a country.
- Media can bring in positive social changes.

SOCIAL IMPACTS OF MEDIA

The mass media occupy a high proportion of our leisure time: people spend, on average, 25 hours per week watching television, and they also find time for radio, cinema, magazines and

newspapers. For children, watching television takes up a similar amount of time to that spent at school or with family and friends. While school, home and friends are all acknowledged as major socializing influences on children, a huge debate surrounds the possible effects of the mass media and findings both in favour and against effects are controversial. The question of effects is typically raised with an urgency deriving from a public rather than an academic agenda and with a simplicity which is inappropriate to the complexity of the issue.

The possibility of media effects is often seen to challenge individual respect and autonomy, as if a pro-effects view presumes the public to be a gullible mass, cultural dopes, vulnerable to an ideological hypodermic needle, and as if television was being proposed as the sole cause of a range of social behaviors. Such a stereotyped view of research tends to pose an equally stereotyped alternative view of creative and informed viewers making rational choices about what to see. Overview articles often describe a history of progress over the past seventy years of research which alternates between these two extremes first we believed in powerful effects, then came the argument for null effects, then the return to strong effects etc. a history whose contradictions become apparent when old research is re-read with new eyes. Contemporary media studies sometimes define itself through its rejection of the language of effects research criticizing the laboratory experiment, the logic of causal inference, and psychological reductionism. This rejection is, I will suggest in this chapter, in part justified and in part overstated

MEDIA EFFECTS A MATTER OF CHANGE OR REINFORCEMENT ?

If by media effects, we mean that exposure to the media changes people's behavior or beliefs, then the first task is to see whether significant correlations exist between levels of exposure and variations in behavior or beliefs. **"Change"** theories on which this chapter will focus generally presume that the more we watch, the greater the effect. Most research does show such a correlation, albeit a small and not always consistent one. The next question concerns the direction of causality. For example, having shown that those who watch more violent television tend to be more aggressive, researchers must ask whether more aggressive people choose to watch violent programmes, whether violent programmes make viewers aggressive, or whether certain social circumstances both make people more aggressive and lead them to watch more violent television.

To resolve this issue, the effects tradition has generally adopted an experimental approach, arguing that only in controlled experiments can people be randomly assigned to experimental and control conditions, thereby controlling for any other variables in the situation. Only then can causal inferences be drawn concerning any observed correlation between the experimental manipulation and resultant behavior. In research on media violence, some researchers offer a bidirectional argument, concluding that there is evidence for both selective viewing and media effects Undoubtedly, many viewers choose selectively to watch violent or stereotyped programmes.

However, it does not necessarily follow that there are no effects of viewing such programmes or that motivated viewers can successfully undermine any possible effects. Many remain concerned especially for the effects of violent programmes on children and so-called vulnerable individuals, irrespective of whether they chose to watch them. However, if by media effects, we mean that the media do not generate specific changes but rather reinforce the status quo, then empirical demonstration of media effects becomes near impossible. It is difficult to know what beliefs people might have espoused but for the media's construction of a normative reality, and difficult to know what role the media plays in the construction of those needs and desires which in turn motivate viewers to engage with the media as they are rather than as they might be.

Nonetheless, arguments than the media support the norm, suppress dissent and undermine resistance, remove issues from the public agenda, are central to theories of ideology, propaganda and

cultivation. Similarly, it is extremely difficult to test the argument that the media, in combination with other social forces, bring about gradual social changes over the long term, as part of the social construction of reality. Yet for many, these **"Drip - Drip"** effects of the media are likely to exist, for television is **"Telling most of the stories to most of the people most of the time"**. There are, then, difficulties in conducting empirical research on both change and reinforcement conceptions of media effect.

As we shall see, the findings of the field are in many ways inconclusive. It has been argued, consequently, that the media effects debate can never be resolved and so research should cease. This raises two related questions. First, can any general conclusions be drawn from effects research to date concerning both the overall balance of findings and promising future directions. Second, if the issue will not go away as the history of effects research and public concern throughout this century suggests how should the question of effects be reformulated.

SOCIOLOGICAL THEORIES OF COMMUNICATION

The sociological approach to communication theory is based on assumption that there exists a definite relationship between mass communication and social change. Some of the relevant theories which are going to be discussed here are :-

The Cultivation Theory

It was developed by George Gerbner in 1967. It is based on the assumption that mass media have subtle effects on audiences who unknowingly absorb the dominant symbols, images, and messages of media. He calls it **"Cultivation of Dominant Image Pattern"**. According to this theory a long persistent exposure to TV is capable of cultivating common beliefs about the world.

Social Learning Theory

It is one of the most widely used theories in mass communication. According to this theory the media are active but subtle educators in teaching readers, viewers, listeners about the world. An important component of this theory is that it explains how people can learn from observations alone.

Agenda Setting Theory

The term was coined by Maxwell McCombs and Donald L Shaw in 1972 in the context of election campaign where the politicians seek to convince the voters about the party's most important issues. This theory tries to describe and explain as how stories are selected :-

- Packaged and presented- a process known as Gatekeeping.
- By resulting agenda.
- How this agenda affects what people think about the relative importance of the issues presented.

This theory also **"Predicts"** that of particular news item is presented prominently and frequently by the press, the public will come to believe that it is important.

Play Theory

In this theory of mass communication William Stephenson counters those who speak of the harmful effects of the mass media by arguing that first and foremost the media serve audiences as play experiences. Even news papers, says Stephenson are read for pleasure rather than information or enlightenment. He sees media as buffer against conditions which would otherwise be anxiety producing.

THE MEDIA PROVIDES COMMUNICATION PLEASURE USES AND GRATIFICATION THEORY

This theory has emerged out of the studies which shifted their focus from what media do to the people to what people do with media. The uses approach assumes that audiences are active and willingly expose themselves to media and that the most potent of mass media cannot influence an individual who has **"No Use"** for it in the environment in which he lives. The uses of the mass media are dependent on the perception, selectivity, and previously held values, beliefs and interests of the people.

Media Effects

Sex and violence in the media One of the more controversial areas of study of the media is what effect the media have on us. This is particularly timely as eyes are on Hollywood and the violent and sexy movies it makes. Does all the sex in the media, particularly the movies and television, have anything to do with the sexual mores of society?

How about Violence in the Media?

Does it have a relationship with the increase in violence in our society? Does the media just mirror the sex and violence in society, or does it influence society? Remember the theme for this class that we discussed the first week. There have been countless studies trying to find out. Some of the most famous were the Payne Studies in the late 1920s that looked at the impact of movie violence on children. And starting in the 1960s people started looking for a cause for the increase of violence in society.

Violent crimes in this country were on the rise

- We were at war.
- A president was assassinated.
- A presidential candidate was assassinated.
- A civil right leader was assassinated.
- There was an attempt on the life of the Pope.

There had to be a cause. Why the sudden increase? To some, the media especially television seemed a good candidate. After all, in the 1960s we had the first American generation raised on television. And if you looked at the fare on television, you saw all kinds of cop shootem up shows. Movies, threatened with extinction thanks to television, had responded by including more violence and sex. A number of longterm studies were conducted to determine what, if any results, all that media violence was having on us. Four major results came from these studies. A fifth one has evolved overtime.

CATHARSIS THEORY

The first of these theories suggests that rather than be harmful violence in the media actually has a positive effect on society. The central assumption of the Catharsis Theory is that people, in course of daily life, build up frustrations. Vicarious participation in others' aggressions help release those tensions. In other words, every day we frustrations in us build up. Without a release valve we risk the chance of becoming violent, or at least aggressive. You do poorly on a test. You have to park to far away from the classroom.

Some jerk cuts in front of you on the freeway. You get home and your significant other, or a child, starts demanding your attention. You snap back by yelling or hitting. That counts as violence as much as shooting someone. It is only a matter of degree. The Catharsis theorist would say that by watching violence in the media you release some of that tension and are less likely to be aggressive or violent. But can you say the same thing about sex in the media?

AGGRESSIVE CUES THEORY

Then there is the opposite view, that violence does have an impact. Probably most prevalent of these theories is the Aggressive Cues Theory that has as its central assumption this: Exposure to aggressive stimuli will increase physiological and emotional arousal, which will increase the probability of violence. In other words, all that violence gets the adrenaline juices in us flowing and makes us more edgy, increasing the chance that we'll be more aggressive or more violent. Aggressive Cues theorists are quick to point out that watching violence does not mean we'll always be more aggressive or violent, but it increases the chances. And the way in which the violence is presented will have an impact on us, too.

If we can relate to the protagonist committing the violence, or if the violence is presented in a justifiable way, we can be led to aggressive behavior. If a bratty kid gets spanked in a media portrayal clearly an aggressive and violent act it sends a message that corporal punishment is acceptable under the right circumstances. If steelworkers see a show where steelworkers drink and brawl after work every day, they are more likely to accept that drinking and brawling are normal behavior.

OBSERVATIONAL LEARNING THEORY

The Observational Learning theorist would take the Aggressive Cues theory a step further. This theory says that people can learn by observing aggression in media portrayals and, under some conditions, model its behavior. If there are 50 ways to leave your lover, then there must be at least 49 ways to be violent or aggressive. And watching violent media portrayals will teach you new ways to be violent. Ever watch a whodunit, such as a Columbo episode, where you spot where the criminal makes the fatal mistake? Ever catch yourself saying, **"If I ever Committed a Murder I would not Make that Mistake?"** What? Are you suggesting there is a circumstance where you would kill someone? Or, how about this? Imagine walking down a dark alley and someone steps out in front of you and makes a threatening gesture.

What would you do? Anyone think of some kung fukrate moves you might make to defend yourself ? That's a pretty aggressive or violent thought. And you learned it by watching a media portrayal. So the Observational Learning theorist says that not only would the media violence increase the probability of the viewer committing an aggression or violence, it teaches the viewer how to do it.

DOES MEDIA MIRROR SOCIETY OR DOES IT INFLUENCE IT ?

Further, the Observational Theorist hedges his bet by pointing out that you will not automatically go out and mimic the violent act, but you store the information away in your brain. Again, think about sex instead of violence. Does watching sexual portrayals teach you new ways to think about sex and perhaps engage in sexual acts ? If you see that sleeping with someone on a first date is normal, after a while you start believing that everyone must be doing it, so you should, too.

REINFORCEMENT THEORY

One theory says that media violence decreases the probability of violence by the viewer. Two others say that it will increase the probability of violence. And then there is the Reinforcement

Theory that debunks both. The central assumption of this theory is that media portrayals reinforce established behaviors viewers bring with them to the media situation. Violent portrayals will increase the likelihood of violent or aggressive behavior for those who accept violence and aggression as normal. It will decrease the likelihood of aggression and violence for those brought up to believe that violence is bad. Violence merely reinforces prior beliefs. Instead of looking for blame in a violent media portrayal, the Reinforcement theorist would say that if you want to predict an outcome, look at the viewer's background. Look at the person's cultural norms and views of social roles.

If person grows up in a crime ridden neighborhood, then violent portrayals are more likely to lead to violence. Obviously, selective perception is going on here. But the Reinforcement theorist would point out that there is going to be the exception to the rule. You are going to run across the gentle old man who everyone believed would never hurt a fly who whacks his family into a thousand pieces one day. Or you are going to find the gang member who one day recognizes the futility of violence and turns to the priesthood.

CULTIVATION THEORY

A final theory on the effects of violence in the media has evolved out of more recent studies. It is the Cultivation Theory. Rather than predict that we will turn to or from violence, it looks at how we'll react to the violence. The central assumption of the theory is that in the symbolic world of media, particularly TV, shapes and maintains audience's conception of the real world In other words, the media, especially TV, creates fantasy world that is mean spirited and dangerous. It also creates stereotypes of dominant or weak folk in society. For instance, imagine a bank robber who is big and mean. Is your imaginary bank robber of certain race? Are all people that look like this bank robber actually mean back robbers? Or how about this? You are starting to show some signs of age with gray hair and wrinkles around your eyes. If you are guy in the media, that is good.

It shows a maturing. If you are woman, that is bad, it just shows that you are getting old and less vital. A male can be dominant and be looked up to. A woman who is dominant can be a bitch. All lawyers are crooks. All journalists are seedy. All media stereotypes! And the media tell us that it is a mean world out there. Driving freeways is unsafe because of driveby shootings and spectacular police car chases. Crime in the neighborhood is rampant if you look at the nightly news. Some people who live vicariously through television feel it is unsafe to leave their home or apartment and become shutins.

What type of media is used by youth :-

- Computers, Texting and Facebook.
- You tube, Smart phones with apps and Ipads.
- Television, Movies and Video games.
- Tweeting, MySpace and Pinterest.
- Use and Consumption of Social Media.

CONCLUSION

In this paper we have discussed various positive and negative impacts that today media has on society. We find that major chunk of youth is using social media networks more than 5 hours a day resulting in decreasing their general health in general and mental health in particular. We also found that media is playing both constructive as well as destructive roles on one hand it has lots of advantages but on the other hand it has lots of disadvantages and at the end its upto the individual and society to decide which ones to use.

Such a stereotyped view of research tends to pose an equally stereotyped alternative view of creative and informed viewers making rational choices about what to see. Overview articles often describe a history of progress over the past seventy years of research which alternates between these two extremes first we believed in powerful effects, then came the argument for null effects, then the return to strong effects etc. a history whose contradictions become apparent when old research is re read with new eyes. Contemporary media studies sometimes define itself through its rejection of the language of effects research criticising the laboratory experiment, the logic of causal inference, and psychological reductionism.

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Food System Sustainability

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Abstract

Global food insecurity levels remain stubbornly high. One of the surest ways to grasp the scale and consequence of global inequality is through a food systems lens. In a predominantly urban world, urban food systems present a useful lens to engage a wide variety of urban challenges so called wicked problems. This paper describes a collaborative research project between four urban food system research units, two European and two African. The project purpose was to seek out solutions to what lay between, across and within the different approaches applied in the understanding of each city's food system challenges. Contextual differences and immediate needs resulted in very different views on the nature of the challenge and the solutions required. Value positions of individuals and their disciplinary enclaves presented further boundaries. The paper argues that finding consensus provides false solutions. Rather the identification of novel approaches to such wicked problems is contingent of these differences being brought to the fore, being part of the conversation, as devices through which common positions can be discovered, where spaces are created for the realisation of new perspectives, but also, where difference is celebrated as opposed to censored.

INTRODUCTION

There are such streams of energy running through this city and we have not yet sufficiently explored them. Hunger might help us to learn how to do that, it offers a possibility. Hunger is a good starting point for the incessant search for a beyond, for it reveals the paradox in which we are living - a country so rich, with water, rivers, sun, forests, and yet with inhabitants so miserable. There is a hiatus somewhere, a void, and this void needs to be filled. It is to be filled by us, the inhabitants of the city, the initiated, the shege, the expatriates, the multitudes of people that make up this city. The introductory quote by a resident of Kinshasa may read as a strange entry point to an urban food system article focusing on a collection of city food system engagements. However, it details a hunger, used in this paper metaphorically, to expose the sense of dissatisfaction that speaks across contexts. While the hunger in Kinshasa, as with Cape Town or Kisumu, may be real physical hunger and the need to access food, the hunger in Gothenburg or Greater Manchester may be a real hunger, but also a hunger for a more socially and ecologically just food system. This quote demonstrates three useful points; firstly, how food and the urban system connect, secondly, the utility of food as a means to speak to wider urban challenges and conditions, a lens to investigate the city. Finally, it points to perspective and context and everyday struggles across all cities.

Food, the food system and cities have always been connected, from the adoption of place-based agriculture, through the different processes of the industrial and agricultural revolutions, to revised place based design concepts such as the Garden City Movement of Ebenezer Howard. As Carolyn Steel points out in her book Hungry City, until quite recently food directly impacted on the location, economic functions, the design, and how city and national politics play out. However, more

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recently, the relationships between cities and food have become increasingly disconnected. As food has increasingly become an instrument of trade, traded not as a public good but as a commodity, the focus on food has shifted from a mandate, even if indirect, of city government, to a function of a liberalised market. This relationship, between urban food, city officials and planners and the state, is becoming increasingly vague.

However, more recently, as if to answer the writer Kalimasse's epigraph, some cities have begun reclaiming their place as actors in urban food systems. There are different and at times divergent reasons for this renewed urban food focus, but two particular motivators are argued to be central to this. First, is the scale of urban food insecurity and the broader developmental consequences that result from significantly high levels of food poverty. Secondly, current urban food systems are complicit in the overwhelming global inequalities in resource access and to the emergent outcomes from an unsustainable global food system, driven by various activities, but including both climate-hostile transportation modes and ecosystem-hostile agricultural methodologies. The current food system thus has a direct impact on the ecosystem which feeds back undermining the longer-term sustainability of the food system and urban sustainability.

A NOTE ON METHODS AND APPROACHES APPLIED

The methodological approach applied in this paper is that of co-production. This builds on earlier work on the subject by Polk and Kain and Polk where co production emphasizes the joint responsibility of involved actors as relevant sources of situated and scientific knowledge, in situ, context-based, problem solving. Polk's work engaged wider sustainable development questions and situated coproduction as a counter to the oversimplification of the interactions within and between science and policy. Polk's work argues that co-production is essential to enable equitable knowledge generating interactions between science, society and policy. This article deepens this view but works from the premise that there are contested politics, values and power dynamics within science and even within a specific scientific discipline, engaging varied approaches and interpretations, in this case, urban food studies. We argue that the principles of co-production, including equitable and diverse knowledge positions and generation, collaboration, and situatedness the multiple objective or scientific views of reality have relevance to interactions between academics from different contexts.

Our process involved a series of meetings, held in the different partner cities. Initially city specific urban food projects and perspectives were presented, followed by a process that sought to find alignment and overlap consensus. Consensus was elusive. Different partners could not agree and as processes evolved, the ability to engage diminished as positions were defended. The partners were all engaging in coproduction processes between knowledge, society and policy in their active city level projects. Coproduction was thus seen to hold potential for collaborative project across all cities. As a result, at subsequent meetings, the coproduction approach was revisited, but here coproduction was applied across academic partners and not between knowledge, society and policy. In this process different value positions and food system framing perspectives were presented, discussed, and critically engaged.

At the final batch of meetings, partners articulated their positions, both to partners and in presentations to a public audience. Throughout the process the partners participated in collaborative research projects across the cities, deepening the understanding of specific city positions, values and needs. This understanding enabled critical reflection on the value positions of each city. The primary object of this work was to understand how different cities engaged urban food system sustainability, equity and food access, and how these different cities could collaborate in urban food system issues. secondary question was whether lessons could be transferred across cities.

THE STATE OF THE CITY FOOD SYSTEM AND RESPONSES

As the preamble to a recent book on the role of civil society and social movements in urban food governance states as global food systems face multiple threats and challenges there is an opportunity for social movements and civil society to play a more active role in building social justice and ecological sustainability. In a predominantly urban world, cities are argued to be entry points to challenge wider food system related issues and concerns. The state of the current food system has been discussed in detail by others, covering ecological consequences, stubborn food insecurity, the increasing dominance of big food and wider governance failures. While dated, Donald's et al. 2010 categorisation of food system debates reflecting the divergent perspectives on food system needs, remains relevant. This framing suggests that there are two dominant debates taking place about addressing the challenges within the food system. The first is the consensus-based economic and ecological approach or status quo-oriented stance, and the second the inequality based approach which arises from a critique of the industrial food system. The inequality based approach seeks to privilege family farms, smallholders and community based food systems and represents a liberal-democratic orientation adopting a political economy perspective challenging the current system and the role played by the state in maintaining vested interests within this system. These views form part of divergent perspectives seeking to understand wider food system failures and the ensuing solutions. However, many of these views often reflect a distinct rural bias, privileging production oriented positions over a more inclusive view of food security incorporating all four dimensions of food security, rather than just the availability dimension. While a more inclusive view was held by all cities in this research process most could be argued to fall within the inequality based approach, what this meant was the presentation of divergent views of UFS change.

The projects analysed in this paper were diverse. Some were conceptual, others informed by empirical research led processes. In some cities, academics played a more activist role than in others, establishing structures that could engage in, or even disrupt, existing practices. A further model was a collaborative approach, where researchers and city officials worked to coproduce possible solutions. Detailed here is a summary of the different city projects. Projects were at different stages of implementation or research. The briefs below provide a city generated summary to provide sense of the audience, theoretical approach and relationship with city governments.

FOOD SYSTEM POSITIONALITIES

Different food system value positions inform how researchers, activists and even policy makers engage remedial actions pertaining to the food system. As part of the collaboration process in this project these binaries or food system positionalities were constructed as a tool or methodological instrument to expose positions which are often assumed to be universal. These are deliberate frames or categorisations intended to make specific positions clear. For the purpose of the article they are simply tools that clarify positions. In other contexts, project, situations other boundary framings can be used. Although presented here as binaries, such positions are never fully exclusive and there is always overlap between such positions. This may be informed by value positions that are less rigid, contextual needs and even differing positions within each area of focus. The areas of overlap offer clues as to where opportunities for collaboration and innovation lay.

The resource focus challenges the dominance of the so-called industrial food system, holding a broader sustainability ethic. The agricultural resource focus emulates Birkeland's notion of positive development many within this field argue that food production can be restorative rather than simply remedial. A more unifying approach within this group is embodied within the agroecology movement. This group is also made up of a number of different production approaches, often falling within the

ambit of agroecology, but with specific foci. The culture of care is on the soil, water and biodiversity, holding a distinct resource view. Social wellbeing, rights and equity are contained within their broad approach, but their focus is on the ethics of care and not necessarily rights.

FOOD SYSTEM FRAMINGS AND REPRESENTATIONS

While many different framings of the food system exist, specifically as it relates to food security and development challenges exist, four food system representations were considered in this project, detailing the positioning of the food system within wider systemic processes. The nature of the systemic processes often impacts on how the food system itself is framed. The three sustainability oriented framings considered included Ericksen's framing of a food system and its impact on and consequences of global environmental change, Blay Palmer et al. and their depiction of the food system through the lens of the Sustainable Development Goals and, Schipanski et al. who consider resilience and the different food system interventions that would either enable or constrain resilience. The fourth framing was governance oriented and considered the scales, or levels, of policy intervention in the food system. Ericksen's food system framing includes the major activities and actors involved in food systems, as well as the critical processes and factors influencing the social and environmental outcomes that are also part of a food system. Central to Ericksen's depiction is that food system outcomes include food security, environmental security and other societal interests. Adopting a very different approach, Blay Palmer et al. seek to engage the food system through the lens of the SDGs. This view is divergent in its offering of a critical assessment of the value and utility of the evolving CRFS approach to improve insights into flows of resources food, waste, people, and knowledge from rural to peri urban to urban and back again, and the policies and process needed to enable sustainability. Schipanski et al. consider the integration of multiple strategies, or wedges, operating at the local or regional context. These wedges shift the food system resilience away from the business as usual approach.

When considering governance, Ecker and Breisinger demonstrate the intersections between the macro and micro views of the food and nutrition system. This perspective positions the macro aspects at the scale of the economy and the state and the micro activities at the scale of the household and its members. For this project, framing different value positions, politics, needs and even food systems understandings was deemed an essential part of engaging a wider inter-disciplinary project on urban food system change as the practice and engagement in alternative food governance and food system processes is not a process in which consensus and agreement exist.

CONCLUSION

When critiquing the current food system, different politics and areas of focus in the food system are informed by a particular view of, and site of engagement in, the food system. There is no doubt that the global sustainability perspective remains the primary area of focus and an essential terrain for change within the wider project reported on here. However, as discussed, this global view generally missed the urban scale. This is particularly evident in policy circles where the missing middle of the urban scale is a critical gap. Focus shifts from the global and national scale to the household scale, missing the urban scale. In the process the challenges and opportunities at the urban scale are over-looked. If the city is brought into the discussion, proposed solutions are often drawn from a generalisation of proposed global solutions or scaled up from the household. Neither are adequate.

For researchers working at the urban scale and engaging food system related issues different development needs intersect with different value positions and different assessments of urgency. This is evident within city projects but particularly evident in multi-country and multi-regional collaborative

research projects. It is for this reason that the Northern cities were more interested in green policies compared to the Southern locations where real calorific hunger is prevalent. These different rationalities clashed and could have been sites of conflict and enclavisation. Working through multiple viewpoints and constructions of reality, through direct engagement in food system values and focus, enabled a realisation of, and appreciation for, difference within a particular context. It was this appreciation for contextual needs, embedded within wider critiques of the food system that saw the emergence of collaborative processes where single solutions were discounted, but broader overarching principles agreed.

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Management Theory and Social Welfare

Dr. Ghanshyam Saini*

INTRODUCTION

In this Introduction to the Special Topic Forum on Management Theory and Social Welfare, we first provide an overview of the motivation behind the special issue. We then highlight the contributions of the six articles that make up this forum and identify some common themes. We also suggest some reasons why social welfare issues are so difficult to address in the context of management theory. In addition, we evaluate means of assessing social welfare and urge scholars not to make unwarranted **"Wealth Creation"** claims. Over a decade ago, Walsh, Weber, and Margolis (2003) lamented the lack of attention to social welfare issues by management scholars. Using data ranging from the research topics of papers published in major journals to membership in various Academy divisions, they made a strong case that organizational scholarship had drifted from its roots which had emphasized both the social and the economic objectives of organizations to focus overwhelmingly on the economic objectives alone. This drift was regrettable, in their view, both because it limited the range of intellectual inquiry in organizational studies and because it meant that the findings of organizational scholarship were not being

MANAGEMENT THEORY AND SOCIAL WELFARE

In examining the various perspectives taken by our contributing authors, two themes emerge. First, fairness and justice are argued to be important elements of social welfare; in other words, utilitarian measures of aggregate wellbeing either economic (e.g., GDP) or human happiness (e.g., stakeholder happiness) are not adequate metrics for social welfare. In two of the included articles Marti and Scherer (2016) and Mitchell, Weaver, Agle, Bailey, and Carlson (2016) the authors argue that social welfare should not be understood in terms of economic welfare alone, at least not in terms of aggregate economic wealth (e.g., GDP). Marti and Scherer address the issue of financial regulation, beginning with an argument that social welfare is best seen in terms of three elements: efficiency (with a long scholarly history), stability (with a much shorter history), and justice (their main theme). Mitchell and colleagues make a case for a pluralistic view of social welfare. In the process, they find flaws in both economic welfare maximization (through shareholder wealth maximization; e.g., Jensen, 2002) and stakeholder happiness en-hancement (Jones & Felps, 2013b). Justice, Fairness, and **"Many Objectives"**

Marti and Scherer (2016) begin by elaborating on the argument that social science theories not only describe social reality but also shape it. With this insight in mind, they raise the vital normative question, **"How should these theories shape our world?"** In their illustrative example these authors show how financial regulation has, up to the present, focused primarily on economic efficiency, with an occasional nod to economic stability. Building on the work of Habermas (1971), they argue that social welfare has three major components efficiency, stability, and justice. While stability has clearly taken a back seat to efficiency, in the perspectives of both scholars and regulators, justice has been given no seat at all. Marti and Scherer submit that a very important question should be added to

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the list of regulatory concerns Does the proposed regulation make the economy more just? For management theorists this question could be distilled to how the proposed regulation of financial innovations high frequency trading in their example affects top incomes and income inequality. In essence, the authors question whether social welfare is actually enhanced, irrespective of efficiency improvements and stability preservation, if the great bulk of the benefits flow to those already well off. Ultimately, they advocate an inclusive approach to financial regulation, one that focuses on both the ends and the means of promoting social welfare. Distributive justice, in the form of income inequality, also plays a prominent role in Cobb's (2016) contribution, discussed below.

ORGANIZATIONAL PROCESSES

Second, several of the authors focus on the processes by which the twin objectives of economic and social welfare are enacted. Sonenshein (2016) explains how the perceived illegitimacy and equivocality of social issues act as deterrents to increased corporate attention to activities that enhance social welfare (beyond economic). Issue illegitimacy refers to perceptions that allocating resources to a particular issue falls outside of a justifiable basis for firm action, whereas issue equivocality deals with disagreement regarding the meaning of an issue, including its purpose, scope, and implications for the firm. In addition, Sonenshein's article offers a meaning-making perspective that unpacks how social change agents can overcome these impediments through linking specific tactics to different types of social issues. The author also explores the multiple levels of meanings that shape a social issue, including very macro levels, such as economic philosophies, and very micro levels, such as individuals' beliefs. One of the many novel ideas advanced in the article is that although issue equivocality is often perceived as an impediment to action, it can also provide an opportunity for social change agents to favorably shape the meaning of a social issue, thus leading to corporate actions that enhance social welfare.

At the firm level, process is also a focus of Bridoux and Stoelhorst (2016), particularly with regard to a firm's relationships with stakeholders. These authors employ relational models theory to create a hierarchy of relational modes based on their joint value creation capacity. In the context of knowledge based firm or stakeholder endeavors, communal sharing relationships are shown to be superior to equality matching, authority ranking, and market pricing relationships. The choice among these relational modes is influenced by stakeholder perceptions of the model that are made salient by the firm's behavior. The authors also argue that there is a tendency toward market pricing when the behavioral standards of the other modes are not met.

WHY THE EERIE SILENCE ?

As noted above, Walsh et al. (2003) claimed that there was an **"Eerie Silence"** among management scholars with respect to issues involving social welfare. If this is still true, an important question emerges Why have management scholars made so little progress in addressing social welfare problems and, more specifically, integrating social and economic objectives? Here we suggest some reasons why this silence exists and, by extension, why it may emerge again, even in the wake of this special issue. First, it is entirely possible that many individual scholars who populate our discipline believe that shareholder wealth maximization on the part of corporations does indeed lead to optimal social welfare. Although not all of these scholars are likely to be familiar with the details of the logic's behind this theorized relationship, the shareholder wealth maximization objective remains appealing for a number of other reasons. First, as a single-valued objective, it is simple to articulate and, in theory, possible to implement. Second, it has a long history of acceptance by managers and management scholars. Third, it conforms to the mandates of financial markets that is, **"Wall Street"**.

Fourth, social welfare issues are often thought to be the concern of government, not business. Fifth, in theory, it renders profit-motivated activity morally legitimate in utilitarian/social welfare terms.

ENHANCING SOCIAL WELFARE IN THE ECONOMY

Social welfare is broadly defined in terms of the wellbeing of a society as a whole, encompassing economic, social, physical, and spiritual health. Although the term social welfare is often defined more narrowly to refer to government programs that provide assistance to needy individuals and families, here our reach is longer and comports with recent efforts to gauge social welfare more broadly. For example, UN-sponsored rankings of well-being rate countries on a range of factors, including economic, health, social, and moral dimensions. Gallup similarly ranks regions by well-being based on perceived social, financial, community, and physical health. Our task in this special topic forum is filling out our understanding of social welfare writ large by focusing on the role of the corporate sector.

In theory, there is an array of net benefits, benefits less costs for each individual that is socially optimal. Indeed, there is no reason that such an optimum could not include concerns about stability and justice as well as efficiency, or even several other dimensions of welfare. Practically, however, such an optimum would be enormously difficult to achieve even in a static world. In a dynamic world the slightest disturbance would require a new optimal array of net benefits, rendering its achievement impossible in all but a theoretical sense.

PARETO IMPROVEMENTS AND FIRM PROFITABILITY

As noted above, the term Pareto improvements applies to exchanges or relationships wherein one or more parties are made better off without making any other party worse off. Because one party's gain does not involve another party's loss, there is always a net gain, resulting in unambiguous improvements in economic welfare. There are three generic ways to increase firm profits, each with implications for social welfare. As derived from Figure, firms can (1) increase economic value and price while holding input costs constant, (2) reduce input costs while holding economic value and price constant, and (3) increase or reduce price while holding economic value and input costs constant. Under certain conditions, each of these profitenhancing actions also enhances non-shareholder stakeholders.

CONCLUSIONS

The most striking conclusion that can be drawn from the six excellent articles that make up this special topic forum and our own examination of the role of social welfare in management theory is that assessing and measuring social welfare is a very complex and difficult undertaking. One theme that emerges from the included articles is that social welfare cannot be understood in terms of economic efficiency alone. Two articles directly address this issue, and a third addresses it implicitly. Marti and Scherer and Cobb focus on issues of distributive justice, while Mitchell et al. make it clear that there are multiple values worth preserving. Unfortunately, assessing social welfare in terms of multiple in-commensurable measures is well beyond our current capabilities. As a result, we focused on economic welfare first and took distributive justice into account after the fact.

In terms of economic welfare that is, wealth creation alone, we examined three possible approaches to improving social welfare and speculated on a fourth. First, we concluded that the current practice of equating share-holder wealth improvement with social welfare improvement explicitly or implicitly should be abandoned in both management theory and management practice.

The assumptions on which the model that supports this conclusion is based bear no resemblance to the realities of twenty-first-century market capitalism. Furthermore, many actions taken by corporate managers to improve company profits harm non-shareholder stakeholders of the firm. The losses must simply be absorbed by these stake-holders. Indeed, they are rarely, if ever, measured or counted in calculations of economic efficiency. For this reason it is likely that some of these actions do not result in net improvements in social welfare, and some may actually result in social welfare losses. Furthermore, in many cases, because shareholders gain at the expense of other stakeholders, distributions of incomes and wealth become increasingly unequal, a distributive justice concern. Finally, actions taken under the banner of shareholder wealth improvement are fundamentally coercive; that is, the losses of non-shareholders are not voluntarily accepted.

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Feminism and Its Impact on Women in the Modern Society

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Abstract

Woman passed through many problems, obstacles and barriers to become an important member in the society. In the past, woman did not have any kinds of rights, she was isolated, neglected and mistreated by man. By the coming of Feminism, the profile and the image woman have changed completely and from being a poppet in the hands of man she becomes a queen, president, artist and teache. This dissertation examines the wishes, dreams and the ability of woman to change her position in the society not just as being a daughter, wife or a mother but rather as normal citizen with regular rights and duties. This research produces a number of key findings, recent research and statistics that confirm a significant development of woman participation in different fields such as economic growth, cultural upheavals in addition to the political and social structures. The main conclusion drawn from this research is that the Feminist efforts were efficient in many ways in which they brought a huge change in the position and the role of woman. They were able to remove the majority if not all the stereotypical pictures and to give her more importance in the society by giving her the political, social and economical rights.

Keywords: Isolated, Statistics, Neglected, Research Produces, Women's Problems, Significant Development, Mistreated, Social Structures, Majority, Stereotypical, Feminism, Ancient Ideas, Economical Rights,

INTRODUCTION

After a long trip of making the world better by making new rules, inventing new things and changing ancient ideas and thoughts. Women were still struggling every moment and they were still looking for their rights. Feminism has generated an on-going debate in all over the world and it came to solve women's problems and to put an end to the injustice treatment for them. It was the voice of women in times they were not able to speak or to express their feelings and wishes. This chapter deals with the general definition of Feminism in addition to some important concepts related to it like types, different waves and how does this idea grow through time. It gives also an over view of Muslim and Black Feminism.

Definition of Feminism

Many researchers and scholars used the term **"Feminism"** and they tried to define and explain it differently. Some of them use it to refer to some historical political movements in USA and Europe. Whereas, others refer it to the belief that women live an injustice life with no rights and no equality Zara Huda Faris explained this idea, as : **"…Women need feminism because there are women who suffer injustice …"**

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The term Feminism has a long history; it represents women's problems and suffering in addition to their dreams in equal opportunities in societies controlled by man i.e. his power, rules, wishes and orders. Lara Huda Faris added also: **"…women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always better to be a man…"**

The term feminism has a history in English linked with women's activism from the late 19th century to the present, it is useful to distinguish feminist ideas or beliefs from feminist political movements, for even in periods where there has been no significant political activism around women's subordination, individuals have been concerned with and theorized about justice for women. Despite of the painful segregation and the hard inequality, women were able to stand up each time and they were able to speak and express their problems, feelings and wishes. In addition, women were able to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

ORIGINS OF FEMINISM

The term Feminism appeared in France in the late of 1880's by Hunburtine Auclert in her Journal La Citoyenne as La Feminite where she tried to criticize male domination and to claim for women's rights in addition to the emancipation promised by the French revolution. By the first decade of the twentieth century, the term appeared in English first in Britain and then in 1910's in America and by 1920's in the Arab World as Niswia. Feminism originates from the Latin word femina that describes women's issues. Feminism is concerned with females not just as a biological category, but the female gender as a social category, and therefore feminists shared the view that women's oppression tied to their sexuality. This was so because women and men's biological differences reflected in the organization of society, and based on these differences, women have treated as inferior to men. Whether as a theory, a social movement or a political movement, feminism specifically focuses on women's experiences and highlights various forms of oppression that the female gender has subjected in the society.

TYPES OF FEMINISM

Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. There are many kinds of feminism in which sometimes and each one of them gives principles and conditions for giving woman her rights.

LIBERAL FEMINISM

Liberal feminism is a particular approach to achieving equality between men and women. It emphasizes on the power of an individual Person to alter discriminatory practices against women. It is considered as the most important kinds of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to the social contract theory of government instituted by the American Revolution. Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change.

RADICAL FEMINISM

Radical feminism is a movement that believes sexism is so deeply rooted in society that the only cure is to eliminate the concept of gender. It started to emerge in the late 1960's by the famous

leaders T. Grace Atkinson and Shulamith Firestone. It denies the liberal claim that the lack of political or civil rights causes women's oppression. It is a perspective within feminism that focuses on the hypothesis of patriarchy as a system of power that organizes society into a complex of relationships based on the assertion that male supremacy oppresses women. Radical feminism aims to challenge and overthrow patriarchy by opposing standard gender roles and oppression of women and calls for a radical reordering of society. The reason this group gets the radical label is that they view the oppression of women as the most fundamental form of man's domination, one that cuts across boundaries of race, culture, and economic class. In fact, this is a movement intent on social change, change of rather revolutionary proportions.

SOCIALIST FEMINISM

Socialist feminism also known as Marxist feminism or Materialist feminism is an important movement of feminism. It calls for an end to capitalism through a socialist reformation of economy. Socialist feminists view gender inequalities as intrinsic to the capitalist system, which makes vast profits off women's unpaid labor in the home and underpaid labor in the workforce. Socialist feminism argues that capitalism strengthens and supports the sexist status because men are the ones who currently have power and money. Those men are more willing to share their power and money with other man, which means that women have fewer opportunities and resources. Therefore, they tried to eliminate the capitalist system and replace it with socialism, which collectively shares the wealth created by human labor and has no economic stake in maintaining exploitation. Sexism benefits the capitalism, by providing a supply of cheap labor for industry. Women are in low paid, low status or even no paid work. It means that, Socialist feminists reject the idea that liberation for women requires the abolition of childbirth. They seek to analyze the subordination of women as linked with other forms of oppression, and attempt to unite the fights for socialism with that for women's liberation.

CONCLUSION

This theoretical chapter mainly tried to line out some essential points related to Feminism as an idea, a belief and movement. It deals with the some different ideas related to this concept and more importantly focusing on the historical background of feminism, its different types and waves. It sheds lights on some feminist experiences like Black and Muslim racism. It gives an over view of woman's path in which they suffered a lot, they have been raped, killed and segregated. However, they were able to make themselves and all women in the world proud not because they succeed to give woman her social, economical and political rights but rather by making her believe that she is human being who has the right to live, to marry, to vote, to say no when she wants. More importantly, those woman activists were able to make woman believes in her importance creature the same as man. During a long period in history, woman was not considered as equal citizens, they suffered from bad treatments, discrimination and racism under man domination and rules. In spite these problems, they could challenge them and prove themselves over the society.

Woman in the past was living unequal and unfair life. She was prevented from doing any political, social and economical activities and her only job is being a housewife who takes care of home and children. At that time, woman was under the control of man who dominates all the fields in which he represents the symbol of power. After all those problems, suffering and misery woman in the entire world started to find ways to improve herself and to change her position in life. They tried also to join their efforts, dreams and wishes to form a universal idea that speaks about all women in any place in the world this leads to the appearance of Feminism. By the coming of Feminism, woman was able take back her rights in addition to changing her negative image. Feminism proves that woman is

capable to play important roles the same as man. Moreover, the most important goals of Feminism were giving woman her total freedom in addition to equal opportunities in the representation of the political and social events. This modest work tries to give an over view of Feminism and how it developed from being an idea or a belief to becoming a theory with standard goals and principles.

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दलित आत्मकथाओं का मूल्याँकन

सोनू*

प्रस्तावना

आत्मकथा विधा नई नहीं है, यह ऐसी जनतांत्रिक विधा है, जिसमें कई विधाएँ एक साथ समाहित होती हैं। आत्मकथा न केवल अपने जीवन में पुनः गुजरने की प्रक्रिया है, बल्कि दूसरे ऐसे अनुभवों के संसार से गुजरना भी है, जहाँ हम वैयक्तिकता छोड़कर सामूहिकता में प्रवेश करते हैं। समाजशास्त्रीय मूल्याँकनकर्ताओं ने आत्मकथा विधा को विशेष महत्त्व दिया है। समाजशास्त्रीय आलोचक **जार्ज मिश, जार्ज गाँशतोफ, विलियम स्पेन्शरमैन** ने इस विधा पर गंभीरता से काम किया है। हम जानते हैं, कि **विभिन्न जातियों, भाषायी, क्षेत्रिय वर्ग और संस्कृतियों का उभार, दलित विमर्श और स्त्रीविमर्श से जुड़े प्रश्नों का महत्व, उत्तर-आधुनिकता के कारण प्राथमिकता में आये** हैं। इनका मानना है, कि **प्रत्येक कण का स्वायत और भिन्न महत्व** है। समाज में हाशिये पर पड़े लोगों को महत्व दिये जाने की शुरूआत तो हो ही चुकी थी, लेकिन एक वैचारिकी के रूप में **'दलित'** की शुरूआत तब से मानी जाती है, जब से समाज में ऊँच–नीच, अमीरी–गरीबी, छूत–अछूत आधारित शोषण विद्यमान था। भारतीय सामाजिक संरचना का जन्म, जिस ऋग्वेद के सूत्र से माना जाता है, वह स्वयं कितना **असंतुलित और समाजशास्त्रीय प्रहसन** है। इसमें कहा गया है –

''ब्राह्मणोऽस्य मुखमासीद बाहू राजन्यः कृत।
उरू तदष्य यद्वैश्य पद्भ्यांः शूद्रोऽजायत।।''

पुरूष सूक्त - (10/90/12)

अर्थात् ब्राह्मण परम् पुरूष (ब्रह्मा) के मुख से, क्षत्रिय उसकी भूजाओं से, वैश्य जांघों से और शूद्र पैरों से उत्पन्न हुए हैं।

वर्ण–व्यवस्था की उत्पत्ति के विषय में भी, विभिन्न समाजशास्त्रीयों एवं विद्धवानों ने अपने मत और सिद्धान्त दिये हैं। उनके अनुसार परम पुरूष (ब्रह्मा) के मुख, बाहू, जांघों और पैरों से ही चारों वर्णों की उत्पत्ति हुई है। शारीरिक अंगों की उच्चता के ही क्रमानुसार, वर्णगत उच्चतम और निम्नतम को प्रदर्शित करता है। चूँकि ब्राह्मणों की उत्पत्ति मुख से है, अतः वह ज्ञानोचार से सम्बन्धित है। बाहों से उत्पन्न होने वाले क्षत्रिय का काम बाहू बल द्वारा, मानव जन की रक्षा करना। वैश्य की उत्पत्ति जाघों से है, अतः उसका काम चल–फिर कर व्यापार और कारोबार करना माना गया। और चूँकि शूद्रों की उत्पत्ति पैरों से मानी गई है, इसीलिए उन्हें मनोयोग एवं निर्विकार भाव से सेवारत रहने को कहा गया है। साथ ही धर्मशास्त्रों एवं सामाजिक वर्जनाओं ने दलितों के उत्थान और विकास के लिए, किसी भी प्रयास को प्रतिबंधित करने में कोई गुंजाईश नहीं छोड़ी, और उन्हें पीढ़ी–दर–पीढ़ी सेवाकार के रूप में रखा।

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हाँलाकि पारिभाषिक रूप में **'दलित'** शब्द का अर्थ, उन सभी लोगों से है, जो **दलन, शोषण और बर्बरता के शिकार हैं, तथा समाज की मुख्यधारा से कटे होते हैं।** चूंकि भारतीय समाज का मूलाधार वर्ण–व्यवस्था है, अतः वर्ण विशेष में जन्म लेते ही दलित, दलित हो जाता है। आज के संदर्भ में, इसीलिए यह शब्द वैयक्तिक नहीं अपितु, सामाजिक और जातिगत शब्द बन जाता है। अर्थात् इसके अन्तर्गत वे सभी जातियाँ आती है, जो वर्ण–व्यवस्था में निचले पायदान पर थी, जैसा **मैनेजर पाण्डेय** लिखते हैं –**''लेकिन मैं 'दलित' शब्द का प्रयोग कर रहा हूँ , तो मेरे ध्यान में वे हैं, जिन्हें भारतीय वर्ण-व्यवस्था में शूद्र कहा जाता है, या जिन्हें समाज में अछूत माना जाता है।''**

उद्देश्य

जैसा कि हम जानते हैं, कि सदियों से हमारा समाज परंपराओं और धर्मशास्त्रों पर आधारित है। हमारे यहाँ उच्च वर्गीय मानसिकता की संबलता से **सामाजिक, धार्मिक और राजनैतिक विधानों** से नियंत्रित होकर, निचली कौम के लिए अमानवीय और शोषण व्यवस्था का कुचक्र हमेशा से रचा है, लेकिन जब किसी भी शोषण की अति हो जाती है, तो क्राँति के सूत्र चुपचाप पनपने लगते हैं। समाज में ऐसे सुधारक हुए, जिन्होंने समग्र समाज–व्यवस्था एवं पुरोहितवाद के पाखण्डी संस्कारों के खिलाफ खुलकर बगावत प्रारंभ की, ऐसे ही समाज सुधारक कबीर ने वर्ण–व्यवस्था पर प्रश्न चिह्न खड़ा किया।

यथा - 'जे तू ब्राह्मन, ब्राह्मणी जाया और बाट हवै क्यों न आया'
और - ''हमारे कैसे लोहू, तुम्हारे कैसे दूध,
तुम कैसे, ब्राह्मण, पाण्डे हम कैसे शूद्र''

भारतीय वर्ण–व्यवस्था पर उठा यह सवाल जस का तस है। इस सवाल का तार्किक जवाब ना तो कल था, और ना ही आज है। कहा जाता है, कि **साहित्य समाज का दर्पण** है। समाज की पीड़ा, दुःख को अभिव्यक्ता करने वाला आधार स्तम्भ, या साहित्य हमें प्रगतिशीलता और मानवतावादी होने का रास्ता दिखाता है, तब हमें यह नहीं भूलना चाहिए, कि समाज की लगभग आधी आबादी को, समाज ने इस लायक ही नहीं छोड़ा, कि उनकी वास्तविकता को सामने लाकर देखा जाए। उन्हें करूणा और सहानुभूति देने वाले तो कई मिले, लेकिन उसमें शोषण और जुल्म का न विरोध नजर आया और न ही शोषित वर्ग का आक्रोश ही कहीं नजर आया। पहली बार दलित लेखकों ने, अपनी आत्मकथाओं के माध्यम से, इन दोनों कार्यो को कर दिखाया। दलित आत्मकथाओं ने, सर्वप्रथम समाज के संवेदनशील लोगों में, एक बैचेनी पैदा कर दी। पहली बार एक मिथक का भ्रम टूटा। इन आत्मकथाओं के माध्यम से, सवर्णो के मन में व्याप्त दलितों के प्रति पूर्वाग्रहों व धारणाओं का, तथा श्रेष्ठता के दंभ में क्षरण होती, मानवीयता को केन्द्रित किया गया। अपने जीवन की घटनाओं में इन रचनाकारों ने, समाज की निचली–ऊपरी परतों में व्याप्त सामाजिक हिंसा को उधाड़ा है।

सारांश

भारतीय समाज का सबसे दर्दनाक और घिनौना पहलू है, वर्ण–व्यवस्था जिसे धर्म और कानून का रूप देकर, समाज में असमानता को वैधता देने वाली, इस व्यवस्था को लागू किया गया। वर्ण–व्यवस्था और पितृसत्ता के, ये दो ऐसे आधार स्तम्भ हैं, जिस पर पूरी समाज–व्यवस्था और उसका पितृवादी रूप टिका है।

वर्ण–व्यवस्था में हिन्दू समाज ने मानवीयता को समाप्त करने में कोई कसर नहीं छोड़ी। समाज में वर्ग विशेष का, एवं उसके कुछ लोगों का वर्चस्व बनाए रखने के लिए, तथा समाज में एक वर्ग की दूसरे वर्ग पर अन्याय, उत्पीड़न व शोषण की निरंतर चलती यातना ने, मनुष्य को मनुष्य की श्रेणी से नीचे गिरा दिया।

इसी जाति प्रथा और वर्चस्व लालसा ने, भारतीय समाज का बहुत अनिष्ट किया, उसे हमेशा के लिए पिछड़ा रूढ़िग्रस्त और बर्बर समाज बना दिया गया। इसीलिए वर्चस्व की मानव विरोधी व्यवस्था और इस प्रकार की विचारधारा को उद्‌घाटित करने वाली, ये आत्मकथाएँ व्यक्ति–विशेष की आत्मकथा नहीं रह जाती हैं, बल्कि पूरे समाज से समाजशास्त्रीय चिन्तन से सरोकार रखने वाली दारूण–कथा बन जाती है। वर्ण–व्यवस्था और जाति भेद की व्यवस्था ने, समाज के लोगों में स्थायी भेद बना दिया। जब एक वर्ण या जाति के लोग, दूसरे वर्ण या जाति के लोगों को छू भी नहीं सकते, तो विभिन्न वर्णो के लोग आपस में, कैसे मिलकर रह सकते हैं ? देश की अखण्डता और एकता का क्या होगा ?

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स्मृतियों में न्याय-व्यवस्था

डॉ. स्वदेश यादव*

प्रस्तावना

आचार्य मनु के अनुसार इस संसार में पूर्णतया शुचि मनुष्य दुर्लभ है। शडवर्गो, का समूह काम, क्रोध, लोभ, मोह, मद, मात्सर्य, ये सब मानव के प्रबलतम शत्रु हैं। इन शड्रिपुओं से त्रस्त मानव परस्पर अधिकार–क्षेत्र पर आक्रमण करने का यत्न करता है, जिसके फलस्वरूप पारस्परिक वैमनस्य का प्रादुर्भाव होता है। परिणाम स्वरूप यह वैर मानव के स्वधर्म में विघ्नों को जन्म देता है। इस प्रकार मानव का जीवन विपत्तियुक्त हो जाता है और वह अपने को असुरक्षित अनुभव करने लगता है। इस संकट का सिर्फ एक ही समाधान है, कि मानव वैर के मूल कारण का उन्मूलन कर दे। किसी मानव ने दूसरे मानव के अधिकार को हरण करने का प्रयास किया, उसी अनुपात में प्रथम मानव को उसके अनधिकार प्रयास के लिए दण्ड मिलना चाहिए, तथा दूसरे मानव को अपने अधिकार के उपभोग के लिए सुविधा प्राप्त होनी चाहिए। इन्हीं समस्याओं के निदान के लिए न्याय–व्यवस्था की स्थापना की जाती है और अनेक प्रकार की छोटी–बडी न्याय करने वाली संस्थाओं का गठन किया जाता है।

स्मृतियों ने विवादों को **''व्यवहार''** नाम से सम्बोधित किया है। व्यवहार शब्द का विग्रह इस प्रकार किया जाता है– वि+अव+हार। वि का अर्थ है विविध, अव का अर्थ है **'संदेह'**, तथा हार का अर्थ है **'हरण'**। पूर्ण अर्थ हुआ, कि जिस कार्य में अनेक प्रकार के संदेहों का (राज–निर्णय द्वारा) हरण किया जाए, या दूर किया जाये वह व्यवहार है। मनु ने ऐसे राजा को मृतक–तुल्य माना है, जो प्रजा के अधिकारों की रक्षा करने में असमर्थ होता है। मनु के मतानुसार, भृत्यों के सहित, जिस राजा को देखते हुए, बिलखती हुई प्रजा चारों ओर से लूटी जाती है, वह राजा जीवित नहीं वरन् मृतक है। अतः मनुष्यों के मध्य पारस्परिक अधिकार– हरण सम्बन्धी प्रवृत्ति को रोकने के लिए न्याय–व्यवस्था की स्थापना अति आवश्यक है।

न्याय-व्यवस्था

निष्पक्ष न्याय करना एवं अपराधी को दण्ड देना राजा का प्रधान कार्य है। नारद स्मृति, मनु तथा याज्ञवल्क्य आदि स्मृतियों में न्याय–व्यवस्था के विषय में अधिक विस्तृत विवरण मिलता है। स्मृतियों में राजदण्ड का सिद्धान्त प्रतिपादित है। राजा जिस प्रकार प्रशासनिक कार्य स्वयं न करके, मंत्रिगण की सहायता से करता था, उसी प्रकार न्याय– कार्य के लिए सभा और सभ्यों की व्यवस्था की। स्मृतियों में आधुनिक युग की तरह व्यवस्था नहीं प्राप्त होती है। उसमें प्राप्त होने वाली व्यवस्था अपना विशिष्ट महत्व रखती है। मनु का अभिमत

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है, कि लोगो के झगड़े को निपटाने की इच्छा से राजा को ब्राह्मणों एवं मंत्रियों सहित न्याय–भवन में प्रवेश करना चाहिए और प्रतिदिन झगड़ों के कारणों का निपटारा करना चाहिए।

न्यायपालिका का महत्व

शंख एवं बृहस्पति स्मृति में न्यायपालिका के स्वरूप के विषय में विवरण प्राप्त होता है। इनके अनुसार राजप्रसाद के पूर्व में न्यायपालिका होनी चाहिए और उसका मुख पूर्व की ओर होना चाहिए। न्याय–भवन विभिन्न प्रकार के फूलों, मूर्तियों, देवमूर्तियों, चित्रों आदि से सुसज्जित होना चाहिए। उसमें धूप, बीज, अग्नि, जल आदि रखे होने चाहिए। न्याय करना बहुत कठिन कार्य है। नारद स्मृति में इस विषय पर विस्तृत विवरण प्रस्तुत किया गया है। न्याय तथा कानून–सम्बन्धी नियमों के कारण स्मृतियों का महत्व आज भी स्वीकार किया जाता है। न्यायपालिका का मुख्य कार्यकर्त्ता राजा था, क्योंकि उस समय राजतंत्रीय व्यवस्था लागू थी। राजा स्वयं कोई कानून का निर्माण नहीं करता था। वह धर्मशास्त्रानुसार नियमों का ही पालन करता था।

व्यवहार का मार्ग

राजा सभी दोषों को दूर करने का प्रयास करता था। साहस, ऋणादान, अस्वामिविक्रय, स्वामि–पाल–विवाद, स्तेय आदि 18 प्रकरण इसके अन्तर्गत आते हैं। व्यवहार के अनेक विषय हैं। आचार्य मनु ने 18 व्यवहार के मार्ग या पद बताए हैं। मनु के अनुसार 18 पद निम्न हैं– **ऋणदान, निक्षेप (धरोहर), अस्वामिविक्रय, संभूय-समुत्थान, दत्तस्यानपाकर्म, वेतनादान, संविद्ण्यतिक्रम, क्रय-विक्रयानुशय, स्वामिपाल-विवाद, सीमा-विवाद, दण्डपारुष्य, वाक्-पारुष्य, स्तेय, साहस, स्त्रीसंग्रहण, स्त्री-पुंधर्म, दायभाग, द्यूत-समाह्वय।** नारद के व्यवहार पद में कुछ अंतर है। नारद ने क्रय, विक्रय को अलग–अलग किया है, तथा स्वामिपाल, स्तेय, स्त्री–संग्रहण को पदों में नहीं लिया है। अभ्युपेत्याशुश्रूषा तथा प्रकीर्णक को व्यवहार पदों में लिया है। याज्ञवल्क्य ने भी क्रय, विक्रय को अलग–अलग रखा है, तथा स्त्री–पुंधर्म का उल्लेख नहीं किया है। याज्ञवल्क्य ने भी अभ्युपेत्याशुश्रूषा तथा प्रकीर्णक को इसमें लिया है।

न्यायपालिका के प्रकार

न्यायपालिका को स्मृतिकाल में सभा भी कहा जाता था। सभा में बैठकर झगड़ों का निपटारा होता था। इसीलिए इसे वसिष्ठ ने धर्मस्थान, धर्मासन या सदस् कहा है। नारद्स्मृति तथा याज्ञवल्क्यस्मृति का कथन है, कि विवादों का फैसला चार प्रकार के न्यायालयों द्वारा होता था – **1. राजा द्वारा नियुक्त अधिकारी 'सभा' 2. पूग 3. श्रेणी 4. कुल।** नारद ने **'गण'** का उल्लेख पूग के स्थान पर किया है। दोनों स्मृतियों ने यह स्पष्ट नहीं किया है, कि न्यायपालिका का संगठन किस प्रकार हो तथा इसके कौन अधिकारी हैं और न्यायकर्त्ताओं में कितनी योग्यता होनी आवश्यक है।

मनु ने **'कुलानि'** का अर्थ **'सगे सम्बन्धियों का समूह'**, **'पूग'** का अर्थ **'विभिन्न वृत्ति तथा विभिन्न जाति का समूह'** तथा **'गण'** का अर्थ **'घर बनाने वाले या मठों में रहने वाले ब्राह्मण'** बताया है। स्मृतिचन्द्रिका के **'कुलानि'** का तात्पर्य दलों अर्थात् मुकदमेबाज दलों के परिवार, तथा एक ही खानदान वाले लोगों से है। इस प्रकार न्यायपालिका के कई विभाग थे – **1. राजा, 2. न्यायाधीश, 3. गण, 4. पूग, 5. श्रेणी, 6. कुल।** राजा मुख्य न्याय

करने वाला था। उसके अधीनस्थ न्यायालय उसके द्वारा निर्वाचित न्यायाधीशों का न्यायालय था। बृहस्पति–स्मृति के अनुसार **'साहस'** नामक मुकदमों के अतिरिक्त सभी प्रकार के मामलों का फैसला कुल, श्रेणी एवं गण करते थे। किन्तु अंतिम निर्णय राजा का मान्य होता था।

स्मृतिचन्द्रिका में भृगु के कथन तथा निबन्धों द्वारा दस प्रकार के न्यायालयों का पता चलता है– **ग्राम-जन, सभा, गण, श्रेणी, वेदज्ञ विद्वान्, वर्गो के लोग, कुलिक, कुल, न्यायाधीश तथा राजा।** वर्ग वाले लोगों के दल में गणों, पूगों, व्रातों, श्रेणियों आदि के व्यक्ति सम्मिलित थे। **'कुलिक'** लोग वादी एवं प्रतिवादी के कुलों के श्रेष्ठ व्यक्ति होते थे।

मनु ने शासन–व्यवस्था के अन्तर्गत राज्य को ग्राम आदि छोटी इकाइयों में विभक्त किया है। एक ग्राम का अधिकारी ग्रामिक, दश का दशी तथा बीस गाँव का विंशी कहलाता था। इनके अधिकार में न्याय–कार्य भी था। यदि छोटा अधिकारी उन व्यवहारों को देखने में तथा निर्णय लेने में असमर्थ होता था, तो अपने उच्च–अधिकारी को वह कार्य सौंप देता था। यदि उसमें उच्च अधिकारी भी असमर्थ रहता था, तो वह अपने से उच्च पदाधिकारी को वह कार्य सौंप देता था। मनु ने ग्रामिक, दशी, विंशती, शती, सहस्राधिपति आदि अधिकारियों का वर्णन किया है। ये सब राजा द्वारा निर्वाचित होते थे। मनु ने यह स्पष्ट नहीं किया है, कि ये अधिकारी किन–किन विवादों तथा विषयों का निर्णय करते थे। इनके अधिकारों के बारे में बताया गया है, कि इन्हें गाँव में शान्ति–व्यवस्था बनाए रखना चाहिए। जब ये अधिकारी न्याय कर पाने में असमर्थ रहते थे, तो यह मुकदमा नृप तथा सभा द्वारा निपटाया जाता था। न्यायपालिका के विभागों का सिद्धान्त लोकतंत्रीय सिद्धान्त था। ये विभाग एक ही व्यवसाय तथा एक ही जाति के हितों को ध्यान में रखकर न्याय करते थे। इनके निर्णयों को राजकीय मान्यता प्राप्त थी। इन न्याय के विभागों की तुलना आधुनिक पंचायतों से की जा सकती है।

न्यायपालिका के अधिकारी

स्मृतियों के अनुसार कुछ जाति तथा विशिष्ट व्यक्तियों द्वारा ही न्याय कार्य किया जाता था। अधिकारियों में सद्‌गुणों का समावेश होना चाहिए। कुछ जाति तथा व्यक्ति न्याय–कार्य के अयोग्य समझे जाते थे। शूद्र को मनु ने न्याय–कार्य के लिए बिल्कुल अयोग्य माना है। जाति से ब्राह्मण व्यक्ति के कर्म भले ही उचित न हों, परन्तु वह न्याय करने का अधिकारी है। शूद्र चाहे योग्य हो, फिर भी वह न्याय करने का अधिकारी नहीं है। मनु ने बताया है, कि जिस राजा के राज्य में शूद्र के विचारानुसार कार्य होता है, उस राज्य को अनेक कष्ट भोगने पड़ते हैं, और राज्य उसी प्रकार नष्ट–भ्रष्ट हो जाता है, जिस प्रकार कीचड़ में फँसी हुई गाय दुःखित होकर मर जाती है। शूद्रों तथा नास्तिकों से युक्त राज्य अकाल तथा व्याधियों से ग्रस्त होकर शीघ्र नष्ट हो जाता है।

स्मृतियाँ न्यायपालिका के अधिकारी के सम्बन्ध में एक स्पष्ट श्रृंखला प्रस्तुत नहीं करती हैं, फिर भी उनमें अधिकारियों के विषय में वर्णन मिलता है। न्याय–कार्य का मुख्य अधिकारी राजा था। राजा के पश्चात् प्राड्‌विवाक नामक अधिकारी का क्रम आता है। राजा की अनुपस्थिति में विद्वान् ब्राह्मण न्याय–कार्य करता था। न्याय करने के लिए तीन सदस्यों की एक सभा का निर्माण किया गया था। मनु के अनुसार, राजा की अनुपस्थिति में वेदज्ञ ब्राह्मण तथा सभा के तीनों विद्वान् सदस्य साथ ही बैठकर विवादों को देखे समझे, फिर उसका निर्णय करें।

न्यायाधीश के गुण

स्मृतियाँ एकमत से प्रमुख न्यायाधीश के विषय में विवरण प्रस्तुत नहीं करती। नारदस्मृति स्मृतियों में से प्राड्विवाक को न्यायाधीश के समान महत्व दिया है। नारद के अनुसार राजा को प्राड्विवाक की सम्मति लेनी पड़ती थी। बृहस्पति–स्मृति के अनुसार प्राड्विवाक की परिभाषा इस प्रकार दी गई है– **'विवाद में यह प्रश्न पूछता है तथा पुनः प्रश्न करके शान्ति तथा प्रेमपूर्वक बोलता है'।** इस कारण इसे **'प्राड्विवाक'** नाम दिया गया है। वैदिक काल में इसे **'प्रश्न-विवाक'** के नाम से जाना जाता था। आपस्तम्ब धर्मसूत्र के मत से न्यायाधीश को विद्यायुक्त, कुलीन, वंशोत्पति, वृद्धावस्था, चतुरता तथा धर्म के प्रति सावधान रहना चाहिए।

नारद के अनुसार से विवाद के अठारह पद, उसके आठ हजार उपभेद, आन्वीक्षिकी अर्थात् तर्क आदि में, वेद एवं स्मृति में न्यायाधीश को निपुण होना चाहिए। उसमें शल्य–चिकित्सक के गुणों के समान कठिन विवादों में से गैर कानूनी बातों को निकाल देना चाहिए, जिस प्रकार चिकित्सक शरीर में घुसे हुए लोहे के टुकड़े को निकाल देता है। मनु ने न्यायाधीश के लिए धर्म–प्रवक्ता शब्द का व्यवहार किया है। मानसोल्लास ने धर्माधिकारी शब्द का प्रयोग किया है। याज्ञवल्क्य के अनुसार राजा को विवादों को निपटाने के लिए सभी धर्मों को जानने वाला ब्राह्मण नियुक्त करना चाहिए, जो सभासदों के साथ रहे। मिताक्षरा का कथन है, कि जो नृप, न्यायाधीश, मंत्रियों, विद्वानों, ब्राह्मणों, पुरोहित एवं सभ्यों की उपस्थिति में विवाद का निर्णय करता है, वह स्वर्ग को प्राप्त होता है।

सभासदों के गुण

मनु, याज्ञवल्क्य तथा नारद के अनुसार न्यायाधीश के सहयोग के लिए तीन सभ्यों की नियुक्ति करनी चाहिए। मनु के मतानुसार तीनों सदस्यों से युक्त मंडली को सभा कहते हैं। इन तीनों ब्राह्मणों को वेदों में पारंगत होना चाहिए। जब राजा और ये तीनों विद्वान् सभा में आसीन होते हैं, उस समय यह सभा ब्राह्मा के चतुर्मुख के समान प्रतीत होती है। इन विद्वानों को सभा में सत्य बोलना जरूरी था। यदि ये लोग अधर्म तथा असत्य का आश्रय लेकर धर्म तथा सत्य को छिपा कर हराने की चेष्टा करते हैं, तो ये विद्वान धर्म–पीड़ाकारक शल्य से विद्ध होते हैं।

सारांश

याज्ञवल्क्य के अनुसार राजा को वेदों में पारंगत, धर्मशास्त्र के ज्ञाता, सत्यवादी तथा शत्रु और मित्र को सम्यक् भाव से देखने वाले, रागद्वेषरहित गुणों से युक्त पुरुष को सभा का सदस्य मनोनीत करना चाहिए। बृहस्पति ने तीन, पांच या सात सदस्य की सभा बताई है। इन ब्राह्मणों को लोकव्यवहारों, वेदों तथा धर्मशास्त्रों में निपुण होना चाहिए। जब न्यायधीश के साथ तीनों विद्वान् ब्राह्मण एक साथ बैठते हैं, तो यज्ञ की सभा के समान प्रतीत होते हैं। वसिष्ठ तथा नारद के अनुसार जो व्यक्ति संस्कृति तथा आचार को नहीं जानते हैं, ईश्वर को नहीं मानते हैं, धर्मग्रंथों के ज्ञान से रहित हैं, क्रोध–लोभ–घमण्ड एवं दरिद्रता से युक्त हैं, वे सब सभासद् बनने के अधिकारी नहीं हैं।

स्मृतिचन्द्रिका तथा अन्य ग्रन्थों के अनुसार सभ्यों को इन गुणों से युक्त होना चाहिए– धर्मग्रन्थों में निपुण होना, सत्यवादी, वेदज्ञ, प्रियाप्रिय के प्रति सम्यक्भावयुक्त, चंचलता–रहित, कार्यनिपुण, ज्ञानी, ब्राह्मणोचित गुणों

से युक्त तथा उसे कर्तव्य–पथ पर चलने वाला होना चाहिए स्मृतिचन्द्रिका के ही अनुसार यदि राजा न्याय के मार्ग से विचलित हो रहा हो तो इनका कर्तव्य है, कि राजा को उचित सम्मति देकर सही मार्ग पर लायें। परन्तु नारद के विचार इसके विरुद्ध हैं। उनके अनुसार ब्राह्मण केवल धर्मशास्त्र के नियमों को राजा से वर्णित कर सकता है। उसे सही मार्ग पर लाने का कार्य उसका नहीं है। सभा के अन्य सदस्यों को भी वह अपने सम्मति देने का अनधिकारी है। परन्तु विद्वान् ब्राह्मण अनियुक्त होने पर भी सलाह देने का अधिकारी है। सभ्यों को कोई भी निर्णय एकमत होकर देना चाहिए। इस प्रकार हम देखते हैं, **कि स्मृतियों में न्याय की एक विस्तृत एवं पारदर्शी व्यवस्था थी, जो वर्ण-व्यवस्था एवं अपराध एवं अपराधी की प्रवृत्ति एवं प्रकृति के आधार पर उचित दण्ड का विधान करती थी। इतना ही नहीं अपराधियों को न्याय व्यवस्था के अन्तर्गत सुधारात्मक पहलू पर भी विचार करते हुए, दण्ड की व्यवस्था निर्धारित की जाती थी।**

संदर्भ ग्रन्थ सूची

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प्राचीन भारतीय आर्थिक इतिहास लेखन : एक मूल्यांकन

डॉ. अनिल कुमार सिन्हा*

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भारतीयों में इतिहास के प्रति जागरूकता अति प्राचीनकाल से ही मिलती है। कल्हण की 'राजतरंगिणी' पूर्णतः ऐतिहासिक ग्रन्थ है। इसमें समय की अवधारणा वर्तमान है। इन तथ्यों को नजरअंदाज कर ब्रिटिष इतिहासकारों द्वारा इस मिथक को प्रचारित–प्रसारित किया गया कि भारतीयों में इतिहासबोध था ही नहीं। इसका मकसद अपने साम्राज्यवादी हितों को साधना था। भारत में ब्रिटेन की व्यापारिक गतिविधियों को नैतिक आधार प्रदान करना इस काल के साम्राज्यवादी आर्थिक इतिहास लेखन की एक जरूरत थी। यद्यपि सिद्धांत रूप में पहली बार दादा भाई नौरोजी और आर.सी.दत्त सरीखे इतिहासकारों ने 'आर्थिक अपक्षय का सिद्धांत' प्रस्तुत करने काम किया, लेकिन इसकी शुरुआत हम बहुत पहले पाते हैं जब राजा राम मोहन राय ने इन्हीं बातों को 1931 ई. में ब्रिटिश कौंसिल के समक्ष प्रस्तुत किया था।

विशिष्ट शब्द : राजतरंगिणी, इतिहासबोध, साम्राज्यवादी, इतिहास लेखन, आत्मनिर्भर ग्रामीण व्यवस्था, आर्थिक अपक्षय, द्वन्दात्मक भौतिकवाद

भारतीय इतिहास लेखन का कार्य ब्रिटिश इतिहासकारों द्वारा इस निशेधात्मक प्रवृत्ति के साथ शुरू हुआ कि भारतीयों को कोई इतिहास बोध ही न था। अपने आप में यह प्रवृत्ति एक मिथक के रूप में शुरू हुई और इसको जोर–शोर से प्रचारित करने का काम ब्रिटिश शासक–इतिहासकारों ने किया। यद्यपि तथ्य इससे भिन्न है। भारतीयों में इतिहास के प्रति जागरूकता अति प्राचीनकाल से ही मिलती है। महाभारत में वर्णित है 'जो अर्थ, धर्म, काम, मोक्ष की शिक्षा दे, वही इतिहास है। संभव है यह इतिहास की अपूर्ण और काफी हद तक संकीर्ण व्याख्या हो, लेकिन समय के परिप्रेक्ष्य में हम देखें तो यह एक अत्यंत ही अग्रसोची प्रवृत्ति का परिणाम था। कल्हण की राजतरंगिणी पूर्णतः ऐतिहासिक ग्रंथ है। इसमें समय की अवधारणा वर्तमान है। इन तथ्यों को नजरअंदाज किया गया और एक मिथक को प्रचारित–प्रसारित किया गया कि भारतीयों में इतिहास बोध था ही नहीं। इसका स्पश्ट मकसद अपने साम्राज्यवादी हितों को साधना था।

आरंभ में इतिहास लेखन का कार्य भाशाविदों ने किया, इनके निष्कर्षों को तोड़ा–मरोड़ा गया, इसकी गलत व्याख्या प्रस्तुत की गई तथा एक ऐसे निष्कर्ष की ओर हमें बढ़ने के लिए बाध्य किया गया, जहाँ सच को सच मानने का साहस ही न रहे। आरंभिक भाषाविदों में क्रिश्चियन लासेन, रिचर्ड फिक, रिज डेविड का नाम प्रमुखता से लिया जाता है। इनके निष्कर्षों में भारत को अप्रतिम रूप में दर्शाया गया था, परिणाम हुआ इसकी व्याख्या की गयी कि भारत दार्शनिकों का देश रहा है। सपेरों, नटों का देश भारत था और भौतिकता

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से इस देश के वासियों का कोई संबंध नहीं था। भाषाविदों ने आर्थिक इतिहास लेखन की ओर अपना ध्यान केंद्रित नहीं किया था। वे सामान्य तौर पर प्राचीन भारत के गौरवमयी पल को रेखांकित करने का काम किये थे, लेकिन इसके आधार पर जो निष्कर्ष निकाला गया वह ब्रिटिश शासक इतिहासकारों की मंशा स्पष्ट कर गया। इनका लेखन आर्थिक इतिहास नहीं था, फिर भी दार्शनिकों का देश और भौतिकता से इन्हें कोई संबंध नहीं था – एक ऐसा निष्कर्ष था जो बहुत दिनों तक भारतीयों को आर्थिक रूप से पंगु और आर्थिकेत्तर साबित करता रहा।

19वीं और 20वीं शताब्दियों में साम्राज्यवाद इतिहास लेखकों ने अपने निहित स्वार्थ के वशीभूत होकर इस कार्य को अंजाम दिया। जेम्स–मिल, ऐल्फिन्सटन, स्मिथ आदि विद्वानों का नाम इस क्षेत्र में सर्वोपरि है। 1817 में प्रकाशित जेम्स मिल की रचना हिस्ट्री ऑफ ब्रिटिश इंडिया में इस बात पर बल दिया गया कि ब्रिटिश पूर्व भारतीय समाज अपरिवर्तित समाज था। गतिहीनता का उल्लेख ब्रिटिश शासन के कार्यों को उचित ठहराने का प्रयास था। एल्फिन्सटन सरीखे विद्वान इससे सहमत थे और रोमांसवाद के प्रभाव में आकर उन्होंने प्राचीन भारत के अपरिवर्तनशील ग्राम–समुदायों के बारे में बढ़ा–चढ़ा कर लिखा। इस तरह के पूर्व संकल्पित लेखों का मुख्य उद्देश्य यह साबित करना था कि ब्रिटिश शासन के वृहत्त प्रशासन और कानून भारतीय सामाजिक–आर्थिक ढाँचे को बदलने में समर्थ है। इन लोगों ने भारतीय समाज और अर्थव्यवस्था के बारे में जो कुछ यूरोप में प्रचार किया वह पश्चिमी विचारकों के लिए इतिहास के स्रोत और आधार के रूप में काम किया। मार्क्स का 'एशियाटिक मोड ऑफ प्रोडक्शन' इस तरह के प्रचार का ही कुफल था। मार्क्स भारतीय इतिहास पर अपने विचार प्रस्तुत करते समय इस तरह के स्रोतों को इस्तेमाल करने के लिए बाध्य था, क्योंकि कोई दूसरा स्रोत और मूल्यांकन पश्चिम में नही पहुँच रहा था। मार्क्स का 'एशियाटिक मोड ऑफ प्रोडक्शन' मूलतः स्मिथ, मिल, ऐल्फिन्सटन आदि विद्वानों के विचारों पर ही आधारित था और उसी का समर्थन कर रहा था। मार्क्स की यह विचारधारा आत्मनिर्भर ग्रामीण व्यवस्था की प्रभुता, निजी रूप में भूमि स्वामित्व की अनुपस्थिति तथा ग्राम समुदायों की राज्य के प्रति अधीनता जैसी विशेषताओं से युक्त थी। बी.ए.स्मिथ का नाम भारतीय इतिहास के साम्राज्यवादी दृष्टिकोण के सर्वोत्तम व्याख्याता के रूप में रेखांकित किया जा सकता है, जो ऐतिहासिक शोध की अधिक विकसित तकनीकों से प्रशिक्षित था, वे अपना ध्यान प्राचीन भारत के सामान्य इतिहास की ओर दिया। किन्तु 1904 में उसने एक महत्वपूर्ण टिप्पणी की कि प्राचीन काल में भूमि पर राजा का स्वामित्व होता था। उनके यह विचार अंग्रेजों के औपनिवेशिक हितों के अनुकूल थे। साम्राज्यवादी लेखक 19वीं और 20वीं सदी के प्रारभ में ब्रिटिश शासक द्वारा कृषि–व्यवस्था में परिवर्तनों के लिए सैद्धांतिक आधार तैयार करना चाहते थे।

बीसवीं शताब्दी से यह प्रवृत्ति और अधिक मुखर रूप में सामने आई। एच.जी.रालिंसन, इ.एच.वर्मिंगटन, चार्ल्सवर्थ, मार्टिमर व्हीलर आदि विद्वानों ने ब्रिटिश शासन के प्रति अपने दायित्व बोध से लैस होकर इस कार्य को अंजाम दिया। लेकिन बीसवीं शताब्दी की यह एकमात्र प्रवृत्ति नहीं थी, बल्कि इसके समानांतर अन्य प्रकार की विचारधाराओं का इस काल में अभ्युदय उल्लेखनीय है। जिस तरह भारत में ब्रिटेन की राजनैतिक सत्ता के औचित्य को नैतिक आधार प्रदान करने के लिए लेखन हो रहे थे, ठीक उसी तरह भारत ब्रिटेन के आर्थिक संबंध को भी औचित्य प्रदान करने का काम किया था। आर्थिक इतिहास लेखन इस बात का प्रमाण है। भारत में ब्रिटेन की व्यापारिक गतिविधियों को नैतिक आधार प्रदान करना इस काल के साम्राज्यवादी

आर्थिक इतिहास लेखन की एक जरूरत थी। यही कारण था कि रोम–भारत व्यापार के अतीतकालीन महत्व को व्यापक महत्व दिया गया। भारत में यूरोपीय व्यापारिक गतिविधियों को औचित्य और नैतिक आधार प्रदान करने के लिए अतीत में भारत के बाह्य देशों से व्यापारिक संबंधों को उछालना एक जरूरत थी। ठीक इसके विपरीत इस काल में राष्ट्रवादी इतिहास लेखन का भी दौर चल रहा था। 1905 के बंग–भंग के बाद इस प्रवृत्ति में और अधिक निखार आया। राष्ट्रवादी लेखन प्राचीन भारत में एक समृद्ध और विकसित आर्थिक ढाँचा की बात कर रहा था। इनका मानना था कि प्राचीन भारत में सिक्के, मुद्रा, सेटिट्यों का अस्तित्व आदि ऐसे सबल साक्ष्य थे जो हमारी व्यापारिक प्रगति का सूचक था। जी.एल.आद्या का नाम उल्लेखनीय है जो विदेशी प्रभाव को अपने लेखन में व्यक्त कर रहे थे। वे भारत–रोम व्यापारिक संबंधों में विदेशियों के वर्चस्व की बात स्वीकार करते हैं। प्रो आर.एस.शर्मा और डी.एन.झा ने प्राचीन भारत नामक ग्रंथ में '1200 ई. तक भारत का आर्थिक इतिहास : प्रवृत्तियाँ एवं संभावनाएँ' नामक आलेख में स्पष्ट किया है कि दक्षिण–पूर्व एशिया से भारत के वाणिज्यिक संबंधों के विस्तृत विश्लेषण के आधार पर उपर्युक्त अवधारणा को संशोधित किया जा सकता था, किंतु आद्या के ग्रंथ में इसका वर्णन अत्यंत अपर्याप्त है।

साम्राज्यवादी इतिहास लेखन के तहत जो विचार प्रस्तुत किए जा रहे थे, उसका विरोध स्वाभाविक रूप से उन इतिहासकारों ने किया जो किसी न किसी रूप में राष्ट्रवादी आंदोलन से जुड़े थे या फिर उनके प्रभाव में थे। राष्ट्रवादी इतिहासकारों ने ब्रिटिश विद्वानों के पूर्वाग्रह पूर्ण मतों को चुनौती देकर न केवल एक समानांतर इतिहास की परिकल्पना प्रस्तुत की, बल्कि राष्ट्रीय आंदोलन को भी सैद्धांतिक आधार प्रदान कर मजबूती प्रदान किया। राष्ट्रीय आंदोलन को इन विद्वानों ने ऐतिहासिक परिप्रेक्ष्य और दृष्टि प्रदान किया। दादा भाई नौरोजी और आर.सी.दत्त सरीखे विद्वानों ने अंग्रेजों द्वारा किए जा रहे शोषण को रेखांकित किया और इसे एक सिद्धांत के रूप में पेश किया। दादा भाई नौरोजी और आर.सी.दत्त सरीखे इतिहासकारों ने भारतीय अर्थव्यवस्था के क्षयकारी दोहन का पुरजोर विरोध कियां। यद्यपि सिद्धांत रूप में पहली बार 'आर्थिक अपक्षय का सिद्धांत' प्रस्तुत करने का काम इन विद्वानों ने किया, लेकिन इसकी शुरुआत हम बहुत पहले पाते हैं। राजा राम मोहन राय ने इन्हीं बातों को 1831 ई. में ब्रिटिश कौंसिल के समक्ष प्रस्तुत किया था। 1905 ई. में बंगाल के विभाजन के पश्चात् राष्ट्रीय चेतना की जो आग भड़की उसने प्राचीन भारत की अर्थव्यवस्था संबंधी अध्ययन को प्रोत्साहन दिया। प्राचीन भरत की आर्थिक दशा से संबंधित ब्रिटिश अवधारणाओं का विरोध करने वालों में आर.के.मुकर्जी का नाम उल्लेखनीय है। उनकी रचना 'इंडियन शिपिंग एंड मेरिटाइम एक्टिविटी' में यह सिद्ध करने का प्रयास किया गया है कि प्राचीन भारतीयों ने सामुद्रिक गतिविधियों के विकास के लिए प्रकृति द्वारा प्रस्तुत अवसरों का पूर्ण इस्तेमाल किया और अन्य एशियाई देशों में अपने उपनिवेश स्थापित किए। के.पी.जायसवाल का नाम उल्लेखनीय है जिन्होंने साम्राज्यवादी इतिहास लेखकों के पूर्वाग्रहपूर्ण विचारों का जोरदार खडन किया, वहीं दूसरी ओर उन्होंने प्राचीन भारत में राजव्यवस्था और अर्थव्यवस्था का विकसित ढांचा प्रस्तुत किया। 1912 से 1915 के बीच उन्होंने 'मॉडर्न रिव्यू' नामक पत्रिका के लिए जो लेख लिखे उसे 1924 में पुस्तक का रूप प्रदान किया जा सका, जो हिन्दू पॉलिटी के नाम से सामने आयी। यद्यपि उन्होने प्राचीन भारतीय अर्थव्यवस्था पर कोई पुस्तक प्रस्तुत नहीं की, उनका मुख्य जोर राज्य–व्यवस्था पर था, जो अर्थशास्त्र पर लिखी जाने वाली पुस्तकों का मार्ग दर्शन किया। 1904 में कौटिल्य के अर्थशास्त्र का पहली बार

सामने आना और फिर 1909 में शामशास्त्री द्वारा उसके प्रकाशन के बाद प्राचीन भारतीय अर्थव्यवस्था और उसमें राज्य की भूमिका पर पर्याप्त प्रकाश डालना संभव हो सका।

आर.सी.मजूमदार ने यूरोपीय विद्वानों की इस धारणा का खंडन किया कि भारतीय पारलौकिक जीवन में ही ज्यादा रुचि रखते हैं। पाश्चात्य विद्वानों के प्रचार का ही कुफल था कि संपूर्ण यूरोपीय जगत भारतीयों को नट, सपेरों, गंडा–ताबीज और पारलौकिक जीवन पर विश्वास करने वाला मानने लगा था। मैक्समूलर के विचारों को इस संदर्भ में गलत ढंग से व्याख्यायित और पेश किया गया था। पाश्चात्य विद्वानों ने मैक्समूलर की रचना को स्रोत बना कर जो गलतबयानी की थी, उसमें उनका अपना निहित स्वार्थ था और इससे ब्रिटिश शासकों की सकारात्मक भूमिका को रेखांकित किए जाने में मदद मिलती थी। आर.के.मुकर्जी ने मजूमदार की बातों को ज्यादा तल्खी से प्रस्तुत किया। इस संदर्भ में के.आर.आर.शास्त्री का नाम भी उल्लेखनीय है, जिन्होंने पर्याप्त रूप से इस पर प्रकाश डाला।

बीसवीं शताब्दी के प्रारंभिक दशकों में यह प्रवृत्ति जोर–शोर से इस कार्य को अंजाम दे रही थी। तृतीय दशक में अनेक विद्वानों ने इस बात को प्रचारित प्रसारित करने का काम किया कि प्राचीन भारतीय आर्थिक जीवन काफी समुन्नत था और अन्य पाश्चात्य आर्थिक व्यवस्थाओं से कहीं आगे था। प्राचीन भारतीय अर्थव्यवस्था के प्रशंसनीय पहलुओं पर जोर दिया जाने लगा और इसको काफी बढ़ा–चढ़ा कर पेश किया गया। इस बात का विरोध किया गया कि प्राचीन भारतीय लोक जीवन आध्यात्मिक ज्यादा लौकिक कम था। एम.ए.बख, एन.सी.बंदोपाध्याय और एस.के.दास का नाम उल्लेखनीय है, जिन्होंने तीसरे दशक में राष्ट्रवादी चेतना से लैस होकर भारतीय इतिहास का उद्घाटन किया।

ब्रिटिश शासनकाल में इतिहास लेखन के लिए पर्याप्त स्रोत सामग्री उपलब्ध हो सकी। 1837 में जेम्स प्रिंसेप के द्वारा अशोक के अभिलेखों को पढ़ा जाना। 1861 में भारत सरकार द्वारा पुरातत्व निदेशक के रूप में एलेक्जेंडर कर्निघम की नियुक्ति, 1904–05 में अर्थशास्त्र का पहली बार सामने आना और 1909 में शामशास्त्री के द्वारा उसका प्रकाशन आदि घटनाओं ने राष्ट्रवादी चेतना से लैस इतिहासकारों को स्रोत सामग्री की बहुलता ने अपने कार्य संपादित करने की सुविधा प्रदान की। अर्थशास्त्र के प्रकाशन के बाद प्रत्येक भारतीय इतिहासज्ञ का ध्यान इस ओर आ गया और इसी का परिणाम था कि 1910–30 के बीच अधिकांश भारतीय इतिहासकारों ने उससे संबंधित रचना प्रस्तुत की। राष्ट्रवादी इतिहासकारों ने साम्राज्यवादी इतिहास लेखन की प्रतिक्रिया में प्राचीन भारतीय राज व्यवस्था एवं अन्य पहलुओं को बढ़ा–चढ़ा कर प्रस्तुत किया। यद्यपि इस बात के पर्याप्त अनुवर्त्ती परिणाम (side effect) भी सामने आए।

एस.सी.रे ने सर्वप्रथम अर्थशास्त्र के स्रोतों का अनुसरण किया और उसके आधार पर प्राचीन भारतीय अर्थव्यवस्था से संबंधित निष्कर्ष प्रस्तुत किया। राय बहादुर रंगास्वामी अय्यर का नाम उल्लेखनीय है, जिन्होंने अर्थशास्त्र के आधार पर राज्य–समाजवाद और अबंध नीति को प्रतिपादित किया। यू.एन.घोषाल अपने स्रोतों का सर्वाधिक सूक्ष्म मीमांसा प्रस्तुत की ।के.एम.सरन की पुस्तक इस बात का प्रमाण है कि अर्थशास्त्र संपूर्ण राष्ट्रवादी इतिहास लेखन को प्रेरित और प्रभावित किया। अर्थशास्त्र के प्रकाश में आने के बाद ढेर सारे निष्कर्ष को एक आधार प्रदान किया जाना संभव हो सका। अर्थशास्त्र की मान्यताओं को आधुनिक सिद्धांतों के समकक्ष रखने का प्रयास किया गया और एक उज्ज्वल अतीत की दुहाई देना संभव हो सका। राष्ट्रवादी

इतिहास लेखन ने साम्राज्यवादी प्रयासों से निर्मित मिथकों को तोड़ने का काम किया। अतीत के उज्ज्वल पक्ष को इतना अधिक उछाला गया कि प्राचीन भारतीय जन–जीवन के दुखद पहलू गौण पड़ गए। यह राष्ट्रवादी इतिहास लेखन की गंभीर सीमा थी, यद्यपि समय के परिप्रेक्ष्य में इन चीजों को देखें तो उनके महत्व का अंदाजा लगाया जा सकता है। प्राचीन भारतीय अर्थव्यवस्था के महिमा मंडन ने राष्ट्रवादी आंदोलन को गति प्रदान किया तो लेकिन इसके अनुवर्त्ती परिणाम (Side effect) ने आगे आने वाले मुश्किलों को बढ़ाया ही।

इसी बीच हम क्षेत्रीय इतिहास लेखन की प्रवृत्ति को भी अपनी भूमिका में पाते हैं। स्थानीय तत्वों के उद्घाटन ने राष्ट्रवादी चेतना को और अधिक सुदृढ़ करने में मदद प्रदान किया। स्थानीय तत्वों ने स्थानीय विकासक्रम की ओर सिद्धातों और आम जनों का ध्यान आकर्षित किया। नीलकंठ शास्त्री का नाम इस दिशा में उल्लेखनीय है।

प्राचीन भारतीय इतिहास लेखन की दिशा में उन विद्वानों का योगदान भी महत्वपूर्ण रहा है जो किसी न किसी रूप में समाजवादी विचारधारा से प्रेरित और प्रभावित थे। इतिहास की भौतिकवादी व्याख्या और द्वन्द्वात्मक भौतिकवाद को रेखांकित करते हुए ऐतिहासिक भौतिकवाद तक का विश्लेषण ही मार्क्सवादी इतिहास लेखकों का मूलमंत्र था। इस क्षेत्र में प्रथम नाम ए.एन.बोस का आता है। राष्ट्रवादी इतिहासकारों के विपरीत मार्क्सवादी इतिहासकार यह प्रदर्शित करते हैं कि प्राचीन युग में सब कुछ अच्छा ही नहीं था। बी.एन.दत्ता का नाम इस दिशा में अग्रणी है। दत्ता ने किसी काल विशेष का अध्ययन न कर संपूर्ण प्राचीन युग की सामाजिक–आर्थिक गतिविधियों का सर्वेक्षण किया है। एस.ए.डांगे का नाम मार्क्सवादी इतिहास लेखन के प्रस्थान बिंदु के साथ ही जुड़ा है। इनकी रचना इंडिया फ्राम प्रिमिटिव कम्युनिटी टू स्लेवरी, 1949 में प्रकाशित हुई, जिसमें मार्क्सवादी अध्ययन पद्धति को बिना हिचक के स्वीकार किया गया है। डांगे की आलोचना की गयी है तथा मार्क्स की स्थापना को ज्यों का त्यों स्वीकार किए जाने का विरोध किया गया है। कहा जाता है कि डांगे ने स्थानीय विविधता को नजरअंदाज किया है। इन आलोचनाओं के बावजूद डांगे की रचना का अपना महत्व है।

मार्क्सवादी इतिहास लेखन परंपरा का सर्वाधिक चर्चित नाम डी.डी.कौसाम्बी का है। इनके अनुसार उत्पादन के साधन एवं साधनों में क्रमिक परिवर्तनों का विधिक्रम में प्रस्तुत करना ही इतिहास है। कौसाम्बी ने न केवल प्राचीन भारतीय इतिहास के अध्ययन में द्वन्द्वात्मक भौतिकवाद का इस्तेमाल किया है, बल्कि इन दोनों को परस्परात्रयी बताकर उन्होंने एक नयी दृष्टि को भी विकसित किया है। कौसाम्बी ने ऐतिहासिक अनुसंधान को नये आयाम दिए हैं। कौसाम्बी ने मार्क्स की स्थापनाओं को ज्यों का त्यों स्वीकार नहीं किया है, बल्कि उन्होंने अपने अध्ययन में स्थानीय विविधताओं का भी सूक्ष्म अवलोकन करने का प्रयास किया है। जहाँ एक ओर उन्होंने मार्क्स के काल–विभाजन को अस्वीकार कर दिया है, वहीं एशियाटिक मोड ऑफ प्रोडक्शन को भी स्वीकार नहीं किया है। प्रो.आर.एस.शर्मा ने मार्क्सवादी परंपरा को आगे बढ़ाने का काम किया है। प्रो.शर्मा इतिहास के संघर्षों के बीच जीवित पाते हैं। उनका मानना है कि आदिमकाल से आज तक मनुष्य का इतिहास संघर्ष से ही गति प्राप्त करता रहा है। वे मार्क्सवादी पद्धति में आगे के दिनों में जो नए तत्व समाहित हुए थे, को भी अपने अध्ययन क्रम में समेटने का प्रयास किया है। प्रो.शर्मा कहते हैं भौतिक शक्तियों के कारण विचारधारा का कैसे निर्माण होता है और फिर विचारधारा के कारण भौतिक परिस्थितियों में कैसे परिवर्तन होता है – एक गौरतलब बात है। प्रो.शर्मा का यह दृष्टिकोण हमें ग्राम्शी के प्रभुत्व–सिद्धांत की याद दिलाता

हैं। परंतु शर्मा अन्यत्र यह स्वीकार करते हैं कि प्राचीन भारतीय समाज का स्वरूप समझने के लिए उत्पादन प्रणाली की महत्ता पर ही जोर दिए जाने की जरूरत है। उन्होंने भौतिक संस्कृति और सामाजिक विकास के बीच संबंध को उद्घाटित करने का प्रयास किया है। इसी कड़ी में एक और चर्चित नाम प्रो.रोमिला थापर का आता है जो राष्ट्रवादी इतिहासकारों की सीमाओं को सही परिप्रेक्ष्य में समझती हुई मार्क्सवादी प्रवृत्ति की ओर उदभृत हुई है। प्रो.थापर ने मार्क्सवादी प्रवृत्ति का ही अनुसरण किया है। उनके लेखन का उद्देश्य प्राचीन भारतीय जन जीवन का महिमा–मंडन नहीं था, बल्कि जनजीवन के यथार्थ पर आधारित पहलू को उद्घाटित करना था। प्रो.थापर ने मार्क्सवादी परंपरा को आगे बढ़ाने का काम किया है और इस क्रम में उन्होंने पारंपरिक मार्क्सवादी विश्लेषण शैली को समाजशास्त्रीय एंव नृशास्त्रीय अवधारणाओं की मदद से अधिक पुष्ट करने का प्रयास किया है।

हाल के मार्क्सवादी लेखन में सामाजिक निर्माण की प्रक्रिया को समझने एवं विभिन्न सामाजिक समूहों के आर्थिक क्रिया–कलापों को समझने पर विशेष जोर दिया गया है। यही कारण है कि रामशरण शर्मा द्वारा प्रस्तुत सामंतवाद की व्याख्या ने भारतीय इतिहास लेखन की परंपरागत मान्यताओं को बुरी तरह झकझोर कर रख दिया है। जहाँ एक ओर इस अवधारणा के अस्तित्व को ही नकारा जा रहा है, वहीं दूसरी ओर मार्क्सवादी परंपरा में भी इसके स्वरूप पर मतैक्य नहीं है। बी.एन.एस.यादव, डी.एन.झा, विजय कुमार ठाकुर आदि मार्क्सवादी इतिहासकारों ने इस अवधारणा को अपने अनुसंधानों के द्वारा बल प्रदान किया है तथा इसकी विसंगतियों को दूर करने का प्रयास किया है। दक्षिण भारतीय इतिहास के संदर्भ में यह काम एम.जी.एस.नारायण, आर.एन.नंदी एंव केशवन फेलूथट ने किया है। इन इतिहासकारों के प्रयासों में जो चित्र उभर कर सामने आया है, उससे सामंतवादी समाज का रूप पहले से अधिक स्पष्ट हो सका है।

माक्सर्ववादी इतिहासकारों ने सामाजिक निर्माण की प्रक्रिया को समझने के प्रयास में प्राचीन भारत के नवीन पक्षों को भी उजागर किया हैं। इसमें विवेकानंद झा द्वारा अछूतों का अध्ययन, अलोक पराशर द्वारा मलेच्छों का अध्ययन, विजय कुमार ठाकुर द्वारा शहरीकरण की प्रक्रिया का अध्ययन एवं जी.के.राय द्वारा बेगार का अध्ययन प्रमुख है। इसी संदर्भ में पर्यावरण एवं सभ्यता के संबंधों को निरूपित करने का प्रयास हो रहा है एंव साथ ही साथ संपूर्ण सभ्यता के विकास के क्रम को विज्ञान एवं प्रौद्योगिकी के विकास के संदर्भ में समझने का प्रयत्न हो रहा है। उत्पापदन के संबंधों, कृषकों की दशा, क्षेत्रीय विशिष्टताओं का आर्थिक जीवन पर प्रभाव आदि ऐसे नये विषय हैं, जिन्हें पहली बार इतिहास की परिधि में लाया गया है।

निष्कर्ष

इतिहास लेखन की इस परंपरा के विकास क्रम में कुछ ऐसे भी हैं, जिन्होंने प्राचीन भारतीय आर्थिक इतिहास पर महत्वपूर्ण कार्य किया है, परंतु विशुद्ध मार्क्सवादी ढाँचे के तहत ये इतिहासकार मार्क्सवाद की अवधारणाओं एंव विश्लेषण पद्धति से परिचित तो हैं, परंतु उनका लेखन मार्क्सवादी परंपरा का अंग नहीं है। इस श्रेणी में ललन जी गोपाल का पूर्व मध्यकालीन आर्थिक इतिहास का अध्ययन, एस.के.मैटी का गुप्तकालीन इतिहास का अध्ययन एवं उपेंद्र ठाकुर का प्राचीन भारतीय मुद्रा एवं टकसालों के अध्ययन को रखा जा सकता है। वस्तुतः आज के दिन प्राचीन भारतीय इतिहास लेखन की परंपरा, परिपक्वता के उस दौर से गुजर रही

है, जहाँ गैर मार्क्सवादी इतिहासकार भी मार्क्सवादी अवधारणाओं एवं विश्लेषण पद्धति को पूर्णतया नकार कर अपनी पहचान नहीं खोना चाहते।

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गांधीजी एवं चम्पारण सत्याग्रहः आज के संदर्भ में महत्व

डॉ. शशि रंजन कुमार*

सारांश

भारत और खासकर बिहार प्रांत चम्पारण सत्याग्रह का सौवा वर्षगांठ अत्यंत ही महत्वपूर्ण रूप से मनाया है। भारतीय इतिहास में औपनिवेशिक अंग्रेजी सत्ता के खिलाफ चम्पारण सत्याग्रह, गांधीजी का प्रथम आहिंसक सत्याग्रह आन्दोलन था जो किसान आन्दोलन और स्वतंत्रता संग्राम को नया आयाम दिया। गांधीजी ने चम्पारण के जाँच में हर पक्ष को बोलने का उचित मौका दिया था। उन्होंने किसान, प्लांटर्स एवं अंग्रेजी सत्ता के सी. आई. डी. को भी साथ में रखकर पूरी तरह पारदर्शिता के साथ संघर्ष–निदान करने का अनूठा उदहारण प्रस्तुत किया था। गांधीजी का चम्पारण सत्याग्रह आज के संदर्भ में भी शांतिपूर्वक संघर्ष–निदान का प्रतिमान स्थापित करता है। चम्पारण सत्याग्रह यह साबित करता है की अन्यायपूर्ण सत्ता कितना भी शक्तिशाली क्यों ना हो शांतिपूर्वक तरीकों से संघर्ष में न्याय की प्राप्ति किया जा सकता है। यह आन्दोलन भारत में अंग्रेजी सत्ता के काले और शोषित व्यवस्था के खिलाफ १९१७ में हुआ था। चम्पारण सत्याग्रह को अगर आज के संदर्भ में देखा जाये तो यह कई पहलुओं पर महत्वपूर्ण एतिहासिक घटना के रूप मे प्रदर्शित होती है।

विश्लेषण

भारत और खासकर बिहार प्रांत चम्पारण सत्याग्रह का सौवा वर्षगांठ अत्यंत ही महत्वपूर्ण रूप से मनाया है। भारतीय इतिहास में औपनिवेशिक अंग्रेजी सत्ता के खिलाफ चम्पारण सत्याग्रह, गांधीजी का प्रथम आहिंसक सत्याग्रह आन्दोलन था जो किसान आन्दोलन और स्वतंत्रता संग्राम को नया आयाम दिया। गांधीजी ने चम्पारण के जाँच में हर पक्ष को बोलने का उचित मौका दिया था। उन्होंने किसान , प्लांटर्स एवं अंग्रेजी सत्ता के सी. आई. डी. को भी साथ में रखकर पूरी तरह पारदर्शिता के साथ संघर्ष–निदान करने का अनूठा उदहारण प्रस्तुत किया था। गांधीजी का चम्पारण सत्याग्रह आज के संदर्भ में भी शांतिपूर्वक संघर्ष–निदान का प्रतिमान स्थापित करता है। चम्पारण सत्याग्रह यह साबित करता है की अन्यायपूर्ण सत्ता कितना भी शक्तिशाली क्यों ना हो शांतिपूर्वक तरीकों से संघर्ष में न्याय की प्राप्ति किया जा सकता है। यह आन्दोलन भारत में अंग्रेजी सत्ता के काले और शोषित व्यवस्था के खिलाफ १९१७ में हुआ था। चम्पारण सत्याग्रह को अगर आज के संदर्भ में देखा जाये तो यह कई पहलुओं पर महत्वपूर्ण एतिहासिक घटना के रूप मे प्रदर्शित होती है। चम्पारण सत्याग्रह के महत्व को निम्नलिखित बिन्दुओं के द्वारा उल्लेखित किया जा सकता है।

प्रथम, चम्पारण सत्याग्रह के जरिये महात्मा गांधीजी ने माध्यम और उद्देश्य दोनों में पवित्रता की अपनी विचार को प्रत्यक्षरूप से प्रयोग के द्वारा सिद्ध कर दिया है। गांधीजी का यह विचार की, अगर कारण सत्य हो तो सही

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माध्यम से उचित उद्देश्य पर पंहुचा जा सकता है चाहे प्रतिद्वंदी कितना भी शक्तिशाली या फिर अंग्रेजी शासन ही क्यों ना हो। गांधीजी का यह विचार भारतीय यथार्थवादी, चाणक्या और पाश्चात्य यथार्थवादी मैकीयावेली के विचार, जो उद्देश्य की विशेषता पर बल देती है, को खण्डित करता है। चम्पारण में तिनकठिया नील की खेती करना अत्यंत शोषित और मानव गरिमा के खिलाफ था। तिनकठिया पद्धति में किसान को एक बिगहा में तीन कट्ठा नील का खेती करना अनिवार्य था। अन्तराष्ट्रीय बाजार में नील पर अंग्रेजी शासन का एकाधिकार था जो जर्मन सिंथेटिक नील के आने से खतरे में आ गई थी। परिणामस्वरूप प्लांटर्स नील के खेती को छोड़ने पर बाध्य हो रहे थे। प्लांटर्स इस परिस्थिति का भी लाभ शोषित नियमों के द्वारा उठा रहे थे। नील के खेती नहीं करनेवाले किसान से दुगना जुर्माना वसूलते थे। किसान नील की खेती करे तो भी शोषित और ना करे तो जुर्माना भरपाई करे।

इस त्राश्दी से चम्पारण के राजकुमार शुक्ल भी परेशान थे। वे गांधीजी के दक्षिण अफ्रीका के आंदोलन से प्रभावित थे फिर उन्होंने गांधीजी को चम्पारण में आने का बार बार निवेदन किया। गांधीजी स्थिति की गंभीरता को ध्यान में रखते हुए स्वयं वहां गये। उन्होंने कांग्रेस को इससे इसलिए अलग रखा क्योंकि यह पार्टी लोगों के नजर में सत्ता के संरक्षित पार्टी मानी जाती थी। गांधीजी चम्पारण के गोरख प्रसाद के यहाँ रहकर किसानों के पीड़ा को प्रत्यक्ष रूप से महसूस किया और कहा कि किसानों से मिलने के बाद यह कहना अतिशयोक्ति नहीं होगा की मै यहाँ भगवान, सत्य और अहिंसा से साक्षातरूप में सामना कर रहा हूँ। गांधीजी ने अहिंसा और सविनय अवज्ञा जैसी शुद्ध माध्यम के प्रयोग से असत्य और अन्यायपूर्ण व्यवस्था के खिलाफ संघर्ष किया जिसमें वह सफल हुए। इस तरह, गांधीजी चम्पारण सत्याग्रह के द्वारा न केवल भारत में चल रही आन्दोलन को नया आयाम दिया बल्कि औपनिवेशिक शोषण से त्राहिमान जनता के अन्दर आत्मविश्वास और आत्मसम्मान भरने का भी काम किया।

दूसरी, चम्पारण सत्याग्रह यह भी प्रदर्शित करती है कि किसी भी आन्दोलन के सफलता में उसके नेतृत्व के ऊँचे नैतिक मूल्यों का होना मूलभूल शर्त होता है। गांधीजी इस सत्याग्रह में सविनय अवज्ञा और अहिंसक माध्यम से दृढ़तापूर्वक अंग्रेजी शासन के फरमान को नकारने का साहस किया जो उस समय के किसी भी आन्दोलनकारी नेतृत्व में प्रतीत नहीं दिखाई देता था। गांधीजी ने न्याय व्यवस्था के आदेश का स्वागत के साथ अस्वीकार कर अंग्रेजी सत्ता के लिए एक नई चुनौती पैदा कर दिया। इस परिपेक्ष में एक घटना यहाँ उधृत करना उचित होगा। गांधीजी को धारा 144 आपराधिक संहिता के तहत् शांति भंग करने के आरोप में दुसरे ही दिन अगले ट्रेन से चम्पारण छोड़ने का आदेश जिला मजिस्ट्रेट डब्लू. बी. हेय्कोक्क ने १६ अप्रैल १९१७ को जारी किया। गांधीजी चम्पारण के न्यायिक प्रक्रिया में बहस के दौरान मजिस्ट्रेट के साथ संवाद में अपनी सुरक्षा के दलील चौकानेवाला दिया। उन्होंने कहा की मैं चम्पारण छोड़ने का जिला मजिस्ट्रेट डब्लू. बी. हेय्कोक्क का आदेश का अवमानना, कानूनी सत्ता के तिरस्कार के मकसद से नही बल्कि मानव के अस्तित्व का उच्चतम कानून, अंतरात्मा के आवाज के आदेश को मानने के लिया किया हूँ। उन्होंने कहा कि मैं कानून का अवमानना करने का अपराध स्वीकार करता हूँ और इसका सजा भी स्वीकार करूँगा। तब न्यायिक अधिकारी ने कहा की अगर आप चम्पारण को छोड़ दो और ये वादा करो की मैं चम्पारण कभी नहीं आऊंगा तो सभी मामला वापस ले लियें जायेगा। गांधीजी ने कहा की यह नहीं हो सकता और मैं जेल से निकलने के बाद चम्पारण को अपना घर बनाऊंगा, आज ही नहीं मैं यहाँ कभी भी आ सकता हूँ। आगे चलकर न्यायिक प्रक्रिया के

तहत् गांधीजी को अंततः २० अप्रैल १६१७ के शाम को मजिस्ट्रेट से पत्र मिला जिसमें उन्हें सभी मामलों से बड़ी करने का जिक्र किया गया था।

तत्पश्चात, गांधीजी ने स्वतंत्ररूप से किसानों की स्थिति का जांच करना प्रारम्भ किया। गांधीजी के जाँच टीम में मजहरुल हक, ब्रजकिशोर सहाय, राजेन्द्र प्रसाद, अनुग्रह नारायण सिंह, शम्भूशरण वर्मा, सी. एफ. एंड्रू, पोलक, आचार्य कृपलानी, गोरख प्रसाद,धरनीधर प्रसाद, रामनवमी प्रसाद और कई अन्य लोग भी सामिल थे। गांधीजी ने अपने आपको जनता के रूप में जनता के साथ, उनके संघर्ष, उनके कठिनाईयों को महसूस कर अतिशोषित तिनकठिया नील की खेती के खिलाफ बिना कौंग्रेस के सहायता के अंजाम दिया। गांधीजी ने व्यवस्थित तरीके से ईमानदारी पूर्वक चम्पारण के किसानों के स्थिति का अध्ययन कर औपनिवेशिक व्यवस्था को किसान विरोधी साबित कर दिया। उन्होंने, नैतिक बल से नागरिक के रूप में लोगों को अधिकार दिलवाने के लिए संघर्ष किया। परिणामस्वरूप, अंग्रेजी सत्ता को कानून में सुधार लाना अति आवश्यक समाधान प्रतीत हुआ। इस तरह, गांधीजी के इस प्रवृति, ऊँचे नैतिक मूल्यों ने जनमानस में गांधीजी के नेतृत्व के प्रति समर्पण का प्रतिबद्धता उन्मुक्त कर दिया जो अंततः सफल आन्दोलन के रूप में प्रदर्शित हुआ।

चम्पारण सत्याग्रह का तीसरा महत्वपूर्ण योगदान, संघर्ष–निदान (समाधान) के तरीकों रूप मे देखा जा सकता है९ चम्पारण सत्याग्रह की सफलता वहां के किसानों के जीत में निहित तो है साथ ही यह संघर्ष–निदान की ओर प्रेरित करती है संघर्ष समाप्ति की ओर नहीं क्योंकि संघर्ष का होना किसी भी समाज में प्राकृतिक घटना है जिसके बिना मानव का विकास संभव नहीं है। सवाल यहाँ संघर्ष के प्रकृति और उसके निदान के तरीके पर निर्भर करता है। यदि संघर्ष की प्रकृति रचनात्मक, सृजनात्मक और सकारात्मक हो तो संघर्ष मानव सभ्यता को विकास के तरफ अग्रसर करती है और अगर संघर्ष की प्रवृति विनाशकारी, हानिकारक और नकारात्मक हो तो संघर्ष मानव सभ्यता को गर्त के तरफ अग्रसर करती है। इस परीपेक्ष में संघर्ष का समाधान का तरीका बहुत ही अहम् भूमिका निभाति है। गांधीजी ने चम्पारण के जाँच में हर पक्ष को बोलने का उचित मौका दिया था। उन्होंने किसान , प्लांटर्स एवं अंग्रेजी सत्ता के सी. आई. डी. को भी साथ में रखकर पूरी तरह पारदर्शीता के साथ संघर्ष–निदान करने का अनूठा उदहारण प्रस्तुत किया। गांधीजी का चम्पारण सत्याग्रह शांतिपूर्वक संघर्ष–निदान का प्रतिमान स्थापित करता है।

गांधीजी के विचारों एवं आन्दोलन के तरीकों का आज के संदर्भ मे महत्व

गांधीजी के चम्पारण सत्याग्रह आंदोलन के तीन मुख्य विशेषताओं का उल्लेख जो ऊपर किया गया है वे आज भी उतना ही प्रासंगिक है जितना भारतीय आजादी के परिपेक्ष मे था। इसका मुख्य कारण यह है कि संदर्भ बदला है समस्याये नहीं बदली है। आज भी किसानों की हालात उतना ही त्रस्त है और कई सारें समस्यायों से ग्रसित हैं। समाज मे बहुत सारी कथित परंपरागत संस्थाएं है जो किसानों को शोषित करने का काम करती है। उत्पादन का सही कीमत नहीं मिलना, बढ़ती हुई बीजों का कीमत जैसी समस्या किसानों को ऋण जाल मे ढकेल देती है। साथ ही भूमंडलीकरण और उदारीकरण के बढ़ते प्रभाव ने बाजारीकरण और व्यवसायिकरण को बढ़ावा दिया है जो किसानों को नई अवसरों के साथ–साथ जटिल चुनौतियों से भी सामना कराती है। तकनीकी विकास ने किसानों को दो वर्गों मे बाँट दिया है। सभी किसानों को एक समान तकनीकी

विकास का लाभ मिलें यह आज की सबसे बरी चुनौती हैं। इन अन्यायीपूर्ण असमानताओं भरी समस्याओं से समाधान के लिए गांधीजी की चम्पारण आन्दोलन के तीनों विशेषताओं को अवतरित करना केवल आवश्यक ही नहीं यह समय की मांग है।

न्यायोचित तरीकों से न्याय के लिए संघर्ष करना संभवतरू आज के संदर्भ मे बहुत ज्यादा प्रचलन मे नहीं दिखता है। नैतिकता का तेजी से पतन होना, पाश्चात्य संस्कृति का अंधाधुंद रूप से व्यवहार मे लाना भारतीय समाज और किसान दोनों के लिये खतरनाक प्रतीत होती है। व्यक्ति केन्द्रित विचार ने लोगों को और संकीर्ण मानसिकता वाला इंसान बना दिया है। भौतिकवादी विचार एवं प्रवृति ने मानव को मानवता से दूर कर दिया है। प्राकृतिक संसाधनों का अंधाधुंध दोहन ने मानव और प्रकृति के बीच सदभावना रूपी संबंध को खतरे मे डाल दिया है। व्यक्ति केन्द्रित समाज ने समाज की प्रकृति और प्राकृतिक संसाधनों दोनों का क्षरण किया। खासकर भारतीय समाज मे जो तेजी से मूल्यों का अवमूल्यन हुआ है वह देश के सांस्कृतिक विरासत को खाफी हद तक नुकसान पहुंचाया है।

इसके अतिरिक्त समाज मे महिलाओं का शोषण एवं प्रतारना जिस तेजी से बढ़ती जा रही है, वह मानव समाज के लिये एक गहरी चिंता का कारण प्रतीत होता है। बालिकाओं का बलात्कार, घरेलु हिंसा का तेजी से बढ़ना, कार्यस्थल पर महिलाओं का उत्पीरन करना, महिलाओं को उचित और न्यायोचित सम्मान न मिलना, जैसी कई और भी सामाजिक प्रचल आज भी उतना ही महिलाओं के मानसिक, शैक्षणिक और व्यक्तित्व विकास मे बाधक का काम करती है। गांधीजी का कहना था कि देश कितना भी आर्थिक, सामरिक और तकनीकी दृष्टिकोण से शक्तिशाली क्यों ना हो अगर महिलाओं की गरिमा और अस्मिता की रक्षा उस देश मे नही हो तो वह देश और समाज दोनो अंदर से खोखला है टूटा हुआ है। इन्ही कारणों से गांधीजी ने पाश्चात्य संस्कृति और आधुनिकीकरण की आलोचना अपने हिन्द स्वराज मे की है।

अतः आज पुनः भारतीय समाज मे गांधीजी के जैसे नेतृत्व अवतरित करने की जरूरत है जो देश और समाज दोनों को आध्यात्मिक और मूल्यों के आधार पर समृध्शाली बनाये। आज भारत को एक चरित्रवान नेतृत्व की जरूरत है जो एक आदर्श व्यक्ति के रूप मे प्रतिमान होकर युवा वर्ग को सही मार्गदर्शन दे और समृद्ध सामाज एवं शक्तिशाली देश का निर्माण करे। यह संघर्ष न्यायोचित एवं अहिंसक माध्यम से सार्वभौमिक चरित्रवान नेतृत्व मे ही जीता सकता है जैसा गांधीजी ने चम्पारण सत्याग्रह मे किया था।

सारांशतः यह कहना उचित होगा कि चम्पारण सत्याग्रह यह साबित करता है की अन्यायपूर्ण सत्ता चाहे कितना भी शक्तिशाली क्यों ना हो शांतिपूर्वक तरीकों से संघर्ष में न्याय की प्राप्ति किया जा सकता है।

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