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Can ICT Replace a Teacher? : A Study of Teacher's Role in Digital Age

Dr. R. V. Anuradha*

INTRODUCTION

Teacher roles are acted out in concert with the conditions and characteristics of a teaching-learning environment. Teaching practice in urban schools is being increasingly influenced by the use of digital tools for pedagogical purposes. ICT (Information and Communications Technology) has become an integral part of teaching and learning process. Teacher's role has become more important in the era of digital learning. Modifying every class into a digital learning class has become challenging for teachers. Learners are more inclined towards technological resources than mere lectures. Teachers are struggling everyday to keep up with the pace of all sorts of information and communication technologies. Implementing ICT into day to day educational practices is also a concern for the teachers. Learners of this generation are digital natives. According to Grabe and Grabe (2007) technologies can play a role in student skills, motivation and knowledge. From this statement K.M Bingimlas, a research scholar from RMIT University, Australia, has deduced that ICT can be used to present information to students and help them complete learning tasks. Hence they are unable to understand the importance of teachers in a classroom.

The present study investigates the impact of this development on teachers' role from students' as well as teachers' perspective. The research reported in this paper explores a traditional disciplinary culture where a digital tool has become embedded over an extended period of time, and is now so fully integrated with the teaching-learning environment that it has overshadowed the role of a teacher. This study will focus on the role of the teacher in age of Information and Communications Technology (ICT), what demands and expectations are put forward, and whether this role is changed by the use of these new methods.

CONCEPTUAL BACKGROUND OF THE STUDY

In India, use of ICT in education started gaining importance from 1961 when Educational Television (ETV), a pilot project by UNESCO and the Ford Foundations, was introduced in the secondary schools in Delhi. As part of the project, lessons for Physics, Chemistry and English were televised to secondary school students (Mohanty, 1984). In 1975 an experimental project was implemented called Satellite Instructional Television Experiment (SITE) with the help of the USA (Agrawal & Sinha, 1981). In 2000, a 24-hour educational channel was launched known as DD-Gyan Darshan. In 2003, in collaboration with Indira Gandhi National Open University (IGNOU) and Indian Institute of Technology (IIT), a technology education channel was launched targeted to 1.5 million engineering and technology students (Agrawal, 2005).

Computers first began appearing in schools in the 1980s. In India, using computers related to education first started in 1984. The project was called Computer Literacy and Studies in School (CLASS). As part of the project, computers were introduced to 250 higher secondary schools. Schools

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have been the base camps of ICT revolution since 1990. Since then both teachers and learners have been baffled by the promise and problem of technologies of the digital age. In Eleventh Five- Year Plan (2007-2012) importance of ICT in education has been emphasized. National Curriculum Framework (2005) emphasized the judicious use of technology to increase the reach of educational program, facilitate management of the education system as well as address specific learning needs. GeSCI (Global E-Schools and Communities Initiative) along with Federal Government in 2006 strategically worked on the development of a “National Policy on ICTs in School Education”. The processes for policy development as aided by GeSCI recognized and appreciated the deep rooted democratic values of the nation. GeSCI was able to persuade the education community to think in terms of an inclusive framework to effectively incorporate and to ensure the best utilization of ICT in school education. This convinced the ministry to acknowledge and accept the need for a comprehensive ICT in School Education Policy and an implementation strategy to support the policy.

Curriculum for ICT in Education by NCERT has taken into consideration the rapid evolution of technologies and the ground realities of Indian school systems. For the teachers, it will be a start of exploring technology as a medium of education and guide to make right kind of choice when it comes to using hardware, software and ICT interactions in a classroom. For the student, it is an initiation into creativity, problem solving, and an introduction to the world of information and technologies which could also shape career pursuits

In the developing countries like India, ICT in a classroom is used largely to provide better access to educational material and enhance the quality of education. ICT has demonstrated potential to increase the options, access, participation, and achievement for all students. The unprecedented speed and general availability of diverse and relevant information due to ICT, extends educational opportunities to the marginalized and vulnerable groups, among the other disadvantaged.

The discussion on whether technology will replace teachers or not was rehashed recently when Massive Open Online Courses (MOOCs), online courses designed for large-scale global participation, became one of the hottest topics in education.

Majority of research shows more than 20 years further on, when we see computers being the primary source of information both inside and outside the classroom schools will still be the primary providers of teaching and learning experience.

The adoption and use of ICT in education has a major impact on teaching, learning, and research. A recent trend is that schools in most of the cities are increasingly adopting the latest technology. Schools are taking up digital teaching solutions to engage with a generation of pupils, who are digital natives, trying to make the classroom environment more inclusive and participatory. But even as schools in India are going through this transformation powered by technology, one key question is how big a role teachers will play in the education sector.

Along with ICT becoming an integral part of teaching learning process questions such as how the teachers are managing to cope with the demands of digital technology? Is there any continued need for teacher?, are on the rise.

A teacher will require many educational and didactical skills to deal with such questions adequately (compare Ministerie OC&W, 1998). In concrete terms, it concerns matters like:

- A large knowledge of (the application possibilities of) modern educational tools.
- Skilled to ‘cut to size’ of student guiding processes (e.g., formulating assignments, structuring the guiding process, assessment etc.)

Learners have experienced and teachers have witnessed the transition of conventional classroom into a technology based one. Hence they are in a position to answer the above questions that have become the concern for every researcher.

In order to measure the effects of ICT on a teacher's role it is necessary to identify the actual aspects of ICT and effect of it on teaching and learning which the teachers as well as the learners experience.

Going deeper in the investigation of the impact of ICT on teachers' role, several scholars in the fields of education have addressed the ICT's influence on students' attitude towards teachers. In a study by Bryan C. Hassel and Emily Ayscue Hassel which aimed at finding out if teachers are needed in the age of digital instructions it was found that digital education needs excellent teachers and that a first-rate teaching profession needs digital education.

An article "The Hole in the Wall Project and the Power of Self Organized Learning" on the famous project of same name is based on a research conducted by Sugata Mitra and his colleagues in 1999. The results showed that in the presence of technology or any source of digital learning students do not need to be taught. Given so much of information on internet they can teach themselves.

The study "The role of the teacher in the age of technology" by Tove Johannesen and Else Margrethe Eide, State Institution in Higher Education, Norway proved that technology will never render the teacher superfluous, but it can change the teacher's role. It has also recognised certain problem areas like how technical aids often become the reason for reluctance of both teachers and students to learn. The study suggests that flexibility in the provision of education and methods will be a good thing for students as they will orientate themselves about possibilities and limitations and find study models that suit their particular needs.

Khalid Abdullah Bingimlas, RMIT University, Australia in his review of literature on "Barriers to the successful integration of ICT in teaching and learning Environments" aimed at finding out how successfully the teachers are implementing ICT in the classroom and also aimed at providing a meta-analysis of the relevant literature that aims to present the perceived barriers to technology integration in education. The study showed that digital illiteracy rising from inadequate training keeps the teachers from successfully integrating ICT in classrooms.

The article "Improving Teacher Competency through ICT" by S Arul Lawrence, Principal, St. Joseph College of Education & K Veena, Asst. Prof of Economics, St. Joseph College of Education, talks about why the teachers' competencies must be reviewed and how the teachers' competencies should be redefined depending on the development of the educational technology. It mentions that many teachers and educators lack the necessary skills themselves to be comfortable in playing a leadership role in the integration of technology into classrooms. A very important cause for the digital illiteracy among teachers has been brought to light through this article. It states that the attempts to develop technology standards for teachers are isolated from the broader teacher competencies and are focused primarily on technology skills. Consequently these competencies are largely ignored by teacher-training institutions. It also points out that simply review of teachers' role in digital era is not sufficient. Along with that educational policy makers should take initiative to support and encourage appropriate strategies for training teachers in this field.

SIGNIFICANCE OF THE STUDY

A lot of research has been done on this field taking into account policy makers', teachers', professors' and businessmen's' point of view. Students' perspective has been taken little into consideration. The present study hence tries to explore the students' take on either or decision between technology and teachers. Student's attitude to this particular issue will help us dig deeper into the role of teachers in a class room, find out whether teaching needs digital revolution or digital revolution needs effective teachers, what are the learners' preference of different medium of learning and their attitude towards ICT.

Since teachers implement digital learning into the classroom their perspective on a teacher's role in a class full of digital natives should also be taken into account. How they mould technology with solid instruction to serve the needs of students and purpose of class is to be studied.

Digital learning has come up with several ideas and ways of dealing a particular lesson in a class but the question is whether the students feel comfortable with the way teachers are implementing it in a class which leads us to next question: Where do the teachers stand in this era of digital learning?

Once the answer to the above questions are found it would be much easier to modify the teaching learning process to implement digital learning in an effective way so that it suits the purpose of teachers as well as the students. It will also provide specific guidance for policymakers and education leaders regarding the adoption of effective tools for digital learning and the shift will be towards a more personalized education. Taking all these into consideration digital learning and technology in the classroom will require a shift in the role and skills of teachers.

Though a number of studies tried to find the impact of ICT on teachers' role and students' attitude towards teachers, the concept still remains elusive, or, rather, different researchers approach it from several different perspectives. The present study was aimed at highlighting a number of issues relevant to the teachers' position in the age of technology. This research will give prominence to the areas where further research is needed and serve as a platform for all kinds of debates and agreements surfacing among various researchers and experts in the area of ICT. This study will be raising a number of issues relevant to the teachers' position in the age of technology.

The present study aims to answer the following research questions:

- How does a teacher's competence influence digital learning?
- Should digital learning be implemented in isolation or teachers' presence and guidance is indispensable?
- Is digital learning an additional education resource or an autonomous resource?
- Do learners prefer digital instruction over solid instruction?
- Is the position of teachers in the age of technology under threat after the classrooms have mostly become ICT oriented?

The present research study has the following objectives:

- To find out whether digital revolution needs effective teachers.
- To derive an idea of the efforts taken by teachers to cope with the digital age
- To assess the importance of teachers in the age of technology

METHOD

The approach to the study is both qualitative and quantitative. The study used systematic sampling method. Independent variable of the study is Information and Communications Technology in education and dependent variable is role of the teachers.

SUBJECTS

The population of the study comprises of 10 teachers from two CBSE schools situated in Hyderabad, state of Telangana, 5 from each, and 50 students from the same two schools, 25 from each school.

HYPOTHESIS

With the teaching-learning process becoming ICT based learners do not feel the pressing need for teachers.

NATURE OF MATERIALS USED

A questionnaire was designed for the students of IX standard of CBSE board. It comprised of five main parts. First two parts of the questionnaire was taken from a web source. The remaining parts were self constructed.

The researcher could not find and administer a standardized tool for the present study thus it was designed by the investigator. The semi-structured interview comprises of questions covering the focused areas of integrating ICT in classroom teaching.

FINDINGS

After analysing the data there are some of the factors that the researcher has gathered. The researcher came to know the perception, awareness and attitude of the learners of CBSE schools towards teachers, their ICT implementation skills on one hand and on the other, the attitude of teachers towards ICT. According to that the major findings are discussed below:

After systematic quantitative analysis of the data, the following are the findings of this study:

- Traditional method of teaching is not preferred anymore as lectures or teacher talk is found monotonous and boring. Hence it fails to arouse interest among the students.
- Majority of the students prefer ICT integrated classes.
- Students believe that ICT allows them flexibility whereas teachers restrict their study time.
- Most of the students have access to internet and they believe that they can easily get information online. Hence they are less inclined towards the teachers.
- With the rising trend of digital learning, students seem more interested and focused in ICT integrated classes.
- Surprisingly maximum number of students still prefer printed materials and books over internet.
- On the other hand the tendency of the students to use library for reference work is perishing.
- Nearly all the students believe that ICT has benefitted them and has definitely enhanced their learning experience.
- ICT has also made the students more independent. But at the same time it has given rise to plagiarism, bootlegging, etc, curbing the creativity of the learners. Students tend to depend on the information available online for their homework or any creative writing.
- Despite the students' inclination to ICT they believe that teachers are an essential part of education and ICT cannot replace them.

The qualitative analysis of the data gives out the following findings:

- Majority of the teachers have positive attitude towards ICT as it helps them stay organized.
- Most of the teachers believe that ICT makes the subject matter more interesting and motivate the students towards learning.
- Almost all the teachers have basic knowledge of computers.
- Teachers encourage digital learning but when it comes to designing materials online they lack proper skills.
- Most of the materials used in the class via ICT are pre-designed. Teachers' contribution in developing new materials is less.
- Majority of the students prefer ICT integrated class.
- Most of the students are known to spend half of the time with latest technologies.
- Internet is becoming a substitute of incompetent teachers.
- Many teachers are not familiar with the latest technologies, which is a contributing factor to their incompetency.

- Sometimes teachers are unable to keep up with the pace of ICT.
 - Meeting diverse student needs in this age of technology, while managing the daily wild cards of student behaviour also has become challenging for the teachers.
 - Rather than merely layering technology on top of traditional classrooms, the stake holders i.e. the administrators, parents, students, society expect teachers to leverage technology to transform their own role, accelerate student learning, and magnify the impact of educators.
 - Continuously optimizing learning environments based on the relative strengths of technology is also challenging for the teachers.
 - Teachers can definitely not compete with the quantity of information available online but they can certainly vie with the quality of information existing online.
- After cross verifying the findings from the quantitative and the qualitative data, the researcher has come to the following conclusions:
- Technology based learning allows much of the work of basic instruction to be offloaded to computers so that teachers can focus on the aspects of teaching that they find most rewarding, such as mentoring students and facilitating exploratory learning projects. Properly implemented blended learning does not eliminate teachers, but instead eliminates some of the job functions that teachers find most onerous.
 - Students claim that the use of ICT has enriched their learning experience but at the same time they feel teachers cannot be eliminated from the teaching learning process. They are aware of the significance of a teacher's presence in the classroom.
 - Teachers believe that browsing internet without teacher's help is very distracting whereas the students think otherwise. This is mostly because school students are not matured enough to think rationally. Teachers speak out of experience hence they know what is best for their students. Students at this age need guidance which can only be given by a teacher.
 - Even though ICT comes with a lot of features like e-book services, videos, internet archives, etc students prefer seeking help from teachers as their prior knowledge of choosing books or collecting information is very limited.
 - The rise of technologies has complicated its adoption and integration by teachers in classroom. The effective integration of technology into classroom practices poses a challenge to teachers.
 - The doubt of teachers being replaced by computers in future is mounting because of the lack of competent teachers. The causes of incompetency are lack of proper training, unorganised curriculum for teacher education and inadequacy of resources.
 - Bottom line is technology will not advance the students' learning process if we marginalize or eliminate teachers.

Hence the hypothesis of the study "with the teaching-learning process becoming ICT based learners do not feel the pressing need for teachers" is proved null and void.

RECOMMENDATIONS

The following recommendations are offered by the researcher after thorough investigation:

- Given the changing nature of technology, the composition of the technology education curriculum for teachers should be revamped.
- Adequate training should be given to teachers to foster their digital competency.
- Schools should be well equipped with proper technological resources.
- Teachers should be given positive reinforcement and proper acknowledgment for their service in form of incentives, promotions and rewards by the school or government.

LIMITATIONS OF THE STUDY

The study carried out by the researcher could have been done on a broader scale. The derived conclusion is not the endmost deduction. The research was restricted to only a handful of teachers and students. The end result might have been different with a different size of sample population. The scope of the study was limited. Taking only the point of view of teachers and students of the same class and from the same board has narrowed the findings of the research. Standardized tools were not made use of. The research is also limited by self-reported data as it rarely can be independently verified. Time constraint is also a contributing factor to the limitations of the study.

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Defense, Security and Strategic Dimension of Indo-Tajik Cooperation

Narendra Sharma*

Tajikistan and India relations are shaped by shared history, culture and civilizational links, And in modern times, these ties are driven by convergence of geo-political concerns and interests. Against the rising threats of separatism, cross-border terrorism and religious extremism, both countries seek greater security and strategic cooperation. Taliban takeover of Afghanistan changed the threat perceptions and frequent diplomatic visits between the two countries resulted in closer defense cooperation. Later, Indian entry to SCO and new challenges like rising radicalization, state sponsored terrorism and foreign troops withdrawal from Afghanistan have given impetus to cooperation in these realms of security, defense and diplomacy. Thus, mutual interests concerning peace, security and stability of Central Asia in the wake of volatile Afghan situation coupled with rising threats of religious extremism and cross border terrorism brought two countries closer in defense and strategic partnership.¹ However, these security challenges to regional peace and stability are not the only reasons of Indian outreach in this region, given fast developing Pakistan-China axis in the region, Indian need to maintain its strategic influence in the region. For Example, Gorno-Badaskashan region of Tajikistan, Ferghana valley and Kashmir valley have common source of threats emerging from Afghanistan and Pakistan based extremist groups.² It is in this context that both Russia and Central Asian states have welcomed Indian role in this region and Central Asian states especially Tajikistan and Uzbekistan recognize India as an important factor in the regional peace and stability in Afghanistan and Central Asian region. Further, India's accession to SCO provides it a legitimate platform to enhance its political and strategic profile in the region. However, India's increasing closeness to the USA may result in the formation of Russia-China-Pakistan axis and may harm its economic and strategic aspirations in the region. Russian cooperation is vital for India's presence in this region and for this India needs to sort out the apprehensions of the long-standing ally in this regard. Thus mutual interests concerning peace, security and stability of Central Asia in the wake of above mentioned threats like volatile Afghan situation coupled with rising threats of religious extremism and cross-border terrorism brought two countries closer in defense and strategic partnership.

Diplomatic visits are the main medium through which cooperation in other fields gets cemented. In this regard, Tajikistan-India bilateral diplomatic ties were established in 1992. Today, both sides have completed more than 25 years of ever growing diplomatic relations. Tajik President's state visits in 1995, 2001 and 2006 led to the establishment of development partnership and mutual understanding on security and stability of the region. Each visit shaped bilateral ties in some new dimensions. Indian Prime Minister Vajpayee's visit in 2003 laid down the framework for mutual geo-strategic cooperation in the region while Tajik President's visit in 2012 elevated bilateral partnership to the level of long-term strategic partnership. Capitalizing on this mutual trust, confidence and goodwill, Indian Prime Minister, Narendra Modi's visit to Tajikistan in 2015 built deeper development partnerships between the two countries. Again, During Tajik president's visit in 2016, India regarded Tajikistan as a major mainstay against the forces of terrorism and extremism and Tajikistan recognizes Indian participation imperative for the security, stability and development of the entire region.³ Here we can see in every visit there is talk on defense and security. One of the vibrant dimensions of

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these ever growing bilateral ties is the increasing cooperation in security and defense related fields between the two countries.

Today, joint military exercises, defense personnel training, Ayni airbase, military hospital, defense material supplies and Joint Working Group on Terrorism are the hallmark of this partnership. The establishment of Joint Working Group on terrorism, Defense cooperation and sharing of intelligence and expanding cooperation between heads of relevant organizations are positive signs of our growing security and defense cooperation with the country.⁴ During Indian Prime Minister's visit to the country in 2015, both sides expressed satisfaction with growing defense ties and at the same time reaffirmed their commitment for closer cooperation in this field. He said, "This is the last leg of my visit to all five great nations of Central Asia. And, as it usually happens, I have saved the most special place for the last one". It is vital for both countries to seek alternative routes like North-South Transport Corridor and also at the same time seek access to Afghanistan-Pakistan Trade Transit Agreement and UN Convention on landlocked countries to seek transit of goods between two countries. India needs to engage with Russia to reach a deal consensus for getting a fully functional Indian airbase at Ayni that could be a significant step.⁵

But here many questions arises as why despite being geographical and historical neighbors, with similarities and convergence of mutual interests and threat perceptions and desire on both sides to seek alternative routes of connectivity and developing trade relations in many new potential areas and elevating strategic partnership between two countries to a new level, why we are still distant neighbors? Why did India fail to be a prominent player and proactive in its diplomacy in the Central Asian region and for that matter in Tajikistan, which is the nearest Central Asian republic. However, these questions are part of a bigger question as why there is a need for deeper defense, security and strategic cooperation between two countries.

NEED FOR DEEPER COOPERATION IN STRATEGIC, SECURITY AND DEFENSE

Soon after the disintegration of Soviet Union, Central Asia became important from geostrategic and political angles and further given the abundance of rich natural resources especially energy resources, it became the fertile ground for regional and global powers seeking their political and economic interest in the region. However, given the poor infrastructure and lack of connectivity and unsupportive authoritarian regimes in the Central Asian republics, this region remained a low profile in international arenas.

But the rise of Taliban in Afghanistan and USA war on terror after 9/11 twin tower bombings, brought this region again in the limelight. The rise of terrorism, religious extremism, drug trafficking and related crimes in the region pose a serious threat to not only regional security and stability of Central Asian republics but also regional and international security. Further, new challenges like emergence of new radical Islamist groups like ISIS, rise in cross-border and state sponsored terrorism, withdrawal of foreign troops from Afghanistan and resurging Taliban, Al-Qaeda and extremist groups coupled with fast changing geo-political global power equations and security environment necessitates in this new security environment, cooperation among Central Asian republics as well with regional countries including India.⁶

Firstly, a stable Afghanistan is imperative for the peace and security of both Central and South Asian region. The Afghanistan factor which is the mutual security concern for both India and Tajikistan has played a key role in bringing two countries together especially in security and defense cooperation. Both India and Tajikistan cooperated in supporting Northern Alliance against Pakistan-sponsored Taliban. Today in the wake of foreign troops withdrawal from Afghanistan and resurgent Taliban along

with other extremist groups like ISIS and Al-Qaeda are posing serious security threats to both Central and South Asian and regional countries especially Iran, Afghanistan, India, Tajikistan and Uzbekistan which have faced the brunt of cross-border and state-sponsored extremism and terrorism. All these countries need to cooperate to eliminate these threats and to seek stability in Afghanistan. Security scenario has worsened in Afghanistan in last few years and now Taliban and other extremist groups control almost half of its territories.⁷ In this regard, protecting religious and other national minorities like Sikhs, Hindus, Tajiks and Shia Hazaras from the wrath of Pashtun-dominated Taliban and other Sunni radicals like ISIS and Al Qaeda is crucial for both India and Tajikistan. This cooperation needs to be strengthened further as India is working on several humanitarian and developmental projects in Afghanistan. Recent attacks by Pakistan supported Haqqani Network on such Indian projects and establishments like attacks on embassy and diplomats have resulted in huge human and material loss for India. With volatile Afghanistan situation having a direct bearing on the internal security of both countries, India can consider the deployment of Indian troops there and support of Tajikistan is crucial in this regard for material and logistic supplies.

Secondly, Pakistan is continuing with its dirty war of promoting cross-border terrorism in India, seeking to destabilize the government in neighboring Afghanistan and spreading religious extremism in the region. Many regional countries like Uzbekistan, Tajikistan, Iran along with the victims of state sponsored terrorism like Afghanistan and India face security threats due to this. What is worse is that China is continuously supporting it even on matters of terrorism. For example, it is continuously blocking Indian request of Jaish-e-Mohammad chief Masood Azhar being declared as UN-designated terrorist. Apart from this, China is continuously deepening its economic and political clout in Afghanistan and Central Asian region via its cheap exports and pipeline diplomacy. China's growing economic and strategic ties with the Central Asia are further turning into military cooperation as well. The Chinese military exercise with Tajikistan in 2017 is certainly a wakeup call for India. This China-Pakistan axis in the form of large-scale economic and strategic engagements like China-Pakistan Economic Corridor is proving a worrying matter for India. As Indian Army Chief, General Bipin Rawat (2017) argues that in order to effectively counter the two and half dirty war (referring to tensions with China and Pakistan and internal security challenges like Naxalism and insurgencies in North-East Indian states), India needs to find more strategic partners and deepen its relations with neighboring countries like Afghanistan, Iran and Central Asian republics namely Tajikistan and Uzbekistan. This statement finds merit in the wake of rising cross-border infiltrations and terrorism coupled with the rise in local militancy in the Indian state of Kashmir especially after Hizbul Mujahideen commander Burhan Wani's death and local protests to support the militants. Tajikistan is also facing the same challenges of extremism. The defection of a top Tajik police officer, Gulmurod Khalimov to ISIS in 2015 shows that even educated Tajik youths are very much prone falling prey to forces of extremism and thus bringing instability in the country. With radical Islam posing serious threats to predominantly Muslim majority Afghanistan and Central Asian republics and India with its considerable Muslim population and being in their neighborhood needs to engage in counter terrorism and military cooperation with Central Asian republics. Russia equally fears all these worrisome trends and Indo-Russian proactiveness to fight extremism, separatism and terrorism in the neighboring Afghanistan and the Central Asian region as a whole would add a new dimension to Indian defense and security cooperation with Central Asian republics particularly Tajikistan.⁸

Thirdly, last few years have seen a change in the geo-political equations of the world. With more assertive Russia in world affairs as have been seen especially seen in Ukraine crisis, aggressive China and hostile Pakistan, the India has seen its developing relations with the United States. But this has its own fallout like Russia conducting its first ever military exercise with Pakistan and a possible formation of Russia-China-Pakistan axis which may certainly threaten Indian outreach to

the Central Asian region. Russian support is crucial for India to remain an important player in the region.⁹ Although Indian membership to SCO provides it a chance to raise its political and economic clout in the region but entry to the organization like Dushanbe Four which is a Tajik initiative to counter narco trade and promoting economic cooperation and sharing electricity can significantly add a new dimension to Indo-Tajik security and economic cooperation. Further, India and Tajikistan need to cooperate at regional and global multilateral platforms.¹⁰ In this regard, Tajikistan supports permanent Indian membership at United Nations Security Council and supports Indian demand of conducting Comprehensive Convention on International Terrorism to define terrorism and showing the world that there is no good or bad terrorism. And it also supports Ashgabat transit agreement. India reciprocated by supporting Tajik membership to World Trade Organization.

India is pursuing a well-coordinated defense and security policy as part of its foreign policy with Tajikistan since the emergence of extremist Taliban and the rise of state-sponsored terrorism of the 1990s. But general observation has been that India has been reluctant to expand its geopolitical profile in the Central Asian region and Tajikistan in particular in comparison with regional players like Iran and China.¹¹ And further, just one-way cooperation in defense and security has its own limitations. Tajikistan needs to reciprocate Indian eagerness to become the major security and defense partner of the country by providing it full access to use Ayni airbase and other similar projects. What is worth mentioning in the relationship of two countries is the fact that both are strategic partner to each other and recognize the centrality of each other in maintaining peace and stability in Central and South Asia.

To sum up, we believe emphasis on having close historical, cultural, and civilizational and trade ties between the two countries needs to be matched by significant improvement in economic and trade relations. Proactive diplomacy is the need of the hour to address the vital issues of connectivity, ensuring stability, security and peace in the region along with economic prosperity via human resource development, shared knowledge and innovation. Both countries need to build a long-term strategy and secure their national interests by curbing the menace of separatism, cross-border terrorism and religious extremism. There are immense opportunities and challenges before the two countries, but sustained and close cooperation in diplomatic, trade, defense and security arenas will certainly move the relations between the two countries to new heights. As Bedil, the Tajik poet urged, "The Sea of time and place, for you, is but one gulp limit, not your boundless imagination".

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Psychological Values with Respect to Working and Non-Working Women

Dr. Savita Kumari*

ABSTRACT

The methods of education differ in different cultures as every its value system which influence the life of social needs social standers and interest of the society. Social scientist and educationalist assign value to the root cause of the ongoing unrest and violence in the society. Kothari 1986 asserts that "Knowledge without wisdom and ethical moral values degenerates into arrogance and is of little avoid to the individual or benefit to the community." With the growth of civilization, education become a part and partial of a civilized human being. In fact education and human life are inter related and are inseparable.

In order to understand a society, it is desirable to have an idea of their adjustment pattern. Moreover educational achievement is not only dependable on the method of teaching and hour of study but to a certain extent on the adjustment pattern of the society also. Thus this research which aims to bring out the comparison study of working and non-working women with respect to their personality adjustment and vocational values will bridge and important gulf in the field of Psychological study.

AIM OF THE RESEACH

The specific aims of the research were :

- (1) To determine the personality adjustment pattern of working and non-working women.
- (2) To determine the personality value pattern of working and non-working women.
- (3) To determine the vocational adjustment pattern of working and non-working women.
- (4) To determine the vocational value pattern of working and non-working women
- (5) To find the differences in the personality adjustment, personality values and vocational values of working and non-working women.

HYPOTHESIS

In order to achieve he aim, following hypothesis were framed for verification. It was hypothesized that the working and non-working women would differ significantly in respect of their adjustment pattern. The main hypothesis was further sub divided in six parts to find the difference in their areas of adjustments i.e home, health, social emotion, overall adjustment of working and non-working women :

- (1) It was hypothesized that the working and non-working women would differ significantly in respect of their adjustment pattern. The chief study was also broken into six part hypothesis to examine the difference in each area of adjustment as well as overall adjustment of working and non working women i.e home, health, society, emotional values, education and overall adjustment
- (2) It was hypothesized that the working and non-working women would differ significantly in respect of their personality values. The chief hypothesis was further broken into six part

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hypothesis to examine the difference in each area of adjustment as well as overall adjustment of working and non working women.

- (3) It was hypothesized that the working and non-working women would differ significantly in respect of their vocational value pattern. The hypothesis was further divided into six part hypothesis to examine the difference in six dimension of A-V-L study of values of working and non working women.

METHODOLOGY

- (1) **Sample** : A sample of 150 working and 150 non-working women of different society of Muzaffarpur District area was selected for the sample survey to measure the different parameters of the hypothesis.

With the view to evaluate experimental findings and to emphasize the psychological difference between working and non-working women it was decided to equate these two groups on some variables.

Sex: All female have been included in this sample because personality characteristics of female are likely to differ widely. Due to such difference they develop different interest, attitude towards self, value and ideas

Age : The sample covers age range from 32 to 52 for non working women and 30 to 40 for working women

Income: The groups have been equated as far as possible in respect of middle income group.

- (2) **Measuring Instrument** : Since the study was to be conducted on a sample of women whose mother tongue is Hindi, so it was decided to have the Hindi adaption of the test. For study of personality value and vocational values and to know about the survey the personal data sheet for demographic information, following test were also used -

- Adjustment inventory of Sinha and Sinha to measure personality adjustment
- Hindi adaptation of AllPort Venon Lindjey study of value to measure personality value. It measures personality values such as theoretical, economical, aesthetic, social, political and religious values
- Vocational value inventory of Prasad to measure vocational value. It measures vocational values of nine areas-altruism, economic returns, physical condition of work, power, prestige, security, self-enhancement. Social climate and tradition

- (3) **Other Procedural Details** : The ‘t’ test were run for the discovery of the students of two faculties who differed significantly in respect of their personality adjustment, personality values and vocational values.

RESULT

During the sample survey following data with respect to personality and vocational values of working and non-working women were observed which is presented in comparative manner:

Comparison of working and non-working women on personality values-

| S. N | Personality Value | Working Women | | Non-working women | | T | P |
|------|-------------------|---------------|------|-------------------|------|------|------|
| | | Mean | S.D | Mean | S.D | | |
| 1 | Theoretical | 43.52 | 6.53 | 41.53 | 5.64 | 2.84 | 0.01 |
| 2 | Economic | 39.78 | 5.8 | 36.48 | 6.02 | 4.85 | 0.01 |

| S. N | Personality Value | Working Women | | Non-working women | | T | P |
|------|-------------------|---------------|------|-------------------|------|------|------|
| | | Mean | S.D | Mean | S.D | | |
| 3 | Aesthetic | 34.86 | 6.91 | 35.14 | 7.73 | 0.33 | NS |
| 4 | Social | 42.96 | 7.16 | 45.00 | 7.71 | 2.51 | 0.05 |
| 5 | Political | 40.50 | 5.79 | 40.02 | 4.76 | 0.5 | NS |
| 6 | Religious | 37.84 | 6.5 | 42.18 | 6.88 | 5.63 | 0.01 |

Comparison of working and non-working women on vocational values-

| S. N | Vocational Value | Working Women | | Non-working women | | T | P |
|------|--------------------|---------------|------|-------------------|------|------|------|
| | | Mean | S.D | Mean | S.D | | |
| 1 | Altruism | 27.41 | 6.26 | 30.65 | 4.98 | 3.93 | 0.01 |
| 2 | Economic result | 22.81 | 7.12 | 17.77 | 7.95 | 4.74 | 0.01 |
| 3 | Physical condition | 22.26 | 4.57 | 23.78 | 5.18 | 2.24 | 0.05 |
| 4 | Power | 23.35 | 5.06 | 22.46 | 5.18 | 1.36 | NS |
| 5 | Prestige | 29.56 | 5.88 | 26.70 | 6.36 | 4.48 | 0.01 |
| 6 | Security | 24.77 | 4.31 | 23.02 | 5.58 | 2.50 | 0.05 |
| 7 | Self enhancement | 26.81 | 5.87 | 30.06 | 5.60 | 1.79 | NS |
| 8 | Social climate | 21.25 | 4.84 | 25.30 | 4.94 | 6.25 | 0.01 |
| 9 | Tradition | 14.63 | 6.88 | 16.98 | 5.35 | 2.36 | 0.01 |

The main result was found to be as follows:

- Working and non-working women differ significantly on their health, emotional and over all adjustment. These two group differ significantly on home, social & religious values and economic independence. They also differ in their economic return, physical condition of work and prestige in the society.
- On the other hand they do not differ significantly on their vocational values as power, security, self enhancement, social acceptance and social tradition.
- Working women score significantly higher on economic return and prestige in the society while non-working women score significantly higher on altruism and physical condition of work, social climate and tradition.

IMPLECATIONS

The research which bring into lime light the personality adjustment pattern, personality values and vocational values of working and non-working women will help and guide the workers for their education and vocational studies in this field. It will also help government authorizes in educational planning.

SUGGESTIONS

It is difficult for any research worker to include every thing in research in a short span of time and limited source. There is no limit to knowledge. It does not stake to claim to annunciate a full view of non-working women which has remained unexplored. This research is certainly an attempt in that direction. There are a number of dimensions or field for example, vocational aspirations, vocational and educational interest, anxiety, self concept, personality needs etc. which needs to be focused upon in order to have a broadened view of non-working women.

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Socio–Economic Problem of Elderly : A Comrehensive View

Dr. Savita Kumari*

ABSTRACT

Ageing is a phase of life and biological process. Every organism that is born must aged with time and decay. Human concern about the phenomenon of ageing is very old. During the last few decades there has been a marked up surge of interest in the problems of ageing. The objective of modern research on ageing are to make life in the last stages of human existence pleasant and livable (Douglas, 1980). All living spices go through a same was similar biological cycle. Variation occurs between species with respect to the exact shape of the curve of risk, peak and decline.

There is not always a progression form a good health and active mental life to chronic illness and senility. Most people remain vigorous and active until the end of long life. The way people take the stress and strain of living has something to do with the wearing out of mind and body.

The process of adjustment to retirement is greatly affected by the gender to which the retiree belongs (Hurlock 1976). A host of problems confront and individual of the time of retirement mainly loss of status, lowering of income, reorganization of life activities, social isolation and a changing definition of self.

All this bring us to the conclusion that since ageing is a normal process, we not only can equip ourselves to cope with it, when it comes but can also enjoy the opportunities and challenges it presents. The findings of the study may help the government and private agencies to tackle the problem of all kinds and made ageing a more charming choice and healthy routine.

AIM OF THE RESEACH

The present study is an attempt with a specific objective i.e to find out the types and extent of problems faced by old people.

HYPOTHESIS

There will be no gender differences in the problems faced by old males and females.

METHODOLOGY

In the present study, the sample consisted of 80 retired old men and women (above 58 Years) who have been randomly selected from Muzaffarpur district of Bihar State, covering whole of Bagar pocket participated in the study, finally 240 elderly constituted the sample.

A personal interview schedule was administrated to the sample of retired personnel to obtain socio-demo graphic information. A higher proportion of the respondents were of 58 to 67 yrs. Of age group and had education up to post graduate level. A majority of families possessed medium

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and now socio-economic status. More than fifty percent of the selected respondent had large family size and had a monthly income range of Rs 3000 to 6000.

INSTRUMENT

Personal interview schedule and standardized old age adjustment problem inventory (Husain and Kaur 1995) were used together information on family demography and different types of problems faced by old people. This inventory measures the following areas.

Home, Health, Social, Marital, Emotional Financial, The respondents were asked to tick ' Yes' or' No for all 125 statements. The scoring is done according to the scoring instructions provided in the manual.

The statistical analysis for measuring the type and extent of the problems of the elderly were frequency and percentage and for differences in the problems faced by old male and female, the 'Z' value was calculated.

RESULT

The data in table 1 indicated that several problems were faced by 57.5 percent of male and female followed by 35.8 percent who experienced moderate problem. When data were taken comparatively, it was very clear that more females (35.0 and 62.5 % respectively) than meals (36.6 % and 53.6% respectively) had moderate and several problems.

Table – 1: Problems faced by old males and females.

| Level of problems | Male (%) | Female (%) | Total (%) |
|-------------------|-------------|-------------|------------|
| Mild | 13 (10.8) | 03 (02.5) | 16 (06.7) |
| Moderate | 44 (36.6) | 42 (35.0) | 86 (35.8) |
| Severe | 63 (53.6) | 75 (62.5) | 138 957.5) |

Socio-Emotional Problems : The problems faced by old people, both males and females are presented in table 2. A higher proportion of old people (77.08) faced male, none of the females represented mild social problems while 10.8 % of old males faced social problem indicates that old females having greater appreciation to the social problem in comparison their counter.

Table – 2: Socio-emotional Problems faced by old males and females.

| Level of problems | Male (%) | Female (%) | Total (%) |
|-------------------|-------------|--------------|--------------|
| Social | | | 13 (10.8) |
| Mild | 89 (74.2) | 00 (00.0) | 13 (05.42) |
| Moderate | 18 (15.0) | 86 (80.0) | 185 (77.08) |
| Severe | (24 (20.0) | 428 (17.05) | |
| Emotional | | | |
| Mild | 73 (06.09) | 62 (51.6) | 135 (56.28) |
| Moderate | 38 (31.6) | 44 (36.6) | 82 (34.16) |

| Level of problems | Male (%) | Female (%) | Total (%) |
|-------------------|------------|------------|-------------|
| Severe | 09 (07.5) | 14 (11.8) | 23 (09.58) |
| Marital | | | |
| Mild | 42 (35.0) | 08 (06.7) | 50 (20.8) |
| Moderate | 57 (47.5) | 82 (68.3) | 139 (57.9) |
| Severe | 21 (17.5) | 30 (25.0) | 51 (21.3) |

The “ Z “ value for inter-gender differences in the problems faced by old man and women are described in Table 3.

Table – 03: The ‘ Z ‘Value for inter-gender differences

| Problems | Male | Female | ‘Z’ Value |
|-----------|-------|--------|-----------|
| Social | 10.60 | 10.49 | 1.09 |
| Emotional | 03.48 | 03.85 | 1.36 |
| Marital | 06.30 | 07.50 | 3.43 |
| Overall | 20.38 | 22.34 | 0.03 |

DISCUSSION AND INTERPRETATION

Result of the present study indicate the differences in the types of problems faced by old males and females. The women respondents in this study faced more marital problems than the men. This finding also got support from the study of justice (1984) the author reported that the death of spouse is a setback in maintaining status in the family were so in aged females than males.

The reason behind this may be that since they are unable to find a member in the house. Who can relate to their problems or even has time enough to listen then and discuss their problems. Because in the charging times the younger generation (both son and daughter in law) are also in service. So they have no time to look after and to sit and share their feelings with their benefits. The women respondents were having more social and emotional problems.

IMPLECATIONS

Results of the present study indicate the indicate the differences in the different types of problems faced by old males and old females. The women respondents in this study faced more marital problems than the men. This finding also got support from the study of justice (1984) the author reported that the death of spouse is a setback in maintaining status if the family more so in aged females than males.

The reason behind this may be that since they are unable to find a member in the house. Who can relate to their problems or even has time enough to listen them and discuss their problems because in the charging times the younger generation (both son and daughter in law) are also in service. So they have not time to look after and to sit and share their feelings with their parents. The woman respondents were having more social and emotional problems. This is due to the fact that in Indian society the women have been treated as second citizen and she does not have saved

money further females are less engaged in social organization like the village panchayat, cooperative, town library and politics etc. (Joseph 1980) Prasad (1980) also gives the same results. He studied that the problems of the aged have arisen due to break down of traditional social network and changing value system.

CONCLUSION

In conclusion, compared to retired males, retired females faced more problem in old age and this may be possible due to the fact that her medical needs are also given second priority. In the joint family system, she faces psychological pressure and hostile feelings from the daughter in law as the control of family moves from her to the daughter in law. By nature the female is more submissive and they adjust even though unwillingly in most cases. The male on the other hands, has been the main wage earner and has enjoyed the position of supreme dominance in the house and does not face these problems. The finding of this study are also in consistent with previous research in India by Maddox (1976) and Hurlock (1976). There is a need for counseling of old as well as the second generation to make relations were cordial.

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Evolution of Sculptural Art in the Temples of Odisha (Form the Earliest Times to 12th Century C.E.)

Subhajit Singha*

ABSTRACT

India is well known for its culture, society and religious differentiation in all over world. India has been of a glorious place for its unique art and architecture. There are several monuments in India which come under the preview of world heritage sites. The activity of construction of temples in early medieval India was not only accompanied with the religious practices, institutions and symbol of art-architecture that had evolved in the regional contexts but also closely associated with the formation of regional kingdoms. The regional dynasties started the temple building activities for their unification, legitimization and sovereignty throughout the medieval period. By using this type of constructions they wanted to establish the social and cultural integration among the communities. The State of Odisha is famous for its exceptional style of temples in India due to the popularity of Brāhmanical faith in that region. Odisha is known for her great Cultural traditions. Several ruling dynasties patronized the construction of large numbers of temples in this area. The temple building activities started during the reign of Śailodbhavas in Odisha which was the initial stage of Odishan temple architecture. A number of simple temples were built by the great attention of Śailodbhava rulers. This trend of activity gradually increased and patronized by the several ruling dynasties of Odisha in later period. Almost all the later dynasties of Odisha, who ruled in different times in several parts of Odisha up to 15th century C.E, contributed to the evolution and development of temple architecture. This continuous process of architectural activities in Odisha reached its highest peak under the patronage of the Somavamśī dynasty from the last part of 9th century C.E to 12th century C.E.

Keywords: Chāmunḍā, Dikpālas, Mātṛkā, Mithunā, Navagrahas, Naṭarāja, Saptamāṛkāś, Pārśvadevatās.

INTRODUCTION

The sculptural glimpse of Odisha dates back to the Maurya period when the fore-part of an elephant cut out of the rock boulder at Dhauli. Dhauli elephant can be contemplated as the ancestors of the several elephants that had found associated with the Odishan temples. Likewise, the railing pillars and the lion capitals which had been retrieved from the neighbourhood of the Bhaskareśvara temple and the bell shaped lotus capital in the vicinity of the Rāmeśvara temple, seemed to be the production of the Maurya period.¹ The relief's sculptures on the lotus capitals are akin to those of the carvings at the caves of Udayagiri. The caves had been dug out for the use of Jaina arhatas, and the theme of the art here is Jaina.² The secular themes that had been predominantly dealt with the royal past times like hunting, sword-dueling, dancing performances etc., are worthy to be noted.

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THE SCULPTURAL ART OF ODISHAN TEMPLES

The sculptures of Odishan temples can be divided into two categories, such as religious and secular. The religious sculptures purport several cult icons, the panels portraying, the stories from the Epics and *Purānas* and the semi-divine beings such as *yakshas*, *nāgas*, *suparnā*, *vidyādhara*s etc. The Buddhist and Jaina images, a rare phenomenon on the ancient temples belong to this category. Erotic sculptures including *mithunās*, the female figures or *nayikās* in different poses and actions, reliefs, portraying the war, hunting, dancing and preaching scenes, the royal personages, animals and birds, *kirtimukha* and several decorative designs including *Chaitya* arches fall within the purview of the second category. The sculptures of the ancient temple have been prevailed by the religious themes. In the course of transformation we have noticed that a procedure of systematic secularization of the sculptures as a consequence of that, the temples that are close to the period have processed them in a large number.³

Sculptural Art of Early Phase of Odishan Temples

The *Asanpat Natarāja* image has been recognized as the earliest *Natarāja* image of Odisha. The eight-armed *Natarāja* with *urdhavalinga*, holds a snake over his head with two upper hands and a *vīnā* with the two lower hands.⁴ One of his left hands is in the posture of *varadā mudrā*, whereas the rest is ornamented by *trīśula*, *damvaru* and rosary. The legs are bent with the right heel raised upward to denote the pose of dancing. His two attendants had bounded him. He is decorated with *Jaṭamukuta*. This icon resembles the characteristics, which are akin to the images on the walls of the formative temples.

Mukhalinga at Sitabhinji in the Keonjhar district is regarded as another relevant piece of sculptures belonging to 4th – 5th century C.E.⁵ It is ornamented with a rare combination of the *liṅga* and anthropomorphic forms of Śiva. Thus, there seems to be a connection between the sculptures of the caves of Udayagiri and Khandagiri and also the temples sculptures of Odisha of which the earliest is dated back to 6th century C.E.

As far as the Odishan temple is concerned we come to know that it dates back to the 6th century C.E. The Odishan temples bear some similarities of the Gupta temple architecture such as in the doorway with over hanging lintel with portraits of river goddess *Garṅga* and *Yamunā*, the peruke like hair, dress of the male figures and certain low-cut decorative motifs, particularly the floral designs. According to the contention of Vidya Dehejia it can be stated that the Gupta sculptural does not have any impact over the Odishan art idioms.⁶ He again illustrates that the Odishan sculptural style that is explicit from their snatching the certain Gupta features as evident in the preceding discussion. Stella kramrisch illustrates that - "The coherence of its monumental shape is enriched by its carvings; nowhere else in India are the walls of the temple as intimately connected with their sculptures. The temple here is a work of monumental sculpture of which the single carvings from the intricate surface."⁷

Temple Sculptures in Transitional Phase

The sculptures on the temples of the early phases had been dealt imperfectly. They are carved in low-relief. The fingers and toes look very inappropriate likewise the seated figures are also placed very poorly.⁸ But the *pārśvadevatās* has been served little bit better than the other figures. In this perspective Vidya Dahejia stated that, these were the works of "more advanced craftsmen".⁹ This analyse is not satisfactory. It is unknown to us that why the three *pārśvadevatās* images were allotted to the more advanced craftsmen for execution and the rest were left to unpractised one.

In the certain examples such as the Vaitāl and the Sisireśvara temples, the images of *parśvadevatās* have not constituted part of the temple wall. Here they were carved distinctly and situated in the niches. The sculptor who worked on unconventional block of the stone for the surface of the temple wall, needless to say, the works of the anterior was quite elegant than those of the latter. This is regarded as the Persuasive clarification for the distinction that had noticed in the conduct towards the *parśvadevatās* and other figures of the temple. Their legs and arms have been contoured inorganically into the bodies. The eyes are very oddly served and lack of expressions.

As far as the treatment of the sculptures is concerned a palpable advancement has come into light that have uncovered by the next of temples such as Vaitāl, the Sisireśvara, the Mārkendeyaśvara, and the Siṃhanātha etc. Here the sculptures are profoundly carved and inevitably the figures are round in shape and also intricate. The sculptors very skilfully erased the deformity to a great extent that had come into focus in the earlier group of temples. The limbs are more perfectly carved and appended more organically to the body. The eyes and facial articulation have been served very elegantly. According to Debala Mitra, the dignified self-composed figures of the deities with the expression of absorption are mellowed with warmth of spiritual grace or an elegant refined.¹⁰ The figures are thicker and the propensity for slenderness is perceptible. This phase includes the figures of *mīthunās* that are exceptionally attractive. But some sorts of deformity such as odd treatment of legs and inconvenient situating at the legs of the seated figured of the earlier phase still involve imperfection though the act of improvising is still continuing. The ornamental motives have been skilfully accomplished.¹¹

Temple Sculptures in Mature Phase

The mature phase of Odishan sculptures unfolded before us a demonstration of further refinement of the sculptures. The figures are carved in alto-relievo. These temples are embellished lavishly with decorated sculptures which in the words of Charls Fabri is “forest of ornamentation.”¹² The prettifying motifs have been conducted very exquisitely. The disposition of sculptures on temples surface reaches its highest peak at excellence. The figures are lean with widened limbs. The facial articulations of both divine and earthly figures are mesmerizing.

Now we proceed to highlight the magnificent sculptures of the temples of the Somavamśī period. Our main concern is to study the pattern of installation of the sculpture on the body of the temples and their successive evolution during the Somavamśī period. A number of notable sculptures had emerged as the decorative aspect of the temples during this period, which bear new significant aspects of the history of temple evolution in Odisha,¹³ such as, decorative sculptures in the interiors of the *mukhasālā*, use of Brahmanical theme of sculptures on the temples, different kinds of *mīthunā* images, *nāyikās*, the image of *krittimukhas*, *Chaitya-arches*, *graha* panel etc. These types of sculptural decoration have been followed on the temples of Odisha in the subsequent period. The Somavamśī rulers took active interest of numerous sculptural decorations on the temples.¹⁴

It is notable that, the uses of decorative sculptures in the interior portion of *mukhasālā* or *jogamohana* of the temples are synchronized with the Somavamśīs. One of the most remarkable decorative schemes of the temples of this period was the sculpture of *navagraha* panel.¹⁵ Though, we have found this type of sculpture in the temples of Odisha before the Somavamśī period, the numbers of the *grahas* in the panel was restricted to eight. Since the middle half of the reign of the Somavamśīs, with the addition of one more *graha*, i.e., *ketu* the *graha* panel became *navagraha* panel. This new *navagraha* panel sculpture has been found on the lintel of the Mukṣeswar temple at Bhubaneswar, which is the most significant temple of the transitional phase of Odishan temple architecture as well as the finest example of our period of investigation.¹⁶

CONCLUSION

Thus, the decorative sculptures of the early temples are primarily religious in character. As we have said, as far as the character of the sculptures of early temples of our proposed period are concerned they are primarily religious in nature. Being fewer in number the temporal sculptures have lost vision in the first glimpse. The temple itself holds out to be a religious structure. It is constructed as an abode for the deity to whom worship and prayer have been offered by the devotees. Previously it was disagreeable to paint anything that did not attach any religiosity to the structure. So, highlighting the religious character instead of embellishing the surface was the avowed aim of the sculptors. However, lotus-medallions, scroll work, creeper bands, floral motifs and so on were chiefly applied in the early group of temples either to serve the purpose of horizontal and vertical lines or to generate sections for arraying the spiritual figures. The earlier temples did not have such evidences of depictions. As far as the evolution of the Odishan temples are concerned, there have been several remarkable decorative motives that had been used in order to make the temple attractive. Some of them unfolded themselves in temples of the period as well as the temples of our proposed period of study. During the Somavamsī period some of the essential decorative sculptures of the temples those have been used to decorate the temple walls, as well as to highlight the religious affinities throughout the evolution of the temples. These types of sculptural treatments reached its highest peak at Sun temple of Konark in the culmination phase of Odishan architecture.¹⁷

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Evolution of Sakti Cult in Ancient India (Form the Earliest Times to 6th Century C.E.)

Raghunath Goswami*

ABSTRACT

The ultimate source of existence, the frontline of cosmic evolution and the moderator of all forces and potentialities of nature is Sakti. A vital role is played by Sakti to the cure of the essence of all human being in this potent world. This image reflects not only in Indian Mythology but in the whole world. One should be acquainted with her reality one by knowing her entegrity. The creation and destruction, the hurishment and in nutriment of the universe is done lay Sakti who is the mother of womanhood and the worship of Sakti is hailed as Saktism. Sakti is the divine feminine power in one hand and the primordial cosmic energy on the other. Sakti embodies the active feminine energy in many male counterpart, so it has long been associated with the god. Saktism is such an energy that is any male deities separated themselves with Saktism, they become slothful and indolent.

Keywords: Asana, Mudra, Bhangimas Durga, Mahalaxmi, Mahiṣāsūramardini

INTRODUCTION

Our five senses act according to our action which is also done by the inherent 'Sakti' within us. The Source of the word 'Sakti' is 'Sak' the word itself suggests power, ability, strength, effort, energy and capillarity. These all are the powers of activity and the primordial source of these activities is Saktism the source of all form power. Sakti is the personification of universal energy. Her presence is fell both in the microcosmic and macrocosmic world. The all from of activities in the microcosmic word consists into the macrocosmic is analogous to the word of sakti. So, all the power of microcosmic world is the manifestation of sakti, the embodiment of Macrocosm. Her essence microcosmic instinct leaver imprint at the leottom of the spinal column (*muladhara chakra*) in the human mind into the ultimate concentration adherent to the heavenly ecstasy.

ŚAKTISM IS DIFFERENT PERIODS

Worshipping of Śakti cult has mystic impact not only in Indian supposition but also in theology and religion since the primitive age. Since then and till now it is far reaching. The history of Śakti cult may be classified into three phase.

1. Pre-Buddhist or ancient, commencement with the pre-historic times.
2. Post-Buddhist or Medieval, or more precisely post-Christian era
3. From early thirteenth century to till date onwards.

Though the early medieval was the most innovative period in the history of the Śakti literature yet there is unavailability of any autonomous work on the Śakti cult in ancient period. Most of the valuable

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works like *Purāṇas*, *Upapurāṇas* and original *Āgamas* (Tantras) were written in this period. Most of the production of Modern period was minor in character except some brilliant exceptional works.

Śaktism in the Indus Valley Period

Śaktism as it exists today began with the literature of the Vedic Age. The earliest reference of the worship of Śakti goes back in India as in many other countries of the ancient world to a very remote past.¹ Sir John Marshall has linked a huge number of terracotta figurine in Mohenjodaro and Harappa which are related with the neighbouring territory of Baluchistan. The descriptions of the figures are :

1. These are the portrayal standing and almost nude females².
2. They used to wear a band of girdle about their loins.

This Goddess was worshipped by the inhabitants of this valley. Many ringstones, discovered at the site can justifiably be described as cult objects symbolizing the mother aspect of the Goddess.³ These ringstones of the Maurya period found in many north Indian sites like Taxila, Kośam, Rājghāt and Patna⁴. Along with the other phallic objects symbolizing the father God of the people of Indus valley, described by Marshall as proto cloister.⁵

The ornamented ringstones of this primitive period no doubt they represent of some variety, but their general features show that they were cult objects analogous with the ring stone of the Indus Valley on the one hand 'cakras' and the other 'yantras' of the later Śāktas⁶.

A nude female figure whose legs are upside down and wide apart with a disclosure of plant in her womb was discovered at Harappa. Her arms resemble the position those of the depiction of proto Śiva on the Mohenjodāro. Marshall has rightly compared this striking representation of the nude female figure with a plant issuing from her womb, with the almost similar example of early Gupta terracotta⁷. This thought of beginning of vegetation from some of the body parts helps us the idea to remember *Devī-Māhatmya* of the Śakambari part of the cosmic energy. Consequently on the supposition of John Marshall, Śakti reverend originated in India out of the separate of the mother Goddess, and it was firmly associated with the worship of Śiva. Śakti and Śiva are vitally connected⁸ in Indian creative energy, as the creative standard (control) and the maker, with vivid family speaking to the aggregate living being of life⁹.

Much before the Epic and *Purāṇic* age the Pre-Vedic archaeological information demonstrates the early stages of the religion of the later sprouting Śakti worship. It demonstrates that there was crude matriarchal society in the antiquated age and the ancient individuals love to revere their mother God.

Concept of Śakti in the Vedas

The manifesto of various number of Goddess in the Vedic are proved that the concept of Śakti was there on the Vedic onlookers. The ancient Ṛṣis attributed importance to such Goddesses as *Aditi*, the Divine Mother, *Usās*, the Goddess of dawn; *Prthivī*, the mother of Earth, and finally *Vāc*, the Goddess of discourse. These three distinguishable types of Mother Goddess in the Ṛgveda viz.¹⁰

1. *Aditi*, is the mother goddess of kindness and gentleness.
2. *Usās* is the mother goddess of virginity, of martial spirit and beauty.
3. *Sarasvatī* is the mother goddess of defensive spirit and the deity of special guardian.

Although, *Sarasvatī*, primarily a river goddess (the distinctive traits of Vedic culture were formulated in the banks of this river), *Rātri*, personifies a star-lit night, Purandhi, Ilā and Dhīṣana collectively, were deliberately sung in some *mantras* of the Rig Veda. Divine energy or Śakti inherent in everything and everywhere in Gods, men and animals, may in the universe itself¹¹

Other than the cited goddess, the other important goddesses Vedic period were *Aditi, Usa, Śarasvatī, Vāc, Rātrī, Diti, Revatī, Indrani, Varuṇānī* and *Agneyi* etc as mentioned by J.N. Banarjee.¹² Due to the impact it is referred that, non Vedic¹³ people the goddesses like *Ilā, Māhi, Puranidhī, Alakṣmī, Oṣadhi, Āpya, Yosā, Gandharvī*¹⁴ etc also plays pivotal role during this time.

We find other Vedas which later takes place is the goddess *Ambikā* as the sister of *Rudra* in the *Vājaraneyi Saṁhitā*¹⁵ *Ambikā* ia also described in *Taittiriya Saṁhitā*. She is autumn in the *Taittiriya Brāhman*¹⁶ and the *Satapath Brāhman*¹⁷ *Umā* appears in the *Taittiriya Āraṇyaka* and in the same text *Rudra* is called as *Umāpatī*¹⁸. She ia *Uma Haimavati* in the *Kena Upanisad*. *Śvetāśvetara Upanisad* mention to *Māyā*, the force of *Brahman* when *Siva* is *Māyin*¹⁹. *Bhadrakālī* describe in the *Sāṅkhāyana Śrauta Śūtra* as well as it also referred to *Gṛhya Śūtra*. In the *Bodhāyan Gṛhya Śūtra* and *Manu Saṁhitā*, *Dūrgā* and *Jyeṣṭha* are entitled and oblation to them are described.²⁰

Concept of Śakti in the Epics and Purāṇas

The delineation of Śakti was in a very high position in the age of Epics. She is called *Devi* and is respected by all²¹. In the *Ramayana* she is consider of the wife of *Śiva* and also she gained popularity by the name of *Umā* and *Girijā*. She has parallay known as *Rudraṇi* and *Pārvatī*²². We find the other axamples of the tradition of worship of the mother goddess in *Rāmāyaṇa*. The following description of some major *purāṇas* also support the attainment of Śakti cull in the age of *Rāmāyaṇa*.

1. The *Kurma purāṇa*²³ mentions that the king *Janaka* of *Mithila* worship *Durgā*.
2. *Padma purāṇa*²⁴ states that *Sumada*, a king who fought with *Śatrughna* ; who is the brother of *Rāma*.
3. *Rāma's* mother *Kaushalyā* worshiped *Dūrgā* in *Adhyātma Rāmāyaṇa*²⁵.
4. *Brahmavaivarta purāṇa* stated that goddess *Dūrgā* worshipped by *Rāma* and *Parśurama*²⁶.
5. *Sitā* worshipped *Pārvatī* to get *Rama* as her husband as described in *Rāmcharita Mānasa*.

Concept of Śakti in the Mahābhārata and Harivaṁsa Purāṇa

In the age of *Mahābhārata*, Śakti cult got an immense priority. In this era new names and form of goddess was introduced. In the *Bhiṣma purāṇa* *Arjuna* prays to *Durgā* to pay reverence to *Siddhasenānī*, the noble, the dweller on *Mandara*, the *Kumārī, Kālī, Kapālī, Kṛṣṇa- Piṅgala, Bhadrākālī, Mahākālī, Caṇḍī, Chaṇḍā, Tāriṇī, Varavaṇinī, Kātyāni, Karāli, Vijajā, Jayā* etc. In the *Virāta Parvaṁ* of the *Mahābhārata*, among the other five *Pāṇḍavas*, *Yudhiṣṭhira* invoked the goddess of power to remove the dangers. She is personified in this relavent chapter as the sister of *Hari*²⁷, born of *Nanda Gopa*. The two *Durgāstotras* in the *Mahābhārata* (IV.6 and VI.23) and the *Āryāstava* help out to mark the various organized elements underlying the principal to development of Śakti cult. According to Vedic Āryan element, the composition of the goddess contained aspect such as her 'mother' 'daughter' and 'sister' such as her appellations *Kātyāyanī, Āryā, Kauśikī*. In the section of *Vanaparva* of the *Mahābhārata* referred various *Devī tirthas* (sacred places of *Devi* worship) such as *Śri Parvata*⁴⁵, *Śri tirtha Gaurī Sikhara, Mātṛ tirtha* and *Devī tirtha*²⁸.

Concept of Śakti in the *Mārkaṇḍeya purāṇa* and other text:

One of the oldest *Purāṇa*, the *Mārkaṇḍeya purāṇa* was compiled and edited in its present form in the *Gupta* period. There comes an entire work under the supreme power of Śakti. She protects the being of worlds. Her action is spread throughout the living and non-living object so worship her. In the *Kulacūḍāmanigama*, the *Bhairavī* addressing *Bhairava* says "Thou art in every place and I am in every place thou art in all and I am in all".

Sir Ramakrishna Paramhansa, a noble saint of India has illustrated a simple theory of Śaktism in the c.18th century C.E. He recognized all god and goddess in the attire of *Kali*. His attitude towards

Kali was that if very maternal, like mother and child. He believed that various aspect of the gods and goddess are the mediums to understand the rituals of the extending form of power²⁹.

All the mentioning discussions proves that the cult of Śakti is ancient and pre- historic. We can also say that the primitive tribes started this trend. But from the aspect of Vedic examples of Śaktism, we have to conclude that it was also Vedic as the followers also practiced it. Through the various changes and development of time Śaktism not only become the principal guidance of the agriculturists lute also helped to awake the nationalist feeling. The ongoing development of the Śaktism from the per - historic time to till date for the betterment of the society and spiritual upliftment of the whole mankind.

CONCLUSION

The celebration of rituals, cult practices and religious festivals not only reflect the culture of the people but also help for the spiritual upliftment of the people with regard to the realisation of the Absolute Reality. This is the central theme behind the ritualistic observances celebrated elsewhere in India.

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Perception on Environmental Issues in Relation to the Pro Environmental Behaviour and Environmental Concerns of Secondary Level Teacher Trainees

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ABSTRACT

The purpose of the study was to find out the "Perception on Environmental Issues in Relation to the Pro Environmental Behaviour and Environmental Concerns of Secondary Level Teacher Trainees" For this study 1774 secondary level teacher trainees selected through stratified random sampling technique from government, government aided and private institution of education in Dharmapuri, Krishnagiri, Salem, Vellore and Thiruvannamalai districts. The self-developed Questionnaire was used to collect the data. The current study shows that the level of environmental issues, pro-environmental behaviour, and environmental concern. As the result obtained by the analysis of data, it has been found that, female secondary level teacher trainees scored higher mean scores and differ significantly with the male trainees, the reason may be that female have high level of concern, motherhood character, patients, more health conscious and moreover they are very careful while using any type of resources than male trainees.

INTRODUCTION

Plastics are organic polymers of high molecular mass and often contain other substances. They are usually synthetic, mainly derived from petrochemicals. Due to their low cost, ease of manufacture, versatility, non-corrosiveness and imperviousness to water, plastics are used for multiple purposes at different scales. Plastic was invented in New York in 1907 by Leo Baekeland. Further, many chemists, including Nobel laureate Hermann Staudinger (father of polymer chemistry) and Herman Mark (father of polymer physics), have contributed to the materials science of plastics. However, these scientists could not have anticipated such an exponential growth of plastic production. Most plastic products are lightweight, inexpensive, and durable. These defining characteristics make plastics a convenient material for the manufacture of everyday products. However, these same attributes make plastics a threat to ecosystems. It affects the environment, eco systems, bio diversity, cause to climate change, global warming etc.

In simple words Plastic usage and wastages do not get decompose easily, settles down in the earth that leads to increase in the mass of waste in the soil. It affects the water cycle by disturbing the rainwater to enter into the land as the water and air cannot pass through it. Initially it show decrease in ground water level and it leads to so many environmental issues. Even it sometimes causes death of animals due to the intake of plastic. The cost for recycling the plastic is very high and almost it is a loss process. The half-life period for plastic is too long that it takes some millions of

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years to decay. The production of plastic with lower number of microns is very cheap; unfortunately lower the microns in the plastic lower the chance to get decompose.

While the issue of plastic pollution in aquatic environments (marine and freshwater) has been gaining increasing attention, the problem of plastic contamination in the terrestrial environment has remained widely unexplored. Plastic pollution may be more dramatically seen in the oceans; however, more than 80% of the plastics found in marine environments has been produced, consumed and disposed of in land. Therefore, plastic pollution in soil is a problem both of contamination and damage to terrestrial environments and of transfer to aquatic systems.

NEED FOR THE STUDY

We are human beings mainly depending on the ecosystem for our survival. Due to increasing population, the human need more natural resources for their survival in this earth. Continuous use of these resources leads to a scarcity of natural resources. To prevent the overused and damaged environment for the future generation is important. Creating awareness about environmental issues is exigencies in today's scenario. Humans and other organisms have equal rights to live in this ecosystem. Most of the species are disappeared due to the undesirable activity of the human alone. Most of the marine organisms are affected by plastic and e-waste pollution. Gradually they are going too vanished out from our ecosystem which affects the equilibrium and the food chain. Every individual has responsibility for protecting nature not only for the future generation also for the other animals and plants which are the part of an ecosystem.

Environmental issues cannot prevent only by the law itself. The behaviour of an individual plays a vital role in preventing the environment. Knowledge about the environment is very important and also their attitude plays a significant effect on the environment. Positive attitudes towards the environment decrease environmental issues. Citizens of every nation have the responsibility to produce the ecosystem especially the teachers who are educating the future generation. Hence the present study deals with the perception of environmental issues in relation to their pro-environmental behaviour and environmental concern.

REVIEW OF RELATED LITERATURE

Ficko, A., & Bončina, A., (2018) investigated the future teacher's attitude towards environmental pollution. Pre-primary and primary teacher trainees were taken as a sample from the university of Granada, Spain. The results showed that gender had no significant difference in the attitude towards pollution. The participants showed high concern and attitude towards environmental pollutions. The researcher suggested including environmental education as the main subject from the primary level to the college level.

Mohammadi, M., (2018) explained the causes and remedial measures of plastic pollution in the marine region. The researcher explained in detail about plastic pollution like city garbage, industrial wastes, tourism disposal, and commercial fishing nets. Due to the pollution the marine ecosystem disturbed by an increase in the disappearing of rare species, reproduction problems, internal organs damaged and so on. The researcher suggested various strategies like increasing the production of bio-degradable products, chemical recycling, and pyrolysis to overcome the plastic pollution in the marine regions.

Duan W & Sheng J., (2018) examined Chinese individual's environmental knowledge transfer into pro-environmental behaviour. The findings clearly explain the dwelling environmental knowledge and pollution perceptions are the stronger predictors and additional variances. The dwelling environmental perception had a higher significance than public pro-environmental behaviour.

TITLE OF THE STUDY

The problem took for the present study is “**Perception on Environmental Issues in Relation to the Pro Environmental Behaviour and Environmental Concerns of Secondary Level Teacher Trainees** “

OPERATIONAL DEFINITION OF KEY TERMS

Environmental Issues

The harmful effect and undesirable changes created by the human to the environment are known as environmental issues. Most of the undesirable changes are created by the human due to advanced development and industrialization. The environmental issues are increasing day by day. The natural non-renewable resources are overused and there is nothing left over for the future generation. The plastic and E-waste pollutions are very high in peak. In the present study, the environmental issues are the plastic pollution and E-waste pollution viz, awareness, management, and disposal.

Pro-Environmental Behaviour

Human behaviour which tends to reduce the negative impact on the environment and also for the betterment of the environment is known as pro-environmental behaviour. Human behaviour plays an important role for every action performed by the individuals. The behaviour reflects how the individual interact with the environment. It shows that whether they show environmental friendly behaviour towards the environment. From the behavioural outcomes we can find out their environmental behaviours. Environmental knowledge, environmental attitude, conservation of resources behaviour, environmental citizen behaviour, and environmentally aware consumer behaviour these are the five dimensions of pro-environmental behaviour included in the present study.

Environmental Concerns

Environmental concern refers to how the individual shows their concern towards themselves, with their family members, their future generation, all the human beings, animal kingdom and so on. The individual have the responsibility to protect the nature around them. It shows the relationship exist between the human and environment. Egoistic concern, altruistic concern, and biospheric concerns are the dimensions include in environmental concern.

Secondary Level Teacher Trainees

A secondary level teacher trainee refers to those who are studying two years bachelor of education programme (B.Ed.) degree. The student teachers after completion of two years are expected to become as a teacher. During the period of course the student teachers are trained by various innovative practices, knowledge, curriculum, teaching and learning skills, and so on to become a best teacher..

OBJECTIVES OF THE STUDY

The objectives of the study were as follows:

- To find the differences in perception on environmental issues of secondary level teacher trainees

- To study the differences in pro-environmental behaviour of secondary level teacher trainees
- To investigate the differences in the environmental concerns of secondary level teacher trainees

HYPOTHESES OF THE STUDY

The hypotheses of the present study are as follows

- There is no significant difference in the perception on environmental issues of secondary level teacher trainees based on the select sub samples
- There is no significant difference in the pro-environmental behaviour of secondary level teacher trainees based on the select sub-samples
- There is no significant difference in the environmental concerns of secondary level teacher trainees based on the select sub-samples

METHODOLOGY

For the present study normative survey method was adopted. The sample size consists of 1774 secondary level teacher trainees selected through stratified random sampling technique from government, government aided and private institution of education in Dharmapuri, Krishnagiri, Salem, Vellore and Thiruvannamalai districts.

TOOLS USED FOR THE STUDY

For the present study the following tools were developed by the investigator along with the personal data sheet.

1. Environmental Issues Scale (EIS)
2. Pro - Environmental Behaviour Scale (PEBS)
3. Environmental Concerns Scale (ECS)

STATISTICAL TECHNIQUES USED

Statistical measures such as Mean, SD and t-tests were used to interpret the obtained data.

ANALYSIS AND INTERPRETATION

Environmental Issues

- Female secondary level teacher trainees have higher mean scores (125.40) than male secondary level teacher trainees in environmental issues. Secondary level teacher trainees who are settled in the village have higher mean scores (126.60) than the city and town settled secondary level teacher trainees in environmental issues. Krishnagiri district secondary level teacher trainees have higher mean scores (144.50) than the other district secondary level teacher trainees in environmental issues. Firstborn secondary level teacher trainees have higher mean scores (126.50) than the middle, last and single born secondary level teacher trainees in environmental issues. Secondary level teacher trainees who are studying in government colleges have higher mean scores (140.10) than the government-aided and private secondary level teacher trainees in environmental issues. The second year secondary level teacher trainees have higher mean scores (127.73) than the first year secondary level teacher trainees issues. Married secondary level teacher trainees have higher mean scores (134.62) than the single secondary level teacher trainees in environmental issues. Secondary level teacher trainees

who are studied M.Phil and other qualification have higher mean scores (137.64) than the UG and PG degree secondary level teacher trainees in environmental issues. Secondary level teacher trainees belong to science as a stream of study have higher mean scores (129.91) than the arts secondary level teacher trainees in environmental issues. Secondary level teacher trainees who are studying environmental as a subject have higher mean scores (127.73) than the studied secondary level teacher trainees in environmental issues. Secondary level teacher trainees who are interested in the environmental subject have higher mean scores (128.31) than that of not interested secondary level teacher trainees in environmental issues. Secondary level teacher trainees who are organized environmental awareness programmes have higher mean scores (136.36) than the attended and not attended secondary level teacher trainees in environmental issues. Eco-club members of secondary level teacher trainees have higher mean scores (134.34) than that of a non-member of secondary level teacher trainees in environmental issues. Secondary level teacher trainees whose family monthly income are above 30,000 have higher mean scores (133.42) than below income level of secondary level teacher trainees in environmental issues.

It is revealed that,

- Male and female secondary level teacher trainees differ in their PPA, PPM, PP dimensions and global total of environmental issues.
- There is an interaction among the secondary level teacher trainees in different places of settlement and their dimensions PPA, PPM, PPD, PP, EWPM, EWPD and global total of environmental issues.
- There is an interaction between the secondary level teacher trainees in different districts and their dimensions of plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP, and global EI.
- There is an interaction between the secondary level teacher trainees based on birth order and their dimensions PPA, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP and global total of EI.
- There is an interaction between the secondary level teacher trainees with different type of institution and their dimensions plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP, and global EI.
- First year and Second year secondary level teacher trainees differ in their PPA, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.
- Single and married secondary level teacher trainees differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.
- There is an interaction between the secondary level teacher trainees in a different type of educational qualification and their dimensions plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP, and global EI.
- Arts stream and science stream secondary level teacher trainees differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.
- Environmental science as a subject studied and studying secondary level teacher trainees differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.
- Secondary level teacher trainees interested in the environmental subject and not interested differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP dimensions, and global environmental issues.

- There is an interaction between the awareness programs of secondary level teacher trainees and their dimensions of plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP, and global EI.
- Eco club members and non member of secondary level teacher trainees differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.
- Parental income above and below 30,000 secondary level teacher trainees differ in their plastic pollution awareness, PPM, PPD, PP, EWPA, EWPM, EWPD, EWP of dimensions and global environmental issues.

PRO-ENVIRONMENTAL BEHAVIOUR

- Female secondary level teacher trainees have higher mean scores (128.48) than male secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees live in the village have higher mean scores (129.05) than the city and town settled secondary level teacher trainees in pro-environmental behaviour. Krishnagiri district secondary level teacher trainees have higher mean scores (143.56) than the other district secondary level teacher trainees in pro-environmental behaviour. Firstborn secondary level teacher trainees have higher mean scores (130.56) than the middle, last and single secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees who are studying in government colleges have higher mean scores (142.80) than the government-aided and private secondary level teacher trainees in pro-environmental behaviour. The second year secondary level teacher trainees have higher mean scores (131.44) than the first year secondary level teacher trainees in pro-environmental behaviour. Married secondary level teacher trainees have higher mean scores (136.45) than the single secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees who are qualified M.Phil and others have higher mean scores (138.91) than the UG and PG degree in pro-environmental behaviour. Secondary level teacher trainees belong to science as a stream of study have higher mean scores (132.26) than the arts secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees who are studying environmental as a subject have higher mean scores (131.44) than the studied secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees who are interested in the environmental subject have higher mean scores (131.61) than that of not interested secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees who are organized environmental awareness programmes have higher mean scores (140.58) than the attended and not attended secondary level teacher trainees in pro-environmental behaviour. Eco-club members of secondary level teacher trainees have higher mean scores (138.47) than that of a non-member of secondary level teacher trainees in pro-environmental behaviour. Secondary level teacher trainees whose family monthly income are above ₹30,000 have higher mean scores (137.46) than below income level of secondary level teacher trainees in pro-environmental behaviour.

It is shown that,

- Male and female secondary level teacher trainees differ in their EK, EA, CRB, ECB, EACB dimensions of PEB.
- There is no interaction between the EK, EA, CRB, ECB, EACB dimensions and global total of PEB among the secondary level teacher trainees in different places of settlement.

- There is an interaction between the secondary level teacher trainees in different districts and their EK, EA, CRB, ECB, EACB dimensions and global total of PEB.
- There is an interaction between the secondary level teacher trainees based on birth order and their EK, EA, CRB, ECB, EACB dimensions and global total of PEB.
- There is an interaction between the secondary level teacher trainees in different types of institution and their dimensions EK, EA, CRB, ECB, EACB dimension and global total of PEB.
- First year and Second year secondary level teacher trainees differ in their EK, EA, CRB, EACB dimensions and global total of PEB.
- Single and married secondary level teacher trainees differ in their EK, EA, CRB, EACB dimensions and global total of PEB.
- There is an interaction between the secondary level teacher trainees with different educational qualification and their EK, EA, CRB, EACB dimensions and global total of PEB.
- Arts stream and science stream secondary level teacher trainees differ in their EK, EA, CRB, EACB dimensions and global total of PEB.
- Environmental science as a subject studied and studying secondary level teacher trainees differ in their EK, EA, CRB, EACB dimensions and global total of PEB.
- Secondary level teacher trainees interested in the environmental subject and not interested differ in their EK, EA, CRB, ECB, EACB dimensions and global total of PEB.
- There is an interaction between the secondary level teacher trainees environmental related awareness programmes and their EK, EA, CRB, ECB, EACB dimensions and global score of PEB.
- Eco club member and non member secondary level teacher trainees differ in their in EK, EA, CRB, EACB dimensions and global score of PEB.
- Parental income above 30,000 and below 30,000 of secondary level teacher trainees differ in their EK, EA, CRB, EACB dimensions and global score of PEB

ENVIRONMENTAL CONCERNS

- Female secondary level teacher trainees have higher mean scores (82.73) than male secondary level teacher trainees in environmental concern. Secondary level teacher trainees settled in the city have higher mean scores (83.16) than the town and village settled secondary level teacher trainees in environmental concern. Vellore district secondary level teacher trainees have higher mean scores (83.59) than the other district secondary level teacher trainees in environmental concern. Firstborn secondary level teacher trainees have higher mean scores (84.65) than the middle, last and single born secondary level teacher trainees in environmental concern. Secondary level teacher trainees who are studying in government colleges have higher mean scores (86.35) than the government-aided and private secondary level teacher trainees in environmental concern. The second year secondary level teacher trainees have higher mean scores (84.76) than the first year secondary level teacher trainees in environmental concern. Married secondary level teacher trainees have higher mean scores (86.62) than the single secondary level teacher trainees in environmental concern. Secondary level teacher trainees who are qualified M.Phil and others have higher mean scores (90.96) than the UG and PG degree secondary level teacher trainee's environmental concern. Secondary level teacher trainees belong to science as a stream of study have higher mean scores (85.23) than the arts secondary level teacher trainees in environmental concern. Secondary level teacher trainees studying environmental as a subject have higher

mean scores (84.76) than the studied secondary level teacher trainees in environmental concern. Secondary level teacher trainees who are interested in the environmental subject have higher mean scores than that of not interested in environmental concern. Secondary level teacher trainees who are organized environmental awareness programmes have higher mean scores (84.41) than the attended and not attended secondary level teacher trainees in environmental concern. Eco-club members of secondary level teacher trainees have higher mean scores (89.50) than that of non-member of secondary level teacher trainees in environmental concern. Secondary level teacher trainees whose family monthly income are above 30,000 have higher mean scores (87.60) than below income level of secondary level teacher trainees in environmental concern.

It is revealed that,

- Male and female secondary level teacher trainees differ in their AEC, BEC dimensions and global total of EC.
- There is an interaction between the secondary level teacher trainees in different places of settlement and their ACE dimension of EC.
- There is an interaction between the secondary level teacher trainees in different districts and their EEC dimension and global total of EC.
- There is an interaction between the secondary level teacher trainees based on birth order and their EEC, AEC, BEC dimensions and global total of EC.
- There is an interaction between the secondary level teacher trainees in different types of institution and their EEC, AEC dimensions and global total of EC.
- First year and Second year secondary level teacher trainees differ in their EEC, AEC, BEC dimensions and global total of EC.
- Single and married secondary level teacher trainees differ in their EEC, AEC, BEC dimensions and global total of EC.
- There is an interaction between the secondary level teacher trainees in a different type of educational qualification and their EEC, AEC, BEC dimensions and global total of EC.
- Arts stream and science stream secondary level teacher trainees differ in their EEC, AEC, BEC dimensions and global total of EC.
- Environmental science as a subject studied and studying secondary level teacher trainees differ in their EEC, AEC, BEC dimensions and global total of EC,
- Secondary level teacher trainees interested in the environmental subject and not interested differ in their EEC, AEC, BEC dimensions and global total of EC.
- There is interaction between the secondary level teacher trainees and their EEC, AEC, BEC dimensions and global total of EC.
- Eco club member and non member secondary level teacher trainees differ in their in EEC, AEC, BEC dimensions and global total of EC.
- Parental income above and below 30,000 of secondary level teacher trainees differ in their EEC, AEC, BEC dimensions and global total of EC.

CONCLUSION

The present study aimed to find out the perception of environmental issues concerning the pro-environmental behaviour and environmental concern of secondary level teacher trainees. The findings of present study reveals that, the secondary level teacher trainees who are taking science as a stream of study, studying environmental education as a paper, interested in environmental subjects, attended and organized environmental related awareness programmes, being a member

of the environmental club has a significant difference in environmental awareness, management, disposal, pro-environmental behaviour, and environmental concern compared with their counterparts. The reason may be that the trainees have studied basic environmental related concepts hence they understand and implement theoretical knowledge in to practice and also the eco-club member and awareness programmes empower the students by participate meaningful activities to the society hence they show eco-friendly and positive behaviour. Compare to plastic pollution the teacher trainees shows low level of awareness, management and disposal on e-waste pollution consequently arise need to increase awareness regarding e-waste. From the results, it is clear that the persuasive need and importance of environmental education and environmental related awareness and programmes should be increased for the secondary level teacher trainees because they have the responsibility to educate the future upcoming responsible citizens of our Indian nation. The secondary level teacher trainees who are going to impart the environmental knowledge, concepts, and awareness to their subsequent generations to rise environmentally motivated citizens for our sustainable environment.

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Gorbachev's Policies of Glasnost and Perestroika in the Soviet Union

Anant Ranjan*

INTRODUCTION

Russia is an important country in the world where people of multiple ethnicities reside whose past is as important as the present. Russia is a kind of country which has always kept pace with the world. It is a developed country which is considered as a super power because it possesses nuclear arsenals, one the largest economy, abundant natural resources and so on. After Soviet Union's disintegration, the European Union and other major countries of the world thought that Russia would drift towards pluralist democracy. Studies have shown that Russia has not experienced complete democracy in post-1991 scenario. It is believed that Russia is a half democracy wherein, the elements of some other systems also coexist. Russian leaders have come up with an alternative to democracy which they call it managed democracy or sovereign democracy. Free press, print media, electronic media, the internet and other means of communication are the essential components of the fair electoral process. But interestingly, Russian government exercise strict control over these things.

After 1991, various kinds of reforms were introduced in Russia like political reforms, social reforms, and economic reforms and so on. Russian Socialist Federation of Soviet Republic (RSFSR) became a successor state of Soviet Union. The new role that the RSFSR had been entrusted upon was not so easy. It had to take forward to the legacy of Soviet Union. It also had to play a new role of a country which possessed veto power (Shirayev 2010).

In the beginning reform in Russia During the Mikhail Gorbachev, two major reforms namely Glasnost and Perestroika were introduced in Russia which was milestones in Russian history because by these reforms Russian people could get so many rights like political and economic rights, and these reforms changed Russia's cultural, political and military environment which eventually led to his downfall. Even media's role increased during his tenure. We know Russia's history that Russia is always known for their authoritarian regime, undemocratic practices, and elections without opposition role, fraud and unfair elections, biased or restrictive media and communication role and so on (Bahry, 2005).

After a long period of Russian politics, a great leader Mikhail Gorbachev came to power. He was selected as a General Secretary of the Communist Party of Soviet Union and served from 1985 to 1991. After coming in power he decided to change Russian political and economic system. Behind these reforms, the main cause was that Mikhail Gorbachev was influenced by the Western system of democratisation, human right, development etc. Other reasons were also apparent such as in Russia, People were greatly controlled by the government as what they read, watched and said was monitored and their public lives were enforced in a way to prevent rebellion or resistance (Ross, 2004)

So in the past, liberties in the Soviet Union were negligible. Even Russian people could not criticise their government and they were strictly monitored about what they said about their

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country, as they were not free to openly criticise their nation's leadership. Here we should know that the Soviet Union emerged as a superpower country after Second World War along with the U S A. So due to this, the most countries in the world suffered from Cold War since 1945 to 1991, because the Soviet Union and the United states of America both countries were main leaders and opponent too. Thus we can say that Russia was main veto player before 1991 where everything was monitored by the government. Russia was very strong in technology after America. Despite all these thing Russian peoples suffered for their fundamental necessary in daily life. As we know that there was no freedom of speech, no free media, no political opponent, so for this Russians were unhappy with the ruling party. So they wanted to get rid of these problems in their lives. However, after a long process of development in Russia one communist leader (Mikhail Gorbachev) came in power and he tried to enforce reforms in the country and internal party system too (Jackson, 2016).

Gorbachev introduced the Glasnost in the Soviet Union to increase more liberties and more in line with other modern developed and democratic countries. Below there is some basic feature of Glasnost reform.

Glasnost consisted of a number of policies. These policies were adopted in the late 1980s to:

- First- The main purpose was to increase transparency between USSR government and their people.
- Second- understanding and deriving benefits from the affairs of the government
- Third- gives relaxation in the censorship rules.

The word literal meaning of the word is "openness". It denotes the intention and level of governance that Gorbachev was trying to bring to the Soviet Union.

So basically Glasnost introduced by Gorbachev for allowing for a better freedom of speech and expression of their values in the country. But the main aim behind the introduction of Glasnost in the Soviet Union was to give the citizen an opportunity to discuss among themselves what the government is contemplating to do for the people. Earlier such an opportunity was never given to the citizen. Now, due to Glasnost print and electronic media felt more relaxed. However, when the citizens of the Soviet Union got an opportunity to give vent to their feeling, became outspoken about the failure of their government. Hence it is generally believed that it was only Glasnost which was responsible for the disintegration of the Soviet Union (Gooding, 1990).

Despite all this, according to some scholars, there were some democratic elements always present in Russia. There were mainly three institutions accountable to people such as court system, the opposition party, and independent media. Some scholars have called Russia as a hybrid state where both authoritarian and democratic elements are present. For example, Russia has been successful in certain areas like free market, election, judicial system but it has not been able to become a fully democratic country. In last ten years Russia's politics and economy has grown stronger but on the other side, its democracy has eroded. There are optimists and pessimists. (Other accepts the hybrid label as a reflection of an old trend of Russia government). Russia is an independent and a sovereign state which has its national interest just like any other country. Russia began to change after 1991 when communist dictatorship turned into a multi-party democracy (Maxine, 2015)

Recent Russian history can be divided into three parts. During the Soviet period – there were lots of problems in this period during this period people were suffering from many fundamental needs such as poor health issues, lack of proper infrastructure, water, food and so on in the day to day life. Despite this, people had no right to criticise the ruling Communist party. During the second period, Russia developed rapidly and this is period known for lots of changes in the country as Glasnost and Perestroika. During the third period, government pressurised the researchers and other commentators

to portray Russia from a uniform point of view. In 1993 the constitution was formed in Russia. The Constitution created three layers of government which are as follows

President

Prime minister

Parliament consisting of the Duma and the Federal Constitution Council.

The pattern of government in Russia is federal in nature. In Russia, there are 89 regional areas out of which three-fourth is Slavic. From a security point of view, in Russia power was vested with one single person who had been entrusted with the responsibility of safeguarding the people. Although there were some reforms in the political set up of the country during the late 1990s, it could not free the country from authoritarianism to any great extent.

There are not so many parties in Russia. The most powerful party is United Russia led by Putin. United Russia is basically a conservative party. It blindly supports Putin. The formation of United Russia party took place before the 1999 Duma elections. Earlier a great part was played by the Communist Party in Russia. However, the popularity of Communist party got drastically reduced after the disintegration of Soviet Union. In Russia, it is the President who is the head of the state. He is also the head of the executive branch in Russia. In Russia, the President is the most dominant person in the government. Many duties are performed by him including the appointment of the Federation Council representative (Sakwa, 2004).

The cabinet is headed by the prime minister who is also the head of the government. The prime minister looks after the domestic affairs of the country. Some foreign policies are also looked after by him. The prime minister also deals with some economic policies. If something untoward happens, then the country is taken over by the President. The prime minister, deputy minister, and federal ministers comprise the Russian cabinet. Prime bureaucracy comprising a large number of is headed by these ministers. Both the Prime minister and the president are easily accessible to these ministers. Prime Minister Deputy Ministers and federal ministers comprise the Prime cabinet.

In Russia Judiciary consists of Constitutional Court, Supreme Court, and Supreme Court of Arbitration. Separation of power means that no branch of the government interferes with the matter of another branch. However, each branch has the built in mechanism of check and balance over the other. However, we have noted that Putin is the most powerful person in Russia. Putin is unchecked by the other branches of government making him an icon of authoritarianism in Russia. In another way, we can say Putin is the most powerful authority, which is a symbol that authoritarian power exists in Russian democracy (Smith, 2005).

CONCLUSION

Russian political system was running according to authoritarian ways. After a long history of Russian politics, Mikhail Gorbachev became a general secretary of the Communist Party in 1985. He was impressed by the democratic system. So he tried to implement this rule in the country. For this, he introduced two major reforms in Russia Glasnost and Perestroika. Glasnost was known as openness policy. By this reform, people got some political rights like freedom of expression now they can criticise government policies within the country. Some opposition parties can participate in the election of regional level even media got some freedom. They were relatively criticised free to the communist party. Another major reform was Perestroika. After introducing Perestroika in the country people got some property right. Due to these great reforms in Russia Gorbachev faced lots of criticism within the Communist Party and Russian also did not like Gorbachev's policy in the country.

It is the main point that why Gorbachev's policy was not much successful while he wanted to change Russian politics and give some rights to the people. The main reasons behind failure of

his glasnost and perestroika reforms are-First – Gorbachev introduced Glasnost and perestroika reforms in the country, but other Communist leader did not support these reforms. They don't want to give political and economic power in the hands of the Russian people. They were thinking that if people will get rights then they will criticise government policies and raised voice against party leaders. So leader criticized Gorbachev reforms. Second – people supported Gorbachev's reforms but they wanted more freedom. Russian people thought that Gorbachev attempted development in the country but development process was so slow. People had more expectation from Gorbachev because at that time they had experienced some liberties and also got knowledge about the western democratic system. So, finally people also criticised Gorbachev's policies in the country.

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Electoral Reforms in Russia: Its Effect and Impact on Russian Society

Anant Ranjan*

INTRODUCTION

When political changes are brought to any country, then one must talk about electoral changes and reforms. Electoral reforms signify changes in the voting system, major changes in election laws, eligibility of voters and participate in the election, voting equipment, ballot design, security improvement for voters and competitors, main factors which affect the voters and participators etc. Russia, the largest country in the world is the home of an extensive number of ethnic groups that inherits diverse multi-ethnic culture. Russia conducted its first election to the State Duma by the Presidential verdict on 1 October 1993. The chief objective of this rule was to decrease the representation of pro-presidential political forces among the Duma deputies. According to electoral rules, initial Mixed Member Majoritarian (MMM) system with the equal equilibrium between the number of the seats distributed in accordance with the Single Member Plurality (SMP) system and the Proportional Representation (PR) system (225-225) was brought together in the State Duma.

Electoral reforms of Russia during 1993 -2014 and how many changes have taken place in Russia and why one would also like to discuss the impact of electoral reforms in Russian society, impact on Russian parliamentary system special in the lower house (State Duma), the impact of political parties on electoral reforms, role of public, media and others. There are so many changes that have taken place in Russian electoral system during this period.

Here are some major reforms in Russian electoral system during 1993-2014 in 1999, 2002, 2005, and 2014. The President of Russia also began the process of amending the electoral system in 1994-1995 which was a failure. "In recent time on 22, February 2014 Russian president Vladimir Putin signed the new law which was related to the election to the Russia's lower house of parliament (State Duma). Putin again introduces the Mixed Member Majoritarian (MMM) electoral system in State Duma. This system has been already used in the Duma elections of 1993, 1995, 1999 and 2003. At the federal parliamentary elections of 2007 and 2011 the solely party-list Proportional Representation (PR) system, brought into the Russian election practice in 2005, was applied"

There were fourth major electoral reforms in Russia that reintroduction of mixed member system in 2014 after the short period of experiment with proportional representation. Here are major points regarding electoral reforms in State Duma. These are the short frame of major electoral reforms in Russia ((Golosov, 2015).

Some major reforms in Russia have happened since 1993-2014. "After the adoption of Russian constitution in 1993 State Duma passed a law of Mixed Member Majoritarian system in the first election of State Duma where seats were allocated based on certain rules such as half seats 225 distributed in accordance with Single Member Plurality (SMP) system and the other half 225 were to be distributed in accordance with Proportional Representation (PR) system. One important electoral reform failed in 1995 in parliament which was the proposal of the president to change the balance

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between the Single Member Proportion and the Proportion Representation mandates within the Mixed Member Majoritarian system, applying the proportion of 300-150 instead of 225-225” (Turchenko and Sergey Shevchuk,2015).

Other major electoral reform that took place in Russian parliament in 2002 led to the increase of the threshold of proportional representation from 5 to 7 per cent this was done for the State Duma election after 2003. In 2005 in Russian parliament all seats were allocated by proportional representation. There was a replacement the Mixed Member Majoritarian system by the closed list PR one. Increased of the electoral threshold from 5 to 7 percent since 2007 Duma election, as it was provided for in 2002. Russian President Dmitry Medvedev initiated a change and Duma passed it in 2009 an amendment which would allocate one seat to a party which secures 5 to 6 percent of votes and two seats to a party which secures 6 to 7 percent votes in the election. Once again in 2014 Russian president signed a law related to the election to the State Duma. In this law again there was the introduction of Mixed Member Majoritarian system which was applied till 2003. According to Mixed Member Majoritarian system with an equal balance between the single member’s majoritarian proportional systems mandates.

So the above-mentioned reforms took place in Russian electoral system. Some of the reforms were successful in Russia whereas others were not so successful. It may be mentioned that any kind of electoral reforms in any country depends upon political regime, political parties, veto player roll etc. Hence we can say that these things have played a vital role in the electoral reforms of Russia.

After the collapse of Soviet Union, major changes were introduced in Post-Soviet Russia. Some of these changes were the experiment with the election system, democracy and many other democratic institutions. But Russia’s experiments with all new reforms were not so successful due to the negative attitude of the people towards democratic institutions and election process. Hence there was low voters turnout. In fact, 70 % of the Russians believed that the election process was not free and fair. In Russia 2002 electoral reform law is unlikely to bring so many changes in legislative-executive relation in many locales of Russia. In 1994 there was a chaotic situation prevailing in Russia. Political powers were fluctuating among the federal subjects. Yeltsin wanted to dissolve former regional council. There was a standoff between him and the Parliament. He wanted to assume all the presidential powers (Hale, 2005).

Since 2002, among all reforms under Putin, the electoral rights law has been termed as most lofty democratic intention. Between 1999- 2002 there was corruption in the election for the appointment of governors, mayors and regional assemblies. We can see such corruption in this period as an illegal practice, vote rigging, poor campaigning, violence against candidates and even the murder of regional officials and deputies. But there was also a trend to the extent of reported cheating and scandals in these many Russian elections. To save the Russian sanctity election and stand with democracy by the central government Russia’s law has to have the power to succeed and more credible a fair election but it was not in reality because it was just revealing to the democratic import of the law than the coalition of support it generated in the Federal Assembly (Smith,2005).

AleksandrVeshnyakov who was chairman of Central Election Commission often said in his interviews that election was fair because fraud election and abuses are as widespread as claimed in Russia by the media. So AleksandrVeshnyakov gives his interviews and press conferences to ensure the public sanctity about the fair elections. In Russia main purpose of the law is that governors will not use their power for a long time in this period Putin purpose was to save Russian democratic freedom system and strengthen a democratic system for Russian people. Putin believed that a lot of power had been accumulated by chief executives in many Russian regions and republics with the central government and the lax implementation of the Constitution by the Yeltsin period. Changes that took

place in early 2000 endowed Putin with some prenominal political powers such as he could remove governors and dissolve regional assemblies for violating the Russian Constitution (Jackson, 2016).

It was believed that a strong national government would protect civil rights and liberty for the common citizens of Russia. The federal government tried to rescue the citizens from the dictate of local regional and republic government. The changes, like those authorising President Putin to remove governors and dissolve regional assemblies for violating the Russian Constitution, presume a stronger national government will advance the civil rights and liberties of all Russian citizens by concentrating more authority at the federal level over the political processes in regions and republics. For the federal government, this was an attempt to create an environment wherein managed democracy could flare within the country. Central government under Putin refined with the help of the autocratic executive on the one hand and it is creating very sovereign regional and republic government.

In the year 2002, a very strange situation arose in Russia wherein Putin reforms and 2002 electoral law threatened to undo all the democratic initiatives taken in the recent past. It sought to return Russia to its traditional past. Aleksandr Yaroslavl and his team study in Russian region and his conclusion were the alleged non-partisanship of executive-legislative relation only serves to enhance the power of executive branch. Aleksandr Yaroslavre elected without any real competition since 1994, and he observes a leadership style more close to former to party first secretaries in regions and cities during the Soviet era. The election of governor or mayor only reinforces a form of governance more like a delegate democracy (Joan, 2008).

March 2000 Vladimir Putin won the presidential elections and Putin initiated the reform of the Federation Council in May 2000. Heads of the regional executive and legislative bodies have been in their positions since 1996 ex officio. They were mostly ruled by their own well-being in the decision-making process, from the upper house. Putin intended to do away with them. He was supported by the members of the Federation Council with respect to these reforms because they supposed that the PR element of the Russian MMM electoral system was a gain for the Moscow-based political parties.

Another major electoral reform took place in 2002. On December 20 a new electoral law concerning the Duma elections was successfully passed. In this reform, the election threshold for parties was raised from 5 to 7 per cent. As the result of the parliamentary elections in December 2003, the United Russia Party got the constitutional majority of the seats in the Duma. The party managed to convert 37.6 percent of the votes into 68.3 per cent of the seats. Due to this success of the party of power, as United Russia is often called for its close relations with President Putin, at the elections, the lower house of Russian parliament was embedded into the vertical power structure, headed by the president (Ahmed, 2010).

2005 election reform was very important. It centralised the political process and led to the total control of the executive branch over the legislative branch. Another main purpose of this electoral reform was to strengthen and consolidate Putin's party within the country. In a simple language, one can understand the electoral reform of 2005 as replacement of MMM system with the Proportional Representation system. Putin again won 2012 election and he again reintroduced Mixed Member Majoritarian system in Duma election (Bryon and Moraski 2007).

During the period of 2008 and 2014, voters in Russia were not in a way free to exercise their universal adult franchise without external influence. In other words, voters did not have the freedom to cast their votes based on their own choice. On top of this, the campaigning process was not at all fair. Those who were in power like an executive and administrative members were campaigning on behalf of United Russia party. Hence the democracy in Russia did not exist at the ground level. Even the media during this period played a highly undemocratic role. It could not remain neutral.

Media targeted the opposition parties and showed United Russia Party in a good light throughout this period. So in a way, Russian media also campaigned for the United Russian Party. Thus one can say that the period between 2008 and 2013 was marked by the undemocratic/authoritarian regime. (Ross, 2014)

So many electoral reforms were introduced in Russia between the time period of 1993 and 2014 under various regimes. These reforms were the steps taken by the presidents at different time periods. Yeltsin, Putin and Dmitry Medvedev have been largely responsible for the electoral reforms that have taken place in Russia over the period of last two decades. However, all the reforms that were brought about were not so fruitful for common people, opposition parties and democracy at large. The reforms by many were also seen as an attempt by the political leaders to hold on to their power. In Russia, many institutions such as administration, electronic and print media could not remain neutral. They mainly favored the ruling party.

CONCLUSION

Russian people were suffering from their fundamental necessity. Because Russian largest economic were being used in producing arms and another defence purpose. So the ruling Communist party could not able to develop Russia internally. Even they could not provide good health facilities, roads, water and foods. It is also the fact that at that time people had no right of expression, criticism government policy and media was also under the Soviet government. Election system was so ruthless because there was no other party except The Communist party.

People had no other option of choosing the leader within the communist party. So, Russian political system was running according to authoritarian ways. After a long history of Russian politics, Mikhail Gorbachev became a general secretary of the Communist Party in 1985. He was impressed by the democratic system. So he tried to implement this rule in the country. For this, he introduced two major reforms in Russia Glastnost and Perestroika.

Now Russian political and Electoral system had changed. After the disintegration of the Soviet Union, Russia introduced the first election in the Russian history where a considerable number of parties participated in the election along with the Communist Party of the Russia, like LDPR, Yabloko etc. This election had provided an opportunity to the people to choose own candidates. In the first presidential election which held on June 1991, Boris Yeltsin won and became the first President of Russia. Apart from all things other institutional also became strong like Russian judiciary system, parliament, media etc. So we can say that Russian electoral System has become truly representative over the years.

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Disability Rights Issues in Russia: The Soviet Legacy

Vivek*

INTRODUCTION

It is not well known about disability in pre-Soviet Russia. However, it is believed that disabled people led community based lives then. Terms such as Ubogi and Iurodivye were used to describe the people suffering from disability in those times. In the Czarist period, the term invalid was used primarily in reference to the military and soldiers and it did not necessarily carry the negative connotation of one who is less or literally in-valid. After the establishment of Soviet state, the meaning and definition of invalid changed. Now the term invalid referred to those people who had lost the capacity to work. The definition of disability or invalidness as loss of labor capacity was a cornerstone of disability policy in Soviet Union.

Invalid people of this country did not always get what they deserved in terms of disability rights. However, it would be wrong to say that the Soviet State turned a blind eye to the issue of disability. Soviet state was very much responsive towards the needs and requirements of war invalids. Many disabled people earned their livelihood by working in special organizations or internatsies. One can argue that segregation of work places for the disabled was not an inclusive approach. Anyhow, the benefits of the employment cannot be ignored. Thus, it can be said that disabled people of Soviet Union sometimes got overwhelming state's care and attention and at the same time, they received too little attention from the state.

DISABILITY IN CZARIST RUSSIA

Disability in the pre-Soviet era is not well known. Not much has been written about disability and disabled people. However, it is believed that the lives of disabled people revolved around community life. All the disabled people were well integrated and included in their communities. Existence of community life meant that the disabled people were not socially excluded or socially isolated. They were very much an integral part of the community to which they belonged. Their disability was accepted by all members of the community. In other words, social prejudice and segregation of people with disability in pre-Soviet era was a rare phenomenon. Disabled people on the other hand were not the free riders. They worked alongside others to the extent possible, for example making baskets and fishing nets, sewing, and embroidering. However, the lives of disabled people changed after urbanization. Community based life and community support structures for disabled people got dismantled as more and more people migrated to cities in search of jobs (Elena 2001).

In the 18th century under Czar Peter the Great, state began to play an important role in the lives of the disabled people. State did not want the church to be closely associated with the disabled people. Church were the main care givers to the people with disability, specially to those who were mentally ill. The state under Peter the Great became very active and even tried to control the lives of those who were

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disabled. In the year 1723, Peter the Great passed a decree according to which no person suffering from mental illness would be allowed to send to Monasteries. Instead, various other institutions were established for persons with disabilities. So Peter the Great tried to bring in a number of necessary reforms for persons with disabilities. Interestingly, all the initiatives taken by Peter the Great were discarded by his successors. Catherine II the Great, established regional departments of public welfare in the year 1775. This was an attempt on her part to reform the local government. The newly established regional departments were given the responsibility of building asylums for the mentally ill people.

In the 19th and 20th century a number of institutions for the disabled people were established in the country. In the second half of 19th century, a number of institutions for people with mental disabilities were established in the Russian empire. Beside this, schools for deaf and blind were also there in Russia. These schools were supported by philanthropists. Establishment of various institutions in the Soviet Empire like schools and hospitals in the 19th and the 20th centuries led to the recognition of disability rights in the Soviet Union. Overall, the pre-revolutionary development of policies and attitudes toward people with disabilities was similar to changes in western countries: increasing state-based interventions, growing networks of institutions to confine and treat individuals, medicalization and the validation of expert knowledge in addressing disability (Brown 1989).

During the 19th century the term invalid was used to denote the disabled people. Whereas in the pre-Soviet era, terms such as Ubogi and Iurodivye were used to describe the same. In the Czarist period the term invalid was used primarily in reference to the military and soldiers and it did not necessarily carry the negative connotation of one who is less or literally in-valid. Vladimir Dal in his compiled Russian dictionary defines "invalid" as "one who served, revered warrior; unable to serve because of wounds or physical damage worn out one."

EARLY LEGISLATIONS RELATED TO DISABILITY

After the establishment of Soviet Union, the meaning and definition of invalid changed. Now the term invalid referred to those people who had lost the capacity to work. The definition of disability or invalidness as loss of labor capacity was a cornerstone of disability policy in Soviet Union (Rasell and Smirnova 2013). So Soviet's understanding of disability was very different from that of west's understanding of disability. In the western countries, disability was understood in medical and social terms. In Great Britain many activists and writers believed that social model is the only appropriate understanding or definition of disability. Disability in Great Britain was perceived as social obstacles and barriers that prevents individuals from leading a normal life. There was almost a belief in Great Britain that without the social model there can be no political progress and no social movement of disabled people. On the other hand, disability in the Soviet Union had entirely different meaning and connotation. Here, disability was understood in terms of persons perceived usefulness for society. So disabled people were those who contributed very little or nothing to the society.

Early Soviet disability policies were formulated in the backdrop of the first world war and the Russian civil war. Both of these events resulted in a large number of war veterans becoming disabled which led to the formulation of several legislations relating to war invalids. In the year 1918, the Bolshevik government divided invalids into two types: partial invalids and total invalids. Partial invalids were those people who were left with some capacity to work. Total invalids were those kinds of people who were left with no capacity to work. Soviet government provided support to the partial invalids so that they could return to the work force. Soviet state offered them vocational training so that their labor capacity could be restored. In addition to this, Soviet State had ensured other facilities for the invalids such as medical and educational institutions in every provincial capital of the country. Besides war

invalids, the number of disabled orphans was also huge. Therefore, various important steps were taken by the Soviet government like providing them education, better housing and better medical facilities.

In the year 1932, invalids were again classified into three different groups by the Soviet state. The main aim of this classification was to put disabled people into separate groups based on their ability to work. Group I comprised of all those people who were left with no capacity to work. Group II comprised of the people who had some capacity to work but work under proper working conditions. Group III consisted of partially disabled people who could do part-time jobs. Thus the Soviet state in the interwar period sought to integrate war disables in the mainstream society by providing them jobs based on their work capacity (Vic 1991).

In the early 1940s, a number of resolutions were passed by the government. The main aim behind passing the resolution was to provide various benefits to the war invalids. These resolutions were related to housing, education and jobs. Provision regarding providing training to the war disables were also made. Disabled veterans received vocational training from the state. They were trained as cobblers, photographers, carpenters and so on. However, the benefits of the training could not be reaped by many. Only a few number of invalids could take advantage of the vocational training provided by the state.

It is very interesting to note here that the Soviet state viewed all the disabled people as potential labor resource. According to the Soviet ideology, every single citizen is a capable being. Therefore, the Soviet state believed that even the disabled citizens of the country can equally contribute to the Soviet society. In other words, disabled people were expected to engage themselves in some productive activities. It was basically an attempt by the Soviet government to facilitate a strong workforce in the country. However, recruitment of war disabled into workforce happened at the cost of their social status. It was noticed that war disabled were given low skilled work. On the other hand, the government was making all its effort to channelize and organize the work and work capacity of the invalids. Their production activities were assessed for improvement. All the invalids were expected to learn the productive works which were assigned to them.

In 1944, a resolution regarding disability pension was passed. Disability pension provided by the state was not enough to lead a decent life. Disability pension was provided based on military rank and degree of disability. Life of war veterans in the post war period became a nightmare. They did not have a proper support from the state. They did not have proper jobs either. Many of them had to even sell their meager possessions in order to sustain their living. Hence, it would not be wrong to argue that the disabled people in Soviet Union literally became impoverished in the post war period (Krylova 2001).

Besides providing financial aid in the form of disability pension, the Soviet state also tried to ensure that the disabled veteran get the appropriate medical attention. However, war disabled could not benefit much out of it due to various reasons. For example, hospitals were established but conditions in those hospitals were sub-par. Number of beds were not sufficient. There were not enough nurses to look after the patients. Special hospitals were only few in number which were not fully equipped. Thus one can say that the Soviet government under took an exhalent project of providing medical relief to the disabled war veterans by establishing special hospitals in the important cities of Soviet Union. However, the number of beneficiaries of the scheme were not big in numbers as hospitals lacked proper medical standards. Furthermore, the medical services that the state decided to provide to the war disabled like prosthetic limbs and wheelchairs were not adequate.

SOVIET'S DIFFERENTIATION PRINCIPLE OF DISABILITY

Policy of disability was characterized by the principle of differentiation. So Soviet's approach towards disability classification and disability pension was marked by differentiation principle. All the benefits related to disability were allocated not equally but according to different scales. For

example, people suffering from different kinds of disabilities were entitled to different pensions. So the cause and degree of disability, onset of disability and so on were measured based on differentiation principle. This principle was not only applicable across various categories of disability but within the same category as well. For instance, war disables received different disability pension according to their ranks and pre-disability salary. Similarly, cause of disability had its own importance. People those who acquired disability in the war or while working were entitled to more privileges than other disabled people. Disability of disabled veterans and those who became disabled on the job got recognition in the post war scenario. Disabled people belonging to these two categories were singled out and appreciated for their service to the country.

Capacity to work was the main idea which defined the functional model of Soviet Union. Hence, those who did not possess the capacity to work like disabled children, mentally disabled and so on were offered fewer entitlements. Main reason behind this kind of treatment was the belief that disabled people are less useful for society because they could not work like others. Interestingly, Soviet's model of disability created a hierarchy of invalids in the country.

Origin of this kind of differentiation lie in the early Soviet period. The most privileged were the war invalids of the second world war. Second in line were the soldiers who became disabled while serving the country in Afghanistan, Hungary, Chechnya and so on. Further back in line were the invalids of KGB and military service. Next comes the tern of those who became disabled at the work place. Last in line were those kind of people who acquired invalidness due to some unfortunate accidents. Congenitally disabled people also fall in the same category.

However, the idea of categorization of invalids did not go down well with many disabled people in the country. Ranking of disabled groups based on their cause of disability created friction among all existing disabled groups in the country. The main reason behind friction among different groups of disability was the fact that it is not fair to treat the problem of disability differently. Many members of the different disability groups did not like the idea that some groups will be given more privilege over others. It also meant that some particular kinds of disabilities were given first priority over others for example, war veterans were entitled to more privileges than those who were congenitally disabled. This official classification unfortunately resulted in a clear segregation among various disability groups like blindness, deafness and so on. All these developments resulted in a sense of competition among disabled groups. In other words, all disabled groups lacked the sense of unity among themselves.

It can be argued that the Soviet government very smartly suppressed the potential protests and dissent against the current regime (Bloch and Reddaway 1977). Differentiation or classification of disabled people into different categories served the main purpose of the Soviet state which was to encourage competition and resentment among various groups. Lack of cooperation and unity among the disabled groups meant that there would not be collective action against the state. Hence, Soviet government constantly sought to divide and set apart different disabled groups so that they do not rise against the government.

Disability Rights in Soviet Union

In the post second world war era, there were protests against the disability policies of the government. These protests were led by the activists who were rather enthusiasts. Most of the activists were disabled Russians. These disabled people living in internaties all across the country formed informal groups to fight for the rights of disabled people (Raymond 1989). These protests gained momentum in 1960s and 1970s. Protests mainly revolved around three important areas of education, employment and housing. There was a demand for more rights in these three areas. These protests were mainly visible in cities like Moscow and Saint Petersburg.

Fight for the rights of disabled people further intensified by 1980s. For example, one of the active members of the disability rights movement founded the action group to ensure the rights of people with disabilities. This group acted as a platform from where information related to disability and disability rights was disseminated. This group published a special publication called the information bulletin. The information bulletin mainly targeted the government policy for people with disabilities. It was highly critical of the Soviet disability policy. Through this publication, common people became aware of the prejudice and abuse that disabled people faced in their day to day lives (Frohlich 2015).

However, the action group could not carry out its function for too long as its activities were halted by the Soviet State. The leaders of this group were hunted down by the intelligence and internal security agency of the country called KGB. Apart from this group, there were many groups that came up around same time in Soviet Union like Korchaginets, Prometei and so on. These groups aimed to put pressure on the government to provide support to disabled. However, these demands were not in opposition to the disability policy of Soviet Union. Many controversial issues were also not raised. Thus it can be said that many of the groups which fought for the rights of disabled people played within the rules of the land.

CONCLUSION

It is very interesting to note here that the disability in Soviet Union was hidden from the outside world. No one had any idea about the fate of disabled people in this country. Disability was certainly a mystery in Soviet Union. Exact number of disabled people was not known. It is believed that the actual number of disabled people in the country was much higher than the official number.

Soviet State sought to control almost every aspect of life of disabled people. Disabled citizens were not considered as active agents. Many of the disabled people had very limited education. They also lacked in various skills. It would not be wrong to say here that the Soviet State did very little in order to empower disabled people to compete with other non-disabled workers. In fact, Soviet State kept a close eye on the organizations such as VIKO so that it can regulate the growth of disability consciousness. It did not want its own people rising against the government and its disability policies. Hence it can be said that Soviet's approach towards disability and rights of people with disability was rather rigid in its nature.

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Role of Ethnic Nationalism in the Disintegration of Soviet Union: Social and Regional Dynamics

Vivek*

ABSTRACT

The Soviet Union throughout its history suffered from deeply entrenched problems in what was traditionally called the “nationalities” sphere. In particular, the fateful decision to set up a federal structure along ethno-territorial lines and to maintain strong linguistic and cultural distinctions among many of the constituent units, created an inherent weakness in the state. When the Soviet Union broke apart, it did so precisely along the lines that divided its former union republics. Until the late 1980s, this inherent structural weakness was of little importance, but the political and ideological liberalization under Gorbachev allowed nationalism and ethnic pressures to reach a level of intensity unprecedented since the federated union was formed in 1922.

This paper attempts to engage with the concept of Ethnic Nationalism at first instance. It then tries to analyze the role of Ethnic Nationalism in the disintegration of Soviet Union by keeping in mind the prevalent fact that, the collapse of the USSR cannot be solely related to Ethnic nationalism. Economic stagnation, growing dissatisfaction with living standards, mass disillusion with communist ideology, and many other factors are likely to have contributed even more to the crisis of communism. Yet there is little doubt that the role of ethnic movements was extremely important. The primary goal of this paper is to assess the relative contribution of ethnic Nationalism in the fall of the communist bloc. Secondly, and perhaps more importantly, to demonstrate that, can the rise of ethnic nationalism in the Soviet Union be treated as a kind of deviation, related solely to the crisis of the communist state, or should it be regarded as more complex phenomenon at the unitary level?

INTRODUCTION

With the second decade of the post-Soviet era under way, scholars continue to be intrigued by the question of the Soviet disintegration. Various explanations of this history-shaping event emphasize domestic socio-economic factors, ethnic nationalism, the Soviet inability to withstand military competition with the west, the growing power of global human rights movements and so on and so forth. After the disintegration of the Soviet Union, Russians for the first time in their history were confronted with the territorial definition of their nation (Brodsky 2003). The situation was aggravated further by the fate of about 25 million Russians who have to live now against their will in other states. Unexpectedly, they were relegated to the status of ethnic minorities, something for which they were neither psychologically nor culturally prepared. In addition, many of them were experiencing overt or covert discriminations within the Union. Under such circumstances, a nationalist backlash in Russia was practically inevitable.

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In the Soviet Union, the growth of ethnic nationalism of the non-Russian nationalities became conspicuous already in the 1960s and the 1970s, when they rapidly began to catch up with the Russians living in their autonomous formations. This resulted in a growing competition for high-status positions. In the post-Soviet period, ethnic nationalism among non-Russian nationalities in a few cases stimulated a desire to secede or, much more often, to achieve a preferential status in their republics (Calhoun 1993). In one way or another status is asserted in the constitutions of Tatars tan, Bashkortostan, Udmurtia, Buryatia, Tuva, Komi, and Sakha-Yakutia. Even so, it is important to emphasize that nationalist and ethnic factors were not sufficient to cause the Soviet state to fall apart. These factors, in isolation, would not have created an immediate, inexorable force for disintegration (Huseyin 2002). Although nationalist fissures seriously challenged the cohesion of the Soviet Union, other variables ultimately made the Soviet state untenable.

SOME PERSPECTIVES ON ETHNIC NATIONALISM

As it has been perfectly pointed out by Craig Calhoun (1993) in his Article, NATIONALISM AND ETHNICITY, "Neither nationalism nor ethnicity is vanishing as part of an obsolete traditional order. Both are part of a modern set of categorical identities invoked by elites and other participants in political and social struggles. These categorical identities also shape everyday life, offering both tools for grasping pre-existing homogeneity and difference and for constructing specific versions of such identities". While it is impossible to dissociate nationalism entirely from ethnicity, it is equally impossible to explain it simply as a continuation of ethnicity or a simple reflection of common history or language. Numerous dimensions of modern social and cultural change, notably state building (along with war and colonialism), individualism, and the integration of large-scale webs of indirect relationships also serve to make both nationalism and ethnicity salient. Nationalism, in particular, remains the pre-eminent rhetoric for attempts to demarcate political communities, claim rights of self-determination and legitimate rule by reference to "the people" of a country. Ethnic solidarities and identities are claimed most often where groups do not seek "national" autonomy but rather recognition internal to or cross-cutting national or state boundaries.

In explaining for the relationship between ethnicity and nationalism, Gellner in his book (Nations and Nationalism) stated that a necessary 'precondition' is that ethnic boundaries should not cut across political ones and ethnic boundaries should not separate the power holders from the rest. He argued that 'ethnicity' enters the political sphere as 'nationalism' at times when cultural homogeneity or continuity is required by the economic base of social life and when, consequently, culture linked class differences become noxious, while ethnically unmarked, gradual class differences remain tolerable. Moreover, not all-ethnic groups could become nation-state because there is only a limited amount of 'space' for them in this world. Simply, Gellner contend that nationalism is the construction of long process and since many ethnic groups cannot manage to become nation, nation-states are not the ultimate destiny of ethnic or cultural groups.

In contrast to Gellner, according to Anthony Smith, ethnic nationalism is the mobilization of ethnic groups by using language, ethno-history, religion, traditions and customs. In other words, Smith argued that through the rediscovery of an ethnic past, national identity could inspire ethnic communities to claim their rights as nations. Smith suggests that the desire to protect a cultural heritage and tradition inspire a sense of superiority to ethnic group. Moreover, discrimination in division of economic beneficiaries, along with cultural oppressions to a cultural group, could lead ethnic nationalism, because in each case it would be centralized state itself that is held to blame. Thus the basic difference between two theorists is their preconditions for the development of nationalism. On one hand, Gellner stresses the importance and the necessity of the political and cultural proximity

the ethnic groups as the cause of nationalism, on the otherhand, Smith stressed the importance of the pre-existing ethnics on nationalism. In fact, As Anatoly M. Kasyanov (1997) has rightly pointed out in his Article, ethnic and civic nationalisms have much more in common than is sometimes assumed. All nations have, or had, a cultural-linguistic core (or, as a rare exception, cores) rooted in a dominant ethnic group, which was instrumental in creating a national identity (Suny 1993).

INTERPRETING ETHNIC NATIONALISM IN THE DISINTEGRATION OF SOVIET UNION

In the context of Soviet Union, Ethnic nationalism has emerged as a prominent explanatory approach since the 1970s, when a group of scholars noted a growing gap between the Kremlin's rhetoric of the "new Soviet community" and rising assertions by non-Russian nationalities of their rights within the system. Today, the literature on ethno-nationalism is growing in both western and post-Soviet academia. The book by Dina Zisserman-Brodsky (2003) is a welcome addition and contribution to this literature. It is through modernization that Zisserman Brodsky sees dormant ethnic forces getting energized and united in order to assert economic, political, and cultural rights suppressed by the Soviet system. Valery Tishkov (1997) likewise offers a chiefly structural interpretation of Soviet ethno-nationalism. Like Prazauskas, he constructs alternate models of multiethnic states and then reasons about the paths of transition among them. Tishkov surveys ethnic groups and their politics, giving pride of place to state policy and the overlap of ethnicity with political and economic opportunity.

During the perestroika period, many political elites in non-Russian republics of the Soviet Union turned to ethnic nationalism, resisting Moscow's dictate. Many nationalities in the Soviet Union considered the central leadership in Moscow as the manifestation of the political dominance of the Russians in the country. Loyalty to one's nationality was stronger than loyalty to the Soviet state. In all, nationalism in the communist countries remained a Trojan horse, hiding a number of possible outcomes (Tuminez 2003). When communism collapsed, the unsolved problems immediately surfaced. Still, the question remains, why did exclusive ethnic nationalism, and not inclusive civic nationalism, become so salient in the post-communist countries? One of the conclusions that can be drawn from the experience of the former communist countries is that most if not all varieties of nationalism is directly or indirectly connected with ethnicity. This phenomenon remains the subject of animated scholarly debate, because it escapes a rigid anthropological or other sort of definition but constantly demonstrates its importance in everyday life, as well as in politics on an individual state's level and in the international arena.

Korenizatsia (nativization), in which titular ethnic groups were given some politically, biased advantages for development, like ethnic quotas in central universities, job quotas in government organizations, and resources to develop ethnic institutions. 'Korenizatsia' also declared the promotion of titular nations as a new recruiting policy. Indirectly, this policy endorsed anti-Russian sentiments, but the Bolsheviks had no choice but to tolerate it. Thus, Ethnic minorities had to be pacified at the expense of the majority (Tilly 1991).

The second factor that contributed to the growth of ethnic nationalism in the post-communist countries is connected to ethnic competition intensified by the still-hypertrophied role of the state in the economy and in public life. In this situation, ethnic aspirations are directly linked to statism. The collapse of communism was accompanied by the emergence of new states and the restructuring of old ones. This entails the redistribution of power and spoils among different nationalities. Even a liberal democratic state is never completely neutral with regard to ethnicity and nationality, although it may pretend to be blind in this respect. In many former communist countries this situation is aggravated further by the delay in and shortcomings of economic reforms.

The Third factor is the binary typology which would be a great simplification of the situation that existed in Russia in the late 1980s and in the early 1990s. Still, under conditions of rapid political and ideological differentiation, the debate on Russian national identity was often understood as a contest between two visions of the country's future. On one side of the debate were liberals, modernizers, Westernizers, and adherents of the concept of a civic, inclusive, secular, and multiethnic Russian nation. On the other side were the nationalists: conservatives, traditionalists, populists, and adherents of authoritarian rule. They envisaged the Russian nation as ethnic, Orthodox, collectivistic, and exclusive. One may sum up these differences of opinions in the following way: while the liberals wanted Russia to become a Western-type nation-state, the nationalists desired a Russian national state in which non-Russians would at best be recognized only as ethnic minorities.

Another factor that weakened the center-periphery compact over time was the contradictory declaration of the equality of nations and the practice of unequal treatment and cruel repression. The inequitable treatment and cruelty inflicted on many groups created a powerful focus for grievances that were undermined Soviet legitimacy. Russians and non-Russians alike expressed these grievances. Initially, although official enthusiasm for ethno-national development waned, the authorities retained the principle of nationality as a fundamental part of individual identity and political organization. This was consistent with Lenin's and Stalin's belief that nations were real, objective, and enduring entities, at least until Communism was fully built. In 1932, the regime introduced individual passports that specified every citizen's nationality at birth, creating a national and ethnic identity for the rest of that person's life. These passports remained in use even when official policy stopped emphasizing the development of non-Russian ethnic and national identities. Larger nationalities continued to be reinforced and consolidated, particularly at the union-republic level, and smaller groups were encouraged to merge with larger ones with whom they shared common features (Tuminez 2003). Nationalities whose experience of statehood and political independence was scant or non-existent (including Belarus, Moldova, Azerbaijan, Georgia, Ukraine, and the Central Asian republics) gained the trappings of pseudo-statehood within the Soviet Union. As Yuri Slezkine puts it, under Stalin's reversal, Soviet policy cut down on the number of national units but never questioned the national essence of those units.

Other than the above factors, Soviet Union was organized along national-territorial lines, thereby maintaining and emphasizing the distinct cultural, linguistic, and territorial heritage and features of Russian and major non-Russian population. This administrative structure helped to sustain the division between center and periphery, and it reinforced the imperial organization of the state. According to Andrey Shcherbak, in the process of rapid State Building, Soviet authorities invented new ethnic identities and ascribed them, drew national boundaries, established titular language schools, promoted local elites, printed books and newspapers in native language, supported local intellectual writers, poets, artists, intellectuals, historians, etc. and established national territorial units e.g. Hirsch. Thus, rather than a melting pot, the Soviet Union became the incubator of new nations.

New local and supra-national ethnic identities were created. The government promoted these identities through education and cultural policies. Soviet linguists created alphabets and writings for more than 20 ethnic groups - all of them in Latin script. Autonomous republics in Russia enjoyed an enormous circulation of books in native languages, often with the highest volumes in their history. In 1938, Russian became an obligatory language in all schools. Pre-war mass terror and emergency policies during WWII had led to the purging of the national intelligentsia in many ethnic republics (Szporluk 2000). Many cultural and political nationalist leaders were repressed, and ethnic Russians filled their positions in power. The Soviet government no longer promoted pro-nationalist cultural policies. For example, circulations of books printed in native language dropped significantly in

autonomous republics. Moreover, almost all languages were shifted to Cyrillic script. The role of Russians and the Russian language in the education system also increased. Through these ways, the promotion of Great-power Russian nationalism led to a Russification in cultural and education policies.

CONCLUSION

To sum up, the Soviet Union made a desperate effort to create an ethnic federation with equal rights for all constituent nations. Unsurprisingly, nationalism and nationality policy were a major source of legitimacy for the communist state. However, communist party rulers failed to create a legitimate supra-ethnic identity. By promoting broad cultural autonomy as a solution, communists in fact contributed to the rise of Ethnic nationalist movements. When supranational identity ceased to exist, the void was filled with particularistic, exclusive ethnic identities.

Following the above argument, Astrid S. Tuminez rightly says that, Although Lenin also correctly argued that nations were “historically contingent,” Soviet policy allowed contingency to evolve into near permanence. Thus, throughout the existence of the Soviet Union, national and ethnic identities in many cases did not give way to a higher, supra-national Soviet Communist loyalty or to a single Russified national identity, which led to the collapse of the Soviet Union, the other super power of the world of its time.

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Study of Dependence of Rh (III) Catalysed Oxidation of Amino Acid by Alkaline Solution of Potassium Hexacyano Ferrate (Iii)

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ABSTRACT

This paper refers that the concentration of potassium hexacyanoferrate (III) the value of $\left(\frac{-dc}{dt}\right)$ does not change. It also shows zero order dependence of oxidation of alanine, phenyl alanine, valine on oxidant i.e. potassium hexacyanoferrate (III). Reaction rate increased with increase in ionic strength and dielectric constant of the medium. The effect of temperature on the reaction rate has also been studied and activation parameters have been evaluated and discussed. Initial addition of the reaction product, hexacyanoferrate(III), does not affect the rate significantly.

Keyword: Oxidation, Reduction, hexacyanoferrate (III) solution, Alanine, Phenyl-alanine, Valine, Ceric Sulphate

INTRODUCTION

This paper describes the details of study of order of the reaction with respect to oxidant which is potassium hexacyanoferrate (III) in oxidation of amino acids viz., Alanine, phenyl alanine and valine using rhodium (III) chloride as catalyst in alkaline medium. For obtaining this aim, a series of experiments with varying initial concentrations of potassium hexacyanoferrate (III) solution was performed at fixed concentration of all other reagents under isolation conditions. The results of such experiments were recorded in tables 1.1–1.6, 1.7–1.12 and 1.13–1.18 in oxidation of alanine, phenyl-alanine and valine respectively. The value of $\left(\frac{-dc}{dt}\right)$ in each experiment has been calculated from the slope of the curve obtained on plotting unconsumed [hexacyanoferrate (III)] against time. In all experiments Rh(III) is written for RhCl_3 for sake of convenience.

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Table-1.1 $[K_3Fe(CN)_6] = 1.00 \times 10^{-3} M$, $[Alanine] = 1.00 \times 10^{-2} M$ $[NaOH] = 3.00 \times 10^{-3}$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.67 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ ml}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 3.00 |
| 5 | 2.00 | |
| 10 | 2.84 | |
| 15 | 3.30 | |
| 20 | 3.76 | |
| 25 | 4.00 | |
| 30 | 4.30 | |
| 40 | 4.72 | |
| 60 | 5.36 | |
| 85 | 6.20 | |
| T_∞ | 7.50 | |

$[K_3Fe(CN)_6]^* = 0.90 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.2 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.67 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ ml}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 3.08 |
| 5 | 2.24 | |
| 10 | 3.06 | |
| 15 | 3.60 | |
| 20 | 3.96 | |
| 25 | 4.30 | |
| 30 | 4.56 | |
| 40 | 5.10 | |
| 60 | 6.14 | |
| 80 | 6.94 | |
| T_∞ | 9.38 | |

$[K_3Fe(CN)_6]^* = 1.20 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.3 $[K_3Fe(CN)_6] = 1.66 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($8.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 2.96 |
| 5 | 1.92 | |
| 10 | 2.58 | |
| 15 | 3.04 | |
| 20 | 3.36 | |
| 25 | 3.78 | |
| 30 | 4.48 | |
| 40 | 5.32 | |
| 60 | 5.84 | |
| 80 | 6.54 | |
| T_∞ | 10.38 | |

$[K_3Fe(CN)_6]^* = 1.50 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.4 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($8.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 3.02 |
| 5 | 2.38 | |
| 10 | 2.86 | |
| 15 | 3.28 | |
| 20 | 3.58 | |
| 25 | 4.14 | |
| 30 | 4.14 | |
| 40 | 4.50 | |
| 60 | 5.18 | |
| 80 | 56.82 | |
| T_∞ | 6.76 12.50 | |

$[K_3Fe(CN)_6]^* = 1.90 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.5 $[K_3Fe(CN)_6] = 2.50 \times 10^{-4} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($20 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|---------------|---|--|
| 0 | -- | |
| 5 | 1.26 | |
| 10 | 1.46 | |
| 15 | 1.60 | |
| 20 | 1.82 | |
| 25 | 2.12 | 3.10 |
| 30 | 2.50 | |
| 40 | 2.76 | |
| 60 | 3.50 | |
| 80 | 4.26 | |
| T_∞ | 6.24 | |

$[K_3Fe(CN)_6]^* = 2.40 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.6 $[K_3Fe(CN)_6] = 4.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($8.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|---------------|---|--|
| 0 | -- | |
| 5 | 1.42 | |
| 10 | 1.76 | |
| 15 | 1.98 | |
| 20 | 2.18 | |
| 30 | 2.40 | |
| 45 | 2.70 | 3.08 |
| 60 | 3.04 | |
| 80 | 3.60 | |
| 100 | 4.04 | |
| 140 | 4.88 | |
| T_∞ | 10.00 | |

$[K_3Fe(CN)_6]^* = 3.80 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was determined

Table-1.7 $[K_3Fe(CN)_6] = 1.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Phenyl\ alanine] = 1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($5.88 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^6 \text{ } MI^{-1}s^{-1}$ |
|------------|---|--|
| 0 | -- | 2.56 |
| 5 | 2.66 | |
| 10 | 3.50 | |
| 15 | 4.30 | |
| 20 | 4.78 | |
| 25 | 5.50 | |
| 30 | 5.82 | |
| 35 | 6.28 | |
| 40 | 6.54 | |
| 50 | 7.18 | |
| T_∞ | 8.50 | |

$[K_3Fe(CN)_6]^* = 0.90 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.8 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Phenyl\ alanine] = 1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($5.88 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ } MI^{-1}s^{-1}$ |
|------------|---|--|
| 0 | -- | 2.66 |
| 5 | 2.68 | |
| 10 | 3.84 | |
| 15 | 4.22 | |
| 20 | 4.72 | |
| 25 | 5.24 | |
| 30 | 5.78 | |
| 40 | 6.40 | |
| 50 | 7.02 | |
| 60 | 7.40 | |
| 75 | 8.02 | |
| T_∞ | 11.48 | |

$[K_3Fe(CN)_6]^* = 1.20 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated

Table-1.9 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Phenyl\ alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($5.88 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 2.42 |
| 5 | 2.12 | |
| 10 | 2.94 | |
| 15 | 3.38 | |
| 20 | 3.90 | |
| 30 | 4.22 | |
| 40 | 4.56 | |
| 50 | 5.28 | |
| 60 | 5.88 | |
| 75 | 6.34 | |
| T_∞ | 11.90 | |

$[K_3Fe(CN)_6]^* = 1.30 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was determined.

Table-1.10 $[K_3Fe(CN)_6] = 1.66 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Phenyl\ alanine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 2.50 |
| 5 | 1.64 | |
| 10 | 2.08 | |
| 15 | 2.40 | |
| 20 | 2.70 | |
| 30 | 3.08 | |
| 40 | 3.42 | |
| 60 | 3.94 | |
| 80 | 4.42 | |
| 100 | 4.68 | |
| 130 | 4.90 | |
| T_∞ | 8.72 | |

$[K_3Fe(CN)_6]^* = 1.50 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.11 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ [Phenyl alanine] = $1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 2.58 |
| 5 | 1.54 | |
| 10 | 1.92 | |
| 20 | 2.44 | |
| 30 | 2.80 | |
| 40 | 3.18 | |
| 50 | 3.44 | |
| 80 | 4.16 | |
| 110 | 4.42 | |
| 190 | 5.28 | |
| T_∞ | 10.50 | |

$[K_3Fe(CN)_6]^* = 1.90 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.12 $[K_3Fe(CN)_6] = 2.50 \times 10^{-3}M$, $[KOH] = 3.00 \times 10^{-3}M$ [Phenyl alanine] = $1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 2.42 |
| 5 | 1.24 | |
| 10 | 1.52 | |
| 20 | 1.92 | |
| 30 | 2.14 | |
| 45 | 2.58 | |
| 60 | 2.90 | |
| 90 | 3.46 | |
| 120 | 3.80 | |
| 180 | 4.50 | |
| T_∞ | 13.08 | |

$[K_3Fe(CN)_6]^* = 2.40 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.13 $[K_3Fe(CN)_6] = 0.66 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Valine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($5.55 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|---------------|---|--|
| 0 | -- | 1.28 |
| 5 | 2.56 | |
| 10 | 2.92 | |
| 15 | 3.32 | |
| 20 | 3.48 | |
| 30 | 3.80 | |
| 40 | 3.98 | |
| 60 | 4.64 | |
| 80 | 5.16 | |
| T_∞ | 5.94 | |

$[K_3Fe(CN)_6]^* = 0.50 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.14 $[K_3Fe(CN)_6] = 1.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Valine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|---------------|---|--|
| 0 | -- | 1.38 |
| 5 | 2.24 | |
| 10 | 2.72 | |
| 20 | 3.00 | |
| 30 | 3.30 | |
| 50 | 3.90 | |
| 70 | 4.12 | |
| 110 | 4.92 | |
| 160 | 5.30 | |
| T_∞ | 9.00 | |

$[K_3Fe(CN)_6]^* = 0.90 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.15 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Valine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($5.55 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 1.34 |
| 5 | 2.12 | |
| 10 | 2.56 | |
| 20 | 3.08 | |
| 30 | 3.48 | |
| 40 | 3.96 | |
| 60 | 4.56 | |
| 80 | 5.12 | |
| 110 | 5.84 | |
| 140 | 6.18 | |
| T_∞ | 11.26 | |

$[K_3Fe(CN)_6]^* = 1.20 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.16 $[K_3Fe(CN)_6] = 1.45 \times 10^{-3} M$, $[NaOH] = 2.00 \times 10^{-3} M$ $[Valine] = 1.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|---|--|
| 0 | -- | 1.46 |
| 5 | 1.36 | |
| 10 | 1.62 | |
| 20 | 2.16 | |
| 30 | 2.30 | |
| 45 | 2.64 | |
| 60 | 3.04 | |
| 90 | 3.46 | |
| 120 | 3.76 | |
| 190 | 4.22 | |
| T_∞ | 7.26 | |

$[K_3Fe(CN)_6]^* = 1.40 \times 10^{-3} M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.17 $[K_3Fe(CN)_6] = 1.66 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Valine] = 1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\Delta^{-1}$ |
|------------|--|--|
| 0 | -- | 1.38 |
| 5 | 1.44 | |
| 10 | 1.64 | |
| 20 | 1.90 | |
| 30 | 2.40 | |
| 45 | 2.64 | |
| 60 | 3.08 | |
| 90 | 3.50 | |
| 120 | 3.80 | |
| 200 | 4.36 | |
| T_∞ | 8.30 | |

$[K_3Fe(CN)_6]^* = 1.50 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

Table-1.18 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Valine] = 1.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\Delta^{-1}$ |
|------------|--|--|
| 0 | -- | 1.48 |
| 5 | 1.46 | |
| 10 | 1.78 | |
| 20 | 2.08 | |
| 30 | 2.42 | |
| 45 | 2.58 | |
| 60 | 2.80 | |
| 90 | 3.32 | |
| 120 | 3.72 | |
| 200 | 4.58 | |
| T_∞ | 10.00 | |

$[K_3Fe(CN)_6]^* = 1.90 \times 10^{-3}M$ at which $\left(-\frac{dc}{dt}\right)$ was calculated.

The kinetic observations recorded in Table 1.1 – 1.6, 1.7 – 1.12 and 1.13 – 1.18 are summarized in table 1.19, 1.20 and 1.21 respectively.

**Table-1.19 [Alanine] = $1.00 \times 10^{-2}M$ [NaOH] = $3.00 \times 10^{-3}M$
[Rh (III)] = $8.00 \times 10^{-6}M$, Temp.35°C**

| $[K_3Fe(CN)_6] \times 10^3 M$ | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \Delta^{-1}$ |
|-------------------------------|---|
| 1.00 | 3.00 |
| 1.25 | 3.08 |
| 1.66 | 2.96 |
| 2.00 | 3.02 |
| 2.50 | 3.10 |
| 4.00 | 3.08 |

**Table-1.20 [Phenyl alanine] = $1.00 \times 10^{-2}M$ [NaOH] = $3.00 \times 10^{-3}M$
[Rh (III)] = $2.00 \times 10^{-6}M$, Temp.35°C**

| $[K_3Fe(CN)_6] \times 10^3 M$ | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \Delta^{-1}$ |
|-------------------------------|---|
| 1.00 | 2.56 |
| 1.25 | 2.66 |
| 1.40 | 2.42 |
| 1.66 | 2.50 |
| 2.00 | 2.58 |
| 2.50 | 2.42 |

**Table-1.21 [Valine] = $1.00 \times 10^{-2}M$ [NaOH] = $3.00 \times 10^{-3}M$
[Rh (III)] = $2.00 \times 10^{-6}M$, Temp.35°C**

| $[K_3Fe(CN)_6] \times 10^3 M$ | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \Delta^{-1}$ |
|-------------------------------|---|
| 0.66 | 1.28 |
| 1.00 | 1.38 |
| 1.25 | 1.34 |
| 1.45 | 1.46 |
| 1.66 | 1.38 |
| 2.00 | 1.48 |

CONCLUSION

A close examination of data of summarized tables 1.19, 1.20, and 1.21 clearly indicates that on increasing the concentration of potassium hexacyanoferrate (III) the values of $\left(-\frac{dc}{dt}\right)$ do not change significantly and remains almost constant, showing thus zero – order dependence of oxidation of alanine, phenyl alanine and valine on oxidant i.e., potassium hexacyanoferrate (III).

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Study of Dependence of Oxidation of Amino Acids by Potassium Hexacyanoferrate (III) Catalysed by Rhodium (III) on Substrate

Bal Brind Singh*

ABSTRACT

This paper refers that the When $\left(\frac{-dc}{dt}\right)$ values are plotted against [amino acid], a straight line passing through origin is obtained. The slope of the curve gives the value of k_1 . Thus graphical k_1 value in each amino acid oxidation is very close to average k_1 values. This, further, confirms first-order kinetics in each of alanine, phenyl alanine and valine.

Keyword: Oxidation, Reduction, hexacyanoferrate (III) solution, Alanine, Phenyl-alanine, Valine, Ceric Sulphate

INTRODUCTION

This paper is an attempt has been made to determine the order of reactions with respect to each of amino acids viz., alanine, phenyl alanine and valine in their oxidation by alkaline solution of potassium hexacyanoferrate (III) in the presence of rhodium (III) chloride as catalyst. For this purpose different experiments with varying initial concentration of each amino acid with constant concentration of all other reagents were performed and their results are given in tables 2.1 – 2.5, 2.6 – 2.10, 2.11 – 2.15 respectively in oxidation of alanine, phenyl alanine and valine. Here again $\left(\frac{-dc}{dt}\right)$ values are calculated at constant concentration of potassium hexacyanoferrate (III) as usual by graphical method. The value of k_1 is calculated by $k_1 = \left(\frac{-dc}{dt}\right) [\text{Amino acid}]$. The concentration of $\text{K}_3\text{Fe}(\text{CN})_6$ at which $\left(\frac{-dc}{dt}\right)$ was calculated by $1.20 \times 10^{-3}\text{M}$ and $1.90 \times 10^{-3}\text{M}$ in case of alanine and phenyl alanine (and also in valine) respectively.

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Table-2.1 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3}M$, $[Alanine] = 0.75 \times 10^{-2}M$ $[NaOH] = 3.00 \times 10^{-3}M$,
 $[Rh(III)] = 8.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.66 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 2.20 |
| 5 | 1.84 | |
| 10 | 2.74 | |
| 15 | 3.40 | |
| 20 | 3.80 | |
| 30 | 4.50 | |
| 50 | 5.52 | |
| 80 | 6.80 | |
| 110 | 7.52 | |
| 140 | 8.24 | |
| T_∞ | 9.38 | |

Table 2.2 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3}M$, $[Alanine] = 1.50 \times 10^{-2}M$ $[NaOH] = 3.00 \times 10^{-3}M$,
 $[Rh(III)] = 8.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.66 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 4.52 |
| 5 | 2.30 | |
| 10 | 3.12 | |
| 20 | 4.08 | |
| 30 | 4.72 | |
| 40 | 5.30 | |
| 50 | 5.76 | |
| 75 | 6.98 | |
| 100 | 7.76 | |
| T_∞ | 9.38 | |

TABLE 2.3 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3}M$, $[Alanine] = 2.00 \times 10^{-2}M$ $[NaOH] = 3.00 \times 10^{-3}M$,
 $[Rh(III)] = 8.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.66 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 6.18 |
| 5 | 2.42 | |
| 10 | 3.24 | |
| 20 | 4.24 | |
| 30 | 4.82 | |
| 40 | 5.48 | |
| 50 | 5.90 | |
| 75 | 7.20 | |
| 100 | 7.92 | |
| T_∞ | 9.38 | |

Table-2.4 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3} M$, $[Alanine] = 3.00 \times 10^{-2} M$ $[NaOH] = 3.00 \times 10^{-3} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.66 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 9.26 |
| 5 | 2.50 | |
| 10 | 3.42 | |
| 20 | 3.86 | |
| 30 | 4.46 | |
| 40 | 5.60 | |
| 50 | 6.16 | |
| 60 | 6.72 | |
| 75 | 8.00 | |
| T_∞ | 9.38 | |

Table-2.5 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3} M$, $[Alanine] = 3.05 \times 10^{-2} M$ $[NaOH] = 3.00 \times 10^{-3} M$,
 $[Rh(III)] = 8.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($6.66 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 11.50 |
| 5 | 2.58 | |
| 10 | 3.52 | |
| 20 | 4.56 | |
| 30 | 5.20 | |
| 40 | 5.82 | |
| 50 | 6.36 | |
| 60 | 6.90 | |
| 75 | 8.24 | |
| T_∞ | 9.38 | |

Table-2.6 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3} M$, $[Alanine] = 3.05 \times 10^{-3} M$ $[Phenyl alanine] = 0.25 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 0.66 |
| 10 | 1.56 | |
| 25 | 2.12 | |
| 50 | 2.68 | |
| 90 | 3.42 | |
| 140 | 4.00 | |
| 200 | 4.72 | |
| 260 | 5.12 | |
| T_∞ | 10.50 | |

Table-2.7 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Phenyl\ alanine] = 0.50 \times 10^{-2}M$, $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 1.28 |
| 5 | 1.30 | |
| 10 | 1.68 | |
| 20 | 2.24 | |
| 40 | 2.86 | |
| 75 | 3.50 | |
| 120 | 3.98 | |
| 175 | 4.76 | |
| 300 | 5.90 | |
| T_∞ | 10.50 | |

Table-2.8 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Phenyl\ alanine] = 0.75 \times 10^{-2}M$, $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 1.94 |
| 5 | 1.46 | |
| 10 | 1.80 | |
| 20 | 2.32 | |
| 40 | 3.00 | |
| 60 | 3.44 | |
| 90 | 4.08 | |
| 130 | 4.46 | |
| 180 | 5.18 | |
| 230 | 5.80 | |
| T_∞ | 10.50 | |

Table-2.9 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Phenyl\ alanine] = 1.25 \times 10^{-2}M$, $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|---|--|
| 0 | -- | 3.20 |
| 50 | 1.68 | |
| 10 | 2.08 | |
| 20 | 2.56 | |
| 30 | 2.96 | |
| 40 | 3.40 | |
| 50 | 3.62 | |
| 80 | 4.38 | |
| 110 | 4.58 | |
| 180 | 5.38 | |
| T_∞ | 10.50 | |

Table-2.10 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Phenyl\ alanine] = 1.25 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($9.52 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|--|--|
| 0 | -- | 3.80 |
| 5 | 1.75 | |
| 10 | 2.14 | |
| 20 | 2.78 | |
| 30 | 3.42 | |
| 40 | 3.78 | |
| 60 | 4.48 | |
| 80 | 5.10 | |
| 120 | 5.92 | |
| 160 | 6.46 | |
| T_∞ | 10.50 | |

Table-2.11 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Valine] = 2.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|---|--|
| 0 | -- | 3.04 |
| 5 | 1.52 | |
| 10 | 1.88 | |
| 20 | 2.18 | |
| 30 | 2.58 | |
| 45 | 2.70 | |
| 60 | 2.98 | |
| 90 | 3.50 | |
| 150 | 4.50 | |
| T_∞ | 10.00 | |

Table-2.12 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3} M$, $[NaOH] = 3.00 \times 10^{-3} M$ $[Valine] = 3.00 \times 10^{-2} M$,
 $[Rh(III)] = 2.00 \times 10^{-6} M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4} M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1} \text{ s}^{-1}$ |
|------------|---|--|
| 0 | -- | 4.68 |
| 5 | 1.62 | |
| 10 | 2.00 | |
| 20 | 2.42 | |
| 30 | 2.90 | |
| 45 | 3.46 | |
| 60 | 4.08 | |
| 90 | 4.76 | |
| 120 | 5.34 | |
| 150 | 5.68 | |
| T_∞ | 10.00 | |

Table-2.13 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Valine] = 4.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|--|--|
| 0 | -- | 6.48 |
| 5 | 1.68 | |
| 10 | 2.28 | |
| 20 | 2.90 | |
| 30 | 3.60 | |
| 45 | 4.12 | |
| 60 | 4.92 | |
| 90 | 5.36 | |
| 120 | 5.78 | |
| 150 | 6.18 | |
| T_∞ | 10.00 | |

Table-2.11 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Valine] = 5.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|--|--|
| 0 | -- | 7.28 |
| 5 | 1.80 | |
| 10 | 2.48 | |
| 20 | 3.22 | |
| 30 | 3.82 | |
| 40 | 4.16 | |
| 50 | 4.96 | |
| 60 | 5.28 | |
| 75 | 5.66 | |
| 90 | 6.00 | |
| T_∞ | 10.00 | |

Table-2.15 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$ $[Valine] = 6.00 \times 10^{-2}M$,
 $[Rh(III)] = 2.00 \times 10^{-6}M$, Temp. $35^\circ C$

| Time (min) | Volume of ceric sulphate ($10.00 \times 10^{-4}M$) in ml | $\left(-\frac{dc}{dt}\right) \times 10^7 \text{ MI}^{-1}\text{s}^{-1}$ |
|------------|--|--|
| 0 | -- | 9.38 |
| 5 | 1.90 | |
| 10 | 2.62 | |
| 20 | 3.48 | |
| 30 | 4.12 | |
| 40 | 4.46 | |
| 50 | 5.32 | |
| 60 | 5.56 | |
| 80 | 5.90 | |
| T_∞ | 6.20 | |

The results of tables 2.1 – 2.5, table 1.4, tables 2.6 – 2.10 and table 1.11 and tables 2.11 – 2.15 and table 1.18 have been consolidated in tables 2.16, 2.17 and 2.18 respectively.

Table-2.16 $[K_3Fe(CN)_6] = 1.25 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$
 $[Rh(III)] = 8.00 \times 10^{-6}M$, and Temp. $35^\circ C$

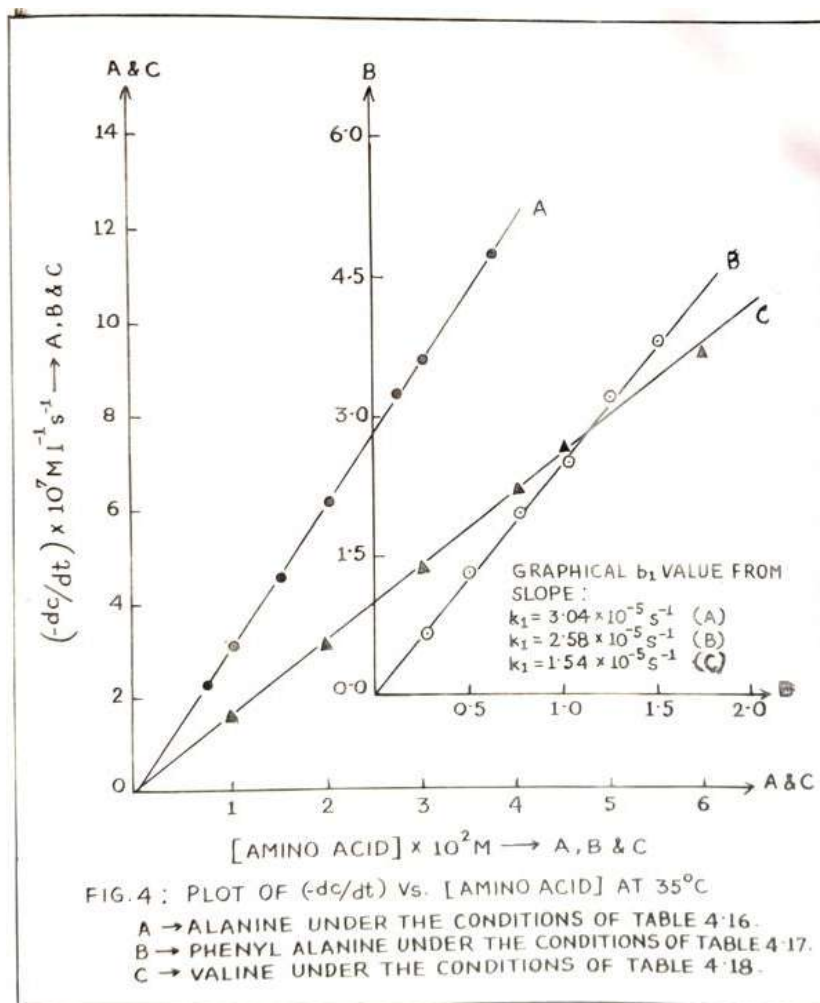
| $[Alanine] \times 10^2$ M | $\left(-\frac{dc}{dt}\right) \times 10^7$ $MI^{-1}s^{-1}$ | $k_1 \times 10^5 s^{-1}$ |
|--|---|--------------------------|
| 0.75 | 2.20 | 2.93 |
| 1.00 | 3.08 | 3.08 |
| 1.50 | 4.52 | 3.03 |
| 2.00 | 6.18 | 3.09 |
| 3.00 | 9.26 | 3.08 |
| 3.75 | 11.50 | 3.06 |
| Average value of $k_1 = .04 \times 10^{-5} s^{-1}$ | | |

Table-2.17 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$
 $[Rh(III)] = 2.00 \times 10^{-6}M$, and Temp. $35^\circ C$

| $[Phenyl\ alanine] \times 10^2$ M | $\left(-\frac{dc}{dt}\right) \times 10^7$ $MI^{-1}s^{-1}$ | $k_1 \times 10^5 s^{-1}$ |
|--|---|--------------------------|
| 0.25 | 0.66 | 2.64 |
| 0.50 | 1.28 | 2.56 |
| 0.75 | 1.94 | 2.58 |
| 1.00 | 2.58 | 2.58 |
| 1.25 | 3.20 | 2.56 |
| 1.50 | 3.80 | 2.54 |
| Average k_1 value = $2.58 \times 10^{-5} s^{-1}$ | | |

Table-2.18 $[K_3Fe(CN)_6] = 2.00 \times 10^{-3}M$, $[NaOH] = 3.00 \times 10^{-3}M$
 $[Rh(III)] = 2.00 \times 10^{-6}M$, and Temp. $35^\circ C$

| $[Valine] \times 10^2 M$ | $\left(-\frac{dc}{dt}\right) \times 10^7$ $MI^{-1}s^{-1}$ | $k_1 \times 10^5 s^{-1}$ |
|--|---|--------------------------|
| 1.00 | 1.48 | 1.48 |
| 2.00 | 3.04 | 1.52 |
| 3.00 | 4.68 | 1.56 |
| 4.00 | 6.48 | 1.62 |
| 5.00 | 7.28 | 1.46 |
| 6.00 | 9.38 | 1.56 |
| Average k_1 value = $1.54 \times 10^{-5} s^{-1}$ | | |



CONCLUSION

It is quite clear from the data of summarized tables 2.16, 2.17 and 2.18 that value of $\left(\frac{-dc}{dt}\right)$ increases linearly with increase in concentration of each of alanine, phenyl alanine and valine, showing first-order in each amine acid. This fact is also supported by constant values of k_1 obtained at different concentration of each of amino acids.

When $\left(\frac{-dc}{dt}\right)$ values are plotted against $[\text{amino acid}]$, a straight line passing through origin is obtained. The slope of the curve (Fig.4) gives the value of k_1 . Thus graphical k_1 value in each amino acid oxidation is very close to average k_1 values given at the bottom of each tables. This, further, confirms first-order kinetics in each of alanine, phenyl alanine and valine.

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The Response of Saudi State's to the Unrest During the Arab Spring

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ABSTRACT

The Kingdom of Saudi Arabia largely remained untouched by the waves of Arab Spring which washed off the autocratic rules in the Arab States of North Africa. Saudi Arabia which is a wealthy oil producing country with a small population is a *rentier* state, which used its petrodollar to gain the loyalty to the regime. This paper will go in details to examine how the ruling Al Saud family since 1932 was able to control the discontent and unrest within Saudi Arabia.¹ It is argued that through various approaches the Saudi regime was able to restrict the effect of the Arab Spring in the Saudi Kingdom; The *cultural approach* maintains the kingships, tribal, religious and traditional legitimacy, which also includes loyalty and support from its citizens. The *institutional approach* argues that as the king institutionally stands above day-to-day politics, they can easily step in skillfully in the system to lead well controlled reforms that neutralise public discontent.² The *Coup- Proofing Approach* states that the Al-Saud's has developed a system, planned to defend the regime from coup d'états (coup-proofing)³. *Sectarian approach*, is a Saudi defensive counter-revolutionary strategy that exaggerates religious sectarian difference and hatred and prevents nationwide non-sectarian politics.⁴ The impact of Arab Spring on Saudi Arabia led the regime to revive the sectarian discourse against the *Shia* to regain the loyalty and trust of the *Sunni* masses. This article explains how during the Arab Spring the Saudi regime played sectarian card to deepen the long existing rift between the two communities.

INTRODUCTION

While the protest during the Arab Spring in 2011 deposed and replaced previously well established autocratic regimes in the Arab world, its impact on the Kingdom of Saudi Arabia remained marginal in the larger context. The advent of the Arab Spring to the shores of Saudi Arabia led to generally small demonstrations, demands from the protesters were reform and not revolution, Saudi authorities responded with measure of flexibility towards the protesters and their demands, and security forces typically avoided disproportionate retaliation.

Protesters in Saudi Arabia did not questioned the regimes' basic economic and political settings rather they demanded political and socio-economic reforms, which included freedom to establish civil society organizations, electoral reform and rights to freedom of expression. Demands were also made in some cases, to bring in changes in personnel, like removal of incompetent and corrupt ministers. The protest demonstrations were peaceful, small, and largely non-confrontational. Foreign residents generally stayed away from the protest, as they did not wanted to risk their livelihood by getting involved in internal politics of the Kingdom.

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While examining the impact of Arab Spring in Saudi Arabia one cannot ignore the *cultural approach* which explains that Arab rulers enjoy traditional, tribal and religious legitimacy, that leads to exceptional allegiance and support from citizens. Meanwhile, The *institutional approach* argues that as the king institutionally stands above day-to-day politics, they can easily step in skillfully in the system to lead well controlled reforms that neutralise public discontent Rule by a single family in Saudi Arabia and most of the GCC states leads to monopolising key state offices by the blood relatives of the ruling family, further helps to keep the regime intact.⁵

SAUDI ARABIA AND THE ARAB SPRING

Unlike many other states across the region, Saudi Arabia did not endure prolonged unrest. This lack of unrest was despite unemployment of young Saudis (between the ages of 20 and 24) at 39 per cent.⁶ In addition, economic disparities between rulers and ruled have resulted in 'a substantial amount of jealousy and political friction within the Saudi society'.⁷ Saudi Arabia faces several other serious challenges, notably concerning political participation and the question of succession. In spite of the tensions within the Kingdom, the Saudi population did not follow the lead of other Middle East countries. Calls for a 'Day of Rage' across the Kingdom on 11 March 2011 issued on a Facebook page attracted response of 36,000 people. But on the chosen day only one individual turned up to protest in Riyadh.⁸

On the Facebook page for the Day of Rage, the following demands were issued:⁹

1. Calls for an elected *Shura* council to replace the consultative body appointed by the King;
2. An independent judiciary;
3. The release of all political prisoners;
4. The right to exercise freedom of expression and assembly;
5. The abolition of all duties and taxes;
6. The implementation of a minimum wage.

In addition to the articulation of these demands, it was also desired by the protestors to reduce the average age of government ministers, many of whom are over the age of 60. These demands demonstrate the burgeoning frustration within Saudi Arabia at economic problems and restrictions placed on political space. These demands echoed many of the similar series of demands that were reiterated during the Arab Spring, resulting in democratic pressures and economic concerns. The low turnout at the Day of Rage (demonstration of 11th March 2011 in Saudi Arabia) in part stemmed from a consequence of a fear of the responses of the Saudi security forces, as they were present in large number; however, in addition to this fear, there exists a framework often employed by the Al-Saud at times of crisis to prevent the emergence of threats, building upon notions of 'coup-proofing'¹⁰. This framework maintains the security of the Al Saud's rule, preventing the emergence of strong opposition groups.

The Saudi State formation

Much of the literature addressing contemporary Saudi issues has its roots in the process of state-formation. The legacy of state-formation can be seen today when considering the nature of Saudi society and the social contract in operation. To fully comprehend the manifestation of unrest within Saudi Arabia it is necessary to build upon an understanding of the process of state-formation. This, in turn, facilitates an awareness of the security framework employed by the Al-Saud to secure their rule, alongside a location of Saudi Arabia within the regional security environment.

The Kingdom of Saudi Arabia was formed in 1932 by Abd al-Aziz ibn Saud, commonly referred to as Ibn Saud. Ibn Saud was the third generation of the Al Saud family to attempt to unify the Arabian

Peninsula. The failings of the first and second states, in 1818 and 1891, although owing much to external interference, can also be explained by the tensions between different tribes operating within the Kingdom. Indeed, the main obstacle to be overcome during the process of state-formation was to unite the tribes of Arabia. Historically, Saudi Arabia possessed no centralised state structure. Political organisation was found in the socio-economic conditions of 'pastoral nomadism, intercepted by smaller-scale urban and agricultural settlements'.¹¹ Indeed, the population of the nascent Saudi state 'had been divided by regional and tribal differences that militated against national unity'.¹² The concept of the tribe 'has consistently provided the basics for social and political organization in the Arabian Peninsula'.¹³

The process of creating a Saudi state necessitated unifying a disparate number of tribes under the banner of a nationalist identity, albeit based on one tribe's successes. One way in which the Al-Saud sought to do this was through an alliance with Muhammad Ibn Abd al-Wahab, the religious reformer from Najd in central Arabia, which provided a degree of legitimisation for the Al-Saud.¹⁴ A second way in which Ibn-Saud sought to remove tribal differences was through a process of inter-tribal marriage; indeed, it is alleged that Ibn-Saud married into 30 tribal families.¹⁵ Accordingly, the emergence of the state of Saudi Arabia in 1932 is spoken of in terms of unification rather than of conquest.

UNDERSTANDING THE ARAB SPRING IN SAUDI ARABIA THROUGH CULTURAL APPROACH.

Popular support for the regimes

The majority of the Arab kingdoms' citizens support the monarchy as a political system.¹⁶ Individual rulers, to be sure, may not be popular, and many citizens object to the extent of political power their monarchs hold. Nevertheless, Arab kings continue to enjoy a relatively high degree of legitimacy benefiting from a popular approval of the *institution* of the monarchy. In other words, monarchy as a political institution enjoys wider support in every GCC state with the sole exception of Bahrain. The dynastic monarchs of the GCC states enjoy similarly high levels of legitimacy; any attempt to unseat them would be opposed by the majority of their citizens.¹⁷

Religious Authority

King Abdullah bin Abdulaziz Al-Saud is not his country's oil wealth but his position as the custodian of Islam's two holy cities, Mecca and Medina, and the two holy mosques therein, the Saudi king's absolute power is restrained only by the *Quran* and *Sharia*, whose constitutional status is guarded by the Wahhabi (or Salafist) clerics.¹⁸ The Saudi state is fused around a single cultural and religious identity based on the royal family's co-optation of the ultraconservative Wahhabi base and the institutionalized marginalisation of the large *Shia* Muslim minority.¹⁹

Political-Cultural Aspects

The popular support that Arab monarchies enjoy stems in part from the political goods they provide. Some scholars have contended that Arab monarchies benefit from relatively high levels of legitimacy owing to historical and cultural factors.²⁰ The relatively small populations of the Arab monarchies, Saudi Arabia have allowed the maintenance of familial networks that offer channels to the royal families and encourage a sense of connectedness. Hereditary succession also enhances the stability of monarchical regimes. The structural flexibility of absolute monarchies allows rulers to monopolise executive power or delegate authority to the government and even to the legislature

as the imperatives of political survival require. Kings can withstand political challenges, effectively mediate between interest groups, and experiment with reforms.²¹ Some of the structural advantages of the linchpin monarchies do not benefit the dynastic kingdoms. For the latter, firing the cabinet means firing one's relatives, and giving the legislature more power effectively means giving one's extended family less power. This is one of the underlying political constraints of the Arabian Gulf monarchies and, thus, one of the reasons that the popular support they receive comes more from their religious authority and ability to provide prosperity rather than political reforms and expanded representation. In many ways, the monarchs of the region rule their countries like giant households and act as if they were the *owners* of their domain. Although, given their deep pockets, they did not *need* to establish a reformist reputation; some dynastic monarchs introduced minor political reforms prior to the Arab Spring both to serve as safety valves for dissent and to increase their popular support. All monarchs draw on their religious authority as a source of public support, undoubtedly more so in Saudi Arabia.

TRIBAL FACTOR AND THE ARAB SPRING

Tribalism remains an important legitimising tool for the Al Saud. Indeed, public relations with tribal leaders occur 'not from behind Western-style desks, but in the tribal tradition of the majlis'.²² This agenda strives to recapture aspects of life lost or in decline since the oil era; moreover, to 'connect the political system with those cultural manifestations, as a way of asserting the authenticity of the monarchical-tribal form of these societies'.²³ Furthermore, the ruling elites 'encourage subjects to think of themselves as tribesmen in a political system whose chain of loyalties culminates in the King', which again builds upon the Saudi Arabian identity.²⁴ While the use of tribalism as a legitimizing tool is not uncommon across Middle Eastern states, the long-term success of this strategy is rarely seen.

UNDERSTANDING THE ARAB SPRING THROUGH SOCIAL AND INSTITUTIONAL APPROACH

State Responses to Opposition

James Quinlivan defines as 'the set of actions a regime takes to prevent a military coup' as coup-proofing.²⁵ The nature of state-formation within Saudi Arabia has left a framework of methods that are used by the Al Saud to secure the regime. These methods can historically be split into three approaches: increasing the legitimacy of the Al Saud through the fusing of identities whilst also reducing the legitimacy of other groups, similar to Quinlivan's first point; the use of money from the sale of natural resources, facilitated through the establishment of networks of patronage, and the use of force. The Al Saud has modified these mechanisms since the creation of the state in order to prevent the emergence of strong opposition groups. The first approach seeks to increase the legitimacy of the ruling elite by fusing the Al Saud's identity with a national identity and combining that with Islam, whilst also reducing the legitimacy and capability of other strong groups. The second approach shows how the mechanisms of a rentier state use money available to placate opposition groups through buying protestors and mobilizing networks of patronage. The third approach employs force, which can be understood in several ways. Rather than the typical use of hard power, the Al Saud has also sought to strengthen legal frameworks in the name of counter terrorism, which can also be used against protestors. However, in light of the events of the Arab Spring and the nature of the geopolitical environment wherein Saudi Arabia is challenged by Iran on several issues, an additional technique has been employed, notably framing the events of the Arab Spring as a consequence of external influence.²⁶

Coup-Proofing as a response to civilian protests

Since the formation of the Saudi state, threats have typically emerged from tribal and religious groups, and the *Shia* of the Eastern Province. This framework has proved successful at responding to challenges of this kind. However, the threat facing the Al Saud House is evolving. There are several challenges facing the Al Saud and stability within Saudi Arabia, notably within the fiscal realm and the potential fraying of the social contract, much like across other Middle Eastern states. Yet these challenges fall outside the purview of Quinlivan's original framework, necessitating a development of the framework.

One such way the framework has been developed can be witnessed in the regulation of online space, which despite initially offering scope for political discussion has become increasingly censored. This is demonstrated by several arrests of people who posed the question of who was to succeed Abdullah as king of Saudi Arabia. In August 2010 Blackberry mobile phone usage was limited due to the inability of Saudi intelligence agencies to crack encryption codes used in the devices. The fear within Riyadh was that protestors could use Blackberry devices to coordinate action, leaving the police and government forces impotent.²⁷ The challenge of new technologies poses a new threat to the Al Saud, necessitating an overview of the Saudi legal system. Within the Saudi Arabian legal system there is no criminal code; rather, law is based upon an uncodified version of the *Sharia*.²⁸ The increased use of force by government forces is supported by the creation of very strict anti-terror legislation leaked to Amnesty International in June 2011.

Indeed, under this draft of anti-terror legislation, acts of peaceful dissent can be defined as terrorist crimes.²⁹ Within this new legal framework, three papers in particular are worth discussion. These new anti-terror laws place further restrictions on freedom of speech and expression, and broad interpretations of terms such as 'terrorism' and 'terrorist crimes' leaves interpretation open to abuse. Further, the notion of shaking an individual's confidence in the state, King or Crown Prince leaves little scope for discussing the nature of the regime. Two obvious examples here include jail time for those responsible for praising terrorist crime, which given the broad definition of terrorist crime, can also be understood as praise for political dissent. Moreover, given the broad definition of terrorist crimes, holding peaceful political meetings falls within the definition of a terrorist crime. Again demonstrating the regime's concern at the uncensored level of debate occurring on the Internet is the Al Saud's move to increase censorship within the Kingdom. In an attempt to manage electronic content, the Ministry for Culture and Information requires all bloggers to have a license, with those who can apply for a license limited to individuals over the age of 20 who possess a college degree.³⁰ Blogging was then to fall under the purview of the Saudi Press and Publications Law, which was amended in April 2011 to reflect growing security concerns. The amendments include a ban on insulting members of the government and religious establishment³¹ and again stress the importance of maintaining the reputation of the Al Saud.

Saudi Arabia as the Rentier State

Upon returning to Saudi Arabia in March 2011 after recuperating from back surgery, King Abdullah announced a package of welfare reform totalling \$36 billion, with a further \$94 billion to follow in the coming years. Whilst a large percentage of this money was to facilitate the building of five hundred thousand new homes, the remaining percentage was to increase the pay of public sector workers, and to offer discounts in the realms of education and welfare. Indeed, there was also a one-time bonus for state employees constituting the equivalent of two months' wages.³² Abdullah's package of welfare reforms sought to remove the sting from the Arab Spring, preventing

economic issues from igniting protests across the Kingdom. The high price of oil in the preceding years meant that the Al Saud has access to large sums of money to use in an attempt to placate unrest within the Kingdom. However, serious economic problems face the Saudi economy in the medium- to long-term future.

Given the nature of the Arab Spring, treating economic concerns with political aspirations, this strategy appears wise. However, it is pertinent to note that in addition to economic issues, demographic concerns also pose a serious challenge to the Al Saud. Indeed, the Kingdom possesses a young population, with two-thirds of the population being under the age of 40, many of whom, as previously noted, are unemployed.

Scholars often speak of the resource curse, particularly the oil curse that increases the chances of authoritarian survival and prevents democratization.³³ But, in the context of explaining popular support for the Persian Gulf Kingdoms, it is hard to overstate the importance of the vast fortunes they have been blessed with since the world market price of oil began to increase rapidly in the early 1970s. From the perspective of the ruling families, the massive oil deposits of the Arabian Peninsula have been a godsend. They enabled these rulers not only to build up key state institutions like the security apparatus but also to become enormously wealthy themselves and to transfer some of the riches to their citizens. In terms of financial enticements, the Saudi government went even farther than its neighbors.

UNDERSTANDING THE IMPACT OF ARAB SPRING IN SAUDI ARABIA THROUGH THE LENS OF SECTARIAN APPROACH

Societal division

Sectarian and ethnic divisions are the most important societal rifts that have affected the Arab Spring; in several kingdoms they sharply divide people and their attitudes toward state authority. In the dynastic monarchies the critical societal split is the sectarian division among *Sunni* and *Shia* Muslim populations. Ethnic divisions are generally not prominent and does not play significant role in internal politics of Saudi Arabia but by no means it was absent during the Arab Spring. In the GCC states there is a major existential divide between foreign residents—who form a majority of the population. The priority of most foreign nationals the vast majority of whom are citizens of poor countries is to maintain their residency status and retain their jobs. Given their reluctance to jeopardize their livelihood, it is hardly surprising that few of them participated in the protests.³⁴

This competition also can be seen within the events of the Arab Spring, notably in Bahrain and Syria.³⁵ Fearing that the Al Khalifa family would fall and that *Shia* groups (and thus Iran) would make substantial gains within the state, the Al Saud offered support for the ruling elite, sending troops to Bahrain to strengthen the regime. With regard to the wider Arab Spring, Saudi Arabia has embraced a policy that appears somewhat contradictory. In the aftermath of the overthrowing of regimes in Tunisia and Yemen, Saudi Arabia played host to what Simon Henderson has termed the 'house guests from hell', notably Bin Ali and Ali Abdullah Saleh.³⁶ That the Al Saud has offered sanctuary to Ben Ali and Saleh, combined with the Saudi involvement in countering uprisings across the region, suggests that Saudi Arabia is against the populist ideas of the Arab Spring. John Bradley has referred to Saudi Arabia's role fighting the uprisings of the Arab Spring as offering a 'guiding hand—and often an iron fist',³⁷ demonstrated by the speed and nature of the Saudi response to political upheaval in Bahrain. However, the Al Saud is also seeking to prevent the emergence of prodemocracy movements and any increase in Iranian power.

Political Responses: Carrots and Sticks

Saudi rulers also made a few minor concessions to the protesters. King Abdullah announced that, starting in 2015, women will be allowed to participate in municipal elections and will be eligible for appointments to the *Shura* Council, an advisory body to the king.³⁸ He also overturned the sentence (ten lashes) of a woman who participated in the women's right-to-drive campaign in Jeddah.³⁹ Saudi Arabia imposed heavy jail terms to even modest challenges to state authority.⁴⁰ In March 2011 the founders of the Islamic Umma Party were arrested after refusing to drop their demands for political reforms.⁴¹ And, eight months later, the state handed down lengthy prison sentences for sixteen individuals attempting to set up a human rights organization. The GCC is the dynastic Arab monarchies' key political, economic, and security organization and a defender of their interests vis-a-vis *Shia* political influences emanating from Iran. The GCC played a major role in responding to the upheaval by providing and coordinating financial and security aid to some of its members.⁴²

In short term, the framework used by the Saudi government to prevent the emergence of opposition movements has worked. Since the Saudi state-formation, the security framework or establishment (Structure and arrangements) has ensured the legitimacy of the Al Saud regime, through increasing use of networks of patronage and funding, and finally with the use of force when required. This framework has provided the Saudi Government with a better chance of withstanding the pressure from domestic revolt than other Middle Eastern states.

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An Analysis of Short Time Electronic Coherence and Diphasing in Mixed Valence System

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ABSTRACT

An analysis of short time electronic coherence and diphasing of mixed value system was performed. Our theoretical analysis using adiabatic theory provides simple physical picture for strongly coupled mixed value ET system. Assume studies of Kinetic Spectra has sincere support to adiabatic picture.

Keywords: ET system, Localized regime, Delocalize regime, Adiabatic system, Adiabatic approximation, Nuclear dynamics, Markovian limit, Diabatic surface, Rabi oscillation, Mixed-valence ET systems, Adiabatic picture, Spin-boson model.

INTRODUCTION

Quantum coherence in electron transfer (ET) reveals the nature of condensed-phase quantum processes and hence has become a subject of recent experimental and theoretical studies. Oscillations in electronic dynamics have been observed in photosynthetic reaction centers and others ET systems and are believed to arise from vibrational coherence.¹⁻³ In the weak electronic coupling limit, non-equilibrium golden-rule rate from ulae can be derived to analyse the role of wave packet coherence and its initial preparation.⁴⁻⁵ Recent experiments on photo-induced electron transfer in mixed-valence compounds have demonstrated oscillations in electronic populations on the fem to second timescale.⁶ Detail path- integral simulations suggest that such oscillations take place in ET systems with large electronic coupling constants and are sensitive to the initial preparations of the nuclear bath modes associated with the transfer processes.

As a functions of the ratio between λ (the bath reorganization energy) and V (the electronic coupling constant), there is a transition in electronic dynamics from the localized regime to the delocalized regime.⁹⁻¹³ (i) In the localized regime ($\lambda \gg V$), the large induced reorganization energy destroys electronic coherence; hence, population transfer is an incoherent rate process, which can be described by the non-interacting blip approximation or golden-rule rate in the non-adiabatic limit and by transition states theory in the adiabatic limit.¹⁴⁻¹⁶ (ii) In the decolized regime ($\lambda \leq V$), the electronic wave functions extends to both the donor and acceptor states and electronic coherence persists over several oscillations⁹. It is these initial oscillations and their immediate decay that one will focus on in this paper.

The electronic coupling constant of mixed-valence compounds is estimated to be in the range of 10^3 cm^{-1} which is in the same order as the reorganization energy.^{1,8} Because of the delocalization nature of electronics states, adiabatic surfaces are a simpler representation than localized adiabatic surfaces. In the adiabatic picture, electronic coherence arises from Rabi oscillations between two

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adiabatic and decays because of electronic dephasing. Thus, initial preparation and wavepacket dynamics can modulate Rabi oscillations and the overall electronic dynamics. As demonstrated below, such an adiabatic picture can be useful for understanding fast electronic dynamics in strongly coupled systems.

MATHEMATICAL FORMALISM

The ET Hamiltonian can be written as

$$H_{ET} = H_q(q) |1\rangle\langle 1| + H_2(q)|2\rangle\langle 2| + V(|1\rangle\langle 2| + |1\rangle\langle 2|) \quad (1)$$

Where H_1 and H_2 are the adiabatic Hamiltonian of donor and acceptor states, respectively, and V is the electronic coupling constant between the two adiabatic states. The adiabatic Hamiltonians are functions of a set of nuclear bath coordinates. Formally, if the quantity of interest is electronic dynamics, the donor states population can be expressed as

$$P_1(t) = \langle |\Psi_1(t)|^2 \rangle \quad (2)$$

Where the average is taken over all possible bath trajectories+. Here, $\Psi(t)$ is the solution to the time-dependent schrodinger equation

$$i\hbar \dot{\Psi}(t) = H_{ET}[q, (t)]\Psi(t) \quad (3)$$

For a given bath trajectory. For a Gaussian bath linearly coupled to electronic states, this formal expression forms the basis for the stochastic Gaussian bath method¹⁷ and other related path-summation methods.”

In this chapter, one seeks a closed-form approximate solution to Eq.(2). Strongly mixed ET system characterized by electronic timescales much faster than nuclear timescales. Consequently, one can involve the adiabatic approximation such that the solution to a constant two-level Hamiltonian is used to represent the wavefunction, giving

$$\begin{aligned} & |\Psi_1(t)|^2 - |\Psi_2(t)|^2 \\ &= \frac{1}{\omega(t)\omega(0)} \{U(t)U(0) + V^2 \cos[\Theta(t)]\} \end{aligned} \quad (4)$$

With the initial condition $\Psi_1(0) = 1$ and $\Psi_2(0) = 0$. In Eq.(4) $U = (H_2 - H_1)/2$ is the potential difference between the two diabatic surfaces, $\omega = \sqrt{U^2 + V^2}$ is the instantaneous Rabi frequency, and $\Theta(t) = 2 \int_0^t \omega(t') dt' = \int_0^t \omega(t') dt'$ is the phase difference between the two electronic states. Here, the time dependence is the phase difference in $U(t)$ and $\omega(t)$ arises implicitly from the functional dependence on the bath trajectory. For simplicity, the planck constant \hbar is assumed to be unity. This type of adiabatic approximation has been used to solve optical Bloch equations under slowly varying laser fields and is the working principle for population inversion by adiabatic frequency sweeping.¹⁸

To proceed, one takes the integration of the second-order time derivative of Eq.(4) so that

$$K(t) = -\frac{dp_1(t)}{dt} = 2V^2 \Re \left\langle \int_0^1 (dt') \frac{\omega(t')}{\omega(0)} \exp[i\theta(t')] \right\rangle \quad (5)$$

Where denotes the real part of a complex functions, the time-derivative is applied to the phase factor θ , an the identity $P_1(t) = -P_2(t)$ is used. Next, the integral in Eq. (5) is factorized and approximated by the corresponding mean values i.e.

$$K(t) \approx 2V^2 \Re \int_0^1 dt' \frac{\langle \omega(t') \rangle}{\langle \omega(0) \rangle} \langle \exp[i\theta(t')] \rangle \quad (6)$$

And the exponential part is truncated to second order in cumulant expansion i.e.

$$\begin{aligned} & \langle \exp[i\theta(t')] \rangle \\ &= \exp \left\{ i2 \int_0^1 \langle \omega(t_1) \rangle dt_1 - 2 \int_0^1 dt_1 \int_0^1 dt_2 \left[\langle \omega(t_1) \omega(t_2) \rangle - \langle \omega(t_1) \rangle \langle \omega(t_2) \rangle \right] \right\} \end{aligned} \quad (7)$$

Further, nuclear trajectories are represented by the mean $q^-(t)$ and the deviation from the mean . on expanding the exponent to second order in, one has

$$\begin{aligned} & \langle \exp[i\theta(t)] \rangle \\ &= \exp \left\{ i2 \int_0^1 \langle \omega(t_1) \rangle dt_1 - 2 \int_0^1 \int_0^1 \eta(t_1) 1 \times \eta(t_2) C(t_1, t_2) dt_1 dt_2 \right\} \end{aligned} \quad (8)$$

where the coefficient $\eta(t)$ is defined as $\eta(t) = 2\partial w[\bar{q}(t)] / \partial \bar{q}(t)$ and the time-correlation

function is defined as $C(t_1, t_2) = \langle \delta q(t_1) \delta q(t_2) \rangle - \langle \delta q(t_1) \rangle \langle \delta q(t_2) \rangle$

To be consistent, the time-dependent frequency is also truncated to second order is δq , giving

$$\begin{aligned} \langle w(t) \rangle &= \langle w[q(t)] \rangle \\ &\approx [\bar{q}(t)] + \frac{1}{2} \frac{\partial^2 [\bar{q}(t)]}{\partial \bar{q}(t)^2} C(t, t) \end{aligned} \quad (9)$$

Then, the given $\bar{q}(t)$ and $C(t_1, t_2)$, the evolution of electronic population $P_1(t)$ or $P_2(t)$ can be explicitly computed from Eqs (6) and (8).

DISCUSSION OF RESULTS

The general theory presented in the previous makes no assumption about the specific form of electronic surfaces. As an illustrative example, one uses the Gaussian bath Hamiltonian

$$H_{ET} = H_b(E)(|1\rangle\langle 1| + |2\rangle\langle 2|) + (\varepsilon + \lambda - E)|2\rangle\langle 2| + V(|1\rangle\langle 2| + |1\rangle\langle 2|)$$

Where H_b is the Gaussian bath Hamiltonian, ε is the free energy difference between the donor and acceptor states, λ is the reorganization energy, and E is the solvent polarization energy defined with respect to the equilibrium bath distribution at the donor state. Here, the bath variable $E(t)$ represents the collective effect of the bath and is equivalent to the variable q in Eq. (1). This ET Hamiltonian is better known as the spin-boson model or the Brownian oscillator model.

On applying Eqs. (6) and (8) to the Gaussian bath Hamiltonian, one obtains

$$K = 2V^2 \Re \int_0^1 dt' \frac{\langle \omega(t') \rangle}{\langle \omega(0) \rangle} \times \exp \left\{ i2 \int_0^{t'} \langle \omega(t') \rangle dt_1 - \int_0^{t'} \int_0^{t'} \eta(t_1) \times \eta(t_2) C(t_2 - t_1) dt_1 dt_2 \right\} \quad (10)$$

where the adiabatic frequency is given as

$$\omega = \sqrt{V^2 + \frac{[\varepsilon + \lambda - E]^2}{4}} \quad (11)$$

the mean frequency is given in Eq. (9) as

$$\langle \omega(t) \rangle \approx \bar{\omega}(t) + \frac{[1 - \eta^2(t)]}{8\omega(t)} C(0)$$

with $\bar{\omega}(t) = \omega[\bar{E}(t)]$, and $\eta(t)$ is given as

$$\eta(t) = \frac{\varepsilon + \lambda - \bar{E}(t)}{2\omega(t)} \quad (12)$$

As before, one defines the polarization energy as $E(T) = \bar{E}_p(t) + \delta E(t)$ and hence the bath correlation function as $C(t) = \langle \delta E(t) \delta E(0) \rangle \langle \delta E(t) \delta E(0) \rangle$, which can be explicitly expressed in terms of the spectrum density defined in the spin-boson model.²⁰

Adiabatic bath : inhomogeneous dephasing

The classical rate in Marcus ET theory is derived under the assumption of an adiabatic bath.¹⁴
¹⁵ An adiabatic Gaussian bath has an infinitely long correlation with only zero-frequency fluctuations.¹
 Thus, the time-dependent expression in Eq. (6) can be simplified to

$$K(t) = 2V^2 \Re \int_0^1 dt^1 \exp\{2i(\omega)t^1 - \eta^2 \lambda t^1{}^2 / \beta\} \quad (13)$$

where $C(t)=2\lambda/\beta$. In this case, the adiabatic approximation in Eq. (4) is exact and Rabi oscillation, which dominates the initial electronic dynamics, decays because of inhomogeneous distribution of Rabi frequencies. The asymptotic limit is given as

$$\lim_{t \rightarrow \infty} K(t) = V^2 \sqrt{\frac{\pi\beta}{\eta^2\lambda}} \exp\left\{-\frac{\beta}{4\lambda} \left[(\lambda + \varepsilon) + \frac{4V^2}{\lambda + \varepsilon} \right]^2\right\} \quad (14)$$

which has the same form as the Marcus rate except that the activation energy depends on electronic coupling.

For an adiabatic Gaussian bath, the diabatic Hamiltonians in Eq. (1) are explicitly given as $H_1 = E^2 / (4\lambda)$ and $H_2 = E^2 / (4\lambda) + \varepsilon - E + \lambda$, which defines the Marcus parabolic curves. The adiabatic surfaces are obtained by diagonalizing the diabatic Hamiltonian.

The usual initial preparation is $E(0) = 0$, which is the equilibrium configuration of the donor states. For an adiabatic bath, non-equilibrium of the donor states. For an adiabatic bath, non-equilibrium distributions are equivalent to a re-definition of ε through $\varepsilon' = \varepsilon - E(0)$. A barrierless ET with or equivalently a non-equilibrium bath with $E(0)=\lambda$ has the largest oscillation amplitude and hence the strongest electronic coherence.

Dynamic both : homogeneous dephasing

To incorporate nuclear dynamics, one assumes an exponential decay correlation function, $C(t)=\exp(-\gamma t)C(0)$, with γ being the decay constant and $C(0)=2\lambda/\beta$. The exponential decay describes a Debye dielectric solvent or an over-damped oscillator. The adiabatic limit is recovered by taking $\lambda=0$ and the Markovian limit is recovered by taking $\lambda=\infty$. The dissipative electronic dynamics of Markovian bath can be described by Redfield equation and does not lead to a thermally activated rate process.

CONCLUSION

The nature of the proposed adiabatic approximation is electronic dephasing between adiabatic surfaces and nuclear dynamics on diabatic surfaces. At longer times, the adiabatic approximation starts to fail because of infrequent transitions between the adiabatic surface. Since the short-time electronic dynamics is of major interest to us, the adiabatic theory provides a simple physical picture for strongly coupled mixed-valence ET systems as well as a simple analytical method to model fast electron dynamics initiated by laser pulses. Recent studies using kinetic spectra²¹ and non-adiabatic steepest descent paths²² have demonstrated evidence to support the adiabatic picture. In the future, the proposed method will be compared with other theories to examine the validity of each approach.

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Effect of Interval Training Program on Skill Ability of Basketball Players

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ABSTRACT

Basketball player is most effective when he can start quickly and move with “controlled speed” to a given spot on the floor. Basketball is more often a game of nimble and quick bursts of speed from side to side and fluent forward and backward movements on playing surface. Although much attention is usually given to the period of activity during an interval workout, the training stimulus associated with performing intervals occurs from a combination of work and recovery. This is what makes interval training different from continuous training. Therefore, the duration and nature of the recovery periods are also an important part of interval training. A very short recovery period may not allow the body to recover sufficiently to perform the next work interval at the desired intensity. The research methodology used for the study was an experimental design using three phases, viz. Pre-test, Treatment/training phase and Post-test. The Eighty subjects from different Schools in and around Wadala/Matunga area in Mumbai were selected using the simple random technique. The Subjects were divided into two equal groups, viz. Experimental group and Control group. The data was analyzed using the paired t-test statistical technique. The null hypothesis of equality of mean Skill variables viz, Dribbling, Shooting and Passing in experimental and control groups is rejected, and it may be concluded the average Skill ability of the boys in experimental and control groups in the interval training program is not the same. It may be concluded that the interval training program is effective for improving the Skill abilities of basketball players aged 12 to 14 years.

INTRODUCTION

Basketball is a game where full speed is seldom achieved by a player and in fact very infrequently warranted. The player must always be ready to stop and change direction quickly and this suggests that a compromise must be reached between the use of out-right speed and the use of controlled speed so that he can drop quickly and change direction on demand. Basketball player is most effective when he can start quickly and move with “controlled speed” to a given spot on the floor. Basketball is more often a game of nimble and quick bursts of speed from side to side and fluent forward and backward movements on playing surface.¹

Interval training is based on the premise that a greater amount of intense work can be accomplished if the work is interspersed with periods of rest. This has important implications for gains in fitness, since fitness is affected to a greater extent by the intensity of exercise than by either the duration or frequency.

During an interval workout, the exercise is performed at a greater intensity than during continuous exercise. Furthermore, interval training has been found to be more effective than continuous training in stimulating fatty acid oxidation in muscle mitochondria.^{2,3,4}

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Although much attention is usually given to the period of activity during an interval workout, the training stimulus associated with performing intervals occurs from a combination of work and recovery. This is what makes interval training different from continuous training. Therefore, the duration and nature of the recovery periods are also an important part of interval training. A very short recovery period may not allow the body to recover sufficiently to perform the next work interval at the desired intensity.^{5,6,7,8}

OBJECTIVES OF THE STUDY

1. To determine the effect of interval training program on selected fitness ability of Basketball players.
2. To understand the effect of interval training program on selected skill ability of Basketball players.
3. To see the comparative effect on two groups of the interval training program.
4. To provide guideline for training procedure for Basketball players and professionals.

HYPOTHESIS

Ho-The interval training program may have no significant effect on the Dribbling ability of basketball players.

Ho-The interval training program may have no significant effect on the Shooting ability of basketball players.

Ho-The interval training program may have no significant effect on the Passing ability of basketball players.

RESEARCH METHODOLOGY

The research methodology used for the study was an experimental design using three phases, viz. Pre-test, Treatment/training phase and Post-test. The Eighty subjects from different Schools in and around Wadala/Matunga area in Mumbai were selected using the simple random technique. The basketball players aged 12 to 14 years were divided into two equal groups, viz. Experimental group and Control group.⁹

RESULT AND DISCUSSION

Table D-3: Comparison of Control and Experimental Group Mean Gains on Post Test of Dribbling

| Variable | Control Grp. Mean | Experimental Grp. Mean | t _{stat} | P (two tailed) | df |
|-----------|-------------------|------------------------|-------------------|----------------|----|
| Dribbling | 25.475 | 28.475 | 6.4839 | 0.0004 | 39 |

It can be seen from the Table D-3 that the value of t-statistics is 6.4839. This t-statistic is significant as its corresponding p value is 0.0004, which is less than 0.05. Thus, the null hypothesis of equality of mean dribbling ability in experimental and control groups is rejected, and it may be concluded the average dribbling ability of the boys in experimental and control groups in the interval training program is not the same. However, in order to conclude whether the dribbling ability has increased or not, one tailed test should be used. The hypothesis that need to be tested in that shall be

$$H_0 : \mu_{\text{expt}} = \mu_{\text{cntrl}}$$

$$H_1 : \mu_{\text{expt}} > \mu_{\text{cntrl}}$$

For left tailed test, the value of tabulated at 0.05 level of significance and 39df can be seen from the Critical value Table, which is equal to 1.684. Since calculated value of t (6.4839) is more than the tabulated value $t_{0.05}(39)(1.684)$, H_0 may be rejected, and it may be concluded that the interval training program is effective.

Table E-3: Comparison of Control and Experimental Group Mean Gains on Post Test of Shooting

| Variable | Control Grp. Mean | Experimental Grp. Mean | t_{stat} | P (two tailed) | df |
|----------|-------------------|------------------------|-------------------|----------------|----|
| Shooting | 7.05 | 8.9 | 7.74096 | 0.0002 | 39 |

It can be seen from the Table E-3 that the value of t-statistics is 7.74096. This t-statistics is significant as its corresponding p value is 0.0002, which is less than 0.05. Thus, the null hypothesis of equality of mean shooting ability in experimental and control groups is rejected, and it may be concluded the average shooting ability of the boys in experimental and control groups in the interval training program is not the same. However, in order to conclude whether the shooting ability has increased or not, one tailed test should be used. The hypothesis that need to be tested in that shall be

$$H_0 : \mu_{\text{expt}} = \mu_{\text{cntrl}}$$

$$H_1 : \mu_{\text{expt}} > \mu_{\text{cntrl}}$$

For left tailed test, the value of tabulated at 0.05 level of significance and 39df can be seen from the Critical value Table, which is equal to 1.684. Since calculated value of t (7.74096) is more than the tabulated value $t_{0.05}(39)(1.684)$, H_0 may be rejected, and it may be concluded that the interval training program is effective.

Table F-3: Comparison of Control and Experimental Group Mean Gains on Post Test of Passing

| Variable | Control Grp. Mean | Experimental Grp. Mean | t_{stat} | P (two tailed) | df |
|----------|-------------------|------------------------|-------------------|----------------|----|
| Passing | 23.075 | 25.775 | 7.423 | 0.005 | 39 |

It can be seen from the Table F-3 that the value of t-statistics is 7.423. This t-statistics is significant as its corresponding p value is 0.005, which is less than 0.05. Thus, the null hypothesis of equality of mean passing ability in experimental and control groups is rejected, and it may be concluded the average passing ability of the boys in experimental and control groups in the interval training program is not the same. However, in order to conclude whether the passing ability has increased or not, one tailed test should be used. The hypothesis that need to be tested in that shall be

$$H_0 : \mu_{\text{expt}} = \mu_{\text{cntrl}}$$

$$H_1 : \mu_{\text{expt}} > \mu_{\text{cntrl}}$$

For left tailed test, the value of tabulated at 0.05 level of significance and 39df can be seen from the Critical value Table, which is equal to 1.684. Since calculated value of t (7.423) is more than the tabulated value $t_{0.05}(39)(1.684)$, H_0 may be rejected, and it may be concluded that the interval training program is effective.

CONCLUSIONS

The study shows significant improvement in the Dribbling Ability of the subjects, it may be concluded that interval training program is useful tool for improving the Dribbling Ability.

The study shows significant improvement in the Shooting ability of the subjects, it may be concluded that interval training program is useful tool for improving the Shooting ability.

The study shows significant improvement in the Passing ability of the subjects, it may be concluded that interval training program is useful tool for improving the Passing ability.

The study shows that interval training program can be successfully used for improving the physical fitness and skill abilities of Basketball Players.

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India and Its Diaspora in Arab Gulf Countries

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The discovery of oil in the West Asian region has made the region rich and affluent. The Gulf Arab states in particular has seen rise in their population ratio to a huge extend. This huge growth in population is not only restricted to the growth of the native population but is also related to the migrant workers who have migrated from all the corners of the world to work in these oil rich countries. The migrants in the Gulf countries now form a dominant labour force. The migrants has not only increased the population but has also taken with them their culture like food, eating habits, new channels of entertainment etc that has left a remarkable mark in the host country's society.

The Indian presence in the Gulf countries has been huge. Indian people fills a large chunk of clerical and technical positions in the oil companies. Earlier, in the 1930s the number was relatively low and Indians were confined to the unskilled and semi-skilled job areas. Following the 1973 increase in the oil price and the beginning of large scale development activities in the Gulf, there was an upsurge of white-collar workers and labourers from India, mainly owing to an insufficient labour supply from neighbouring West Asian countries. The initial years of the 1970s' required huge human resource investments by the GCC countries in development activities in industry, agriculture, communications, transport, and infrastructure. Instability in the region provided the driving force for peaceful developing countries like India to send their unskilled labour, registering an almost 200 percent growth in the years between 1970 and 1975 and in the following years, the Indian expatriate community in the region grew to some 39.1 percent. At present around 6 million Indians live in the GCC and they form the largest expatriate community in the region. People from states like Andhra Pradesh, Kerela, Tamil Nadu, Maharashtra, Goa, Punjab etc are mostly seen to be migrating to the Gulf.

One important aspect of the having expatriates in a foreign land is that the diaspora community not only enriches the host country's economy and society, it also helps the parent country through various ways like expats sending back remittances which enhances the domestic economy and expatriates also becomes instrumental in promoting the soft power of their home country. The factors highlighted below shows how the Indian diaspora in the Gulf Arab states has helped in the growth and development of India.

REMITTANCES

Indian Diaspora have emerged as the largest pool of skills, resources, and enterprise, and have become potential 'brand ambassadors' for India, both regionally and globally. They have also quantitatively and qualitatively added to India's capacity for innovation, knowledge, and expertise, and they continue to grow both in number and in their capability for interaction and policy influence, both inside India and abroad. Moreover, governments and international agencies around the world have now recognised that the volume of remittances from migrants to developing countries, including India, are substantially larger than any amount of foreign aid or economic assistance that could be provided to any particular country. Remittances, an inseparable part of migration, are commonly referred to as the flow or transfer of private, unrequited money from migrant earnings outside their countries of origin to their home countries. Migrant remittances have recently become essential to

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development agendas worldwide and now constitute an important component of the balance-of-payments position of any developing country. Similarly, remittances from overseas Indians comprise inflows to family members and their livelihoods inside India, as well as funds domestically withdrawn from NRI rupee deposits, non-resident external rupee accounts, and non-resident ordinary deposit schemes (which are accounts opened and operated by overseas Indians in their host or adopted countries). Such private, unrequited transfers are included in the current account of the balance-of-payments of the home country and, thus, have a huge influence on the disposable income of the country concerned. Also, remittances continue to be extremely advantageous to the Indian economy as a whole, as it remains the largest recipient country of remittances in the world (mainly from GCC countries), amounting to a total of some 63.75 billion US dollars in 2010.

SOFT POWER ASSETS

Along with the huge sum of remittances being sent back to India and the contribution to the economic development of Gulf countries, the Indian diaspora has continued to contribute heavily to establishing an Indian presence in the Gulf region and has expanded the scope of India's soft power by showcasing Indian culture and social values on different platforms and in various forums. A number of Indian associations have been active in the Gulf through legal registration in host countries, which include the Indian Social Club and Kalamandalam (Institute of Performing Arts) in Bahrain, the India Social and Cultural Centre and Indian Community Welfare Committee in Kuwait, the Association of Indian Professionals and Bharathi Kalai Mandran in Qatar, the Indian Doctors Forum in Saudi Arabia, and the Indian Tamil Fine Arts Association in the United Arab Emirates (UAE). In fact, Indian cultural activity brings some much needed dynamism to the region; and Indians continue to be the preferred migrant community because of their high quality of technical expertise and discipline, their capacity to easily adjust to the social lifestyle in the Gulf, and their reputation for being peaceful and accommodative individuals.

Education and Expertise

Professionals and white-collar Indians have established a large number of schools in the region, which follow the Indian curriculum and are affiliated to Indian examination and certification bodies like the Central Board of Secondary Education. The Indian and Saudi Arabian governments had programme in the past for Saudi students to pursue post-graduate and doctoral studies at technical institutions in India. The Indian community in Qatar runs schools in Doha: the Middle East Education Society Indian School (established in 1974) accommodates around 6,000 students, while the Ideal Indian School (established in 1985) caters to some 4,000 students; two other recently opened schools are the Shantiniketan Indian School and the Modern Indian School. The Institution of Engineers, the Indian Medical Association, and the Institution of Chartered Accountants maintain active chambers in Qatar, with an ever-expanding membership. Indian physicians are well respected in the Gulf countries and play an instrumental role in healthcare and medical institutions in the region. Some 20,000 Indian doctors, 60,000 nurses, and a large number of other medical professionals are employed in the health sector in the Gulf. A few Indian hospitals, such as the Apollo Group, have established a presence in the region, and 'medical tourism' by Indian health institutions is continuing to grow. Indian educational institutions, such as the Manipal University branch in Dubai, have been opening facilities for medical, engineering, and management training in both the public and private sectors. Also, research centres in the Gulf countries, such as the Gulf Research Centre (based in Jeddah, Saudi Arabia) and the Emirates Centre for Strategic Studies and Research (based in Abu Dhabi), focus mainly on studying India and its foreign policy initiatives, actively engaging with Indian researchers and policy-makers.

CULTURAL INTERACTION

The presence of the Indian diaspora has also spread to media, language and entertainment. It became evident when in the year 2000, the Indian Government and UAE signed a Channel Carriage Agreement in Abu Dhabi to facilitate co-operation between the Doordarshan Broadcasting Corporation of India (DD) and the Emirates Cable Television and Multimedia LLC (E-Vision). Regional newspapers like the Malayala Manorama and Mathrubhumi now have overseas editions distributed in the Gulf countries. In 2010, the management of the Daily Tribune, an English newspaper in Bahrain, was transferred in the presence of the Sheikh of Bahrain to an Indian journalist, Soman Baby, who was awarded the Pravasi Bharatiya Samman

by the government of India in 2009. Indian communities have established Hindi radio stations in the Gulf region that service the largest population of Hindi-speaking people outside India. Private Indian radio stations such as 97.3FM (Radio Mirchi in Abu Dhabi) and 104.2FM (Radio

Voice in Bahrain) are active in the Gulf countries. Hindi movies are also popular in the Gulf region, mainly in the UAE, which has previously hosted Indian Film Awards ceremonies in its territory. The Indian Art Circle organises regular cultural events in UAE and Qatar. Indian diaspora has also expanded its dominance in the culinary category and has been exhibiting Indian cuisines in shows like Gulfood held in Dubai since 2009. Indian music like Ghazals nad Qawwalis are also played in reputed venues of Dubai and Abu Dhabi. In 2018, India was designated as the Guest of Honour at Abu Dhabi Music and Art Festival. Again, UAE also celebrated fourth international Yoga day with much splendour. Again, in 2018, India was Guest of Honour at the annual cultural festival of Al Janadriyah held at Riyadh, Saudi Arabia.

CHALLENGES FOR THE INDIAN DIASPORA

The presence of a large number of expatriates and diaspora in the Gulf constitutes a major challenge to GCC countries as it endangers their national workforces and influences the structure of their societies. Some of the major challenges are given below.

SOCIAL AND ECONOMIC ISSUES

Various social and economic issues has cropped up regarding the presence of huge diaspora community in the Gulf states. On the one hand where the native population of the host countries felt threatened of the migrants encroaching upon the their jobs and other facilities, on the other hand the migrants face inhuman treatment in the hands of their owners. The major slab of workers who faces such treatment are the unskilled and semi-skilled workforce like housemaids, gardeners, cooks, bearers etc. The migrants and the Indian Government has complaint about abuse of the sponsorship system, unsafe working conditions, inadequate accommodation, wage disputes, and violation of rights.

THE SECURITY FACTOR

The security factor is one of the most important factor that has jeopardised the stability and job security of the Indian expats in the Arab Gulf Countries. It would not be wrong to say with the advent of the 21st century, new challenges has grabbed the concern of the gulf countries. Issues like terrorism, volatile Iran-US ties, the instability brought by the Arab Spring etc all has ushered a sense of fear in the expats. They fear about the continuity of their jobs, safe return to their homeland and getting full payment for their work.

CONCLUSION

Summing up, despite the challenges, the Indian workers prefer to work in the Gulf region because of its geographical proximity and the financial benefits that it brings. Highly skilled and technically trained professionals remain in great demand in government departments and public-sector enterprises, earning huge salaries and emoluments. Indian professionals can afford to have their families with them due to the high basic-income norms set by GCC governments and children are allowed to remain with their parents until their schooling is completed. Indian diaspora in the Gulf Arab countries play a crucial role not only in expanding its scope for remittances to boost India's domestic economy but the expats are crucial in pushing India's soft power projection in West Asia. India with its huge trained professional workforce, growing IT sector along with quality education force has tremendous potential to strengthen its ties with the Gulf countries. This can also provide the much needed impetus for India Look West Policy.

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A Study of Emotional Intelligence of Secondary School Students in Certain Selected Variables

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INTRODUCTION

Confluent Education may be defined as the integration of cognitive, affective and behavioral dimensions of learning across intrapersonal, interpersonal and social contexts; 'Confluent' refers to the process of holistic learning involving body, mind, emotion and spirit. In educational settings, the term is used to describe methods for teaching traditional subjects such as languages, maths, science, social studies, physical education, and fine arts by applying affective, introspective, intuitive body / mind, movement and kinesthetic type of activities to the lessons being taught.

NEED FOR THE STUDY

Learning does not take place in isolation from Students' feelings. Being emotionally literate is as important as instruction in reading, writing and arithmetic. But emotions rarely have a place in schools today. The current educational paradigm does not insist upon the emotional development of Students. It rather stresses the inculcation of market – logic and reinforces the concomitant drive to increased individualism by attributing quantitative values to qualitative phenomena through the all pervasive marks system which rapidly becomes the dominant goal of pupils. Encouraging individual's competition rather than group collaboration and solidarity is the order of the day. This paradigm strongly emphasizes rationality and logic while neglecting emotions and relationships. Hence it becomes important to study the A Study of Emotional Intelligence of Secondary School Students in Certain Selected Variables.

REVIEW OF RELATED LITERATURE

Roberts and Mathews (2002) conducted a study on "Can emotional intelligence be schooled? And pointed out that several issues that need to be addressed prior to developing and implementing emotional intelligence programmes and provide specific guidelines for the development, implementation and evaluation of future emotional programmes.

Zeidner et al. (2003) in their study on development of emotional intelligence towards a multi level investment model, proposed a tentative investment model for emotional competencies in Students that accommodates the multifaceted nature of emotional intelligence. Lower level competencies may provide a platform for developing more sophisticated emotion-regulation skills, with competencies becoming increasingly differentiated over time.

Mohanasundaram et al (2004) investigated the emotional intelligence of 269 teacher trainees studying at DIETs and TTIs, selected through stratified random sampling technique and reported that men and women trainees did not differ significantly in their emotional intelligence. When trainee' emotional intelligence was correlated with their academic achievement, low but significant correlation

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(0.24) existed between the two, but there was no correlation between the emotional intelligence of trainees and their performance in language and social science subjects.

OBJECTIVES OF THE STUDY

- To study the level of Emotional Intelligence of Students in Secondary schools.
- To find out if there is any difference in the Emotional Intelligence of Students with respect to their gender, age.

HYPOTHESIS OF THE STUDY

- The level of Emotional Intelligence of Students in Secondary schools is Average.
- There is no significant difference in the Emotional Intelligence of Secondary Students with respect to their gender, age.

METHOD OF STUDY

This research is classified as descriptive research and incorporates the use of a survey.

TOOL OF THE STUDY

The Emotional Quotient Inventory was developed by Reuven Bar On to measure Emotional (or non – cognitive) Intelligence. This tool is the first scientifically developed and validated measure of Emotional Intelligence. It measures one's ability to deal with daily environmental pressures and demand. The Bar-On Emotional Quotient Inventory assessment highlights the emotional and social strengths and weaknesses that affect how an individual performs and interacts with an institution.

This tool is a self-report questionnaire consisting of 66 items which measure ten different components of Emotional Intelligence namely self regard, interpersonal relationships, impulse Control, Problem Solving, Emotional Self-Awareness, Flexibility, Reality Testing, Stress Tolerance, Assertiveness, Empathy. There are five response categories ranging from "not true", "seldom true", "sometimes true", "often true" and "true".

VALIDATION OF THE TOOL

Bar-One's Emotional Quotient Inventory was translated into Tamil so that the Students at Secondary level could easily understand it. The translated version was received by three experts and their suggestion incorporated. As many as 100 Students were randomly selected from schools (both primary and middle) belonging to cluster resource centres in Karur block for the pilot study. It was personally administrated on the Students. All the responses were quantified and computer analysed. The Cronbach Alpha Reliability was found to be 0.9102. By split – half method the reliability was high as 0.8892. Using the Spearman – Brown Prophecy formula the reliability for the whole test was calculated to be 0.889. Since the Emotional Quotient Inventory was found to be reliable on the Secondary school teacher population in the pilot study, it has been selected for the final study without any modifications.

SAMPLING

Proportionate Stratified Random Technique has been used for the selection of sample, Karur District was the catchments area where the project was undertaken.

DATA ANALYSIS

The collected and scrutinized data were tabulated and analyzed using SPSS

Mean and Standard Deviation of Emotional Intelligence score Secondary School Students

| Component | N | Minimum | Maximum | Mean | SD | Mean% |
|-----------|-----|---------|---------|--------|-------|-------|
| SR | 100 | 15.00 | 36.00 | 28.28 | 5.14 | 78.56 |
| IR | 100 | 4.00 | 28.00 | 22.15 | 4.26 | 79.00 |
| IC | 100 | 1.00 | 20.00 | 14.09 | 4.02 | 70.45 |
| PS | 100 | 7.00 | 24.00 | 19.84 | 3.84 | 82.67 |
| ES | 100 | 6.00 | 24.00 | 15.48 | 3.26 | 64.50 |
| FL | 100 | 6.00 | 32.00 | 21.76 | 4.71 | 68.00 |
| RT | 100 | 5.00 | 24.00 | 16.94 | 3.26 | 70.58 |
| ST | 100 | 11.00 | 32.00 | 22.11 | 4.92 | 69.09 |
| AS | 100 | 3.00 | 22.00 | 13.76 | 3.44 | 57.33 |
| EM | 100 | 6.00 | 20.00 | 15.81 | 3.06 | 79.05 |
| EI | 100 | 108.00 | 255.00 | 190.22 | 27.62 | 72.05 |

Gender and Emotional Intelligence

't' Test Gender wise comparison of the Emotional Intelligence of Students

| Component of EI | Male (N = 127) | | Female (N = 173) | | t | Significant Level |
|-----------------|----------------|------|------------------|------|-------|-------------------|
| | M | SD | M | SD | | |
| SR | 28.09 | 5.46 | 28.41 | 4.90 | 0.525 | NS |
| IR | 21.92 | 4.46 | 22.32 | 4.12 | 0.808 | NS |
| IC | 13.13 | 4.24 | 14.80 | 3.70 | 3.631 | 0.01 |
| PS | 19.84 | 4.10 | 19.83 | 3.63 | 0.023 | NS |
| ES | 16.02 | 3.64 | 15.08 | 2.89 | 2.478 | 0.05 |
| FL | 21.36 | 4.95 | 22.06 | 4.51 | 1.266 | NS |
| RT | 16.49 | 3.40 | 17.27 | 3.12 | 2.066 | 0.05 |

| Component of EI | Male (N = 127) | | Female (N = 173) | | t | Significant Level |
|-----------------|----------------|-------|------------------|-------|-------|-------------------|
| | M | SD | M | SD | | |
| ST | 22.38 | 4.80 | 21.92 | 5.01 | 0.798 | NS |
| AS | 13.80 | 3.39 | 13.72 | 3.47 | 0.200 | NS |
| EM | 15.57 | 3.27 | 15.99 | 2.88 | 0.038 | NS |
| EI | 188.66 | 30.30 | 191.41 | 25.49 | 0.039 | NS |

Age and Emotional Intelligence

ANOVA Age and Emotional Intelligence

| Components | Sources | Sum of Squares | Df | Mean Square | F | Sig |
|------------|----------------|----------------|-----|-------------|-------|------|
| SR | Between Groups | 271.107 | 3 | 90.369 | 3.506 | 0.05 |
| | Within Groups | 7628.930 | 296 | 25.773 | | |
| | Total | 7900.037 | 299 | | | |
| IR | Between Groups | 64.955 | 3 | 21.652 | 1.196 | NS |
| | Within Groups | 5359.992 | 296 | 18.108 | | |
| | Total | 5424.947 | 299 | | | |
| IC | Between Groups | 122.892 | 3 | 40.964 | 2.576 | NS |
| | Within Groups | 4707.678 | 296 | 15.904 | | |
| | Total | 4830.570 | 299 | | | |
| PS | Between Groups | 112.914 | 3 | 37.638 | 2.605 | NS |
| | Within Groups | 4276.083 | 296 | 14.446 | | |
| | Total | 4388.997 | 299 | | | |
| ES | Between Groups | 115.887 | 3 | 38.629 | 3.745 | 0.05 |
| | Within Groups | 3052.950 | 296 | 10.314 | | |
| | Total | 3168.837 | 299 | | | |
| FL | Between Groups | 80.254 | 3 | 26.751 | 1.211 | NS |
| | Within Groups | 6539.942 | 296 | 22.094 | | |
| | Total | 6620.197 | 299 | | | |

| Components | Sources | Sum of Squares | Df | Mean Square | F | Sig |
|------------|----------------|----------------|-----|-------------|-------|------|
| RT | Between Groups | 60.853 | 3 | 20.284 | 1.923 | NS |
| | Within Groups | 3122.067 | 296 | 10.548 | | |
| | Total | 3182.920 | 299 | | | |
| ST | Between Groups | 140.834 | 3 | 46.945 | 1.960 | NS |
| | Within Groups | 7091.313 | 296 | 23.957 | | |
| | Total | 7232.147 | 299 | | | |
| AS | Between Groups | 98.457 | 3 | 32.819 | 2.832 | 0.05 |
| | Within Groups | 3430.779 | 296 | 11.590 | | |
| | Total | 3529.237 | 299 | | | |
| EM | Between Groups | 24.957 | 3 | 8.199 | 0.877 | NS |
| | Within Groups | 2766.950 | 296 | 9.348 | | |
| | Total | 2791.547 | 299 | | | |
| EI | Between Groups | 6600.218 | 3 | 2200.073 | 2.940 | 0.05 |
| | Within Groups | 221467.3 | 296 | 748.200 | | |
| | Total | 228067.5 | 299 | | | |

FINDINGS

1. The A Study of Emotional Intelligence of Secondary School Students in Certain Selected Variables is rather high. Component wise analysis shows that their performance is relatively low in 'assertiveness' and 'emotional self- awareness dimensions"
2. Men and Women Students, in general, do not differ significantly in their Emotional Intelligence. While women Students are stronger in 'impulse control' and reality testing' than men Students, the latter are more aware of their emotions (emotional self awareness).
3. Age differentiates Secondary School Students in their Emotional Intelligence. Increases with age until the fifth decade of life. The older Students are stronger in assertiveness, higher in self regard and better in their awareness of emotions.

CONCLUSION

Education for promoting emotion should be recognized as an essential element of the educational process in the classroom since it facilitates the attainment of educational goals. In fact, for the teacher, emotion can become a valuable tool for the development all round personality of Students. But emotional incompetence of Students affects the emotional ecology of schools negatively. The findings of this research, in general, indicate that Emotional Intelligence of Students is rather high but the potential skills are not translated into emotional and social competencies in classroom. It is

high time Students improved their emotional competencies so that they can play good role models for Students to become emotionally literate citizens in future.

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Women Empowerment in Gandhian Thoughts: Significance in Today's Context

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ABSTRACT

Women constitute almost one half of the total population in every society but their shares in the country's resources are very low or sometimes nil. No society can prosper unless women of that society are politically, socially, and economically empowered. Their empowerment is necessary because it enhances the quantity and quality of available human resources for development. Empowerment of women refers to the ability of women to exercise their right to influence and benefit from wealth, properties, income, and their own time, as well as the ability to manage risks and enhance their socio-economic status and well-being. It is also about enabling and empowering women to make choices that shape their lives through various social problems. The present article trying to catch the Gandhian imagination about Indian women. Apart from focusing on the historical development it also focuses on present efforts of various governments in women empowerment.

Keywords: Empowerment, women rights, Gender budgeting

INTRODUCTION

The term 'Women Empowerment' is to give women more rights over resources and freedom in decision-making in social, economic and political aspect along with protecting them from all form of discriminations and injustice. The concept of women empowerment emerged over the last few decades as globally women have been deprived of right like that of basic human rights, right to health services, right to education, right over economic resources, low representation in political decision-making, discrimination on gender basis and victim of physical and mental violence. Though they have been burdened with great responsibilities at family level, to work more if employed in farm sector or involved in any other income-generation activity but paid less in comparison to men and women's work contribution is always low valued and underestimated.

WOMEN RIGHTS AND EMPOWERMENT MOVEMENT IN PRE-INDEPENDENCE PERIOD

The advent of the British in India had brought not only a new form of government, but also new knowledge, new ideas and new technology. The newly educated class discovered to their distress that the society which had bred them and about which they often boasted was not the ideal one, but ridden with many evils such as discrimination against women. Social reformers found that, on the one hand, there was the Indian society, basically hierarchical and accepting norms of discrimination based on caste and gender; on the other hand, there was the West, with its dazzling ideas of equality

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and liberty, offering new technology for a better society. Reformers were tempted to harmonise the traditional and the progressive. As they started to examine the extant Indian social structure, they realised that women's issues in this context were important. The colonial context generated different responses from the British ruling elite. The colonial rulers critiqued Indian society in a patronising manner, and took upon themselves the role of patrons attempting to improve a rigid Indian society. Women's issues in this perspective became important for the British rulers, as they wanted to bring out the 'uncivilised' dimensions of the Indian culture, and the inefficacy of Indian men in improving the situation. Thus women's issues were raised for the first time in the 19th century.¹

The social reformers in pre-independence period from different parts of the country showed their deep concern over women's issues such as Sati, child-marriage, female infanticide, widowhood, purdah, polygyny, devdasi and education. While many of the reformers were inspired by the liberal ideas of the West, some preferred to go back to the "glorious" traditions of ancient India. Revivalists such as Dayanand Saraswati and Vivekanand made efforts to improve the status of women by evoking the ancient Indian norms of purity and duty. Ganesh Agarkar was the foremost among the few who advocated the rights of women on the ground of equality. Pandita Ramabai dared to challenge age-old traditions which had hindered the development of women. Also, when the forces of change set in, in the latter half of the 19th century, and penetrated the private world of Indian women, it was natural for women to respond to these forces. They started organising women's meetings to discuss their status and ways for betterment. Social reformers and educated men supported, and at times even guided such efforts, so that women could be better companions and mothers and at the same time move with the changing times. The National Social Conference was formed in 1887 as a platform for raising social issues and formulating strategies to combat social evils. Gradually, women realised they needed their own forum, and some organisations came in existence, including the Bharata Mahila Parishad, Arya Mahila Samaj, Stri Zarhosti Mandal (Parsi Women's Circle), Anjuman-e- Khawatin-e-Islam (Muslim Women's Association) and Bharat Stree Mahamandal. By and large their sphere of work and activities were limited only to the social arena. From the first two decades of the 20th century, the articulation of women's issues was based on liberal principles of equality. In this context, three major women's organisations, the Women's Indian Association (WIA), the National Council for Women in India (NCWI) and the All India Women's Conference (AIWC), particularly the AIWC, played a major role in articulating women's issues.²

The NCWI was established in 1925 as a national branch of the International Council of Women. It comprised mainly of women from the elite strata of society, and its concerns were motivated by the notion of philanthropy. The work of the Council remained limited to collection of information on women, preparing memoranda and presenting them to the proper authorities. It advocated legislation to improve women's status and so was interested in petition politics. The Council kept its distance from the struggle for independence, and made efforts to maintain connections with the British.

In its first session in 1927, the All India Women's Conference declared that women's education was foremost on its agenda. It enlarged its scope to cover issues pertaining to the progress of women and children, social reforms and a united India. Within a few years of its establishment, it developed from an organisation with the modest and restricted programme of advancing the education of Indian women into an organisation which discussed not only vital national, political and other issues but even global peace and solidarity among world people... The growing fervour of the nationalist struggle and Gandhi's ideology had their impact, and it supported the demand for independence of the nation. In pre-Independence days it was the main vehicle for articulation of women's issues, and its message of liberal feminism reached various regions of the country through its branches.³

One of the major contributions of women's organisations in pre-Independence was to raise and articulate women's demand for rights and to struggle continuously to get them.⁴ One of the

important issues and demand was Participation of Women in Electoral Politics which also became one of the dimensions of the Gender Empowerment Measure (GEM) in post-independence in 1995. The Gender Empowerment Measure focuses on opportunities and captures gender inequality in three key areas: 'Political participation and decision-making power', as measured by women's and men's percentage shares of parliamentary seats; 'Economic participation and decision-making power', as measured by two indicators – women's and men's percentage shares of positions as legislators, senior officials and managers and women's and men's percentage shares of professional and technical positions; and 'Power over economic resources', as measured by women's and men's estimated earned income (PPP US\$). GEM was intended to measure women's and men's abilities to participate actively in economic and political life and their command over economic resources.⁵

The demand for franchise was made as early as the second decade of the 20th century by the elite women, who were conscious of their political rights and were influenced by democratic values and ideals. They got support from the British suffragettes. Dorothy Jinarajadasa, Annie Besant, Margaret Cousins, Sarojini Naidu, Herabai Tata and other educated women in women's organisations worked actively to generate political consciousness among women. Support for women's franchise was sought in the meetings of the Indian National Congress and women's organisations all over India. An all-India delegation of prominent women led by Sarojini Naidu met with Edwin Montagu, Secretary of State for India, in December 1917 to demand the right to vote for women.⁶

Sarojini Naidu represented the women's organisations at the Second Round Table Conference in 1931 where Gandhi represented the Indian National Congress. Begum Shah Nawaz and Radhabai Subbarayan were again nominated by the British... A White Paper recommending an increase in the number of enfranchised women was presented to Parliament and the Franchise Committee under Lord Lothian was appointed by the government to work out the details. The Lothian Committee rejected adult franchise because of the size of the country, its high population and adult illiteracy. However, it recommended increasing the ratio of female-male voters from 1:20 to 1: 5.⁷

WOMEN EMPOWERMENT IN GANDHIAN THOUGHTS

The thoughts and views of Gandhi on women empowerment are of great relevance and importance in pre-independence and even in present perspective. This can be assessed from his talk to women workers when he said, "You should have faith in yourselves and in God and thus build up your self-confidence and courage. Everyone frightens the timid. Therefore, if you continue to be timid you will not be able to make any use of the strength with which God has blessed you, the strength to cultivate courage on oneself. In order to utilize your strength, you have to realize the power inherent in you. God only knows who invented the word *abala* for the women of India. To call them *abala* is to condemn the inherent strength of women; in my view it is an insult to them. If we pursue the history of the Rajput, Mughal or Mahabharata period of our country we shall come across marvelous instances of bravery shown by women. They not only exhibited their bravery through arms, but by building up their moral courage they developed immense strength. If women resolve to bring glory to the nation, within a few months they can totally change the face of the country because the spiritual background of an Aryan women is totally different from that of the women of other countries."⁸

Gandhi in his words, thoughts and philosophy reflected the value and the role of women in development of family, society and the nation. During the Gandhian era also there was gender based discrimination and the educated women were well aware of the discrimination against women and knew their family and social responsibilities. The discrimination and responsibilities are reflected in conversation between Gandhi and one of an educated woman, who requested Gandhi, "to solve the

problems of the women. Rajajji says that there is no women's problem. Perhaps not in the political sense. Perhaps it could be made by legislation not to matter the professional sense, that is, all professions could be made equally open to men and women. But these things would not alter the fact that we are women and, as such, of a different quality from men. We need an additional set of principles besides ahimsa and Satyagraha to overcome our baser qualities. A woman's spirit like a man's strives to attain better things. But just as there is need for ahimsa and Brahmacharya for a man to get rid of his aggressive spirit, lust brutish instincts of inflicting pain, etc., so there is for a woman need of certain principles that would enable her to get rid of her baser qualities, which are different from men and commonly said to belong by nature to her. The natural qualities of her sex, the upbringing meted out of her because of her sex, and her environment which is created because of her sex, all are against her. And in her work these things, namely her nature, upbringing and surroundings always get in the way and hinder her and give occasion for the hackneyed phrase, 'She is only a woman, after all.' This is what I mean by sex hanging round one's neck. And I think that, if we only possess the correct solution, the correct method of improving ourselves, we could make our natural qualities, such as sympathy and tenderness, a help instead of a hindrance. The improvement, just as your solution in the case of men and children, must come from within us." ⁹

The woman further addressed to Gandhi and said what women really lacks, "women by nature are intended to be soft, tender-hearted, sympathetic, to mother children. These things influence her to a great extent unconsciously. So when it comes to doing things, she becomes too emotional. When moving with men, she commits blunders. She is soft-hearted when she should not be so. She is temperamental, easily gets vain and generally acts in a silly way... When I came to see you, although I had desired the meeting very much...when in your presence I was asked to sit down, I went and sat behind the broad back of Shri Desai...I found I could not explain myself, could not articulate. This I attribute to any being saddled with an emotional nature which gets out of control easily. Of course suitable training would have cured that particular fault, but I dare to say I would commit other equally silly act...A friend of mine showed me the answers she has written to a questionnaire sent by the National Planning Sub-committee for women's role. The questions are... something like this: To what extent, in your part of the country, is women entitled to hold, acquire, inherit, sell or dispose of property in her own right? What provision has been made, or facilities available, for the appropriate education and training of women for the several kinds of work and employment that women of different capacities may need to engage in? she has not replied to the questions, but has written: "We cannot say with an ounce of truth that women were not getting any education as such in the good old ancient days," and "in the Vedic period the wife, on her marriage, was at once given an honoured position in the house and she was mistress in her husband's home, etc... I asked her what necessity there was to write about ancient customs when the questionnaire was about present-day ones. She murmured something about thinking that a reply in the form of an essay would be nice, and brightened up saying Mrs. Some-one-else's reply was worse than hers. I think this mistake of my friend is due to lack of proper training, which was denied to her because she is a woman... I do not think I need go on quoting examples and explaining myself. You, with your vast experience of women of all kinds, would know whether I am right in saying that women lack the vital principle that would set them right." ¹⁰

The woman pleaded Gandhi "to teach them the thing that would remove their sillier qualities, how to make the best use of their qualities, how to turn women's disadvantages into advantages... also somehow or other man has dominated woman from ages past, and so woman has developed an inferiority complex. She has believed in the truth of man's interested teaching that she is inferior to him. But the seers among men have recognized her equal status. Nevertheless, there is no doubt that at some point there is bifurcation. Whilst both are fundamentally one, it is also equally true that

in the form there is a vital difference between the two. Hence the vocations of the two must also be different. The duty of motherhood, which the vast majority of women will always undertake, requires qualities which man need not possess. She is passive, he is active. She is essentially mistress of the house. He is the bread-winner, she is the keeper and distributor of the bread. She is the caretaker in every sense of the term. The art of bringing up the infants of the race is her special and sole prerogative. Without her care the race must become extinct."¹¹

To all the questions poised by the woman to Gandhi, his views and thoughts were that "woman is the incarnation of ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering. Who but woman, the mother of man, shows this capacity in the largest measure? She shows it as she carries the infant and feeds it during nine months and derives joy in the suffering involved. What can beat the suffering caused by the pangs of labour? But she forgets them in the joy of creation. Who again suffers daily so that her babe may wax from day to day? Let her transfer that love to the whole of humanity...she will occupy her proud position by the side of man as his mother, maker and silent leader. It is given to her to teach the art of peace to the warring world thirsting for that nectar. She can become the leader in Satyagraha which does not require the learning that books give but does require the stout heart that comes from suffering and faith."¹²

Gandhi was always with a view to put the status of women at par with men. He advocated and encouraged for Swaraj through women with statement like "Now that the Working Committee has accepted spinning as an indispensable condition of civil disobedience, the women of India have a rare opportunity of serving the country. The salt campaign brought out tens of thousands from their seclusion and showed that they could serve the country on equal terms with men. It gave the village woman a dignity which she had never enjoyed before. The restoration of spinning to its central place in India's peaceful campaign for deliverance from the Imperial yoke gives her women a special status. In spinning they have a natural advantage over men... since the beginning of time there has been a division of labour between men and women. The distinction persists to the present day. Men spinners are an exception. In the Punjab when during 1920-21 I asked men to spin, they used to tell me that men considered spinning to be beneath their dignity and that it was solely women's occupation. Men nowadays do not object on the ground of dignity. There are thousands who spin for sacrifice. It was when men took up spinning from a patriotic motive that spinning was reduced to a science and inventions as great as in any other field were made. Nevertheless, experience shows that spinning will remain woman's speciality. I believe there is a good reason behind the experience. Spinning is essentially slow and comparatively silent process. Woman is the embodiment of sacrifice and therefore non-violence. Her occupations must therefore be, as they are, more conducive to peace than war. That she is now being dragged down for purposes of violent war is no credit to modern civilization. I have no doubt that violence so ill becomes woman that presently she will rebel against the violation of her fundamental nature. I feel that man too will repent of his folly. Equality of sexes does not mean equality of occupations. There may be no legal bar against a woman hunting or wielding a lance. But she instinctively recoils from a function that belongs to man. Nature has created sexes as complements to each other their functions are defined as are their forms."¹³ "But a proof of the different functions of the sexes is unnecessary for my purpose. The fact stands, at any rate in India, that millions of women regard spinning as their natural occupation. The Working Committee's resolution automatically shifts the burden from men to women and gives to them an opportunity of showing their mettle. I would love to find that my future army contained a vast preponderance of women over men. If the fight came, I should then approach it with much greater confidence than if men predominated I would dread the latter's violence. Women would be my guarantee against such an outbreak."¹⁴

Gandhi's support to women and encouraging them to participate in the freedom movement was that under his influence, women's participation in the freedom struggle became visible. The struggle was on an unprecedented, massive scale. Gandhi turned traditional symbols and ideals into sources of inspiration and energy for women, who came out of their homes to organise meetings and processions, to sell Khadi, to spread the message of Swadeshi, to give away their jewellery and to picket near the shops of liquor and foreign cloth.¹⁵

When Gandhi inaugurated his programme of individual Satyagraha in October 1940, Sucheta Kripalani was one of the first to join it. The Quit India movement of August 1942 brought new vigour to the freedom struggle. When all the important leaders were arrested on 9th August, at the public meeting at Gowalia Tank in Mumbai, a spirited young woman, Aruna Asaf Ali, unfurled the flag, went underground and earned the admiration of the people. Usha Mehta, with her three colleagues, made history by operating the underground radio. They called themselves "the Congress Radio operating from somewhere in India."¹⁶

While the nationalist struggle provided women with an opportunity to enter the public sphere and bring about changes in their lives, it could not totally transform the reality. The chains of tradition and conventional thinking could not be broken totally. The basic issue of women's inequality and the traditional role of woman were not challenged. Women's issues and movement were submerged in the tidal wave of the nationalist struggle. Gandhi's construction of the Indian woman, self-effacing but morally strong, was accepted by and large by people, and by most women. Under Gandhi's leadership, women found it possible to traverse between the private sphere of home and the public sphere of nationalist struggle.¹⁷

WOMEN EMPOWERMENT AFTER INDEPENDENCE AND IN TODAY'S CONTEXT

After independence also, there was a wide gap between the goals enunciated in the Constitution, legislation, policies, plans, programmes, and related mechanisms on the one hand and the situational reality of the status of women in India, on the other. This has been analyzed extensively in the Report of the Committee on the Status of Women in India, "Towards Equality", 1974 and highlighted in the National Perspective Plan for Women, 1988-2000, the Shramshakti Report, 1988 and the Platform for Action, Five Years After- An assessment. The gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persists in parts of the country. The underlying causes of gender inequality are related to social and economic structure, which is based on informal and formal norms, and practices. The designers of the Constitution keeping in mind the status of women has adopted the principle of gender equality which is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. And within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women,

laying a strong foundation for their participation in decision making at the local levels. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993.¹⁸

The National policy for empowerment of women, 2001 was framed to bring about the advancement, development and empowerment of women. The policy includes:

- Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.
- The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil.
- Equal access to participation and decision making of women in social, political and economic life of the nation.
- Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- Changing societal attitudes and community practices by active participation and involvement of both men and women.
- Mainstreaming a gender perspective in the development process.
- Elimination of discrimination and all forms of violence against women and the girl child; and
- Building and strengthening partnerships with civil society, particularly women's organizations.¹⁹

The policy formulation is ongoing process and the National policy for women, 2016 is articulating a vision for empowerment of women. The policy of 2016 have a Vision that "A society in which, women attain their full potential and are able to participate as equal partners in all spheres of life and influence the process of social change." And the Mission of the policy is "To create an effective framework to enable the process of developing policies, programmes and practices which will ensure equal rights and opportunities for women in the family, community, workplace and in governance."²⁰

The **National Commission for Women** was set up as statutory body in January 1992 under the National Commission for Women Act, 1990 (Act No. 20 of 1990 of Government of India) to:

- review the Constitutional and Legal safeguards for women;
- recommend remedial legislative measures;
- facilitate redressal of grievances, and
- advise the Government on all policy matters affecting women.

The Vision of the NCW is to secure woman in her home and outside, fully empowered to access all her rights and entitlements, with opportunity to contribute equally in all walks of life.²¹ The redressal of grievances and complaints concerning deprivation of women's rights and non-implementation of laws enacted to safeguard their rights is one of the important activities undertaken by the Commission. The Commission helped in resolving a large number of cases by following them up with the authorities concerned. A total number of 15,381 complaints were registered during the year 2017-18. These do not include complaints that do not fall in the mandate of the Commission. The Commission also took suo-motu cognizance of cases on the basis of various media reports and complaints relating to deprivation of women's rights and non-implementation of laws and to provide speedy justice to victims. While the Commission pursued such matters with the authorities concerned and sought Action Taken Reports, in serious cases, the Commission also constituted Inquiry Committees headed by Members of the Commission. The Commission continued Jan Sunwais, during which, the response of the police and public was encouraging. The Commission has continued its efforts for promoting

openness, transparency and accountability in administration and other matters handled by it. This includes placing more and more information in public domain.²²

The women empowerment as prudence in the Gandhian thoughts are also reflected in the Central Government schemes. Some of the women empowerment schemes are:

1. **Mahila Shakti Kendra (MSK) Scheme**- the scheme meant to provide “one stop convergent support services for empowering rural women with opportunities for skill development, employment, digital literacy, health and nutrition.” The scheme is envisaged to provide interface for rural women to approach the government for availing their entitlements and for empowering them through training and capacity building. The objective of the scheme is to create an environment in which women realize their full potential, convergent support it being proposed for equal access to healthcare, quality education, career and vocational guidance, employment, health and safety, social security and digital literacy at Gram Panchayats level in selected districts/blocks across the country. Towards this, National Mission for Empowerment of Women (NMEW) scheme is effectively merged with Mahila Shakti Kendra wherein the National level (domain-based knowledge support) and State level (State Resource Centre for Women) structure will continue and facilitate the implementation of MSK at the district, block and Gram Panchayat level duly covering the Anganwadi Centres.

The Scheme aims to strengthen the conceptual and programmatic basis of women centric schemes/programmes implemented by the MWCD, other Ministries and State Government with the mechanism for convergence. Training and Capacity Building to enhance and strengthen understanding of gender issues, building a Resource Pool (trainers) at the National and State level to bridge gaps between knowledge and practice will be the other focus areas.²³

2. **Support to Training and Employment Programme for Women (STEP)**- the Scheme aims to provide skills that give employability to women and to provide competencies and skill that enable women to become self-employed/entrepreneurs. The Scheme is intended to benefit women who are in the age group of 16 years and above across the country. The grant under the Scheme is given to an institution/ organisation including NGOs directly and not the States/ UTs. The assistance under STEP Scheme will be available in any sector for imparting skills related to employability and entrepreneurship, including but not limited to the agriculture, horticulture, food processing, handlooms, tailoring, stitching, embroidery, Zari work, handicrafts, computer & IT enable services along with soft skills and skills for the work place such as spoken English, gems & jewellery, travel & tourism, hospitality.²⁴

3. **Universalisation of Women Helpline Scheme**- the Scheme is intended to provide 24 hours immediate and emergency response to women affected by violence through referral (linking with appropriate authority such as police, One Stop Centre, hospital) and information about women related government schemes programs across the country through a single uniform number. Women Helpline (WHL) will be integrated with One Stop Centre Scheme (OSC) under which one OSC shall be established in every State/UT to provide integrated support and assistance to women affected by violence, both in private and public spaces under one roof. Women affected by violence and in need of redressal services will be referred to OSC through WHL. The target group are any woman or girl facing violence within public or private sphere of life or seeking information about women related programmes or schemes. The objectives of the Scheme are:

- To provide toll-free 24-hours telecom service to women affected by violence seeking support and information.

- To facilitate crisis and non-crisis intervention through referral to the appropriate agencies such as police/hospitals/ambulance services/District Legal Service Authority (DLSA)/ Protection Officer (PO)/OSC.
 - To provide information about the appropriate support services, government schemes and programmes available to the woman affected by violence, in her particular situation within the local area in which she resides or is employed.²⁵
4. **Kishori Shakti Yojana (KSY)**- seeks to empower adolescent girls, so as to enable them to take charge of their lives. It is viewed as a holistic initiative for the development of adolescent girls. The programme through its interventions aims at bringing about a difference in the lives of the adolescent girls. It seeks to provide them with an opportunity to realize their full potential. The broad objectives of the Scheme are to improve the nutritional, health and development status of adolescent girls, promote awareness of health, hygiene, nutrition and family care, link them to opportunities for learning life skills, going back to school, help them gain a better understanding of their social environment and take initiatives to become productive members of the society.²⁶
5. **Nari Shakti Puraskar**- the Scheme showcase the Government's commitment towards women with the aim of strengthening their legitimate place in the society. It also provides an opportunity to the current generation to understand the contribution of women in building of society and the nation. "Nari Shakti Puruskars" would be conferred on eminent women and institutions rendering distinguished service to the cause of women especially belonging to the vulnerable and marginalized sections of the society. The recipients would be drawn from institutions and individuals.
- 20 Nari Shakti Puruskars shall be conferred every year. The recipients of the Puruskars shall be declared every year on 20th February and awards will be conferred on 8th March on the occasion of International Women's Day (IWD). The award in each category shall carry a Certificate and a cash amount. The award would be given to eminent or outstanding institutions or organisations and individuals from any part of the country.²⁷
6. **Ujjawala Scheme**- is a comprehensive scheme for prevention of trafficking and rescue, rehabilitation and re-integration of women and children victims of trafficking for commercial sexual exploitation. The objectives of the scheme are:
- To prevent trafficking of women and children for commercial sexual exploitation through social mobilization and involvement of local communities, awareness generation programmes, generate public discourse through workshops/seminars and such events and any other innovative activity.
 - To facilitate rescue of victims from the place of their exploitation and place them in safe custody.
 - To provide rehabilitation services both immediate and long-term to the victims by providing basic amenities/needs such as shelter, food, clothing, medical treatment including counselling, legal aid and guidance and vocational training.
 - To facilitate reintegration of the victims into the family and society at large.
 - To facilitate repatriation of cross-border victims to their country of origin.²⁸
7. **Mahila E-Haat**- is a scheme for meeting aspirations and needs of women entrepreneurs. It is to empower and strengthen financial inclusion of women entrepreneurs in the economy by providing continued sustenance and support to their creativity. They can even showcase their services reflecting their creative potential. This unique e-platform will strengthen the socio-economic empowerment of women by providing a web based marketing platform to the women entrepreneurs to directly sell to the buyers. With the

launch of the site itself more than 1,25,000 women are likely to benefit. It is expected to result in a paradigm shift enabling women to exercise control over their finances by leveraging technology.²⁹

8. Gender Budgeting Scheme (GBS)- is to promote women's equality and empowerment is gender-responsive budgeting or gender budgeting as is commonly known in India. The objectives of the scheme are:

- To initiate an integrated approach and guide the Gender Budgeting Cells (GBCs) setup by different Central Ministries/Departments by disseminating the concept, tools and strategy of GB.
- To coordinate and monitor gender budgeting exercises of GBCs and facilitate gender budgeting analysis.
- To organize workshops to facilitate capacity building and training for various stakeholders including officials of Central and State Governments, PSUs, corporate sector, PRIs and NGOs, etc.
- To provide assistance to develop training modules/packages, training material and information booklets and manuals for gender budgeting for all stakeholders.
- To encourage State Governments and PRIs in evolving plans and strategies for undertaking gender budgeting by providing assistance, support and consultancy services for organizing Workshops, Seminars, Training Programmes, etc.
- To provide assistance to support research studies, surveys, etc to Research Institutes, NGOs, etc. for gender budgeting.
- To pilot action on gender sensitive review of national policies such as fiscal, monetary, environment, trade etc.
- To pilot action on gender review and gender audit of important legislations.
- Guide and undertake collection of gender-disaggregated data.
- Conduct gender based impact analysis, beneficiary needs assessment and beneficiary incidence analysis.
- Collate and promote best practices on gender budgeting.³⁰

9. Women Scientists Scheme- Women are an important section of the workforce, more particularly in the science & technology (S&T) domain. However, a large number of well-qualified women get left out of the S&T activities due to various circumstances which are usually typical to the gender. The challenges faced by them are several but most often the "break in career" arises out of motherhood and family responsibilities. To address such issues, Department of Science and Technology (DST) has launched "Women Scientists Scheme (WOS)" during 2002-03. This initiative primarily aimed at providing opportunities to women scientists and technologists between the age group of 27-57 years who had a break in their career but desired to return to mainstream. Through this endeavour of the Department, concerted efforts have been made to give women a strong foothold into the scientific profession, help them re-enter into the mainstream and provide a launch pad for further forays into the field of science and technology.

Under this scheme, women scientists are being encouraged to pursue research in frontier areas of science and engineering, on problems of societal relevance and to take up S&T-based internship followed by self-employment. The scheme is meant to encourage women in S&T domain, preferably those having a break in career and not having regular employment, to explore possibility of re-entry into the profession.³¹

CONCLUSION

Gandhi was a great supporter and promoter of women empowerment during the pre-independence India with active participation of women in freedom struggle and to raise voices for their own rights. During that period the women organisation like WIA and AIWC also played important role in raising voice for women rights and empowerment. In the post-independence India, the Gandhian thoughts for women empowerment were given and reflected in the Constitution, NCW, policies and plans that covers the issues of women's rights, dignity, status, education, health and role in decision-making.

The irony is that even in pre-independence period there was discrimination, violation of women rights and crimes were common against women and which is obvious in Gandhian statements like, "we hear reports, not only from Bihar or Noakhali, but from everywhere about goondas having molested or abducted women. I feel terribly upset hearing such sorry tales... who are the persons who violate the honour of women...you should restrain your menfolk from committing such atrocities and warn them..."³² and "of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity to me the female sex, not the weaker sex. It is the nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge."³³ Even after more than seventy years of independence, the status and situation of women to an extent remain the same vulnerable. Like the National Crime Record Statistics 2018 on crime against women shows that a total number of 3,78,277 number of crimes were committed against women in country in 2018, which includes crimes like murder, rape, dowry deaths, acid attack, kidnapping and abduction, procurement of minor girls, cruelty by husband and human trafficking. This shows that even though there are Constitutional, institutional and legal mechanism for women empowerment, like reservation of seats for women in Parliament, State Assemblies, participation of women in judiciary and all India services, women are ongoing as victims of crimes and discriminations at the family, society and national level. And as a mark of respect to Gandhian thoughts for women empowerment a lot needs to be done with responsibly by each and every member of the society for women empowerment.

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Credit Facilities to Small-Scale Industries in Bihar

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Indian industries the products of which had earned great name for their fairness through-out the world from times immemorial, suffered a serious set back during the British rule and the country was made supplier of raw materials for the developing British factories and a flourishing market for their manufactures. It became a victim of colonial economic policy. Our national leaders had been, therefore, clamoring for government's efforts to preserve, revive and sustain the then industries and establish new ones so that our country might not lag behind in industrial development. The government did make efforts in these directions but due to obvious reasons, the results were not very satisfactory. Even large scale industries established by Indian entrepreneurs received only step-motherly treatment almost till we attained independence. No doubt, during the Second World War period due to exigencies of the time. Indian industries including small and cottage industries received some patronage. It was, however, only after Independence that a positive policy for industrial development could be formulated and implemented. And, in this connection, development of small-scale industries sector is easily one of the most significant features.

As said above the small-scale industries sector in our country to-day, 69 Years after independence, is recognized as dynamic, progressive sector of our economy. The progress achieved in this sector, particularly during the last decade and a half, in terms of increase in the number of units, the increase in the volume of production, the variety of new products taken up, the employment opportunities created, the entrepreneurial skills developed, the increase attained in productivity, the extent of industrial dispersal achieved both regional and ownership, the amount of capital mobilized for industrial purposes, the contribution to industrial production, testifies its valuable contribution to our economic growth and the promise that it holds for the future.

The main obstacles to economic growth in under developed country like India can be enumerated as - absence of basic economic facilities, backward institutional and social framework, shortage of the factors of production, difficulties of adopting improved production techniques, dependence on foreign countries for the supply of machinery and other capital goods and technical know-how, needed for economic development, balance of payments difficulties, and problems of public administration.

In the under-developed economy of the State of Bihar, with the background of heavy pressure of population on land, mounting unemployment situation, plenty of unutilized or under-utilized natural resources, low per capita income in rural areas, capital being shy and scarce, lean investment, lack of entrepreneurship, traditional production with outdated technique, insufficient output with the basic needs of the people remaining unfulfilled, and the problem of poverty, the significance of the small-scale industries to win over the above problems can not be ignored. Quick and simple actions in promoting small-scale industries, involving small number of people and less capital investments will help the economy not only to produce more; but also to provide opportunity for fuller utilization of the natural and human resources.

In the modern age, it has now been fully agreed by all concerned that the process of economic development, whether in capitalist or in communist countries will naturally depend more or less on the promotion of small units in the country.

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The Japanese industrialization and its sound economic development owe its success to modernizing of production techniques of the small industries and also in promotion of small industrial units. Similarly, in the western countries also, the industrial revolution was preceded by the development of small scales industries. In the present day economy of our State, the small-scale industries have to serve as one of the vital sectors of the economy, and they are required to play an important role in the socio-economic transformation of an overpopulated under-developed economy of Bihar. The salvation of the State lies in the development of small-sale industries.

The feature favoring the small-scale industries and thier promotion are, plenty of natural resources provided in the different regions of the country, specially in Bihar, territorial immobility of labour; surplus agricultural labour, plenty of traditional skills and rural savings. In recent years the Government of India has, to a large extent, adopted a policy to promote and develop small-scale industries. Still we find that the development of this sector of industries is not up to the mark. This is due to several problems, such as lack of adequate finance, lack of modern technology, inefficient internal conditions, lack of proper quality of the product, lack of proper marketing, problem of raw materials and power, licensing policy of the Government of India and several others. The most important of the problems being faced by the small-scale industries sector is the problem of adequate finance, which has yet remained unsolved since 1919. when the first attempt was made towards analyzing the problems of growth by the Industrial Commission, of the Government of India. It was stressed in the Reports of the Industrial Commission that some attempt of provide financial assistance to small industrial units wae required. The provincial Banking Enquiry Committee, 1930, also stressed on improving the credit facilities to small industries. But, to a large extent, the problem of adequate finance and credit facilities for small-scale industries remains unsolved. The efforts of nationalized banks and financial institutions, the provision of supply of machinery and equipment through National Small Industries Corporation, and some other non-financial assistance provided through various institutions have minimized the problem of finance. But the problem has yet several directions which remain unsolved, such as the attitude of the bankers, the rate of interest on money lent to small industrialists, the bureaucratic procedures of the financial institutions and the red-tapes in the Government machinery. Thus, the small-scale industrialists face the problem of general inadequacy of credit facilities.

Problem to be studied is to examine in brief the economic potentiality available in the State of Bihar for the growth of small-scale industries. Further, in the study, there is an attempt to analyze the sources of finance, the institutional set-up for financers of small-scale industries, the cost of finance available to small-scale industries, the adequacy of financial facilities, and the problems in getting financial

facilities by the small-scale industrial units. The present study is limited to the analysis of the organized sector of sources of finance for small-scale industries.

CONCLUSION

The present study has been taken with an idea to analyze the problem of finance of the small-scale industrial units. The problem has been analyzed in detail, specially in relation to institutions financing. The study will help the Government, the financial institutions and framers of the policy in reviewing the complete policy process and procedure of financing of small-scale industrial units. Thus, the study is not only a mental exercise but is an attempt to develop an analytical picture of the existing situation like a "cat scanner" to find out the malady and develop a practical diagnosis so that solution can be found out for future guidance.

The study will help in removing the difficulties of small-scale industries in raising finance and will also be helpful in promoting the growth of small-scale industries in a backward region like Bihar.

In fact the problem of finance is the basic problem and, if this problem is solved, it will accelerate the growth of small-scale industries, leading to the development of potentialities for employment, increase in rate of growth, rise in per-capita income, transfer of excess population from agricultural land to other occupations, proper utilization of economic resources, and improvement in the standard of living. Thus, the study will not only add to the existing knowledge of industrial economy of the country, but will also promote the transformation of socio-economic changes in the over populated and under-developed State of Bihar.

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Muslim Women: Politics Around Contemporary Construction of Identity

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ABSTRACT

The 'Muslim women' both as an object of study and a political actor in its own right has come a long way. The 'erstwhile' almost paradigmatic narrative about Muslim women as irredeemable victim of oppressive religion and culture is alive, if at all, only in tendentious political circles, institutionalized-interest, unlettered clergy and deeply entrenched Islamophobic 'public' at large. Muslim women today are not simply 'visible' in public sphere they are shaping the world. There are competing perspectives and ideological positionings, however, which doesn't afford any simplification of understanding of the subject at hand. In India the debate has legit moved on from erstwhile quintessential Muslim women question to bring her on to full scale of sociological layering and complexities.

Muslim women as a subject has always been at the center of Islam as a religion and the discursive tradition of Islam as it evolved in its competing and argumentative, at times very intense and contentious, exegetical claims. The birth of Islam, Quran and Sunna, was an emancipatory call to all women suffering the pre-Islamic ineffable oppression and loss of their humanity. How 'Islam' evolved and whether accommodated or jettisoned/compromised those emancipatory messages is what is the central focus of this chapter. The 'old' political contestation of the message over 'denial' and 'presence' of women rights in Islam has met its contemporary actors such as neo-orientalists and Islamic feminists.

Today the terrain of women's rights and the emanating sources of the same stands deeply contested complex and layered and therefore any attempt at elucidation of women as 'discursive subject and actor' in their own right must appreciate nuanced and qualified account or else the whole exercise ipso facto fails. What follows in the following pages is my attempt to capture the discursive terrain concerning Islam, women and 'discursive mobilisation' to enlarge or diminish womens' rights. More specifically Textualist reductionism vs Radical/Emancipatory reading of Islam and Islamic resources with focus to eventually cast the deb

WOMEN IN ISLAM: DEBATE CONTINUE

The women question in the Islamic world is as old as the Islam itself. Before the arrival of Islam women situations were mixed and variegated as it differed according to tribes/clans as well as class positions of women in the Arab region. In certain respect women conditions were appalling. The birth of girl child was generally considered as bad omen leading to mass practice of female infanticide. In general islam was born in 7th century Arabia when the tribalism with its rabid misogyny was at ascendance. Islam halted this. Islam didn't outlaw all the existing practices of the time, in fact, it approved and even consolidated some of the practices of the time. What it did was it gave a different justification for some of the existing practices; outlawed others and introduced new.¹

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Moreover Islam met the existing challenges of androcentrism and misogyny of the world indeed for all the society of future through the egalitarian principles and spirit of justice inherent in Quran and Sunna.² Moroccan Feminist³ Fatima Mernissi remarks that Islam far from being a doctrinal stick to bend women into an indignant lot actually assign them dignity and equality at par with men. In fact, the prevailing culture of misogyny and rampant tribal patriarchy since pre-Islamic days was one of the central sites on which Islam was brought to contend with. Then the obvious question that arises is what would explain the rampant pathology of anti-women thoughts and practices justified and sustained all in the name of Islam? She claims it is unchecked intrusion of patriarchal biases and misogyny in the Islamic thoughts⁴. Unquestionable egalitarianism in the words and intents of both Quran and Prophet himself was manipulated to undo its revolutionary sheen in favour of patriarchal status quo. She explores her hypothesis basing it on historical documentation, extensive examination of factual evidences and contextual analysis.

Mernissi asserts then that the hijab runs counter to the egalitarian ideals of the Prophet. Muhammad, she argues, never intended the hijab that “fell” upon women both literally and metaphorically, to separate them from both the divine and from public life⁵. The Prophet envisioned a polite society in which violence was illegitimate and supervision superfluous, in which individual self-control made the veiling of women unnecessary

The Muslim world take it for granted the ‘Islamic traditions’, derived from multiple sources. Yet serious scrutiny reveals that they do not form coherent body of teachings/precepts. Inconsistency between and even within the source is more than an aberration. Thus, they fail to provide us with an agreed upon set of Islamic norms. Hadith has served as lens through which to see and interpret the words of Quran since early days of Islam. But Hadith reflects the Islamic Arab culture of 7th-8th century which in turn reflects the religious and philosophical tradition of pre-Islam. Add to these the male-dominated interpretations of the same with the result that otherwise gender-just spirit of Islam stands thoroughly defeated. This gender-injustice all under the tutelage of Islamic principles has only aggravated since Islamization in some countries. To make a lasting dent in the patriarchy and misogyny in the Islamic tradition, theology, and practices, Muslim Women need to engage in Feminist theology in the context of Islamic traditions- similar to Christian and Jewish traditions of the west. They developed their feminist theology to counter the patriarchal rot from their traditions. Muslim women need to replicate the example of their sisters from other two Abrahamic traditions. Then these theological improvements can be brought to bear on legislation and opinion for a gender-just and progressive outcomes.

Furthermore, the challenges today in the ensuing globalization has engendered its own challenges in the Islamic world complicating the challenges women are increasingly facing. For instance, prof Mernissi⁶ wanted to understand gender relations in Islam in the context of Moroccan society undergoing paradoxical transitions- fundamentalism as well as urbanization both simultaneously. Some of the central queries that run through the Monograph, explicitly or undercurrent are – is Islam inherently biased towards male safeguarding his dominance and privileges over female? Do pitiable conditions of women in Islamic world has its sanction in Quran? What would explain the varying social positions and expected roles of women in different parts within the Islamic world. In exploring some of these queries Mernissi brings us face to face with some aspects of male-female relations such as Islam’s attitude vis-à-vis sexual pleasure which are otherwise considered forbidden. In what follows she forcefully argues, taking examples from the words and experiences of life of prophet himself, to propose that Islam far from prohibiting pleasure out of sexual union between male and female, it approve its celebration. In fact sexual pleasure is seen as societal need for healthy life as much as for the God’s will to perpetuate humanity through the same. In other words, sexual acts, of course confined within the bound of marriage between husband and wife (a ‘legitimate relation’), is worldly as much as transcendental in its expression.

She cites from and locate her perspective on sexuality from Imam Ghazali, an Islamic scholar, and contrast it with the Austrian psychoanalyst Freud to propose her arguments. For her, whereas Freud has limited understanding of sexuality confining it only to biology i.e. procreation, Ghazali's understanding is capacious and wholesome- pleasure out of male-female encounter has to be seen in its own right.

In the chapters, one after other, she attempts to break the prevailing western perspective and perception on Islam and its attitude towards women, where Islam itself is seen to be source of all the powerlessness and oppression against women. She argues and defends the Islam which is in essence progressive, gender just and based on egalitarian vision of life. What would explain the subordination and oppression of women is not Islam but its patriarchal subversion by Muslims in Islamic world⁷.

Any question of women empowerment and liberation has to contend with long and established traditions of thinking that has developed in the west called feminism, consisting of multiple traditions of political and philosophical thinking. Today this august tradition seems to have got stuck in its own achievement. there is in-built modular understanding of what it means to be free; what is real empowerment; the question of agency and autonomy being dominant idioms to express its philosophy. Therein lies its limitation because it cannot explain 'other' kinds of empowerment and freedom if it doesn't share the vocabularies with the dominant liberal feminist traditions. Yet it is possible to be free autonomous and empowered without sharing some of the dominant assumptions and idioms of liberal feminism. This is the challenge that prof. Saba Mahmood take up in her groundbreaking work⁸. Saba Mahmood was a cultural anthropology at the University of California. Through This work, which is a study of contemporary devout Muslim women in Cairo, the author challenges not only the assumptions central to Feminist thoughts but also to larger questions about politics and human agency fundamental to secular liberalism. Her focus is especially on the Egyptian women's mosque movement and the million dollars questions the movement begets. What is the movement up for? Is it liberator (since the movement turns women into traditional religious domain, hitherto exclusive preserve of male)? Or does it simply slip, if unconsciously, in the direction which would make their subordination full and total?

This brings her to examine the inadequacies in the western scholarship in the construction of normative subjects under dominant feminist thinking as well as secular liberalism. So, while agency in feminist thinking would mean as resistance against structures of domination and in secular-liberal discourse it would mean- from skepticism to indifference to total negation of religion. In such a presumptive limited discourse the Egyptian women's collective inroad in religion (much as a result of their perceived liberal assault on their religion and way of life) would obviously sound a volunteer political suicide. It is here that Mahmood fills the gap in the dominant scholarship of the west. She argues that there are multiple forms and embodiments of agency, Egyptian women's mosque movement is one such agency. In thus casting the concepts and categories she turns the received framework on its head and what attends, via politics of piety, is a refreshing perspective on what constitutes self, agency and politics⁹.

Overall, it is a splendid piece of work. The work is certain to enrich the discipline and will provide due nuances and delicacy to other otherwise rigid (if not ossified) framework of looking at our world.

SCENE IN CONTEMPORARY INDIA

Contemporary debates in India vis-a-vis Muslim women wear on its own dynamics. So, while on the one hand we have constitutional guarantee in terms of protection of fundamental rights of

every individual we have in the same fundamental guarantee the protection of community rights (articles 27-29) meant to protect substantive rights in its fullness. This apparent contradiction in the constitution is born out of deep understanding of rights in substantive sense of the term. Nevertheless, it has played out in the course of postcolonial trajectory of Indian state in totally unintended direction. Muslim women rights have become sites where community identities are constructed; Indian state too have played in the same vein. In fact, the whole discourse of postcolonial Muslim identity as a minority discourse has rarely escaped the quintessential Muslim women question

The existing truncated gaze of looking at Muslim in general and Muslim women in particular suffers from three reductionisms that characterise current discourse. First is the commonplace view of looking at Muslim and Muslim women as monolithic category. The vast differences across class, regions and cultures do not get attention factoring in that ossified view. Second is the fixation with religion as the central lens to make sense of Muslim issues (including most important- socio-economic and political). This set framework has left the genuine issues of Muslims invisible. Third Invisibility of Muslim women has tended to result from more specific focus on (fixation with) Shariat and personal laws and how they act as master hindrance in realizing women's public potential.

This is the background against which Zoya Hasan and Ritu Menon in their work¹⁰ argue to shed the old misplaced baggage and delve on ensuring fair stake in economic and social development (of course without overlooking gender legal equality as 'a factor') but that requires the dismantling of structures that generate disadvantage and discrimination. A more deliberate engagement with the secular discourse of development and empowerment is one way out of the current impasse. But this engagement with Muslim women question brings two more challenges. First is that Muslim women, though most disadvantaged, remained internally heterogeneous group, so any policy intervention must remain sensitive to this fact- which is why they had to engage with Muslim Women Survey, first of its kind nation-wide survey attempted to generate a national profile of Muslim women in all their heterogeneity. And second, the complexity of gendered politics placed within minority location.

Therefore, in conclusion we can argue that what is needed today is debates born out of sound sociological insights. This ought to inform any policy initiatives and public discussion rather than the elusive 'Muslim women question' which is marred by reductionism and stereotype.

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Study of Magnetic Properties of Mixed Valence System and Evaluation of Magnetization, Resistivity of Mixed Valence System

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ABSTRACT

Recently mixed valence model for superconductivity has been proposed. Superconductivity often occurs in crystals with one active electron per site with charge density wave as mother state. It is proposed that superconductivity is possible when the difference in equilibrium geometry and energy between the diatomic CDW and SDW states are so small that there is interaction between them via the zero point vibration. Electron pairing in real space is directly related to oxidation states being different in two units. Three valence states in successive have to be stable (ground state or low energy excited states) and one therefore refer to this mixed valence model as MV-3 model. Examples are chosen from bismuth, cuprates and fullerenes. The theory is simple and straightforward and other solutions to other important problem as well for example A_3C_{60} (A=K, Rb) that (1) there are no magnetic moments in crystal phase, and (2) that three systems are superconducting metals while A_4C_{60} are insulator.

Keywords: Perovskite, Manganites, Octahedral, Coplanar Bonds, Double Exchange.

INTRODUCTION

Two characteristic distortions of the perovskite structure influence the magnetic order of the manganites. The first is a consequence of the small size relative to oxygen of a A-site cations (tolerance factor $t < 1$) and consists of a cooperative tilting of MnO_6 octahedra. The second is connected to the Jahn-Teller distortion of octahedral which contain a Mn^{3+} at their centre and their cooperative ordering. The critical temperature at which these two distortions set in are different. The former produces a double tilting of the octahedral (buckling) below about 1250 K which may extend over the entire range of concentrations, leading to the orthorhombic O-type structure with a relatively small lattice deformation. At lower temperature (dependent on the amount Mn^{3+}), cooperative Jahn-Teller ordering may take place. The other determining feature for magnetic structure is the composition and distribution of Mn^{3+} and Mn^{4+} ions in the lattice.

MATHEMATICAL FORMULAE USED IN THE EVALUATION

Goodenough¹ was the first to attempt a comprehensive explanation of the properties of the mixed-valence manganites. He discussed the phase diagram of $(La_{1-x}Ca_x)MnO_3$ in chemical terms, considering the hybridization of manganese orbitals: dsp^2 for Mn^{3+} which forms square coplanar bonds, and d^2sp^3 for Mn^{4+} which forms octahedral bonds to six near neighbours. These ions can bond of different nature with the surrounding oxygens through which magnetic coupling is mediated:

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1. *Covalent bonds* are formed when one empty manganese orbital points towards an O^{2-} ion. This is a strong short bond which leads to antiferromagnetic superexchange between two manganese atoms forming covalent bonds with a common oxygen atom. Each electron of the bond has the same spin as its corresponding manganese because of the Hund rule coupling. The spins of the two electrons of the oxygen atoms have to be antiparallel because they belong to the same 2p orbital. The resulting coupling between Mn^{4+} ions for Mn^{3+} in certain cases) is therefore antiferromagnetic.
2. *Semiconductor* arises when only one out of the two manganese atoms surrounding O^{2-} has hybridized orbital available pointing towards the oxygen. In that case, full covalence is not possible since only one side of the O^{2-} orbitals can share an electron with the neighbouring manganese ion. The other bond is ionic and the oxygen ion is displaced towards the first manganese, with which it forms the covalent bond. One electron is then localized on the oxygen ion to which it confers a magnetic moment that is antiparallel to the spin of the covalent electron (the two electrons sharing the oxygen orbitals have to be antiparallel) exchange interaction between the magnetic moment of the anion and that of the neighbouring manganese. The resulting configuration is a ferromagnetic arrangement of the manganese ions with an antiparallel oxygen between them.²
3. *Ionic bands* are obtained when the empty Mn^{3+} (dsp^2) orbitals point away from the O^{2-} ion. This is a long bond appearing only between two Mn^{3+} . There is no indirect exchange in that case.³
4. *Double exchange* is the last bonding possibility, involving the simultaneous transfer of an electron from the Mn^{3+} to the oxygen and from the O^{2-} to the neighbouring Mn^{4+} . Such hopping is greatest if the spins of the two d shell are parallel, hence the lowest energy of the system at low temperature is obtained for a ferromagnetic arrangement of the two manganese ions. In that case, the configuration $Mn^{3+}-O-Mn^{3+}$ are degenerate.⁴

These interactions can account for the observations regarding Mn–Mn coupling; antiferromagnetic between two Mn^{3+} (covalent), ferromagnetic between a Mn^{3+} and a Mn^{4+} (double exchange) and antiferromagnetic (covalent) or ferromagnetic (semicovalent) between Mn^{3+} . With these rules, Goodenough rationalized the crystallographic and magnetic arrangements, associated with the different possible charge orderings. Typical charge ordered arrangements are obtained for special ratios of Mn^{3+} to Mn^{4+} ions.

- (a) Pure $CaMnO_3$ (100 % Mn^{3+}) contains only Mn^{4+} ions which couple antiferromagnetically. The order is then nearest-neighbour antiferromagnetism (G type) with no lattice distortion.
- (b) For 75% Mn^{4+} , the arrangement is one of planes of Mn^{4+} alternating with planes containing equal proportions of Mn^{3+} and Mn^{4+} . In these planes, the ordering is purely antiferromagnetic but along chains running in the c direction, the coupling is on average ferromagnetic (some $Mn^{4+}-Mn^{4+}$ bonds being mismatched). This is C-type order, where ferromagnetic chains are coupled antiferromagnetically.
- (c) The 50% Mn^{4+} case is more complex since three possible ordered bond arrangements are electrostatically equivalent. The minimum elastic energy, however, corresponds to a CE-type order, where ferromagnetic chains are coupled antiferromagnetically.⁵
- (d) At 30% Mn^{4+} , the magnetic order is ferromagnetic with a moment almost equal to the spin only value. This is due to the double exchange between Mn^{3+} and Mn^{4+} . Goodenough explained why the best ferromagnetic phase is not reached at 50% Mn^{3+} . The double-exchange interaction is optimized for a disordered composition which has the largest number

of Mn^{3+} ions with one and only one Mn^{4+} near neighbour. The corresponding Mn^{4+} content is 31%. It is interesting to note that, for an ordered lattice, the optimum value would be 25%.

- (e) Pure LaMnO_3 (0% Mn^{4+}) is an A-type antiferromagnet where all the bonds in the c direction are covalent ($J_2 < 0$), while the in-plane orbital arrangement maximizes the number of ferromagnetic planes coupled antiferromagnetically with the c axis shorter than a or b (the covalent bond is short). Goodenough predicted that the semicovalent bonds would order below a certain temperature to form the O' structure, reducing the elastic energy associated with the different Mn–Mn separations. The semicovalent bond ordering (orbital ordering) is a cooperative phenomenon that occurs well above the Curie temperature.

Transitions between these different magnetic phases are continuous. They are realized either by inhomogeneous mixing in a two phase region or by a homogeneous progressive magnetic transition involving canting, as in the low x region.⁶

Finally, it is worth emphasizing that double exchange is not indispensable for ferromagnetism in manganites, as shown by the example of $(\text{La}_{1-x}\text{Ba}_x)(\text{Mn}_{1-x}\text{Ti}_x)\text{MnO}_3$ which is ferromagnetic and yet contains no Mn^{4+} , or the net ferromagnetic exchange interaction in LaMnO_3 . Exchange constants have been estimated for the insulating end members by Milis, using standard superexchange arguments.⁷

MAGNETIC PROPERTIES OF THE LOW-DOPING REGION

$0 < x < 0.3$. At the low doping levels where some holes are introduced into the Mn^{3+} lattice. deGennes considered a Hamiltonian which takes into account the exchange energy and the kinetic energy of the electronic system, leading to competition between the double exchange and the antiferromagnetic superexchange which may stabilize A_yB_y -type canted antiferromagnetic order. Introducing a possible canting angle θ_0 at zero temperature, between adjacent ferromagnetic planes as a free parameter, deGennes⁸ was able to find stable canted configurations. This is because the double exchange energy varies as $\cos(\theta_0/2)$ while the superexchange depends on $\cos\theta_0$. Minimizing the total energy, that is the sum of double exchange and superexchange contribution, deGennes⁸ found that θ_0 could be expressed as function of x .

$$\cos\left(\frac{\theta_0}{2}\right) = \frac{bx}{(4|J|S^2)}$$

Where J is the inter-layer coupling (antiferromagnetic superexchange) and b the out-of-plane overlap integral (double-exchange interaction). Therefore, if $x < 4|J|S^2/b$, canting will exist. For this region of the magnetic phase diagram, the magnetizations of successive planes are inclined at a fixed angle to each other. This leads to three possible degenerate configurations (Fig. 3K). The first corresponds to the angle θ_0 taken in a random direction between plane magnetizations, the second to a situation where every second plane magnetization is parallel, and the third to a helical arrangement. From considerations of terms not included in the original Hamiltonian (anisotropy energies and coupling between next nearest layers). deGennes was able to identify the second of these configurations as being the most stable. The system is therefore canted with θ_0 proportional to the doping x . Predictions of the model are as follows:

1. The spontaneous magnetization is proportional to the doping x .
2. The susceptibility is non-zero at high fields.
3. The magnetic state is canted, consistent with the neutron diffraction data, where the system changes smoothly from antiferromagnetic (type A_y) for the end member to ferromagnetic (type B_z) near concentration of 30% Mn^{4+} .

deGennes⁸ also considered the magnetism at *finite temperature* and treated the influence of thermal effects on the double exchange carriers in the framework of the molecular field theory. The exact calculation was carried out in the homogeneous case of free Zener carriers. A statistical distribution of molecular field was taken for the

spin assembly: $w_n(S) = \left\{ \lambda / [2 \sinh(\lambda)] \right\} \exp(-\lambda_n \cdot S)$ with n specifying the sublattice to which

the spin S belongs, and λ_n being proportional to the molecular field acting on the sublattice n with absolute value λ which is directly linked to the relative magnetization of each sublattice $m = -1/\lambda + c \tanh(\lambda)$. The distribution function is then introduced into the expression for the free energy: $F = -TS + E_{de} + E_{ex}$, the sum of the entropy, which is minimized with respect to λ and θ , the angle between the two sublattices at non-zero temperatures. At low temperatures, there is always a solution where $\cos\theta$ lies between -1 and $+1$. However, as T increases, the canting angle changes until a critical temperature is reached where the system becomes either purely ferromagnetic or purely antiferromagnetic. The antiferromagnetic arrangement, is obtained when x is small and pure ferromagnetism results at higher doping levels. Two transition points are then observed in all cases: T_1 , representing the end of the canted arrangement, and either T_C or T_N depending on x . When θ_0 , the angle between the two sublattices in the ground state is larger than 103° , the canted arrangement becomes antiferromagnetic on raising the temperature above T_1 . When θ_0 is smaller than 103° , it becomes ferromagnetic. Some physical anomalies at T_1 in the susceptibility, the specific heat and the electrical conductivity were predicted by deGennes, together with the presence of both ferromagnetic and antiferromagnetic neutron reflections below T_1 . As regards the susceptibility, when the carrier bandwidth is large compared with kT , θ_p and T_C coincide within the molecular-field approximation.⁹

Although the model applies to *homogeneous* systems where the electrons at the Fermi level are delocalized, deGennes also considered the possibility of localized electrons. In this case, the medium around them is locally spin polarized. The band magnetic polaron was treated by Kasuya in the spite of semiconductor theory. For a system consisting of an assembly of these bound states, the salient features as the temperature is increased should be the same as for the delocalized case. The interlocking of different bound states should prevail up to some temperature T_1 above which the transverse component of the moments exhibits paramagnetic behaviour. The conclusions for free carriers and bound carriers are therefore very similar.¹⁰

Inoue and Maekawa¹⁰ considered electron correlation effects among the itinerant e_g electrons in the double-exchange Hamiltonian and predicted the existence of spiral states in the low-doping region ($x \approx 0$) and canting in the high doping and ($x \approx 1$). The exchange interaction J was taken as antiferromagnetic for nearest neighbours both in and out of plane, which is inconsistent with all data for the LaMnO_3 end member. Hence, their results for the low-doping end of the phase diagram are unrealistic, but stabilization of spiral arrangements by electron-electron interactions remains a possibility for other compositions. The double exchange model in the presence of many itinerant electrons was studied numerically by Zang *et al.*,¹¹ who found it to be locally but not globally ferromagnetically ordered. The model has been extensively studied by Millis *et al.*,¹² especially in relation to the transport properties.

The conclusion that the presence of any low concentration of Zener electrons in a planar antiferromagnet inevitably leads to canting (e.g. $A_y B_z$ structure) has been criticized by Mishra *et al.*,¹³ who suggest that for realistic non-infinite values of the Hund rule coupling $J_H \approx 1$ eV, the canting may be suppressed for certain carrier concentrations. Furthermore, it has been shown by Arovas and Guinea¹⁴ that an inhomogeneous magnetic two-phase region is to be expected in the deGennes model between the ferromagnetic and antiferromagnetic phase fields; the 'canted' phase may actually be composed of finely imbricated nanoscale ferromagnetic and antiferromagnetic

domains with different electron concentrations. Phase segregation has also been found in Kondo lattice model where compositions with average electron density $\langle n \rangle$ around 0.9 per manganese atom ($x \approx 0.1$) spontaneously segregate into antiferromagnetic regions with $\langle n \rangle = 1$ and ferromagnetic regions with $\langle n \rangle = 0.8$. A better awareness of the possibility that magnetic and crystallographic two-phase regions may separate single-phase field could help to rationalize observations of magnetic and crystallographic inhomogeneity in manganites.

Despite the scope for developing the model in conjunction with other interactions, the double-exchange interactions is the principal element needed to account for the itinerant-electron ferromagnetism in mixed-valence manganites.¹⁵

DISCUSSION OF RESULTS

In this paper, we have reviewed the magnetic properties of mixed valence system particularly manganites. Here we start with the magnetic structure first LaMnO_3 and then doped system $(\text{La}_{1-x}\text{Ca}_x)\text{MnO}_3$ and $(\text{Pr}_{1-x}\text{Ca}_x)\text{MnO}_3$. Both these compound undergoes antiferromagnetic to ferromagnetic transition. This gives commensurate to incommensurate charge order. These compound structure is orthorhombic for $0 < x < 0.3$. For $0.3 < x < 0.75$ these compounds are Pseudo ferromagnetic compressed type T' . This is imposed by CE-type charge order. The transition temperature are round room temperature (250 K at $x = 0.5$ phase). For $0.75 < x < 0.9$ it is like pseudotetragonal elongated type T' . The charge ordering below $T = 200\text{K}$ for the $x = 0.75$ phototype. For $0.9 < x < 1$ it is pseudocubic O type. We have studied Curie temperature, magnetic and susceptibility of manganites.

There is variation of Curie temperature of these compounds when it charges from 2+ and 3+ cations. Exchange interaction depend on interionic distances and bond angle. For low $T_C < 100\text{K}$ the magnetic and resistive transition are bond to be hysteretic. This behaviour may be linked with magnetic degrees of freedom associated with noncollinear ferromagnetic order. Curie temperatures are reduced by nonmagnetic trivalent B-site substitutions such as aluminium, gallium or indium and by iron. Regarding magnetization of these manganites are concerned, the magnetization of these compounds which are ferromagnetic exhibit characteristic differences in field-cooled and zero-field cooled magnetization. The coercivity increases rapidly at low temperatures. There is high-field slope on the magnetization curve which could not be explained by Pauli magnetism because there are spin down states at the Fermi level. These effects are typical of magnetic systems with multipole near degenerate spin configuration (spin-glass behaviour). They can be modelled in terms of magnetically inhomogeneous spin clusters.

In this paper, we have also presented the method of evaluation of temperature dependent magnetization and resistivity of ferromagnetic compound $(\text{Nd}_{0.5}\text{Sr}_{0.5})\text{MnO}_3$. The result of magnetization (μ_B/M site) and resistivity ($\Omega\text{-cm}$) are shown in table 1 and 2 respectively. This compound which is first order ferromagnetically ($x = 0.5$) at T_C and then undergo a first order phase transition at a lower temperature T_C for a charge ordered antiferromagnetic phase. These temperature are 255 K and 158 K respectively. Both phases have O' -orthorhombic structure but the orthorhombic distortion is greater in the charge ordered state. Our theoretically evaluated results indicate that magnetization is almost constant upto 140 K and then it increases very rapidly at 150 K and then decreases very slowly. We have compared our evaluated results with those of the earlier workers.¹⁶⁻¹⁷ Our results although is larger

than these workers but the trend is almost the same. In an another work, we have presented the method of evaluation of temperature dependent resistivity of $(\text{Nd}_{0.5}\text{Sr}_{0.5})\text{MnO}_3$. The results are shown in table 2. Our theoretical results indicate that the temperature dependent resistivity is maximum at low temperature and then decreases very slowly. As one approach T_{CO} the resistivity is minimum after that at T_C it becomes lower and after increasing the value of T , it rises upto T_C and then it becomes almost flat. We have compared our theoretical results with that of the other workers.¹⁶⁻¹⁷ The trend

is the same. Recently¹⁶⁻²⁰ some studies on the magnetic properties of manganites have also been performed and the outcome of these studies confirms our motivation.

CONCLUSION

For the study of electron transfer in mixed-valence system, analysis of short-time electronic coherence and dephasing by Jianshu Cao works very well and provides a simple physical picture for strongly coupled mixed-valence ET systems.

Table-1: An evaluated results for temperature dependent magnitization ($\mu_B/\text{Mn site}$) of ferromagnetic compound $(\text{Nd}_{0.5}\text{Sr}_{0.5})\text{MnO}_3$ at 0.5 T

| <i>Temperature</i> | <i>Magnetization $\mu_B/\text{Mn site}$</i> | |
|--------------------|--|------------------------|
| <i>T(K)</i> | <i>Our's</i> | <i>Other's workers</i> |
| 0 | 0.025 | 0.0122 |
| 20 | 0.037 | 0.0234 |
| 25 | 0.042 | 0.0335 |
| 50 | 0.055 | 0.0478 |
| 75 | 0.068 | 0.0558 |
| 100 | 0.082 | 0.0672 |
| 125 | 0.108 | 0.0954 |
| 150 | 0.126 | 0.116 |
| 160 | 2.562 | 2.428 |
| 175 | 2.405 | 2.306 |
| 200 | 2.165 | 1.955 |
| 225 | 2.031 | 1.702 |
| 250 | 0.852 | 0.653 |
| 300 | 0.325 | 0.127 |

Table-2: An evaluated results for temperature dependent resistivity of ferromagnetic compound $(\text{Nd}_{1/2}\text{Sr}_{1/2})\text{MnO}_3$

| <i>Temperature</i> | <i>Resistivity ($\Omega - \text{cm}$)</i> | |
|---|--|------------------------|
| <i>T($^{\circ}\text{K}$)</i> | <i>Our's results</i> | <i>Other's workers</i> |
| 0 | 2.72×10^2 | 1.86×10^2 |
| 20 | 2.16×10^2 | 1.54×10^2 |
| 25 | 1.92×10^2 | 0.68×10^2 |
| 50 | 1.68×10^2 | 1.89×10^1 |
| 75 | 1.27×10^2 | 1.38×10^1 |
| 100 | 0.85×10^2 | 1.27×10^1 |
| 125 | 1.38×10^1 | 0.54×10^1 |
| 150 | 1.25×10^{-1} | 1.54×10^{-1} |
| 175 | 0.98×10^{-2} | 0.70×10^{-2} |
| 200 | 1.35×10^{-3} | 1.86×10^{-3} |
| 225 | 2.67×10^{-3} | 2.20×10^{-3} |
| 250 | 3.58×10^{-3} | 2.85×10^{-3} |
| 275 | 4.22×10^{-3} | 3.47×10^{-3} |
| 300 | 4.35×10^{-3} | 3.97×10^{-3} |

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न्यायिक प्रक्रिया में सबों को न्याय पाने का समान अवसर : एक मूल्यांकन

मंकेश पाण्डेय*

ऑब्स्ट्रैक्ट

भारतीय राज्य की विडम्बना है कि आजादी के बाद भारत की न्यायिक प्रक्रिया का जनवादीकरण नहीं हो सका जिसके कारण इसका स्वरूप मोटा-मोटी उन दबावों और बंधनों से मुक्त नहीं हो सका जिसको साम्राज्यवादी शासकों ने भारत पर थोपा था। न्यायिक प्रक्रिया का लम्बा चलना और काफी खर्चीला होना संसाधन विहीन लोगों को न्याय पाने से वंचित करता रहता है। इस स्थिति से निकलने के लिए संविधान के अधिनियम 39ए (39 I), जो संविधान की धारा 8 (42वां संशोधन ऐक्ट) यह प्रावधान करता है कि सरकार को यह प्रावधान सुनिश्चित करना चाहिए कि किसी भी नागरिक को किसी भी तरह के संसाधनों के अभाव के कारण न्याय पाने के अवसर से वंचित नहीं रहना चाहिए। इस तरह न्याय पाने के लिए सरकार किसी भी तरह के उपाय द्वारा यह सुनिश्चित करेगी कि न्याय पाने के लिए संविधान की इस रोशनी में सरकार निःशुल्क विधिक सहायता उपलब्ध कराए। इसके लिए 26 सितम्बर, 1980 को पी.एन. भगवती की अध्यक्षता से एक कमिटी की नियुक्ति की गई थी और उसकी रिपोर्ट के आधार पर निःशुल्क विधिक सेवा का प्रावधान किया गया था।

प्रस्तुत लेख निःशुल्क विधिक सहायता के लक्ष्यों को संक्षेप में विश्लेषित करने का प्रयास किया है।

धुरीन (Key) शब्द : जनवादीकरण, विधिक, प्राधिकरण, औपनिवेशिक, उदारवादी, सिलास, फेडरल, यूनिटरी आदि।

भूमिका

स्वतंत्र भारत के संविधान के निर्माण के वक्त एक अहम विवादित विषय संविधान निर्मातृ सभा की बहसों में आया था वह था कि न्यायपालिका को निष्पक्ष होना चाहिए या प्रतिबद्ध। इस समस्या पर अपना दृष्टिकोण स्पष्ट करते हुए जब संविधान निर्मातृ सभा ने “अमरिकी बिल ऑफ राइट्स” के तर्ज पर भारत के संविधान में मौलिक अधिकारों को तो प्रविष्टी दी मगर “अमरिकी बील ऑफ राइट्स” के प्रदत्त प्रावधानों की भाँति उन्हें सीमित करने के अधिकारों से वंचित करके स्वयं उन अधिकारों के लिए प्रावधान रखा और उन प्रावधानों के अन्दर ही उन्हें सीमित करने के लिए न्यायपालिका के उपर शर्तें रखी, तब इसका स्पष्ट मतलब था कि संविधान निर्मातृ सभा ने न्यायपालिका और राज्य दोनों की निष्पक्षता को नकार दिया— जिसका मतलब था कि संविधान निर्मातृ सभा ने दोनों— राज्य और न्यायपालिका को वर्गीय संगठन माना। इस तरह संविधान

*शोध छात्र राजनीति विज्ञान विभाग जय प्रकाश विश्वविद्यालय, छपरा

निर्माताओं ने उन दोनों तर्कों को कि: 1. न्यायपालिका को कार्यपालिका से अलग स्वतंत्र और निरपेक्ष होना चाहिए और दूसरा कि न्यायपालिका को संविधान का अक्षरशः पालन करते हुए संविधान की वास्तविक आत्मा के प्रति प्रतिबद्ध होना चाहिए— नकार दिया ।

संविधान के प्रसंग में अलग-अलग राजनीतिक दलों के अलग-अलग दृष्टिकोण भी हैं, ऐसी हालत में सुलभ और सस्ता न्याय या मुफ्त न्याय को उपलब्ध कराने के लिए 26 सितम्बर, 1980 के प्रस्ताव द्वारा सभी राज्यों एवं केन्द्र शासित क्षेत्रों में समानता के आधार पर विधिक सहायता कार्यक्रमों को मॉनिटरिंग और क्रियान्वित करने के लिए न्यायाधीश पी. ए. भगवती की अध्यक्षता में विधिक सहायता कार्यक्रमों और योजनाओं को क्रियान्वित करने के लिए समिति सिलास (Committee for Implementing Legal Aid Scheme) की नियुक्ति की गई थी। इस संगठन के गठन के बाद के सर्वे से पता चला कि केन्द्र के अलावा राज्य और जिला स्तरों पर भी वैधानिक विधिक सेवा प्राधिकरणों के गठन की जरूरत है । इस तरह के कई संशोधनों और परिवर्द्धनों के बाद विधिक सेवा प्राधिकार अधिनियम की धारा 19 के अन्दर लोक अदालतों के गठन का प्रावधान किया गया ।

साहित्य समीक्षा

भारत के न्यायिक इतिहास पर नजर डालने से पता चलता है कि अंग्रेजों के आने के पूर्व भारत में न्यायिक प्रकरण का जो ढांचा काम कर रहा था वह भारत की अपनी स्वयं की आर्थिक, सामाजिक, राजनीतिक, भौगोलिक कारणों से उत्पन्न एक न्यायिक ढांचा था । अंग्रेजों के आने बाद भारत में राजनीतिक प्रशासन आर्थिक उत्पादन सम्बन्ध में आए बदलावों के कारण जिस तरह की बाहरी संरचना का निर्माण हुआ उसकी मांग थी कि एक ऐसी न्यायिक प्रणाली का निर्माण हो जो ब्रिटेन के औपनिवेशिक सत्ता को समर्थन देने वाला हो। ईस्ट इन्डिया कम्पनी को एक एकीकृत न्यायिक प्रणाली की जरूरत हुई और वह भी कोडिफायड फर्म में लाने की जरूरत के कारण वेन्थामाइट लीगल सिस्टम (Benthamite Legal System) को चलाया गया। इस कारण 19वीं सदी के दूसरे अर्द्धमाही में बेन्टिक, मेकाले, सोलोन, लिकरगस भौग ने औपनिवेशिक विधि व्यवस्था और न्याय व्यवस्था को चलाया। इस नई न्याय प्राणालनी पर अपनी टिप्पणी में मेकाले ने कहा था : हमलोगों का सिद्धान्त सिर्फ यही है कि :जब आप इसे प्राप्त कर सकते हैं तब एकवद्धता; लेकिन हर हालत में निश्चयात्मकता और गारंटी¹। इस तरह की न्याय पद्धति मात्र कानून के तरीकों पर ही लागू किया गया उसके आन्तरिक तत्वों (Content) पर नहीं लागू किया गया। ऐसी विधि-व्यवस्था के स्वरूप का निर्धारण उपनिवेशवाद हालातों के अनुकूल हुआ। इस तरह विधि व्यवस्था का जो स्वरूप उभड़ा उसने शान्तिपूर्ण ढंग से भारतीय जनअवाम के दृष्टिकोण को बदल दिया और मूल्यों में बदलाव ला दिया²।

औपनिवेशिक भारत में विधि का शासन जिस रूप में लाया गया वह विधि के शासन पर आधारित न्यायिक पद्धति पर आधारित था। इसका अन्तर्निहित भाव था कि भले ही 99 दोषी बरी हो जाय मगर एक निरपराध को सजा नहीं होनी चाहिए। इस आधार पर चलाई गई कानून की प्रक्रिया कानून के उचित आधार को सामने रख कर चलती थी मगर इसमें कानून के अपराधिक पक्ष को या तो छोड़ दिया जाता था या नजरंदाज किया जाता था³। इस विधि प्रक्रिया में वर्तमान अन्तर्निहित दोष ही वे कारण थे जिन्होंने भारत में इसे लोकप्रिय नहीं बनने दिया ।

भारत के नए संविधान यानि स्वतंत्र भारत के लिए एक संविधान बनाने का जीम्मा जिस संविधान निर्मातृ सभा में हुई बहस स्वयं इस तथ्य को स्वीकार करता है कि संविधान निर्मातृ सभा को चरित्र जनवादी नहीं था⁴; क्योंकि इसके चुनाव में सम्पत्ति का आधार स्वीकारा गया था और देशी नरेशों के प्रतिनिधि शामिल थे। इस प्रकार यह उदारवादी विधिवेताओं के बहुमत वाली सभा के द्वारा निर्मित संविधान था, यह निरपेक्ष संविधान नहीं था। **रामलोचन सिंह ने अपनी पुस्तक : भारतीय राजसत्ता : कितनी संवैधानिक⁵** न्यायपालिका को तटस्थ नहीं मान कर प्रतिवद्ध माना है और उस प्रतिवद्धता को रोकने के उपाय को भी संविधान में उल्लिखित किया है। हुमायू कबीर ने, कांग्रेस आइडियोलॉजी में न्यायपालिका के प्रति कांग्रेस की आइडियोलॉजी को विकास की से क्रमिक विकास की विचारधारा वाली बताया, क्रान्तिकारी वैचारिकता वाली नहीं⁶। 1969 के बाद भी जब कांग्रेस में विभाजन होकर दो दल बन गए तब कांग्रेस (आर) के अध्यक्ष जगजीवन राम ने कहा था कि कांग्रेस एक ऐसे मौके पर पहुँच गई है जब उसे प्रगतिशील नीतियों को अपनाना होगा या बिखर जाना होगा⁷। इस प्रकार विभिन्न टिप्पणीकारों ने संविधान की चारित्रिक विशेषता पर हमले किए और उसकी त्रुटियों की तरफ इसारा किया है। भारत के संविधान को अपूर्ण मानने का आज जो युग आया है वह नवउदारवादी विकास नीति को अपनाए जाने का परिणाम है जो भारत की राजसत्ता को कॉरपोरेट पक्षी दिशा में ले जाने के कारण सामने आया है।

लेख का उद्देश्य

आज नवउदारवादी सत्ता भारत के संविधान को बाजारवाद के अनुकूल ढालने के प्रयास में संविधान को इस तरह बदलना चाहती है जो जनवाद के बदले कॉरपोरेटवाद का पक्षधर न्यायपालिका को लेकर चलेगा। इस प्रावधान में सबको सुलभ न्याय और न्याय पाने का समान अवसर नहीं मिल पाएगा। न्यायपालिका न्याय प्रक्रिया को इस तरह परिवर्तित कर देगी की न्याय पाना व्यक्ति की जेब की स्थिति पर निर्भर करेगा। लेख यह बताने की कोशिश है कि इस तरह की कार्रवाई में लोक अदालतों द्वारा न्याय कितना सुलभ और प्राकृतिक होगा।

शोध की अवधारणा और सिद्धान्त

एक वैज्ञानिक दृष्टिकोण से इस लेख परिमार्जन मांग करता है कि लेख एक वैज्ञानिक फ्रेम में रखकर शोधपरक विवेचना के आधार पर लिखा जाय। इस कारण इस लेख के लिए जिन सैद्धान्तिक ढांचे को चुना गया है, उसे समाज विज्ञान की भाषा में "आधार और संरचना" का सिद्धान्त कहा जाता है। यह शोध पद्धति इस वैज्ञानिक अवधारणा को लागू करती है कि किसी भी समाज के किसी खास काल खण्ड में भौतिक वस्तुओं के उत्पादन का जो तरीका होता है यानि उत्पादन के साधनों के व्यक्तिगत या सार्वजनिक स्वामित्व के आधार पर होता है उसी के अनुरूप उस समाज की सम्पूर्ण बाहरी संरचनाएँ स्वरूप ग्रहण करती है। इसी सिद्धान्त के आधार पर लेख विश्लेषित करेगा कि भारत की उत्पादन पद्धति में किस तरह और क्योंकर ऐसा बदलाव आता गया कि न्यायपालिका, जो एक बाहरी संरचना है, द्वारा न्याय पाना एक लम्बी प्रक्रिया और खर्चीला बनता गया। लोक अदालत की अवधारणा इसकी सही विकल्प हो सकता है या नहीं।

लेख की परिकल्पना

प्रस्तुत लेख की समस्या को जब इस उपर वर्णित सैद्धान्तिक फ्रेम में रख कर विश्लेषित किया जाएगा तब यह स्पष्ट हो जाएगा कि भारत में उत्पादन प्रणाली का स्वरूप कैसा है और न्यायपालिका का जो ढांचागत स्वरूप भारत के संविधान में दिया गया है वह उत्पादन प्रक्रिया के साथ सैद्धान्तिक रूप से तालमेल बैठाने में कहां तक सफल रहा है। भारत में उत्पादन प्रक्रिया में जो बदलाव शुरू से होता आया उसके साथ भारत की न्यायिक प्रक्रिया का अन्तर्विरोध किस कारण पैदा होता था और उसके समाधान के प्रयास कहाँ तक सफल हुए या असफल हुए तो क्यों? भारत का संविधान भारत में एक उत्पादन प्रणाली के स्वरूप को प्रस्तावित करता है और उम्मीद की जाती थी कि इसी के अनुकूल भारत की कार्यपालिका, विधायिका और न्यायपालिका का स्वरूप उभड़ेगा। मगर विकास प्रक्रिया में आए भटकाव ने किस तरह उत्पादन प्रक्रिया को प्रभावित किया जिससे संविधान के अनुकूल राजसत्ता का स्वरूप नहीं उभड़ा। लेख इस स्थापना को प्रमाणित करेगा कि भारतीय राज्य अपनी उत्पादन प्रणाली को संविधान द्वारा निदेशित दिशा में ले जा रहा है या संविधान प्रदत्त उत्पादन प्रणाली के अनुरूप अपनी उत्पादन प्रणाली को बनाता है या अपनी स्वयं रचित उत्पादन प्रणाली के अनुरूप संविधान को चलाने की कोशिश करता है। लेख इसी मूल स्थापना को विश्लेषित करेगा।

विश्लेषण

भारत की आर्थिक-राजनीतिक व्यवस्था के सम्बन्ध में भारत के जन मानस में एकमतता का अभाव है। यह मतभिन्नता इस कारण है कि भारत में एक अल्प या अतिअल्प आबादी के लिए सबकुछ उपलब्ध है मगर आबादी के भारी बहुमत के लिए कुछ भी नहीं है। ऐसी आर्थिक-सामाजिक संरचना में सबों को एक समान न्याय उपलब्ध कराना कठिन है। भारत का आर्थिक-सामाजिक ढांचा भारत पर एक ऑपनिवेशिक, सत्ता द्वारा लादी गई व्यवस्था है और भारत उसे समाप्त करने की चेष्टा नहीं बल्कि उसे सुधारने की चेष्टा करता आया है। इस तरह भारत विकास के प्रथम चरण में ही दम तोड़ रहा है। द्वितीय चरण में इसका प्रवेश कब होगा कहना कठिन है। विकास की इस प्रक्रिया को समझने के लिए यह जरूरी है कि समझा जाय कि हमारे नागरिक जीवन को कौन सा आर्थिक-राजनीतिक दर्शन निर्देशित कर रहा है इस संरचना को बनाए रखने के लिए प्रबंध करता है और यह मानकर चलता है कि इससे सबों को मसान रूप से न्याय की प्राप्ति करा दी जाएगी।

भारत के आर्थिक-राजनीतिक स्वरूप पर समझ

भारत के वर्तमान आर्थिक-राजनीति व्यवस्था के सम्बन्ध में कहा जाता है कि भारत का राजनीतिक ढांचा जनतांत्रिक समाजवादी सिस्टम है और सरकार का ढांचा, जिसे भारत अख्तियार किए है, वह संसदीय ढांचा है जिसमें न्यायपालिका पूर्णतः स्वतंत्र है, जनतांत्रिक समाजवादी दार्शनिकता के साथ भारत के राजसत्ता का चरित्र लोक कल्याणकारी राज्य का हो जाता है जिसे आर्थिक, राजनीतिक, सामाजिक आदि की बराबरी के साथ आगे बढ़ते जाने की उम्मीद की गई थी, मगर व्यवहार में इनके बीच बराबरी नहीं विषमता की खाई चौड़ी होती जा रही है। गरीबी रेखा के नीचे रहने वालों की संख्या दिनानुदिन बढ़ती जा रही है और हमारा

सामाजिक ढांचा आर्थिक विषमता का शिकार होता जा रहा है। इसके अलावा जाति, धर्म, सम्प्रदाय आदि पर विभाजित भारतीय समाज एक गैर जनवादी चरित्र ग्रहण करता जा रहा है, जो कुछ सामने आ रहा है वह अपने-आप में बड़ा ही गैरजनवादी है।

आज सम्पूर्ण देश शोषणकारी व्यवस्था से ग्रसित है, न्यायपालिका का चरित्र अप्रतिवद्धता वाला नहीं रह कर सत्ताधारी दल के प्रति प्रतिवद्ध हो गया है। ऐसी हालत में सबों को समानता के आधार पर न्याय पाने के अवसर को उपलब्ध करना कठिन हो गया है। प्रशासन के तीनों अंग कार्यपालिका, विधायिका और न्यायपालिका का अन्तर सम्बन्ध काफी दुरुह हो गया है। लोगों में एक भावना धर करती जा रही है कि न्यायपालिका न्याय देने में फेल हो रही है। वास्तव में भारत की न्यायपालिका का चरित्र कुछ सुविधाभोगी लोगों के स्वार्थों की रक्षा करना रह गया है। न्यायपालिका की इसी स्थिति को देखकर एम.सी. शीतलवाड जैसे विधि विशेषज्ञ ने भी अपनी टिप्पणी में कहा था—“कानून में भी अन्य सभी विभागीय जीवन की ही भाँति देश के लिए कुछ भी अति उत्तम नहीं रह जाता जो इसके स्वयं के घरेलू आधार पर विकास कर रहा हो। आंग्ल-भारतीय लोग कोड़ों के निर्माताओं ने यथासाध्य कोशिश किया कि वे कानूनों को भारत के समान्य कानूनों के रूप में सुधार दें, लेकिन वे नहीं कर सके और भौतिक स्थितियाँ ऐसी थी कि वे कर भी नहीं सकते थे। परिणाम था भारत पर एक कानूरी ढांचा को लाद दिया जाना जो बहुत मायने में लोगों की आदतों और दिमागी वस्तुस्थिति के विपरीत भी और देश की आर्थिक दशा के खिलाफ भी थी”⁸। भारतीय न्यायिक प्रणाली की विडम्बना है कि आजादी के सात दशकों से भी ज्यादा काल से हम एक ऐसी न्यायिक प्रणाली को ढोते आ रहे हैं जिसे एक औपनिवेशिक सत्ता ने भारत के शोषण और अपनी उपनिवेशवादी नीतियों को लागू किए जाने के लिए भारत पर थोपा था। ऐसी न्यायिक प्रणाली से उन समूहों को समान न्यायिक अवसर प्रदान नहीं कराया जा सकता जो सदियों से उपेक्षित समूह के रूप में रहते आ रहे हैं। ऐसे उपेक्षित समूहों को सामाजिक-आर्थिक न्याय दिलाने की भारत की क्रिया को भूसा के ढेर में चंद अन्न के दानों को ढूँढने जैसा है या भारत के न्यायिक व्यवस्था के गुणों और दोषों पर बहस चलाने भर है। ऐसी बहस समस्या का समाधान नहीं करते, फिर भी इसकी उपयोगिता यह है कि यह एक वातावरण बनाती है जिसमें एक प्रभावकारी बदलाव की जरूरत को महसूस किया जाने लगता है।

भारत की न्यायिक प्रणाली को उपेक्षित समूहों को समान न्याय दिलाने के काबिल बनाने के लिए इसमें मौलिक बदलाव या क्रान्तिकारी बदलाव की जरूरत है। मगर समस्या है कि न्यायिक प्रणाली अन्य शासन प्रणालियों से सम्बद्ध है। इस कारण इसमें एकांकी ढंग से किसी बुनियादी बदलाव की सम्भावना नहीं दिखती। बदलाव की प्रक्रिया एक बड़े और दूरगामी बदलाव की मांग करती है जिसमें इन विंदुओं पर विचार करके न्यायिक प्रक्रिया को मूलभूत रूप से बदला जाय :

1. एक बड़े मूलगामी राजनीतिक आन्दोलन की जरूरत जो उपेक्षित जनसमूहों के हितों का प्रतिनिधित्व करता हो और इन शोषित जन समूहों की जरूरतों को आगे रख कर चल रहा हो।
2. उच्चतम न्यायालय के बहुत से फैसले हैं जो सम्पत्ति के अधिग्रहण के मामले में सबों पर एक समान क्षतिपूर्ति देने सम्बन्धी है। ऐसा करना राज्य के लिए सम्भव नहीं है। धारा 39बी और सी. के अन्दर अपने दायित्वों को पूरा करने के लिए जरूरी है कि एक ऐसी सामाजिक व्यवस्था की गारंटी कराई

जाय जिसमें सामाजिक, आर्थिक और राजनीतिक न्याय सम्पूर्ण देश और सारी संस्थाओं में और जीवन के प्रत्येक क्षेत्र में उच्चतम न्यायालय के इस तरह के अवरोधों के बावजूद भी लागू कराई जा सके।

3. भारत में न्यायिक प्रणाली जिस रूप में वर्तमान है उसका ढांचा एकलौता, एकीकृत और एक दूसरे से सम्बद्ध है। भारत का राजनीतिक ढांचा तो फेडरल है मगर इसकी न्यायपालिका का स्वरूप यूनिटरी है और इसके संगठन का आकार पिरामिडिकल है। इनके इस भेद को हटाना होगा। इस प्रकार समानता पूर्ण ढंग से सबों को न्याय उपलब्ध कराने के लिए एक बड़े राजनीतिक आन्दोलन की जरूरत है जिसकी दिशा उपेक्षित समूहों के स्वार्थों के प्रति उन्मुख हो। आज नवउदारवादी विकास पद्धति ने कॉर्पोरेट पूँजी के स्वार्थों के प्रति अपनी प्रतिवद्धता रखकर ऐसे बदलावों को काफी कठिन बना दिया है जिसका नतीजा है कि न्यायपालिका वर्गीय न्याय के प्रति उन्मुख होती जा रही है और सबसे बड़ा आक्रमण संविधान के जनवादी प्रावधानों पर होना शुरू हो गया है कि संविधान को बदल देना चाहिए। यह जनवाद और घोर प्रतिक्रियावाद के बीच जा संघर्ष है जिसका समाधान क्रान्तिकारी बदलावों की पृष्ठभूमि में छिपा है— इसे व्यवहार में लाना चाहिए।

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पूना पैक्ट और डॉ. अम्बेडकर

डॉ. नवीन कुमार चौधरी*

सारांश

द्वितीय गोलमेज सम्मेलन में हुए विचार विमर्श के फलस्वरूप 16 अगस्त 1932 को ब्रिटिश प्रधानमंत्री रेम्मजे मैक्डोनाल्ड ने साम्प्रदायिक पंचाट की घोषणा की जिसमें दलितों सहित 11 समुदायों को पृथक निर्वाचक मंडल प्रदान किया गया।

दलितों के लिए की गई पृथक निर्वाचक मंडल की व्यवस्था का गाँधीजी ने विरोध किया। 20 सितम्बर 1932 को गाँधी जी ने अनशन प्रारंभ कर दिया। 26 सितम्बर 1932 को राजेन्द्र प्रसाद एवं मदन मोहन मालवीय के प्रयासों से 24 सितम्बर 1932 को शायं 5:00 बजे यरवदा जेल, पूना में गाँधी और डॉ0 अम्बेडकर के बीच समझौता हुआ, जो बाद में पूना पैक्ट के नाम से मशहूर हुआ। इस समझौते में डॉ0 अम्बेडकर को कम्युनल अवार्ड में मिले पृथक निर्वाचन के अधिकार को छोड़ना पड़ा तथा संयुक्त निर्वाचन (जैसा कि आजकल है) पद्धति को स्वीकार करना पड़ा, जिसके तहत बाबासाहेब द्वारा उठाई गयी राजनीतिक प्रतिनिधित्व की माँग मानते हुए दलित वर्ग को वोटों का अधिकार मिला। एक वोट से दलित अपना प्रतिनिधि चुनेंगे तथा दूसरी वोट से सामान्य वर्ग का प्रतिनिधि चुनेंगे। इस प्रकार दलित प्रतिनिधि केवल दलितों की ही वोट से चुना जाना था। दूसरे शब्दों में उम्मीदवार भी दलित वर्ग का तथा मतदाता भी केवल दलित वर्ग के ही थे।¹ परन्तु साथ ही कम्युनल अवार्ड से मिली 71 आरक्षित सीटों की बजाय पूना पैक्ट में आरक्षित सीटों की संख्या बढ़ाकर 148 करवा ली। साथ ही अछूत लोगों के लिए प्रत्येक प्रांत में शिक्षा अनुदान में पर्याप्त राशि नियत करवाई और सरकारी नौकरियों से बिना किसी भेदभाव के दलित वर्ग के लोगों की भर्ती को सुनिश्चित किया। इस समझौते पर हस्ताक्षर करके बाबा साहेब ने गाँधी जी को जीवनदान दिया। 1942 में अम्बेडकर ने इस समझौते का धिक्कार किया। उन्होंने "स्टेट ऑफ मायनॉरिटी नामक अपने ग्रंथ में भी पूना पैक्ट पर नाराजगी व्यक्त किया था।

विशिष्टशब्द - दलित-आंदोलन, धर्म-परिवर्तन, अस्पृश्यता, महार जाति।

भूमिका

कांग्रेस के नेतृत्व में अंग्रेजों से भारत को आजाद कराने को राष्ट्रीय आंदोलन चल रहा था। डॉ0 अम्बेडकर ने इसी समय दलितों की आजादी का सवाल उठाया। उन्होंने सत्ता में दलितों की भागीदारी की मांग की। गोलमेज सम्मेलन में, जब वे दलित प्रतिनिधि के रूप में गए, उन्होंने जोरदार शब्दों में दलित पक्ष को रखा और उन्हें हिन्दूओं से पृथक मानते हुए उनके लिए पृथक राजनैतिक अधिकारों की मांग की। इस मांग को ब्रिटिश प्रधानमंत्री द्वारा स्वीकार कर लिया गया, जो इतिहास में साम्प्रदायिक निर्णय (कम्युनल अवार्ड)

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के नाम से जाना जाता है। गाँधी जी तथा हिन्दुओं को यह निर्णय स्वीकार नहीं था। अतः गाँधी जी इसके विरुद्ध आमरण अनशन शुरू कर दिया। अंततः डॉ० अम्बेडकर और गाँधी जी बीच समझौता हुआ, जिसमें पृथक निर्वाचन के विरुद्ध संयुक्त निर्वाचन को तथा सत्ता में आरक्षण के आधार पर दलित प्रतिनिधित्व को स्वीकार कर लिया गया। यह समझौता 24 सितम्बर 1932 को पूना में (यरवदा जेल में) हुआ था जो पूना पैक्ट के नाम से विख्यात है। डॉ० अम्बेडकर के दलित आंदोलन के गर्भ से पैदा हुआ पूना पैक्ट हिन्दुओं के लिए गाँधी जी की निसंदेह एक महत्वपूर्ण उपलब्धि है, जिसने भारतीय राजनीति में वे स्थितियाँ उत्पन्न कर दी है जिनमें सत्ता में दलितों का प्रतिनिधित्व सवर्ण वोटो पर ही निर्भर करता है। सवर्ण समर्थन से सत्ता में पहुँचा दलित प्रतिनिधि मुख्य रूप से सवर्णों की प्रतिनिधि की भूमिका पर ही निर्भर है।²

शोधप्रविधि

प्रस्तुत शोध आलेख विश्लेषणात्मक एवं वर्णाननात्मक प्रकृति पर आधारित है। इसके अध्ययन के लिए ऐतिहासिक तथ्यों के द्वितीयक स्रोतों का सहारा लिया गया है।

तथ्य विश्लेषण

17 अगस्त 1932 को प्रधानमंत्री ने अपने प्रसिद्ध ऐतिहासिक निर्णय की घोषणा की, जिसमें दलितों के लिए पृथक निर्वाचन पद्धति को स्वीकार किया गया था। कांग्रेस और हिन्दुओं ने इस निर्णय को के खिलाफ प्रदर्शन किया। गाँधी जी उस समय पूना की यरवदा जेल में थे। उन्होंने “जाग मुसाफिर भोर भई अब रैन कहाँ जो सोवत है”, इस भजन के साथ 20 सितम्बर 1932 को जेल में आमरण अनशन आरंभ कर दिया।³ उन्होंने अपने आमरण अनशन को उचित बतलाते हुए कहा—“मैं नहीं चाहता हूँ कि अछूत वर्ग के रूप में परिगणित किये जायें, सिक्ख इस प्रकार की चिरन्तना में रह सकेंगे, उसी प्रकार मुसलमान और यूरोपियन भी ? मैं चाहूँगा कि हिन्दू मर जायें बनिस्बत कि अस्पृश्यता बनी रहे।” गाँधीजी के आमरण अनशन की घोषणा से देश नेताओं में खलबली मच गई। डॉ० अम्बेडकर के अनुसार, गाँधीजी का यह अनशन नैतिक लड़ाई नहीं थी, वरन् एक राजनीतिक चाल थी। शुरू में अंबेडकर अपने रूख पर डटे रहे और महात्मा गाँधी से अनुरोध किया कि, “आप अपने जीवन और मेरे अपने लोगों के अधिकारों के बीच चुनाव करने की आवश्यकता के लिए मुझे बाध्य नहीं करें।”⁴ देशभर में गाँधीजी के जीवन की रक्षा चिंता का विषय बन गया। कांग्रेसी और हिन्दू नेताओं ने डॉ० अम्बेडकर के खिलाफ वातावरण बनाने में धरती-आकाश एक कर दिया। एक भीषण ६ म् संकट से डॉ० अम्बेडकर को गुजरना पड़ा। यदि वे अपनी माँग पर दृढ़ रहते, तो गाँधी जी की हत्या का कलंक हमेशा के लिए उनके माथे पर लग जाता और उसकी प्रतिक्रिया देशभर में दलितों के लिए दुर्भाग्यपूर्ण हो सकती थी। अतः डॉ० अम्बेडकर ने दूरदर्शिता से काम किया और साम्प्रदायिक निर्णय में परिवर्तन के लिए सहमत होकर गाँधीजी के प्राण बचायें। इतिहास में यह समझौता पूना पैक्ट के नाम से जाना जाता है। यह पूना समझौता गाँधी जी के आमरण अनशन शुरू होने के पाँचवे दिन यानि 24 सितम्बर, 1932 को हुआ, जिस पर 18 नेताओं ने हस्ताक्षर किए और 24 सितम्बर हरिजन दिवस के नाम से मशहूर हुआ। एक लेखक रविन्द्र कुमार का मानना है कि अंबेडकर ने पूना समझौता इस डर से स्वीकार कर लिया था कि कहीं उपवास के कारण

गाँधी जी मृत्यु की स्थिति में बड़े दलितों से बड़े पैमाने पर प्रतिशोध का सिलसिला न शुरू हो जाए, क्योंकि परिस्थितियाँ पूरी तरह से गाँधी जी के पक्ष में थी और दलितों में बिखराव शुरू हो रहा था। इस समझौते में अम्बेडकर भी थे जो दलितों के पृथक निर्वाचक मंडल की माँग कर रहे थे। किन्तु इस समझौते में सर्वसम्मति से तय हुआ कि दलितों का दलितों पृथक निर्वाचन मंडल न बनाया जाय और उनके लिए हिन्दुओं के स्थानों में से कुछ स्थान सुरक्षित कर दिये जाएँ, जिससे केन्द्रीय विधायिका में दलितों का भी प्रतिनिधित्व रहे।⁵ यह समझौता इंग्लैंड की संसद को मंजूर हुआ इसके अनुसार साम्प्रदायिक निर्णय का संशोधन किया गया। इस संशोधन के साथ केन्द्रीय विधानसभा का निर्वाचन हुआ। इस प्रकार महात्मा गाँधी ने दलितों की राजनीति को शेष हिन्दुओं की राजनीति से अलग नहीं होने दिया। उन्होंने दलितों के लिए अलगाव की राजनीति का बहिष्कार किया। परिणामतः एक नई दलित राजनीति पैदा हुई, जो आज तक चल रही है। इस राजनीति के अनुसार लोकसभा और राज्यों की विधान सभाओं में दलित के स्थान सुरक्षित रखे गये हैं। यद्यपि गाँधी जी के प्रयास कारण दलित राजनीति को शेष समाज की राजनीति से अलग नहीं किया जा सका लेकिन आजादी के बाद कतिपय दलित नेताओं ने दलितों की अलग राजनीतिक पार्टी बनाने का प्रयास बदस्तूर जारी रखा। दक्षिण के दलित नेताओं ने एक पृथक देश या राज्य अर्थात् द्रविड़ स्थान की माँग के लिए जोरदार आंदोलन भी किए। दलित नेताओं ने दलितों को सत्ता में प्रतिष्ठित करने के नाम पर द्रमुक, अन्नाद्रमुक और रिपब्लिकन नाम की पार्टियाँ भी बनाई। यह सब आजाद भारत में अलगाव की राजनीति का अंग था।⁶

निष्कर्ष

निष्कर्षतः दलित राजनीति का शुभारंभ अलगाव की राजनीति से हुआ था। सन् 1932 ई० में इंग्लैंड के प्रधानमंत्री रैमजे मैकडोनाल्ड ने एक साम्प्रदायिक पंचाट (कम्युनल एवार्ड) की घोषणा की, जिसमें हिन्दुओं, मुसलमानों, सिक्खों, भारतीय ईसाइयों और दलितों के पृथक-पृथक निर्वाचक मंडल की व्यवस्था की। निर्वाचक मंडलों को अपने-अपने प्रतिनिधि केन्द्रीय विधानसभा में भेजने थे। इनके द्वारा दलितों को हिन्दुओं से भिन्न मानकर अलग निर्वाचन और प्रतिनिधित्व का अधिकार दिया गया था। उन्हें अल्पसंख्यक वर्ग के रूप में स्वीकार किया गया। इसका मुख्य उद्देश्य हिन्दू समाज में फूट पैदा कर राष्ट्रीय आंदोलन के वेग को रोकना था। गाँधीजी पर इस निर्णय पर तीव्र प्रतिक्रिया हुई। जिसके फलस्वरूप पूना समझौता हुआ। इस समझौते में सर्वसम्मति से तय हुआ कि दलितों का दलितों पृथक निर्वाचन मंडल न बनाया जाय अपितु उनके लिए हिन्दुओं के स्थानों में से कुछ स्थान सुरक्षित कर दिया गया जिससे केन्द्रीय विधायिका में दलितों का भी प्रतिनिधित्व रहे। इस प्रकार महात्मा गाँधी ने दलितों की राजनीति को शेष हिन्दुओं की राजनीति से अलग नहीं होने दिया। उन्होंने दलितों के लिए अलगाव की राजनीति का बहिष्कार किया। परिणामतः एक नई दलित राजनीति पैदा हुई, जो आज तक चल रही है। इस राजनीति के अनुसार लोकसभा और राज्यों की विधान सभाओं में दलित के स्थान सुरक्षित रखे गये हैं। यद्यपि गाँधी जी के प्रयास कारण दलित राजनीति को शेष समाज की राजनीति से अलग नहीं किया जा सका। लेकिन आजादी के बाद कतिपय दलित नेताओं ने दलितों की अलग राजनीतिक पार्टी बनाने का प्रयास बदस्तूर जारी रखा। दक्षिण के दलित नेताओं ने एक पृथक देश या राज्य अर्थात् द्रविड़ स्थान की माँग के लिए जोरदार आंदोलन भी किए। दलित नेताओं ने दलितों को सत्ता में

प्रतिष्ठित करने के नाम पर द्रमुक, अन्नाद्रमुक और रिपब्लिकन नाम की पार्टियाँ भी बनाईं। यह सब आजाद भारत में अलगाव की राजनीति का अंग था।

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मन्नू भंडारी के उपन्यास 'आप का बंटी' की शकुन : एक उपेक्षित त्रासदी

पुजा कुमारी*

स्वतंत्रता के बाद हिंदी कथा साहित्य के क्षेत्रा में जिन महिला रचनाकारों ने अपनी प्रभावशाली उपस्थिति दर्ज कराई उनमें श्रीमती मन्नू भंडारी का नाम बड़े ही आदर के साथ लिया जाता है। अपनी समकालीन लेखिकाओं – कृष्णा सोबती और उषा प्रियंवदा के साथ उन्होंने स्वातंत्रयोत्तर कथा साहित्य के परिदृश्य को आधुनिक भावबोध से संपृक्त किया और उस के माध्यम से नारी संवेदना के कई नए, अनछुए और अनदेखे पहलुओं को चित्रित किया।

पांच कहानी-संग्रहों और लगभग इतने ही उपन्यासों की रचनाकार मन्नूजी वस्तुतः एक बहुआयामी व्यक्तित्व सम्पन्न लेखिका हैं। 'एक इंच मुस्कान' उनका पहला उपन्यास है, जिसे उन्होंने अपने पति राजेन्द्र यादव जी के साथ मिलकर लिखा था। दूसरा उपन्यास 'आपका बंटी' जैसे तो बाल मनोविज्ञान पर केंद्रित उपन्यास माना जाता है किंतु उस में मध्य वर्गीय कामकाजी नारी की जीवन नियति का भी अत्यंत मर्मस्पर्शी उद्घाटन हुआ है। तीसरा उपन्यास 'महाभोज' है, जिसे हिंदी का सर्वकालिक श्रेष्ठ, सर्वाधिक सशक्त और लोकप्रिय राजनीतिक उपन्यास माना जाता है। 'स्वामी' उनका चौथा उपन्यास है, जिसे सुप्रसिद्ध बंगला उपन्यासकार शरतचंद्र की एक कहानी का पुनर्लेखन कहा गया है। उनका पांचवां उपन्यास 'कलवा' है जो एक बाल उपन्यास है। इस तरह 'आप का बंटी' और 'महाभोज' ही वस्तुतः उनकी मौलिक औपन्यासिक कृतियाँ ठहरती हैं। हिंदी आलोचना के शिखर व्यक्तित्व डॉ नामवर सिंह के अनुसार, दोनों उपन्यास आने वाले भारत की समस्याओं का आभास देने वाली रचनाएं हैं, जो मन्नू जी की दूरदर्शिता की सूचक हैं। 'आप का बंटी' जब लिखा गया था, तब से अब बंटियों की संख्या में ज्यादा वृद्धि है।

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सविनय अवज्ञा आंदोलन में आज अखबार की भूमिका

डॉ. अखिलेश कुमार राय*

12 मार्च 1930 को प्रातः 6:30 बजे महात्मा गाँधी की दांडी यात्रा साबरमती आश्रम से प्रारम्भ की। जिसमें उनके साथ 78 आश्रमवासी थे। लोगों में इस यात्रा का अभूतपूर्व उत्साह दिखाई दिया। रास्ते में हरी पत्तियों पर पानी बिखेर कर उनका स्वागत हुआ। 1 इस अवसर पर 'आज' अखबार ने अपने एक अग्रलेख में लिखा कि महात्मा गाँधी ने वायसराय को जो पत्र लिखा था, उसमें एक जगह कहा था कि मैं सोपद्रव क्रांति को भी रोकने के लिए निरूपद्रव सविनय अवज्ञा की शक्ति को उत्तेजन दे रहा हूँ। यह बात अक्षरः सत्य है हृदय की पीड़ा असहनीय हो गयी है। पर शासक इसे समझते नहीं हैं। क्योंकि देश की हृदय से उनका हृदय भिन्न है। और दिल का दर्द दिल ही समझ सकता है। यह भिन्नता शासक और शासितों के बीच अंतर बढ़ाती चली जा रही है। इसी कारण सविनय अवज्ञा की दुंदुभी सुनायी देने लगी है। निश्चय ही यह परिवर्तन का सूचक है। नमक का सवाल है सारा देश इसे उठाये बिना नहीं रहेगा। भारत के संतानों को जन्मभूमि के नमक की दाद देनी है। कौन भारत संतान इससे मुँह मोड़ेगा। 2 'आज' अपने अगले एक अंक में युद्धकालीन कर्तव्य की ओर संकेत करते हुए देशवासियों से स्वतंत्रता संघर्ष हेतु पुनः तैयार रहने का आह्वान किया। 3

गाँधी जी 241 मील की यात्रा कर 5 अप्रैल 1930 ई० को दांडी पहुँचे। 4 6 अप्रैल 1930 ई० को एक मुट्ठी नमक लेकर सविनय अवज्ञा आंदोलन का श्रीगणेश किया। 5 इस अवसर पर 'आज' ने मुख्य पृष्ठ पर "महात्मा जी ने नमक कानून तोड़ डाला।" शीर्षक से समाचार प्रकाशित किया। और पूरा पृष्ठ नमक बनाने, सत्याग्रह आदि समाचार से भर दिया। 6 इसके अलावा 9, 10, 11 अप्रैल 1930 को अतिरिक्त अंक प्रकाशित कर अपने पाठकों तक नमक कानून तोड़े जाने का संवाद पहुँचाया। 'आज' अपने एक अंक में "सत्याग्रह आरंभ" शीर्षक से संपादकीय अभिमत को प्रकट किया— स्वराज्य संग्राम प्रारंभ हो गया है। जिस दिन की राह इतनी उत्सुकता के साथ देखी जा रही थी वह आ गयी है। गाँधी जी द्वारा कानून तोड़ा गया। उसके बाद देश में हजारों लोगों ने यह कानून तोड़ा छिपकर नहीं प्रकाश में तोड़ा और तोड़ते रहने का दृढ़ निश्चय भी किया। कानून का तोड़ा जाना शासकों के गौरव की हानि है अब तक कोई साहस नहीं करता था। अब करने लगे हैं, और करके दिखाए भी। आगे अपील किया कि अब तो आवश्यकता इस बात की है कि घर-घर कानून तोड़ा जाय। प्रत्येक परिवार अपनी आवश्यकतानुसार नमक बना ले। जेल जाना पड़ेगा, जुर्माना के लिए तंग होना पड़ेगा। जब सब कानून तोड़ने लगेंगे तो किस-किस को सजा दी जाएगी? 7

काशी में सफलतापूर्वक नमक कानून तोड़े जाने पर 'आज' ने सत्याग्रहियों को बधाई देते हुए "शाबाश!" शीर्षक से अग्रलेख लिखा। गत गुरुवार को श्री क्षेत्र काशी में सत्याग्रही स्वयंसेवकों की पहली परीक्षा हुई। और हमें लिखते हुए परम आनंद होता है कि वे उसमें ससम्मान उत्तीर्ण हो गये। स्वयंसेवकों को राष्ट्र की ओर से

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बधाई देते हैं। परमात्मा ऐसे लोगों को घर-घर पैदा करे। भारत ऐसे वीरों से भर जाये। स्थानीय लोगों को विजयमार्ग दिखा दिया है उनका अनुसरण कीजिए और हृदय से कहिए— शाबाश!8

दांडी सत्याग्रह ने सारे देश में कानून भंग आंदोलन में घंटी का काम किया देश के कोने-कोने में नमक बनाकर नमक कानून को भंग किया। 9 इस आंदोलन में नमक कानून तोड़ना, विदेशी वस्त्रों की होली जलाना, शराब की दुकानों पर धरना देना शुरू हो गया। ढाई हजार सत्याग्रहियों ने सरोजिनी नायडू के नेतृत्व में गुजरात के हरसाना गोदाम पर धावा बोला। यहाँ सरकारी अत्याचार का तांडव नृत्य हुआ। आंदोलन की व्यापकता ने सरकार को दमनचक्र चलाने अवसर प्रदान किया। फलतः सरकार का क्रूर दमन आरंभ हुआ। व्यापक रूप से कांग्रेस के नेताओं को गिरफ्तार किया गया। 14 अप्रैल को जवाहर लाल नेहरू को भी गिरफ्तार किया गया। 10 आंदोलन अहिंसात्मक था। लेकिन उत्तेजना ने हिंसा का रूप ले लिया। बंगाल के चटगाँव शस्त्रागार पर धावा बोला गया। पेशावर में विद्रोह हुआ। देश के विभिन्न भागों में विद्रोह हुआ। आंदोलन जैसे-जैसे उग्र होता गया उसी के अनुपात में सरकार ने दमनचक्र की नीति तेज कर दी। आंदोलन के हिंसात्मक रूप लेने पर 'आज' ने जनता को सचेत किया और अपने एक अंक में लिखा— रक्तबीज का एक बूँद लहू भी गिरने न पाए, रक्त की जितनी बूँद गिरेगी उतने ही रक्तबीज पैदा होंगे।11 इस चेतावनी के साथ 'आज' ने हार्दिक प्रसन्नता व्यक्त की। इस प्रकार 'आज' की दृष्टि सदैव देश को उसके लक्ष्य की ओर प्रेरित करने की थी। स्वतंत्रता प्राप्ति के त्रिशूल का स्मरण दिलाते हुए 'आज' ने एक अंक में लिखा— क्यों न हो? जिस देश में महात्मा गाँधी जैसे तपस्वी नेता मिले वे क्या न कर दिखाते? सविनय अवज्ञा, विदेशी वस्त्र बहिष्कार और मद्यपान निषेध हमारे युद्ध के तीन शस्त्र हैं अथवा कहिए हमारा पवित्र त्रिशूल है। जिससे विजय हासिल करना है। 12

महात्मा गाँधी की गिरफ्तारी पर 'आज' ने अपने एक अंक में "महात्मा गाँधी की जय" शीर्षक से लिखा आज से हमारा सारा भारतवर्ष महात्मा गाँधी के जय-जयकार से गूँज रहा है। वर्तमान युग का सर्वश्रेष्ठ पुरुषरत्न आज ब्रिटिश कारागार में बंद है। अहिंसा संदेश देने वाला हिंसा का शिकार है। आज मनुष्यत्व पर पैशाचिकता ने विजय प्राप्त कर ली है। और महात्मा जी जेल में हैं।13 27 अप्रैल 1930 को इंडियन प्रेस ऑर्डिनैस अध्यादेश लागू किया गया। जिससे 1910 के समाचार पत्र अधिनियम के धिनौने पक्ष को जीवितकर और कठोर बनाया गया।14 इस अधिनियम की चारों ओर आलोचना हुई। 'आज' ने लिखा कि— राष्ट्रीय पत्रों का चलना असम्भव हो जाएगा। 'आज' भी अधिक दिनों तक सेवा नहीं कर पाएगा। जनता में भारत माता के प्यारे पुत्रों एवं पुत्रियों में स्वतंत्रता के सोए हुए भाव को जागृत कर देना ही हमारा कर्तव्य था।15 काले कानून की गिरफ्त में 'आज' भी आ गया। और 10 मई 1930 को जमानत की माँग की गई। तो संचालक ने जमानत देने से इंकार किया और 12 मई 1930 से 28 अक्टूबर 1930 तक प्रकाशन स्थगित रखा।16 इस प्रकार स्पष्ट हो जाता है कि सविनय अवज्ञा आंदोलन में हर संभव 'आज' अखबार ने सहयोग किया।

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समाज में जातककालीन संगीत की महत्ता

डॉ. सुरेन्द्र कुमार राम*

मनुष्य का लक्ष्य या उत्सुख की प्राप्ति करना है, सुख की ही श्री वृद्धि हेतु संगीत की निर्मित हुई ऐसा चिंतकों, साधकों, महर्षियों, ब्राह्मणों की अवधारणा है। सुख की वृद्धि एवं कामनाओं के लिए ही समाज भी बना, क्योंकि समाज से ही मनुष्य को बल मिलता है। समाज की शक्ति ही उसे अधिक सुख की प्राप्ति में सहायता पहुंचाते हैं। संगीत समाज के द्वारा पोषित एवं पल्लवित होता है। “कला मनुष्य का कार्य है, एक शक्ति है।”¹ मनुष्य को अपनी शक्ति एवं कला का उपयोग समाज में ही करना होता है। मनुष्य समाज से जो कुछ भी लेता है उसे समाज को ही देता है। सभी कलाओं का स्रोत तथा कलाओं के माध्य का निर्णय भी मनुष्य की कल्पनाशील मस्तिष्क एवं सौन्दर्यानुभूति की उपज मानी गई है।

मनुष्य का मस्तिष्क और सौन्दर्यानुभूति स्वयं एक ओर तो अपनी सामाजिक परिस्थितियों का परिणाम है और साथ ही दूसरी ओर परिस्थितियों का कारण भी है। इस कारण सभी प्रकार के कलात्मक माध्यमों में समाज के पारस्परिक संघर्षों का प्रतिफलन होता है। “समाज के पारस्परिक संबंध निरंतर विकसित होते रहते हैं बदलते रहते हैं।”² जिसके कारण कला एवं संगीत में विकास एवं परिवर्तन अपेक्षित है। किन्तु जिस प्रकार समाज के परिवर्तित संबंधों का अर्थ यह नहीं होता कि इन नये संबंधों का अतीत से सरोकार नहीं है। ठीक इसी प्रकार कलाओं के विभिन्न माध्यमों का भी एक सामाजिक क्रम चलता रहता है। अतीत की सामाजिक स्थिति में ही नवीन का जन्म छुपा हुआ है। प्रत्येक कला की भांति संगीत कला भी अपने माध्यम विशेष से शक्ति, परंपरा और मान्यताएं ग्रहण करती है। कोई भी कला हो या कला का कोई भी माध्यम उसका अपना ऐतिहासिक महत्व एवं आवश्यकता है। प्रत्येक कला का अपना सामाजिक औचित्य एवं इतिहास है। अर्थात् कलात्मक माध्यम समाज के विभिन्न स्थितियों के परिचायक हैं और दोनों एक दूसरे पर प्रभाव डालते हैं।

जातक युग में वेद तथा वेदांगों का अध्ययन वैसा ही प्रचलित था जैसा कि वैदिक युग में।³ तत्कालीन समय समाज में तथा सम्पन्न परिवारों में संगीत का सम्यक अध्ययन किया जाता था। बोधिसत्व संगीत तथा नाट्य कला के अच्छे ज्ञाता थे तथा उनके परिवार की सभी महिलाएं संगीत में कुशल थीं। पितृपुत्रसमागम नामक कथा में उल्लेख है कि बुद्ध के जन्मोत्सव पर पांच सौ वाद्यों का वृन्दवादन हुआ था।⁴ जातक ग्रंथों में तत्कालीन व्यवसायों की सूची उपलब्ध है, जिसमें नट, नर्तक गायक, भेरी वादक तथा नाटककार आदि वर्गों का समावेश है।⁵

बौद्धकालीन समाज में संगीत का विपुल प्रचार था। इसका प्रमाण संगीत संबंधी उत्सवों के उल्लेख से मिलते हैं। समज्ज उत्सव में नृत्य तथा वादन होता था। समाज को संगीत के विभिन्न उपयोग भी ज्ञात थे। संगीत जीविका का साधन भी था। नट, नटी वैतालिक एवं राज्य में नियुक्त संगीतकार साधारण जनता का ही प्रतिनिधित्व करते हैं, जिनकी जीविका का साधन संगीत था। आवश्यकता पड़ने पर राजा भी संगीत को

*पूर्व शोध छात्र विश्वविद्यालय संगीत एवं नाट्य विभाग ल0ना0मि0वि0, दरभंगा।

जीविका बनाने से नहीं हिचकता था। समाज में भिक्षुओं के लिए लौकिक संगीत निषिद्ध था। जबकि गृहस्थ संगीत का आयोजन एवं आनंद ले सकते थे। समाज में संगीत मनोरंजन का ही साधन न था बल्कि उसके अन्य उपयोग भी थे। बुद्ध-पूजा, बुद्ध संबंधी गाथा एवं अस्थि पूजा के अवसर पर भी संगीत का आयोजन हुआ करता था। जब बुद्ध को निर्वाण की प्राप्ति हुई उस समय कुशीनगर के मल्लों ने कई दिन तक संगीत प्रस्तुत किया था। बुद्ध का अंतिम संस्कार जब तक नहीं हुआ, वे उनके शरीर के आस-पास नृत्य-गीत वादन करते रहे। पूजा के समय प्रदक्षिणा करते समय संगीत का विधान था। समाज में संगीत शिक्षा भी दी जाती थी।

जैन ग्रंथों के अवलोकन के उपरांत यह बात स्वतः ही निकलकर आती है कि समाज में संगीत का अत्यधिक प्रचार हो गया था। ललित कलाओं का अध्ययन क्षत्रिय तथा महिलाओं के द्वारा भी किया जाता था। लौकिक विधाओं तथा कलाओं के अंतर्गत गाथा, आख्यान तथा कथाओं की शिक्षा इस युग में पारस्परिक रूप से प्रदान की जाती थी। चलित नामक गीत की शिक्षा इसी अंग रूप में दी जाती थी। आचार्यों को समाज में सम्मान की दृष्टि से देखा जाता था। बौद्ध युग की भांति इस युग में भी संगीत कला को राजाश्रय प्राप्त था। कुछ राजा अच्छे संगीतकार थे।

संगीत कुशल गणिकाओं का साथ सभी चाहते थे। राजसभा में गणिकाओं को उचित सम्मान प्राप्त था। गणिकाओं को राजकोष से वेतन भी दिया जाता था। गणिकाओं के अतिरिक्त नृत्य का व्यवसाय करनेवाला निट्टयाव अर्थात् नर्तकियों का विशिष्ट वर्ग था।⁶

डोम्ब जाति के लोक अपनी संगीतप्रियता के लिए प्रसिद्ध थे और अपने गीतों से ग्रामीणों का मनोरंजन किया करते थे। होली जैसे उत्सवों पर निम्न जाति के व्यक्ति नगर मार्गों पर समुदशः गान नृत्यादि करते थे। उच्च वर्गों, कुलीन वर्गों तथा ब्राह्मण लोग संगीत के आध्यात्मिक एवं पारलौकिक रूप की उपासना किया करते थे, जबकि निम्नवर्ग तथा असभ्य लौकिक स्वरूप से संगीत का आनंद लिया करते थे।

उत्तराध्ययन टीका के अनुसार इन्द्रमह निरंतर एक सप्ताह तक चलता था। इसके अंतर्गत नर्तक, नर्तकियां तथा सामान्य जनता भी नृत्य-गीत आदि में सहयोग देती थीं।⁷

आम वर्गों में संगीत धीरे-धीरे विलास-सामग्री के अभिन्न अंगों के रूप में बदल रहा था। नागरिकों के लिए आवश्यक वस्तुओं में सुन्दर वस्त्र, अलंकार इत्यादि के साथ संगीत भी आवश्यक अंग माना जाता था। जबकि जैन आगमों का जन-जन प्रचार करने के लिए चलित नामक गीतों का उपयोग किया जाता था। महावीर की स्तुति भी गीत-वाद्य के साथ की जाती थी।

जैन ग्रंथों साहित्यों से यह स्पष्ट हो चुका है कि समाज में संगीत का बहुत महत्त्व और आदर था। लौकिक तथा पारलौकिक दोनों तरह के गायन एवं संगीत का प्रचलन था। लोग संगीत से जीविका भी चलाया करते थे।

प्राचीनकालीन सभी ग्रंथों एवं कृतियों पर गूढ़तम प्रकाश डालने पर तत्कालीन समाज एवं संगीत पर अनेक तथ्य और साक्ष्य प्रस्तुत होते हैं। तत्कालीन समाज अपनी वैदिक परंपरा एवं रीति रिवाजों से तथा गायन की आध्यात्मिक चिंतन पद्धति, स्तोत्र गायन तथा सामगायन परंपरा के साथ समाज को संपुष्ट कर रहा था। तत्कालीन सामाजिक स्वरूप एवं सनातन ढांचा को जोड़ने का कार्य ब्राह्मण किया करते थे। ब्राह्मणों में पारलौकिक गायन-पद्धति एवं चिंतन की धारा प्रवाहित हो रही थी, जबकि निम्न कुल में लौकिक संगीत का स्वरूप प्रचलित था।

राज—राजवाड़ा संगीत को मनोरंजन एवं भोग विलास की दृष्टि से भी देखने लगे थे। कुलीन तथा उच्चवर्ग का राजतंत्र संगीत को आध्यात्मिक तौर पर मान्यता देता था।

संगीत जीविका का भी साधन बन गया था। निम्नवर्गों के लोग कस्बों, गांवों, तथा तत्कालीन नगरों में संगीत से लोगों का मनोरंजन करते थे। वेश्याएं भी राजतंत्र के द्वारा सम्मानित होती थीं।

कुलीन तथा शिक्षित महिलाएं संगीत सीखा करती थीं, जिसके लिए कला—गुरु भी थे। ताल के लिए लोग परंपरागत तौर पर एरल या समूह में हाथ को पटक कर ताल प्रदर्शित किया करते थे। यज्ञ, पूजा, श्राद्ध आदि के साथ अंतेष्टि में भी संगीत मौजूद रहा करता था।

उपरोक्त तथ्य यह स्पष्ट करता है कि संगीत का सभी वर्गों में यथेष्ट सम्मान था। संगीत संबंधी उत्सव भी हुआ करते थे, जहां जनता का मनोरंजन विविध साधनों के साथ ही गायन, वादन तथा नृत्य के माध्यम से भी किया जाता था। संगीत कई तरह से समाज को पोषित कर रहा था।

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सारंगी वाद्य की विकास यात्रा

डॉ. कामेश्वर कुमार*

संगीत को अभिव्यक्ति का माध्यम माना गया है। संगीतज्ञ अपनी भावाभिव्यक्ति गायन या वादन के माध्यम से करते हैं। संगीत का आनंद और सौन्दर्य गायन—वादन के पारस्परिकता में निहित रहता है। डॉ० प्रेमलता शर्मा के अनुसार कभी गीत वाद्य को प्रभावित करता है, कभी वाद्य गीत को प्रभावित करता है। वादक गायक से सदैव प्रेरणा लेता है परन्तु कभी—कभी वादक से गायक भी प्रभावित हो जाता है।

कंठ संगीत और वाद्य संगीत का अन्तः संबंध है, जिससे वह एक दूसरे के अति निकट आ जाते हैं। दोनों में श्रुति, स्वर, ग्राम, मूर्च्छना, अलंकार, आलाप, तान, ताल, लय आदि तत्त्व समान हैं। अपनी सामान्य स्थिति में दोनों स्वतंत्र हैं, विकास की स्थिति में इनके परस्पर प्रभाव बढ़ते जाते हैं। वास्तव में प्रभाव की दृष्टि से और कला की उत्कृष्टता की दृष्टि से गायन और वादन का पारस्परिक सम्बन्ध अत्यन्त आवश्यक भी है।

गायन और वादन की आपसी सुमेलिता से बहुत ही सुंदर संगीत की उत्पत्ति होती है। गायन के साथ—साथ जब वादन किया जाता है तो यह संगत कहलाता है। संगीत के लिए प्रयुक्त किए जाने वाले तत् वाद्यों में सारंगी का अपना एक महत्वपूर्ण स्थान रहा है। प्राचीन काल में संगीत सभाओं में संगत वाद्य के रूप में तानपूरा एवं सारंगी रहा करती थी। इसी कारण गायक विशेष श्रुति युक्त स्वरों का राग गायन में प्रयोग करते थे। गायन की संगति के लिए यह साज सबसे अधिक उपयोगी माना गया है। सुशील कुमार चौबे के अनुसार—गले की सच्ची नकल यदि कोई साज करता है, तो उसका नाम है—सारंगी गले के लिए इससे स्वाभाविक और सुरीला साज और कोई नहीं है।

“सारंगी पर्याप्त जटिल एवं विकसित वाद्य है। इस वाद्य को न अवनद्ध वाद्यों की श्रेणी में रखा जा सकता है और न ही विशुद्ध तंत्री वाद्यों की श्रेणी में ही गणना की जा सकती है। सामान्यतः तंत्री वाद्यों के तूम्बे लौकी अथवा कद्दू के बनाए जाते हैं परन्तु सारंगी की तूम्बी पर खाल मढ़ी होती है। दूसरी ओर अवनद्ध वाद्यों पर तार नहीं लगाए जाते परन्तु सारंगी एक तंत्र वाद्य है। अतः सारंगी को ततानद्य वाद्य भी कहा जाता है।”¹

सारंगी जैसे वाद्यों का प्रचलन तंत्री तथा अवनद्ध वाद्यों के पश्चात् हुआ होगा। अन्य वाद्यों की भाँति सारंगी को भी वर्तमान रूप लेने में कई शताब्दियों की लम्बी यात्रा करनी पड़ी होगी।

तंत्री वाद्यों का इतिहास ही सारंगी के इतिहास का भी स्रोत है। प्राचीनकाल में स्वर प्रधान सभी वाद्यों को वीणा ही कहा जाता था। चाहे मिजराब अथवा कोण से बजाए जाते हो अथवा गज से। यही नहीं तूण व , नागस्वरम, वेणु जैसे सुषिर, वाद्यों को मुख से फूँक कर बजाए, जाने के कारण मुख वीणा कहा जाता था। इन स्थितियों को देखते हुए इसकी संभावना मानी जा सकती है कि, किसी वीणा के नाम से ही “सारंगी” का प्रचलन भी हो।

*पूर्व शोध छात्र विश्वविद्यालय संगीत एवं नाट्य विभाग ल०ना०मि०वि०, दरभंगा।

हिन्दुस्तानी संगीत में सारंगी का एक महत्वपूर्ण स्थान है जो गायन या वादन को मूर्तरूप देता है। हिन्दुस्तानी संगीत में जितने भी वाद्ययंत्र बजाए जाते हैं, उनमें से सारंगी की एक अलग ही पहचान है। यह एक ऐतिहासिक, सुरीला और कर्णप्रिय वाद्य यंत्र है। यह एक ऐसा वाद्य यंत्र है जो गायन शैली के बहुत ही निकट है। सुशील कुमार चौबे के अनुसार गले की सच्ची नकल यदि कोई साज करता है तो उसका नाम है—सारंगी। गले के लिए इसे स्वाभाविक और सुरीला कोई साज ही नहीं है। लोकसंगीत और शास्त्रीय संगीत के क्षेत्र में सारंगी एक प्रचलित तंत्री वाद्य है। गायकी और नृत्य की संगति के साथ-साथ स्वतंत्र वादन के लिए भी यह साज प्रसिद्ध है।

सारंगी के ऐतिहासिक उद्भव के संदर्भ में विद्वानों में मतभेद है। मुसलिम संगीतकारों ने संगीत के उद्भव का श्रेय 'हाकिम' को दिया है। एक दंत कथा के अनुसार एक बार 'हाकिम' नंगे पांव यात्रा कर रहे थे भूख और गर्मी से बेहाल परेशान होकर उन्होंने एक वृक्ष के नीचे शरण ली। तभी उनके कानों में एक मीठी आवाज सुनाई दी। इस आवाज को सुनकर उन्हें बड़ा अचम्भा हुआ और आवाज की तरफ बढ़ते हुए उन्होंने देखा कि एक मृत बंदर दो टहनियों के बीच फंसा था जिससे एक खिंचाव बन गया था। मृत चमड़े और मांस के खिंचाव की वजह से हवा का उनके बीच से बहाव उस ध्वनि को उत्पन्न कर रहा था। यह सब कुछ हाकिम के लिए प्रेरणादायक था। उन्होंने चमड़े और आंत की जगह पर लकड़ी और तार का प्रयोग कर सालों बाद उसे बहुत से बदलावों और जोड़-तोड़ के बाद आज का नवीन सारंगी बन गया।

कुछ मुसलमान सारंगी वादकों का मानना है कि यह वाद्ययंत्र दूसरे देश से हिन्दुस्तान में आया। ग्रीक की पौराणिक कथाओं के अनुसार प्रसिद्ध यूनानी विद्वान 'पाइथोगोरस' के समय बीमारियों का इलाज संगीत तथा जड़ी-बूटियों से किया जाता था। 'पाइथोगोरस' के प्रमुख शिष्य 'बू-अली-इल-शिवा' ग्रीक के महान चिकित्सकों में से एक माने जाते थे। ये बीमारियों का इलाज जड़ी-बूटियों के साथ-साथ सारंगी के सुरों से भी करते थे। इसके कुछ समय बाद सारंगी भारत आया और कुछ बदलावों के साथ भारत में बजाया जाने लगा।

फ्रांस की महान संगीत शास्त्री सी० मार्शल डीबोएज ने अपने शोध से यह निष्कर्ष निकाला कि 14 वीं शताब्दी के अंत में भारतीय चित्रकलाओं में कमान या कमानी नजर आते हैं। इस सच को और साबित करते हुए वरर बैकमैन लिखते हैं कि 'ये तथ्य जो सी० मार्शल डीबोएज ने दिए हैं उन अध्ययनों और मेरे खुद के शोध से जो कि भारतीय संगीत के माध्यम से किया गया की वजह से तथ्य बिल्कुल सही प्रमाणित होते हैं। कोई भी व्यक्ति जो यह जानता हो कि यह कितना उलझा हुआ वाद्ययंत्र है या अन्य वाद्ययंत्रों की जानकारी रखता हो तो सारंगी परिवार से संबंध रखते हैं वह व्यक्ति इस बात पर भी कभी भी यकीन नहीं करेगा कि यह वाद्ययंत्र बाहर के देशों से भारत में आया है ये वाद्ययंत्र कुछ शताब्दी पहले ही जाने गए हैं।'²

सारंगी का इतिहास एक बड़ा ही रोचक और गइराई से अध्ययन करने का विषय प्रतीत होता है। अभी तक कई अलग-अलग विचारकों का अलग-अलग स्थानों से जुड़ा मत प्राप्त हुआ है लेकिन इस बीच एक और रहस्य उजागर हुआ जिसकी परतें चित्रकला के माध्यम से खुलती प्रतीत होती हैं। यह एक प्रत्यक्ष सबूत था। सारंगी की ऐतिहासिक स्पष्टता को चित्रकला के माध्यम से प्रकट किया गया है। 17 वीं शताब्दी के शुरुआत में सारंगी बजाते हुए इन्सान की तस्वीर बनाई गई थी जो बायें हाथ से बजाई जा रही थी। यह चित्र 'दारा सुकोह' के समय की मानी गयी थी क्योंकि उन चित्रकलाओं में और श्रोताओं के साथ 'दारासुकोह' को भी

चित्रित किया गया था। बहुत से मुगलकालीन चित्रकलाओं में भी 17 वीं शताब्दी से ही सारंगी को देखा जा सकता है। इनमें एक तस्वीर बताती है कि एक मुस्लिम संत के आश्रम में उनके भक्तगण भांग बनाकर संत को पीने के लिए दे रहे हैं वही पर सारंगी ढोल और बीनकार के साथ बजाया जा रहा है।

अधिकांश चित्रों में साधु संतों को ही दिखाया गया है क्योंकि सारंगी इन्हीं वादकों के सहारे जन-जन तक पहुंच पाई है। ये साधु मुसलमान हो या हिन्दू इन्हें सारंगी बजाकर भक्तिगान करते हुए अपनी जीविका का निर्वाह करना पड़ता था।

डॉ० सुरेश राय व्रत के अनुसार सारंगी जैसे वाद्यों का प्रचलन तंत्र तथा अवनद्ध वाद्यों के पश्चात् हुआ होगा। अन्य वाद्यों की भांति सारंगी का भी वर्तमान रूप लेने में कई शताब्दियों की लम्बी यात्रा करनी पड़ी होगी। श्री बी०सी० देवा के अनुसार सारंगी जैसे वाद्य यंत्रों का इतिहास सातवीं शताब्दी के समय से प्राप्त होता है। जितने भी प्राचीन तार वाद्य हुए हैं लगभग उन सभी की जानकारी उस समय के प्राचीन ग्रन्थों में दी गई है।

लोकसंगीत में विभिन्न प्रान्तों में विभिन्न आकारों में बिना तरब वाली सारंगी जोगी लोगों के द्वारा बनाई जाती है। पश्चिम राजस्थान के झील समुदाय में प्रचलित रावणहत्था, मंगा जाति में प्रचलित कमायचा, बिहार के संधाल परगना वासियों में प्रचलित बनाया, महाराष्ट्र और आन्ध्र प्रदेश के प्रधानों में प्रचलित किंगरी, मणिपुर वा पेना, केरलीय पल्लवों में प्रचलित कुंजु, उड़ीसा प्रांत में प्रचलित केनरा। इसके अलावा गोगी केन्दरा, मांझी केन्दरा, चिकारा, सारंगा, लादा कम्पूरन, सर्रीदा, सनातना तेनकापा बूरा, साज ए काश्मीर, धानी सारंग, गुजरात सारंगी, जोगिया सारंगी सिन्धी सारंगी

सारंगी अपनी वर्तमान बनावट तथा आकार प्रकार के साथ लोक संगीत के क्षेत्र में विशेष प्रचलित रही है। ग्रामीण क्षेत्रों में आज भी साधु सन्त, जोगी, सन्यासी, सारंगी बजाते तथा भजन गाते हुए दिख जाते हैं।

गूँज, तारता, माधुर्य वृद्धि की दृष्टि से शास्त्रीय संगीत में प्रवेश के साथ सारंगी में अनेक परिवर्तन किए गये। तरबें लगाने की प्रक्रिया इस परिवर्तन का परिणाम है अन्यथा सामान्यतः लोक वाद्य के रूप में प्रयुक्त सारंगी में चार तार ही लगाये जाते रहे हैं। तारता और स्वरों की तारतम्यता की दृष्टि से सारंगी अद्वितीय है। इसमें गमक मीड़ का काम बड़ी ही चतुराई से होती है।

सारंगी छोटे-बड़े सभी आकारों में मिलते हैं। यद्यपि शास्त्रीय संगीत के क्षेत्र में प्रयुक्त होने वाले सारंगी की लम्बाई औसतन साठ सेंटीमीटर होती है। हालांकि लोक संगीत में प्रयोग होने वाले सारंगी का आकार-थोड़ा बड़ा होता है।

तंत्री वाद्यों में सारंगी ही एक ऐसा वाद्य है जिसकी यात्रा लोक संगीत से प्रारंभ होकर शास्त्रीय संगीत तक पहुँचती है। शास्त्रीय संगीत को उपर्युक्त बनाने के लिए लोक संगीत के सारंगी में अनेक परिवर्तन किए गए।

कई तारों वाले वाद्य यंत्रों की विशेषता विविधता भारतीय उपमहाद्वीप में देखी गई है। ऐसा कई विद्वानों ने कहा है। सारंगी को ऐसी रूपरेखा, संरचना और बनावट दी गई जिसके अनुसार सारंगी का ढांचा, कमर की तरह चौड़ा, फैली हुई गर्दन जिसपर कोई खूबसूरती नहीं थी और जो सिर्फ एक ही लकड़ी के टुकड़े से बना होता है। इसमें बदलाव स्वरूप सिर्फ एक दो जोड़े तार और लगाये गए जो इस वाद्ययंत्र के लिए सहायक था। यह सारंगी पहले तो लोक संगीत के लिए बनाई गई थी लेकिन बाद में इसे शास्त्रीय संगीत में भी उपयोग किया जाने लगा।

जो सारंगी पहले प्रयोग में रही थी वह शास्त्रीय संगीत के सारंगी से कुछ छोटी होती थी और आज भी वह सारंगी विद्यमान है। इसे गीत के बोलों के अनुसार अल्प स्वर समुदाय को वादन के द्वारा इतना मुखर कर दिया जाता है कि लगता है कि जैसे सारंगी के स्वर और गीत के शब्द एक रूप हो गये हैं।

आज इस वाद्य के लिए काफी विकास कर लिया है शास्त्रीय गायन के साथ संगत वाद्य के अतिरिक्त एकाकी वादन में भी एक वाद्य को स्थान मिलने लगा है। सारंगी में कण्ठ की सभी विशेषताओं को आत्मसात करने की क्षमता है।

आज के शास्त्रीय संगीत के क्षेत्र में प्रचलित लगभग साठ सेंटीमीटर की सारंगी की बनावट को दो भागों में विभाजित किया जा सकता है। समारोहों में प्रयोग किया जाने वाला सारंगी लकड़ी के एक बड़े टुकड़े से बना होता है। अन्दर से खोखली बनावट वाला यह अद्भुत वाद्य यंत्र काफी फैला हुआ होता है

सारंगी के प्रमुख भाग

मन्धान:- सामने से डमरू के आकार जैसा प्रतीत होने वाला खाल या चमड़े से मढ़ा तीस सेंटीमीटर लम्बा आद्योभाग मन्धान कहलाता है तथा शेष तीस सेंटीमीटर लम्बे उपरी भाग को छाती कहते हैं। सबसे उपर आयताकार अथवा चौकोर भाग को सिर अथवा मगज नाम से जाना जाता है। मन्धान के मध्य में घुड़चें लगाई जाती है। खूंटी से बंधे तारों को घुड़च पर फंसा कर नीचे ताह गहन में बांध दिया जाता है फिर खूंटियों की सहायता से इन तारों को कसते हुए अपेक्षित स्वर में मिला लिया जाता है। इसमें मुख्यतः चार तार होते हैं जो तांत के बने होते हैं जिन्हें मगज में लगे खूंटियों से बांध दिया जाता है। आज कहीं-कहीं तीन तार तांत के होते हैं तथा चौथा तार तांबे का होता है। बायीं ओर की दो खूंटियों से लगाये गए जोड़ की नम्बर दो की तांत एक जैसी मोटी होती है। चार नंबर की तार एक नंबर की तार की तरह ही होती है।

कुछ गुणीजन तांत की तार के स्थान पर नायलान के विशेष रूप से बंटे हुए तारों का भी प्रयोग करने लगे हैं। कुछ अन्य कलाकार एक दो तार अथवा मुख्य बाज का तार स्टील का लगाने लगे हैं।

छाती:- सारंगी के बीच वाले भाग को छाती कहते हैं जहाँ वादन प्रक्रिया की जाती है। इस भाग का स्वरों की प्राप्ति के लिए अंगुलियों को उपर नीचे किया जाता है तथा तरब के तारों की खूंटियाँ दाहिनी तरफ लगी होती हैं। इन तरबों की संख्या ग्यारह से बाइस तक होती है जो अन्य वाद्यों में लगाई तरबों की भांति अनुनाद, प्रतिध्वनि तथा संगीतात्मक झंकार का कार्य करते हैं। कुछ सारंगी में मस्तक की 11 खूंटियों तथा दक्षिण पार्श्व 24 खूंटियों में तरबें लगाई जाती हैं। इस प्रकार तरब के तारों की संख्या 35-36 तक मिलती है। मध्यभाग पर हाथी दांत की तरबें लगाकर उनमें छेद बना दिये जाते हैं। सारंगी की पीठ पर तत्वों के लिए विशेष रूप से लगाई गई खूंटियों में तरब के तार लपेट दिये जाते हैं।

इन तारों को राग-रागनियों के थाट शुद्ध, तीव्र तथा कोमल स्वरों में आवश्यकतानुसार मिलाया जाता है।

मगज:- सबसे उपर के भाग को मगज कहते हैं जो आयताकार अथवा चौकोर बनावट का होता है।

ब्रिज:- सारंगी का ब्रिज बारहसिंगा की हड्डी का बना होता है। हाथी दांत का ब्रिज इसकी तुलना में कच्चा होता है जिसे चमड़े वाले भाग पर लगाया जाता है। ब्रिज को अपने स्थान पर टिकाये रखने के लिए चमड़े की पतली बारीक रस्सी का प्रयोग किया जाता है।

आड़:- सारंगी का नीचे का भाग जिस पर तार खड़े रहते हैं आड़ कहलाती है।

तार:- इसमें तीन तार तांत के बने होते हैं जो कि शड़ज, मन्द पंचम तथा खरज से मिलाया जाता है। जोड़ के तारों को शड़ज तथा तीसरे तार को पंचम, चौथे तार को मन्द सप्तक के शड़ज में मिलाया जाता है। लेकिन मालकौंस पंचम वर्जित राग-रागनियाँ बजाने पर पंचम के स्थान पर मध्यम में मिला लिया जाता है। यहां यह भी देखा गया है कि चौथा तार जो तांबे का भी बना होता है उसे मध्यम या गंधार में भी मिलाया जाता है जो केवल स्वर देने के काम में आता है। इसमें 35 से 40 तारों जो तरब की होती हैं उन्हें राग के अनुरूप मिलाया जाता है। तांत के तारों का कोई नम्बर नहीं होता उसकी मोटाई स्वर के अनुरूप रखी जाती है। इसी प्रकार मन्द खरज में गंभीर नाद के लिए मोटी तांत रखी जाती है।

गज:- गज में घोड़े की पूंछ के बाल लगाये जाते हैं। घोड़े की पूंछ के लगभग 350 बाल लेकर उसे रेत और मुलतानी मिट्टी से अच्छी प्रकार साफ किया जाता है। सुखाने और अच्छी तरह से सुलझाने के बाद उन बालों को एक तरफ से पकड़कर गांठ लगा दिया जाता है। इन बालों को गज की बायी ओर जिधर सिंघाड़ा नहीं लगा होता है, वहाँ बने छेद में डालकर पिरोया जाता है। उसके बाद दूसरे किनारे पर सिंघाड़े पर से लेकर इन बालों को दूसरे सिरे को वहाँ बने छेद में डालकर पिरोया जाता है। गज के बाल कस कर बांधे जाते हैं। बालों पर बिरोजा पीसकर लगाया जाता है। सारंगी वादक बजाने के पूर्व भी गज को बिरोजे पर घस लिया करते हैं। गज दायें हाथ से पकड़कर बजाया जाता है। सारंगी का गज भारी होता है। गज में प्रयोग किये जाने वाले घोड़े की पूंछ की बाल केवल सफेद रंग वाले ही लिए जाते हैं। हालांकि कुछ सारंगी वादक आजकल नायलान के बाल का भी प्रयोग करने लगे हैं।

संगीत में सारंगी का प्रयोग

18वीं शताब्दी तक संगीतकार सारंगी वादन को बहुत प्रमुखता या महत्व नहीं देते थे। किसी भी सांगीतिक कार्यक्रम में सारंगी महत्वहीन दिखाई देता था। उसका अस्तित्व सिर्फ सहयोगी वाद्ययंत्र के रूप में ही नजर आता था। शुरु में यह केवल सहयोगी वाद्य ही था जो छोटे-छोटे कस्बों में बजाई जाती थी। इसे नृत्य के साथ संगीत करने के लिए इस्तेमाल करते थे। सारंगी के सुर गले के सुर के निकट का वाद्ययंत्र पाये जाने की वजह से कई महान संगीतकारों ने इस वाद्य यंत्र को प्रमुखता दी और उपयोगी माना।

गले से निकलने वाला सुर चाहे मींड युक्त हो या अन्य प्रकार से निकाला गया हो, उसे सिर्फ सारंगी से ही निकाल पाना संभव है। किसी भी अन्य वाद्ययंत्र में ऐसा कर पाना बिल्कुल ही असंभव है।

धीरे-धीरे सारंगी का स्वतंत्र वादन भी होने लगा और इस परिवर्तन के साथ सारंगी का हिन्दुस्तानी शास्त्रीय संगीत में अपना अलग स्थान बन गया। मैंने इस बात को प्रमाणित करने के लिए बहुत से स्त्रोतों की खोज की और अपने शोधकार्य में शामिल किया।

सुनीरा कासलीवाल जी के अनुसार सारंगी और गायन का साथ तो शुरुआत से ही था परन्तु इस वाद्य का आधुनिक शास्त्रीय वाद्य के रूप में बदलाव काफी धीरे-धीरे हुआ। जिस प्रकार ध्रुपद गायन की महत्ता धीरे-धीरे ख्याल गायन के आगमन से कम होने लगा वैसे ही ध्रुपद के साथ सहयोगी वाद्ययंत्र वीणा की जगह नये वाद्ययंत्र की उपयोगिता महसूस हुई। बीच की संगति, ध्रुपद, धमार गायन के साथ कहीं से भी कर्णप्रिय

प्रतीत नहीं होती थी और इसी वजह से यह तालमेल कामयाब नहीं हुआ। इस कारणों से पहले ही गायन के साथ सारंगी के उपयोगिता को जानने के बाद ख्याल गायन में भी सारंगी का सहयोग मिलने लगा। पहले से ही इस्तेमाल किये जाने वाले सारंगी को नृत्य, शास्त्रीय संगीत और उपशास्त्रीय संगीत के साथ बजाते हुए सभी को कर्णप्रियता का आभास हुआ।³

शास्त्रीय संगीत में अपना पर्दापण होते हुए दो सदियों तक इस सारंगी ने अपना वर्चस्व बनाये रखा और कभी भी इसकी एकमात्र प्रभुता के आगे कोई भी तार वाद्य नहीं टिकता है।

इनके अनुसार इतना सुरीला वाद्य होने के बाद भी सारंगी को संगीत जगत में सम्मानजनक जगह नहीं मिल पाया है क्योंकि पहले इसका संगीत मुजरा या कोठे पर नृत्य के साथ होता था जहां संभ्रांत लोग जाने से कतराते थे। इसके अलावा सारंगी वादक हर एक गायक के साथ बजाने के लिए लालायित रहते थे क्योंकि उन्हें अपने आप को सिद्ध करने का मौका नजर आता था। सारंगी वादकों की श्रेष्ठता के प्रमाण में बड़े गर्व से कहा जाता है कि कलाकार प्रमुख श्रेष्ठ गायकों के संगत कर चुके हैं। संगति करने में कोई बुराई नहीं है परन्तु परमुखपेक्षी तथा पिछलग्गू रूप से नहीं सहगायन अथवा जुगलबंदी की भांति परिश्रमिक तथा सम्मान की दृष्टि से सारंगी वादक को गायक के समकक्ष स्थान मिलना चाहिए। एक बार सुप्रसिद्ध सारंगी वादक ने कहा था “जब सारंगी वादक तथा गायन में घनिष्ठ समानता है, सारंगी पर गायन के प्रत्येक अंग, चलन, सूक्ष्मता अभिव्यक्ति संभव है तो केवल सारंगी वादक से ही यह आशा क्यों की जाती है कि गायकी की सदैव नकल करता रहे, सारंगी से निकली दो चार बातें गायक भी अपने गले से निकालकर क्यों नहीं दिखाते।”

गायन से सारंगी वादन का विशेष एवं घनिष्ठ संबंध है। गायन की संगत प्रधान होने के कारण सारंगी वादक गायकी अंग की शिक्षा प्राप्त करते ही थे परन्तु अनेक संगीतज्ञों ने सारंगी वादकों से गायन की शिक्षा ग्रहण की। गाने-बजाने वाले के बीच एक सूत्र बहुत की प्रचलित था, यदि सही सुर लगाते हुए ठीक ढंग से गाना है तो सारंगी वादन सीखना चाहिए। किराने घराने के अब्दुल वहीद खाँ ने प्रारम्भ में अपने मामू हैदर बख्खा से सारंगी वादन सीखा और सारंगी वादक के रूप में प्रसिद्धि प्राप्त की। बाद में वहीद खाँ ने गायकी अंग को अपनाया और संगीत जगत को सुरेश बाबू माने, श्रीमती हीराबाई बड़ौदाकर जैसे शिष्यों के माध्यम से श्रेष्ठ गायन कलाकार दिए। इन्हीं कारणों को आधार मानना चाहिए कि सारंगी और गायन के बीच का संबंध वैशिष्ट्य है तथा श्रेष्ठता की दृष्टि से बेजोड़ है।

सारंगी एक पूर्ण वाद्य है जिस पर वीणा, सितार ध्रुपद, ख्याल, सभी का अंग बज सकता है। परन्तु सारंगी को साहचर्य कण्ठ के साथ अधिक रखा है। आज उसका वादन एकाकी रूप से भी होने लगा है फिर भी यह एक संगीत वाद्य के रूप में अधिक लोकप्रिय है। सारंगी पर अधिकांशतः कण्ठ संगीत के अनुरूप वादन शैली रखी जाती है। तंत्रकारिता के लिए आवश्यक है बोलों का काम वह इसके सितार के समान तार को खिंचकर मींड की प्रतिक्रिया में स्वर प्राप्त नहीं किए जा सकते हैं। सूत का प्रयोग इस वाद्य में सुन्दरता के साथ किया जाता है।

जहाँ यह कहा गया है कि एक सारंगी वादक अच्छा गायक बन सकता है या अच्छा गायक बनने के लिए तथा गायकी में पैनापन लाने के लिए सारंगी की शिक्षा मायने रखती और इसका महत्व आज भी गुणीजनों के मुखों में सुनने को मिलता है। इस बात का प्रमाण आज भी मौजूद है एक उत्कृष्ट सारंगी वादक किसी

को संगीत शिक्षा देकर उत्कृष्ट गायक बना सकता है जिसका प्रमाण काशी तथा अनेक ऐसी जगहें हैं जहां अनेक उत्कृष्ट गायक—गायिकाएँ हुई हैं जो किसी न किसी प्रसिद्ध सारंगी वादक की शिष्य परम्परा से रही या रहे हैं क्योंकि सारंगी वादक की विभिन्न शैलियों की शिक्षा आवश्यक है। तभी किसी भी अंग विशेष अथवा शैली विशेष की गायकी की कुशल संगति की सुन्दरता प्राप्त हो सकती है। ऐसे ही विद्वान सारंगी वादकों की कुशल शिष्य शिष्याओं ने गायकी में भी काफी नाम किया है।⁴

वाद्यों में सबसे कठिन परन्तु मानवकंठ सीमा तक वादन शैली का प्रमाणिक अनूठा वाद्य सारंगी किसी समय संगीत जगत में लोकप्रियता की चरम सीमा पर विराजमान रहा। वही लोकप्रियता आज तबला वादक को प्राप्त है। संगीत जगत की ओछी राजनीति का शिकार होकर सारंगी सीखने वालों और कुशल सारंगी वादकों के प्रतिभाशाली वंशज भी सारंगी के भविष्य के प्रति निराश होकर गायक सितार, सरोद, तबला आदि की ओर उन्मुख हो रहे हैं। क्योंकि इन क्षेत्रों में अपना भविष्य अधिक उज्ज्वल दिखाई पड़ रहा है। हालांकि सारंगी में भी बहुत उज्ज्वल भविष्य है। परन्तु आवश्यकता है अधिक लगन एवं कठिन परिश्रम की।

कोई भी साज जब तक रोजगारोन्मुख नहीं होगी तब तक उसका विकास नहीं हो सकता। विलुप्त हो रहे सारंगी को भी बचाने के लिए इसे रोजगारोन्मुख बनाना बहुत जरूरी है। मानव कंठ के समीप एवं शास्त्रीय ख्याल एवं तुमरी गायक, लोकसंगीत भजन, गजल आदि में समान रूप से संगत करने वाले साज सारंगी के देश के सभी आकाशवाणी एवं दूरदर्शन केन्द्रों में स्थायी सारंगी वादकों की नियुक्ति होनी चाहिए। आकाशवाणी के स्थापना के बाद आकाशवाणी के केन्द्रों में स्टाफ कलाकर नियुक्त होते थे। इस क्रम में आकाशवाणी केन्द्रों में कई सारंगी वादक नियुक्त हुए परन्तु अब इन पदों पर नियुक्त बंद हो चुकी हैं अब अनुबंध के आधार पर सारंगी कलाकारों को बुलाया जाता है। ऐसे में आवश्यक है कि स्थायी नियुक्ति हो जिससे सारंगी सीख रहे युवाओं को रोजगार मिल सके।

आकाशवाणी के वार्षिक संगीत समारोह एवं प्रत्येक शनिवार को अखिल भारतीय राष्ट्रीय संगीत सम्मेलन में सारंगी का सरल वादन एवं संगत में अधिक से अधिक कार्यक्रम देकर इसको प्रश्रय दिया जा सकता है।

इस तरह समाज में सारंगी वाद्य तथा उसके वादन कलाकारों के प्रति आकाशवाणी एवं दूरदर्शन ठोस प्रयास करे तो निश्चित तौर पर बदलाव आएगा और इन सारंगी वादकों को नवीन अस्तित्व में देखा जाएगा। इस तरह इस समृद्ध परम्परा से लुप्त होने से बचाया जा सकता है। सारंगी के कलाकारों को पर्याप्त कार्यक्रम एवं उचित पुरस्कार मिले तो वे अगले पीढ़ी को भी इसके प्रति प्रोत्साहित करेंगे। जिससे पीढ़ी दर पीढ़ी इस परम्परा को आगे बढ़ाया जा सकता है।

संदर्भ

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डॉ. आजाद सक्सेना*

आधुनिक साहित्यकारों में प्रमुख स्थान प्राप्त करनेवाली चंद्रकांता जी समकालीन अनेक समस्याओं को लेकर साहित्य सृजन किया है। जिसमें एक नारी का शोषण अपनों और अन्य के द्वारा जो किया जाता, प्रमुख है। 'अंतिम साक्ष्य' उपन्यास की मीना का विवाह जगन से होता है। जगन मीना को भोग कर कोठेवाली को बेच देता है। राक्षसी प्रवृत्तिवाला पति दलाल बनता है, कोठेवाली कहती है, 'बिट्टो! यहाँ जो एक बार आता है, वापस नहीं जाता। इस घर के दरवाजे के सिवा अब सभी दरवाजे तुम्हारे लिए बंद हो गए। तुम्हें मदन दलाल ने नहीं बताया?'¹ अधेड़ उम्र और अत्याचारी पति को मीना प्यार से स्वीकार करती है, परंतु अपेक्षाओं की निर्दयता से हार होती है। 'यहाँ वितस्ता बहती है' उपन्यास का शिवा और जिया पत्नी के रूप में हरिद्वार से एक औरत खरीदकर लाते हैं और दोनों भाई उसके साथ शरीर संबंध रखते हैं। अंत में उसका शोषण कर उसका खून करके लाश नदी में फेंक देते हैं। 'अपने-अपने कोणार्क' उपन्यास में कुणी के पिता, अष्टम संतान से भाग्य खुलता है इस उद्येश्य से पत्नी को बच्चे जनाने की मशीन बनाते हैं। उसके शरीर की कोई चिंता नहीं करते हैं, कुनी कहती है, 'ककड़ी-छुहारे-सा इकहरा बदन, छातियाँ ढूँढी तो मिलें। कभी इतने सात बेटे-बेटियों को दूध पिलाया होगा, विश्वास करना मुश्किल। बल्कि आखिरी बेटा दुटुल के जन्म के बाद तो उनका माथा भी थोड़ा-सा घूम गया है। सनक गई है।'² पति अपनी इच्छा पूर्ति के लिए पत्नी पर निरंतर अत्याचार करता रहता है और पत्नी धर्म के नाम पर मुँह बंद करके पिता का हर अत्याचार सहती है।

'कथा-सतीसर' उपन्यास की तुलसी पति द्वारा होनेवाले नारी शोषण का अत्यंत करुण चित्रण करती है। जब वह बीमार बहन के पास शुश्रूषा के लिए जाती है, तो अँधेरे में रोती बहन की सूनी व्यथा सहेलियों को सुनाती है, 'दिद्दा रो रही थी और कह रही थी, मेरा बदन बुखार से टूट रहा है और तुम्हें खुशी चाहिए। तुम जानवर हो।'³ पति बीमार पत्नी की सेवा करने की अपेक्षा याचना करती हुई पत्नी पर अत्याचार करता है। उपन्यास के अन्य पात्र फजी, परी जैसी सुंदर गुलाब पंखुड़ियों होठ वाली नाजुक युवती थी। परंतु पति अव्यावहारिक और निष्ठुरता से जल्दी-जल्दी बच्चे पैदा करने के कारण उसकी हालत बहुत नाजुक बन जाती है। डॉक्टर कात्यायनी ने पति को भी समझाया था परंतु नहीं माना था। फजी डॉक्टर के पास पति के अत्याचार से बचाने की याचना करती है, 'मैं नहीं चाहती डॉक्टर साहिबा! आप उसे समझा दो नं! रात-रात भर चीखती रहती हूँ। वह नहीं मानता। बहुत तकलीफ है। मुझे आजाद कर दो न...कह दूँगी आप ही गिर गया...।'⁴ वह फ़जी को जिंदगी से हाथ धोना पड़ता है। तो उपन्यास के पंडिता साहब की बेटा को पति मिट्टी का तेल डालकर जलाता है और स्टोव से जल मरने का कारण बताकर अपनी बेगुनाही की फरियाद करता है। इसी प्रकार पत्नी को जलाकर मारने का उदाहरण 'यहाँ वितस्ता बहती है' उपन्यास में भी प्राप्त होता है।

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‘अंतिम साक्ष्य’ उपन्यास में चाची बारह साल की मीना का पचास साल के रँडुवे लाला के साथ विवाह करा देती है। लाला मीना की छोटी उम्र से रहम कर उसे वापस चाची के पास भेजना चाहता है, परंतु चाची इसके लिए लाला से पाँच हजार रुपये लेकर मीना का फिर से राक्षसी प्रवृत्तिवाले जगन से विवाह करा देती है। दोनों बार विवाह करते समय उम्र का अंतर नहीं देखती है। लगभग मीना को बेच ही देती है। ‘यहाँ वितस्ता बहती है’ उपन्यास में विभा का दहेज न मिलने के कारण सास शोषण करती है, **‘बसूस! बीसेक तोला सोना और पंद्रह साड़ियाँ बेटी को और चार-छः चीजें दामाद को देने में दम निकल गया? सास को तोले भर की चैन मुंह दिखाई! यह तो सरासर अपमान हुआ है।’**⁵ इतना कुछ करने पर भी दहेज की कमी महसूस कर सास नाराज ही रहती है। वह देर रात तक बदन की मालिश करा लेती है और कहती है, **“अब रात ही कितनी बाकी रह गई बहू इधर ही पैर पसार लें। थोड़ा आराम कर, सुबह जल्दी उठना भी है।”**⁶ ऊधर पति भी अपनी जरूरतें पूरी न होने से पत्नी पर नाराज होकर दवाराजा बंद करके सोता है। ‘कथा सतीसर’ उपन्यास में तुलसी का जिजाजी बीमार पत्नी पर अत्याचार करता है और साली के प्रति बुरी नियत रखता है। **“जिस दिन दिद्दा बीमार रही, वह मुझे तंग करता रहा। चाय लेकर जाती, सीड़ियाँ चढ़ती-उतरती मिलती, कहीं भी अकेला पाकर जकड़ लेता। प्रभाकर मास्टर जी की तरह यहाँ-वहाँ चिकोटियाँ काटता। मैं रोती तो मनाने लगता। हाथ जोड़कर कहता, अपनी दीदी से कुछ मत कहना, मैं तुझे प्यार करता हूँ तू मुझे अच्छी लगती है। पागल! बीवी को गाली, साली से प्यार।”**⁷ इसी उपन्यास की बटनी को बाँझ होने के कारण उसकी चाची किसी मंगल प्रसंग में आने नहीं देती है तो जयदेव को साथ बाँझ कहकर कोसती है। जेट बलात्कार करता है और गर्भ रहने पर मारपीट कर पागल कहकर घर से निकाल देते हैं बच्चे का गर्भ भी गिरा देते हैं।

‘अपने-अपने कोणार्क’ उपन्यास में डॉक्टर कूनी पर इलाज करने के बहाने गंदी हरकतें करने लगता है। वह उसके शरीर के नरम हिस्से तलाशने लगता है, दोनों हाथों से उसे जकड़ लेता है। जब कुनी गुस्से से घर निकलने लगती है तो डॉक्टर कहता है, **‘मैंने तुम्हें भली लड़की समझा था। हाँ तुम्हें पुरुष की जरूरत तो है... जवान हो...!’**⁸ यहाँ पर डॉक्टर के भली लड़की के निकर्ष अलग हैं। वह कुनी को बहकाकर सिर्फ यौन शोषण करना चाहता है।

आधुनिक युग के शिक्षा में नारी दृष्टिकोण में काफी परिवर्तन आया है, **‘उसको अपने स्वतंत्र अस्तित्व एवं व्यक्तित्व को बोध हो गया। पुरुषों के समान अधिकार मिलने चाहिए, यह आग्रह वह रखने लगी।’**⁹ अधिकारों के साथ ही शिक्षा द्वारा अपने कर्तव्यों के बारे में भी उसमें जागृति निर्माण हुई। विविध क्षेत्रों में उसे पदार्पण कर महत्वपूर्ण पद भी विभूषित किए। परंतु इस नारी शिक्षा के अर्जन में समाज, माता-पिता द्वारा कई रुकावटें भी उत्पन्न होती हैं। कई लोगों की आज भी यह धारणा बनी हुई है कि नारी शिक्षा पश्चात्य सभ्यता का अनुकरण है, लड़कियाँ बिगड़ जाती हैं, पति-पत्नी में झगड़ा उत्पन्न होता है इसलिए नारी को शिक्षा से दूर ही रखना चाहिए। तो दूसरा वर्ग मानता है कि नारी शिक्षा कोई अनिवार्य तो नहीं है, या नारी को शिक्षा दे भी तो उतनी ही जिसमें वह गृहस्थी का भार संभालने लायक बनें, पति के छोटे-मोटे काम करें। शिक्षा द्वारा उसके स्वतंत्र अस्तित्व की पहचान उन्हें अमान्य है। यह वर्ग नारी शिक्षा के प्रति उदासीन दिखाई देता है। शिक्षा अर्जन में कई कठिनाइयाँ होते हुए भी नारी ने शिक्षा हासिल की है, जिससे उसमें काफी परिवर्तन आया है। चंद्रकांता के कथा-साहित्य में इन सभी शिक्षा संबंधी विचारों का चित्रण मिलता है।

‘यहाँ वितस्ता बहती है’ उपन्यास में राजनाथ केशवनाथ की बेटी को पढ़ाई के लिए प्रोत्साहित करते हैं। स्वयं एक अध्यापक होने के नाते वे शिक्षा का महत्व समझते हैं, परंतु पिता केशवनाथ को बेटी की पढ़ाई एक समस्या महसूस होती है। वे राजनाथ से कहते हैं, **“जब देखो भड़काते-उकसाते रहते हैं, लड़कियों को स्कूल-कॉलेज जाने के लिए। कौन से ‘अकूटटी’ के दफ्तर जाना है इन्हें कल? मर्दों से बराबरी करेंगी तो क्या घर द्वार से किनारा कर लेंगी।”**¹⁰ शिक्षा से लड़की बिगड़ जाएगी इस विचार से वे पढ़ाई पर रोक लगाते हैं। ‘बाकी सब खैरितय है’ उपन्यास में पारूल की सास उसे संगीत की शिक्षा लेने पर रोक लगाती है। उसे रेडियों स्टेशन पर जब निर्देशक द्वारा 3 वर्षों के लिए अनुबंधित किया जाता है तो सास पारूल को संगीत शिक्षा पर रोक लगाती है। उसे चित्रकारिता के क्षेत्र में भी विशेष रुचि थी। पति आवश्यक साधनों की पूर्ति भी करा देता है, परंतु घर के रुचि हीन व्यवहार से उसे सबकुछ छोड़ देना पड़ता है। पारूल की सास ने बहू की शिक्षा पर ही रोक लगाई है ऐसी बात नहीं है, वह स्वयं की बेटी को भी ज्यादा पढ़ने नहीं देती है, कहती है, **“बेचारी सरो को तो दस जमात के आगे इसी डर से न पढ़या कि कॉलेज में लड़कों के साथ पढ़ना पड़ता। सोचा, मुहल्ले-टोले के लोग बात करेंगे। अब कोई कहे कि बहू गा-बजाकर पैसे कमाने लगी है तो किस कुंए में डूबकर जान देंगी, यह भी तो बता दो”**¹¹ पारूल के पिता ने विवाह पूर्व ही ससुरालवालों से संगीत शिक्षा संबंधी बात की थी फिर भी सास संगीत शिक्षा पर रोक लगाती है। शिक्षा से लड़कियाँ बिगड़ती है इसलिए केशवनाथ बेटी को स्कूल नहीं भेजते हैं। घर में ही कैद करके रख देते हैं, परंतु बेटी घर के अंधेड़ नौकर से अवैध संबंध रखती है, जो निश्चित ही अशिक्षा और अनिर्णय क्षमता का परिचायक है।

शिक्षा से नारी में बहुत परिवर्तन आ चुका है। चंद्रकांता के कथा-साहित्य में भी इसका चित्रण मिलता है। ‘अंतिम साक्ष्य’ उपन्यास में नीला सिंह में शिक्षा से हुआ परिवर्तन दिखाई देता है। वह नारी अधिकारों के प्रति सचेत है। स्त्री-पुरुष समानता माननेवाली नीला विकी को होटल का बील चुकाते समय रोकती है, परंतु परंपरागत नियानुसार वह हठ करता है जिस पर वह कहती है, **“अरे छोड़ो भी यह स्त्री-पुरुष को खानों में बॉटना। यहाँ तुम ऐसा कोई तीर तो नहीं मार रहे, जो मैं नहीं मार सकती, बल्कि तुमसे ज्यादा डटकर मैं खा रही हूँ, फिर हम दोनों दोस्त हैं। साथ काम करते हैं। एक जैसा कमाते हैं। इसमें स्त्री-पुरुष का भेद-भाव कहाँ से आ गया?”**¹² नीला सिंह में अप्रतिम विश्वास पाया जाता है। ‘ऐलान गली जिंदा है’ उपन्यास की रूपा समाज सेवा का कार्य करती है, तो दिव्या गार्ड की नौकरी कर स्त्री-पुरुष के साथ बर्ताव करते समय कोई संकोच नहीं रखती है। ‘अपने-अपने कोणर्क’ उपन्यास में कुनी, मति, कावेरी उच्च शिक्षित और नौकरी पेशा नारियाँ हैं। परिवार में एक जिम्मेदार व्यक्ति की वे भूमिका निभाती हैं। ‘कथा सतीसर’ उपन्यास की कात्यायनी डॉक्टर की उपाधि से विभूषित है। वह व्यवसाय द्वारा समाज सेवा करती है।

नारी चेतना: प्राचीन काल में नारी स्वतंत्र और समानाधिकार रखती थी। धीरे-धीरे उसकी अपने आसन से अवनति हो गई। वह अपने सामाजिक अधिकारों के प्रति पूर्णतः अनभिज्ञ रही। समाज भी अपने युग परिवेश के बीच साँस लेती सामान्य भारतीय नारी को बेहतर जिंदगी जीने के लिए संघर्ष करने हेतु तैयार करने की अपेक्षा स्थितियों के अनुकूल उसे एक विशुद्ध ‘भारतीय नारी’ बनाने के लिए उसे-पत्नी, माता, भगिनी आदि मान्य तथा प्रचलित रूपों में बार-बार दोहराता रहा। परंतु 19वीं शती में विविध समाजसेवक, समाजसेवी संस्था तथा अंग्रेजी शासन और संपर्क के कारण स्त्री मुक्ति आंदोलनों का प्रभाव भारत में दिखाई देने लगा।

नारी शिक्षा के कारण उसे अपने अधिकार—बोध और कर्तव्य बोध का परिज्ञान हुआ। पुरुष की पराधीनता और दासता को उसने टुकरा दिया। अपने स्वतंत्र अस्तित्व एवं व्यक्तित्व का बोध होने के कारण पति के जीवन में स्वयं को मिटाकर उसको अधिकाधिक सुखी तथा संतुष्ट रखने की नारी प्रवृत्ति में अंतर आ गया। अपने विचार तत्त्वों को दृढ़ता से अभिव्यक्त करने का साहस उसमें आ गया। पति या समाज द्वारा विरोध करने पर वह संघर्ष के लिए भी सिद्ध हो गई। चंद्रकांता के कथा—साहित्य में चित्रित नारी पात्रों में चेतना द्रष्टव्य है।

‘अर्थात्तर’ उपन्यास की कम्मो विवाह के पहली रात ही पति विजय के रिश्ते की बहन के साथ अवैध संबंध देखती है। आठ दिन के पश्चात् ही पति नौकरी के सिलसिले में बंबई चला जाता है। इस चोट से कम्मो आहत हो स्वत्व की खोज करने का प्रयास करती है, **‘व्यर्थता के अहसास से मुक्ति पाने के लिए कम्मो ने दूसरे शहर में नौकरी की तलाश आरंभ की। वह जान गई कि डाली की तरह उसका अस्तित्व गलता जाएगा और वह उस पिघलाव को किसी भी तरह अनुहुआ न कर पाएगी।’**¹³ कम्मो के इस नौकरी करने के निर्णय को अम्मा—बहू ने विरोध किया, दलीले दी। सास ने भी लक्ष्मण रेखा की ओर संकेत किया, परंतु कम्मो अपने निर्णय पर अटल रही। उसमें अस्तित्व खोज की चेतना जागृत हो चुकी थी। ‘अंतिम साक्ष्य’ की बीजी भी पति के अवैध संबंध देखती है तो पति के साथ आजीवन मौन धारण कर इस बात का निषेध करती है। इस बार पति पत्नी और प्रेयसी दोनों रूपों में समानाधिकार दिलाने की तैयारी दिखाता है, परंतु पत्नी बीजी अपने आसन पर दूसरी नारी को स्वीकार नहीं कर पाती है। ‘बाकी सब खैरियत है’ उपन्यास की ऋता अपनी माँ समान निजी भावनाओं, इच्छाओं को दबाकर परिवार के साथ जुड़ना स्वीकार नहीं करती है। वह प्रश्न करती है, **‘हमारी भी तुमसे कुछ अपेक्षाएँ थी। पाल-पोसकर बड़ा करना, पढाना-लिखना तुमने सब किया। किंतु हमारे बीच निरंतर बढ़ती का एहसास भी तो तुमने हमें दिया, हमारे छोटे-छोटे सुखों का अधिकार भी तो तुमने हमसे छीन लि...’**¹⁴ संयुक्त परिवार के कारण उसकी हो रही उपेक्षा वह सह नहीं पाती है। उसके तत्त्व अलग हैं, एक बेहतर, सीधा सरल रास्ता खुद चुनना चाहती है और स्वयं के ढंग से उस पर चलना चाहती है। ‘ऐलान गली जिंदा है’ उपन्यास में परंपरागत चले आए बंधन, पर्दा प्रथा, बड़ों से बात करते समय लाज—शर्म या दीवारों, दरवाजों के पीछे से बात करने की प्रथा का नारी विरोध करती हुई दिखाई देती है। जवा की पत्नी साफ कहती है, **‘आप नौकर चाकरों के साथ बहुओं को मायके-ससुराल भेज सकती है, पर पति के साथ नहीं। हमें तो यह बात पसंद नहीं...।’**¹⁵

‘यहाँ वितस्ता बहती है’ उपन्यास की गुणी पति के सुमुखी के साथ अवैध संबंध देखती है तो अपने अधिकारों के प्रति सचेत होती है। पति को दंडित करने के लिए छह मास तक बात नहीं करती है, न श्यनकक्ष में आने देती है। खाना भी नौकर के हाथ भेज देती है। इतना ही नहीं तो शंकरलाल पोस्टमास्टर द्वारा शर्त मंजूर करती है, **‘गुणी कभी भी किसी मनपसंद गोंचेवाले के साथ सफरीह के लिए जाए तो उसके पति मुँह पर अंगुली रखे और कान में रूई ठँसे बैठा रहेगा।’**¹⁶ गुणी इतनी बड़ी बात मनवाती है, परंतु वास्तव में पत्नी धर्म निभाती है। यहाँ पर समानाधिकार के प्रति वह पूर्णतः सतर्क दिखाई देती है। ‘अपने—अपने कोणार्क’ उपन्यास की कुनी सिद्धार्थ से प्रेम करती है। कुल मर्यादा और पारिवारिक कर्तव्यों के बीच अपने व्यक्तित्व को कुंठित होते देख सोचती है, **‘कुनी तेरे अकेलेपन का साझीदार कौन? तेरे बंद अहसासों में सीलन और सड़ँध पैदा होने लगी है। इन्हें खुली हवा और धूप की छुअन चाहिए।’**¹⁷ साथ ही कुनी कक्षा में पढ़ाते समय लड़कियों को बनी—बनाई लीक पर चलना, गुजरे वक्त के नियम, नीति और संयम के पाठ न पढ़ाकर उन्हें अधिकारों के प्रकृति सचेत कराना

चाहती है। दिवाकर के तबादले पश्चात् पत्नी कावेरी को स्थानीय कॉलेज में तबादला कर लेने का सुझाव रखा जाता है लेकिन इन्कार करती है, "जरूरी है क्या कि हर बार पत्नी ही बहल का बकरा बने? शादी के बाद घर-गृहस्थी में तो दोनों की बराबर हिस्सेदारी है।"¹⁸ वह पति के लिए ही तबादले का सुझाव रखती है।

संदर्भ ग्रंथ सूची

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समकालीन विश्व व्यवस्था, भूमंडलीकरण और राज्य प्रभुसत्ता

डॉ. अंशु आनन्द*

भूमंडलीकरण 20वीं शताब्दी के अंतिम दशक में उभरकर आया समकालीन विश्व व्यवस्था का आधारभूत तत्व है। भूमंडलीकरण आज विद्वानों, राजनीतिज्ञों एवं संचार माध्यमों में सर्वाधिक चर्चित शब्द बन गया है। भूमंडलीकरण को आज समसामयिक समाज एवं राजनीतिक जीवन के सभी पहलुओं में विश्वव्यापी अंतर्सम्बन्धों को व्यापक बनाने, गहरा बनाने और शीघ्रगामी बनाने के माध्यम के रूप में देखा जाता है। यह समकालीन विश्व व्यवस्था की एक ऐसी प्रक्रिया के रूप में प्रकट हुआ है जिसका उद्देश्य विश्व पूँजीवादी आर्थिक प्रणाली एवं बाजार की शक्ति के प्रभुत्व को सुदृढ़ बनाने, विश्व संस्कृति के माध्यम से स्थानीय संस्कृतियों के क्षरण और परा-राष्ट्रीय निगमों एवं अंतर्राष्ट्रीय संगठनों द्वारा राज्य की सर्वोच्चता का स्थान ग्रहण करने की प्रक्रिया जारी रखना है। वास्तव में आज भूमंडलीकरण वैश्विक व्यवस्था की सच्चाई बन चुकी है, ऐसी सच्चाई जिसने राज्य और उसकी प्रभुसत्ता को लेकर बहुत प्रश्न पैदा किए हैं। विश्व में संयोजन की आवश्यकता ने राज्य की प्रभुसत्ता के समक्ष कई चुनौतियाँ पेश की हैं। आज राज्य की प्रभुसत्ता का अर्थ राज्य की स्वायत्तता या मनमानी करने का अधिकार नहीं रह गया है, आज हम जो अनुभव कर रहे हैं वह गुणात्मक दृष्टि से एक नई स्थिति है।

भारत में 1991 में 1991 में भूमंडलीकरण की प्रक्रिया शुरू की गई। यह आर्थिक सुधार प्रक्रिया का एक अंग है। आर्थिक सुधार प्रक्रिया को शासकों एवं विद्वानों द्वारा नई आर्थिक नीति के रूप में प्रयोग किया जा रहा है। जिसके अन्तर्गत अर्थव्यवस्था को वैश्विक स्वरूप पदान करने के लिए निजीकरण, बाजारीकरण, भूमंडलीकरण, वैश्वरीकरण आदि उपादानों का सहारा लिया गया। सभी उपादान एक-दूसरे से सम्बद्ध एवं पूरक हैं। अतः भूमंडलीकरण की अवधारणा आर्थिक सुधार प्रक्रिया में अन्तर्निहित है। आर्थिक सुधार की प्रक्रिया जैसे-जैसे गति पकड़ती है, भूमंडलीकरण नीति उतनी ही गति से प्रभावित हो रही है जिसे नई आर्थिक नीति का आधार माना जाता है।

1970 से 1990 की अवधि में ब्रिटेन, फ्रांस, अमरीका, जापान, मैक्सिको, न्यूजीलैंड तथा इटली जैसे विकसित देशों में भूमंडलीकरण एवं निजीकरण का दौर काफी सफल रहा है तो केन्या, कोलम्बिया, कोस्टाराइका, घाना, चिली, जैमका, जाम्बिया, टोंगो, टर्की, तंजानिया, नाइजीरिया, फिलिपाइन्स, बोलिवियाख ब्राजील, मालवी, मेडागास्कर, सेनेगल तथा मोरक्को जैसे विकासशील देशों में भूमंडलीकरण एवं निजीकरण की प्रक्रिया उत्पादकता, रोजगार, पूँजी निवेश, तथा औद्योगिक उत्पादन बढ़ाने में सफल रही है। सफलता तथा असफलता का यह भेद विकसित एवं विकासशील की बजाय राजनीतिक स्थिरता एवं पूर्ण वचनबद्धता की ओर विशेष संकेत करता है। चीन इस का स्पष्ट उदाहरण है, जहाँ राष्ट्रीय हितों के मद्देनजर आर्थिक सुधारों की प्रक्रिया विगत 15 वर्षों से जारी है तथा सुधारों के फलस्वरूप वह आर्थिक महाशक्ति का रूप ग्रहण कर चुका है। भारत में 1991 में विकास की नयी राह के रूप में भूमंडलीकरण एवं निजीकरण का अनुसरण किया गया है।

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भूमंडलीकरण एवं संरचनात्मक सुधारों के बाद अर्थव्यवस्था के आर्थिक एवं सामाजिक क्षेत्र में गतिशीलता का मार्ग प्रशस्त हुआ है, बैंकिंग एवं वित्त के क्षेत्र में नवीन क्रांति का संचार हुआ है, सुदृढ़ मुद्रा एवं पूंजी बाजार का विकास हुआ है तथा भुगतान संतुलन, विदेशी मुद्रा भंडार, प्रत्यक्ष विदेशी निवेश तथा निर्यातों में महत्वपूर्ण साकारात्मक सुधार हुआ है। वैधानिक जटिलताओं तथा राजकीय नियमनों में क्रमशः मुक्ति के कारण उद्योग, कृषि, उर्जा, परिवहन, बिजली एवं वित्त के क्षेत्र एवं विदेशी कंपनियों की व्यापक सहभागिता निरंतर बढ़ती जा रही है तथा सार्वजनिक क्षेत्र की भूमिका आधारभूत एवं जनकल्याणकारी कार्यों तक सीमित होती जा रही है। इस सब के फलस्वरूप विश्व स्तर पर भारतीय अर्थव्यवस्था एक महत्वपूर्ण आर्थिक खिलाड़ी के रूप में उभरी है। यद्यपि भूमंडलीकरण के बाद गरीबी, बेरोजगारी, मुद्रा स्फीति, विदेशी कर्ज, राजकोषीय घाटे तथा कृषि की स्थिति में कोई विशेष सुधार नहीं हुआ है, तथा आर्थिक परिवर्तनों को लेकर अर्थव्यवस्था में अल्पकालीन एवं दुलमुल राजनीतिक व्यवस्था का परिणाम माना जा सकता है।

राजनीतिक व्यवस्था का संबंध केवल शक्ति, हिंसा और बाध्यता से ही नहीं है, वरन् सामाजिक जीवन के अन्य तत्वों से भी इसके द्वारा संबंध रखा जाता है। इसके साथ ही राजनीतिक व्यवस्था एकमात्र ऐसी व्यवस्था नहीं है जो नियमों का निर्माण और उन्हें आगू करती है, वरन् इसकी विशिष्टता यह है कि इसके कानून लोगों पर आज्ञापालन के लिए दबाव डालते हैं, राजनीतिक व्यवस्था राज्य और शासन की तुलना में राजनीतिक जीवन का एक व्यापक और वास्तविक अध्ययन है। राज्य और शासन शब्दों में जहाँ राजनीतिक जीवन के औपचारिक वैचारिक अध्ययन पर बल दिया जाता है, वहाँ राजनीतिक व्यवस्था की अवधारणा के अंतर्गत इस औपचारिक-वैधानिक अध्ययन की तक में जाकर राजनीतिक वास्तविकताओं का ज्ञान प्राप्त करने की चेष्टा की जाती है।

कुछ लोग भारतीय संविधान को ही भारतीय राजनीतिक व्यवस्था का पर्याय मान बैठे हैं और अन्य विद्वान भारतीय राज-व्यवस्था को अपनी निर्माण अवस्था में मान रहे हैं। वस्तुतः भारतीय राज-व्यवस्था ने तो संविधान मात्र है और न ही निर्माणाधीन। राज-व्यवस्था का उसी दिन निर्माण हो चुका था जिस दिन भारत की संविधान निर्मात्री सभा ने "उद्देश्य प्रस्ताव" और संविधान की 'उद्देशिका' पर अपनी स्वीकृति दे दी थी। संविधान की उद्देशिका के अनुकूल ही राज-व्यवस्था को ढलना है न कि उसके प्रतिकूल।

भूमंडलीकरण की आड़ में पूँजीवादी देश कमजोर, पिछड़े देशों को कर्ज देकर उसका दोहरा शोषण करते हैं। एक तो कर्ज के दबाव में अपरोक्ष रूप से वहाँ की सरकार पर दबदबा कायम कर लेते हैं, दूसरी उसकी आर्थिक स्वायत्तता पर कब्जा कर उन्हें पूरी तरह से बाजार में बदलकर अपने उत्पादों से भर देते हैं। इनका शिकार वह नवधनाड्य वर्ग होता है जो पहली बार पैसे का स्वाद चख रहा होता है। उस वर्ग के लिए ये बाजार में भौतिक सुख-सुविधाओं का ऐसा मायाजाल फैलाते हैं कि वह बेशर्म ही कहलाए तो उसमें न फँसे। इसके मकड़जाल में वे इस तरह फँस जाते हैं कि उनकी आकांक्षाएँ असमान छूने लगती हैं। नतीजतन वे सिर्फ उपभोक्ता बनकर रह जाते हैं। बहुराष्ट्रीय कंपनियों के पहनाए हरे चश्में से उसे सावन के अंधे की भाँति हर तरफ हरियाली ही हरियाली नजर आती है, इस हरेपन में उसे फिर भूत-भविष्य कुछ नजर नहीं आता। वह संवेदनशून्य कठपुतली सा इनके इशारों पर नाचता रहता है। स्वयं को ग्लोबल कल्चर का हिस्सा समझ उसका अहम तुष्ट होता है।

बाजारवाद के इस संवेदन शून्य वातावरण में गीतों में ही वह शक्ति है जो संवेदनशील बनाकर मनुष्य को यंत्र बनने से रोक सकती है। कल तक बाजार की एक सीमा थी, उसके नियम-कायदे थे, उसका एक शास्त्र था, उद्देश्य था। लोगों की आवश्यकताओं की पूर्ति करना ही उसका एकमात्र उद्देश्य था। विक्रेता और क्रेता में मधुर संबंध बन जाते थे। लेकिन आज बाजार में बाजारूपन उतर आया है। अब उनके बीच केवल ग्राहक और बेचक के संबंध बचे हैं, दोनों ही एक दूसरे को लूटने की फिराक में रहते हैं। आज बाजार आवश्यकता की पूर्ति नहीं करते वरन अपने रूप की चमक दमक से व्यक्ति को सम्मोहित कर लेते हैं। आकर्षण में जकड़ लेते हैं। फिर बाजार में रखी हर वस्तु उसे अपनी आवश्यकता की जान पड़ती है। न खरीद पाने की स्थिति में उसके मन में रिक्तता बोध पैदा कर असंतोष, ईर्ष्या, घृणा आदि भाव पैदा कर देते हैं। बाजारवाद के झंझावात ने हमारी संस्कृति के त्याग, संतोष, परोपकार, सामाजिक सरोकार जैसे महान मूल्यों को पूरी तरह ध्वस्त कर दिया है। आज हम अति आत्मकेंद्रित, अति स्वार्थी हो गए हैं। पहले बाजार और घर में अंतर होता था, आज वह अंतर समाप्त हो गया है। आज बाजार हमारे गाँव, गली-मुहल्ले यहाँ तक कि घर में भी घुस आया है।

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अन्तर्राष्ट्रीय शान्ति एवं सुरक्षा की स्थापना में संयुक्त राष्ट्र संघ का योगदान

अमित मेहता*

शोध सार

दो विश्व युद्धों की विभीषका झेलने तथा राष्ट्र संघ की असफलता के बाद विश्व द्वारा एक ऐसे संगठन की आवश्यकता महसूस की जाने लगी जो विश्व में शान्ति एवं सुरक्षा की स्थापना के लिए तथा तीसरे विश्व युद्ध को होने से रोकने के लिए कार्य करे। सर्वप्रथम संयुक्त राष्ट्र संघ का विचार एटलांटिक चार्टर (1942) द्वारा प्रस्तुत किया गया। इसके उपरान्त 1943 के तेहरान सम्मेलन तथा 1945 के याल्टा सम्मेलन द्वारा इसके गठन का मार्ग प्रशस्त किया गया। परिणामस्वरूप सैनफ्रांसिस्को सम्मेलन (जून 1945) में संयुक्त राष्ट्र संघ के चार्टर का निर्माण किया गया तथा 24 अक्टूबर 1945 को इस चार्टर पर 51 देशों द्वारा हस्ताक्षर किया गया।

संयुक्त राष्ट्र संघ की स्थापना का मुख्य उद्देश्य अन्तर्राष्ट्रीय शान्ति एवं सुरक्षा की स्थापना करना तथा राष्ट्रों के बीच मित्रतापूर्ण सम्बन्धों को बढ़ावा देना है। संयुक्त राष्ट्र संघ चार्टर के अनुच्छेद 2 के अनुसार संयुक्त राष्ट्र के सदस्य राज्य अपने विवादों का समाधान शान्तिपूर्ण ढंग से इस प्रकार करेंगे कि अन्तर्राष्ट्रीय शान्ति एवं सुरक्षा भंग न हो। संयुक्त राष्ट्र के अध्याय 6 में ऐसे शान्तिपूर्ण उपायों का उल्लेख किया गया है जिनका प्रयोग सदस्य राज्य आपसी विवादों को हल करने के लिए कर सकते हैं।

अपनी स्थापना से लेकर अब तक इसके सामने अनेक एक से अन्तर्राष्ट्रीय विवाद आए हैं जिनको हल करने में संयुक्त राष्ट्र द्वारा महत्वपूर्ण भूमिका निभाई गई है। संयुक्त राष्ट्र संघ यह प्रदर्शित करता है कि दुनिया में शान्ति और सहयोग की आवश्यकता है और तमाम विफलताओं के बावजूद संयुक्त राष्ट्र संघ ने दुनिया में शान्ति स्थापना में उल्लेखनीय योगदान दिया है। निःसंदेह संयुक्त राष्ट्र अपने उद्देश्यों को प्राप्त करने में पूरी तरह सफल नहीं हुआ है, फिर भी इसने अनेक विवादों को हल किया है और विश्व शान्ति स्थापित करने का कार्य किया है।

मुख्य शब्द:- विश्व शान्ति, सुरक्षा परिषद्, निशेधाधिकार, जनमत संग्रह, राजतंत्रवादी, गृह-युद्ध, तालिबान, धार्मिक उन्माद।

शोध प्रविधि:- प्रस्तुत शोध पत्र को पूरा करने के लिए द्वितीय साधनों का प्रयोग किया गया है। जिसमें बुक, जरनल, पत्रिका, समाचार पत्र एवं इन्टरनेट का प्रयोग किया गया है। इस शोध में ऐतिहासिक व विश्लेषणात्मक विधि को अपनाया गया है।

शोध उद्देश्य:- प्रस्तुत शोध का मुख्य उद्देश्य यह जाँच करना है कि किस प्रकार अन्तर्राष्ट्रीय शान्ति और सुरक्षा में संयुक्त राष्ट्र संघ द्वारा योगदान दिया गया।

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भूमिका

संयुक्त राष्ट्र संघ की स्थापना 24 अक्टूबर, 1945 को की गयी थी। इसकी स्थापना का प्रमुख उद्देश्य अन्तर्राष्ट्रीय शान्ति एवं सुरक्षा की स्थापना करना है। साथ ही संयुक्त राष्ट्र का उद्देश्य युद्धों को रोकना तथा विभिन्न देशों के मध्य मैत्रीपूर्ण सम्बन्धों की स्थापना करना भी है। इतना ही नहीं, इसका उद्देश्य अन्तर्राष्ट्रीय सहयोग बढ़ाना भी है। संयुक्त राष्ट्र संघ की स्थापना से लेकर अब तक इसके सामने अनेक ऐसे अन्तर्राष्ट्रीय विवाद आए, जो अन्तर्राष्ट्रीय शान्ति एवं सुरक्षा के लिए खतरा बन सकते थे इनको हल करने में संयुक्त राष्ट्र ने महत्वपूर्ण भूमिका निभायी है। निःसंदेह संयुक्त राष्ट्र अपने उद्देश्यों को पूर्ण रूप से प्राप्त करने में सफल नहीं हुआ है। फिर भी संयुक्त राष्ट्र सफलताओं की अनदेखी नहीं की जा सकती है। यहाँ कुछ ऐसे विवादों का उल्लेख किया गया है जिनको हल करने में संयुक्त राष्ट्र द्वारा महत्वपूर्ण भूमिका निभाई गई है:—

1. **सोवियत संघ-ईरान विवाद:-** अपने गठन के बाद संयुक्त राष्ट्र के समक्ष प्रथम विवाद सोवियत संघ और ईरान विवाद आया। इसके अन्तर्गत दूसरे विश्व युद्ध के बाद सोवियत संघ द्वारा ईरान के अजरबैजान प्रान्त से अपनी नहीं हटाए जाना था। ईरान द्वारा संयुक्त राष्ट्र के सुरक्षा परिषद में शिकायत दी गई तथा इसका समर्थन पश्चिमी गुट के देशों द्वारा किया गया। सुरक्षा परिषद द्वारा सोवियत संघ को अपनी सेनाएँ 6 मई, 1947 तक हटाने का निर्देश दिया गया तथा इसके उपरान्त मामला दोनों देशों की प्रत्यक्ष बातचीत द्वारा हल कर लिया गया। ईरान संकट को हल करने में सुरक्षा परिषद में हुई बहस ने सोवियत संघ के विरुद्ध प्रबल जनमत जाग्रत कर दिया था और ऐसे में उसने अपनी सेनाएँ ईरान की भूमि से हटा लेना ही उचित समझा था।
2. **यूनान विवाद:-** 3 जनवरी, 1946 को सोवियत संघ ने सुरक्षा परिषद से शिकायत की कि दूसरे विश्व युद्ध की समाप्ति के बाद भी ब्रिटिश सेनाएँ यूनान की भूमि पर जमी हुई हैं, और उसके आन्तरिक मामलों में हस्तक्षेप कर रही हैं। सुरक्षा परिषद में यूनानी प्रतिनिधि ने कहा कि यूनानी जनता अपनी सुरक्षा के लिए ब्रिटिश सैनिकों की उपस्थिति को अनिवार्य समझती है। दिसम्बर, 1946 में यूनान ने सुरक्षा परिषद से यह शिकायत की कि पड़ोसी साम्यवादी देश छापामारों को सहायता दे रहे हैं। सुरक्षा परिषद द्वारा नियुक्त आयोग ने मई, 1947 में इस शिकायत की पुष्टि की। जब सुरक्षा परिषद ने आगे जाँच-पड़ताल करने का प्रयत्न किया, तो सोवियत संघ ने निशेधाधिकार का प्रयोग कर दिया। इसके पश्चात् महा सभा ने जाँच-पड़ताल के लिए एक आयोग की नियुक्ति की, जिसे अल्बानिया, बुल्गारिया और यूगोस्लोवाकिया ने अपनी सीमाओं में प्रवेश की अनुमति नहीं दी। अन्ततः निम्नलिखित तीन कारणों से यूनानी समस्या का समाधान हो गया।
 1. महा सभा द्वारा नियुक्त आयोग की उपस्थिति में साम्यवादी देश छापामारों को पूरी सहायता नहीं दे सके।
 2. टीटो-स्टालिन विवाद के कारण छापामारों को यूगोस्लोवाकिया से सहायता मिलनी बन्द हो गयी।
 3. संयुक्त राष्ट्र के निरीक्षण में अमेरिका द्वारा यूनान को आर्थिक एवं सैनिक सहायता दी गयी।
3. **बर्लिन विवाद:-** दूसरे विश्व-युद्ध में जर्मनी के हथियार डाल देने के बाद 1945 में पोट्सडम सम्झौते के अन्तर्गत बर्लिन को सोवियत संघ तथा मित्र राष्ट्रों— अमेरिका, ब्रिटेन, फ्रांस में बाँट दिया गया

था। पूर्वी बर्लिन पर सोवियत संघ का तथा पश्चिमी बर्लिन पर इन तीनों राज्यों का नियंत्रण कायम हो गया था। पोट्सडम समझौते की एक अन्य शर्त जर्मनी की आर्थिक एकता को बनाए रखना था। इस शर्त का उल्लंघन करते हुए पश्चिमी राज्यों ने जर्मनी में नई मुद्रा प्रचलित कर दी। इससे नाराज होकर सोवियत संघ ने 1 मार्च, 1948 को बर्लिन के जल व थल मार्गों की नाकाबंदी कर दी। अमेरिका, फ्रांस तथा ब्रिटेन द्वारा सुरक्षा परिषद् में इस मामले का उठाया गया, किन्तु सोवियत संघ के द्वारा निशेधाधिकार के प्रयोग के कारण सुरक्षा परिषद् कोई भी निर्णय नहीं ले पायी। लेकिन इन चारों राज्यों को विचार-विमर्श के लिए सुरक्षा परिषद् का मंच मिल गया। इनके प्रतिनिधियों के मध्य जो बातचीत हुई, उससे समस्या का हल हो गया।

4. **कोरिया विवाद:-** कोरिया विवाद संयुक्त राष्ट्र के सामने आने वाला जटिल विवाद था। इस विवाद के हल के लिए संयुक्त राष्ट्र को प्रथम बार सैनिक कार्रवाई का सहारा लेना पड़ा था। जून, 1950 में उत्तरी कोरिया ने दक्षिणी कोरिया पर आक्रमण कर दिया। सुरक्षा परिषद् ने उत्तरी कोरिया को आक्रमणकारी घोषित कर दिया। सुरक्षा परिषद् ने जुलाई, 1950 में 16 देशों की संयुक्त सेना एकत्रित करके, उत्तरी कोरिया के विरुद्ध सैनिक कार्रवाई की। उत्तरी कोरिया के समर्थन में चीन भी युद्ध में कूद पड़ा। एक ओर संयुक्त राष्ट्र की सैनिक कार्रवाई जारी रही, और दूसरी ओर संयुक्त राष्ट्र ने शान्तिपूर्ण समझौते के प्रयास जारी रखे। अन्ततः जुलाई, 1951 में दोनों पक्षों में समझौता हो गया। संयुक्त राष्ट्र के प्रयासों से कोरिया युद्ध विश्व-युद्ध बनने से रह गया।
5. **कश्मीर समस्या:-** 15 अगस्त, 1947 को भारत व पाकिस्तान औपनिवेशिक दासता से मुक्त हुए। इनको स्वतन्त्र करने से पूर्व ब्रिटिश सरकार ने व्यवस्था की कि देशी रियासतें अपनी इच्छानुसार भारत या पाकिस्तान में शामिल हो सकती हैं या फिर स्वतन्त्र बनी रह सकती हैं। ऐसे में जम्मू-कश्मीर रियासत के शासक राजा हरि सिंह ने स्वतन्त्र रहने का फैसला किया, परन्तु पाकिस्तान की इच्छा शुरू से ही इस रियासत को अपने में मिलाने की थी, अतः 22 अक्टूबर, 1947 को उसने उत्तर-पश्चिम सीमा प्रान्त के कबाइलियों द्वारा कश्मीर पर आक्रमण करवा दिया। इन परिस्थितियों में राजा हरि सिंह ने इस रियासत के भारत में विलय करने का फैसला लिया तथा कानूनी दस्तावेज पर हस्ताक्षर कर दिए। अब कश्मीर की रक्षा करना भारत की जिम्मेवारी बन गया था, इसलिए भारत की थल सेना व वायु सेना ने जवाबी कार्रवाई करके पाकिस्तानी आक्रमणकारियों को खदेड़ना शुरू कर दिया। भारतीय सेनाओं द्वारा जम्मू-कश्मीर का बहुत बड़ा भाग मुक्त करवा लिया।

भारत के प्रधानमंत्री पण्डित जवाहर लाल नेहरू मामले को संयुक्त राष्ट्र में ले गए। संयुक्त राष्ट्र की सुरक्षा परिषद् ने दोनों पक्षों के तर्क सुने। 17 फरवरी, 1948 को सुरक्षा परिषद् ने इस विवाद के हल के लिए एक तीन-सदस्य आयोग का गठन किया। इस आयोग को मौके पर जाकर स्थिति का अध्ययन करके युद्ध-विराम कराने का दायित्व सौंपा गया। यह आयोग जुलाई, 1949 में कश्मीर आया तथा मध्यस्थता करके युद्ध-विराम करवाने में सफल हो भी गया। किन्तु इस आयोग ने जनमत-संग्रह करवाने के बारे में कोई फैसला नहीं लिया, इसलिए कश्मीर समस्या अधर में लटक गयी। तत्पश्चात् दिसम्बर, 1949 व फरवरी, 1950 में सुरक्षा परिषद् ने क्रमशः कनाडियन जनरल

मैकनाटन तथा ऑस्ट्रेलिया के न्यायाधीश डिव्शन को कश्मीर समाधान का हल करने के लिए नियुक्त किया। मैकनाटन का तर्क था कि जनमत-संग्रह से पूर्व कश्मीर को पूर्णतया सेनाओं से मुक्त किया जाना चाहिए, किन्तु भारत द्वारा इस तर्क को इस आधार पर स्वीकार नहीं किया गया कि इसमें पाकिस्तानी आक्रमण का उल्लेख नहीं है। न्यायाधीश डिव्शन का प्रस्ताव था कि कश्मीर घाटी को छोड़कर शेष जगह यथा-स्थिति बनायी रखी जाए और कश्मीर घाटी का फैसला जनमत-संग्रह द्वारा कर लिया जाए, किन्तु इस प्रस्ताव को भारत व पाकिस्तान दोनों ने ठुकरा दिया।

6. **फिलीस्तीन समस्या:-** प्रथम विश्व-युद्ध के बाद अस्तित्व में आए राष्ट्र संघ द्वारा, शासनादेश पद्धति के तहत, यह क्षेत्र ब्रिटेन को संरक्षित प्रदेश के रूप में दिया गया था। फरवरी, 1947 में ब्रिटेन ने यह घोषणा की कि उसके लिए इस क्षेत्र का शासन-प्रबन्धन सम्भव नहीं है। अप्रैल, 1947 में ब्रिटेन ने यह समस्या महा सभा के सामने रखी। महा सभा द्वारा नियुक्त विशेष समिति ने अगस्त, 1947 में सिफारिश की कि फिलीस्तीन को दो भागों में बाँट दिया जाए और इसके एक भाग में अरब राज्य की तथा दूसरे भाग में यहूदी राज्य की स्थापना की जाए। महा सभा की यह सिफारिश स्वीकार कर ली गयी, लेकिन फिलीस्तीन के विभाजन के प्रश्न पर अरबों और यहूदियों में संघर्ष शुरू हो गया। दोनों पक्षों के मध्य प्रभावी युद्ध-विराम के लिए संयुक्त राष्ट्र द्वारा किए गए प्रयास असफल हो गए। इसी बीच 14 मई, 1948 को ब्रिटेन ने फिलीस्तीन से अपना शासन हटा लिया। ऐसे में यहूदियों ने फिलीस्तीन में इजरायल राज्य की स्थापना की घोषणा कर दी। अरब देशों ने फिलीस्तीन पर आक्रमण कर दिया, किन्तु अरब देश इजरायल के प्रत्याक्रमण को नहीं झेल पाए। इसके पश्चात् 11 जून, 1948 को संयुक्त राष्ट्र के प्रतिनिधि बर्नाडेट के प्रयत्नों से दोनों पक्षों में चार सप्ताह के लिए युद्ध-विराम हो गया, किन्तु तब भी उपद्रव जारी रहे। 17 दिसम्बर, 1948 को बर्नाडेट को गोली से उड़ा दिया गया। इसके पश्चात् संयुक्त राष्ट्र की सुरक्षा परिषद् ने डॉ० राल्फ जे. बुंच को कार्यवाहक मध्यस्थ नियुक्त किया। 29 दिसम्बर को पुनः तीसरी बार युद्ध-विराम करवा दिया गया। इसके पश्चात् महा सभा ने संयुक्त राष्ट्र संरक्षण आयोग नियुक्त किया। इस आयोग द्वारा मामले पर गहन विचार-विमर्श किया गया तथा इसका समाधान भी किया गया, जिसके तहत इजरायल व पड़ोसी देशों में सीमा से सम्बन्धित संधियाँ हुईं। 1967 व 1973 में अरब देशों तथा इजरायल के मध्य भीषण युद्ध हुए, किन्तु दोनों बार संयुक्त राष्ट्र के प्रयत्नों से अस्थायी शान्ति स्थापित की गयी। फिर भी, इजरायल व फिलीस्तीन विवाद जारी रहा।
7. **दक्षिण अफ्रीका में रंग-भेद सम्बन्धी समस्या:-** लम्बे समय से दक्षिण अफ्रीका सरकार रंग-भेद की नीति के तहत काले लोगों के साथ भेदभाव करती आ रही थी। रंग-भेद की नीति के चलते गोरी सरकार के प्रति काले लोगों का आक्रोश बढ़ता गया। 1946 में भारत ने संयुक्त राष्ट्र महा सभा के सामने यह प्रश्न रखा। इसके तीन वर्ष पश्चात् 1949 में पुनः महा सभा में यह प्रश्न उठाया गया। जैसे-जैसे महा सभा में एशिया व अफ्रीका के नए स्वतंत्र राष्ट्रों की संख्या बढ़ने लगी, वैसे-वैसे दक्षिण अफ्रीका को संयुक्त राष्ट्र से निकालने की माँग जोर पकड़ने लगी। इस सम्बन्ध में सुरक्षा परिषद् में आया प्रस्ताव अमेरिका, ब्रिटेन व फ्रांस द्वारा निशेधाधिकार (वीटो शक्ति) के प्रयोग के कारण पारित नहीं

हो पाया। दिसम्बर, 1977 में संयुक्त राष्ट्र ने दक्षिण अफ्रीका पर आर्थिक प्रतिबंध लगाने का फैसला किया। समय व्यतीत होता गया, अन्ततः दक्षिण अफ्रीका ने 1991 में संयुक्त राष्ट्र के मंच से रंग-भेद की नीति को समाप्त करने की घोषणा की।

8. **इंडोनेशिया संकट:-** दूसरे विश्व-युद्ध से पहले इंडोनेशिया पर हॉलैण्ड का कब्जा था, किन्तु इस युद्ध के दौरान इंडोनेशिया पर जापान ने अधिकार कर लिया था। दूसरे विश्व-युद्ध में जापान की हार के बाद इंडोनेशिया के राष्ट्रवादियों ने अपने यहाँ स्वतन्त्र राज्य की स्थापना कर दी, जिसके कारण हॉलैण्ड व इंडोनेशिया में युद्ध छिड़ गया। यह मामला सुरक्षा परिषद् में ले जाया गया। इस विवाद के समाधान के लिए सुरक्षा परिषद् द्वारा एक सद्भाव समिति का गठन किया गया। इस समिति के प्रयासों से अगस्त, 1947 में दोनों पक्षों के बीच जारी युद्ध समाप्त हो गया तथा स्थायी संधि के लिए वार्ता शुरू हो गयी, लेकिन दिसम्बर, 1948 में हॉलैण्ड ने पुनः इंडोनेशिया के विरुद्ध युद्ध छेड़ दिया और इंडोनेशिया के राष्ट्रपति डॉ० सुकर्ण एवं अन्य नेताओं को गिरफ्तार कर लिया। सुरक्षा परिषद् ने इस कार्रवाई का विरोध करते हुए हॉलैण्ड से कहा कि इंडोनेशिया में सम्प्रभुता-सम्पन्न संघात्मक गणराज्य की स्थापना की जाए। गहन विचार-विमर्श के पश्चात् हॉलैण्ड ने इंडोनेशिया से अपनी सेनाओं को वापस बुला लिया और यह घोषणा कि 30 दिसम्बर, 1949 तक इंडोनेशिया गणराज्य को सत्ता हस्तान्तरित कर दी जाएगी। 28 दिसम्बर, 1949 को इंडोनेशिया को एक सम्प्रभु गणराज्य मान लिया गया और इसी दिन इसे संयुक्त राष्ट्र की सदस्यता भी प्रदान कर दी गयी।
9. **कांगो समस्या:-** कांगो विवाद संयुक्त राष्ट्र के सामने एक विकट समस्या के रूप में आया। 1960 में कांगो में भयंकर गृह-युद्ध आरम्भ हो गया। इस गृह-युद्ध को भड़काने का दोष बेल्जियम पर लगाया गया। कांगो की सरकार ने संयुक्त राष्ट्र से प्रार्थना की, जिसके फलस्वरूप संयुक्त राष्ट्र सेना ने कांगो तथा बेल्जियम के मध्य होने वाले संघर्ष को खत्म कर दिया। इसके पश्चात् भी कांगो में गृह-युद्ध की स्थिति बद से बदतर होती गयी। संयुक्त राष्ट्र ने एक तरफ सैनिक उपाय द्वारा कांगो के विघटन को रोका और दूसरी तरफ समझौतावादी नीति अपनायी। सितम्बर, 1962 में संयुक्त राष्ट्र के महासचिव डॉंग हेमरशील्ड संघर्षरत नेताओं से बातचीत करने के लिए कांगो पहुँचे, किन्तु रास्ते में वायुयान दुर्घटना में उनकी मृत्यु हो गयी। नव-नियुक्त महासचिव ऊ-थॉट ने इस दिशा में प्रयत्न जारी रखे। अन्ततः विरोधी प्रान्त कटंगा ने घुटने टेक दिए और जनवरी, 1963 में कांगो में शान्ति स्थापित हुई। संयुक्त राष्ट्र का शान्ति स्थापना का कार्य कांगो के एकीकरण के साथ खत्म हो गया।
10. **यमन विवाद:-** 19 दिसम्बर, 1962 को यमन के तत्कालीन शासक इमाम अहमद की अचानक मृत्यु हो गयी, जिसके पश्चात् यमन की क्रांतिकारी परिषद् ने राजतंत्र को समाप्त करके वहाँ गणराज्य की स्थापना कर दी। दूसरी ओर शहजादे हसन ने सऊदी अरब के जिद्दा नामक स्थान पर यमन की निर्वासित सरकार की स्थापना कर डाली। इसके बाद दोनों सरकारों में संघर्ष छिड़ गया और दोनों सरकारें एक-दूसरे को समाप्त करने के लिए कूटनीतिक और सामरिक साधनों का प्रयोग करने लगीं। अक्टूबर समाप्त होते-होते राजतंत्रवादियों और गणराज्यवादियों के मध्य भीषण संघर्ष शुरू

हो गया। सऊदी अरब और जोर्डन ने राजतंत्रवादियों की सहायता की, तो मिस्त्र ने गणतंत्रवादियों की। इस गृह-युद्ध को खत्म करने तथा फैलने से रोकने के लिए संयुक्त राष्ट्र ने हस्तक्षेप किया। 1963 में संयुक्त राष्ट्र की ओर से राल्फ बुंच ने दोनों पक्षों को इस बात के लिए सहमत कर लिया कि वे अपने-अपने सैनिकों को वापस बुला लें और इस समस्या का कोई स्थायी तथा शान्तिपूर्ण हल खोजें। इसके बाद दिन-प्रतिदिन स्थिति बदलती गयी। संयुक्त राष्ट्र के प्रयासों के फलस्वरूप धीरे-धीरे बाह्य शक्तियों ने यमन से अपनी सेनाओं को हटा लिया और वहाँ शान्ति स्थापित हो गयी।

- 11. साइप्रस समस्या:-** 13 अगस्त, 1960 को भूमध्य सागर स्थित साइप्रस ब्रिटिश चुंगल से मुक्त होकर एक गणराज्य बना। साइप्रस के नव-निर्मित संविधान द्वारा यूनानियों और तुर्कों के मध्य तालमेल एवं शान्ति कायम रखने की व्यवस्था की गयी। स्वतन्त्रता मिलने के कुछ समय पश्चात् साइप्रस के राष्ट्रपति मकारियोस ने संविधान में संशोधन का ऐसा प्रस्ताव रखा, जिससे दोनों जातियों में राजनीतिक संघर्ष और गृह-युद्ध शुरू हो गया। इस समस्या पर यूनान, तुर्की और साइप्रस के मध्य ब्रिटेन में शान्ति सम्मेलन शुरू हुआ। इसी दौरान ब्रिटेन ने साइप्रस में नाटो सेनाओं को भेजने की सोची। ऐसे में राष्ट्रपति मकारियोस ने दिसम्बर, 1963 में मामला सुरक्षा परिषद् के समक्ष प्रस्तुत किया। लम्बे विचार-विमर्श के बाद मार्च, 1964 में साइप्रस में शान्ति स्थापना के लिए संयुक्त राष्ट्र ने शान्ति सेना भेजने का फैसला लिया। जल्दी ही शान्ति सेना साइप्रस पहुँच गयी। इस सेना ने वहाँ कानून और व्यवस्था स्थापित रखने में उल्लेखनीय सफलता प्राप्त की।
- 12. स्वेज नहर संकट:-** जुलाई, 1956 को मिस्त्र द्वारा स्वेज नहर का राष्ट्रीयकरण अन्तर्राष्ट्रीय शान्ति व सुरक्षा के लिए बड़ी चुनौती बन गया। 1888 में हुए स्वेज नहर-सम्बन्धी कस्तुनतुनिया समझौते का उल्लंघन होता देख फ्रांस व ब्रिटेन ने इजरायल के साथ मिलकर 29 अक्टूबर, 1956 को मिस्त्र पर आक्रमण कर दिया। संयुक्त राष्ट्र की सुरक्षा परिषद् इस विवाद पर कोई कार्रवाई इसलिए नहीं कर सकती थी, क्योंकि ब्रिटेन व फ्रांस अपने निशेधाधिकार का प्रयोग कर सकते थे। 1 नवम्बर, 1956 को महा सभा की आपातकालीन बैठक बुलायी गयी, जिसमें प्रस्ताव पारित करके आक्रमणकारी सेनाओं से शीघ्र वापस हटने की अपील की गयी। 4 नवम्बर को महा सभा ने एक अन्य प्रस्ताव पारित करके संयुक्त राष्ट्र के महासचिव से आपातकालीन सेना की योजना प्रस्तुत करने के लिए कहा। अभी युद्ध चल ही रहा था कि 5 नवम्बर, 1956 को अपने तीसरे प्रस्ताव में महा सभा ने आपातकालीन सेना का गठन कर दिया। संयुक्त राष्ट्र के महासचिव को सुरक्षा परिषद् के स्थायी सदस्यों को छोड़कर शेष सदस्य-राज्यों के सैनिकों को इसमें शामिल करने का अधिकार प्रदान कर दिया गया। एक ओर संयुक्त राष्ट्र का निरन्तर दबाव बढ़ता जा रहा था और दूसरी ओर आक्रमणकारियों के उनके अपने देशों में जनमत खिलाफ हो रहा था। ऐसे में एक-एक करके आक्रमणकारियों को मिस्त्र से अपनी सेनाएँ वापस बुलानी पड़ी।
- 13. कम्बोडिया समस्या:-** कम्बोडिया के राजकुमार नरोत्तम सिंहानुक को सत्ता से हटाने के पश्चात् कम्बोडिया में माहौल इतना खराब हो गया कि वहाँ गृह-युद्ध जैसी स्थिति पैदा हो गयी। संयुक्त राष्ट्र द्वारा कम्बोडिया में शान्ति स्थापना करने के उद्देश्य से संघर्षरत सभी गुटों को एक मंच पर लाने की

दिशा में अनेक प्रयास किए गए, जिनके कारण 23 अक्टूबर, 1991 को फ्रांस की राजधानी पेरिस में कम्बोडिया के संघर्षरत गुटों के मध्य शान्ति स्थापना की दिशा में एक समझौता हुआ। अन्ततः मई, 1993 में कम्बोडिया में संयुक्त राष्ट्र के तत्वावधान में स्वतन्त्र और निष्पक्ष चुनाव हुए और राजकुमार नरोत्तम सिंहानुक दोबारा राज्याध्यक्ष बने।

14. अफगानिस्तान समस्या:- अफगानिस्तान में लम्बे समय से अशान्ति व अराजकता का वातावरण बना हुआ था। सोवियत संघ की सेनाओं की वापसी के बाद भी वहाँ शान्ति की स्थापना नहीं हो सकी, क्योंकि वहाँ लगातार लड़ाई चल रही थी। तालिबान सेनाओं के काबुल पर कब्जा करने के पश्चात् रब्बानी की सेनाओं तथा तालिबान सेनाओं में भीषण संघर्ष हुआ, जिसने अफगानिस्तान को खण्डहर बना दिया। संयुक्त राष्ट्र ने समस्त पक्षों से संयम से काम लेने की अपील की। तालिबान शासकों ने मार्च, 2001 में अफगानिस्तान स्थित बौद्ध प्रतिमाओं को भी नष्ट कर दिया, जिसके परिणामस्वरूप धार्मिक उन्माद ने जन्म लिया। 11 सितम्बर, 2001 को न्यूयार्क में हुए आतंकवादी हमले के पश्चात् अमेरिका ने अफगानिस्तान में लगभग दो महीने से ज्यादा समय तक सैनिक कार्रवाई की, जिसके कारण तालिबानी शासन का अन्त हो गया। अफगानिस्तान में संयुक्त राष्ट्र के तत्वावधान में अन्तरिम सरकार के अध्यक्ष के रूप में हामिद करजई ने 22 दिसम्बर, 2001 को सत्ता की बागडोर संभाली। इसके बाद वहाँ स्थिति सामान्य होने लगी।

15. रवाण्डा समस्या:- अफ्रीकी राज्य रवाण्डा में गृह-युद्ध चल रहा था। संयुक्त राष्ट्र ने इस गृह-युद्ध रोकने के प्रयास किए। 24 जून, 1994 को संयुक्त राष्ट्र ने यहाँ अपने शान्ति सैनिकों को भेजा, जिन्होंने दोनों संघर्षरत पक्षों में समझौता कराने की दिशा में कार्य किया। यह उसके प्रयत्नों का ही परिणाम था कि रवाण्डा में स्थिति सामान्य हो गयी।

निष्कर्ष

संयुक्त राष्ट्र की स्थापना के बाद अनेक विवाद इसके सामने आए जिनका इसने समाधान किया और अन्तर्राष्ट्रीय शांति एवं सुरक्षा को भंग होने से रोका। इसने यूनान विवाद, कश्मीर विवाद, अरब-इजरायल विवाद व कांगो विवाद को हल करने में योगदान दिया है। इसने सीरिया, लेबनान, बर्मा, ईरान आदि से विदेशी सेनाओं को हटवाया। इसने ईरान-इराक युद्ध नामीबिया संकट व क्यूबा संकट जैसे जटिल विवादों को भी सुलझाया, जो तीसरे विश्व-युद्ध को जन्म दे सकते थे और अन्तर्राष्ट्रीय शांति और सुरक्षा को तार-तार कर सकते थे। संयुक्त राष्ट्र ने अनेक अवसरों पर विवादग्रस्त राज्यों के मध्य समझौते भी कराए भी कराए। निःसंदेह संयुक्त राष्ट्र ने युद्धों की विभीषिका से मानवता की रक्षा की है। राल्फ बुंच के अनुसार, "संयुक्त राष्ट्र की विशेषता यह है कि यह राष्ट्रों को बातचीत में व्यस्त रखता है। वे जितनी अधिक देर तक बातचीत करते रहें, उतना ही अच्छा है, क्योंकि उतने समय तक युद्ध टल जाता है। इस दृष्टिकोण से राजनीतिक और कूटनीतिक विवादों को सुलझाने में संयुक्त राष्ट्र की भूमिका महत्वपूर्ण रही है।" यदि यह कुछ विवादों को हल करने में सफल नहीं रहा, तो शक्ति-राजनीति और सदस्य-राज्यों द्वारा अपेक्षित सहयोग न दिए जाने के कारण ही ऐसा हुआ।

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अशासकीय विद्यालयों के छात्र-छात्राओं के बुद्धि परीक्षण का तुलनात्मक अध्ययन

डॉ. विनय प्रताप सिंह* और चन्द्रशेखर शर्मा**

प्रस्तावना

बुद्धि भले ही मनोविज्ञान विषय का नया संप्रयत्यय है, लेकिन इसका महत्व बड़ा ही व्यापक है, अनेक अध्ययन के निष्कर्ष यह बताते हैं कि बुद्धि अनेक क्षेत्रों में अपनी महत्ता साबित कर चुका है। बुद्धिमान बालक जहां एक और जीवन में सन्तुष्टि का पुरोध है, वही ऐसे बालक की स्थिति चाहे कितनी की विपरीत क्यों न हो, बेहतर मनोवैज्ञानिक अनुकूलन व सामंजस्य स्थापित करने में समर्थ होते हैं, बुद्धि की भूमिका यही पर समाप्त नहीं हो जाती है। बुद्धिमान बालक अपने साथी, परिवार और माता – पिता से बेहतर व सोहादयपूर्ण संबंध के लिये जाने जाते हैं। ठीक इसके विपरीत वे बालक जिनके बुद्धि का स्तर कम होता है। वे सभवतः उग्र होते हैं, अपराधिक गतिविधि वाले होते हैं। दूसरे शब्दों में बुद्धि एक ऐसा मानसिक तत्व है। जिसके कारण दो बालकों को एक ही ढंग से समझने या पढ़ाये जाने पर उनके समझने के स्तर में अन्तर आ जाता है जिसके ही कारण दो व्यक्तियों की स्मरण शक्ति में भिन्नता दिखायी देती है। जिसके ही कारण दो व्यक्तियों की स्मरण शक्ति में भिन्नता दिखायी देती है। जिसके ही कारण दो व्यक्ति एक ही समस्या को हल करने में अलग – अलग योग्यता का प्रदर्शन करते हैं।

प्रस्तुत शोधकार्य में बुद्धि के ऊपर अध्ययन करने का ध्येय यही है कि बालकों में बुद्धि के ऊपर अध्ययन करने का ध्येय यही है कि बालकों में बुद्धि की क्षमता को समझते हुए बुद्धि को प्रशिक्षित करने हेतु महत्वपूर्ण कदम उठाए जाये ?

समस्या कथन

“अशासकीय विद्यालयों के छात्र-छात्राओं के बुद्धि परीक्षण का तुलनात्मक अध्ययन”

अध्ययन के उद्देश्य

अशासकीय विद्यालयों के छात्र-छात्राओं के बुद्धि परीक्षण का तुलनात्मक अध्ययन करना।

अध्ययन की परिकल्पना

Ho1. अशासकीय विद्यालयों के छात्र-छात्राओं के बुद्धि परीक्षण में सार्थक अन्तर नहीं पाया जाएगा।

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अध्ययन का परिसीमन

अध्ययन के परिसीमन से तात्पर्य शोध समस्या का क्षेत्र को कुछ सीमाओं में सीमित करने में है। शोध की समय सीमा, उपलब्ध साधन एवं सुविधाओं को ध्यान में रखते हुये प्रस्तुत अध्ययन को निम्न लिखित आधार पर परिसीमित किया गया है।

क्षेत्र परिसीमन

प्रस्तुत अध्ययन छ.ग. राज्य के जांजगीर-चाम्पा जिले के सक्ती ब्लॉक तक सीमित है।

स्तर परिसीमन

प्रस्तुत अध्ययन अशासकीय विद्यालयों के बालक एवं बालिकाओं तक सीमित है।

शोध अभिकल्प

शोध अध्ययन की समस्या अशासकीय विद्यालयों के छात्र-छात्राओं के बुद्धि परीक्षण का तुलनात्मक अध्ययन के लिए अभिकल्प के रूप में शोधार्थी द्वारा प्रतिशत मान का प्रयोग किया गया है।

| लिंग/क्षेत्र | बालक | बालिका |
|--------------|------|--------|
| अशासकीय वि. | 50 | 50 |

अध्ययन के चर

प्रस्तुत अध्ययन में शोधकर्ता द्वारा चरों का निर्धारण निम्नलिखित रूप से किया गया है।

स्वतंत्र चर — अशासकीय विद्यालय

आश्रित चर — बुद्धि परीक्षण

सह चरित चर — लिंग

न्यादर्श चयन की विधि

प्रस्तुत अध्ययन में न्यादर्श का चयन उद्देश्यपूर्ण न्यादर्श विधि द्वारा किया गया ।

न्यादर्श का विवरण

| क्रमांक | अशासकीय विद्यालय का नाम | बालक | बालिकाये | योग |
|---------|---|------|----------|-----|
| 1 | जगन्नाथ उच्चतर माध्यमिक विद्यालय दमउ धारा, गुंजी, सक्ती | 10 | 10 | 20 |
| 2 | ज्ञानकुंज पब्लिक स्कुल असौंदा सक्ती | 10 | 10 | 20 |
| 3 | जिंदल पब्लिक स्कुल कंचनपुर सक्ती | 10 | 10 | 20 |
| 4 | लिटिल फलावर स्कुल सक्ती | 10 | 10 | 20 |
| 5 | गुंजन पब्लिक स्कुल सक्ती | 10 | 10 | 20 |
| | कुल | 50 | 50 | 100 |

उपरोक्त तालिका में शोधकर्ता द्वारा न्यादर्श का चयन 05 शालाओं में किया गया प्रत्येक विद्यालय से 10 बालक एवं 10 बालिकाओं का चयन किया गया अर्थात कुल 50 बालक एवं 50 बालिकाओं का चयन किया गया । जो 5 अशासकीय विद्यालयों में से किया गया है ।

अध्ययन में प्रयुक्त उपकरण का विवरण

प्रस्तुत अध्ययन में निम्न उपकरण का उपयोग किया गया ।

BATTARY OF PERFORMANCE TESTS IF INTELLIGENCE

DR. CHANDRAMOHAN BHATIA

अध्ययन में प्रयुक्त सांख्यिकी

सांख्यिकी एवं वैज्ञानिक विधि है जिसका अर्थ भिन्न-भिन्न निरीक्षणों एवं प्रयोगों के द्वारा प्राप्त प्रदत्तों (कंज) को एकत्र करना, उनका वर्णन करना, व्याख्या करना तथा वर्गीकरण करना होता है।

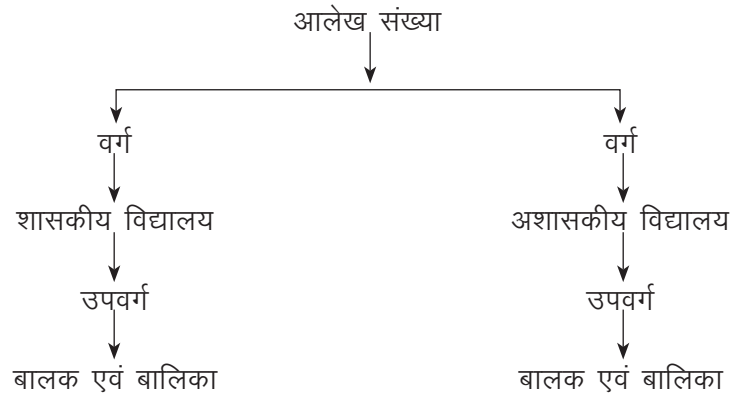
मध्यमान

मध्यमान या औसत से अभिप्राय उस अंक से होता है जो किसी समूह के मूल्यों के योग को उनकी कुल संख्या से विभाजित करने पर प्राप्त होता है। किन्तु सांख्यिकी में माध्य का प्रयोग विस्तृत अर्थ में किया जाता है ।

प्रप्रस्तुत शोध प्रबंध के अध्ययन में विशिष्ट उद्देश्यों को सामने रख कर कें उपयुक्त निष्कर्षों को प्राप्ति के लिए प्रतिशत विधि का प्रयोग किया गया है। जिसके आधार पर आँकड़ों का प्रतिशत मान निकाला गया है। निकाले गये प्रतिशत मान के आधार पर तथ्यों का पद विश्लेषण कर इसी आधार पर निष्कर्ष निकाला गया है।

प्रदत्तों का वर्गीकरण एवं तालिकाकरण

वर्गीकरण के द्वारा अत्यव्यस्थित आँकड़ों को व्यवसिति रूप दिया जाता है वर्गीकरण वह क्रिया है । जिसके द्वारा संकलित सांख्यिकीय सामग्री को विभिन्न गुणों या विशेषताओं के आधार पर पृथक – पृथक वर्गों और उप- वर्गों में विभक्त किया जाता है। अतः : वर्गीकरण के द्वारा आँकड़ों की समानताओं को असमानताओं से अलग किया जाता है। प्रस्तुत अध्ययन को निम्न प्रकार से वर्गीकृत किया गया है ।



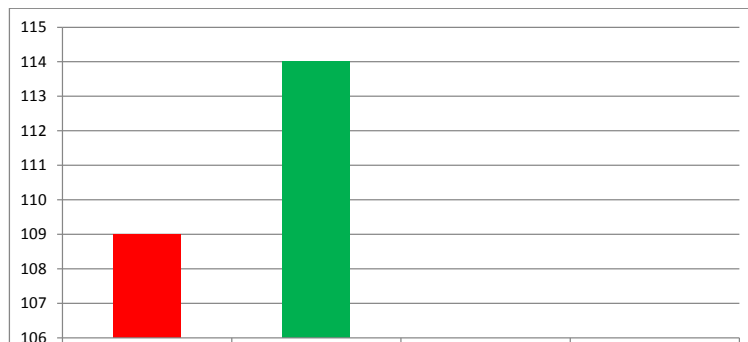
परिकल्पनाओं का परीक्षण

प्रस्तुत अध्ययन में परिकल्पनाओं का विश्लेषण एवं प्राप्तांकों का प्रतिशत मान निम्न प्रकार से है ।

| क्र० | प्राप्त आंकड़े | मध्यमान |
|------|--|---------|
| 4 | अशासकीय विद्यालयों में अध्ययनरत् बालकों के बुद्धि परीक्षण का मध्यमान | 109 |
| 5 | अशासकीय विद्यालयों में अध्ययनरत् बालिकाओं के बुद्धि परीक्षण का मध्यमान | 114 |

Ho1. अशासकीय विद्यालयों के बालकों एवं बालिकाओं के बुद्धि परीक्षण में सार्थक अन्तर नहीं पाया जाएगा ।

चित्र क्रमांक 4.4



उपरोक्त चित्र से स्पष्ट है कि अशासकीय विद्यालय के बालकों के प्राप्तांको से प्राप्त बुद्धि परीक्षण का मध्यमान 109 एवं अशासकीय विद्यालय के बालिकाओं के प्राप्तांको से प्राप्त बुद्धि परीक्षण का मध्यमान 114 प्राप्त हुआ है। उक्त परीक्षण की तुलना करने पर स्पष्ट होता है, कि अशासकीय विद्यालय के बालकों की तुलना में अशासकीय विद्यालय के बालिकाओं की बुद्धि अधिक है।

अतः अशासकीय विद्यालयों के बालकों एवं बालिकाओं के बुद्धि परीक्षण में सार्थक अन्तर पाया जाएगा ।

निष्कर्ष

परिकल्पना अस्वीकृत हुई ।

अध्ययन का निष्कर्ष

प्रस्तुत शोधकार्य के अध्ययन द्वारा हम यह निष्कर्ष पर पहुंचते हैं कि अशासकीय विद्यालय के बालक व बालिकाओं की बुद्धि में सार्थक अन्तर पाया गया । अतः शोध कार्य से स्पष्ट होता है कि बालक एवं बालिकाओं में बुद्धि के आधार पर ही कार्य कुशलताओं का निर्माण होता है । इनका शारीरिक तथा मानसिक विकास होता है तथा ज्ञान अर्जन करने की क्षमताएं बढ़ती है ।

अतः बुद्धि परीक्षणों द्वारा स्पष्ट हो गया है कि प्रभावशाली बालक एवं बालिकाये कम समय में अधिक अधिगम तथा ज्ञान सीखने में सफल हो जाते हैं ।

अध्ययन का शैक्षिक महत्व

प्रस्तुत शोध से प्राप्त निष्कर्षों के आधार पर कुछ महत्वपूर्ण सुझाव दिये जा रहे हैं जो बालकों के लिए शैक्षिक व सामाजिक दृष्टि से महत्वपूर्ण हैं

- बालकों में यदि बुद्धि का ज्ञान प्राप्त हो तो उनके अनुरूप पाठ्यक्रम का निर्माण करने में सफलता प्राप्त हो सकती है ।
- शिक्षक बालकों में उचित बुद्धि का विकास करके, उनमें उत्तम विचारों, आदर्शों गुणों और रुचियों का निर्माण कर सकता है ।
- सामाजिक – सांवेगिक कौशल युक्त व कार्यक्रम बालकों के लिए निर्मित किए जाने चाहिए जो ऐसे ही समान परिवेश में अपना प्रभाव दर्शा चुका है ।
- विद्यालय में वे बालक जो किसी तरह की परेशानी का सामना कर रहे हों, उन सामाजिक सांवेगिक कौशलों को, मजबूती से बनाये रखने के लिये निर्देशन एवं परामर्श सेवाएँ दी जानी चाहिए
- विभिन्न क्षेत्रों के विषय विशेषज्ञों को समय – समय पर बुलाते रहना चाहिए ताकि वे अपने अनुभवों को बालकों के साथ बांट सकें ।

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The Effect of Depression Among Some Personality Muzaffarpur District

Dr. Biva Kumari*

Probably the most influential Psychological theories of depression today are derived from the Cognitive perspectives. The basis of these theories is the Idea that the same experience may affect two people very differently there are several cognitive theories of depression. They include Beck's cognitive-distortion model, attributional theories such as the learned helplessness theory Learning based theories like Lewinsohn's also have a strong cognitive component.

Depression a number of clinical and non-clinical variable have been subjected to theoretical and empirical verification. The word "depression" is used in many ways : to describe a mood a symptom, a syndrome as well as a specific group of illness. This multiple use of the term and the looseness of definitions can be very confusing. Two thousand years ago, the primary explanations of Depressive disorders have been interpreted in terms of some specified physical basis usually constitutional in nature and sometimes hereditary in origin Hippo crates and plato referred to depression as due to a disturbance of body juice and the term melancholia might have originated with Hippo Crates, Kraepelin (1904) a pioneer German Psychiatrist contributed substantially to the classification of emotional disorder in his work he used the term melancholia to include patients with Involutional Melancholis (Long referred to simply as melancholia)

Depression is very common and a significant problem throughout the world. A pervasive disturbance of mood is commonly considered to be an essential feature of affective disorder's. Nevertheless many Patients who meet the criteria of being clinically depressed do not acknowledge a mood abnormality (Beck 1967). This is true only in the case of people in non western culture (Marsella) 1979.

HYPOTHESIS

Those high and those low of friendliness dimension will not differ significantly in terms of their mean scores of depression.

METHODOLOGY

The sample

The sample comprised 300 undergraduate college students out of which 150 males and 150 females Muzaffarpur (Bihar). The sample was unselected and unbiased.

| Sample | N | Total |
|--------|-----|-------|
| Male | 150 | 300 |
| Female | 150 | |

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Research Procedure

The data were collected in the groups of 8-10 students at a time during the leisure hours of the students. Respondents were asked to read the instruction carefully and then to encircle the first response that come to their mind. Since the tests included items related with sex guild and items extremely other personal in nature, it did not deem necessary to ask the subjects to disclose their identity. They, however, were motivated to answer to the items freely and frankly. It took on the average 90 minutes complete the entire test.

Research Tools used

- (a) Personal data blank.
- (b) Hindi version of Beck's Depression Inventory (Mirza, 1983)
- (c) Differential personality scale (DPS) was used to measure different personality dimensions of the subjects.

One of the most common standard scale for measuring depression is the Beck's Inventory (BDI) which was originally published by Beck et al. (1961). The inventory consists of 21 items each with four level of severity rated from 0.3. The possible range of total score was from 0.63. A subject selects any one statement in each item group the best described what he/she feels (Lewinsohn, 1974). Subjects who received the scores of 16 or higher were classified as "High depressed", those receiving score from "10-15" were considered as "Medium depressed" while any person obtaining a scores of under "10" was assigned top be the non-depressed group (Beck, 1967).

Despite its popularity, it should to noted that the Beck depression Inventory was designed for the use with psychiatric population. It has not been demonstrated if it was a valid measure of depression for the normal population as well.

In the present study the Hindi version of the Beck's measuring the degree of depression. The inventory comprised 21 sets of statements. Each set contained 4 (four) statements representing severity of a symptom in ascending order. The first sentence indicated very mild or no abnormality and thus, if chosen by the subject a score of zero was assigned. The second, the third, and the fourth items of the sets appeared with increasing intensity and where assigned of one, two and three respectively. The test retest reliability of the Hindi version (Mirza, 1986) was 87. Higher the scores show greater the depression in a person.

Results and Discussion

In order to test the hypothesis that those high and those low on friendliness dimension will not differe significantly in terms of their mean scores of depression t-ratio was employed for the high and the low scores on friendliness dimension of personality and their corresponding scores of depression.

| Dimension | Group | N | M | SD | SE | T-ratio df29 |
|--------------|-------|-----|-------|------|-----|-----------------|
| Friendliness | High | 150 | 10.38 | 3.61 | .29 | 1.52 |
| | Low | 150 | 11.34 | 3.78 | .31 | |

*Not Significant even at .05 level of confidence.

An Inspection of table-2 shows that those high and those low on friendliness dimension of personality do not deffer significantly in terms of their mean scores of depression (t- 1.52) (.298).

Those high on friendliness have lower mean depression scores (M= 11.38) whereas those low on friendliness, higher mean depression scores (M=1.34). The findings are in the hypothesized direction. Thus it can be concluded that friendliness does not tend to contribute substantially towards depression. Although the present finding does not support the earlier findings of Chada & Kulhara – (1987) who found that Majority of depressive patients showed disinterest in social Activities.

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Study of Photodissociation and Geminate Mechanism of I₂ in Solution

Alok*

ABSTRACT

The photodissociation of I₂-(OCS)_n at 395 nm promotes the chromophore to an excited repulsive state correlating with the I⁻ + I^{*}(2P1/2) dissociation asymptote and results in three competing reaction pathways: (1) direct dissociation on the I⁻ + I^{*}(2P1/2) asymptote; (2) spin-orbit quenching of I^{*} followed by dissociation on the I⁻ + I(2P3/2) asymptote, releasing nearly 1 eV more energy than the first pathway; (3) spin-orbit quenching of I^{*} followed by the recombination of I₂⁻, ultimately terminating on the ground electronic state. The existence of the two uncaged pathways is demonstrated by the bimodal size distribution of the I-(OCS)_k products. For smaller parent clusters (*n* ≤ 16), pathway 1 is the dominant fragmentation channel.

Keywords: Photodissociation, Geminate Mechanism and I₂

INTRODUCTION

The photodissociation of I₂⁻ presents an important model case. The electronic structure of I₂⁻ is represented by six doubly degenerate electronic states lying energetically lower than the ground state of neutral I₂. The scaled potential energy curves corresponding to the ionic states are shown in Figure 1. The ground state of I₂⁻ has a well depth of 1.01 eV and in a simple molecular orbital picture corresponds to a bond order of 1/2. Upon solvation the charge of I₂⁻ leads to relatively strong electrostatic interactions with adjacent solvent molecules, while the weakness of the bond allows the solvent to dramatically perturb the electronic structure of the ion. In addition to the studies of I₂ recombination dynamics in liquid water and alcohols by Barbara and co-workers, our group has extensively studied the caging of I₂ in clusters following photodissociation in the visible-near-IR wavelength range. Kondow and co-workers examined collisions of I₂ (CO₂)_n cluster ions with solid surfaces and observed the wedge effect: the solvent CO₂ molecules sandwiched between the surface and the I₂⁻ waist in a collision split the I² bond. Several recent studies provided theoretical background for understanding the dissociation and recombination processes. Parson and co-workers examined I₂ embedded in various clusters and described this system in terms of an intramolecular Marcus theory framework. In their analysis, the photofragmentation and caging processes are mediated by the coupling of electronic states with differential charge character that is caused by the interaction with the solvent. They have shown that differential solvation of electronic states can lead to isoenergetic curve-crossing regions.

MATERIALS AND METHODS

In this work, we report the photodissociation and caging of I₂ in OCS clusters. This work complements our studies of I₂ in CO₂, N₂O, and Ar clusters, allowing for a comparison of the effects of isovalent solvents with differing electrostatic properties on the dissociation and recombination

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dynamics. In all previous studies, the $A' 2^2\Pi_{g,1/2} \leftarrow X^2 \Sigma^+_{u,1/2}$ transition centered near 750 nm was utilized to promote the photodissociation of I_2 , yielding the $I + I(^2P_{3/2})$ products. Here, the same electronic transition, indicated by an arrow in Figure 1, is employed to induce the photodissociation and caging of I_2 embedded in the OCS solvent. Additionally, we utilize 395 nm photodissociation of $I_2 (OCS)_n$, whereby I_2 is excited via the $B 2^2\Sigma^+_{g,1/2} \leftarrow X^2 \Sigma^+_{u,1/2}$ transition to a repulsive state correlating with the $I + I^*(2P_{1/2})$ dissociation limit, as also shown in Figure 1. Our measurement of the translational energy release in 395 nm photodissociation of bare I_2 indicates exclusive production of the $I + I^*(2P_{1/2})$ products. Within a cluster, however, solvent-induced spin-orbit relaxation is possible, resulting in three distinct reaction pathways including the dissociation on both $I + I(^2P_{1/2,3/2})$ asymptotes, as well as the recombination (caging) of the I_2 chromophore. Competition between the three near-UV fragmentation channels provides a delicate probe of the solvent-induced couplings between different electronic states of I_2 .

RESULT AND DISCUSSION

A detailed description of the ion beam apparatus has been given elsewhere.⁸² The $I_2 (OCS)_n$ cluster ions were formed by attachment of slow secondary electrons to neutral clusters in an electron-impact ionized supersonic jet, with subsequent nucleation around the negatively charged core. The gas sample was prepared by passing a 5-7% OCS in Ar mixture through a reservoir containing crystalline iodine, heated to 50°C to increase the iodine vapor pressure. The resulting gas mixture was expanded through a pulsed (30 Hz) supersonic valve at a stagnation pressure of 1.5 atm. A continuous electron beam (1 keV, ~700 *i*A) intersected the expansion 1-5 mm downstream from the valve orifice. The precursor ion mass selection was achieved in a Wiley-McLaren TOF mass spectrometer. The dominant ions in the primary beam were the $I_2 (OCS)_n$ and $(OCS)_n$ - clusters. The distribution of $I_2 (OCS)_n$ clusters in the primary ion beam displays a single “magic number” corresponding to $I_2 (OCS)_{11}$: this mass peak is typically a factor of 2 more intense than $I_2 (OCS)_{10}$ and $I_2 (OCS)_{12}$. No other noticeable discontinuities were observed over the cluster size range studied (n) 1-26). Metastable decay of the $I_2 (OCS)_n$ cluster ions was not observed, and the parent ion internal temperature is believed to be similar to the 50 K estimated for $I_2 (CO_2)_n$. At this temperature, I_2 embedded in the cluster is predominantly in the ground vibrational state (115 cm⁻¹ vibrational frequency), and the cluster can be considered solid. Mass analysis of ionic fragments was carried out utilizing a second, reflectron mass spectrometer tilted at a small angle with respect to the primary ion beam axis. The reflected ionic fragments were detected at the spatial focus of the reflectron with a microchannel plate (MCP) detector. The ion signal was amplified and sent to a transient digitizer for averaging and subsequent transfer to a computer. The precursor ion signal was simultaneously monitored with another MCP detector positioned directly behind the reflectron.

CONCLUSION

In summary, It is that reported the near-IR and near-UV photofragmentation of the $I_2-(OCS)_n$ clusters. Following the photoexcitation of I_2^- via the near-IR absorption band, complete recombination (caging) of the chromophore is observed in clusters with n) 17. This is consistent with the theoretical prediction of the first complete solvent shell around I_2^- – formed by 17 OCS molecules. A sharp shift in the fragmentation pattern is observed between n) 16 and 17, where chromophore recombination, or caging, becomes the dominant reaction pathway. Since the cluster size where this change occurs corresponds to the predicted size of the first complete solvent shell around I_2^- , a likely interpretation is that the 17th OCS molecule “caps” the cluster, closing the last collisionless escape route for the dissociation fragment. This leads to an increased effectiveness of nonadiabatic coupling to the lower

spin-orbit asymptote, which is a prerequisite for caging. A remarkable result is that the caging and, therefore, the quenching probabilities approach unity in the largest clusters studied [e.g., I₂-(OCS)₂₆].

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Study of Mixed Ligand Complex Formation of Co(II), Ni(II) and Cu(II)

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ABSTRACT

The goal of this work was to obtain Ni(II) and Co(II) concentrates from the CNS by solvent extraction technique. Features of this technique, when liquid cationic ion exchangers are used, create possibilities for sequential separation of the heavy metal simple ions in aqueous solution of their salts, for example sulphates, nitrates or diluted chlorides. They can be separated using the step by step approach or in bulk in arbitrarily limited extent (e.g. sole Zn(II) or Zn(II) with Cu(II) or Zn(II) with Cu(II) and Co(II)) from the rest of heavy metal ions present and from a bulk of common lighter cations such as sodium(I), potassium(I), magnesium(II), ammonium(I) and similar. Additionally, all anionic contaminants (chlorides/sulphates, fluorides, cyanides, arsenates and further) are fully rejected, being completely ignored by extractant of a cationic type

Keywords: Mixed Ligand Complex & Formation of Co(II), Ni(II) & Cu(II).

INTRODUCTION

In the present study the stability constants of the mixed ligand complexes of Co(II), Ni(II), Cu(II) and Zn(II) with N-(2-hydroxybenzylidene)-2,3-dimethylaniline (X) as primary ligand and N-(2-hydroxy-1-naphthylidene)-4-chloroaniline (Y) as secondary ligand in 75:25 (v/v) 1,4-dioxane-water medium at $27 \pm 0.5^\circ\text{C}$ have been reported by employing pH-metric titration technique. Under identical conditions the stability constants of binary metal complexes of N-(2-hydroxy-1-naphthylidene)-4-chloroaniline (Y) have also been investigated. The pH-meter model no. EQ-614 supplied by Equiptronics, a precision research pH-meter with wide range of glass electrode and calomel reference electrode was used for pH measurements. The pHmeter was standardized with potassium hydrogen phthalate and phosphate buffers before performing the titrations. Schiff bases play important roles in coordination chemistry as they easily form stable complexes with most transition metal ions. Many attempts have been made to evaluate different factors affecting the stability of the metal chelates along with their stability constants.

MATERIALS AND METHODS

Proton-ligand stability constants of secondary ligand (Y)

From the titration curves of solutions (i) and (ii), \bar{n}_A values at various pH were calculated. The proton ligand formation curve was obtained by plotting the values of \bar{n}_A vs. pH-meter readings. From the graph the values of $\log K^H_1$ and $\log K^H_2$ were evaluated by half integral method (A). The values of $\log K^H_1$ and $\log K^H_2$ were also evaluated using graphical method (B) by plotting the graph of log

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$[\bar{n}_A / (1-\bar{n}_A)]$ against pH and $\log [(2-\bar{n}_A) / (\bar{n}_A-1)]$ against pH, respectively. The values obtained by method A and B are in agreement with each other, the average values of $\log K^{H_1}$ and $\log K^{H_2}$ has been found to be 8.725 and 2.20 respectively.

Metal-ligand stability constants of the Binary (MY) complexes

The metal ligand stability constants of binary complexes were evaluated assuming the polynuclear complexes and hydrolyzed products were not formed. An examination of titration curves indicate that complex formation takes place in the solution on the following grounds: The metal titration curve of solution, shows displacement with respect ligand (Y) titration curve of solution and along the volume axis. This indicates the affinity of the ligand to metal ions which release proton and produce volume difference. (II) The color change of ligand appeared in the presence of metal ion shows the formation of new species due to coordination. (III) The hydrolysis of the metal ion was suppressed due to the complex formation and precipitation did not appear during the titrations.

RESULT

The relative stability of the ternary complexes compared with corresponding binary complexes can be qualitatively expressed in many different ways. We have expressed the relative stabilities in terms of $\Delta \log K_T$ ($\Delta \log K_T = \log K^{MX}_{MXY} - \log K^{MX}_{MXY1}$). The $\Delta \log K_T$ values for all the metal (II) ions in the present study is negative. This indicates that ternary 1:1:1 (M-X-Y) complexes are less stable than binary 1:1 (MY) complexes. In the ternary system studied, the order of stability constants of mixed ligand complexes with respect to the metal ions was found to be Cu(II) > Ni(II) > Co(II) > Zn(II); which is same as in the corresponding binary (M-Y) systems. This is in accordance with the Irving-Williams series of stability constant. The value of $\log K^{MX}_{MXY}$ are slightly lower than $\log K^{MX}_{MXY1}$ and higher than $\log K^{MX}_{MXY2}$, which is due to the fact that the tendency of the secondary ligand (Y) to get bound with aquated metal ion $[M(aq)]^{2+}$ is more than to combine with the metal ion already bound with primary ligand (X). The relative stability ($\Delta \log K_T$) values of the ternary complexes with corresponding binary complexes for all the metal(II) ions in the present study is negative indicating that ternary 1:1:1 (M-X-Y) complexes are less stable than binary 1:1 (MY) complexes. In the ternary system studied, the order of stability constants of mixed ligand complexes with respect to the metal ions was found to be Cu(II) > Ni(II) > Co(II) > Zn(II); which is same as in the corresponding binary (M-Y) systems.

CONCLUSION

Binary and ternary complexes of the type M-Y and M-X-Y [M = Co(II), Ni(II), Cu(II) and Zn(II); X = N-(2-hydroxybenzylidene)-2,3-dimethylaniline and Y = N-(2-hydroxy-1-naphthylidene)-4-chloroaniline] have been examined pH-metrically at $27 \pm 0.5^\circ\text{C}$ and at constant ionic strength, $\mu = 0.1 \text{ M}$ (KCl) in 75 : 25 (v/v) 1,4-dioxane water medium. The stability constants for Binary (M-Y) and ternary (M-X-Y) systems were calculated.

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A Study of Some Personality Traits and Values Among the Teachers of Different Types of Secondary Schools

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ABSTRACT

The current review aims to demonstrate that findings from personality theories can help educational psychology craft a more thorough explanation of the role of teacher personality in the educational process. This topic seemed to have been inadvertently omitted. The following five groups of studies in psychology and related fields (classified based on their research objectives) are critically analysed: studies of teacher typologies, studies of teachers' desirable and undesirable features, studies of teachers' professional behaviours and their influence on students, studies of teachers' professional identity and studies of teacher personality within the framework of personality theories (particularly within the Five-Factor Model of personality). Arguments in support of personality theories, and methodological dilemmas in assessing teachers' personalities involving data collection and research design are also discussed.

Keywords: Personality Traits, Teachers & Educational process.

INTRODUCTION

In the educational disciplines, there are relatively distinct research fields that focus on investigating different aspects of the teaching profession and teachers personalities. For example, within pedagogy, deontology focuses on the responsibilities and rights of teachers with regard to their students, whereas pedeutology involves the features of teachers as determined by their roles. In the psychological sciences, there are no such specified research fields for teaching, which is surprising because there is a long-running consensus that the teacher's personality is the most important and complex variable in the educational process and because the study of personality is primarily the task of psychology. Even in educational psychology, the role of personality characteristics of teachers is typically emphasized only in research addressing the following topics: (1) management styles in small social groups (these studies inevitably use Lewin, Lippitt, and White (1939) as the starting point), which remains primarily a social psychological issue (see, for example, Alexander & Winne, 2006; Vizek-Vidović, Rijavec, Vlahović-Štetić, & Miljković, 2003); (2) social learning theory (Bandura, 1999); (3) developmental theories such as those proposed by Piaget, Vygotsky or Bruner and their followers (Lutz & Huitt, 2004) or (4) school docimology, i.e. the study of how knowledge is assessed and measured (Grgin, 2001). De Raad and Schouwenburg (1998) posited that studies that apply new insights from personality psychology to explain the role of different patterns of teachers personality traits in educational endeavours in a more comprehensive manner fall within a distinct group of research. This approach was first introduced in the middle of the twentieth century and has been

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regularly engaged in since that time even experiencing an uptick in recent years. Nevertheless, this approach has never become dominant in the field.

Teacher personality as a research topic in educational psychology and related fields:

Studies on teacher personality in educational psychology and related fields are rather diverse with respect to their methodologies and their assumptions and aims. All forms of observation have been used, ranging from casual to experimental. Moreover, studies have been based on teachers self-evaluations and on assessments of teachers by their pupils, university students and other teachers or experts in the educational field. In addition, data were collected from essays on teachers personalities, evaluation scales, checklists, sociometry methods and personality and ability tests. Their classification by means of a single, well-defined criterion (and without overlapping between exhaustive categories) as demanded by formal logic is impossible. If a research objective is used as a criterion, it is conditionally possible to classify the studies into the following groups (within which further classifications into subgroups have been made): (1) mainly (but not exclusively) theoretical studies that aim to describe those personality types (or behaviour patterns) that are more or less suitable or unsuitable for a teacher, i.e. teachers typologies; (2) field research that aims to establish desirable and/or undesirable features of real teachers; (3) empirical studies addressing the professional behaviours of teachers and their impact on shifts in student personality or behaviour; (4) studies devoted to questions involving the professional identity of teachers and (5) research considering teachers personalities in the context of personality theories.

Studies of the desirable and undesirable features of teachers: This type of research has the longest and most prolific history, but it is also the most heterogeneous with regard to applied methodology and its findings. The heterogeneity of findings can be explained to a significant degree by the fact that pedagogical activity is highly saturated by the ecological factors of the teaching environment. In particular, the expectations of a teacher, the functions and roles a teacher should play, and thus the desirability and undesirability of certain personality traits are significantly determined by the specific context in which teachers work. Consequently, it is understandable that in one particular educational context certain features of a teacher are highly appreciated, whereas in another setting, these same features might be considered irrelevant or even unwanted.

CONCLUSION

Psychological research on teacher personality can undoubtedly increase the effectiveness of the educational process. The results of the outlined studies have numerous implications for pedagogical practice, particularly with respect to the selection of future teachers, their education and subsequent professional improvement, and the evaluation of their success. This review provides a brief outline of five groups of studies in this field. We believe the most promising of these groups of studies is the type of research that employs insights from personality theories – and particularly the Five-Factor Model – as its starting point. Beyond the fact that this is one of mainstream models, such an approach has a number of (mostly methodological) advantages over other types of research. For instance, using this framework allows one to formulate more specific hypotheses that can be empirically verified.

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Assymmetric Hemicyanines : Synthesis and their Characterisation on Absorption Spectra

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ABSTRACT

A series of hemicyanines based on amino(oligo) thiophene donors have been developed. Owing to thiophene's balanced stability and wavelength-shifting ability, these hemicyanines show fluorescence in the red and near infrared region but are still compact and readily synthesized. Every element of a hemicyanine structure—donor, acceptor, bridge, and even side chains—has been varied to study the structure-property relationship and to identify the most promising probes. Some of these dyes have shown superior sensitivities to trans-membrane potentials and membrane lipid compositions. In addition they have demonstrated strong nonlinear optical properties and, due to their absorption peaks around 532 nm, inexpensive and compact diode-pumped solid-state fiber laser (1064 nm) can be employed in two photon fluorescence and second harmonic generation imaging. The relatively compact structure, facile synthesis, high environment sensitivity, long wavelength fluorescence, and strong nonlinear optical properties make them promising probes for a wide range of biological applications.

Keywords: Assymmetric Hemicyanines, Stability & Spectra.

INTRODUCTION

The ultimate goal in the field of biomedical imaging is to visualize cellular structures and functions with submicrometer spatial and submillisecond temporal resolutions. Fluorescence has been playing a leading role in this direction due to its high sensitivity and the ability to target specific molecules or cellular compartments. Imaging cells and biological tissues can often be complicated by the autofluorescence of natural chromophores such as NADH. Scattering and absorption are two other major interfering factors, especially in thick tissues. Probes, emitting in the so-called medical spectral window (650–900 nm), can potentially minimize these interferences and offer high signal/background ratios. Furthermore, because of the inverse 4th power relationship between light scattering and wavelength, long wavelength probes permit deep tissue detection of optical signals. The last decade has witnessed significant progress in long-wavelength bioprobes, from conventional organic dyes to fluorescent proteins, quantum dots and lanthanide complexes. Cyanine dyes have been dominating Near-IR imaging applications and some of them even have been approved by the FDA. The absorption peak of a symmetric cyanine red-shifts ~100 nm for every vinylene extension and can be calculated using a classical free electron gas model.

MATERIALS AND METHODS

Unlike aniline, amino (oligo) thiophenes are extremely sensitive to air and mostly known in disubstituted forms. More often than not, there are electron-withdrawing groups attached to help

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stabilize them. In our series of dyes, the *N*-alkylpyridinium moiety serves this purpose and concomitantly supplies as π -electron acceptor to complete the push-pull chromophore. Shown in is a general route for the synthesis of amino (oligo) thiophene-based hemicyanines from commercially available bromo (oligo) thiophene carboxaldehydes. The first step is an aromatic nucleophilic substitution (S_NAr) reaction with a secondary amine, bypassing unstable primary amino(oligo)thiophenes. For $n = 1$ direct amination in water proceeds well and is preferred for its simplicity; for higher homologs, CuI catalyzed amination is necessary to obtain the desired products. Here the aldehyde group not only facilitates the amination reaction but also stabilizes the product, which is the required intermediate for the subsequent aldol condensation reactions with appropriate salts, i.e., 4-methylpyridinium, 4-methylquinolinium, or 10-methylacridinium salts. The two-step yield critically depends on the bulkiness of substituent R^1 , ranging from ~70% for methyl to ~10% for *n*-butyl.

RESULT

Hemicyanines containing aniline donor moieties, instead of amino-thiophene, have absorbance maxima in a range of 485–510 nm. The new amino (oligo) thiophene-based hemicyanines have absorbance maxima in ethanol in the 600 nm region and their solutions in ethanol are blue or green. As a typical example, absorption and emission spectra of **1d**. The absorption spectra in lipid vesicles and PBS buffer are blue-shifted by about 70 nm from that in ethanol; this can be explained by solvent stabilization of the positive charge in the ground state, but less effective solvation in the vertically excited states due to the migration of positive charge to the amino end of the chromophore. The fluorescence quantum yield of **1d** is 0.10 when bound to lipid vesicles, but it is less than 0.001 in ethanol and PBS buffer. Such dramatic enhancement of fluorescence upon binding has long been known for traditional hemicyanine dyes and may be attributed to the shielding of excited states from polar-molecule-induced nonradiative pathways and slowing down of torsional relaxation pathways. This unique feature of hemicyanine dyes offers advantage of low background signals even in situations where the removal of excess dyes is too challenging, e.g. intracellular membrane studies. Furthermore, for most of the dyes, there is a large Stokes shift ($\Delta\lambda \approx 140$ nm for **1d**) that allows convenient filtering of the excitation and emission in fluorescence microscopic studies.

CONCLUSION

There is a growing need for cellular imaging with fluorescent probes that emit at longer wavelengths to minimize the effects of absorption, autofluorescence and scattering from biological tissue. In this paper a series of new environmentally-sensitive hemicyanine dyes featuring amino (oligo) thiophene donors have been synthesized via aldol condensation between a 4-methylpyridinium salt and various amino (oligo) thiophene carboxaldehydes, which were, in turn, obtained from amination of bromo (oligo) thiophene carboxaldehyde. Side chains on these fluorophores impart a strong affinity for biological membranes. Compared with benzene analogues, these thiophene fluorophores show significant red shift in the absorption and emission spectra, offering compact red and near-infrared emitting fluorophores. More importantly, both the fluorescence quantum yields and the emission peaks are very sensitive to various environmental factors such as solvent polarity or viscosity, membrane potential, and membrane composition. These chromophores also exhibit strong nonlinear optical properties, including two-photon fluorescence and second harmonic generation, which are themselves environmentally-sensitive. The combination of long wavelength fluorescence and nonlinear optical properties make these chromophores very suitable for applications that require sensing or imaging deep inside tissues.

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Study of Antibacterial Activities of Some Transition Metal Complexes of Thiosemicarbazone

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ABSTRACT

The ligand, butanone thiosemicarbazone and their metallic complexes were synthesized and characterized by the infra-red and ultra-violet spectroscopic method. It is examined that in these complexes the ligand has NS donor bidentate nature. The biological behavior revealed that ligand shows a weak activity against the test bacterial strains. The chelation induced significant changes in the biological activity of the ligand. Complexes Dichlorobis(2-butanone thiosemicarbazone)copper(II) and Sulphatobis(2-butanone thiosemicarbazone)mercury(II) (comp.2 and 12) show good activity against the selected test organisms.

Keywords: Antibacterial activities, Metal Complexes & Thiosemicarbazone.

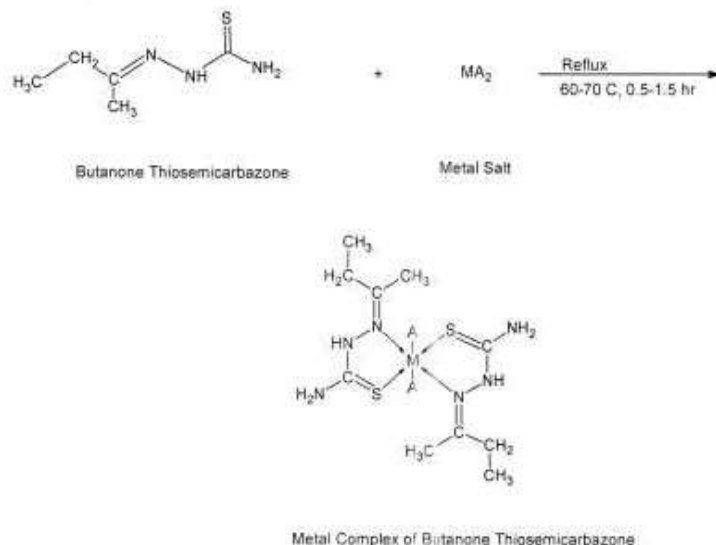
INTRODUCTION

The design and study of well-arranged metal-containing Schiff bases with ONS – donor atoms is an interesting field of inorganic and bioinorganic chemistry. *In-situ* one-pot template condensation reactions lie at the heart of the coordination chemistry. Transition metal complexes have also received great attention because of their biological interests, including antiviral, anticarcinogenic, antibacterial and antifungal activities. Thiosemicarbazones and their Cu (II) complexes demonstrated potent cytotoxic activities against a series of murine and human tumor cells in culture. In a recent study, we have concluded that the *in vitro* HL-60 leukemia cell growth inhibitory activity is influenced by the nature and geometric structure of copper complexes. Indeed, copper complexes containing tridentate ONS Schiff bases as well as salicyliden thiosemicarbazones have been found as effective inhibitors of cell proliferation. We have started a program directed toward the synthesis of different classes of anticancer, antibacterial and antifungal agents designed with complexes of a transition metal and an organic ligand.

MATERIALS AND METHODS

All the chemicals and solvents of Sigma- Aldrich/CDH/Rankem/Merck were AR grade and used without any further purification. All the reaction were monitored by TLC using methanol: chloroform (9:1) as solvent system. TLC plates were prepared by spreading method. These are dried in air and then activated by heating in hot air oven at 110°C for 20 minutes. Iodine chamber was used for visualization of TLC spots.

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Synthesis of ligand(L); 2-Butanone Thiosemicarbazone (C₅H₁₁N₃S)

Anhydrous potassium carbonate was used in desiccator. Melting point of all synthesized compounds was determined in open glass capillaries and was uncorrected. Magnetic susceptibility measurements were carried out in the polycrystalline state on a Vibrating Sample magnetometer. IR spectra were recorded by making KBr pellets on Jasco fourier transform IR spectrophotometer; FT/IR-4100. UV spectra were recorded by making methanol solution on Systronic pc based double beam spectrophotometer 2202. All the synthesized compounds were screened for their antibacterial activity using agar diffusion method. Thiosemicarbazide (0.01mol, 0.91g) was dissolved in ethanol (approx.60ml) by refluxing at 50°C in 250 ml Rbf. In the refluxing solution, the butanone (0.1mol, 0.89ml) solution in ethanol (approx.30ml) was added. The reaction mixture was refluxed for four hours at 60°C. The volume of reaction mixture was reduced and then cooled on ice water. The crystals of butanone thiosemicarbazone were precipitate out. The crystals were recrystallized by ethanol. Yield: 1.33g (92%); m.p.: 99°C; TLC: R_f: 0.91 (CHCl₃:CH₃OH, 9:1, v/v); IR: $\nu_{\text{max}}/\text{cm}^{-1}$: table-.2; UV: $\lambda_{\text{max}}/\text{nm}$.

RESULT

Complexes reported in the present investigation have the general composition ML₂X₂ and ML₂X', where M = Cu(II), Cd(II), Co(II), Zn(II), Hg(II); L = butanone thiosemicarbazone; X = Cl or NO₃ or CH₃COO; X' = SO₄. These are crystalline compounds. All the complexes have μ_{eff} values in the range of 1.82 to 10.3 B.Mindicating presumably a spin-free octahedral or distorted octahedral configuration of these compounds. The complexes of copper(II) are green, cadmium(II) are cream, cobalt(II) are dark orange, zinc(II) are white, and mercury(II) are black.

CONCLUSION

The ligand may exist in the thione-thiol tautomerization since they contain a thioamide function group. However due to absence of the $\nu(\text{S-H})$ stretching in the region 2500-2600 cm^{-1} in the IR spectra of ligands indicate that the ligand retain their thione form in the solid state. This is further

inferred from the presence of a peak at 774cm^{-1} due to the $\nu(\text{C}=\text{S})$ stretching with some contribution of $\nu(\text{C}-\text{N})$ $\nu(\text{C}=\text{N})$ with some amount of contribution of $\delta(\text{NH}_2)$ is found at 1595cm^{-1} and a lowering in frequency of this band on complex formation supports the co-ordination through the azomethine nitrogen. The $\nu(\text{C}=\text{S})$ in the complexes shifted to lower frequency there by indicating the involvement of the thione sulfur in complexes formation. Thus ligand has NS donor bidentate nature in these complexes..

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Synthesis of Transition Metal Chelates with a 2-Thiophenecarboxaldehyde-Derived Schiff Base

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ABSTRACT

In this work we reported the preparation, isolation, and characterization of a new bidentate Schiff base derived from 2-thiophenecarboxaldehyde, and its complexes with Fe(II), Co(II), Ni(II), Cu(II), Zn(II), and Cd(II). It is tentatively proposed that the Schiff base ligand coordinates through the nitrogen of the azomethine group and the sulfur of the thiophene ring, forming a stable chelate ring structure. In discussion, distorted octahedral structures for Fe(II), Co(II), Ni(II), and Cu(II) complexes, and tetrahedral structures for Zn(II) and Cd(II) compounds are proposed.

Keywords: Transition Metal, Chelates & Schiff Base.

INTRODUCTION

Metal complexes of Schiff bases have played a central role in the development of coordination chemistry. Schiff bases offer a versatile and flexible series of ligands capable to bind with various metal ions to give complexes with suitable properties for theoretical and/or practical applications. During the past two decades, considerable attention has been paid to the chemistry of the metal complexes of Schiff bases containing nitrogen and other donors. This may be attributed to their stability, biological activity and potential applications in many fields. The interaction of transition metal complexes with DNA is a significant area of research which has attracted much attention of both inorganic and biochemists, because biochemical studies have shown that they are related to the development of new DNA reagents for biotechnology and medicine. Eventhough a lot of work has been done on the synthesis, characterization and antimicrobial activities of transition metal complexes of Schiff bases, the work on DNA interaction with such type of complexes is very less. Hence, in continuation of our work, we report herein the synthesis of a new type bidentate ligand formed by the condensation of 4-aminoantipyrine and o-acetoacetotoluidide and its Cu^{II}, Co^{II}, Ni^{II} and Zn^{II} complexes. The interaction of these complexes with DNA and antimicrobial activities are also investigated.

MATERIALS AND METHODS

Metal complexes, ML²Cl², where M is Fe(II), Co(II), Ni(II), Cu(II), Zn(II), or Cd(II), and L is the Schiff base formed by condensation of 2-thiophenecarboxaldehyde with 2-aminopyridine, N-(2-thienylmethylidene)-2-aminopyridine (TNAPY) have been prepared and characterized by elemental analysis, and magnetic and spectroscopic measurements. Elemental analysis of the chelates suggests the stoichiometry is 1:2 (metal-ligand). Infrared and NMR spectra of the complexes agree with the coordination to the central metal atom through the nitrogen of the azomethine (-HC=N-) group and the sulfur atom of the thiophene ring. Magnetic susceptibility data coupled with electronic and ESR spectra suggest a distorted octahedral structure for the Fe(II), Co(II), Ni(II), and Cu(II) complexes, and

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a tetrahedral geometry for the Zn(II) and Cd(II) complexes. The Schiff base and its metal chelates have been screened for their *in vitro* antibacterial activity against *Escherichia coli*, *Staphylococcus aureus*, and *Pseudomonas aeruginosa*. The metal chelates were shown to possess more antibacterial activity than the uncomplexed Schiff-base.

RESULT

Inoculation was performed with a platinum wire loop that was made red hot in a flame, cooled, and then used for the application of bacterial strains. Sterilized forceps were used to place each paper disk on an already inoculated agar plate, which was then incubated at 37°C for 24 h. The zone of inhibition was then measured (diameter) around the disk. The complex combinations of Fe(II), Co(II), Ni(II), Cu(II), Zn(II), and Cd(II) with the Schiff base TNAPY (Figure 1) appeared as powders with high melting points. They are not soluble in ethanol, ethyl ether, or chloroform, but are soluble in acetone and are more soluble in DMF. Some important bands of TNAPY and its complexes, along with their assignments, are presented in Table 2.

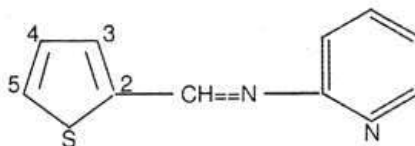


Figure 1. Structure of the ligand

Elemental analysis suggests that the complexes have 1:2 (metal-ligand) stoichiometry. Based on the elementary chemical analysis the formula, ML_2Cl_2 , was suggested for all compounds. Amino indane and its derivatives are associated with lots of bioactivities such as analgesics, HIV protease inhibitors and anticonvulsants. Moreover, Schiff bases derived from indane-1, 3-dione-2-imine-N-acetic acid and 2-imino-N-2-propionic acid and ninhydrin, glycine /L-alanine and their metal (II) chelates exhibit unique geometries and good antimicrobial activities against *E. coli*, *P. mirabilis*, *S. aureus* and *P. faecalis*. A detailed literature search has shown that no work is reported on the Schiff base, 2-(Indan-4-yliminomethyl)- 6-methoxy-phenol (derived from condensation of 4- aminoindane and o-vanillin) and its Mn(II), Co(II), Ni(II), Cu(II), Zn(II) and Pd(II) complexes.

CONCLUSION

Thus, our study to synthesize and characterize the above named Schiff base and its metal (II) complexes in order to investigate their magnetic, thermal and antibacterial properties for possible magnetic behaviors such as anti- and ferro-magnetisms, probable use as metal precursor in material science and broad-spectrum activities against pathogenic bacteria. Consequently, this research work is a continuation of our studies on the synthesis, characterization and bioactivities of some metal (II) complexes of various Schiff bases.

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Psycho-Social Problems and Effects of Juvenile Delinquency

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ABSTRACT

Juvenile delinquency is a serious and common problem. To date, several studies have focused on possible psychosocial risk factors for delinquency among youths and on the implications of childhood mental illness on child criminality. However, the literature on prevalence of psychopathology and predictors of crime severity among delinquent youths in Turkey is sparse. Therefore, the aim of this study was to show the associations between crime severity and psychosocial factors such as gender, age, criminal history, concomitant attention deficit hyperactivity disorder (ADHD) and other comorbid psychiatric conditions, along with behavioral problem domains of Child Behavior Checklist (CBCL).

Keywords: Juvenile delinquency, & Psycho-Social Problem.

INTRODUCTION

Juvenile delinquency is a serious and common problem that warrants a careful understanding of its psychosocial underpinnings. The prevalence of crime among youths was found to be 18.4% in a recent national survey in the India. There is an increased risk of adult criminality and tendency of poor personal outcomes for delinquent adolescents. Juvenile delinquency is on the rise in many countries. To date, several studies have focused on possible psychosocial risk factors for delinquency among youths. Male gender, lower intellectual ability, race, adolescence age, immigration and poverty, association with delinquent peers, child maltreatment, academic achievement of youths and inadequate parental support have been demonstrated as precipitating risk factors. The concentration of crime within families and the intergenerational transmission of crime could be explained by environmental factors, genetic factors and a combination of these factors. Crime and other antisocial behaviors are shown to be heritable, with ~50% of the variance being explained by genetic factors. The implications of childhood mental illness on child criminality have been an area of interest in the recent years. It was found that 80% of young offenders had two or more psychiatric disorders. Similar results were found in terms of the proportion of comorbid mental disorders in another large study. The childhood mental illnesses that are mainly linked to child criminality are conduct disorder (CD), oppositional defiant disorder (ODD), attention deficit hyperactivity disorder (ADHD), alcohol use disorder (AUD), substance use disorder (SUD), depression, post-traumatic stress disorder (PTSD) and anxiety disorder. It has been consequently demonstrated that childhood conduct problems are developmental precursors of later criminality and antisocial behavior. Many studies have shown that almost 50% of offender youths fulfilled the diagnostic criteria of serious CD or antisocial personality disorder. Psychopathic traits often co-occur with conduct problems, and the characteristics of these traits are grandiosity, impulsiveness, arrogance, deceitfulness and lack of empathy. It was demonstrated that delinquent

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offenders with these traits commit more violent crimes and re-offend more frequently than non-psychoopathic criminal youths.

METHODS

This research was designed as an analytical cross-sectional study. A team of psychologists and social workers evaluated the residents individually. Participation to this study was voluntary. The risks and benefits of the participation to this study were explained. There were no foreseen risks to the subjects from their participation in this study. However, if participants felt uncomfortable or unsafe due to the interview, they were offered support by a psychologist or psychiatrist from the research team. Written consent forms were obtained from all the participants who agreed to participate. Since most of the participants' parents were unavailable at the time of the study and many of the participants were wards of the state, consent from individual health care proxies was obtained. Instruments, including self-rating scales, were administered in an interview format due to frequent literacy problems in our population. The crime severity information was filled in by the research team after consulting the participant's admission documents, which included official legal history. Parental history was obtained by self-report of adolescents whose parents could not be contacted. For teacher report forms, the teachers who best knew the resident were selected to fill out forms and surveys..

RESULT & DISCUSSION

Understanding the psychiatric and psychosocial underpinnings of crime behavior is a complicated issue with multiple confounders. Heritable and environmental effects are often intertwined. There have been significant contributions to the field by trying to explain the precipitating factors of juvenile delinquency. It is important to know the basic relationship between psychiatric disorders and crime behavior, as it will serve as the key in designing programs for offenders with mental illness in an effort to decrease recidivism. Previous literature suggests that targeting symptoms of mental illness alone specifically does not help with recidivism in vast majority of offenders with mental illness, and psychiatric symptoms alone are not robust independent risk factors for criminal behavior. It is suggested that cognitive strategies that help cope with criminal behavior are also recommended in addition to treatment of underlying psychiatric symptoms. Although there are numerous reviews on the impact of mental illness on crime behavior, little is known about the factors that mediate the severity of the crimes committed. The implication of this knowledge would be profound as specific target groups within offenders can be identified as being at high risk for committing more severe crimes and be offered more rigorous follow-up and treatment programs.

CONCLUSIONS

Our findings suggest that in our sample, a family history of crime comes across as having strong association with the severity of crime. Among psychiatric factors, ADHD and CD diagnoses are associated with commitment of more severe crimes in delinquent youths in this sample. Additionally, the study makes an important contribution to the existing literature on the likelihood of scoring lower on the CBCL-anxious-depressed subscale, which emerges as a factor that is associated with decreased crime severity. Better understanding of the relationship between crime severity and associated risk factors may provide an important tool to screen the youths at risk and design effective interventions for prevention or treatment. These factors should be carefully considered, especially in treatment and follow-up of delinquent youths. Providing preventive services and rehabilitation opportunities as

early as possible to both the children and their family is imperative. More research with prospective longitudinal designs is required to demonstrate the impact of mental health disorders and traits on crime severity.

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The Socio-Economic Study of Child Labour: A National Problem

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ABSTRACT

This study explores the child laborer's status in terms of socio-economic which is considered important in measuring the well-being of life. The prime objective of the study is to investigate the nature, causes, and magnitude of the problem of socio-economic deprivation, and intends to unfold the intricacy behind the deprivation closely related to child poverty, vulnerability, and marginality in terms of health, education, living standard, social relationship and some basic amenities of life. In the study, a mix of qualitative and quantitative methods and tools for data collection and analysis were used. Findings of the study reveal that child laborers are severely deprived of their socio-economic rights promised them in the Convention on the Rights of the Child (CRC), through unwilling or forced involvement in a variety of low or unpaid jobs. From the results discovered, the study suggests that a combination of economic growth, respect for labor standards, universal education and social protection, together with a better understanding of the needs and rights of children, can bring about a significant reduction in socio-economic deprivation of the child laborer.

Keywords: Child Labour, Socio-Economic & Poverty.

INTRODUCTION

Child labor is considered to be damaging and violate children's rights as it hinders the harmonious emotional, physiological, and psychological growth of the child retarding the full fruition of his productive and creative talents (Khaleda, 2001). Despite this horrific effect and the existing legal bar, the practice of child labor is alarmingly increasing around the globe, especially in the poor and developing countries (Ramesh, 1991). It is estimated that around 150 million children aged 5 to 14 in developing countries, about 16 percent of all children in this age group, are involved in child labor (UNICEF, 2011). The International Labour Organization (ILO) estimates that throughout the world, around 215 million children under 18 years age work, many full-time. The use of child labor in different fields of activities in India is common and is also on the increase. The alarming rate of increase of child labor has attracted the attention of conscious citizens particularly social workers (Taher, 2006). In India a large number of children are engaged in economic activities either in formal or informal, urban or rural settings. They are found to work under a myriad of exploitive conditions and deprived in most of the cases, of what they actually need and deserve. In an urban context, children are found to work under a myriad of exploitive conditions due to exigency of circumstances. It is a common scene in urban areas to see children working as domestic workers, garbage pickers, waste collectors, metal workers, leather and tannery workers, canteen boys, hotel boys, shoeshine boys, electroplate workers, newspaper sellers, rickshaw

pullers, daily laborers, shop assistants, vendors, book binders, and transport helpers. They are mostly unskilled and uneducated. Most of these children are deprived from their socio-economic rights (Kanbargi, 1991). These children are deprived of reasonable or fixed wages corresponding to the quantum of their work. Additionally, holiday or vacation days are virtually non-existent for these children (Azom, 2010).

METHODS

The present study was quantitative as well as qualitative in nature. A combination of quantitative and qualitative methods and data collection techniques was used to obtain a comprehensive view of child laborer's deprivation including a comprehensive review of existing literature, statistics, and field research among child laborer and the parents as well as teachers. The first step of the research was systematic literature search utilizing the search engines of University Libraries of B.N.Mandal University, Madhepura as well as such online search engines like Google Scholar. For the search were used such key words as child labour, child work, poverty, social development, etc. All relevant sources, including books, journals, working papers, policy reports, etc. were carefully studied and the whole information was divided into categories and sub-categories what enables the summarizing and structuring the review process.

RESULT

Most scholars agree that there is a strong correlation between the poverty and child labour, moreover, often the poverty is seen as the main determinant of child labour. So for example Edmons and Pavchnik in their study of rural Vietman claim that 75 % of cross-country variations of child labour can be explained by income variations and conclude that child labour is a symptom of poverty, Beegle at al. show that income shocks like accidental crop loss significantly increase levels of child labour by decreasing household income stability and Brown extends agreement on poverty as the main determinant of the child labour by showing that child participation in the labour force is negatively correlated with per capita GDP. In this way most of scholars agree that the economic argument of earning more money is the most prevalent in the factors of child labour. According to Anker the effects of child labour can be divided into the effects on the micro - family level and the macro-level, such as the effects of long run economic growth, labour market and foreign investments. The child work in the context of the chronic poverty can be necessary for the family to survive and meet elementary needs. In this way, in short time perspective on micro level child labour can bring positive effects for families. On the other side, various studies showed that the full-time child labour can have a negative effect on the social development, equity in the society as well as development of technologies and on the economic growth of the country in a long time perspective.

CONCLUSIONS

Despite the fact that the understanding of the impact of child labour on the social and economic development could be important for choosing the right policies and help to avoid negative counter-effects, The literature on socioeconomic consequences of child labour is small and scattered. This work aims to provide through the review of the empirical literature the picture of the known effects of child labour as full as possible. It was found that such implications of child labour as under-accumulated human capital accumulation and slow technological progress (or absence of such progress at all) slow down long run economic growth and social development.

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Diversity of Blue-Green Algae in Environment Management

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ABSTRACT

The photosynthetic assimilation products of cyanobacteria and other photosynthetic microorganisms can be processed into ethanol. The yield of ethanol from cyanobacteria compared to traditional plant feed stocks is higher because faster growth under optimal conditions can be achieved. Cyanobacteria have been isolated from various habitats both from freshwater and marine systems. Since cyanobacteria show an impressive variation in physiological properties a collection of cyanobacteria from various habitats also provides an excellent platform for the experimental selection of suitable strains.

Keywords: Blue Green Algae, Diversity & Physio-Chemical.

INTRODUCTION

The term algae refer to microscopically small, unicellular organisms, some of which form colonies and thus reach sizes visible to the naked eye as minute green particles. These organisms are usually finely dispersed throughout the water and may cause considerable turbidity if they attain high densities. Cyanobacteria are organisms with some characteristics of bacteria and some of algae. They are similar to algae in size and in external appearance and requirements for light, nutrients and carbon dioxide, but unlike other bacteria; they contain blue-green and green pigments and can perform photosynthesis. Therefore, they are also termed blue-green algae (although they usually appear more green than blue). Blue-green algae occur naturally in habitats such as marine waters, rivers, lakes, damp soil, tree trunks, hot springs and snow. They can vary considerably in shape, colour and size. Blue-green algae are also known as cyanophytes, cyanobacteria and most recently cyanoprokaryotes. Human activities (e.g., agricultural runoff, inadequate sewage treatment, runoff from roads) have led to excessive fertilization (eutrophication) of many water bodies. These have led to the excessive proliferation of algae and cyanobacteria in fresh water and thus have a considerable impact upon recreational water quality. In temperate climates, cyanobacterial dominance is most pronounced during the summer months, which coincides with the period when the demand for recreational water is highest.

Growth and Proliferation of Blue-Green Algae in Aquaculture Ponds

A large portion of nutrients from fish feed is chemically or biologically transformed and then released into the water and taken up by the algae (including blue-green algae), resulting in the excessive production of algae. Because of "static" pond systems and high amounts of nutrients added daily, algal blooms are encouraged to grow and proliferate. Blue-green algae are advantageous over other algae because of their ability to control buoyancy to access areas of increased nutrients

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and light. Therefore, their growth rate is much higher than other non-harmful algae in aquaculture ponds. Although phytoplankton/algae are important to the aquatic food chains because they are primary producers, blue-green algae are generally not eaten by other aquatic organisms, because they produce secondary metabolites (e.g., toxins). Therefore, blue-green algae are not an important part of the aquatic food chain and food web. Uneaten excessive blue-green algae can produce blooms in aquaculture ponds.

Blue-Green Algae as Biofertilizers

The fertility status of Indian soils with respect to the available nitrogen is generally low, low to medium in phosphorus and medium to high in potash. Since soil is a non-renewable resource, it should be managed properly; otherwise essential plant nutrients and organic matter will deplete. The modern day intensive crop cultivation requires the use of mineral fertilizers which have posed a serious threat to soil health, environment and sustainability of food grain production. At this critical juncture, there is a need to use biofertilizers, which are low cost inputs, renewable and pollution free. Biofertilizers have crucial role in augmenting nutrient supply to crops by increasing the nutrient availability through exploitation of natural processes like biological nitrogen fixation, solubilization of insoluble phosphorus, decomposition of organic wastes, etc.

Cyanobacteria and Soil Fertility

Nitrogen fixing blue green algae/Cyanobacteria has been shown to be most important in maintaining and improving the productivity of rice fields (Roger et al., 1993). Cyanobacteria are colonizing microorganisms which remarkably adapt to a wide range of environment conditions. These are the most abundant microbial constituents of microbiotic crusts that exert a mechanical effect on soil particles as they form a gluing mesh and bind soil particles on the surface of their polysaccharide sheath material (Belnap 1993; Malam Issa et al., 1999, 2001). Cyanobacteria also excrete extracellular polymeric secretions (EPS) mainly composed of polysaccharides which ensure the role of binding agent of soil particles (Lynch and Bragg 1985). These improve the stability of soil surface and protect it from erosion.

CONCLUSION

Cyanobacteria are extremely rich in the production of secondary metabolites with interesting properties, for example the UV-sunscreen compound scytonemin. Scytonemin is produced by cyanobacteria and absorbs sunlight in the wavelength from 325–425 nm. It is responsible for the black colour of the so-called “Tintenstriche” on the rocks in the Alps. Cyanobacteria also produce various extracellular polysaccharides that are used for sequestration of nutrients, protection against grazers, and resistance to desiccation. Other cyanobacteria contain various sugar binding proteins, for example cyanovirin-N that is under development as an antiviral agent due to its activity against HIV. Ethanol is currently one of the most promising alternative energy sources to gasoline and has up to date been produced via fermentation mainly from corn, sugar cane and other agricultural plants (Marris 2006).

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Studies on the Pathogenicity and Control of Leaf Blight Pathogen [*Alternaria Triticina*]

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ABSTRACT

In this studies, it is concluded that *Alternaria* is a very destructive pathogen causing a widespread destruction in vegetables and other economically important crops. But with the utilization of advanced techniques, it becomes easier to control this cosmopolitan fungus. Substantial progress has been made in studying the molecular basis for the biosynthesis of phytotoxic secondary metabolites and their role in plant disease development. Utilization of various techniques like gene disruption will allow for an elaborate understanding of its various virulence factors and its physiology. As far as the control of *Alternaria* is concerned, application of fungicides is a common method for the same. But keeping in view, the various health hazards these cause to the human beings, emphasis is being laid on the other method of disease control like growing disease resistant varieties, use of plant and natural products, bio-control agents and alterations in agronomic practices etc. because they are more economical, eco-friendly and safe.

Keywords: Pathogenicity, Leaf & Blight Pathogen.

INTRODUCTION

Mustard (*Brassica juncea*) forms an important part of the total oilseed production in India. As far as the statistical figures are concerned, out of 75.55 million tonnes of estimated rapeseed (*Brassica napus*) and mustard production over 30.51 m ha across the Globe, India produces 7.36 m tonnes from 6.18 m ha with 1190 kg/ha productivity (GOI, 2009; Meena *et al.*, 2010). As far as the Indian perspective of the disease is concerned, the losses caused by the disease is estimated to be 47% of the yield loss (Kolte, 1985) with no established source of transferable resistance in any of the hosts. Average yield losses in the range of 32-57% due to *Alternaria* blight have been reported by several workers (Conn and Tewari, 1990). Therefore, studies on the effective control of diseases caused by *Alternaria* is of utmost importance. The focused pathovars belonging to the genus *Alternaria* affect most Cruciferous crops, including broccoli and cauliflower (*Brassica oleracea* L. var. *botrytis* L.), field mustard and turnip (*B. rapa* L. (synonym: *B. campestris* L.), Chinese mustard or leaf mustard (*B. juncea*), Chinese or celery cabbage (*B. pekinensis*), cabbage (*B. oleracea* var. *capitata*), rape (*B. campestris*) and radish (*Raphanus sativus*).

The genus *Alternaria* belongs to the Phylum: Ascomycota, Subdivision: Pezizomycotina, Class: Dothidiomycetes, Order: Pleosporales and Family: Pleosporaceae. *Alternaria* belongs to the division Deuteromycota with several species. Its multicellular pigmented spores are produced in chains or in branching fashions. The spores are broadest near the base and taper gradually to an elongate beak. When *Alternaria* attacks the host leaf, morphologically it produces a series of concentric rings around the initial site of attack. This gives a "target spot" effect that is associated with early blight.

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Species of the genus are cosmopolitan and can survive as saprophytes as well as weak parasites. The genus is characterized by the formation of polymorphous conidia either singly or in short or longer chains and provided with cross, longitudinal as well as oblique septa and having longer or short beaks. The spores of these polyphagus fungi occur commonly in the atmosphere and also in the soil. The telomorphs (sexual stage) are known in a very few species and placed in the genus *Pleospora* of Loculoascomycetes (under Sub-division: Ascomycotina), in which sleeper-shaped, muriform ascospores are produced in bitunicate asci (Verma and Verma, 2010).

DISEASE SYMPTOMS CAUSED BY ALTERNARIA

Among the different diseases caused by the genus *Alternaria*, blight disease is one of the most dominant one that causes average yield loss in the range of 32-57% (Conn and Tewari, 1990). Symptoms of this disease include presence of irregular, often circular brown to dark brown colour leaf spots on the leaves with concentric lines inside the spots. Often the circular spots coalesce to form large patches resulting in the leaf blight. In several cases, small dark coloured spots are also formed on pods and tender twigs (Valkonen and Koponen, 1990). For *Alternaria* blight management, early sowing (Meena *et al.*, 2002) of properly stored clean certified seeds after deep ploughing along with clean cultivation, timely weeding and maintenance of optimum plant population, avoidance of irrigation at flowering and pod formation stages are some of the steps to be followed for an efficient management of the disease.

Biology of Alternaria

Conidiophores of majority of the species of *Alternaria* produce asexual spores (conidia) measuring between 160- 200 µm long. Under *in vitro* conditions, sporulation occurs at a temperature range of 8-24 °C, where mature spores occur after 14-24 h. Optimum temperatures are between 16 and 24 °C where sporulation time ranges from 12 to 14 h. Moisture in the presence of rain, dew or high humidity are essential for infection and a minimum of 9-18 h are required for majority of the species (Humpherson-Jones and Phelps, 1989). Continuous moisture of 24 h or longer practically guarantees infection (Rangel, 1945; Chupp and Sherf, 1960). Relative humidity of 91.5% (at 20 °C) or higher will result in the production of large numbers of mature spores in 24 h (Humpherson-Jones and Phelps, 1989).

Epidemiology

The major sources of transport of these pathogens are the infected seeds with spores on the seed coat or the presence of mycelium under the seed coat. The dissemination of spores occurs by wind, water, tools and animals. The fungus can survive in susceptible weeds or perennial crops (Rangel, 1945; Chupp and Sherf, 1960; Maude and Humpherson-Jones, 1980a, b). Presence of infected crops left on the ground after harvest also serves as a source of infection for majority of the *Alternaria* species. In one study, infected leaves of oilseed rape and cabbage placed outdoors on soil produced viable spores for as long as leaf tissues remained intact. For oilseed rape, this was up to 8 weeks and for cabbage up to 12 weeks (Humpherson-Jones, 1989). This type of spread is likely to occur in seedling beds as well, and seedlings from infected seed beds can carry the inoculum to the field (Rangel, 1945).

CONCLUSION

The Deuteromycetes fungal genus *Alternaria* comprises of different saprophytic as well as endophytic species and is well known for its notoriously destructive plant pathogen members. It has been found to have a drastic effect on the members belonging to the plant families such as

Cucurbitaceae, Brassicaceae, Solanaceae which are having nutritional as well as economical food value. Majority of the members of *Alternaria* lack sexuality altogether, although few species have been found to have sexual stage in their life cycles. Several types of genes ranging from protein encoding genes to those involved in signal transduction cascades are found to be responsible for the pathogenesis. Production of host-specific toxins (HSTs) is found to be an affirming factor of pathogenesis.

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Antimicrobial Studies of Transition Metal Complexes of N-Amino Quinolone Derivatives

Dr. Faraz Ahmad*

ABSTRACT

Antimicrobial ceramics (ACs) are becoming increasingly important because of their wide range of applications, including fabrics, building materials, cosmetics, electrical appliances, etc. The antimicrobial ceramics (AC) based on hydroxyapatite (HA) were made in a wet chemical process with additions of AgNO_3 , $\text{Cu}(\text{NO}_3)_2 \cdot 3\text{H}_2\text{O}$ and $\text{Zn}(\text{NO}_3)_2 \cdot 6\text{H}_2\text{O}$. The aerobic *Escherichia coli* was used in the study. An obvious antimicrobial effect against *E. coli* was observed in Ag(I) AC. In contrast to Ag(I) AC, it was difficult to ascertain any bactericidal effect in the case of Cu(II) and Zn(II) AC. This suggests that Ag(I) dissolved out and reacted with *E. coli* and inactivated the *E. coli* metabolism, thus inhibiting its growth.

Keywords: Antimicrobial, Metal Complex & N-Amino Quinolone Derivatives.

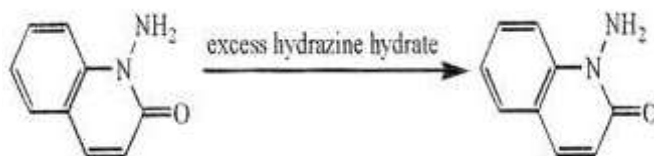
INTRODUCTION

Coumarins have stimulated extensive research in biology, organic chemistry and medicine, due to their antibiotic, anti-coagulant, anticancer, anti-inflammatory, and anti-HIV properties. A number of natural or synthetic derivatives of coumarin have found pharmaceutical applications. Coumarins are nowadays an important group of organic compounds that are used as additives to food and cosmetics, optical brightening agents and dispersed uorescent and laser dyes. The derivatives of coumarin usually occur as secondary metabolites present in seeds, roots and leaves of many plant species. Their function is far from clear, though suggestions include waste products, plant growth regulators, fungi stats and bacterio stats. It is there- fore of utmost importance that the synthesis of coumarin and its derivatives should be achieved by a simple and effective method. The synthesis of this heterocyclic nucleus is of current interest. Coumarins have been synthesized by several methods including *Von Pechman*, *Knovenagel*, and *Reformatsky* reactions. 2-quinolone derivatives are found to be associated with various biological activities such as antitumor, antimalarial, antiplatelet, antidepressant, antiulcer, plant virucides, antifungal agents, antioxidant activity and herbicides. Many substituted quinoline-2-one derivatives have recently craned great interest in chemotherapy as anti tumor drugs. Also a number of quinolones are excellent reservoir of bioactive substances. 2-Quinolones are also valuable intermediates in organic synthesis, since they are easily converted into 2-chloro and then 2-amino-quinoline derivatives. Some Schiff bases bearing heterocyclic residues possess biological activities, such as analgesic, antiviral, antifungal and anticancer. Transition metals have varying utility and interesting chemistry. Coordination compounds are important due to their role in biological and chemical systems in various ways. It will be observed that metal complexes with appropriate ligands are chemically more significant and specific than the metal ions and original.

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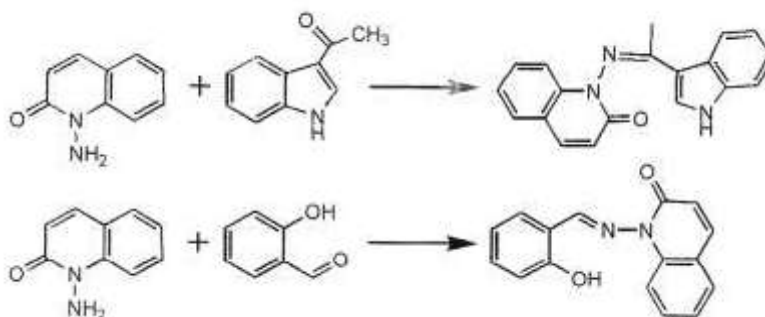
MATERIALS AND METHODS

Synthesis of N-amino quinoline-2-one (1): Refluxing of coumarin (1.46 g, 0.01 mol) with excess hydrazine hydrate 99% (3.2g, 0.1 mol) in absolute ethanol 25 ml for 12 hr, then cooled, the formed solid was collected and recrystallized from chloroform.



Synthesis of Schiff bases

A mixture of compound 1 (0.8 g, 0.005 mol) and the (0.005 mol) 2-hydroxybenzaldehyde (for L₁) or (0.0025 mol) of 1-(1H-indol-3-yl) ethanone was refluxed in absolute ethanol 25 ml for 6-8 hr. The reaction mixture was cooled and the product obtained was recrystallized from ethanol.



Synthesis of complexes

The salts [CoCl₂.6H₂O, NiCl₂.6H₂O, and CuCl₂.2H₂O] were dissolved in ethanol, and added to an ethanolic solution of ligands (L₁ & L₂) in (2:1) mole ratio ligand to metal respectively, with stirring. The mixture was heated under reflux for three hours, during this period the precipitation was completed from, and collected by filtration, then washed with ethanol, and dried under vacuum for 4 hours. All these complexes were analyzed by using different available techniques, the physical proportion of the ligands and its metal complexes are listed in table..

RESULT

The antibacterial activity was estimated against *Staphylococcus aureus*, as gram positive and *E.coli* and *Pseudomonas aeruginosa* as gram negative, and evaluated by using of agar disc diffusion method on the basis of the size of inhibition zone formed around the paper discs. For each concentration, the mean diameter (mm) of inhibition zone developed was calculated. The test compounds in measured quantities were dissolved in DMF to get concentrations of 200 and 100 ppm of compounds. Twenty five millileter nutrient agar media was poured in each Petri plates.

After solidification, 0.1 mL of test bacteria spread over the medium using a spreader. The discs of Whatmann no. 1 filter paper having the diameter 5.00 mm, were placed at four equidistant places at a distance of 2 cm from the center in the inoculated Petri plates. Filter paper disc treated with DMF served as control and Amoxycililine used as a standard drug. These Petri plates were kept in refrigerator for 24 hours for pre diffusion. Finally, Petri plates were incubated for 24 hours 30°C. The zone of inhibition was calculated in millimeters carefully.

CONCLUSION

The Schiff bases, L₁ and L₂ are subjected to elemental analyses. The results of elemental analyses (C, H, N and S) with molecular formulae and melting points are presented in Table. The results obtained are in good agreement with those calculated for the suggested formulae. The structures of the Schiff bases under study are given below in figure. The structures of these Schiff bases are also confirmed by IR spectra, which will be discussed later with metal complexes.

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Study of Thermodynamic Parameters in Binary Liquid Mixtures of n-tetradecane with alkane-1-ol

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ABSTRACT

Densities, speeds of sound, and viscosities for the binary liquid mixture n-tetradecane with hexan-1-ol, heptan-1-ol, octan-1-ol, decan-1-ol and dodecan-1-ol of 288.15 K over the whole range of compositions. The positive V_m^E , k_s^E and negative values $\Delta\eta$ for the mixtures suggest that the rupture of hydrogen bonded chain of the dipolar interaction between solute and alkan-1-ol exceed the intermolecular interaction through dipole-dipole and hydrogen bonding between n-tetradecane and alkan-1-ol molecules. This behavior is characteristic for systems containing an associated component.

Keywords: Binary liquid Mixture, Density & Viscosity.

INTRODUCTION

The study of the thermodynamic properties of binary mixtures is significant for many purposes one of which is to obtain information on molecular features of the studied mixtures. There has been an increasing interest in the study of systems comprising of unlike components with interactions of varying type. The sign and magnitude of excess parameters have been used to investigate the interactions between the components of a system. The characterization of the mixtures through their thermodynamic and transport properties is considered one of the most extended and reliable ways to obtain information about the structure and interactions of mixed solvents. In the present paper, we report the densities, viscosities, and speed of sound, of binary mixtures formed by n-tetradecane with hexan-1-ol, heptan-1-ol, octan-1-ol, decan-1-ol and dodecan-1-ol at 298.15 K. From the experimental results we have obtained the corresponding Excess molar volumes, Excess isentropic compressibility and viscosity deviations. Furthermore, estimation of Excess molar volumes and the isentropic compressibilities using the Prigogine-Flory-Patterson theory is provided and a comparison between the reported and estimated values has been performed.

MATERIALS AND METHODS

The sources and the mole fraction purities of the chemicals were: n-tetradecane (S.D. Fine Chemicals Pvt. Ltd. Mumbai, purity 99%), hexan-1-ol (S.D. Fine Chemicals Pvt. Ltd. Mumbai, purity 99.2%), heptan-1-ol (S.D. Fine Chemicals Pvt. Ltd. Mumbai, purity 99.13%), octan-1-ol (S.D. Fine Chemicals Pvt. Ltd. Mumbai, purity 0.985), decan-1-ol (E-Merck, purity 99.6) and dodecan-1-ol (E-Merck, purity 99.7%). All the chemicals were purified by fractional glass distillation in 1m long packed column. All samples were kept in tightly sealed bottles to minimize the absorption of atmospheric moistures and CO_2 , and dried over 0.4 nm molecular sieves to reduced water content. Prior to measurement all liquid were partially degassed at low pressure. The binary mixtures were prepared

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by mass and kept in special airtight bottles. The weighing was done on a Metler balance with an accuracy of $\pm 1 \times 10^{-5}$ g. Care was taken to avoid evaporation and contamination during mixing. The probable error in mole fraction was estimated to be less than ± 0.0001 . The purity of the chemicals was determined using HP 6890 gas chromatography using FID detector. The water content was determined by a Karl Fischer method.

Densities of all mixtures were determined using single stem pycnometer made up of borosil glass, having total volume about 8 cm³ with graduated stem of 0.05 cm³ division and capillary with internal diameter of 0.1 cm was chosen for the present work. The experimental techniques, operation mode and calibration have been previously described. An average of triplicate measurement was taken in to account. The reproducibility of density estimate was found to be of the order $\pm 3 \times 10^{-5}$ g/cm³. The measurement of dynamic viscosity of pure liquids and liquids mixtures were obtained with a calibrated ubbelohood suspended level viscometer. The detailed of the apparatus and procedure have been reported previously. The flow time was measured with an accurate stopwatch with a resolution of 0.001 s. The reproducibility of viscosity results was found to be within ± 0.003 mP s. Ultrasonic velocities were measured by using single crystal ultrasonic interferometer model Mittal's F-81 at 2 MHz frequency.

RESULT

The Experimentally determined values of densities (ρ), viscosities (η) and ultrasonic velocities (u) for binary mixtures of n-tetradecane with hexan-1-ol, heptan-1-ol, octan-1-ol, decan-1-ol and dodecan-1-ol at 298.15K. From the measured values of densities, excess molar volumes (V_m^E) were calculated using the following equation,

$$V_m^E = (x_1 M_1 + x_2 M_2) / \rho_{12} - (x_1 M_1 / \rho_1) - (x_2 M_2 / \rho_2)$$

where ρ_{12} is the density of the mixture and x_1, M_1, ρ_1 , and x_2, M_2, ρ_2 are the mole fraction, the molecular weight, and the density of pure components 1 and 2, respectively.

CONCLUSION

The variation in excess molar volumes, V_m^E with mole fraction of the binary mixtures of n-tetradecane with hexan-1-ol, heptan-1-ol, octan-1-ol, decan-1-ol and dodecan-1-ol are displayed in figure 1. The V_m^E curve for the mixture shows positive deviation over the entire composition range. Generally V_m^E can be considered as arising from three types of interactions between component molecules of liquid mixtures (1) physical interactions consisting of mainly of dispersion forces or weak dipole-dipole interaction making a positive contribution, hereby the contraction volume and compressibility of the mixtures (2) chemical or specific interactions, which include charge transfer, forming of H-bonds and other complex forming interactions, resulting in a negative contribution (3) structural contribution due to differences in size and shape of the component molecules of the mixtures, due to fitting of component molecules into each other's structure, hereby reducing the volume and compressibility of the mixtures, resulting in a negative contribution.

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Effects of Corruption and Frustration on Adjustment of People in Context to their Socioeconomic Status

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ABSTRACT

The work stresses the need to keep the issue of corruption squarely in view in the development agenda. It discusses the causes and consequences of corruption, especially in the context of a least developed country with considerable regulation and central direction. Lack of transparency, accountability and consistency, as well as institutional weaknesses such as in the legislative and judicial systems, provide fertile ground for growth of rent seeking activities in such a country. In addition to the rise of an underground economy and the high social costs associated with corruption, its adverse consequences on income distribution, consumption patterns, investment and to try and bring it under control.

Keywords: Corruption, Frustration & Socioeconomic Status

INTRODUCTION

There is a growing worldwide concern over corruption at the present time. Several factors are responsible for this. First, a consensus has now been reached that corruption is universal. It exists in all countries, both developed and developing, in the public and private sectors, as well as in non-profit and charitable organizations. Second, allegations and charges of corruption now play a more central role in politics than at any other time. Governments have fallen, careers of world renowned public figures ruined, and reputations of well-respected organizations and business firms badly tarnished on account of it. The international mass media feeds on it and scandals and improper conduct, especially of those in high places, are looked upon as extremely newsworthy, and to be investigated with zeal and vigour. The rising trend in the use of corruption as a tool to discredit political opponents, the media's preoccupation with it as a highly marketable commodity, and the general public's fascination with seeing prominent personalities in embarrassing situations have brought scandalous and corrupt behaviour, a common human frailty, into the limelight of international attention..

METHODS

Drawing upon the concepts described above, a corruption equation can be set out as follows (Klitgaard 1998):

$$C = R + D - A$$

In the above equation, C stands for corruption, R for economic rent, D for discretionary powers, and A for accountability. The equation states that the more opportunities for economic rent (R) exist in a country, the larger will be the corruption. Similarly, the greater the discretionary powers (D) granted to administrators, the greater will be the corruption. However, the more administrators are

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held accountable (A) for their actions, the less will be the corruption, and hence a minus sign in front of A.1 Stated differently, the equation tells us that a fertile ground for growth of a thoroughly corrupt system will emerge in a country if it satisfies the following three conditions: (i) It has a large number of laws, rules, regulations, and administrative orders to restrict business and economic activities and thereby creates huge opportunities for generating economic rent, and especially if these restrictive measures are complex and opaque and applied in a selective, secretive, inconsistent and non-transparent way; (ii) Administrators are granted large discretionary powers with respect to interpreting rules, are given a lot of freedom to decide on how rules are to be applied, to whom and in what manner they are to be applied, are vested with powers to amend, alter, and rescind the rules, and even to supplement the rules by invoking new restrictive administrative measures and procedures; and (iii) There are no effective mechanisms and institutional arrangements in the country to hold administrators accountable for their actions.

RESULT

The increased acceptance of the international dimensions of the corruption issue has prompted industrialized countries to take some initiatives to address the problem, and especially to make life tougher for bribe giving business firms in their own countries. These initiatives fall into four broad categories and are briefly described below (Vogl 1998). First, activities carried out by the press and public prosecutors in the leading industrial countries to investigate and expose bribery have created greater public awareness of the problem and have led to the adoption of remedial measures. Domestic scandals are the main target of these investigations but they easily spill over into misdeeds done overseas. A good example is the experience of the United States in the 1970s. The Watergate affair and the international corporate scandals exposed by the country's Securities and Exchange Commission and the Senate's Subcommittee on Multinational Corporations provided the stimulus for the passage of its Foreign Corrupt Practices Act in 1978. The Act makes the payment of foreign bribes by United States firms a crime. Second, the above example set by the United States has now received wider acceptance in the developed world. In December 1997, the 29 member governments of the Organization for Economic Cooperation and Development (OECD) signed the Convention on Combating Bribery of Foreign Public Officials in International Business Transactions. It called upon these governments to enact legislation to criminalize foreign bribery. In addition to these official initiatives, there have been some moves from the private sector as well. Recently, the International Chamber of Commerce adopted new antibribery standards. It will also be useful to mention that many multinational corporations have been paying bribes around the globe for decades and changing corporate habits, like in any large bureaucracy, is not easy. But it is encouraging to note that executives of the world's largest multinational companies are becoming increasingly sensitive to the corruption question and they have been giving support to the initiatives for reforms taken in this sphere. Moreover, of no less significance are the activities of the Transparency International, an NGO acting as a watchdog on international corruption. It started operations in the early 1990s and now has 70 national chapters around the world. It is expected to play a useful role in monitoring implementation of the OECD anti-bribery convention when it comes into force.

CONCLUSIONS

A useful conclusion that has emerged from the current discussion and ongoing debate on the corruption issue is that corruption is a symptom of deep-seated and fundamental economic, political and institutional weaknesses and shortcomings in a country. To be effective, measures against corruption must therefore address these underlying causes and not the symptoms. Emphasis must

thus be placed on preventing corruption by tackling the root causes that give rise to it through undertaking economic, political and institutional reforms. Anti-corruption enforcement measures such as oversight bodies, a strengthened police force and more efficient law courts will not be effective in the absence of a serious effort to address the fundamental causes.

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Synthesis, Characterization and Antimicrobial Activity of Some Schiff Base Metal Chelates

Dr. Sumant Kumar*

ABSTRACT

A new ligand 5-chloro-3-phenyl-*N1*-((2-thioxo-1,2-dihydroquinoline-3-yl) methylene)-1*H*indole-2-carbohydrazide and its complexes have been synthesized and characterized by IR, ¹HNMR, mass, TGA, ESR and Powder-XRD data which concludes that all the complexes are of the type ML₂ stoichiometry and these complexes exhibited octahedral geometry. Some of these complexes have exhibited good antimicrobial, antioxidant and DNA cleavage activities.

Keywords: Antimicrobial, Metal Chelates & Schiff Base Complex.

INTRODUCTION

The chemistry of coordination compounds with heterocyclic ligands containing oxygen and nitrogen as donor atoms has attracted the attention of chemists in recent years. It is well known that such ligands coordinate to metal atom in different ways in different media. Transition metal ions are essential in many biological systems in nature. These metal complexes with bidentate and tetra dentate ligands containing both hard and soft donor groups have been used extensively in coordination and organometallic chemistry. The chelating properties of Schiff base display manifold applications in medicine, industry and agriculture. The indole moiety represents an important structural component associated with a variety of alkaloids and molecules having wide ranging biological activities, such as antiviral, antitumor, antimicrobial activities, antituberculosis and antifungal activities. Many quinoline derivatives have been reported to possess antimicrobial¹ and anti-inflammatory activities.

MATERIALS AND METHODS

Synthesis of ligand HL

An equimolar mixture of 5-chloro-3-phenyl-1*H*-indole-2-carboxyhydrazide (0.285 g, 0.001 mol) and 2-thioxo-1, 2-dihydroquinoline-3-carbaldehyde (0.189 g, 0.001mol) in ethanol (30mL) were refluxed in presence of catalytic amount of glacial acetic acid (1-2 drops) for about 6-7 h on water bath. The reaction mixture was cooled to room temperature; the separated Schiff base was collected by filtration, washed with ethanol, dried and recrystallized from 1, 4-dioxane.

Preparation of complexes of Fe(III), Co(II), Ni(II), Zn(II) and Cd(II) with Schiff base 5-chloro-3-phenyl-*N1*-((2-thioxo-1,2-dihydroquinoline-3-yl) methylene)-1*H*-indole-2-carbohydrazide

To a hot solution of 5-chloro-3-phenyl-*N1*-((2-thioxo-1,2-dihydroquinoline-3-yl) methylene)-1*H*-indole-2-carbohydrazide (0.912 g, 0.002 mol) in ethanol (30 mL) was added a hot ethanolic solution (10 mL) of respective metal chlorides (0.002 mol). The reaction mixture was refluxed on

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a steam bath for 4 h, and then sodium acetate (0.5 g) was added to it and refluxed for 2 h. It was then poured in to distilled water. The resulting solid complexes were collected by filtration, washed with sufficient quantity of distilled water, then with hot ethanol to apparent dryness and dried in a vacuum over anhydrous calcium chloride in a desiccator (yield 61-80%).

RESULT

Antimicrobial activity was carried out by the cup-plate method. The *in vitro* antibacterial screening of ligand and its complexes was undertaken against *S. aureus* and *P. aeruginosa* by cup-plate method using nutrient agar media. In brief, molten agar nutrient kept at 45°C was poured into petri dishes and allowed to solidify. Then wells of 4 mm diameter were punched carefully using a sterile cork borer and were filled with test solution 25 µL (1000 ppm, 500 ppm, 250 ppm, 125 ppm). The plates were incubated for 24 h at 37°C. The diameter of the zone of inhibition for all the test compounds was measured and the results were compared with the standard drug Gentamycin of the same concentration of the test compound under identical conditions.

CONCLUSION

The antifungal activity of the test compounds were evaluated against *A. niger* and *A. flavus* by the cup plate method cultured on seberose dextrose agar (SDA) medium adapting the procedures as described above. The plates were incubated at 37°C for 48 h. The diameter of the zone of inhibition for all the test compounds were compared with standard drug Fluconazole of the same concentration as that of the test compounds under identical conditions. Since all the test compounds and standard drugs were prepared in freshly distilled DMF, its zone of inhibition was found to be negligible and taken as 0 mm.

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समेकित ग्रामीण विकास कार्यक्रम द्वारा ग्रामीण महिलाओं में परिवर्तन : एक अध्ययन

डॉ. विजया लक्ष्मी*

भारत में महिलाओं के अधिकारों की उपेक्षा हमेशा से होती आ रही है। संयुक्त राष्ट्र के एक अध्ययन के मुताबिक, दो तिहाई विवाहित महिलाएँ घरेलू हिंसा की शिकार हैं। स्वास्थ्य सुविधा प्रणाली के विगड़ने से हजारों भारतीय महिलाएँ प्रतिवर्ष प्रसव के दौरान दम तोड़ देती हैं। आँकड़ों के मुताबिक, पूरी दुनिया में प्रसव के वक्त होनेवाली मौतों में से एक चौथाई भारत में होती हैं। भारत में यह दर रूस, चीन और ब्राजील से कई गुना ज्यादा है। ग्रामीण क्षेत्र में पुरुषों के बराबर ही महिलाएँ हैं लेकिन पुरुषों की अपेक्षा कामकाजी महिलाएँ न के बराबर हैं। खेतिहर एवं घरेलू महिला मजदूर हैं भी तो उन्हें मेहनताना भुगतान में भी भेदभाव होता है। गाँवों में पारंपरिक रूप से चल रहे कार्यों में पुरुषों की अपेक्षा महिलाओं को कम मजदूरी दी जाती है। यही वजह है कि विभिन्न संगठनों की ओर से महिलाओं को समान मजदूरी देने के लिए मांग की जा रही थी।

इस समस्या के निस्तारण के लिए केन्द्र सरकार की ओर से महात्मा गाँधी राष्ट्रीय रोजगार गारंटी योजना में बहुत ही बेहतर तरकीब निकाल ली गई। इस योजना में यह प्रावधान किया गया कि किसी भी कार्य में कम से कम 30 फीसदी महिलाओं को जरूर लाभान्वित किया जाए। ऐसे में राज्य सरकार और काम निर्धारण की जिम्मेदारी निभा रही पंचायतें आदि अन्य इकाइयाँ प्रत्येक घर को 100 दिन का काम प्रदान करने की स्थिति हो गई है। इस प्रावधान का सबसे अधिक फायदा यह हुआ कि जो महिलाएँ घर-गृहस्थी एवं बच्चों की सुरक्षा की वजह से काम नहीं कर पाती थी, वे भी आसानी से मजदूरी कर स्वावलंबी बन गईं। योजना के अनुसार महिला कर्मचारियों के बच्चों के लिए पालने एवं छाया की व्यवस्था करने का भी निर्देश दिया गया। ऐसे में महिलाएँ कार्यस्थल पर अपने बच्चों की देखरेख के साथ ही रोजगार भी हासिल कर रही हैं महात्मा गाँधी राष्ट्रीय रोजगार गारंटी कानून में यह व्यवस्था की गई है कि पुरुष के बराबर ही महिला को भी मजदूरी प्रदान की जाएगी। यदि कार्यस्थल पर महिलाएँ अपने साथ छह वर्ष से कम उम्र के बच्चे लेकर आती हैं और उनकी संख्या पांच या उससे अधिक है तो एक महिला बच्चों की देखरेख में लगेगी लेकिन उसे मजदूरी पूरी मिलेगी। कार्यस्थल पर पेयजल का इंतजाम हो, काम करने वाले मजदूरों के नाम रजिस्टर में दर्ज होंगे और कार्यस्थल निरीक्षण के लिए खुले रहते हैं। श्रमिक को उसके मूल स्थान से अधिकतम पाँच किलोमीटर के दायरे में काम दिया जाता है। इस योजना को लागू करने संबंधी नवीनतम आंकड़े बताते हैं कि 30 प्रतिशत की बजाय कुल लाभान्वितों में करीबों में करीब 50 फीसदी महिलाएँ थीं। वर्ष 2009-10 और 2010-11 में 283.59 और 200.34 मानव दिव रोजगार के दिनों में 136.40 और 95.30 रोजगार दिवस महिलाओं के लिए रहे जो करीब 48 फीसदी हैं। इसी तरह वर्ष 2007-08 में 541098, वर्ष 2008-09 में 705060, वर्ष 2009-10 में 728993 एवं 2010-11 में 748765 महिलाओं ने मनरेगा के तहत रोजगार प्राप्त किया है।

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इस तरह महिलाएँ घर-गृहस्थी भी आसानी से चल रही है और रोजगार भी मिल रहा है। योजना से यह भी फायदा हुआ है कि वह अच्छा खाना और अच्छा वस्त्र पहन रही है। घर परिवार में शादी-व्याह में भी उन्हें इस बचत से सहारा मिला है इस तरह महिला श्रमिकों का आर्थिक तथा सामाजिक स्तर बढ़ा है। महिलाओं के लिए यह योजना किसी वरदान से कम नहीं है। महात्मा गांधी नरेगा ने महिलाओं को सम्बल प्रदान किया है। इस योजना में खास बात यह है कि उन्हें पुरुषों के बराबर मजदूरी निर्धारित है और जिन महिलाओं के छोटे शिशु हैं उनकी कार्यस्थल पर देखभाल की सुविधा भी है। योजनान्तर्गत यह सुविधा पांच साल से कम उम्र के बच्चों को उपलब्ध कराई जाती है। इस तरह के अनेक योजनाएं चल रहे हैं, जिसके माध्यम से महिलाओं के जीवन में आमूलचूल परिवर्तन आ रहा है। इसलिए कोसी अंचल के महिलाओं में क्या परिवर्तन हुआ है।

केन्द्र सरकार से चलाए जा रहे राष्ट्रीय ग्रामीण रोजगार मिशन कार्यक्रम का उद्देश्य ग्रामीण इलाके में रह रहे लोगों को ज्यादा से ज्यादा रोजगार से जोड़ना है। इस योजना में वर्षों से चल रही सम्पूर्ण ग्रामीण स्वरोजगार योजना को समायोजित किया गया है। इस योजना के जरिए गरीबी रेखा के नीचे जीवनयापन कर रहे लोगों की ओर से बनाए गए समूहों को पोषित किया जाता है। इस योजना में भी महिलाओं को 40 फीसदी लाभान्वित किए जाने का प्रावधान किया गया है। सरकार की ओर से जारी आंकड़ों के मुताबिक 2009-10 और 2010-11 में 20.085.177 और 21.09.796 स्वरोजगारियों को सहायता दी गई उनमें 15.02.285 और 14.21.059 स्वरोजगारी महिलाएं थी जो 72.04 प्रतिशत और 67.49 प्रतिशत का प्रतिनिधित्व करती है। ग्रामीण इलाके की तरह ही शहरी इलाके में रह रहे लोगों को भी राजगार उपलब्ध कराने की दियारा में सरकार सक्रिय भूमिका निभा रही है स्वर्ण जयंती शहरी रोजगार योजना (एसजेएसआरवाई) में भी 30 फीसदी अवसर महिलाओं को उपलब्ध कराने का प्रावधान किया गया है। इसके तहत शहरी महिला स्वयंसहायता कार्यक्रम के अंतर्गत कम से कम पांच महिलाएं बैंक के सहयोग से एक लाभप्रद उद्यम की स्थापना कर सकती है। समूह के प्रत्येक सदस्य के लिए परियोजना की लागत का 35 प्रतिशत या 60.000 रुपये में से जो भी कम हो, वह राशि जारी की जाती है और शेष रकम का इंतजाम बैंकों से कर्ज और अतिरिक्त राशि से किया जाता है।

इस योजना के तहत अनुदान प्राप्त करने की अनिवार्य शर्त विकेन्द्रीकृत, सहभागीय और समग्र नियोजन प्रक्रिया को बढ़ावा देना है। यह विकास के अंतर को पाटता है और पंचायती राज संस्थाओं (पीआरआई) और उसके पदाधिकारियों की क्षमताओं का विकास करता है हाल ही में हुए एक अध्ययन से पता चला है कि स्थानीय आवश्यकताओं को पूरा करने में बीआरजीएफ अत्यधिक उपयोगी साबित हुआ है और पीआरआई के वर्ष 2009-10 के कुल 4670 करोड़ रुपये जारी किए जा चुके हैं। महिला एवं बाल विकास मंत्रालय की ओर से अक्टूबर, 2010 में इंदिरा गांधी मातृत्व सहयोग योजना आई जी एम एस वाई शुरू की गई। इस योजना में गर्भावस्था के दौरान कम काम के चलते कम आय पाने वाली माताओं को क्षतिपूर्ति दी जाती है। इस योजना के जरिए गर्भवती और स्तनपान कराने वाली महिलाओं को सीधे नकद सहायता दी जाती है। योजना का आवश्यक उद्देश्य गर्भवती, स्तनपान कराने वाली महिलाओं और बच्चों के स्वास्थ्य और पोषण की स्थिति में सुधार लाना है। इस योजना के अंतर्गत 19 वर्ष या इससे अधिक आयु की गर्भवती महिला अपने पहले दो जीवित बच्चे के जन्म के लिए लाभ पाने योग्य है। लाभार्थियों को मातृ एवं शिशु स्वास्थ्य से संबंधित विशेष

स्थितियों को प्राप्त करने के लिए शिशु की आयु के छह माह पूरे होने तक 4.000 रुपये का भुगतान तीन किशतों में किया जाने का प्रावधान है। इसके अतिरिक्त राजीव गांधी किशोरी योजना (आईसीएस), सरकार की 100 दिनांक की कार्ययोजना, राष्ट्रीय साक्षरता मिशन में महिलाओं की भागीदारी आदि योजनाएं महिलाओं के जीवन में काफी परिवर्तन किया है। गैर-सरकारी संगठनों, स्वास्थ्य सक्रिय कार्यकताओं और महिला संगठनों द्वारा चिंहित मुख्य स्वास्थ्य मुद्दों को ध्यान में रखना उपयोगी होगा, जैसा कि महिला स्वास्थ्य और विकास पर राष्ट्रीय रूपरेखा में उल्लेख किया गया है। इसके अतिरिक्त, कई अन्य सिफारिशों के साथ ही समिति की महत्वपूर्ण सिफारिश थी कि हमें वृहद स्वास्थ्य सेवा योजना और नीति की तरफ लौटना पड़ेगा और जमीनी सच्चाईयों की उपेक्षा करते स्वास्थ्य कार्यक्रमों में अलगाव को खत्म करना होगा।

संदर्भ ग्रन्थ सूची

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मध्यकालीन भारत की संस्कृति तथा महिलाओं की दशा

डॉ. अक्षय कुमार*

मध्ययुगीन भारत, "प्राचीन भारत" और "आधुनिक भारत" के बीच भारतीय उपमहाद्वीप के इतिहास की लंबी अवधि को दर्शाता है। अवधि की परिभाषाओं में व्यापक रूप से भिन्नता है, और आंशिक रूप से इस कारण से, कई इतिहासकार अब इस शब्द का प्रयोग करने से बचते हैं। अधिकतर प्रयोग होने वाले पहली परिभाषा में यूरोपीय मध्य युग की तरह इस काल को छठी शताब्दी से लेकर सोलहवीं शताब्दी तक माना जाता है। इसे दो अवधियों में विभाजित किया जा सकता है। प्रारंभिक मध्ययुगीन काल (6वीं से लेकर 13वीं) शताब्दी तक और गत मध्यकालीन काल जो (13वीं से 16वीं) शताब्दी तक चली, और 1526 में मुगल साम्राज्य की शुरुआत के साथ समाप्त हो गई।

मुगलकालीन भारतीय संस्कृति के कुछ अंशों को छोड़ दिया जाय तो मुगलकालीन संस्कृति अंधकारयुगीन संस्कृति थी। जहाँ कि सामाजिक व्यवस्था चरमरा चुकी थी। भले ही संगीत और स्थापत्य कलाओं का विकास हुआ हो लेकिन वहीं ऐय्यासी और फिजूल खर्ची के कारण आम लोगों की जिंदगी बदतर थी। खासकर स्त्रियों की स्थिति बड़ा ही दारुण थी। आठवीं शताब्दी के आरंभ से अठारहवीं शताब्दी के आरंभ तक अर्थात् मुहम्मद बिन कासिम के आक्रमण से लेकर मुगल साम्राज्य के पतन तक भारत में मुस्लिम हमले तथा मुस्लिम राज्य के प्रभाव से हिन्दू स्त्रियों पर अनेकानेक सामाजिक बंधन लगे। उन पर अनगिनत नियोग्ताएँ थोप दी गईं। बाल विवाह, विधवा विवाह निशेद, विधवाओं की अमंगल सूचक अभिशापित स्थिति, सती प्रथा की अनिच्छुक विधवाओं को भी जबरन चिता में झोंक देना, जौहर में हजारों स्त्रियों का एक साथ चिता में कूद पड़ना, पर्दा-प्रथा के कारण लड़कियों को शिक्षा से वंचित कर दिया जाना, अशिक्षा और अंधविश्वासों से जकड़ी नारी को अधिकाधिक पुरुषों की गुलाम बना दिया गया। आगे ऐसे अनेक सामाजिक कुरीतियाँ व्याप्त हो चुका था। जिससे सम्पूर्ण समाज रूग्ण हो चुका था।

मुसलमान शासक और सरदारों के दुराचार के कारण पर्दा एवं बाल-विवाह संपूर्ण समाज में फैल गया था। निची जाति के स्त्रियों को छोड़कर हिन्दू स्त्रियाँ घर के बाहर नहीं निकलती थी। लड़की का जन्म अपसकुन समझा जाता था और लड़के का जनम आनन्ददायक माना जाता था। बाल विवाह के कारण समाज में विधवाओं की संख्या बहुत अधिक बढ़ गयी थी, और इन्हें पुनर्विवाह करने का अधिकार नहीं था। मुसलमानों में बहुविवाह प्रचलित था, क्योंकि सुन्नी परम्परा के कारण एक सुन्नी मुसलमान चार स्त्रियों तक के साथ विवाह कर सकता था। शिया तो चार से अधिक स्त्रियों के साथ विवाह कर सकता था। हिन्दु में तलाक प्रथा नहीं थी, किन्तु मुसलमानों में स्त्रियों और पुरुष दोनों ही एक दूसरे को तलाक दे सकते थे। यद्यपि हिन्दू धर्मशास्त्र में बहुविवाह का निषेध नहीं था। तो भी हिन्दू अपने स्वभाव तथा मितव्यता के कारण एक पत्नी धारी ही होते थे, और कोई बहुत बड़ा आदमी ही एक से अधिक स्त्रियों के साथ विवाह करता था। इन सब बुराईयों के

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होते हुए भी घरों में स्त्रियों का अच्छा सम्मान था। लेकिन मध्यकाल का यह सामंती युग औरत और शराब के लिए प्रसिद्ध है। मुस्लिम शासकों के हरम में रखेले भरी रहती थी। युनानी आक्रमण के बाद युनानी महलों से यह परम्परा भारत आई। यवनी दासियों से राजाओं के अंतःपुर भरे, जिन पर पहरेदारी के लिए भी युनानी परम्परा पर आधारित प्रतिहार रखे गये थे। मुगलकाल में ये हरम तातारि बंदियों से भरे गये। किसी भारतीय नारी के रूपवती होने के बात भी उन दिनों हकीमों के कान में पहुँचना खतरे से खाली न रहा, उसके रूप को परदे में बंद रखने की जरूरत पड़ गई थी। फिर भी पता चलता है, उससे पकड़कर मंगवाया जाता था। रानी पद्मिनी पर अलाउद्दीन की नजर पड़ना ही सैकड़ों राजपुतानियों के जौहर से जल मरने का कारण बना। भारतीय सुन्दरियाँ भी हरम में पहुँचने लगी थी। अकेले आगरा में ही अकबर के हरम में आठ सौ स्त्रियाँ थी जिन्हें राज्य के कोने-कोने से लाया गया था। उनकी अपनी मुस्लिम स्त्रियाँ तो परदे में रहती थी उन्हें सार्वजनिक स्थलों पर मुँह खोलने की इजाजत न थी।

मध्यकाल में हिन्दू और मुसलमान दोनों समुदायों में बूढ़े व्यक्तियों का छोटी कन्याओं से तथा युवतियों का छोटे बच्चों से बेमेल विवाह की परम्परा व्यापक रूप से प्रचलित थी। हिन्दुओं में ऐसे विवाह धड़ल्ले से सम्पन्न किए जाते थे। उनका विचार था कि पत्नी की उम्र पति की उम्र की एक तिहाई होनी चाहिए। आदर्श विवाह उसे माना जाता था जब कन्या वर के उम्र के एक तिहाई भाग बराबर उम्र की होती थी अर्था 24 वर्ष के युवक का विवाह 8 वर्ष की उमर की कन्या के साथ होनी चाहिए। 60 साल का विधुर 6-7 साल की बच्ची से भी विवाह कर लेता था। मनु के अनुसार 30 वर्ष का पुरुष 12 वर्ष की लड़की के साथ विवाह कर सकता है। अथवा 24 वर्ष का युवक 8 वर्ष की लड़की से विवाह बना सकता है। मनु द्वारा विहित इस कानून ने हिन्दुओं में इस प्रथा को प्रोत्साहित किया होगा कि बूढ़ा व्यक्ति जवान औरतों से विवाह सम्बन्ध करे। लेकिन लड़कियों की प्रतिक्रिया थी कि बूढ़े से विवाह सम्बन्ध कायम करता था। विद्यापति ने इस प्रकार के विवाह की चर्चा करते हुए उस युवती की पीड़ा को बड़ा ही कारुणिक अभिव्यक्ति दी है कि "पिया मोर बालक, हम तरुणी रे"। मेरा जीवन व्यर्थ है, क्योंकि मैं पूर्णतः परिपक्व हूँ और मेरा पति एक अज्ञानी शिशु है। हो सकता है कि वह मेरे पूर्व जीवन के किसी दुष्कर्म का फल हो। सजातीय एवं संगोत्रिय विवाह पर अत्यधिक बल दिए जाने के कारण मध्यकालीन समाज में दहेज प्रथा जोरों पर थी। पर इसे अमीर एवं समृद्धशाली व्यक्ति ही पसंद करते थे, सामान्य लोगों का इस प्रथा के प्रति कम ही रुझान था। दहेज की मात्रा सम्बद्ध पक्षों की आर्थिक स्थिति और सामाजिक प्रतिष्ठा पर निर्भर करती थी। तत्कालीन समय में दहेज शब्द दो अर्थों में प्रयुक्त होता था, एक विवाह के अवसर पर या उसके पूर्व लिया गया धन और दूसरा, विवाह सम्पन्न हो जाने के बाद भेटों, उपहारों एवं चढ़ाई गई सामग्रियों के रूप में लिया गया धन। बंगाल और पाण्ड्य राज्य में दहेज की एक विचित्र प्रथा प्रचलित थी जिसमें वर पक्ष द्वारा वधूपक्ष को दहेज दिया जाता था। हो सकता है कि यह आदिवासियों में प्रचलित वधू-क्रय मूल्य का कोई अन्य प्रचलित तरीका हो।

हिन्दुओं के विपरीत मुसलमानों में दहेज मेहर प्रथा का प्रचलन था। मेहर वह धन या सम्पत्ति है जो विवाह के प्रतिफल के रूप में पत्नी अपने पति से लेने की अधिकारी है। शरीअत के अनुसार मेहर प्रति का एक कर्तव्य जो पत्नी के प्रति पति के आदर का सूचक होता है। इसका मुख्य उद्देश्य पति पर पत्नी का तलाक देने सम्बन्धी नियंत्रण करना तथा पति की मृत्यु अथवा तलाक की स्थिति में महिला को अपने भरण-पोषण के

योग्य बनाना था। मेहर की धनराशि विवाह के पहले या बाद में या फिर विवाह के समय निश्चित की जाती थी। यह धनराशि कम से कम 10 दरहम होनी चाहिए।

महिलाओं के लिए मीना बाजार लगती थी। उन बाजारों में राजा, नवाब और कुछ चुने हुए जागीरदार ही जा सकते थे। वे लोग सुंदरियों के चुनाव के उद्देश्य से ही वहाँ जाते थे। इसी काल में अपने राज्य बचाने की गरज से राजपूतानियों के डोले भी विवाह के नाम पर मुगलों के महलों में पहुँच गए। जिस आन-बान के लिए राजपूती जौहर हुए, वह आन भी कहीं-कहीं नारी की भेंट देकर अपने स्वार्थ की भेंट चढ़ा दी गई। एक अलग बात है कि राजपूत नारियों ने मुगल महलों के भीतर रहकर अलग ढंग से अपने जौहर दिखाए और हिन्दू-मुस्लिम एकता के रूप में मुस्लिम आत्याचारों पर किसी हद तक रोक लगाने में सफल हुए। मध्यकाल में राजा, नवाब जो यह सब करते रहे, आगे चलकर उनके सामन्त भी वही करने लगे। जागीरदारों, जमींदारों के उदंड लड़कों ने भी राजकुमारों की नकल में खेतों, सड़कों पर से खुबसूरत औरतों को चुन-चुनकर मंगवाई। उनके अधिकार क्षेत्र में काम करने वाली मालिनियों, खेतिहर, मजदूरिनियों पर तो जैसे उनका अधिकार मान्य ही था। घरेलू दासियों या नौकरानियों पर भी। आगे चलकर ठेकेदार, प्रशासकीय पुलिस अधिकारी नवधनिक भी इसी लीक पर चलने लगे और नारी शोषण का यह दायरा बढ़ता हुआ समाज के अन्य वर्गों में फैलने लगा। वर्तमान स्थिति इसी का परिणाम है। जाहिर है कि इस एक हजार वर्ष की अवधि में भारतीय समाज में नारी की सामाजिक स्थिति जितनी गिरी उतनी इसके पूर्व हजारों वर्षों में भी नहीं गिरा। भारत की इस पराजय तथा गुलामी का भारी मूल्य भारतीय नारियों ने ही चुकाया है।

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गाँधी और मार्क्स का चिंतन : एक तुलनात्मक अध्ययन

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गाँधीजी ने लोकतंत्र को भारत और दुनिया के लिए युगानुकूल शासन पद्धति माना है। उनके अनुसार लोकतंत्र में बुराई हो सकती है, पर उसका आवश्यक परिष्कार करते जा सकते हैं। मार्क्सवाद लोकतंत्र को पूंजीवाद से जोड़ देता है, और सभी बुराइयों को दूर करने के लिए सर्वहारा की तानाशाही की वकालत करता है। इस घातक विचार ने रूस और चीन जैसे देशों में करोड़ों को मौत के घाट उतार दिया या उन्हें साइबेरिया जैसे निर्जन स्थानों पर सड़ने छोड़ दिया। भारत में भी उस लोकतंत्र के हत्यारे मार्क्सवाद को लादना किसे स्वीकार होगा। गाँधीजी ने धर्म को भारत का प्राण कहा है। पर मार्क्सवाद धर्म को अफीम की गोली मानता है। गाँधीजी कहते हैं कि भारत से धर्म निकल जाये तो फिर वह भारत ही नहीं रह जायेगा। पर मार्क्सवादी भारत से ही नहीं, पूरी दुनियाँ से धर्म को नष्ट करने पर आतुर हैं। ये अलग बात है कि करोड़ों लोगों की हत्या करने के बावजूद रूस या चीन में धर्म जिन्दा रह गया। गाँधीजी भारत को विश्व का प्राचीनतम राष्ट्र मानते थे। हिन्द स्वराज में वे लिखते हैं कि भारत अगर प्राचीन काल से एक राष्ट्र नहीं होता, तो हमारे पूर्वज रामेश्वर, पूरी, बद्रीनाथ और द्वाराका रूपी चारधाम की यात्रा क्यों अनिवार्य करते। पर ये वामपंथी गाँधीजी जैसे राष्ट्रनायक की बात को झूठा साबित करते हुए भारत को एक राष्ट्र नहीं मानते हैं, बल्कि अनेक राष्ट्रों का जमघट करार देते हैं। देश अपने गाँधीजी की बात माने या विदेशी विचारकों के गुलाम वामपंथियों की बात मानें ?

भारत में हिंसक आंदोलन जारी हैं, वे अधिकांश मार्क्सवाद से प्रेरित हैं। देश का कैंसर बन चुका नक्सलवाद भी मार्क्सवाद की ही देन है। अब ये वामपंथी भारत विरोध में इतने निचले स्तर पर गिर गए हैं कि इन हिंसावादी वामपंथियों ने मुस्लिम आतंकवादियों से भी हाथ मिला लिया है। कुछ समय पूर्व कानपूर में हुई रेल दुर्घटना में वामपंथ से जुड़े लोग ही पाकिस्तान के हस्तक बने थे। 19वीं सदी में यूरोप में मजदूरों का भयानक शोषण हो रहा था। उस दुर्दशा से करुणासागर मार्क्स द्रवित हुए और उन्होंने उस विषय पर चिंतन करने के लिए ऋषि समान तपस्वी जीवन जीया। पर उन्होंने जो सर्वहारा की तानाशाही रूपी उपाय सुझाया, वह मानवता पर भीषण कलंक सिद्ध हुआ। रूस में लेनिन द्वारा मार्क्सवाद स्थापित हुआ पर बाद में सत्ता क्रूरकर्मा स्टालिन के हाथ में चली गयी। तानाशाही तरीके से रूस में चकाचौंध भी हुयी। उस चकाचौंध ने भारत के अनेक विचारकों को आकर्षित किया। उसी में लोकनायक जयप्रकाश नारायण और डॉ. राममनोहर लोहिया जैसे युवा नेता भी थे। पर शीघ्र ही उन्हें चकाचौंध के नीचे हुए नरसंहार ने झकझोरा, और वे वापस लोट आये। जेपी ने धर्म को जीवन का परमावश्यक हिस्सा मानने वाले गाँधीजी के सर्वोदय को अपनाया तो डा. लोहिया ने आध्यात्मिक समाजवाद की बात प्रारम्भ की। जरूरी नहीं कि हम ठोकर खाकर ही सीखें, विवेकशील तो वही है जो दूसरों के अनुभवों

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से सीखे। मार्क्सवाद के असली चेहरे को समझने के लिए जेपी की पुस्तक "समाजवाद से सर्वोदय की ओर" पढ़ना पर्याप्त है।

भारत में गाँधी, लोहिया और जेपी जैसे राष्ट्रीय नेताओं की लड़ाई से वामपंथियों ने लोकतंत्र का लबादा ओढ़ने का ढोंग किया। इस ढोंग के चलते 30 वर्षों तक इन वामपंथियों ने बंगाल पर राज किया। उनके राज का परिणाम है बंगाल की दुर्दशा। बंगाल कभी अग्रणी राज्य होता था, पर वामपंथियों के लंबे शासन के कारण अब बंगाल अन्य राज्यों से पिछड़ने में स्पर्धा कर रहा है। 2017 में दिल्ली विश्वविद्यालय में छात्रों के बीच हुयी सामान्य हाथापाई ने फिर से वामपंथियों के मनसूबों पर विचार करने के लिए मजबूर कर दिया। दिल्ली में जो छात्र संगठन आजादी के नाम पर हल्ला मचार रहे थे, वे सारे लोकतंत्र के घोर विरोधी मार्क्सवाद से जुड़े हैं। ये संगठन करोड़ों लोगों के हत्यारे लेनिन, स्टालिन और माओं जैसे तानाशाही के फोटो लगाकर घमते हैं। महात्मा गाँधी, डॉ. राममनोहर लोहिया, लोकनायक जयप्रकाश नारायण आदि दशकों पहले ही मार्क्सवाद के छिनौने चेहरे को बेनकाब कर चूके हैं। पर देश के दुर्भाग्य से नेहरूजी ने ऐसे बुद्धिजीवियों को पोषित किया जो नेहरूवाद का नकाब ओढ़े वामपंथी हैं। नेहरूवाद की परंपरा ने इस देश में धर्मनिरपेक्षता के नाम पर ऐसी विचारधारा को पोषित किया है, जो इस देश को अपनी महान विरासत को नकारना सिखाती है और उससे घृणा की हद तक नफरत सिखाती है। मार्क्सवाद नेहरूवाद की यह युगल जोड़ी को अगर बेनकाब नहीं किया गया तो गांधीजी का स्वराज्य का सपना केवल सपना ही रह जायेगा।

कम्युनिस्ट घोषणापत्र और अपने अन्य लेखों में मार्क्स ने पूंजीवादी समाज में वर्ग संघर्ष की बात की है और बताया है कि कैसे संघर्ष में सर्वहारा वर्ग पूरी दुनिया में बुर्जुआ वर्ग को हटाकर सत्ता पर कब्जा कर लेगा। अपनी सबसे प्रसिद्ध कृति 'दास कैपिटल' में उन्होंने अपने इन विचारों का बहुत तथ्यात्मक और वैज्ञानिक तरीके से विश्लेषित किया है। उनके प्रतिष्ठित जीवनी लेखक ब्रिटेन के फ्रांसिस व्हीन कहते हैं, "मार्क्स ने उस सर्वग्राही पूंजीवाद के खिलाफ दार्शनिक तरीके तर्क रखे, जिसने पूरी मानव सभ्यता को गुलाम बना लिया" 20वीं शताब्दी में मजदूरों ने रूस, चीन, क्यूबा और अन्य देशों में शासन करने वालों को उखाड़ फेंका और निजी संपत्ति और उत्पादन के साधनों पर कब्जा कर लिया। ब्रिटेन के स्कूल ऑफ इकोनॉमिक्स में जर्मन इतिहासकार अलब्रेख्त रिसल कहते हैं कि भूमंडलीकरण के पहले आलोचक थे मार्क्स। उन्होंने दुनिया में बढ़ती गैरबराबरी के प्रति चेतावनी दी थी।

भारत गाँधी का देश है। जितना गाँधीजी ने भारत को समझा, उतना अभी तक किसी ने नहीं समझा, और जितना गाँधीजी ने भारत के भविष्य के लिए रामराज्य का सपना दिखाया, उतना और किसी ने नहीं। पर एक नराधम ने गाँधीजी की हत्या कर दी, और मार्क्सवाद से प्रभावित नेहरूजी बेलगाम बादशाह हो गए। उन्होंने भारतविरोधी मार्क्सवादी साँपों को पाला पोसा। भारत के संसाधनों से ही ये वामपंथी भारत विरोधी षडयंत्रों में लगे हुए हैं। अब उनके असली रंग को जानने वाले सत्ता में हैं, और उन्हें खलनायक के रूप में बेनकाब करने में जुट गए हैं, इसलिए ये वामपंथी छटपटा रहे हैं। हम सभी राष्ट्रवादियों को इन भारत और भारतीयता विरोधी वामपंथियों को जड़मूल से नष्ट करने में पुरुषार्थ करना चाहिए। वैसे ही जैसे युधिष्ठिर ने कौरवों के बाहरी संकट में फंसने पर कहा था—वयं पंचाधिकं शतम्। अर्थात् हम आपस में भले विरोधी हो पर बाहरी ताकतों के खिलाफ हम एकजुट हैं।

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जैन साहित्यों में वर्णित प्राचीन भारत का आर्थिक जीवन

डॉ. राजेश नंदन*

कार्ल मार्क्स ने मानव के समुचित विकास के लिए आर्थिक उत्पादन और समुचित वितरण पर बल दिया है, ताकि मानव जीवन का भौतिक स्तर उँचा हो सके। आज से हजारों साल पहले जैन परंपरा के आदि तीर्थंकर ऋषभदेव ने एक अर्थ व्यवस्था का निर्माण किया था जिसमें उत्पादन एवं वितरण के कुछ नियम निश्चित हुए थे। जैनों की मान्यता के अनुसार जब प्रकृति की उत्पादन क्षमता क्षीण होने लगी थी और प्रजा में परस्पर संघर्ष होने लगे थे तो आदितीर्थंकर ने अपनी प्रजा का संघर्ष मिटाने के लिए स्वश्रम से समुचित उत्पादन करने की प्रेरणा दी थी। किन्तु जब संचय अधिक होने लगा, तो अन्तिम तीर्थंकर महावीर ने अपरिग्रह के सिद्धान्त द्वारा धनिकवर्ग को अपनी अतिरिक्त संपत्ति को जनकल्याण के लिये विसर्जित करने की प्रेरणा देकर समवितरण के सिद्धान्त का सूत्रपात किया।

जैन आगम और आगमिक व्याख्या साहित्य में जो आर्थिक विषयों एवं प्रश्नों से संबंधित सूचनाएँ मिलती हैं। यद्यपि ईसा की प्रारम्भिक शताब्दियों में भी भारत में कृषि प्रधान व्यवसाय थी, परन्तु कुटीर उद्योग भी अत्यन्त विकसित अवस्था में थे। दशवैकालिक चूर्णि में उद्योगों से अर्थोपार्जन करने का उल्लेख है। आवश्यक चूर्णि में कहा गया है कि जब भोगयुग के बाद कर्मयुग का आरम्भ हुआ तो ऋषभदेव ने अपनी प्रजा को विभिन्न प्रकार के शिल्प सिखाये। उन्होंने सर्वप्रथम कुम्भकार का कर्म सिखाया। उसके बाद वस्त्र प्रदान करने वाले कल्पवृक्षों के क्षीण होने पर पटकार कर्म और गृहसुख प्रदान करने वाले कल्पवृक्षों के अभाव में वर्धकी कर्म (गृह—निर्माण कला) सिखाया, तत्पश्चात् चित्रकर्म, फिर रोम, नख—वृद्धि होने पर नापितकर्म आदि सिखाये। कल्पसूत्र से ज्ञात होता है कि नगर उद्योगों के केन्द्र थे। राजा सिद्धार्थ के यहाँ नगर शिल्पियों द्वारा निर्मित सुन्दर और बहुमूल्य वस्तुओं का बाहुल्य था। प्रश्नव्याकरण में उल्लेख है कि नगरवासी कुशल शिल्पियों द्वारा राजा काकजंघ अत्यन्त प्रसन्न हुआ और अपने पुत्र की शिल्प शिक्षा का दायित्व उसे सौंप दिया था। दीर्घनिकाय की टीकाओं में एक शिल्प विद्यालय का उल्लेख आता है जो कपिलवस्तु के आम्रोद्यान में स्थित था। और जिसके विशाल भवन में विविध शिल्पों की शिक्षा प्रदान की जाती थी। शिल्प सीखने के लिये या तो गुरु को द्रव्य देना पड़ता था या शिक्षा काल तक गुरु के घर पर रहकर उसका कार्य करना पड़ता था। जातककथा से ज्ञात होता है कि राजा ब्रह्मदत्त का पुत्र एक हजार मुद्रा लेकर गुरु के पास शिल्प सीखने गया था। वह रात को गुरु से शिक्षा लेता और दिन में उनके गृह—कार्य करता। अधिकतर शिल्प वंशपरम्परागत थे। शिल्पी को व्यावसायिक कौशल उत्तराधिकार में प्राप्त होता था। प्रायः पिता ही शिक्षक होता था और उसकी कर्मशाला ही शैक्षणिक प्रतिष्ठान होती थी। जब पिता की शारीरिक शक्ति क्षीण हो जाती तो वही व्यवसाय पुत्र संभाल लेता था। निशीथचूर्णि में उल्लेख है कि शिल्पी उन्हीं वस्तुओं के निर्माण की चेष्टा करते थे जिनके निर्माण से उन्हें पर्याप्त लाभा होता था।

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प्रायः सभी प्रकार के शिल्पी अपने अपने व्यवसाय के संरक्षण एवं संवर्धन के प्रति सचेष्ट थे। इसी कारण वे निगम, संघ, श्रेणी, पूग और निकाय जैसे संगठनों में संगठित थे। निर्मित सुन्दर वस्तुओं का उपयोग राजा करते थे। व्यापारिक मार्ग घने जंगलों से होकर जाते थे इसलिये चोर-डाकुओं का सदैव भय बना रहता था। जिस सार्थ में बहुसूल्य वस्तुएँ होती थीं उसके लूटे जाने का भय और अधिक रहता था, ऐसे सार्थ में साधुओं को जाने का निषेध किया गया था। व्यापारी मूल्यवान वस्तुओं की रक्षा किस प्रकार करते थे इसका भी उल्लेख जैन ग्रन्थों में प्राप्त होता है। निशीथचूर्णि और भाष्य से ज्ञात होता है कि एक वणिक के पास 7000 मूल्य के मूल्यवान रत्न थे। मार्ग में चोर-डाकुओं के भय से उसने अपनी गठरी में नीचे की ओर रत्न रखकर तथा उपर कंकड़-पत्थर रखकर पागलों का सा भेष बना लिया था। बृहत्कल्पभाष्य में भी एक ऐसे वणिक का उल्लेख है जिसने पागलों का भेष बनाकर अपने रत्नों की रक्षा की थी। कुवलयमालाकहा से ज्ञात होता है कि मायादित्य और थाणु नामक व्यापारियों ने विविध प्रकार से व्यापार करके पाँच हजार स्वर्ण क्रय किये तथा उन्हें गन्दे वस्त्रों में बाँध दिया। अपनी पहचान छिपाये रखने के लिये गेरुआ वस्त धारण करके सिर मुड़ा कर हाथ में छाता लेकर, दण्ड के अग्रभाग में तुंबी लटकाकर और हाथ में भिक्षा पात्र लेकर स्वदेश पहुँचे। खुरप्प जातक से ज्ञात होता है कि एक व्यापारी जंगली जाति को एक हजार की थैली देकर जंगल पार किया था। इससे प्रतीत होता है कि जंगली जातियाँ भी पारिश्रमिक लेकर यात्रियों को सुरक्षित रूप से जंगल पार करा देती थी।

राज्य-संचालन में कोश का बड़ा महत्व था। क्योंकि इसी से राज्य की सम्पूर्ण आर्थिक प्रणाली का नियंत्रण होता था। बृहत्कल्पभाष्य के अनुसार कोश के नष्ट होने पर राज्य भी नष्ट हो जाता है। आवश्यकचूर्णि में भी उल्लेख है कि जिस राजा का कोश क्षीण हो जाता है उसका राज्य नष्ट हो जाता है। प्रजापालन हेतु सम्पन्न कोश और सम्पन्न कोश हेतु प्रजा पर कर लगा कर धन एकत्र करना आवश्यक था। एडम स्मिथ ने भी राज्य के लिये कर की आवश्यकता को देखते हुये कर निर्धारण में समानता के सिद्धान्त का प्रतिपादन किया है अर्थात् राज्य की प्रजा को अपने सामर्थ्य के अनुपात में कर देना चाहिये। प्राचीन जैन और हिन्दू ग्रन्थों में आये संदर्भों से स्पष्ट होता है कि कर लगतो समय कर देने वाले की आर्थिक क्षमता का ध्यान रखा जाता था। जैन आगम ग्रंथ मुख्यतः दार्शनिक ग्रंथ होने के कारण कर निर्धारण के बारे में कुछ उल्लेख नहीं करते। विपाकसूत्र में प्रजा को कष्ट देकर अत्यधिक धन संग्रह करने वाले राजा को पापी कहा गया है। जिनसेन आदिपुराण में उल्लेख है कि जिस प्रकार दूध देने वाली गाय को बिना पीड़ा पहुँचाये दूध ग्रहण किया जाता है उसी प्रकार राजा द्वारा भी प्रजा को बिना कष्ट दिये कर ग्रहण करना चाहिए। नीतिवाक्यामृतम के अनुसार भी प्रजा को पीडित करने वाले राजा का कोश रिक्त हो जाता है और राज्य की महान क्षति होती है क्योंकि भय के कारण या तो लोग व्यापार ही बन्द कर देते हैं या फिर छल कपट का आश्रय लेते हैं। सोमदेव के अनुसार वृक्ष का मूल छेदन करने वाला एक ही बार फर प्राप्त कर सकता है। अर्थात् प्रजा को कष्ट देने वाला राजा एक ही बार धन प्राप्त कर सकता है। मनुस्मृति में भी स्पष्ट संकेत है कि राजा, प्रजा से उतनी ही मात्रा में कर ले जिससे उच्छेदन भी न हो पाये।

संदर्भ ग्रन्थ सूची

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बिहार के समाजवादी आन्दोलन और सूरज नारायण सिंह : एक अध्ययन

डॉ. विनोद कुमार शर्मा*

मधुबनी जिला अंतर्गत पंडौल प्रखंड के नरपतिनगर गांव में 17 मई, 1906 को एक निर्भीक, क्रांतिकारी, समाजवादी देशभक्त को जन्म दिया। उनके पिता स्व० गंगा सिंह एक संप्रदाय जमींदार थे। सूरज बाबू स्वतंत्रता संग्राम में सक्रिय भूमिका निभाने से लेकर किसान और मजदूरों के हित एवं स्वाभिमान की रक्षा के लिए जीवन प्रयत्न समर्पित रहे। 1974 के सम्पूर्ण क्रांति, उसके हीरोज और जयप्रकाश नारायण के बारे में पूरी दुनियाँ जानती है लेकिन जिस शख्स के मौत ने इस आंदोलन के शुरुआत में कैटेलिस्ट की भूमिका निभाई वो शख्स मिथिला सपूत क्रांतिकारी स्वतंत्रता सेनानी श्री सूरज नारायण सिंह जी थे। भारत की आजादी में मिथिला के पुत्र शहीद सूरज नारायण सिंह के चर्चा के बैंग अधूरी है। जानकार बताते हैं कि सकरी स्थित खादी भंडार के पास लूट व सरकारी डाक खजाने को लूटने में उनकी मुख्य भूमिका थी। वहीं 1942 के भारत छोड़ो आंदोलन व क्रांतिकारी गतिविधियों का व्यापक प्रभाव था। जिसके कारण 1942 में इन्हें मधुबनी में युवा संगठनकर्ता बने। हिन्दुस्तान सोशलिस्ट रिपब्लिक आर्मी के सदस्य बने। तथा 1930 में गांधीजी के सविनय अवज्ञा आंदोलन में भाग लेकर 6 माह की सजा भी काटी। 1931 में अखिल भारतीय कांग्रेस के करांची अधिवेशन में दरभंगा जिले का प्रतिनिधित्व किया। तिरहुत षडयंत्र कांड एवं हाजीपुर डकैती में सुरज बाबू गिरफ्तार हुए। बड़ी घटनाओं में सूरज बाबू हजारीबाग में पंडित रामनंदन मिश्र व जयप्रकाश नारायण को कंधे पर लेकर योगेंद्र शुक्ल, गुलाबी सुनार और शालिग्राम सिंह के सहयोग से जेल से फांदकर निकल गए।

21 अप्रैल 1973 को रांची के टाटा सिल्वे स्थित उषा मार्टिन रोश कारखाने के मुख्य द्वार पर अन्य मजदूरों के साथ अनशन पर बैठे थे। 1974 के सम्पूर्ण क्रांति, उसके हीरोज और जयप्रकाश नारायण के बारे में पूरी दुनिया जानती है, लेकिन जिस शख्स के मौत ने इस आंदोलन के शुरुआत में कैटेलिस्ट की भूमिका निभाई। वो शख्स मिथिला सपूत क्रांतिकारी स्वतंत्रता सेनानी श्री सूरज नारायण सिंह थे। 1973 में भ्रष्ट सरकारी तंत्र और पूंजीपतियों ने मिलीभगत कर उनकी हत्या कर दी। वर्ष 2001 में शहीद सूरज नारायण सिंह के नाम से डाक टिकट जारी किया गया था। लाश पर लिपट कर रोते रहे जेपी। उनकी हत्या पर लोकनायक जयप्रकाश जी सूरज बाबू की लाश से लिपट कर रोते हुए कहा मेरा दाहिना हाथ टूट गया। अंग्रेजों की सेना सूरज बाबू को नहीं मार सका। विचलित जेपी ने 1974 में एक बड़ा आंदोलन देश में खड़ा कर दिया। सूरज बाबू की हत्या से ही सत्ता परिवर्तन की शुरुआत हुई। शहीद सूरज नारायण सिंह, बिहार के वो सशस्त्र क्रांतिकारी जो गुलाम भारत में जयप्रकाश नारायण को कंधे पर लादकर हजारीबाग जेल की दीवार 6 मिनट में फांदकर भागने में सफल हो गए थे, लेकिन आजाद भारत में मजदूरों के हक के लिए रांची में आंदोलन करते वक्त पुलिस के बर्बर लाठी से शहीद हो गए। 1974 के सम्पूर्ण क्रांति, उसके हीरोज और जयप्रकाश नारायण के बारे में पूरी दुनिया जानती है लेकिन जिस शख्स के मौत ने इस आंदोलन के शुरुआत

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में कैटेलिस्ट की भूमिका निभाई वो शख्स मिथिला सपूत क्रांतिकारी स्वतंत्रता सेनानी श्री सूरज नारायण सिंह थे। मधुबनी जिले के नरपतिनगर गाँव में सम्भ्रांत जमींदार परिवार में जन्में सूरज नारायण सिंह बचपन से ही आन्दोलनी, समाजवादी और क्रांतिकारी स्वभाव के थे। 14 साल की उम्र में असहयोग आंदोलन में भाग लेने के कारण उनका नाम स्कूल से काट दिया गया तो 1972 में वो अपनी शिक्षा पूरी करने वाराणसी के काशी विद्यापीठ पहुँचे। इसी बीच वो भगत सिंह, बटुकेश्वर दत्त आदि को ट्रेनिंग देने वाले मुजफ्फरपुर के क्रांतिकारी श्री योगेन्द्र शुक्ल के सम्पर्क में आए। 1931 में भगत सिंह के फांसी की सजा ने उनकी जीवन रेखा बदल दी। वो सब कुछ छोड़कर क्रांतिकारी गतिविधियों में लिप्त हो गए, सैकड़ों लोगों को अपने साथ जोड़ा और दर्जनों मामलों में उनका नाम आया। इसी बीच वो जयप्रकाश नारायण से जुड़ गए। द्वितीय विश्व युद्ध में भारतीय सेनाओं के भर्ती के खिलाफ प्रोटेस्ट करने के अपराध में जेपी के साथ गिरफ्तार हुए और उन्हें हजारीबाग जेल भेज दिया गया। जेल जाकर भी आंदोलन नहीं थमा, वहाँ के कुव्यवस्था के खिलाफ 21 दिनों तक अनसन किया। 1942 में जब गांधीजी ने क्विट इंडिया मूवमेंट शुरू किया तो इन लोगों ने निर्णय लिया की अब जेल में नहीं रह सकते। प्लानिंग की गई जेल से भागने की। और 9 नवम्बर दिपावली की रात जयप्रकाश सिंह जेल की दीवार फांदकर भाग गए। प्लानिंग इतनी तगड़ी थी की इन छहों के भागने के 9 घण्टे बाद तक जेल प्रशासन को खबर तक नहीं थी की ये सब भाग चुके हैं। जेपी को सूरज बाबू ने अपने कंधे पर बिठाकर दिवार चढ़ी थी, दूसरी तरफ कूदते वक्त जेपी का पॉव कट गया। भागने में दिक्कत हो रही थी, बारी-बारी से साथ उन्हें कंधे पर बिठाकर चल रहे थे। लगभग 45 घण्टों तक जंगलों में लगातार चलने के बाद उन्हें एक गाँव में जाकर खाना नसीब हुआ। इन लोगों के उपर सरकार ने इनाम की घोषणा कर दी। गया पहुँचकर ये लोग दो टुकड़ियों में बंट गए। जेपी, शालिग्राम सिंह और रामनन्दन मिश्रा बनारस निकल गए और बांकी योगेंद्र शुक्ल, गुलाबचंद गुपता व सूरज नारायण सिंह मिथिला की तरफ आ गए। 4 दिसम्बर को योगेन्द्र शुक्ल मजफ्फरपुर में थे, उस रात मुजफ्फरपुर जेल से चार राजनीतिक कैदियों को जेल से फरार करवाने में सफल हो गए। लेकिन 7 दिसम्बर को उन्हें मुखबिर ने पहचान लिया, वो गिरफ्तार हो गए। योगेन्द्र शुक्ल को पटना लाया गया और फिर बक्सर जेल भेज दिया गया, वहाँ पुलिस के टॉर्चर से वो बीमार हो गए और उनकी आंखों की रौशनी चली गई। इधर गुलाबचंद और सूरज नारायण सिंह दरभंगा आ गए और पुनः क्रांतिकारी युवाओं को जोड़कर संगठन बनाने में लग गए। बनारस से दिल्ली जाकर जेपी वहाँ के राजनीतिक गतिविधियों में हिस्सा लेने लगे, वहाँ से महीनों के मुम्बई दक्षिण प्रवास के बाद गिर्तारी से बचने के लिए भागकर उन्हें नेपाल जाना पड़ा। जेपी के साथ वहाँ सूरज नारायण सिंह भी अपने साथियों को लेकर पहुँचे। अंग्रेजी शासन से गुरिल्ला पद्धति में लड़ने के लिए आजाद दस्ता का गठन हुआ। सूरज नारायण सिंह ने बिहार के तीन अन्य जगहों पर भी आजाद दस्ता की टीम बनाई। इसी बीच मई 1943 में पुलिस ने नेपाल से जेपी, लोहिया, श्याम नंदन, कार्तिक प्रसाद, ब्रज किशोर सिंह, बैद्यनाथ झा आदि को गिरफ्तार कर लिया और हनुमान नगर थाने ले आई। सूरज नारायण सिंह को खबर हुई, जेपी के रक्षक बनकर वो दूसरी बार फिर जेल से उन्हें भगाने आए। 50 के करीब ससस्त्र क्रांतिकारियों के साथ उन्होंने थाने पर हमला कर दिया और सभी गिरफ्तारों को छोड़ा लिया। इसके बाद भी अनेकों घटनाक्रम हुआ, गिरफ्तार हुए, जेल गए।

स्वतंत्रता के बाद सूरज नारायण सिंह राजनीति में आए। सोशलिस्ट पार्टी से बिहार जेजिरस्लेटिव असेम्बली में मधुबनी को रिप्रेजेंट किया, उनके जोड़दार भाषणों से ट्रेजरी बेंच गुंजायमान होने लगा। आजादी के बाद सूरज नारायण सिंह ने अपना अधिकतम समय किसान और मजदूरों के आंदोलन को दिया, हिन्द मजदूर सभा के अध्यक्ष के रूप में मजदूरों के हक के लिए लड़ने लगे। फिर आया 1973, सूरज नारायण सिंह के नेतृत्व में रांची के उषा मार्टिन कम्पनी के मजदूरों ने अपने वाजिब मांगों के लिए हड़ताल कर दी। आंदोलन के दबाने के लिए मौजूदा कांग्रेसी सरकार ने उषा मार्टिन कम्पनी के साथ मिलकर वहाँ अपनी एक पॉकेट यूनियन के थ्रू अव्यवस्था फैलाने की साजिश रचि। लेकिन सूरज नारायण सिंह के लोकप्रियता के सामने किसकी चलती। 14 अप्रैल, 1973 को मजदूरों ने आमरण अनसन शुरू कर दिया। लोकल एडमिनिस्ट्रेशन और कम्पनी प्रबन्धन मजबूर होकर टेबल टॉक के लिए तैयार हुआ, सूरज नारायण सिंह वार्ता में गए तभी मजदूरों पर पुलिस और गुंडों ने अचानक बर्बर हमला कर दिया। पता चलते ही सूरज बाबू दौड़े, उन्हें पुलिस ने बुरी तरह पीटा। हमले में सूरज नारायण सिंह बेहद गम्भर रूप से जख्मी हुए, उन्हें अस्पताल ले जाया गया लेकिन इतनी गहरी चोटें आई थी की उनकी अस्पताल में ही मौत हो गई। 21 अप्रैल को उनकी मौत के बाद उनके देह संस्कार में जेपी उनके शब से लिपट कर फुट-फुट कर रोए। रोते हुए वो कह रहे थे की "आज मेरा दांया हाथ चला गया, इतना अकेला मैंने मेरी पत्नी प्रभावती के मौत के बाद भी महसूस नहीं किया था" सूरज बाबू के मौत ने ही 1974 के सम्पूर्ण क्रांति आंदोलन में कैटेलिस्ट की भूमिका निभाई थी। कारण देश का मौजूदा हालात जरूर था लेकिन इन्हीं के मौत के बाद उभरे राजनीतिक हालात ने ही आंदोलन की आग में घी का काम किया। सूरज बाबू के मौत के बाद उनकी सीट खाली हो गई थी, उनके स्थान पर उनकी विधवा चन्द्रकला देवी उम्मीदवार बनी। उसके बाद जो हुआ उसी ने आंदोलन को हवा दी। तत्कालीन कांग्रेसी नवचयनित मुख्यमंत्री अब्दुल गफूर एम. एल. ए. नहीं थे बल्कि एम. एल. सी. थे, नियम के अनुसार उनका एम. एल. ए. बनना जरूरी था। मधुबनी उपचुनाव में सूरज नारायण सिंह जी के विधवा चन्द्रकला देवी के विरुद्ध अब्दुल गफूर कांग्रेस के तरफ से उतरे। सूरज नारायण सिंह जी की लोकप्रियता और उनके हत्या के बाद उपजे जनक्रोध में उनका जीतना नामुमकिन था, फिर सत्ता ने अपने साम-दाम बल का उपयोग किया। भारती स्तर पर बूथ कैचरिंग हुई और चुनावी धांधली किया गया। चन्द्रकला देवी हार गई और गफूर साहब जीत गए। यह कांड मधुबनी कांड नाम से प्रसिद्ध हो गया। जेपी क्रोध में जल उठे। सूरज नारायण सिंह की हत्या के बाद अब लोकतंत्र की हत्या के खिलाफ वो उठ खड़े हुए। माहोल ऐसा हो गया कि शांत गांधीवादी समाजवादी नेता कर्पूरी ठाकुर ने क्रोध में कहा था "मैं मधुबनी कलेक्टरेट जला दूंगा।" इसी घटना के बाद सरकार के लिखलाफ आंदोलन की आग शुरू हो गई जिसने जेपी के गुजरात यात्रा और पटना में हुई हत्याओं के बाद सम्पूर्ण क्रांति आंदोलन का स्वरूप ले लिया। हम अपने हीरोज को कितना कम जानते हैं, कितना सम्मान रिकॉग्निशन उन्हें मिल पाता है, सूरज नारायण सिंह जी की जीवन संघर्ष ये साबित करता है। कितने बिहारी उनके बारे में जानते भी हैं?

ग्रन्थ सूची

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जननी सुरक्षा योजना एवं सुरक्षित मातृत्व : एक सर्वेक्षण

डॉ. सरिता कुमारी*

विश्व में प्रतिदिन, प्रति मिनट कहीं न कहीं किसी स्त्री की मृत्यु प्रसव और शिशु जन्म से उत्पन्न हुई जटिलताओं के कारण होती है। जिनमें से अधिकतर मृत्यु बचाई जा सकती है। जीवन का विकास एक मौलिक मानवीय अधिकार है जिसका अर्थ है न केवल राज्य के मनमाने पूर्ण आदेशों से रक्षा, बल्कि इसका अर्थ है सरकार के वे दायित्व जिनके द्वारा जीवन की आवश्यक दशाओं की व्यवस्था करना सरकार का मूल कर्तव्य है। मानव अधिकार सार्वभौमिक है और बिना किसी भेदभाव के ये सभी को उपलब्ध हैं। यों व्यक्ति किसी जाति, धर्म या किसी लिंग का हो। नारी के लिए मानव अधिकार का अर्थ है, उन सेवाओं की व्यवस्था कराना जिससे सुरक्षित प्रसव और शिशु जन्म हो सके। 1940 से मातृ-मृत्यु दर विकसित देशों में कम हुई है किन्तु ऐसा विकाशील देशों के बारे में नहीं कहा जा सकता, जहाँ पर मातृ-मृत्यु दर बहुत उंची है और यह इस बात को दर्शाती है कि नारी के लिए आवश्यक मौलिक मानव अधिकार अर्थात् जीवन के अधिकार की स्थायी रूप से निर्मित होती रही है। नारी के लिए भी जीवन एक मौलिक मानव अधिकार है। इसकी अनदेखी करना उसके मानव अधिकार का उल्लंघन है। यह अनदेखी गरीब वर्ग के विशेषकर वे लोग जो शक्तिहीन हैं, जो पिछड़े हुए हैं, उनको ज्यादा प्रभावित करती हैं। सामाजिक दृष्टि से, आर्थिक दृष्टि से पिछड़े हुए लोगों के लिए इस प्रकार का अनदेखी का अर्थ है, दुःख और उनके कष्ट में निरन्तर वृद्धि। करीब पांच लाख से ज्यादा महिलाओं के लिए मृत्यु तो उनके लम्बे दुःख और दर्द की अंतिम कड़ी है। लाखों-करोड़ों महिलाएँ उनकी स्वास्थ्य सम्बन्धी सुविधाओं और आवश्यकताओं की अनदेखी की वजह से स्थायी रूप से विषम हो जाती है, पूरे जीवन दुःख पाती रहती है। यह केवल उनको शारीरिक क्षति ही नहीं पहुंचाता बल्कि समाज को, राज्य को सामाजिक और आर्थिक क्षेत्र में उनका जो योगदान हो सकता था उससे वंचित रखता है। इस अनदेखी का नतीजा है कि वे अपने सामाजिक और आर्थिक कर्तव्यों को वहन नहीं कर पातीं।

मातृ-मृत्यु न केवल महिला के लिए व्यक्तिगत दुःख-दर्द की बात है बल्कि सम्पूर्ण समाज और परिवार के लिए भी यह एक त्रासदी है। उच्च मातृ मृत्यु दर केवल महिला की ही समस्या नहीं है। मातृ स्वास्थ्य का निम्न होना सम्पूर्ण समाज को खासतौर से बच्चों को और बच्चों के स्वास्थ्य को प्रभावित करता है। नारी परिवार का आधार है, समाज का आधार है, बच्चे के जन्म से ही शिक्षा देने का कार्य वह करती है। बच्चों की शिक्षा, स्वास्थ्य, परिवार में बूढ़े अथवा जवान का आधार-स्तम्भ होती है। एक समाज जो कि महिलाओं के योगदान से वंचित है, वह सामाजिक और आर्थिक क्षेत्र में कभी भी प्रगति नहीं कर सकता। वास्तव में महिला योगदान से वंचित समाज न केवल सामाजिक और आर्थिक क्षेत्र में बल्कि सांस्कृतिक क्षेत्र में विकास के सही मायने में भी विनास को प्राप्त करता है।

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जननी सुरक्षा योजना एक व्यावहारिक तथा जनउपयोगी कार्यक्रम है। यह कोई संवैधानिक महत्व का ही विषय नहीं बल्कि इसका संबंध दैनिक जीवन से है। प्रत्येक युवती भावी माँ होती है, अतः इसके लिए जननी सुरक्षा योजना संबंधी ज्ञान परम आवश्यक है। युनिसेफ की एक रिपोर्ट इस तथ्य का खुलासा करती है कि हर साल मिनट में एक भारतीय महिला की मृत्यु प्रसव के दौरान अथवा गर्भावस्था काल में हो जाती है। सम्पूर्ण विश्व में भारत बाल व मातृ दर के मामले में सबसे आगे हैं। आज भी देश में 10 लाख से अधिक बच्चे अपना पहला जन्म दिवस नहीं देख पाते। ये वे तथ्य हैं जिनकी उपेक्षा कतई नहीं की जानी चाहिए। इन तथ्यों के मद्देनजर रखते हुए इन पिछले 5 सालों में जननी सुरक्षा योजना (जे एस वाई) सभी राज्यों में चालू की गई है। वर्ष 2005-06 में 739 लाख महिलाएँ, वर्ष 2006-07 में 31.58 लाख महिलाएँ, वर्ष 2007-08 में 73.29 लाख महिलाएँ, वर्ष 2008-09 में 90.58 लाख महिलाएँ और वर्ष 2009-10 में लगभग 1 करोड़ महिलाएँ इस योजना से लाभान्वित हुई हैं। इस योजना के अनतर्गत सहरसा के सरकारी अस्पतालों में प्रसूति करवाने वाली महिलाओं को नकद प्रोत्साहन राशि प्रदान करने की व्यवस्था है। साथ-ही-साथ गर्भावस्था से उनकी देखभाल करने, समुचित चिकित्सीय एवं खान-पान के परामर्श हेतु पिछले 5 वर्षों में 7,49,440 आशा कार्यकर्ता चयनित और 7,05,095 आशा कार्यकर्ताओं को प्रशिक्षण देकर तथा 5.2 लाख आशा कार्यकर्ता को ड्रग किट के साथ तैनात किया गया, इसके साथ-साथ ममता कार्य-कर्ताओं की सेवा ली जा रही है।

महिला के इस सामाजिक योगदान की पहचान 'इंटरनेशनल सेफ मदरहुड कॉन्फ्रेंस' 1987, नेरौबी में की गयी और वहीं पर यह प्रतिपादित किया गया कि 1990 में मातृ-मृत्यु दर का जो भी स्तर हो, उसे 2000 तक 50 प्रतिशत कम किया जाना चाहिए। बाद में यही लक्ष्य सभी राष्ट्रीय सरकारों द्वारा एवं दूसरी अन्तर्राष्ट्रीय कॉन्फ्रेंस द्वारा स्वीकार किया गया। काहिरा और बीजिंग में होने वाली महिला कॉन्फ्रेंस में भी इन लक्ष्यों को अंगीकार किया गया। आज मातृ-मृत्यु दर में कमी लाने के लिए किस प्रकार की नीतियाँ चाहिए, इसके बारे में जानकारी विश्व में कहीं ज्यादा स्तर पर उपलब्ध है। आज सुरक्षित मातृत्व के लिए क्या बाधाएँ हैं, किस प्रकार की सुविधाएँ चाहिए, विभिन्न प्रकार के कार्यक्रमों के लागू किये जाने में क्या दिक्कतें हैं और किस प्रकार के विशिष्ट सेवाओं की आवश्यकता सुरक्षित मातृत्व के लिए पड़ती है, इसकी जानकारी दुनियाँ में आज अधिक व्यापक स्तर पर उपलब्ध है।

1997 में कोलंबों में 'सेफ मदरहुड इनिशिएटिव' की दसवीं वर्षगांठ मनायी गयी और वहाँ यह बात स्वीकार की गयी। 1992 की कोलम्बों कांन्फ्रेंस में संयुक्त राष्ट्र संघ की विभिन्न संस्थाएँ जो कि महिलाओं के विकास और उनके लागू किये जाने में संलग्न हैं वह इस नतीजे पर पहुँची कि किस प्रकार के कार्यक्रम बनाये जाने चाहिए, उनकी क्या लागत होनी चाहिए और किस तरह से उन्हें प्रभावकारी ढंग से लागू किया जा सकता है। इस आम सहमति के उपरान्त 1997 में कोलम्बों में संयुक्त बयान जारी किये गये हैं, जो कि सुरक्षित मातृत्व के सम्बन्ध में नीतियाँ और उनके लागू किये जाने के बारे में विश्व भर की आम सहमति व्यक्त करती हैं। सुरक्षित मातृत्व के प्रश्न मानव अधिकार से जुड़े हुए प्रमुख मुद्दे हैं। प्रसव के दौरान महिला की मृत्यु ने केवल एक स्वास्थ्य सम्बन्धी मुद्दा है बल्कि यह सामाजिक है। आज विश्व भर में संयुक्त राष्ट्र संघ की 1940 के तहत उदघोषित मानवीय अधिकारों जिनका कि विभिन्न राष्ट्र के संविधान और उनकी एवं अन्तर्राष्ट्रीय स्वीकारोक्ति की गयी है, किसी न किसी प्रकार से सुरक्षित मातृत्व से सम्बन्ध रखती है। सुरक्षित मातृत्व के लिए मानव

अधिकार, जो प्रासंगिक मानव अधिकार है उनको चार श्रेणियों में बांटा जा सकता है। प्रथम तो वे मानव अधिकार, जो मनुष्य के जीवन, स्वतन्त्रता एवं सुरक्षा से सम्बन्धित है उससे वे अधिकार आते हैं जिनके तहत सरकारों का यह दायित्व है कि वे प्रसव और शिशु जन्म के समय आवश्यक स्वास्थ्य सुविधाएँ मुहैया कराएँ। इसमें नारी का वह अधिकार भी शामिल है जिसके तहत उसे ही यह तय करना है कि कब और कैसे वह बच्चे को जन्म दें। अतः सरकारों का यह दायित्व है कि वे सामाजिक, आर्थिक, कानूनी और स्वास्थ्य सम्बन्धी व्यवस्थाओं के तहत ऐसे तत्वों की पहचान करें जिनके कारण महिला को ये मौलिक अधिकार नहीं मिल पाते हैं। एवं मानवीय अधिकार परिवार और परिवारिक जीवन से सम्बन्धित हैं। जिसके अन्तर्गत महिलाओं के वे अधिकार शामिल हैं जिनके तहत सरकार का यह दायित्व है कि वे ऐसी स्वास्थ्य व्यवस्था और ऐसी स्वास्थ्य सेवाएँ उपलब्ध कराये जिनके तहत नारी परिवार की स्थापना कर सके और परिवार के अन्द एक खुशहाल जीवन व्यतीत कर सके।

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दलितों के उत्थान में जगजीवन राम की भूमिका : एक अध्ययन

कुमारी अन्नपूर्णा*

आजकल भारत में प्रचलित इनके लिए सर्वमान्य व तार्किक शब्द 'दलित' प्रयुक्त हो रहा है। लेकिन इनके रूपान्तरण की प्रक्रिया बहुत ही जटिल, अन्धकारमय, तिरस्कृत, शोषणपूर्ण रास्तों से गुजर कर आयी है। आज के समय में लोग जब सिर उठाकर कहते हैं कि हम दलित हैं तो उसके पीछे एक बहुत बड़ा त्याग, बलिदान व संघर्षों का इतिहास झलकता है। दलित आन्दोलन को जानने से पहले 'दलित' शब्द की व्याख्या एवं जानकारी होना आवश्यक है। दलित शब्द दलन, वंचन, पीड़ा, दुख को दर्शाता है, यानी जिसको दबाया गया हो, सताया गया हो, वह दलित है।

दलित गरीबी से उतना पीड़ित नहीं, जितना कि सामाजिक अपमान से उनकी यह वेदना सुनने वाला कोई नहीं। ब्रिटिश साम्राज्य ने जब भारत में पैर फैलाने की सोची तो सबसे पहले उसे सेना की आवश्यकता थी, इसकी पूर्ति हेतु अछूतों, अंत्यजों, पंचमों को सेना में भर्ती किया। ब्रिटिश भारत में हुए रेल, बन्दरगाहों के विकास के फलस्वरूप जब व्यक्ति ने परम्परागत कार्यों को त्याग कर एक प्रान्त से दूसरे प्रान्त में रोजगार की तलाश में जाना शुरू किया, तो वह एक दूसरी तरह की समस्याओं और अच्छाइयों से रूबरू हुआ। भारतीय रेल के विकास ने गाँव के स्थिर मानव खासकर अछूतों को गाँव से शहर जाने पर भी अवसर प्रदान किया। वह भी सम्मान के साथ अन्य लोगों के साथ एक साथ बैठ सकते थे और भले ही मजदूरी करने हेतु शहरों की तरफ पलायन क्यों न हो, ब्रिटिश कालीन भारत में उद्योग-धन्धे, कम पड़ते जा रहे थे, शिल्पी वर्गों को कच्चे माल की पूर्ति नहीं हो पा रही थी। क्योंकि कच्चा माल इंग्लैण्ड भेजा जा रहा था और तैयार माल वहाँ से आता था इसलिए परम्परागत शिल्पियों का वर्ग भी खत्म होता नजर आ रहा था। वे केवल खेतिहर मजदूर बनकर रह गये थे। खेतों में जमींदार शोषण करते थे। जजमानी प्रथा के चलते अछूतों को वर्ष में एक या दो बार अनाज का कुछ तयशुदा भाग, जो सैकड़ों साल से नियत था, मिलता था। इससे उसके लिए अपने परिवार का तो क्या, अपना पेट पालना और (भरण- पोषण) दो वक्त की रोटी का इन्तजाम ही नहीं हो पाता था।

इस तरह से बदलते परिदृश्य में दलित वर्गों में चेतना का संचार हुआ। उन्होंने एकजुट होकर इन जातिगत निर्योग्यताओं के विरुद्ध समाज में विद्रोह किया, जिसे दलित आन्दोलन का नाम दिया गया, जिसका स्वरूप राष्ट्रीय था। दलित आन्दोलन उन्हीं के ऊपर हो रहे अमानवीय शोषण की 'स्वानुभूति' क्रियाओं और प्रतिक्रियाओं की देन था। भारत में दलित आन्दोलन के प्रारम्भिक चरण में शोषण को हल करने के बजाय पहल करने पर ज्यादा ध्यान दिया गया। जो समाज उपेक्षित था, जिसे हर समय किसी न किसी तरह से शोषित किया जाता रहा है।

दलित समाज के उत्थान हेतु भारत के प्रथम महान क्रान्तिकारी ज्योतिबा फूले ने पूना से आवाज उठाई। उन्होंने दलितों की शिक्षा के लिए 15 मई 1848 ई. में पूना के नानपेठ में स्कूल स्थापित किया, जो स्त्रियाँ

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और अछूतों के लिए था। अब शूद्रों, अतिशूद्रों के लिए भी शिक्षा के द्वार खोल दिये गये। शिक्षा के क्षेत्रा में दलितों के लिए ब्रिटिश अमीकारियों ने भी सहायता की।

भारतीय सामाजिक आन्दोलनों के परिदृश्य में दलित आन्दोलन का इतिहास जितना स्पष्ट और व्यापक होना चाहिए, उतना नहीं है। सामाजिक आन्दोलनों की घटनाओं का अमययन राजनीतिशास्त्र के कुछ विद्वानों और कुछ इतिहासविज्ञानों ने किया है। किसी एक आन्दोलन के पक्ष को लेकर विभिन्न राज्यों में अमययन किये गये हैं। कोई भी आन्दोलन अपने देश की परिस्थितियों और आवश्यकताओं से जन्म लेता है। प्रत्येक आन्दोलन के दो पक्ष होते हैं। एक तो उस आन्दोलन का सैद्धान्तिक और वैचारिक पक्ष और दूसरा व्यावहारिक और क्रियान्वयन का पक्ष। आन्दोलन दोनों को मिलाकर ही सम्पूर्ण होता है, परन्तु जब वह व्यापक जन समुदाय में फैलता है तो उसका सम्बन्ध क्रियात्मक पक्ष से अधिक होता है।

इसी बीच बाबू जगजीवन राम एक राष्ट्रवादी, समतावादी एवं समन्वयवादी दलित मसीहा के रूप में उदित हुए। अछूत जाति में जन्म लेने से जगजीवन राम को बचपन से ही जातीय शोषण से रूबरू होना पड़ा और उनका प्रारम्भिक जीवन अमानवीय और असमानतापूर्ण जातीय व्यवस्था में बीता। इन्हीं सभी दुर्भावपूर्ण व्यवस्थाओं के कारण उनमें समाज में व्याप्त इन कुरीतियों से लड़ने की उर्जा प्राप्त हुई। समाज में जो लोग जाति एवं वर्ग के नाम पर शोषण कर रहे थे, बाबू जगजीवन राम ने बड़ी शालीनता से उनके विरुद्ध प्रहार किया, और समस्या का निदान भी किया। सामाजिक बुराइयों को समाप्त करने के साथ-साथ उन्होंने विद्यार्थी जीवन में ही जन-सम्पर्क स्थापित करना प्रारम्भ कर दिया था। वे प्रत्येक स्तर पर जरूरतमन्द लोगों के लिए सदैव खड़े रहे और दलित समाज में व्याप्त नशे एवं अशिक्षा की प्रवृत्ति जैसी बुराइयों को भी दूर करने हेतु प्रयासरत रहे। उनकी मान्यता थी कि यदि दलितों का उद्धार न हुआ और वे इसी प्रकार दीन-हीन दशा में हिन्दू समाज के तिरस्छत व बहिष्कृत अंग बने रहेंगे तो आजादी प्राप्त करने पर भी हिन्दू समाज के उच्च वर्गों द्वारा इनका शोषण नहीं मिटेगा। वे दलितों के अन्दर ऐसा शक्तिपूर्ण परिवर्तन लाना चाहते थे, जिससे उनके न केवल रहन-सहन का स्तर सुधरे बल्कि वे अपने योगदान के बारे में भी सजग रहें। वे दलितों की दयनीय दशा बदलना चाहते थे ताकि उनकी आर्थिक स्थिति सृढ़ हो और वे अपने बच्चों को अच्छी शिक्षा दिलाकर उन्हें संगठित कर सकें। वे देश के बुनियादी ढांचे में क्रान्तिकारी परिवर्तन लाने के पक्षधर थे। बाबूजी आजादी की लड़ाई में शामिल रहते हुए ऐसे गरीबों, पिछड़ों, शोषितों की आवाज बुलन्द करते थे, जिनका कोई ऐसा संगठन या मंच नहीं था जिससे वे अपनी बात कह सकें या अपने सुख-दुःख को बांट सकें। वे चाहते थे कि दलितों के सारे नेता चाहे, वे किसी भी दल के हों, एक मंच पर एकत्रित होकर आवाज उठाएँ। इनके प्रयासों से ही 'अखिल भारतीय दलित संघ' का निर्माण हुआ। बीसवीं शताब्दी के मध्यान्तर तक आते-आते वे 'गरीबों का मसीहा' के रूप में स्थापित हो चुके थे।

बाबू जी की प्रेरणा से अनेक दलित आजादी की लड़ाई में सम्मिलित हुए और उसे शक्ति दी। उन्होंने श्रम मन्त्री के रूप में बड़ी तन्मयता एवं बड़ी सूझ-बूझ के साथ श्रमिकों की समस्याओं का निपटारा किया एवं श्रमिकों के हितों को सुरक्षित किया। बाबू जी ने यह प्रावधान कराया कि जो हरिजन जिस जिस जमीन पर मजदूर के रूप में खेती करता आ रहा है, वह उसका मालिक बना दिया जाये। समय-समय पर भूमिहीन दलितों और गरीबों के बीच भूमि वितरित की गयी। फलस्वरूप बड़ी तादाद में भूमिहीन मजदूर भू-स्वामी बन

गये। बाबू जगजीवन राम डॉ. आम्बेडकर के प्रति सम्मान के बावजूद, महात्मा गाँधी के नेतृत्व को चुनौती देने और धर्म परिवर्तन जैसी आम्बेडकर की राह का अनुसरण करने से इन्कार कर दिया और भारतीय राष्ट्रीय कांग्रेस की नीतियों को मानते हुए कांग्रेस के ध्वज तले अछूतोद्धार में लगे रहे। उनका मानना था कि समाज की मुख्य धारा में रहकर ही बहुमुखी समेकित विकास की बात की जा सकती है। साथ ही उनका यह भी विश्वास था कि बिना आर्थिक, सामाजिक और मनोवैज्ञानिक क्रान्ति के दलित वर्ग के लोग सम्मान, सत्ता और मर्यादा नहीं पा सकेंगे। वे दलित आन्दोलन को राष्ट्रीय धारा से जोड़ने में पूर्णतः सफल रहे। राष्ट्रवादी नेता के रूप में जगजीवन राम का मानना था कि सबसे पहले देश, फिर समाज, उसके बाद धर्म व जाति का स्थान आता है। उन्होंने जीवन भर इस विचार को चरितार्थ किया।

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एक अध्ययन

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सन् 1929 में लाहौर में रावी के तट पर कांग्रेस के अधिवेशन के दौरान पंडित मोती लाल नेहरू की जगह महात्मा गांधी ने जवाहर लाल नेहरू को कांग्रेस अध्यक्ष बनाने का फैसला किया था। पंडित नेहरू की ऐतिहासिक दृष्टि काफी प्रभावित करने वाली है जिसका प्रमाण “डिस्कवरी ऑफ इंडिया” और “ग्लिम्पसेज आफ द वर्ल्ड हिस्ट्री” है। जवाहर लाल नेहरू को आधुनिक भारत का निर्माता कहना कोई अतिशयोक्ति नहीं है। दूसरे विश्वयुद्ध के बाद खस्ताहाल और विभाजित भारत का नवनिर्माण करना कोई आसान काम नहीं था लेकिन पंचवर्षीय योजना उनकी दूरदृष्टि का ही परिणाम था जिसके नतीजे वर्षों बाद मिल रहे हैं। स्वस्थ लोकतंत्र की नींव रखने और इसे मजबूत बनाने में पंडित नेहरू का महत्वपूर्ण योगदान था। चीन के साथ दोस्ती की पहल उन्होंने काफी ईमानदारी से की थी और पंचशील और हिन्दी चीनी भाई भाई का नारा दिया, लेकिन 1962 में भारत पर चीन के हमले से वह काफी आहत हुए और कुछ लोग इसी को उनके निधन का कारण मानते हैं। भारत की आजादी की लड़ाई की एक बड़ी घटना 1919 के जलियांवाला बाग हत्याकांड के बाद पंडित नेहरू ने भारतीय राजनीति को दिशा देने में महत्वपूर्ण भूमिका निभाई। उस समय मौलाना मोहम्मद अली जौहर के कहने पर वह जलियांवाला कांड के कारणों की जांच के लिए बनायी गई समिति के सदस्य बने थे।

सन् 1947 में भारत को आजादी मिलने पर जब भावी प्रधानमंत्री के लिये कांग्रेस में मतदान हुआ तो सरदार पटेल को सर्वाधिक मत मिले। उसके बाद सर्वाधिक मत आचार्य कृपलानी को मिले थे। किन्तु गांधी जी के कहने पर सरदार पटेल और आचार्य कृपलानी ने अपना नाम वापस ले लिया और जवाहरलाल नेहरू को प्रधानमंत्री बनाया गया। 1947 में वे स्वतंत्र भारत के पहले प्रधानमंत्री बने। अंग्रेजों ने करीब 500 देशी रजवाड़ों को एक साथ स्वतंत्र किया था और उस समय सबसे बड़ी चुनौती का समझदारी पूर्वक सामना किया। जवाहरलाल नेहरू ने आधुनिक भारत के निर्माण में महत्वपूर्ण भूमिका अदा निभाई। जवाहरलाल नेहरू ने जोसिप बरोज टिटो और अब्दुल गमाल नासिर के साथ मिलकर एशिया और अफ्रीका में उपनिवेशवाद के खातमें के लिए एक गुट निरपेक्ष आंदोलन की रचना की। वह कोरियाई युद्ध का अंत करने, स्वेज नहर विवाद सुलझाने और कांगो समझौते को मूर्तरूप देने जैसे अन्य अंतरराष्ट्रीय समस्याओं के समाधान में मध्यस्थ की भूमिका में रहे। पश्चिम बर्लिन, ऑस्ट्रिया और लाओस के जैसे कई अन्य विस्फोटक मुद्दों के समाधान में पर्दे के पीछे रह कर भी उनका महत्वपूर्ण योगदान रहा। उन्हें वर्ष 1955 में भारत रत्न से सम्मानित किया गया। लेकिन जवाहरलाल नेहरू पाकिस्तान और चीन के साथ भारत के संबंधों में सुधार नहीं कर पाए। पाकिस्तान के साथ एक समझौते तक पहुंचने में कश्मीर मुद्दा और चीन के साथ मित्रता में सीमा विवाद रास्ते के पथर

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साबित हुए। नेहरू ने चीन की तरफ मित्रता का हाथ भी बढ़ाया, लेकिन 1962 में चीन ने धोखे से आक्रमण कर दिया। नेहरू के लिए यह एक बड़ा झटका था और शायद/किंचित उनकी मौत भी इसी कारण हुई। 27 मई 1964 को जवाहरलाल नेहरू को दिल का दौरा पड़ा जिसमें उनकी मृत्यु हो गयी।

आजादी की लड़ाई में अग्रणी भूमिका निभाने के साथ भारत के नव निमाण, लोकतंत्र को मजबूत बनाने में महत्वपूर्ण योगदान देने वाले बच्चों के चाचा नेहरू और देश के प्रथम प्रधानमंत्री पंडित जवाहर लाल नेहरू अद्भुत वक्ता, उत्कृष्ट लेखक, इतिहासकार, स्वप्रष्टा और आधुनिक भारत के निर्माता थे। जाने माने वैज्ञानिक तथा बच्चों के लिए विज्ञान की सरल पुस्तक लिखने वाले शिक्षाविद् प्रो० यशपाल ने कहा कि जवाहर लाल नेहरू बच्चों को सबसे बड़ी नेमत मानते थे। उनका मानना था कि आधुनिक भारत के निर्माण बच्चों की महत्वपूर्ण भूमिका है। उन्होंने कहा कि नेहरू बच्चों को सपने देखने और बड़ा होकर उसे दुनियावी समस्याओं के बीच भूलने नहीं बल्कि अमल करने को प्रेरित करते थे। प्रो० यशपाल ने कहा कि बच्चों में काफी उत्सुकता होती है और वह उनके सपने काफी प्रेरक होते हैं लेकिन बड़े होकर हम उन सपनों को भूल जाते हैं और पढ़ाई लिखाई के बीच उसपर काम नहीं करते। उन्होंने कहा कि शिक्षा के अलावा खेल में भी छोटी उम्र में ही रचनात्मकता को प्रोत्साहित किये जाने की जरूरत है क्योंकि बलमन खाली स्लेट की तरह होता है जिसे सकारात्मक आकार प्रदान किया जा सकता है। उन्होंने कहा कि पंडित जवाहर लाल नेहरू का बच्चों के प्रति काफी स्नेह था और प्यार से बच्चे उन्हें चाचा कहते थे। पंडित जवाहर लाल नेहरू का जन्म 14 नवम्बर 1889 को हुआ था और बच्चों से काफी स्नेह होने के कारण इस दिवस को प्रत्येक वर्ष "बाल दिवस" के रूप में मनाया जाता है। समस्त राजनीतिक विवादों से दूर जवाहरलाल नेहरू निःसंदेह एक उत्तम लेखक थे। राजनीतिक क्षेत्र में लोकमान्य तिलक के बाद जम कर लिखने वाले नेताओं में वे अलग से पहचाने जाते हैं। दोनों के क्षेत्र अलग है, परन्तु दोनों के लेखने में सुसंबद्धता पर्याप्त मात्रा में विद्यमान है। नेहरू जी स्वभाव से ही स्वाध्यायी थे। उन्होंने महान ग्रंथों का अध्ययन किया था। सभी राजनैतिक उत्तेजनाओं के बावजूद वे स्वाध्याय के लिए रोज ही समय निकाल लिया करते थे। परिणामस्वरूप उनके द्वारा रचित पुस्तकें भी एक अध्ययन पुष्ट व्यक्ति की रचना होने की सहज प्रतीत कराती है। जवाहरलाल नेहरू ने व्यवस्थित रूप से अनेक पुस्तकों की रचना की है। राजनीतिक जीवनके व्यस्ततम संघर्षपूर्ण दिनों में लेखन हेतु समय के नितांत अभाव का हल उन्होंने यह निकाला कि जेल के लंबे नीरस दिनों को सर्जनात्मक बना लिया जाय। इसलिए उनकी अधिकांश पुस्तकें जेल में ही लिखी गयी हैं। उनके लेखन में एक साहित्यकार के भाव प्रवण तथा एक इतिहासकार के खोजी हृदय का मिला-जुला रूप सामने आया है। इंदिरा गांधी को काल्पनिक पत्र लिखने के बहाने उन्होंने विश्व इतिहास का अध्याय दर अध्याय लिख डाला। ये पत्र वास्तव में कभी भेजे नहीं गये, परन्तु इससे विश्व इतिहास की झलक जैसा सहज संप्रेष्य तथा सुसंबद्ध ग्रंथ सहज ही तैयार हो गया। भारत की खोज ने लोकप्रियता के अलग प्रतिमान रचे हैं। जिस पर आधारित भारत एक खोज नाम से एक उत्तम धारावाहिक का निर्माण भी हुआ है। उनकी आत्मकथा मेरी कहानी के बारे में सुप्रसिद्ध मनीषी सर्वपल्ली राधाकृष्णन का मानना है कि उनकी आत्मकथा, जिसमें आत्मकरुणा या नैतिक श्रेष्ठता को जरा भी प्रमाणित करने की चेष्टा किए बिना उनके जीवन और संघर्ष की कहानी वर्णित की गयी है, जो हमारे युग की सबसे अधिक उल्लेखनीय पुस्तकों में से एक है।

संदर्भ ग्रन्थ सूची

1. पिता के पत्र : पुत्री के नाम-1929
2. विष्व इतिहास की झलक (ग्लिंप्सेज ऑफ वर्ल्ड हिस्ट्री)-दो खंडों में, 1933
3. मेरी कहानी (ऐन ऑटो बायोग्राफी)-1936
4. भारत की खोज/हिन्दुस्तान की कहानी (दि डिस्कवरी ऑफ इंडिया), 1945
5. राजनीति से दूर
6. इतिहास के महापुरुष।
7. राष्ट्रपिता
8. जवाहरलाल नेहरू वाङ्मय (11 खंडों में)

स्वाधीनता संग्राम में महिला नेतृत्व की भूमिका : विश्लेषणात्मक अध्ययन

डॉ. बी कुमारी*

आज भी हमें लगता है कि देश आजाद कराने में हमारे महात्मा गांधी, जवाहर लाल नेहरू, सुभाष चंद्र बोस, भगत सिंह जैसे महान पुरुषों का ही योगदान था। यदि हम आपको बताए कि भारत की आजादी की लड़ाई में महान पुरुषों के अलावा महान महिलाओं का भी अहम योगदान रहा है तो आप चौंक जाएंगे। यह बात चौकाने वाली जरूर है, लेकिन यह सच है कि आजादी में महिलाओं का भरपूर योगदान रहा है। आइए जानते हैं इन महिलाओं के बारे में—

भारत कोकिला के नाम से जानी जाने वाली सरोजनी नायडू सन् 1914 में पहली बार महात्मा गांधी से इंग्लैंड में मिली और उनके विचारों से प्रभावित होकर देश के लिए समर्पित हो गईं। सरोजनी नायडू ने एक कुशल सेना की भांति अपना परिचय हर क्षेत्र चाहे वह “सत्याग्रह” हो या “संगठन” में दिया। उन्होंने अनेक राष्ट्रीय आंदोलनों का नेतृत्व भी किया जिसके लिए उन्हें जेल तक जाना पड़ा। फिर भी उनके कदम नहीं रुके संकटों से न घबराते हुए वे एक वीर विरांगना की भांती गांव-गांव घूमकर देश-प्रेम का अलख जगाती रहीं और देशवासियों को उनके कर्तव्यों के लिए प्रेरित करती रहीं और याद दिलाती रहीं। अपनी लोकप्रियता और प्रतिभा के कारण सन् 1932 में उन्होंने भारत का प्रतिनिधित्व दक्षिण अफ्रीका भी गईं। भारत की स्वतंत्रता प्राप्ति के बाद वह उत्तरप्रदेश की पहली महिला राज्यपाल भी बनीं। यदि भारत में आज हम विदेशियों को याद करते हैं या फिर उन पर गर्व करते हैं तो उनमें सिस्टर निवेदिता का नाम शीर्ष में आता है। जिन्होंने न केवल महिला शिक्षा के क्षेत्र में ही महत्वपूर्ण योगदान दिया बल्कि भारत की आजादी की लड़ाई लड़ने वाले देशभक्तों की खुलेआम मदद भी की। नोबेल के जीवन में निर्णायक मोड़ 1895 में उस समय आया जब लंदन में उनकी स्वामी विवेकानंद से मुलाकात हुई। स्वामी विवेकानंद ने निवेदिता के मन में यह बात पूरी तरह बिठा दी कि भारत ही उनकी वास्तविक कर्मभूमि है। प्लेग की महामारी के दौरान उन्होंने पूरी शिद्दत से रोगियों की सेवा की और भारत के स्वतंत्रता आंदोलन में भी अग्रणी भूमिका निभाई। भारत की पहली महिला मुख्यमंत्री कृपलानी का स्वतंत्रता आंदोलन में योगदान हमेशा याद रखा जाएगा। 1946 में वह सविधान की सदस्य बनीं। सुचेता ने आंदोलन के हर चरण में बढ़-चढ़कर हिस्सा लिया और कई बार जेल गईं। सन् 1946 में उन्हें असंबली का अध्यक्ष चुना गया। सन 1958 से लेकर 1960 तक वह भारतीय राष्ट्रीय कांग्रेस की जनरल सेक्रेटरी रहीं और 1963 में उत्तर प्रदेश की मुख्यमंत्री बनीं। भीखाजी कामा ने जर्मनी में 22 अगस्त 1907 में सातवीं अन्तर्राष्ट्रीय कांग्रेस में तिरंगा फहराया था। इसलिए इन्होंने लन्दन, जर्मनी तथा अमेरिका का भ्रमण कर भारत की स्वतंत्रता के पक्ष में माहौल बनाया भीखाजी भारतीय मूल की फ्रांसीसी नागरिक थी। उनके द्वारा पेरिस से प्रकाशित “वन्देमातरम” पत्र प्रवासी भारतीयों में काफी लोकप्रिय हुआ। 1909 में जर्मनी के स्टटगार्ट में हुई अन्तर्राष्ट्रीय सोशलिस्ट कांग्रेस में मैडम भीकाजी कामा ने कहा कि — “भारत में ब्रिटिश शासन जारी रहना मानवता के नाम

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पर कलंक है। एक महान देश भारत के हितों को इससे भारी क्षति पहुंच रही है।" यही नहीं मैडम भीकाजी कामा ने इस कांफ्रेंस में 'वन्देमातरम्' अंकित भारतीय ध्वज फहरा कर अंग्रेजों को कड़ी चुनौती दी। मीरा बेन का असली नाम "मैडलिन स्लेड" था। ये गांधीजी के व्यक्तित्व से प्रभावित होकर भारत आ गईं और यहीं की होकर रह गईं। गांधी जी ने इन्हें मीरा बेन का नाम दिया था। मीरा बेन सादी धोती पहनती, सूत कातती, गांव-गांव घूमती। वह गोरी नस्ल की अंग्रेज थीं, लेकिन हिंदुस्तान की आजादी के पक्ष में थीं। कस्तूरबा गांधी जिन्हें भारत में बा के नाम से जाना जाता था। कस्तूरबा गांधी गांधीजी की धर्म पत्नी थी। इन्होंने 1913 में गांधीजी के सत्याग्रह आंदोलन में साथ दिया और तीन महिलाओं के साथ जेल गईं। ऊषा मेहता ने ही कांग्रेस रेडियो जिसे 'सीक्रेट कांग्रेस रेडियो' के नाम से भी जाना जाता है, की शुरुआत की थी। 1942 के भारत छोड़ो आंदोलन के दौरान कुछ महीनों तक कांग्रेस रेडियो काफी सक्रिय रहा था। इस रेडियो के कारण ही उन्हें पुणे की येरवाड़ा जेल में रहना पड़ा। ऊषा मेहता महात्मा गांधी की अनुयायी थीं। दुर्गा बाई देशमुख महात्मा गांधी के विचारों से बेहद प्रभावित थीं। शायद यही कारण था कि उन्होंने महात्मा गांधी के सत्याग्रह आंदोलन में भाग लिया और भारत की आजादी में एक वकील, समाजिक कार्यकर्ता, और एक राजनेता की सक्रिय भूमिका निभाई। वो लोकसभा की सदस्य होने के साथ-साथ योजना आयोग की भी सदस्य थीं। उन्होंने शिक्षा के क्षेत्र से लेकर महिलाओं, बच्चों और जरूरतमंद लोगों के पुनर्वास तथा उनकी स्थिति को बेहतर बनाने हेतु एक 'केंद्रीय समाज कल्याण बोर्ड' की नींव रखी थी। विजय लक्ष्मी पंजित जवाहरलाल नेहरू की बहन थी। सविनय अवज्ञा आंदोलन में भाग लेने के कारण अंग्रेजों ने उन्हें जेल में बंद कर दिया।

विजय लक्ष्मी ने विदेशों में आयोजित विभिन्न सम्मेलनों में भारत का प्रतिनिधित्व किया था। संयुक्तम वह देश की पहली महिला अध्यक्ष थी। इसके अलावा वह स्वतंत्र भारत की पहली महिला राजदूत भी थीं। कमला नेहरू विवाह के बाद इलाहाबाद आईं तो वह एक सामान्य दुल्हन भर थीं। लेकिन समय आने पर यही शांत स्वभाव की महिला लौह स्त्री साबित हुई। वह धरने-जुलूस में अंग्रेजों का सामना करती, भूख हड़ताल करती और जेल की पथरीली धरती पर सोती थीं। असहयोग आंदोलन और सविनय अवज्ञा आंदोलन में उन्होंने बढ़-चढ़कर शिरकत की थी। थियोसोफिकल सोसाइटी और भारतीय होम रूल आंदोलन में अपनी विशिष्ट भागीदारी निभाने वाली ऐनी बेसेंट का जन्म 1 अक्टूबर, 1847 को तत्कालीन यूनाइटेड किंगडम ऑफ ग्रेट ब्रिटेन एंड आयरलैंड के लंदन शहर में हुआ था। 1890 में ऐनी बेसेंट थियोसोफिकल सोसाइटी की सदस्य बन गईं। यह संस्था हिंदू धर्म और उसके आदर्शों का प्रचार-प्रसार करती हैं। इसकी स्थापना हेलेना ब्लावत्सकी द्वारा की गई। ऐनी बेसेंट ने भारत में चल रहे होम रूल आंदोलन में विशेष भूमिका अदा की। महिलाओं को वोट जैसे अधिकारों की मांग करते हुए ऐनी बेसेंट लगातार ब्रिटिश सरकार को पत्र लिखती रहीं। जंगे-आजादी के सभी अहम केंद्रों में अवध सबसे ज्यादा वक्त तक आजाद रहा। इस बीच बेगम महल ने लखनऊ में नए सिरे से शासन संभाला और बगावत की कयादत की। बेगम की हिम्मत का अंदाजा इसी से लगाया जा सकता है कि उन्होंने मटियाबुर्ज में जंगे आजादी के दौरान नजरबंद किए गए वाजिद अली शाह को छुड़ाने के लिए लार्ड कैनिंग के सुरक्षा दस्ते में भी संध लगा दी थी। इतिहासकार ताराचंद लिखते हैं कि बेगम खुद हाथी पर चढ़ कर लड़ाई के मैदान में फौज का हौसला बढ़ाती थीं। भारत में जब भी महिलाओं के सशक्तिकरण की बात होती है तो महान वीरांगना रानी लक्ष्मीबाई की चर्चा जरूर होती है। रानी लक्ष्मीबाई न

सिर्फ एक महान नाम है बल्कि वह एक आदर्श हैं उन सभी महिलाओं के लिए जो खुद को बहादुर मानती हैं और उनके लिए भी एक आदर्श हैं जो महिलाएं ये सोचती हैं कि 'वह महिलाएं हैं तो कुछ नहीं कर सकती.'

देश के पहले स्वतंत्रता संग्राम में महत्वपूर्ण भूमिका निभाने वाली रानी लक्ष्मीबाई के अप्रतिम शौर्य से चकित अंग्रेजों ने भी उनकी प्रशंसा की थी और वह अपनी वीरता के किस्सों को लेकर किंवदंती बन चुकी हैं। पेशे से डॉक्टर लक्ष्मी सहगल ने भारत के स्वतंत्रता संग्राम के साथ-साथ सामाजिक कार्यकर्ता के तौर पर प्रमुख भूमिका निभाई थी। डॉ. सहगल 2002 के राष्ट्रपति चुनावों में वाम-मोर्चे की उम्मीदवार थीं। लेकिन एपीजे अब्दुल कलाम ने उन्हें हरा दिया था। उनका पूरा नाम लक्ष्मी स्वामीनाथन सहगल था। सहगल ने सिंगापुर में गरीबों के लिए वर्ष 1940 में एक क्लीनिक की स्थापना की थी। नेताजी सुभाष चंद्र बोस की अटूट अनुयायी के तौर पर वे इंडियन नेशनल आर्मी में शामिल हुई थीं। सहगल को 1998 में पद्म विभूषण से नवाजा गया था। हरियाणा के एक रूढ़िवादी बंगाली परिवार से आने वाली अरुणा आसफ अली ने परिवार और स्त्रीत्व के तमाम बंधनों को अस्वीकार करते हुए जंग-ए-आजादी को अपनी कर्मभूमि के रूप में स्वीकार किया। 1930 में नमक सत्याग्रह से उनके राजनीतिक संघर्ष की शुरुआत हुई। अंग्रेज हुकूमत ने उन्हें एक साल के लिए जेल में कैद कर दिया। बाद में गाँधी-इर्विंग समझौते के बाद जब सत्याग्रह के कैदियों को रिहा किया जा रहा था, तब भी उन्हें रिहा नहीं किया गया। 1857 की क्रांति के बाद हिंदुस्तान की धरती पर हो रहे परिवर्तनों ने जहाँ एक ओर नवजागरण की जमीन तैयार की, वहीं विभिन्न सुधार आंदोलनों और आधुनिक मूल्यों और रौशनी में रूढ़िवादी मूल्य टूट रहे थे, हिंदू समाज के बंधन ढीले पड़ रहे थे और स्त्रियों की दुनिया चूल्हे-चौके से बाहर नए आकाश में विस्तार पा रही थी। इतिहास साक्षी है कि एक कट्टर रूढ़िवादी हिंदू समाज में इसके पहले इतने बड़े पैमाने पर महिलाएँ सड़कों पर नहीं उतरी थीं। पूरी दुनिया के इतिहास में ऐसे उदाहरण कम ही मिलते हैं। गाँधी ने कहा था कि हमारी माँओं-बहनों के सहयोग के बगैर यह संघर्ष संभव ही नहीं था। जिन महिलाओं ने आजादी की लड़ाई को अपने साहस से धार दी, उनका जिक्र यहाँ लाजिमी है।

तमाम सुख-सुविधाओं में पली जवाहरलाल नेहरू की बेटी और फिर देश की प्रधानमंत्री इंदिरा गाँधी के संघर्ष, आजादी की लड़ाई में उनके योगदान और उन मुश्किल दिनों के बारे में बहुत कम ही लोग जानते हैं, जब वह छोटी बच्ची थीं। पिता जेल में और माँ अस्पताल में। कोई देखने वाला नहीं था। हर छः महीने पर स्कूल बदलना पड़ता। कई बार तो 10-10 किलोमीटर पैदल चलकर स्कूल जाना होता था। फिर भी इंदिरा जानती थी कि पिता ज्यादा महत्तर कामों में संलग्न हैं। वह करोड़ों गुलाम भारतीयों की आजादी के लिए लड़ रहे थे और प्रकारांतर से इंदिरा भी इस लड़ाई में उनके साथ थी।

संदर्भ ग्रंथ सूची

- आजादी की कहानी
- भारतीय राष्ट्रीय आंदोलन से संबंधित तथ्य
- ऐसे आयी आजादी
- लोक चेतना में स्वाधीनता की लय – आकांक्षा यादव
- स्वाधीनता आन्दोलन और नारी चेतना शक्ति
- आजादी के आन्दोलन में भी अग्रणी रही नारी (विश्व महिला दिवस पर)
- स्वाधीनता सेनानी लेख-पत्रकार (गूगल पुस्तक य लेखिका – आशारानी वोरा)

संख्य दर्शन में मुक्ति और मुक्ति के उपाय

डॉ. शत्रुघन प्रसाद सज्जन*

सांख्य दर्शन के प्रणेता महर्षि कपिल माने जाते हैं। इनके संबंध में प्रामाणिक ढंग से कुछ कहना कठिन प्रतीत होता है। कुछ लोगों ने कपिल को ब्रह्मा का पुत्र, कुछ लोगों ने विष्णु का अवतार तथा कुछ लोगों ने अग्नि का अवतार माना है। इन विचारों को भले ही हम किंवदंतियाँ कहकर टाल दें किन्तु यह तो हमें मानना ही पड़ेगा कि कपिल एक विशिष्ट ऐतिहासिक व्यक्ति थे जिन्होंने सांख्य दर्शन का प्रणयन किया। इनकी विशिष्टता का जीता जागता उदाहरण हमें वहाँ देखने को मिलता है जहाँ कृष्ण ने भगवद्गीता में कपिल को अपनी विभूतियों में गिनाया है। 'सिद्धानां कपिलो मुनिः डॉ. राधाकृष्णन् ने कपिल को बुद्ध से एक शताब्दी पूर्व माना है।

सांख्य-दर्शन द्वैतवाद का समर्थक है। चरम सत्ताएँ दो हैं जिनमें एक को प्रकृति और दूसरी को पुरुष कहा जाता है। पुरुष और प्रकृति एक दूसरे के प्रतिकूल है। द्वैतवादी दर्शन होने के कारण सांख्य न्याय के अनेकवाद का ही सिर्फ विरोध नहीं करता है अपितु न्याय के ईश्वरवाद और सृष्टिवाद का भी खंडन करता है। न्याय के ईश्वरवाद का विरोध कर सांख्य अनीश्वरवाद का प्रतिपादन करता है। सृष्टिवाद का विरोध कर सांख्य विकासवाद का समर्थन करता है। भारतीय दर्शन में विकासवाद का अकेला उदाहरण सांख्य ही है।

कुछ विद्वानों का मत है कि सांख्य नाम संख्या शब्द से प्राप्त हुआ है। सांख्य दर्शन का संबंध संख्या से होने के कारण ही इसे सांख्य कहा जाता है। सांख्य दर्शन में तत्वों की संख्या पच्चीस बतलायी गयी है।

सांख्य संसार को दुःखात्मक मानकर सांख्य भारतीय विचारधारा की परम्परा का पालन करता है क्योंकि प्रायः भारत के सभी दर्शनों में संसार की दुःखमयता पर जोर दिया गया है।

सांख्य के अनुसार विश्व में तीन प्रकार के दुःख पाये जाते हैं। तीन प्रकार के दुःख ये हैं :-

ध्यात्मिक दुःख-आध्यात्मिक दुःख उस दुःख को कहा जाता है जो मनुष्य के निजी शरीर और मन से उत्पन्न होते हैं। मानसिक और शारीरिक व्याधियाँ ही आध्यात्मिक दुःख हैं। इस प्रकार के दुःख का उदाहरण भुख, सरदर्द, क्रोध, भय, द्वेष इत्यादि हैं।

आधिभौतिक दुःख: आधिभौतिक दुःख वह है, जो वाह्य पदार्थों के प्रभाव से उत्पन्न होता है, कौंटे का गड़ना, तीर का चुभना और पशुओं के द्वारा फसल का ध्वंस हो जाना आधिभौतिक दुःख कहा जाता है। वह दुःख मनुष्य, पशुओं, पक्षियों आदि से प्राप्त होता है।

आधिदैविक दुःख: इस प्रकार का दुःख वाह्य और आलौकिक कारण से उत्पन्न होता है। नक्षत्र, भुत, प्रेतादि से प्राप्त दुःख आधिदैविक दुःख कहा जाता है। सर्दी, गर्मी, आदि से मिलनेवाले दुःख भी आधिदैविक दुःख हैं।

मानव स्वभावतः इन तीन प्रकार के दुःखों से छुटकारा पाना चाहता है। चिकित्सा विज्ञान इन दुःखों से अस्थायी छुटकारा दिला सकता है। परन्तु मानव इन दुःखों से सदा के लिए छुटकारा पाना चाहता है। वह केवल वर्तमान दुःख से ही बचना नहीं चाहता है अपितु भविष्य में मिलने वाले दुःखों से भी छुटकारा पाना

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चाहता है। चिकित्सा विज्ञान उसकी इस इच्छा की तृप्ति करने में असमर्थ है। दुःखों का पूर्ण विनाश मोक्ष से ही संभव है। मोक्ष का अर्थ त्रिविध दुःख का अभाव है। मोक्ष ही परम अपवर्ग या पुरुषार्थ है।

पुरुष और प्रकृति के आकस्मिक संबंध से बंधन का प्रादुर्भाव होता है। पुरुष बुद्धि, अहंकार और मन से विभिन्न है परन्तु आन के कारण वह अपने को इन वस्तुओं से पृथक नहीं समझ पाता है। इसके विपरीत वह बुद्धि या मन से अपने को अभिन्न समझने लगता है। सुख और दुःख बुद्धि या मनमें समाविष्ट होते हैं। पुरुष अपने को बुद्धि या मन से अभिन्न समझकर दुःखों का अनुभव करता है।

आत्मा और प्रकृति अथवा अनात्मा के भेद का ज्ञान न रहना ही बंधन है। इसका कारण अज्ञान अर्थात् अविवेक है। अज्ञान का अंत ज्ञान से ही संभव है। अविवेक का निराकरण विवेक के द्वारा ही संभव है। जिस प्रकार अंधकार का अंत प्रकाश से होता है उसी प्रकार अविवेक का अंत विवेक से होता है। इसलिए सांख्य ने ज्ञान को मोक्ष का साधन माना है। ज्ञान के द्वारा ही आत्मा और अनात्मा का भेद विदित हो जाता है। सांख्य की तरह बुद्ध ने भी बंध का कारण अज्ञान माना है। बुद्ध ने इसलिए निर्वाण की प्राप्ति के लिए ज्ञान को अत्यन्त आवश्यक माना है।

मोक्ष की प्राप्ति सांख्य के अनुसार कर्म से संभव नहीं है। कर्म दुःखात्मक होता है। अतः यदि मोक्ष को कर्म के द्वारा प्राप्त किया जाय तो मोक्ष भी दुःखात्मक होगा। कर्म अनित्य है। यदि मोक्ष को कर्म से अपनाया जाय तो वह भी अनित्य होगा। कर्म यथार्थ स्वप्न की तरह होता है। इसलिए कर्म से मोक्ष को अपनाने का भाव भ्रान्तिमूलक है। इसके विपरीत ज्ञान जाग्रते अनुभव की तरह यथार्थ होता है। इसलिए सम्यक ज्ञान से जैसा उपर कहा गया है। मोक्ष की प्राप्ति होती है। पुरुष और प्रकृति के भेद के ज्ञान को सम्यक ज्ञान कहा जाता है। परन्तु इस ज्ञान को केवल मन से समझ लेना ही पर्याप्त नहीं है बल्कि इस ज्ञान की साक्षात् अनुभूति भी परमावश्यक है।

मोक्ष की अवस्था में आत्मा का शुद्ध चैतन्य निखर आता है। आत्मा उन सभी प्रकार के भ्रमों से जो उसे बंधन ग्रस्त करते हैं मुक्त हो जाती है। इस प्रकार अपूर्णता से पूर्णता की प्राप्ति को ही मोक्ष कहा जा सकता है। मोक्ष प्राप्ति के साथ ही साथ प्रकृति के सारे विकास रूक जाते हैं।

मोक्ष की अवस्था त्रिगुणावीत है। अतः मोक्ष को आनन्दमय मानना प्रमाण संगत नहीं है। सांख्य दो प्रकार की मुक्ति को मानता है। 1. जीवन मुक्ति, 2. विदेह मुक्ति। जीव को ज्योंही तत्त्व-ज्ञान का अनुभव होता है, अर्थात् पुरुष और प्रकृति के भेद का ज्ञान होता है त्योंही वह मुक्त हो जाता है। यद्यपि वह मुक्त हो जाता है फिर भी पूर्वजन्म के कर्मों के प्रभाव के कारण उसका शरीर विद्यमान रहता है। शरीर का रहना मुक्ति प्राप्ति में बाधा नहीं डालता है। इस प्रकार मुक्ति को जीवन मुक्ति कहा जाता है।

अंतिम मुक्ति जो मृत्यु के उपरान्त प्राप्त होती है, विदेह मुक्ति कही जाती है। इस मुक्ति की प्राप्ति तब होती है जब पूर्वजन्म के शेष कर्मों के फल का अंत हो जाता है। इस मुक्ति में शरीर का अभाव होता है। सांख्य दो प्रकार के शरीर को मानता है—स्थूल शरीर, सूक्ष्म शरीर। स्थूल शरीर का निर्माण पाँच महाभूतों से होता है और सूक्ष्म शरीर का निर्माण सूक्ष्म तन्मात्राओं पाँच ज्ञानेन्द्रियों, पाँच कर्मेन्द्रियों और बुद्धि अहंकार तथा मन से होता है। मृत्यु के साथ स्थूल शरीर कायम रहता है। सूक्ष्म शरीर ही मृत्यु के उपरान्त दूसरे स्थूल शरीर में प्रवेश करता है और इस प्रकार जन्म जन्मान्तर तक सूक्ष्म शरीर की सत्ता कायम रहती है। विदेहमुक्ति के

फलस्वरूप सूक्ष्म और स्थूल दोनों प्राकर के शरीरों का नाश हो जाता है और इस प्रकार पुनर्जन्म का क्रम समाप्त हो जाता है। विदेह मुक्ति की अवस्था में वाह्य वस्तुओं का ज्ञान नहीं रहता है।

सांख्य के अनुसार बंधन और मोक्ष दोनों व्यावहारिक है। पुरुष स्वभावतः मुक्त है। वह न बंधन में पड़ता है और न मुक्त होता है। आत्मा को यह प्रतीत होता है कि बंधन और मोक्ष होता है, परन्तु यह प्रतीति वास्वविकता का रूप नहीं ले सकती है। अतः पुरुष बंधन और मोक्ष से परे हैं।

अतः पुरुष का न बंधन होता है और न मोक्ष होता है बल्कि उसे बंधन और मोक्ष का भ्रम हो जाता है।

संदर्भ ग्रन्थ सूची

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गुप्तोत्तरकालीन भारत में दास प्रथा एवं अस्पृश्यता के सामाजिक-सांस्कृतिक संबंध

डॉ. श्रीकान्त सुमन*

गुप्तोत्तर-काल एवं प्राक्-मुस्लिम युग (लगभग 500-1200 ई0) में महत्वपूर्ण सामाजिक एवं आर्थिक परिवर्तन दृष्टिगोचर होते हैं। एक महत्वपूर्ण आर्थिक परिवर्तन जिसने जीवन के सभी पहलुओं को प्रभावित किया, भूमि-दान तथा उससे उत्पन्न सामंतीय व्यवस्था का विस्तृत रूप से अपनाया जाना था। भूमि के आसमान वितरण एवं सैनिक शक्ति ने अनेक सामंतीय ओहदों का सृजन किया, जो पारंपरिक वर्ण नियमों को भेदते हुए जन-जीवन में व्याप्त होते जा रहे थे। भट्टभुवनदेव कृत अपराजितपृच्छा (12वीं सदी) में महामंडलेश्वर, मांडलिक, महासामंत एवं लघु सामंत सहित सामंतों की नौ श्रेणियों के लिए भिन्न-भिन्न आकार-प्रकार के घरों का उल्लेख है। समकालीन ग्रंथों में इस बात के स्पष्ट संकेत मिलते हैं कि इस प्रकार के विभिन्न ओहदे केवल क्षत्रियों तक ही सीमित नहीं थे। भूमि के दान और विभाजन के फलस्वरूप एक नवीन शिक्षित वर्ग (कायस्थ) का उदय हुआ। कृषकों के रूप में शूद्रों का रूपांतरण और वैश्यों के स्तर में शूद्र स्तर तक की गिरावट से भी वर्ण व्यवस्था में विशिष्ट परिवर्तन हुआ, यहाँ तक कि बंगाल एवं दक्षिण भारत में स्थापित नवीन ब्राह्मणीय व्यवस्था में मुख्य रूप से केवल ब्राह्मणों एवं शूद्रों का प्रावधान किया गया था। इस युग का सर्वाधिक विस्मयकारी परिवर्तन जातियों का प्रगुणन था, जिसने ब्राह्मण, क्षत्रिय, राजपूतों और शूद्रों-सभी को प्रभावित किया। भूमि से प्रगाढ़ रूप से संबंधित होने के आधार पर निर्मित एक बंद आर्थिक इकाई ने जिस सामंतीय क्षेत्रीयता को पोषित किया और विजयों और ब्राह्मणीय व्यवस्था में जिस प्रकार समाविष्ट किया जा रहा था, उनके परिप्रेक्ष्य में नवीन सामाजिक परिवर्तनों को भलीभांति समझा जा सकता है।

गुप्तोत्तर-काल को भारतीय इतिहास का स्वर्ण-युग कहा जाता है। मौर्यों के पतन के पश्चात नष्ट हुई भारत की राजनीतिक एकता को गुप्त शासकों ने पुनः अर्जित किया तथा लगभग सम्पूर्ण भारत को एक राजनीतिक छात्र के अधीन कर शक्तिशाली विदेशी आक्रान्ताओं का सफलतापूर्वक सामना कर भारत की स्वतन्त्रता को अक्षुण्ण रखा। इस युग में भारत नें राजनीतिक, आर्थिक, सामाजिक, साहित्यिक व कला के क्षेत्र में अपार उन्नति की। विदेशी लेखकों द्वारा भी प्रशंसित, गुण-ग्राहकता, धर्म-सहिष्णुता, इस युग की प्रमुख देन थी। सांस्कृतिक उन्नति होने के कारण इस युग के विषय में जानने के लिए प्रचुर सामग्री उपलब्ध है। गुप्त-युग के इतिहास की इस सामग्री को विभिन्न भागों में विभक्त किया गया है।

परंपरागत वर्ण-व्यवस्था का, जिसके अनुसार समाज मोटे रूप से चार वर्णों में विभक्त था, अभिलेखों तथा साहित्यिक ग्रंथों में भी उल्लेख किया गया है। पाटन नरेश यद्यपि बौद्ध थे, फिर भी उन्हें वर्ण-व्यवस्था की रक्षा करने वाले शासक कहा गया है। समाज में ब्राह्मणों का सर्वश्रेष्ठ स्थान था-केवल धार्मिक ग्रंथों से ही

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नहीं वरन् विदेशी यात्रियों के वृत्तांत से भी इस बात की पुष्टि होती है। ह्यूनत्सांग ने लिखा है कि अनेक वर्ण और जातियों में ब्राह्मण सबसे अधिक पवित्र हैं और उन्हें सबसे अधिक सम्मान मिलता है। यही विचार अरब यात्री अलमसूदी और अलबीरूनी ने प्रकट किए हैं। ब्राह्मणों का मुख्य कार्य इस युग में भी अध्ययन-अध्यापन, यजन-याजन (यज्ञ करना और यज्ञ करवाना) और दान लेना था। वे शास्त्रों द्वारा निर्दिष्ट आचार का पालन करते थे, वेद-वेदांग तथा अन्य शास्त्रों द्वारा निर्दिष्ट आचार का पालन करते थे, वेद-वेदांग तथा अन्य शास्त्रों में पारंगत होते थे। उन्हें श्रेत्रिय, आचार्य तथा उपाध्याय कहा जाता था। ऐसे ब्राह्मण दान के पात्र समझे जाते थे। अनेक ब्राह्मण पुरोहित कर्म करते थे।

किंतु बदलते हुए सामाजिक, आर्थिक तथा राजनीतिक परिवेश में ब्राह्मणों को इन निर्दिष्ट व्यवसायों में आजीविका चलाना कठिन था। ब्राह्मण आक्रमणों से उत्पन्न राजनीतिक उथल-पुथल तथा आर्थिक विवशताओं ने ब्राह्मणों को अन्य व्यवसाय अपनाने के लिए बाध्य किया। इस युग में भूमि, शौर्य तथा प्रभुसत्ता सामाजिक स्तर के मानक थे। मेधातिथि के अनुसार विदेशी आक्रमण से यदि खतरा हो और सामाजिक दुर्व्यवस्था का भय उत्पन्न हो जाए तो ब्राह्मण शस्त्र ग्रहण कर सकता है। अन्यत्र मनु 100 पर टीका करते हुए मेधातिथि ने वेदज्ञ ब्राह्मण को सेनापति तथा राजपद ग्रहण करने की अनुमति दी है। तत्कालीन अभिलेखों में अनेक ब्राह्मण योद्धाओं और सेनापतियों का उल्लेख है। इस युग में स्मृतिकार पाराशर ने ब्राह्मण के लिए कृषि ऐसा सामान्य व्यवसाय बतलाया है, बशर्ते कि वे स्वयं खेती न करें। प्रायश्चित्त के रूप में उसे उपज का 1/20 भाग देवताओं को, 1/30 ब्राह्मणों को और छठा भाग राजा को देना पड़ता था। इस संदर्भ में, इस काल के अभिलेखों को भूमिदान दिए जाने का उल्लेख विशेष अर्थ रखता है। जिन ब्राह्मणों को भूमि बड़े पैमाने पर दी जाती थी वे शूद्र कृषकों द्वारा खेती करवाते थे। संवर्त स्मृति के अनुसार ब्राह्मण को हल और बैल भी दान में दिए जाने चाहिए। विष्णु धर्मोत्तर पुराण में भूमि के साथ दास तथा कर्मकरों के दान देने का उल्लेख है। मध्य प्रदेश, प्राच्य तथा कुछ अन्य स्थानों के ब्राह्मण आचार में कट्टर नहीं थे। इन देशों के ब्राह्मण स्वयं अपने हाथ से खेती करते थे। ह्यूनत्सांग ने टक्क देश के ब्राह्मण को स्वयं अपने हाथ से खेती करते देखा। चालुक्य नरेश कुमारपाल के एक लेख (1144) में ब्राह्मण खेतिहरों के नाम दिए गए हैं। कथाकोश प्रकरण में ब्राह्मण खेतिहरों का उल्लेख है। इस काल की स्मृतियों में ब्राह्मणों को आपातकाल में व्यापार से भी आजीविका चलाने की अनुमति है। गुप्तोत्तर काल : सामाजिक, आर्थिक एवं सांस्कृतिक विकास प्रतीहारकालीन पेहोवा अभिलेख में एक ब्राह्मण का घोड़े के व्यापारी के रूप में उल्लेख है।

इस युग की महत्वपूर्ण घटना राजपूतों का अभ्युदय है जिन्होंने प्राचीन क्षत्रियों का स्थान ले लिया था। प्राचीन ग्रंथों में राजवंश के कुमारों को राजपुत्र कहा गया है, किंतु इस काल में यह शब्द लड़ाकू जातियों तथा सामंत वर्ग के लिए प्रयुक्त किया जाने लगा। इन युद्धप्रिय जातियों ने अपने राजवंश स्थापित कर लिए थे। इनके अधीन अनेक सामंत थे जिन्हें राज्य के अंतर्गत भूमि पर सभी राज्याधिकार दे दिए गए। 12वीं शताब्दी तक राजपूतों की 36 जातियाँ प्रसिद्ध हो गई थीं, जैसे चालुक्य, चौहान, प्रतीहार, परमार, गुहिल, चंदेल, कछवाहा, मेद इत्यादि। ये सभी क्षत्रिय कहलाने लगे। इस युग में कई अक्षत्रिय राजाओं का भी उल्लेख है। ह्यूनत्सांग ने मनिपुर और सिंध देश के राजा को शूद्र राजा का उल्लेख है। दक्षिण में अनेक लेख प्राप्त हुए हैं जिनमें नायक तथा रेड्डी वंश के शासक अपने को शूद्र कहते हैं। इन वास्तविकताओं को ध्यान में रखते

हुए ही मनु के टीकाकार मेघातिथि ने लिखा है कि राजा शब्द अक्षत्रिय के लिए भी प्रयुक्त हो सकता है बशर्ते कि वह राज्य का स्वामी हो.....दूसरे शब्दों में यह अनिवार्य नहीं है कि राजा क्षत्रिय ही हो। आर्थिक दृष्टि से इस युग की महत्वपूर्ण विशेषता है कृषि कार्य का आमतौर पर शूद्रों का व्यवसाय होना। ह्यूनत्सांग तथा इब्न खुर्दादब ने कृषि, शूद्रों का सामान्य व्यवसाय बताया है, वे कृषि का संबंध वैश्यों से नहीं बताते। व्यास, पाराशर और वैजयंती में एक कृषक वर्ग का उल्लेख है जिन्हें कुटुंबी कहा गया है। इन्हें शूद्रों के अंतर्गत रखा गया है। एक और वर्ग कीनाश का उल्लेख आता है। प्राचीन ग्रंथों में कीनाश वैश्य हैं किंतु 8वीं शताब्दी के नारद स्मृति के टीकाकार असहाय ने कीनाशों को शूद्र बतलाया है। इन किसानों को दो वर्गों में बांटा जा सकता है : (1) स्वतंत्र किसान (संभवतः कुटुंबी इसी श्रेणी के थे) जो भूमि के स्वामी थे और राज्य को अनेक प्रकार के कर देते थे, (2) वे किसान जो बटाई पर खेती करते थे। इन्हें त्र्यधसीरिन या सीरिन कहा गया है। इन्हें उपज का 1/3 या 1/4 भाग मिलता था। किसान मजदूरों को उपज का 1/10 से 1/4 भाग तक मिलता था। अधिकतर शूद्र कृषक इसी श्रेणी के थे। आदिवासी कृषक वर्ग को हिंदू समाज में समाविष्ट होने पर शूद्र वर्ण में रखा गया। हर्ष चरित में आदिवासी कृषकों का उल्लेख है। गुप्त काल के अभिलेखों में शिल्पी (बढ़ई) के खेत का उल्लेख है। इस काल में भी अनेक शिल्पी कृषि को आजीविका का अतिरिक्त साधन समझते हैं। निस्संदेह इस युग में शूद्र कृषकों की संख्या में काफी वृद्धि हुई। वे बड़े भूस्वामी भले ही न रहे हों किंतु स्वतंत्र थे। वे स्वयं खेती करते थे और अनेक प्रकार के कर देते थे। करों की अधिकता के कारण वे आर्थिक दृष्टि से संपन्न नहीं थे। यह मत प्रकट किया गया है कि इस युग में दासों की स्थिति में सुधार हुआ और वे कृषिदास बन गए।

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किशोरावस्था समस्या एवं समाधान

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किशोरावस्था उम्र का वह पड़ाव है जिसका सफर करना सबसे कठीन होता है। इस काल में किशोरों में क्रांतिकारी शारीरिक, मानसिक, सामाजिक और संवेगात्मक परिवर्तन होते हैं। इसलिए वे अपने आप में सामंजस्य नहीं बना पाते हैं। इसलिए स्टेनले हॉल ने किशोरावस्था को बड़े संघर्ष, तनाव, तूफान और विरोध की अवस्था कहा है। इस अवस्था में उसमें अनेक अप्रिय बातें होती हैं, जैसे उदंडता, कठोरता, क्रोध, चिड़चिड़ापन, आत्म-प्रदर्शन की प्रवृत्ति, गंदगी व अव्यवस्था की आदतें, विपरित लिंगों के प्रति विशेष आकर्षण, कल्पना और दिवास्वप्नों में विचरण आदि। वह माता-पिता से मुक्त होकर मित्रों के साथ स्वतंत्र जीवन व्यतीत करना चाहता है। पारिवारिक जीवन और व्यवसाय के लिए तैयारी करना चाहता है। अपने आप में समायोजन न कर पाने के कारण उनमें अपराध प्रवृत्ति का विकास होने लगता है। इस अवस्था में मृत्यु-दर और मानसिक रोगों की संख्या भी अन्य अवस्था से अधिक होती है। किशोरावस्था दूध के उफान की तरह है जिसे कोई नहीं रोक सकता है। लेकिन जब हम दूध के साथ सतर्कता बर्ते तो उसके उफान को कम कर सकते हैं और दूध को गिरने के बजाय स्वादिष्ट बना सकते हैं। अतः माता-पिता, अभिभावक तथा शिक्षक को चाहिए कि किशोरों के साथ मित्र जैसा व्यवहार करके उसके समस्याओं का सतर्कता से अध्ययन करके उसे उचित दिशा प्रदान कर उसे आत्म-संतोष प्रदान करें। यह जीवन का कठीन और नाजुक काल होता है। बालक का झुकाव जिस ओर होता है उसी दिशा में वह जीवन में आगे बढ़ता है।

बाल्यावस्था से किशोरावस्था की ओर बढ़ते बच्चों के समक्ष न सिर्फ संख्यात्मक और परिमाणात्मक शैक्षिक चुनौतियां होती हैं बल्कि उन्हें शारीरिक, संवेगात्मक, सामाजिक, सांस्कृतिक और मनोवैज्ञानिक बदलावों के दौर से गुजरना होता है। अभिभावक या अध्यापक/अध्यापिका की भूमिका में हम कई बार तानाशाह की भूमिका निभाने लगते हैं। कुछ ऐसा करने की कोशिशें आम होती हैं कि कहीं बच्चा बिगड़ न जाए, गलत रास्ते पर न चला जाए आदि-आदि। इसलिए सुबह नींद खुलते ही हम अपने शब्दों का चाबुक बाल मनोविज्ञान की पीठ पर चलाने लगते हैं। यह प्रक्रिया तब तक जारी रहती है, जब तक कि बच्चा थक हार कर सो न जाए। अगर देखा जाए तो कई मामलों में हमारा समाज बदला है, मूल्य और परंपराओं में बदलाव परिलक्षित हुए हैं। नयी शिक्षा अपनाते-अपनाते हमने स्कूल के पाठ्यक्रम से लेकर स्कूल भवन, ड्रेस और फीस आदि को नए प्रकार के शैक्षिक बदलाव का मानक बनाया है। यह भी हुआ है कि शारीरिक दण्ड को लेकर हमारा समाज मानसिक स्तर पर बदलाव के दौर से गुजरा है। बेटियों को पढ़ाना पहले सपना हुआ करता था, लेकिन अब जमाने को बदलता हुआ देखा जा सकता है। अब हमारी बेटियाँ जिन पगडंडियों पर पैदल भी नहीं चल पाती थी, अब उन्हीं पगडंडियों पर साइकिल की घंटियाँ ट्रिनिट्रिनाते अल सुबह मीलों दूर स्कूल-कॉलेज और

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ट्यूशन पढ़ने जाती हैं। इतना सारा बदलाव हुआ, लेकिन न जाने ऐसा क्या है कि हमारा समाज और इसका मिजाज किशोरावस्था के बच्चों के स्वाभाविक विकास को बार-बार नियंत्रित और संचालित करना चाहता है।

यह बात काबिले गौर है कि किशोर होते बच्चे अपने समय की छोटी-बड़ी पीढ़ियों में कई मायनों में अधिक मुश्किल दौर में होते हैं। फिर स्कूल हो या घर हर जगह वो निगाहों की धूरी हुआ करते हैं। दरअसल इस अवस्था में इन्हें जिन संवेगों से होकर गुजरना पड़ता है उसमें बड़ी उर्जा होती है। आयु संबंधी हार्मोनल सक्रियता बार-बार खुली फिजा की खुली हवा में घुलमिल जाने की कोशिश करती है। इस वजह से कई बार हमारे बच्चे वो सब कर गुजरते हैं, जिसकी उम्मीद हमें नहीं होती। हमें आश्चर्य इसलिए भी होता है, क्योंकि हम उनके साथ संरक्षक दोस्त के बजाए सांस्कृतिक पुलिसिया का सा बरताव करते हैं। स्कूल के संदर्भ में कक्षा पांच के बाद यानि 10-12 वर्ष की आयु से बच्चों में किशोरावस्था के लक्षण उठाने लगते हैं तथा जिसके 19वें बरस तक जारी रहने की संभावना होती है। यह वह अवस्था होती है जब बच्चों में शारीरिक और मनोवैज्ञानिक बदलाव बिजली की गति से होते हैं। इन बदलावों को विकास की संज्ञा देना उचित प्रतीत होता है विकास के इस दौर से लड़के और लड़कियों दोनों को ही गुजरना होता है यह जीवन का वह हिस्सा होता है जब बच्चे में किसी भी कार्य या बात के लिए आत्मविश्वास की भावना निरन्तर बढ़ती जाती है। लेकिन ध्यान रखना होता है कि बच्चों का आत्मविश्वास नितान्त ही असंगठित और बिखरा हुआ होता है। नए-नए प्रयोग करना यानि अपने मन की जिज्ञासाओं और आस-पास के वातावरण की घटनाओं को रहस्य मानकर उनसे परदा हटाने की कोशिशों उसके व्यक्तित्व विकास का स्वाभाविक हिस्सा होती हैं। ऐसे बच्चे घर और गांव-मुहल्ले से लेकर स्कूल-कॉलेज तक हर जगह अपनी श्रेष्ठता के झण्डे बुलन्द करना चाहते हैं। इस उम्र में बच्चों में सुनने के बजाय कहने की प्रवृत्ति होती है। कई बार यह प्रवृत्ति उन्हें स्थान और समय की सीमा से बाहर ले जाती है इन्हें बोध नहीं होता कि किसी बात को किसी से कहने या साझा करने का उचित समय कब है और कब नहीं। इसी तरह किशोरावस्था में बच्चों को समय का भी ध्यान नहीं रहता है। वो किसी भी समय अपने इच्छित बात को मनवाने या काम को परा करवाने की जिद कर बैठते हैं। हालांकि अक्सर माता-पिता या अभिभावक ऐसी परिस्थितियों में डांटना और पिटाई एक मात्र समाधान मानते हैं। लेकिन ऐसे माता-पिता या अभिभावक को यह समझना होगा कि उपर्युक्त उल्लिखित बदलावों के साथ इन्हें खुद को भी बदलने की आवश्यकता है।

हम अपने बच्चों में बदलाव तो चाहते हैं, खासकर तब जबकि हर बच्चे का मन और शरीर दोनों ही बदलाव के संक्रमण काल में होता है। एक सामान्य बच्चे के समक्ष जो चुनौतियां होती हैं, उन्हें अभिभावक समझने से कोशिश नहीं करते हैं। दरअसल हम अच्छे मूल्यों की स्थापना और विकास से जुड़ी हुई अपनी हार्दिक इच्छा बच्चों के मन-मस्तिष्क पर थोपते रहते हैं। इस थोपने में बच्चों के अंदर लोकतांत्रिक मूल्यों के विकास की संभावनाएँ समाप्त होने लगती हैं और दूसरी तरफ बच्चे संशय का शिकार होने लगते हैं। वो भावनात्मक संवेगों की ऐसी सवारी गाड़ी पर सवार होते हैं, जहाँ नए-नए प्रयोग, कठिन सबसे महत्वपूर्ण लैंगिक आकर्षण का होना सामान्य बात होती है। लेकिन इन सबमें जो मूल्य हाते हैं, उन मूल्यों में न तो स्थायित्व होता है और न ही अनुभव की भट्टी में पका हुआ सौन्दर्यबोध। माँ-बाप को बच्चे में आत्मविश्वास पैदा करने की कोशिश करनी चाहिए। मनोवैज्ञानिकों का मानना है कि माँ-बाप के बच्चों खास तौर पर युवा बच्चों के

साथ संबंध को मजबूत बनाने की एक प्रभावी शैली उनमें खुद को मूल्यवान समझने तथा आत्मविश्वास की भावना पैदा करना है। मनोवैज्ञानिक, माँ-बाप को इस बात का मशविरा देते हैं कि वे अति से बचते हुए युवाओं की क्षमताओं की सराहना करें। युवावस्था में युवक नई परिस्थितियों से खुद को समन्वित करने की कोशिश करता है। इस चरण से सफलतापूर्वक गुजरना इस बात पर निर्भर करता है कि युवक ने खुद को इसके लिए कितना तैयार किया है। इन परिस्थितियों से समन्वय के लिए उचित मानसिक विकास बहुत जरूरी है। दूसरे शब्दों में युवा में मानसिक व भावनात्मक तैयारी, परिवर्तनों से समन्वित होने में उसकी मदद करती है। युवा जीवन के इस चरण में भावनात्मक और सामाजिक दृष्टि से उल्लेखनीय परिवर्तन महसूस करता है। माँ-बाप का आज्ञापालन और बात बात पर उनसे पूछने की भावना धीरे-धीरे कम होती जाती है। युवा अपनी उम्र के दोस्तों व लोगों के साथ उठना बैठना ज्यादा पसंद करता है। वह अपनी उम्र के युवाओं को यह बताने की कोशिश करता है कि वह भी स्वाधीन है। युवावस्था का एक महत्वपूर्ण मामला, भावनाओं का उग्र होना है। इसी प्रकार युवा क्रोध, निराश या भय का शिकार हो जाता है। इसी संदर्भ में संभव है कि कुछ युवा अपनी भावनाओं को व्यक्त करने की शैली से परिचित न होने के कारण, उसे अप्रचलित ढंग से दर्शाएँ। युवाओं की अपने व्यवहार और भावनाओं पर कम नियंत्रण होता है। इसी कारण इस उम्र में अनुचित व क्षणिक कर्म अधिक होते हैं। मनोवैज्ञानिकों का मानना है कि युवावस्था भावनात्मक व सामाजिक स्वाधीनता की प्राप्ति के अनुभव का चरण है। जिस युवा का यह चरण अच्छी तरह बीत जाता है, अच्छा भविष्य उसके इंतजार में रहता है। वरना इस चरण में नुकसान पहुंचने की संभावना बहुत ज्यादा होती है। जैसे नशे की आदत, अपराध और पाप की ओर रुझान इसी चरण में पैदा होता है।

युवावस्था उतार चढ़ाव से भरा मार्ग है। युवा की भावनात्मक जरूरतों की ओर माँ-बापके ध्यान देने से उसे इस चरण को अच्छी तरह तय करने में मदद मिलती है। माँ-बाप की ओर से अनुशासन और देखरेख, पूरी युवावस्था में उसके लिए चमकते हुए दीपक की भांति होना चाहिए। युवा की शारीरिक, भावनात्मक, वैचारिक और धार्मिक जरूरतें होती हैं। इसलिए वह सीधे तौर पर या अप्रत्यक्ष रूप से माँ-बाप से इस बात की अपेक्षा करता है कि उसकी जरूरतों को पूरा करें। इसी दृष्टि से हर परिवार में युवा का धार्मिक प्रशिक्षण भी बहुत जरूरी है। इस संदर्भ में कुछ विन्दुओं पर ध्यान देने की जरूरत है। जैसा कि आप जानते हैं कि युवावस्था में धार्मिक विचारों का विकास और नैतिक गुणों की ओर रुझान, युवावस्था में अपने चरम पर पहुंच सकता है। इस चरण में कुछ युवा यह चाहते हैं कि न सिर्फ उनका बल्कि दूसरों का व्यवहार भी अच्छा हो। यह विचार उन्हें बुराई से दूर रखता है। हालांकि युवावस्था में आत्मिक शुद्धि ज्यादा होती है किन्तु इसी उम्र में धर्म की बहुत सी बातों पर शक पैदा होता है। युवा कभी कभी अपने माँ-बाप की आस्था पर शक करता है। वह संतोष हासिल करना चाहता है कि जो बातें उसने अब तक सीखी हैं वे सही हैं या नहीं। युवा तर्क से अपनी आस्था को परखता है कि वह सही है या नहीं। अलबत्ता कभी कभी वह अपने संदेह को दूसरों के सामने रखने में हिचकिचाता है और मुश्किल यहीं से शुरू होती है जब युवा के मन में संदेह बाकी रह जाए। दूसरा खतरा यह होता है कि वह धार्मिक मामले में अपने संदेह को अयोग्य लोगों के सामने पेश करे।

इसलिए माँ-बाप और प्रशिक्षक का रोल युवाओं व जवानों को धार्मिक व अच्छे नैतिक मूल्यों का अनुसरण कराने में बहुत अहम होता है। माँ-बाप और प्रशिक्षक का युवाओं के साथ धार्मिक प्रशिक्षण के समय मैत्रीपूर्ण

होना चाहिए। युवाओं का सही ढंग से सोचने की शैली से अवगत होना बहुत जरूरी है। धार्मिक विषयों और एकेश्वरवाद की विचारधारा को तर्क पर आधारित होना चाहिए। इस संदर्भ में उन्हें ऐसी किताबों के अध्ययन की सिफारिश करनी चाहिए जो उनके सवालों के सही जवाब देकर उनके संदेह को दूर कर सके। इस बात में शक नहीं कि युवाओं के साथ धार्मिक मामलों को पेश करना बहुत अहम है। धार्मिक विषयों को इस प्रकार पेश करना चाहिए कि वे धार्मिक शिक्षाओं को अपने दैनिक जीवन से प्रासंगिक पाएं। युवा इस बात को महसूस करे कि धार्मिक नियमों की दैनिक जीवन में उपयोगिता है और वे अपनी मानसिक जरूरतों को धार्मिक शिक्षाओं की मदद से पूरा कर सकते हैं। अगर धार्मिक विषय अनुभव व व्यवहार में उतर जाए तो इसका युवा की अंतरात्मा पर बहुत अच्छा प्रभाव पड़ता है। इस स्थिति में युवा वीरता, सदाचारिता और सच्चाई के फायदे का आभास करता है।

अतः बालकों के भावी भाग्य और उत्कृष्ट जीवन के निर्माण के लिए उसके इस जीवन को समझें, उसका साथ दें, इस अवस्था की गरिमा से एकपल भी विचलित न करें। उसके शिक्षा को सुनियोजन और संचालन में अपना योगदान दें, क्योंकि शैक्षिक दृष्टिकोण से किशोरावस्था का अत्यधिक महत्व है।

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महिलाओं के उत्थान के लिए किये गये प्रयासों का अध्ययन

डॉ. लीली कुमारी*

शिक्षा को मानव संसाधन के विकास का एक प्रमुख स्रोत माना जाता है और उससे जो क्षमताएँ विकसित होती हैं, भूमण्डलीकरण के समय और भी प्रभावी हो जाती हैं क्योंकि दक्षता और सशक्तिकरण एक-दूसरे के पर्याय बन जाते हैं। महात्मा गांधी ने लैंगिक समानता की स्थापना के लिए स्त्रियों की शिक्षा को आवश्यक माना। गांधीजी का विश्वास था कि शिक्षा प्राप्त करके स्त्रियाँ अपने प्राकृतिक अधिकारों को प्राप्त करने, उनकी रक्षा करने तथा उनमें सुधार और अपेक्षित परिवर्तन करने में सक्षम हो पाएंगी। इतिहास साक्षी है कि समाज में जब-जब स्त्री को शिक्षा प्राप्ति के पूर्ण अवसर प्राप्त हुए हैं, हमारा समाज सभ्यता व संस्कृति के चरमोत्सर्ष पर रहा, चाहे वह वैदिककाल हो या बौद्धकाल, शिक्षित महिलाओं ने गहराई के साथ समाज के बुनियादी ढांचे को प्रभावित किया व अपनी सक्रिय उपस्थिति का परिचय देते हुए समाज व राष्ट्र के निर्माण में अपनी सक्रिय सहभागिता निभाई। जब-जब महिला शिक्षा का स्तर गिरा है तब-तब महिला का ही नहीं समाज का भी पतन हुआ है।

विश्व के किसी भी देश की सामाजिक स्थिति के इतिहास का अध्ययन करते हैं तो पाते हैं कि जितना प्राचीनकाल की ओर जाते हैं, समाज में नारी की शैक्षिक स्थिति बहुत शोचनीय पाते हैं, किन्तु हमारी सभ्यता इसका अपवाद है, क्योंकि हम सबसे प्राचीनकाल (वैदिक काल) में जाते हैं तो भारतीय समाज में नारी की शिक्षा की स्थिति अत्यन्त उन्नत पाते हैं। भारत में स्त्री के हित और अधिकार से जुड़े आन्दोलन की शुरुआत उन्नीसवीं सदी की पूर्वार्द्ध में हुई। बीसवीं सदी के राष्ट्रीय जागरण काल में यद्यपि स्त्री-मुक्ति की चिंता भी शामिल थी, लेकिन सदी के राष्ट्रीय स्वाधीनता आंदोलन की तीव्रता के कारण यह चिंता कोई स्पष्ट आकार ग्रहण नहीं कर सकी। आकार की यह स्पष्टता कोई ढाई-तीन दशक के स्त्रीवादी आन्दोलनों में प्रकट होनी शुरू हुई, जब वैचारिक स्तर पर स्त्री-मुक्ति की नयी लहर उठी। नारी सशक्तिकरण इसी लहर की तार्किक परिणति है। 90 के दशक के अन्तिम चरण में चारों ओर महिला सशक्तिकरण और महिला अधिकारिता की गूँज बहुत तेजी से होने लगी। सशक्तिकरण अधिक व्यापक और सारगर्भित है जिसमें अधिकारों और शक्तियों का स्वभाविक रूप से समावेश हुआ प्रतीत होता है। वास्तव में सशक्तिकरण एक मानसिक अवस्था है जो कुछ विशेष आन्तरिक कुशलताओं और शैक्षिक, सामाजिक, आर्थिक, राजनैतिक आदि परिस्थितियों पर निर्भर करती है, जिसके लिए समाज में आवश्यक कानूनों, सुरक्षात्मक प्रावधानों और उनके भली-भाँति क्रियान्वयन हेतु सक्षम प्रशासनिक व्यवस्था होना आवश्यक है।

महिला सशक्तिकरण के संबंध में ऑफिस ऑफ द यूनाइटेड नेशंस हाई कमिश्नर फॉर ह्यूमन राइट्स ने लिखा है कि "यह औरतों को शक्ति, क्षमता तथा काबिलियत देता है ताकि वे अपने जीवन-स्तर को सुधारकर अपने जीवन की दिशा को स्वयं निर्धारित कर सकें। यह वह प्रक्रिया है जो महिलाओं को सत्ता की

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कार्यशैली समझने की समझ देता है, ताकि वे सत्ता के प्रश्न को समझकर सत्ता के स्त्रोंतों पर नियंत्रण कर सकें। व्यापक और व्यवहारिक तौर पर यदि महिला सशक्तिकरण का अर्थ तलाशा जाए तो क्या कहा जा सकता है कि महिला सशक्तिकरण से तात्पर्य एक ऐसी सामाजिक प्रक्रिया से है जिसमें महिलाओं के लिए सर्व-सम्पन्न और विकसित होने हेतु सम्भावनाओं के द्वार खुले, नए विकल्प तैयार हों, भोजन, पानी, घर, शिक्षा, स्वास्थ्य सुविधाएँ, शिशु पालन, प्राकृतिक संसाधन, बैंकिंग सुविधाएँ, कानूनी हक और प्रतिभाओं के विकस हेतु पर्याप्त रचनात्मक अवसर प्राप्त हों। महिला सशक्तिकरण की माप करने हेतु इसके अन्तर्गत सामान्य तौर पर निम्नांकित चार तत्वों को सम्मिलित किया जाता है।

1. संसद/विधानमण्डलों में महिलाओं की भागीदारी का अंश
2. प्रशासन एवं प्रबन्धन में उनकी भागीदारी का प्रतिशत
3. प्रोफेशनल एवं तकनीकी सेवाओं में उनका अनुपात
4. महिलाओं की प्रति व्यक्ति आमदनी और उनकी तुलनात्मक आर्थिक स्थिति

महिला सशक्तिकरण की माप के लिए यद्यपि उपर्युक्त चार तत्वों के अतिरिक्त अन्य समसामयिक मुद्दों को भी शामिल किया जा सकता है जैसे उनकी शैक्षिक स्थिति, स्वास्थ्य संबंधी स्थिति, देशाटन की सुविधा, निर्णय का अधिकार, सत्ता के साथ-साथ सम्पत्ति में पुरुषों के बराबर उनका हक आदि। शिशु-कन्या या भ्रूण हत्या को कठोरतापूर्वक रोकना, महिला के नाम भी ससुराल और मायके में सम्पत्ति का अधिकार होना यानी आर्थिक रूप से उसे सशक्त बनाना, नौकरियों में महिलाओं के लिए अलगसे प्रावधान रखना, दहेज हत्या रोकना, पुत्र पैदा न होने अथवा बांझ होने पर उत्पीड़न से संरक्षण देना, बाल श्रम की भांति महिला श्रम के भी मानदण्ड तय करना, महिलाओं का परिवार नियोजन की समुचित सुविधाएँ उपलब्ध कराना, मुफ्त शिक्षा आदि बातें शामिल की जा सकती है।

वर्तमान में महिलाओं के पिछड़ेपन का प्रमुख कारण उनका अशिक्षित होना है। शिक्षा के क्षेत्र में पिछड़ी महिला जीवन के प्रत्येक क्षेत्र में पिछड़ती चली जाती है। चाहे वह सामाजिक क्षेत्र हो, आर्थिक, स्वास्थ्य, राजनीतिक या पारिवारिक क्षेत्र ही क्यों न हो, शक्ति व सत्ता उनके हाथ से फिसलती चली जाती है। महिलाओं के संदर्भ में शिक्षा के क्षेत्र में उच्च दक्षता की क्षमताओं के आंकड़े तो बहुत नगण्य है ही, प्राथमिक शिक्षा व अन्य स्तरों पर भी उनकी स्थिति कमजोर है। 2011 की जनगणना के अनुसार भारत की कुल साक्षरता दर 74 प्रतिशत है जिसमें पुरुष साक्षरता 82.44 प्रतिशत तथा महिला साक्षरता 65.46 प्रतिशत है जो भारतीय महिला आबादी के अनुपात में बहुत कम है। भारत में 27,29,50,015 लोग आज भी निरक्षर हैं, जिनमें 9,65,68,351 पुरुष तथा 17,63,81,664 महिलाएं साक्षरता से वंचित हैं। कुल भारतीय महिलाओं में 34.54 प्रतिशत महिलाएं निरक्षर हैं। महिला-पुरुषों की साक्षरता का अन्तर आज भी 16.68 प्रतिशत है।

शिक्षा व महिला विकास : ज्ञानम् तृतीयम् मनुजस्य नेत्रम्, जो जीवन के प्रत्येक क्षेत्र को प्रकाशित करने की सामर्थ्य रखता है। शिक्षा का तात्पर्य आत्मसंस्कार आत्मोन्नति से है, जोकि आयु पर्यंत चलने वाला तथ्य है। महिलाओं के सन्दर्भ में यह और भी महत्वपूर्ण हो जाता है। महिलाओं के विकास में शिक्षा एवं रोजगार महत्वपूर्ण निर्धारक तथ्य है। शिक्षा महिलाओं के मानसिक एवं बौद्धिक विकास में सहायक होने के साथ-साथ रोजगार प्राप्त करने एवं सामाजिक निर्णय लेने में सक्षम बनाती है। शिक्षा के आधार पर व्यक्ति में दक्षता,

कौशल, ज्ञान एवं क्षमताओं का विकास होता है। शिक्षित महिला न केवल स्वयं लाभान्वित होती है बल्कि भावी पीढ़ी भी लाभान्वित होती है। जैसाकि वर्ल्ड बैंक रिपोर्ट में बताया गया है कि शिक्षित महिलाएँ उत्पादकता, आय एवं आर्थिक विकास के साथ-साथ स्वस्थ एवं सुपोषित जनसंख्या के निर्माण में सहायक है।

विगत 16-17 वर्षों से भारत में महिला सशक्तिकरण का नया दौर प्रारंभ हुआ है। यह सशक्तिकरण जमीनी स्तर पर हुआ है। दिलचस्प बात यह है कि एक तरफ जहाँ लोकसभा और विधान सभाओं के लिए 33 प्रतिशत आरक्षण का मामला लंबित था, वहीं काफी विरोध के बाद इस वर्ष राज्य सभा में जा चुका लगता है। दूसरी तरफ पंचायतों में महिलाओं के लिए 33 प्रतिशत आरक्षण लागू होने से जमीनी स्तर पर काफी बदलाव हुए हैं और एक नयी राजनीतिक संस्कृति भी विकसित हुई है। आज भारत में 12 लाख से अधिक महिला निर्वाचित प्रतिनिधि हैं जो दुनियाँ के किसी भी देश में नहीं हैं। इतना ही नहीं अगर पूरी दुनियाँ की निर्वाचित महिला प्रतिनिधियों की संख्या जोड़ी जाए तो वह संख्या इन भारतीय निर्वाचित महिला प्रतिनिधियों से कम ही है। पंचायतीराज मंत्री मणिसंकर अय्यर बार-बार कहते हैं कि भारत में एक मौन लोकतांत्रिक क्रांति हो रही है जो अभी राष्ट्रीय स्तर पर सार्वजनिक रूप से भले ही दिखाई नहीं दे रही है, पर उसकी धीमी आँच भारतीय लोकतंत्र को मजबूत बना रही है। पंचायत स्तर पर इतनी बड़ी संख्या में महिलाओं की भागीदारी ने स्थानीय स्तर पर सामुदायिक जीवन और उसकी चेतना तथा संस्कृति में भी परिवर्तन लाया है।

कई मामलों में यह सही है कि महिला पंचायतों के पति के हाथ में ही कमान है और वे अपनी पत्नियों के कार्य को संचालित करते हैं तथा उनका अपने फायदे के लिए इस्तेमाल भी करते हैं। लेकिन इसमें सच्चाई का अंश कम है। सर्वेक्षणों से यह बात भी सामने आई है कि महिला पंचायतों में साक्षर महिलाओं की भी संख्या अच्छी है तथा निरक्षर महिलाएँ भी अपना कार्य अच्छी तरह करती हैं। इसका प्रदर्शन पुरुष प्रतिनिधियों से किसी मायने में कम नहीं है। लेकिन यह भी सच है कि राजनीतिक सशक्तिकरण गाँवों में आई है परन्तु वही आर्थिक और शैक्षणिक दृष्टि से ग्रामीण महिलायें वही हैं साथ ही सामाजिक विषमताएँ कम नहीं हुई हैं। इसलिए ग्रामीण महिलाओं में सशक्तिकरण की स्थिति का मूल्यांकन के लिए यह शोध आवश्यक जान पड़ता है, जिससे वर्तमान राजनीतिक सशक्तिकरण के साथ सामाजिक, आर्थिक तथा शैक्षणिक स्थिति का आकलन हो सके और नवीन जानकारी प्राप्त हो सके, इन्हीं उद्देश्यों के लिए इस विषय का चुनाव किया गया है। इन निर्वाचित महिला प्रतिनिधियों में दलित, आदिवासी, पिछड़ी जाति तथा मुस्लिम महिलाएँ भी हैं। इन महिलाओं ने सत्ता के जातिय समीकरण की ही नहीं, बल्कि सामाजिक और आर्थिक समीकरण को भी बदल दिया है। पंचायतीराज संस्थाओं में महिला प्रतिनिधियों के बारे में भी ऐसी नीसन और आजी मार्ग के अध्ययन से पता चलता है कि पंचायतीराज संस्थाओं में बड़ी संस्था में बीपीएल और निरक्षर उम्मीदवार भी हैं। इससे यह भ्रम निर्मूल होता है कि चुनावी राजनीति में धन-बल ही काम करता है। राष्ट्रीय राजनीति में भले ही यह अधिक नजर आता है, लेकिन जमीनी स्तर पर राजनीति में अभी यह उतनी महत्वपूर्ण कारक नहीं बना है। बीपीएल उम्मीदवारों की भागीदारी इस बात की सूचक है कि स्थानीय स्तर पर सरकारी कार्यक्रमों और योजनाओं के क्रियान्वयन में सामंती और स्वर्णवादी पूर्वाग्रह-तथा मनमानी कम हो सकेंगे। यह भारतीय समाज और राजनीति के लिए शुभ लक्षण है।

पंचायतीराज संस्थाओं में महिला सशक्तिकरण से न केवल दोपहर का भोजन कार्यक्रम, सर्वशिक्षा अभियान, ग्रामीण स्वास्थ्य मिशन, रोजगार गारंटी-योजना आदि के क्रियान्वयन में भी फर्क पड़ा है, बल्कि ग्रामीण महिलाएं अपने अधिकारों के प्रति सचेत हुई हैं। उनमें अन्याय, दमन और शोषण के विरुद्ध आवाज उठाने की हिम्मत बढ़ी है। इसी तरह ग्रामीण महिलाओं के व्यक्तित्व में भी परिवर्तन आया है। उनमें आत्म विश्वास तथा जोश भी आया है। वे आसपास की घटनाओं के प्रति सजग हुई हैं। ग्रामीण इलाकों में होने वाले रचनात्मक कार्यक्रमों में उनकी भागीदारी बढ़ी है। उनमें राष्ट्र और समाज के प्रति अपनी जिम्मेदारी का भाव भी विकसित हुआ है। भारत दुनियाँ का सबसे बड़ा लोकतंत्र है। इसको स्वतंत्र हुए छह दशक से अधिक बीत चुके हैं। इस अवधि में समाज में बहुत बदलाव आया है। समाज में इस बदलाव का सबसे महत्वपूर्ण कारण है देश में शिक्षा का बढ़ता स्तर। शिक्षा मानव की एक आधारभूत आवश्यकता है जो उसके कौशल निर्माण के साथ-साथ उसको जीवन में सभ्य होना भी सिखाती है। हम बिना शिक्षा की प्रगति के एक सभ्य एवं अनुशासित समाज की कल्पना नहीं कर सकते। शिक्षा किसी भी देश के कौशल विकास को प्रभावित करती है जिससे देश का आर्थिक विकास एवं संवृद्धि प्रभावित होती है, क्योंकि ये रोजगार सृजन एवं गरीबी व अन्य संबद्ध सामाजिक समस्याओं को कम करने का वातावरण तैयार करती है।

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भारतीय संविधान में सामाजिक न्याय की रूप रेखा

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भारतीय लोकतंत्र की स्थापना एक महान क्रान्तिकारी परिवर्तन था और ऐसी न्यायिक व्यवस्था की आवश्यकता थी। जिसमें न्याय प्राप्त हो ही, इस महान क्रान्ति की रक्षा भी हो सके। लंबे संघर्ष और बलिदान के बाद मिली आजादी की कमाई को बड़ा अर्थ देना महान नेताओं का सपना था। पंडित जवाहरलाल नेहरू ने संविधान समिति के सामने प्रस्ताव रखा की "इस सभा का सर्व मुख्य कार्य स्वतंत्र भारत के लिए ऐसी संवैधानिक व्यवस्था का निर्माण होना चाहिए जिसमें वंचितों को सम्पूर्ण भोजन और वस्त्र तो मिले ही साथ ही सभी भारतीयों के लिए उन्नति के उत्कृष्ट अवसर प्राप्त हो।

इस तरह सामाजिक न्याय भारतीय संविधान की आधारशिला है। यद्यपि सामाजिक न्याय को संविधान में कहीं परिभाषित नहीं किया गया है। फिर भी भारतीय संविधान का प्रमुख स्वर और अनुभूति सामाजिक न्याय ही है। यहाँ समाज और न्याय के प्रति लचिला रूख अपनाते हुए न्यायिक व्यवस्था को मुक्त रखा गया है। साथ ही सामाजिक परिस्थितियों, आयोजनाओं, संस्कृति समय तथा लक्ष्य के अनुरूप इसे आवश्यक परिवर्तन किये जा सके। अथक शास्वत सैनानी बाबा साहेव डॉ अम्बेडकर ने अन्याय और शोषण के खिलाफ एक नैतिक सामाजिक व्यवस्था की मुहिम चलाई। उनका कहना था की लोकतंत्र को बनाये रखने के लिए संवैधानिक मूल्यों अधिकारों का पालन करना होगा।

भारतीय संविधान अपनी विधि और संप्रभूता का प्रतिक है। संविधान के मूलाधिकार, निती निर्देशक तत्व और अन्य संदर्भों में भारतीय लोकतंत्रों को मजबूती प्रदान करने का प्रयास किया गया है। संवैधानिक मूल्यों में जनहित का भी हित निहित है, राष्ट्रहीत है। वंचित सपनों के महामनिशी अम्बेदकर सामाजिक न्याय के इतिहास पुरुष है। प्रेरणा पुंज है। विविध वर्णों-वर्गों में बंटी भारतीय मानवता को सामाजिक न्याय के स्थापना का उनका प्रयास अतुलनीय है। शोषलिष्ट, सेकुलर, डेमोक्रेटिक और पब्लिक जैसे शब्द इसी प्रयास के सुन्दर उदाहरण है। भारतीय संविधान अपनी संरचना, सुदृढ़ता और लोकतांत्रिक मूल्यों के कारण निश्चित ही सर्वोत्कृष्ट है। सामाजिक एकता और न्याय से ओत प्रोत संविधान के निर्माणकर्ताओं ने शोसल वेलफेयर स्टेट (सामाजिक कल्याणकारी राज्य) की स्थापना को बल दिया जिसकी मूल अवधारणा आय, पद और प्रतिष्ठा में असमानता को समाप्त करना हो। गैर बराबरी का निषेध इसके लिए आर्थिक समानता और आय के समान वितरण को प्रभावी प्रारूप दिया गया। अब जाति, रंग, समूह, धर्म, लिंग आदि के स्तरों पर हमें समान अधिकार प्राप्त है। संविधान में न्याय शब्द का अर्थ सामाजिक, आर्थिक तथा राजनीतिक सुरक्षा से है। इसके अन्तर्गत समान अधिकारों की बात तो की ही गई है। निम्न श्रेणी वाले वर्गों के लिए उत्थान को भी बल दिया गया है। ताकि निम्न वर्ग एक समान स्तर की प्राप्ति को कर ही ले। समानता शब्द से तात्पर्य समान भावना से ही है, जिसमें

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किसी खास वर्ग को उत्कृष्ट ठहराना गलत है। तथा विना किसी भेदभाव के समान अवसरों को प्रदान करना है। इस प्रकार सामाजिक न्याय के अन्तर्गत हमें निम्न अधिकारों की प्राप्ति होती है।

1. कानून के समक्ष समानता (धारा 14)
2. धर्म, जाति, वर्ग और लिंग जन्म स्थान के आधार पर भेद भाव का बहिष्कार (धारा 15)
3. सार्वजनिक आयोजनों और रोजगारों के समानता का अवसर (धारा 16)
4. अस्पृश्यता का अंत (धारा 17)
5. जाति सूचक उपनाम का अंत (धारा 18)

मात्र संवाद और गांधी के विचारों का समग्र भारतीय संविधान सामाजिक न्याय की व्यवस्था, हक हकुक, तथा बराबरी को महत्व तो देती है। सभी तरह के शोषण के विरुद्ध भी न्याय प्राप्ति की व्यवस्था करती है। आधुनिक भारत के निर्माता पंडित जवाहरलाल नेहरू के शब्दों में हम संकृणता को बढ़ावा नहीं दे सकते क्योंकि वह देश को महान नहीं बना सकता है। जिससे लोगों के विचार संकृण हो। इस तरह हमारी अभिव्यक्तियों भी स्वतंत्र होती जाती है। और पूरा देश हमारा अपना घर बन जाता है। इस घर का कोना-कोना, कतरा-कतरा हमारा है। हम कहीं भी आ जा सकते हैं। और अपनी हर बात रख सकते हैं। भारतीयता हमारी पहचान है। भारत हमारा समाज है। और स्वतंत्र अभिव्यक्तियों हमारे लिए स्वतंत्र न्याय है। सामाजिक न्याय की यह प्रक्रिया हमें आपस में जोड़ती है। हम सभी मुख्य धारा का अंग बन जाते हैं। विभिन्न जातियों-जनजातियों का उत्थान सभी को एक प्लेटफार्म पर लाकर खड़ा कर देता है। हमारी गुणवत्ता, आदान-प्रदान, आवश्यकताओं और चुनाव सामाजिकता के मददगार हाथ बन जाते हैं। विविधता में भी हमारी एकता सुदृढ़ होती जाती है। संस्कृतियों का संगम सामाजिक न्याय के संवैधानिक प्रयास यहीं खत्म नहीं हो जाते। हमारी जरूरतों के हिसाब से सामाजिक लाभों के वितरण के लिए ढ़ैरों योजनाएँ हैं। शिक्षा, स्वास्थ्य, रोजगार आदि के समान अवसर सामाजिक न्याय के आधार स्तम्भ हैं। जीवन के विभिन्न पड़ावों पर यह प्रक्रिया हमारे साथ है। बच्चों और युवाओं के लिए राज्य को निर्देश है वे ऐसी (नीतियों) पॉलिसी का निर्माण करे जिससे बच्चों का स्वास्थ्य विकास हो (धारा 41)। उन्हें समान अवसर, स्वतंत्रता तथा प्रतिष्ठा मिले, साथ ही साथ किसी भी तरह के बहिष्कारों और शोषण से उनकी रक्षा की जा सके (धारा 42)। बेरोजगारों, वृद्धावस्था, बिमारी, अपंगता और अन्य अवांछित कारकों के लिए भी राज्यों को निर्देश है कि रोजगार, शिक्षा और जनहित के लिए प्रभावशाली प्रावधानों का निर्माण करे। मातृत्व-सुरक्षा की रक्षा, मानवीय मूल्यों की रक्षा सामाजिक न्याय के अभिन्न विन्दु है (धारा 43)। इसके अतिरिक्त आर्थिक संस्थानों में कार्यरत सभी कर्मचारियों चाहे वे कृषि से जुड़े हो, उद्योग से जुड़े हो या अन्य क्षेत्रों से, उन्हें आजिविका भत्ता पाने का एक उत्कृष्ट जीवन जीने, खाली समय का आनन्द लेने तथा सामाजिक और सांस्कृतिक गतिविधियों में भागीदारी का अधिकार प्राप्त है। ग्रामीण क्षेत्रों में लघुउद्योगों की स्थापना से रोजगार वृद्धि के अवसर भी प्रदान किये गये हैं। सुप्रीम कोर्ट के आदेशानुसार सभी कर्मचारियों को निम्नतक वेतन मिलने ही चाहिए और निम्नतक वेतन का नहीं दिया जाना मानवीय गरिमा के प्रति अत्याचार है। जिसे शोषण की संज्ञा दी जा सकती है।

इसी प्रकार क्षति पूर्ति न्याय द्वारा सामाजिक न्याय प्रदान करने लिए भी विभिन्न धाराओं का निर्माण किया गया है। धारा 15 (4) में सामाजिक और शैक्षिक रूपों से पिछड़े या अनुसूति जातियों, जनजातियों के लिए

विशिष्ट रोजगारों के प्रावधान की बात कही गयी है। धारा 16 (4) बराबरी की सैद्धांतिकता प्रदान करता है। वहीं धारा 46 कमजोर तबके की सैद्धांतिक सुरक्षा को बढ़ावा देती है। इसमें विशेष तौर पर अनुसूचित जातियों, जनजातियों को अन्याय को शोषण से रक्षा को बल दिया गया है। इस प्रकार समुचित रूप में सामाजिक न्याय प्रक्रिया को वितरण तथा क्षतिपूर्ति का न्याय कहा जा सकता है। तथा दो स्पष्ट दृष्टिगत भागों में विभाजित किया जा सकता है।

1. वितरण संबंधी न्याय जिसके अन्तर्गत समान लोगों के बीच समान व्यवहार की बात की गयी है।
2. क्षतिपूर्ति संबंधी जिसके अन्तर्गत भी वंचितों या शोषितों के साथ हुई क्षति का प्रावधान है।
3. समान अवसरों के आधार पर सुप्रीम कोर्ट ने लाभों के वितरण और क्षतिपूर्ति न्याय के मध्य संतुलन करने का प्रयास किया है। न्यायमूर्ति गजेन्द्र गडकर के शब्दों में सामाजिक न्याय सामाजिक और आर्थिक गतिविधियों में सभी को समान अवसर की प्राप्ति और असमानता की समाप्ति हो।

भारतीय न्याय व्यवस्था ने सामाजिक न्याय की स्थापना में महती भूमिका निभाई है। लोकतंत्र के तीनों आधार स्तम्भ विधायिका, कार्यपालिका तथा न्यायपालिका की दिशा में योगदान तथा दायित्व है। साथ लोकतंत्र का चौथा स्तम्भ कहे जाने वाले मिडिया की भूमिका को भी नकारा नहीं जा सकता। जन-जागरूकता में मिडिया की भूमिका अद्वितीय है, जिसमें सामाजिक न्याय जन-जन तक पहुँच सकता है। उच्चतम न्यायालय ने सामाजिक न्याय की अवधारणा को सैद्धान्तिक प्रधानता प्रदान की है। सामाजिक न्याय की अवधारणा न्यायिक उदघोषणा की निर्देशन बल भी रही है। न्याय के पालन को सुनियोजित करने के लिए न्यायालय द्वारा विभिन्न सरकारी प्रयासों को प्रारूप दिया जाता रहा है। वितरण संबंधी और क्षतिपूर्ति संबंधी दोनों ही तरह की न्यायिक गतिविधियों को प्रारूप न्यायालय ही प्रदान करते हैं। न्यायालय इस बात का न्याय या फैसला करते हैं कि संसदों का समान और न्यायसंगत वितरण हो सके। हमारा संविधान भी यह स्वीकार करता है कि औपचारिक समानता के सख्त अनुपालन से ही वास्तविक सामाजिक समानता की स्थापना हो सकती है। लोकतंत्र की संवैधानिक मूल्यों की स्थापना सिर्फ न्यायालय का ही नहीं हम सभी का दायित्व है। संविधान में सामाजिक न्याय की संकल्पना एक बहुत बड़ा मूल्य और मार्गदर्शक है। इसे व्यापक अर्थों में देखा जाना चाहिए। गुणवत्ता, आवश्यकता, समानता, स्वतंत्रता, समान रुचियों आदि में न्याय संगत को प्रारूप देने के बाद भी न्यायालयों के सामने समानता-असमानता के बीच विभेद और न्याय को पहचानना एक बड़ी चुनौती है, दायित्व है। न्यायिक प्रक्रिया के बहुतेरे आकार और आयाम हो सकते हैं। इसे किसी खास सैद्धान्तिक या पारम्परिक ढांचे में भी ढाला नहीं जा सकता। फिर भी उच्चतम न्यायालय ने सामाजिक न्याय को वैधानिक कार्यप्रणाली के आवश्यक अंग की तरह स्वीकार किया है।

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मिथिला मैदान में कृषि विकास की समस्याएँ एवं संभावनाएँ : एक समीक्षात्मक अध्ययन

डॉ. राकेश कुमार*

प्रो० आर० एल० सिंह ने अपनी उत्कृष्ट रचना भारत भरत : एक क्षेत्रीय भूगोल ; पदकपं रू । महत्वपूर्ण में सम्पूर्ण देश के भौतिक सांस्कृतिक तत्वों की क्षेत्रीय समानताओं और विशमताओं को आधार मानकर—वृहद् क्षेत्र, उप-क्षेत्र और लघु क्षेत्र में विभक्त किया है। इनके द्वारा अपनाये गये आधारी तत्व समान्यीकरण पर आधारित होने के कारण क्षेत्रीय विशिष्टताओं—भौतिक, सांस्कृतिक, ऐतिहासिक को उभारने के साथ उन परिस्थितियों को भी दर्शाते हैं, जिनके कारण क्षेत्रीय असंतुलन समस्याजन्य हो गया है। ऐसे क्षेत्र नियोजित विकास में मदद करते हैं क्योंकि पिछड़े और साधनहीन क्षेत्र पिछड़ते चले जाते हैं। फलतः ऐसे क्षेत्रों के लिए विशेष ध्यान देने की आवश्यकता होती है (राव एवं सिंह 1993)। इन्हीं तथ्यों के आलोक में उत्तरी गंगा मैदान के एक ऐसे भौगोलिक क्षेत्र मिथिला मैदान प्रदेश का अध्ययन हेतु चयन किया गया है जो संसाधन सम्पन्न होते हुए भी समस्याग्रस्त है। खासकर बिहार के विभाजन के पश्चात् मिथिला क्षेत्र के विकास के लिए कृषि को विकसित किया जाना आवश्यक माना जाता है। इस हेतु मिथिला मैदान की संरचना और कृषि विकास की समस्याओं और संभावनाओं का विश्लेषण किया गया है तथा उनके प्रबंधन की नवीन तकनीकों का सुझाव उपस्थापित किया गया है। पश्चिम में गंडक नदी से लेकर पूरब में कोशी नदी तक और उत्तर में नेपाल तराई से लेकर दक्षिण में गंगा नदी तक 830 19३ 45८ पूर्वी देशान्तर से 860 42३ 15८ पूर्वी देशान्तर तथा 250 13३ 45८ से 270 31३ 15८ उत्तरी अक्षांश के मध्य 26.761 वर्ग किलोमीटर क्षेत्र पर विस्तृत मिथिला मैदान मध्य गंगा मैदान का एक महत्वपूर्ण उप-क्षेत्र है। आर० एल० सिंह (1991) के विभाजन के आधार पर मिथिला मैदान अर्थात् अध्ययन क्षेत्र में तिरहुत प्रमण्डल के ५० चम्पारण (3,922,780, 2011 की जनगणना के अनुसार) पूर्वी चम्पारण (5,082,868) सीतामढ़ी (3,419,622), शिवहर (656,916), मुजफ्फरपुर (4,476,610) एवं वैशाली (3,495,249) जिले दरभंगा प्रमण्डल के मधुबनी (4,476,044), दरभंगा (3,954,367) तथा खगड़िया (1,280,354) जिले तथा भागलपुर प्रमण्डल का नवगछिया सब डिवीजन सम्मिलित किये जाते हैं। प्राचीन काल से ही मिथिला भारतवर्ष का उच्च सांस्कृतिक केन्द्र रहा है, जिसने प्राचीन काल में समन्वित भारतीय संस्कृति के विकास में एक महत्वपूर्ण भूमिका निभाया है। प्राचीन काल में मिथिला के सांस्कृतिक महत्व और श्रेष्ठ सभ्यता का वर्णन विभिन्न धार्मिक, ऐतिहासिक तथा साहित्यिक ग्रंथों में उपलब्ध है। भारत के शिक्षा, दर्शन, कला, साहित्य संस्कृति आदि के विकास में मिथिला ने महत्वपूर्ण योगदान दिया है और अपना एक विशिष्ट पहचान बनाया है। निश्चित रूप से मिथिला भारत के एक अभिन्न एवं विशिष्ट सांस्कृतिक क्षेत्र रहा है। मिथिला का नाम और क्षेत्र विस्तार विभिन्न कालों में बदलता रहा है। मिथिला को विदेह, विमुक्ति, तिरहुत, तपोभूमि, वेणपति, स्वर्णकाल, सांभवि आदि नामों से भी जाना जाता है, विभिन्न श्रोतों में इसके नाम और सीमा का भिन्न-भिन्न

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उल्लेख मिलता है। वैदिक साहित्य में मिथिला का प्राचीनतम नाम है विदेह। मिथिला नाम का उल्लेख विष्णु पुराण में भी आया है। जिसके अनुसार महाराजा इक्ष्वाकु के कनिष्ठ पुत्र निमि के नाम पर मिथिला नाम पड़ा।

ज्ञातव्य है कि मिथिला मैदान के क्षेत्रीय सीमांकन के सम्बन्ध में विद्वानों में मतभिन्नता पाई जाती है। कुछ विद्वानों ने उपर्युक्त क्षेत्र के अतिरिक्त इसमें कोशी प्रमण्डल के सुपौल, सहरसा, मधेपुरा जिले तथा पूर्णिया प्रमण्डल के पूर्णिया, अररिया तथा कटिहार जिले को भी सम्मिलित किया है। लेकिन उपर्युक्त विभाजन आर० एल० सिंह (1971) के शब्दकंपं रु । त्महपवदंस ळमवहतंचील पर आधारित है। अतः विशेष मान्य है।

मिथिला मैदान एक कृषि प्रधान क्षेत्र है तथा 2001 की जनगणना के अनुसार यहाँ की 90 प्रतिशत से अधिक आबादी ग्रामीण है। इस क्षेत्र की भौतिक, आर्थिक एवं सामाजिक परिस्थितियाँ कृषि उत्पाद पर आधारित हैं। वर्तमान समय में मिथिला क्षेत्र के विकास के लिए कृषि उत्पादन पर आधारित बंद पड़े उद्योगों तथा चालू उद्योगों की क्षमता बढ़ाने की ओर सरकार ने भी योजनायें बनाई हैं तथा उसके क्रियान्वयन पर कार्य आरंभ हो चुका है। कृषि पर आधारित इन उद्योगों में चीनी उद्योग, कागज, उद्योग, जूट उद्योग, चावल आटा तथा तेल मिल आदि विशेष महत्वपूर्ण हैं। इनके अतिरिक्त विभिन्न फलों यथा, आम, लीची, केला, अनानास, अमरुद, नींबू नारियल आदि तथा जलज फलों यथा मखाना, सिंघाड़ा आदि पर आधारित उद्योगों के विकास की संभावनाओं की तलाश प्रारंभ हो चुकी है। मिथिला क्षेत्र में खासकर दरभंगा समस्तीपुर मधुबनी का आम, मुजफ्फरपुर की लीची, वैशाली का केला, दरभंगा—मधुबनी का मखाना भारत भर में प्रसिद्ध है। परन्तु इन फलों पर आधारित उद्योगों का मिथिला क्षेत्र में विकास नगण्य है। फलतः मौसमी फसल खास समय में अत्यधिक सस्ते दर पर बिक जाते हैं और कृषकों को उचित मूल्य से वंचित रह जाना पड़ता है फलों पर आधारित कुछ उद्योग हैं भी तो वे विभिन्न समस्याओं से ग्रस्त हैं। अतः फलों का उचित संरक्षण भी नहीं हो पाता है तथा अन्य क्षेत्रों की ओर सुरक्षित स्थानान्तरण एवं विपणन भी नहीं हो पाता है। फलतः मिथिला मैदान में फलों पर आधारित डिब्बाबंद उद्योग की समस्याओं के संदर्भ में उनके विकास की संभावनाओं तथा प्रबंधन की रणनीति पर ध्यान केन्द्रित किया गया है।

प्रस्तुत शोध का प्रमुख उद्देश्य संसाधन सम्पन्न मिथिला मैदान में कृषि विकास की समस्याओं तथा उनके विकास की संभावनाओं तथा प्रबंधन की रणनीति तैयार करना है ताकि आर्थिक दृष्टि से पिछड़े मिथिला मैदान में प्रति व्यक्ति आय में वृद्धि की जा सके तथा बेरोजगार युवकों के पलायन पर प्रभावी ढंग से नियंत्रण पाया जा सके और समन्वित क्षेत्रीय विकास की आयोजना की संभावनाओं पर विचार किया जा सके। मिथिला के मैदानी भाग में खासकर ग्रामीण अर्थव्यवस्था वाले मिथिला क्षेत्र में भूमि उपयोग प्रतिरूप एवं विभिन्न फसलों, उत्पादकता को प्रभावित करनेवाले कारकों एवं विभिन्न आंतरिक विशेषताओं के विशिष्ट प्रतिरूपों का विश्लेषण करते हुए कृषि विकास के स्तर का निर्धारण किया गया है। कृषि प्रदेशों का निर्धारण तथा निम्न, मध्यम और उच्च उत्पादकता के क्षेत्र की पहचान करना किया गया है। कृषि भूमि उपयोग की बदलती प्रवृत्ति का उत्पादकता पर पड़ने वाले प्रभाव का अध्ययन करके संभावित परिवर्तनों का संकेत किया गया है। नवीन वैज्ञानिक विधियों का संकेत कर कृषि की उत्पादकता में सामान्य वृद्धि के साथ-साथ विशेषकर खाद्यान्न और व्यापारिक फसलों फलों के उत्पादन में वृद्धि की सम्भाव्यता का विश्लेषण करके प्रादेशिक असंतुलन कम करने तथा क्षेत्र के ग्रामीण एवं समन्वित विकास हेतु व्यवहारिक सुझाव प्रस्तुत किया गया है। कम्प्यूटर तथा अन्य नवीन सूचना

तकनीकों का प्रयोग कर मानव संसाधन के विकास के उपाय उपस्थापित किया गया है एवं कृषि पर आधारित उद्योगों की रणनीति तैयार कर ग्रामीण विकास एवं संभावित विकास की योजना प्रस्तुत कर प्रादेशिक असंतुलन कम करने हेतु व्यवहारिक सुझाव प्रस्तुत किया गया है।

इस प्रकार कृषि भूगोल के क्षेत्र में शोध की नवीन प्रवृत्ति में यह देखी जा रही है कि कुछ निर्धारित मानकों के आधार पर कृषि विकास के स्तर का मूल्यांकन किया जा रहा है। लेकिन अभी तक उत्तरी बिहार के मिथिला मैदान के कृषि के क्षेत्र में कोई खास परिवर्तन नहीं आयी हैं, जबकि मिथिला मैदान में फलोत्पादन एवं फल आधारित उद्योग की संभावनायें में विस्तार से मिथिला मैदान में विभिन्न प्रमुख फलों के उत्पादन, वितरण पर प्रकाश डालते हुए फल-आधारित उद्योगों की संभावनाओं पर ध्यान दिया गया है।

संदर्भ ग्रंथ सूची

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स्वाधीनता संग्राम एवं महिला आन्दोलन एक समीक्षात्मक अध्ययन

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इतिहास के पन्नों को पलटते हुए जो-जो हम पीछे जाएंगे महिलाओं के अदम्य साहस से भरी कई आजादी की लड़ाई कि कहानियां हमारे देश के गौरव को बढ़ाती दिखाई दे जाएंगी। महिलाओं ने न सिर्फ अंग्रेजों से जमकर लोहा लिया बल्कि क्रांति की जो अलख जगाई उसी से घबड़ाकर अंग्रेजों ने अपने कदम पीछे हटाए भारतीय वीरांगनाओं का जिक्र किए बिना 1857 से 1947 तक की स्वाधीनता की दास्तान शायद अधूरी ही रह जाएगी। यह भारत की नारी ही थी जिसने अंग्रेजों को लोहे के चने चबवा दिए। इन वीरांगनाओं में से अधिकतर की सबसे बड़ी विशेषता यह थी कि वे किसी रजवाड़े में पैदा नहीं हुईं बल्कि आम आदमी के घर जन्म लेकर, अपनी योग्यता की बदौलत उच्चतर मुकाम तक पहुंचीं। 1857 की गदर में दो नाम बड़ी शान से लिए जाते हैं। पहला नाम बेगम हजरत महल जिन्होंने लखनऊ में क्रांति का झंडा बुलंद किया और दूसरी झांसी की रानी लक्ष्मी बाई का। इतिहास में और पीछे चलें तो एक और नाम सुनने को मिलेगा। वह नाम है वर्ष 1824 में फिरंगियों भारत छोड़ो का बिगुल बजाने वाली किन्नूर (कर्नाटक) की रानी चैनम्मा का। जिन्होंने रणचंडी का रूप धरकर अपने अदम्य साहस व फौलादी संकल्प की बदौलत अंग्रेजों के छक्के छुड़ा दिए। कहते हैं कि मृत्यु से पूर्व रानी चैनम्मा काशीवास करना चाहती थीं पर उनकी यह चाह पूरी न हो सकी। क्या संयोग था कि रानी चैनम्मा की मौत के 6 साल बाद काशी में ही लक्ष्मीबाई का जन्म हुआ। यकीनन रानी चैनम्मा को अंग्रेजों से लोहा लेने वाली प्रथम वीरांगना माना जाता है। इतिहास गवाह है कि 1857 की क्रांति के दौरान दिल्ली के आस-पास के गांवों की लगभग 255 महिलाओं को मुजफ्फरनगर में गोली से उड़ा दिया गया था। 1857 की गदर में भारतीय महिलाओं में गजब की देश की भक्ति देखने को मिली। कई मौकों पर आजादी की लड़ाई में पुरुषों से आगे निकल गई महिलाएं।

14 अगस्त 1947, एक ऐसी रात जब लोग सोए तो गुलाम देश में थे, लेकिन अगली सुबह उनकी आजादी की सुबह थी यानी 15 अगस्त 1947। आज भी हमें लगता है कि देश आजाद कराने में हमारे महात्मा गांधी, जवाहर लाल नेहरू, सुभाष चंद्र बोस, भगत सिंह जैसे महान पुरुषों का ही योगदान था। यदि हम आपको बताए कि भारत की आजादी की लड़ाई में महान पुरुषों के अलावा महान महिलाओं का भी अहम योगदान रहा है तो आप चौंक जाएंगे। यह बात चौकाने वाली जरूर है, लेकिन यह सच है कि आजादी में महिलाओं का भरपूर योगदान रहा है। भारत कोकिला के नाम से जानी जाने वाली सरोजनी नायडू सन् 1914 में पहली बार महात्मा गांधी से इंग्लैंड में मिली और उनके विचारों से प्रभावित होकर देश के लिए समर्पित हो गईं। सरोजनी नायडू ने एक कुशल सेना की भांति अपना परिचय हर क्षेत्र चाहे वह "सत्याग्रह" हो या "संगठन" में दिया। उन्होंने अनेक राष्ट्रीय आंदोलनों का नेतृत्व भी किया जिसके लिए उन्हें जेल तक जाना पड़ा। फिर भी उनके कदम नहीं रुके संकटों से न घबराते हुए वे एक वीर विरांगना की भांती गांव-गांव घूमकर देश-प्रेम का अलख जगाती रहीं और देशवासियों को उनके कर्तव्यों के लिए प्रेरित करती रहीं और याद दिलाती रहीं। अपनी लोकप्रियता और प्रतिभा के कारण सन् 1932 में

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उन्होंने भारत का प्रतिनिधित्व दक्षिण अफ्रीका भी गई। भारत की स्वतंत्रता प्राप्ति के बाद वह उत्तरप्रदेश की पहली महिला राज्यपाल भी बनीं। यदि भारत में आज हम विदेशियों को याद करते हैं या फिर उन पर गर्व करते हैं तो उनमें सिस्टर निवेदिता का नाम शीर्ष में आता है। जिन्होंने न केवल महिला शिक्षा के क्षेत्र में ही महत्वपूर्ण योगदान दिया बल्कि भारत की आजादी की लड़ाई लड़ने वाले देशभक्तों की खुलेआम मदद भी की। नोबेल के जीवन में निर्णायक मोड़ 1895 में उस समय आया जब लंदन में उनकी स्वामी विवेकानंद से मुलाकात हुई। स्वामी विवेकानंद ने निवेदिता के मन में यह बात पूरी तरह बिठा दी कि भारत ही उनकी वास्तविक कर्मभूमि है। प्लेग की महामारी के दौरान उन्होंने पूरी शिद्दत से रोगियों की सेवा की और भारत के स्वतंत्रता आंदोलन में भी अग्रणी भूमिका निभाई। भारत की पहली महिला मुख्यमंत्री कृपलानी का स्वतंत्रता आंदोलन में योगदान हमेशा याद रखा जाएगा। 1946 में वह सविधान की सदस्य बनीं। सुचेता ने आंदोलन के हर चरण में बढ़-चढ़कर हिस्सा लिया और कई बार जेल गईं। सन् 1946 में उन्हें असेंबली का अध्यक्ष चुना गया। सन 1958 से लेकर 1960 तक वह भारतीय राष्ट्रीय कांग्रेस की जनरल सेक्रेटरी रहीं और 1963 में उत्तर प्रदेश की मुख्यमंत्री बनीं

कस्तूरबा गांधी जिन्हें भारत में बा के नाम से जाना जाता था। कस्तूरबा गांधी गांधीजी की धर्म पत्नी थी। इन्होंने 1913 में गांधीजी के सत्याग्रह आंदोलन में साथ दिया और तीन महिलाओं के साथ जेल गईं। ऊषा मेहता ने ही कांग्रेस रेडियो जिसे 'सीक्रेट कांग्रेस रेडियो' के नाम से भी जाना जाता है, की शुरुआत की थी। 1942 के भारत छोड़ो आंदोलन के दौरान कुछ महीनों तक कांग्रेस रेडियो काफी सक्रिय रहा था। इस रेडियो के कारण ही उन्हें पुणे की येरवाड़ा जेल में रहना पड़ा। ऊषा मेहता महात्मा गांधी की अनुयायी थीं। दुर्गा बाई देशमुख महात्मा गांधी के विचारों से बेहद प्रभावित थीं। शायद यही कारण था कि उन्होंने महात्मा गांधी के सत्याग्रह आंदोलन में भाग लिया और भारत की आजादी में एक वकील, समाजिक कार्यकर्ता, और एक राजनेता की सक्रिय भूमिका निभाई। वो लोकसभा की सदस्य होने के साथ-साथ योजना आयोग की भी सदस्य थीं। उन्होंने शिक्षा के क्षेत्र से लेकर महिलाओं, बच्चों और जरूरतमंद लोगों के पुनर्वास तथा उनकी स्थिति को बेहतर बनाने हेतु एक 'केंद्रीय समाज कल्याण बोर्ड' की नींव रखी थी। विजय लक्ष्मी पंजित ज्वाहरलाल नेहरू की बहन थी। सविनय अवज्ञा आंदोलन में भाग लेने के कारण अंग्रेजों ने उन्हें जेल में बंद कर दिया। विजय लक्ष्मी ने विदेशों में आयोजित विभिन्न सम्मेलनों में भारत का प्रतिनिधित्व किया था।

संयुक्तम वह देश की पहली महिला अध्यक्ष थी। इसके अलावा वह स्वतंत्र भारत की पहली महिला राजदूत भी थीं। कमला नेहरू विवाह के बाद इलाहाबाद आई तो वह एक सामान्य दुल्हन भर थी। लेकिन समय आने पर यही शांत स्वभाव की महिला लौह स्त्री साबित हुई। वह धरने-जुलूस में अंग्रेजों का सामना करती, भूख हड़ताल करती और जेल की पथरीली धरती पर सोती थी। असहयोग आंदोलन और सविनय अवज्ञा आंदोलन में उन्होंने बढ़-चढ़कर शिरकत की थी। थियोसोफिकल सोसाइटी और भारतीय होम रूल आंदोलन में अपनी विशिष्ट भागीदारी निभाने वाली ऐनी बेसेंट का जन्म 1 अक्टूबर, 1847 को तत्कालीन यूनाइटेड किंगडम ऑफ ग्रेट ब्रिटेन एंड आयरलैंड के लंदन शहर में हुआ था। 1890 में ऐनी बेसेंट थियोसोफिकल सोसाइटी की सदस्य बन गईं। यह संस्था हिंदू धर्म और उसके आदर्शों का प्रचार-प्रसार करती है। इसकी स्थापना हेलेना ब्लावत्सकी द्वारा की गई। ऐनी बेसेंट ने भारत में चल रहे होम रूल आंदोलन में विशेष भूमिका अदा की। महिलाओं को वोट जैसे अधिकारों की मांग करते हुए ऐनी बेसेंट लगातार ब्रिटिश सरकार को पत्र लिखती

रहीं। जंगे-आजादी के सभी अहम केंद्रों में अवध सबसे ज्यादा वक्त तक आजाद रहा। इस बीच बेगम महल ने लखनऊ में नए सिरे से शासन संभाला और बगावत की कयादत की। बेगमव की हिम्मत का अंदाजा इसी से लगाया जा सकता है कि उन्होंने मटियाबुर्ज में जंगे आजादी के दौरान नजरबंद किए गए वाजिद अली शाह को छुड़ाने के लिए लार्ड कैनिंग के सुरक्षा दस्ते में भी संध लगा दी थी

डॉ. सहगल 2002 के राष्ट्रपति चुनावों में वाम-मोर्चे की उम्मीदवार थीं। लेकिन एपीजे अब्दुल कलाम ने उन्हें हरा दिया था। उनका पूरा नाम लक्ष्मी स्वामीनाथन सहगल था। सहगल ने सिंगापुर में गरीबों के लिए वर्ष 1940 में एक क्लीनिक की स्थापना की थी। नेताजी सुभाष चंद्र बोस की अटूट अनुयायी के तौर पर वे इंडियन नेशनल आर्मी में शामिल हुईं थीं। सहगल को 1998 में पद्म विभूषण से नवाजा गया था। हरियाणा के एक रूढ़िवादी बंगाली परिवार से आने वाली अरुणा आसफ अली ने परिवार और स्त्रीत्व के तमाम बंधनों को अस्वीकार करते हुए जंग-ए-आजादी को अपनी कर्मभूमि के रूप में स्वीकार किया। 1930 में नमक सत्याग्रह से उनके राजनीतिक संघर्ष की शुरुआत हुई। अंग्रेज हुकूमत ने उन्हें एक साल के लिए जेल में कैद कर दिया। बाद में गाँधी-इर्विंग समझौते के बाद जब सत्याग्रह के कैदियों को रिहा किया जा रहा था, तब भी उन्हें रिहा नहीं किया गया। 1857 की क्रांति के बाद हिंदुस्तान की धरती पर हो रहे परिवर्तनों ने जहाँ एक ओर नवजागरण की जमीन तैयार की, वहीं विभिन्न सुधार आंदोलनों और आधुनिक मूल्यों और रौशनी में रूढ़िवादी मूल्य टूट रहे थे, हिंदू समाज के बंधन ढीले पड़ रहे थे और स्त्रियों की दुनिया चूल्हे-चौके से बाहर नए आकाश में विस्तार पा रही थी। इतिहास साक्षी है कि एक कट्टर रूढ़िवादी हिंदू समाज में इसके पहले इतने बड़े पैमाने पर महिलाएँ सड़कों पर नहीं उतरी थीं। पूरी दुनिया के इतिहास में ऐसे उदाहरण कम ही मिलते हैं। गाँधी ने कहा था कि हमारी माँओं-बहनों के सहयोग के बगैर यह संघर्ष संभव ही नहीं था। जिन महिलाओं ने आजादी की लड़ाई को अपने साहस से धार दी, उनका जिक्र यहाँ लाजिमी है।

तमाम सुख-सुविधाओं में पली जवाहरलाल नेहरू की बेटी और फिर देश की प्रधानमंत्री इंदिरा गाँधी के संघर्ष, आजादी की लड़ाई में उनके योगदान और उन मुश्किल दिनों के बारे में बहुत कम ही लोग जानते हैं, जब वह छोटी बच्ची थीं। पिता जेल में और माँ अस्पताल में। कोई देखने वाला नहीं था। हर छः महीने पर स्कूल बदलना पड़ता। कई बार तो 10-10 किलोमीटर पैदल चलकर स्कूल जाना होता था। फिर भी इंदिरा जानती थीं कि पिता ज्यादा महत्तर कामों में संलग्न हैं। वह करोड़ों गुलाम भारतीयों की आजादी के लिए लड़ रहे थे और प्रकारांतर से इंदिरा भी इस लड़ाई में उनके साथ थी।

संदर्भ ग्रंथ सूची

- आजादी की कहानी
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मधुबनी चित्रकला: आधुनिक बिहार की पहचान

श्याम बालक पासवान

भारतीय संस्कृति की विभिन्न लोककलाओं में मिथिला की सांस्कृतिक पहचान “मधुबनी चित्रकला” अपनी कतिपय मौलिक विशेषताओं के कारण न केवल भारत, बल्कि विदेशों में भी अपार ख्याति अर्जित कर चुकी है। परम्परागत मिथिला की निर्बोध स्त्रियों की राजनीतिक तथा वैज्ञानिक रूपरेखा का दिग्दर्शन बराबर विश्व के जन साधारण को कराया है।¹ यह चित्रकला आधुनिक नहीं है और न ही इसतरह की कला है कि जिस हेतु प्रयानी काल में किसी महत्वपूर्ण कलाकार ने कूची या तूतिलका को रंग में भिं गोया हो। वस्तुतः यह कला मिथिला की ललनाओं द्वारा संरक्षित एक ऐसी कला है जो रंग और अर्थ दोनों ही दृष्टिकोणों से कलाप्रेमीको प्रभावित कर सकती है।

मानव की प्रवृत्ति साधारणीकरण की होती है। कला का साधारणीकरण नहीं होता है। कला समग्रता की बोधक होते हुए भी कहीं न कहीं उसमें अलगाव होता है। मधुबनी चित्रकला में सहजता और समग्रता है, तलाश की भावना है जो रेखाओं के माध्यम से किसी आकृति को उकेरती है। यदि कहीं अनपढ़ होने का भाव है तो भी एक स्वप्निल आकर्षण है जो जीवन छद् को अभिव्यक्त करता है। यहां एक लयात्मकता है। बिना दीक्षा के अनपढ़ स्त्रियाँ मधुबनी शहर के आसपास के गाँवों में चित्र बनाती हैं। यहाँ बात रेखांकित करने योग्य है कि सभ्यता के आरंभ में एक व्यक्ति या हर व्यक्ति चित्रकार, नर्तक, गायक और कवि हुआ करता था। कला जीवन का मर्म है। कुछ हजार वर्ष पहले की ग्रीस-चित्रकला को देखेंगे तो उसके जीवन के प्रति एक उत्साह नजर आता है। कारण यह था कि ग्रीस के अनेक हिस्से पहाड़ों के माध्यम से कटे हुए थे। यही कारण है कि वहाँ बराबर रहस्य खुलते गये। एक दूसरे की पहचान में रहस्य और रोमांच का बोध होता है।

मधुबनी चित्रकला एक काल्पनिक रूप का बोध कराती है जिसमें चित्र के अन्दर चित्र को खोजना होता है। इसमें रेखा और रंग की चकाचौंध दोनों है। लेकिन मशीनी सभ्यता के काल में भी ‘मधुबनी चित्रकला’ ने देवी-देवताओं के चित्रों को प्रस्तु किया है। जो कहीं न कहीं पीड़ा का बोध कराती है। देवताओं में रम जाना यही पीड़ा को दर्शाता है यही कारण है कि मधुबनी के आमजन आज भी एक गीत गाते हैं- ‘कखन हरब दुख मोर हौ भोला बाबा’ यहाँ तक कि एक छोटा बच्चा भी पक्षी से कहता है- ‘मैना के बच्चा सिरालिया रौ दू गो जामुन गिर, कचका गीरेबे तैं मारबौ रे दू गो पाकल गीरा।

यदि आप विश्व के मानचित्र पर नजर डालेंगे तो ‘मधुबनी नाम’ गांव नजर नहीं आयेगा। अगर साड़ी में लिपटी हुई महिला का चत्र नजर आये तो वह भारत माता का चित्र होता है, लेकिन उस महिला के चेहरे पर मधुबनी नाम का सुन्दर तिल नहीं दिखाई पड़ता है।² अब तो मधुबनी शहर की तरह है। लेकिन चित्र अब भी मधुबनी के आसपास के गाँवों में ही बनाये जाते हैं। स्वाभाविकता मधुबनी-चित्रकला की विशेषता है। बिहार की छवि निखारने में मधुबनी चित्रकला ने बहुत बड़ा काम किया है। पूरी दुनिया में इस चित्रकला की धूम है। इस चित्रकला ने एक पहचान पैदा की है। विदित हो कि मधुबनी चित्रकला एक बोलती तस्वीर है।

स्वतंत्र रेखाओं और प्राकृतिक रंगों के सहारे अपनी धार्मिक, ऐतिहासिक, सांस्कृतिक, वैवाहिक, खान-पान, रीति-रिवाज, राष्ट्रीय-राज्य के प्रमुख सिलों को कला के माध्यम से बखूबी ददीवाल कागज, कपड़ा एवं धातु पत्रों पर कलाकार कला के जीवंत रूप को उकेरते हैं। पॉल क्ली हो या हुसैन-दोनों ने रेखाओं का प्रयोग किया है। पॉली क्ली के चित्र में तो बहुत अधिक वायवीयता है।

उद्भव एवं विकास

विद्वान मानते हैं कि लिपि से पहले चित्रकला हमारे समक्ष आई। यदि हम चीन की लिपि को देखें तो उसमें चित्रशैली का प्रयोग किया गया है। मानव की सभ्यता के साथ मधुबनी चित्रकला संबंधित है। दुनिया के किसी भी भाग में खनन के बाद पात्रों पर जो चित्र उकेरे गये हैं, वे उस समय के मनोभाव को दर्शाते हैं। यदि चित्रकला लिपि का आधार है तो संगीत का आधार है झरनों के गिरने से पैदा होने वाली है उसकी नकल संगीत में की गई है। मधुबनी चित्रकला अपने आप में सामाजिक मनोभाव को व्यक्त करती है। मिथिला का इतिहास करुणा और संवेदना का इतिहास है। आज मधुबनी चित्रकला अनेक ऐतिहासिक मनोभावों के आधार पर रची जा रही है।

मधुबनी-चित्रकला लोकचित्रकला है। आदिम युग में यह कला लोककला थी। जब लोककला होती है तो सामूहिक मनोभाव को व्यक्त करती है अस बदलते युग में भी इस चित्रकला ने परम्परा में साधे हुए मनोभावों को व्यक्त किया है।³ कंदराओं में जो चित्रांकन किये गया है, वह निश्चय ही आदि मानव की कला है। बाद में सभ्यता और संस्कृति के विकास के साथ-साथ चित्रकला हमारे जीवन के उपयोग के क्रम में आयी। जिस काल में शैव मत प्रभावित हुआ, वहाँ शिव-पार्वती चित्र उकेरे मिलते हैं जिस काल में हेराम और कृष्ण प्रभाव में रहा, उस काल में राम और कृष्ण देखे जा सकते हैं इसको हम वैष्णव चिंतनधारा कहते हैं। शिव के प्रभाव को हम शैव चिंतनधारा कहते हैं। शैव चिंतनधारा छठी शताब्दी तक ही चित्रका में मिलती है उस काल में फलक पर या फलक के किनारे त्रिशूल, नागफन, बैल और डमरू के चित्र होते हैं। महाभारत काल के युद्ध कीकथा को हम किसी काल में नहीं देखते हैं। मधुबनी चित्रकला मानव के अन्दर के संघर्ष को प्रस्तुत करती है। मिथिला बाढ़ और सुखाड़ की चपेट में रही है। यही कारण है कि यहाँ के चित्रों में अध्यात्म होने की प्रवृत्ति रही है। यही इसकी लयात्मकता भी है।

सन् 1934 ई0 में बिहार के मिथिलांचल क्षेत्र में भीषण भूकम्प से हुई क्षति के निरीक्षण के क्रम में ब्रिटिश औपनिवेशिक अधिकारी (तत्कालीन मधुबनी के सिविल एस.डी.ओ.) विलियम जी.आर्चर ने मधुबनी के स्थानीय गाँवों के ध्वस्त घरों की भित्तियों पर कुछ चित्रांकनों को ढूँढ निकाला।⁴ मार्ग-पत्रिका के सन् 1949 ई. के अंक में एक आलेख के माध्यम से आर्चर ने इन चित्रांकनों को दिल्ली और दिल्ली के बाहर के कला-मर्मज्ञ, कृतविधों और सरकारी पदाधिकारियों का ध्यान आकृष्ट किया। पहली बार व्यापक रूप में सन् 1994 ई. में भारत की शिल्पकला और लोक चित्रकला का प्रददर्शन लंदन की आर्ट गैलरी में हुआ इस प्रददर्शनी में मिथिला की मधुबनी चित्रकला भी पहली बार प्रदर्शित की गयी, जहाँ ब्रिटेन और दुनिया के विभिन्न कलाप्रेमी प्रेक्षकों एवं कला-मर्मज्ञों ने इसे आश्चर्यचकित एवं विस्फारित नेत्रों से देखा। उन्होंने अच्छी कीमत पर खरीदने का चाह भी व्यक्त की। यही से शुरु हुई इस लोकचित्रकला की सफलता

की सीढ़ी भारतीय दस्तकारी के सामानों के निर्यातकों ने जब इन कलाकारों को कागज और रंग तूलिका आदि उपलब्ध कराकर इनसे व्यावसायिक स्तर पर चित्रांकन करवाना शुरू किया तब इनमें आर्थिक लिप्साएँ बढ़ने लगी साथे ही उनमें सृजन कर्मों के प्रति आस्था बढ़ने लगी। तत्पश्चात् 1996 ई० में ऑल इंडिया हैण्डी क्राफ्ट्स बोर्ड की निर्देशिका पुपुल जयकर ने इस कलाकृति से आर्थिक लाभ की संभावना को स्वीकार किया। अतः उसने हैण्डीक्राफ्ट्स बोर्ड दिल्ली के डिजाइनर भास्कर कुलकर्णी को कला की संभावनाओं को तलाशने के लिए मधुबनी भेजा जो स्वयं में एक बड़े कलाकार एवं कलापारखी थे। उन्होंने स्थानीय महिला 'चितेरा' कोकागज और रंग तूलिका आदि देकर चित्रकर्मों के लिए प्रेरित किया। तब से लेकर आज तक यह चित्रकला मधुबनी के सीनीय गांव से निकलकर अन्तर्राष्ट्रीय पटल पर अपनी पहचान बना चुकी है।⁵ भारत सरकार के तत्कालीन विदेश मंत्री स्वर्गीय ललित नारायण मिश्र ने मधुबनी चित्रकला को शिखर पर पहुँचाने के लिए एक प्लेटफार्म तैयार किया। सरकार के हस्तकला विभाग ने कलाकारों को प्रोत्साहित किया तथा चित्रों के विपणन की सुचारु व्यवस्था करने के लिए अपना कार्यालय मधुबनी शहर में खोला। इसलिए लोगों ने इन्हें "मधुबनी पेंटिंग" कहना शुरू कर दिया।

आये दिन विदेशों में धुबनी हस्तकला और चित्रकला की लगातार प्रदर्शनी आयोजित की जा रही है। अब तब इस क्षेत्र में मधुबनी के लोक चित्रकारों ने चार पद्मश्री, तीन तुलसी आवाड, दस राष्ट्रीय पुरस्कार व कई राष्ट्रीय दक्षता प्रमाण पत्र हासिल किये हैं। पद्मश्री स्व० जगदम्बा देवी, पद्मश्री रीमती सीता, पद्मश्री स्व० गंगा देवी, पद्मश्री श्रीमती महासुन्दरी देवी, स्व० यमुना देवी, श्रीमती शांति देवी, श्रीमती शशिकला देवी, श्रीमती गोदावरी दत्त, श्रीमती कर्पूरी देवी आदि का नाम विशेष रूप से उल्लेखनीय है। स्थिति यह है कि जापान के तोकामची शहर में कलामर्मज्ञ हासीगावा ने मिथिला संग्रहालय की स्थापना की है। इसतरह का अनूठा संग्रहालय भारत में भी नहीं है। मधुबनी चित्रकला की पारम्परिक शिक्षा एवं विकास के उद्देश्य से 13 जनवरी, 2003 को मधुबनी में "मिथिला आर्ट इन्सीटीच्यूट" की स्थापना की गई है। इसके अलावा इस कला के सम्वर्धन एवं संरक्षा के उद्देश्य से अनेक गैर सरकारी संगठन भी प्रयासरत हैं। सेवा विस्तार केन्द्र के माध्यम से शिल्पियों को उनकी कला के संरक्षण एवं संवर्धन के लिए आर्थिक अनुदान तथा विपणन के लिए कई योजनाओं को कार्यरूप दिया जा रहा है।

मधुबनी चित्रकला की शैली

भित्तिचित्र एवं कोहबर लेखन

कहा जाता है शैली मनुष्य है। अर्थ यह हुआ कि शैली में मनुष्य का पूरा व्यक्तित्व व्यक्त होता है व्यक्तित्व के अनेक आयाम होते हैं परम्परा और प्रयोग दोनों का मिश्रण होता इसकी मिथिला के भित्ति चित्रों की परम्परा का प्रयोग हुआ है। लोककथाओं के अनुसार मिथिला की रिये चित्र बनाती हैं पहले गाय के गोबर—पानी के मिश्रण से लीपा जाता है इसके बात सफेदी की जाती है और तब गेरुए रंग या किसी वनस्पति रंग से चित्र बनाये जाते हैं। इन चित्रों में रेखा महत्वपूर्ण होती है। सबसे पहले हम कोहबर के माध्यम से नव विवाहित दुल्हा—दुल्हन को सुखमय जीवन बीताने के लिए शिक्षा दी जाती हैकोहबर लेखन मिथिला की एक ज्यामितीय पद्धति की चित्रकला है, जिसमें अनेक रूपाकारों के विन्यास एवं प्रतीक चिन्हों का अनिवार्य निरूपण किया

जाता है। कोहबर वस्तुतः उस स्थान को कहा जाता है जहाँ विवाह के समय कुल देवी-देवता की सीपना होती है।

कोहबर का आधार आध्यात्मिक होता है। इसके पहले कि इसकी विस्तार से चर्चा हो यहाँ यह कहना उचित होगा कि प्रगतिशील लेखकों के विज्ञापन और प्रचार पर जोर देने की परम्परा मधुबनी चित्रकला में नहीं है। यह शुद्ध आत्मिक सद्गार है। कोहबर कला में तांत्रिक प्रभाव भी है। इसमें बहुत ऐसे प्रतीक हैं जो अर्थपूर्णा हैं, विवाह के समय कुल देवता का आह्वान होता है दीवार पर चार भुजाओं या आयताकार रेखायें खींची जाती हैं। कोहबर चित्र बड़ा भी हो सकता है। और छोटा भी। वैदिक परम्परा रही है कि किसी औषधि की घास को उखाड़ने से पहले ईश्वर का स्मरण किया जाता है। इसी तरह कोहबर लेखन के समय कुल देवता का स्मरण किया जाता है। इसे समझने के लिए कुल देवता की व्याख्या करना आवश्यक है। यदि किसी परिवार में कोई आध्यात्मिक पुरुष की मृत्यु होती है तो हो सकता कि वह पुरुष कुल देवता के रूप में उस कुल की रक्षा करे। कुल देवी साधारणतया भगवती का रूप होती है। कुल देवता के उपर एक मौड़ बनाया जाता है, वह मौड़ झूलता रहता है। उस मौड़ का भी चित्र बनाया जाता है। साधारणतः ये चित्र माली बनाते हैं। इन चित्रों में तोता, कमल, कछुआ व मछली आदि होते हैं।

कोहबर के चित्रों में ब्रह्मचर्य परम्परा से अलग काम की परम्परा का पोषण होता है इन चित्रों में कछुए का भी चित्र होता है। कछुआ बहुत दिनों तक जिंदा रहता है। इस चित्र के माध्यम से वर-वधू की लम्बी आयु की कल्पना की जाती है। कमल का चित्र काम-क्रिया का द्योतक है एवं मछली और बांस के चित्र परिवार को बढ़ाने के द्योतक है। इन चित्रों में कहीं न कहीं तांत्रिक चित्र भी पाये जाते हैं। श्री यंत्र के भी चित्र पाये जाते हैं। पांच तोतों के चित्र पाये जाते हैं। तोता ज्ञान का प्रतीक होता है। मिथिला की नारियाँ कोहबर लेखन में सिद्धहस्त होती हैं। ददलित घरों की ददीवारों पर भी कोहबर की परम्परा है। ये लोग ब्राह्मण की क्रिया कलाओं की निकल करते हैं। नयना योगिन की कथा मिथिला में पायी जाती है। भित्तिचित्र में नयना योगिन पायी जाती है। बेगुसराय में एक जगह है।

जिसका नाम 'बखरी' है। यहाँ नयना योगिन के अनेक कारनामों पाये गये हैं भित्तिचित्रों में ददीवार के चार कोनों पर नयना योगिन के चारों तरफ के चित्र पाये जाते हैं, पुरब की नयना योगिन चम्पई गोरे रंग की होती है। इस पर आर्य का प्रभाव होता है, मंगोल के प्रभाव के कारण उत्तर की नयना योगिन लाल गोरे रंग की होती है।⁶ विंध्य के प्रभाव के कारा पश्चिम की नयना योगिन श्याम रंग की होती है मगध के प्रभाव के कारा दक्षिण की नयना योगिन गुलाबी गोरे रंग की होती है। नयना योगिन तंत्र और योग को व्यक्त करती है। ऐसी मान्यता है कि नयना योगिन अपने रूप के कारा लोगों को मोहती है और अपने अनुसार पुरुष को उपयोग करती है। कोहबर कामगृह की तरह होता है काम का संतुलित उपयोग जीवन को सुखमय बनाता है। महान् दार्शनिक बरट्रेन्ड रसल ने कहा था, "काम की अनुभूति स्वर्ग की अनुभूति है। हमारे वैदिक परम्परा में काम का संतुलित उपयोग आवश्यक माना गया है। लेकिन ऐसी परम्परा है जहाँ काम का प्रयोग निषिद्ध है। कोहबर लेखन सामाजिक और सांसारिक है इस चित्रकला में काम, लिंग व वक्षस्थल में मांसलता नहीं है। एक इशा मात्र है। खुजराहों के मंदिरों पर उकेरे गये चित्र ऐंट्रिक है यहाँ के कोहबर चित्रा में ऐसी बात नहीं है। कामशास्त्र का सांकेतिक चित्रण है। अध्यात्म और काम दोनों को जोड़ा गया है। नवविहित जोड़ा

को कामगृह में रखा जाता है और वह भित्तिचित्रों को देखते हैं। अनुशासन के आधार पर विवाह कार्य सम्पन्न होता है पिता अपने लड़के को लेकर मधुबनी जिला के सौराठ नामक स्थान पर जाता है। वहाँ एक बहुत बड़ा बगीचा है। यदि एक लाख की आबादी होती है तो वहाँ के वट वृक्ष या पीपल का वृक्ष थोड़ा मुरझा जाता है। पंजीकार लड़की के पिता और लड़के के पिता का वंशावली देखते हैं और तब यदिद ज्योतिष के आध् पार पर सही होता है तब विवाह की अनुमति दी जाती है। दहेज पर जब सहमति बनती है तो लड़की का पिता लड़के को ले जाता है। लड़का पाग और लाल धोती पहनता है। आँख में काजल लगाता है। कहीं-कहीं कोहबर में ऐसा चित्र उकेरा गया है।

भूचित्र अरिपन के रूप में

स्वाभाविकता में व्यावसायिकता युगों से समाज के गुण हैं मिथिला की चित्रकला भी इससे परे नहीं है। इस चित्रकला का मुख्य गुणा स्वाभाविकता है। अरिपन जमीनी लिंग रूपरेखाओं में गढ़ी जाती हे इन रेखाओं में कोई चित्र नहीं होता है। तांत्रिक क्रियाओं में भी ऐसी ही रेखाएँ बनती है। ये रेखाएँ लिंग रूप में होत है। भूचित्रण अरिपन के रूप में वैदिक काल से ही मिलता रहा है। कुछद लोग इसे उत्तर वैदिक काल से मानते हैं। ब्राह्मण युग में उसे बहुत अधिक प्रधानता थी। इस में कोई शक नहीं है कि यह कला बहुत पुरानी है। अरिपन का सम्बंध पर्व-त्योहार, विवाह, उपनयन आदि संस्कारों के समय में रहा है। आज भी तुलसी चौरा के पास महिला अरिपन रचती है। अफसोस है कि यह कला कागजत पर उतर चुकी है। यहाँ ध्यान देने योग्य बात है कि अरिपन भू चित्रा है, भले ही लोग अरिपन कला को प्रयोग कागज वपर करते हैं। भारत के विभिन्न प्रांतों में भी इसका उपयोग होता है। पहले गोबर और माटी से लीपकर या पक्की जमीन को साफ कर अरवा चावल को सिल पर जल के साथ पीसकर पुनः पानी में घोलकर तथा किसी विशेष अवसर पर चावल के सूखे आंटे से हाथ को सिर्फ 32 या 1 अंगुली से ही यहाँ की स्त्रियों द्वारा मिनटों में ही बनाये जाते हैं। यह भूमि पर बहुत ही सुन्दर तथा कलात्मक प्रतीत होता है। शास्त्रों में इसे 'ओलपन कहा गया है।

दलित शैली

आजकल हरिजन शब्द का व्यवहार वर्जित है। लोग इसके बदले ददलित शब्द का प्रयोग करते हैं सामाजिक संरचना की व्यवस्था ने दलितों को मुख्य धारा से बहुत दिनों तक अलग रखा। मुसलमानों के आतंक का प्रभाव इन लोगों पर अधिक हुआ। इज्जत की रक्षा के लिए 5 साल में ही लड़कियों की शाददी करा दी जाती थी। गरीबी के कारण दुसाध जाति के लोग अपराध की दुनिया में भी गये। दलित विद्वानों ने ददुसाध को क्षत्रिय वंशज माना। चीनी आक्रमण भी कभी हुआ था। दुसाधों में सलहेश पैदा हुआ, जिन्होंने चीनी आक्रमणों का सामना किया और उन्हें विजय प्राप्त हुई सलहेश की गाथा हरिजन चित्रकला में पायी जाती है। जितवारपुर के स्व० चानोंदेवी एरिका स्मिथ सहायता से गोदना कला को प्रकाश में लायी जिसे गोदना शैली के नाम से जाना जाता है।⁷ जितवारपुर के दुसाध और चमार जाति के लोगों एक अलग शैली है, जो मधुबनी चित्रकला का एक रूप है। इसकी विशेषता यह है कि यह चित्रकला त्रिआयामी है। नाक की रेखाओं में छोटे-छोट सितारे या बुन्दे होते हैं। इस चित्रकला में रंग की प्रमुखता पायी जाती है। इस चित्रकला को

संवारने में दुसाध और चमार जाति के लोगों का बहुत योगदान बताते हैं। किसी बाहरी विद्वान के प्रभाव या कुलकर्णी साहेब के प्रभाव में दलित चित्रकला ने अपनी एक अलग पहचान बनायी है।

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उत्तर वैदिक काल में लोगों की आर्थिक, राजनैतिक जीवन एवं समाजिक स्थिति: एक ऐतिहासिक अध्ययन

डॉ. कोमल कुमारी*

परिचय

1500 ई. पू. से 600 तक के काल को वैदिक संस्कृति काल कहा जाता है। इसे ऋग्वैदिक एवं उत्तर वैदिक काल में बांटकर अध्ययन किया जाता है। हम इस शोध लेख में उत्तर वैदिक काल का इतिहास के अंतर्गत इस काल के आर्थिक, राजनीतिक, सामाजिक जीवन, महिलाओं की स्थिति के बारे में बता रहे हैं।

Keyword:- वैदिक ऋग्वैदिक, सामवेद, यजुर्वेद, अथर्ववेद, ब्राह्मण ग्रन्थ, आरण्यक, उपनिषद, शतपथ ब्राह्मण, सदानिरा, आर्यों, कर्मकांड, कबीलाई प्रथाएँ, गोत्र राजतंत्रात्मक, अस्पृश्यता, उपनयन, मृदभांड, राजसूय यज्ञ, अश्वमेध यज्ञ, बहुविवाह, नियोग, वाजपेय, यज्ञ, संगृहीद्द, भागदध, सोना, चांदी, तांबा, कृष्ण अयस, विनियम प्रणाली, निष्क, शतमान, तंत्र-मंत्र, पशुबलि, प्रजापति, विष्णु तथा रुद्र।

उत्तर वैदिक काल के इतिहास के बारे में जानकारी के स्रोत क्या हैं

ऋग्वैदिक काल (1500BC – 1000BC) में निरन्तरता एवं परिवर्तन के फलस्वरूप उत्तर वैदिक काल का विकास हुआ। 1000 ई.पू. से 600 ई. पू. तक के काल को उत्तर वैदिक काल कहा जाता है। इस काल की जानकारी हमें सामवेद, यजुर्वेद, तथा अथर्ववेद के अलावा ब्राह्मण, आरण्यक, उपनिषद जैसे सहायक ग्रंथों से प्राप्त होती है।

1. सामवेद

यह गायन से संबंधित रचना है। इसका संकलन यज्ञों के दौरान गीत गाने के उद्देश्य से किया गया है। भारतीय संगीत की उत्पत्ति इसी से मानी जाती है क्योंकि इसमें अलाप, गायन, वाद्ययंत्र आदि की सर्वप्रथम चर्चा है। मूलतः यह ऋग्वेद के छन्दों को लेकर लिखा गया है। इसमें केवल 75 छंद नये हैं।

2. यजुर्वेद

यह कर्मकांडों का संकलन है। इसमें यज्ञ एवं बलि के दौरान किये जाने वाले विभिन्न विधि विधान का उल्लेख है। यह एकमात्र वेद है जो गद्य एवं पद्य दोनों में है। इसे दो भागों में बांटा जाता है। पहला शुक्ल यजुर्वेद तथा दूसरा कृष्ण यजुर्वेद।

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3. अथर्ववेद

यह आम लोगों से संबंधित रचना है। इसमें तंत्र—मंत्र वशीकरण, अंधविश्वास, जादू—टोना आदि का उल्लेख है इसमें रोगों के उपचार की विधियों, आयुर्वेद आदि की भी चर्चा है। भारतीय चिकित्सा शास्त्र की उत्पत्ति अथर्ववेद से ही मानी जाती है।

नोट: प्रथम तीन वेदों ऋग्वेद, सामवेद, यजुर्वेद को “वैदिक त्रयी” कहा जाता है इसमें अथर्ववेद की गणना नहीं की जाती है।

4. ब्राह्मण ग्रन्थ

यह कर्मकांडों का संकलन है। इनसे वैदिकों के सामाजिक, आर्थिक व राजनीतिक पक्षों पर भी प्रज्ञता है।

5. आरण्यक

यह वेदों के रहस्य एवं चिंतन से जुड़े ग्रन्थ है। इनमें ब्राह्मणों तथा उननिषदों के बीच की कड़ी माना जाता है

6. उपनिषद

इन्हें वेदांत भी कहा जाता है। यह वेदों के दर्शन से संबंधित ग्रन्थ है। उननिषदों में कर्मकांडों की निंदा की गई है तथा ज्ञान मार्ग पर बल दिया गया है। उपनिषदों का अर्थ है ‘गुरु के समीप बैठकर ज्ञान लेना’।

बैठकर ज्ञान लेना

भौगोलिक विस्तार

इस काल में ऋग्वैदिक आर्यों ने पूर्व की ओर प्रस्थान किया। इस काल में वे भारत के आंतरिक क्षेत्रों से परिचित हुए। उत्तर वैदिक ग्रंथों में आर्यों ने गंगा—यमुना दोआब, कौशल (पूर्वी उत्तर प्रदेश), विदेह (उत्तरी बिहार), अंग (पूर्वी बिहार), मगध काशी, विंध्य पर्वत एवं नर्मदा नदी की चर्चा की है। शतपथ ब्राह्मण में सदानेरा (गंडक) तक आर्यों के फैलाव की चर्चा है।

आर्यों ने इस काल में कई भौगोलिक स्थानों की चर्चा की है जो उनके निवास क्षेत्र यह है—ब्रह्मवर्त (कुरुक्षेत्र के आस—पास का क्षेत्र), ब्रह्मऋषि देश (गंगा यमुना दोआब का क्षेत्र), आर्यावर्त (उत्तर भारत), मध्यप्रदेश (विंध्य से हिमालय तक)

उत्तर वैदिक काल की सामाजिक स्थिति

इस काल में आर्यों ने कबीलाई जीवन का परित्याग कर स्थायी जीवन में प्रवेश किया। समाज में सम्पत्ति की अवधारणा प्रमुख हुई। फलतः कबीलाई समाज टूटकर वर्ण विभक्त समाज में बदल गया। चार वर्ण स्थापित हुए। प्रारम्भ में वर्ण व्यवस्था कर्म प्रधान थी, जन्म प्रधान नहीं थीं। लेकिन बाद में वर्ण व्यवस्था जन्म प्रधान हो गई।

उत्तर वैदिक काल की सामाजिक स्थिति में ब्राह्मण, क्षत्रिय एवं वैश्य को द्विज कहा जाता था। इन तीनों को (उननयन) धारण करने का अधिकार था। सभी वर्ण की महिलाओं एवं शूद्रों को उपनयन से वंचित कर दिया गया तथा उन्हें अधम (निम्नकोटि) का माना गया।

लेकिन अभी भी इस काल में अस्पृष्टता (छुआ-छूत) की संकल्पना का उद्भव नहीं हुआ था। क्योंकि रत्नकार जो शुद्र वर्ग में आता था उसकी समाज में काफी प्रतिष्ठा थी तथा उसे उपनयन का अधिकार दिया गया था।

उत्तर वैदिक काल में महिलाओं की स्थिति

उत्तर वैदिक कालीन समाज में महिलाओं की स्थिति में गिरावट आई। सभा एवं समिति में उनका महत्व कम हो गया। कम उम्र में विवाह प्रारम्भ हो गया।

इस काल के ग्रन्थ में महिलाओं की निंदा की जाने लगी। ऐतरेय ब्राह्मण पुत्री को दुःख का कारण कहता है। महिलाओं को उपनयन से वंचित कर दिया गया

कबीलाई प्रथाएँ

बहुविवाह तथा नियोग की प्रथा इस काल में भी जारी रहीं।

गोत्र की स्थापना

इस काल में गोत्र की स्थापना हुई। अथर्ववेद में पहली बार इसकी चर्चा मिलती है।

उत्तर वैदिक काल की सामाजिक स्थिति में आश्रम व्यवस्था

हिन्दू जीवन को चार भागों में बाँटते हुए इस काल में आश्रम व्यवस्था की हुई। हालाँकि महिलाओं एवं निचले वर्गों के लोगों के लिए आश्रम व्यवस्था का पालन करना आवश्यक नहीं था

उत्तर वैदिक काल का राजनीतिक जीवन

उत्तर वैदिक काल में धीरे-धीरे राजतंत्रात्मक व्यवस्था का विकास हुआ। राजा तथा प्रजा का भेद स्पष्ट होने लगा। राजा की शक्ति तथा हैसियत में काफी इजाफा हुआ। कबीले के अन्य सदस्य की अपेक्षा उसकी प्रतिष्ठा को बढ़ाने का प्रयास किया गया।

उत्तर वैदिक काल का राजनीतिक जीवन में पुरोहितों ने राजाओं में देवत्व का आरोपण किया। राजसूय यज्ञ (राजा के सिंहासनरोहण के समय किया जाने वाला यज्ञ), वाजपेय यज्ञ (रथ दौड़) अश्वमेध यज्ञ आदि के माध्यम से राजा की शक्तियों में वृद्धि की गई। इस काल में अलग-अलग क्षेत्रों के अलग-अलग राजाओं की चर्चा मिलती है।

इस काल में अधिकारी व्यवस्था की नींव पड़ी संगृहीद तथा भागदध नामक पर संग्राहक अधिकारियों की चर्चा मिलती है। बलि जो पूर्व में भेंट था अब कर बन गया। लेकिन अभी भी राजा के पास सेना का अभाव था, युद्ध के लिए वह कबीले पर निर्भर था। इस काल में सभा तथा समिति महत्व में आईं।

उत्तर वैदिक काल का राजनीतिक जीवन में कई दार्शनिक क्षत्रिय राजाओं की सुचना मिलती है जैसे की विदेह के राजा जनक, कैकेय के अश्वपति, पांचाल के प्रवाहणजवालि, काशी के अजातशत्रु।

उत्तर वैदिक काल का आर्थिक जीवन

उत्तर वैदिक काल का आर्थिक जीवन का विकास स्थायी जमीन की आवश्यकताओं के अनुरूप हुआ। इसे निम्न बिन्दुओं के माध्यम से समझा जा सकता है।

कृषि

उत्तर वैदिक काल के आर्थिक जीवन में कृषि द्वितीयक के बजाय अब प्राथमिक व्यवसाय बन गया। इस काल में भूमि का महत्व स्थापित हुआ। चावल (ब्रीहि) के कृषि के साहित्य में पहली बार प्रमाण मिलते हैं।

इस समय जुताई, कटाई, बुआई आदि पर बल दिया जाने लगा। इस समय 2, 4, 8, 24 बार प्रमाण मिलते हैं।

पशुपालन

ऋग्वैदिक काल की तरह इस काल में भी पशुपालन महत्वपूर्ण बना रहा हालाँकि अब यह द्वितीयक व्यवसाय बन गया।

व्यवसाय एवं शिल्प एवं व्यापार

सोना, चांदी, तांबा, कांसा आदि धातुओं का व्यवसाय, मृदभां निर्माण, टोकड़ी बनाना आदि महत्वपूर्ण व्यवसाय थे।

इस काल में लोहे के व्यवसाय की महत्ता स्थापित हुई। लोहे के लिए साहित्य में 'श्याम अयस' एवं 'कृष्ण अयस' शब्द मिलते हैं। अतरंजीखेड़ा से लोहे के प्रथम साक्ष्य प्राप्त हुए हैं।

उत्तर वैदिक काल का आर्थिक जीवन में विनियम का माध्यम वस्तु विनियम प्रणाली थी। समग्र वैदिक काल में विनियम के साधन के रूप में मुद्रा का प्रयोग नहीं किया जाता था।

निष्क तथा शतमान की चर्चा मिलती है लेकिन इसे आभूषण माना जाता था और इसका प्रयोग मुद्रा के रूप में नहीं होता था। निष्क गले का स्वर्णाभूषण तथा शतमान चांदी का आभूषण था बाद में (आगे के कालों में) ये शब्द मुद्रा के लिए प्रयोग होने लगा।

उत्तर वैदिक काल का धार्मिक जीवन

उत्तर वैदिक काल का धार्मिक जीवन में धर्म की दो धाराएं देखने को मिलती हैं। एक **कर्मकांडीय धारा** तथा दूसरा **दार्शनिक धारा**।

उत्तर वैदिक काल का धार्मिक जीवन में कर्मकांडीय धारा

इस काल में तंत्रा-मंत्रा पशुबलि, यज्ञ पर अधिक बल दिया जाता था। विभिन्न देवी देवताओं की यज्ञों के माध्यम से पूजा का प्रचलन बढ़ा। **प्रजापति**, **विष्णु तथा रुद्र** पहली बार एक साथ स्थापित हुए। (विष्णु पहले भी थे लेकिन इससे पहले उनका महत्व कम था)

उत्तर वैदिक काल का धार्मिक जीवन में दार्शनिक धारा

इसे उपनिषदों की धारा भी कहा जाता है। इसमें कर्मकांडों की निंदा की गई तथा ज्ञान और मोक्ष पर बल दिया। उपनिषदों में यज्ञ को टूटी हुई नौका के समान बताया गया।

इस तरह आपने देखा की 1000 ई.पू. से 600 ई.पू. तक के काल को उत्तर वैदिक काल कहा जाता है। उत्तर वैदिक काल का इतिहास की जानकारी हमें सामवेद, यजुर्वेद तथा अथर्ववेद के आलावा ब्राह्मण, आरण्यक, उपनिषद जैसे सहायक ग्रंथों से प्राप्त होती है।

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7. यजुर्वेद.
8. अथर्ववेद.

भारतीय परिपेक्ष में धर्म निरपेक्षता

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लगभग पांच हजार वर्षों से विकसित भारतीय संस्कृति अनेक उत्थान पतन से गुजरते हुए 22 वी शताब्दी में प्रवेश कर गई “ वसुधैव कुटुम्बकम्” और “सर्वे भवन्तु सुखिनः” के प्रतिपादक भारत ने बहुधा विश्व के समस्त प्राणियों में परस्पर प्रेम मैत्री और साहचर्य के संचार का संदेश दिया। यहाँ अन्तरिक्ष, पृथ्वी, जीव, ब्रम्ह के साथ प्रत्येक अवयव की शान्ति के लिए अनुष्ठान किया जाता रहा है। लेकिन आजादी के वर्षों बाद भी भारतीय संस्कृति के मुल तत्वों को पहचानने और उसके अनुरूप राष्ट्रीय दृष्टिकोण विकसित करने का प्रयास नहीं किया गया। परिणामस्वरूप आज हमारा राष्ट्रीय जीवन असन्तुलित है और हम अनेक विसंगतियों से जूझने के लिए विवश है।

विभिन्न जातियों में विभक्त यह विश्व आज विभिन्न धर्मों में बटा हुआ दिखाई पड़ता है। धार्मिक उन्माद आज जातिय जुनून से कही अधिक विनाशकारी होता जा रहा है। विश्व में धर्म के नाम पर जितनी विनाशकारी घटनाएँ हुई है उतनी किसी अन्य नाम पर नहीं। धर्म के नाम पर आपसी सौहार्दता के स्थान पर कटुता अधिक देखने को मिलती है। कभी ईसाईयों एवं मुसलमानों ने धर्म के नाम पर व्यापक स्तर पर रक्त पात किया है तो आज भारतीय सभ्यता में हिन्दु धर्म में भी कलह एवं रक्तपात अपना विकराल रूप धारण किया है। धार्मिक एवं सम्प्रदायिकता के नाम पर उन्माद फैला कर इस सुन्दर पृथ्वी को घिनौने अत्याचारियों ने आज बोझिल बना दिया है। अत्याचारियों ने धर्म के आड़ में धरती को रक्त रंजित किया है तथा आदर्शपूर्ण सम्मानित सभ्यता को नष्ट किया है और समस्त जातियों को हताश किया है। आज धार्मिक विद्वेष का कारण है किसी सम्प्रदायगत धर्म के प्रति अविवेकपूर्ण अन्तर्ग्रसन। मेरा धर्म सत्य है और अन्य लोगों का धर्म गलत। हमारी जाति सबसे महान एवं पवित्र है तो दूसरों की जातिया नीच एवं अपवित्र है। यही धारणा सारे उन्माद एवं अनर्थों की जड़ है तथा मनव अस्तित्व के लिए बड़ा खतरा भी है।

वास्तव में धर्म के अंध भक्तों ने ही धर्म की हानी की है। यही कारण है कि धर्म के आड़ में अधर्म, प्रेम के स्थान पर घृणा और अहिंसा के स्थान पर हिंसा व्यापक रूप में फैल रहा है। जब कोई धर्म अपने अनुयायियों को चींटी की परवाह करना सिखाये और अन्य धर्मावलम्बियों की हत्या करने और शोषण करने की पुरी छुट देगा तो हर विवेकी ऐसे धर्म से घृणा करने लगेगा। लेकिन धर्म समाज में एक ऐसा हथियार बन गया है जिसके नाम पर बड़े-बड़े अभानवीय कार्य किये जा रहे है। यही कारण है कि मार्क्स ने धर्म को गरीबों का अफिम कहा है। जिसके नशे में उनका दोहन एवं उत्पीड़न किया गया है। लेकिन ये सारी कटुता धर्म के ना समझ लोगों के कारण हो रहा है। अन्यथा धर्म एक ऐसा शब्द है जिसे मुख्य एवं शाश्वत रूप में अपनाया जाए तो समाज में अविवेकी स्थितिया पैदा नहीं हो सकती। लगभग 200 वर्षों के अंग्रेजी शासन ने भारत की मूल संकल्पनाओं एवं आदर्शों का ऐसा आगलीकरण कर डाला है कि आज धर्म, पंथ, सम्प्रदाय, मत आदि सभी शब्दों

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को अंग्रेजी के एक शब्द रिलीजन (त्मसपहपवद) का प्रार्यवाची समझा जाता है। अंग्रेजी शिक्षा प्राप्त लोगों द्वारा भारत का संविधान मूलतः अंग्रेजी में ही तैयार किया गया था। अतः मूल संविधान में जहाँ-जहाँ रिलीजन शब्द का प्रयोग किया गया, वहाँ-वहाँ, इसका हिन्दी अनुवाद “धर्म” रखने की तथाकथित मजबूरी अनुवादकों के समक्ष रहीं। पुनः पश्चात्य परम्परा के अनुरूप धर्म निरपेक्षता को भी इसी सन्दर्भ में परिभाषित किया गया। यह शब्द हमारे आचार व्यवहार और राष्ट्रीय चिंतन में इतना व्यवहरित है साथ ही यह शब्द इतना रूढ़ हो चुका है कि इसके वास्तविक अर्थ का ही लोप हो गया है। इसलिए पहले धर्म शब्द के बारे में सोचना जरूरी है।

धर्म शब्द का व्युत्पत्तिमूलक अर्थ है – “धारण करने वाला”। धर्म शब्द “घृ” धातु से बना है जिसका अर्थ होता है—“ धारण शक्ति”। महर्षि वेद-व्यास ने धर्म की परिभाषा करते हुए कहा है “ नमो धर्माय महते धर्मो धारयते प्रजा ” अर्थात् जो प्रजा को धारण करता है वह धर्म है। व्यक्ति, समाज, संस्था, प्रकृति, ब्राह्मण्ड लोक परलोक सभी को धारण करने वाले जो नियम है वे ही धर्म है। इसे और स्पष्ट करते हुए उन्होंने कहा “धारणात धर्म इत्याहुधर्मो धारयते प्रजा।।

अतः सारे जीवन को स्थायित्व प्रदान करने वाले नियम या लोक स्थिति के सनातन शाश्वत मूल्य के रूप में धर्म की अवधारणा की गई है। भारतीय विचार धारा में धर्म की एक अन्य व्याख्या महर्षि कणाद वैशेषिक सूत्र में करते हैं—यतोभ्युदयनिः श्रेयस सिद्धि सः धर्मः।।

जो भौतिक और आध्यात्मिक उत्कर्ष का मार्गदर्शन करता है वही धर्म है। मंतव्य यह है कि धर्म अपने व्यापकतम अर्थ में सार्वभौमिक, सर्वांगीण, देश काल निरपेक्ष तथा सृष्टि को धारण करने वाला नियमों का समुच्चय है। डॉ० राधा कृष्णन ने अपने पुस्तक “धर्म और समाज” में कहते हैं – “ भारत में विकसित धर्म किसी एक धर्म विश्वास या एक धर्म ग्रंथ या एक पैगम्बर या संस्थापक से जुड़ा हुआ नहीं है। अपितु यह तो एक निरंतर नवीन होते हुए अनुभव के आधार पर सत्य की आग्रहपूर्ण खोज है इसमें पैगम्बरों और ऋषियों का कोई अन्त नहीं और न इसके सिद्धान्तों, ग्रन्थों की ही कोई सीमा है। यह सब नवीन अभिव्यक्तियों का स्वागत करता है। “ इसी कारण भारतीय ग्रंथों में समायानुकूल परिस्थितियों में जो कर्तव्य है उन्हें भी धर्म द्वारा अभिव्यक्ति किया जाता है लेकिन इन सारी बातों को भूल कर धार्मिक अनुयायि समाज में विकृतियाँ फैलाने लगे और समाज एवं राजतंत्र गंदा हो गया। इन परिस्थितियों से उबरने के लिए एक समरस धर्म कि कल्पना कि गयी जिसे “ सर्वधर्म सम्भाव” कहा गया। लेकिन इसके स्थान पर राजतंत्र एवं संविधान ने एक नया नाम दिया “ धर्म निरपेक्षता ”।

धर्म निरपेक्षता दो शब्दों (धर्म+निरपेक्ष) का युग्म है। धर्म की उपर्युक्त परिभाषा को देखते हुए उससे पश्चिम धर्म और राजतंत्र में काफी विरोध था। कई बार धर्म गुरुओं ने राजसत्ता पर कब्जा कर लिया था। धर्मगुरु की बात लोक परलोक दोनों के लिए मान्य होती थी। धर्म गुरु जो त्याग तपस्या और सादगी का प्रतीक था वह राजसत्ता हथियाकर भोग करने लगा। धर्मगुरुओं की इसी प्रवृत्ति के चलते वहाँ के राजाओं ने इसका खुलकर विरोध किया और धर्म को राजनीति से बाहर निकाल फेंका और धर्म को राजनीति का विरोध ही करार दिया। यही से होता है “ धर्म निरपेक्षता का जन्म। सर्वप्रथम धर्म निरपेक्षता शब्द का प्रयोग 1780 में जार्ज होलियोक ने किया और इसके लिए पांच मन्तव्य बताये (प) तर्क संगत नियम (पप) धर्म से आचार विचार पृथक मानना (पपप) विचार स्वातंत्र (पअ) ज्ञान को आस्था के स्थान पर तर्क पर आधारित मानना और (अ)

संसार को सतत् श्रेष्ठ बनाने में योगदान करना। इन्साईक्लोपिडिया ऑफ अमेरिकान में भी धर्म निरपेक्षता का तात्पर्य आचार विचार के कायदे कानून की नैतिक संहिता से है जो आध्यात्मिक या परा भौतिक मान्यता से परे हो। इस प्रकार पाश्चात्य अर्थों में धर्म निरपेक्षता धर्म विरोधी हुई जबकि भारत में राजसत्ता द्वारा धर्म का इस प्रकार विरोध कभी नहीं किया गया। इन तथ्यों के आधार पर हम कह सकते हैं कि धर्म विरोधी शासन तंत्र ही धर्म निरपेक्षता की संकल्पना पाश्चात्य से आयातित है।

भारतीय 'सर्वधर्म सम्भाव' की मूल भावना को केन्द्र में रखकर डी0 डी0 बसु ने लिखा है—पंथ निरपेक्ष राज्य से ऐसे राज्य से है जिसका अपना कोई धर्म न हो— और जो सभी धर्मों के प्रति समान व्यावहार रखता है। प्रख्यात दार्शनिक राधा कृष्णन के शब्दों में —

“ जब भारत को धर्म निरपेक्ष राज्य कहा जाता है तो इसका यह तात्पर्य नहीं होता कि हम अदृश्य आत्मा की सच्चाई या जीवन में धर्म की प्रासंगिकता को अस्वीकार करते हैं या अधार्मिकों को ऊंचा दर्जा देते हैं। इसका यह तात्पर्य है कि धर्मनिरपेक्षतावाद एक सकारात्मक धर्म बन जाता है।

दार्शनिक एवं विचारक एम0 एन0 राय के शब्दों में धर्म निरपेक्षता का अर्थ है सतत् जागरूकता जिज्ञासा, विश्वास और बुद्धि के अधीन होकर मृत्योपरांत काल्पनिक जीवन की अपेक्षा इस दुनिया के जीवन को अधिक महत्व देना। “

संविधान में भी हमें निरपेक्षता की विशद व्याख्या की गई है। 18 दिसम्बर 1976 को राष्ट्रपति ने भारतीय संसद से पारित 42 वे संविधान संशोधन में धर्म व्यक्ति के अन्तःकरण का विषय माना गया है। संविधान में कही उपबंधों द्वारा सभी धर्मों के प्रति निष्पक्षता का दृष्टिकोण सुनिश्चित करने की बात कही गई है। इसके मूल अधिकार वाले अध्याय में उल्लेखित है कि भारत में कोई राज्य धर्म नहीं होगा। राज्य किसी नागरिक को किसी विशिष्ट धर्म या धार्मिक संस्था की अभिवृद्धि या पोषण के लिए करो का संदाय करने के लिए बाध्य नहीं करेगा (अनुच्छेद 27)।

पुनः राज्य के वित्त पोषित किसी शिक्षण संस्था में कोई धार्मिक शिक्षा नहीं दी जाएगी। राज्य से मान्यता प्राप्त शिक्षण संस्थाओं में अवश्यक छात्रों को बिना उसके अभिभावक की स्वीकृति के धार्मिक शिक्षा में भाग लेने के लिए बाध्य नहीं किया जाएगा (अनुच्छेद 28)। अनुच्छेद 25 में यह प्रावधान है कि प्रत्येक व्यक्ति धार्मिक विश्वास और उसके अनुरूप आचरण करने के लिए तथा अपने विचारों को दूसरों के समक्ष रखने में स्वतंत्र है। धार्मिक प्रयोजन हेतु संस्थाओं की स्थापना, धर्म विषयक कार्यों का प्रबंधन जंगम और अस्थावर सम्पत्ति का आर्जन और ऐसी सम्पत्ति का विधि के अनुसार प्रशासन का अधिकार होगा (अनुच्छेद 26)। यह स्पष्ट कि 42 वाँ संविधान संशोधन धर्म निरपेक्ष शब्द को स्थापित किया जबकि स्वतंत्र भारत के संविधान निर्माण के समय भी धर्म निरपेक्षता की भावना प्रमुख रही है और इसीलिए अनुच्छेद 15-16 में समानता के अधिकार में धर्म के आधार पर भेद-भाव करने का निषेध किया गया था।

भारतीय संविधान में धर्म निरपेक्षता का व्यापक धरातल दिया गया है। राज्य को धार्मिक मामलों से अलग रखा गया है लेकिन देश की एकता और अखण्डता पर आच आने पर राज्य इन मामलों में हस्ताक्षेप करने का विधान किया गया है। राज्य न तो किसी धर्म का बढ़ावा देगा न ही संरक्षण, बल्कि तटस्थ रहेगा।

धर्म भारत का बड़ा व्यापक, किन्तु नाजुक विषय है। भारतीय जनता हर प्रकार के जुर्म को बर्दास्त कर लेगी लेकिन जब उसके धर्म पर कोई हाथ लगाता है तो वह बड़ी अक्रामक हो जाती है। इस विशेषता को भारतीय राजनीतिक कई दल अपने-अपने तरह से भुनाते हैं।

कोई अपनी कुसी सुरक्षित करने के लिए अल्प संख्यकों के साथ तुष्टीकरण की नीति अपनाता है तो कोई वर्ग विशेष के प्रति नफरत और भय दिखाकर लोगों की धार्मिक भावनाओं को भड़काता है। इस प्रकार के सभी राजनीतिक दल राष्ट्रीयता को दाँव पर लगाकर अपने, राजनीतिक स्वार्थ की पूर्ती करते हैं। देश कि सबसे बड़ी विडम्बना है कि अंग्रेजी गुलामी से मुक्ती भारत को मिली तो आवश्यक लेकिन यहा के राजनीतिज्ञों में अंग्रेजी मानसिकता अभी तक बरकार है। धर्म के आधार पर फूट डालों और राज्य करें। आजादी के भारतीय मुसलमान जो पहले हिन्दु थे या बौद्ध थे उनको नजदीक लाने का प्रयास करना चाहिए था लेकिन ऐसा नहीं हुआ। हिन्दु मुसलमान दोनों पहले भारतीय हैं बाद में हिन्दु या मुसलमान। इसी भावना को आज स्वस्थ धर्म निरपेक्षता की विचार धारा के साथ प्रचारित करने की आवश्यकता है और यही हमारी सांस्कृतिक विरासत है जो हमारी राष्ट्रीय एकता की आधारशीला है।

झारखण्ड के किसान और नक्सलवाद की समस्या-एक आलेख

डॉ. आशुतोष कुमार राय

किसी सामंती संरचना वाले समाज में जाति की परिघटना उसके पुराने पड़े सड़े गले रीति-रीवाजों को बद से बदतर बना देती है। ऐसे समाज में जमींदार और प्रभावशाली जाति के ग्रामीण शरफजादे भूमीहीनों व गरीब किसानों पर दमन करने और अंकुश लगाने के लिए चार तरह की शक्तियों को शामिल करते हैं। से सामाजिक बल, आर्थिक बल और बाहुबल और राजनीतिक बल है। सिर्फ इस बात से कि वे ऊपरी जातियों के हैं, सत्ता के केन्द्र तक उनकी पहुँच आसान हो जाती है। अफसराही के बीच उनकी बातें निचली जातियों की तुलना में ज्यादा वनज रखती है।

भूमि संघर्ष गैर मजरूआ जमीन, सीलिंग से फाजिल जमीन, मठ की बड़ी-बड़ी जमींदारियों और अनुपस्थित जमींदारों के इर्द-गिर्द घूमते रहे।

गैर मजरूआ जमीन दो तरह की हैं: गैर मजरूआ आम और गैर मजरूआ खास। इसमें पहला सरकारी या साझी जमीन है। चारगाह, कब्रगाह, शमशान घाट, सिंचाई के परंपरागत स्रोत, बाजार आदि जैसे सामूहिक उपयोग की जमीन। गैर मजरूआ खास खेती लायक जमीन होती है। इसका मालिकाना सरकार के पास होता है। यह साझी जमीन हुआ करती थी, लेकिन दबंग जमींदारों ने इस पर कब्जा जमा लिया। कालांतर में जमींदारों ने इस जमीन को भी रैयती जमीन में डाल दिया। जमींदारी उन्मूलन कानून आने के बाद गैर मजरूआ जमीन को सरकार के अधिकार क्षेत्र में आ जाना था। इसे भूमीहीनों के बीच वितरण के लिए अलग कर देना था। लेकिन अधिकांश गांवों में इस जमीन पर जमीनदारों का कब्जा बना रहा।

‘किसान’ स्वयं में एक अस्पष्ट शब्द है ‘किसान’ शब्द का अर्थ चौधरी चरणसिंह लगाते थे वही अर्थ चारु मजूमदार नहीं लगाते थे। यह मूलतः सामाजिक और सांस्कृतिक शब्द है तो भूमि व्यवस्था के आर्थिक पक्ष तक ही सीमित नहीं है। संस्कृति और समाज के परिवेश में इसके अर्थ में कोई अस्पष्टता नहीं है। अस्पष्टता और मतभेद आते हैं इसकी आर्थिक परिभाषा को लेकर। आधुनिक राजनीति के नित्य विवर्तित अर्थशास्त्र में यह शब्द किस आर्थिक सीमा तक द्योतक है, यह एक उलझा हुआ प्रश्न है। व्यास, वाल्मीकि का किसान, लार्ड कार्नवालिस का किसान, गांधी जी का किसान, असम-बंगाल में ‘विदेशी (यानी भिन्न प्रदेश के) हटाओ’ आंदोलन और ‘धरती के पुत्र’ (सन्स आफ स्वायल) आन्दोलन के संदर्भ का किसान तथा चारु मजूमदार और जंगल सांथल का किसान से सारे के सारे किसान एक तो हैं ही नहीं, कोई परस्पर वर्ग-शत्रु कहकर विज्ञापित किये गये हैं। यह तो इतिहास की विडम्बना होगी कि ‘किसान’ शब्द की जो ‘अर्थ’ यात्रा स्वामीजी से शुरु होती है उसकी सार्थकता चारु मजूमदार तक ले जाकर उसे ‘व्यर्थ’ तक पहुँचा दिया जाये एक अघोषित जाति युद्ध में। स्वामीजी की एक मुख्य रणभूमी ‘गया’ जिले में किसानों ने तरह तरह की सेनायें संगठित कि हैं- ‘लोरिक सेना’ यानी ‘अहीर सेना’ ब्रह्मर्षि सेना’ यानि भूमिहार सेना’ ‘भूमी सेना’ इत्यादि।

*सहायक प्राध्यापक (इतिहास विभाग) देवघर, महाविद्यालय, देवघर।

उग्रवाद पनपने के कई कारण हैं। इसका श्रोत अविभजित बिहार से ही खोजना उचित होगा क्योंकि झारखण्ड को यह समस्या विरासत में मिली है। जनसंख्या में अत्यधिक वृद्धि होने के कारण बिहार बिहार राज्य था। लघु और सीमांत किसानों की औसत जोत एक एकड़ से भी कम रही है। ऐसी स्थिति में सीमांत किसान ऋणग्रस्त एवं अन्य कारणों से अपना भू-स्वामित्व खोने लगे और अधिकांश सीमांत कृषक भूमिहीन मजदूर की श्रेणी में आने लगे। इससे वर्ग-संघर्ष को बढ़ावा मिला।

1970 से ही नक्सली संगठन झारखंड क्षेत्र में सक्रिय रहे हैं। 80 के दशक से यह संगठन यहां के कई जिलों में बड़े पैमाने पर कार्यरत हैं।

कुछ जिलों में ये धीरे-धीरे सम्पर्क बढ़ा रहे हैं झारखंड जब बिहार प्रदेश के तहत था, उस समय नक्सली संगठनों ने जो झारखंड के गरीब गुर्बाओं के पक्ष लिए यहाँ के गैर-आदिवासी प्रशासन को अपना वर्ग दुश्मन माना था, अब अलग झारखंड में प्रशासन तंत्र झारखंडियों के हाथ में आने की संभावना है। अगर यह सपना सकार हो जाएगा तो नक्सल संगठनों के वर्ग दुश्मन शोषक-शासक गैर-आदिवासी नहीं, आदिवासी अधिकारी होंगे। ऐसी परिस्थिति कई अन्य समस्याओं की जड़ बन सकती है। विशेषकर अब आदिवासी कतरें भी नक्सली संगठनों का नेतृत्व अपने हाथों में ले रहे हैं। इस प्रकार आदिवासी नक्सल कार्यकर्ता और आदिवासी अधिकारी आमने सामने हो जाएंगे। मौजूदा परिस्थितियों में झारखंडी नेताओं को चाहिए कि वे नक्सल के संगठनों के साथ संवाद स्थापित करें। इन संगठनों को उग्रवादी तत्व या तीव्रवादी तत्व की संज्ञा देकर उन पर कड़ी कार्रवाई करने की माँग करना आग में घी झोकने के बराबर है। इस प्रकार के गैर-जिम्मेदार बयान से मामला और उलझ सकता है। असंतुष्ट आदिवासियों का धीरे-धीरे नक्सली संगठनों की कतारों में तब्दील होने की भी संभावनाएँ हैं।

झारखण्ड में सबसे अधिक प्रभावशाली उग्रवाद संगठन एम. सी. सी. है जिसकी उत्पत्ति सी. पी. आई. (एम. एल) से हुई है। इसका गठन कुछ पहले ही हो गया था किन्तु वास्तविक विस्तार 1980 से होता है। इसका सीधा संपर्क आंध्र प्रदेश के पी. डब्ल्यू. जी से है।

दूसरा महत्वपूर्ण संगठन है लालखण्ड जो उत्तरी छोटानागपूर में व्याप्त है। 1980 के दशक में एम. सी. सी. इस क्षेत्र को लालखण्ड के नाम से अलग राज्य बनाना चाहती थी। कन्हाई चटर्जी इसके प्रबल समर्थक एवं संस्थापक थे। इसके आरंभिक काल में विनोद बिहारी महतो, ए. के. राय और शिबू सोरेन इसके समर्थक थे। इनका संपर्क भी आंध्र प्रदेश के पी. डब्ल्यू. जी. से हुआ और प्रबल उग्रवादी गतिविधियों में यह अपने क्षेत्र का आतंक बन गया।

इसी प्रकार के अन्य उग्रवादी संगठनों में भारतीय कम्युनिष्ट पार्टी (मार्क्सवादी-लेनिनवादी) लिब्रेशन, भारतीय कम्युनिष्ट पार्टी

(मार्क्सवादी-लेनिनवादी) पार्टी यूनिटी, सी. पी. आई. (एम. एल) आदि हैं जो इसी सी. पी. आई से उद्भव हुए हैं।

इस आंदोलन के मूल में भूमि समस्या थी, उसका तरीका हिंसा पूर्ण था और लक्ष्य राजनीतिक बिरसा ने अपने भाषणों में मुंडाओं की भूमि समस्या पर जोर दिया। अपने लोगों की समस्याओं के लिए राजनीतिक निदान पेश किया यानी एक नए राजा के अधिन ब्रिटिश राज्य के स्थापना पर जोर दिया।

झारखंड के कास्तकारी कानून बड़े उलझे हुए हैं। तो किसानों के दुरव्यवस्था के जिम्मेदार हैं। स्वामी सहजानंद सरस्वती इन कानूनों का विमोचन अपनी पुस्तक "खेत मजदूर और झारखंड के किसान" में करते हैं जिससे झारखंड में कास्तकारी कानून की जटिलता का पता चलता है।

"..... झारखंड में भी दो कानून हैं। संथालपरगना को छोड़ बाकी पाँच जिलों में छोटानागपूर कास्तकारी कानून प्रचलित है और उसी के अनुसार वहाँ काम होता है। मगर संथालपरगने की तो बात निराली ही हालत – इन दोनों में वहाँ लागू नहीं है। उस जिले के लिए एक तीसरी कानून व्यवस्था है जिसे संथालपरगना मैनुअल कहते हैं। उसी के अनुसार वहाँ इंतजाम होता है। यह मैनुअल भी बना है ज्यादातर 1872 और 1886 के नियम कायदों के आधार पर ही। उर्मिलेश कहते हैं – "ब्रिटिश राज्य की जनविरोधी और भारत विरोधी नृशस कार्रवाई से बदहाल हुए आदिवासीयों को आजादी के बाद विकास और सम्मान पूर्ण जीवन का रास्ता दिखाने के बजाय हमारे प्रशासन ने सब्ज बाग ही दिखए और उनके साथ दोयम दर्जे के नागरिकों जैसा व्यवहार किया जाता रहा। भोले-भाले अदिवासियों को सूदखोर महाजनों, भ्रष्ट अफसरों और ठेकेदारों के गठबंधन ने सबसे अधिक क्षति पहुँचायी है। यहाँ तक कि मुक्ति के लिए आवाज उठाने की सजा उन्हें गोलियों से दी गई है। आदिवासियों की जमीनों को हड़पने का काम ब्रिटिश राज्य से लेकर अब तक जारी है। आजादी के बाद अनेक सुधारात्मक कार्यक्रम बनाए गए लेकिन जनजातियों समेत झारखंड के मूल निवासियों के हाथों से उनकी जमीन खिसकती ही गई।

झारखंड में नक्सलवाद की समस्या सिर्फ कानून-व्यवस्था की समस्या नहीं है, बल्कि अधिकांस अथवा विकास कार्यो का लाभ आम लोगों तक नहीं

पहुँचाना झारखंड में नक्सलवादी उग्रवादी की समस्या का मूल कारण है यहाँ यह बतलाना जरूरी है कि जब हम आम लोगों तक विकास नहीं पहुँच पाने की बात कहते हैं तो उसका मतलब यह नहीं होता कि विकास हुआ ही नहीं। इसका मतलब यह है कि विकास योजनाओं का लाभ आम लोगों तक नहीं पहुँच पाया। इसका कारण है कि विकास योजनाएं आम लोगों को ध्यान में रखकर नहीं बनाई गईं। ध्यातव्य है कि छोटानागपूर और संथाल परगना के आदिवासियों की जमीन की सुरक्षा के लिए जो अलग-अलग कानून बनाए गए आज वही कानून इनके विकास में बाधक बने हुए है। जिन जमीनों से उन्हें लाभकारी उपज नहीं हासिल हो पाती है और जिनका अन्य व्यवसायिक मूल्य हो सकता है, उन्हें बेचकर वे कोई अन्य रोजगार कर सकें यह इन कानूनों के कारण संभव नहीं है। सरकार की ओर से जो विकास योजनाएं शुरू की गई हैं, वे भी माफिया, अपराधियों और नक्सलवादी उग्रवादियों के कारण लाभकारी नहीं सिद्ध हो पा रही है। ठेकेदारी और कमीशन प्रथा, उग्रवादियों से लेवी के नाम पर धन राशि वसूल करने के कारण विकास कार्य रूके पड़े हैं। विकास योजनाएं सही तरीके से लागू करके नक्सलवाद की समस्या से निपटा जा सकता है। जो विकास कार्यक्रम चल रहे हैं, भले ही वे क्षीण मात्रा में हो। उग्रवादियों की स्थिति में भ फर्क आया है और कई लोग आत्मसमर्पण करके मुख्यधारा में आ रहे हैं। पूर्व मुख्यमंत्री बाबूलाल मरांडी का वक्तव्य है—

"पहले उग्रवादी खुलेआम हथियार लेकर घूमते थे और गाँवों में जन अदालत लगाते थे। पर अब वे ऐसा नहीं कर पा रहे हैं जिन इलाकों में उग्रवादियों के डर से खेती वर्षों से बन्द थी, वहाँ अब खेती शुरू हो गई है। नए रंगरूट उग्रवादियों की जमात में अब शामिल भी नहीं हो रहे हैं। पर इतना जरूर है कि

जिस राज्य में उग्रवाद जड़ जमा लेता है और वर्षों तक आतंक पैदा किए रहता है। वहाँ उन्हें निर्मूल करने में समय तो कुछ लगता ही है। यह सत्य है कि उग्रवादियों को ग्रामीण जनता की सहानुभूति और समर्थन नहीं मिल पा रहा है। अगर विकास कार्यक्रमों की गति तीव्र की जाय और विकास कार्यक्रमों को माफिया, ठेकेदार और दलाल की मनमानी से मुक्त किया जाय तो निश्चय की उग्रवाद की समस्या को जड़ से उखाड़ने की दिशा में आगे बढ़ना सरल हो जाएगा। पर यह त्रासदी है कि जब झारखंड राज्य बना है यहां कई प्रकार के विवाद उठते रहे हैं, जिनसे विकास कार्य प्रभावित होते हैं। डोमिसाईल का मुद्दा इस नवगठित राज्य में काफी हंगामा मचा चुका है।

नक्सलियों के प्रति दलित और पिछड़े समुदाय के आकर्षण का कारण यह था कि उनका लड़ाई का हथियार नया या अर्थात् बंदूक के साथ आन्दोलन। पहले गाँव में प्रभूत्वशाली वर्ग कमजोरों को हथियार के बल पर सताता था लेकिन अब उन्हें भी हथियारों का संरक्षण मिल गया। ग्रामिण क्षेत्रों में सशस्त्र प्रकार होने लगा। उग्रवादियों के प्रति आकर्षक और झुकाव ने खेतिहार समूदायों को एक संगठित वर्ग और प्रतिरोध की शक्ति के रूप में स्थापित किया।

निष्कर्ष

यह कहा जाना उचित प्रतीत होता है कि अब यह समय आ गया है, जब उग्रवादियों को एक नए सिरे से उए ढंग से राज्य की स्थिति को समझना होगा। उग्रवाद के कारण पूँजीपतियों और भूस्वमियों से अधिक भयभीत मध्यम एवं निम्नवर्ग के लोग हैं। उग्रवादी स्वयं गणना करें कि कितनी माताओं की चीत्कार हवा में गूँज रही है। कितनी गोद सूनी हो चुकी है, कितने पिता की आँखें अपने लाल की राह देखते पथरा चुकी है, कितनी औरतें विधवा हो चुकी हैं, कितने बच्चे अनाथ हुए हैं, कितने गरीबों की जीविका समाप्त हुई है और कितने लोग अपने गाँव छोड़कर भाग खड़े हुए हैं। यह बार-बार विचार करने वाले तथ्य हैं।

राष्ट्र के विकास के लिए समाज एवं परिवार के विकास के लिए किसी भी रतह की क्रांति संवैधानिक, लोकतांत्रिक एवं सर्वगह्य अवश्य हो। क्रांति का लक्ष्य शांति होना चाहिए अशांति नहीं।

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Right of Children to Free and Compulsory Education Act, 2009

Mr. Shahbaz Rizvi*

The **Right of Children to Free and Compulsory Education Act** or **Right to Education Act (RTE)** is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between the age of 6 to 14 years in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group. With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act.17.

HISTORY

Present Act has its history in the drafting of the Indian constitution at the time of Independence but is more specifically to the Constitutional Amendment of 2002 that included the Article 21A in the Indian constitution making Education a fundamental Right. This amendment, however, specified the need for a legislation to describe the mode of implementation of the same which necessitated the drafting of a separate Education Bill. It is the 86th amendment in the Indian Constitution.

A rough draft of the bill was prepared in year 2005AD. It caused considerable controversy due to its mandatory provision to provide 25% reservation for disadvantaged children in private schools. The sub-committee of the Central Advisory Board of Education which prepared the draft Bill held this provision as a significant prerequisite for creating a democratic and egalitarian society. Indian Law commission had initially proposed 50% reservation for disadvantaged students in private schools. On 7 May 2014, The Supreme Court of India ruled that Right to Education Act is not applicable to Minority institutions. Passage

The bill was approved by the cabinet on 2 July 2009. Rajya Sabha passed the bill on 20 July 2009 and the Lok Sabha on 4 August 2009. It received Presidential assent and was notified as law on 26 August 2009 as The Children's Right to Free and Compulsory Education Act. The law came into effect in the whole of India except the state of Jammu and Kashmir from 1 April 2010, the first time in the history of India a law was brought into force by a speech by the then Prime Minister Manmohan Singh. In his speech, Dr. Singh stated, "We are committed to ensuring that all children, irrespective of gender and social category, have access to education. An education that enables them to acquire the skills, knowledge, values and attitudes necessary to become

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responsible and active citizens of India.” It now came into act in Kashmir after it turned into a Union Territory of India in 2019.

The RTE Act provides for the right of children to free and compulsory education till completion of elementary education in a neighbourhood school. It clarifies that ‘compulsory education’ means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. ‘Free’ means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.

It makes provisions for a non-admitted child to be admitted to an age appropriate class.

It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.

It lays down the norms and standards relating inter alia to pupil teacher ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.

It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition.

It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child’s knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.

HIGHLIGHTS

The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in elementary schools. It requires all private schools(except the minority institutions) to reserve 25% of seats for the poor and other categories of children (to be reimbursed by the state as part of the public-private partnership plan). Children are admitted in to private schools based on caste-based reservations.. It also prohibits all unrecognised schools from practice, and makes provisions for no donation or capitation fees and no interview of the child or parent for admission. The Act also provides that no child shall be held back, expelled, or required to pass a board examination until the completion of elementary education. There is also a provision for special training of school drop-outs to bring them up to par with students of the same age.

The RTE act requires surveys that will monitor all neighbourhoods, identify children requiring education, and set up facilities for providing it. The World Bank education specialist for India, Sam Carlson, has observed:

The RTE Act is the first legislation in the world that puts the responsibility of ensuring enrolment, attendance and completion on the Government. It is the parents’ responsibility to send the children to schools in the US and other countries.

The Right to Education of persons with disabilities until 18 years of age is laid down under a separate legislation- the Persons with Disabilities Act. A number of other provisions regarding improvement of school infrastructure, teacher-student ratio and faculty are made in the Act.

IMPLEMENTATION AND FUNDING

Education in the Indian constitution is a concurrent issue and both centre and states can legislate on the issue. The Act lays down specific responsibilities for the centre, state and local bodies for its implementation. The states have been clamouring that they lack financial capacity to deliver education of appropriate standard in all the schools needed for universal education. Thus it is clear that the central government (which collects most of the revenue) will be required to subsidise the states.

A committee set up to study the funds requirement and funding initially estimated that Rs 1710 billion or 1.71 trillion (US\$38.2 billion) across five years was required to implement the Act, and in April 2010 the central government agreed to sharing the funding for implementing the law in the ratio of 65 to 35 between the centre and the states, and a ratio of 90 to 10 for the north-eastern states. However, in mid 2010, this figure was upgraded to Rs. 2310 billion, and the center agreed to raise its share to 68%. There is some confusion on this, with other media reports stating that the centre's share of the implementation expenses would now be 70%. At that rate, most states may not need to increase their education budgets substantially.

A critical development in 2011 has been the decision taken in principle to extend the right to education till Class X (age 16) and into the preschool age range. The CABE committee is in the process of looking into the implications of making these changes.

ADVISORY COUNCIL ON IMPLEMENTATION

The Ministry of HRD set up a high-level, 14-member National Advisory Council (NAC) for implementation of the Act. The members include

- Kiran Karnik, former president of NASSCOM
- Krishna Kumar, former director of the NCERT
- Mrinal Miri, former vice-chancellor of North-East Hill University
- Yogendra Yadav – social scientist. India
- *Sajit Krishnan Kutty* Secretary of The Educators Assisting Children's Hopes (TEACH)India.
- Annie Namala, an activist and head of Centre for Social Equity and Inclusion
- Sheikh Abubakr Ahmad, vice-president of Muslim Education Society, Kerala.

STATUS OF IMPLEMENTATION

A report on the status of implementation of the Act was released by the Ministry of Human Resource Development on the one-year anniversary of the Act, and again till 2015. The report admits that 1.7 million children in the age group 6-14 remain out of school and there's a shortage of 508,000 teachers country-wide. A shadow report by the RTE Forum, representing the leading education networks in the country led by Ambarish Rai (a prominent activist), however, challenging the findings pointing out that several key legal commitments are falling behind schedule. The Supreme Court of India has also intervened to demand implementation of the Act in the Northeast. It has also provided the legal basis for ensuring pay parity between teachers in government and government aided schools Haryana Government has assigned the duties and responsibilities to Block Elementary Education Officers–cum–Block Resource Coordinators (BEEOs-cum-BRCs) for effective implementation and continuous monitoring of implementation of Right to Education Act in the State.

Precedents

It has been pointed out that the RTE act is not new. Universal adult franchise in the act was opposed since most of the population was illiterate. Article 45 in the Constitution of India was set up as an act:

The state shall endeavour to provide, within a period of ten years from commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years. As that deadline was about to be passed many decades ago, the education minister at the time, M C Chagla, memorably said:

Our Constitution fathers did not intend that we just set up hovels, put students there, give untrained teachers, give them bad textbooks, no playgrounds, and say, we have complied with Article 45 and primary education is expanding... They meant that real education should be given to our children between the ages of 6 and 14 – M.C. Chagla, 1964

In the 1990s, the World Bank funded a number of measures to set up schools within easy reach of rural communities. This effort was consolidated in the Sarva Shiksha Abhiyan model in the 1990s. RTE takes the process further, and makes the enrolment of children in schools a state prerogative.

Criticism

The act has been criticised for being hastily drafted not consulting many groups active in education, not considering the quality of education, infringing on the rights of private and religious minority schools to administer their system, and for excluding children under six years of age. Many of the ideas are seen as continuing the policies of Sarva Shiksha Abhiyan of the 2000s, and the World Bank funded District Primary Education Programme DPEP of the 1990s, both of which, while having set up a number of schools in rural areas, have been criticised for being ineffective and corruption-ridden.

The quality of education provided by the government school system is not good. While it remains the largest provider of elementary education in the country, forming 80% of all recognised schools, it suffers from shortage of teachers and infrastructural gaps. Several habitations lack schools altogether. There are also frequent allegations of government schools being riddled with absenteeism and mismanagement and of appointments made on political convenience. Despite the allure of free lunch in the government schools, many parents send their children to private schools. Average schoolteacher salaries in private rural schools in some States (about Rs. 4,000 per month) are considerably lower than those in government schools. As a result, the proponents of low-cost private schools critique the government schools as being poor value for money.

Children attending the private schools are seen to be at an advantage, forming a discrimination against the weakest sections who are forced to go to government schools. Furthermore, the system has been criticised as catering to the rural elites who are able to afford school fees in a country where a large number of families live in absolute poverty. The act has been criticised as discriminatory for not addressing these issues. Well-known educationist Anil Sadgopal said of the hurriedly drafted act:

It is a fraud on our children. It gives neither free education nor compulsory education. In fact, it only legitimises the present multi-layered, inferior quality school education system where discrimination shall continue to prevail.

Entrepreneur Gurcharan Das noted that 54% of urban children attend private schools, and this rate is growing at 3% per year. "Even the poor children are abandoning the government schools. They are leaving because the teachers are not showing up." However, other researchers have countered the argument by saying that the evidence for higher standard of quality in private schools often disappears when other factors (like family income and parental literacy) are accounted for.

PUBLIC-PRIVATE PARTNERSHIP

To address these quality issues, the Act has provisions for compensating private schools for admission of children under the 25% quota which has been compared to school vouchers, whereby parents may “send” their children in any school, private or public. This measure, along with the increase in PPP (Public Private Partnership) has been viewed by some organisations such as the All-India Forum for Right to Education (AIF-RTE), as the state abdicating its “constitutional obligation towards providing elementary education”.

INFRINGEMENT ON PRIVATE SCHOOLS

The *Society for Un-aided Private Schools, Rajasthan* (in *Writ Petition (Civil) No. 95 of 2010*) and as many as 31 others petitioned the Supreme Court of India claiming that the act violates the constitutional right of private managements to run their institutions without governmental interference. The parties claimed that providing 25 percent reservation for disadvantaged children in government and private unaided schools is “unconstitutional.”

Forcing unaided schools to admit 25% disadvantaged students has also been criticized on the grounds that the government has partly transferred its constitutional obligation to provide free and compulsory elementary education to children on “non-state actors,” like private schools, while collecting a 2% cess on the total tax payable for primary education.

On 12 April 2012, a three judge bench of the Supreme Court delivered its judgement by a majority of 2–1. Chief Justice SH Kapadia and Justice Swatanter Kumar held that providing such reservation is not unconstitutional, but stated that the Act will not be applicable to private minority schools and boarding schools. However, Justice K. S. Panicker Radhakrishnan dissented with the majority view and held that the Act cannot apply to both minority and non-minority private schools that do not receive aid from the government. In September 2012, the Supreme Court subsequently declined a review petition on the Act.

In May 2016, the Chetpet-based CBSE school Maharishi Vidya Mandir became embroiled in a scandal over its circumvention of the 25% quota rule. During its admissions cycle, the school told economically weaker parents “the RTE does not exist,” and, “we do not take these [government RTE] applications.” The senior principal also informed the Tamil Nadu Regional Director of the CBSE that he intended to “reject applicants without an email address,” thereby excluding technically illiterate parents from seeking admissions. In addition, school officials falsified the distance figures of several poorer candidates in attempts to disqualify them from availing of the scheme.

BARRIER FOR ORPHANS

The Act provides for admission of children without any certification. However, several states have continued pre-existing procedures insisting that children produce income and caste certificates, BPL cards and birth certificates. Orphan children are often unable to produce such documents, even though they are willing to do so. As a result, schools are not admitting them, as they require the documents as a condition to admission.

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Inclusive Education-Way Forward

Mr. Shahbaz Rizvi*

Inclusion in education refers to a model wherein students with special needs spend most or all of their time with non-special (general education) needs students. It arises in the context of special education with an individualized education program or 504 plan, and is built on the notion that it is more effective for students with special needs to have said mixed experience for them to be more successful in social interactions leading to further success in life. Inclusion rejects but still provides the use of special schools or classrooms to separate students with disabilities from students without disabilities. Schools with inclusive classrooms do not believe in separate classrooms. They do not have their own separate world so they have to learn how to operate with students while being less focused on by teachers due to a higher student to teacher ratio.

Implementation of these practices varies. Schools most frequently use the inclusion model for selected students with mild to moderate special needs. Fully inclusive schools, which are rare, do not separate “general education” and “special education” programs; instead, the school is restructured so that all students learn together.

Inclusive education differs from the ‘integration’ or ‘mainstreaming’ model of education, which tended to be concerned principally with disability and special educational needs, and learners changing or becoming ‘ready for’ or deserving of accommodation by the mainstream. By contrast, inclusion is about the child’s right to participate and the school’s duty to accept the child.

A premium is placed upon full participation by students with disabilities and upon respect for their social, civil, and educational rights. Feeling included is not limited to physical and cognitive disabilities, but also includes the full range of human diversity with respect to ability, language, culture, gender, age and of other forms of human differences. Richard Wilkinson and Kate Pickett wrote, “student performance and behaviour in educational tasks can be profoundly affected by the way we feel, we are seen and judged by others. When we expect to be viewed as inferior, our abilities seem to diminish”. This is why the United Nations Sustainable Development Goal 4 recognizes the need for adequate physical infrastructures and the need for safe, inclusive learning environments.

INTEGRATION AND MAINSTREAMING

Inclusion has different historical roots which may be integration of students with severe disabilities in the US (who may previously have been excluded from schools or even lived in institutions) or an inclusion model from Canada and the US (e.g., Syracuse University, New York) which is very popular with inclusion teachers who believe in participatory learning, cooperative learning, and inclusive classrooms.

Inclusive education differs from the early university professor’s work (e.g., 1970s, Education Professor Carol Berrigan of Syracuse University, 1985; Douglas Biklen, Dean of School of Education through 2011) in *integration* and *mainstreaming* which were taught throughout the world including in international seminars in Italy. Mainstreaming (e.g., the Human Policy Press poster; If you thought the wheel was a good idea, you’ll like the ramp) tended to be concerned about “readiness” of all parties for the new coming together of students with significant needs. Thus, integration and mainstreaming principally was concerned about disability and <special educational needs> (since the children were not

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in the regular schools) and involved teachers, students, principals, administrators, School Boards, and parents changing and becoming «ready for» students who needed accommodation or new methods of curriculum and instruction (e.g., required federal IEPs – individualized education program) by the mainstream. By contrast, inclusion is about the child’s right to participate and the school’s duty to accept the child returning to the US Supreme Court’s Brown vs. the Board of Education decision and the new Individuals with Disabilities Education (Improvement) Act (IDEIA). Inclusion rejects the use of special schools or classrooms, which remain popular among large multi-service providers, to separate students with disabilities from students without disabilities. A premium is placed upon full participation by students with disabilities, in contrast to earlier concept of partial participation in the mainstream, and upon respect for their social, civil, and educational rights. Inclusion gives students with disabilities skills they can use in and out of the classroom.

FULLY INCLUSIVE SCHOOLS AND GENERAL OR SPECIAL EDUCATION POLICIES

Fully inclusive schools, which are rare, no longer distinguish between “general education” and “special education” programs which refers to the debates and federal initiatives of the 1980s, such as the Community Integration Project and the debates on home schools and special education-regular education classrooms; instead, the school is restructured so that all students learn together. All approaches to inclusive schooling require administrative and managerial changes to move from the traditional approaches to elementary and high school education.

Inclusion remains in 2015 as part of school (e.g., Powell & Lyle, 1997, now to the most integrated setting from LRE) and educational reform initiatives in the US and other parts of the world. Inclusion is an effort to improve quality in education in the fields of disability, is a common theme in educational reform for decades, and is supported by the UN Convention on the Rights of Persons with Disabilities (UN, 2006). Inclusion has been researched and studied for decades, though reported lightly in the public with early studies on heterogeneous and homogeneous ability groupings (Stainback & Stainback, 1989, studies of critical friends and inclusion facilitators (e.g., Jorgensen & Tashie, 2000), self-contained to general education reversal of 90% (Fried & Jorgensen, 1998), among many others obtaining doctoral degrees throughout the US.

CLASSIFICATION OF STUDENTS AND EDUCATIONAL PRACTICES

Classification of students by disability is standard in educational systems which use diagnostic, educational and psychological testing, among others. However, inclusion has been associated with its own planning, including MAPS which Jack Pearpoint leads with still leads in 2015 and person-centred planning with John O’Brien and Connie Lyle O’Brien who view inclusion as a force for school renewal.

Inclusion has two sub-types-the first is sometimes called **regular inclusion** or **partial inclusion**, and the other is **full inclusion**. *Inclusive practice* is not always inclusive but is a form of integration. For example, students with special needs are educated in regular classes for nearly all of the day, or at least for more than half of the day. whenever possible, the students receive any additional help or special instruction in the general classroom, and the student is treated like a full member of the class. However, most specialized services are provided outside a regular classroom, particularly if these services require special equipment or might be disruptive to the rest of the class (such as speech therapy), and students are pulled out of the regular classroom for these services. In this case, the student occasionally leaves the regular classroom to attend smaller, more intensive instructional sessions in a separate classrooms, or to receive other related services, such as speech

and language therapy, occupational and/or physical therapy, psychological services, and social work. This approach can be very similar to many mainstreaming practices, and may differ in little more than the educational ideals behind it.

In the “full inclusion” setting, the students with special needs are always educated alongside students without special needs, as the first and desired option while maintaining appropriate supports and services. Some educators say this might be more effective for the students with special needs. At the extreme, full inclusion is the integration of all students, even those that require the most substantial educational and behavioral supports and services to be successful in regular classes and the elimination of special, segregated special education classes. Special education is considered a service, not a place and those services are integrated into the daily routines (See, ecological inventories) and classroom structure, environment, curriculum and strategies and brought to the student, instead of removing the student to meet his or her individual needs. However, this approach to full inclusion is somewhat controversial, and it is not widely understood or applied to date.

Much more commonly, local educational agencies have the responsibility to organize services for children with disabilities. They may provide a variety of settings, from special classrooms to mainstreaming to inclusion, and assign, as teachers and administrators often do, students to the system that seems most likely to help the student achieve his or her individual educational goals. Students with mild or moderate disabilities, as well as disabilities that do not affect academic achievement, such as using power wheelchair, scooter or other mobility device, are most likely to be fully included; indeed, children with polio or with leg injuries have grown to be leaders and teachers in government and universities; self advocates travel across the country and to different parts of the world. However, students with all types of disabilities from all the different disability categories (See, also 2012 book by Michael Wehmeyer from the University of Kansas) have been successfully included in general education classes, working and achieving their individual educational goals in regular school environments and activities (reference needed).

ALTERNATIVES TO INCLUSION PROGRAMS: SCHOOL PROCEDURES AND COMMUNITY DEVELOPMENT

Students with disabilities who are not included are typically either mainstreamed or segregated.

A mainstreamed student attends some general education classes, typically for less than half the day, and often for less academically rigorous, or if you will, more interesting and career-oriented classes. For example, a young student with significant intellectual disabilities might be mainstreamed for physical education classes, art classes and storybook time, but spend reading and mathematics classes with other students that have similar disabilities (“needs for the same level of academic instruction”). They may have access to a resource room for remediation or enhancement of course content, or for a variety of group and individual meetings and consultations.

A segregated student attends no classes with non-disabled students with disability a tested category determined before or at school entrance. He or she might attend a special school termed residential schools that only enrolls other students with disabilities, or might be placed in a dedicated, self-contained classroom in a school that also enrolls general education students. The latter model of integration, like the 1970s Jowonio School in Syracuse, is often highly valued when combined with teaching such as Montessori education techniques. Home schooling was also a popular alternative among highly educated parents with children with significant disabilities.

Residential schools have been criticized for decades, and the government has been asked repeatedly to keep funds and services in the local districts, including for family support services for parents who may be currently single and raising a child with significant challenges on their own.

Children with special needs may already be involved with early childhood education which can have a family support component emphasizing the strengths of the child and family. Some students may be confined to a hospital due to a medical condition (e.g., cancer treatments) and are thus eligible for tutoring services provided by a school district. Less common alternatives include homeschooling and, particularly in developing countries, exclusion from education.

LEGAL ISSUES: EDUCATION LAW AND DISABILITY LAWS

The new anti-discriminatory climate has provided the basis for much change in policy and statute, nationally and internationally. Inclusion has been enshrined at the same time that segregation and discrimination have been rejected. Articulations of the new developments in ways of thinking, in policy and in law include:

- The UN Convention on the Rights of the Child (1989) which sets out children's rights in respect of freedom from discrimination and in respect of the representation of their wishes and views.
- The Convention against Discrimination in Education of UNESCO prohibits any discrimination, exclusion or segregation in education.
- The UNESCO Salamanca Statement (1994) which calls on all governments to give the highest priority to inclusive education.
- The UN Convention on the Rights of Persons with Disabilities (2006) which calls on all States Parties to ensure an inclusive education system at all levels.

From the least restrictive to the most integrated setting

For schools in the United States, the federal requirement that students be educated in the historic least restrictive environment that is a reasonable accommodation encourages the implementation of inclusion of students previously excluded by the school system. However, a critical critique of the LRE principle, commonly used to guide US schools, indicates that it often places restrictions and segregation on the individuals with the most severe disabilities. By the late 1980s, individuals with significant disabilities and their families and caregivers were already living quality lives in homes and local communities. Luckily, the US Supreme Court has now ruled in the *Olmstead Decision* (1999) that the new principle is that of the "most integrated setting", as described by the national Consortium of Citizens with Disabilities, which should result in better achievement of national integration and inclusion goals in the 21st Century.

INCLUSION RATES IN THE WORLD: "FREQUENCY OF USE"

The proportion of students with disabilities who are *included* varies by place and by type of disability, but it is relatively common for students with milder disabilities and less common with certain kinds of severe disabilities. In Denmark, 99% of students with learning disabilities like <dyslexia> are placed in general education classrooms. In the United States, three out of five students with learning disabilities spend the majority of their time in the general education classroom. Postsecondary statistics (after high school) are kept by universities and government on the success rates of students entering college, and most are eligible for either disability services (e.g., accommodations and aides) or programs on college campuses, such as supported education in psychiatric disabilities or College for Living. The former are fully integrated college degree programs with college and vocational rehabilitation services (e.g., payments for textbooks, readers or translators), and the latter courses developed similar to retirement institutes (e.g., banking for retirees).

PRINCIPLES AND NECESSARY RESOURCES

Although once hailed, usually by its opponents, as a way to increase achievement while decreasing costs, full inclusion does not save money, but is more cost-beneficial and cost-effective. It is not designed to reduce students' needs, and its first priority may not even be to improve academic outcomes; in most cases, it merely moves the special education professionals (now dual certified for all students in some states) out of "their own special education" classrooms and into a corner of the general classroom or as otherwise designed by the "teacher-in-charge" and "administrator-in-charge". To avoid harm to the academic education of students with disabilities, a full panoply of services and resources is required (of education for itself), including Adequate supports and services for the student

- Well-designed individualized education programs
- Professional development for all teachers involved, general and special educators alike
- Time for teachers to plan, meet, create, and evaluate the students together
- Reduced class size based on the severity of the student needs
- Professional skill development in the areas of cooperative learning, peer tutoring, adaptive curriculum
- Collaboration between parents or guardians, teachers or para educators, specialists, administration, and outside agencies.
- Sufficient funding so that schools will be able to develop programs for students based on student need instead of the availability of funding.

Indeed, the students with special needs do receive funds from the federal government, by law originally the Educational for All Handicapped Children Act of 1974 to the present day, Individuals with Disabilities Education Improvement Act, which requires its use in the most integrated setting.

In principle, several factors can determine the success of inclusive classrooms:

- Family-school partnerships
- Collaboration between general and special educators
- Well-constructed plans that identify specific accommodations, modifications, and goals for each student
- Coordinated planning and communication between "general" and "special needs" staff
- Integrated service delivery
- Ongoing training and staff development
- Leadership of teachers and administrators

By the mid-1980s, school integration leaders in the university sector already had detailed schemas (e.g., curriculum, student days, students with severe disabilities in classrooms) with later developments primarily in assistive technology and communication, school reform and transformation, personal assistance of user-directed aides, and increasing emphasis on social relationships and cooperative learning. In 2015, most important are evaluations of the populations still in special schools, including those who may be deaf-blind, and the leadership by inclusion educators, who often do not yet go by that name, in the education and community systems.

DIFFERING VIEWS OF INCLUSION AND INTEGRATION

However, early integrationists community integration would still recommend greater emphasis on programs related to sciences, the arts (e.g., exposure), curriculum integrated field trips, and literature as opposed to the sole emphasis on community referenced curriculum. For example, a global citizen studying the environment might be involved with planting a tree ("independent mobility"), or going to

an arboretum (“social and relational skills”), developing a science project with a group (“contributing ideas and planning”), and having two core modules in the curriculum.

However, students will need to either continue to secondary school (meet academic testing standards), make arrangements for employment, supported education, or home/day services (transition services), and thus, develop the skills for future life (e.g., academic math skills and calculators; planning and using recipes or leisure skills) in the educational classrooms. Inclusion often involved individuals who otherwise might be at an institution or residential facility.

Today, longitudinal studies follow the outcomes of students with disabilities in classrooms, which include college graduations and quality of life outcomes. To be avoided are negative outcomes that include forms of institutionalization.

COMMON PRACTICES IN INCLUSIVE CLASSROOMS

Students in an inclusive classroom are generally placed with their chronological age-mates, regardless of whether the students are working above or below the typical academic level for their age. Also, to encourage a sense of belonging, emphasis is placed on the value of friendships. Teachers often nurture a relationship between a student with special needs and a same-age student without a special educational need. Another common practice is the assignment of a buddy to accompany a student with special needs at all times (for example in the cafeteria, on the playground, on the bus and so on). This is used to show students that a diverse group of people make up a community, that no one type of student is better than another, and to remove any barriers to a friendship that may occur if a student is viewed as “helpless.” Such practices reduce the chance for elitism among students in later grades and encourage cooperation among groups. Teachers use a number of techniques to help build classroom communities:

- Using games designed to build community
- Involving students in solving problems
- Sharing songs and books that teach community
- Openly dealing with individual differences by discussion
- Assigning classroom jobs that build community
- Teaching students to look for ways to help each other
- Utilizing physical therapy equipment such as standing frames, so students who typically use wheelchairs can stand when the other students are standing and more actively participate in activities
- Encouraging students to take the role of teacher and deliver instruction (e.g. read a portion of a book to a student with severe disabilities)
- Focusing on the strength of a student with special needs
- Create classroom checklists
- Take breaks when necessary
- Create an area for children to calm down
- Organize student desk in groups
- Create a self and welcoming environment
- Set ground rules and stick with them
- Help establish short-term goals
- Design a multi-faced curriculum
- Communicate regular with parents and/or caregivers
- Seek support from other special education teachers

Inclusionary practices are commonly utilized by using the following team-teaching models:

- One teach, one support:
In this model, the content teacher will deliver the lesson and the special education teacher will assist students individual needs and enforce classroom management as needed.
- One teach, one observe:
In this model, the teacher with the most experience in the content will deliver the lesson and the other teacher will float or observe. This model is commonly used for data retrieval during IEP observations or Functional Behavior Analysis.
- Station teaching (rotational teaching):
In this model, the room is divided into stations in which the students will visit with their small groups. Generally, the content teacher will deliver the lesson in his/her group, and the special education teacher will complete a review or adapted version of the lesson with the students.
- Parallel teaching:
In this model, one half of the class is taught by the content teacher and one half is taught by the special education teacher. Both groups are being taught the same lesson, just in a smaller group.
- Alternative teaching:
In this method, the content teacher will teach the lesson to the class, while the special education teacher will teach a small group of students an alternative lesson.
- Team teaching (content/support shared 50/50):
Both teachers share the planning, teaching, and supporting equally. This is the traditional method, and often the most successful co-teaching model.

CHILDREN WITH EXTENSIVE SUPPORT NEEDS

For children with significant or severe disabilities, the programs may require what are termed health supports (e.g., positioning and lifting; visit to the nurse clinic), direct one-to-one aide in the classroom, assistive technology, and an individualized program which may involve the student “partially” (e.g., videos and cards for “visual stimulation”; listening to responses) in the full lesson plan for the “general education student”. It may also require introduction of teaching techniques commonly used (e.g., introductions and interest in science) that teachers may not use within a common core class.

Another way to think of health supports are as a range of services that may be needed from specialists, or sometimes generalists, ranging from speech and language, to visual and hearing (sensory impairments), behavioral, learning, orthopedics, autism, deaf-blindness, and traumatic brain injury, according to Virginia Commonwealth University’s Dr. Paul Wehman. As Dr. Wehman has indicated, expectations can include post secondary education, supported employment in competitive sites, and living with family or other residential places in the community.

In 2005, comprehensive health supports were described in National Goals for Intellectual and Developmental Disabilities as universally available, affordable and promoting inclusion, as supporting well-informed, freely chose health care decisions, culturally competent, promoting health promotion, and insuring well trained and respectful health care providers. In addition, mental health, behavioral, communication and crisis needs may need to be planned for and addressed.

“Full inclusion” – the idea that all children, including those with severe disabilities, can and should learn in a regular classroom has also taken root in many school systems, and most notably in the province of New Brunswick.

COLLABORATION AMONG THE PROFESSIONS

Inclusion settings allow children with and without disabilities to play and interact every day, even when they are receiving therapeutic services. When a child displays fine motor difficulty, his ability to fully participate in common classroom activities, such as cutting, coloring, and zipping a jacket may be hindered. While occupational therapists are often called to assess and implement strategies outside of school, it is frequently left up to classroom teachers to implement strategies in school. Collaborating with occupational therapists will help classroom teachers use intervention strategies and increase teachers' awareness about students' needs within school settings and enhance teachers' independence in implementation of occupational therapy strategies.

As a result of the 1997 re-authorization of the Individuals With Disabilities Education Act (IDEA), greater emphasis has been placed on delivery of related services within inclusive, general education environments. [Nolan, 2004] The importance of inclusive, integrated models of service delivery for children with disabilities has been widely researched indicating positive benefits. [Case-Smith & Holland, 2009] In traditional "pull out" service delivery models, children typically work in isolated settings one on one with a therapist, Case-Smith and Holland(2009) argue that children working on skills once or twice a week are "less likely to produce learning that leads to new behaviors and increased competence." [Case Smith &Holland, 2009, pg.419]. In recent years, occupational therapy has shifted from the conventional model of "pull out" therapy to an integrated model where the therapy takes place within a school or classroom.

Inclusion administrators have been requested to review their personnel to assure mental health personnel for children with mental health needs, vocational rehabilitation linkages for work placements, community linkages for special populations (e.g., "deaf-blind", "autism"), and collaboration among major community agencies for after school programs and transition to adulthood. Highly recommended are collaborations with parents, including parent-professional partnerships in areas of cultural and linguistic diversity (e.g., Syracuse University's special education Ph.D.'s Maya Kaylanpur and Beth Harry).

SELECTION OF STUDENTS FOR INCLUSION PROGRAMS IN SCHOOLS

Educators generally say that some students with special needs are not good candidates for inclusion. Many schools expect a fully included student to be working at or near grade level, but more fundamental requirements exist: First, being included requires that the student is able to attend school. Students that are entirely excluded from school (for example, due to long-term hospitalization), or who are educated outside of schools (for example, due to enrollment in a distance education program) cannot attempt inclusion.

Additionally, some students with special needs are poor candidates for inclusion because of their effect on other students. For example, students with severe behavioral problems, such that they represent a serious physical danger to others, are poor candidates for inclusion, because the school has a duty to provide a safe environment to all students and staff.

Finally, some students are not good candidates for inclusion because the normal activities in a general education classroom will prevent them from learning. For example, a student with severe attention difficulties or extreme sensory processing disorders might be highly distracted or distressed by the presence of other students working at their desks. Inclusion needs to be appropriate to the child's unique needs.

Most students with special needs do not fall into these extreme categories, as most students do attend school, are not violent, do not have severe sensory processing disorders, etc.

The students that are most commonly included are those with physical disabilities that have no or little effect on their academic work (diabetes mellitus, epilepsy, food allergies, paralysis), students with all types of mild disabilities, and students whose disabilities require relatively few specialized services.

Bowe says that regular inclusion, but not full inclusion, is a reasonable approach for a significant majority of students with special needs. He also says that for some students, notably those with severe autism spectrum disorders or mental retardation, as well as many who are deaf or have multiple disabilities, even regular inclusion may not offer an appropriate education. Teachers of students with autism spectrum disorders sometimes use antecedent procedures, delayed contingencies, self-management strategies, peer-mediated interventions, pivotal response training and naturalistic teaching strategies

RELATIONSHIP TO PROGRESSIVE EDUCATION

Some advocates of inclusion promote the adoption of progressive education practices. In the progressive education or inclusive classroom, everyone is exposed to a “rich set of activities”, and each student does what he or she can do, or what he or she wishes to do and learns whatever comes from that experience. Maria Montessori’s schools are sometimes named as an example of inclusive education.

Inclusion requires some changes in how teachers teach, as well as changes in how students with and without special needs interact with and relate to one another. Inclusive education practices frequently rely on active learning, authentic assessment practices, applied curriculum, multi-level instructional approaches, and increased attention to diverse student needs and individualization.

sometimes it is not necessary that there will always be a positive environment and therefore a lot of attention of the teachers is also required along with the support of other children which will ensure a peaceful and happy place for both kinds of children.

RELATIONSHIP TO UNIVERSAL DESIGN FOR LEARNING (UDL)

A pedagogical practice that relates to both inclusive education and progressivist thinking is Universal Design for Learning (UDL). This method of teaching advocates for the removal of barriers in the physical and social environments that students of all abilities are within, as this is the main reason why students are unable to engage with the material presented in class. To implement UDL into a classroom, educators must understand not only the needs of their students, but also their abilities, interests, backgrounds, identities, prior knowledge, and their goals. By understanding their students, educators can then move on to using differentiated instruction to allow students to learn in a way that meets their needs; followed by accommodating and modifying programming to allow everyone to equitably and universally access curriculum. One study describes the applicability of UDL, by explaining that “the criteria for assessment of learning goals remain consistent. In effect, the learning endpoint goals stay the same, and it is the ways that student get to that endpoint of learning that is made more diverse. In this way, each student is challenged to learn to his or her own capacity, and is challenged through both multi-level authentic instruction and assessment”. In other words, even though students are expressing their knowledge on the content through varied means, and quite possibly through different learning goals, they all inevitably accomplish the same goal, based on their own abilities and understandings.

In implementing UDL through the lens of access for those with exceptionalities, it is important to note what it means to be *inclusive*. Some classrooms or schools believe that being inclusive means that students with exceptionalities are in the room, without any attention paid to their need

for support staff or modified curriculum expectations. Instead, inclusive education should be about teaching every single student and making the learning and teaching equitable, rather than equal. So, to implement UDL for the benefit of all students in the classroom, educators need to think about inclusivity relative to their students and their multifaceted identities – whether that is including materials written by authors of a particular race that happens to be prominent in their class, or creating more open spaces for a student in a wheel chair. Regardless of these changes, all students can benefit from them in one way or another.

ARGUMENTS FOR FULL INCLUSION IN REGULAR NEIGHBORHOOD SCHOOLS

Advocates say that even partial non-inclusion is morally unacceptable. Proponents believe that non-inclusion reduces the disabled students' social importance and that maintaining their social visibility is more important than their academic achievement. Proponents say that society accords disabled people less human dignity when they are less visible in general education classrooms. Advocates say that even if typical students are harmed academically by the full inclusion of certain students with exceptionalities, that the non-inclusion of these students would still be morally unacceptable, as advocates believe that the harm to typical students' education is always less important than the social harm caused by making people with disabilities less visible in society.

A second key argument is that everybody benefits from inclusion. Advocates say that there are many children and young people who don't fit in (or feel as though they don't), and that a school that fully includes all disabled students feels welcoming to all. Moreover, at least one author has studied the impact a diversified student body has on the general education population and has concluded that students with mental retardation who spend time among their peers show an increase in social skills and academic proficiency. Advocates for inclusion say that the long-term effects of typical students who are included with special needs students at a very young age have a heightened sensitivity to the challenges that others face, increased empathy and compassion, and improved leadership skills, which benefits all of society.

A combination of inclusion and pull-out (partial inclusion) services has been shown to be beneficial to students with learning disabilities in the area of reading comprehension, and preferential for the special education teachers delivering the services. Inclusive education can be beneficial to all students in a class, not just students with special needs. Some research shows that inclusion helps students understand the importance of working together, and fosters a sense of tolerance and empathy among the student body.

POSITIVE EFFECTS IN REGULAR CLASSROOMS

There are many positive effects of inclusions where both the students with special needs along with the other students in the classroom both benefit. Research has shown positive effects for children with disabilities in areas such as reaching individualized education program (IEP) goal, improving communication and social skills, increasing positive peer interactions, many educational outcomes, and post school adjustments. Positive effects on children without disabilities include the development of positive attitudes and perceptions of persons with disabilities and the enhancement of social status with non-disabled peers. While becoming less discriminatory, children without disabilities that learn in inclusive classrooms also develop communication and leadership skills more rapidly. Several studies have been done on the effects of inclusion of children with disabilities in general education classrooms. A study on inclusion compared integrated and segregated

(special education only) preschool students. The study determined that children in the integrated sites progressed in social skills development while the segregated children actually regressed. Another study shows the effect on inclusion in grades 2 to 5. The study determined that students with specific learning disabilities made some academic and affective gains at a pace comparable to that of normal achieving students. Specific learning disabilities students also showed an improvement in self-esteem and in some cases improved motivation.

A third study shows how the support of peers in an inclusive classroom can lead to positive effects for children with autism. The study observed typical inclusion classrooms, ages ranging from 7 years old to 11 years old. The peers were trained on an intervention technique to help their fellow autistic classmates stay on task and focused. The study showed that using peers to intervene instead of classroom teachers helped students with autism reduce off-task behaviors significantly. It also showed that the typical students accepted the student with autism both before and after the intervention techniques were introduced.

NEGATIVE ACCOUNTS OF INCLUSION - STUDENT PERSPECTIVES

Even with inclusive education becoming more popular in both the classroom and in society, there are still some students with exceptionalities that are not reaping the benefits of being in a mainstream classroom. Two recent studies show that there is still work to be done when it comes to implementing inclusivity into practice. One researcher studied 371 students from grades 1-6 in 2 urban and 2 rural mainstream elementary schools in Ireland that implemented inclusive education. Students were asked through questionnaire about the social status of their peers – some of whom are on the spectrum (Autism Spectrum Disorder (ASD)) – in relation to play and work contexts. This was to determine if these students were accepted or rejected socially in an inclusive education setting. “Results showed that children with ASD experienced significantly lower levels of social acceptance and higher levels of social rejection”. This demonstrates that even though there are practices in place that work to include students with exceptionalities, there are still some who are rejected by their peers.

Many of the placements in mainstream schools with inclusive education are done because they believe the student is academically able, but rarely do they consider if they are socially able to adjust to these circumstances. One research study examined the experiences of students with ASD in inclusive mainstream schools. The 12 students ranged from 11–17 years old with varied symptoms and abilities along the autism spectrum. Results showed that all participants experienced feelings of dread, loneliness, and isolation, while being bullied, misunderstood, and unsupported by their peers and teachers. These feelings and exclusion had an impact on their well-being and demonstrated “that mainstream education is not meeting the needs of all with autism deemed mainstream able; a gap exists between inclusion rhetoric and their lived realities in the classroom”. This shows that there is still need for improvement on the social conditions within inclusive education settings, as many with exceptionalities are not benefiting from this environment.

IMPLICATIONS

These negative accounts are incredibly important to the understanding of inclusive education as a program and pedagogical method. Though inclusive education aims to universally include and provide equitable education to all students regardless of their ability, there is still more that needs to be done. The aforementioned studies show that a key part of inclusive education – or schooling in general – is social relationships and acceptance. Without social relationships, students will feel the very opposite of what feelings should be evoked through inclusivity. This means that educators

and even researchers should further inquire about the inclusion rates in schools and learn how students feel about this programming. What is the point of continuing to do something that is meant to help everyone when it clearly does not? Researchers and students with exceptionalities suggest that there be more collaborative assignments for students, as this provides an opportunity for relationships and social skills to develop. Further, the focus should be on the other students in increasing empathy and embracing difference. Besides improving the interactions between students, there is also the need for educators to evoke change. Students with ASD have provided several strategies to use to improve their quality of education and the interactions that occur in the classroom, with accommodations being carried out that relate to their specific needs. Some accommodations include having clear expectations, providing socialization opportunities, alternative ways to learn and express said learning, and limit sensory distractions or overload in the classroom. Knowing this, students, educators, researchers, and beyond need to conceptualize and implement the idea of inclusive education as one that treats students with exceptionalities equitably and with respect, based on their strengths, needs, interests, background, identity, and zone of proximal development.

CRITICISMS OF INCLUSION PROGRAMS OF SCHOOL DISTRICTS

Critics of full and partial inclusion include educators, administrators and parents. Full and partial inclusion approaches neglect to acknowledge the fact that most students with significant special needs require individualized instruction or highly controlled environments. Thus, general education classroom teachers often are teaching a curriculum while the special education teacher is remediating instruction at the same time. Similarly, a child with serious inattention problems may be unable to focus in a classroom that contains twenty or more active children. Although with the increase of incidence of disabilities in the student population, this is a circumstance all teachers must contend with, and is not a direct result of inclusion as a concept.

Full inclusion may be a way for schools to placate parents and the general public, using the word as a phrase to garner attention for what are in fact illusive efforts to educate students with special needs in the general education environment.

At least one study examined the lack of individualized services provided for students with IEPs when placed in an inclusive rather than mainstreamed environment.

Some researchers have maintained school districts neglect to prepare general education staff for students with special needs, thus preventing any achievement. Moreover, school districts often expound an inclusive philosophy for political reasons, and do away with any valuable pull-out services, all on behalf of the students who have no so say in the matter. Inclusion is viewed by some as a practice philosophically attractive yet impractical. Studies have not corroborated the proposed advantages of full or partial inclusion. Moreover, “push in” servicing does not allow students with moderate to severe disabilities individualized instruction in a resource room, from which many show considerable benefit in both learning and emotional development.

Parents of disabled students may be cautious about placing their children in an inclusion program because of fears that the children will be ridiculed by other students, or be unable to develop regular life skills in an academic classroom. Some argue that inclusive schools are not a cost-effective response when compared to cheaper or more effective interventions, such as special education. They argue that special education helps “fix” the students with exceptionalities by providing individualized and personalized instruction to meet their unique needs. This is to help students with special needs adjust as quickly as possible to the mainstream of the school and community. Proponents counter that students with special needs are not fully into the mainstream of student life because they are secluded to special education. Some argue that isolating students with special needs may lower

their self-esteem and may reduce their ability to deal with other people. In keeping these students in separate classrooms they aren't going to see the struggles and achievements that they can make together. However, at least one study indicated mainstreaming in education has long-term benefits for students as indicated by increased test scores. where the benefit of inclusion has not yet been proved.

BROADER APPROACH: SOCIAL AND CULTURAL INCLUSION

As used by UNESCO, Inclusion refers to far more than students with special educational needs. It is centered on the inclusion of marginalized groups, such as religious, racial, ethnic, and linguistic minorities, immigrants, girls, the poor, students with disabilities, HIV/AIDS patients, remote populations, and more. In some places, these people are not actively included in education and learning processes. In the U.S. this broader definition is also known as “culturally responsive” education, which differs from the 1980s-1990s cultural diversity and cultural competency approaches and is promoted among the ten equity assistance centers of the U.S. Department of Education, for example in Region IX (AZ, CA, NV), by the Equity Alliance at ASU. Gloria Ladson-Billings points out that teachers who are culturally responsive know how to base learning experiences on the cultural realities of the child (e.g. home life, community experiences, language background, belief systems). Proponents argue that culturally responsive pedagogy is good for all students because it builds a caring community where everyone's experiences and abilities are valued.

Proponents want to maximize the participation of all learners in the community schools of their choice and to rethink and restructure policies, curricula, cultures and practices in schools and learning environments so that diverse learning needs can be met, whatever the origin or nature of those needs. They say that all students can learn and benefit from education, and that schools should adapt to the physical, social, and cultural needs of students, rather than students adapting to the needs of the school. Proponents believe that individual differences between students are a source of richness and diversity, which should be supported through a wide and flexible range of responses. The challenge of rethinking and restructuring schools to become more culturally responsive calls for a complex systems view of the educational system (e.g. see Michael Patton), where one can extend the idea of strength through diversity to all participants in the educational system (e.g. parents, teachers, community members, staff).

Although inclusion is generally associated with elementary and secondary education, it is also applicable in postsecondary education. According to UNESCO, inclusion “is increasingly understood more broadly as a reform that supports and welcomes diversity amongst all learners.” Under this broader definition of inclusion, steps should also be taken to eliminate discrimination and provide accommodations for all students who are at a disadvantage because of some reason other than disability.

BENEFITING IN AN INCLUSIVE ENVIRONMENT

“The inclusion of age-appropriate students in a general education classroom, alongside those with and without disability is beneficial to both parties involved. (Waitoller and Thorius) With inclusive education, all students are exposed to the same curriculum, they develop their own individual potential, and participate in the same activities at the same time. Therefore, there is a variety of ways in which learning takes place because students learn differently, at their own pace and by their own style. (Carter, Moss, Asmus, Fesperman, Cooney, Brock, Lyons, Huber, and Vincent) Effectively, inclusive education provides a nurturing venue where teaching and learning should occur despite pros and cons. It is evident that students with disabilities benefit more in an inclusive atmosphere

because they can receive help from their peers with diverse abilities and they compete at the same level due to equal opportunities given.” Research on the topic of inclusive education can contribute to the development of existing knowledge in several ways.

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Education in India

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Education in India is primarily provided by public schools (controlled and funded by the government at three levels: central, state and local) and private schools. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children aged 6 to 14. The approximate ratio of public schools to private schools in India is 7:5.

India has made progress in increasing the attainment rate of primary education. In 2011, Approximately 75% of the population, aged between 7 and 10 years, was literate. India's improved education system is often cited as one of the main contributors to its economic development. Much of the progress, especially in higher education and scientific research, has been credited to various public institutions. While enrollment in higher education has increased steadily over the past decade, reaching a gross enrollment ratio of 24% in 2013, there still remains a significant distance to catch up with tertiary education enrolment levels of developed nations, a challenge that will be necessary to overcome in order to continue to reap a demographic dividend from India's comparatively young population.

At the primary and secondary level, India has a large private school system complementing the government run schools, with 29% of students receiving private education in the 6 to 14 age group. Certain post-secondary technical schools are also private. The private education market in India had a revenue of US\$450 million in 2008, but is projected to be a US\$40 billion market. As per the Annual Status of Education Report (ASER) 2012, 96.5% of all rural children between the ages of 6-14 were enrolled in school. This is the fourth annual survey to report enrollment above 96%. India has maintained an average enrolment ratio of 95% for students in this age group from year 2007 to 2014. As an outcome the number of students in the age group 6-14 who are not enrolled in school has come down to 2.8% in the year academic year 2018 (ASER 2018). Another report from 2013 stated that there were 229 million students enrolled in different accredited urban and rural schools of India, from Class I to XII, representing an increase of 2.3 million students over 2002 total enrolment, and a 19% increase in girls' enrolment. While quantitatively India is inching closer to universal education, the quality of its education has been questioned particularly in its government run school system. While more than 95 percent of children attend primary school, just 40 percent of Indian adolescents attend secondary school (Grades 9-12). Since 2000, the World Bank has committed over \$2 billion to education in India. Some of the reasons for the poor quality include absence of around 25% of teachers every day. States of India have introduced tests and education assessment system to identify and improve such schools. Although there are private schools in India, they are highly regulated in terms of what they can teach, in what form they can operate (must be a non-profit to run any accredited educational institution) and all other aspects of operation. Hence, the differentiation of government schools and private schools can be misleading. In January 2019, India had over 900 universities and 40,000 colleges. In India's higher education system, a significant number of seats are reserved under affirmative action policies for the historically disadvantaged Scheduled Castes and Scheduled Tribes and Other Backward Classes. In universities, colleges, and similar institutions affiliated to the federal government, there is a maximum 50% of reservations applicable to these disadvantaged groups, at the state level it can vary. Maharashtra had 73% reservation in 2014, which is the highest percentage of reservations in India.

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HISTORY

Takshasila (in modern-day Pakistan) was the earliest recorded centre of higher learning in India from possibly 8th century BCE, and it is debatable whether it could be regarded a university or not in modern sense, since teachers living there may not have had official membership of particular colleges, and there did not seem to have existed purpose-built lecture halls and residential quarters in Taxila, in contrast to the later Nalanda university in eastern India. Nalanda was the oldest university-system of education in the world in the modern sense of university. There all subjects were taught in Ariano -Páli language.

Secular institutions cropped up along Buddhist monasteries. These institutions imparted practical education, e.g. medicine. A number of urban learning centres became increasingly visible from the period between 500 BCE to 400 CE. The important urban centres of learning were Nalanda (in modern-day Bihar) and Manassa in Nagpur, among others. These institutions systematically imparted knowledge and attracted a number of foreign students to study topics such as Buddhist Páli literature, logic, páli grammar, etc. Chanakya, a Brahmin teacher, was among the most famous teachers, associated with founding of Mauryan Empire.

Sammanas and Brahmin gurus historically offered education by means of donations, rather than charging fees or the procurement of funds from students or their guardians. Later, stupas, temples also became centres of education; religious education was compulsory, but secular subjects were also taught. Students were required to be brahmacaris or celibates. The knowledge in these orders was often related to the tasks a section of the society had to perform. The priest class, the *Sammanas*, were imparted knowledge of religion, philosophy, and other ancillary branches while the warrior class, the *Kshatriya*, were trained in the various aspects of warfare. The business class, the *Vaishya*, were taught their trade and the working class of the *Shudras* was generally deprived of educational advantages.

SCHOOL EDUCATION

The central board and most of the state boards uniformly follow the “10+2” pattern of education. In this pattern, study of 10 years is done in schools and 2 years in Junior colleges (Mumbai, Maharashtra), and then 3 years of study for a bachelor’s degree for college. The first 10 years is further subdivided into 4 years of primary education, 6 years of High School followed by 2 years of Junior colleges. This pattern originated from the recommendation of the Education Commission of 1964–66.

INDIAN NEW EDUCATION POLICY 2020 (NEP-20)

Indian education is suggested to change by Education Minister Ramesh Pokhriyal and MHRD, according to the new education policy (NEP-20). It will be in the format of 5+3+3+4.

1. Pre-primary schooling (5+)

It divides the foundational stage into two parts (age of 3-8), 3 years of preschool (Anganwadi) and two years of primary classes 1–2. Now students can start their education at age of 3.

2. Primary schooling (3+)

After primary education, students will enter primary education in the age group of 8–11 years, where they will study in classes 3–5. Teachers will put more emphasis on the students; health, analytical skills, mathematical approach, reasoning, logical thinking and creative thinking. Classes will be more engaging and pedantic than book-based learning.

3. Secondary schooling (3+)

From class 6th (age of 11–14 years) onward additional vocational programs will be added. There will provide deeper and particle knowledge in subjects like sciences, mathematics, arts, social sciences, and humanities, etc.

4. Senior secondary schooling (4)

After completing class 8th, the students will join senior secondary school between 14–18 years. This phase comprises two stages: in the first stage, students will study in classes, 9-10 and 11–12 in the second stage.

ADMINISTRATION

Policy

Education policy is prepared by the Centre Government and State Governments at national and state levels respectively. The National Policy on Education (NPE), 1986, has provided for environment awareness, science and technology education, and introduction of traditional elements such as Yoga into the Indian secondary school system. A significant feature of India's secondary school system is the emphasis on inclusion of the disadvantaged sections of the society. Professionals from established institutes are often called to support in vocational training. Another feature of India's secondary school system is its emphasis on profession based vocational training to help students attain skills for finding a vocation of his/her choosing. A significant new feature has been the extension of SSA to secondary education in the form of the Rashtriya Madhyamik Shiksha Abhiyan

CURRICULUM AND SCHOOL EDUCATION BOARDS

School boards set the curriculum, conduct board level exams mostly at 10th and 12th level to award the school diplomas. Exams at the remaining levels (also called standard, grade or class, denoting the years of schooling) are conducted by the schools.

- National Council of Educational Research and Training (NCERT): The NCERT is the apex body located at New Delhi, Capital City of India. It makes the curriculum related matters for school education across India. The NCERT provides support, guidance and technical assistance to a number of schools in India and oversees many aspects of enforcement of education policies. There are other curriculum bodies governing school education system specially at state level.
- State government boards of education: Most of the state governments have at least one "State board of secondary school education". However, some states like Andhra Pradesh have more than one. Also the union territories do not have a board. Chandigarh, Dadra and Nagar Haveli, Daman and Diu, and Lakshadweep and Puducherry Lakshadweep share the services with a larger state. The boards set curriculum from Grades 1 to 12 and the curriculum varies from state to state and has more local appeal with examinations conducted in regional languages in addition to English - often considered less rigorous than central curriculums such as CBSE or ICSE/ISC. Most of these conduct exams at 10th and 12th level, but some even at the 5th, 6th and 8th level.
- Central Board of Secondary Education (CBSE): The CBSE sets curriculum from Grades 1 to 12 and conducts examinations at the 10th and 12th standards that are called board exams. Students studying the CBSE Curriculum take the All India Secondary School Examination (AISSE) at the end of grade 10 and All India Senior School Certificate Examination (AISSCE) at the end of grade 12. Examinations are offered in Hindi and English.

- Council for the Indian School Certificate Examinations (CISCE): CISCE sets curriculum from Grades 1 to 12 and conducts three examinations, namely, the Indian Certificate of Secondary Education (ICSE - Class/Grade 10); The Indian School Certificate (ISC - Class/Grade 12) and the Certificate in Vocational Education (CVE - Class/Grade 12). CISCE English level has been compared to UK's A-Levels; this board offers more choices of subjects. CBSE exams at grade 10 and 12 have often been compared with ICSE and ISC examinations. ICSE is generally considered to be more rigorous than the CBSE AISSE (grade 10) but the CBSE AISSCE and ISC examinations are almost on par with each other in most subjects with ISC including a slightly more rigorous English examination than the CBSE 12th grade examination. The CBSE and ISC are recognised internationally and most universities abroad accept the final results of CBSE and ISC exams for admissions purposes and as proof of completion of secondary school.
- National Institute of Open Schooling (NIOS): The NIOS conducts two examinations, namely, Secondary Examination and Senior Secondary Examination (All India) and also some courses in Vocational Education. National Board of education is run by Government of India's HRD Ministry to provide education in rural areas and challenged groups in open and distance education mode. A pilot project started by CBSE to provide high class affordable education, provides education up to 12th standard. Choice of subjects is highly customisable and equivalent to CBSE. Home-schooled students usually take NIOS or international curriculum examinations as they are ineligible to write CBSE or ISC exams.
- Islamic madrasah: Their boards are controlled by local state governments, or autonomous, or affiliated with Darul Uloom Deoband or Darul Uloom Nadwtul Ulama.
- Autonomous schools: Such as Woodstock School, Sri Aurobindo International Centre of Education Puducherry, Patha Bhavan and Ananda Marga Gurukula.
- International Baccalaureate (IB) and Cambridge International Examinations (CIB): These are generally private schools that have dual affiliation with one of the school education board of India as well as affiliated to the International Baccalaureate (IB) Programme and/or the Cambridge International Examinations (CIB).
- International schools, which offer 10th and 12th standard examinations under the International Baccalaureate, Cambridge Senior Secondary Examination systems or under their home nations school boards (such as run by foreign embassies or the expat communities).
- Special education: A special Integrated Education for Disabled Children (IEDC) programme was started in 1974 with a focus on primary education. but which was converted into Inclusive Education at Secondary Stage Midday Meal Scheme

The Midday Meal Scheme is a school meal programme of the Government of India designed to improve the nutritional status of school-age children nationwide, by supplying free lunches on working days for children in primary and upper primary classes in government, government aided, local body, Education Guarantee Scheme, and alternative innovative education centres, *Madarsa* and *Maqtabs* supported under Sarva Shiksha Abhiyan, and National Child Labour Project schools run by the ministry of labour. Serving 120,000,000 children in over 1,265,000 schools and Education Guarantee Scheme centres, it is the largest such programme in the world.

In addition, NUEPA (National University of Educational Planning and Administration) and NCTE (National Council for Teacher Education) are responsible for the management of the education system and teacher accreditation

LEVELS OF SCHOOLING

Pre-primary education

The pre-primary stage is the foundation of children's knowledge, skills and behaviour. On completion of pre-primary education, the children are sent to the primary stage but pre-primary education in India is not a fundamental right. In rural India, pre-primary schools are rarely available in small villages. But in cities and big towns, there are many established players in the pre-primary education sector. The demand for the preschools is growing considerably in the smaller towns and cities but still, only 1% of the population under age 6 is enrolled in preschool education.

- Play group (pre-nursery): At playschools, children are exposed to a lot of basic learning activities that help them to get independent faster and develop their self-help qualities like eating food themselves, dressing up, and maintaining cleanliness. The age limit for admission into pre-nursery is 2 to 3 years. Anganwadi is government-funded free rural childcare & Mothercare nutrition and learning program also incorporating the free Midday Meal Scheme.
- Nursery: Nursery level activities help children unfold their talents, thus enabling them to sharpen their mental and physical abilities. The age limit for admission in nursery is 3 to 4 years.
- LKG: It is also called the junior kindergarten (Jr. kg) stage. The age limit for admission in LKG is 4 to 5 years.
- UKG: It is also called the senior kindergarten (Sr. kg) stage. The age limit for admission in UKG is 5 to 6 years.

LKG and UKG stages prepare and help children emotionally, mentally, socially and physically to grasp knowledge easily in the later stages of school and college life. A systematic process of preschool education is followed in India to impart knowledge in the best possible way for a better understanding of the young children. By following an easy and interesting curriculum, teachers strive hard to make the entire learning process enjoyable for the children.

Primary education

The primary education in India is divided into two parts, namely Lower Primary (Class I-IV) and Upper Primary (Middle school, Class V-VIII). The Indian government lays emphasis on primary education (Class I-VIII) also referred to as elementary education, to children aged 6 to 14 years old. Because education laws are given by the states, duration of primary school visit alters between the Indian states. The Indian government has also banned child labour in order to ensure that the children do not enter unsafe working conditions. However, both free education and the ban on child labour are difficult to enforce due to economic disparity and social conditions. 80% of all recognised schools at the elementary stage are government run or supported, making it the largest provider of education in the country. However, due to a shortage of resources and lack of political will, this system suffers from massive gaps including high pupil to teacher ratios, shortage of infrastructure and poor levels of teacher training. Figures released by the Indian government in 2011 show that there were 5,816,673 elementary school teachers in India. As of March 2012 there were 2,127,000 secondary school teachers in India. Education has also been made free for children for 6 to 14 years of age or up to class VIII under the Right of Children to Free and Compulsory Education Act 2009. There have been several efforts to enhance quality made by the government. The District Education Revitalisation Programme (DERP) was launched in 1994 with an aim to universalise primary education in India by reforming and vitalising the existing primary education system. 85%

of the DERP was funded by the central government and the remaining 15% was funded by the states. The DERP, which had opened 160,000 new schools including 84,000 alternative education schools delivering alternative education to approximately 3.5 million children, was also supported by UNICEF and other international programmes. In January 2016, Kerala became the 1st Indian state to achieve 100% primary education through its literacy programme Athulyam. This primary education scheme has also not shown a high gross enrollment ratio of 93–95% for the last three years in some states. Significant improvement in staffing and enrolment of girls has also been made as a part of this scheme. The current scheme for universalisation of Education for All is the Sarva Shiksha Abhiyan which is one of the largest education initiatives in the world. Enrollment has been enhanced, but the levels of quality remain low.

Secondary education

Secondary education covers children aged 14 to 18, a group comprising 88.5 million children according to the 2001 Census of India. The final two years of secondary is often called Higher Secondary (HS), Senior Secondary, or simply the “+2” stage. The two-halves of secondary education are each an important stage for which a pass certificate is needed, and thus are affiliated by central boards of education under HRD ministry, before one can pursue higher education, including college or professional courses.

UGC, NCERT, CBSE and ICSE directives state qualifying ages for candidates who wish to take board exams. Those at least 15 years old by 30 May for a given academic year are eligible to appear for Secondary board exams, and those 17 by the same date are eligible to appear for Higher Secondary certificate board exams. It further states that upon successful completion of Higher Secondary, one can apply to higher education under UGC control such as Engineering, Medical, and Business administration.

Secondary education in India is examination-oriented and not course-based: students register for and take classes primarily to prepare for one of the centrally-administered examinations. Senior school or high school is split into 2 parts (grades 9-10 and grades 11-12) with a standardised nationwide examination at the end of grade 10 and grade 12 (usually informally referred to as “board exams”). Grade 10 examination results can be used for admission into grades 11–12 at a secondary school, pre-university program, or a vocational or technical school. Passing a grade 12 board examination leads to the granting of a secondary school completion diploma, which may be used for admission into vocational schools or universities in the country or the world. Most reputable universities in India require students to pass college-administered admissions tests in addition to passing a final secondary school examination for entry into a college or university. School grades are usually not sufficient for college admissions in India.

Most schools in India do not offer subject and scheduling flexibility due to budgeting constraints (for e.g.: most students in India are not allowed to take Chemistry and History in grades 11-12 because they are part of different “streams”). Private candidates (i.e. not studying in a school) are generally not allowed to register for and take board examinations but there are some exceptions such as NIOS.

10th (matriculation or secondary) exam

Students taking the grade 10 examination usually take six subjects: English, mathematics, social studies, science, one language, and one optional subject depending on the availability of teachers. Elective or optional subjects often include computer applications, economics, physical education, commerce, and environmental science.

12th (senior secondary or higher secondary) exam

Students taking the grade 12 examination usually take four or five subjects with English or the local language being compulsory. Students re-enrolling in most secondary schools after grade 10 have to make the choice of choosing a “core stream” in addition to English or the local language: science (mathematics/biology, chemistry, and physics), commerce (accounts, business studies, and economics), or humanities (any three of history, political science, sociology, psychology, geography depending on school). Students study mathematics up to single-variable calculus in grade 12.

TYPES OF SCHOOLS

Government schools

The majority of students study in government schools where poor and vulnerable students study for free until the age of 14. An Education Ministry data, 65.2% (113 million,) of all school students in 20 states go to government schools (c. 2017) These include schools runs by the state and local government as well as the centre government. Example of large centre government run school systems are Kendriya Vidyalaya in urban areas, Jawahar Navodaya Vidyalaya, for the gifted students, Kasturba Gandhi Balika Vidyalaya for girls belonging to vulnerable SC/ST/OBC classes, Indian Army Public Schools run by the Indian Army for the children of soldiers.

Kendriya Vidyalaya project, was started for the employees of the central government of India, who are deployed throughout the country. The government started the *Kendriya Vidyalaya* project in 1965 to provide uniform education in institutions following the same syllabus at the same pace regardless of the location to which the employee's family has been transferred.

Government aided private schools

These are usually charitable trust run schools that receive partial funding from the government. Largest system of aided schools is run by D.A.V. College Managing Committee.

Private Schools

Most middle-class families send their children to private schools, which might be in their own city or at distant boarding schools. Private schools have been established since the British Rule in India and St George's School, Chennai is the oldest private school in India. At such schools, the medium of education is often English, but Hindi and/or the state's official language is also taught as a compulsory subject. Pre-school education is mostly limited to organised neighbourhood nursery schools with some organised chains. Montessori education is also popular, due to Maria Montessori's stay in India during World War II. In 2014, four of the top ten pre-schools in Chennai were Montessori. Many privately owned and managed schools carry the appellation “Public”, such as the Delhi Public Schools, or Frank Anthony Public Schools. These are modelled after British public schools, which are a group of older, expensive and exclusive fee-paying private independent schools in England.

According to some research, private schools often provide superior results at a multiple of the unit cost of government schools. The reason being high aims and better vision. However, others have suggested that private schools fail to provide education to the poorest families, a selective being only a fifth of the schools and have in the past ignored Court orders for their regulation In their favour, it has been pointed out that private schools cover the entire curriculum and offer extra-curricular activities such as science fairs, general knowledge, sports, music and drama. The pupil teacher ratios are much better in private schools (1:31 to 1:37 for government schools) and more teachers in private

schools are female. There is some disagreement over which system has better educated teachers. According to the latest DISE survey, the percentage of untrained teachers (para-teachers) is 54.91% in private, compared to 44.88% in government schools and only 2.32% teachers in unaided schools receive in-service training compared to 43.44% for government schools. The competition in the school market is intense, yet most schools make profit. However, the number of private schools in India is still low - the share of private institutions is 7% (with upper primary being 21% secondary 32% - *source: fortress team research*). Even the poorest often go to private schools despite the fact that government schools are free. A study found that 65% school-children in Hyderabad's slums attend private schools

National schools

Atomic Energy Central School (established in 1969), Bal Bharati Public School (established in 1944), Bharatiya Vidya Bhavan (established in 1938), Chinmaya Vidyalaya (established in 1965), DAV Public School (established in 1886), Delhi Public School (established in 1949), Indian Army Public Schools (established in 1983), Jawahar Navodaya Vidyalaya (established in 1986), Kendriya Vidyalaya (established in 1963), Padma Seshadri Bala Bhavan (established in 1958), Railway Schools in India (established in 1873), Ramakrishna Mission Schools (established in 1922), Ryan International Schools (established in 1976), Sainik School (established in 1960), Saraswati Shishu Mandir (established in 1952), Seth M.R. Jaipuria Schools (established in 1992), Vivekananda Vidyalaya (established in 1972), Vivekananda Kendra Vidyalaya (established in 1977), Waldorf Schools (India) (established in 2002), these schools are considered as *National schools* in India.

International schools

As of January 2015, the International Schools Consultancy (ISC) listed India as having 410 international schools. ISC defines an 'international school' in the following terms "ISC includes an international school if the school delivers a curriculum to any combination of pre-school, primary or secondary students, wholly or partly in English outside an English-speaking country, or if a school in a country where English is one of the official languages, offers an English-medium curriculum other than the country's national curriculum and is international in its orientation." This definition is used by publications including *The Economist*

Home-schooling

Home-schooling in India is legal, though it is the less explored option, and often debated by educators. The Indian Government's stance on the issue is that parents are free to teach their children at home, if they wish to and have the means. The then HRD Minister Kapil Sibal has stated that despite the RTE Act of 2009, if someone decides not to send his/her children to school, the government would not interfere.

Vocational education

India's All India Council of Technical Education (AICTE) reported, in 2013, that there are more than 4,599 vocational institutions that offer degrees, diploma and post-diploma in architecture, engineering, hotel management, infrastructure, pharmacy, technology, town services and others. There were 1740,000 students enrolled in these schools. Total annual intake capacity for technical diplomas and degrees exceeded 3.4 million in 2012. According to the University Grants Commission (UGC) total enrolment in Science, Medicine, Agriculture and Engineering crossed 65 lakh in 2010. The number of women choosing engineering has more than doubled since 2001

Tertiary education

After passing the Higher Secondary Examination (the Standard 12 examination), students may enroll in general degree programmes such as bachelor's degree (graduation) in arts, commerce or science, or professional degree programme such as engineering, medicine, pharmacy, and law graduates. India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (India) (UGC), which enforces its standards, advises the government, and helps co-ordinate between the centre and the state up to Post graduation and Doctorate (PhD). Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission

As of 2012, India has 152 central universities, 316 state universities, and 191 private universities. Other institutions include 33,623 colleges, including 1,800 exclusive women's colleges, functioning under these universities and institutions and 12,748 Institutions offering Diploma Courses. The emphasis in the tertiary level of education lies on science and technology Indian educational institutions by 2004 consisted of a large number of technology institutes Distance learning is also a feature of the Indian higher education system The Government has launched Rashtriya Uchchattar Shiksha Abhiyan to provide strategic funding to State higher and technical institutions. A total of 316 state public universities and 13,024 colleges will be covered under it.

Some institutions of India, such as the Indian Institutes of Technology (IITs) and National Institutes of Technology (NITs) have been globally acclaimed for their standard of under-graduate education in engineering. Several other institutes of fundamental research such as the Indian Institute of Science (IISc) Indian Association for the Cultivation of Science (IACS), Indian Institute of Science (IISc), Tata Institute of Fundamental Research (TIFR), Harish-Chandra Research Institute (HRI), Indian Institute of Science Education and Research (IISER) are also acclaimed for their standard of research in basic sciences and mathematics. However, India has failed to produce world class universities both in the private sector or the public sector.

Besides top rated universities which provide highly competitive world class education to their pupils, India is also home to many universities which have been founded with the sole objective of making easy money. Regulatory authorities like UGC and AICTE have been trying very hard to extirpate the menace of private universities which are running courses without any affiliation or recognition. Indian Government has failed to check on these education shops, which are run by big businessmen & politicians. Many private colleges and universities do not fulfil the required criterion by the Government and central bodies (UGC, AICTE, MCI, BCI etc.) and take students for a ride. For example, many institutions in India continue to run unaccredited courses as there is no legislation strong enough to ensure legal action against them. Quality assurance mechanisms have failed to stop misrepresentations and malpractices in higher education. At the same time regulatory bodies have been accused of corruption, specifically in the case of deemed-universities. In this context of lack of solid quality assurance mechanism, institutions need to step-up and set higher standards of self-regulation.

Our university system is, in many parts, in a state of disrepair... In almost half the districts in the country, higher education enrollments are abysmally low, almost two-third of our universities and 90% of our colleges are rated as below average on quality parameters... I am concerned that in many states university appointments, including that of vice-chancellors, have been politicised and have become subject to caste and communal considerations, there are complaints of favouritism and corruption.

The Government of India is aware of the plight of higher education sector and has been trying to bring reforms, however, 15 bills are still awaiting discussion and approval in the Parliament.

One of the most talked about bill is Foreign Universities Bill, which is supposed to facilitate entry of foreign universities to establish campuses in India. The bill is still under discussion and even if it gets passed, its feasibility and effectiveness is questionable as it misses the context, diversity and segment of international foreign institutions interested in India. One of the approaches to make internationalisation of Indian higher education effective is to develop a coherent and comprehensive policy which aims at infusing excellence, bringing institutional diversity and aids in capacity building.

Three Indian universities were listed in the Times Higher Education list of the world's top 200 universities – Indian Institutes of Technology, Indian Institutes of Management, and Jawaharlal Nehru University in 2005 and 2006. Six Indian Institutes of Technology and the Birla Institute of Technology and Science—Pilani were listed among the top 20 science and technology schools in Asia by *Asiaweek* The Indian School of Business situated in Hyderabad was ranked number 12 in global MBA rankings by the *Financial Times* of London in 2010 while the All India Institute of Medical Sciences has been recognised as a global leader in medical research and treatment. The University of Mumbai was ranked 41 among the Top 50 Engineering Schools of the world by America's news broadcasting firm Business Insider in 2012 and was the only university in the list from the five emerging BRICS nations viz Brazil, Russia, India, China and South Africa it was ranked at 62 in the QS BRICS University rankings for 2013 and was India's 3rd best Multi-Disciplinary University in the QS University ranking of Indian Universities after University of Calcutta and Delhi University. In April 2015, IIT Bombay launched the first U.S.-India joint EMBA program alongside Washington University in St. Louis.

Technical education

From the first Five-year Plan onwards, India's emphasis was to develop a pool of scientifically inclined manpower. India's National Policy on Education (NPE) provisioned for an apex body for regulation and development of higher technical education, which came into being as the All India Council for Technical Education (AICTE) in 1987 through an act of the Indian parliament. At the federal level, the Indian Institutes of Technology, the Indian Institute of Space Science and Technology, the National Institutes of Technology and the Indian Institutes of Information Technology are deemed of national importance. The Indian Institutes of Technology (IITs) and National Institutes of Technology (NITs) are among the nation's premier education facilities.

The UGC has inter-university centres at a number of locations throughout India to promote common research, e.g. the Nuclear Science Centre at the Jawaharlal Nehru University, New Delhi. Besides there are some British established colleges such as Harcourt Butler Technological Institute situated in Kanpur and King George Medical University situated in Lucknow which are important centres of higher education.

In addition to above institutes, efforts towards the enhancement of technical education are supplemented by a number of recognised Professional Engineering Societies such as:

1. Institution of Engineers (India)
2. Institution of Civil Engineers (India)
3. Institution of Mechanical Engineers (India)
4. Institution of Chemical Engineering (India)
5. Institution of Electronics and Tele-Communication Engineers (India)
6. Indian Institute of Metals
7. Institution of Industrial Engineers (India)
8. Institute of Town Planners (India)
9. Indian Institute of Architects

that conduct Engineering/Technical Examinations at different levels (Degree and diploma) for working professionals desirous of improving their technical qualifications.

The number of graduates coming out of technical colleges increased to over 700,000 in 2011 from 550,000 in FY 2010. However, according to one study, 75% of technical graduates and more than 85% of general graduates lack the skills needed in India's most demanding and high-growth global industries such as Information Technology. These high-tech global information technologies companies directly or indirectly employ about 2.3 million people, less than 1% of India's labour pool. India offers one of the largest pool of technically skilled graduates in the world. Given the sheer numbers of students seeking education in engineering, science and mathematics, India faces daunting challenges in scaling up capacity while maintaining quality.

OPEN AND DISTANCE LEARNING

At the school level, National Institute of Open Schooling (NIOS) provides opportunities for continuing education to those who missed completing school education. 1.4 million students are enrolled at the secondary and higher secondary level through open and distance learning. In 2012 various state governments also introduced "State Open School" to provide distance education. At higher education level, Indira Gandhi National Open University (IGNOU) co-ordinates distance learning. It has a cumulative enrolment of about 1.5 million, serviced through 53 regional centres and 1,400 study centres with 25,000 counselors. The Distance Education Council (DEC), an authority of IGNOU is co-co-ordinating 13 State Open Universities and 119 institutions of correspondence courses in conventional universities. While distance education institutions have expanded at a very rapid rate, but most of these institutions need an up gradation in their standards and performance. There is a large proliferation of courses covered by distance mode without adequate infrastructure, both human and physical. There is a strong need to correct these imbalances.

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Panchayati Raj in India

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Panchayati Raj (*Council of five officials*) is the local self-government of villages in rural India as opposed to urban and suburban municipalities, this system was introduced by a constitutional amendment in 1992. Although it is based upon the historical *panchayat* system of the Indian subcontinent. The recommendation of LM Singhvi Committee (1986) was accepted. This Panchayati Raj system was formalized in 1992, following a study conducted by a number of Indian committees on various ways of implementing more decentralized administration. The modern Panchayati Raj and its *Gram Panchayats* are not to be confused with the extra-constitutional *Khap Panchayats* (or *Caste Panchayats*) found in northern India.

In India, the Panchayati Raj now functions as a system of governance in which gram panchayats are the basic units of local administration. The system has three levels: Gram Panchayat (village level), Mandal Parishad or Block *Samiti* or *Panchayat Samiti* (block level), and *Zila Parishad* (district level). It was formalized in 1992 by the 73rd amendment to the Indian Constitution. Currently, the Panchayati Raj system exists in all states except Nagaland, Meghalaya, and Mizoram, and in all Union Territories except Delhi.

The Panchayats receive funds from three sources:

- Local body grants, as recommended by the Central Finance Commission
- Funds for implementation of centrally sponsored schemes
- Funds released by the state governments on the recommendations of the State Finance Commissions

HISTORY

Panchayati raj originated in 2nd millennium BCE in India during Vedic times. Since Vedic times, the village (gram) in the country is considered as the basic unit for regional self-administration.

Mahatma Gandhi advocated Panchayati Raj as the foundation of India's political system, as a decentralized form of government in which each village would be responsible for its own affairs. The term for such a vision was *Gram Swaraj* ("village self-governance"). Instead, India developed a highly centralized form of government. However, this has been moderated by the delegation of several administrative functions to the local level, empowering elected gram panchayats. There are significant differences between the traditional Panchayati Raj system, that was envisioned by Gandhi, and the system formalized in India in 1992. The Panchayat Raj system was first adopted by the state of Bihar by Bihar Panchayat Raj Act of 1947. It was a continued legacy of local self government started by Lord Ripon in British era. Later it was implemented by Rajasthan in Nagaur district on 2 Oct 1959. Rajasthan was the first state to introduce panchayat system in India after independence. During the 1950s and 60s, other state governments adopted this system as laws were passed to establish panchayats in various states. Maharashtra was the ninth state. It also founded backing in the Indian Constitution, with the 73rd amendment in 1992 to accommodate the idea.

In the history of Panchayati Raj, in India, on 24 April 1993, the Constitutional (73rd amendment) Act 1992 came into force to provide constitutional status to the Panchayati Raj institutions. This

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amendment was extended to Panchayats in the tribal areas of eight states, namely: Andhra Pradesh, Gujarat, Himachal Pradesh, Maharashtra, Madhya Pradesh, Odisha, and Rajasthan beginning on 24 December 1996. This amendment contains provision for devolution of powers and responsibilities to the panchayats, both for the preparation of economic development plans and social justice, as well as for implementation in relation to 29 subjects listed in the eleventh schedule of the constitution, and the ability to levy and collect appropriate taxes, duties, tolls and fees. The Act aims to provide a three-tier systems of Panchayati Raj for all states having a population of over 2 million, to hold Panchayat elections regularly every five years, to provide seats reserved for scheduled castes, scheduled tribes and women; to appoint a State Finance Commission to make recommendations regarding the financial powers of the Panchayats and to constitute a District Planning Committee. List of committees constituted for recommendations regarding Panchayati Raj in India:

| | |
|----------------------------|------|
| Balwant Rai Mehta | 1957 |
| V.T. Krishnamachari | 1960 |
| Takhatmal Jain Study Group | 1966 |
| Ashok Mehta Committee | 1978 |
| G.V.K. Rao Committee | 1985 |
| Dr. L.M. Singhvi Committee | 1986 |
| P.K. Thungon Committee | 1989 |
| S. Mohinder Singh | 2013 |

BALWANT RAI MEHTA COMMITTEE

The Balwant Rai Mehta Committee, headed by MP Balwantrai Mehta, was a committee appointed by the Government of India in January 1957 to examine the work of the Community Development Programme (1952) and the National Extension Service (1953), to suggest measures to improve their work. The committee's recommendation was implemented by NDC in January 1958, and this set the stage for the launching of Panchayati Raj Institutions throughout the country. The committee recommended the establishment of the scheme of 'democratic decentralization', which finally came to be known as Panchayati Raj.

This led to the establishment of a three-tier Panchayati Raj system: Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zila Parishad at the district level...

GRAM PANCHAYAT SABHA

Sarpanch is its elected head. The members of the gram panchayat are elected from each for a period of five years by the members of Gram Sabha.

SOURCES OF INCOME

Taxes collected locally such as on water, place of pilgrimage, local *mandirs* (temples), and markets

- A fixed grant from the State Government in proportion to the land revenue and money for works and schemes assigned to the Parishads
- Donations

BLOCK LEVEL PANCHAYAT OR PANCHAYAT SAMITI

A Panchayat Samiti (block panchayat) is a local government body at the *tehsil* level. This body works for the villages of the tehsil that together are called a “development block”. The Panchayat Samiti is the link between the Gram Panchayat and the district administration. Just as the tehsil goes by other names in various parts of India, notably *mandal* and *taluka*, there are a number of variations in nomenclature for the block panchayat. For example, it is known as *Mandal Praja Parishad* in Andhra Pradesh, *Taluka Panchayat* in Gujarat and Karnataka, and *Panchayat Samiti* in Maharashtra. In general, the block panchayat has the same form as the gram panchayat but at a higher level.

Composition

Membership in the block panchayat is mostly ex-official; it is composed of: all of the *Sarpanchas* (gram panchayat chairmen) in the Panchayat Samiti area, the MPs and MLAs of the area, the sub-district officer (SDO) of the subdivision, co-opt members (representatives of the SC/ST and women), associate members (a farmer from the area, a representative of the cooperative societies and one from marketing services), and some elected members.

The Panchayat Samiti is elected for a tel Welfare

- Information Technology
- Water Supply Department
- Animal Husbandry and others

There is an officer for every department. A government-appointed Block Development Officer (BDO) is the executive officer to the Samiti and the chief of its administration, and is responsible for his work to the CEO of ZP.

Functions

Implementation of schemes for the development of agriculture and infrastructure

- Establishment of primary health centres and primary schools
- Supply of clean drinking water, drainage and construction/repair of roads
- Development of a cottage and small-scale industries, and the opening of cooperative societies
- Establishment of youth organisations in India

Zila parishad

The governing of the advance system at the district level in Panchayat Raj is also popularly known as Zila Parishad. The chief of administration is an officer of the IAS cadre and chief officer of the Panchayat raj for the district level.

Composition

The membership varies from 40 to 60 and usually comprises:

- Deputy Commissioner of the District
- Presidents of all Panchayat Samitis in the district
- Heads of all Government Departments in the district
- members of Parliament and Members of Legislative Assemblies in the district
- a representative of each cooperative society
- some women and Scheduled Caste members, if not adequately represented
- co-opted members having extraordinary experience and achievements in public service.

Functions

Provide essential services and facilities to the rural population

- Supply improved seeds to farmers and inform them of new farming techniques
- Set up and run schools and libraries in rural areas
- Start primary health centers and hospitals in villages; start vaccination drives against epidemics
- Execute plans for the development of the scheduled castes and tribes; run ashram shalas for Adivasi children; set up free hostels for them.
- Encourage entrepreneurs to start small-scale industries and implement rural employment schemes.
- Construct bridges, roads and other public facilities and their maintenance
- Provide employment.
- Works on Sanitation related issues

RESERVATION FOR WOMEN IN PANCHAYATI RAJ INSTITUTIONS IN INDIA

On August 27, 2009, the Union Cabinet of the Government of India approved 50% reservation for women in Panchayati Raj Institutions (PRI). The Indian states Andhra Pradesh, Bihar (1st state among all to reserve 50% of seats for women), Chhattisgarh, Himachal Pradesh, Jharkhand, Kerala, Karnataka, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, Sikkim, Tamil Nadu, Tripura, West Bengal and Uttarakhand have implemented 50% reservation for women in PRIs. The majority of candidates in these Panchayats are women. In 2015, all the elected members in the Kodassery Panchayat in Kerala were women.

THE SYSTEM IN PRACTICE

The Panchayats, throughout the years, have relied on federal and state grants to sustain themselves economically. The absence of mandatory elections for the Panchayat council and infrequent meetings of the Sarpanch have decreased the spread of information to villagers, leading to more state regulation. Many Panchayats have been successful in achieving their goals, through cooperation between different bodies and the political mobilization of previously underrepresented groups in India. There is an obstacle of literacy that many Panchayats face for engagement of villagers, with most development schemes being on paper. However, homes linked to the Panchayati Raj System have seen an increase in participation for local matters. The reservation policy for women on the Panchayat councils have also led to a substantial increase in female participation and have shaped the focus of development to include more domestic household issues

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Women in India

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The status of women in India has been subject to many changes over the span of recorded Indian history. Their position in society deteriorated early in India's ancient period, especially in the Indo-Aryan speaking regions, and their subordination continued to be reified well into India's early modern period. Practises such as female infanticide, dowry, child marriage and the taboo on widow remarriage, have had a long duration in India, and have proved difficult to root out, especially in caste society in northern India. During the British East India Company rule (1757–1857), and the British Raj (1858–1947), measures aiming at amelioration were enacted, including Bengal Sati Regulation, 1829, Hindu Widows' Remarriage Act, 1856, Female Infanticide Prevention Act, 1870, and Age of Consent Act, 1891. Women's rights under the Constitution of India mainly include equality, dignity, and freedom from discrimination; additionally, India has various statutes governing the rights of women. As of 2018, some women have served in various senior official positions in the Indian government, including that of the President of India, the Prime Minister of India, the Speaker of the Lok Sabha. However, many women in India continue to face significant difficulties. The rates of malnutrition are exceptionally high among adolescent girls and pregnant and lactating women in India, with repercussions for children's health. Violence against women, especially sexual violence, has been on the rise in India.

WOMEN IN INDIA DURING BRITISH RULE

During the British Raj, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar and Jyotirao Phule fought for the betterment of women. Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of "Young Bengal", set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta (later the school was named Kalikrishna Girls' High School). While this might suggest that there was no positive British contribution during the Raj era, that is not entirely the case. Missionaries' wives such as Martha Mault née Mead and her daughter Eliza Caldwell née Mault are rightly remembered for pioneering the education and training of girls in south India. This practice was initially met with local resistance, as it flew in the face of tradition. Raja Rammohan Roy's efforts led to the abolition of Sati under Governor-General William Cavendish-Bentinck in 1829. Ishwar Chandra Vidyasagar's crusade for improvement in the situation of widows led to the Widow Remarriage Act of 1856. Many women reformers such as Pandita Ramabai also helped the cause of women.

Kittur Chennamma, queen of the princely state Kittur in Karnataka, led an armed rebellion against the British in response to the Doctrine of lapse. Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British. She is now widely considered as a national hero. Begum Hazrat Mahal, the co-ruler of Awadh, was another ruler who led the revolt of 1857. She refused deals with the British and later retreated to Nepal. The Begums of Bhopal were also considered notable female rulers during this period. They were trained in martial arts. Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were some of the earliest Indian women to obtain a degree.

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In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927, it became a major organisation in the movement for social change. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Mahatma Gandhi, himself a victim of child marriage at the age of thirteen, he later urged people to boycott child marriages and called upon young men to marry child widows.

INDEPENDENT INDIA

Women in India now participate fully in areas 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. 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) equal pay for equal work (Article 39(d)) and Article 42. 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). Feminist activism in India gained momentum in the late 1970s. One of the first national-level issues that brought women's groups together was the Mathura rape case. The acquittal of policemen accused of raping a young girl Mathura in a police station led to country-wide protests in 1979–1980. The protest, widely covered by the national media, forced the Government to amend the Evidence Act, the Criminal Procedure Code, and the Indian Penal Code; and created a new offence, custodial rape. Female activists also united over issues such as female infanticide, gender bias, women's health, women's safety, and women's literacy.

Since alcoholism is often associated with violence against women in India, many women groups launched anti-liquor campaigns in Andhra Pradesh, Himachal Pradesh, Haryana, Odisha, Madhya Pradesh and other states. Many Indian Muslim women have questioned the fundamental leaders' interpretation of women's rights under the Shariat law and have criticised the triple talaq system (see below about 2017). Mary Roy won a lawsuit in 1986, against the inheritance legislation of her Keralite Syrian Christian community in the Supreme Court. The judgement ensured equal rights for Syrian Christian women with their male siblings in regard to their ancestral property. Until then, her Syrian Christian community followed the provisions of the Travancore Succession Act of 1916 and the Cochin Succession Act, 1921, while elsewhere in India the same community followed the Indian Succession Act of 1925.

In the 1990s, grants from foreign donor agencies enabled the formation of new women-oriented NGOs. Self-help groups and NGOs such as Self Employed Women's Association (SEWA) have played a major role in the advancement of women's rights in India. Many women have emerged as leaders of local movements; for example, Medha Patkar of the Narmada Bachao Andolan.

In 1991, the Kerala High Court restricted entry of women above the age of 10 and below the age of 50 from Sabarimala Shrine as they were of the menstruating age. However, on 28 September 2018, the Supreme Court of India lifted the ban on the entry of women. It said that discrimination against women on any grounds, even religious, is unconstitutional.

The Government of India declared 2001 as the Year of Women's Empowerment (*Swashakti*). The National Policy For The Empowerment Of Women came was passed in 2001. In 2006, the case of Imrana, a Muslim rape victim, was highlighted by the media. Imrana was raped by her father-in-law. The pronouncement of some Muslim clerics that Imrana should marry her father-in-law led to

widespread protests, and finally Imrana's father-in-law was sentenced to 10 years in prison. The verdict was welcomed by many women's groups and the All India Muslim Personal Law Board. According to a 2011 poll conducted by the Thomson Reuters Foundation, India was the "fourth most dangerous country" in the world for women, India was also noted as the worst country for women among the G20 countries, however, this report has faced criticism for promoting inaccurate perceptions. On 9 March 2010, one day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women. In October 2017 another poll published by Thomson Reuters Foundation found that Delhi was the fourth most dangerous megacity (total 40 in the world) for women and it was also the worst megacity in the world for women when it came to sexual violence, risk of rape and harassment.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. The Act came into force from 9 December 2013. The Criminal Law (Amendment) Act, 2013 introduced changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354 A, which is punishable up to three years of imprisonment and or with fine. The Amendment also introduced new sections making acts like disrobing a woman without consent, stalking and sexual acts by person in authority an offense. It also made acid attacks a specific offence with a punishment of imprisonment not less than 10 years and which could extend to life imprisonment and with fine.

In 2014, an Indian family court in Mumbai ruled that a husband objecting to his wife wearing a kurta and jeans and forcing her to wear a sari amounts to cruelty inflicted by the husband and can be a ground to seek divorce. The wife was thus granted a divorce on the ground of cruelty as defined under section 27(1)(d) of Special Marriage Act, 1954.

On 22 August 2017, the Indian Supreme Court deemed instant triple talaq (*talaq-e-biddat*) unconstitutional.

In 2018, a survey by Thomson Reuters Foundation termed India as the world's most dangerous country for women due to high risk of sexual violence. Although National Commission for Women rejected the report stating that *the sample size was small in the number of people surveyed and could in no way reflect the state of affairs in a country of 1.3 billion people*. National Commission for Women (NCW) also pointed out that there could be no doubt that India is far ahead of a number of countries in terms of women's rights. The survey was similarly rejected by the Centre for the Study of Developing Societies on the grounds that it lacked transparency with respect to sample size and possible selection bias. The report has also been rejected by the Indian government. Union minister Rajyavardhan Singh Rathore criticized the Indian National Congress for using this survey to damage the reputation of the Modi government and that the survey that was based on "perception" and "afar from any solid facts or numbers". Also in 2018, the Supreme Court of India struck down a law making it a crime for a man to have sex with a married woman without the permission of her husband. Prior to November 2018, women were forbidden to climb Agasthyarkoodam. A court ruling removed the prohibition

TIMELINE OF WOMEN'S ACHIEVEMENTS IN INDIA

The steady change in the position of women can be highlighted by looking at what has been achieved by women in the country:

- 1848: Savitribai Phule, along with her husband Jyotirao Phule, opened a school for girls in Pune, India. Savitribai Phule became the first woman teacher in India.

- 1879: John Elliot Drinkwater Bethune established the Bethune School in 1849, which developed into the Bethune College in 1879, thus becoming the first women's college in India.
- 1883: Chandramukhi Basu and Kadambini Ganguly became the first female graduates of India and the British Empire.
- 1886: Kadambini Ganguly and Anandi Gopal Joshi became the first women from India to be trained in Western medicine.
- 1898: Sister Nivedita Girls' School was inaugurated
- 1905: Suzanne RD Tata becomes the first Indian woman to drive a car.
- 1916: The first women's university, SNDT Women's University, was founded on 2 June 1916 by the social reformer Dhondo Keshav Karve with just five students.
- 1917: Annie Besant became the first female president of the Indian National Congress.
- 1919: For her distinguished social service, Pandita Ramabai became the first Indian woman to be awarded the Kaisar-i-Hind Medal by the British Raj.
- 1925: Sarojini Naidu became the first Indian born female president of the Indian National Congress.
- 1927: The All India Women's Conference was founded.
- 1936: Sarla Thakral became the first Indian woman to fly an aircraft.
- 1944: Asima Chatterjee became the first Indian woman to be conferred the Doctorate of Science by an Indian university.
- 1947: On 15 August 1947, following independence, Sarojini Naidu became the governor of the United Provinces, and in the process became India's first woman governor. On the same day, Amrit Kaur assumed office as the first female Cabinet minister of India in the country's first cabinet.
- Post independence: Rukmini Devi Arundale was the first ever woman in Indian History to be nominated a Rajya Sabha member. She is considered the most important revivalist in the Indian classical dance form of Bharatanatyam from its original 'sahir' style, prevalent amongst the temple dancers, Devadasis. She also worked for the re-establishment of traditional Indian arts and crafts.
- 1951: Prem Mathur of the Deccan Airways becomes the first Indian woman commercial pilot.
- 1953: Vijaya Lakshmi Pandit became the first woman (and first Indian) president of the United Nations General Assembly
- 1959: Anna Chandy becomes the first Indian woman judge of a High Court (Kerala High Court)
- 1963: Sucheta Kriplani became the Chief Minister of Uttar Pradesh, the first woman to hold that position in any Indian state.
- 1966: Captain Durga Banerjee becomes the first Indian woman pilot of the state airline, Indian Airlines.
- 1966: Kamaladevi Chattopadhyay wins Ramon Magsaysay award for community leadership.
- 1966: Indira Gandhi becomes the first woman Prime Minister of India
- 1970: Kamaljit Sandhu becomes the first Indian woman to win a Gold in the Asian Games
- 1972: Kiran Bedi becomes the first female recruit to join the Indian Police Service.
- 1978: Sheila Sri Prakash becomes the first female entrepreneur to independently start an architecture firm
- 1979: Mother Teresa wins the Nobel Peace Prize, becoming the first Indian female citizen to do so.
- 1984: On 23 May, Bachendri Pal became the first Indian woman to climb Mount Everest.
- 1986: Surekha Yadav became the first Asian woman loco-pilot or railway driver.
- 1989: Justice M. Fathima Beevi becomes the first woman judge of the Supreme Court of India.
- 1991: Mumtaz M. Kazi became the first Asian woman to drive a diesel locomotive in September

- 1992: Asha Sinha becomes the First Woman Commandant in the Paramilitary forces of India when she was appointed Commandant, Central Industrial Security Force in Mazagon Dock Shipbuilders Limited.
- 1992: Priya Jhingan becomes the first lady cadet to join the Indian Army (later commissioned on 6 March 1993)
- 1999: On 31 October, Sonia Gandhi became the first female Leader of the Opposition (India).
- The first Indian woman to win an Olympic Medal, Karnam Malleswari, a bronze medal at the Sydney Olympics in the 69 kg weight category in Weightlifting event.
- 2007: On 25 July, Pratibha Patil became the first female President of India.
- 2009: On 4 June, Meira Kumar became the first female Speaker of Lok Sabha.
- 2011: On 20 October, Priyanka N. drove the inaugural train of the Namma Metro becoming the first female Indian metro pilot. 2011: Mitali Madhumita made history by becoming the first woman officer to win a Sena Medal for gallantry.
- 2014: A record 7 female ministers are appointed in the Modi ministry, of whom 6 hold Cabinet rank, the highest number of female Cabinet ministers in any Indian government in history. Prestigious Ministries such as Defence and External Affairs are being held by Women Ministers. 2015:
- 2016: J. Jayalalithaa, became the first woman chief minister in India to rule the state consecutively 2 times by winning legislative assembly election.
- 2016: J. Jayalalithaa, became the first woman chief minister in India to die in office on 5 December 2016.
- 2017: On 25 March, Tanushree Pareek became the first female combat officer commissioned by the Border Security Force.
- 2018: Archana Ramasundaram of 1980 Batch became the first Woman to become the Director General of Police of a Paramilitary Force as DG, Sashastra Seema Bal.

POLITICS

India has one of the highest number of female politicians in the world. Women have held high offices in India including that of the President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition. The Indian states Madhya Pradesh, Bihar, Uttarakhand, Himachal Pradesh, Andhra Pradesh, Chhattisgarh, Jharkhand, Kerala, Karnataka, Maharashtra, Orissa, Rajasthan and Tripura have implemented 50% reservation for women in PRIs. Majority of candidates in these Panchayats are women. Currently 100% of elected members in Kodassery Panchayat in Kerala are women. There are currently 2 female chief ministers in India as of Sept 2018.

CULTURE

The status of women in India is strongly connected to family relations. In India, the family is seen as crucially important, and in most of the country the family unit is patrilineal. Families are usually multi-generational, with the bride moving to live with the in-laws. Families are usually hierarchical, with the elders having authority over the younger generations, and men over women. The vast majority of marriages are monogamous (one husband and one wife), but both polygyny and polyandry in India have a tradition among some populations in India. Weddings in India can be quite expensive. Most marriages in India are arranged. With regard to dress, a sari (a long piece of fabric draped around the body) and salwar kameez are worn by women all over India. A *bindi* is part of a woman's make-up. Despite common belief, the bindi on the forehead does not signify marital status; however, the Sindoor does. Rangoli (or Kolam) is a traditional art very popular among Indian women.

MILITARY AND LAW ENFORCEMENT

The Indian Armed Forces began recruiting women to non-medical positions in 1992. The Indian Army began inducting women officers in 1992. The Border Security Force (BSF) began recruiting female officers in 2013. On 25 March 2017, Tanushree Pareek became the first female combat officer commissioned by the BSF. On 24 October 2015, the Indian government announced that women could serve as fighter pilots in the Indian Air Force (IAF), having previously only been permitted to fly transport aircraft and helicopters. The decision means that women are now eligible for induction in any role in the IAF. In 2016, India announced a decision to allow women to take up combat roles in all sections of its army and navy. As of 2014, women made up 3% of Indian Army personnel, 2.8% of Navy personnel, and 8.5% of Air Force personnel. As of 2016, women accounted for 5% of all active and reserve Indian Armed forces personnel. In 1972 Kiran Bedi became the First Lady Indian Police Service Officer and was the only woman in a batch of 80 IPS Officers, she joined the AGMUT Cadre. In 1992 Asha Sinha a 1982 Batch IPS Officer became the First Woman Commandant in the Paramilitary forces of India when she was posted as Commandant, Central Industrial Security Force in Mazagon Dock Shipbuilders Limited. Kanchan Chaudhary Bhattacharya the second Lady IPS Officer of India belonging to the 1973 Batch became the first Lady Director General of Police of a State in India when she was appointed DGP of Uttarakhand Police. In 2018 an IPS Officer Archana Ramasundaram of 1980 Batch became the first Woman to become the Director General of Police of a Paramilitary Force as DG, Sashastra Seema Bal. In March 2018, Delhi Police announced that it would begin to induct women into its SWAT team. On February 17, 2020 the Supreme Court of India said that women officers in the Indian Army can get command positions at par with male officers. The court said that the government's arguments against it were discriminatory, disturbing and based on stereotype. The court also said that permanent commission to all women officers should be made available regardless of their years of service. The government had earlier said that women commanders would not be acceptable to some troops.

EDUCATION AND ECONOMIC DEVELOPMENT

According to 1992–93 figures, only 9.2% of the households in India were headed by women. However, approximately 35% of the households below the poverty line were found to be headed by women.

Education

Though it is sharply increasing, the female literacy rate in India is less than the male literacy rate. Far fewer girls than boys are enrolled in school, and many girls drop out. In urban India, girls are nearly on a par with boys in terms of education. However, in rural India, girls continue to be less educated than boys. According to the National Sample Survey Data of 1997, only the states of Kerala and Mizoram have approached universal female literacy. According to scholars, the major factor behind improvements in the social and economic status of women in Kerala is literacy. Under the Non-Formal Education programme (NFE), about 40% of the NFE centres in states and 10% of the centres in UTs are exclusively reserved for women. As of 2000, about 300,000 NFE centres were catering to about 7.42 million children. About 120,000 NFE centres were exclusively for girls. According to a 1998 report by the U.S. Department of Commerce, the chief barriers to female education in India are inadequate school facilities (such as sanitary facilities), shortage of female teachers and gender bias in the curriculum (female characters being depicted as weak and helpless).

The literacy rate is lower for women compared to men: the literacy rate is 60.6% for women, while for men it is 81.3%. The 2011 census, however, indicated a 2001–2011 decadal literacy growth of 9.2%, which is slower than the growth seen during the previous decade. There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women. (population aged 15 or older, data from 2015).

Workforce participation

Contrary to common perception, a large percentage of women in India are actively engaged in traditional and non-traditional work. National data collection agencies accept that statistics seriously understate women's contribution as workers. However, there are far fewer women than men in the paid workforce. In urban India, women participate in the workforce in impressive numbers. For example, in the software industry 30% of the workforce is female. In rural India in the agriculture and allied industrial sectors, women account for as much as 89.5% of the labour force. In overall farm production, women's average contribution is estimated at 55% to 66% of the total labour. According to a 1991 World Bank report, women accounted for 94% of total employment in dairy production in India.

Women constitute 51% of the total employed in forest-based small-scale enterprises.

Gender pay gap

In 2017, a study by Monster Salary Index (MSI) showed the overall gender pay gap in India was 20 percent. It found that the gap was narrower in the early years of experience.

While men with 0–2 years of experience earned 7.8 percent higher median wages than women, in the experience group of 6–10 years of experience, the pay gap was 15.3 percent. The pay gap becomes wider at senior level positions as the men with 11 and more years of tenure earned 25 percent higher median wages than women.

Based on the educational background, men with a bachelor's degree earned on average 16 percent higher median wages than women in years 2015, 2016 and 2017, while master's degree holders experience even higher pay gap. Men with a four- or five-year degree or the equivalent of a master's degree have on average earned 33.7 percent higher median wages than women.

While India passed the Equal Remuneration Act way back in 1976, which prohibits discrimination in remuneration on grounds of sex. But in practice, the pay disparity still exist.

Women-owned businesses

One of the most famous female business success stories, from the rural sector, is the Shri Mahila Griha Udyog Lijjat Papad. Started in 1959 by seven women in Mumbai with a seed capital of only Rs.80, it had an annual turnover of more than Rs. 800 crore (over \$109 million) in 2018. It provides employment to 43,000 (in 2018) women across the country.

One of the largest dairy co-operatives in the world, Amul, began by mobilizing rural women in Anand in the western state of Gujarat.

Notable women in business

In 2006, Kiran Mazumdar-Shaw, who founded Biocon, one of India's first biotech companies, was rated India's richest woman. Lalita D. Gupte and Kalpana Morparia were the only businesswomen in India who made the list of the Forbes World's Most Powerful Women in 2006. Gupte ran ICICI Bank, India's second-largest bank, until October 2006 and Morparia is CEO of JP Morgan India.

Shaw remained the richest self-made woman in 2018, coming in at 72nd place in terms of net worth in Forbes's annual rich list. She was the 4th and last female in the list, thereby showing that 96 of 100 the richest entities in the country continued to be male controlled directly or indirectly.

According to the 'Kotak Wealth Hurun – Leading Wealthy Women 2018' list, which compiled the 100 wealthiest Indian women based on their net worth as on 30 June 2018 Shaw was only one of two women, the other being Jayshree Ullal, who did not inherit their current wealth from family relatives in the top ten. However, India has a strong history of many women with inherited wealth establishing large enterprises or launching successful careers in their own rights.

LAND AND PROPERTY RIGHTS

In most Indian families, women do not own any property in their own names, and do not get a share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In India, women's property rights vary depending on religion, and tribe, and are subject to a complex mix of law and custom, but in principle the move has been towards granting women equal legal rights, especially since the passing of The Hindu Succession (Amendment) Act, 2005. The Hindu personal laws of 1956 (applying to Hindus, Buddhists, Sikhs, and Jains) gave women rights to inheritances. However, sons had an independent share in the ancestral property, while the daughters' shares were based on the share received by their father. Hence, a father could effectively disinherit a daughter by renouncing his share of the ancestral property, but a son would continue to have a share in his own right. Additionally, married daughters, even those facing domestic abuse and harassment, had no residential rights in the ancestral home. Thanks to an amendment of the Hindu laws in 2005, women now have the same status as men. In 1986, the Supreme Court of India ruled that Shah Bano, an elderly divorced Muslim woman, was eligible for alimony. However, the decision was opposed by fundamentalist Muslim leaders, who alleged that the court was interfering in their personal law. The Union Government subsequently passed the Muslim Women's (Protection of Rights Upon Divorce) Act. Similarly, Christian women have struggled over the years for equal rights in divorce and succession. In 1994, all churches, jointly with women's organizations, drew up a draft law called the Christian Marriage and Matrimonial Causes Bill. However, the government has still not amended the relevant laws. In 2014, the Law Commission of India has asked the government to modify the law to give Christian women equal property rights

CRIMES AGAINST WOMEN

Crime against women such as rape, acid throwing, dowry killings, honour killings, and the forced prostitution of young girls has been reported in India. Police records in India show a high incidence of crimes against women. The National Crime Records Bureau reported in 1998 that by 2010 growth in the rate of crimes against women would exceed the population growth rate. Earlier, many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.

Acid throwing

A Thomas Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in. The survey itself has been criticized for bias. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill or maim permanently and act as a lesson to put a woman in her place. In India, acid attacks on women who dared to refuse a man's proposal of marriage or asked

for a divorce are a form of revenge. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The number of acid attacks has been rising.

Child marriage

Child marriage has been traditionally prevalent in India but is not so continued in Modern India to this day. Historically, child brides would live with their parents until they reached puberty. In the past, child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice. The Child Marriage Restraint Act, 1929 is the relevant legislation in the country.

According to UNICEF's "State of the World's Children-2009" report, 47% of India's women aged 20–24 were married before the legal age of 18, rising to 56% in rural areas. The report also showed that 40% of the world's child marriages occur in India.

Domestic violence

Domestic violence in India is endemic. Around 70% of women in India are victims of domestic violence, according to Renuka Chowdhury, former Union minister for Women and Child Development. Domestic violence was legally addressed in the 1980s when the 1983 Criminal Law Act introduced section 498A "Husband or relative of husband of a woman subjecting her to cruelty".

The National Crime Records Bureau reveal that a crime against a woman is committed every three minutes, a woman is raped every 29 minutes, a dowry death occurs every 77 minutes, and one case of cruelty committed by either the husband or relative of the husband occurs every nine minutes. This occurs despite the fact that women in India are legally protected from domestic abuse under the Protection of Women from Domestic Violence Act. In India, domestic violence toward women is considered as any type of abuse that can be considered a threat; it can also be physical, psychological, or sexual abuse to any current or former partner. Domestic violence is not handled as a crime or complaint, it is seen more as a private or family matter. In determining the category of a complaint, it is based on caste, class, religious bias and race which also determines whether action is to be taken or not. Many studies have reported about the prevalence of the violence and have taken a criminal-justice approach, but most women refuse to report it. These women are guaranteed constitutional justice, dignity and equality but continue to refuse based on their sociocultural contexts. As the women refuse to speak of the violence and find help, they are also not receiving the proper treatment.

Dowry

In 1961, the Government of India passed the Dowry Prohibition Act making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom. The list should contain a brief description of each present, its approximate value, the name of who has given the present, and relationship to the recipient. However, such rules are rarely enforced.

A 1997 report claimed that each year at least 5,000 women in India die dowry-related deaths, and at least a dozen die each day in 'kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticised within India itself.

In 2011, the National Crime Records Bureau reported 8,618 dowry deaths. Unofficial estimates claim the figures are at least three times as high.

FEMALE INFANTICIDE AND SEX-SELECTIVE ABORTION

In India, the male-female sex ratio is skewed dramatically in favour of men, the chief reason being the high number of women who die before reaching adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities. Many experts suggest the higher number of men in India can be attributed to female infanticides and sex-selective abortions. The sex ratio is particularly bad in the north-western area of the country, particularly in Haryana and Jammu and Kashmir. Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable, these advantages have spread to rural populations. However, ultrasound scans often reveal the sex of the baby, allowing pregnant women to decide to abort female foetuses and try again later for a male child. This practice is usually considered the main reason for the change in the ratio of male to female children being born. In 1994 the Indian government passed a law forbidding women or their families from asking about the sex of the baby after an ultrasound scan (or any other test which would yield that information) and also expressly forbade doctors or any other persons from providing that information. In practice this law (like the law forbidding dowries) is widely ignored, and levels of abortion on female foetuses remain high and the sex ratio at birth keeps getting more skewed. Female infanticide (killing of infant girls) is still prevalent in some rural areas. Sometimes this is infanticide by neglect, for example families may not spend money on critical medicines or withhold care from a sick girl.

Continuing abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

Honor killings

Honor killings have been reported in northern regions of India, mainly in the Indian states of Punjab, Rajasthan, Haryana and Uttar Pradesh, as a result of the girl marrying without the family's acceptance, and sometimes for marrying outside her caste or religion. Haryana is notorious for incidents of honor killings, which have been described as "chillingly common in villages of Haryana". In contrast, honor killings are rare to non-existent in South India and the western Indian states of Maharashtra and Gujarat. In some other parts of India, notably West Bengal, honor killings completely ceased about a century ago, largely due to the activism and influence of reformists such as Vivekananda, Ramakrishna, Vidyasagar and Raja Ram Mohan Roy. In 2010, the Supreme Court of India issued notice in regard to honor killings to the states of Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh.

Accusations of witchcraft

Violence against women related to accusations of witchcraft occurs in India, particularly in parts of Northern India. Belief in the supernatural among the Indian population is strong, and lynchings for witchcraft are reported by the media. In Assam and West Bengal between 2003 and 2008 there were around 750 deaths related to accusations of witchcraft. Officials in the state of Chhattisgarh reported in 2008 that at least 100 women are maltreated annually as suspected witches

Rape

Rape in India has been described by Radha Kumar as one of India's most common crimes against women and by the UN's human-rights chief as a "national problem". Since the 1980s, women's rights groups lobbied for marital rape to be declared unlawful but the Criminal Law (Amendment) Act, 2013 still maintains the marital exemption by stating in its exception clause under Section 375, that: "Sexual intercourse or sexual acts by a man with his own wife, the wife not being under fifteen years of age, is not rape". While per-capita reported incidents are quite low compared to other countries, even developed countries, a new case is reported every 20 minutes. In fact, as per the NCRB data released by the government of India in 2018, a rape is reported in India in every 15 minutes. New Delhi has one of the highest rate of rape-reports among Indian cities. Sources show that rape cases in India have doubled between 1990 and 2008.

Sexual harassment

Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidence of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings or in any other manner.

Of the total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace. In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers. In 2013 India's top court investigated on a law graduate's allegation that she was sexually harassed by a recently retired Supreme Court judge. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act came into force in December 2013, to prevent harassment of women at workplace.

A study by ActionAid UK found that 80% of women in India had experienced sexual harassment ranging from unwanted comments, being groped or assaulted. Many incidents go unreported as the victims fear being shunned by their families.

Trafficking

The Immoral Traffic (Prevention) Act was passed in 1956. However many cases of trafficking of young girls and women have been reported.

WOMEN'S SAFETY LAWS

1. Guardians & Wards Act, 1890
2. Indian Penal Code, 1860
3. Christian Marriage Act, 1872
4. Indian Evidence Act, 1872
5. Married Women's Property Act, 1874
6. Workmen's compensation Act, 1923
7. Indian Successions Act, 1925
8. Immoral Traffic (prevention) Act, 1956
9. Dowry Prohibition Act, 1961
10. Commission of Sati (Prevention) Act, 1987
11. Cinematograph Act, 1952

10. Births, Deaths & Marriages Registration Act, 1886
11. Minimum Wages Act, 1948
12. Prevention of Children from Sexual Offences Act, 2012
13. Child Marriage Restraint Act, 1929
14. Muslim Personal Law (Shariat) Application, 1937
15. Indecent Representation of Women (Prevention) Act, 1986
16. Special Marriage Act, 1954
17. Hindu Marriage Act, 1955
18. Hindu Successions Act, 1956
19. Foreign Marriage Act, 1969
20. Family Courts Act, 1984
21. Maternity Benefit Act, 1961
22. Hindu Adoption & Maintenance ACT, 1956
23. Code of Criminal Procedure, 1973
24. Medical Termination of Pregnancy Act, 1971
25. National Commission for Women Act, 1990
26. The Pre-conception and Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994
27. Protection of Women from Domestic Violence Act, 2005
28. Sexual Harassment of Women at Work Place (Prevention, Prohibition & Redressal) Act, 2013
29. Indian Divorce Act, 1969
30. Equal Remuneration Act, 1976
31. Hindu Widows Remarriage Act, 1856
32. Muslim women (protection of rights on divorce) Act, 1986

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Bride Burning

Dr. Doli Kumari*

Bride burning is a form of domestic violence practiced in countries located on or around the Indian subcontinent. A category of dowry death, bride-burning occurs when a young woman is murdered by her husband or his family for her family's refusal to pay additional dowry. The wife is typically doused with kerosene, gasoline, or other flammable liquid, and set alight, leading to death by fire. Kerosene is often used as the cooking fuel for dangerous small petrol stoves, so it allows the claim that the crime was an accident. It is most common in India and has been a major problem there since at least 1993. This crime has been treated as culpable homicide and, if proven, is usually accordingly punished by up to lifelong imprisonment or death. Bride burning has been recognized as an important problem in India, accounting for around 2500 deaths per year in the country. In 1995, *Time Magazine* reported that dowry deaths in India increased from around 400 a year in the early 1980s to around 5800 a year by the middle of the 1990s. A year later, CNN ran a story saying that every year police receive more than 2500 reports of bride burning. According to Indian National Crime Record Bureau, there were 1948 convictions and 3876 acquittals in dowry death cases in 2008.

DOWRY DEATHS

A dowry death is the death of a young woman in South Asian countries, primarily India, who is murdered or driven to suicide by her husband. This results from the husband continually attempting to extract more dowry from the bride or her family. Bride burning is just one form of dowry death. Others include acid throwing and Eve teasing. Because dowry typically depends on class or socioeconomic status, women are often subjected to the dowry pressures of their future husband or his relatives.

ORIGINS OF BRIDE BURNING

There are at least four perspectives on why bride burning came to be and how its existence has prevailed in South Asian nations, as detailed by Avnita Lakhani in her report on bride burning titled "The Elephant in the Room Is Out of Control". These theories describe practices that contributed to the rise of dowry as a whole, thus ultimately contributing to bride burning.

One of the more culturally-founded theories suggests that in a highly patriarchal society such as India, a woman's role is defined from before she is born, which ultimately places her as lesser than men. Because she is seen as a burden and an "extra mouth to feed", her status as an economic liability promotes the idea that men, who are considered physical assets, can treat women as subservient. Once a woman marries, she is bound to her husband and his will because "society mandates obedience to her husband". Another theory claims that consumerism, a primarily-Western ideal that is newly founded in developing nations, has caused countries like India to become greedy. Because of this, dowry is used as a means to gain a higher socioeconomic status. As status is continually gained, the demand for bridal dowry increases in order to keep moving up the social ladder. Lakhani also suggests that historically speaking, the dowry system may have been conceived as a way to distinguish Muslim from Hindu culture, creating a further divide within castes. A higher dowry would indicate a higher status and distinction from Islam, thus providing an incentive to demand a larger

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dowry. Finally, some scholars argue that the dowry practice came out of British rule and influence in India to distinguish “different forms of marriage” between castes. When the dowry system was established within the higher castes, the British government sought to reinforce it in the lower castes as a means to eradicate their more ritualised marriages. Such forms of union were discredited until only upper-caste marriage systems were recognised.

In South Asia

According to an estimate from 2011, between 4,000 and 25,000 deaths occur from bride burning every year in India, Pakistan, and Bangladesh.

In India

Dr. Ashley K. Jutla, MD and David Heimbach describe bride burning by saying that “the husband and/or in-laws have determined that the dowry, a gift given from the daughter’s parents to the husband, was inadequate and therefore attempt to murder the new bride to make the husband available to remarry or to punish the bride and her family.” In India, dowry size is a reflection of wealth. The Indian author Rajesh Talwar has written a play on dowry deaths titled ‘The Bride Who Would Not Burn.’ In 1961, the government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal. In 1986, the Indian Parliament added dowry deaths as a new domestic violence crime. According to the new section 304-B of the Indian Penal Code, where a bride “within 7 years of her marriage is killed and it is shown that soon before her death, she was subjected to cruelty or harassment by her husband, or any relative of her husband, or in connection with any demand for dowry, such death shall be called ‘dowry death’ and such husband or relative shall be deemed to have caused her death.” The offenders can be sentenced for any period, from a minimum of seven years in prison to a maximum of life. Many cases of dowry-related domestic violence, suicides, and murders have been reported. A 1997 report claimed that at least 5000 women die each year because of dowry deaths and at least a dozen die each day in ‘kitchen fires’ thought to be intentional. About 30 percent of reported dowry deaths result in convictions in courts.

In Pakistan

In Pakistan, the Progressive Women’s Association says that 300 women are burned to death each year by their husband’s families and that bride burning incidents are sometimes disguised as accidents, such as an ‘exploding stove’. According to the Association, doctors say that victims presenting from these accidents have injuries inconsistent with stove burns. According to an Amnesty International report in 1999, although 1600 bride burning incidents were reported, only 60 were prosecuted and, of those, only two resulted in convictions. In Pakistan, women including Shahnaz Bukhari have been campaigning for protective legislation against the practice, for established women’s shelters and for hospitals with specialised burn wards. Amnesty International has said that pressure from within, as well as from international human rights groups, may be increasing the level of awareness within the Pakistani government. The BBC estimated that roughly 300 Pakistani brides were burnt to death in 1999. In 1988, a survey showed that 800 women were killed in this manner; in 1989, the number rose to 1100, and in 1990 it stood at 1800 estimated killings. Newspapers in Lahore in a six-month period (1997) reported on average 15 attacks a month. According to an estimate by Human Development in South Asia, on average there are 16 cases of bride burnings a month. Women’s eNews reported 4000 women attacked in this manner in Islamabad’s surroundings over an eight-year period and that the average age range of victims

is between 18 and 35 with an estimated 30 percent being pregnant at the time of death. Shahnaz Bukhari has said of such attacks

Either Pakistan is home to possessed stoves which burn only young housewives, and are particularly fond of genitalia, or looking at the frequency with which these incidences occur there is a grim pattern that these women are victims of deliberate murder.

According to the Progressive Women's Association such attacks are a growing problem and in 1994 on International Women's Day announced that various NGOs would join to raise awareness of the issue.

In other nations

Occasionally, bride burning happens among resettled Indian, Pakistani and Bangladeshi communities in other parts of the world, including the United States.

In the United States

Aleyamma Mathew was a registered nurse at a hospital in Carrollton, Texas, who died of burn wounds on 5 April 1992. She and her husband, Mathew Varughese, had immigrated from India two decades before and had three daughters in the United States. The couple had been having marital problems since the late 1980s, which culminated in a fight that led to Aleyamma's death. She was found by her children, doused in gasoline and covered in flames, dying soon after. Brief articles were run in the *Dallas Morning News* and *The Atlanta-Journal Constitution* after the incident, while the *Dallas Observer* ran a detailed, nine page article covering Aleyamma's death. The article faced some criticism [*by whom?*] for its portrayal of non-Western countries as backward or inappropriate: "Battered by her husband, Aleyamma Mathew remained true to her culture. In the end she became its victim"

CONTROLLING BRIDE BURNING

There are current governmental initiatives to criminalize bride burning and grassroots organizations working to combat the practice, as well as international laws working against human rights violations. Finally, there are many proposed initiatives in place to end bride burning globally.

Governmental efforts

In 1961, India enacted the Dowry Prohibition Act, to halt dowry murders. It was amended in the early 1980s to "rectify several inherent weaknesses and loopholes" in order to make it a criminal offense if the husband or his relatives causes a woman to "die of burns or bodily injury or unnatural circumstances within seven years of the marriage and where there is evidence that she suffered cruelty and harassment in connection with the dowry." Unfortunately, this particular law does not provide a comprehensive definition of dowry, which can change the way it is demanded and delivered. Ultimately, this allowed perpetrators more flexibility in the court of dowry death. The seven-year clause is equally problematic, as it simply allowed husbands to wait until that period ended to burn or otherwise cause the death of their bride

Another major Indian law, the 1983 "Anti-Cruelty Statute", prohibits cruelty towards a wife and subjects the husband and/or in-laws to fines or imprisonment if they inflict cruelty upon the wife. However, the law is equally ambiguous, which results in inadequate enforcement of bride burning and dowry murders.

Article 1 of the Universal Declaration of Human Rights declares the following: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” Article 5 proclaims: “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Non-governmental efforts

One example of this is government-funded family counseling center cells, in which the intended goal is to strengthen family ties and reduce legal intervention. However, often such cells only reinforce the stereotype of “women’s sharp tongues” and men’s power to “hit and beat” Other similar counseling-style NGOs have been developed in order to resolve such issues with similar consequences.

Potential efforts

Primarily, alternative initiatives resolve around reform of current flawed, failing laws. One proposal calls for the expansion of the protection for women under the international refugee law in order to provide asylum to victims of gender discrimination or genocide. One way this could be achieved would be by including women in the definition of a “persecuted social group” which would allow their gender to seek international asylum under fear of dowry-related persecution globally.

In April 1984, European Parliament introduced a proposal that would “protect women from persecution on the basis of gender” by reforming international refugee laws. However, the proposal was rejected.

Another solution is to increase economic interest for women by establishing their property rights. Even when married, the bride has no rights over the property belonging to the husband while he is living. In giving women the right to own property, women would not need to marry for economic or legal purposes, thus disregarding the dowry practice.

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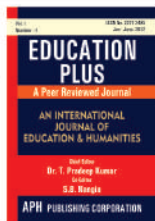
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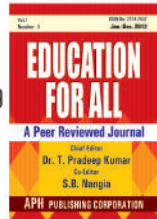
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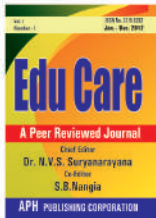
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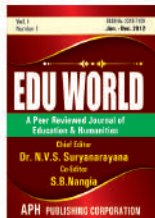
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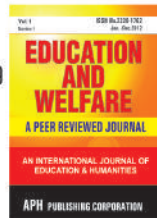
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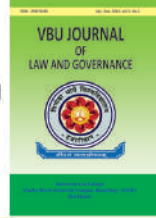
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