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Pedagogical Content Knowledge: Relevance for Mathematics Teacher

Dr. Nidhi Goel*

ABSTRACT

In teacher education programmes, it is expected from pre service teachers to have intense knowledge of subject matter. Research has now proven that apart from subject matter, sturdy groundwork is needed in pedagogical content knowledge to become successful mathematics teacher. The subject/content knowledge (CK) is intensely connected to pedagogical content knowledge (PCK), however both are discrete entities. It is recommended that pre service mathematics teacher should be instructed all aspects of content knowledge and pedagogical content knowledge. Shulman's (1986) work on Pedagogical Content Knowledge is always considered as pivotal and inspirational to connect content, pedagogy, and students each other. He has established that teacher's pedagogical content knowledge plays a major role in developing students' understanding in mathematical knowledge.

Since mathematical understanding demands exclusive specialised knowledge to become effective teachers. This can be cultivated by means of reflections on teaching practices during teacher training programmes. This paper looks at the valuableness of teachers' pedagogical content knowledge (PCK) with reference to the mathematics discipline.

Key words: Content knowledge, Pedagogical content knowledge, mathematics discipline, teacher education programmes.

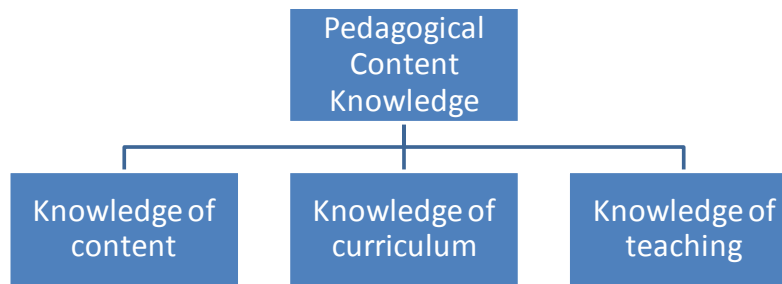
INTRODUCTION

It has been acknowledged that for quality mathematics education in schools, pre service teachers must have precise professional wisdom along with strong content knowledge that could be attained in pre service programmes by means of different experiences gained during teaching practices (Grossman, 2008 and Schmidt et al., 2007). As Ma (1999) has cleared that for successful teaching, robust basis is needed to teach particular area of discipline and strong acquaintance with content of that discipline.

Ball (1991) focus on the importance of the content knowledge with prominence on how to build up vision of discipline. She intensify pre service teachers' profound understanding of the subject matter along with the foundational assumptions, theories and meanings of mathematical notions.

An, Kulm, and Wu (2004) choose "teaching knowledge" as a main element of pedagogical content knowledge among curriculum, content, and teaching.

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Moreover, Krauss et al. (2008) acknowledge three important aspects of PCK to teach mathematics teacher's knowledge of

- Mathematical tasks
- Students' previous knowledge including difficulties, misconceptions and complexities.
- Analogies, demonstrations, illustrations, representations and useful cases /examples of the mathematical concept to be dealt in classroom taught.

Now, question arises why teachers' knowledge is an important component in mathematics teaching. Ball (1991) and even (1993) answered this through their studies as teachers content knowledge influences the approaches in which mathematics is taught. Moreover, teachers' beliefs and attitudes about learners, about situations or about pedagogical ways in teaching act together with their subject matter knowledge. In classroom, knowledge progresses according to teachers' interaction with subject and the learners and owing to instructional means. Consequently, teacher content knowledge acts a vital role in learning process. For this reason, transformation of knowledge is considered as an imperative aim in teaching.

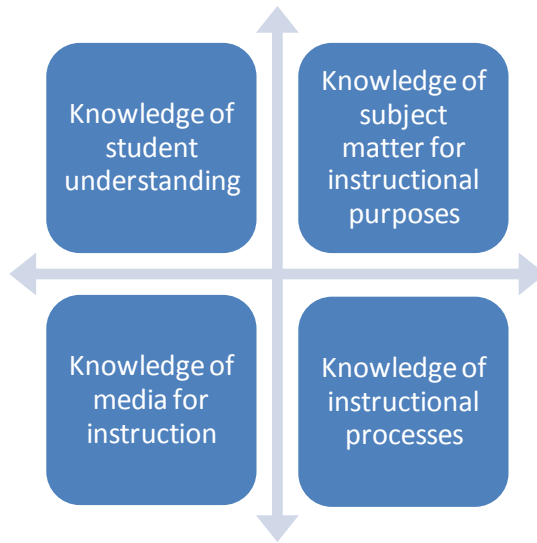
EXAMINING PEDAGOGICAL CONTENT KNOWLEDGE (PCK)

Shulman (1986,87) was pioneer to introduce the areas with different forms of teacher knowledge which teacher should have. Seven domains of teacher knowledge were classified as "curriculum knowledge; knowledge of educational context; knowledge of learners and their characteristics; knowledge of educational ends, purposes, and values along with their theoretical and historical bases; content knowledge; general pedagogical knowledge and pedagogical content knowledge (PCK)". According to him, general pedagogical knowledge; knowledge of learners and their characteristics; knowledge of educational context; knowledge of educational ends; purposes, and values along with their theoretical and historical bases are **Generic Knowledge**. All teachers are supposed to have acquaintance of generic knowledge irrespective of discipline they belong to. Whereas, curriculum knowledge; content knowledge and pedagogical content knowledge (PCK) are taken into consideration as **Content Specific Knowledge**.

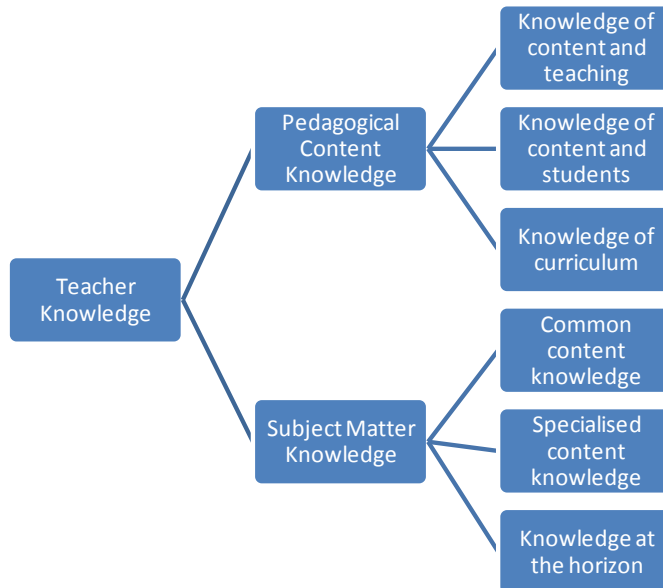
In fact, curriculum knowledge is regarded as a part of PCK. Content specific knowledge is interchangeably termed as mathematics subject- matter knowledge or mathematical pedagogical content knowledge (An et al. 2004; Hill et al. 2008).

The pedagogical content knowledge (PCK) brings together content and pedagogy along with consideration of organization and representation of distinct topics, specific issues or problems. Also, it caters varied interests and competences of students. In PCK, the connection between students, pedagogy and content are important three aspects.

MMarks (1990) elucidated in another way of PCK by classifying four aspects for mathematics teachers as:



Based on Shulman’s ideas, Hill, Ball and Schilling (2008) categorized teacher knowledge into two components: Pedagogical Content Knowledge and subject Matter Knowledge. Further these are divided as:



In brief, common content knowledge (CCK) is understood as knowledge and proficiency exercised in universal or common situations. It may or may not related to exclusively for teaching. Mathematical wisdom, understanding and skills uniquely related to teaching is specialised content knowledge (SCK). Knowledge at the mathematical horizon means building associations within mathematical concepts so that teaching core concepts easily fits in subsequent topics.

The togetherness of knowing about both students and mathematics is knowledge of content and students (KCS). In other words, knowledge of students' comprehension in the discipline of mathematics. Similarly, union of knowing about content and teaching is knowledge of content and teaching (KCT). KCT is the knowledge of teaching approaches within mathematics discipline. Knowledge of content and curriculum (KCC) is the formulation of different concepts/contents in one curriculum in such a form that gives the definite and meaningful structure of mathematics curriculum?

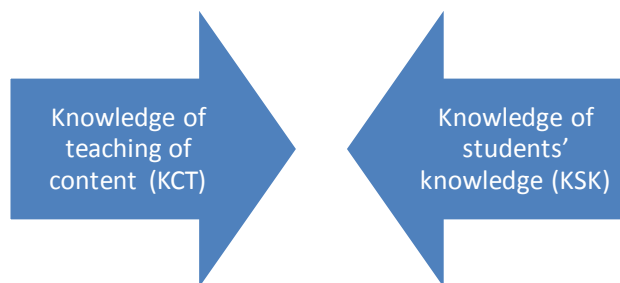
Curriculum knowledge is defined as being aware of all components of a curriculum designed for teaching a topic at a particular level or a specific subject area, the variety of instructional tools available for that curriculum and under what conditions using a particular curricular tool is applicable or not (Shulman, 1986).

ELABORATIONS OF TEACHERS' PCK

Shulman (1986) spelled out PCK as a **“special amalgam of content and pedagogy that is uniquely the province of teachers, their own special form of professional understanding”** (p. 227). By the means of PCK, knowledge is accomplished with appropriate comprehension and practicability by the students. PCK makes clear that for effective instruction, knowing how and knowing what are always together. PCK is the mean of conversion of content to its usability. The rapport between the concept and its applicability in real life situation is enriched by PCK. The concept of knowledge comprises “an understanding of what makes ... topics easy or difficult” (Shulman 1986, p. 9). Students' common presumptions, predeterminations and misconceptions, and different tactics which help students to restructure their understanding are also counted in PCK. Shulman has taken account of examples, illustrations, demonstrations and explanations as various means to signify content to students. Indeed, teachers' understanding of content is determined by what type of knowledge she possess and students will understand transaction of content only in that form for which she has set objectives and work accordingly.

Ernest (1989) feels that even if there are two teachers and have almost the similar level of mathematical knowledge then the possibilities of presenting knowledge in different modes likely to happen. In this way, PCK is having great magnitude in instructional process.

In mathematics classroom, the two factors of PCK play significant part in students' achievement. They are described in following sections.



In schools, teachers not only guiding or supervising classroom activities but also taking decisions about selecting topic, about determining instructional strategies and relating content to context of students. Knowledge of teaching of content (KCT) comprises all the components of school's curriculum and its hierarchy with the learning theories suggested by academicians and maths educators. This surely help teachers to make decisions about planning and actions. The teachers' role is very significant

in classroom. They have to introduce topic in varied ways along with the rationale and usability of discipline. The concept is executed by different means as showing models, using questioning skills, initiating group discussions and doing hands on activities. The components of teacher's knowledge of students' knowledge (KSK), are assimilation of previous knowledge, knowledge gained by the students, awareness of preconceptions and misconceptions about concept realization of mistakes and difficulties faced by students during teaching learning process and responsiveness of students' conceptualizations. For all these, teachers have to make sure that all students should get equal opportunities to think and do their job gently. Hence teachers' PCK is the greatest determining factor for successful teaching in mathematics classrooms.

CONCLUSION

It can be concluded that if pedagogical content knowledge is absent in teachers realization which actually impact in efficient and successful teaching for both in service and pre service teachers, then it would be unattainable for students to achieve the aims and objectives set by the stakeholders. It is universally accepted fact that is mathematics a key-discipline, and in technology era, how students will show interest and compete in future's lives.

Mathematics teachers are quite proficient of involving reflective exercises. They should be facilitate to do reflection by using some models from which they can scaffold their perception, conception, interpretation and construction. For this, Shulman's model of PCK and modified version of PCK given by Hill et al. (2008) are best to work upon. Therefore, teachers' knowledge base that is PCK empower them to make learned decisions. Last but not least, acquaintance of such structures would permit to think on the different aspects that may expect improvement in Pedagogical Content Knowledge (PCK).

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A Study of Emotional Intelligence among Higher Secondary Students

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ABSTRACT

Higher Secondary students are the learners who are studying at the + 2 level of education also known as Junior college. The students at this level of education are in the vulnerable period of development i.e. Adolescence stage. Adolescence, as a period of transition from childhood to adulthood is an extremely crucial period in the life of an individual. This is the time during which the individual tries to become independent, takes his/her own decisions pertaining to career, relationship and family. At this junction the individual adolescent is also trying to carve his/her own identity and this has tremendous impact on what role s/he is going to play as an adult. Adolescence is also a stage of heightened emotionality and often a period of stress and strain. During this time the adolescent is trying to understand himself/herself in relation to his/her perceived environment, regulate his emotions. All this definitely leaves an ineradicable impact on his/her behaviour and personality. In recent times there have been many debates and concerns on the development of Emotional Intelligence of the adolescents. The present research focuses on studying the Emotional Intelligence of Higher Secondary students and compares their Emotional Intelligence scores on the basis of gender, boards and academic streams.

Key Words: Emotional Intelligence, Emotions, Adolescents, Higher Secondary students

INTRODUCTION

“Emotional Intelligence is the ability to sense, understand, value and effectively apply the power of emotions as a source of human energy, information, trust, creativity and influence”

- DANIEL GOLEMAN

Today's education system has child as the center of focus. Today a need is felt for developing individuals who can be “Street smart”. To excel in today's competitive world, a need is felt to develop individuals who are more than “Academically Intelligent”. Intelligence Quotient alone is no more the measure for success. Qualities such as self-awareness, self-regulation, motivation, stress tolerance, empathy and social skills play a major role in the success story of life.

Today's Child centered education system lays more stress on development of Cognitive Domain of the Learner and to a certain extent the Psychomotor development. Educational institutions educate students with one main objective in mind: their success i.e. to win in the race of gathering maximum marks and getting admission into the course and institution of their choice. In spite of the efforts of the government and educators, development of affective domain through teaching learning process is still a neglected aspect. This is evident through a remarkable increase in stress related behaviour among students like suicides, violence, addiction, ragging, bullying and similar undesirable activities.

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There are many cases where the students have scored very high grades in school. But when they enter the professional life, others with lower grades or even school dropouts, have ended up being more successful merely because they are not just better team players but also are able to cope up with stressful situations in a better manner. Others just end up becoming troublesome colleagues or horrible bosses.

It is essential to train individuals to be emotionally more intelligent. If Emotional Intelligence is considered vital for success nowadays, then why aren't the schools training the students to develop better Emotional Intelligence? If it affects the student's achievement and overall development of personality, then it is imperative for schools to integrate it in their curriculum, hence raising the level of student success.

The type of the citizens we have in future will depend on how we train our students today. They will be the future magistrates, lawmakers, workforces and officers. For this the students should be obedient, meticulous and emotionally strong to become perfect citizens. Hence to build a stronger nation in the future, it is important to invest in the most important resource of today i.e. the Students.

EMOTIONAL INTELLIGENCE

Emotional Intelligence (EI) is combination two of the three states of mind cognition and affect, or intelligence and emotion. Emotional intelligence refers to the ability to perceive, control, and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while other claim it is an inborn characteristic. Over the years, researchers have combined Gardner's concept of interpersonal and intrapersonal intelligences into one single intelligence and called it as Emotional intelligence. According to their views, an emotionally intelligent person is able to understand the emotions of himself as well as others, exhibit empathy, understand social relations and signals and adjust his emotions to respond in culturally appropriate methods. They believed that a person with a well-established emotional intelligence will always display well established social skills. Some researchers argue that emotional intelligence is difficult to measure and study empirically and hence challenge the results of such studies. Thus, emotional intelligence is an extensively debated topic with various researchers pointing out inconsistencies in the mode of definition and description.

STATEMENT OF THE STUDY

A Study of Emotional Intelligence among Higher Secondary students.

REVIEW OF RELATED RESEARCHES

The review of related literature empowered the investigator to have extensive information on the history of Emotional Intelligence, current trends in Emotional Intelligence, training strategies for the enhancement of Emotional Intelligence. The importance and need for Emotional Intelligence and its training to the secondary school students is an eye opener to the investigator. The following section of the paper highlights some significant studies conducted on Emotional Intelligence in India and abroad.

Studies Conducted In India Related to Emotional Intelligence among Higher Secondary Students

Narayanamoorthi, G. & Dr. Sasikala, J. E. M. (2018) conducted a study titled **"A Study of Relationship among Emotional and Academic Achievement of the Higher Secondary School Students"**.

The aim of the study was to examine the relation between emotional intelligence and academic achievement of higher secondary students. They selected 200 higher secondary students from Government, Government Aided and Matriculation schools by using random sampling technique. Marks scored in Mathematics were considered for their half yearly performance. Emotional Intelligence Inventory (Mangal S.K and Mangal. S, 2004) was used to measure emotional intelligence. Results of statistical analysis revealed that there was a significant positive correlation between emotional intelligence and academic achievements of the higher secondary students. Results also revealed that higher levels of emotional intelligence existed in matric school students as compared to their counterparts in state board. Students from Government Aided schools performed better in academics as compared to their counterparts in Government and Matriculation schools.

Bhat, R. H. (2017) studied the **Emotional Intelligence of Adolescents in Relation to Their Test Anxiety and Academic Stress.**

Through this research the researcher wanted to check if emotional intelligence in adolescents decreases during academic stress and test anxiety. The researcher selected a sample of 250 adolescents between 18 – 23 age group (equal ratio of males and females) from different colleges in the Kashmir valley who did not have any history of stress and anxiety. Emotional Intelligence scale by Schute et al. scales was used to measure the variables and one-way ANOVA was used for analysis. Results of the study revealed that there was a significant difference in the emotional intelligence levels as well as test anxiety levels of boys and girls.

Dayal, P. & Muddgal A. (2017) studied about the **Effect of Emotional Intelligence: Academic Achievement and Higher Secondary Students.**

The researchers aimed at investigating the effects of emotional intelligence levels among higher secondary students on their academic achievements. The researchers searched the related literature and observed that not much work was done in India in this part of the field whereas a lot was done in foreign countries. Adolescence is a very important phase of one's life where a lot of physical, psychological and career building changes occur. Not many researches have been carried out in India considering the higher secondary students. Researches conducted have shown that students of this age group have average levels of emotional intelligence which affects their achievements. The researchers observed that boys were more emotionally intelligent than girls. Among students from science, commerce and arts stream students from the science stream showed the highest levels of emotional intelligence. The researchers suggested that emotional intelligence should be developed by providing a favourable learning environment to improve and increase their academic achievements.

Lawrence, A. S. A. (2017) studied about the **General Well-Being of Higher Secondary Students.**

The researcher carried out a normative study to investigate the general well-being of higher secondary students. The researcher used convenient sampling technique to select 200 higher secondary students (grades 11 and 12) from 4 different schools in Cheranmahadevi Educational District, Tirunelveli. He concluded that there were significant differences in the general wellbeing among the two genders which was influenced by factors like nature, type and location of school. He also found that there was no difference in the general wellbeing based on family type.

Mandal, M. B. (2017) investigated about the **Emotional Intelligence and Academic Achievements of Upper Primary Rural Students in Relation to Their Gender, Family Type and Economic Class.**

The researcher investigated the relationship between Emotional Intelligence and gender (Boy-Girl), family type (Nuclear-Joint) and economic class (A.P.L- B.P.L). The researcher selected 200 upper primary students (age 14+ years) studying in grade 8 in 20 rural schools through stratified

random sampling. Data analysis revealed that there was a significant relationship between emotional intelligence and academic achievements of these students. Scores of students belonging to APL were higher in academic achievements and emotional intelligence as compared to students belonging to BPL. Students from joint families scored higher in both emotional intelligence and academic achievements as compared to their counterparts from nuclear families. Gender difference did not play a role while analyzing the scores of emotional intelligence and academic achievements.

STUDIES CONDUCTED ABROAD RELATED TO EMOTIONAL INTELLIGENCE AMONG HIGHER SECONDARY STUDENTS

Eснаоla, I., Revuelta, L., Ros, I., & Sarasa, M. (2017) studied **The development of Emotional Intelligence in Adolescence**.

The researchers studied the development of the various elements of emotional intelligence in adolescents during one academic year. It was a cross sectional study. 484 male and female students from 6 school years between year 1 of the Spanish secondary school, with ages 12-13 years, and year 2 of the Spanish Baccalaureate, with ages 17-18 years were selected for the study. Emotional Quotient Inventory: Young Version Short (Caraballo & Villegas, 2001), Spanish version, was used for the study. The findings showed that the stress management dimension in females undergoes considerable changes as age advances. None of the other elements of emotional intelligence change significantly with age.

Jan, S. U., Anwar, M. A., & Warraich, N. F. (2017) conducted a literature review titled **“The relation between Emotional Intelligence and Academic Anxieties: A Literature Review”**.

The researchers reviewed the literature available on emotional intelligence. They laid a special emphasis on the relationship between emotional intelligence and academic and non-academic features of the students. From the reviews it was clear that emotional intelligence plays a key role in managing stress amongst students. It also revealed that emotional intelligence can help in improving academic performance by helping manage library anxiety. The researchers believe that this review will guide the librarians to identify the role played by emotional intelligence in activities carried out by the people visiting the library and adjust accordingly. The reviewers also recommended that there was a need for more research in this field.

Wijekoon, C. N., Amaratunge, H., de Silva, Y., Senanayake, S., Jayawardane, P., & Senarath, U. (2017) conducted a cross-sectional study titled **“The relation between Emotional Intelligence and Academic Performance of Medical Undergraduates: A cross-sectional study in a selected University in Sri Lanka”**.

The researchers conducted the study to explain the model of emotional intelligence, decide the predictors and effects on the academic accomplishment. It was a cross sectional study. Sample was scores of 130 final year MBBS students (both males and females) appearing for the 2016 exams from a selected university in Sri Lanka. The sampling technique used was consecutive sampling. Genos Emotional Intelligence Full Version was used to measure emotional intelligence. A questionnaire was used to collect Socio-demographic data. Final MBBS results of the first attempt were used to assess the academic performance. The researchers observed that from all the domains the mean score was the lowest for emotional expression and highest for emotional self-awareness. The independent predictors of emotional intelligence were family support, socializing and good campus facilities for learning. Females performed better than males in the exams and also had higher emotional intelligence scores. Overall academic performance was better in students with a higher emotional intelligence score. Researchers also observed that psychological factors were also independent predictors of emotional intelligence. Researchers suggested that development of emotional intelligence might improve the academic performance. Also more research was recommended as this remained as a underexplored area.

Chiş, A., & Rusua, A. S. (2016) conducted a review titled “**Connecting Emotional Intelligence and Academic Achievement in Adolescence: A Systematic Review**”.

The researchers examined the existing research in compulsory education to understand the relation between emotional intelligence and academic performance. The countries selected were the ones where the dropout rate from school was reported to be high among adolescents. Second objective was to emphasize on the explicit aspects which were studied to establish a relationship between emotional intelligence and academic performance, to identify any gaps in the researches and suggest future activities to overcome these gaps. These suggestions could be used to develop plans for improving emotional intelligence among adolescents in relation to their academic achievements. The review analyzed researches conducted between 2000 – 2016. Most of these studies aimed at understanding the relation between the different components of emotional intelligence and its effects on academic achievements of adolescents. Most of the papers suggested that there was a significant relationship between emotional intelligence and academic achievement. Many papers also suggested that characteristics of emotional intelligence like interpersonal relationship, stress and emotional management, adaptability and also demographic factors play a substantial role in academic performance. There were some papers which stressed upon the impact of emotional and cognitive intelligence and personality traits on the academic performance of adolescents. There were very few studies conducted on academic affect, coping and social support. The reviewers suggested that this review could be used to design an emotional intelligence developmental program for adolescents and also help in implementing it.

Ebinagbome, M. E., & Dr. Nizam, I. (2016) studied **The Impact of Emotional Intelligence on Student’s Academic Performance**.

The study was conducted to study the impact of the level of emotional intelligence on the academic performance of students. Sample was students from information technology and business management students from tertiary institutions in Malaysia. Convenient sampling was used to select 123 students from FTMS College, Cyberjaya and Erican College. Descriptive and explanatory design and cross sectional survey method was used for the research. Self-awareness, interpersonal skills, empathy, emotional management and self-motivation were the independent variables whereas academic performance was the dependent variable. Academic performance showed a positive significant correlation with the five dependent variables when Pearson’s correlation coefficient was calculated. Empathy and self-motivation were the only two significant variables when analyzed by regression analysis. The researchers concluded that empathy and motivation had a durable impact on academic performance.

OBJECTIVES OF THE STUDY

The following are the Objectives of the present study:

1. To study the Emotional Intelligence of Higher Secondary Students on basis of Gender.
2. To study the Emotional Intelligence of Higher Secondary Students on basis of Academic Streams.
3. To study the Emotional Intelligence of Higher Secondary Students on basis of Type of Boards.

Null Hypothesis of the Study

The following Null hypotheses were formulated for the present study:

1. There is no significant difference in the Emotional Intelligence scores of Higher secondary Students on the basis of Gender.

2. There is no significant difference in the Emotional Intelligence scores of Higher Secondary Students on the basis of Academic Streams.
3. There is no significant difference in the Emotional Intelligence scores of Higher Secondary Students on the basis of Type of Boards.
4. There will be no significant difference in the Emotional Intelligence scores of Male Higher Secondary Students on the basis of Academic Streams.
5. There is no significant difference in the Emotional Intelligence scores of Male Higher Secondary Students on the basis of boards.
6. There is no significant difference in the Emotional Intelligence scores of Female Higher Secondary Students on the basis of Academic Streams.
7. There will be no significant difference in the Emotional Intelligence scores of Female Higher Secondary Students on the basis of Boards.

OPERATIONAL DEFINITIONS

The operational definitions of the terms involved in the study are as follows:

1. Emotional Intelligence: Emotional Intelligence is being able to monitor our own and others feelings and emotions, to discriminate among them, and to use this to guide ones thinking and actions.
2. Higher Secondary Students: Higher Secondary Students are those students studying at + 2 levels of education i.e. 11th grade in Science, Commerce and Arts Academic Stream in Junior colleges affiliated either to Maharashtra State Board (MSB), Indian Certificate of Secondary Education (ISC) Board, and Central Board of Secondary Education (CBSE).

Scope and Delimitations of the Study

The present study was restricted to:

- The Higher Secondary Students of Grade 11 belonging to the Maharashtra State Board (MSB), CBSE and ISC boards.
- The Higher Secondary Students belonging to the Science, Commerce and Arts Academic Streams in MSB, CBSE and ISC boards.
- English medium Higher Secondary Students belonging to the Science, Commerce and Arts Academic Streams in MSB, CBSE and ISC boards.
- Higher Secondary Students belonging to the Science, Commerce and Arts Academic Streams registered in colleges affiliated to Maharashtra State Board (MSB), ISC Board and CBSE board.
- Higher Secondary Students registered in the Science, Commerce and Arts Academic Streams in MSB, CBSE and ISC Junior colleges situated in Greater Mumbai.

The study does not cover the following aspects related to the students:

- Students belonging to the other grades i.e. grades 1 to 10 and grade 12. Also, Degree college students and University students are not included in the study.
- Students registered in the Vocational, Professional and other Academic Streams or courses.
- Students registered in Junior colleges and other institutions having vernacular languages as their mode of instruction.
- Students who have changed boards during their education process.
- Students registered in institutions affiliated to other boards in India.
- Students registered in institutions situated outside the region of Greater Mumbai.
- The socio-economic background of the Higher Secondary students.

- The influence of parents and relatives in the life of the Higher Secondary student.
- Past life incidences faced by the Higher Secondary students.
- Social media exposure in the life of the Higher Secondary student.
- All the above after the Covid-19 phase.

RESEARCH METHODOLOGY OF THE STUDY

The researcher followed Descriptive Survey of Correlation type. In the present research the correlational pattern is used to ascertain the relationship between Emotional Intelligence and Stress Management of the Higher Secondary Students on the basis of Gender, Academic Streams and Type of Boards.

Sampling

Stratified random sampling method was employed to select 3, 2, & 2 English medium Junior Colleges affiliated to Maharashtra State Board, CBSE board and ISC board respectively. Care was taken to see that the Junior Colleges were selected from different areas of Mumbai.

For the purpose of data collection, the researcher visited the different junior colleges in Mumbai city. Random sampling was used to collect data from 727 Grade 11 Higher Secondary Students present in the institution at the time of data collection.

tool

The researcher used the following tool for the purpose of data collection.

EMOTIONAL INTELLIGENCE SCALE (EIS)

It is a tool used to measure and understand the Emotional Intelligence of an individual, prepared by Anukool Hyde, Sanjyot Pethe and Upinder Dhar. The statements relate to different components of emotional intelligence like self-awareness, empathy, self-motivation, emotional stability, managing relations, integrity, self-development, value orientation, commitment, and altruistic behavior.

TECHNIQUES OF ANALYSING THE DATA

The researcher used mean, median, mode, standard deviation, skewness and kurtosis for the Descriptive analysis of the data and t-test and ANOVA – One way for the Inferential analysis of the data.

Findings of the Study

The findings of the present study have been presented under the different categories as specified below

ON THE BASIS OF GENDER

- There is a significant difference in the Emotional Intelligence scores of Higher Secondary Students on the basis of Gender- Male and Female.

On the Basis of Academic Streams

- There is a significant difference in the Emotional Intelligence scores of Higher Secondary Students on the basis of Academic streams.

- There is a significant difference in the Emotional Intelligence scores of Males on the basis of Academic streams.
- There is a significant difference in the Emotional Intelligence scores of Females on the basis of Academic streams.

On the Basis of Boards

- There is a significant difference in the Emotional Intelligence scores of Higher Secondary Students on the basis of Type of Boards.
- There is no significant difference in the Emotional Intelligence scores of Male higher secondary students on the basis of boards.
- There is a significant difference in the Emotional Intelligence scores of Female Higher Secondary Students on the basis of Boards.

CONCLUSION OF THE STUDY

On the basis of the findings the researcher arrived at the following conclusions

On the Basis of Gender

- Male and Female Higher Secondary Students differ in their Emotional Intelligence.

On the Basis of Academic Streams

- Higher Secondary Students from Science, Commerce and Arts Academic streams differ in their Emotional Intelligence levels. Male and Female Higher Secondary students from Science, Commerce and Arts Academic streams differ in their Emotional Intelligence levels.

On the Basis of Boards

- Higher Secondary Students from MSB, ISC and CBSE Boards differ in their Emotional Intelligence levels. Also, Male Higher Secondary students from MSB, ISC and CBSE Boards do not differ in their Emotional Intelligence levels but Female Higher Secondary students from MSB, ISC and CBSE Boards differ in their Emotional Intelligence levels.

DISCUSSION OF THE RESULTS

Discussion on the Basis of Gender

Several previous documented studies have reported identical results stating that gender differences exist with respect to Emotional Intelligence [Bhat, R. H. (2017), Lawrence, A. S. A. (2017), Thadhani, J. (2016), Acharya, P. B. (2015), Özlü, Z. K., Avşar, G., Gökalp, K., Apay, S. E., Altun, O. S., & Yurttaş, A. (2016)].

An explanation to this may lie in the fact that, from childhood boys are taught to be assertive, spirited, self-assured, strong minded and sometimes belligerent and that the most imperative thing is winning. It is also found that males as compared to females, are aggressive, disruptive, undisciplined and in an unfavorable school climate are likely to attempt suicide. Girls on the other hand, are taught to be nurturing, empathetic, altruistic, display emotions, cope and adjust with others. Girls mostly are encouraged to think that relationships are more important and winning is not as important as the process. Thus, females develop to be more empathetic [Sekhri, P., Sandhu, M., & Sachdev, V.

(2017)], self-aware of emotions and proficient in maintaining relations. Females are often seen to show displeasure with ones who violate the institutional norms and rules.

The reason for such gender differences may also be there because females not just express emotions more easily than males but also tend to show stronger emotional responses. Many researchers have found that females score higher on aspects such as social responsibility, social sensitivity, self-awareness, interpersonal relationships, emotion recognition, self-regard and emotional empathy. The results seem to be justified as Emotional Intelligence is a compilation of all these aforesaid factors.

The findings of the present study indicating that females have higher Emotional Intelligence may also be attributed to neuroanatomy i.e. brain structure, a brain part called the insula. The insula reads the pattern of emotions displayed by the other person and tells us about the feelings of that person. A female brain tends to remain with that feeling. The male brain senses it for a brief moment and then moves on to find a solution to the problem. Thus, female students with high Emotional Intelligence can be empathetic, can appraise and control their emotions, thus gaining more influence over the task. They can combine the feelings of their fellow students along with other factors before taking a decision, which finds easy acceptance.

Results of the present study justify that Emotional Intelligence of Higher Secondary Students differ with respect to Gender. The researcher supports and extends these results and recommendations, which is also in alignment with earlier mentioned researches.

DISCUSSION ON THE BASIS OF STREAMS

Knowledge without practical experience is considered as information. In today's fast paced world practical application of knowledge is the basic requirement for success in life. The findings of the present study may be due to the difference in the way the streams of study are structured.

Findings of the present study show that, Science stream students have the highest levels of Emotional Intelligence. These findings are in alignment with the findings of the studies conducted by Dayal, P. & Muddgal A. (2017), Thadhani, J. (2016) Sarmah, B. A. & Mukut, H. (2015), Özlü, Z. K., Avşar, G., Gökalp, K., Apay, S. E., Altun, O. S., & Yurttaş, A. (2016) & Azimifar, M. (2013).

Each subject in every discipline has its own techniques to develop the levels of Emotional Intelligence of students. Science subjects always have practical work. This develops the problem-solving component of Emotional Intelligence and aids knowledge transfer to daily life situations. In doing so they end up developing high levels of concentration and motivation. The Science syllabus also trains them for making assumptions and generalizations using logical thinking which help in developing the Emotional Intelligence. Practical work and projects help students develop capacities of working with partners or in groups for goal-oriented activities. This helps not just in developing emotional bonds and social relations but also aids in indirectly increasing their levels of achievement motivation.

The differences may be due to the way the curriculum is framed for the three streams. Theory and practical work included in the science curriculum may help the students to show a better logical approach towards a situation, accept things only after verification, use emotions in a positive manner, show healthier social skills, ameliorate knowledge of and control over emotions than the commerce students. Science students generally tend to be more confident, more practical and show better emotional behavior and stability than commerce students.

Commerce students deal with financial information, trading, banking, taxation, business, accounting, insurance, economics and transactions. At the grade 11 and 12 level it is more of knowledge transfer from the teacher to the students without much practical work. Hence there is not much need to work in pairs or groups while studying in Commerce fields.

Arts subjects generally train students to be more creative, imaginative, liberal and self-sufficient. These subjects have the capacity to develop linguistic intelligence, musical intelligence, bodily kinesthetic intelligence and naturalist intelligence which are all components of Emotional Intelligence according to Gardner. There is not much need to work in pairs or groups while studying in Arts fields

Also, the subject Psychology included in Arts syllabus is on similar lines with the science subjects as it has practical work along with theory. Hence there may not be a significant difference between the Emotional Intelligence levels of Science and Arts students.

The findings of the present study may be supported by the fact that managing and expressing one's emotions is the basis of Emotional Intelligence. Higher levels of emotion and intimacy are expressed by females, as they are nurtured accordingly since childhood, which is quite evident in all their relationships. Females outnumber Males in Arts. Thus, Curriculum of Science and Arts streams help in enhancing and developing Emotional Intelligence as compared to the Commerce curriculum.

DISCUSSION ON THE BASIS OF BOARDS

Results of researches conducted by Narayanamoorthi, G. & Dr. Sasikala, J. E. M. (2018), Thadhani, J. (2016), Dr. Chamundeswari, S. (2013), are in accordance with the findings of the present study stating that higher secondary students differ in their Emotional Intelligence on the basis of boards.

The results of the present study may be due to the curriculum. MSB gives more importance to rote learning instead of developing critical thinking and problem-solving abilities and their application in daily life situations.

The CBSE curriculum concentrates more on abilities to solve problems and skill application in daily life situations by the students. After teaching and clarifying a concept, rigorous testing methods are applied for checking the application of the concepts in varied situations.

The ISC curriculum concentrates on developing analytical skills, improving abilities to solve various problems and skill application in daily life situations by the students along with greater weightage for laboratory and practical work. It has many more subjects which the students have to study and also includes detailed referencing, analyzing and in-depth learning. It provides a better chance for strengthening the skill of visualization. The ISC curriculum is much more challenging and needs great efforts not only from the students but also teachers and the management.

The students of the ISC board and up to a certain extent CBSE board, have better facilities in the form of infrastructure, laboratories, libraries, resource centers and play equipment's as these are some of the basic requirements for starting these courses in any institution.

Also, the support from the parents, the facilities that are made available at home and environment at home differs for ISC and CBSE students as compared to their counterparts in the MSB. Here, socio economic background, type of family, parents' education may also play a significant role which may contribute to the findings.

SUGGESTIONS

The present research has implications for the different stakeholders.

- **FOR THE PARENT COMMUNITY:**
- The parent community should understand the necessity of nurturing Emotional Intelligence among their children right from childhood and not just at the higher secondary level.
- They should keep in mind the various concepts of Emotional Intelligence while resolving various issues involving their children.
- **FOR THE COMPETENT AUTHORITIES AND CURRICULUM FRAMERS:**

- As the results turned out to be positive, competent authorities and curriculum framers at the Higher Secondary level, in order to prepare better students for this new century, should include Emotional Intelligence in the curricula at different levels of education.
- **FOR THE EDUCATORS:**
- Educators should understand the necessity of developing and nurturing Emotional Intelligence among the higher secondary students.
- **FOR THE ADMINISTRATORS:**
- Administrators should solve problems related to classroom, institution, administration or policy level by keeping in mind the various components of Emotional Intelligence.
- Knowledge of EI can help administrators in realizing the exact problems of educational sector, which act as hindrance in the development of appropriate EI among the students.

CONCLUSION

Emotional Intelligence (EQ) focuses on taking ownership of your emotions, thoughts and behaviour. Researches have proved that the adolescents can become more productive and successful at what they do by increasing their Emotional Intelligence (EQ). Researches also suggest that emotional health is fundamental to effective learning. An emotionally intelligent adolescent who is self-aware and essentially motivated will certainly have very good academic performance and have good relationship with everyone and not have conflicts with peer group and are not likely to be dependent on drugs or alcohol.

Emotional Intelligence enables the adolescent to develop very good interpersonal relationships and to have better social support. Adolescents are subjected to ever-changing family, peer, and academic environments that each demand unique emotional responses. Emotional Intelligence (EQ) is a term that encompasses an individual's emotional comprehension and utilization. How people handle their emotions directly impacts how they will react in social situations. Taken even further, Emotional Intelligence can influence psychological well-being and contribute to or protect people from anxiety, depression, and other negative mental states.

Ultimately, the most operative thing that has been realized through the findings of the present research is that the educational institutions need to teach adolescents emotional intelligence (EQ) and the same needs to be an integral part of the curriculum.

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Teaching of English: Problems & Solution

Dr. Awinash Kumar Sushil*

Except a few countries, English is taught as a second and foreign language. The term 'second language' is used because it has become a lingua franca between speakers of widely diverse languages. By English as a foreign language is meant that English is taught as a school subject or on adult level solely for giving students' foreign language competence – For both it is essential for English teacher to teach in such a manner that desired goal can be achieved. But there are some major problems that hinders the teaching of English –

VAGUE OBJECTIVES

Most of our syllabuses fail to specify objectives clearly. The implicit objective seems to be the fostering of literary sensitivity, which fails since learners lack the basic competence to understand, much less appreciate, great works of literature so the principal *Barrow of Calcutta*¹ Presidency College says, 'when students come to college they cannot follow lectures and they cannot read even quite simple English with ease. The curriculum is quite pretentious. The fact is at the end of eight years, students are still without any command of modern English.... To suppose the reading of literature in this manner has any value is absurd. Since

the students are not competent enough to understand English language. The teacher starts to do two tasks at the same time as Professor *S. G. Doun*² at Allahabad before the *Sadler Commission* says, "the teacher found himself obliged to attempt two tasks at the same time-teach the basic elements of the language and also the advanced literary texts set in the syllabus. Since the two jobs existed at such widely different levels and since his own security of livelihood depended seeing the students safely through the examination somehow, the teacher of English settled down to become an examination coach, to teach the students *how to arrive without travelling*. It must be clear before everybody that language and literature are two different things. Before teaching literature, language must be taught. Without providing the power of language, it is very tough to provide the concept of literature.

THE STATUS ACCORDED TO ENGLISH WITHIN THE CURRICULUM

In most Indian schools and colleges, though English may be compulsory it is enough if learners obtain pass marks in English. The learners aim to master the strategies of acquiring the passing minimum without really learning English. They feel it is not worthwhile wasting their energies on English; the time could be more profitably spent on learning other subjects. Owing to this notion, the students feel a lot of problems during higher studies. They bunk off the classes because they become unable to cope with the language problems. We find that professional courses books are available in English which can be comprehended only by those who have command over English due to which the students do not complete their courses and those who anyhow manage to complete their courses, lack competence and ultimately we get unskilled men however they possess certificates.

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Lack of Relevance to Learner Needs

Very often learners absent themselves from English classes as they fail to understand their relevance. They need English in a variety of contexts both during their courses of study in schools and colleges and later when they enter the job market. Science students, for instance, need to develop the skills to refer to science text books in the library and understand them. They should also learn to write good laboratory reports. After graduation most learners have to face interviews for which they are to totally unprepared as they have had no training in aural- oral skills. Learners prefer to absent themselves from English classes since they do not find them relevant to their needs. Instead, they attend the English institutes mushrooming everywhere, promising to develop the skills they require almost overnight. However, most of the institutes have not well qualified faculty. *One who can communicate in English can be the teacher of spoken English.* It is the general qualification of the most of the spoken teachers of these spoken institutes then what can be said about the students and their language ability.

Mixed-Ability Groups

Every English teacher faces a wide spectrum of abilities among learners; some are from well-educated families whereas others are first generation learners. As the same syllabus is prescribed for all, some find it very easy whereas others are unable to cope with it. Faced with such mixed abilities, the teacher is forced to choose between two equally undesirable alternatives-to ignore either the bright learners or the weak ones.

Large Classes

With organization like the National Literacy Mission, people have realized, the value of education, but the available infrastructure is inadequate to meet the rising demand and consequently, the classes are always overflowing. With such large numbers, discipline becomes a problem and the teacher has to shout herself/himself hoarse to be heard by the whole class. In such situation, it is impossible for a teacher to take proper care of every student. Since the weak students do not get proper attention so, only few students become successful in language.

Defective System of Examination

One of the main defects of the examination system is this. It does not test the student's ability to understand spoken English and their ability to speak it. This is the reason that the pronunciation of most of the students is poor. The teachers also do not pay any attention to oral work at the time of teaching. It has been strongly stressed by several educationist that oral tests in English should be introduced at the middle high and higher secondary examination.

LACK OF EFFECTIVE TEACHERS

Prof. V. K. Gokok³ has said, 'The fundamental years for the teaching of English in schools are in the hands of teachers who neither know enough English nor are familiar with the latest and far teaching development in the pedagogy of English.' So they divide their work into reading, writing, grammar, translation, dictation and composition. They feel fully satisfied if the students are kept busy during the whole period of teaching. They treat these related aspects of English as separate subjects. They fail to realize that all these are different means to an end. They never co-ordinate these different aspects. And for this, teacher should not be blamed. It is actually the

syllabus that has to be followed by them, which is not up to the mark. Because teachers have to follow a definite set pattern. They can not design their own syllabus according to the students. If the right for designing the syllabus is given. Most of the teachers are not so competent to develop their own method to teach the learner so there is always a need for a clear cut method that can help the teacher to teach the learners.

Lack of Proper Correction of the Student's Exercise Books

The exercise books of student lack in suggestive correction. All the exercises of students should be corrected thoroughly and the correct forms for the mistakes must be written but unfortunately, it is not done. And it is because of over crowded classes.

Lack of Proper Teacher Education

The teachers are not trained thoroughly and properly and due to this they teach English without any proper method.

Less Use of Audio-Visual Aids

In our school, there is very much less use of audio-visual aids. Due to lack of funds, expensive aids cannot be purchased. But whatever cheap aids. e.g.: Picture, charts, models, are available, are not used by teachers. Only during training period, same enthusiasm is found among pupil-teachers in this regard. As soon as they become teachers they shirk from using audio-visual aids.

Lack of Uniform Policy

There is no uniform policy of Government regarding the beginning of English teaching in our schools. At present there are three different stages at which the teaching of English is introduced.

- (a) Early stage (age of 6 to 9 years)
- (b) Middle stage (age of 11 or 12 years)
- (c) Later stage (age of 17 years)

And due to this policy students of some states are good in English and others are poor in it.

Lack of Good Text Book

There is a lacking as far as the text book is concerned. The books which are provided to the students are not achieving the objectives that have to be achieved by us so there is also a need to improve the books that are being given to our learners.

SOLUTION

We have a fast growing population and to provide a good English education to our growing population is not easy. So there must be a clear cut policy for the teaching of English. As I have mentioned, there are many problems due to which we are unable to provide good English teaching. However some problems can be removed easily like the problem of uniform policy, the problem regarding the status of English, etc. But as far as our overcrowded class-rooms are concerned, it is a very difficult task to remove this problem due to lack of fund. So we should design our syllabus in such a manner that English teaching can be made easy and for this I think these steps should be taken.

Use of Proper Method

I think we should use a proper method to teach the students. And for this sake Grammar – Translation method should be preferred. For some it might be an outdated method but I prefer it because I think it is not easy to replace mother tongue while teaching L₂. Grammar-Translation method is a common method that has been being used by our teachers for a long time and is useful even in the overcrowded classes. *After completing written course the learners should be shifted from written English to spoken English gradually by which they can be made competent in written as well as spoken English.*

Use of a Better Course Book

To design a better course book is very important for teaching English. I think our present course book is not systematic as far as teaching English is concerned. Because we find that most of the grammar – translation book begins with such chapter that create problems. For example, in some book ‘Article’ is taught in the beginning and to make this clear example are used. The structures of the examples are taken from those chapters which are generally taught in the mid of the book. For example, while teaching ‘Article’ we use the sentence ‘we went to market. We bought a pen. The pen is not good. Here, we find that ‘Article’ is being taught but structures of tense (specially Past) is being used. The learners face problem due to the use of past structure in the beginning of their learning. So, I think if something is being taught, example must be used from those chapters which have already been used before teaching a particular chapter.

In some cases, we find that ‘Tense’ is being taught while the students have not any concept of Subject, Verb and Object. That means we have not a good course book due to which teachers feel themselves unable to teach the students. There is not any doubt in it a good course book is mandatory. Without having a good course book, we can’t have a good syllabus. And it is almost impossible to think of any course of study which has no pre-specified syllabus of curriculum. In fact, syllabuses play a significant role in pedagogy. However, in the practice we find that syllabuses are often designed and curricula planned by people who may not be able to define a syllabus or evaluate it. Hence, syllabus design often turns into a futile exercise where ‘experts’ sit and substitute one textbook with another. Further, it is often felt that it is the sole prerogative of the Board of Studies to design the syllabus and teachers have no role to play at this stage. Teachers of primary and middle stage there must play their role in the course design. It is found that those who are teaching the students of MA are designing the course for the student of middle of high school. While the teachers of secondary schools of doing nothing in the making of the syllabus.

Language learning is a complex process and research has not yet been able to sound the depths of the process. It is simplistic to assume that whatever is taught will be learnt. Some learners are so brilliant that they learn much more than what the teacher teaches. In other words, their uptake exceeds the teacher’s input. There are other learners who are so slow that they fail to assimilate what the teacher teaches. Their uptake is much less than the teacher’s input. Then there are the mythical average learners who seem to learn only what the teacher teaches- *nothing more, nothing less*. In such circumstances, we need a good course book that can cater to the needs of every individual. It must be from the beginning. And gradually the standard of syllabus should be increased. In the starting, the brilliant students may feel problem but as the standard will gradually increase their problems will vanish automatically.

As I have already mentioned that most of teacher divide their work into reading, writing, grammar, translation, dictation, composition, pronunciation and words. And there are many books on these different aspects of English. *It is because there is a lacking of a book that may co-ordinate these*

different aspects. I think it is easy to design such a course book by which we can provide grammar, translation, vocabulary, pronunciation and

composition together. For keeping the chapters in mind we should use *Repetitive Technique* for which we can teach new chapter and at the same time we can provided some miscellaneous sentence that will be the amalgam of all the sentences which have already been taught.

Use of Good Evaluation System

We test the students only at the end of the year. It is not good. We should test the students after a certain period of the teaching. It may be after fifteen days or after one month. The teachers should be instructed to test the student ability after teaching some chapters of the course book by which students can be judged and motivated if there is any lacking.

Selection of Effective Teachers

Teachers must be trained in such a manner that they can understand the problems of the students only then we can have an effective teacher.

To conclude it can be said that by implementing the above mentioned four steps we can solve the problem of teaching English.

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Modern Outlook Towards Women in Government and Society

Dr. Jaydip Sanyal* and Dr. Imran Ahmad**

ABSTRACT

The social contribution of women in society is determined only by the economic contribution of women, the extent of political freedom and the prestige gained in society, but in the present age, the major elements affecting their status is the social attitude adopted towards them, which is affected to a great extent by the cultural level, religion tradition and customs etc, of society where the source of power is not religion, culture and tradition. There, custom begins to decline because their biggest flaw is that they can be twisted. It is understandable for Indian women that they have inherited a strong tradition, but even so, the Indian women are addressed with an address like 'ABLA'. Scholar, Gorey wrote in this regard that "Manu has given a basic sociological fact describing the dependence of Hindu women primarily on her father, then on her husband, then on her son". After the independence women have been given equal status by the constitution in India and in parallel work as well, women have been given the opportunity to get the path of best status.

Keywords: social contribution, determined, freedom, prestige, tradition, customs, constitution, equal status.

INTRODUCTION

National development is embedded in the development of women. Keeping this in mind, the Indian government announced a clear policy to provide all opportunities to women as equal to men and to emphasize gender equality. Women's welfare was given prominence in the newly announced policy. In 1976, the government of India implemented a national scheme for women's welfare.

The government has made special efforts to improve the economic status of the women to increase the level of parallelism and has emphasized on programs to increase income. Women have got the opportunity to work in every field like men. Women started working like men in all areas of social, political, economic, cultural, religions etc, due to which women have got a respectable place in present times. A vivid example of this is that of Indira Gandhi, who handled the post of Prime Minister of India with this, many women in the present society have succeeded in making their respectable position in administrative areas and industrial areas. In 1985, separate department for women and development have been set up in the ministry of human resource development. The main objective of this department is to implement and revive the ongoing development plans for the development of women and children. The policy announced by the government of India for women's welfare is an important step. The government made arrangements for safe and cheap housing for women employees working with low and low income. These women are also provided financial assistance to purchase their voice. Training center scheme has been started for the rehabilitation of "Victimized

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Women” to be implemented by voluntary organization. The objective of this scheme was to train very poor women to make marketable goods. In this housing and care facilities are provided to these poor women as per need at the time of training work. The scheme was implemented to provide and training in the working areas of women in women training and employment programs. Animal’s husbandry, fisheries, handloom, handicrafts, silk development and khadi and village industries are prominent in these areas. The organization of the development corporation was planned for the development of women in each state of India. Its main objective was to provide such employment opportunities to women, so that women become self-reliant and economically independent. In 1958, the central social welfare board started a social- economic program, whose main objective was to provide financial assistance to poor and disabled women to provide work and wage opportunities. After, independence, the government recognized the importance of women’s education and implemented the new national education policy for the education of girls and women. The main objective of this National Education Policy was to bring about a fundamental change in the level of education of women. The following goals were set for this—firstly, National

educating and empowering women. Secondly, the National Education Policy will contribute to the development of new values through newly designed curriculum and textbooks. In order to promote women education, the government launched a program under which arrangement were made for the payment of education fees of girls from 9th to 12th classes in government, non-government aided local bodies school in the states and union territories.

The Central Social Welfare Board has set up the Bureau of Voluntary Action in Union territories and 29 states at the Central level. The main functions of these Voluntary Action Bureau are to protest against the atrocities on Women and Children and to provide preventive and rehabilitation services to the exploited people to provide counseling and rehabilitation services to the needy women, Financial assistance is provided for the establishment of ‘ Family counseling Center ’ for counseling and guidance of the needy women. Though voluntary organization, the government has run an educational program, whose main function is to prevent atrocities on women. It is run only with government assistance, where the voluntary organizations give information about atrocities on women by traditional means, training camps for social workers and other people including government officials, legal education training camps for women, public courts, legal educations manuals, it also provides information’s to the people from guides and early books etc.

Grants are given to voluntary organizations to run the housing scheme for women and girls. The voluntary organizations provide medical facilities, psychiatric treatment, social facilities in these houses so that there can be harmony and help is also given by giving employment. Often women are kept in these houses that are in social and moral danger due to family problems. Their security and rehabilitation are arranged here. Indian government made several statutory and to give them equal rights as men. Some Statutory Acts related to this are as Hindu marriage Act 1955, Hindu Successor Act 1956, Factory Act 1976, Child Marriage and Restraint Act, Dowry Prohibition Act 1986, etc.

Apart from this, ‘Information and Public Education Cell ‘has been created in the department of women and child marriage to prepare content and publicity material

on women’s problems such as dowry, exploitation, etc. based on the above description, it can be said that in practical terms, government policy has been very much helpful in the welfare of women.

Empowering women economically socially and making them self-reliant and confident has been one of the core agenda of the government. The three flagships scheme - Beti Bachao Beti Padhao, Pradhan Mantri ujjwala Yoajana - not only indicate the immense important the government attaches to arresting the alarming decline in the child sex ratio, but also in ensuring the well being of women by preventing them from falling prey to diseases caused by cooking through firewood. Under the ujjwala scheme, it aims to provide 5 crore LPG connections. Under Sukanya Samridhi

Yojana which seeks to ensure a secure future for the girl child, over 1 crore accounts have been opened. The Pradhan Mantri Suraksha Maitritva Scheme ensures comprehensive ante-natal care to pregnant women. Another important decision taken by the government was to enhance maternity leave from 12 weeks to 26 weeks under the Maternity Benefit Act.

METHODOLOGY

As I have gone through methodologically research method I have already used mostly secondary data collection though primary sources are also equally important to analyze their condition. Various National and International journals, newspapers, and internet are highly helpful to me. In a nutshell both methods are very useful. In analytical study both descriptive and analytical study are the sum total of this above said subject matter.

FINDING

At present a large population of women is receiving education and they are also eager to use it. Therefore, the women of today are relinquishing the walls of the house and occupying the high responsibility positions of the nation. Gorey writes that it was unusual for women in a traditional Hindu family to find employment outside the home. Middle or upper class women who used to leave the walls of the house till yesterday and do gainful jobs as an insult to them, today seems eager to get the same education and get job. Socially speaking, one of the most significant and remarkable changes that has taken place since the independence of India is the expected liberation of the female society, that is, to move from the walls of home and join the plow of the outside world. Most of the women, despite engaging in employment, are not left behind by the basic responsibilities of their family. She is fulfilling family responsibilities efficiently even though she is employed. The reason for this is that either they have to increase the family income or they want to make extensive use of their educations. But majority of these women also have to pay attention to their children and families. This possibly raises the problem whether all women can carry out their household activities and other business activities without creating any disturbance in their family responsibility? Working today is a personal and social necessity for women. Also, there should be such a system that they can do their work without neglecting their family responsibilities. There is no doubt that with scientific progress the burden of our family responsibilities is getting reduced and home life has become easier. It is clear from the above description that since ancient times, women have been a toy in the hands of men, but with the change of time, there has been a proliferation of female consciousness today. Today, women have also got the right to equality, education and employment protection, which has greatly improved her condition.

DISCUSSION

In present times, the responsibility of changing the position and role of women is in various new contexts. For example, industrialization has led to the establishments and industrial cities where their status has started to change due to the employment of people working with their wives. Women feel more independent in industrial cities than villages, as she goes out of the market and sometimes alone with her husband for social activities and entertainment related events. The husband also allows the wife that is this way due to the change in their family roles, the wife increases the importance in the family and she becomes more conscious of her action. In fact, full development of women's rights can only happen if their talent, skill and experience are exercised properly and their social status is improved. In contrast, in the present day, the situation of women is seen asymmetric,

where some women have higher education, intellectual abilities and leadership qualities. All the same time, there are millions of other millions of other women who still have not crossed the ladder of illiteracy and imprisoned themselves in the boundary wall of the house. Changing view of the government for women section of the society at present political scenario is of course quite liberal for the upliftment of the women class. From the time of immemorial

women's section of the society was not humanly treated by the male dominated society. Since, after independence the national government had gone through the status of women then in the society. Of course they were not better than unpaid made servants in the male dominated society that was why the national government have introduced several five fifth years plan in which a complete liberty and equality was made the basis concept. In the above said political environment began supporting the female class with beneficiary in which the female were boosted up to know the meaning and their consequences attached with their self dependence. Almost all both state and central government had taken avow for women upliftment. Various schemes began starting only for women's. Of course the government view is obviously focused on the said scheme and the participation of the women class, undoubtedly the main object is to develop their self confidence through income generation programme. Participations of the NGO'S is very positive for women to select those schemes which are only made for women's. For an instance the formation of SHG (Self Health Group) first it was taught the value of savings, whichever money they save. Formation of SHG the numbers of members 10 to 50 and a joint account use to open in any nationalized bank, under the president, the secretary and the treasurer. The group used to deposit their savings same passbook. Later on the government through bank eager to provide funds for the group to start their choice able project such as poultry, goatory, piggery, apart from this various cottage industries such as papad manufacturing, candle manufacturing, soap and biscuits manufacturer are set up and after a short duration they are in the capacity to earn more than male member and during this period they developed their self confidence and commanding respect of their family, where previously they treated.

CONCLUSION

Studying the status and problems of women in modern Indian Society is a Complex subject. In this book changing positions of Indian women, M.N Srinivas wrote that "it has many forms and it is often impossible to generalize because, in different religions, in cities in different religions and caste groups, the social status of the women and the problems, arising from it vary greatly. Not only this, but there is a lot of different between ideals and behavior. On the one hand, if a woman is called Grihaswamini, Ardhangani and Devi, on the other hand, she is always said to be in a state of dependence. Different scriptures present conflicting ideals. Therefore it becomes difficult to think about their problems. Women's problems are deeply related to Indian structure, unless the structural changes are made, the condition of women will not improve. The government has made several important arrangements for improvement in this direction. As the famous Sanskrit sloka says, where women are honored and respected, divinity dwells there and all actions are fruitless where women are not honored. In fact, India is personified as Bharat Mata and rivers have been named Saraswati, Ganga, Yamuna, Godavari and Kaveri.

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Healthy and Clean Environment: A Human Rights

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Everyone likes to live in a healthy environment that is basic "human right".¹ Healthy environment is a nature's gift. Air and water are essential for living things. Human beings cannot survive for a moment without the air; the air should be pollution free. Environmental pollution is a worldwide problem and India too is facing the menace. We can see the growing evidence of man-made harm in different regions of the earth. The dangerous level of pollution and undesirable disturbances to ecological balance of the biosphere, destruction and gross deficiencies harmful to the physical, mental and social health of man in the man-made environment particularly in the living and working environment. Environmental pollution is natural as well as man-made and the latter is the more serious than the former.

The Earth appears to be at unrest. Man's ambition for everlasting enjoyment and comfort has led him to exploit natural resources to the extent of reducing its natural capacities for self-stabilization. Because of the outright disregard of the impact of those activities, numerous environmental problems have arisen which seem to be the bane of modern scientific thought and technological advancements.² It is only recently that man has come to realize that the environment is an unbroken totality which includes everything that affects the air we breathe, the water we use for drinking and irrigation purposes, the surroundings in which we live and other factors that affect the quality of life on the Earth.

In absence of healthy and clean environment, existence of life is not possible. Political, social and economic rights are questioned in presence of polluted environment. Healthy environment is going to become scarce in the regime of increasing industrial, Agricultural, chemical and domestic activities of pollution. This menace is found abundantly in the third world countries. On such account, the right to healthy environment has been recognized as the "third generation human rights."³

The environment protection since centuries is a worldwide issue. Environmental crises had propagated a movement that is undertaken by scientists, social workers, political leaders and international organizations. In this regard, role of International Cooperation has also assumed tremendous significance. World political leaders took part in international conference with a sincerity to curb down environmental problems their own countries. The severity of the environment problem has now been proved a major threat to human life. Meaning of protection of life under various national and international documents was only eradication of poverty but later years it also encompasses the clean environment for human being. Rapid degradation of environment by industrial development, which is in fact opted to achieve economic boom for poverty eradication, has caused a great problem to existence of human life. Clean environment has now become essential to human life. Therefore, because of multidimensional effect of pollution, the right to healthy environment is universally accepted as a human right.

Every citizen has the right to live in an environment worthy of human existence. This is natural, as the concept of human rights is also a historical legal category. Its 200 year-old history proves that its individual components have been enriched in the course of social development. The sporadic industrial development and the environmental protection coupled with it have also upset the rights to life and health in other aspects. Air and water are not discriminated with respect to social systems of societies and countries.

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Many of the actions of the present generation may create serious environmental burdens on future generations by exhausting resources. Each generation narrows the range of resources available to its descendents. The way we dispose off waste affects the quality of the environment that we pass on to our children and their children. If we reap short-term benefits from cheap disposal of wastes in air, land, fresh water, seas or even outer space, we may pass on staggering costs or abandon them altogether. We also degrade environmental quality for future generations by destroying forests, soils and watersheds that provide essential environmental services. Forests, for example, can prevent soil erosion, facilitate the recharge of the water table, harbor wild life, maintain soil productivity and buffer climate.

It is urgent and important to realize, at earliest, that it will simply be impossible for the sustenance if the strain on environment increases. Toxic wastes are indiscriminately stored or disposed off, or clandestinely dumped in waterways or in oceans, or exported to countries in the process of development. Nuclear wastes are improperly stored and escape from tanks from time to time, and thus far, no satisfactory solution has been found for permanently storing the hundreds of thousands of tons spent fuel stored on reactor sites. The environment that sustains life on earth is in peril. Human actions are responsible. We must learn to live in great harmony with our planet than we have so far done. It is becoming increasingly clear that the sources and causes of pollution are far more different, complex and interrelated and the effects of pollution more widespread, cumulative and chronic than hitherto believed. Industrialized countries generate most of the world's hazardous wastes. Their energy consumption is polluting the biosphere. If the present trend continues, the people of the planet face a gloomy prospect. The man is unable to breathe pure air, drink pure water and eat pure food. The prospects of humanity slowly dying under the influence of man-made negating environment are more real than the thermo conflict.

There is hardly any state in the world now whose leaders have not focused their attention to environmental issues. Ecology does not respect national boundaries. No country can develop in isolation; hence, new orientation is required in international relations for development. There is not a need even to redefine development. Human laws must be reformulated to keep human activities in harmony with the unchanging and universal laws of the nature.

Because of industrial and agricultural development in modern age, many poisonous elements have been mixed up with the soil and as a result have lost its natural qualities and composition. Soil pollution also affects the health of the people. The collection of salt and other poisonous chemicals on the upper layer of earth becomes the source of many skin diseases. Soil pollution also affects the quality of food grains. The food grains produced from polluted land is not fit for human consumption and the people who eat it fall victims to many incurable diseases.

Climate change, bio-diversity loss, deforestation and air and water pollution are not confined by human-imposed boundaries as waterways, watersheds, ocean biodiversity, ecosystems and the atmosphere tend to span countries, continents or the globe. In a highly globalize world, raw materials, finished goods and waste are transported across nations and continents.⁴ Often times resulting in environmental degradation and pollution throughout the entire lifecycle of a product or process.

The demand for a good in one country can result in environmental degradation of another country. For example, the demand for timber or agricultural products in the USA can cause rampant deforestation in tropical regions also; the excessive consumption of electronic devices generates thousands of tons of electronic waste (e-waste) which contains metals and other toxic materials.⁵ E-waste generated by developed nations is often exported to countries such as India, China or other places with lax environmental law enforcement.

Human rights abuses cannot be only in the hands of the governments, by their actions and inactions but also from acts of foreign governments and their instrumentalities. When foreign governments

permit their citizens and corporations to export hazardous substances and technologies without adequate controls and safeguards and without considering the capacity of the receiving countries to cope without unintended and unforeseeable consequences of operation.

The pollution from industrial waste is posing serious health hazards. Effluents are seeping into ground water sources, poisoning the water table. Discharged untreated into streams, rivers, lakes etc. is rendering water unsafe for consumption. All this is causing grievous and willful injury to life. Is this not a crime against basic human rights? Is the supply of portable water not the right of a citizen?

Human rights do not mean the possession of claims that are empty of all duties. Human rights are meant to protect and to express one's personality. Human rights are not independent of society. We have them because we are the members of the civilized society. He has no right to act unsocially.

Respect for human rights is broadly accepted as a precondition for sustainable development, that environmental protection constitutes a precondition for the effective enjoyment of human rights protection, and that human rights and the environment are interdependent and interrelated.⁶ These features are now broadly reflected in national and international practices and developments.

In relation to substantive matters, a growing body of case law from many national jurisdictions is clarifying the linkages between Human rights and the environment in particular by recognizing the right to a healthy environment. As a fundamental human right; allowing litigation based on this right and facilitating enforceability in domestic law by liberalizing provisions on standing; acknowledging that other human rights recognized in domestic legal systems can be violated because of environmental degradation. The judiciary (national and international) can play important role in this regard and it is the need of the hour to sensitize and provide further training to judges, lawyers and public officials.

The linkages between protection of human rights and the protection of the environment have long been recognized. The 1972 United Nations Conference on the human Environment in Stockholm declared that "man's environment the natural and the man-made, are essential to his well-being and to the enjoyment of basic human rights even the right to life itself".⁷

The Stockholm Declaration established a foundation for linking human rights with environmental protection, declaring that man has a fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being.⁸ It also announced the responsibility of each person to protect and improve the environment for the present and the future generations.

The relationship between economic development and environmental degradation was first placed on the international agenda on the Stockholm Conference. After the Conference, Governments set up the United Nations Environmental program (UNEP), which today continues to act as a global catalyst for action to protect the environment. The first United Nations agency to be based in a developing country, UNEP has its headquarters in Nairobi, Kenya. UNEP has had substantial influence on environmental treaties and conventions. The Montreal Protocol, negotiated under UNEP's auspicious in 1987 is designed to help reduce chemical damage to the atmospheric ozone layer, which shields the life on Earth from harmful ultraviolet-radiation. UNEP is also active in the areas of desertification control, genetic resources, water conservation and environmental education. Many nations have improved environmental protection because of UNEP's catalytic work. UNEP is now working with the World Meteorological Organization and governments on international measures to limit global climate change UNEP, with other United Nations agencies and non-governmental organizations is also working on the implementation of an Action Plan for the conservation and restoration of tropical forests whose protection is essential in a limiting climate change and maintaining species' diversity.

Little, however, was done in the succeeding years to integrate environmental concerns into national economic planning and decision-making. Overall, the environment continues to deteriorate

and problems such as ozone depletion, global warming and water pollution grew more serious, while the destruction of natural resources accelerated at an alarming rate.

United Nations conference on Environment and Development (Earth Summit) at Rio de Janeiro in Brazil in June 1992 minutely reached to the observations that, every citizen has the right to live in an environment worthy of human existence. This is natural as the concept of human rights is also expanded from its social ambit. Prior to the realization of environmental degradation human rights were interpreted in the terms of social developments. Nevertheless, later on when the sporadic industrial development started rapid environmental pollution affects the survival of life. Obviously, human rights have to interpret in the terms of healthy environment. Rio declaration claims, "human beings are the centre of concerns for sustainable development. They are entitled to a healthy life in harmony with nature."⁹ The Earth Summit was unprecedented for the UN conference, in terms of both its size and scope of its concerns. Twenty years after the first global environment conference the UN sought to help Governments rethink economic development and find ways to halt the destruction of irreplaceable natural resources and pollution of the planet. Hundreds of thousands of people from all walks of life were drawn into the Rio process. They persuaded their leaders to go to Rio and join other nations in making the difficult decisions needed to ensure a healthy planet for generations to come.

United Nations Proclamation also adopted that all governments of the world must realize human environment a major issue. Appropriate actions must be taken by these governments in this regard. In a better environment, more needs and hopes of human can be achieved. Apart from governmental initiatives, man himself must be committed to build a better environment by using his knowledge in collaboration with nature. There should be a goal of whole mankind to defend and improve human environment for present and future generations. The Earth Summit influenced all subsequent UN conferences, which have examined the relationship between human rights, social development and the need for environmentally sustainable development. The world conference on human rights held in Vienna in 1993, for example underscored the right of people to a healthy environment.¹⁰

Environmental issues are best handled with the participation of all concerned citizens, at the relevant level. At the national level, each individual shall have appropriate access to information concerning the environment that is held by public authorities, including information on hazardous materials and activities in their communities and the opportunity to participate in decision-making process. States shall facilitate and encourage public awareness and participation by making information widely available.¹¹ Effective access to judicial and administrative proceedings, including redress and remedy, shall be provided. At the national level, the right to a healthy environment has been formally recognized in most national constitutions enacted since 1992. In many constitutions, the right permits individuals or groups to file legal actions to protect the environment or fight against pollution. Over the last many years, there has been a growing domestic case law indicating the potential role that environment rights may play in achieving practical protections. That case law may also be relevant for international jurisprudence.

Mere declaration of environment, a human right at the floor of United Nations, was not enough. In consonance, the nations have to take some objective steps in this larger issue of mankind. India in 1976, have brought many constitutional amendments through which the environment as a whole is placed at the position of human rights. These provisions contain a clear mandate to the citizens to protect and improve the environment. New insertion of article 48-A states, "the state shall endeavor to protect and improve the environment and to safeguard the forests and the wildlife of the country."¹² A new chapter, fundamental duties, was added in the constitution has proved deep concern of the state to protect and preserve the natural environment. Article 51-A (g) enjoin, "It shall be the duty of every citizen of India... to protect and improve the natural environment including forests, lakes, rivers

and wildlife, and to have compassion for living creatures.”¹³ Article 47 says that the state shall regard the raising of the level of nutrition and the standard of living of its people and the improvements of public health as among its primary duties.¹⁴

An important limitation of the extent of constitutional right to a healthy and safe environment is the precision of the definition of that right. What is the environment? Does it comprise only the constitutive elements of air, water, soil, space etc. or is it the ecosystem in its entirety including the interrelationship of these constitutive elements. How healthy is “healthy”, “clean”, “sound”, etc. the terms that are often used to describe the right? Consensus is very difficult on these questions. A second, and perhaps more serious limitation is that failure of the law makers to consider the claims of future generations to environment which at least as healthy and safe as that enjoyed natural by the current generation, and which will provide them with adequate and undepleted natural resources to survive. Most of the constitutions almost entirely ignore inter – generational equity between the present and future generations.

Over the last few decades, the concept of a right to a safe and clean environment has emerged as one of the basic rights in a number of states. Some states consider that the traditional fundamental right to life, corporal integrity and health, which they recognize in their constitutions, include Germany, Italy, Netherlands, Hungary, Belgium, France, Austria and Japan. When specific environmental rights have been incorporated in national Constitutions, they are commonly framed as guidelines, putting the state under an obligation to provide general protection of the environment. Article 24 of the Greek constitution says, “Protection of the natural and cultural environment is a duty of the state. The state is bound to adopt special protection or prohibitive measures for the preservation of the environment.”¹⁵

Article 66 (Portugal), article 39 (Cuba), article 262 (Brazil) and article 15 (Philippines) are examples of constitutions which contain a fundamental right to a safe clean and ecologically balanced environment. Most of the countries, however, do not recognize environmental protection as a fundamental right. The constitutions of a few US states also contain the right to clean and safe environment such as North Carolina, South Carolina, Virginia, Pennsylvania and Massachusetts.

The constitutional recognition of a human right to a safe and healthy environment by several countries has had minimal impact on the level of protection actually enjoyed by the most vulnerable individuals and groups in those countries. While human rights law and as activist judiciary can assist in the achievement of such protection, there is a far greater need for organizational, informational and financial assistance to help them achieve meaningful standards. This need is most acute when the people are exposed to dangers and those forcibly evicted by development projects, live in poverty or on the fringes of society and are thus most vulnerable to human rights abuses.

Protecting the environment is the paramount duty of the states and its citizens. The duty to protect the environment should be enforced through bilateral and universal treaties at the international level and municipal laws with strict liability clause at the national level. The threat to our eco system is so real that it is turning our fertile areas into virtual deserts and forcing our hapless people to become environment refugees. With almost two-third of our population living in sub-human conditions, poverty must be regarded as the biggest source of pollution.

We should have a one-point program to reduce our needs. “God has created enough to fulfill the needs of man on earth. However, there shall never be enough to fulfill the greed of man.”¹⁶ We should get rid of pollution of air, water, noise and soil. There shall be enough food, oxygen and drinking water. In this world of consumerism, we are consuming the whole earth, thereby, depriving our future generations, the natural resources on which the whole life depends and ourselves.

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The Effect of Family Environment on Personality and Social Intelligence of Children with Learning Disability

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ABSTRACT

Family plays a very important role in the life of an individual. Children who are grown up in a family with conflicts, lack of warmth, inadequate parenting and a chaotic environment, it significantly affects their personality, social and emotional wellbeing. Personality can be defined as individual differences among people. Individual differences in terms of thought process, feelings and behavior. Social intelligence is the ability to build relationship with other people. Building strong relationship is an important part of everyone's life. Learning disability is also known as learning disorder, it can be defined as an umbrella term used for wide variety of problems in learning. Yet, it has not been studied extensively; very less research work has been done on the topic. Few of the researches have mentioned that these three factors are interlinked and affect each other to a very great extent. The relationship of family environment with personality and social intelligence in children with learning disability by literature is still not clear yet. The current study attempts to understand the effect of family environment on personality and social intelligence of children with learning disability. The sample for the present study was fifty. N=50. The study was carried out on children among age group of 13 to 18 years who have been diagnosed with any kind of learning disability. The data was collected from Gorakhpur, Uttar Pradesh. The study used Pearson correlation coefficient and multiple regression analysis to meet the objective. The $F(1, 49) = 14,996, p < 0.01$, which means that there is a significant relationship between family climate, personality and social intelligence in children with learning disability.

Keywords: Family Environment, Social Intelligence, Personality, Learning Disability, Teenagers.

A family is the basic unit in society traditionally consisting of two parents rearing their children, a group of people who are intimate, have face to face contact with each other and share common norms. Children become the center of the families since they are born. Family environment plays a vital role in the upbringing of the child. It involves the circumstances and social climate within families. Every family is unique and has different environment, rules and regulations. It has been proved already that family plays an important role in the life of an individual. Especially, when the child is in his pre-school years as that is the most important stage of development in which the basic foundation is laid for the personality and complex behavior structure. Children who are grown up in a risky family i.e., there have been conflicts, lack of warmth, inadequate parenting and chaotic environment in the house it significantly affects their personality, social and emotional well being. Deprivation of family, rejection or ignorance

from family members can lead to various personality disorders in the child. It is very important to address the emotional needs of the child during this time. If unaddressed, it may lead to unhealthy personality development.

Personality can be defined as the individual differences among people. Individual differences consists of thought process, feelings and the behavior. Personality focuses on studying the different characteristics in each individual and how a person comes together as a whole. Family environment plays a major role in determining the personality of the child. Children with learning disability may have longer developmental phase for personality characteristics. The diagnosis of personality disorders requires subjective information about thoughts and emotions and it is difficult to draw out in those with severe degree of learning disability. Intelligence can be defined as an individual's ability to understand, interpret and learn new things and deal with the present situation rationally. Social intelligence is dependent on the environment such as our experiences and what we have learned. Social intelligence develops as a result of what we learn from our success and failure. Social intelligence is of growing importance in our day to day life. It can be used as an effective life skill to deal with various stressors. It improves the quality of one's personal life and help in forming superior interpersonal relationships. The higher a person's social intelligence is, easier it becomes to deal with one's problems, especially in a collectivist culture. The preset study is an attempt to study the same in children with learning disability. Love, encouragement and support is needed by all children and for kids with disabilities, such positive reinforcement can help in ensuring that they emerge with a strong sense of self-worth, confidence, and the determination to keep going even when things are difficult.

Learning disability is an umbrella term used for wide variety of problems in learning. Children with learning disability see hear and understand things differently. It can be understood as disability in one or more of the basic processes involved in understanding spoken or written language despite an average intelligence score. It usually becomes apparent in activities involving reading, writing, speaking, listening, and thinking or the ability to do mathematics or reasoning. Both children and adults of any age can be affected with learning disability. Both males and females are equally prone to learning disability. Dyslexia, dyscalculia, dysgraphia, dyspraxia, aphasia are the few types of learning disability. These differences affect how they receive and process information. This area lacks extensive research, relationship of family environment with personality and social intelligence in teenagers with learning disability by literature is still not clear. The current study attempts to understand the effect of family environment on personality and social intelligence of children with learning disability.

METHODOLOGY

Objective

To study the effect of family environment on personality and social intelligence among children with learning disability. To see if there is a significant relationship between three variables.

Hypothesis

H1- There will be a significant relationship between family environment and personality type among teenagers with learning disability.

H2- There will be a significant relationship between family environment and social intelligence among teenagers with learning disability.

H3- There will be a significant relationship between family environment, personality type and social intelligence among teenagers with learning disability.

Sample

The tests were administered on a sample of 50 participants. The age range of participants was 13-18 years. The sample belonged to Indian ethnicity, living with their parents currently and has some form of learning disability.

Sampling Technique

Purposive sampling has been used for this study.

Inclusion Criteria

- Both gender were included;
- Those diagnosed with any type of Learning Disability.

Exclusion Criteria

- Those diagnosed with any other type of disability with Learning Disability;
- Those above 18 years of age.

Description of the tools used

1. Family Climate Questionnaire by Kurdek and Fine (1993)

The family climate questionnaire (1993) by Kurdek and Fine is used to find out the interpersonal relationship between the parents and the child. The questionnaire is filled by the child to know how they perceive their family climate. The scale consists 20 statements and four dimensions. The dimensions are warmth, supervision, order and conflict.

2. Myers and Briggs Type Indicator (MBTI) by Myers and Briggs (1943)

MBTI is used to measure the construct of personality. It is developed by Katherine C. Briggs and Isabel Briggs Myers. It is a self-report questionnaire. MBTI is based on Carl Jung theory of personality. MBTI can help in improving skills and behavior. The scale consists of 50 items and identifies 16 personality types. These types are formed by the preferences of four dimensions. There is no right or wrong preferences. The four dimensions are extraversion vs. introversion, sensing vs. intuition, thinking vs. feeling and judging vs. perceiving.

3. Social Intelligence Scale by Silvera, Martinussen and Dahl (2000)

To measure the construct of Social Intelligence, The Tromso Social Intelligence Scale (TSIS) is used. It is developed by Silvera, Martinussen and Dahl (2000). The scale consists of 21 items and measures 3 dimensions. The dimensions are social information processing, social skills and social awareness.

Procedure

The study was carried out on children among age group of 13 to 18 years. There were three psychological tests that were administered on the participants. The data was collected from Gorakhpur, Uttar Pradesh. All the participants were informed about the nature of the study and confidentiality was assured. Informed consent was taken and rapport was formed with all the participants.

Expected outcomes

- There will be a significant relationship between family environment and personality type among teenagers with learning disability.
- There will be a significant relationship between family environment and social intelligence among teenagers with learning disability.
- There will be a significant relationship between family environment, personality type and social intelligence among teenagers with learning disability.

Data Analysis

Variables	Family Climate X1 X2 X3 X4 X5 X5	Personality X6 X7 X8 X9 X10 X11 X12 X13	Social Intelligence X14 X15 X16 X17
Family			
Climate			

X1	1 .040 .225 -.324* .417**	-.104 .072 -.010 .027 -.117 .029 -.048 .076	.107 .097 -.055 .072
X2	1 .206 .198 .721**	-.090 .057 -.111 .275 .026 .037 .028 -.082	-.078 .063 -.072 -.047
X3	1 -.613* .233 *	-.047 .032 -.012 .057 -.131 .200 .215 -.183	-.377** -.249 .053 -.281*
X4	1 .300*	.307* -.309*.148 .032 .061 -.004 .001 -.028	-.064 .137 .254 .165
X5	1	.026 -.056 .001 .195 -.077 .133 .105 -.117	-.219 .007 .074 -.063
Personalit y			
X6		1 -.969** .118 -.164 -.071 .123 .038 .104	.150 -.259 .115 .013
X7		1 -.089 .131 .048-.102 -.054 -.097	-.099 .250 -.107 .013
X8		1 -.779** .066 -.099 .021 .040	-.110 .079 -.067 -.053
X9		1 .112 -.034 -.008 -.110	.143 -.041 .013 .059
X10		1 -.892**-.106 .091	-.005 .243 -.119 .051
X11		1 .023 -.036	-.003 -.343* .036 -.146
X12		1 -.871**	-.263 -.268 -.135 -.331*
X13		1	.163 .242 .057 .227
Social Intelligence			

X14			1 .180 .104 .645**
X15			1 .216 .678**
X16			1 .676**
X17			1

X1-warmth, X2-supervision, X3-order, X4-conflict, X5-overall family climate, X6-extraversion, X7-introversion, X8-sensing, X9-intuition, X10-thinking, X11-feeling, X12-judging, X13-perceiving, X14-social information processing, X15-social skills, X16-social awareness, X17-overall social intelligence.

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Table 1-depicts the inter-correlation of three variables - family climate, personality type and social intelligence in children with learning disability.

DISCUSSION

The aim of the present study was to see the effect of family environment on personality and social intelligence of children with learning disability. The sample of the present study was 50. N=50, students between 13 to 18 years of age who have been diagnosed with any type of learning disability. The objective of the present study was to see the relationship between family environment and personality type among teenagers with learning disability; relationship between family environment and social intelligence among teenagers with learning disability and relationship between family environment, personality type and social intelligence among teenagers with learning disability. The psychometric measures used to fulfill the above objectives were Family Climate Questionnaire by Kudrek and Fine (1993), Myers-Briggs Type Indicator by Isabel Briggs Myers and Katherine Myers (1943) and Tromso Social Intelligence Scale by Silvera, Martinussen and Dahl (2000).

The first hypothesis states that there will be a significant relationship between family climate and personality. The coefficient of correlation for boys and girls is computed in Table 1 and Table 2 respectively. Conflict has a low positive correlation (0.307), with extraversion and low negative correlation (-0.309), with introversion. It is significant at 0.05 level ($p < 0.05$). The teenagers that experience a high level of conflict between parents have a high level of extroversion and are outgoing. There is a negative relationship between conflict and introversion which means that if there is a high level of conflict in the family, the teenagers will be more introvert and quiet and reserved. Supervision and family climate have a low negative correlation with judging (-0.318), significant at 0.05 level. The teenagers having proper supervision at home such as, their parents keeping an eye on them which tends to affect their decision making.

This hypothesis is accepted as there is a relationship between family climate overall as well as some of its dimensions with judging, extraversion and introversion. There is no significant relationship with other personality types. Margalit & Eysenck (1990) investigated on the gender differences for personality structure, family climate, and social skills among adolescents. Multiple regression analysis revealed that there is a significant relationship between gender, Neuroticism, social skills, and two aspects of family climate (Relationship and Personal Growth).

The second hypothesis states that there will be significant relationship between family climate and social intelligence. Table 1 depicts that there is a low negative correlation between order and social intelligence (-0.281), is significant at 0.05 level ($p < 0.05$). The families that have high order and perform in their set ways tend to have low social intelligence. The order in family is negatively correlated with social information processing (-0.377), at the significance level of 0.05 ($p < 0.01$), which means that the families that maintain a high order and schedule have a difficulty in processing information. Table 2 shows that warmth has a moderate negative correlation between social information processing (-0.416) at significance level of 0.05 ($p < 0.05$). There is a low negative correlation between warmth and social intelligence (-0.305), at significance level of 0.05 ($p < 0.05$). There is a low negative correlation between supervision and social information processing, which means that teenagers who have high supervision at home have difficulty in processing social cues and understanding people's feelings. Order has a moderate negative correlation with social information processing (-0.470) social skills (-0.321) and social intelligence (-0.532) significant at 0.01 level ($p < 0.01$), which means that teenagers who belong to families having high order will have a low

social information processing, social skills and social intelligence. The teenagers belonging to high order families, are more likely to have low social skills.. Family climate has a moderate negative correlation with social information processing (-0.440) and social intelligence (-0.401) significant at 0.01 level, which means that if there is a high level of family climate then an individual will have a low level of social intelligence.

The hypothesis is accepted as family climate and its dimensions have a significant relationship between social intelligence and its dimensions. Kaur & Kalaramna (2004) conducted a study of interrelationship between home environment, social intelligence and socio-economic status among males and females. Results revealed that socioeconomic status has an effect on social intelligence. Home environment had a positive impact on social intelligence.

The third hypothesis states that, there is a significant relationship between family climate, personality type and social intelligence. Stepwise multiple Regression was calculated to prove this hypothesis. Personality type and family climate depict 13.3% of variability of social intelligence. The $F(1, 79) = 14,996, p < 0.01$, which means that there is a significant relationship between family climate, personality type and social intelligence.

Thus hypothesis is accepted as there is a significant relationship between family climate, personality and social intelligence. It is significant at 0.01 level.

CONCLUSION

The objective of the present study was to understand the effect of family environment on personality and social intelligence of children with learning disability. The result shows that there is a significant relationship between family climate, personality and social intelligence in children with learning disability. The study has been conducted on a sample of teenagers between the age group of 13-17, where personality and social development has just begun. The students who were of age 16-17 scored better on social intelligence than the students who were below that age. There can be other factors such as socio-economic status which might have impacted the study and have been overshadowed.

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Role of Sukhdev Thapar in Freedom Movement

Gagandeep Singh*

Sukhdev Thapar born on May 15, 1907 in Ludhiana's *Chaura Bazar* area called *Naughara Mohalla* to Ramlal Thapar and Palli Devi. He was brought up by his uncle Lala Achint Ram after his father's death.¹ Lala Achint Ram was a freedom fighter. Sukhdev adored him for this.² Sukhdev grew up witnessing the brutal atrocities that Britain's colonial rule kept inflicting on India. After passing matric from Sanathan Dharam School Lyallpur in 1922, Sukhdev got admission in National College Lahore. After one year Bhagat Singh got admission in National College Lahore. Both became friends because of same views. As compared to Bhagat Singh, Sukhdev had little interest in reading books. Sukhdev joined the Hindustan Republican Association (HSRA), and organized revolutionary cells in Punjab and other areas of North India. Bhagat Singh founded the Naujwan Bharat Sabha³ at Lahore to infuse the revolutionary ideas among the youth. The Sabha was organized by the collective efforts of Bhagat Singh, Sukhdev, Bhagwati Charan Vohra, Comrade Ramkrishan and Comrade Ram Chander.⁴ Sukhdev tried many ways to drag the youth out of narrow thinking. The Naujwan Bharat Sabha progressed within days. It succeeded in establishing its branches not only in Punjab but also inspired the growth of the youth Sabha in Bombay, Bengal, Central Provinces and Rajputana.⁵ In 1925 all the important leaders of Hindustan Republican Association were arrested in Kakori Conspiracy case. So the union and collaboration of revolutionary party from a new beginning was now the responsibility of Bhagat Singh, Chander Shekhar Azad and Sukhdev. After the murder of Saunders Sukhdev successfully sent Bhagat Singh with Durga Bhabi and her three years old child to Calcutta by performing his organizational skills.

By nature Sukhdev was outspoken and independent. As compared to Bhagat Singh, Shiv Verma says, "it seemed to me that Sukhdev was great organiser. He was a man who gave thought to detail, whereas Bhagat Singh was a man of vision ignoring small things."⁶ Intensive bomb making became the sole mode of revolutionary activity during the short interval between the Saunders murder and the assembly bomb outrage. Plan of manufacturing bombs on a small scale took practical shape when Bhagat Singh came into contact with Jatindernath Das in Calcutta.⁷ Among other persons Sukhdev also learnt the process and techniques of bomb making. Sukhdev got bombshells made at Lahore and these were filled with explosive material, prepared at Agra. The quarters in Kashmir building, which Bhagwati Charan Vohra rented on March 16, 1929, were actually used as a bomb factory. Sukhdev was the principal organiser of the bomb factory. Sukhdev and Kishori Lal visited several carpenters and moulders for getting cast iron bombshells and plugs made. Ghulam Rasul, under the supervision of Jalal-ud-din, proprietor of the foundry works at Brandreth road Lahore, prepared plugs and screw threads for Sukhdev.⁸

The meeting of H.S.R.A. at Agra decided the Central Assembly bomb action. Sukhdev was not present in the meeting in which the central committee supported the opinion of the party that not Bhagat Singh but two other young men should lead in Assembly bomb action. When Sukhdev came to know the scheme he opposed it. His stand was that after arrest only Bhagat Singh can successfully pilot the scheme of advocating the new ideology of the party in the court room. He argued with Bhagat Singh on this aspect. At the instance of Bhagat Singh a meeting of central committee was convened and the question was reopened. Sukhdev did not speak a word. The committee had to bow before

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the Bhagat Singh's will and had to change its decision. Sukhdev without informing anybody, went to Lahore, next day with his eyes heavy and red. It appeared that he had been weeping bitterly. But on that day he neither wept nor showed any sign of weakness, though he was very much disturbed internally. He had sacrificed the dearest thing for the cause.⁹

After the Assembly bomb action, on 15th April, 1929, the raiding party, headed by Khan Bahadur Abdul Aziz, Superintendent of police, Montgomery searched and arrested Jai Gopal, Sukhdev and Kishori Lal. Within eight days of their arrest, Jai Gopal became a police witness and he blurted out before the police everything he knew.¹⁰ Sukhdev wanted to mislead the police party and mark time so that, in the meantime, Shiv Verma, who was in the charge of Saharanpur bomb factory and his associates Jai Dev Kapoor and Gaya Prasad might forsake their hide out and escape and by gaining the confidence of police. He also sought to have an access to Jai Gopal and kill him, there by removing the most important police witness from the scene. Needless to say he fulfilled in his two fold purpose: (i) Saharanpur bomb factory hide-out was surprised by the police on 13 May 1929 leading to the arrest of Shiv Verma and Jai Dev Kapoor and also of Gaya Prasad on 15 May and (iii) Sukhdev failed to get an access to Jai Gopal in spite of posture he assumed which, no doubt, supposed, embarrassed and let down his associates, causing misunderstandings about him which Sukhdev in his characteristic way did not care for. The police made every effort to implicate him, torture him, spread lies and misunderstandings about him among his associates in police custody. The police knew that he was the leader of the Punjab Revolutionary party, the organiser the brain behind the conspiracy. Sukhdev also knew that he was destined for the gallows even if he failed to kill Jai Gopal which mission of his he so much wanted fulfil¹¹.

During the trails of Lahore conspiracy case II in the court of special Magistrate, Mr. Sri Krishna and later in the special Tribunal¹², he remained very calm and peaceful. Though two months before his hanging, he was something of a 'Karmayogi' in embryonic form, un-attached to things mundane and to the happenings around. Having realised that his life's purpose was over, he seemed to care for neither reward, nor punishment, nor praise, nor blame. While others talked of the trial and displayed excitement or agitation of the mind, he alone was reticent often absorbed in thoughts or in reading something or the other. And, when his comrades in the Jail resorted to hunger strike, he and Jatindernath Das differed with them. He would mockingly say that was not the methodology of the revolutionaries, nor was it his party's aim to bring about jail reforms. That attitude of him also brought him infamy among his associates for which he cared nothing. All this shows that he knew that his party's work was over, of making the countrymen aware of themselves. And having realised and understood that, he felt at peace. It was a peace different from what you spoke of a kind where there was no room for regrets, he attained to that "calm of mind, all passions spent", in which he awaited his tryst with destiny with even cheerfulness, clear¹³.

In Qila Gujar Singh police stations, the police resorted to third degree methods in trying to break him, and bend him. But his spirit remained undaunted and firm in resolve, though his body bore marks of cruelty. In the judgement of special Tribunal given on 7th October 1930, it was proved that he was the brain behind the conspiracy.¹⁴

Sukhdev is convicted under section 302 read with sections 109 and 120-B of the Indian Penal code and also under Section 4(b) of the Explosive Substances Act read with section 6 of that Act and with Section 120-B of the Indian Penal Code. This accused was the leader of the Punjab Branch of the party and it was within the Punjab that many of the violent activities of the party took place. He was privy to the plan to murder Mr. Scott which resulted in the murder of Mr. Saunders, as well as taking a leading part in the manufacture of bombs and in the recruiting of new members of the party. His guilt is no less that of Bhagat Singh who was one of the instruments by means of whom Sukhdev brought plans to fruition. Sukhdev is also sentenced to be hanged by the neck till he is dead.

Sukhdev was charged with the crime that he recruited Jai Gopal and Hans Raj Vohra for his own society to engage them in revolutionary conspiracy. He was proved to have been recruiting members of the revolutionary party in 1927, 1928 and was present at Delhi meeting in 1928¹⁵. He further charged with the brain behind the plots to raid the Punjab National Bank and to murder Mr. Scott though not taking part in the murder himself to have been privy to the attention of Bhagat Singh to throw a bomb in the assembly hall at Delhi to have assisted in the bomb making activities at Agra to have been the principal organizer of the bomb factory in Kashmir building Lahore and finally, to have visited in the interest of the party, Amritsar, Ferozepur and the North West frontier province.

“Sukhdev may be said to have been the brains to the conspiracy while Bhagat Singh was its right arm. Sukhdev was an organizer and Zealot in recruiting new members and in finding work for the suitable to the capacity of the each. He was backward in taking part himself in acts of violence but he must be held nonetheless to be responsible for those acts to the execution of which his brains and organizing power made important contribution.”¹⁶

Sukhdev was very honest great organizer firm resolve and steady fastness and selflessly devoted to the cause. He was a ceaseless worker. He was a convincing talker and misunderstood, largely because of the lies spread by the police and their manoeuvres to demoralize the members of the party and antagonise them, against each other, so as to wreck the party fully.

Sukhdev himself narrated story of his arrested a close relative at Qila Gujar Singh Police Station. According to him¹⁷, “It so happened that on the preceding night they had an important party meeting, and Sukhdev had scribbled some notes on a few pieces of paper which were in his pocket. On the morning of 15th April 1929 when the police raided the Kashmiri building (or their Lahore bomb factory) only Sukhdev and Jaigopal were there. Kishori Lal having reached there from Multan a little before the hour of the police raid. Other members had left the place much earlier. At that moment, with a quickness of mind he took out those pieces of paper, and crumpling them into a lump he put them in his mouth in order to chew them into pulp to make it go down the throat. In this un-natural act, his throat got choked. He rushed into the next room in order to have a draught of water to make the lump go down the throat. In those crucial moments he felt as if he would vomit and belch out the crumpled papers scribbled over with what would have been valuable for the police. A police man, in the meantime, also held him in his grip and he put pressure on his neck so that he vomited out what he was trying to swallow. But the draught of water made the thing go down the throat, after which he felt as ease.

In a letter to his brother Sukhdev wrote, “we people did only two actions (perpetrated two outrages), one Saunders Murder and the order bomb in the Assembly. Prior to that we made two or three attempts but did not succeed. In this connection I can say this much that our actions were of three kinds (i) Propaganda (ii) Money and (iii) Special. Out of these three our main attention was centred towards actions for propaganda. The other two were regarded as auxiliary. By this I do not mean to detract their importance, but at any rate the aim of our existence was to foster actions for propaganda (to do) the other two kinds of actions was not our agenda. To clear all these three points I place before you (i) the assembly action (ii) Punjab National Bank Dacoity, and (iii) Attempt to release Jogesh Chatterjee.”¹⁸

Sukhdev further admitted that, “to run away after the murder was not our plot. We wished to enlighten the public that it was a political murder... we therefore affixed posters after that and sent some for publication. But neither press nor our leaders dared to say to. It was a good thing that we were arrested and everything came to light to the police. Our idea was that our actions should fulfil the wishes of the public and should only be in response to those grievances the government so that they might attract public sympathy and support. With this in view we wanted to infuse revolutionary ideas and tactics in the public and the expression of such ideas looks more glorified from the mouth of one who stands on the gallows for the cause.”¹⁹

The judgement in the Lahore conspiracy case was pronounced on 7th October 1930. Bhagat Singh, Shivram Rajguru and Sukhdev were sentenced “to be hanged by the neck till death”. The judgement caused a nationwide concern. To seek the legal remedy, about a week before the execution, petition for special leave to the privy council was submitted. Hence the sentence was suspended for the time being. But all the legal remedies had got exhausted with the rejection of mercy petition submitted on behalf of Bhagat Singh, Rajguru and Sukhdev it became clear that the inevitable may happen any moment.²⁰

The Punjab government with its telegram XX No. Nil, dated 18th March that “Bhagat Singh, Rajguru and Sukhdev will be executed on 7 on evening of March 23rd”. Congress places on record its admiration of the bravery and sacrifice of Bhagat Singh, Sukhdev and Rajguru and Mourns with their bereaved families the loss of these lives.”²¹ This was the declaration of the Congress party in the Karachi Session, regarding the hanging of Bhagat Singh, Sukhdev and Rajguru, in 1931.

The importance of Sukhdev as extremist nationalist is evident from the fact that although he did not actually participated in the murder of Saunders, but he was sentenced to death for organizing the murder. Bhagat Singh and Sukhdev had endless love for each other. Bhagat Singh always used to say that whatever titles he got they were only due to the sacrifices and boldness of his friends and Sukhdev has a special place in it.²² However, he would always be remembered in the chronicles of the Indian Freedom Movement for his daring yet courageous acts.

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Bride Trafficking: A Booming Business in India

Nitya Bhadana*

ABSTRACT

“They wanted me to obey them, and if I objected, they always had the same words for me: We own you because we bought you” these are the words of 20-year-old Saeda who was trafficked at the age of 15. This is an example of the numerous women that are trafficked every year and are denied basic rights. This paper discusses the current situation and possible solutions.

INTRODUCTION

Human Trafficking is the process of capturing and abducting individuals using savagery, misdirection, or force and abusing them in different ways for profits. People are forcefully made to work in factories, industries, production lines. Women are prepped and constrained to sexual misuse. People are abused in numerous ways, including being forced into sex work, household work, marriage, or organ removal for profits. The human trafficking of ladies and minors is a disgraceful infringement of Human Rights and is considered intolerable towards the life of individuals. A great deal of wrongdoings occurs every day however trafficking of humans is appalling in comparison to the different violations occurring. Human trafficking is an intricate cycle during which the victim goes through various stages (enlistment, transportation, abuse, and disposal). Trafficking is the infringement of Human Rights which keeps the people at an edge of risk or in danger of being misused. Limitation from movement, no security, and self-conservation, no medical help, forbidding social interaction, all these go under the Human Rights infringement. In this period, where ladies reserve the privilege to pick their way of life, pick their life partner, there are likewise a few ladies who are denied of their privileges and strongly went into the act of selling into marriage against their desires. Bride Trafficking is certainly not a restricted idea and is considered as a part of Human Trafficking.

CONCEPT OF BRIDE TRAFFICKING

Bride Trafficking isn't as entirely different than Human Trafficking. In Bride trafficking, ladies are sold to someone else with the end goal of marriage, to utilize the ladies as a sex object, untouched slave. the principal reason of bride trafficking (dealing and acquisition) is for sexual want. A report by the United Nations in 2013 made known that a lot of bride trafficking rackets are mostly in the North Indian states i.e. Delhi, Haryana, Uttar Pradesh, and numerous other states. The number of women that are forced and are trafficked in India is increasing rapidly at a rate of 70%. The current social situation is observed as a male-centric culture where men are prevailing and women are considered as mere objects and an asset. Women that are given no opportunity to make decisions and are completely disparaged. Trafficked women are given no respect in the society as well as by the family they are sold to. It is tough for the government to check and gauge information about bride trafficking since the formalization of marriage takes place. This is a big disadvantage for the government since they are not able to make a move on it.

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Victims of trafficking were a whopping 45% of the total kidnappings and abductions in 2010.¹ The number of trafficked brides has increased and 4 out of 10 brides are victims of bride trafficking.

The rate of abduction and kidnapping doubled between 2010 and 2014 and 30,000 of those crimes were women trafficked for selling.

According to the reports by NCRB girls and women between the age of 15 to 30 were mostly defenseless against nonconsensual marriage and sexual abuse.²

The women that are bought as brides are referred to as 'Paro' or 'Mol-Ki-bahu', these names are not only derogatory but are also used to make the bride feel excluded from the clan. The Brides are treated as belongings and objects and are often sold and exchanged between men. even the demise of the 'Husband' presents to them no opportunity from abuse as they are sold once more.

Those dealt into marriage are bargained at costs dependent on their genuineness, for example, health, age, magnificence, and other physical attributes at costs extending from 2000 rupees to 50,000 rupees. For any girl, marriage implies the end

of their privileges to real self-sufficiency, an opportunity of development and admittance to training as conventional sex jobs require the upkeep of the conjugal home and providing care of her parents in law.

Even though the customary marriage ceremonies take place the women battle to be acknowledged by the family and society and face stigmas and are given no respect considering their positions and the rejection of any kind of rights. they are not even given any rights in the family property. the "Molki" brides are married in 4 different ways:

1. Marriage arbiters organize a bride.
2. spouses of bought bride organize a bride for loved ones.
3. Brides are arranged by marriage agents.
4. Dealing with women of constrained relationships however this one is not as widespread and broad.

Physical and Mental health of a Trafficked person

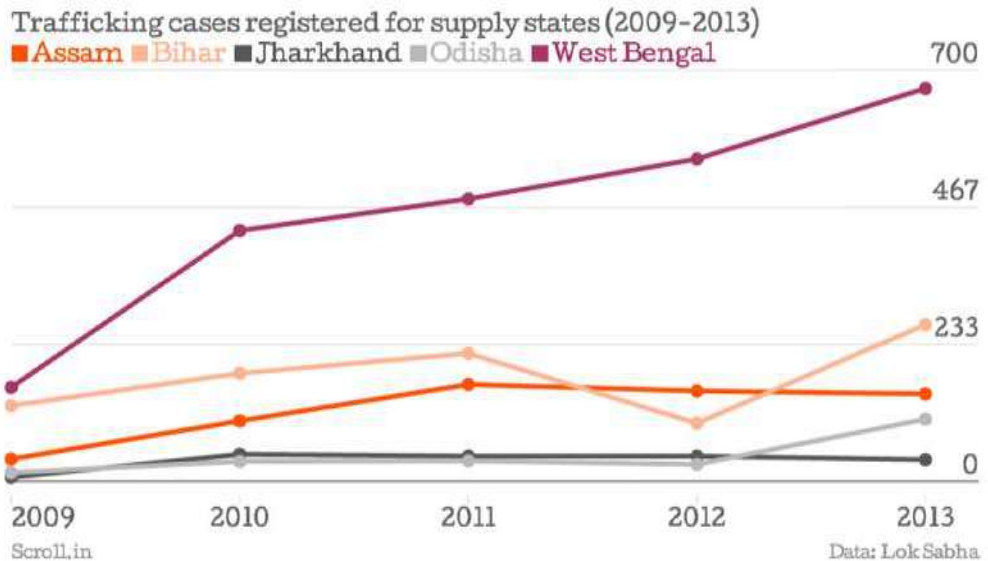
Brides that are trafficked face a lot of difficulties. They are both physically and mentally tortured and abused. They are not allowed to be social and are confined from society. they are sometimes starved and also become victims of domestic violence. The women suffer from depression and are traumatized. the physical and mental immaturity of girls led to serious medical issues during and after pregnancy. Labor and pregnancy-related issues are the main sources of death of women between the ages of 15-19 in India and other developing nations.

CAUSES

Bride Selling

Poverty is one of the main causes of Bride selling. Parents consider the money used on the education of females a waste and the shortage of money is a cause of worry for poor families. Even though the dowry has been criminalized by law it is very much prevalent in India becomes a problem for poor families who have a girl child. It is one of the major reason's girls are sold. For poverty-driven families, it is a dream to get their daughter married in a rich and settled household. Due to this sometimes the families don't realize that their daughters are being trafficked while for some families the fact that they don't have to pay dowry and get some amount of money is a relief for them. This works both ways for the buyer and seller.³

Bengal, Assam, Jharkhand, Odisha are the main states for the trafficking of women for marriage. The poverty in these states makes the individuals powerless against the exchange. A lot of families accept the fact that their daughter is being married in a wealthy household. Girls from devastated locations who are as young as 10 years old, frantic to get away from circumstances are often tricked or captured and sent to more prosperous states like Haryana, Uttar Pradesh where they are made to believe that they will be in better conditions than the ones they are in. After which they are sold to the man or his family and are then married to the groom.⁴ The families of the girl are sometimes eager to sell off their girl child as according to them it is a better way of marriage as it is a “dowry free, no expense wedding”.⁵



Bride Buying

Female feticide, neonaticide, and infanticide in India have led to a skewed sex ratio. The unbalance of ratio in certain states is a significant part of the problem. Due to this, there is a scarcity of women in Uttar Pradesh, Rajasthan, Haryana... Families that are financially better off get girls for marriage in their caste but the men who are unemployed, poor, or old do not get any proposals and hence are inclined to buy brides. The middleman assures the man and his family a bride for a certain amount of money.⁶

As the north Indian states continue to lean towards having a male kid the best arrangement which is easily accessible is buying a bride. The cost differs according to the physical attributes, virginity, age. Once bought they are transformed into a slave and sometimes are exchanged between the men of the house or society.⁷ They are not considered as a part of the family and are not made part of the family.⁸

There is a lack of females in these states. The well to do locate a neighborhood girl with an equal social standing, the men who are from low social standing or unemployed, less educated, or have crossed a certain age regularly look for a “Molki bride”. This process is widespread in the lower

class. Haryana is one of the fastest developing states in India yet it remains of the state with the highest skewed sex ratio. The Census of 2011, uncovers a surprising image of the state of Haryana regarding girls and young ladies; as far as education is concerned the rate for boys is 85.38% whereas for girls it is 66.77%. with the work rate at 68.77% for boys and females, it's 37.39%. The state faces an alarming sex ratio i.e. 880 females to 1000 boys. According to NCRB information, west Bengal had 3,100 cases of child trafficking, the highest or 35% in India. 27,000 or 86% of the total trafficked girls were minors.⁹

West Bengal has the highest number of trafficked brides in India. 28% of the total trafficking cases are from West Bengal.¹⁰

LAWS REGARDING BRIDE TRAFFICKING

Under Article 23(1) the Indian constitution criminalizes any type of trafficking. However, India has to yet make specific laws and disallowing regarding Bride Trafficking. Regardless of the unequivocal references towards trafficking with the "Immoral Traffic (Prevention) Act 1956", it is confined to just brothels and open places. the laws conflate and mix prostitution and constrained sexual abuse. The law neglects the middleman, the people heading this business, and the culprits of the wrongdoings. No laws in India are devoted to curbing the system of Bride Trafficking although India criminalizes trafficking through various rules and regulations. Trafficking for exploitation is covered in section 370 of the Indian Penal Code. Similarly, the following sections deal with the buying and selling of ladies for prostitution – sections 372, 373 and 366B.

It's mind-boggling that *the Immoral Trafficking (Prevention) Act, 1956* neglects Bride Trafficking. Only section 366 manages on the issue of bride trafficking stating kidnapping abduction for forceful marriage shall be punished. There was a slight glimpse of hope when the *Trafficking of Persons (prevention, protection, and rehabilitation) Bill, 2018* was proposed. The bill needed clarity and had its complications. The bill was uniserial expansive and did not touch the important topics like bride trafficking and created a problem for women absconding with their accomplices.¹¹ Sadly the bill regarding the part of "rehabilitation" has a condescending and dismissive and does not take into account the decision of the rescued.¹² the lack of a deliberate rehabilitation system causes a problem for the minor girls who were trafficked. This bill is far from stepping in a positive direction. Even though bride trafficking is not explicitly disallowed certain acts condemn it in some ways. The legal age for marriage for a male is 21 and 18 for females under "*the Child Marriage Act, 1929.*"

"*The Juvenile Justice (Care and Protection of Children) Act, 2000*" was also introduced and later in 2015 was again presented with a similar name. This act explicitly assures minors who are more prone to be misguided and get exploited in any way.¹³ By restricting the meaning of "juvenile" as "the one that has not attained 18 years of age" they have neglected those who are above 18. This act covers only a part of sexual abuse and exploitation in that way.

India is a part of two major international treaties that forbid forced marriage, they are – "*The Convention on the Rights of the Child, 1989(CRC) and the Convention on the Elimination of all Forms of Discrimination Against Women, 1979(CEDAW).*"¹⁴

"*The Protection of Children from Sexual Offences (POSCO)*", 2012 is an Act that was introduced to stop children i.e. who are under 18 years of age from any sexual offenses (sexual assault, sexual harassment, etc.). this act also enforced the rights of children and to provide safety from harassment and sexual assault. There is a bit of overlapping in-laws as section 5 of the Act states that sexual assault of a minor in the same household constitutes to rape but exception 2 of section 375 of the Indian Penal Code states if the wife who is above the age of 15 (age differs in personal laws but IPC is held above in this case) intercourse with her is not rape.

CASE LAWS

In **“Independent Thought v. Union of India”**, physical relations with minor ladies was condemned by the Supreme Court. This case helped prevent cases of violation against the girl child and their violation of rights because of child marriage. This is a landmark case.

In **“Bodhisattwa Gautam v. Subhra Chakraborty”**, wherein an individual had vowed to wed a lady and even experienced a wedding service which later ended up being bogus, the pay was requested to be paid by the culprit of the wrongdoing to the person in question.

In the **“PUCL v. Association”** of India pay was requested to be paid where kids were dealt and fortified for work.¹⁵

In **“Vishal Jeet v. Association of India”** and others was a milestone situation where the Honorable Supreme Court guided security and recovery of the individuals who had been committed as devadasis by their families or network and were as of now in the prostitution business.¹⁶

Insurance of kids from dealing with an individual has been in banter for a long time now and endless cases are dealing with the issue. In **“Gaurav Jain v. Association of India”**, a PIL recorded to give security to the offspring of sex laborers and to get them far from such a defenseless and unsafe condition, the Court concurred something else.

In **Lakshmikant Pandey v. Association of India** which inspected the weakness of kids being dealt with selection rackets because of the absence of a viable instrument to ensure them, the court made a suitable system to fill the hole, particularly in the setting of between nation receptions.¹⁷

In **Lajja v State** the protection of child marriage act 2006 prevails over personal laws by the Delhi High court.

STEPS TAKEN TILL NOW

- **“Pre-Conception and Natal Diagnostic Technique Act, 1994”**
This act was introduced by the Indian government to forbid sex determination of the baby. This was introduced to deal with female feticide and female child murder. Even after the proper implementation of this act, it would take around fifty years to arrive at the correct sex ratio
- **Scheme for woman in Difficult circumstances Greh (SWADHAR Greh)”**
“The Ministry of Women and Child Development” introduced this to make sure that the government is able to assist women in difficult conditions. Since 2017 it has been present in Haryana.¹⁸
- **“Beti Bachao, Beti Padhao Yojana”**
- It is a government mission that plans to create effective government assistance for girls. This plan had an undertaking of 100 crores. This mission in the north Indian states of India. Haryana has taken strong action against female feticide under this program.¹⁹
Haryana had a gender ratio of 833 to a 1000 boys. Under this scheme, there was a boost and the ratio were 914 of 1000 bringing about 18 of 22 districts having a sex ratio of 900+.
- **“Apni Beti, Apna Dhan Yojna”**
From 1994 to 1998 this scheme was introduced in Haryana by the ministry of child and women development. The idea was to offer Rs.500 to the girls’ parents and the second installment of Rs.25,000 on the girl’s 18th birthday celebration if she remains unmarried. This was done to make sure the families defer from getting their girl married until the legal age. This scheme was also to help girls broaden their education and improve the sex ratio of the state.²⁰

A subsequent appraisal in 2012 by “International Center for Research on Women” indicated that taking part in this program boosted the families to defer offering their little girls, it uncovered that money-related impetuses without other integral mediations were insufficient to change the profoundly dug in sexual orientation jobs and desires on women.

- “The Persons (Prevention, Protection, and Rehabilitation) Bill 2018”

This act was introduced in June 2018 and the first act to deal with human trafficking by merging with the current laws. It is the first far-reaching act against human trafficking. India’s present lawful system needs coordination among area and state offices which has forestalled compelling indictment of wrongdoers. The Bill centers around three key parts of following – “counteraction, insurance, and restoration of victims.” Though, this Bill has gotten backlash for neglecting to give an away from of dealing and the absence of clearness with respect to “victim compensation” measures.²¹

MORE WAYS TO STOP BRIDE TRAFFICKING

- Education- Advance top-notch programs for educators in government schools. A preventive measure by various countries ought to be shared among one another to help both the nations in forestalling dealing.
- NGOs - The people group should keep a cautious watch on the development of youngster survivors of the region of dealers. They ought to teach and guarantee to make guardians know about the sheltered relocation practice.
- Media - Media has a significant job because of significant viewership. Sending the fitting message to the casualty to guarantee that they have reinforcement and are in good company. A program to make residents mindful of spots and establishments to look for help if they are misled. Teach and spread mindfulness that human dealing is unlawful and improper and that it has negative results.
- Awareness- people surrounding us and, in our community, need to be made aware of these issues and spread the truth and facts in rural areas of the country.
- Stricter laws- the need for strict laws regarding bride trafficking are the need of the hour. Stricter punishments for traffickers will improve the situation to a great extent since traffickers will know that they are traffickers and the degree of harm they could be affording the person trafficked.

MOVIES TO WATCH

Matrabhoomi- This film shows how female feticide and female infanticide has impacted the gender ratio and also the stability and attitude of society. the plot of the movie has a resemblance to the real-life situation of the skewed sex ratio in India leading to bride trafficking and fraternal polyandry.

Parched – the movie is set in Rajasthan. it shows the social evils against women -marital rape, bride buying, domestic violence, dowry.it is a powerful women-centric movie

CONCLUSION

Trafficking is a social evil that is prevalent globally and violates the human rights of a person as the fundamental rights i.e. article 21 (protection of life and personal liability) and article 14(right to equality). Numerous incentives are constantly taken by the authorities and NGOs. They come up with new plans and ideas to stop trafficking. Trafficking needs to be put a stop to as soon as possible as it will affect the economy due to skewed sex ratio and diseases in women and children. stricter laws are necessary and need to be implemented and the root cause should be targeted. This is an issue that is slowly exploiting and destroying our country.

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Perspectives on Pilgrimage Tourism in Srisailam, Andhra Pradesh

C. Veera Sankara Reddy* and Krishna Naik Khatravathi**

ABSTRACT

Pilgrimage tourism is one of the oldest forms of the tourism practiced from past several centuries. It is one of the important aspects of Hindu culture. Srisailam is one of the Dwadasalingam, situated in the thick and inaccessible forests of the Nallamalai hills, in Kurnool District of Andhra Pradesh. The aim of the article is to know the perspectives on development of the pilgrimage tourism in Srisailam, Andhra Pradesh over the years. In doing so, authors used content analysis of the published literature related to Srisailam and Pilgrimage tourism in Andhra Pradesh to provide perspectives on tourism development. The study is limited to Srisailam pilgrimage centre, due to the popularity of the destination as pilgrimage tourism, after Tirupati in Andhra Pradesh.

Keywords: Pilgrimage Tourism, Srisailam, Perspectives, Policies

INTRODUCTION

Tourism and hospitality is often considered as the world's biggest service industry (Robson, J., & Robson, I. 1996) due to several reasons, such as revenue generation, employment generation and multiplier effect on the economy (Crompton, J. L., Lee, S., & Shuster, T. J. (2001). According to the World Travel and Tourism Council (WTTC) report, the total direct and indirect contribution of tourism to GDP was 10.2%, total employment was 9.6% in 2016, and is forecast to rise by 11.4% of GDP and 11.1 % of total jobs in 2027 (World Travel and Tourism Council, 2017a), however tourism is considered to be resilient nature, so the figures may change due to the turbulent situations. It is very much evident in the past there were limited tourists travelling internationally, due to various constraints. However, the international tourist arrivals have increased from 25 million globally in 1950 to 278 million in 1980, 674 million in 2000, and 1,235 million in 2016. As per UNWTO's long-term forecast report Tourism Towards 2030, international tourist arrivals worldwide are expected to increase by an average of 3.3% a year over the period 2010 to 2030 (United Nations World Tourism Organisation, 2018). Moreover, this figure does not include the domestic tourism in India. Tourism growth and development provides a range of diverse, positive and negative impacts (Archer, B., Cooper, C., & Ruhanen, L. 2005), and above all the tourist will, to some extent, have an impact on the place that they visit. It provides incentives for the conservation (Buckley, 2002); opportunity for learning and influence on visitor behavior (Schänzel & McIntosh, 2000; Orams & Hill, 1998). In the case of pilgrimage and religious tourism there are several benefits that the tourism provides to the destination such as employment, revenue to the local community and government, promotion of the culture and religious practices and so on (Baedcharoen, 2000).

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There are various categories of tourism such as rural tourism, urban tourism, and nature tourism. There are several popular categories based on the nature and cultural such as pilgrimage and religious tourism, eco tourism (Peter Atiemo, 2014). Pilgrimage is essentially aimed at having involved of a religious experience. In view of the fact that such journeys are obviously a combination of a religious experience and travel, it would be easy to characterize all journeys to religious sites as religious tourism (Davies and Davies, 1982). Pilgrimage travel is a social phenomenon. The term “pilgrimage tourism” is travel to a sacred place, where there is a sacred impotence of the destination. It is one of the most significant forms of religious behavior that is quite common in most of the culture and religions (McGrath, 1999). Religious tourism focuses on visiting important religious sites that are having the several importances. The main motivation for travel is to meet the spiritual, and religious needs of people involved in this kind of tourist travel. But the motivation for travel may be exploring the culture of other nations, or other religions, exploring sacred objects, etc. The most common form of religious tourism is pilgrimage in several countries. Some religions include pilgrimages in their practice, as is the case with Buddhism, Catholicism and Orthodox Christianity, Hinduism and Islam (Kocyigit, Murat, 2016). Pilgrimage tourist will have various motivations to take a pilgrimage and it is composed of religious, cultural, traditional, spiritual, and landscape patterns. It in this framework, the aim of the article is to know the perspectives on development of the pilgrimage tourism in Srisaillam, Andhra Pradesh over the years. In doing so, authors used content analysis of the published literature related to Srisaillam and Pilgrimage tourism in Andhra Pradesh to provide perspectives on tourism development. The study is a limited to Srisaillam pilgrimage centre, due to the popularity of the destination as pilgrimage tourism, after Tirupati in Andhra Pradesh. The structure of the paper includes the introductory part dealing with general overview of tourism as a significant activity, how it provides the benefits and creates impacts on the destination, and importance of pilgrimage tourism. The second part provides information in tourism in Andhra Pradesh in general and Srisaillam in particular. Last part of the articles elucidates on the perspective of pilgrimage tourism in Srisaillam over the years.

TOURISM IN ANDHRA PRADESH

The state of Andhra Pradesh is one of the most popular tourism destinations in India. The state has a variety of attractions including beaches, hills, wildlife, forests and temples. The state has a rich cultural heritage and is known for its rich history, architecture and culture. The rich religious abode of Lord Venkateshwara draws millions of tourists. The key to tourism success in Andhra Pradesh has been its sustained marketing efforts and creation of new tourism products. Among all forms of tourism, the pilgrimage and religious tourism is considered as a popular form of tourism which attracts a large number of tourists, due to the diversity and temple architecture, faith and belief towards the deity. Due to the pilgrimage tourism, the state of Andhra Pradesh has been ranked as a top tourist state in the country that received highest number of domestic tourists annually.

Religious Tourism

Pilgrimage is travel to Andhra Pradesh inspired by religious reasons towards holy places and sacred destinations, sites of revelations or the activities of the religious founders, shrines containing relics of saints or worshipped likeness, and so on. In Andhra Pradesh there are so many pilgrim destinations such as temples, mosques and churches, however majority of the tourist visit the Hindu pilgrimage centres in the state. These are mainly

Ahobilam, Annavaram, Antarvedi, Arasavalli, Bhimavaram, Draksharamam, DwarakaTirumala, Kanipakam, Lepakshi, Mahanandi, Mangalagiri, Mantralayam, Punyagiri, Pushpagiri, Puttaparthi, Simhachalam, Srikalahasti, Srikurmam, Tirupathi, Penugonda, Kotipalli, Samalkot, Pithapuram, Kanaka

Durga Temple–Vijayawada. Built over a period more than 1000 years are attracting thousands of pilgrims Tourist from all over the state.

About Srisailam

Srisailam is one of the Dwadasalingam, situated in the thick and inaccessible forests of the Nallamalai hills, in the northeastern portion of the Nandikotkur Taluk of Kurnool District of Andhra Pradesh. It is situated in Nallamalai ranges of hills, which are forests extend all the way in to Kurnool district of Andhra Pradesh. Amidst the thick forests lies one of the most famous temples in South India, the Bramaramba Mallikarjuna Swamy Temple at Srisailam. The approach to the temple a top of a range of hills is through thick forests. On the Rishabgiri hill on the South bank of the River Krishna is the temple housing one of the 12 Jyothirlingas in the country. In the early medieval period, Srisailam raised to prominence as a pilgrim center with Alampur, Umamahesvaram, Siddhesvaram and Tripurantakam serving as gateways, thus contributing to the colorful, religious and cultural life of the Andhras. Srisailam was referred as Sriparvata, Srisaila, Mallikarjunam, Parvatam, Srigiri, Srisaila Mallikarjunam and Srikailasa in many inscriptions, literary texts and the Puranas.

This important and religious shrine is situated, on what is called the Rishabhagiri hill, on the southern bank of the sacred river Krishna, and is famous as Srisailam or Sri- parvata, which is one of the several abodes of the Lord Shiva. In almost all the Hindu puranas, mention is made of this ancient place. Srisailam is a sacred place of pilgrimage, which has been known from ancient times in India. Sri Adi Sankara, the renowned Advaita philosopher visited Srisailam and stayed at this spot for some time. There is legend concerning the origin of this temple, among the tribal population, called Chenchus, who live in this part of the hills. According to this legend prevalent among the Chenchu tribes, Lord Mallikarjuna is known among these tribes as "Chenchu Malliah". It is interesting to note, that the Chenchus have free permission, even today, to go into any part of the temple, including the Garbhagriha, enshrining the sacred Linga. It is in fact this tribal people, which help to drag the car in the annual ratha (cart) festival of the temple and also at other minor services within the temple.

During the great Sivarathri festival, when thousands of people congregate to bathe in the sacred waters of the Pathalaganga and worship Lord Mallikarjuna, the Chenchus also go and worship inside the Garbhagriha independent of the designated Priests.

The temple stands in the little hollow on the top of Srisailam hill overlooking the sacred river Krishna and surrounded on all sides by beautiful forest. On the eastern side of the temple, the causeway from Nagaluti is carried straight on, down the hill, to the bed of river Krishna, which is here known as Pathalaganga, and is regarded as a very sacred river for pilgrims. The river Pathalaganga is about two miles from the temple, with a flight of stone steps leading to it. An inscription in the temple records shows that these steps were built by of the Reddi Dynasty of the Kondaveedu kingdom. The enclosure to the temple forms roughly a square measuring five hundred feet from east to west and six hundred feet from north to south. On the northern, southern and eastern sides are lofty gateways. In the centre, there is a stone enclosure containing the main temple. The main temple of Lord Mallikarjuna stands in the centre of this inner courtyard and is surrounded by a number of minor shrines. The temple of Bhramaramba, consort deity of the lord or the Amman temple as it is popularly known is in a separate enclosure west of the inner courtyard.

The main temple is a small structure, consist of the sanctum sanctorum the Lord in the form of a Linga presides with a small pillared porch attached to the front. The main temple of Mallikarjuna is a stone-built structure, and in front of the shrine, does the Vijayanagar king Harihara built the exquisitely carved Mukhamantapa or the pillared hall the second in 1404-1405 A.D. It contains several beautifully sculptured stone pillars and ornamental stone eaves. The most valuable and

sacred object within the temple is an exquisitely carved bronze image of Lord Siva, in the form of Nataraja. The idol is a masterpiece of craftsmanship held in reverence and devotion by the visitors. Between the Mallikarjuna temple and the eastern gateway of the courtyard are two handsome pillared halls one of which contains the Nandi. On the northern side of the temple under the shade of a 'VataVriksha' is another shrine dedicated to Mallikarjuna, and local legends say that this shrine contains the original 'Linga' over which the black cow the divine carrying the lord of the princess Chandravati gave its milk.

On the northern side of the pillared Mukhamantapa, is a little Siva temple, containing a carved stone 'Linga' called the SahasraLinga. This famous representation of the Lord is made by the stone being divided into twenty-five facets each of the latter having a representation of forty lingas thus making a total of one thousand Lingas. The three headed Naga is coiled round the breast of the Linga and is mounted on a beautiful stone pedestal. A remarkable feature of this temple is that originally the stepped tower over the shrine chamber, the door frames and the eaves of the pillared hall in front of it, and the figure of the bulls etc., were all engraved in copper gilt plates and ornaments. In the temple in addition to the stone carvings, there is an important bronze image of Siva. This is one of the most exquisite bronze images of Andhra Desa. It represents Lord Siva in the dancing pose Nataraja.

Srisailam witnesses more than 10,000 pilgrims / tourist every day and the inflow increases to about 30,000 pilgrims / tourists during weekends. More than 60,000 pilgrims / tourists visit the place during important festivals like Maha Shivaratri, Dasara, Sankranti, holy months of Shraavan and Kartik etc. The present scenario of pilgrims / tourist amenities are not adequate enough to cater to the number of tourist arrives. The conditions and upkeep of some of these facilities are also not up-to the mark. Some of the gaps under broad category are inadequate public convenience facility, inadequate parking facility, lack of proper signage from the main road leading to various places, lack of multi-cuisine food court, existing road network needs widening and improvement, lack of branded accommodation facility, undeveloped tourist Experience, banking facility, emergency, health care and instant medical facilities, safety and security, lack of restoration, basic lighting and Illumination and Jetty near Patala Ganga.

PERSPECTIVES ON PILGRIMAGE TOURISM IN SRISAILAM

In the 1998 tourism policy it was observed that the tourism development envisages not only the creation of infrastructure for tourist and pilgrims, and accordingly pilgrimage tourism got due consideration and started promoting Srisailam as a pilgrimage tourist destination by the tourism department of Andhra Pradesh.

Government of Andhra Pradesh is committed to the development of the tourism sector in recognition of the opportunities which it affords to generate economic growth and employment generation and to alleviate poverty. The tourism development and management plan prepared on behalf of the Andhra Pradesh Tourism by the United Nations World Tourism Organization (UNWTO) in the year 1999 with the title called "Andhra Pradesh: Tourism development and management plan: vision 2020". This particular document is guiding force for the state that co-ordinates the diverse elements of tourism activity and provides direction for tourism policy formulation and industry planning through to the year 2020.

As per the Srisailam Devasthanam official statistical information there are about 15,000 pilgrim's visits on normal days 81,000 on auspicious days and during festival days 3.50 Lakhs. All together, per year for about 1.2 crore pilgrims visits Srisailam. They are mainly the domestic pilgrimage tourists visiting both from Telaaragana and Andhra Pradesh, and other stats such as Karnataka, Maharashtra and Tamilnadu the temple and they are mostly the day trippers and some of them stay overnight.

This is a potential opportunity for the tourism department to enhance the stay by adding additional activities and promoting complimentary forms of tourism. It will certainly help the local community get revenue and employment opportunities.

Andhra Pradesh tourism policy which was prepared in 2010 gave due consideration for the development of new religious destinations other than Tirupati. Other objective of the tourism policy is to give due recognition of Rural Tourism, Eco-tourism, Adventure tourism and Safe and Responsible tourism, in which Srisailem and in the vicinity of Srisailem there is a huge potential for the development of these forms of tourism. Particularly, the eco-tourism activities can be promoted in this area as it got the required resources. There is a possibility for the promotion of tribal tourism as there are several tribal communities, with unique culture in terms of customs, traditions, fairs and festivals, music, religious practices and so on. These forms will in turn help the pilgrims too extend their stay and also experience the extended forms of tourism, so that the local community can gain some economic benefits.

Andhra Pradesh tourism policy 2015, has given the emphasis on pilgrimage and religious tourism development, particularly Srisailem is considered as one of the important pilgrimage tourism destination. Policy document highlighted the need for the importance of infrastructure development at Srisailem (AP Tourism Policy, 2020).

Ministry of tourism, Government of India has introduced a scheme called “the Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASAD)” in the year 2015 that focuses on identifying and developing the pilgrim sites across the country to enrich the religious tourism experience. Srisailem also considered under the scheme. The objectives of the program are to promote the destination with the integration of local arts, culture, handicrafts, cuisine, dance, music, fairs, festivals, etc. Another objective is also to improve the livelihood and economic condition of the local community. “For the facelift of the main temple Rs 16.50 crore is needed. Development works on the dome (Shikhara) is estimated to cost Rs 4.28 crore. The extension of ropeway is proposed with an investment of Rs 1.31 crore. For improvement of roads and central lighting system a sum of Rs 13.61 crore is proposed to be incurred.” (Ministry of Tourism, 2020)

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Sustainable Development: A Cure to Poverty Reduction

Dr. Dharmeshbhai Prabhubhai Patel*

INTRODUCTION

The sustainable development debate is based on the assumption that societies need to manage three types of capital economic, social, and natural, which may be non- substitutable and whose consumption might be irreversible, for example, points to the fact that natural capital can not necessarily be substituted by economic capital. Sustainable development is a policy approach that has gained quite a lot of popularity in recent years, especially in international circles. By attaching a specific interpretation to sustainability, population control policies, have become the overriding approach to development, thus becoming the primary tool used to “promote” economic development in developing countries and to protect the environment.

MEANING OF SUSTAINABLE DEVELOPMENT

Sustainable Development is related not only with human physical requirements but also with the progress of social conditions of their life. Sustainable Development is used to promote economic development in developing countries and to protect the environment. Economic development means and includes all the efforts of a country undertaken with a view to achieve economic, social and industrial development. Economic development is not an activity, rather it is a continuous process. Different economists have defined the term economic development in different manners. Some economists are of the view that economic development means an increase in national income. While some economists are of the view that economic development is an increase in per capita income and some other economists are of the view that economic development is an increase in social welfare. Some of the important definitions of economic development are as under -

- Economic development is a process, whereby an economy’s real national income increase over a long period of time.” **Meier & Balwin**
- “Economic development is related with the object of a country to exploit all of its productive resources with a view of increasing its real income.” **Paul Albert**

ECONOMIC DEVELOPMENT AND ECONOMIC GROWTH

In common usage, economic development and economic growth are considered to be the synonyms to each other but in real life, there are some fundamental differences between these two. Economic development is a wide term in comparison to economic growth. As a matter of fact, economic development includes economic growth. Difference between these two can be explained as follows -

- Economic growth means an increase in total production and national income of a country while economic development means an increase in per capita production and income.

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- Economic growth concentrates upon an increase in production and income, while economic development concentrates not only upon the increase in production and income but also upon the fair distribution of its results.
- Economic growth ignores social welfare and standard of living while economic development is deeply concerned with the improvement in social welfare and standard of living.
- Population is an important determinant of economic growth and economic development of economic growth and economic development. If the population of a country is increasing and the rate of increase in population is more than that of economic growth, there will be no economic development; rather there may be negative development. If the population of the country is increasing but the rate of increase in population is less than that of economic growth, economic growth will result in economic development but the rate of development will be less than the rate of growth.

SUGGESTIONS TO INCREASE NATIONAL INCOME AND PER CAPITA INCOME

- (i) Population growth should be checked effectively.
- (ii) Small scale and cottage industries should be developed so that the pressure on agriculture may be lightened.
- (iii) Rural and agro-based industries should be developed so that rural unemployment may be minimized.
- (iv) Best effort should be made for the mechanization of agriculture and the development of irrigation facilities.
- (v) More and more natural resources should be explored and utilized.
- (vi) More and more infrastructural facilities should be developed.
- (vii) More emphasis should be laid on the expansion of education and health facilities so that efficiency and ability of people may be improved.
- (viii) Foreign capital and technology should be invited.
- (ix) Due encouragement should be given to saving so that the rate of capital formation may be increased.
- (x) Government should gear-up entire machinery and formulate its monetary, fiscal and foreign trade policies in the manner that a congenial atmosphere may be created for economic growth and development.

MEANING AND DEFINITION OF POVERTY

When a person fails in maintaining minimum subsistence level, it is called absolute poverty. When some people are very rich and others are very poor, it is called relative poverty. "2400 calories per person per day in rural and 2100 calories per person per day in urban area".

Causes of poverty in India

- (i) Economic Causes - Under - utilisation of resources, Problems of agriculture, Problems of industry, Lack of Infrastructure.
- (ii) Social Cause - Rapid growth of population, Institutional set-up, Attitudes and aspirations of people, lack of social facilities.
- (iii) Political Causes - Exploitation by British rules, Political set-up, Corruption.

SUGGESTIONS TO POVERTY REDUCTION

- **To Accelerate the Rate of Economic Growth** : The first need is to accelerate the rate of economic growth because it is expected to create new job opportunities. Expansion of job opportunities will help in the removal of poverty.
- **Priority to small - scale and Cottage Industries**: While trying to accelerate the rate of economic growth, top priority should be given to small-scale and cottage industries because these industries are labor intensive. More and more job opportunities may be created by these industries.
- **Rural Industrialization** : Rural industries must be developed. Such industries will serve two purpose simultaneously - firstly, they will generate mass rural employment; secondly, they will not create the problems in urban areas.
- **Rural Public Works** : To Provide employment to rural people, it is suggested that rural public work must be started on large scale.
- **Agricultural Growth on Labour-intensive Lines**: Many problems may be solved together if suitable steps are taken for agriculture growth. Labour-intensive methods of agriculture should be adopted.
- **Land Reforms** : Government should make best efforts for the effective implementation of land reforms measures. These methods will helps in improving the condition of farmers.
- **Social Service and Security** : Government should pay due attention to provide and strengthen social services like education, health, recreation, law and order etc. It will help in improving the standard of living of people.
- **Population Control** : The last and the most important suggestion to eradicate poverty in India is to control the growth of population. Family planning programs must be strengthened and intensified.
- **Other Suggestions** : (i) Co-operative and collective farming should be encouraged, (ii) Agricultural inputs should be provided to farmers at reasonable prices, (iii) Research and development activities should be encouraged.

EFFORTS MADE BY GOVERNMENT TO ALLEVIATE POVERTY AND UNEMPLOYMENT

Poverty and unemployment are the biggest economic problems of India. These two problems are considered to be the greatest obstacle in the way of economic development of country. Had these problems been solved, the economic scenario of India would have been revolutionarily changed. Government of India is very serious about these problems and has concentrated upon these two problems. All the eight five year plans completed so far in the country have concentrated upon these problems. Several measures have been taken by government with a view to eradicate or to minimize poverty and unemployment. A brief description of these measures is as follows :

- **Integrated Rural Development Programme (IRDP)**: In this programme, a few poorest of the poor families are selected and efforts are made to bring them above the poverty line. Financial assistance is provided to such a family in order to provide line. Financial assistance is provided to such a family in order to provide self employment in agriculture, Industry and service sector. This assistance is provided in the form of government subsidies and institutional loan in the ratio of 1:2, subject to a limit of Rs. 3000 to one family.

This programme was launched in 1976-77 in selected 20 districts. Since 2nd October 1980, this programme is being implemented in all the districts of country and is a part of 20-point economic programme.

- **Scheme of Self-employment for Educated Rural Youth** : This scheme was launched with a view to provide self-employment to educated rural youth of country. Under this Scheme, a loan upto Rs. 20,000 is provided to such youth at concessional rate of interest. Rate of interest is fixed at 10% per annum for backward districts and 12% per annum for backward districts and 12% per annum for other districts.
- **Self-employment Programme for Urban Poor** : This programme is launched with a view provide self-employment to the poor youth in urban and semi-urban areas. Under this programme, bank loan is provided to such youth at concessional rate of interest and the bank is responsible for the implementation of programme.
- **New Jawahar Rojgar Yojna**, : New Jawahar Rojgar Yojna is also a part of Jawahar Rojgar Yojna. This scheme is meant for the youth of urban areas. Under this scheme, employment opportunities will be provided to those youths of urban areas who are living below the poverty line and are unemployed or under employed.
- **Training for Rural Youth for self-Employment (TRYSEM)** : This programme is meant for rural youths. Under this programme, training will be provided to poor rural youths so that they may start their own business.
- **Employment Assurance Scheme (EAS)** : The EAS is being implemented in 1752 backward blocks. The scheme aims at providing 100 days of unskilled manual work to the rural poor who are seeking employment. It is targeted at the poor, particularly during the lean agricultural season in rural areas :
- **Prime Minister's Rojgar Yojan (PMRY)** : This scheme is meant for educated unemployed youth. It aimed at providing employment to more than one million persons by setting up seven lakhs micro enterprises in industry, service and business during the period of eight five year plan.

CONCLUSION

Sustainable development may be defined as a sustained regular improvement in material well-being which may be considered to be reflected in an increasing flow of goods and services. Sustainable development is a policy approach that has gained quite a lot of popularity in recent years, especially in international circles. By attaching a specific interpretation to sustainability, population control policies, have become the overriding approach to development, thus becoming the primary tool used to "promote" economic development in developing countries and to protect the environment. sustainable development is used to remove poverty, some of the important points of poverty reduction are as under :

The removal of poverty is an integral part of development which can be made Sustainable by using various sustainable steps like ensuring and harmonious development of al section of the society and ensuring meaningful and effective system. Maximum utilization of resources, balanced development, well organized institutional mechanism, ensuring security of peoples livelihood etc are most important initiatives to take for strengthening governance for sustainable development.

- The first need is to accelerate the rate of economic growth because it is expected to create new job opportunities. Expansion of job opportunities will help in the removal of poverty.

- To provide employment to rural people, it is suggested that rural public works must be started on large scale.
- Government should make best efforts for the effective implementation of land reforms measures. These methods will help in improving the condition of farmers.

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Media as a Threat to Indian Democracy

Subhash Kumar*

The Merriam Webster Dictionary, The Webster New Encyclopaedia Dictionary 1995, defines the term 'Democracy' as "a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections. Democracy is such a form of government as Abraham Lincoln puts it that "Democracy is the government of the people, by the people, for the people."

Democracy is a form of the government in which the citizens have the authority to choose their governing body. The term 'Democracy' first appeared in ancient Greek political and philosophical thought in the city states of Athens. The word comes from Greek words '*demos*' meaning 'common people' and '*kratos*' meaning 'strength'.

In the middle of the 5th century B.C.E., to denote the political system then existing in some Greek city states notably Athens, this system was introduced around 507-508 BC.

In Ancient India, one of the earliest instances of democracy in the civilization was found in 'Republics'. In the ancient India, which existed sometime before the birth of Gautam Buddha, these 'Republics' were known as 'Mahajanpadas' and among those states, 'Vaishali' (in what is now Bihar, India) is believed to be the World's first Republic. The democratic systems as '*Sanga*', '*Gana*', and '*Panchayat*' were used in some of the 'Republics'. The 'Panchayat' system is still used today in some Indian villages.

Later during the time of 'Alexander the Great' in the 4th century BC, the Greek wrote about 'Sabarcae' and 'Sambastai' states in what is now Pakistan and Afghanistan, where the "form of government was democratic and not regal", according to some Greek scholars of the time.

For a very long time in India's history, it was ruled by foreign invaders. India was ruled by British for almost a period of 250 years. After this very long period of slavery to British rule, finally India got its Independence in 1947. With the independence of India, a new chapter started in Indian history; a new constitution was written, which made India a democratic state. People of India got all the democratic rights: Right of Equality, Right to Liberty, Right to Vote and Right to Justice Etc.

The Indian citizen was slowly and gradually, growing as a democratic citizen. However, there were so many obstacles, which constantly created hindrances in maintaining the democratic setup of India, which are some of the well known facts of Indian society as – poverty, illiteracy, superstitions, religions, caste and many more.

Despite all these long persisting and dominating problems, the democratic setup of India had been able to succeed in bringing the basic rights of human life to its people. With facing and fighting the hindrances in the smooth democratic working of the system; from last few years the country is facing another problem, which has particularly overshadowed the whole scenario dominating the socio-political scene and poses a direct threat to the democracy of the state.

Democracy requires freedom of expression, fearlessness and most basic of all a fair means of elections; which somehow, has been missing for a long time now. For almost a decade, the citizens have faced the problem of not being free in expressing their views and their problems, either due to the threats or due to the mushrooming tyrant setup of the governing bodies.

A number of problems are faced by democratic India, just to retain its democracy; and amongst them the most rapidly growing and dangerous one is the problem of the threat to the authenticity

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of the working of the Media. Media be it of any kind – print or electronic, poses a danger to the democracy being bias, which is an exact opposite of what media is actually meant for.

Media is understood as the fourth pillar of democracy. Now-a-days for almost for a very long time now, media has not been able to play or has not played a fair role in bringing forward to the people, the right and authentic news and information. India being not a well literate and a developing country faces a big trouble of mass influence.

A large number of people in India are not well educated about the political workings of the country. They are highly influenced by the very vague ideas of development and growth; and can hardly make sense of the real issues existing in the country. In such an atmosphere Media being biased and working politically becomes a disastrous situation for the democratic setup, to maintain and safeguard its democratic principles.

These days Media can be observed spreading political news in or against the favour of any political party, which promotes the feelings of hatred or bias for one, or another political party or political group. The pro government Media becomes an even bigger threat because it never brings out the failures or ill decisions of the government; rather it tries to convince the public and masses of the government's policies.

A new trend, for that matter can be seen these days, media that is supposed to be an eye opener has become a political influencer. Media, which is supposed to ask government and its leaders about their policy making and decision making ideas, has rather turned to the opposition, asking them the reasons for opposing any policy of the government.

Anchors and journalists are working as the members of some political party or group, where on one channel, someone is promoting some particular party or leader and on another channel or platform, somebody else is promoted. The trend of fake news is increasing with everyday passing, which influences greatly the decisions and political inclinations, of that sector of society which constitutes the largest percentage of the Indian population, and who are highly unaware of the advanced political decisions and the complicated politics of the country.

Media presenting fake news to the public is almost a worldwide problem now. The interests of the political parties, most importantly the governing bodies, dominate the news produced by the Media these days. The governing bodies are more concerned about the presentation of their actions, than the actions themselves. The action in itself poses a less intense threat to the government authorities than the media itself; so, most of the ruling class's attention is towards controlling the media, to control how they are shown and presented to the masses of the country.

Once the media is in full control of any political group or party, who wants to control and sanitise what reaches the public, the threat to their power becomes much less as the public will not be drawn towards their welfare and also will not be shown the failures of the government and policies which aren't in the favour of public welfare.

Masses in the country mostly constitute the non educated sector of the society, which is only concerned with their daily wages, daily meal and housing as, their financial conditions don't allow them enough time and energy to put into the thought of governmental workings of the nation. The most reliable source of information for these people is Media, particularly the electronic media. This sector makes the maximum percentage of voters in the country, which are most effective and useful for the political parties to win the elections and come in the power.

When this large sum of voters can be influenced and controlled by media, the political parties will definitely go for it. They control media, and the news which they can produce in front of the public, so that they don't have a fowl public face.

The media plays in the hands of the government, either for hiding what they want to hide or by presenting the facts and information, true or fake, original or tempered, they way they want to.

By controlling this kind of political information, media occupies the minds of the masses. Presenting fake news to the public has become a tool for the government to get power and stay in power.

Furthermore, the language of the media has become so disturbing and loud that it is almost impossible for a common man, who totally is in the hands of electronic media for any kind of information, to think and contemplate on any kind of issue himself and to see what happens under the table. The tone of the pro government media is so overpowering that one cannot manage to bear it or if one does listen to it, it becomes impossible not to get hypnotized.

The debates and discussions on the channels, which are supposed to be a fair and rational discussion on any issue has rather become a politically sponsored platform to justify the actions and decisions of the legislating bodies. The Media tries to instead, cover for the government and ruling sector.

Communal interests are very prominent in India, as it is a country of diverse communities, cultures and religions. As a democracy, India already faces a challenge to abide by the notion of 'unity in diversity' but now with the improper and bias functioning of the media this challenge to the integrity of the country has become even more difficult to handle. The media as now started to present a communal attitude towards and against, one or the other religion and community; and also legitimising such communal ideas promoting inequality by the government which is totally against the basic principles of Indian Constitution.

The culture of media holding pre-determined debates on channels where they simply sit to justify the government's actions and questioning the Nationalist emotions of the opposition and any other groups, which question the government. The debates and discussions have become so pressurising that common viewer at one point feels hypnotized and forced to join either pole, either pro government or against it.

Media becoming a tool in the hands of the ruling, itself destroys the very idea of democracy, as the democracy collapses with media becoming handicap. Media is that that asset of the public, which enables them to see what the legislating bodies try to hide and which keeps the most powerful and a constant check on the government.

News is tempered by the media, this is undoubted; either by the pressure of the government or other powerful political groups; but if they aren't than the channels and the journalists are threatened of their life. Thus, we can not entirely blame the bias attitude of the media, as in today's scenario to be a true journalist and bring out the truth, has become a fearful situation and deadly for one's life.

In the last few years, almost 40 journalists have been killed, 20 of which were confirmed to be well known for their work. Almost 196 serious attacks on the reporters have been recorded during 2014-2019, of which 36 happened in 2019 alone.

Scholars, Intellectuals, Journalists and Students Etc., if they speak against the government's policy, they are treated brutally and tried to be subjugated. Ravish Kumar, the journalist of N.D.T.V channel, wrote in his book that, "In June 2017 the speaker of Lok Sabha, Sumitra Mahajan advised us journalists to 'be like Narada' at an event in New Delhi. Do not report unpleasant truths, she said. If you must speak to the government, do so in beautiful language." (Kumar, 90)

Journalists who are well known for their work and social activities have faced great terror and are facing it with every day passing, many prominent journalists have been killed, tortured and also their families have been and are harassed, but there comes out no, or very less news about such incidents. According to report of Reporters without Borders released in 2017, which rated the countries worldwide on the basis of the freedom of the press ranked India on 136th number out of 180 countries.

Shujaat Bhukhari, a former editor of 'Rising Kashmir' and his two bodyguards were shot dead in the middle of the day in 2018, but the case proceedings are at a standstill. Similarly, Gauri Lankesh,

a staunch critic of the right wing and fundamentalist groups, was shot dead in 2017 November, a 9,325 page charge sheet naming 18 accused was filed in 2018, but the trial is yet to begin, even two years later.

The fourth pillar is thus, in a terrible position, not only is media in danger itself, but the people in media and the system of media have themselves also become a danger to the democracy of India.

To restore and maintain the power of democracy and democratic state of the country; the political and communal bias of the media, the interference of the political parties and pressure groups in media workings has to be controlled. This problem of media not being free either by the influence or by interference has become the most dangerous threat to the constitutional setup of India, as it directly effects the masses and their mind sets; and if the masses become highly influenced by the communal and political bias then their decision making abilities are directly affected and also it encourages the communal and religious hatred which ultimately empowers the government, and what today the country is facing largely. The government and ruling classes then rule the minds of the public, by the very notion of 'divide and rule', for which these political parties always condemn the British, but themselves employ such techniques to retain their power over common people's minds.

To save the democracy of the country thus, the first and foremost that one can do is to save media and promote free media.

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Women Empowerment vs Women Development in Bihar

Dr. Nirmal Kr. Anand*

Women have always been given backseat in the path of human development. we cannot exclude women in the development of any society as they contribute about half of the human race. We know that since centuries women have seated back in the human development. Even in this 21st century women are the most marginalized section of the society. The third generation of rights that took shaped by 1960s worldwide had its impact even in India after sometime. The state of Bihar has also witnessed a silent revolution in this respect which had the issue of women empowerment as one of its crucial pillars.

There is no denying the fact that women in Bihar have made considerable progress in the past few years. However, they still have to struggle against many handicaps and social evils in a male dominated society.

Women were much more secure and content before the current Nitish-Lalu coalition government came to power. The JD(U)-RJD government has made many significant changes in the state, like prohibition, which have impressed women but issues like poor security continue to haunt them.

Women feel powerless and frightened while walking on unsafe streets at night. The increasing crime rate has made life miserable for them. According to N Mishra, president of the women's auto union in Patna, around four or five women auto drivers resigned recently saying they were 'afraid to work at night'.

Many working women said they had been comfortable working late into the night before the coalition government came to power. Now, their colleagues and bosses insist that they leave early. The condition of women in rural Bihar is even worse. They have to feed their families, work in the fields and yet they end up becoming victims of domestic violence.

The government has initiated several women centered schemes such as women empowerment policy Mukhyamantri Nari Shakti Yojana, AksharAnchal Yojana, Mukhyamantri Balika Cycle yojana, Jeevika, MukhyaMantri Kanya Suraksha Yojana. Bihar government has gained several achievements. Some of them are 50%reservations for women in local governance issues (PRIs) which makes it the first state to achieve this benchmark. The state has also provided 35% reservation in the police force for women from the rank of constables to deputy superintendent of police. Bihar has witnessed a decline in maternal mortality rate by 43.1% between 2001 and 2013. The state has also been successful in gender gap in education by 7%from 2001-2011. There has also been an increase in female literacy rate from 33.57% to 59.68% during this same period. Despite all the activities done by government in the name of welfare, has the goal of overall women empowerment through all the dimensions -social, political, economical achieved? The answer to this problem can only be found out by analyzing initiatives taken by Bihar government.

ANALYSING THE VARIOUS INITIATIVES TAKEN BY THE GOVERNMENT OF BIHAR

Mukhyamantri Nari Shakti Yojana (Mnsy) -The MNSY which is an empowerment scheme for women aims at improvement in the quality of living of poor and marginalized women and

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adolescent girls in the state of Bihar. The long term objective of the program is the overall economic and social empowerment of women through their direct access and control over resources and providing institutional support to women in this respect. Akshar Anchal Yojana (Ayy) -The Bihar government also made a step forward by launching an ambitious project AAY to make around 40 lakh women within a period of six month. The project was launched on 8th September with Rs.53 crore to be spent on the scheme. MukhyaMantri Balika Cycle Yojana To achieve literacy among the females, the Mukhyamantri Balika Cycle Yojana is one of the schemes launched by Nitish –Government. Nitish Kumar also acknowledged that among several welfare initiatives taken by our government over the past four years, Mukhyamantri Baika Cycle Yojana is very close to his heart. Under this scheme, a school girl gets a cheque of Rs.2000 studying in class 8th to buy a bicycle so that they can go to school every day. So far the Bihar government has spent 174.36 crores in the past 3 years to make 8.71lakh schoolgirls proud owners of bicycle which they are all using to educate themselves now. In Bihar, bicycles have now become a veritable instrument for social change which can be felt in any part of the state. Mukhyamantri Kanya Suraksha Yojana -The objective of this programme ensures the rightful place of pride in the society for a girl child, her safety and security, improves the sex ratio and to encourage registration of birth. This programme was initiated by Nitish's government which contributed in huge decrease of female foeticide cases in Bihar. Economic graphs move faster along with literacy. One of the factors of backwardness of the state was excessive dependence on agriculture. The proportion of the rural workforce employed in agriculture has declined from 78% in 2004-05 to 67% in 2010. These are generated opportunities for the female to go for skilled jobs. This incentive would go a longway not only in arresting the dropout rate of schoolgirls in the highschoools but also be a significant step towards women's empowerment. Another measure tool of women's empowerment was introduced with 50% reservation in the panchayats. Of the 2.62 lakh representatives, 1.32lakh are women. The 50% reservation has had a positive influence. They have been able to break the shackles of dependency and come forward quiet confidently. To strengthen the linkage between the woman and her role in society, the state has also given 50% reservation to them for the post of teachers in primary and secondary schools. The other major initiatives were providing land to the landless female. A Bhoodan Andolan for female was planned to give them land. More than 30,000 women are part of a silent revolution wherein they have become the proud owners of land in a state where they had nothing. The Bihar government distributed 14,000 acres of land among the poor and landless women in the last 3 years. Bihar government has also decided to setup women centric SEF HELP GROUPS (SHGs) on the lines of an NGO, JEEVIKA, to cater to the welfare and livelihood of women. Bihar government has moved towards the path of change with significant steps taken by government. However, arrow has not stuck its point. Few empirical questions remained unsolved which is raised in our further research.

What should be new initiative to ensure material capability of women, following steps should be taken: Initiation of "creativity to skill development programme" A survey will be conducted by the team in the area chosen. This programme will aim at ensuring the development of skill of women through the recognition of their creativity through measures like training them for domestic industries (pickle making, weaving, sewing, knitting industry, painting, and handicraft etc). To participate in global level competitions, it is important for women to know about English language. Along with the skill development plan, there should be a compulsory system for women to train in the English language. Government will provide loan with maximum 2 years of time conditionality with proper checks and balances. Every year, government will organize 'Mahila Mela, in which skilled female will exhibit their creativity and earn money through selling their product.

When we assess Bihar initiatives for upliftment of women, we see any good work done by Nitish government. Data analysts see surprised developmental growth in Bihar, women participation, girls ratio in school colleges shows positive changes in Bihar. Along this initiative we will suggest some skill development programme in house hold level which will help in strengthening the status of women in Bihar and empowering economically. Without economic empowerment inclusive growth in women status is not possible.

Exploring the Representations: Whole Numbers to Rational Numbers

Sona V. Andrew*

Key terms: Rational Numbers, Decimals, Whole Numbers, representation of rational numbers, fractions

Researchers across the globe acknowledge that one of the key stumbling blocks in the elementary school is the transition from whole numbers to rational numbers. The language of rational numbers with the multiplicity in the representations is major challenge to the students.

The study reported here was conducted by the author and it investigated the understanding of the students of the elementary school in rational numbers. The conceptual framework for the study was the 'rational number sub-construct theory by Kieren (1976, 1980). The study was situated in a school in Delhi. The study, extending over a period of three years, explored the five sub-constructs along-with the representation of a rational number in the p/q notation and the decimal notation and the density of rational numbers.

A portion of this expansive research with respect to representation of rational numbers is shared here. Here we try to understand how the students were representing rational numbers in the decimal numeral system. The rational number can be represented in more than one way; p/q being the most common, however, it is not the only way of representation, for example $\frac{1}{2}$, 0.5, 50%, $\frac{2}{4}$, $\frac{4}{8}$, 0.50,...

The multiple ways of representing a rational numbers are:

- *the p/q representation or the fractional notation*
- *the decimal number representation*
- *the percentages*

In this article only the fraction representation and the decimal form of representation were examined. Since the focus was on the rational numbers in decimal form and p/q notation, the goal was to understand how students moved from one representation to the other. Tasks in which a movement from one form of representation to the other was required were given to the students. To understand the students responses to the above mentioned tasks, two situations were formed which were as follows:

- (i) *Situation 1: the students were given fractions which had to be converted to the decimal representation.*
- (ii) *Situation 2: the students were given decimals which had to be converted to a fractional notation.*

The students were given rational numbers in the decimal notation and they were asked to convert it into the p/q form, now onwards to be referred to as, the fractional notation. The students were also given rational numbers in the fractional notation and they were expected to convert them to the decimal form of representation. Thus there were two types of tasks: situation 1: where fractional notation was given and the students were expected to convert it to a decimal and situation 2: when the decimal notation was given and the students had to represent it in a fractional representation. The table given below depicts the students' performance across the two types of tasks.

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Table-1: Category 1: conversion tasks across the two forms of representation

Nature of questions	% of correct responses
Situation 1: Conversion of the given fraction to a decimal representation	73.61%
Situation 2: Conversion of the given decimal to a fractional representation	67.94%

Situation 1: Converting the given fraction to a decimal representation

In this section the students' performance when converting a rational number from the fractional notation to a decimal notation was analyzed. The students were given a set of 5 rational numbers in the fractional notation and they had to convert them into decimals. The details of the five questions along with the number of students who were successful in performing the tasks are given below (table 2).

Table-2: Number of successful students in converting a fraction to a decimal

Given fraction	Percentage of successful students	Answered correctly	Answered incorrectly	Not attempted
1/10	87.23%	123	6	12
3/7	56.73%	80	35	26
1/2	82.97%	117	13	11
3/5	64.53%	91	26	24
3/10	75.17%	106	14	21

The least successful performance of the students was when they were asked to represent '3/7' in the decimal notation. Only 56.73% of the students were able to answer these questions correctly. The students had performed best when they had to write the decimal notation for the fraction $\frac{1}{2}$. Although 82.97% of the students were able to convert $\frac{1}{2}$ to 0.5, there were 10% students who were not able to equate 0.5 with $\frac{1}{2}$. The students were not able to respond to this; however they were introduced to decimal notation and fractional notation by exposing them to the diagrammatic representation of 0.5 and $\frac{1}{2}$. It is also interesting to note that there were only 3 questions out of the set of five questions where more than 100 students were able to give the right answer. Reinup (2010) also found in her study that students find it very challenging to move from one notation to the other.

The fractions that the students were most successful were: 1/10, 3/10 and 1/2. The unexpected observation was that not all students were able to answer all the five questions in this set. It is also noteworthy that 12% to 25% of the students who did not attempt these questions (1/10, 3/10 and $\frac{1}{2}$) correctly, have not attempted the other 2 questions correctly. Thus it was pertinent to investigate the mistakes students of class 8 were committing. Following were the incorrect responses given by the students.

Table-3: Incorrect responses given by the students

	List of incorrect responses given by the students for each question				
1/10	10;	9.0;	1.10;	0.5;	0.01
½	2.0;	0.2; 1.2; 0.1; 0.7;	1.5		
3/10	3.3;	3.33;	0.6; 3.10		

The incorrect responses of the students reveal a pattern. The responses '10' and '2' indicate similar thought process. It seems that they were ignoring the numerator and assuming denominator to be the value of the number as $1/10$ was written as 10 and $1/2$ was written as 2. However, the students did not represent $3/10$ as 3; instead, it was represented as 3.3 or 3.33. This was an indication that the students were interpreting a/b as 'b' divided by 'a' instead of 'a' divided by 'b' implying that the students are confused about the procedure and meaning of division. Another erroneous way of representing the fraction as a decimal was to replace the fraction bar or vinculum with the decimal point. Thus $1/2$ was written as 1.2 and $1/10$ as 1.10 and $3/10$ was written as 3.10. This was consistently observed in some students responses across the questions.

One of the students during the interaction when asked to convert $6/10$ to a decimal, immediately drew the sign of the division algorithm and placed 6 as the divisor and 10 as the dividend instead of placing the number 6 as the dividend and 10 as the divisor. She proceeded correctly with the algorithm and wrote the answer as 1.6, "and this goes on as 1.66666...". When asked if $6/10$ was less or more than 1, she said less than 1 because numerator is less than denominator. She then looked at the answer, paused and then said "if I divide the other way round, the answers will match". But when asked, why divide the other way round', she did not have any reason than 'answers will match only then'. The student was aware of the procedures and rules but did not demonstrate conceptual understanding. Which part of the fraction became the divisor and the dividend was confusing for the students as reflected in this interaction.

A possible explanation for the success in these three questions, $1/10$, $1/2$, $3/10$ as compared to the other two questions, $3/7$, $3/5$ could be the nature of the denominator. In the earlier three questions the denominator was either 10 or 2; these are the denominators that are easier to divide as compared to fractions with the denominators 5 or 7. The question where the students were least successful was when the denominator was 7. Only 69.56% or 80 students were able to successfully convert $3/7$ to a decimal.

An interesting observation was that the incorrect responses of many students were more than 1 even though the fractions given to them were all proper fractions. This pattern was observed across all the five questions and the students had been engaging with this concept over a period of time. This highlights the need to explicitly engage the students in the concept of Estimation. The skill of Estimation helps students predict the range of the answer following certain procedures. The students in the middle school are not taught explicitly to make a calculated guess about their answer. The development of estimation skill is a not an automatic process, it requires explicit experience and therefore should be formally taught in schools. The concept of estimation should be an integral part of the mathematics curriculum.

Situation 2: Conversion of the given decimal to fractional representation

The students in this section were given rational numbers in the decimal notation and the task was to convert them to fractional form. The responses of the students are depicted in table 3 given below:

Table-4: Students responses to the decimals tasks

Given decimal	Percentage of successful students	Answered correctly	Answered incorrectly	Not attempted
0.66	51.77%	73	31	37
0.25	73.75%	104	22	15
0.50	70.92%	100	19	22
0.90	68.08%	96	14	31
0.05	75.17%	106	18	17

The students were consistent in attempting the 3 questions, namely 0.25, 0.50, 0.05 which required them to convert the decimal into a fraction. In each of the 3 cases the students were able to answer over 70% questions correctly. The only question where the students were not able to convert the decimal into a fraction with the same success was the repeating non-terminating decimal, 0.66. In this question only half the number of students was able to give correct answer. Some students represented the decimal as $\frac{66}{100}$. The strategy that most students used, across the questions was, “shifting the decimal point and adding zeroes”.

During the interactions the students were asked about the choice of the answer, following is the conversation that took place between the author and the student:

Student: “I know my answer is right”

Author: “yes, it is, why do you think it is right?”

S: “it’s simple! Count the number of numbers after the point (the student points at the decimal), one, two..., so two zeroes...answer is $\frac{66}{100}$.”

A: is this the final answer?

S: some cancelling has to be done ...hmm.. not very sure..(the student was referring to the procedure that is used in bringing the fraction to the lowest terms)

This was a procedural strategy the student seemed to have adopted. Research informs us that proficiency in solving such questions does not indicate that students have understood the concepts of decimal and fraction representation. However, some students were able to convert the decimal into a fraction. Copper et al. (2012) states that “the traditional method of rote instruction which dominates the mathematics education is a major factor that the students are unable to reach a deeper conceptual understanding”

When the students were asked to convert 0.25 to a fraction, many of them calculated the value of ‘ $\frac{25}{100}$ ’ and wrote the answer as $\frac{1}{4}$. This was observed in the case of 0.50 also; the students in the margins worked out the value of ‘ $\frac{50}{100}$ ’. When the students were asked to convert 0.90 to a decimal, some of them started calculating. The students were not able to recall the value of the most commonly used decimals. Even though these decimals are part of their daily life experiences, they still wanted to calculate and then confirm the answer. This reflects lack of confidence as also that shifting from one form of representation to another had not yet become an automatic process for all. Duval (2006) points out that for students it is very difficult to change from one semiotic system to the other, in this case from fractional notation to decimal notation.

In this category, which combines situation 1 and situation 2, the students performed better in the questions in situation 1, wherein the students had a better success rate while converting a fraction to a decimal as compared to converting a decimal to a fraction. This was unexpected because by

shifting the decimal position a decimal can be converted into a fraction. This is a reflection of the students' proficiency in the division algorithm.

Some students' still use methods like vanishing fraction bar or vinculum and interchange of divisor and dividend when asked to convert a fraction to a decimal. Students rely on procedures of conversions by shifting the decimal position according to the number of zeroes. These procedures help the students to solve the problems even though they may not understand the reasons for the steps involved.

The study revealed the students lack of understanding in relating to the various representations of rational number. Further, it was espoused that some of the algorithms the students developed were in tandem to the mathematical procedures while others were rooted in real life experiences. This once again highlights the students' confusions with the mathematical language and terms used in their daily life. The research has implications for the curriculum, the pre-service teachers and the in-service teachers. The text books need to be restructured by focusing on the variety of sub-constructs, representations- both diagrammatic and symbolic, tasks, examples that entail a rational number.

Continuing Professional Development- A Need of the Hour

Dr. Ashok Kumar Digal*

ABSTRACT

As change is the un-changeable law of nature. So also teacher education and teacher's professional development is becoming a challenging task in a globalized world, DTE & SCERT is taking steps in this regard by developing a draft on CPD. Various definitions given by Alvin Toffler, Ornstein and Levine, British Council, Keith Hardings, Glattenhorn are worthwhile to mention. Various organization also gave their meaning to CPD. Now a days knowledge explosion is taking place and new information are coming day by day to the field of education. In this regards the views of Acharya Ramamurthy Committee, D.S Kothari and UNESCO are very potential about the importance of CPD. What competencies are to be developed and what sort of higher education to be followed to keep pace with the growing trend is a serious concern for CPD. British Council's recommendations with Texas educators practice is very important to refer. Again practices in Malaysia, Denmark, Slovak, Turkey and Chicago are pertinent to mention.

Keywords:- Continuing Professional Development, Teacher Education, Knowledge Explosion etc.

INTRODUCTION

Education system around the world has been experiencing changes and reforms. Stepping into the new millennium, many societies around the world are engaging in serious and promising educational reforms. This has also occurred in the field of teacher's professional development, which has been changing so rapidly and frequently all around the world. It has been acknowledged that teachers are not only one of the variable's that need to be changed in order to improve the educational system but are also the most significant agents in this reform. This dual role of teachers as the subjects and objects of change has made the field of teachers professional development a growing and challenging area in this area. Teachers in this today's world are under a growing pressure to perform. Higher expectations and greater needs now pressure the teachers to perform effectively in the classroom. It all comes down to quality teachers who are the determinants of students achievement. Even the most prepared and genuinely qualified teachers are well prepared when they begin to teach and they continue to improve their knowledge and skills through out their career.

With globalization, professional teacher development has become an increasingly challenging task for teachers of Odisha as well as india which has a higher set of values and greater expectation of the society. Teachers are not only expected and seen as imparters of knowledge but also to shoulder the responsibility of molding and shaping a better citizenry. Based on this scenario, our Department of school and mass education with the Director of Teacher Education and SCERT has developed a draft for Continuing Professional Development for teachers of Odisha.

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A BRIEF GLANCE TOWARDS UNDERSTANDING CONTINUING PROFESSIONAL DEVELOPMENT

Continuing Professional Development(CPD) or Continuing Professional Education (CPE) is continuing education to maintain knowledge and skills updated. Most professional have CPD obligations so also teachers. Hence it refers to tracking and developing the skills, knowledge and experience that some body gain both formally and informally as he/she work, beyond any initial training in his her/his professional throughout.

As CPD is obligatory in all professions, so also teacher as Alvin Toffler said, "The ability to learn, un-learn and re-learn will be defining skills in the 21st century." Ornstein and Levine in 1989 said, " Professional Development refers to the further education and training of school's teaching staff-whether additional education focusses on subject matter, teaching skills or any other areas that increases that teacher's effectiveness. As British council rightly pointed out (1) CPD is seen by teachers to be relevant to their needs and those of their students.(2) Teachers are centrally involved in decision about the content and process of CPD.(3) collaboration and sharing of expertise among teacher is fostered.(4) CPD is a collective enterprise supported by schools and educational system more broadly.(5) Expert internal and external support is available for the teachers.(6) CPD is situated in schools and classrooms.(7) It is recognized that as an integral part of teachers work.(8) Inquiry and reflection are valued as central professional learning process.(9) Teachers are engaged in the examinations and review of their beliefs.(10) Students learning provides the motivation for professional learning.(11) CPD is seen as ongoing process rather than a periodic event.(12) There is strategic leadership within the school.

Keith Harding suggests following characteristics of CPD-(1) Continuous Professional should always be looking for ways to deal with new challenges and improve performance.(2) The responsibility of the individual teacher who identifies his or her own needs and how to meet those needs.(3) Evaluative rather than descriptive, so that the teacher understands the impact of the activity.(4) An essential component of professional life, not an extra. Glattenhorn in 1987 defined " CPD is much broader in scope than career development and defined as a growth that occurs through the professional cycle of teacher." Crowther in 2000 said, " Professional development and other organized in-service programme are designed to foster the growth of teachers that can be used for their further development."

Why CPD and its Relevance

World became a global village and expansion of sphere of knowledge with super specialization and meet the future needs of the world, education must be taken care of by the teachers by keeping pace with changing situation. Now a days text books remained redundant needs regular supplementation, complementation, adaptation, edition, revision and information is becoming just a click away and evening information changes to next morning and vice versa.Teachers have to stand on his five pillars like strong pedagogical knowledge, best character, impartiality and identification with the learners problem with social necessity. Acharya Ramamurthy committee in 1990 pointed that, " To qualify as a professional, the teacher must have updated knowledge and skills with a code of ethics, hence in-service education programme must," D.S.Kothari clearly stated that " Continuous evolution of pedagogical theory and practice compels a teacher for CPD."

The world in general is evolving so rapidly today that teachers, like most of the professionals must face the fact that their initial training will not see them through the rest of their lives. They need to update and improve their own knowledge and techniques throughout their lifetime.(UNESCO-1960). The ultimate outcome of well planned continuing professional development is that it safeguards the

public, the employer, the professional and professional career. CPD ensure a teacher's capabilities keep pace with the current standards of others in the same field. It ensure that you maintain and enhance the knowledge and skill you need to deliver a professional service to your customer, clients and the communities. CPD helps a teacher continue to make a meaningful contribution to his/her team, become more effective in the work place, assist to advance in the career and move to a new position where he/she can lead, manage, influence, coach and mentor others. It can lead to increase public confidence in individual professionals and their profession as a whole.

UNESCO-2014, "An education system is only as good as its teachers and enhancing teacher quality at all stages of teachers is thus a key factor in improving the quality of learning that students receive." Great teachers helps create great students. In fact research shows that an inspiring and informed teacher is the most important school related factor influencing students achievement, so it is crucial to pay close attention to how we train and support both new and experienced educators. Just as professionals in medicine, architecture and law have opportunities to learn through examining case studies, learning best practices and participating in internship, exemplary teacher preparation programme allow teacher candidates the time to apply their learning of theory in the context of teaching in real classroom, be it pre-service, induction and in –service training.

THE PROFESSIONAL DEVELOPMENT OF TEACHERS- A CALL OF THE TIME

The following measures a teacher must take for higher learning to ensure professional growth. (1) Higher qualification in his profession in distance mode, online mode etc. (2) In-service training, learning and organizing, participating in various seminars, debate, conference, symposium, workshop, panel discussion, exposure visits, refresher course, summer institute etc. (3) Through reading of books as a regular habit and regular searching of internet. (4) Scientific, rational approach to the life and educational system and activities for the development of scientific, secular and democratic education in the country. (5) Professional ethics and code of conduct to abide. (6) self evaluation, rectification and evaluation to follow and to ensure at least minimum reference library of his own.

A teacher has to develop following competencies as minimum (1) Generic, universally required competencies. (2) Subject matter competencies (3) Transactional competencies- pedagogical principles and practices. (4) Contemporary developments related competencies (5) Personal growth and self awareness related competencies etc. again a teacher must undergo in-service trainings like induction level training, content updating and enrichment, language competencies, pedagogy, technique of training, class room management skills, assessment of learning, monitoring and mentoring, institutional leadership, governance and educational leadership etc.

A GLANCE ON CPD IN OTHER COUNTRIES: AN OVERVIEW

The British council frame works of Continuing Professional Development for teachers and teacher educators with 4 stages of development and 12 professional practices. Four stages referred to (1) awareness (2) Understanding (3) Engagement (4) Integration. Twelve professional practices are (1) planning lesson and courses (2) Understanding learners (3) Managing the lesson (4) Knowing the subject (5) Managing resources (6) Assessing learning (7) Integrating ICT (8) Taking professional Development (9) Using inclusive practices (10) Using multi-lingual practices (11) Promoting 21st century skills (12) Under standing educational policies and practices.

Continuing Professional Education (CPE) is mandatory for all Texas Educators. If some body has a standard certificate in Texas, he must renew it every five years you have to earn a number of CPE hours through an approved CPE provider to renew your certificate. All CPE providers must be approved and registered by the state board of Education and the Texas Education Agency. Teacher

are an important work force for achieving the Malaysian educational aims in enhancing the education quality and developing the human capital of the nation. The need for the professional development for teachers in Malaysia was recognized as early 1995 by a special committee set up by the education ministry to look into teachers professionalization, professionalism and professional development.

In Denmark, Slovak Republic and Turkey an average of 89% of teachers in lower secondary education engaged in professional development. In these countries teachers are self determined for their professional development. In these countries teachers are self determined for their professional development and enthusiastic to development subject based knowledge and study hard for the betterment of their learners.

In Chicago a teacher has to submit Continuing Professional Development units (CPU) credits after completing certificate course in teaching. Twice a year, the Alliance Francoise de chicago in collaboration with Chicago public schools, offers professional training for French world Language teachers. Let in French, this professional development seminars is designed for French teachers who wish to refine their skill for French instructions.

CPD in Odisha, Role of SCERT

The MHRD, Government of India, document on Restructuring and recognition of the centrally sponsored scheme on teacher education: Guideline for implementation (2012) has given clear policy directives for continuing professional development and capacity building of teacher educators across all levels of education: DIET faculty, academic staff of CTE and faculty of IASEs. As we know professional development is not a quick fix, one short affair. No one is a full blown professional at the end of professional education degree like that of a D.El.Ed., B.Ed., M.Ed., or Ph.D. neither are we just born teachers. All teachers are in process of becoming effective teachers.

After introduction of Right of children for free and compulsory education Act in Odisha it has become mandatory for quality improvement in school education having great thrust on free and compulsory education upto completion of 14 years with qualified teachers. Now it has also become imperative on the part of the government to come with an fixed planning for continuing professional development (CPD) for teachers. of late, DTE and SCERT as academic authority has made a comprehensive draft policy i.e. " State Policy on Continuing Professional Development of Education Personnel." For school and mass education department, Government of Odisha which needs to be implemented very soon throughout the state. DIETs, CTEs and IASEs are to be strengthen for the professional development of the teacher educators and teachers both in elementary and secondary level.

CONCLUSION

Education has always been of the highest priority in all countries as it strives to attain the status of a developed nation. With Globalization and high speed technological developments worldwide, Odisha too heightens its endeavor to remain in the forefront with the current development. While keeping in pace with the frequent changing trends the teacher professional development has undergone a tremendous change and advancement for the betterment of the society and nation at large. The teacher training curriculum has to be strengthened and to make the teacher efficient in use of ICT to create and implement innovative teaching technique.

The Government has to facilitate this efforts with computers, laptops, LCDs enabling the teachers in their progression towards development. Teachers are to be offered incentives, remunerations and certificates when they excel in their performances which instill in them desire to do even better in their services and uphold their status as excellent teachers.

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Right to Education for Child Labor and Street Children

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Education is a fundamental human right. In country like India it is very difficult to achieve education for all. Education scenario of India also reveals that in spite of a network of 6.5 lakh schools and colleges and employment of over 3 million teachers, we have not been able to achieve universal education. Child Labor and Street Children both can considered as one of the most deprived section of the society. Poverty forces many children to drop out of school. Since it is mandatory on the part of the State to educate them, there needs to be some provision for their education. The government has done a lot in this direction; still a lot is yet to be done. So the present paper is an effort to provide some suggestion for the ensuring the right to education of these children.

“Education is the most powerful weapon which we can use to change the world”

: Nelson Mandela

RIGHT TO EDUCATION IN INDIA

India has been trying to uphold the status of education for many years. However due to poor educational infrastructure, social segregation and non conducive economic conditions, maximum learner are deprived of education. A recent study by the United Nations Educational, Scientific and Cultural Organization (UNESCO) has placed India at fourth position from the bottom in terms of the number of children out-of-school. The study also notes that India has also made a big progress in getting children into schools and as per the 2010-11 data, it has about 1.7 million children out-of-school. According to human development report 19% of the children in the age group of 6-17 are still out of school (Human Development Report 2011 by Institute of Applied Manpower Research, New Delhi). As per the one MHRD sponsored study, 70 percent of such children in 2005 were concentrated in five states viz. U.P., Bihar, M.P, Rajasthan and west Bengal.

It is a well known fact education is one of the most critical aspects of development of a country. There is direct relationship between education and development of nation. UEE has been one of the most important goals of education development in India since independence.

The Kothari Commission (1964-66) recommended education for life and education for all. The New Education Policy (1986) further emphasized on Universalization of Elementary Education (UEE), but the demands remain unfulfilled. The education scenario in India reveals that in spite of a network of 6.5 lakh schools and colleges and employment of over 3 million teachers, we have not been able to achieve universal education for the children up to age of 14.

The Dakar Framework for Action: Education for All (2000) reiterates that “Education is a fundamental human right. It is the key to sustainable development and peace and stability within

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and among countries and thus an indispensable means for effective participation in the societies and economies of the twenty-first century, which are affected by rapid globalization. Achieving EFA goals should be postponed no longer. The basic learning needs of all can and must be met as a matter of urgency.”

The need of the hour is that elementary education should be universalized. Discussion on universalisation of elementary education had been a talk of policy makers even before independence. In this regard Mahatma Gandhi framed his policy of Basic Education in 1937 and drew a plan to educate all the children of age group of 6-14 years. This can be said to be the first proper scheme towards its universalisation. Many plans had been made to implement this scheme, special concentrated efforts were made after independence only. According to our Constitution which was adopted in 1950, this activity was to be completed within a time period of ten years. The target kept on changing in every five-year plan. The Sarva Shiksha Abhiyan (SSA) implemented in 2002 fixed the target of achieving this goal by 2010. Despite many policies focusing upon its achievement, still we are far behind the goal.

One of the main problems in failing the target achievement is financial handicap of the government. The expenditure on education India, according to the recommendation of Kothari Commission (1964-66), was to spend 6% of the GDP. But still after 60 years, we are moving around the figure of 4% only, 78% of the education budget invested in teachers and management costs, with students receiving a mere 6% of the total investment (ASRE, 2011). Another problem is education of street children and child labour. It is also a matter of fact that most child labour and street children are also out of school children. These children are out of school due to many reasons.

REASONS OF DROPOUTS IN ELEMENTARY EDUCATION

Dropout is influenced by a series of independent factors, namely:- school environment, socio-economic and socio-psychological factors, prevalence of child labour, age of the child, negative attitude of parents towards education and the need to earn livelihood at an early stage of life among the disadvantaged children. Coupled with the above, family migration and frequent changes in residence are also responsible. Some of the other reasons for dropout and non-attendance of children in school are:

- Poverty, which forces parents to engage their children in work rather than in schooling.
- Lack of parental support and motivation due to low education among them.
- Early marriage of girls among several communities.
- Utilizing girls for household work and sibling care.
- Distance of school from the habitation.
- Inadequate infrastructure and overcrowded classrooms.
- Lack of drinking water facility.
- Teacher teaching multiple classes same time resulting in lack of individual attention.

The above factors individually or collectively are responsible for lack of environment for dropping out of school. Invariably, more girls than boys discontinue schooling in all the classes because the average rural family treats boys as socio-economic assets, and hence, considers that investment in their education enhances their own economic status. Poverty forces many children to drop out of school.

CHILD LABOUR AND STREET CHILDREN: CURSE ON RTE

Recently the Nagpur Bench of the Bombay High Court asked the Maharashtra government a simple question: How were street children going to get their Right to Education (RTE). The question

is simple but the problem is very complex. 1994 UNICEF study estimated the number of children in India's streets at 11 million. Since then many more have joined this unhappy group. A majority of them are in the 6-15 age group, fitting exactly into the age bracket (6-14) for whom education is a fundamental right since 1 April 2010. The majority of street children in India are boys with little or no education.

Another problem is child labour. Child labour is an integral part of labour force, especially in poor countries. These children are the most deprived section of population forced to enter labour market at tender age to earn a pittance or to contribute to family work, sacrificing personal development. Poverty coupled with rapidly growing population, ignorance and increasing dependency load are behind the grim incidence of children employment in the villages and towns of developing countries. Three articles in Indian constitution- 24, 39 and 45 specifically focus on the child.

Under Article 24, no child below the age of 14 shall be employed in any factory or mine, or be engaged in any other hazardous employment.

Under Article 39 states: "The state shall direct its policy toward securing that the tender age of children is not abused and that citizens are not forced by economic necessity to enter a vocation unsuited to their age or strength and that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment'.

Under Article 45 "The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, free and compulsory education for all children until they complete the age of fourteen years." The priority given by the constitution to this provision was clearly evident from the time frame specified therein. (No other clause in the constitution carries this sense of urgency).

Beside all that India has the dubious distinction of having the world's largest force of child labour. Despite constitutional provisions and the various Acts that emanated from them, there are problems in implementation and monitoring of the preventive framework of law that regulate the child labour market in the country. A major factor is the structure of the economy and segmentation of labour market. More than 90 percent of the labour market is unorganized. There is also a close relationship between child labour and primary dropout rates. It is hoped that the 'Right to Education Act', passed by parliament, will eradicate the issue of child labour as the right elementary education has now become legally enforceable. Government is doing many provisions for the education of that kind of children but still a lot to do.

So it is clear that child laborer and street children are deprived of Education, Which they must get. Since it is mandatory on the part of the state to educate them, there needs to be some provision for their education. The government has done a lot in this direction; still a lot is yet to be done. So there are some suggestions for the education of these types of children.

SUGGESTIONS FOR THE EDUCATION OF CHILD LABOUR AND STREET CHILDREN

1. Formation of a nodal agency to converge various activities related to rehabilitation and education programmes for street and working children by Centre and State.
2. The Government, local authorities, civil society and NGOs should work together and converge actions and programmes of various Ministries such as Sarva Shiksha Abhiyan, National literacy Mission, National Child Labour Projects and programmes of Street and Destitute children.

3. UNESCO as a lead agency must facilitate strengthening of national efforts to achieve the Dakar framework of action.
4. The Government of India in consultation with civil society and NGOs must formulate a National Plan of Action incorporating details of programmes for achieving education for all.
5. The Labour department should continue to be responsible for rescuing child laborers. Once rescued children should be restored and rehabilitated and should be handed over to the Education Department under the supervision of Social Welfare for appropriate education facilities.
6. Accountability of NGOs and regular monitoring of activities must be made an integral component of funding for educational programmes under various government schemes.
7. A uniform core curriculum should developed by the team of experts from various fields.
8. Adequate number of Seasonal Hostels with quality should be provided by the State Government at the source location to children of migrant parents who remain back at their native place when parents migrate.
9. Partnership with local authority and private enterprise should be strengthened to provide vocational skills to the children. Job placements of the trained children can also be explored with the help of private enterprise.
10. Regular studies should be conducted, especially in rural area to enrich the database for arriving at meaningful generalizations. Support from national and international agencies may be sought for conducting such research studies.

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The Role of Political Parties in Building Democracy in India and Pakistan

Dr. Binay Kumar Raman*

ABSTRACT

A party-oriented approach towards democratisation processes Abstract Political parties in India and Pakistan consider democracy a desirable regime for their countries. In order to introduce their own vision of a democratic state, they violate rules of free and fair elections, undermining the very procedures that constitute democracy. The Indian National Congress and the Muslim League made different kinds of impacts on the democratisation processes in India and Pakistan respectively. In just a few years, the Indian National Congress, contrary to its counterpart in Pakistan, introduced a constitution and organised elections.

INTRODUCTION

This article seeks to answer the following question: To what extent do political parties contribute to democracy-building in India and Pakistan? I postulate that political parties in both countries, despite the fact that they present themselves as advocates of democracy, do not put much effort in helping democracy to develop. To some extent, the performance of the Indian National Congress (INC) until the mid-60s, particularly leading up to 1964 when Jawaharlal Nehru died makes the exception. The notion of the negative impact of political parties on democracy in both countries leaves the reader to speculate on how Indian democracy has managed to survive with political parties that do not seem to care for its development. This study explains the role of political parties in building democracies in India and Pakistan since the countries gained independence in August 1947. Despite the fact that Bangladesh used to remain a part of Pakistan, I excluded the country from the analysis. However, its main political party the Awami League (AL) appears in a particular context, in order to explain why the Muslim League (ML) continued to postpone introducing a constitution and organising elections in the post-independence period. The analysis contributes to the debate on how democracy works in the non-western world. It focuses on the internal affairs of these two nuclear weapon states, both of great strategic significance in Asia and globally. In order to explore the subject, at first I will present the brief evolution of party system in India since it justifies why I analyse exact parties' performance in particular periods. Likewise, the study will provide the general insight on party system in Pakistan. The presentation of the two countries' party systems wills emphasis disparities of the two political arenas and its main actors. Secondly, I will introduce three statements on democracy and its state in India and Pakistan. Afterwards I will present the attitude of Indian and Pakistani political parties towards democracy and then their performance limited to those actions that influenced democracy building in the countries. In this context I will start with the INC and the Muslim League (ML) which constitute the main political powers of the Indian Subcontinent in pre- and post-independence periods. Afterwards, I will include other political parties, starting from the mid-60s in India, and beginning of 70s in Pakistan. The way that the

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study is ordered correlates with the evolution of Indian party system and uneven development of democracy in the two countries. 160 The role of political parties in building democracy in India and Pakistan. A party-oriented approach towards.

DISCUSSION

India

Indian party system has been evolving from one dominant party system through semi two-party one to diverse multiparty system since the country gained independence. The transformation resulted in significant changes of Indian political scene including a shift in the balance of power between political parties. Basing mostly on Yadav's (1999) and own research,¹ I present the following:

§I party system (1952-1967): The one dominant party system. Kothari calls it "Congress system" since it was the Congress party who continuously lead it. "The elections in this period were not seriously competitive (...). The choice was between the omnipresent Congress and its regionally fragmented opposition; often the opposition came from within the Congress".²

§II party system (1967-1989). The end of Congress era. "A typical electoral verdict in this period took the form of a nation-wide or sometimes state-wide wave for or against the Congress. The local specificities of a constituency simply did not matter."³

§III party system (1989-2004). Semi-two-party system. The apparent characteristic of the period that started in 1989 "is the change in the choice set available to the voter".⁴ The Bharatiya Janata Party (Indian People's Party, BJP) rose greatly into power and started undermining the position of the INC.

§IV party system (from 2004). The Coalition era marked by significant rise of regional parties both in numbers and power. Ziegfeld (2012, p. 69) notices the process in the previous period: "Between 1991 and 1999, regional parties increased their vote share from 25 percent to 46". However, regional parties commence challenging the position of the INC and the BJP even more, starting from the beginning of the 21st century.

Demonstrated election results provide explanation for such a depiction of the evolution of Indian party system.

Table-1: General elections and party system in India 1947-2014

Year	Total seats	1 st Party	Seats	2 nd Party	Seats	Party system
1951-52	489	INC	364	CPI	16	I party system – Congress System
1957	494	INC	371	CPI	27	
1962	494	INC	361	CPI	29	
1967	520	INC	283	SWA	44	
1971	518	INC	352	CPM	25	II party system – The End of Congress Era
1977	542	BLD	295	INC	154	
1980	542	INC(I)	351	JNP(S)	41	
1984	514	INC	404	TDP	30	
1989	529	INC	197	JD	143	

Year	Total seats	1 st Party	Seats	2 nd Party	Seats	Party system
1991	521	INC	232	BJP	120	III party system – Semi-Two-Party System
1996	543	BJP	161	INC	140	
1998	543	BJP	182	INC	141	
1999	543	BJP	182	INC	114	
2004	543	INC	145	BJP	138	
2009	543	INC	206	BJP	116	IV party system – Coalitions and Regional Parties Era
2014	543	BJP	282	INC	44	

BJP–Bharatiya Janata Party, BLD – Bharatiya Lok Dal, CPI – Communist Party of India, CPM – Communist Party of India (Marxist), INC – Indian National Congress, INC (I) – Indian National Congress (Indira), JNP (S) – Janata Party (Secular), SWA – Swatantra Party, TDP – Telugu Desam Party.⁵

The role of political parties in building democracy in India and Pakistan. A party-oriented approach towards... The party system in India, despite lack of institutional change faced evolution from one dominant party system through diverse multiparty one. The following party systems were marked by the decline of the INC.

Pakistan

Pakistani Party system failed to take root and did not face a significant transformation. As a result, this study is not comparable to the analysis of the Indian party system. Political parties themselves are weak actors on political arena in Pakistan. Jafri⁶ questions their ability to call themselves political parties since they do not meet the following criteria: “[A] party is supposed to have a base (primary members), a constitution approved by the primary members, and some elected top leadership. Another essential element is a party programme, a platform, a policy statement and document. By election time, a party is supposed to have a manifesto”. Those ephemeral political parties left a void for the military to fill. Despite winning the elections, none of the party bears such power as military in Pakistan. Strat for analysts when investigating the balance of power between Nawaz Sharif, the Prime Minister of the country, and military argue that “the collective will of the army as an institution will overpower that of the prime minister. Furthermore, the Pakistani public, disillusioned with the politicians it views as inept, looks to the military as the country’s protector, thereby reinforcing its power and justifying its forays into politics”⁷

The table below presenting the years of general elections and their results, particularly winning parties, approves that none of the party that ruled the country before the period of 2008-2013 managed to stay in power for the full term. It also includes the information on military regimes as military leaders were ruling the country for about 33 years.

When analysing election results in Pakistan, I did not identify any particular pattern of change. Due to coups detach that brought military into power, political parties stayed marginalised in the country.

The above general overviews of party systems in India and Pakistan to some extent expose conditions under which parties perform in the two countries. It also approves that countries’ political systems differ significantly. Indian one enabled political parties to flourish while Pakistani one marginalised them.

Table-2: General elections and military regimes in Pakistan 1947-2016⁸

Year	Winning party	Military regime
1970	AL	Ayub Khan's regime (1958-1969) Yahya Khan's regime (1969-1971)
1977	PPP	Zia ul-Haq's regime (1977-1988)
1985	(Elections without parties by gen. Zia ul-Haq)	Zia ul-Haq's regime (1977-1988)
1988	PPP	
1990	PML (N)	
1993	PPP	
1997	PML (N)	Pervez Musharraf's regime (1999-2008)
2002	PML (Q)	Pervez Musharraf's regime (1999-2008)
2008	PPP	Pervez Musharraf's regime (1999-2008)
2013	PML (N)	

AL – Awami League, PML (N) – Pakistani Muslim League Nawaz, PML (Q) – Pakistani Muslim League Quaid e Azam Group, PPP – Pakistani Peoples Party.

Studying democracy in India and Pakistan – Methods and statements

In my evaluation of democracy and its current state I will use, the Freedom House (FH) international ranking system and Polity IV research results. When focusing on the attitude towards democracy of Indian and Pakistani political parties, I will examine parties' programmes and official websites. Also WikiLeaks will appear as a valuable source on political parties' corruption practices that enervate the rules of free and fair elections.

1. For the purpose of this study, I have defined democracy in accordance with Schumpeter's (1943, p. 271) minimal definition, which limits its meaning to free competition for a free vote. As Rose (2009, p. 12), who follows the approach, explains "The first condition of democracy today is that all adult citizens have the right to vote. Second, elections are competitive, free and fair. (...) Third, voters decide who holds principal offices in the government". Accepting the above definition implies that the study will verify:
 - (a) to what extent parties respect rules of free and fair elections while competing for votes; and
 - (b) if parties have a tendency to postpone elections while being in power.
2. My second statement focuses on the state of democracy in the two countries. Political scientists (Jaffrelot 2001; Oldenburg 2010; Tudor, 2013), who compare the two regime types, argue that India is a democracy while Pakistan is not. FH (2016) qualifies Pakistan as partly free. Political scientists as Huntington (1991) recognise free states as democratic ones, partly free as partly democratic ones and so on. Polity IV (2013) qualifies Pakistan as a democracy. Due to the lack of agreement when classifying the regime, I will consider Pakistan as partly authoritarian. According to the definition of democracy that I accept,

Pakistan should not be recognised as a democratic state, since elected representatives, in fact, do not rule the country.

3. My third statement refers to the nature of Indian democracy. Guha (2007, p. xxi) when investigating the phenomena of democracy in India argues that “India will always be the exception to the rule”. Countries with such high rates of illiteracy and poverty as India rarely become democracies. Neither social conditions nor cultural ones work in favour of democracy in India. The caste system, which on the one hand, according to Westerners, represents a strict hierarchy, and on the other, stands for a mere division of labour as the BJP argues, seems to contradict the idea of equality that correlates with democracy.

Democracy in political parties’ programmes (India)

“There are more political parties in India than there are models of automobiles” (Joseph 2012).

I include only a few of them here: the INC and the BJP, the dominant parties in the country; the Bahujan Samaj Party (BSP), which represents the most deprived sections of society; and communist parties that lead one of the few biggest coalitions in India.

The INC (2014, pp. 14-15) presents itself as a party that supports inclusive democracy. According to its Manifesto, “the Indian National Congress has made seminal contributions to India’s unity, integrity, secular polity and democratic federalism” (p. 2). The party points out its opponent the BJP deleterious to democracy calling its politics “undemocratic and exclusionary” (p. 5). The BJP (2014, p. 9) argues that it energises democracy. It wants to transform the political system from representative towards participatory one, the latter suits the diversity of Indian society. A positive attitude towards democracy from the BSP— a party of “the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs) and Religious Minorities such as Sikhs, Muslims, Christians, Parsis and Buddhists” (BSP Official Website, n.d.)⁹ is less debatable. The party owes its existence to democracy, as it is the only political system that guarantees representation to the most numerous ones as opposed to the most powerful ones. The Communist Party of India (Marxist) (CPI (M)) underlines its contribution to building democracy by referring to the achievements of the first communist state governments. “The first Communist ministry in Kerala formed in 1957 and later the succession of CPI (M) and Left-led governments in West Bengal, Kerala and Tripura showed the way by striving to implement pro-people policies. These governments (...) ensured democratic rights for the working people and strengthened the democratic forces in the country struggling for alternative policies” (CPI (M), 2014, point 1.9)¹⁰. Unlike the Communist Party of India (CPI) and the CPI (M), Marxist-Leninist and Maoist factions of the CPI boycott the elections.

(PAKISTAN)

Despite the fact that there are fewer political parties in Pakistan than in India, too many of them operate in the country resulting in policies that are difficult to distinguish one from another. Jafri (2002, p. xxviii) ironically asks, “What is the policy difference between Pakistan Muslim League (Tweedledum) and Pakistan Muslim League (Tweedlee). Or between PPP (BB) and PPP (SB) and PPP Forward Block, if there is one?”

The PPP declares its support for democracy: “Islam is our Faith, Democracy is our Politics and Socialism is our Economy, All Power to the People” (PPP Official Website). Its main political opponents, numerous ML factions, also underline their approval for democracy. Pakistani Muslim League (Nawaz) (PML (N)) persuades: “Our vision is a strong, democratic, developed, prosperous and just Pakistan in which every citizen enjoys equal opportunities to develop and grow without any discrimination and a harmonious society based on universal principles of social justice as enshrined in golden teachings of Islam” (PML (N) Official Website).

The Muttahida Qaumi Movement (MQM 2008, p. 1), a party of Muhajirs¹¹, considers feudalism deleterious to democracy and promises to enervate feudal dependency.

The Jamaat-e-Islami (JI), which is the most popular among religious parties, declares respect for the rules of democracy: “Jamaat will try to effect reforms through democratic and constitutional ways i.e., through elections, preaching and propagation of ideology” (JI Official Website).

As I demonstrated above, most leading Indian and Pakistani political parties publicly express support for democracy. However, there are some contradictions, which lead to the conclusion that their understanding of democracy depend on their own purposes. These contradictions include the following:

• In India the CPI and the CPI (M) stand for elections despite the fact that according to orthodox communist ideology revolution serves to change the ones in power rather than elections as is the norm in democratic regimes;

• In India some parties deny India recognition as a democracy as long as the country is not ruled by them:

- The CPI (2012, point 7.5) argues that: “But elections under the capitalist regime, (...) are intrinsically loaded against the toiling masses, firstly because, the press and other means of propoganda are controlled by Big Money and, secondly because ‘money power’ and ‘muscle power’ are being unreservedly used”;
- The INC does not recognise the BJP administration democratic and vice versa.

Performance of Political Parties

The ML and the INC until the mid-1960s

Tudor (2013, pp. 61-65) recognises the attitude of the ML as antidemocratic. The ML leadership defined democracy as a system that worked in favour of a majority, which combined Hindu in British India and Bengali from East Pakistan in the newly created state. Unlike the INC, the ML leadership denied to recognise the most popular regional languages as official ones (Talbot 2009, p. 26). Due to the lack of agreement between the ML and the AL on the most crucial issues for a state as well as the fear of the ML of being marginalised, the ML introduced the constitution of Pakistan nine years after the country gained independence and organised the first general elections fourteen years after that. The INC, in contrast, successfully introduced these pillars of a democratic state. The Constitution of the Republic of India came into force in 1951 and the first general and state elections took place at the end of the same year.

The elections enabled the INC to extend its power, in particular to create a party system with one dominant party in the centre and many on the peripheries. Despite the fact that the INC stayed focused on protecting its own position in the system, it managed to organise general elections every 5 years. While these elections were most probably rigged, they were regular and democracy in India gradually improved. In Pakistan the ML continued to postpone organising them. It seemed to be a better solution to give power to the army then to lose it via free and fair elections to its political opponent from East Pakistan.

Starting from the mid-1960s (India)

Indira Gandhi, performed less successfully then her father in keeping elections going. She bore responsibility for introducing the only state of emergency in the history of independent India. Voters punished her for the decision: the INC subsequently lost the general elections in 1977 to Janata. Consequently, the party system with the INC in the centre transformed itself into a system of two dominant competing parties, the INC and the BJP. The new system suited more democracy than the previous one. However, the BJP’s Hindu nationalist ideology and its violent methods remained

far from democratic. The Hindu party with its circuitous paramilitary organisation the Rashtriya Swayamsevak Sangh (RSS) bears responsibility for bloody anti-Muslim pogroms.

(Pakistan)

In the elections of 1977 Pakistanis chose the PPP over the ML. The party ruled the country in a manner that stayed far from democratic standards. “The 1977 general elections were also direct, but these generated much controversy as the PPP government resorted to a host of irregularities, giving the opposition a basis to question the creditability of the electoral process” (Rizvi 2008, p. 6). The party served private interests of its leader Zulfikar Ali Bhutto, who preferred to fight his political opponents using his own militia called the Federal Security Force (FSF) rather than non-violent methods (Jones 2005, p. 273). The poor state of political parties’ morale caused the Chief of Army Staff, General Zia ul-Haq, after deposing Bhutto in a coup, to hold elections on a non-party basis. “Zia ul-Haq had hoped that the absence of party labels would favour pious individuals backed by the military as well as candidates affiliated with religious parties” (Haqqani 2005, p. 155).

In Pakistan, sooner than in India, the dominant party of the post-independence period, lost its position. In general, it approves political pluralism and fair competition, which correlate with democracy. However, in the case of Pakistan, it only underscored the weakness of political parties. None of them managed to achieve a status similar to that of the INC. It did not matter which party won elections in Pakistan, since their decisions and performance depended on the military.

UNDERMINING DEMOCRACY

There are seven national parties (those registered in more than four states), and more than 50 state parties operating in India (Election Commission of India 2016). Their large number correlates with diversity of Indian society divided by castes, religions and classes. This pluralism of the political scene confirms that Indian democracy, despite social disparities stays inclusive. It also makes battle for votes competitive and brutal. Such Indian style political diversity would not occur in Pakistan. The country declared itself Islamic republic and non-Muslim citizens have no possibility of equal representation. For instance, a non-Muslim citizen cannot hold the position of prime minister (The Constitution of the Islamic Republic of Pakistan 1973, art 91(2)).

CORRUPTION

Political parties constitute an institution recognised as the most corrupt one, among twelve tested by TI¹², in India and Pakistan. I have added evaluation of two institutions, particularly military and religious bodies, as a comparison.

Table-3: Global Corruption Barometer (political parties, military, religious body) in 2013 – India and Pakistan¹³

Percentage of respondents in a country who felt that particular institution was corrupt/extremely corrupt

Country	Political parties	Military	Religious bodies
India	86%	20%	44%
Pakistan	76%	34%	27%

Before the development of various types of communication from road infrastructure to the internet, election commissions in India and Pakistan remained unable to observe elections especially in the hard-to-reach parts of the countries. In 1980, Bihar and Uttar Pradesh in India experienced a “free enterprise militia’ operating, such that ‘dult franchise had been replaced by vicarious franchises’, where the candidate with the most guns at his command could perform the function of ‘mass voting’ on behalf of the electorate” (Guha 2008, pp. 547-548). Corruption diminished as communication improved. According to WikiLeaks, Public Affairs Officer of the U.S. Consulate wrote the following in a confidential diplomatic message: “Wherever we went, journalists, politicians, and voters spoke of the bribes as a commonly accepted fact of the election process. (...) Poor voters expect cash” (206688: cash for votes in South India, 2011). He describes the transfer of goods from two regional parties, Dravida Munnetra Kazhagam (DMK) and All India Anna Dravida Munnetra Kazhagam (AIADMK), in Tamil Nadu to voters: “agents of the parties come to the neighbourhood with cash carried in rice sacks. They

The role of political parties in building democracy in India and Pakistan. A party-oriented approach towards... have copies of the voter lists and they distribute the money based on who is on the list.”¹⁴

MANIPULATING ELECTORAL LAWS

Rigging elections in Pakistan is less challenging than in democratic India, where rules of free and fair elections are followed. In Pakistan, “[m]alpractice during elections begins with the voters’ list (...). Individual candidates use their influence to omit the names of voters of the opposition from the lists or make bogus entries” (Rais 2008, pp. 124-125). The Pakistani establishment introduced sudden changes in electoral laws just to stay in power in 2002. That year “the age limiting for voting was pushed down from 21 to 18 and the time frame given for updating the electoral rolls was not more than a month, which, given the large rural population, was insufficient to enrol new voters” (p. 125). Another common practice that brought the same result implied sudden delimitation of constituencies.

Bloody political campaigns

Criminalisation of politics in India and Pakistan includes serious criminal cases. Indian electoral campaigns in particular have become notorious for their bloody course. Variety of political parties use violence: in some states it is the RSS that fuels hostility against Muslims that causes bloody pogroms leaving hundreds dead; in others, these are the CPI (M) members who kill the RSS supporters. Such brutal campaigns inspire Indian cinema. *Raajneeti* (2010), which showed the fight for leadership inside the Rashtrawadi party, and *Gulaal* (2009), which exposed the harsh competition for votes, give the impression that elections in India are won by the party who physically survives the campaign.

Political parties contribute in buying votes, fuelling communal violence and political killings in both countries. On the one hand, when analysing statistic as those of TI, it is hard to understand that India remains a democratic state. On the other hand, when taking into consideration the circumstances under which elections are organised including the size of population and frequent cases of communal violence, these disturbances seem to be relatively small.

DISCUSSION

The answer to the question on the impact of political parties on the democracy building process in India and Pakistan implies that most of them support democracy and associate it with its own vision of the state. In order to force their own solutions, parties enervate rules of free and fair elections. This study confirms that while the INC managed to transform itself from a national movement to a

political party capable of building a democratic state, the ML presented incapability of doing so. It has also proved that the continuity of organising elections every five years enabled Indian democracy to survive.

Many studies pay attention to the impact of political parties on democracy-building in the early years of independence. Desai (2005) argues that introducing universal adult franchise in India enabled democracy to flourish. Jaffrelot (2002) stresses the importance of the anti-majority syndrome in Pakistan that in the early 1950s led to the elevation of Urdu to the status of national language and under-representation of Bengalis in national institutions (pp. 256-257). Ahsan (2005) emphasises social structure formed under British rule, with the dominant position of the military and landlords, the main reason for democratic failure in Pakistan. However, he considers ephemeral political parties as one of the obstacles towards democracy. "Lacking an indigenous bourgeoisie, dominated by a feudal elite totally dependent upon the colonial bureaucracy, deprived of well-structured, programme-oriented and duly encadred political parties, (...) Pakistan saw a gradual chocking of a democratic spirit from its early days" (2005, p. 141). Jaffrelot (2002, p. 252) identifies weak political parties as one of five reasons of democratic failure in Pakistan, arguing that, "India and Pakistan have never been equally endowed with respect to political parties". He compares the INC – enabled to introduce the Congress system – with the ML, which "was from its origin a defence movement for a minority fearful of the majority rule" (p. 261). Also Oldenburg (2011, p. 224) identifies the strength of the INC and the weakness of the ML as the reason why India and Pakistan wound up with such different regimes.

Further studies in this field could investigate how Indian democracy manages to survive with corrupt parties that violate rules of free and fair elections. For the purpose of this study, I excluded external factors, however foreign influence on regime type, especially in the case of Pakistan remains significant. Adding this perspective would not change the result of the research, but could help to explain some parties' decisions. An alternative approach could underline the role of strong personalities in politics, which are abundant in the political scenes of India and Pakistan.

CONCLUSION

Most political parties in India and Pakistan officially support democracy defined according to their own understanding. Trying to introduce their own version of democracy, parties violate rules of free and fair elections. In both countries the battle for votes might include corruption activities and political killings. In the case of Pakistan, contrary to India, those who win elections, in fact do not rule the country, since the army has to approve all strategic decisions. It differentiates both regimes and is the reason why this study could not qualify Pakistan as a democracy. In such environment Pakistani parties, failed to transform themselves into strong political actors. The INC stays the party that placed a foundation for a democratic system in India. It introduced a constitution and organised the first general elections soon after the country gained independence. These foundations remain so strong that even current parties' negative actions have not undermined them. In Pakistan, none of the parties including the PPP and the ML factions build such foundations for a stable state.

ENDNOTES

1. Yadav does not identify semi-two-party system as I do. We do not share the same perspective as he published his article in 1999 while my study covers the evolution of party system from 1947 till 2016.
2. Kothari, (1964), pp. 1161-1173.
3. *Ibid*, p. 2394.
4. *Ibid*. p. 2395.
5. Election Commission of India

6. Jafri (2000, p. xxi)
7. Pakistan: An Army with a Country, 2016)
8. Election Commission in Pakistan.
9. All bracketed sources are not dated unless otherwise indicated.
10. The CPI (M) split from the CPI in 1964, which means that the quotation refers to the common past of the two parties.
11. Muhajir is an Arabic word used in Pakistan to name Muslims who moved from India to Pakistan after the partition of British India.
12. The twelve institutions tested by TI were political parties, parliament/legislature, the military, NGOs, media, religious bodies, businesses, the education system, judiciary, medical and health services, police, public officials and civil servants.
13. Transparency International 2013
14. *Ibid.*

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Does Religion Play a Role in Political Socialization of Students?

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ABSTRACT

There are a number of things that can affect an individual's socialization process. Several institutional and other sources of socialization exist and they are called *agents of socialization*. The amount of impact that each of the agents has on an individual will depend on the situation, the individual's experiences, and the stage of life the individual is in. In short, an agent of socialization assists in the development process by influencing the individual. Socialization obviously occurs through the interaction with various agents during an individual's personal lifetime and these comprise of the family, the peer group, the school and the mass media. The present study focuses on understanding the role of religion in the total political socialization of the college students.

INTRODUCTION

According to The New Dimension survey, youth form 18% of the world population. But in case of India, 65% of the population is youth. The youth can contribute to India's success and progress only if they are equipped with skills and knowledge. Youth without relevant skills and knowledge can actually derail the economy and create more trouble for the country. So, the question arises is should education train good individuals or good citizens? Are the social needs in education more important than the needs of the individual?

The best thing for the students' community to know is about the political situations of the world and our country India. As political system plays a vital role in day to day life, political socialization becomes essential especially among students. It paves way for good citizenship and holding the democratic values in right path. Political socialization of the students will help to lead the country, to take the leadership of the country, to have good relationship with the neighboring countries and to have peace throughout the world. Political socialization of the students is a milestone in the path of socialization. It shapes the future of India.

STATEMENT OF THE PROBLEM

Political Socialization of College Students on the basis of their Religion.

OPERATIONAL DEFINITIONS OF THE VARIABLES OF THE STUDY

1. Total Political Socialization

Total Political Socialization is a process by which students are taught, exposed or conditioned to what the norms and values of their society are and what it takes to be a productive member of it with respect to their political knowledge, political participation, sense of political efficacy and political trust.

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- Further these sub-variables are defined as
- **Political Knowledge** means the level of knowledge and understanding of students about the political system of the country.
 - **Political participation** means different mechanisms used by students to express opinion and ideally exert influence on the government.
 - **Political Efficacy** means the amount of faith and impact students feel or believe they have upon their government. Political efficacy indicates citizens' faith and trust in government and his/her own belief that he/she can understand and influence political affairs.
 - **Political Trust** means the basic evaluative orientation towards the government founded on how well the government is operating according to the student's normative expectations.
- 2. Religion**
Religion is a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects

OBJECTIVES OF THE STUDY

1. To Study the Total Political Socialization of the college students on the basis of Religion (Christian, Hindu, Muslim)
2. To Study the Total Political Socialization of the college students on the basis of Religion (Christian, Hindu, Muslim),

HYPOTHESIS OF THE STUDY

1. There is no significant difference in college students Total Political Socialization on the basis of Religion (Christian, Hindu, Muslim)

DESIGN OF THE STUDY

Methodology of the Present Study

For the present study, the researcher has used descriptive method, more specifically a comparative study. This study compares the role of family, mass-media and education in the political socialization of the college students. The study also compares the political socialization of the college students on the basis of their gender, socio-economic status, religion and professional courses.

Sample

The sample for the present study consists of 896 college students (males and females) pursuing different professional courses (B. Arch, BMS, B. Ed, B.E) in greater Mumbai colleges. In the present study stratified random sampling technique of probability was used. For this greater Mumbai was divided into south, central, eastern, central and western Mumbai and colleges were randomly selected for data collection.

TOOLS OF RESEARCH

Tool constructed by the researcher - Political Socialization Questionnaire

The tool consisted of 44 items. Each of the 44 items in the tool had **Yes /No** option. Students had to tick mark on any one option. **Yes** alternatives were given a score of 1 and **No** alternatives were given a score of 0. Its reliability index as per *Cronbach alpha* is 0.85.

The readymade tool used by the researcher: **Socio-Economic Status Inventory (SESI) by Dr. Patel (1997)**

ANALYSIS OF DATA

For analysis of the data, the researcher used following statistical techniques.

1. Descriptive Analysis

The statistical measures used in describing and analyzing the data for the present study were:

Measures of Central Tendency: Mean, Percent Mean, Median, and Mode

Measures of Variability: Standard Deviation

Measures of Normality: Skewness, Kurtosis

Graphical representation: Bar Graphs, Pie Charts

2. Inferential Analysis

Inferential techniques used in the present study include

1. ANOVA

Table 1 gives the F-ratio for the difference in students' total political socialization

Table 1: F-ratio of Differences in Students' Total Political Socialization on the basis of Religion. (Christian, Hindu, Muslim)

Variable	Source of Variation	SS	df	MS	F	p-value	F crit	Level of Significance
Total Political Socialization	Between Groups	50.02	2	25.01	0.61	0.54	3.00	NS
	Within Groups	36582.79	893	40.96				
	Total	36632.82	895					
	Within Groups	6824.816	893	7.64				
	Total	6840.597	895					

FINDINGS

From the table 1, it can be seen that, F-ratio for total political socialization is not significant ($F=0.61$) and $p > 0.05$, therefore the null hypothesis is accepted. There is no significant difference in college students' total political on the basis of their religion.

INTERPRETATION AND DISCUSSION

No Significant Difference in the Total Political Socialization on the Basis of their Religion.

The above findings indicate that the students belonging to different religion do not differ in the way they are taught, exposed or conditioned to what the norms and values of their society are. It reveals that Christian, Hindu and Muslim students have similar total political socialization, political knowledge, political participation, sense of political efficacy and political trust of the students. Thus, have similar level of total political socialization, political knowledge, political participation, sense of political efficacy and political trust.

Sociologists study religion as both a belief system and a social institution. As a belief system, religion shapes what people think and how they see the world. As a social institution, religion is a pattern of social action organized around the beliefs and practices that people develop. According to Emile Durkheim, religion reinforces social unity and stability. This was one of Durkheim's most important insights. Religion strengthens social stability in at least two ways. First, it gives people a common set of beliefs and thus is an important agent of socialization. Second, the communal practice of religion, as in houses of worship, brings people together physically, facilitates their communication and other social interaction, and thus strengthens their social bonds. Religion is an agent of social control and thus strengthens social order. Religion teaches people moral behavior and thus helps them learn how to be good members of society. In the Judeo-Christian tradition, the Ten Commandments are perhaps the most famous set of rules for moral behavior. Another function of religion is that it may *motivate people to work for positive social change*. Religion played a central role in the development of the Southern civil rights movement a few decades ago. Religious beliefs motivated Martin Luther King Jr. and other civil rights activists to risk their lives to desegregate the South.

No significant difference is seen in total political socialization of Christian, Hindu and Muslim students. Mumbai being a Metropolitan city and every religion is treated equally, students do not differ in their political socialization though they belong to different religions. It also indicates that all the religions have similar influence on the political socialization of the students. This could be due to the influence of parents' religious beliefs on the political socialization of the students. Interest of different political parties in targeting different religious groups could be a factor responsible for their similar political socialization. Political representation from different religions could be factor contribution to this. Secular government in India, Constitutional rights of all the religions could contribute to their political socialization. Political party's agendas could play a role in the political socialization of the people belonging to different religions.

Christian, Hindu and Muslim students showed 44.10 %, 43.65 % and 42.04 % of total political socialization respectively. However, students from all the religions showed moderate level of total political socialization. All the religions should reinforce social unity, have social control and motivate people to work for positive social change by working as agent of socialization to a greater extent. This will help in increasing the level of total political socialization of the students of belonging to different religions.

Etim E. Okon (2012) presented religion as a veritable platform for socialization and social control. He revealed that religion exercises a pervasive influence on all other social institutions thereby moderating the activities of the agents of socialization. Shanna Pearson and Merkowitz and James G. Gimpel (2010) confirmed religious socialization and religion as an influence on both youth and adult political socialization. Rice, Maxwell. (1981) found that students' knowledge of politics was not consistently related to grade level, socioeconomic status, sex differences, and religion. Benjamin Gaskins (2011) assessed the role of religious commitment in how individuals see the political information environment, learn about politics, and construct political opinions. While religiosity is an enormously complex concept, religious individuals become adept at viewing the political world through a religious lens—incorporating information that supports their beliefs while rejecting or ignoring other types of information. Role of religion in information acquisition plays a vital part in democratic citizenship, namely in how individuals participate in politics. Religion invokes a fundamental trade off in political participation. Rather than being an unambiguous democratic good or negative, religiosity's effect on political participation is complex and conditional.

CONCLUSION

Political socialization is the process through which people acquire the attitudes and behavior of the nation. It has been suggested that this process might also work for political participation, e.g.

that people are socialized into political participation. On the other hand, it is also known that some groups of people are more active in politics than others. The question is, why these people are less active in politics: because they don't have the resources to participate, don't have the encouragement to do so or because they are not motivated by their environment.

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The Significance of Modern Persian Writers and their Writing Styles

Dr. Md Jamshed Alam*

The significance of the modernist trend could be underlined and the turning point moment in this direction could be the Islamic insurgency that triggered the improvement of Iranian literature and drew a clear-cut line between the literature before and after 1979. The difference could be observed during the periods in the quality and amount of artistic in the literary works, particularly in the prose. The pre-revolution literature, mainly prose was focused on the socio, political and cultural aspects of Iran but the post revolution literature became multidimensional both in style and in thematic assortment, with additional positive way to deal with the social life, mainly the marginalized section became and started showing active participation in every field. The short stories were written mainly to address the children but the meaning was very much sarcastic. The short stories for children are viewed as a positive change, the literature about children and childhood memories is halfway raised on the grounds that it could fill in a platform for some authors who contradicted ideological restrictions and chose it to express their way of protest from the youngsters' tongue. It was the time when advance information technology was introduced and communications meant a lot to them. Political stands to separate the Iranian culture rehearsing Islamic esteems did not increase support. Literature had approached the foreign literary trend and the pattern was managed to achieve the writers inside the Iran and advanced the Iranian Literary activities. It was the time when humankind has encountered the idea of globalization that represented a move towards socio, political, economic and cultural proximity and conformity. Literatures were picked up from the process by the worldwide exchange of the thoughts between the countries and neighborhood achievements adapted universally. What is more on account of its quality and distinct voice, the Iranian literature figured out how to pick up its due place in the world literature arena. This was conceivable in view of the hard expression of the capable writers who kept on experimenting, stimulating the established societies, learning from the Persian classics and the contemporaries. Those days it could be observed that in the short stories of the contemporary writers a person is delineated not as a mere demographic unity, but as an individual with spiritual, traditional values who has been the emotional way of conflicting needs and priorities. And what is more it being prevailing method for looking at each their character among the contemporary Iranian writers. They additionally attempt to enter into the truth that influences the person to act the way he does, utilizing new methods of portrayal and expanding the range and interest of the work. The procedure in which how distinctive characters have been literally treated, depicted and evolved, can apply to the development of the Iranian prose as a whole. The short stories and the modernist trend in Iran have become more advanced and mature. After a lot of intervention and presentation changes in the modernist trend and Persian literature during the nineteenth century and the early moves towards the simplifications of the modern Persian prose style examines the adoption of new genres and styles under Western technique used by the writers. The intention towards the using colloquialism, treatment of political and social issues and the advancement of these trends up to recent times. The set writing styles were chosen from a range of imaginary literature in the form of short stories. The authors of these days somehow tried to extracts from novel, short stories, articles and the other social and political scenario to be presented in that form. The introduction was made to

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look upon the overview of thematic and expressive changes in Persian prose and poetry in the early ages of the twentieth century, mainly the constitutional movement around 1905-11. The modernist trend in Persian literature was then viewed through the study of the works by more conspicuous Iranian authors during the age between 1920 and 1979. And this was time when secular patriotism got evolved during 1921 to 1941. The early post war was very much crucial in the sense that the writers of that time were followed up largely by the masses of Iran and these prominent writers were mainly Syed Md Ali Jamalzadeh, Sadique Hedayat, Jalal al-e- Ahmad and Simin Daneshwar. They were the writers of common people of Iran who tried to express their thoughts considering Iranians situations of that time.

During the early ages of nineteenth century contacts between Europe and Iran quickly got expanded. But the war between Iran and Russia weakened the bounding. It is said that among the progressive members from the Qajar dynasty changes in the Iranian culture and the society were deeply felt or needed. The prompt efforts undertaken turned Iran towards the modernization of the society. The aim was to establish and strengthen the relation between their foreign advisers and cultural training. Precisely it was meant to set up specialized enhancements.

The major considerations were the education of new style (modern) and the culture of European style. The role of printing press became more important during the constitutional movements. Where there was no press since seventeenth century. The aim of that press was to enhance the proficiency of government and the spread of information, and the attempt was made to simplify the written language as it was utilized by the authorities only. The young generation was sent abroad to study higher education and learn the cultural exchanges. They were expected that when they returned they must know the new scientific and technical skills but also have knowledge of western education system. This was the time when Amir Kabir established the institutions called Darul Fonun in Tehran and this was considered as a first modern academic institution in Iran. Iran's political scenario could be understood by reading the idea of Abdul Rahim Talibuf and Zainul Abedin. They were the one who penetrated the idea of change. Their knowledge of politics and social conditions of Iran forced to prepare the minds of Iranians for political and social changes. And this was the time in 1906 when constitution and Parliament were being instituted. Mohammad Taqi Bahar and Ali Akbar Dehkhoda were the writers who were very influential satirist of daily events and started the trend which was known as a modernist trend in Persian literature.

During the reign of Reza Shah Pahlavi, the freedom of expression was not allowed at all. But the modernizing approaches of the administration were indirectly helpful in creating the settings for the development of a new Persian literature. Nima Yushij was the first to propose a radical reinstatement of Persian poetry. Nima Yushij found the contradicting powers of tradition to be very strong. His sonnets were mainly influenced by French romanticism and symbolism. This was exactly the time when the writers from the modern era went on to setting the trend called new poetry "sher-i-now" in Iran. Ahmad Shamlu, Forough Farrokhzad, Mehdi Akhwan Sales, and so many other writers were leading in modernizing the writing style. They were the one who also distanced from the classical traditional Persian writing styles as well. Sohrab Sepahri set a new example by citing the mystical evocations of nature which was very much popular among Iranians. Their writing style in modern poetry was remarkable such as they also targeted the social problems by their writings.

In the history of Persian literature Syed Mohammad Ali Jamalzadeh (1892 – 1997) is considered as the inaugurator of modern Persian prose fiction writer and Nima Yushij (1897 – 1960) considered as the father of modern Persian poetry writer in the early twentieth century. It must be noted down in mind that their works were preceded by the efforts of other fiction writers, poets, and playwrights in the late nineteenth century. When scholars look at the magnum opus of Ibrahim Beig, Siyhatnameh-ye-Ibrahim Beig (The Travel Memoirs of Ebrahim Beyg), a bridge between the dominant nineteenth

century prose genre of the safarnameh (travel memoirs) and twentieth century fiction, as well as the poetry of Mirzadeh Eshqi (and others) and the closet plays of Mirza Aqa Tabrizi before and during the Iranian constitutional revolution (1906 – 11), demonstrates that, in contrast to traditional Persian writing, the early modernists veered toward a literature of social and political criticism. Jamalzadeh's stories became a landmark in the development of realistic prose narrative where Sadique Hedayat tried in his magnum opus *Buf-e-kur* (The blind owl) to apply the common people's understanding and used the device of surrealism. Bozorg Alavi's "Chashmhayash" rightly pointed out in his writing about the deeper causes of psychological problems and the experience of leftists' intellectuals in their struggles. Jalal Al-e- Ahmad's "Gharzadegi" (Westernization) made a great effect to life of Iranians which is a slavish imitation of west under Pahlavi Dynasty. And last but not the least, while summing up, the contributions made by the women writers could not be forgotten in the history of Persian literature. Simin Dnishwar, Pravin Etsami and Forough Farrokhzad through their poetry became controversial because of their bold, female voice and its harsh criticism of the position of the women in Iranian society.

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Sports and Physical Recreations in Telugu Literature (11th Century to 19th Century)

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INTRODUCTION

Telugus use the word Aata (ఆట) or Krida (కృత్య) for sport. Pastime is vinoodamu (వినివోదం) or uusupooka (ఉసుపుక). uusu=ubusu=repose; or leisure. ‘Pamdem’ (పందం) stands for competition as in the compound parugu-pamdem (పరుగు-పందం) (running race).

Telugu literature with an unbroken tradition of nearly ten centuries, though most works of the earlier and medieval period were woven round the themes of the Sanskrit epics, kavyas and puranas, abounds with references to the games played in the Telugu regions. In a way, pastime and folk rhymes, games and entertainments common to Telugu home-life found their way into these works. M. Somasekhara Sarma, cultural historian of Telugu, while referring to this aspect opined. “The favourite games and amusements in a community indicate fairly the standard of culture which they reached in their tastes and their fancies!” (*The History of Reddi Kingdom*. p.416-945).

The games and amusements mentioned in the works of Telugu poets from Nannaya of the 11th century to the present day, represent an unbroken tradition of physical as well as mental discipline practiced by the Telugus for centuries. It will not be superfluous to say that these activities of diversion are as old as Indian civilization. Many of these pastimes have stood the test of time and remain unaltered. Though some of them have undergone distortions, still the traces of distant origin are found in them.

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According to Indian thinkers and philosophers, the human body is a 'walking temple'. And for a proper up-keep of that wonderful organization sports activities are a must, for they entertain amuse and build. No wonder, the poets of Andhra have taken great care in listing and depicting these popular diversions vividly in their celebrated works.

In time with the growth of urban agglomerations and change of value system in society sports activities have also undergone changes. Though the modern age has witnessed the exploitation of some of these games, still innocent activities of diversion are in vogue in regions not much affected by the changes of urbanization.

Preceding Research Activities

Researchers who did pioneering work in the field highlighting the games of the past from the Andhra Social History need special mention here. Suravaram Pratapa Reddi (సురవరం పరతాప రౌడౌడౌ), Mallampalli Somasekhara Sarma (మలౌలంపలౌలౌ సౌమశౌఖర శరౌమ), Veturi Prabhakara Satri (వౌటురౌ పరభౌకర శౌసౌతరౌ), Nedunuri Gamgadharam (నౌదునూరౌ గంగౌధరం), Mamgipudi Vemkata Sarma (మంగౌపూడి వౌంకట శరౌమ), Timmavajjhala Kodamda Ramayya (తౌమౌవజౌయుల కౌదండ రౌమయౌ), Biruduraju Ramaraju (బౌరుదురౌబు రౌమరౌబు), Khamdvalli Balerndu Sekharam (ఖండ్వలౌలౌ బౌలౌందు శౌఖరం), Devulapalli Ramanuja Rao (దౌవలపలౌలౌ రౌమానుజరౌమ), Bommakanti Subba Rao (బౌమౌమకంటౌ సుబౌబౌరౌమ), deserve special mention.

Suravaram Pratapa Reddi (సురవరం పరతాప రౌడౌడౌ), in his *Social History of Andhras* described in detail some standard games like dice, chess and tiger and goats. (పలౌ=Tiger; మౌక=Goat). He has also illustrated literary references to

games from Telugu classics from 11th century A.D. to the middle of the 19th. This work is a valuable source to know about the games of the past. The author of this article has examined sports and pastimes of the Telugus in his research work 'Socio-cultural study of native games, sports and amusements in Telugu Literature' (*Telugu Sahityam 16 krida vinodalu* - Dr. V. Subrahmanayam - 1987). The following games appear frequently in the literary works in Telugu from 11 to 19th centuries:

Accanagamdlu (అచాచన గుండలు), amdalam (అందలం), attacemma (అటాటాచమ), alamki (అలంకీ), uppanabattelu (ఉప్పన బట్టలు), uyyala (ఉయ్యాల), (swing) ottittivarotti (ఒట్టివార్టి). Oppulakuppa (ఒప్పలకుప్ప), omanagumtalu (ఓమనగుంటలు) or vamanagumtalu (వామనగుంటలు), kanumusigamtalu (కనుమూసిగంతలు), kalilamcam (కాలిలంఠం), kallagajji (కాళగజ్జి), kumdikallu (కుందీకాళు), kodpandem (కోడపందం) (cock-fight) kotikommaci (కోతికొమ్మచీ), kolatam (కోలాటం), galipatalu (గొలిపటాలు) (kites) guagujarekulu gujjanagumdlu (గొగుజరేకులు గుజ్జనగుండలు), gudugudu gumcham (గుడుగుడుగుంచం), gobbillu (గొబ్బిలు), golilu (గోలీలు) (marbes), caturamgamu (చదరంగం) (chess), ciketimottikaya cedugudu (చిక్కెట్టిమొట్టికాయ చొడుగుడు), cemmacekka (చొమ్మచొక్క), tannubilla (తన్నుబిళ్ళ) tolubommalata (తోలుబొమ్మలొట) (puppetry), dagudumuta (దొగుడుమూత), nalugumulalata (నాలుగు మూలలొట), nalugustambalu (నాలుగు స్తంభలొట), paccisu (పచ్చీసు) (dice) pilladivalu (పిల్లదీవాల), pulijudam (పులిజూదం), puliyata (పులి ఆట), billamgddu (బిళ్ళంగోడు), becalata (బచ్చలొట), bongaralu (బొంగరొట) (topspinning), bommarillu (బొమ్మరొల్లు), (dools-house) bommalapelli (బొమ్మలపాళ్ళి), (dolls marriage) vennalakuppalu (వొన్వొలకుప్పలు), vaikumthapali, (వైకుంఠపాళి), saribesulu (సరిబేసులు), simgannadatulu (సింగననదొలులు).

Many sports and pastime popular in the distant past according to modern researches are nearly 250 in number. Some of them are not available either in folklore or literary sources. They are listed below: Irusu (ఇరుసు), kodamgatalu (కోదంగాటలు), Cimtakupmdulu (చింతాకు చుండులు), godugu (గొడుగు), taticettatam (తాటిచొట్టొటం), jellemu (జొల్లొము), ramannata

(గొడుగు), taticettatam (తాటిచాటటాటం), jellemu(జొలలము), ramannata (రామననాట), alumaganiata (అలమగనో ఆట), vinavakutiri (వినాయకుత్తరీ), pillagirulu (పిల్లగిరులు), billabidyamu (బిల్లబిద్యము) etc.,

Nannaya's (A.D. 1022-1063) *Andhra Mahabharata* mentions Kamdukakrida (కందుక క్రీడ) (ball-game) (1.5.206). While Kauravas and Pandavas play together, the golden ball falls into a well. Water sports of princes (1-5-166) and dyutakrida (ద్యూత క్రీడ) (dice game), are also mentioned.

Kumarasambhava by Nannecoda (1063-1130), one of the earliest works in Telugu, where depiction of contemporary life is given due share, mentions dolls- festivals when the childhood of parvati, Siva's consort, is described. They are termed as bommala pellillu (బొమ్మల పాళ్ళాళ్ళాళ్ళు), bommarillu (బొమ్మలొళ్ళు) and gujjanagulli (గుజ్జనగుళ్ళాళ్ళు) respectively.

However, Palkurki Somanatha (1240-1320), author of *Basavapurana* and *Pamditaradhyacaritra*, is considered the first in Telugu to give importance to sports and pastime in literary works. Sports like ragumju-pogumjulata, (రాగుంజు పోగుంజులాట) gumdenagudi (గుందనగుడి), gudigumjadimu (గుదిగుంజదిం), Appala vimdulu(అప్పలవొందులు), Sarigumjulata (సరిగుంజలాట), Nerabontala Ata(నేరబొంతల ఆట), sitapotlata (సితపొత్తలాట), goramlata(గొరమ్లాట), dagudurnutalata (దాగుడుమూత లాట), dedigudikkonunata (దెదిగుదికొన్ననాట) are mentioned in the context of the childhood of Madi rajayya's son.

Harivamsamu (1340.A.D.) of Errapragada tells of Harinakrida (హరిణ క్రీడ) (deersport) in detail. Nettamu (నొత్తము) (dice play) and appalappalu (అప్పలపాళ్ళు) are also cited in that work.

Nacana Somanatha in his *Uttaraharivamsamu* (late 14th century) gave

details of nettamu (నౌత౯తము) in the context of Sri Krsna playing with his queens.

In the same work uppenabattelu (ఉప్ప౯పౌనబట౯టలు) (4-155) a game still in vogue in countryside is denoted.

Ketana in his *Dasakumaracaritra* (1250A.D) talks of 'dyutakrida' (ద౯యౌతక౯రీడ) (dice game). He also tells about cockfight, a popular entertainments of his day. Temples of Srinatha's age (1380-1445) were centers for many popular entertainments of his day. The poet describes the entertainment around the temple complex of Bhimesvara in his Bhimeesvara Puranam (భీమ౯శ౯వరసురౌణం).

The above poet in *Palnativiracaritra* (పల౯నౌతివీరచరి౯త౯ర) refers to a variety of sports. Balacamdra and his friends play gummadikayalu (గుమ్మడికౌయలు) and cerakulaparndemu (చౌఱుకుల పందౌము) in Medapi. Another instance is Aitamba, mother of Balacamdra, advising her son to play 'Pokalu' or witness the fight of wild animals or play 'rukalukkuppalu' (రౌకలు కుప్ప౯పలు), when Balacamdra shows his liking for the play of bomgaralu (బౌంగరౌలు) or top-spinning, his mother warns him against playing it in the outskirts of the town under a pipol tree.

Sivaratri mahatmyam another work of Srinatha tells of ball-games, welting contests and pilladivatalu (పౌల౯లదివటౌలు). Parvati, the consort of Siva, is said to have played ball games and bomma pemdili (బౌమ్మ౯మపౌండ౯లీ) (dolls wedding) before taking up penance.

Kridabhiramamu makes interesting reference to the pastime of the age. Cock fights were mentioned. Ammanamulu, sort of ball game is described in the work. Also many daredevil feats of the worshippers of Mailara goddess are

described in that popular work. Mailara hero walked on burning coals and performed trepezium feats in public places.

Koravi Goparaju (1450-1525) in *Simhasana Dvatrim's'ika* describes in detail the game of odduvidupulu (ఒడ్డోడువోడుపులు) (10-87). He talks of chess and pulijudamu (సులీజూదం) and sogatalu (సోగటాలు) in the same work.

Potana (1450-1525), mentioned many popular games in Telugu *Maha Bhagavata*. Ball games, dagudumutalu (దాగుడుమూతలు) (hide and seek) uyyalalu (ఉయ్యోలాలలు) (swings) and other outdoor sports are mentioned in the context of Krsna's childhood. Describing Rukmini's childhood days the poet brings in dolls-weddings, gujjanagumdlu (గుజ్జోజనగుండోలు) (dollsfeasts) and ball games.

Namdi Mallaya and *Ghamta Simgaya* in *Varahapuramamu* (1491 A.D.) writes about, *Vennelapulugulu* (వొన్నోలపులుగులు) (Moonlight dinner) and pimpillu (పోంపోళ్ళు) (sport of making strange sounds with lips).

Madiki Simgana in *Padmapuranamu* talks of uppenabattelu (ఉప్పోపనబట్టాలు) and cemdubamtulu (చొందుబంతులు). *Bhojarajiyamu* of Anamtamatya mentions saribesulu(సరోబోసులు), omangumtalu(ఓమనగుంతలు), accanagamdulu (అచ్చోచానగుండోలు), judamu (జూదము) and nettamu (నొత్తోతము).

Vennalagamti Surana describes in his *Visnupuranamu*, Kolakrotulu, (కోలకోరోతులు) billagollu (బిల్లోలగోళ్ళు), duranagolalu (దూరనగోలలు), amdalamulu (అందలములు), kumdikallu (కుంటికోళ్ళు), puttacemdlu (పుట్టోచొండోలు) and uppenbattelu (ఉప్పోపన బట్టాలు). He has also included gudugumcalu gumtacallu (గుడుగుంజాలు గుంటచొళ్ళు), cikatimotikillu (చీకటిమోటికోళ్ళు), cimmubillalu (చొమ్మబిళ్ళు), netlu (నొట్టలు), bottanagolalu (బొట్టోలగోలలు), bommaralu (బొమ్మరాలు), kuppigamtulu pidgruddulu (కుప్పోగంతులు పోడిగుద్దులు), pilladivulu (పోల్లదోమలు), gobbillu

(గూబ్ బిళ్ళు), guvanalu (గూవనాలు), grullu dagitimruculu (గ్రుల్లు దాగితిమరుచులు), దాగితిమరుచులు), godipattelu (గొదొపటలు), elapatalu (ఎలపాలు), saribesulu (సరిబెసులు).

Dhurjati, (1540A.D.) lists out a number of games while talking about Tinna's boyhood days, in *Sri Kalahastisvara Mahatmyamu*.

Pimgalisurana (1560A.D.) in his *Kalapurnodaya* mentions nettamu and sports. The poet's *Prabhavatipradymnamu* gives details of polo game called as asvikakamduka krida (ఆశ్విక కందుక క్రీడ). (క్రీడ)

Tenali Ramakrsna 1485-1575 takes delight in depicting the boyhood games of Krisna and Balarama in *Pamduramgamahatmyamu*. Tannubilla (తన్నుబిళ్ళు) and Kambalata (కంబాలాలు) mentioned in this context are peculiar to the Telugu regions.

Kumdukuri Rudrakavi (1480-1560) in *Nrusumkopakhyanamu* gives importance to aksa vidya (అక్షవిద్య) (dice game).

Ramarajabhusana in *Vasucaritra*, (1650-A.D.) Kumara Dhurjati (1650-A.D.) in *hidumatiparinayamu* and Ayyalaraju's in *Ramabhyudayamu* in his *Ramabhyudayamu* mention many sports while depicting the childhood of their principal characters.

Ganapavarapu Venkatakavi (1769-89), in *Prabamdharaaja Venkatesvara Vijayavilasamu* lists a number of childhood games, (vide. 'The story of Nagadatta').

Ponniganti Telaganarya (1520-1580) in *Yayaticaritra*, Kuchimanci Timmakavi in *Rukmini Parinayamu* and *Pamcali Parinayamu* describe the sports and pastime of their age in a delightful manner.

Savaramu Cina Narayanakavi (1600-1650) in *Kuvalayasva Caritra* mentions chess. He describes 'pikilipittalaata' (bird-fight) and ram-fight, Cemakura Vemkatakavi (1730-A.D.) in *Vijaya Vilasamu* and *Saramgadhara Caritra* talks about interesting pastime of the day. Sarangadhra's pavurala-Ata (సామరూఫ్ ఆట) (pigeon game) is described in a number of poems. (1-116 to 1-126).

Representative poets of the Southern school of Telugu flourished during the 17th century Ramagajamma and Muddupallani, in *Ushaparinayamu* and *Radhikasantvanamu* respectively refer to a number of contemporary games and entertainments.

Poets like Sesamu Venkatapati (1706-1732) Abobalapati, Simhadri Vemkatarayulu who belonged to the above age described pastime like pagadasala (పగడశాల), dagudu mutalu (దాగుడుమూతలు), vennlakuppalu (వనోన్వాల కుప్పలు), billagodu (బిళ్ళగోడు), bomgaralu (బొంగరాలు), cakibana (చాకీబాన) and omanagumtalu (ఓమనగుంతలు).

Tarigoppala Mallana in *Camdrabhanu Caritra* tells about Kolatamu (కోలాటం) (strike-play). Paidimarri Vemkatapati in *Camdranigada Caritra* writes about the sports of Marudbala's childhood.

Kotisvarakavi in *Bhojasutaparinayamu* mentioned a number of sports while describing the childhood of Rukmini.

Sridharamalla Vemkatarama Kavi in *Brahmottarakharndamu* and Saramgu Tammaya in *Vaijayamti Vilasamu* list out a number of games prevalent during their ago. Dharanidevula Ramayamamtri in his work *Dasavatara caritra* tells about sports like attakodaliyata (అత్తకోడలి ఆట),

alimaganiyata (ఆలీమగనో ఆట), taticettata (తాటిచౌటోటాట), kolatamu (కోలాటము) and pimpillu (పింపిళ్ళు).

Attanuri papakavi (early 19th century) in *Cenna Basavapuramamu* depicts the sports of dommarulu (దొమ్మరూలు) (a tribe known for circus feats).

Coming to the end of the 19th century one finds a literary work of rare merit for the depiction of sports. This is *Hamsavimsati* by Ayyalaraju Narayanamatya in which the poet lists out nearly 150 sports and pastime in Sisamalika poem (Long sisa). The poet neatly arranged over hundred and fifty games like a gold-smith arranges the pearls in the form of a necklace. This list may not be a complete one, but most of the games mentioned by the earlier poets are found here. Nothing from the world of sports escapes the poet's eye. The poet describes the compound walls and portals are designed with scenic beauty of popular games like 'tiger and goats' (puli-meka) (*Hamsavimsati-Sringara-Kavya gramdhamandali*, Masulaipatnam 1938).

The modern poets of Telugu have not ignored the traditional pastime. Malladi Ramakrishna Sastri in *prematattvam* ('Bharati' March 1924) names a variety of games enjoyed by the Telugu children. These poets of our age have not introduced any new games which made their way along with the modern civilization, but adhered to the traditional games of the region. They have also laid stress on the native sports while writing nostalgically of Telugu culture.

Rayaprdu Subba Rao in *Amdhravali* and *Prabodhamu* talks of gobbillu (గొబ్బిళ్ళు), buvvambantulu (బువ్బంతులు), uyyalalu (ఉయ్యాలలు), and bommalapemdili (బొమ్మలపండ్లెలీ), games once enjoyed by the Telugu children.

In a beautiful poem *Vengisketramu*. Visvanatha Satyanarayana connects the sports of Telugu children to their fights of battles. The game 'Cedugudu' (చౌడుగుడు) that was played in the streets of Vengi countryside betokened the skill of Telugus in attacking the rival forces. The game of marbles enabled them to aim at the heads of their foes in great battles. Cerrata (చౌర్రౌట) trained them to enter the complex battle formations of the rival army. The game Kotikommacci (కోతికోమ్మచ్చి) put them in good stead in later years to climb the formidable forts of the enemy. Another in his poem Etukuri Venkata Narasayya *Maguva Mamcala*, revives the memory of 'bomgaralu' (బొంగరాల), a sport pivotal to the battle of palnadu celebrated in *Palnatiira Caritra*. The present poet also belongs to palnadu.

A poet of Telengana, Udayaraju Sesagiri Rao (1907-1965) nostalgically talks of his childhood sports in his elegiac poem Mandrama.

Many a writer of the Harikathalu has described the traditional sports of Telugus in proper contexts and kept intact the convention of the earlier poets.

Folklore and Sports

It is relevant to study the interrelationship of our ancient sports and pastime with folklore. Folklore need not be restricted to remote rural areas; it is also connoted with urban life because city dwellers were a migrant population from the countryside. At one time Americans were tempted to equal 'folk' with rural but now thermal folk have moved to the cities; the city itself became a pressuring and creative Mother of Folklore. (*Encyclopaedia Americana* Vol.II p.498). Further, Folklore need not be dismissed as rustic learning since it encompasses all knowledge that is transmitted by word of mouth. It also imparts all crafts, techniques of producing things useful in daily life.

Names, rhymes and code of play of all the games and sports have come down from folklore. Though there are regional variations in the name of sport, the spirit of the game is same. 'Billamgodu' (బిల్లమ్ గోడు) is called 'gilladamda' (గిల్లదమ్మ) in Telengana and 'Chillakatte' (చిల్లకట్ట) in Rayalasila area. Likewise the code of play differs from region to region. Game rhymes also change from area to area.

Most of the sports and pastime mentioned in literary works has enjoyed wide popularity of folklore. They formed part of the lives of the rural folk for centuries and without them their lives would have been tiresome and unattractive. Billamgodu (బిల్లమ్ గోడు) and other folk games originated in rural environment. Later they entered semi-urban and urban areas. Cowherds cannot keep themselves idle while they allow their cattle to graze either in the forenoon or in the afternoon, some of the boys assemble at the foot of the hills or on river banks or in meadows and plan to play 'billamgodu' (బిల్లమ్ గోడు). Another team joins near a big tree for 'kotikommaci' (కోతికొమ్మచీ). The older boys among them reach a sandy bank to play "cedugudu" (చెడుగుడు). A few of them may try their skill in 'pillanagrovulu' (పిల్లనగ్రోవులు). Durapudatulu (దూరపుదూలులు) or long jump might have attracted some of them. Swimming in the near-by canal is also popular.

Likewise girls select their pastime to suit their environment. Most of their games like 'cemma-cekka' (చమ్మచక్క), 'allonerellu' (అల్లనెర్రలు), 'kallagajji' (కాళ్లగజ్జి) and 'oppulakuppa' (ఒప్పలకుప్ప), are pastime with game-rhymes. They should also have prior training for jerking their limbs while playing.

The games which attract the elders are 'Vamanagumtalu' (వఱమనగుంతలు), 'pulijudalu' (పలుజూదం), 'pacisu' (పఛ్చఛ్చఛ్చ), 'Vaikumthapali' (వఱైకుంఠపఱళి) and cadaramgamu (ఛదరంగం) chess. The designs of the play pulijudamu (పఱిజూదం) are still found on the resting places before the entrances of households. "It can be surmised that almost all the games mentioned in Telugu literary works are taken from folklore". (*Sports and pastime in Telugu* by V. Subrahmanyam-1987).

Traditional Medicine and Childhood Games

The participants in some games and pastime are supposed to sing rhymes or songs supposed to cure common childhood diseases. It needs some expertise to unravel the hints of health-care imparted through these lines which often resemble riddles. It is evident from these songs that elders who imparted health care in this way aimed at the gradual development of the child's personality through play and pastimes. Even though modern medicine is so much advanced today, these hints of medical care suggesting easily available home remedies are not devoid of utilitarian value in urban and rural areas.

The song at the conclusion of the post-childhood game 'Accanakayalata' (అఛ్చఛనకఱయలఱట) reveals traditional method of bone-setting. The same song is also heard while boys play 'kotikommacciata' (కొఠికోకొమ్మఛ్చఛఱట), a game involving climbing tress and jumping from branches. Here the cure is suggested by means of readily available home remedies. A particular ointment is made of neem leaves, garlic and the drugs of cooking oil to set right the fracture.

Mothers of ailing babies are reminded of baby care by several folk songs. A song commonly heard from elders and mothers suggests ways to cure

indigestion of babies. This is known as 'uggupata' (ఉగ్గుపాట) (uggu - a mixture of mother's milk and Castor oil given to infants) which recommends the mixing of bishop's weed power (sisonami), known as Omamu in Telugu, and a little salt in well-cooked rice.

Adjoining Regions

Some of the pastimes of Andhra are also in vogue in adjoining states of Tamil Nadu, Karnataka, Maharashtra and Orissa. They may also be found in other parts of the country.

Accagamdlu (అచ్చగండ్లు) or accanagayalu (అచ్చనగాయలు) a common pastime among girls in Andhra is known as ammanaipadalgal (అమ్మనానాపాడల్ గళ్ళ) in Tamil.

Uppanabattelu (ఉప్పనబత్తులు), a popular sport of the Telugus is called 'Killattu' (కొళ్ళత్తులు) in Tamil and a point scored in this game is termed "Uppugelupu" (ఉప్పగులుపు) known as atapatya (ఆటపాటయ) in Karnataka and Maharashtra. This sport draws huge crowds when competitions are held at the state level.

Omanagumtalu (ఓమనగుంటలు) is also a popular game in the southern states. This is well known in Karnataka as alligumana (అల్లిగుమన) or cenemae and in Tamilnadu Pallamguli (పల్లంగుళి). This is also played in Orissa and Bengal. 'Kanumusiya' (కనుమూసియా), a play liked by girls is well also known in Tamil Nadu Kannamuci (కన్మచ్చుచ్చి) and in Karnataka this as called Kannu Muccata (కన్మచ్చుచ్చు).

'Kolattam' (కోలాటం) of Telugu region is known as 'Kolattam' (కోలాటం) in Tamil. In Maharashtra and Karnataka this is called jimma

(జోమోమ) and has been developed as a mixed sport where music, dance and play are unified.

Classification

Dr. Richard M. Daroon wrote in his book since 1900 Folk Scholars have developed comparatively little attention to traditional pastimes, no classification systems have been prepared for games and recreations as they have for folk narrative and no new theories of play have been advanced by folklorists. (Folklore and Folk Life P-176).

Yet, from the very beginning of this study some of the scholars started to make some kind of division, though it is not complete. Yet they attempted to classify, games and pastime. According to Nedunuri Gamgadharam. These are:

(1) Indoor (2) Out-door (3) Girls & Boys (4) Girls (5) Boys (6) Scientific (7) Banned by Society. The difficulty in classifying these games was felt by some scholars.

Sutton-smith makes a similar admission in his study *The Games of Newealand Children* (1959), adding that the reason for the difficulty in classifying games is because games are complex behaviours deriving their nature from many sources.

It is not possible to analyse about the nature of some games. Though the present research investigations found out nearly 250 games which are gleaned through the pages of past literature, we can analyse only 50% of them. The remaining half was unknown and undeciphered script for us.

Yet the present research is able to present the panorama of this world of games in 12 broad classifications.

1. According to Age
2. Festival times/Ordinary days
3. Indoor/Out door
4. Males; Females;both
5. Day Time/Night
6. According to the number of participants
7. According to the type of equipment
8. Urban
9. Rural
- 10.Related to mind/body
- 11.Religious/nonreligious
- 12.According to the Status-economical, social etc.

Judamu (జూదము) (Dice-play)

The word is derived from Sanskrit 'Dyutam' (ద్యుతం) or Dice-play- This is also called Aksa in Sanskrit. *Rgveda* mentions this and the particular Sukta (8.43) is known as Aksukta or Dtuta Suta. From these eye-shape dots on the dice the game probably got the name Akakrida (అకకృద). The veda is clear in denouncing this as it led to the breaking of families.

Dice board is usually made of quality wood. It measures 20" and 36" respectively. There is mention of about 24 squares drawn on such a dice-board. Regarding dice, *Rgveda* mentions a particular type made from dried nuts. Ivory, sandalwood and other types of quality wood were also used. On the four sides of these 1" square dice eyes-shaped dots are engraved.

In ancient days, dice gambling was regulated by governments. It was played in sabhas, i.e. specially built gambling houses under the supervision of the officers appointed for the purpose. There are instances of punishment too gamblers playing in unauthorised places. Once it was a popular pastime in all classes of households in many parts of the country.

There are numerous literary references to this game and this is pivotal to the story of the *Mahabharata*. Earlier to the *Mahabharata* story, there was the story of Nala who had lost his empire in dice game. This resembles the story of Dharmaraja defeated by Duryodhana aided by Sakuni's expertise in dice-game. As long as it was played in households for mere amusement, nobody objected to this game. But, when gambling by way of dice reached serious proportions, the government had to intervene and regulate it.

**Tokkudu Billa (తొక్కడ కుడు బిళ్ళ) or Tannu Billa (తన్ను బిళ్ళ):
(Tokkudu-Treading Billa: Pottery shred)**

A pottery shred or dice of the size of a rupee coin is used in this play. Four big lines are drawn on soft earth or even stone floor and a line across them in the middle causes eight sections of play. There are only two girl players. The shred should not touch the line; otherwise the player will be out. The same player should not touch the line; otherwise the player will be out. The same player should reach the shred hopping on one leg and not touching the lines, she should cover all the eight sections likewise, she should get the shred out by pushing it with her feet. Hence the name 'Tannu Billa' (తన్ను బిళ్ళ) is also used.

Mojumdar in his Encyclopaedia of Indian Physical Culture mentions this as "Game of Ladder".

The antiquity of this game goes back to the days of Ikshvaku (ఇక్ష్వాకులకాలం). A number of unpiered pottery discs with which this game was played have been discovered in the Nagarjunakomda (నాగార్జునకొండ) excavations. These pottery discus are common in almost all early historical sites and were evidently used as game pieces for hop-scotch play. (K.Krsnamurti, *Games and Amusements of the Ikshvaku of Nagarjunakomda*. Teluguvani-1980. (JAN - APRIL)

As "Tikari Billa" (తికరి బిల్లా), this game is popular in Maharastra State.

Billamgodu' (బిల్లం గోడు), a popular game in most Andhra regions, is not exclusively a Telugu game. This is "Kittippul" (కిట్టి పులు) in Tamil, 'gilidamdu' (గిలిదండు) in Kannada, "vitidamdu" (విటిదండు) in Marathi and "gillidamda (గిలిదండు) in Oriya.

Likewise bull-sport, cock-fight and 'utlapamdem' (ఉట్టాపండు) (reaching for utti ఉట్టి) many more competitive games are popular in the adjoining areas of the Telugu country.

This sport is still in practice in Tamilnadu and might have disappeared from the Andhra villages during the later part of this century. This is a game for boys only.

Uppanabattlu (ఉప్పనబట్టలు) (uppu-salt; Pattelu-lines)

This game is also known as 'Uppata' or 'cerrata'. This is said to be a favourite game all over Andhra. The antiquity of this sport goes back to Nacana somana (14th A.D.) of *Uttaraharivamsha*. There will be two teams, one team trying to reach for salt, (goal) the other obstructing them in the attempt.

Three straight lines of 30 feet are drawn each spaced at about 6 feet. Cross lines of equal length will be drawn, the members of the defending teams

seated on the cross lines. The team leaders stand on the middle line. The players guarding salt try to prevent the leader of the opposing teams enter the first square and make efforts to occupy the squares themselves.

Three straight lines of 30' length are drawn, each spaced at about 6'. six cross lines of equal length are also drawn; players who defend the salt take their place on cross lines. Their leader will be taking his place on the meridian. The opposing players try to enter the other squares and their opponents are declared 'out'.

The members of the opposite team keep on guarding the lines of the approaches with a view to prevent their opponents passing from sector to sector. On the way many of the runners will be 'out' as they are touched by the defenders, but it is supposed to be creditable even if one of the part's of the runners reaching the destination the greater the credit to the running side. (Balemdu Sekharam) (Andhras through the Ages).

In ancient times, salt was a rare commodity. Because it is a product of sea coast, the interior regions would not get. So to acquire salt people used to go and fight with the holders of salt. Probably this game is a replica of historical fights.

Edla-Pamdemu (ఎడలపందము) (Eddu - bull; Pamdemu - sport) Vrsabha-Krida (వృషభకృతి) (Sanskrit)

Bull-sport somewhat different from the Spanish bull fight finds a place in Telugu. Potana while recounting Nagnajiti's wedding (*Bhagavata-X canto*) describes this sport. Sri Krishna subdues cows and bulls specially reared for the purpose of this wild spectacale. When he comes out as victor he gets the prize of the hand of the princess of Kosals Kingdom.

Nilasumdariparinayamu of Kucimameci Timmakavi elaborately describes this sport (3-97). Krishna's ability in fighting with wild bulls and the wedding of Nilasumdari with Sri Krishna from the theme of Timmakavi's poetical work. The pastoral background of Lord Krishna and his fight with the ferocious bulls go well together.

In this context, a comment on the bullfight as practiced in India Particularly in Tamil Nadu in an English monthly (Mirror, Jan1980) echoes the Bhagavata's story in another form and context.

Dare-Devil youngsters in the village organise bull-sport known as jallikkattu (జలఁలొక్కటఁటా). It is a dangerous one like the Spanish bull fight, but in no account the animals get harmed, even if the men get wounded. These bulls are trained in advance for this sport. Small bag containing money will be tied to their horns and whoever subdues the animals will have the prize. He may even win the hand of a beautiful girl in the village. There are bets between parties who rear bulls for this purpose.

This sport is still in practice in Tamilnadu and might have disappeared from the Andhra villages during the later part of this century.

In some tribal races, the bride should fight with a mighty bull to marry bridge room. This custom prevails even now which echoes the custom of remote past.

Vatsyayana in his Kama Sutras recorded so many pastimes and recreations. In that list one game is given under the title- "Kritrima - Vrisabha - Krida" (కృతఁరొమ వృషభ కఁరీఁడ) (artificial bull - game). The boys wear some kind of masks and enact like bulls.

Uttipamdem (ఉట్టిపండు)

(Utti-fibrous net-work sling in which pots are suspended from the beams of the house-C.P. Brown).

Another popular past time of the Telugus during festival gets the name. 'Uvla Tirunala' (ఉల్ల తిరునాళం). A network sling woven of ropes with a basket containing money is tied to the top of a pillar semered all around with oil. The competitors try to climb the pillar in order to reach the basket. However, they will be hindered in their attempts by powerful splashes of water on them, and the competent player who reaches the basket in spite all or hurdles gets the money there as his prize.

According to *Bhagavata* and other Puranas, Sri Krishna stole the milk and butter which were put in the 'uttis' along with his friends. So this pastime is a symbol of Krishna's child-hood play. Hence, this pastime will be celebrated on the birthday of Krishna Krishnastami - Sravana - (August) Asthami (The either human phase).

This is purely a religious festival/past time.

Ottottivarotti (ఒట్టోవొట్టోవొట్టో)

This is still played in villages. It is vogue not only in Andhra, but also in many other parts of our country. This is described as striking with a twisted rope-like piece of cloth by Majumdar in his *Encyclopaedia of Indian Physical Culture*.

Usually ten or twelve players sit in the open ground forming a circular shape and facing the centre of the circle. The starter of the game runs at the back of the participants with a twisted towel hidden inside his shirt. He places the towel at his back of a player and continues his rounds singing the rhyme

Ottottivarotti (ఒట్టోవార్టి): If the sitting player notices the towel, he will be hit with the twisted towel by the starter. The former can avoid the striking with towel by the starter. The former can avoid the striking with towel by going round the circle and occupying his own place. Looking back for the towel is forbidden by all the participants. Those who look back should rum around with the towel. This is also known as 'Cemdata' (చౌండాట) (Cemdu - ball; ata - play) in some regions and rumala Ata (రుమాలాట)- (Hand Kerchief Play). This may be played by boys; or girls, or by both.

Omanagumtalu (ఓమనగుంటలు)

(Oma-Homa (Sacrificial Fire); Gumta-Kumdamu (గుంట-గుండము)

Otherwise called Vamanagumtalu (వామనగుంతలు) is mentioned as an important pastime in many literary works. Some opine that Homagumta (హోమగుంట) later on changed to Omagumta (ఓమనగుంట) and Vamana gumta (వామనగుంట). No doubt, there is a striking resemblance between the act of putting offerings in the sacrificial fire Homakumda (హోమకుండా) at regular intervals and putting tamarind seeds in the slots of this game board.

This game is played by two persons keeping the slotted board between them. There will be seven slots on either side. Pebbles, and tamarind seeds and sometimes small shells are used in this game. The skill of the player in quickly putting the seeds in the slots of the counting factor there.

If four seeds are collected in a slot, the player takes them instantly calling it 'Avu'.

This is known as pallanguli (పల్లంగులి) in Tamil and 'Aligulimane' (అలిగుళిమన) in Kannada. This can be played by any sex or both.

Katteputtacemdu (కట్టెపుట్టెచౌండు)

'Puttacemdu' (పుట్టెచౌండు) means a ball made of cloth. Here 'Katte' (కట్టె) or a stick is used to strike the cloth-ball. There are two teams who start the game near a point by striking the ball with a short stick. The opponents facing the batsman try to catch the flying ball. If it is not caught, it is thrown near the 'point' by the opponents. The batsman again strikes the ball-whenver the ball falls down, the batsman measures the distance from the ball to the 'point' with his stick. According the counts he will change the position of the cloth-ball and strikes it into the air. The team which reaches the counts agreed upon, wins and light punishments will be given to the defeated players who are in general boys.

Kumdabanti (కుండబంతి)

(Kumda - Pot; Banti - ball) Brown's dictionary mistakenly calls this as hockey. A short stick is placed on two stones or two inverted pots. The players hit the stick with a ball. It is a win if the stick is thrown off. If the ball misses the mark and is caught by the players of the other side, the latter gains a point. Balemdu Sekharam describes this game as popular in rural areas. He calls this 'Pot-Balls', a sort of Indian cricket without costly paraphernalia of the English cricket (The Andhras Through the Ages p.49).

Kumdikallu (కుండీ/కుంటి కౌళ్ళు)

(Kumdi - Kumti - to hop; Kallu - Legs) Visnu puranamu mentions this game (7-202). This can be briefly stated as hopping on one leg. A big circle is drawn and 10 to 15 players, mostly teenagers, stand inside. One player named their hops on one leg in the circle and tries to touch the evading players inside. The thief is selected by lots. One who is touched by the hopping player becomes

thief. The thief should not change the leg or discontinue hopping player becomes thief. Even now this game is played in Andhra and other parts of the country. Others name *Gumjamkalu* appear in literary texts.

Kodi Pandem (కోడిపందం) (Cock Fight)

This cruel game is supposed to be very old in Andhra. This is still popular in the countryside. This is not exclusively a Telugu pastime, but also found in Tamilnadu as well as in Karnataka.

Many enthusiasts take up rearing the birds for fighting contests. They feed the birds with protein food and carry them in their arms, cajoling them as if they are babes. The birds are trained to swim and jump from roof tops. The trainers also teach them to fight. The birds are kept in captivity since confinement is supposed to increase their ferocity.

The fighting arena is usually a mango grove or a vast area with a few trees outside the village. A small but lethal knife is tied to one leg of the bird. The birds set eye-to-eye are provoked by their owners to fight. Feathers flare up in anger, as the cocks squeak. The men who have gathered there indulge in betting. Sometimes, the bets may be heavy. Once the bet are thrown, the fight begins.

This cruel game some time leads to violent disputes among the spectators who bet to the birds. Cock-fights were behind the battles of palnad and Bobbili. *Kridabhiramamu* and *Hamsavimsati* gave elaborate descriptions of cock varieties, lays down rules for these fights.

Kotikommaci (కోతికొమ్మచీ)

(Koti - Monkey; Komma - branch of a tree; Amcu - End) This is still popular in rural areas. A group of about ten or twelve boys play this around a

big tree. The play starts with one of the boys throwing the game stick from underneath his leg. The other players climb the tree reaching for the branches. The thief, chosen by toss before the game starts, places the game sticking the middle of a circle drawn on the ground. Then he tries to touch the boys by climbing the tree. However, the thief is hindered in his attempt when one of the players comes down to remove the game-stick from its position. If the player is touched by the 'thief, the former should take up the role of the thief. This is the way how the game gets prolonged for hours in the countryside.

'Jhadbunder' (ఝాడ బందర) is the name given to this game in Telengana. 'Jhad' (ఝాడ) stands for tree and 'bunder' (బందర) for monkey. This is a very interesting game, still in vogue in and around Andhra region.

Gujjanagumdu (గుజ్జజనగుండు)

Gujjanagumdu (గుజ్జజనగుండు) or Gujjanagulla (గుజ్జజనగూళల) (Gujju - Paste; Kudu - Meal) Occurs in many texts where the pastime of the youth are mentioned. This must have been a very popular pastime in which no element of competition existed. Utukuri Laksmikamtamma refers to this as a play where rice is cooked inside the shells of the tamarind fruits. If the participants of the play are mere children, they just bring small pieces of jagers. Bengal gram, fried rice etc., and eat them along with their playmates. Brown defines this as 'Doll's dinners or children playing at crockery (Brown's Dictionary p.271) However, Dipala Picaiyya sastri (Sahityasamiksa) explains this as Gujjanakudu (గుజ్జజనకూడు) or rice cooked and mashed well for feeding the infants. Later the children imitate their mothers through this play.

Gobbi (గొబ్బి) or Gobbillu (గొబ్బిళ్ళ): A festive play

There are a number of references to this in ancient and modern literary works. Girls and women worship the goddess 'Gaud' a small lump of cow dung adorned with flowers all around. This festivity occurs during the month of Pausyam. In the evenings young women go around these lumps singing in chorus 'gobbillo, gobbillo (గొబ్బిళ్ళో, గొబ్బిళ్ళో).

Cilakapati Sitamba ('Grhalaksmi'-Dec. 1934) writes that goddess Gauri (Parvati) is worshipped during the month of Pusyam. Gauri is endearingly termed 'gobbo' (గొబ్బో), Telugu girls perform this worship during that month and the festive season is concluded by honouring sumamgalis (woman with married status). There are a number of rhymes which go by the name 'gobbilla patalu' (గొబ్బిళ్ళ పాటలు).

Caturamgamu (చతురంగం)

Caturamgamu = chess (Catur = Four; Angamu -Divisions of Army 1.Elephant 2.Horse 3. Chariot 4. Infantry.) This is known as 'cadaramgamu' (చదరంగం) in Telugu. The game symbolises a battle between two hostile forces, and the name stands for the four divisions of the army. The moves of the game imitate the movement of the army in battle. Though it is not possible to find out when the game was invented, there is enough evidence to state that this was originated in the North-West of India, and by 699 A.D. entered Persia. The name 'Catramg' (చత్రంగ్) remained, but the pieces were given Persian names.

The original game needed four players and their moves controlled by the throw of dice. When the game attained popularity in the middle east, it developed into a game of two persons each with two armies. One army

controlled by the king, and the other by the minister. At this stage the use of dice to control the moves was given up. The game was taken to Europe by the crusaders and the present form of this most intellectual game took shape in Europe during the middle ages.

Though there are earlier references to this game in Telugu literature, the popularity it enjoyed during Sri Krishnadevaraya's age (16th century A.D.) is recorded in many impromptu verses, Bodducerla Timmana, a village 'Karanam' (accountant) was a champion of that age. Later some zamindars of Andhra Patronised chess players. Tamgirala Samkarappa of Peddapuram (zamindari) had enjoyed great reputation as a chess player.

Cedugudu (చౌడుగుడు)

(Cidugudu (చౌడుగుడు) and Baligudu (బలీగుడు) - variations) This competitive game is well known all over the South. And it is said to be a very old sport of the Andhras. This requires ability and stamina on the part of the players. The most important thing in this game is uttering the game-rhyme, cedugudu-cedugudu (చౌడుగుడు-చౌడుగుడు) incessantly without any break. There are a number of rhymes region-wise, but the principle is the same, the player should not stop uttering the rhyme even for an instant.

The playground of this game should be rectangular and usually a sandy or sand filled place is chosen. There will be two teams of equal number, each consisting of five or six players. A line is drawn in between the two courts. A player crosses that middle line chanting the game-rhyme and tries to touch the players of the other court. If he succeeds in his attempt and reaches his court-without any break in the chant, the team of the player scores a point. If he is caught and held up in the other court, the others score one. There will be a total

of points agreed upon and the team scoring it soon "gets declared the winning side.

Though kabadi (కబాడీ) broadly resembles cedugudu (చెడుగుడు), there are enough variations to make it a separate sport.

Cemmacekka (చౌమౌమచౌకౌక)

(Cemma (చౌమౌమ) -damp; Cekka (చౌకౌక)- wood). This is a lovely game still popular in most households in Telugu Country. In the adjoining areas of Andhra also this is in vogue, but with different names. The main attraction of this play is its rhyme "Cemmacekka (చౌమౌమచౌకౌక), ceradesimogga (చౌరడౌసౌమౌగౌగ)", It is exclusively for teenage girls. Two girls facing each other or pairs opposite to one another take part in this play. Both palms of the players should join together in a jerk producing a thud. The rhyme and that should go together. The half-rhyme 'cema cekka' (చౌమౌమచౌకౌక) is heard in the forward direction and the later half 'ceradesi mogga' (చౌరడౌసౌ మౌగౌగ) in the reverse direction. The same forward and backward movements of the play continue with the other lines of the rhyme uttered by the players. There will be no play without the rhyme. Though the first line of the rhyme remains the same everywhere, there are regional variations for other lines. This Telugu game is described by Majumdar as '*ozimmaplay*' in his Encyclopaedia of Indian Physical culture, (p.150). Cemma may be a derivative of zimma of Marathi Mamgipudi Vemkata Sarma and Nedunuri Gamgadharam have shown regional variations of the rhyme in their writings on pastimes and folklore. According to Gamgadharam, the rhyme denotes medicinal cure to regulate menstrual cycle. It may also contain a riddle to rectify infertility and lack of breast-milk. (Nedunuri Gamgadharam, Minneru p.22). If this is correct the name of the game may

suggest a clue. However, there is no clear explanation so far.

Cerakulapamdem (చౌరకుల పందం)

Sugarcane cutting contest. A very ancient game now not popular, perhaps this was a test of skill and strength for the youth of a bygone era. *Basavapuramamu*, *Kuvalayasvacaritra*, *Hamsavimsati*, *Palanatinacaritra* and some other works allude to this game. The entire sugarcane sheaf should be cut into two by the contestant. No cane should be left uncut. However, Brown describes this game as a feat of skill and strength in sword play or with an axe, chopping of a stem sugarcane at a single blow in any proposed manner. (Brown's Dictionary - p.3 87).

Jalakrida (జలకృడ) (Water Sport)

This pastime is found in many literary works. Nannaya mentions this in *Mahabharata* (1-5-166). Pimgalisurana in his *Kalapurnodaya* vividly describes this water sport. The swimmers utter the word Ola (hurrah) and splash water on each other. This sport is important because this forms part of descriptions prescribed for 'Prabamdhas', a genre in Telugu.

Jabilli (జాబిలి)

Though this pastime is mentioned in *Hamsavimsati*, the antiquity of this might be traced to a very remote past. Even now in rural as well as urban areas mothers sing the following rhyme.

"Camdamama rave-Jabilli rave

Komdekki rave-Kotivelgu rave"

Mothers sing this, when they feed their babies in the evenings in the open ground or on a terrace.

The moon is endearingly called Camdamama (mama-uncle) or Jabilli in Telugu.

The various sports, Past time and games with rich cultural heritage find suitable mention in Telugu works, adding yet valuable dimension to branch of the literature.

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Tribal Issues in India: History and Contemporary Situations

Ritesh Kumar Rai*

ABSTRACT

This paper tries to explain the *Tribal Issues in India: History and Contemporary Situations*. In this paper I'll start with the definition and meaning of Tribe. It will also help to understand, how they are depleting and threaten the diversity of the country in terms of resources and culture. In this paper, I would try to explain what are tribal movements, their characteristics and also the various reasons as to why there exist numerous tribal movements in India and what their causes are. It will also help to deal with the contemporary situation of the various tribes dispersed spatially all over the country and how much has been done by the Government to rehabilitate or compensate them in terms of land displaced and livelihoods threatened.

However, in spite of such provisions, the welfare and state of the tribals have not been dramatically changed for the better due to various reasons such as poor implementation and enforcement of legislation. Therefore, this article endeavours to explain why this discontent has not been satisfied and why tribal movements still exist in the wake of unaddressed tribal issues concerning education and healthcare

Keywords: Tribes, outline history of Tribal India, development programmes and problems.

INTRODUCTION

Tribal peoples form a major segment of the world population. They are found all over the world. "They are called by different names such as 'primitive', 'tribal', 'indigenous', 'aboriginal', 'native', and so on. India has a large number of tribal people. Tribe is a human group having same characteristics and indices of the tribal life" (Majumdar, 937). The common language, territory, common culture and life style are the basic qualities of tribal's. Tribals have same economy and criteria in daily routine life all over India.

According to Indian Constitution Article 46 says, "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Schedule Castes and the Schedule Tribes and shall protect them from social injustice and all forms of exploitation." But there are tribes who have remained outside the schedule list of constitution and form weaker sections of India's population. The tribes are backward particularly in the fields of education and economy and have been exploited by the dominant sections of Indian society such as landlords, moneylenders and industrialists who have grabbed their lands by various means. Social formation of India has mainly three components; tribal settlements, villages and towns. It is difficult to draw sharp distinction amongst them because they share some common characteristics. But one thing appears to be true that the tribes have been exploited economically and socially by the non-tribals living in tribal area.

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What is the significance of 9th August: The International Day of the World's Indigenous Peoples is observed on August 9 each year to promote and protect the rights of the world's indigenous population. This event also recognizes the achievements and contributions that indigenous people make to improve world issues such as environmental protection. It was first pronounced by the General Assembly of the United Nations in December 1994.

TRIBE DEFINITION

The term adivasi means 'original inhabitant' or 'indigenous people'. There is no precise definition of the term 'tribe', on which there can be general agreement. It is generally applied to a community or a cluster of communities characterized by a common territory, language and cultural heritage, on an inferior technological level. This term usually denotes a social group bound together by kin and duty and associated with a particular territory. Members of the tribe share the social cohesion associated with the family, together with the sense of political autonomy of the nation. In Ancient Law (1861), Sir Henry Maine identified "tribalism with a pre-civilized stage of human society, and the derogatory use of the term to denote emotional, pre-scientific and irrational behaviour, unfortunately still lingers in the modern usage. Anthropologists have been considering the term 'tribe' as a social category and tried to define it from time to time" (Morgan, 1877) and he also noted that, the attributes of tribal society in terms of common names, dialect, territory, religion etc.

According to Majumdar, "a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language, and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligation" (Majumdar, 1937). Mr. W.R.H.Rivers, who gave to anthropological literature the most, accepted definition of 'tribe', "a social group of a simple kind, the members of which speak a common dialect, have a single government and act together for such common purposes as war. Other characteristics of a tribe have been listed as common name, contiguous territory, a relatively uniform culture or way of life and a trace of common descent".

Tribals in the context of India

Adivasi make up 8.6 percent of India's population or 104 million, according to the 2011 census. Tribal people have always been there in our country yet most of the people here are unaware of their existence or are simply ignorant towards their existence and their customs. The surprising thing is that Indian tribals are not backward as many of us might assume; instead their beliefs and thinking resembles the city people. There is no system of dowry, no caste division, even divorce and widow remarriage are socially accepted among them. They are an exemplary society when it comes to social practices yet they live a life of poverty.

A tribal community in India had generally the following attributes:

(a) They lived in an isolated area as a distinct group culturally and socially. **(b)** They had originated from one of the oldest ethnological sections of the population. **(c)** They followed primitive occupations such as gleaning, hunting and gathering of forest produce and were, therefore, backward economically and also educationally. **(d)** They professed a primitive religion and were not always within the Hindu fold in the usual sense. Even when they are treated as Hindus, they do not exactly fit in the Hindu caste hierarchy. **(e)** they had their own common dialect. **(f)** They loved to drink and dance. **(g)** They were largely non-vegetarians **(h)** they dressed scantily

The Question of Development and Tribal movement

“Large-scale displacement of tribals due to land acquisition for development is a challenge” (Krishna Tirath, Women and Child Development Minister, May 2011). The tribes have come to occupy greater space in the contemporary discourse on alternate development or the general issue of protection of environment and ecology. As more attention is paid to attempts by tribal groups to engage in movement to alter their social situation as well as to their social representation, questions of development in this field of study are bound to arise. The Constitutional provisions specially devised for the tribals has been found to be inadequate and the split between the recommendation of policies for tribal upliftment and development on one hand, and the implementation of them remain largely unabridged and this has been the major contention why tribal movements still are prevalent and persistent with their discontent and demands.

Different tribal groups live at varying levels of economic backwardness, in inhospitable terrains and in isolation. In the medieval period, though individual rights were subordinate to community rights, the tribals by and large retained their communal rights of access to, control of and management of natural resources. But in the colonial period, the commercial interest of the British and the tax revenue from settled agriculture saw an influx of outsiders in tribal areas. Marginalisation of tribals and commercial exploitation of their land and forest started in this period. After Independence, the nexus between development administration, and laws governing their commons on the other, further dispossessed them of their natural resources. Development administration is empowered with legal institution, in the form of the Land Acquisition Act of 1894, to rob them and giving the state a right over tribal resources in the pretext of ‘public purpose’. “It is not only their livelihood that rests around the hills, forests and rivers but their institutions and cultural constructs are also located around this milieu. Development, over the decades, has not only deprived tribals of their livelihood, it has also inflicted upon them a loss of their identity” (Joshi, 2017).

One imperative feature of tribal history in India is the large number of revolts and uprisings that have taken place as a result of the tribal peoples’ resolve to resist injustice, oppression and exploitation. However, the tribal movements have provided a rich ethnography of the complex nature of these movements, whether they are forest/agrarian based or whether they raise the issues of ethnicity, identity and autonomy. Guha has shown “how colonial policies, such as the commandeering of forest lands and increased rural taxation, led to widespread discontent and rebellion among indigenous groups” (Guha, 1997). Stokes notes, for example, that, “resentment against [moneylenders] boiled over most readily into violence among tribal people like the Bhils, Santals, and the Gonds” (Stokes, 1986) Historians have also shown that after independence, the new Indian government did not reform a number of colonial-era policies, especially those dealing with forestry, and tribal conflicts continued to occur throughout the country, especially in former areas of direct British rule like Bengal, Bihar, and Jharkhand. The Naxalite movement became the main vehicle for tribal revolt in contemporary India. But the fact that Bastar, a former princely state ruled.

An eminent social anthropologist tends to view the autonomy movements as sub- national movements. The goal of a sub national movement is to attain a respectable position on the national map. The unequal development between tribals and non-tribals accentuates this movement and the middle class takes up the leadership articulating demands for equal opportunities in employment and participation in political institutions. Other anthropologists believe that the nature and degree of involvement of tribal groups in such movements are dependent on a number of factors including the locale of the tribal groups vis-a-vis the core peasant matrix, their numerical strength, and the degree of their exposure to and interaction with the non-tribal groups. Moreover, the intensity of tribal solidarity movements will be positively correlated to the convergence of several factors such

as ecological and socio-cultural isolation vis-a-vis the core peasantry, level of numerical strength to provide striking power, level of literacy to provide elite leadership, and historical experience of conflict (Sharma 2010).

Tribal Development Programmes

The Tribal Sub-Plan (TSP): strategy which was evolved during the Fifth Five Year Plan is based on the twin objectives, (I) protection of the interests of the tribals through legal and administrative support; and (II) promotion of development efforts through plan schemes to raise their level of living.

Scheme for Primitive Tribal Groups: There are 75 Scheduled Tribes which have been identified and placed in the list of Primitive Tribal Groups (PTGs). These tribes were identified in 15 States/ Union Territories on the basis of stagnant or diminishing population, very low level of literacy, i.e. below two per cent and practising shifting cultivation, collecting of minor forest products for livelihood, etc. In the Ninth Plan period a separate plan of action for the development of PTGs has been formulated and a sum of Rs.2 crores has been sanctioned under the scheme in the last two years (Govt. of India 2002:428).

Ashram Schools in TSP Area: This Centrally- sponsored scheme was started in 1990-91 to provide Central assistance to the States and the Union Territories on 50 per cent sharing basis and cent per cent, respectively. During 1996-97 against the budget provision of Rs. three crore, an amount of Rs.3.87 crore was released for the construction¹ extension of 15 Ashram Schools. During 1999-2000 an amount of Rs.532.28 lakhs has been released for the construction of 36 Ashram Schools (Govt. of India 2002:428).

Vocational Training in Tribal Areas: This is a scheme under the Central sector which was started in 1992-93, aimed at giving employment opportunities to the unemployed tribal youth to wean them away from disruptive activities. The Scheme envisages setting up of Vocational Training Centres (VTCs). During 1996-97, against the budget provision of Rs.3 crore an amount of Rs 2.98 crore was released for setting up of 13 VTCs. During 1999-2000 an amount of Rs.375 lakhs has been released for 19 Vocational Training Centres (Govt. of India 2002:428).

Tribal Research Institutes: Fourteen Tribal Research Institutes (TRIs) have been set up by the States of Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura. All these institutes, except the ones in Manipur and Uttar Pradesh, have museums, exhibiting tribal articles. These institutes are being used by the States and the Central Government for research, education, collection of data, training, seminars/workshops, professional input in the preparation of tribal sub-plans, publication of tribal literature, codification of tribal customary laws, etc. During 1996-97 the entire budget provision of Rs.1.50 crore was released. During 1999-2000 an amount of Rs.105.5 lakhs has been released to the State governments (Govt. of India 2002:429).

Tribal cooperative Marketing Development Federation of India: In order to save tribals from exploitation by private traders and to offer them remunerative prices for their minor forest produce and surplus agricultural products, the Government has set up the Tribal Cooperative Marketing Development Federation of India (TRIFED) in August, 1987 which is registered under the Multi State Co-operative Societies Act, 1984. It started functioning effectively from April 1988. TRIFED dealt in 12 items in 1988-89. For almost all the items the price offered to tribals was fair. In subsequent years the Federation expanded its activities to cover a number of new items. It has been appointed as a channelizing agency for export of gum Karaya and Niger seeds. The authorised share capital of TRIFED is Rs. 100 crore and the paid up capital has upto 99.98 Rs 70.73 crore in 99-2000. The

Government's investment in the share capital of TRIFED at the end of 1999-2000 stood at Rs.99.75 crore and the balance of Rs.0.25 crore has been contributed by other share holders.

Scheme of Village Grain Banks: As part of the Government's efforts to prevent deaths of children in remote and backward tribal areas, mal-nutrition a scheme of Village Grain Banks was launched during 1996-97. A onetime grant towards purchase of grains, at the rate of one quintal per family of tribals or Scheduled Castes living below poverty line in such areas, storage facilities for the grain and purchase of weights and scales will be provided by the Ministry of Welfare through TRIFED as the channelising agency. The Bank will be managed by a village committee elected by the beneficiaries themselves, who as members of the bank, can borrow grain from the Grain Banks at times of scarcity. A provision of Rs.1.50 crore was made for the Scheme during 1996-97 for 231 Grain Banks. The allotment for 1997-98 was Rs.2 crore for an additional 312 Grain Banks. An amount of Rs.1 crore has been released during 1999-2000, whereas Rs.2 crore has been earmarked for 2000-01

Sanskritisation in Tribals

Sansk means the adoption of the values of a cultured society. The term of "Sanskritisation" process was introduced by Prof. M.N. Srinivas in his book 'Social Change in Modern India'. The term refers to a process whereby people of tribal groups, lower caste or other group collectively try to adopt upper caste practices and beliefs, as a preliminary step to acquire higher status. He said, in the 'process of Sansk they change its customs, rituals, ideology and way of life in the direction of high and frequently twice born caste'. S.L.Kalia has found process of tribalization evident among the areas of Jaunsar Bawar of UP and MP. and other e.i. the process of Sansk is to be found in tribal communities like Bhils of Rajasthan, Gond of MP and other hilly tribal communities to prove itself to be a part of Hindu society (Srinivas). But in the process of Sansk a claim is made for higher status in the social structure and it is therefore a vertical movement. But in Sank only there is improvement of status, there are no structural changes. The rationality and validity of this concept has been critically examined by Dr. Majumdar and other contemporary sociologists.

(a) Political elements in Sansk- Before the British rule the instability of political system in India was a powerful source of social mobility. In the 18th century, there were four stages of political organization- Imperial level (Mughul emperors), Intermediary level (Nawabs), at Regional level (Jagirdars or feudal lords) and Local level (Aamils).

(b) Economic factors in Sansk- During the pre-British period the social mobility of the caste was not only due to political factors; there were economic consideration too. There was no dignity of labour and higher the status less labour. The feudal lords were not supposed to do any work with their own hands. The manual labour was reserved for low castes.

Impact of Western Culture on Sansk- the western culture has greatly facilitated the process of de-sanskritization. Under the impact of western culture the various castes are abandoning their traditions. The educated members of all castes are adapting the western life style and hence coming together.

Problems and Challenges

G.S.Ghurye, in his book "The Scheduled Tribes" (1963), lists a number of socio-cultural and economic problems of the tribal people of India. Some tribes represent aristocracy, landlords and noblemen; others consist of the Hinduised sections of tribesmen; and, thirdly, there are tribes and tribal segments that are still isolated from the non-tribal population. Since tribal people are at different social, political, economic and ecological levels, their problems also differ in degree. These differences

can be identified in the diversity of their life style as of hill tribes and plainsmen; as those engaged in forest based economic pursuits and the ones who are employed as settled agriculturists; those who are Hinduised or converted to Christianity and those who are adhering to an unadulterated tribal way of life. Despite these distinctions some common problems of the tribal people as a whole are: (a) poverty and exploitation, (b) economic and technological backwardness, (c) socio-cultural handicaps, and (d) problems related to their assimilation with the non-tribal population

S.C. Dube's five-fold classification of the Indian tribes provides a more clear picture of the diversity in the tribal structure as well as the problem they face (a) aboriginal living in seclusion; (b) tribal groups having an association with the neighbouring non-tribal society while retaining their distinctiveness; (c) tribals living in villages along with caste groups, sects and religious groups and yet retaining their identity; (d) tribals who have been degraded to the status of untouchables, and (e) tribals who enjoy a high social, economic and political status. Such a classification is based primarily on the nature of cultural contact of the tribals with the non-tribals.

(a) Land Alienation- The history of land alienation among the tribes began during British colonialism in India when the British interfered in the tribal region for the purpose of exploiting the tribal natural resources. Coupled with this tribal lands were occupied by moneylenders, zamindars and traders by advancing them loans etc. Opening of mines in the heart of tribal habitat and even a few factories provided wage labour as well as opportunities for factory employment.

(b) Health and Nutrition- In many parts of India tribal population suffers from chronic infections and diseases out of which water borne diseases are life threatening. They also suffer from deficiency diseases. The Himalayan tribes suffer from goiter due to lack of iodine. Leprosy and tuberculosis are also common among them. Infant mortality was found to be very high among some of the tribes. Malnutrition is common and has affected the general health of the tribal children as it lowers the ability to resist infection, leads to chronic illness and sometimes leads to brain impairment. The ecological imbalance like cutting of trees have increased the distances between villages and the forest areas thus forcing tribal women to walk longer distances in search of forest produce and firewood.

(c) Education- Educationally the tribal population is at different levels of development but overall the formal education has made very little impact on tribal groups. Earlier Government had no direct programme for their education. But in the subsequent years the reservation policy has made some changes. There are many reasons for low level of education among the tribal people: Formal education is not considered necessary to discharge their social obligations. Superstitions and myths play an important role in rejecting education. Most tribes live in abject poverty. It is not easy for them to send their children to schools, as they are considered extra helping hands. The formal schools do not hold any special interest for the children. Most of the tribes are located in interior and remote areas where teachers would not like to go from outside.

(d) Cultural problems- Due to contact with other cultures, the tribal culture is undergoing a revolutionary change. Due to influence of Christian missionaries the problem of bilingualism has developed which led to indifference towards tribal language. The tribal people are imitating western culture in different aspects of their social life and leaving their own culture. It has led to degeneration of tribal life and tribal arts such as dance, music and different types of craft.

Anthropologists who have worked among them are of opinion that they also differ from others in their social systems. They have retained their own marriage regulations nearly all marry within their restricted local group and are sometimes guided by their own elders or political chief in internal and external affairs. In other words, they form socially distinct communities in contrast to their neighbours. It is these communities which have been designated as tribes, and listed in a schedule or special treatment so that within a relatively short time they can come within the mainstream of the political and economic life of India.

Development and Tribes- Birhors live in Bihar and Orissa. The Bir-hor means 'men of (i.e., those who belong to) the forest'. At present they live in small communities in temporary settlements on the fringes of forests.

To sum up, the tribal people have paid and are still paying the biggest price for development in India. They are subsidizing the cost of development through sacrifice of their land, traditions and cultures so that the urban elites can enjoy comfortable lifestyle. Many smaller tribal groups are quite sensitive to ecological degradation caused by modernisation. The rise of the British in India in the eighteenth century led to a number of major adivasi revolts throughout the country. Colonial officials implemented a number of policies that aggrieved the native population. They took direct control over and restricted access to forests, thereby displacing tribals from land over which they had had privileged access for centuries. While British officials implemented these policies in the provinces, native princes generally enforced liberal policies towards adivasis, and tribal rebellion was much less severe in the princely states. After independence, the new Indian government did not reform many of the colonial-era policies that had led to tribal revolt in the first place; for example, they continued to exercise complete control over the country's forests. This, in turn, led to a continuation of tribal rebellion in the form of the Naxalite movement.

The tribal movements can make a major advance at this juncture in partnership with this broader national movement. To do this we have to formulate the tribal question as a comprehensive democratic agenda of the tribal people. The question of autonomy or the political right to self-determination and self-rule is of course central to this agenda, but no less important are the other questions of livelihood and democracy, dignity and diversity. The question of restoration of tribal land to the legitimate owners remains a key issue. Dr. S. Radhakrishnan, the great Indian statesman and philosopher, second President of India, said: "We must approach the tribal people with affection and friendship and not with condescension or contempt".

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Cinema's Playing a New Soft Role between India and China Relations

Ritesh Kumar Rai*

ABSTRACT

As countries have increased competition for ascendancy in international politics, soft power has emerged as a major tool for nation-state to ensure enrichment of their elusive standing, besides strengthening their influence in a benign way. In present, somewhere cinema is playing a new protagonist part for soft diplomacy within the world politics. The Indian film industry, as well as the size of the global audience that wishes to see the films produced, are hugely significant for the nation's soft power appeal. Bollywood became now a key component of 'Brand India', because of its increasingly globally recognized stars such as Amir Khan, Shah Rukh Khan, Salman Khan and Deepika Padukone i.e. helping to drive the international visibility of the nation.

Now in Global politics soft power cannot be only be a subsidiary of economic and military might and be a track II effort at best in reducing differences and reconciling people on either side, its hold on the Chinese mind is perhaps for the first time nullifying the primary rules of engagement. It seems particularly after Doklam, which has brought the two Asian neighbours precipitously close to conflict; our films are turning out to be a mass opiate of sorts. The soft power of India in some ways can be a very important instrument of foreign policy i.e. some film has far outdone its India business at Rs 200 crore, its sameness of a cultural construct has made Bollywood the arrowhead of a "soft diplomacy" beyond Buddhism, yoga and food. The paper is divided into a few broad sections for analytical convenience. It will begin with defining the concept of soft power. Then I will try to discuss the how cinema became new option for 'soft diplomacy' between India and China relations.

Keywords: Soft Power, India-China Policy, Cinema diplomacy

INTRODUCTION

The concept of power remains a decisive reality in International Politics. Academicians have rigorously contested for a finer and universally acceptable definition of power, which remains elusive. Nevertheless, in the process, it has journeyed through several stages of elucidation and has unerringly refined and enriched itself.¹ Beginning with Thucydides's interpretation of power- a realist interpretation that focuses on the military and economic might the concept has also assumed a lenient appearance in the form of soft power.

The term 'soft power' was coined by the political analyst Joseph Nye in the 1990s in his book *Bound to Lead: The Changing Nature American Power* to describe what he saw as the increasing emphasis put on the 'power of attraction' in international foreign relations, rather than the 'hard power' of 'coercion or payments', focusing in particular on the role of America, at the time the world's only superpower.² Since then, 'soft power' has been much discussed, migrating, as Nye has more noted;³

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*“Soft power is the ability to achieve desired outcomes in international affairs through attraction rather than coercion....soft power can rest on the appeal of one’s ideas or the ability to set the agenda in ways that shape the preferences of others. If a state can make its power legitimate in the perception of others and establish international institutions that encourage them to channel or limit their activities, it may not need to expend as many of its costly traditional economic or military resources”.*⁴

However, the idea behind this concept is quite old, which has been historically tested as well. For instance, King Ashoka of India, Martin Luther King Jr., and Mahatma Gandhi employed it effectively. Ironically, individuals such as Hitler, Mussolini, and Osama bin Laden, who are known for the use of force, also utilized soft power efficiently. Accordingly, soft power has emerged as a major tool for nation states to utilize to eventually ensure the enhancement of their intangible standing in world politics, besides strengthening their influence in a benign way. In this regard, America, China and India are prime examples, though the nature, intent, and fruition of soft power vary in each case. The variant nature in the context of these countries is discussed as follows.

India and China are extending their strategic reach in the region by using economic incentives, and political and cultural tools, relegating forceful means to the background as much as possible. The use of force as a foreign policy tool is gradually losing ground. This is not to suggest that military force has, or will cease to remain an option. It will be one of the several strategies for influencing states, while not being the most important one. This combination of both hard and soft power has been often termed as smart power by scholars working in the area. While India seems uncomfortable using either soft or hard strategies in a consistent manner, China appears to have blended them well. Thus while adopting a unilateral approach toward its military modernization;⁵ it is also honing its public (termed strategic communication in the 2010 US National Security Strategy document) and cultural diplomacy tools to engage countries on its periphery and even beyond.

While New Delhi and Beijing seek to resolve complex strategic and economic issues, it is interesting to see a realization and acceptance on both sides about the importance of “soft power” and greater people-to-people contact in reducing differences between both sides. Indian Ambassador to China Gautam Bambawale spoke recently about the need for greater engagement between India and China, not just on contentious issues such as the China-Pakistan Economic Corridor (CPEC) and the massive trade deficit for India — but also at the people-to-people level. In an interview with the *Global Times* on January 25, 2018, the Indian ambassador said:

*“I believe that in the post-Doklam period, India and China need to be talking to each other and conversing with each other much more than in the past. This should be done at many different levels, including at the leadership level, the official level and the people-to-people level.”*⁶

Chinese Foreign Ministry spokesperson Hua Chunying, in response to Bambawale’s interview, stated that China was willing to address India’s concerns on CPEC, and that the project was not targeted at any one country. Apart from more official meetings, Bambawale also spoke about the importance of more exchanges between parliamentarians, businesspeople, and journalists as well as greater two-way tourism. There has been an increase in Indian tourists visiting China. In 2015, more than 700,000 Indian tourists visited China; that figure surpassed 600,000 in just the first nine months of 2016. Interestingly, Bambawale also spoke about the importance of Bollywood movies in the context of making Chinese more aware about India. According to the ambassador, “China must import more Bollywood films so as to understand India better.”

The new film *Secret Superstar*, which stars Bollywood actor Aamir Khan, has dominated the Chinese film market in spite of competition from Hollywood releases like *Jumanji: Welcome To The Jungle* and *Maze Runner: The Death Cure*, as well as homegrown films like *Forever Young*. Earlier Aamir Khan movies have also done well in China, with another of his films, *Dangal*, grossing a whopping \$220 million. Interestingly, when Indian Prime Minister Narendra Modi and Chinese President Xi Jinping met on the sidelines of the Shanghai Cooperation Organization (SCO) summit in Astana, Kazakhstan in June 2017, the Chinese president said that he had watched *Dangal* and had liked it.

India and China are competing in every sphere, including soft power, with China having invested heavily in Confucius Institutes, and having been successful in attracting foreign students as well as tourists. Significantly, China was ranked 25th in the Top 30 Soft Power Index, 2017 by Portland. India does not figure in the top 30 countries as far as soft power is concerned. While India and China may be competing even in the arena of soft power, it clearly has the potential to play a constructive role in the complex bilateral relationship. Components of soft power have played an important role even in periods of China-India tensions.

Even when there are strains at the political level, Bollywood movies have been getting a good response in China as is evident from the success of *Dangal* and more recently, *Secret Superstar*. It is not just Bollywood, however; there are numerous areas where exchanges are increasing. For instance, the India-China Yoga College at Yunnan Minzu University has begun master's level courses in Yoga, and is also likely to start bachelor's courses. Apart from this, the number of Indian students studying in China has increased. In 2016, there were over 18,000 Indian students in China, marking the first time the number of Indian students in China (18,171) surpassed those studying in the United Kingdom (18,015) albeit by a small number.⁷

INDIA'S SOFT POWER

India's cultural enigma and exoticism, which to a large extent has defined as esoteric, have attracted the imagination of numerous poets thinkers, scientists and philosophers, not just of those to whom it matters, but intellectuals and masses all around the globe. India offers more just something, and hence titillates everybody's pondering cognition. Mark Twain's words altogether highlight the Indian cultural grandiosity, wherein he says: "This is indeed India! The land of dreams and romance, of fabulous wealth and fabulous poverty, of splendour and rags, of and hovels, of famine and pestilence, of genii and giants and Aladdin lamps, of tigers and elephants, the cobra and the jungle, the country hundred nations and a hundred tongues, of a thousand religions and million gods... the one land that all men desire to see, and having once, by even a glimpse, would not give that glimpse for the shows the rest of the world combined."⁸

The unique qualities that India possesses find its resonance with the concept, 'soft power'. To put it in other words, as India possesses numerous unique qualities so does it possess numerous soft power tools, which are enumerated as under;

INDIAN CULTURE

Culture is an effective soft power asset that every country possesses. And it has been considered, since ages, as an essential instrument for projecting oneself to the world community, also while enhancing friendly ties with the foreign countries. Narratives of India's past show how cultural negotiations the gifting of gems and jewellery, art objects and artifacts, the sharing of court poets, dancers, musicians, painters, sculptors, even cooks, craftspeople, weavers and so on, are records of how political issues have been resolved, or at least restrained, with help from things which are

part of the cultural composite of a nation.⁹ This use of culture as a tool for furthering ties, and or furthering the national interest of a country while seeking to present its personality in a favourable way is termed 'cultural diplomacy', which forms a very important arm of soft power. India's cultural heritage is one of the most ancient, extensive, and varied cultural heritages of mankind. Throughout the ages, many races and peoples contributed to India's culture. Some came in contact only temporarily, while others settled permanently within its borders. The keynote of the distinctive culture that evolved lay in synthesis on the basis of eternal values.¹⁰ Indian culture has withstood the vagaries of time, and hence, has become even more enduring and insightful which has so much to teach to the world. India is a 5000 year- old civilization now, and so are the components of its culture. People of different races came, intermingled with the already settled races, and presented a unique example of unity diversity.¹¹

INDIAN SPIRITUALITY

Spirituality tops the list of Indian soft power elements. Spiritual life is the true genius of India.¹² It is believed that those who make the greatest appeal to the Indian mind are not the military conquerors, nor the rich merchants or the great diplomats, but the holy sages, the rishis who embody spirituality in its finest and purest form. India's pride is that almost every generation and in every part of the country, from the time of her recorded history, it has produced these holy men who embody all that the country considers most sacred. Kings, noblemen and commoners paid reverence to them and sought their advice in resolving their personal problems as well as those related to public affairs, though the saints generally remained away from the mainstream of life. Through their personal example, the holy men conveyed the message that pride and power, wealth and glory, are nothing in comparison with the power of the Spirit.¹³

India, as is also called the blessed land of gods, has given birth to major religions of the world Hinduism, Buddhism, Jainism and Sikhism. Christianity reached India, before it did Rome or Europe. Islam too is in its full bloom. India's culture has absorbed all these religions with its followers living in harmony with one another, though with some hiccups caused by political interests. Ignoring that, the rest have added to the richness of its culture and it represents a perfect archetype of 'unity in diversity'. These are the features that prompted the Tibetan Buddhist leader Dalai Lama to verbalize that "India's religious tolerance can be a role model for the rest of the world."

CHINA'S SOFT POWER POLICY

In China, soft power is now a state policy, aimed at enabling it to augment its standing on the international platform. The concept has favourable reception with the Chinese policy makers in order strength to its slogan of 'benign peaceful development'. This was evident when, Wang Hünig, a Chinese scholar who is credited to have published China's first article on soft power in the year 1993, was handpicked then Chinese President Jiang Zemin to serve as deputy director Policy Research Office of the Communist Party of China regime of President Hu Jintao, Wang was promoted to head the office and also appointed to the powerful Secretariat of the CPC Central Committee. In his article titled 'Culture as National Soft Power: Soft Power', Wang had evaluated Nye's theory concerning the resources of soft power and gave utmost importance to culture, which he viewed as the main source of a state's soft power.¹⁴

Time and again, one observes the political leadership of China indulging in the rhetoric of pronouncing the importance of culture in determining the country's image abroad. For instance, Hu Jintao in his address to the Literary and Art Circles, 2006, stated: "The one who takes commanding point on the battlefield of cultural development will gain the upper hand in fierce international competition".¹⁵

Similarly, in his work report of the 17th National Congress of the CPC, 2007, he writes: "Culture has increasingly become an important source of national cohesion and creativity and an important factor in the competition of overall national strength... (and that China must) enhance the country's cultural soft power". Promoting similar views, Wen Jiabao, the former Premier of China, said in a speech at a conference: "We should expand cultural exchanges with other countries. Cultural exchanges are a bridge connecting the hearts and minds of people... an important way to project a country's image. (He also called upon the Chinese) to promote Chinese culture and its appeal overseas".¹⁶

The Nature of China's Soft Power

The nature of Chinese soft power can be understood better, when broadly classified under different heads. Denise E. Zheng has aptly categorized the working of Chinese soft power into five different heads, which he terms five tools of Chinese soft power. These categories, which are elaborated below, are economic, diplomacy, higher education, cultural diplomacy and participation in various multilateral institutions.¹⁷

Economic

The huge size and rapid growth of China's economy, plus China's success in lifting hundreds of millions of its citizens out of poverty, hold considerable attraction for foreign firms and governments. Owing to its economic robustness, China's investment strength can arguably be considered to be its most effective and significant soft power instrument. China is the world's largest exporter and second largest importer of goods. Foreign governments seek trade and investment with China. Beijing occasionally uses foreign hopes of expanded economic cooperation in a carrot-and-stick fashion to influence foreign policies in other, non-economic, areas of interest to Beijing. China also provides loans or grants to countries it views as strategic. Foreign governments sometimes find Chinese assistance more attractive than loans by Western countries that carry transparency stipulations.¹⁸ Repayment obligations derived from Chinese loans give Beijing further leverage. Multiple lavishly funded infrastructure projects linked to China often are attractive to countries in the region.

However, all Chinese investments come with a cost. Its investment strategies are "heavily influenced by the need to acquire stable and sustainable supply flows of energy and raw materials to maintain a high level of economic growth. China's need for energy resources and raw materials underpins its economic gestures in the Middle East, Africa and Latin America."¹⁹ China has been investing heavily towards building better infrastructure in the developing and the underdeveloped countries of Africa, Latin America, South East Asia and the Middle East, and extensively provides training to the diplomats and perks to the politicians of the respective countries. However, in lieu of all this, China demands an uninterrupted access to the natural resources of these countries. This fact has been penned lucidly by Indrāni Bagchi: "the Chinese model is pretty straightforward - exchange between money and diplomatic influence in return for unfettered access to natural resources".²⁰

DIPLOMACY

The Chinese diplomacy, which was shrouded in secrecy, not until very long ago, has now transformed into a more people friendly group, both within and outside the country. China's leaders travel frequently and strategically, explaining China's policies and inveigling foreign support for those policies, assisted by a large and growing cadre of well-trained young diplomats assigned to regional capitals.²¹ China participates effectively in multilateral organizations, including a few that it effectively controls (e.g. the Shanghai Cooperative Organization), and is frequently able to block activities adverse to China's policy interests.

Beginning with merely 7 consulates abroad until 1978, China now has 65 of them, together with 220 other overseas diplomatic missions in more than 160 countries. China has now adopted a more sophisticated diplomacy, including increasing high-level leadership meetings and training a more skilled and sophisticated diplomatic contingent. China has now begun frequently hosting leaders and diplomats of various countries especially from Africa and South Asia who leave the country often flattered by Beijing's hospitality and attention.²² Beginning from the 1960s to 2004, 459 officials from 51 African countries at or above foreign minister level made 609 visits to China. Reciprocating the same, near about 92 Chinese officials at or above foreign minister level made 149 visits to Africa. Top Chinese leadership has also now involved themselves in tours to various countries, with the motive to enhance bilateral and multilateral relationships.

Higher Education

China recognizes U.S. leadership in higher education as a major component of the great influence of the United States in the world. Beijing is striving to turn China into a leading global provider of higher education through dispensing of fellowships, recruitment of prominent foreign faculty, linkups with leading non-Chinese universities, and establishment of English language-based programs to attract foreign students. The objective is to educate coming generations of foreign leaders, giving them in the process an understanding of China's view of the world.

Supplying higher education to bright and ambitious young men and women from South Asian countries will probably be a key factor influencing the relative status of India, China and other countries in future decades.²³ Palit offers an interesting discussion of China's "aggressive marketing" of Chinese university study to South Asian youth initiatives that include participating in exhibitions, offering scholarships for students and faculty, or establishing programs using English as the language of instruction. When Xi Jinping visited India in 2014, for example, he announced plans to offer 10,000 scholarships for South Asian students and faculty. Tertiary education in China also has the distinct competitive advantage of being much cheaper than study at American, European or Japanese universities. Palit notes that "large numbers of Bangladeshi and Sri Lankan students are studying medicine in China".²⁴

CINEMA'S ROLE BETWEEN INDIA CHINA RELATIONS

The Hindi film industry, known around the world as Bollywood, produces around 1000 feature films annually, attracting in excess of a billion spectators at home and across the Indian diaspora. This diasporic audience is hugely significant not only for the success of the film industry but the entire Indian economy, 'Non Resident Indians' (NRI) invest around \$70 billion annually (4 percent of India's GDP) in the country.²⁵ The growing importance of NRIs has had a particularly noticeable impact on the image of the Indian migrant in Bollywood. As Ingrid Therwath puts it, 'Once unloved and portrayed as the epitome of moral corruption, [the NRI has become] the embodiment of the national ethos as well as of a triumphant capitalism' (Therwath 2010: 4).

Since the 1990s, the NRI has frequently been presented as a 'Brand Ambassador' for India, reflecting a cosmopolitan version of modernity that embraces global capitalism while preserving traditional Indian (patriarchal) values (Therwath 2010: 4). Bollywood is a key component of 'Brand India', its increasingly globally recognized stars such as Shah Rukh Khan and Deepika Padukone helping to drive the international visibility of the nation. The Indian film industry, as well as the size of the global audience that wishes to see the films produced, are hugely significant for the nation's soft power appeal. And, as we have seen above, although the Chinese film industry does not consistently achieve the level of success attained by Indian films, there is, to a degree, a similar dynamic at work within China.

Since 2000 there have been some very successful Chinese films, such as Zhang Yimou's *Hero* (2002) and *House of Flying Daggers* (2004), which suggest the potential global appeal of the nation's cinema. With the growth of Wanda, one might imagine that this potential could gradually be realized. While 'Chindia' is a case apart from the rest of the BRICS, the role of the Brazilian, Russian and South African film industries, along with the economic pull of their markets, also plays an important role in these nation's soft power strategies, not least as they, at times, seek to present the BRICS as a coherent political bloc. Chinese commentators, for example, point to the need for the BRICS to work more effectively together in order to use the media in a coordinated way to realize the groups potential for the whole of the Global South.

To Sum up, new methodologies are needed to make these soft power exchanges more effectual. Exchanges between students should be increased; currently such exchanges are restricted to a few big universities in the bigger cities. More Chinese students should also be encouraged to study in India (Maini, 2018). Steps can be taken to increase people-to-people exchanges between cities and provinces that have signed sister city or sister province agreements. Efforts should be made to enhance cultural and people-to-people linkages between eastern Indian states, "Where Chinese companies are now beginning to explore investment opportunities" and different provinces in China. A special emphasis should be laid on encouraging tourism.

All these efforts will ensure that citizens of both countries get fresh perspectives and views, and are not influenced by what is reported in the media. There is absolutely no doubt, that both India and China have serious differences on very important issues. Soft power by itself cannot resolve these, but it can pave the way for greater understanding and have a positive influence on the mindset on the youths of both countries.

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Rural Electrification in Bihar: A Empirical Study

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ABSTRACT

“ Bihar symbolizes the worst of India. A very high incidence of poverty and low human development achievement are its hallmarks. However, recent trends show that Bihar’s economy is showing signs of improvement. The electricity sector has also seen significant progress since 2005, and more so after 2012. Since mass protests against the dismal performance of power delivery in the state in 2011, the government has been pumping huge sums of money into increasing the supply of and access to electricity. This paper shows that the electricity sector’s performance is intimately linked to political context of the state. During the Lalu Yadav/Rabri Devi regime from 1990 to 2005, which was mainly supported by lower castes and Muslims, the economy stagnated and so did the electricity sector. This was a direct result of Yadav’s hostile attitude towards the bureaucracy and corporate sector. In his view, the uppercaste-dominated bureaucracy was the main reason for the continued impoverishment of the lower castes. After 2005, Nitish Kumar’s government, which came into being thanks to an alliance between upper castes and some lower castes that did not benefit much under Yadav’s regime, began to seriously explore bureaucratic solutions to improving various public services, such as education, roads, and electricity. The political and social empowerment of lower castes during Yadav’s rule has since made it difficult for any Bihar government to survive without addressing basic needs of the population at large. This is a clear deviation from previous governments, which remained immune to addressing people’s needs and which allowed most resources to routinely be appropriated by the upper castes.”

Keywords: Green Energy, Electrification, Deprivation, Looming, DDUGY

INTRODUCTION

The BERC began operating on 15 August 2005 and started issuing tariff orders from the financial year 2006-07. This was a period of president’s rule in the state as a result of a hung assembly after the elections in February 2005, which lasted till the next election in November 2005. The second assembly election of 2005 in November delivered a clear mandate for the Kumar-led coalition of Janata Dal (United) and the BJP. It would not be misplaced to say that president’s rule allowed bureaucracy to function after a considerable period of slumber during Yadav’s period (Mukherji, 2010). Establishment of the BERC was a clear example of this new ability. However, the BSEB continued to operate as a monolithic body. It was only after the poor state of power delivery prompted protests around the state in April 2012 that Kumar was compelled to give due attention. The Bihar State Electricity Reforms Transfer Scheme, which went into effect on 1 November 2012, restructured the BSEB into five successor companies, listed in the table below.

Successor Companies to the BSEB:-

1. Bihar State Power (Holding) Co. Ltd. (BSPHCL)
2. Bihar State Power Generation Co. Ltd. (BSPGCL)
3. Bihar State Power Transmission Co. Ltd. (BSPTCL)

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4. North Bihar Power Distribution Co. Ltd. (NBPDC, or Northern Discom)
5. South Bihar Power Distribution Co. Ltd. (SBPDCL, or Southern Discom)

BIHAR'S GLOOMY PERFORMANCE ON ACCESS TO ENERGY FOR HOUSEHOLDS

About 89 percent of Bihar's 103.8 million population still lives in rural areas (Census, 2011). The latest available information (2014-15) shows that daily electricity consumption per household in Bihar is 1.4 units for rural areas and 4.3 units for urban areas (Ministry of Power, 2015). Village-level electrification has expanded rapidly during the last few years, and about 97 percent of the state's villages were considered electrified (i.e., access was available and at least one household had electricity) by the end of May 2016. The growth in the number of domestic consumers since 2005-06 has been phenomenal, going from 1 million in 2005-06 to 9.5 million in 2015-16. A major boost to new connections came after the 2012 unbundling in 2012—a policy move that was driven in part by the massive protests against the dismal situation of electricity supply in the state, as mentioned earlier.

However, universal household-level electrification still a long way to go in rural Bihar. As of the end of May 2016, about 87 percent of the total 17 million rural households in Bihar were yet to be electrified (Gol, 2016). Even in urban areas, the 2011 Census found that 44 percent of households were yet to use electricity as main source for lighting. Even more serious is the deprivation of access to clean cooking facilities in Bihar. Only 8.7 percent of the total 18.94 million households in Bihar had access to some kind of modern cooking fuel, including kerosene, as per the 2011 Census. Given this level of deprivation of modern energy, Bihar has the immense potential to benefit from promoting renewable energy innovation to make its energy sector more environmentally friendly and fueling green jobs and entrepreneurship for remote corners of the state. However, we do not see any indication that state policymakers are taking advantage of such opportunities. In most interactions, officials painted a bleak picture of renewable energy's potential in Bihar, owing mainly to the high cost of land, which in turn is rooted in the state's high population density and intensive use of land for agriculture. At the end of November 2015, the chief minister announced plans for extending electricity connections with zero upfront charges to every household, with the goal of achieving universal access to power by November 2017. Before this, free connection was available only to households below the poverty line, under the centrally funded plan Deen Dayal Upadhyaya Gram Jyoti Yojana, and other households had to spend around Rs 1,500 for every new connection. Implementation of this policy has begun in villages very recently. At the end of May, 14.7 million households lacked electricity connections. A large majority of villages needing electrification are in the Katihar district. Out of a total of 675 villages that need electrification, according to the most recent update (November 29, 2016) from the GARV6 portal on rural electrification, 471 (70 percent) are in Katihar. This was because the company that was awarded the contract could not garner the required human resources to deal with the size of the task at hand. Later, an additional company was granted a contract to work in Katihar.

IMPROVED POWER SUPPLY

Despite many households that remain unelectrified in Bihar, deficits in power supply have significantly reduced both in terms of energy and capacity. The state has been able to procure sufficient amounts of power, but increasing the reliability of the transmission and distribution network remains an issue. Availability of power became the cornerstone of the election campaign for the 2015 state election, so much so that Kumar vowed that his party would not go out to seek votes in the next elections if his government did not improve the power supply situation in the state by then. This promise was a response to the widespread protests in Bihar over the looming power crisis in

the state. Press reports from March 2011 indicate that mobs of people across the state blocked roads and ransacked electricity board offices and power substations. For example, in Bhagalpur district, people were so enraged that the district magistrate and superintendent of police narrowly managed to escape from being lynched by a mob in March 2011. Also in Bhagalpur, a group of more than 300 women lay siege to the general manager's office of the BSEB. Such protests were a common scene in almost every district town⁷. Their anger was rooted in a widespread failure to keep sufficient electricity flowing; Bhagalpur, for example, was getting only 1-7 MWs of electricity during March while its demand at the time was about 60 MW. Notably, these protests were mostly spontaneous, not driven by political parties. One group in particular that drove the protests was workers in Bhagalpur's renowned silk and textile industry, a major source of employment for the district and among the worst victims of the power crisis. These protests eventually had an impact on the discussion that took place in the state assembly. There were various interventions from all sides of politics, urging the government to urgently improve the electricity situation in the state. Another emblematic moment of the power crisis came on July 30, 2012, when Kumar was giving an independence day speech on the historic grounds of the Gandhi Maidan—as a blackout hit across northern India.

CONCLUSIONS

Rural electrification has been an important part of government policy since India gained independence. Because around 70% of India's total population live in the country's rural areas, electrical supplies to these areas are crucial in terms of both economic and social benefits.¹ Regarding economic benefits, electricity can be used for irrigation pumps, processing agricultural output, storing perishable agricultural goods, and so on.² Since agriculture is predominant in the rural economy, electricity can play a crucial role in reducing poverty and promoting rural development. The social benefits that electricity brings are manifold and critically important to human well-being. It allows children to study and women to cook at night. It produces cleaner indoor air than biomass fuels, thus contributing to human health (Barnes et al., 1997; UNDP/WHO, 2009). Furthermore, it gives rural populations opportunities to gain access to telecommunication and mass media (Andreas, 2006). It is also noted that electricity usage has a positive impact on rural women's lives as they can have more free time for other activities by using electricity in their daily routines such as cooking and pumping water (UNDP/World Bank, 2004; World Bank, 2012). A recent World Bank report says, 'electricity not only alleviates poverty in the near term but also holds the potential to do so over the longer run' (World Bank, 2012). Thus, the provision of electricity impacts the lives of rural populations. Because of the diverse nature and extent of the socio-economic benefits of electricity in rural areas, rural electrification is a critical issue in developing countries.

Bihar is currently on the way to universalize access to electricity at a massive speed, which contrasts with the former dismal performance of the electricity sector before 2005, where villages were deelectrified owing to dysfunctional transformers and stolen distribution wires. Such stagnation was mainly due to Lalu Yadav's deliberate attempt to let the bureaucracy deteriorate because he saw it as captured by upper castes. However, even before Yadav's administration, access to electricity and its consumption remained at very low levels. In the post-2005 period, Nitish Kumar's government—a coalition of lower and upper castes—saw the bureaucracy leap back into action. Bihar followed the traditional model of functional unbundling of the power sector, but has maintained the sharing of resources across the unbundled companies through a parent (holding) company. However, Yadav's legacy meant it was not possible any more for the uppercaste-dominated bureaucracy to ignore the need to share the state resources with now-empowered lower castes. Availability of money

to strengthen and extend the transmission and distribution network, along with a huge subsidy to finance power purchases, has enabled the electricity sector to provide new connections with a reasonable level of supply in villages. Given the sums of money being allocated, obviously this sector has become a priority of the Bihar government, whose efforts in this regard were largely a response to widespread demonstrations on the streets of major district towns in 2012. The focus of the policy is on extending the network and making access universal, not on recovery of costs. Bihar has a historically low rate of household electrification even in electrified villages, which suggests a problem from the demand side. Given massive poverty levels in the state, it is important to create more jobs so that the poorest have a share in growing prosperity. Access to electricity can be very instrumental in promoting employment, especially among women, as demonstrated in the South African experience (Dinkelman, 2011). The Government of India and the states should look again at the policy of achieving renewable energy targets, because due to high costs most discoms have failed miserably to respond to regulatory requirements with regard to procurement from renewable sources. Instead, India should look to a potential large new source of electricity demand that could be met by renewable: as cooking fuel.

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Demonetization of the Indian Economy

Dr. Shanti Rai*

The government's decision to ban Rs. 500 and Rs. 1,000 notes on November 8, 2016, to curb black money and terrorism financing through counterfeit notes has evoked mixed reactions. Demonetization has affected the daily lives of millions, especially those in what is called the informal sector—domestic workers, small traders, and farmers—but what its impact will be in the long term remains to be seen.

In the short term, demonetization has led to the rapid adoption of e-wallets, and credit and debit cards as a means of payment. Such digital payments have in a large way replaced cash transactions at least in urban areas.

Many economists and socio-political researchers also believe that the country's path to digitization was smoothed and the time to achieve a cashless society has been compressed.

INDIA AND A CASHLESS ECONOMY

The path toward digitization in India started with the e-commerce start-ups, such as FlipKart, Jabong, SnapDeal etc. These e-tailers helped begin the process of weaning customers to online channels in the country. Most of these e-tailers conduct the major proportion of their business through cash, but what they did do and is continuing to do is familiarize people with the convenience of online channels and cash less transactions.

While there is no evidence of e-tailers benefiting after about 86 percent of the currency in circulation by value in India was withdrawn, business at large fintech companies, popularly called e-wallet firms, have grown. According to media reports, including in the Economic Times, transactions in e-wallet companies had increased by more than 700% in the first few days after demonetization.

Slowly, but surely, digital transaction are becoming popular. Not just in India, but in other countries as well; although, the rate of adoption varies. In countries, such as the US and Netherlands, a large proportion of the transactions are through digital modes of payment, while in others, such as Italy, cash retains its paramount position. In India, many people in rural areas and the informal sector do not have bank accounts. About 40% lack access, according to different reports, despite the government's efforts to improve financial inclusion. Even those who have bank accounts may not have easy access to a physical branch or may hesitate before using a bank account because of a lack of familiarity and apprehension about usage.

However, the internet and the sharing economy cannot be wished away in our country or overseas. As internet penetration and connectivity increase, the digitization of the economy is a natural progression.

According to a Google and The Boston Consulting Group report, Digital Payments 2020, the total payments made through digital payment instruments in India are likely to be about US\$500 billion by 2020, which is 10 times the current level. The report also estimates that non-cash transactions, which currently constitute about 22% of all consumer payments, will overtake cash transactions by 2023.

Also, as the number of 3G and 4G internet connections rises and the price of mobile devices decreases, the number of internet users will increase at a fast rate. A Deloitte and Associated Chambers of Commerce & Industry of India (ASSOCHAM) study forecasts that India will have 600 million internet users by 2020.

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Although, spectrum availability in metro cities in India is a small proportion of what is available in cities in other developed markets, internet penetration is likely to increase in the future.

In India, the government is committed to a digital transformation of the economy and government. This push has led to the rise of a new category of fintech service providers, payment wallet companies, and more recently payment banks.

DIGITIZATION AND THE INDIAN INSURANCE INDUSTRY

The insurance industry in India is on the brink of a digitally enabled transformation. As the use of smart, digital products and services increases, customers' demand for fast, efficient, seamless, and intuitive products and services are increasing.

To enable and provide such services and products, all the stakeholders—insurance companies, distribution channels, customers, technology providers, etc.—will need to collaborate and network. In other words, an ecosystem of multiple stakeholders will power the next spurt of growth in the insurance industry, and the role of digital payments in facilitating the growth of such ecosystems is vital.

At the same time, digitization and the development of an ecosystem will make all stakeholders more vulnerable to data loss and theft. The increase in the use of virtual networks and intranets, and “aggregation” of cyber risk due to concentration of virtual supply chains will make cyber risk and security important enterprise-level risks that will need to be addressed.

There is also the risk of business interruption loss due to interconnected digital data supply chains.

Also, mobile wallet companies' and payment banks' reliance on technology, online connectivity, and requirement for high volume of remittance transactions to offset the low margin per transaction will make them vulnerable. From our observations, these companies are becoming increasingly concerned about such cyber frauds.

The complex supply chains, operational risk inherent in interconnected supply chains, and cross border partnerships will likely drive stringent insurance coverage requirements for participating companies.

In 2016, the vulnerability of different organization was exposed by a slew of cyberattacks and hacking incidents in India. These enterprise-wide risks are important, given that the 154-crore Indian e-wallet market is likely to grow to Rs. 30,000 crore by the end of 2022, according to a report by ASSOCHAM.

CONCLUSION

Cash continues to be an attractive means of payment because the payer and the payee do not have to pay any additional charges and is anonymous. The reason why digital payment has not become popular with small merchants in India is cost and poor infrastructure. At the least, merchants have to pay for a POS machine.

Nonetheless, the World Payments Report, prepared by Capgemini and BNP Paribas, estimates that global non-cash volumes will increase 10.1% to 426.3 billion in 2015. The highest growth is likely to be in Emerging Asia (31.9%), Central Europe, the Middle East and Africa (15.7%) and mature Asia-Pacific (11.6%).

For digitization to grow and to include all sections of the people in all areas of the country, there is a need for more value added services, better internet connectivity, regulatory support, and market education.

However, as the popularity of the internet and social media forums continue to rise, and people, especially Gen Y, become more and more attuned to digital interaction, digital means of payment is likely to become an integral part of the daily lives of people and organizations.

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A Comparative Study of Stress and Job Satisfaction Among College Teachers of Punjab

Mrs. Kulwant Kaur*

ABSTRACT

The present study was conducted with the objective to compare the level of stress and job satisfaction among college teachers of Punjab. The sample consisted of 100 college teachers of which 50 were permanent of another 50 were temporary teachers working in different colleges of Punjab State including degree as well as education colleges of Punjab States. Teacher's job satisfaction scale by Mudgil, Mular and Bhatia and presumptive stressful life events scale by Singh, Kaur & Kaur was used in the presented study for the purpose of data collection. The data obtained was analyzed with the help of t-test. Results indicated that there is no significant mean difference in the level of stress and job satisfaction of permanent and temporary college teacher. Further, it was also revealed that there is no significant mean difference in the level of stress and job satisfaction of rural and urban college teachers.

Keywords: Job satisfaction, Stress, college teachers.

INTRODUCTION

Stress is integral to human existence. However excessive amount of stress in one's life and more so in one's workplace not only inversely impacts the performance but leads to dissatisfaction in the job. The purpose of this study is to explore the co-relation of stress and job satisfaction among the teachers in the higher education sector.

Stress is defined as the experience of positive or negative emotions resulting from the different aspects of the work. Occupational stress among the teaching fraternity is associated with several factors such as discipline problems, lack of resources, lack of professional recognition, the diversity of tasks required to be performed and the resultant time management pressure and the hectic work-day

The concept of job-satisfaction is based on the sum-total of the positive or negative evaluative judgments that people make about their jobs. The research shows that teaching is perceived as the highly rewarding and satisfying job by most of the teachers. The primary source of job satisfaction is the actual process of teaching itself and working with the students growing and developing to face the challenges of life staring before them.

The research further reveals that the teachers stress and their levels of satisfaction are related to their life situations, personal characteristics and working conditions. Still further studies bring out that the stressful situations at the work-place have the inverse relationship with the levels of job satisfaction of workers at the work-place. For example excessive work load leads to more stress on the performance and less job-satisfaction. On the other hand supportive environment at the work-place leads to the enhanced performance and the more job satisfaction.

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The high degree of stress in the teaching occupation in higher education has serious mal-consequences such as physical and emotional exhaustion, reduced accomplishments, the sacrifice of social life, increased incidents of sick-leave, loss of self-esteem leading to anger and frustration.

It is high time that the authorities that matter realize the seriousness of the problem, identify the causes and sources of stress among the teaching fraternity and work to control and improve the situation.

REVIEW OF RELATED LITERATURE

Aggarwal (1996), "Investigation of the related writing suggests finding, perusing and assessing reports of research and in addition reports of easygoing perception and feeling that are identified with the individual's arranged research exteng"

As per John W.Best (2009), "For all intents and purposes all human information can be found in books and libraries. Dissimilar to different creatures that must begin another with every era, man develops on the gathered and recorded eras; man expands on the amassed and recorded learning of the past. His steady adding to the tremendous store of learning gains conceivable ground in every aspect of human attempt.

Panaccio et al. (2009) analyzed the appetent authoritative and hierarchical duty to worker mental prosperity, con trolling for the impacts of part stressors. Discoveries brought up that full of feeling duty interceded a positive relationship amongst support and prosperity, and support adversely identified with saw absence of business options, which contrarily identified with prosperity.

Saif-ud-Din, Khair-uz-Zaman & Allah Nawaz (2010) This study is a survey of academicians in the public and private universities of NWFP Pakistan, with a view to pinpointing the demographics dimensions and their influence on the job satisfaction of the academicians. The findings of the study reveal that designation, university sector and gender out of eight demographic attributes have been recorded significant in their impact on the respondent attitudes towards factors of job satisfaction.

Shen, Leslie, Spybrook, and Ma(2012) inquired into whether principal background and school processes are related to teacher job satisfaction. The authors found that school processes, particularly career and working conditions, staff collegiality, administrative support, and to a lesser extent, positive student behavior and teacher empowerment, are positively associated with teacher job satisfaction.

Nwachukwu Prince Ololube (2013) study assessed the differences and relationship between the level of teachers' job satisfaction, motivation and their teaching performance in Rivers State of Nigeria. The survey results revealed that teachers related source of job satisfaction seem to have a greater impact on teaching performance, as teachers are also dissatisfied with the educational policies and administration, pay and fringe benefits, material rewards and advancement.

Abdul Raziq and Raheela Maulabaksh (2014)

Impact of working environment on job satisfaction

The objective of this paper is to analyze the impact of working environment on employee job satisfaction. The study concludes that the businesses need to realize the importance of good working environment to optimizing the level of job satisfaction. This paper may encourage people to put more effort and time in their respective jobs which in turn, will not only help them to grow and develop individually but will also benefit the society at large.

Dr, R Sathya Devi and Shaj Mohan (2015)

A Study on stress and its effect on college students

This paper examines the sources and effects of stress on the college students. It is hoped that the finding of the present study will assist college students to deal with stress and help advance knowledge on coping strategies to face life

Dr. Ashok Kumar Panigrahi (2016)

Study of job satisfaction and its implications for motivating employees at Infosys.

The main aim of the study is to determine the job satisfaction of employees in Infosys. The study attempts to identify the various parameters that influence the job satisfaction and also the present level of satisfaction of the employees. It helps to understand employee's perceptions about the job and comes up with recommendations for the company to improve the level of job satisfaction.

The results observed suggested that the company should look towards building a long term relationship with the employee by rewarding the deserving employees and providing them with the compensation that is as per Industry standards. Surveys should be conducted to understand what is most important to the employees and where the company is lacking in building a healthy relationship with its employees.

Dr. Deepti Bhargava and Hemant Trivedi (2018)

A study of causes of stress and stress management among youth

Stress is a condition of mental pressure for particular individual facing problems from environmental and social-well being which leads to so many diseases. This study finds the causes of stress among youth and interalia suggests that more emphasis should be given to development stage of child into adolescence. They should be brought up in a positive environment. More emphasis should be given to the outdoor activities and create hostile learning environment by minimizing the negative impact of stressors. The findings will help the individual students, scholars, lecturers and career and counseling centers.

NEED AND SIGNIFICANCE OF THE STUDY

As the stress is referred to as distress meaning & kind of burden pressure or hardship. Stress as anything which causes attraction of the psychological homeostasis process. There is no single solution to the problems of stress. After all what is stressful for one person is not necessarily stressful for everyone. A person may be is stress if he or she is not satisfied from risk job.

As according to the dictionary of education, Job Satisfaction is the extent to which a job provides general satisfaction to the worker meets personal or professional needs goals as well as point of view of status. Job Satisfaction has been playing an important role in teachers. The job of an individual effects every aspect of his life and living conditions, his status in the society his friendship how he spends his leisure time etc. So each person should have satisfying job. It also increases the quality of work done of the important factor.

Which greatly influence the Job Satisfaction is the stress. So the light of above discussion and seeing the importance of stress as well as Job Satisfaction the investigator has planned to undertake the present study concerning the comparative relationship between stress and Job Satisfaction in permanent & temporary college teachers. So that care should be taken by the society as well as the administration. So that the teachers will not suffer from stress and do that work effectively get highly satisfaction in their work.

OBJECTIVES OF STUDY

1. To compare the level of stress in job satisfaction between permanent and temporary college teachers.
2. To compare the level of stress in job satisfaction between rural and urban college teachers.

HYPOTHESIS OF THE STUDY

1. There will be no significant mean difference in the level of of stress in job satisfaction between permanent and temporary college teachers.
2. There will be no significant mean difference in the between rural and urban college teachers.

DELIMITATION OF THE STUDY

1. The area of the study limited to only Sangrur District colleges.
2. The area is restricted to only degree as well as Educational colleges.
3. The number of permanent and temporary college teachers is 50 in each.

OPERATIONAL AND DEFINITION OF THE TERMS USED

1. Job Satisfaction.
2. Stress.

METHODOLOGY

Descriptive survey method was used in the present study.

TOOLS USED

Job Satisfaction by Mudgil, Mular and Bhatia.
Stress by Singh, Kaur & Kaur.

SAMPLE

100 college teachers were collected which 50 were permanent and another 50 were temporary college teachers working in different colleges of Punjab State including degree as well as education colleges.

STATISTICAL TREATMENT OF DATA

T-test was employed in the present study to compose the level of job satisfaction and stress of college teachers in relation to their nature of job and locale.

RESULTS

Comparison of stress and Job Satisfaction of permanent and temporary college teacher.

S. No.	Variable	Nature of Job			
		Temporary College Teachers	Permanent College Teachers	SED	't'Ratio
1.	Job Satisfaction	N. 50 M. 244.380 SD. 24.203	N. 50 M. 243.060 SD. 29.412	5.387	0.245
2.	Stress Satisfaction	N.50 M 306.945 SD. 160.94	N.50 M 383.680 SD. 288.769	47.034	1.632

Note: None of 't' Ratio is significant at 0.05 level.

That the mean of temporary college teachers is 306.940 and permanent teachers is 383.680.

Find SD temporary college teachers are 160.994 and a permanent teacher is 288.769. The SED is 47.034, 't' Ratio is 1.632 that the difference between the stress of temporary and permanent teachers is not significant. So our hypothesis is rejected. The death spouse creates more stress in the case of temporary college teachers. They are fully depends on the spouse.

INTERPRETATION

Sr. No.	Variables	Permanent College Teachers	Temporary College Teachers
1.	Job Satisfaction	-0.380	-0.074
2.	Stress	2.843	0.515

Comparison of stress and Job Satisfaction of Rural and Urban college teachers.

College teachers Locale					
S.No.	Variable	Rural College Teachers	Urban College Teachers	SED	't'Ratio
1.	Job Satisfaction	N. 41 M. 246.203 SD. 27.255	N. 59 M. 240.146 SD. 26.060	5.399	1.122
2.	Stress Satisfaction	N.41 M 330.305 SD. 207.553	N.59 M 366.902 SD. 275.509	50.808	0.720

Note: None the 't'Ratio is significant at 0.05 level. The mean of Urban college teachers is 366.902 and rural college teachers mean is 330.305. The SD Urban college teacher is 275.509 and Rural college teacher is 207.553. SED is 50.808, 't'Ratio 0.05 and 0.01 level. We can say that difference between the stress of Rural and Urban college teachers is not significant. So our hypothesis is rejected, due to marital conflict Urban College teachers suffer more in comparison to the Rural college teachers as they are more sensitive and react vigorously.

DISCUSSION

We concluded that there would be significant negative relationship between stress and job satisfaction of permanent teachers would cope with stress in a better way. It was assumed that the subjects scoring high on job satisfaction scale would also score high on locus of control scale. The relationship between Job Satisfaction and internal-external control In positive and satisfactory significant. It can thus be concluded that teachers who are satisfied with their jobs have an internal locus of control.

Therefore in the light of above discussion It is concluded that there is no significant difference of stress as well as Job Satisfaction of temporary as well as permanent college teachers.

CONCLUSIONS

1. The death of spouse creates more Stress in case of Temporary college teachers. They will be fully dependent on the spouse.
2. Due to the martial conflict Urban college teachers suffer more in comparison to the Rural college teachers as they are more sensitive and react more vigorously.
3. The variation in salary effects more in case of temporary college teachers in comparison to permanent college teachers.
4. The Rural college teachers suffer more due to changing conditions of Job Satisfaction in comparative to Urban college teachers.
5. The confirmation of Job effects more in case of temporary college teachers than permanent college teachers.
6. Promotions effects too much in case of Permanent college teachers.

RECOMMENDATIONS

On the basis of above findings of this study it is evident that due to the modernization the ration of working is more in comparison to that of house ladies. They have dual job to perform due to this they have to face more problems in and outside the home. Which creates stress in their life through this study we came to know so many problems & also know that how to overcome these problems. The permanent college teachers are more satisfied from their job in comparison to that of temporary college teachers. As in previous case there is more job security than the temporary college teachers. We have to secure the job conditions of temporary college teachers. There are sample of evidences to indicate that an environment is full of stresses and strains which affects the Job Satisfaction adversely and it goes to the extent of causing satisfaction. We also come to know that what is stressful for one person is not necessarily stressful everyone.

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How to Help Students Learn Effectively: Key Psychological Principles

Mrs. Kulwant Kaur*

COGNITION AND LEARNING: HOW DO STUDENTS THINK AND LEARN?

A great deal of research from cognitive and educational psychology has discovered how thinking and learning can be improved in the classroom. The first eight principles highlight some of the most important findings on teacher practices that impact student growth.

1. Growth mindset

Students' beliefs or perceptions about intelligence and ability affect their cognitive functioning and learning.

Research shows that learners who hold the growth mindset that intelligence is malleable, and success is related to effort level are more likely to remain focused on goals and persist despite setbacks. A great way to start off the year in a psychology class is with a discussion of growth versus fixed mindsets because it helps students understand how their beliefs about intelligence can influence their own academic success.

2. Prior knowledge

What students already know affects their learning.

Research shows that prior knowledge influences both conceptual growth and conceptual change in students. With conceptual growth, students add to their existing knowledge, and with conceptual change, students correct misconceptions or errors in existing knowledge. Facilitating conceptual growth or change requires first obtaining a baseline level of student knowledge prior to the start of each unit through formative assessment. One way to assess prior knowledge involves starting the unit with a short list of five to ten true/false statements and having a class discussion about the results. The results of this discussion can guide the selection of assignments and activities that will be appropriate for facilitating either conceptual growth or conceptual change. Prior knowledge can be used to help students incorporate background knowledge and draw connections between units during the course.

3. Limits of stage theories

Students' cognitive development and learning are not limited by general stages of development.

Research indicates that cognitive development and learning are not limited by general stages of development. It is important for instructors teaching Piaget's cognitive stage theory to also reference the limitations of this approach. Psychology curricula should highlight the significance of Lev Vygotsky's theory of zone of proximal development and the critical role that interactions with those who are more capable can have on learning and growth. Instructors can use this research to facilitate learning by designing instruction that utilizes scaffolding, differentiation and mixed ability grouping. It is also critical that the most advanced students have the opportunity to work with others who will challenge them, including other students or the instructor.

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4. Facilitating context

Learning is based on context, so generalizing learning to new contexts is not spontaneous, but rather needs to be facilitated.

Student growth and deeper learning are developed when instructors help students transfer learning from one context to another. Students will also be better able to generalize learning to new contexts if instructors invest time in focusing on deeper learning. One method of developing this skill is to have students use their understanding of a particular unit to generate potential solutions for real-world problems.

5. Practice

Acquiring long-term knowledge and skill is largely dependent on practice.

This principle details empirically based strategies that will help students more effectively encode learned materials into long-term memory. In addition to those in the memory unit, examples from this principle can help inform instruction throughout the course. By issuing formative assessment frequently through practice problems, activities and sample tests, instructors can help students increase their knowledge, skills and confidence. Additionally, instructors conducting practice activities at spaced intervals (distributed practice) will help students achieve greater increases in long-term retrieval ability. Practice tests should include open-ended questions that require both the retrieval of existing knowledge and the challenge of applying that information to new situations or contexts, thus also incorporating principle four.

6. Feedback

Clear, explanatory and timely feedback to students is important for learning.

This principle highlights the importance of instructor responses and indicates the best manner in which to deliver feedback to students in order to maintain or increase motivation to learn. Providing students with clear, explanatory and timely feedback is important for learning.

7. Self-regulation

Students' self-regulation assists in learning and self-regulatory skills can be taught.

Self-regulation skills, including attention, organization, self-control, planning and memory strategies, improve learning and engagement and can be taught through direct instruction, modeling and classroom organization. Teachers can model organizational methods and assist students by highlighting learning targets at the start and conclusion of lessons, using classroom calendars, highlighting difficult concepts that will require more practice, breaking large projects into manageable components, using well designed rubrics and allowing sufficient processing time through questioning, summarizing and practice. Psychology students can apply this research to their own study habits such as learning to practice self-control by limiting the distractions presented by cell phones and social media. Students can also be encouraged to design experiments related to the limits of attention and discuss the practical implications of their results.

8. Creativity

Student creativity can be fostered.

Creativity is considered a critical skill for the technology driven world of the 21st century and because it is not a stable trait, it can be taught, nurtured and increased. This principle describes specific methods of structuring assignments to increase creativity and ideas for how to model creative problem solving. Creativity in the psychology classroom can include opportunities for student-designed research projects, video projects, demonstrations and model building.

MOTIVATION: WHAT MOTIVATES STUDENTS?

Students who are motivated and interested in learning are more successful. CPSE has outlined the most important ways to help increase student motivation and engagement.

9. Intrinsic motivation

Students tend to enjoy learning and to do better when they are more intrinsically rather than extrinsically motivated to achieve.

This principle is directed at how instructors can increase intrinsic motivation through classroom practices and activities that support the fundamental need of students to feel autonomous. It is important to note that not everything of importance is intrinsically motivating to all students and that there is a place for extrinsic motivation in education. During the unit on motivation, when intrinsic and extrinsic motivations are typically discussed, students can examine their personal motivations and how they influence their success. Lastly, students can examine the research related to the overjustification effect, also discussed in this principle.

10. Mastery goals

Students persist in the face of challenging tasks and process information more deeply when they adopt mastery goals rather than performance goals.

Students who form mastery goals are focused on attaining new skills or increasing existing ability, but students who develop performance goals typically are focused simply on showing adequate ability. When students set performance goals, they have a tendency to avoid tasks that might expose weaknesses and end up missing opportunities that would foster the development of new skills. Those with mastery goals are more likely to be motivated to learn new skills and achieve higher levels of competence. Principle 10 provides specific methods for organizing instruction that can be used to help students choose mastery over performance goals although under certain circumstances such as competitions, performance goals may be more appropriate.

11. Teacher expectations

Teachers' expectations about their students affect students' opportunities to learn, their motivation and their learning outcomes.

The beliefs that teachers have about their students affect students' opportunities to learn, their motivation and their learning outcomes. Psychological research has uncovered ways for teachers to communicate high expectations for all students and avoid creating negative self-fulfilling prophecies. When discussing self-fulfilling prophecies and the Rosenthal and Jacobson study during the social psychology unit, Principle 11 can be used by teachers to show students how they can prevent negative self-fulfilling prophecies.

12. Goal setting

Setting goals that are short term (proximal), specific and moderately challenging enhances motivation more than establishing goals that are long term (distal), general and overly challenging.

This principle explains how students can use short-term (proximal), specific and moderately challenging goals to increase self-efficacy and build toward larger goals. Students should maintain a record of progress toward their goals which is monitored by both the student and the instructor. After students experience success with moderately challenging proximal goals, they will be more likely to become intermediate risk takers, which is one of the most significant attributes present in achievement-oriented individuals. As a result, they will be capable of achieving larger distal goals. Tips based on this principle can easily be used to create engaging class assignments for the motivation unit in the introduction to psychology curriculum.

SOCIAL AND EMOTIONAL DIMENSIONS: WHY ARE SOCIAL CONTEXT, INTERPERSONAL RELATIONSHIPS AND EMOTIONAL WELL-BEING IMPORTANT TO STUDENT LEARNING?

These principles reflect the importance of relationships, culture, community and well-being on learning. They focus on how instructors can help students by fostering healthy relationships with them and an interest in their lives outside the classroom.

13. Social contexts

Learning is situated within multiple social contexts.

Principle 13 emphasizes how the various communities students belong to (e.g. families, peer groups, schools, neighborhoods) and their culture (e.g. shared language, beliefs, values and behavioral norms) influence learning. This principle is related specifically to many concepts from social psychology (e.g., norms, attribution theory, individualistic versus collectivist cultures) and provides suggestions for incorporating culture into every unit to increase student engagement and build stronger relationships. Introductory psychology classes can incorporate opportunities for students to engage with the larger community through service-learning projects, guest speakers and psychology clubs.

14. Interpersonal relationships

Interpersonal relationships and communication are critical to both the teaching-learning process and the social development of students.

This principle provides detailed and specific guidelines for improving both teacher-student and student-peer relationships in the classroom.

15. Well-being

Emotional well-being influences educational performance, learning, and development.

Various components of emotional well-being can be included across many psychology units, such as self-concept and self-esteem (social psychology), self-efficacy and locus of control (motivation and personality) and happiness and coping skills (emotion and stress). TOPSS has developed a teaching module that includes background information and activities related to **positive psychology** and the science of improving emotional well-being.

CONTEXT AND LEARNING: HOW CAN THE CLASSROOM BEST BE MANAGED?

The two principles related to classroom management emphasize how to develop a classroom climate that enhances learning.

16. Classroom conduct

Expectations for classroom conduct and social interaction are learned and can be taught using proven principles of behavior and effective classroom instruction.

Numerous research-based ideas are presented for both correcting inappropriate student behaviors and for establishing appropriate replacement behaviors at both the classroom and school-wide levels.

17. Expectations and support

Effective classroom management is based on (a) setting and communicating high expectations, (b) consistently nurturing positive relationships, and (c) providing a high level of student support.

This principle highlights practical techniques to create a culture of high academic achievement and positive classroom behavior at both the classroom and school levels. The Top 20 document references information about **restorative practices** and **social and emotional learning** that includes a variety of specific and practical strategies for building teacher-student relationships.

ASSESSMENT: HOW IS STUDENT PROGRESS ASSESSED?

The three principles devoted to the process of student evaluation discuss methods for creating and implementing valid and fair assessments that contribute to student learning.

18. Formative and summative assessment

Formative and summative assessments are both important and useful, but they require different approaches and interpretations.

Formative assessments are typically used as a part of everyday practice and are given either prior to or during instruction. Such tools are designed to collect evidence regarding the progress of student learning in order to provide effective guidance. Summative assessments, on the other hand, result in an overall evaluation of student learning or program effectiveness and are typically utilized at the end of a unit or course thus having more limited impact on current instruction. Frequent use of formative assessment accompanied by immediate and specific instruction helps students achieve learning goals and assume a greater responsibility of their own learning process. The analysis of data collected through formative assessment allows the instructor to differentiate instruction and provide appropriate individualized support.

19. Assessment development

Student skill, knowledge, and ability are best measured with assessment processes grounded in psychological science with well-defined standards for quality and fairness.

Formative and summative assessments need to be evaluated for both reliability and validity. The Top 20 document provides instructors with four essential questions that can be used to evaluate the overall validity of a particular assessment for measuring student learning and tips for measuring reliability. Instructors can improve the reliability and validity of formative and summative assessments by aligning them to learning targets, utilizing item analysis, discussing the results with other educators, and monitoring outcomes for discrepancies across groups or subgroups of students. During the unit on intelligence and individual differences, it can be helpful to demonstrate to students how the exams they are taking can be evaluated for content validity by illustrating how the assessments are aligned with learning targets

20. Assessment evaluation

Making sense of assessment data depends on clear, appropriate and fair interpretation.

Effective teaching requires that instructors be able to accurately interpret test results and clearly communicate the results to students and parents. Students can use what they learn about testing and statistics to evaluate the various assessments given in class for reliability and validity. Discussions of descriptive statistics are more meaningful when students examine their own assessments.

CONCLUSION

Certainly there will be debate about the Top 20 principles, and many research-based educational practices are not included in the document. Although this is not an exhaustive list of educational

psychological research, it does provide an important starting point for improving teaching and learning outcomes. The Top 20 principles were vetted over many years based on major documents related to the science of teaching and learning, and the purpose of the project was not to provide a comprehensive list, but a prioritized one. These principles are helpful for the instructor but can also be incorporated into the psychology curriculum as examples of how applied psychology can be used to solve real-world problems. At the same time, these principles will help students develop skills to learn more effectively in all of their classes.

Information and Communication Technology

Mrs. Kulwant Kaur*

ABSTRACT

This review summarizes the relevant research on the use of information and communication technology (ICT) in education. Specifically, it reviews studies that have touched upon the merits of ICT integration in schools, barriers or challenges encountered in the use of ICT, factors influencing successful ICT integration, in-service and pre-service teachers' attitudes, perceptions, and confidence in using ICT as well as the importance of school culture in the use of ICT. This review discusses gaps in the literature and the directions that future studies may take to address these gaps.

Keywords: ICT; Technology Integration; Barriers and Solutions of ICT use; Teachers' attitudes and beliefs on ICT use

INTRODUCTION

Information and Communication Technology (ICT) includes computers, the Internet, and electronic delivery systems such as radios, televisions, and projectors among others, and is widely used in today's education field. Kent and Facer (2004) indicated that school is an important environment in which students participate in a wide range of computer activities, while the home serves as a complementary site for regular engagement in a narrower set of computer activities. Increasingly, ICT is being applied successfully in instruction, learning, and assessment. ICT is considered a powerful tool for educational change and reform. A number of previous studies have shown that an appropriate use of ICT can raise educational quality and connect learning to real-life situations (Lowther, et al. 2008; Weert and Tatnall 2005). As Weert and Tatnall (2005) have pointed out, learning is an ongoing lifelong activity where learners change their expectations by seeking knowledge, which departs from traditional approaches. As time goes by, they will have to expect and be willing to seek out new sources of knowledge. Skills in using ICT will be an indispensable prerequisite for these learners.

ICT tends to expand access to education. Through ICT, learning can occur any time and anywhere. Online course materials, for example, can be accessible 24 hours a day, seven days a week. Teleconferencing classrooms allow both learner and teacher to interact simultaneously with ease and convenience. Based on ICT, learning and teaching no longer depend exclusively on printed materials. Multiple resources are abundant on the Internet, and knowledge can be acquired through video clips, audio sounds, visual presentation and so on. Current research has indicated that ICT assists in transforming a teaching environment into a learner-centered one (Castro Sánchez and Alemán 2011). Since learners are actively involved in the learning processes in ICT classrooms, they are authorized by the teacher to make decisions, plans, and so forth (Lu, Hou and Huang 2010). ICT therefore provides both learners and instructors with more educational affordances and possibilities. More specific benefits of using ICT in education are described below.

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BENEFITS OF USING ICT IN EDUCATION

The merits of ICT in education have been extolled in the literature. The use of ICT has been found to:

Assist students in accessing digital information efficiently and effectively

As Brush, Glazewski and Hew (2008) have stated, ICT is used as a tool for students to discover learning topics, solve problems, and provide solutions to the problems in the learning process. ICT makes knowledge acquisition more accessible, and concepts in learning areas are understood while engaging students in the application of ICT.

Support student-centered and self-directed learning

Students are now more frequently engaged in the meaningful use of computers (Castro Sánchez and Alemán 2011). They build new knowledge through accessing, selecting, organizing, and interpreting information and data. Based on learning through ICT, students are more capable of using information and data from various sources, and critically assessing the quality of the learning materials.

Produce a creative learning environment

ICT develops students' new understanding in their areas of learning (Chai, Koh and Tsai 2010). ICT provides more creative solutions to different types of learning inquiries. For example, in a reading class, e-books are commonly used in reading aloud activities. Learners can access all types of texts from beginning to advanced levels with ease through computers, laptops, personal digital assistants (PDAs), or iPads. More specifically, these e-books may come with some reading applications, which offer a reading-aloud interface, relevant vocabulary-building activities, games related to reading skills and vocabulary acquisition, and more. Therefore, ICT involves purpose- designed applications that provide innovative ways to meet a variety of learning needs.

Promote collaborative learning in a distance-learning environment

Koc (2005) mentioned that using ICT enables students to communicate, share, and work collaboratively anywhere, any time. For instance, a teleconferencing classroom could invite students around the world to gather together simultaneously for a topic discussion. They may have the opportunity to analyze problems and explore ideas as well as to develop concepts. They may further evaluate ICT learning solutions. Students not only acquire knowledge together, but also share diverse learning experiences from one another in order to express themselves and reflect on their learning.

Offer more opportunities to develop critical (higher-order) thinking skills

Based on a constructive learning approach, ICT helps students focus on higher-level concepts rather than less meaningful tasks (Levin and Wadmany 2006). McMahon's study (2009) showed that there were statistically significant correlations between studying with ICT and the acquisition of critical thinking skills. A longer exposure in the ICT environment can foster students' higher critical thinking skills. Thus, schools are strongly advised to integrate technology across all of the learning areas and among all learning levels. Where this is done, students are able to apply technology to the attainment of higher levels of cognition within specific learning contexts.

Improve teaching and learning quality

As Lowther et al. (2008) have stated that there are three important characteristics are needed to develop good quality teaching and learning with ICT: autonomy, capability, and creativity. Autonomy means that students take control of their learning through their use of ICT. In this way, they become more capable of working by themselves and with others. Teachers can also authorize students to complete certain tasks with peers or in groups. Through collaborative learning with ICT, the students have more opportunity to build the new knowledge onto their background knowledge, and become more confident to take risks and learn from their mistakes. Further, Serhan (2009) concluded that ICT fosters autonomy by allowing educators to create their own material, thus providing more control over course content than is possible in a traditional classroom setting. With regard to capability, once students are more confident in learning processes, they can develop the capability to apply and transfer knowledge while using new technology with efficiency and effectiveness. For example, in an ESL listening and speaking class, students may be asked to practice their pronunciation using an online audio dictionary. They are required not only to listen to the native pronunciation from the dictionary, but also to learn the definitions and examples of a new vocabulary item. They then have to make a recording of their own pronunciation and provide examples of how this new word is used in context. Before completing this task, they have to know which browser to use in order to search a suitable online audio dictionary. They will have to browse several online dictionaries, and select the one that best meets their learning needs. In addition, finding good software to record their voice is another prerequisite for these learners. Therefore, the whole learning process enriches students' learning skills and broadens their knowledge beyond what they already know. By using ICT, students' creativity can be optimized. They may discover new multimedia tools and create materials in the styles readily available to them through games (Gee 2007, 2011), CDs, and television. With a combination of students' autonomy, capability, and creativity, the use of ICT can improve both teaching and learning quality.

Support teaching by facilitating access to course content

Watts-Taffe et al. (2003) found that teachers can act as catalysts for the integration of technology through ICT. If the encouragement, equipment, and necessary technological support are available from institutes for the teachers, developing an ICT class will be easier for them. The main responsibilities of these teachers will be changing their course format, creating and explaining the new assignments, and arranging for the computer lab through their technology-learning specialists or assistants.

In sum, as Reid (2002) has indicated, ICT offers students more time to explore beyond the mechanics of course content allowing them to better understand concepts. The use of ICT also changes the teaching and learning relationship. Based on the findings of Reid's study, teachers reported that the relationship between teacher and learner is sometimes reversed with regards to information technology. This relationship boosts students' confidence when they are able to help teachers with technical issues in the classroom. Therefore, ICT changes the traditional teacher-centered approach, and requires teachers to be more creative in customizing and adapting their own material.

While ICT is changing teaching and learning for the better in several ways, the existing literature has also identified some barriers. In the following sections, these barriers are classified into four categories based on the perspectives of students, teachers, administrators, and ICT infrastructure. A variety of strategies for addressing these barriers is also discussed.

BARRIERS AND SOLUTIONS: STUDENT PERSPECTIVE

Although the advantages of using ICT in the classroom have been demonstrated in previous research, barriers or challenges associated with its use still exist. Frederick, Schweizer and Lowe (2006) showed that student mobility, special needs, and anxiety over standardized test results are the main challenges associated with ICT use. These challenges can be solved by providing more authentic group- and problem-based learning activities, and adequate learning support (Whelan 2008). Whelan (2008) also identified more barriers from the student perspective, including: subpar technical skills that reduce access to ICT in classroom; an insufficient number of academic advisors and lack of timely feedback from instructors; and reduced interaction with peers and instructors. Therefore, the author recommends the following strategies to facilitate the learning process: more induction, orientation, and training for students; an increased emphasis on the importance of instructor access and effective administration; and the expansion of podcasting and online conferencing tools. In general, capacity building, curriculum development, infrastructure, policy, and government support are required in order to lower student barriers and improve the effectiveness of ICT use in the classroom. In addition, Castro Sánchez and Alemán (2011) encourage students to acquire specific technical skills to facilitate learning in ICT environments.

BARRIERS AND SOLUTIONS: TEACHER PERSPECTIVE

Barriers to effective technology integration from a teacher perspective include:

- Low teacher expectations and a lack of clear goals for ICT use in schools (Al-Bataineh et al. 2008);
- A lack of teacher collaboration and pedagogical support, as well as a lack of experience among cooperating teachers (Ertmer and Otterbreit-Leftwich 2010);
- Insufficient time to master new software or integrate ICT during a class period (Almekhlafi and Almeqdadi 2010);
- Insufficient skills for managing teaching materials (Frederick, Schweizer and Lowe 2006);
- Low software competence and habitual ways of conceptualizing what and how students should learn (Goktas, Yildirim and Yildirim 2009);
- Limited knowledge and experience of ICT in teaching contexts (Honan 2008);
- A lack of specific knowledge about technology and how to combine it with the existing pedagogical content knowledge to support student learning (Hutchison and Reinking 2011.);
- Excessive focus on teaching technical or operational skills rather than course content (Lim 2007);
- Pressure to improve scores on national examinations (Liu and Szabo 2009);
- A lack of recognition and encouragement of the timely and effective use of ICT (Tezci 2011a);
- A lack of in-service training on the use of ICT (Yildirim 2007);
- Technical problems in the classroom (Yildirim 2007);
- Classroom management with large class sizes (Tezci 2011a);
- A lack of motivation, and technical and financial support (Liu and Szabo 2009);
- Uncertainty about the possible benefits of using ICT in the classroom (Yildirim 2007); and
- Lack of specific and definite ideas about how integrating technology into instruction will improve student learning (Al-Bataineh et al. 2008).

Several strategies for dealing with these challenges have been suggested. Schools are encouraged to:

- Provide professional development activities related to technology to update teachers' skills and knowledge, and offer technical support when needed (Al-Bataineh et al. 2008);
- Support partnerships that help teachers share effective technology practices and experiences (Ertmer and Otterbreit-Leftwich 2010);
- Provide workshops that allow teachers to reflect upon effective strategies for technology integration into instruction and unveil issues that are central to understanding the process of technology integration into instruction (Almekhlafi and Almeqdadi 2010);
- Offer opportunities to virtually observe teachers who use technology (Frederick, Schweizer and Lowe 2006);
- Augment curricula with technology-enhanced materials (Goktas, Yildirim and Yildirim 2009);
- Provide enough freedom for teachers in selecting and covering curriculum materials (Honan 2008);
- Provide effective, timely, and continuous training to improve ICT skills and manage a technology-rich classroom (Hutchison and Reinking 2011);
- Encourage positive attitudes about the significance of integrating ICT into instruction (Lim, 2007); and
- Provide adequate technical support (Liu and Szabo 2009; Tezci 2011a; Yildirim 2007).

Technology should be used for more than just support of traditional teaching methods (Tezci, 2011a). According to Tezci (2011a), teachers should learn not only how to use technology to enhance traditional teaching or increase productivity, but also should learn from a student-centered perspective how ICT can be integrated into classroom activities in order to promote student learning. This means that teachers need to use ICT in more creative and productive ways in order to create more engaging and rewarding activities and more effective lessons (Birch and Irvine 2009; Honan 2008). Hence, Castro Sánchez and Alemán (2011) suggested that teachers keep an open mind about ICT integration in classroom. It is imperative that teachers learn new teaching strategies to adapt to the new instruments when teaching with technology.

However, Yildirim (2007) found that teachers use ICT more frequently for the preparation of handouts and tests than to promote critical thinking. Similarly, Palak and Walls (2009) found that teachers mainly use technology to support their existing teaching approaches and rarely to foster student-centered learning. According to the authors, one possible explanation is a lack of models for how to use technology to facilitate learning, and limitations related to contextual factors such as class size and student ability. Further, Brush, Glazewski and Hew (2008) found that pre-service teacher preparation does not provide sufficient ICT knowledge to support technology-based instruction, nor does it successfully demonstrate appropriate methods for integrating technology within a curriculum. More training should be provided in pre-service teachers' curricula, and ICT skills must be applied in the classroom in order to integrate effective technology strategies (Supon and Ruffini 2009). To help teachers cope with these difficulties, Chen (2008) suggested that rather than only providing education theories, ICT researchers should also document examples of how teachers accomplish meaningful and effective technology integration to meet their pedagogical goals and needs.

BARRIERS AND SOLUTIONS: ADMINISTRATIVE AND ICT INFRASTRUCTURE PERSPECTIVE

In addition to the challenges faced by both students and teachers in the use of ICT, other obstacles also exist in terms of an administrative and ICT infrastructures. Such barriers include:

- School inspectors focus more on the quantity of course content and student test scores than on ICT usage (Yildirim 2007);
- A lack of appropriate administrative support for the effective use of ICT (Lim 2007);
- Administrative mandates to improve examination results, which shifts the focus away from using ICT to engage students in higher-order thinking activities (Goktas, Yildirim and Yildirim 2009);
- A lack of appropriate course content and instructional programs (Yildirim 2007); and
- A lack of appropriate hardware, software, and materials (Yildirim 2007).

To address these barriers, Yildirim (2007) suggested that schools need to provide appropriate access to technology. Furthermore, schools and related institutional systems need to employ new policies to involve teachers in the decision-making and planning processes regarding ICT in their classrooms. Lim (2007) conducted a qualitative study examining effective and ineffective ICT integration in schools in order to provide tangible solutions. The results showed that the availability of ICT tools, the establishment of disciplinary and educational principles and procedures, as well as the division of labor among teachers, teaching assistants and students are crucial elements to establishing a well-managed ICT-integrated class. By emphasizing these elements, a learning process that is more likely to engage students in higher-order thinking can be facilitated.

Ertmer and Ottenbreit-Leftwich (2010) reviewed the existing literature on the necessary elements to enable pre-service and in-service teachers to apply ICT as a meaningful pedagogical tool. They recommended that schools provide teachers with solid evidence supporting the positive impact of technology-based and student-centered instruction on student learning and achievement on standardized tests. For instance, schools can provide opportunities for pre-service teachers to observe a variety of examples and models, which they can then apply with real learners. Schools need to help pre-service teachers understand difficulties they may face when they begin to use ICT in their classrooms, and present effective strategies for addressing them. In sum, school leaders should ensure that teachers understand that the ultimate objective of technology integration is to advance the teaching and learning process, not replace it. Developing a pedagogical model requires a strong link between theory and application in order to help teachers overcome the obstacles faced in technology integration (Keengwe and Onchwari 2009). Thus, Staples, Pugach and Himes (2005) stated that good planning for technology integration requires a special understanding of specific hardware and software related to the curriculum. Staff development and teacher training are also indispensable to supporting the curriculum with technology integration.

FACTORS INFLUENCING THE USE OF ICT

Factors influencing the use of ICT can be divided into external factors and internal factors. The two types of factors are related to each other and to ICT usage level (Tezci 2011a). A variety of external factors have been identified that influence the progression or effectiveness of technology integration in schools. These include technology availability, accessibility of ICT equipment, time to plan for instruction, technical and administrative support, school curriculum, school climate and culture, faculty teaching load and management routine, and pressure to prepare students for national entrance exams (Al-Ruz and Khasawneh 2011; Lin, Wang and Lin 2012; Tezci 2011a). Among these external factors, the most common are lack of access to computers and software, insufficient time for course planning, and inadequate technical and administrative support (Chen, 2008). Al-Ruz and Khasawneh (2011) found that some external factors were positively associated with technology integration, including availability of technology ($r = 0.39$, $p < 0.01$) and support from technicians, teachers, and principals ($r = 0.44$, $p < 0.01$). Thus, technology availability and overall support are

important to technology integration. The higher the support structure and technology availability, the higher the technology integration efforts are made by teachers.

Several internal factors also influence technology integration outcomes (Sang et al. 2011). Internal factors related to teachers include: understanding of ICT use; beliefs, which may conflict with the application of ICT; attitudes toward technology integration; perceptions, including intention or motivation to use ICT; self-confidence and knowledge; technology skills; readiness to use ICT; and technology self-efficacy (Al-Ruz and Khasawneh 2011; Chen 2008; Lin, Wang and Lin 2012; Sang et al. 2011; Tezci 2011a). Chen (2008) discovered two common issues associated with internal factors. First, teachers may implement policies based on limited or improper theoretical interpretations and comprehension of ICT use. Second, teachers may be under pressure to cover all content and be unwilling or hesitant to let students spend more time exploring content on their own with technology due to their other conflicting beliefs. These issues imply that teacher beliefs may not resonate in their practices. A school culture emphasizing competition and a high stakes assessment system can discourage teachers from integrating technology into their classrooms. Thus, teacher beliefs influence ICT use in the classroom (Chen 2008).

More specifically, Teo et al. (2008) investigated a quantitative study examining the possible relationship between Singaporean pre-service teachers' beliefs about teaching and technology use. Constructivist teaching beliefs were significantly and positively correlated with both constructivist ($r = 0.59, p < 0.01$) and traditional ($r = 0.50, p < 0.01$) technology use. On the contrary, traditional teaching beliefs were significantly and negatively correlated with constructivist technology use. The outcome of the study implies that Singaporean pre-service teachers are not adequately prepared to facilitate student construction of knowledge. Even though technology can foster interactive, self-directed learning and higher order thinking, technology integration is not the most effective way to improve learning. Through a combination of constructivist learning and technology, learners will be assisted in an active learning process and encouraged to organize information by making internal cognitive connections. ICT, therefore, will not in itself prove effective in the classroom without teachers who possess knowledge of both the technology and how to use it to meet educational goals (Koc 2005).

TEACHER ATTITUDES, PERCEPTIONS, AND CONFIDENCE IN ICT USE

As established in the literature, internal variables greatly influence how teachers integrate technology in the classroom. But which variable has the strongest impact on ICT use and how internal variables are influenced by ICT preparation programs are discussed below.

Palak and Walls (2009) conducted a mixed study to investigate whether teachers who frequently integrate technology and work at technology-rich schools shift their beliefs and practices toward a student-centered paradigm. The results showed that their practices did not change; neither student-centered nor teacher-centered beliefs are powerful predictors of practices. However, teachers' attitudes toward technology significantly predict teacher and student technology use, as well as the use of a variety of instructional strategies ($p < 0.05$). Sang et al. (2010) focused on the impact of Chinese student teachers' gender, constructivist teaching beliefs, teaching self-efficacy, computer self-efficacy, and computer attitudes on their prospective ICT use. The findings confirmed the results of the study by Palak and Walls (2009) that the strongest predictor of future ICT use were teachers' attitudes toward it.

In addition to the influence of teacher attitudes, Sang et al. (2010) further indicated that pre-service teachers with highly constructivist teaching beliefs have stronger intentions to integrate technology into their future teaching practices. Furthermore, more confident pre-service teachers were more capable of and interested in using computers in real classrooms. Thus, although teachers' attitudes towards ICT use were found to be the strongest predictor of technology

integration, the impact of their beliefs and confidence in using ICT should not be disregarded either.

Internal variables can partially explain the success of technology integration in the classroom. However, the influence of these variables may change after participation in technology preparation courses or programs. Abbott and Faris (2000) examined pre-service teachers' attitudes toward the use of computers before and after a semester-long technology literacy course. The results showed that positive attitudes toward computers increased after the course because of the instructional approaches, meaningful assignments requiring technology, and supportive faculty. Thus, the authors claimed that teacher education programs should teach pre-service teachers not only how to use hardware and software, but also how to incorporate computers into their teaching strategies and activities. The authors also noted that small groups and collaborative learning are the most appropriate when introducing new hardware and software because more advanced and experienced teachers can assist those who need more technology learning support.

Another similar study was conducted by Doering, Hughes and Huffman (2003), who analyzed pre-service teachers' perspectives regarding ICT in their future classrooms before and after participation in a teacher preparation program. Prior to taking the preparation courses, teachers were doubtful about the utility of ICT in the classroom, implying that they would closely examine and consider technology integration, rather than blindly incorporate it into their teaching practices. After completing the courses, their doubt had transformed into more positive sentiments. The teachers had a better understanding about ICT use in the classroom. Although the teachers confronted other issues such as technology availability, accessibility, professional support, and classroom management, their perceptions about technology's role had changed. They were more likely to believe that technology can assist in learning and to recognize its importance.

Serhan (2009) and Chai, Koh and Tsai (2010) also investigated pre-service teachers' beliefs about the use of computer technology and the effectiveness of ICT courses. The results of both studies indicate that after participating in courses, pre-service teachers recognized the importance of technology integration into their curricula and believed that ICT use would enhance student learning. They felt that such courses prepared them to apply ICT in the future, and their abilities to select, evaluate, and use a variety of technological resources improved. More specifically, Chai, Koh and Tsai (2010) found that ICT courses with direct instruction on the use of technological tools through the technology enhanced lesson (TEL) approach helped teachers learn how to use technologies as supporting tools in order to enhance their teaching and student learning. Consequently, the pre-service teachers viewed the preparation course favorably.

It is worth exploring how the ICT preparation courses or programs change teachers' intentions and actions. Choy, Wong and Gao (2009) conducted a mixed study to examine the intentions of pre-service teachers before and after a technology preparation course. Their intentions were then compared with their actions related to technology integration during their teaching. Confirming previous results from Doering, Hughes and Huffman (2003), the findings showed that their intentions became significantly more positive ($p < .05$) as a result of increased pedagogical knowledge. Nevertheless, these teachers were not able to translate the positive intentions into actual teaching, largely due to unfamiliar school environments. Based on these results, Choy, Wong and Gao (2009) concluded that teacher education programs need to increase awareness of the benefits of integrating technology into student-centered learning approaches, and provide pedagogical knowledge related to student-centered learning as well as technology integration strategies.

Beyond the impact of preparation courses on teacher perceptions and attitudes, Vannatta and Beyerbach (2000) reported increased proficiency in technology applications and instructional methods. They found a significant increase ($p < 0.01$) in technology integration for both pre-service and in-service teachers after participation in a preparation course. After the course, teachers were able to

incorporate a constructivist view of technology integration into their instruction in order to engage students in meaningful learning. Qualitatively, the pre-service teachers reported great benefits from the use of technology in the classroom after the course. The study concluded that simply teaching basic ICT skills is inadequate if teachers are to constructively integrate technology into their instruction. More emphasis should be placed on advanced skills in teacher education programs in order to provide teachers with authentic opportunities to experience and develop lessons that integrate technology in a meaningful context. The findings also encourage collaborative learning in technology-related assignments.

THE IMPORTANCE OF SCHOOL CULTURE ON ICT USE

School culture encompasses the vision, plans, norms and values that are shared by school members (Maslowski 2001). Focusing on the importance of school culture for ICT integration, Pelgrum and Law (2009) indicated that effective ICT integration depends on the perceptions and vision of school leaders rather than teachers' ICT skills. School culture has a mediating role that influences teachers' actions, beliefs, and attitudes (Chai, Hong and Teo 2009). Therefore, in addition to the external and internal variables mentioned previously, school culture also plays an important role in successful technology integration (Tezci 2011b).

In order to explore teacher perceptions of school culture related to the level of ICT usage, Tezci (2011b) examined Turkish teacher perceptions from both the technical and motivational perspectives. The results showed that their perceptions from both perspectives were not positive, because the majority did not believe that they would receive adequate technical and motivational support from their school. However, as the school culture became more positive, the teachers' ICT usage level increased. Ward and Parr (2010) stated that teachers need to feel confident in their ability to facilitate student learning with technology in order to integrate technology into their classrooms. To achieve this goal, more professional development is required with a focus on increasing teachers' skills so that they are able to overcome apprehensions associated with using technology. Further, new teaching approaches and technical support should be offered by schools to allow them to retain control while facilitating learning with computers. Overall, implementing effective teaching with technology integration requires changes in teachers' knowledge, beliefs, and school culture (Ertmer and Otterbreit-Leftwich 2010).

SYNOPSIS OF PREVIOUS RESEARCH ON ICT USE IN EDUCATION AND POSSIBLE DIRECTIONS FOR FUTURE RESEARCH

ICT integration in education has its merits. Its use not only changes the traditional ways of teaching, but also requires teachers to be more creative in adapting and customizing their own teaching materials and strategies (Reid 2002). Among all the teaching methods and strategies, collaborative learning, problem-based learning, and the constructivist approach are the most widely used teaching strategies to deal with the challenges of ICT use (Abbott and Faris 2000; Whelan 2008). This corresponds with the suggestion of Palak and Walls (2009), as well as Tezci (2011a), that technology integration will not have the desired effect without student-centered classroom practices. Therefore, ICT integration in education cannot be implemented in isolation. When it is applied in combination with diverse teaching methods and approaches, especially constructivist practices, learning outcomes may be more successful. On this basis, future researchers are recommended to undertake studies related to the benefits and challenges of a combination of ICT and other student-centered approaches such as collaborative learning across

all learning areas. The findings may provide more tangible suggestions for the use of ICT by teachers and scholars. In addition, schools should also provide some well-structured learning support while integrating technology in their curriculum and instruction (Whelan 2008). Schools are also highly recommended to offer their teachers workshops or training courses to improve their ICT skills and prepare them to encounter possible challenges while integrating technology in order to improve teachers' professional development on ICT use (Staples, Pugach and Himes 2005).

Previous research has indicated that both external and internal factors influence ICT use in education (Al-Ruz and Khasawneh 2011; Lin, Wang and Lin 2012; Sang et al. 2011; Tezci 2011a). Among the external factors, the most common are access to computers and software, insufficient time for course planning, and inadequate technical and administrative support (Al-Ruz and Khasawneh 2011). Among the internal factors, teachers' attitude, confidence, and belief in ICT use are commonly cited in the existing literature (Al-Ruz and Khasawneh 2011; Chen 2008; Lin, Wang and Lin 2012; Sang et al. 2011; Tezci 2011a). The research appears to have identified all possible external and internal factors influencing ICT use (Al-Ruz and Khasawneh 2011; Lin, Wang and Lin 2012; Sang et al. 2011; Tezci 2011a); however, there has been meager research into the possible relationships between external and internal variables, and how these relationships differ according to the variables involved in ICT integration. Examining these relationships could not only help teachers, students, and administrators understand the challenges of ICT use better, it could also assist them in uncovering other solutions to overcome the existing barriers based on the relationships among different variables.

More specifically, Chen (2008) has shown that there is no resonance between teachers' beliefs and their actual practice while integrating technology in the classroom. While most of the previous studies focused more on the influence of teachers' attitudes and beliefs on actual practice (Chai, Koh and Tsai 2010; Palak and Walls 2009; Sang et al. 2010; Serhan 2009), it has been rare for any study to investigate the reciprocal relationship between teachers' attitudes and beliefs and their practice. Another area to explore could be whether the relationship differs between pre-service teachers and in-service teachers. What are their views about their beliefs and their actual practice of ICT integration? Comparative studies would be particularly applicable in examining this perspective. Additionally, few previous studies have examined the challenges or barriers to ICT integration from students, teachers, and administrative perspectives with involvement of specific teaching strategies and activities. This is also an area worth further investigation in future research.

A review of the existing literature makes it apparent that ICT integration is mediational and entails an evolving process, not a final product. To achieve successful integration of technology requires an effort from three sides: teachers, students, and school administrators. This critical review discusses the current situations, barriers to, and solutions for ICT integration in the classroom. Further, the possible gaps in the existing literature are shown above in order to provide lucid directions for future research into ICT use.

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Accounting Theory-Assessment and Analysis

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SOCIAL SCIENCE

A few hundred years ago there were disciplines referred to as natural philosophy and moral philosophy. The former evolved into the natural sciences, the latter into the social sciences. However, like so many of the terms we use regularly, the term social science is difficult to define precisely and has been the subject of much debate. Essentially, social science is the study of aspects of human society. It has, over the last two hundred years, been heavily influenced by positivism with the underlying assumption that the study of societies can be undertaken scientifically. Closely associated with this, then, is the intention that it will apply the methods of the “natural sciences” to study human society. Sometimes the term has been taken to mean the discipline sociology but in a broader sense, the term includes a variety of specific disciplines that have evolved very differently and remain so. Thus, while collectively the term may be used to imply the use of scientific methodology, several other methodologies have been promoted.

Accounting can be included with those disciplines concerned with aspects of human society because, clearly, it is a “system of thought” designed by humans to assist human decision making and influence (human) behaviour. Therefore, a social constructionist ontology, rather than a realist ontology, would seem to be a more appropriate basis for conceptualising accounting. Consequently, rather than attempting to recreate the methods of the natural sciences, it is more appropriate that accounting turn to the methods that recognise the human aspects of the discipline rather than claim an intellectual status akin to the natural sciences. Unfortunately accounting theorists and researcher have been very slow to recognise this as is evident in the heavy involvement in the neo-empirical research programs over the last fifty years. There is some truth in the view that accounting is a fairly “young” intellectual discipline and has yet to demonstrate the maturity of self reflection and understanding. To date it has been happy to accept the position of being a sub-discipline of (and consequently inferior to) economics. As a result it has relied heavily on economic theories and methodologies. This is not to suggest for one minute that it is not closely associated with economics because it largely deals with economic phenomena. But, it deals with such phenomena from a very different point of view (otherwise it *would* simply be part of the discipline of economics). While some would argue that accounting is the “handmaiden of capitalist economics” this merely reflects a conservative and overly deferential viewpoint because there are several aspects of accounting which are very separate from simple economic analysis, for example control systems, information processing and behavioural considerations.

THE DEVELOPMENT OF ALTERNATIVE ACCOUNTING THEORIES

Several different approaches to developing an accounting theory have been discussed in the previous papers. These have included the works of individual theorists such as Chambers and Mattessich. Their works, and that of others, emerged from the desire to employ rigorous research methods and logical analysis to stated assumptions and propositions as to the purpose of accounting, especially the production of general purpose financial statements. As was explained above these works were classical modernist works in that they advocated the appropriateness of an essentially hypothetico-deductive

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scientific method to achieve intellectual rigour in accounting. Many of the major works of these theorists were published in the 1960s but there were several similar major works on accounting published prior to this decade, for example William Paton's *Accounting Theory* (1922), John Canning's *The Economics of Accountancy* (1929) and Stephen Gilman's *Accounting Concepts of Profit* (1939).

Also discussed above were the attempts by various professional bodies to develop a theoretical basis for accounting: initially the search for generally accepted accounting principles, then accounting standards and a conceptual framework on which the standards can be based. At first these attempts were represented by commissions to individual (or groups of) accounting theorists, the best example of which is Paton and Littleton's, *An Introduction to Corporate Accounting Standards* first published in 1940 but reprinted very many times until the 1980s. Later, these attempts developed into commissions to committees and then officially designated research divisions of the professional bodies to develop "guidelines for theory development" and later to independent organisations specifically charged to develop these "theoretical statements". As these attempts changed there was a change in the function of the published pronouncements; there was a change in their authoritative scope. That is, the pronouncements became parts of a system of regulation which has expanded from recommended statements of best practice for members of professional bodies to a complex international system of required practices. Regulation has been substituted for theory – it has become the "required theory" underlying accounting practices.

In the latter years of the 1960s decade there were several factors which coalesced to change the face of accounting research and theorising. These included the development of doctoral programmes in accounting where students were given rigorous training in quantitative research methods, neoclassical economic and finance theory and the use of new information processing technologies (especially the use of computers). Coincident with this was the growing availability of large scale stock market data bases initially

funded by the business community with a demand for business research to be directly related to extant business practices. Out of this background emerged the seminal articles by Ball, R and P Brown "An Empirical Evaluation of Accounting Numbers" (1968) and Beaver, W H (1968), "The Information Content of Annual Earnings Announcements" which were discussed in Gaffikin, 2005a. From here the "floodgates opened" and neo-empirical research in accounting, including positive accounting theory, was born and became the dominant form of research publications in the accounting literature. As indicated above this research was embedded in a neo-liberal ideology and unshakeable belief in the power of the market to solve almost all of societies' problems.

At the same time there were major changes in attitudes to research in the social sciences. There was a growing acceptance of the belief that positivistic scientific epistemology was inappropriate for the social and human sciences. Because these disciplines involved human and social aspects, a belief in the possibility of objective, value neutral research methodologies was held to be impossible. Thus, there was a rejection of the long held modernist belief that methods described as those employed in the natural sciences, and held to be the highest standards of intellectual rigour, could be universally applied to all disciplines. Alternative methods were sought which had underlying ontological and epistemological positions different to the positivist programme that had dominated Western thinking for so long. There was a greater awareness that understanding the processes of knowledge required, in turn, an understanding of language and cultural and societal factors which had previously been disregarded in the process of theory development.

Neo-empirical accounting research emerged from a conservative business school environment typically found in the USA. It is steeped in the neo-liberal ideology in which the rights of individuals and the market mechanism are fundamental beliefs. That is, neoclassical economics, which is central to this ideology, seeks to explain the actions of independently minded individuals interacting with one another only by means of market competition; the rights of individuals are supreme and their

interaction is achieved through the operations of the market mechanism. The only constraints are provided by nature. Therefore, there is no need of social institutions or government intervention – no form of externally imposed regulation. This implies the individual or decision making unit has full knowledge of what is best for her, him or it. Neoclassical economics is a cornerstone of the monetarism espoused by Friedman which came to dominate what is referred to as Chicago School (The University of Chicago) economics in which almost all of the early neo-empiricist accounting researchers were trained. These acolytes spread this belief to other institutions as they took up academic positions in them. So effective were they in doing this that it has become a dominant style of research in accounting which has been enforced by business schools (on their students and new colleagues) and many journal editors (despite being contrary to the underlying tenets of the movement – individual choice!). This dominance has led to it often being described as *mainstream accounting research*.

ACCOUNTING AS SOCIAL SCIENCE

As indicated above, accounting can be regarded as a social science. Lowe and Tinker, some time ago, clearly agreed with this:

Accounting as a discipline and accountancy practice should. . . be regarded as integral parts of social science and social behaviour. (1989, p 47)

So did Hopwood:

Accounting is coming to be regarded as an interested endeavour. Rather than being seen as merely residing in the technical domain, serving the role of neutral facilitator of effective decision-making, accounting is slowly starting to be related to the pursuit of quite particular economic, social and political interests (1989, p 141)

The social nature of accounting had been recognised much earlier. For example, in the 1930s the unusually named DR Scott had published a book (1931) which stressed the historical and social character of accounting. Scott argued that society and its institutions (including the economic) constantly change and if accounting is to be a useful in providing an understanding of “economic realities” then accounting should be considered from a much broader (than a merely technical) perspective. Scott developed his argument on the basis of an economic theory different to most others of the time – the institutional economics espoused by people such as his colleague, economist Thorstein Veblen. †

Since that time there have been many others who expressed similar views. In an article published in *The Accounting Review* one of the co-authors of one of the most significant auditing monographs‡, Mautz (1963), argued that accounting met the accepted defining criteria of a social science. Therefore, educators and researchers needed to re-evaluate their approach to the discipline to recognise the rigorous demands of social science and practitioners could then make more use of research results.

Accounting has understandably been predominantly concerned with the financial reporting of corporations as they are the primary form of business organisation in most societies. There have been many who have demonstrated the significant changing nature of the corporation over the last two hundred years. Perhaps one of the most well known early works to address this issue was *The Modern Corporation and Private Property* by Berle and Means§. Ladd argued that these changes had resulted in a “new orientation of business responsibilities and new concepts of appropriate business activities and objectives” (1963, p 2). This re-orientation meant that the responsibility of corporate management went beyond the satisfaction of stockholders’ interests to include a much † Institutional economics concentrates on the social systems that constrain the exchange and use of scarce resources. In doing so it explains the emergence of alternative institutional arrangements and their influence on economic performance through controlling access of economic actors to resources by various means.

Over the years it has been championed and debated by many very important economic theorists who have continued to try and develop a theory of economic institutions.

‡ Mautz, RK and H A Sharaf (1961), *The Philosophy of Auditing*, Florida: American Accounting Association.

§ Berle, AA and G C Means (1932), *The Modern Corporation and Private Property*, New York: Macmillan Co. Both authors have also written several other subsequent works individually and with other co-authors.

greater social responsibility yet “accounting concepts and procedures are firmly based on the premise of the paramountcy of the ownership interest” (p 2). To Ladd, accounting had clearly not kept pace with business developments partly as a result of “inertia – from and unwillingness to change procedures which have worked in the past” (p 31). He cogently argued for a change in accounting method to reflect that very great changes in the nature of the corporation and its activities. This included the added dimension of corporations as “good citizens” (in societies).

Another person to argue for the need for a fundamental change in accounting was the English accounting theorist, Trevor Gambling, described on the dust jacket of one of his books as someone who had “earned the reputation as an awkward and original thinker in a field where original ideas are not much expected”. In his *Societal Accounting* he attempts to reconcile traditional accounting theory and practice with broader economic accounting such that accounting could be used to signal wider social issues and concerns (based on accepted social indicators). Gambling’s major contribution to accounting thought has been to draw attention to the limitations of traditional narrow accounting thought. In many respect, like some of the others discussed above, he was ahead of his times as it is only recently that many of his ideas have been seriously taken up by other accounting researchers and theorists. There are many other than those mentioned above who recognised the need for a change in the way accounting is perceived if it is to properly serve the needs of a more broadly defined set of users.

One thing that becomes clear is that accounting, as a social science, has to reflect the changed ontological, epistemological and methodological assumptions that occurred in the other social sciences. As reflected in the Hopwood quotation there has been a growing realisation that accounting is not merely a neutral, technical endeavour but reflects the economic, social and political viewpoints of those who are engaged in its practice. Morgan was even more explicit:

... accounting researchers are obliged to face the dilemma that they are really social scientists and to keep abreast of new developments and be competent at their craft, they will need to devote serious consideration to the nature and practice of what counts as good social research. (1983, 9 385)

In recognising the social nature of accounting it becomes clear that the positivist, natural science approach to accounting research is not appropriate – it had been rejected in most of the social sciences. The naïve assumptions (such as value free propositions and efficient markets) in the neo-empirical approach are insufficient to reflect the “real” role of accounting in society and in fact, suggest Lowe and Tinker (1989, p 48), “may be disastrous for the practical usefulness of financial accounting statements”. And Tomkins and Groves (1983) argue that adopting an approach other than that claimed to be used in the natural sciences may bring accounting theory and practice much closer together.

Table 1 (Some) Assumptions of Neo-empiricism

ONTOLOGICAL

- That there is an objective external reality
- That human behaviour is purposive
- That social order controllable

EPISTEMOLOGICAL

Observation is separate from theory and is for either verification or falsification Causality

From Table 1 it can be observed that neo-empirical research (as demonstrated earlier – Gaffikin 2005b) is based on a realist ontology. Neo-empirical researchers believe there is an objective reality that exists independent of any human agency (human involvement). Following on from this then, human beings are viewed as interacting with this reality passively – that is, they do not create the reality but have to live around it. Therefore, human behaviour can also be objectively observed – its response to “a real world”. Accordingly, how humans respond to external stimuli (their surroundings and their attempts to exist therein) can be predicted. Consequently, social order is controllable; societies can be managed. The means by which knowledge of such an idealised world is obtained follow from this ontological position.

In respect of knowledge claims empiricism and testability become paramount. However, as Christenson (1983) has demonstrated, in accounting research, there is considerable confusion as to the process of empirical testability. Causality is a problematic notion and complex causal modelling and extensive multivariate analysis, designed to demonstrate causality, have had not proved otherwise. It remains a highly disputed concept.

Thus, there are many problems with attempting to employ the methodology of the natural sciences in *any* discipline let alone one so obviously a social phenomenon as is accounting. This led Mautz to argue that the discipline must “accept more responsibility for value judgements” because while the accountant may attempt to adopt an impersonal disinterested viewpoint “the truth is that his (sic) data include value judgements and for him to ignore such considerations is to ignore important aspects of his data” (1963, p 319).

ALTERNATIVE RESEARCH METHODOLOGIES

Accounting researchers have drawn on a number of theoretical frameworks that have been used in the social sciences. There is a logical difficulty in attempting to describe or classify some of these because “by definition” they defy classification^{**}. However, for pedagogical (instructive) purposes a description of what they involve can be undertaken. They mostly employ **qualitative** rather than **quantitative** research methodologies and this is sometime taken as a defining characteristic. To varying degrees they are concerned^{**} This is because some of them rely on a (social) constructionist rather than a realist ontology. That is, by definition they do not exist as independent objective entities.

With notions such as language, culture, interpretation, reflexivity, discourse, text, power and history.

Table-2: Research Differences

QUANTITATIVE RESEARCH	QUALITATIVE RESEARCH
Seeks facts and causes of phenomena	Concerned with understanding actors' behaviour
Uses controlled measurements	Naturalistic and uncontrolled observation
Claims objectivity	Subjective
Seeks verification/confirmation through reduction	Seeks to discover and explore
Is outcome oriented	Process oriented

QUANTITATIVE RESEARCH	QUALITATIVE RESEARCH
Claims to use hard and replicable data	Claims data is valid and rich
Produces generalisable outcomes	Is nongeneralisable
Assumes stable reality	Assumes a dynamic reality
Assumes an outside perspective	Assumes an insider perspective

[adapted from Blaxter et al (2002), *How to Research*, Oxford University Press]

A simple difference between quantitative and qualitative research is presented in Table 2. One of the major steps in quantitative research is the identification of variables. The variable is central to quantitative research – it is a concept that varies – quantitative research uses the language of variables and is primarily concerned with the relationships between them: the aim is to establish the casual structure of the variables. This is possible because of the realist ontology adopted. Therefore, variables are representations of the real world. They can be objectively determined so the aim is to observe them and establish a causal relationship the outcome of which can then be generalized to other (similar) situations (sets of variables). The researcher remains separate – outside from – the data in order to maintain objectivity. In qualitative research the interest is in the processes and the behaviour of individuals in response to an ever changing – a dynamic – world. The researcher tends to be intimately involved with the subject under investigation and acknowledges the subjectivity of the results which are presented as of potential interest to others but which are not generalisable because each situation will differ.

For example, a capital markets study will be a quantitative research study. Stock market data are collected and summarised (reductionism) to indicate evidence or confirmation of an hypothesis and the claim will be that this – stock price reaction - will always occur in similar situations. The researcher will be committed to a realist ontology where the reality is represented by the stock market prices. The same study can be replicated in another stock market with the same results which will (again) confirm the results of the original study as a representation of the hard reality. On the other hand a behavioural study could examine stock market prices that result from the actions of a group of investors in certain situations. The results would not be generalisable as these circumstances and the behaviour of individuals would never be identical. The qualitative study may well involve

the use of quantitative data (stock prices) but the significance of them would not be the same as in a quantitative study where they are considered to be hard, objective facts.

This example is a simplified one and the differences between the research methods are likely to be much more significant. Whereas there is one methodology that is privileged in quantitative research this is not so in qualitative research. As explained earlier the methodology in quantitative research will be positivist scientific method^{††}. In qualitative research many forms of research (research methodologies) exist each regarded as the most appropriate in differing situations. Some of these will be as equally positivist as neo-empirical research, some will retain the essential characteristics of modernism, some will totally reject modernist precepts and some will be based on very radical philosophies. In the accounting literature there is a plethora of adjectives describing some so called theory adopted in a particular research study. Many of these are epistemologically extremely dubious!

SUBJECTIVITY VERSUS OBJECTIVITY

A key underlying assumption in whether quantitative or qualitative research approaches are adopted is a belief in the neutrality of the resulting knowledge; in other words, is it possible to be

objective when researching. As indicated above, quantitative researchers believe objectivity is not only desirable but possible (and even essential!). On the other hand qualitative researchers believe objectivity is not possible therefore the researcher should acknowledge her or his subjectivity. These positions can be contrasted in terms of the classification of assumptions described (and terminology employed) in earlier discussion as indicated in Table 3.

Table-3: Underlying Theoretical Assumptions

Objectivist View		Subjectivist View
realist	Ontology	constructionist
positivist	Epistemology	anti-positivist
intended to create law-like generalisations	Methodology	intended to provide specific non-generalisable descriptions
mainly quantitative	Appropriate Methods	qualitative

In accounting the neo-empirical research adopts the objectivist position and this research is sometimes referred to as *nomothetic* which means that it sets out to establish law-like generalisations. For example, research examining the effects on share prices of an accounting method choice will claim the result as something that will always occur in similar situations. Such research will tend to use large numerical data bases from which conclusions will be drawn out. The original research will be replicated using different data bases and after the conclusions have been confirmed sufficiently they will form a scientific law. On the other hand a subjectivist approach is sometimes referred to as *ideographic* which simply means that the focus will be on cultural and historical particulars and a description will be made on the basis of the researcher's interpretation

†† This will probably be a form of hypothetico-deductivism described in earlier papers and used in neo-empirical research.

(for example, a case study). As indicated, in subjectivist, qualitative research no method is privileged over others so there are many variations some of which will now be discussed.

ACCOUNTING THEORY AS CRITIQUE

In the accounting literature there has been a tendency to refer to any non-positivist accounting research as critical theory research. Unfortunately this has also been true in much of the social science research literature and it can refer to a range of theories that take a critical view of society and social processes. Thus, the term has been used quite loosely and can have a very broad meaning. This is sometimes unfortunate because, strictly speaking **critical theory** refers to the work of a group of social theorists and philosophers called the Frankfurt School working in Germany early in the 20th century. Their work was continued in the rest of the 20th century by one their students, Jurgens Habermas, and in turn some of his "students" have carried on (and developed and extended) his work^{‡‡} to the present day.

(Frankfurt School) Critical theory has hugely influenced social theory, largely as a result of the work of Habermas. It is complex so any summary here is highly simplified. Some essential characteristics of critical theory are its rejection of positivism as the sole arbiter and generator of knowledge largely because of its lack of self-reflection which leads it to reduce epistemology to a crudely mechanical methodology. Self-reflection requires the acceptance of the importance of human agency in the creation of knowledge. This is necessary because without it oppressive power

relations are hidden. Crudely speaking, if you do not think about what and how you know things your actions may be simply reflecting what others want you to do so you would be reinforcing the dominant and powerful views that exist in society. For example, accountants believe they are acting in a value natural and objective manner and reporting on economic reality. However, it is important to know what “reality” is being represented – what attributes are being measured and how they are presented in a financial report. Through self-reflection one is freed from past constraints (such as dominant ideology and traditional disciplinary boundaries) and thus critical theory is emancipatory.

Critical theory was initially strongly influenced by Marxism but “developed in contrast to the crude materialist, determinist and allegedly scientific Marxism that had become orthodox in the Soviet Union” (Simons, 2004, p 2); rather, it developed what is often referred to as Western Marxism. Despite Habermas’ rejection of the scientism of the positivist program (which he believed was only one of many forms of knowledge) he continued to remain attached to the idea of modernity and viewed the Enlightenment as a worthy but unfinished project.

There have been several accounting studies advocating critical theory. Perhaps the strongest advocate has been Richard Laughlin who was later joined by Jane Broadbent as well as other co-authors. A more general case for accounting as a critical social science

‡‡ It is generally held that there are three phases of critical theory: first, the work of the original members of the Frankfurt School; and the early work of Habermas (up to the mid 1970s); secondly, the later work of Habermas (post mid 1970s); and thirdly the work of Habermas’ students.

was made by Dillard (1991) who uses the work of two prominent accounting authors to demonstrate the benefits of a more critically oriented approach. To this extent Dillard’s work is a good summary of some of the key considerations in adopting a critical theory approach. On the other hand Laughlin’s work is more directed to employing critical theory to solve “real life” accounting problems and issues. His work examines accounting systems in organisations and he makes a case for a critical theoretical understanding. Previous, technical positivist attempts to understanding the operation of accounting systems, he argues, have not contributed to our understanding of accounting in practice (Laughlin, 1987). Many of the advantages of using critical theory were seen by its advocates as most suited to accounting in organisational contexts and can, therefore, be said to have improved our understanding of management accounting.

In his later work Laughlin, especially that written with Broadbent (and in her own work) turned attention to accounting and accountability in the public sector (under the New Public Management). Their work extended their use of critical theory to include the later work of Habermas which examined issues of law (juridification) (for example, Laughlin and Broadbent, 1993) and communicative action (how understanding is communicated).

In a later paper Laughlin (1999) argues that there are at least four important characteristics of critical accounting. First, it is always contextual. That is, it recognises that accounting has social, political and economic consequences. Secondly, it seeks engagement which mean that it is always undertaken to change (improve) the practice or profession of accounting. Thirdly, it is concerned at both micro (individuals and organisations) and macro (societal and professional) levels. And, fourth, it is interdisciplinary in that it engages with and borrows from other disciplines. Thus, critical accounting is much more broadly concerned with the practice, profession and discipline of accounting than traditional studies.

The work of Prem Sikka clearly illustrates Laughlin’s characteristics. He is somewhat of a political activist in accounting and has taken issue with the profession for not having more forcefully aided the fight against issues such as money laundering, fraud and transnational crime and professional body insouciance (indifference to many of these issues) (see, for example, Sikka and Wilmott, 1997).

Critical accounting has influenced research in many countries and in 2002 a special issue of the journal *Critical Perspectives in Accounting* was devoted to “Critical Accounting in Different National Contexts”. In this issue Broadbent asks why we need critical accounting. Her response argues that in a world pondering over the allocation of scarce resources “We need to ensure the use of accounting does not represent certain interests at the expense of others”. And, she continues, “Constructions and interpretations of accounting information must pay attention to the cultural imperatives of those it seeks to control as well as those who are using it as a tool of control” (p 444). Thus, critical accounting seeks to unmask the often hidden interests of those who would seek an unjust allocation of a society’s scarce resources so that all interests in society can benefit. The spectacular corporate collapses and fraud seen early in this century – and before – clearly indicate that such maladjusted interests exist.

Accounting Theory as Interpretation

It should be remembered that classifying the alternative methodologies is antithetical to the essence of many of these alternatives. Classification usually presumes a fixed basis for categorisation – a fixed “reality” – which is the very thing many of these alternative methodologies reject. Therefore, it is restated that such grouping is done for instruction to those unfamiliar with the philosophical complexities involved with these alternative views of how knowledge is created. While the Frankfurt School critical theorists adhered to a belief that there are foundations to knowledge, those who strongly hold a social constructionist ontology deny that it is possible to determine such foundations (or, in fact, their existence at all). This has important implications for how knowledge is perceived. Foundational beliefs are taken as certain and beyond doubt – they exist independent of any human agency. Constructionists believe that knowledge is produced by human societies: we do not discover knowledge so much as make or construct it. We create concepts, models and systems to make sense of our experiences. Accounting, of course, is a good example of a constructed knowledge. However, our experiences are constantly changing so our constructions have also to change. Accounting in the 19th century is different from accounting today. Our understanding is dependent on how we interpret our changed experiences. Such interpretation does not exist in isolation but depends on societal norms, social demands, language and other considerations. There is a range of research and theory approaches that concentrate on interpretation. These approaches, like critical theory, are necessarily interdisciplinary. For example, it is important to understand the political, social, legal, economic, linguistic, cultural and historical context of interpretation. There are many variations of these interpretive approaches to knowledge some dating back to the just before and after the turn of the 20th century as in the work of Max Weber (a major classical sociologist) and Edmund Husserl (founder of the movement known as modern phenomenology). Other approaches include those known as philosophical hermeneutics, ethnomethodology and symbolic interactionism. While these are rather complex sounding titles they all share the aim of attempting to enrich peoples’ understanding of the meaning of their actions in order that they can change their worlds through such self-understanding.

One of the earliest works to draw attention to the potential of improving accounting practice by using interpretive theories in accounting is that by Tompkins and Groves (1983). Their central intention was to argue that accounting research had traditionally uncritically borrowed models and methods from the natural sciences which were very often inappropriate for studying accounting practice. “Naturalistic” rather positivist approaches would result in a better understanding of accounting practice. This is a strange use of the term “naturalistic” but others have used it and it is intended to relate to non-positivist methods including some interpretive approaches, namely ethnomethodology, symbolic interactionism and transcendental phenomenology.

Ethnomethodology seeks to determine how people go about their daily practices (hence the title of the Tompkins and Groves paper!) and what “rules” lead them to derive meaning from their actions: how do they make sense of their world. Therefore, Tompkins and Groves suggest that it might be applied to determine how accounting influences the

actions of others or understanding of events. Accounting “rules” are determined from accounting practice, that is, the significance and meaning of the rules emerges from how accountants (and others) interpret and act on them.

Symbolic interactionism was developed at the University of Chicago and is similar to ethnomethodology except it is more concerned with the actions and interpretation of individuals. Meanings do not reside in objects but emerge from social processes. Individuals act on the basis of the meaning they attach to things and this becomes evident as they interact in society. Tompkins and Groves suggest this research approach could be used to study financial control. By examining how various individuals respond to financial decision information it will be possible to identify “key people” who are aware of “the larger macroeconomic determinants of behaviour” (Willmot, 1983, pp 394 – 5).

Interpretive approaches have been used more in management accounting than financial accounting. Chua (1986, pp 615 -617) provides an excellent example of the significance of an interpretive approach by comparing two pieces of research related to budgetary processes, one a traditional approach, the other an interpretive study. She demonstrates that whereas in the former the “budgetary control system” is seen to exist as “a facet of reality that is external to the world of the researchers” in the latter the budget is “symbolic not literal, vague not precise, value loaded not value free” – in fact the budget shapes reality through the meanings people place on it and how it influences their actions within the organisation. In another article Chua (1988) shows that management accounting research has used the interpretive approach and points out some difficulties with its use in accounting. In the paper Chua explains the difference between symbolic interactionism and ethnomethodology and suggests some new insights over the traditional approaches to management accounting research that the interpretive perspective brings and how it can continue to be used to advantage.

Accounting Theory as Structure

Early in the twentieth century a French linguist, Ferdinand Saussure, developed an approach to the study of language which concentrated on underlying structures which he argued underpinned all language. Later, his approach was adopted to apply to a form of social analysis in which the structures of social organisation took priority over the human aspects. The name **structuralism** refers to the methodological and theoretical approaches to culture and social analysis which assumes societies can be studied in manner similar to a Saussurian structural analysis of language^{§§}. Therefore, the theoretical study of accounting would concentrate on the “structures” on which accounting is built. The emphasis would be on the unobservable but structural relations between conceptual elements to expose the essential logic that binds the “structures” together. The object of investigation is studied as a system.

The accounting profession’s search for GAAP and then a conceptual framework can be viewed as a “structuralist” approach – however, this has never been consciously considered. Nevertheless, the search for the essential logical elements that bind ^{§§} Although most usually associated with Saussure, structuralism most likely originated in (the then) Czechoslovakia and Russia.

accounting systems and result in financial reports being prepared is very similar the structuralist approaches taken in other disciplines (notably anthropology).

However, economic theory has been greatly shaped by structural thinking. In fact Saussure “took economic theory as *the* model for his highly influential semiotic theory of language” (Macintosh, 2002, p 9); and one commentator has said that “Economics, be it noted, is the structural study par excellence” (Sturrock quoted in Macintosh, 2002, p 9). Because accounting has relied so heavily on economic theory, Macintosh goes on to demonstrate that it too has been heavily structuralist and he illustrates this with agency theory: “Agency theory is prototypically structuralist” (2002, p 10). However, few accounting researchers have consciously seen their research as being directly shaped by structuralist theory.

Accounting Theory as Language

The cliché, accounting is the language of business has been around for many years. Knowledge can only exist through communication and language is the most common media of communication. Therefore to understand how knowledge of accounting is established it is useful to study language. And if accounting is the language of business this becomes even more important. However, the study of language is highly complex and there are several ways by which this may be undertaken. The Ancient Greeks saw language as comprised of signs and a common word for the study of language, **semiotics** (or semiology in Europe), has Greek origins (interpreter of signs). Other terms used in the study of language include linguistics, rhetoric, hermeneutics and discourse analysis (and many others).

About the same time that Saussure, in Europe, was developing his semiotics, his theory of language (which was to become the basis of structuralism as mentioned above), one of America’s most important philosophers, Charles S Peirce, was creating his semeiotic, his theory of signs which he believed extended to a whole system of philosophy. Peirce was also the founder of **pragmatism**, the theory that holds that a proposition is true if holding it to be so is practically successful or advantageous. He also greatly influenced the development of logic.***

Saussure was primarily concerned with the development of a theory of language central to which is the notion of the **sign** which is, in turn, a combination of the paired elements of *signifier* and *signified*. The signified is the concept (for example of “catness”) and the signifier is the sound image (the sound –spoken – or sound image, “cat”). One thing to note is that the sign is arbitrary, that is, they can differ from one language to another. It is also important to realise that not only are different signs used in different languages this leads to users of those signs thinking differently: the influence of culture which shapes the way people think. In “accounting language” the word asset is a signifier and the concept of asset (“assetness”) is the signified but just what is the concept of asset has

*** Pragmatism is the archetypical American philosophy and has been dominant in American thinking. While it has probably influenced many accounting theorists one who admits to being an adherent is Barbara Merino. Most of her research has been in history of accounting, see, for example Merino (1989).

been the subject of debates for many years. It can be future economic benefit but on what basis is this measured?

As indicated in the previous section, Saussure’s work was primarily intended as a theory of language. However, it was taken up by other disciplines such as anthropology by, Levi-Strauss, psychology by, for example, Lacan and in many other disciplines including economics. The ultimate aim was to determine the underlying structures. Two other features become evident. First, if underlying structure are sought then the individual (human) is no longer relevant because she or he exists independent of the underlying structure. Secondly, such analysis is *synchronic*, it is ahistorical – structures are independent of time. The opposite of synchronic is *diachronic* – changing over time.

Structuralist analysis, therefore, ignores history and development. To some scholars who originally subscribed to structuralism this was a naïve understanding of how language actually works. Therefore they rejected structuralism (as it stood) and sought ways of extending or changing it to make it more reflect the fact that language changes over time depending on how individuals and societies interpret the signs contextually. These scholars came to be known as **poststructuralists** (because they came “after” structuralism) but they developed their ideas in very different directions and all rejected the label. The common features of their work are first, a recognition that language is viewed as the medium for defining and contesting social organisation and subjectivity. Secondly, they hold that individuals are knowing and rational subjects and are necessary for the creation of knowledge.

These views can be compared to the mainstream positivist notion of knowledge. To the positivists knowledge was comprised of uncovering the elements of a real world and formulating the knowledge in a neutral theoretical language. The individual therefore is only a “device” for uncovering this knowledge. The poststructuralist view is quite the opposite – it is through language that knowledge comes into existence and this language is comprised of a socially derived and accepted set of signs which every individual interprets in their own way. Two of the most well known of the so-called poststructuralists are Michel Foucault and Jacques Derrida. Foucault turned to history, Derrida took language and meaning to the extremes, breaking it down, deconstructing it into its barest elements. There are several studies in accounting which have adopted a Foucauldian approach but very few who have employed Derrida’s analysis.

Foucault was one of the most influential thinkers in the second half of the twentieth century and still exerts a strong influence on theory in the social sciences and philosophy so it is little wonder that some accounting researchers have been attracted to his ideas. Foucault is a notoriously difficult person to categorise but there are three phases of his work. In the first he referred to the method as archaeology and it displays his structuralist roots although it has moved well beyond Saussurean structuralism. The method in his second phase he called genealogy and in the third phase it is described as being concerned with discourse ethics. Themes found in his work include history, language, discourse, subjectivity and power.

Although he is often seen as a historian Foucault’s history is not that of the traditional historian. Rather than seeing continuous progress and development he looks for disruptions. He does not seek out simple causality but rather seeks to determine the factors that made social institutions and beliefs possible throughout history. Comprehending these helps understand where we are now. Therefore, in accounting, those that have employed his approach have mostly resorted to historical study. Stewart says that Foucault has

... provided a theoretical schema within which to problematize and question accounting, and break away from a unidimensional picture of its development. Accounting has not been created just by capitalism or industrialization or ownership or organizational structures. Rather, the emergence and functioning of accounting in its various contexts is a complex phenomenon, due to the interplay of many different influences. (1992, p 61)

Stewart cites several works in accounting that have employed a Foucauldian perspective

– they have examined such topics as the professionalisation of accounting, the emergence of administrative power, the development of cost accounting in the United Kingdom and the role of the state in developing accounting. The aim in Foucauldian studies is to see “accounting as transcending time and space considerations and developing into a set of supra-historical accounting techniques that will be better able to meet the needs of the organization” p 58). Hoskins and Macve (1986) have argued that double entry bookkeeping emerged from the context of disciplinary techniques developed by medieval monastic orders. Furthermore accountability and control received an impetus from the development when universities developed a system of monitoring student performance

through examinations – “a power-knowledge framework” (p 123). Loft (1986) demonstrated that the professionalisation of British accounting was influenced by the need for cost accounting during the First World War. There are numerous other studies in accounting that employ a Foucauldian perspective.

Accounting Theory as Rhetoric

Rhetoric is an old discipline dating back to the fourth century BC. Its contemporary meaning is the art of persuasive communications and eloquence. Some time ago Arrington and Francis pointed out that

Every author attempts to persuade (or perhaps seduce) readers into accepting his or her text as believable. (1989, p 4)

It is important to note here the terms author, persuade and text. The author will subjectively select the rhetorical devices she or he feels will be most useful in persuading others of a particular position. The word text is widely used and means more than a written document – it now refers to many other things in which meanings are being conveyed such as films, speeches, advertisements, instruction manuals, conversation and, of course, financial reports.

As indicated in Gaffikin (2005a), Mouck (1992) demonstrated how positive accounting theorists employed several rhetorical devices to persuade others that positive accounting theory is the only way to truth. Rhetoric is most commonly encountered in literary studies, however, in 1980 McCloskey published a paper in the *Journal of Economic*

Literature entitled “The Rhetoric of Economics” which spawned a new movement in economics, consistent with similar movements in other social sciences, which has seen rhetoric as an alternative to positivist epistemology^{†††}. Whereas epistemology is based on a set of established abstract criteria, rhetoricians hold that truth emerges from within specific practices of persuasion.

One of McCloskey’s primary aims was to draw the attention of economists to how they use language and how language shapes their theories. Similarly, Arrington and Francis seek to show how “the prescriptions of positive theory function linguistically rather than foundationally and cannot purge themselves of the rhetorical and ideological commitments” (1989, p 5). Arrington and Francis move beyond a simplistic analysis of language and draw on the work of Derrida to make their case. Derrida’s work is highly complex and extends the discussion of signs and language to extremes. His concern is with deconstructing the text. That is, unpacking the text “to reveal, first, how any such central meaning was constructed, and, second, to show how that meaning cannot be sustained” (Macintosh, 2002, p 41).

Largely due to its complexity and its controversial reception by some quarters of the academic community there have been very few studies in accounting drawing on Derrida’s work. However, his central message that language cannot be the unambiguous carrier of truth that is assumed in many methodological positions should never be forgotten or overlooked. As with other poststructuralists, Derrida saw all knowledge as textual – comprised of texts. Derrida believed that all western thought is based on centres. In this sense, a centre was a “belief” from which all meanings are derived; that which was privileged over other “beliefs”. For example, most western societies are based (centred) on Christian principles. Perhaps it could be stated that accounting is centred on capitalist ideology. Deconstruction usually involves decentering in order to reveal the problematic nature of centres. So, it could be argued that many accounting problems arise from problems with capitalism – it has changed so much over the years that it is hard to be precise. Another example could be the way so much accounting thought has been centred on historical cost measurement. In many discussions over the years, until recently, it has been “assumed” that historical cost is the basis for measuring

accounting transactions. Therefore, advocates of alternative measurement bases were viewed as if they were heretics.

Accounting Theory as Hermeneutics

Hermeneutics is the study of interpretation and meaning and, as a formal discipline, was initially used several hundred years ago by biblical scholars interpreting biblical texts. In

††† McCloskey later expanded the argument and published a book by the same name: *The Rhetoric of Economics*, University of Wisconsin Press, 1998. Other economic rhetoricians have criticized that work as being too conservative and deferential to neoclassical economics and have greatly extended the arguments of the rhetoric of economics movement; for example, James Arnt Aune's *Selling the Free Market: The Rhetoric of Economic Correctness*, New York: The Guilford Press, 2001. Arnt Aune's argues, like Mouck (1992) that neoclassical have resorted to various rhetorical devices to sell the idea of the free market but he goes further by demonstrating that politicians and commentators (including novelists) have also rhetorically contributed to the selling of liberalisation, privatisation, globalisation and transnationalisation (ie the free market and minimum political intervention) economic (and social) policies.

the mid nineteenth century it became a discipline for the critique of the attempted application of (natural) scientific method to the human sciences. Hermeneutics, as the interpretation of meaning of texts and other works (for example art works) was the recommended methodology. In the twentieth century hermeneutics was extended from an epistemology to an ontological position, that is, extended from focussing on knowledge to being (existence) thus making it a valuable approach to understanding social organisation such as accounting. This extended view of hermeneutics usually results in it being referred to as philosophical hermeneutics. However, the focus is still on language, meaning and interpretation. It is also common to find reference to the hermeneutic circle. This is because interpretation inevitably requires understanding through language and the interpreter comes to the matter under consideration with an historical understanding – language is developing over time. Thus, it is inevitably circular – “new” understanding is based on previous (historical) understanding: meaning is grasped from past interpretations because that is all there is. Consequently any value-free inquiry is not possible and truth only exists as shared interpretations – knowledge can only be regarded as knowledge when it is accepted by an audience.

There was, in the social sciences, a growing interest in interpretation and this has been referred to as the hermeneutic turn. Boland (1989) has argued that this hermeneutic turn was also reflected in accounting research. To him, this was manifest in the work of those researchers wishing to break from the subjectivist-objectivist dichotomy and who saw the renewed interest in subjectivist approaches to theory as having considerably more potential for a fruitful understanding of accounting.

Different Accounting Theory

The discussion above has provided a brief view of some of the many different approaches to accounting theory that have developed over the years^{†††}. While they are very different in specific orientation they do share some characteristics. Collectively they are often referred to as critical studies. While the term critical theory has a specific meaning it is also used to refer to a heterogeneous set of theories that generally can trace their roots to the European rather than the Anglo-American philosophical tradition. Embracing an alternative philosophical framework has served as an antidote to the sterile positive prescription of the mainstream methodological hegemony. Critical accounting studies take a wide range of stances from highly conservative to (a few) extremely radical but they all have the intention of trying to improve accounting practice by making accountants more aware of

the wider social, political and economic consequences of their practice. And, as Morgan has indicated “the more one recognizes that accounting is a social practice that impacts on a social world, the less appropriate natural science approaches become (1983, p 385). Critical studies, then, are united in opposing the use of positivist scientific methodology in pursuing accounting research because it specifically excludes any human or social considerations under the misguided apprehension of

‡‡ There have been many other proposed approaches drawing on the work of philosophers or social theorists. For example, labour process studies initially drew on Marxian ideas; actor network theories draws on the work of French techno-science Latour, Callon and others; post colonial theoretical studies point out the legacy of colonisation; and there have been historical sociological studies – the new history. See Lodh and Gaffikin (1997).

producing objective knowledge. One consequence of accepting accounting as a social practice is that it imposes greater responsibilities on accountants to be more aware of the social implications of their practice, In order to do this many researchers have turned to research undertaken in the social sciences as exemplars for appropriate methodologies.

A dominant theme in critical studies is an awareness of the role of language in producing knowledge. It is through language that accounting is constructed and constructs a reality Thus, many of the alternative methodologies have been dependent on the many and varied approaches to the philosophical study of language such semiotics, linguistic analysis, rhetoric, hermeneutics and deconstruction. Language has always been a central concern of philosophers but there was, according to American philosopher, Richard Rorty (1992), a “linguistic turn” in many disciplines in the later half of the twentieth century. There has been a far greater awareness of the importance of language to the creation and understanding of knowledge. Thus, language plays an important role in most of the methodologies developed in the social sciences and, consequently, in most critical accounting studies.

Other important elements commonly encountered in critical accounting studies are cultural consciousness and awareness of the importance of history. Languages are created in societies and the impact of culture is crucial to any understanding of a language. Languages change over time despite the position adopted by Saussure and positivists; there are no universals. Associated with this realisation is that societies are regulated by rules and conventions so it is important to determine how individuals interpret the rules and conventions. Critical accounting researchers have taken up many of these issues in their work. Interpretation is a very individual exercise so subjectivity and reflexivity are important considerations of human behaviour.

All of these epistemological considerations are reflected in the fact that most critical accounting researchers practice and advocate qualitative research methods. Therefore, the research undertaken by critical accounting researchers is going to be very different to that practised by neo-empirical researchers. Both critical and neo-empirical researchers are attempting to determine a “truth”. In order to make some evaluation of these truth claims it is important to appreciate from where the researcher is coming. This paper has attempted to provide a very brief understanding of where critical theorists are coming from to balance the background to neo-empirical researchers provided in a previous working paper (Gaffikin, 2005a).

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Accounting Theories

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ABSTRACT

Accounting frameworks follow stipulations of existing Accounting Theories. This exploratory research sets out to trace the evolution of accounting theories of Charge and Discharge Syndrome and the Corollary of Double Entry. Furthermore, it dives into the theories of Income Determination, garnishing it with areas of diversities in the use of Accounting Information while review of theories of recent growths and developments in Accounting are not left out. The method of research adopted is exploratory review of existing accounting literature. It is observed that the emergence of these theories exist to minimize fraud, errors, misappropriations and pilfering of Corporate assets. It is recommended that implementation prescriptions of these theories by International Financial Reporting Standard Committee and Practicing Accountants should be adhered to and simplified so as to avoid confusing and scandalous reporting of financial statements.

Keywords: Review of Accounting Theories, Financial Reporting, Corporate Reports, Financial Statements, Developments in Accounting.

INTRODUCTION

The International Accounting Standards Board (IASB) was formed in 2001 as a successor to the former International Accounting Standards Committee (IASC), which was established to formulate and publish, in the public interest, International Accounting Standards (IAS) to be observed in the presentation of published financial statements and to promote their worldwide acceptance and observance (International Financial Reporting Standards - IFRS, 2007). International Accounting Standards Board (IASB) is responsible for establishing, monitoring and giving acceptable interpretations of the provisions of International Financial Reporting Standards (IFRSs). IFRS since inception has introduced numerous new useful, complex, confusing and/or expanding existing accounting frameworks. Frameworks of Accounting are raised from existing Accounting Theories.

Accounting theory is a material field in Accounting. Historically, accounting predates monetary economy. This was precisely, in the era of barter economy (i.e. exchange of goods for goods) when transactions were not only pre-determined by measurement but also by exchange values. The precept in which goods were exchanged at arms-length through concerted efforts of gathering, determining and measuring values are both pre and post- ante accounting. The Trade by barter period was characterized by measurement inequality, cumbersome in terms of production variety and coupled with the problem of coincidence of wants, were all-inherent in barter economy. However, the development of accounting theory was to ameliorate the inherent problems encountered in barter economy, unlike monetary economy. It is pertinent to understand the meaning, scope and application of a theory in humanities and management sciences in order to appreciate the work of accounting theory.

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A theory according to American Institute of Certified Public Accountants (AICPA), (1970) is a structure that unifies the underlying logic or system of reasoning. Such theoretical structure, though abstracts from the complexities of the real world is designed to achieve a level of simplicity necessary for analysis. However, theory is useful in explaining, evaluating and predicting the phenomena associated with a given field of thought like in the case of accountancy. Osuala (2005), like Okoye (2003) views theory as an attempt at synthesizing, interacting and integrating empirical data for maximum clarification and unification. He added that every individual has a number of personal theories based on postulates and assumptions of varying degrees of adequacy and truth from which he makes deductions of various degrees of crucially and of course of accuracy. It will be useful to state that the word 'theory' is used at different levels even in the history of accounting. Accounting theory may mean purely speculative interpretations or empirical explanations of events for economic decisions. Accounting theory is defined as a cohesive set of conceptual, hypothetical and pragmatic proposition explaining and guiding the accountant's actions in identifying, measuring and communicating economic information to users of financial statement, (American Accounting Association (A.A.A). 1966). Wolk, Dodd and Rozycki (2008) opine that accounting theory consist of the basic assumptions, definitions, principles and concepts and how they are derived. They further assert that it includes the reporting of accounting and financial information. According to (Perara and Matthew, 1996), it is the logical reasoning in the form of broad principles that provide a general frame of reference to every accountant to evaluate and guide the development of new practices and procedures. It is the rationalization of the rules of accounting which further explains the manner in which accountants gather, record, classify, report and interpret financial data especially when monetary amount is determined in the financial statements. In the words of Hendrickson, (1992), accounting theory was defined as logical reasoning in the form of a set of broad principles that (1) Provide a general frame of reference by which accounting practice can be evaluated, and (2) guide the development of new practices and procedures. Accounting theory is used to explain existing practices and procedures to obtain a better understanding and to provide a coherent set of logical principles that form the general frame of reference for the evaluation and development of sound accounting practices. In accounting however, theory has loose and overlapping meaning with principles, concepts, conventions, doctrines, standards, rules, assumptions, tenets, postulates and procedures which are used interchangeably in this case. These doctrines however gave credence to the rational judgment, universal applicability, comparability, and acceptability of financial statements. Accounting conventions, unlike the laws of chemistry or natural science, are man-made-laws on data generation, recording, classifying and analyses of financial information that are at least in part of monetary character and interpreting the results therein for management decisions, Anao,(1996).

Unifying the views of American Accounting Association (A.A.A.) (1996), AICPA (1970) and Anao, (1996), accounting theory means a cohesive set of conceptual, hypothetical and pragmatic propositions explaining and guiding the accountants' actions in identifying, analyzing, measuring and communicating economic information to the users an informed decision. These principles represent the best possible guides based on reason, observation and experimentation. These rules are constantly changing, and hence resultantly influencing the business practices. These principles however, contradict and conflict the interest of statement users because various parties have different interests. Even though principles were developed from the opinions of the stakeholders (creditors, labour unions, management, accountants, teachers, auditors, journalists, financial institutions, government, tax authority, etc), their areas of diversities can hardly be resolved, Goldberg,(1949). As theories are evolving, some are either rejected or accepted or continually being revised or modified in order to keep pace with the increasing complexity of business operations and business risks. This is the nexus that empowers International Financial Reporting Standard (IFRS) its relevance. Accounting theory in recent time, has

experienced tremendous growth and development, just like any system void of rules and regulations may encounter pre mature death and stagnation, barred from withstanding the test of time and may lack basis of evaluation and comparability, Macre,(1981). Globally known influential changer of many conceived and underling Accounting theories is International Financial Reporting Standard (IFRS).

The main objective of this study is to critically review the Origin, Growth and Development of accounting theories and their impacts on financial reporting. Other objectives are to explore accounting theory in resolving areas of diversities among users of financial statements. It further examines the various uses of accounting concepts and real income determination in the financial statements. Furthermore, to examine the extent to which accounting theory has influenced practices and development of accounting profession in recent times. It is obvious that the governments, financial institutions, professional and academic institutions and other users of financial report stand to benefit greatly from this research. The legislative, executive and judiciary arms of government also stand to benefit from the study in terms of policy formulation, administration and interpretations of financial statements for investment decision. The historical accounting periods in different regions of the world were critically reviewed and with particular attention to recent developments in accounting theory. The paper however reviewed the achievements made in accounting theory; and precisely in Europe, Asia, Athens, Mesopotamia, Great Britain and Africa. The review period is between 12th - 21st centuries. Emphasis was on evolution of accounting standards. The paper also offered possible suggestions for the improvement of accounting theory. The method used in gathering, recording and processing data is secondary source. The researcher traced the origin, growth and development in accounting by using different textbooks, magazines, journals and Internet services on accounting theory. The literature review has been organized into four main phases. First the evolution of accounting, followed by discuss on recent growth and development in accounting theory; secondly the fundamental theoretical accounting concepts; thirdly, the theories of Income Determination, and finally the area of diversities in the use of accounting information.

EVOLUTION OF ACCOUNTING AND RECENT DEVELOPMENTS IN ACCOUNTING

In this section a review of evolution of accounting and its theories are explored. Recent growths and developments in the accounting arena are also discussed.

Evolution of Accounting

The early development of accounting system is traceable to the most ancient cities, in Mesopotamia, a home of number between 450 and 500 BC. (Keistar, 1965): Greece and Rome were cities where coinage was invented in about 630 BC (Chatfield, 1977) and China is where accounting systems were concerned with the recoding of merchants, temples, and estates (FU 1971). Keister (1965), further described the use of clay tablets impressed with the markings of the Cuneiform script by the Scribe, a forerunner of the present day accountant. The system though relatively simple by modern standards; the Mesopotamia economy did not require more advanced system to record its transactions and property among parties. Goldberg (1949) also recognized the recording of complex transactions of grain involving several individuals, a system of record-keeping (accounting) which is a clear demonstration that accounting is socially constructed. Chatfield (1977), saw the systems of estate records in part of Athenian Empire, by Zenon in terms of data collection, recording and analysis by several individual as responsibility accounting. This system employed by Zenon Papyri with respect to data generation, recording and analysis, (though elaborate and meticulous) were

sufficient to detect error, fraud and inefficiency in the system. The Zenon Papyri approach had little concern for decision making, efficiency or profitability, and perhaps this feature might invalidate a lot of work that went into the operating system (Glautier, and Underdown 2001). The Zenon system was developed in the 5th Century BC and later modified by the Romans. Goldberg (1949), saw the modification of Zenon in ancient Rome as the memorandum book (*adversaria* in Greek) and the monthly transfer of entries to the ledgers (*'codex tabulae'* in Greek), from which today's ledger has derived its name *'codex'*. This system of recording in ancient Greece and Rome according to Goldberg (1949) and Chatfield (1977), indicates that the accounting systems were mainly concerned with recording and exposing losses due to theft, fraud, inefficiency and corruption. It was not for decision making and assets protection. Gulman (1939), added that the accounting system at that time avoided financial reports to outsiders or determination of income or tax due to government and allied parties. The system still reveals that the accounting system at that period was of course fulfilling the societal needs and expectations of the users of financial statements.

Fu (1971) said the accounting systems that were mostly used by feudal and expansionist for merchants and estates in China, under Chou dynasty (1122 - 1256), allowed for large physical distances and several layers or hierarchies. Officials who were needed to collect taxes in the form of goods for use by the imperial government did so to ensure compliance. The surplus products however were collected for export and were used outside China, (Yameh, 1940). The system, though in details, covers several officials and large distances to ensure good administrative control through the appointment of higher-level officials as auditors who report at periodic intervals of ten days, thirty days and yearly as the case may be. The Chou system may presumably have stringent and appropriate penalties for non-compliance by defaulters, (Yameh, 1980). Ahmed (2000) argued that, funds accounting system exists in the form of general reserve fund, special reserve fund and reserve fund. The source of the goods, the purposes for which they were used, the frequency of taxes being levied and each tax ceiling were all bases of accounting system. Nwoko, (1990), in similar vein, observed that the earliest records known, which pre-dates monetary economy, were all accounting records, and were of ancient Middle Eastern Civilization of Egypt, Mesopotamia, Crete, and Mycenae. These were mainly records of physical quantities of goods.

Perara and Mathew (1966), opine that coinage was invented probably in Lydia at about 700BC as a result of difficulties experienced in maintaining the records and other inherent factors associated with barter system. The early accounting records were inscribed on stones and marble tablets in the Parthenon building accounts in Athens and Acropolis. Nwoko (1990) and Perara (1966) also observe that the Zenon Papyri which was discovered in 1915 contains information in business, agriculture, and construction projects of the private estate of Apollonius kept under the accounting system. These records were kept in surprising and elaborate system that had been in Greece since the fifth century BC. The Zenon accounting system had provisions for responsibility accounting; written records of all transactions, personal account for wages paid to employees, inventory records, and records for assets acquisitions and disposals. In addition, it contains evidence of auditing of all accounts, (American Institute of Certified Public Accountants (AICPA), (2006).

THE CHARGE AND DISCHARGE SYNDROME

The early Greeks and Roman accounts were kept under "charge" and "discharge" principle, comparable to modern day receipt and payment account, (James 1955). The medieval system of record keeping used in England during the middle ages had many features of ancient accounting system and remained in use until the nineteenth century as "charge" and "discharge" (James 1955 and Nwoko 1990). James' perception of 'charge' and 'discharge' which was similar to the present day receipt and payment account or cash book was presented in the form of:

Charge and Discharge account

Rent and farms	<u>Arrears</u>	\$	<u>Expenses</u>	\$
		x	Money delivered (Total discharge)	x
Other receipts		⌘	The balance (remainder)	⌘
Total (charge)		⌘	Total (discharge)	⌘

Source: Nwoko, 1990

The feudal socio-economic system requires that surplus be generated but does not have any perceived need to measure the efficiency by which the surplus was generated. Moreover, no notion of income or return on capital employed was in practice at that time. The manorial system dwells primarily on the interlocking check on the honesty of different levels of officials in a stratified and regulated society, (American Accounting Association, 1964). The charge and discharge syndrome was surprisingly durable, lasting from twelfth to nineteenth centuries, (James 1955). The book keeping for merchants was however in single entry form, rather than by charge, prior to the arrival of an Italian Monk-Luca Pacioli in England, the acclaimed father of double entry bookkeeping system, (Littleton, 1966).

THE COROLLARY OF DOUBLE ENTRY

The Normans imported the charge and discharge book keeping system, originated in the Mediterranean zone into Europe. It was in Europe that the next significant development in accounting emerged (Nwoko, 1990). It occurred in Italy, between thirteenth and fourteenth centuries, probably because of single entry system which was inadequate to ensure effective internal control system, income determination, security of assets, employees' contribution to profit, and separation of private property from business. The single entry system of recording did not withstand the changes in size and nature of business organizations including the methods of providing for depreciation, (Rorem, 1937). The double entry system sensitized merchants to distinguish between positive (+) and negative (-) entries or increases in assets and decreases in liabilities, (Paul, 1985). Nwoko (1990) emphasizes that those positive entries that increased assets or reduced liabilities are: cash receipts, sales to customers, payment to creditors, discount received. While negative entries that increase, liabilities and reduces assets are cash payment, purchases, discount allowed, and payment by debtors. The Latin words Dare (to give) and Avere (to receive) were given in English as Credit (Cr) and Debit (Dr) respectively, and were employed only on the completion of the venture. The balanced books of accounts however dates back to 1340 and were produced by the Massari or Stewards of the commune of Genoa, before it's widespread use in Italy and beyond in 1400, (Pyle, et al 1980).

The worldwide use of double entry however owes a lot to the work of an Italian Monk, and a Franciscan friar, in 1494, to Luca Pacioli. Pacioli's first printed work or treatise was on algebra, titled: "**Summa de Arithmetica, Geometrica, Proportioni et proportionalita (i.e. everything about Mathematics, geometry, and proportions)**". It was developed to ensure that every transaction has equal and opposite reaction, (Mike & Fred, 1983). The treatise contained a section on book keeping entitled "**De computis or Scripturis (i.e. computations and records)**", which was separately published in 1504 and translated into many languages. Pacioli, however did not lay claims as the originator of double entry as he was only describing what Italian Merchants were using for over 200 years, (Paton and Littleton, 1940).

Nwoko (1990) recognizes Grammateus of Schreiber, (1518), as mathematician of no mean repute who wrote a book on algebra and bookkeeping. Jerome Cardam, an astrologer, physician, scientist, mathematician and professor of medicine, like Simon Stevin, a Dutch Mathematician

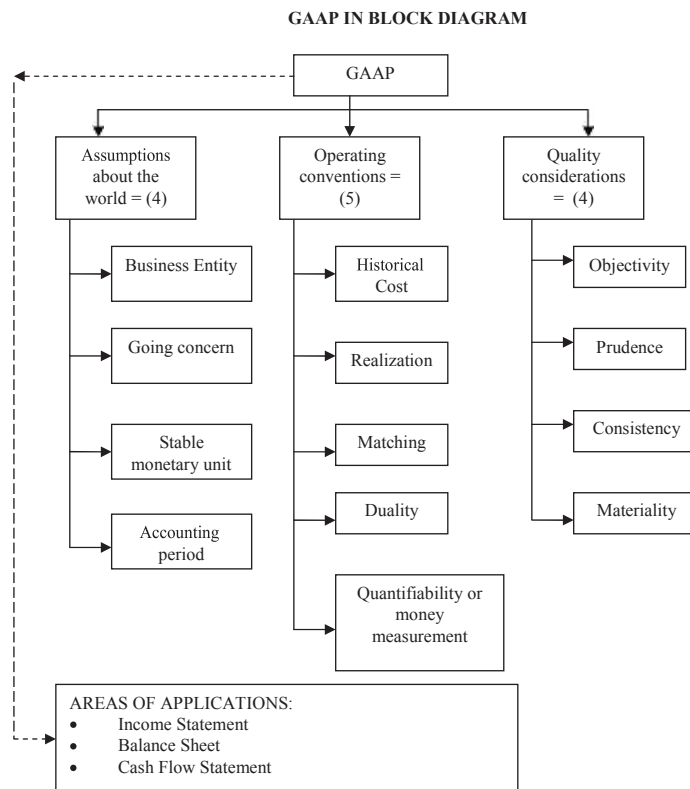
with various claims to fame, wrote also on double entry bookkeeping in 1602 Institute of Chartered Accountants in England and Wales (ICAEW, 1975). The new concept however was only describing a system in practice which lack general rules and principles and did not however show clear method of calculating profit. It further revealed that provision for depreciation was virtually absent including method of drawing up a balance sheet, (Edey, 1970). Perera and Mathews (1996), had a strong view that the initial development of double entry bookkeeping in the Italian city states experienced long period of stagnation, probably because of its non-acceptance in Europe: England, Germany, France and in Italy. Commercial activities at these periods were inactive, though due to size and type of business, which also encouraged the use of single and double entry bookkeeping, without regular closing of entries and income determination (Baxter, 1981). The socio-economic changes from “a green land” (craft techniques) to “one dark satanic mills” (factory production), were powered by machinery, building of factories and towns, separation of ownership and control (capitalism), emergence of large-scale industrial and commercial activities and accounting system in Europe, precisely in England (Pyle, et al 1980). The side effects of these changes on accounting were profound in the development of recording, measuring and disclosure requirements in factories, railways and aggregation of labour and capital equipment. New system of production, ownership and control of assets including methods of providing for depreciable assets were based on accounting assumptions, (Ola, 1985). Charge and discharge system could not meet the aggregation of capital equipment, calculation of product costs, inventory valuation, income determination and depreciation of factory fixed assets; to the development of new accounting system that could replace charge and discharge system in a new changing technological environment (i.e. depreciation accounting, (Jennings, 1990).

Chafield, (1977) like Omolehinwa (2004) observes that where depreciation was not charged, costs were understated, profit overstated and dividends were paid out of capital. Prior to company taxation, the early theories of depreciation including replacement cost accounting contend that there was no need for depreciation if the assets were maintained in good condition. This theory however, would produce as many problems as it was meant to solve, (Paul, 1985) Stoner, et al, (2002), did observe also that the emergence of labour in factories led to the need for the development of systems on how to pay wages, overtime, bonuses, piecework and as well as managing the large number of employees that were necessary for the new industries. Akanni (1998), observes that in every organization, both the employers and employees have sworn to be enemies, though one cannot do without the other because employees need wages and employers need labour for production. Accounting systems for wage and production must be designed for that purpose. The economic and legal changes resulting from industrial revolution, particularly to the aggregation of capital, labour and company legislation brought pressure on the accounting systems that would put the various parties at par. Accounting system that could address aggregation of capital, methods of labour remunerations, depreciable assets, production cost, and income determination was developed, (Dopuch and Sunder, 1980). Similarly, Golberg (1949), saw companies and bankruptcy legislation in UK, dated to ‘Bubble’ Act 1719, as part of industrial revolution which declared unincorporated companies not formed by Royal Charter as common nuisance.

According to Mike and Fred, (1983), the practice in accounting could not develop properly to meet the ever increasing demands of a complex society without reference to a coherent underlying theory for true income determination. Bierman and Drebin (1972), in a similar way observed that there was no response to the need for a consensus on the nature and application of Generally Accepted Accounting Principles (GAAP) in given nation. The Institute of Chartered Accountants in England and Wales (GAAP) has since in 1942 been publishing recommendations on Accounting Principles. The development of a framework of principles to underpin the preparation of financial accounts, perhaps received greater attention by US government in 1934, as a result of great economic depression. This act however, led to the establishment of Security and Exchange Commission (SEC)

in 1934 to prescribe the principles to be applied by the American Accounting Professionals in the preparation of financial statements. The American Institute of Certified Public Accountants (AICPA), took more positive approach in the establishment of a coherent set of accounting principles. The AICPA established the committee on Accounting Procedure (CAP) in 1938 which was replaced in 1959 by the Accounting Principles Boards (APB). In 1973, this in turn was replaced by Financial Accounting Standards Board (FASB). The need for international accounting principles that would cope with the need and increasing multi-national nature of business, led to the establishment of International Accounting Standards Committee (IASC) in July, 1973. Chambers (1966), observes that Generally Accepted Accounting principles (GAAP) has over 100 lists different from about 70 lists by Spacek put together in all about 170 GAAP exist and now merged to 13. He further stressed that accounting principles can also be described as concepts; conventions; postulates; standards; doctrine; tenets; assumptions; rules and regulations governing the preparation and presentation of financial statements. Bierman and Drebin (1972) were more pragmatic in grouping accounting principles into three. First is the “assumptions about the world”, second, the “operating conventions” and third is the “quality considerations” for the purposes of true income determination in the financial statements. The three groupings according to them would however unify the interests of the various parties, all things being equal. The ideological thoughts of Bierman and Drebin (1972), is structured under the Generally Accepted Accounting Principles (GAAP) in a block diagram:

GAAP IN BLOCK DIAGRAM



Source: Hendrikson, 1992

RECENT GROWTHS AND DEVELOPMENTS IN ACCOUNTING

Accounting in recent years, has made significant impact on socio-economic and political development especially on recording, preparing, interpretation, auditing and management and investment. Other impacts include merger, acquisition, planning, controlling, and storage of business operation. Above all, is the impact on the decision making process, (Remi, 2006).

Regional Grouping of Associations

Glautier and underdown (2001), observed that regional grouping of accounting associations indeed developed accounting principles, peculiar to their culture, religion, government policies, political and socio-economic environment. These were later absorbed into International Accounting Standards Committee work plan. This approach assured determination and comparability of profit, revenue, expenses, net assets, and liability internationally. Accounting bodies now regulate and ensure compliance to the application of GAAP, (Adeniyi, 2004).

Consultative Committee of Accounting Bodies (CCAB)

The institutional structure of accounting profession made possible the formation and amalgamation of various accounting bodies in 1965. By 1970, ICAEW formed an Accounting Standard Steering Committee (ASSC) now called Accounting Standards Committee (ASC). Early Committee members include; Institute of Chartered

Accountants of Ireland (ICAI: 1970), Association of Chartered Certified Accountant, (ACCA, 1973) Institute of management Accountants, (ICMA, 1976) and the Chartered Institute of Public Finance and Accountancy (CIPFA: 1976). Others include Financial Accounting Standard Board (FASB); European Economic Community (EEC) now European Union (EU) Security and Exchange Commission (SEC), Financial Reporting Standard Board (FRSB). They were saddled with the responsibility of reviewing standards on Financial Accounting and reporting and to publish consultative documents on maintaining and advancing accounting standards. Also to propose to the councils the best statements of standard accounting practice. Consultation was usually made with representatives of finance, commerce, industry, government and other persons concerned with financial reporting. This however, resulted to uniform accounting standards and practice all over the world, (Nwoko 1990).

The Use of Exposure Draft (ED) and Letter of Intent (LOI)

Justification and application of (ED) and LOI said Mootze (1970) is to enable various professional associations and users of financial statements all over the world to first analyze the accounting implication and adopt a uniform position before the publication of Generally Accepted Accounting Principle (GAAP). This however, will encourage uniformity, comparability and convertibility of financial statement in different currencies across national boundaries, -Robert, (1999) and Adeniyi (2004).

Setting Accounting Standards

Postulates, assumptions, tenets, principles, rules, laws, and theories said Mootze, (1970), constitute the basis of practicing accounting. Violation of GAAP may result in qualifying the financial reports. Treatment of incomes, expenses, assets and liabilities, should adhere to the normal accounting standards. Otherwise there will be no basis of truth and fairness in the financial report (Robert, 1999). The concept of double entry or accounting equation ($A=C+L$) shows why trial balance or balance sheet must always balance, (Nwoko 1990).

Training, Workshop and Seminars

Institutions of higher learning in different regions have adopted the training programmes and researches for the development and improvement of accounting standards. This process is to ensure uniformity in the treatment of business transactions, (Stoner et al, 2002). Workshops and seminars are being organized in different regions by accounting bodies including governmental and non-governmental organizations. The objective is to enlighten, educate and inform users on how to prepare credible financial statements, especially on transparency and public accountability. Nwoko (1988) did observe that continuous training and development have made great impact on public cost consciousness and accountability.

Information and Communication Technology (ICT)

Millichamp (1990) views accounting information as data processed from source documents. The source documents usually include receipts, vouchers, invoices, Local purchase order (LPO), cheques stubs and books of original entry which must be tested for proof of arithmetical accuracy (trial balance) for the preparation of final accounts, (trading and profit and loss account, balance sheet). Other information that are statutorily communicated to the users are: note to the accounts, auditors report, cash flow statement, value added statement and group accounts, produced either in hard copy or by electronic device. The Internet service or on-line system has made accounting reports to be produced and communicated on time to users with high degree of accuracy (Robert: et al 1990).

Audit Ordinance or Guidelines

The Company Act 1948, and 1968 as amended, the constitutions of different countries such as; US, UK, Italy and the constitution of the Federal Republic of Nigeria 1979, 1989 and 1999 as amended stipulate the use of public funds. The Finance Control and Management Act 1958, the Audit Ordinance Laws (1956), established the Consolidated Revenue Fund (CRF), Development Fund (DF) and the Contingencies Funds (CF) to ensure proper control of public funds. The systems state the basis of government accounting and audit. The Audit Ordinance (1956), companies and Allied matters Act (CAMA) 1990, outlined duties, responsibilities, appointment, tenure, removal and retirement of Auditor General for the Federation. The relevant laws and edicts also respectively govern the state and local governments.

Discipline and Sanctions

Accounting institutions, associations and government have absolute control on compliance and adherence to financial regulations, treatment of business transactions, and code of conduct, preparation and presentation of financial statements, (Pyle et al, 1980). Discipline and sanctions await erring members for non-compliance. Nevertheless discipline is seldom carried out for lack of hard evidence. The presence of Economic and Financial

Crime Commission (EFCC) and Independent and Corrupt Practice Commission (ICPC) are now tools against corruption in Nigeria economy.

Researchers

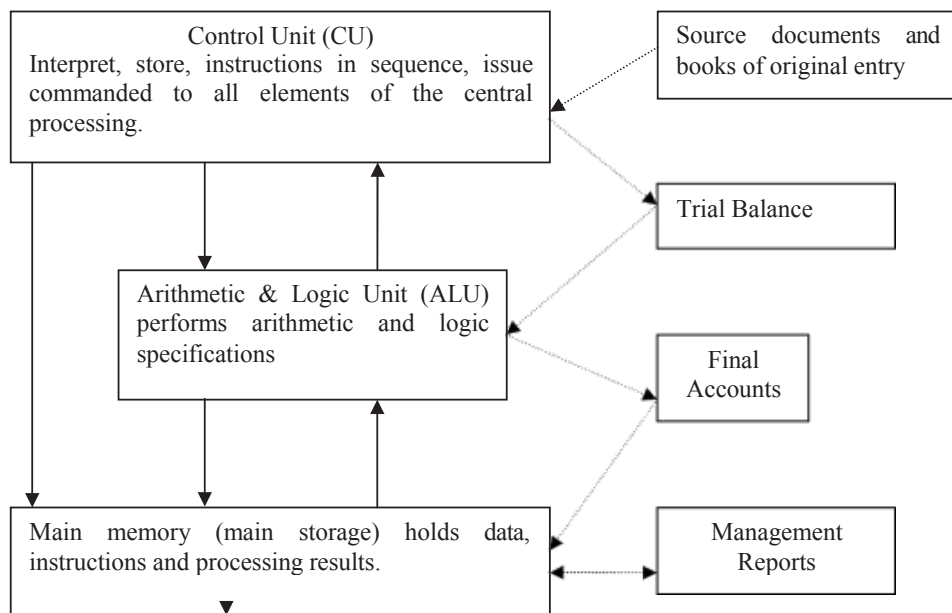
Universities are research geared, research institutes and accounting associations now pursue with vigor by way of modification and update on accounting standards in the treatment of business

transactions. Accounting teachers have offered ideas and suggestions in the formulation and development of accounting theories. Accounting software package are now available especially on inventory valuation, ledgers, income statements, balance sheet, cash flow statement and budgeting. (Robert et al (1990).

Data Processing and Information Technology (DPIT)

Accounting however predates computer. Their integration is inseparable on ground of accuracy, quality, timeliness, speed, and storage. Akanni (1998) like Robert et al (1990) configured computer device for business and accounting operations as presented in Diagram 2 below:

DATA PROCESSING IN BUSINESS



Source: Akanni 1998 (modified) p. 241

The explanation of the above figures shows that the infusion of accounting and computer is however further strengthened by the methods and stages of data gathering, recoding, analyzing, summarizing, communicating and interpreting the financial statements. These stages are also referred to as data processing in business, Robert et al (1999). The strong tie that exist between accounting system and electronic data processing system as configured above lies on the sequence of:

- i. Data generation from the source documents.
- ii. Issuance of instructions and commands to the various processing units or elements by the (CU).
- iii. Performs arithmetic and logic operations on the source document by (ALU).
- iv. Test of the books of original entry by means of a trial balance for mathematical accuracy.
- v. Preparation of final reports for management and others for efficient planning and control.
- vi. Store information and instructions in the storage units or main memory and auxiliary storage unit Robert et al (1999).

REVIEW OF RELEVANT THEORIES OF INCOME DETERMINATION

In preparation of Income Statements, there are underlining theories that are material in the structuring and determination of what is considered as Income. The theories of real income can be considered under the

following four perspectives

Business Entity Assumptions (BEA): Husband (1954), contends that business can be separated from its owners and the environment in which it operates is necessary in order to set a boundary to the accounts. Only the transactions directly affecting the entity are recorded in financial statement. Omolehinwa (2003) also observed that the separate legal personality is assumed as business has a right to acquire assets and incurs liabilities as distinct from its owners. The business has right to sue and be sued like any other person. Both agreed that it can sometimes be somewhat arbitrary, particularly for small and medium enterprises where the affairs of the owners and the businesses are often inextricably interwoven. This process would however give rise to distortion in real income determination, especially where information are not readily available about private expenses of the owners as distinct from the firms. Early advice and proper accounting records will however eliminate the pending danger of not separating private expenses from business expenses. However, what Husband (1954) and Omolehinwa (2003) did not recognized was the inability of the court to imprison the entity as individual can be sentenced and imprisoned, except those who acting in that capacity.

Going Concern Assumption (GCA) means that in drawing up financial statements; the entity will continue to exist in its present form into the indefinite future (perpetuity) (Fremgen, 1968). It is further stresses by (Fremgen, 1986) that organization will continue to exist for life as far as the firm can meet its immediate and long term financial obligations. GCA, however ensure that assets should also be valued based on their economic useful life, cost, degree of usage and residual value for purpose of real income determination. The controversy to going concern assumption is that a firm could be compelled to go into liquidation if it cannot meet its short term and long term financial obligations as they fall due. Other reasons for a firm's liquidation may include:

- i. On litigation by creditors or by an order of the court.
- ii. Proclamation by the government
- iii. When the firm operates outside its memorandum and articles of associations. (*ultra vires*)
- iv. When the activities of the firm are illegal, injurious to health and against the public policy
- v. On mutual agreement by the owner and stake holders.
- vi. On completion of a particular venture or contract and;
- vii. By an act of God (disasters, death etc)

Omolehinwa (2004) added that in valuation of assets, firms may use different methods which may give different values in the financial statement. These methods include first-in- first- out, weighted average, highest-in- first- out and next -in- first- out. Depreciation also has different methods of valuing assets. These methods are straight line method, reducing balance method, sum of the year's digit method, revaluation method, annuity method, sinking fund method and production units or hourly method. The choice criterion among the various methods of assets valuation could result to over or understated profit in the financial statements. The going concern assumption can however be realistic to some extent if the firm will be able to meet its routine and long term financial obligations as they fall due. Otherwise, organization may abort this assumption by going into liquidation. The strength and weakness of a firm will possibly predict or signal to interested parties on pending danger for immediate action by identifying the various strengths, weaknesses, opportunities, and threats (SWOT) of a firm.

STABLE MONETARY UNIT ASSUMPTION (SMUA)

States that the value of the monetary unit used in drawing up the financial statements is constant over time. The validity of this assumption is somewhat questionable (Fisher, 1980). Its existence is apparently based on the additive nature of accounting data. Within a set of accounts all the numbers that are capable of addition and subtraction exist. It is clear that even among infant school arithmetic, it is not possible to add or subtract unlike terms or items and get a meaningful result like two elephants, five apples, and ten motor vans do not make a meaningful quantity of seventeen (Fisher 1980). The assumption however is that money values of property, plant and machinery, stock, debtors and cash obtained at different times are summed up in a balance sheet; which are identical, even though the transactions may have taken place at different times. The stability assumption also overlooks the purchasing power of money which is constantly changing due to inflation and other factors, (Buckmaster, and Brooks, 1974). This assumption also negates the time value of money, as it erroneously, compares N200.00 profit in 1980 with N200.00 profit in 20013, especially when interpreting the financial statement over two decades. It is however, glaring to note that the value of a firm's profit for different accounting periods cannot claim to be the same because of the presence of inflation or changes in purchasing power or price level changes. Generally, the rate of inflation can be used as yardstick to determine the appropriate rate for cost of capital. The use of appropriate accounting index could restate and resolve the differences between the accounts prepared under Historical Cost Accounting (HCA), with the Current Purchasing Power Accounting (CPPA).

ACCOUNTING PERIOD OR PERIODICITY ASSUMPTION (PA)

Believes that the continuum of time can be subdivided into a number of discrete time periods (accounting periods) (British Institute of Management Information (BIMI, 1984). According to Keynes (1980), in the long run we are all "dead", implies that the net income of a firm prepared under this assumption (discrete time period), may not after all be realistic because of the presence of inflation and changes in price level. He asserts that the net profit usually has the components of unrealized profit or uncollectible realized revenue that may eventually go bad in the form of bad debts. The provision for losses may however not cover the total debtors during the accounting period. Similarly, the fundamental problem, be it in the short or long run, is the method of stock valuation. Stock valuation could be based on full cost or marginal cost, straight-line or declining method, especially when the firm is operating either at full-capacity or under- capacity. Where there is under-capacity utilization the absorption rate is likely to be high if the depreciable amount is always high, it reduces the profit figure in the financial statements, vice-versa.

OPERATING CONVENTIONS ARE CLASSIFIED INTO FIVE AS INDICATED BELOW

Historical cost Convention (HCC)

Forms the basis of valuation used in the preparation of published financial statements. That is, all assets are shown in the accounts at the cost of acquisition. The word 'cost', said Horngren and George, (1990), is intricate, complex and confusing. This is because cost may mean different things to different people at different time, place and event. They assert that cost is intricate when referred to as expired or futuristic, production cost or period cost, direct or indirect cost. It is complex when referred to as variable cost, fixed cost, semi variable cost, semi fixed cost, marginal cost, absorption cost, sunk cost, conversion cost and opportunity cost. Confusion may arise when certain

cost attributes are not or are to be capitalized for purpose of assets valuation. They added that if asset was acquired under a given scenario, two different accountants may arrive at different value judgment about the asset as follows: (Pyle et al, 1988).

	\$
Purchase cost	x
Agreement fee	x
Installation charges	x
Improvement cost	<u>x</u>
Development cost	<u>x</u>
Total cost	<u>x</u>

Since assets are valued at historical cost, for purpose of income determination, the confusion may arise if purchase cost or part therein or total cost is regarded as historical cost. The net book value arrived at as a result of deducting depreciation charges based on different depreciation methods may be different, hence the difference in net profit, (Okoye, 1997).

Realization Convention (RC)

It suggests that it is when contractual relationship between the buyer and the seller was completed that the amount of revenue is recognized and recorded in the books of accounts but not necessarily when cash is collected. Turpin and Stein, (1986) assert that accounting period imposes serious problem to realization principle as the entity needs to have recognized the transactions during the accounting period but not when contractual relationship was completed. The problem was further stressed by American Accounting Association (1965) as thus: an entity produced motor van in year one for \$30,000, stores it through in second year, sells it in third year for \$60,000 and collected cash in the fourth year. Realization convention argued that the revenue and profit element of \$60,000 and \$30,000 respectively are realized in the third year when the contract of sale was completed, but not in the accounting period - year one. Confusion may arise when revenue is realized on production basis rather than when goods may have been sold or service discharged, especially as in the case of government contracts. Sometimes, contracts may last over and above the accounting period and revenue may be recognized on the basis of the extent of work done or production, Hylton, (1965).

Matching Convention (MC_)

Leads to the matching of entity's revenue generated with the expenses incurred. The matching process also deals with the allocation of capital costs between periods. The combination of the matching principles with that of realization gives rise to the accruals system of accounting, Hylton (1965). This means that profit will be recorded at the point of sales, whether cash is received or not. Similarly, the matching principle leads to the association of an expense with the revenue that it generated, irrespective of cash payment connected with the expense. Profit or net income is however reported in the financial statements, when costs consumed or incurred during the accounting period are matched with revenue realized either on cash or accrual basis during the same accounting period.

Duality Convention (DC_)

This is associated with the system of Double Entry Book-keeping invented by Luca Pacioli in 1494. It requires that every accountant enters both aspects of every transaction in the books of account because every action has an equal and opposite reaction, (Sterling: 1972). For every entry in a ledger an entry of equal magnitude must be made on the opposite side of the ledger or another ledger. Thus,

the sum, of the entries on both sides of all ledgers, barring errors, must always be equal. Hence, the arithmetical accuracy of all ledgers is further tested through the agreement of a trial balance for absolute proof. The trial balance and profit of arithmetical accuracy of all the postings in the ledger however assert that my agreement is not an absolute proof because of errors of: (1) Omission (2) Original entry (3) Commission (4) Compensation, (5) Principles, (6) Additive and (7) Transposition, Omolehinwa (2004).

Quantifiability or Money Measurement Convention (MMC)

Says that all items included in the accounts must be measurable or quantifiable in terms of monetary unit. This assumption suggests that it would be insufficient to include non-quantifiable items in traditional accounts merely using an ordinal ranking for them, (Bierman, 1972). Placing or fixing monetary value to an item may somehow be confusing because of the presence of inflation or changes in price level value judgment however affect materiality concept for money measurement, as there is no uniformity relating to perceived value of an item in the book of accounts as value may vary from person to person and from firm to firm. (James, 1955).

Quality Considerations (QC)

Accountants will however strive to achieve certain qualitative characteristics in the application of the operating conventions when preparing financial statements as shown below:

Objectivity

States that entries made in the ledger shows that accounts must be capable of verification by an independent party. This would ensure that financial statements are free from bias and minimizes the possibility of subjective judgment by accountant (ACCA study pack, 1988). The issue of objectivity test is relative as IASC (2001), observed that even historical cost account cannot be completely objective. The contrast of historic cost accounting system lies on both valuation techniques and method of estimating assets life span, scrap value and acquisition cost. This implies that different accountants may have different values for the same assets, and different depreciable values, thereby resulting in increase or decrease in net profit. The verifiability of all entries in the ledger and accounts, however show how accountants can examine, verify, detect and prevent frauds, errors, embezzlement, misappropriation, pilfering and corruption.

Prudence or conservatism (C)

Connotes that where an accountant could deal with an item in more than one way, his choice between the alternatives should give precedence to which provides the most conservatism result, (Moore, 1972). The principle also states that in stock valuation: if the current price is lower than the cost of acquisition, the stock should be recorded at lower of cost or current price. And where assets have appreciated in value, the gain should not be recorded in the books of account until the assets are sold. Conventionally, the principle further states that accountants should anticipate for no profit but make possible provision for all losses, (Chambers, 1966).

Consistency consideration (CC)

This states that where a transaction or economic event is repeated in different time periods, then the accounting representation should be the same in all time periods. The consideration however does not preclude mistakes being rectified nor accounting treatment being altered when

the changes are beneficial in terms of giving a better representation of the economic reality, (Burk, 1973). Hendrickson, (1992), however, stresses that where the accounting treatment is changed from straight line to a declining balance method of depreciation, the effects of the change and the position under both the original and revised accounting treatment should be clearly shown. The consistency consideration forms the basis of uniformity and comparability of financial statements within and outside the accounting periods, especially on target profit.

Materiality

It states that the way an item is treated in the accounts should depend upon its magnitude. To classify an item as material depends upon the influence the item will have on the interpretation of the amounts SSAP 4. The accounting treatment of government grants state that the amount of the differed credit should, if material, is shown separately in the balance sheet. Macre (1981) like Nwoko, (1990) viewed 'materiality' as being subjective, as what may be material to one entity may not be material to another entity. Both agreed that for an item, to be material, it must be relevant, the value can be spread over and above one accounting period, the size or magnitude of the item could lead to distortion in the financial statements, and its inclusion or exclusion from the financial statements will be misleading. Chase (1979) adds that the significance nature of an item, will however determine its materiality effect in the financial statements.

AREAS OF DIVERSITIES IN THE USE OF ACCOUNTING INFORMATION

No system in the world may lay claims to be absolutely watertight. Accounting as a system is not an exception (Robert, et al, 1990). Though accounting grows homogenously with socio-economic and political development, it however encountered some endemic perils, which similar professions indeed encountered. Some of these perils include:

CULTURAL DIVERSITY

Stoner, et. al (2002), observed that culture is an implicit factor to the organizational and work force development. The integration of different cultures and ideological taught to form a common force in establishing international accounting standards worldwide took centuries to materialize. Today the situation is however not too different as cultural imperialism on developing nations by the advanced nations had effects on early accounting development. Some religions especially Islamic religion does not encourage interest payment on loans and advances which however negates business ethics of capital growth and appreciation or increase in business income, (Robert et al 1990).

LANGUAGE BARRIER OR LINGUISTIC LOGY

The major drawback in early accounting development was the medium of expression and communication apparatus. Language barriers, among nations prevented early good intentions to stimulate and form a body charged with the responsibilities of formulating accounting principles, training and research. The method of communication was crude and mostly by letters which were virtually absent in developing countries (Akanni, 1988).

EARLY PRACTITIONERS WERE NOT RESEARCH ORIENTED

The early accounting practitioners were not research orientated. And those who lay claims on research did not find it easy after all as materials and sources of inspiration were difficult to

obtain, (Benjamin, 1990). Generally, their level of education, and the so-called accountants at that time had no broad accounting knowledge. Even in the 21st century, most people especially in the banking, insurance and public sector organizations were often called accountants, even when they have no accounting background. This indeed limits their research capability and ability to formulate accounting principles Pyle, et al, 1980). The situation at that time suggests that workers are judged by their ability and not by their disability

DISAGREEMENTS BETWEEN ACADEMICIANS AND PRACTITIONERS

The superiority complex among practitioners and academic accountants did not timely restore peace and unity to encourage early development and growth in the accounting profession. The superiority complex according to Anao (1996), has not been entirely written off even in the 21st century. The two bodies that should have integrated their ideas and focus on developing the best accounting practice, have no early unified objectives.

DIVERSITY AND COMPLEXITY IN GOVERNMENT POLICIES

The status-quo of independence immunity of sovereign nations determines the nature, scope and application of accounting systems peculiar and suitable for its socio-economic and political environment, (Glautier, and underdown 2001). It is however possible that those sovereign nations in line with their cultures, do formulate, design, and implement accounting systems which have less reference to other nations and such accounting systems will be void of international comparison. This is further aggravated by instability in monetary units and changes in socio-political economy, (Mootze 1970).

JUDICIAL APPLICATION AND INTERPRETATION OF BUSINESS TRANSACTIONS

Environmental factors, culture, religion and political power had a great influence on the interpretations and treatment of business transactions among nations. Prior to a decided case by Justice Joyce in 1904 in Garner V. Murray, solvent partners share deficiency in capital in proportion to their profit sharing ratio. However Justice Joyce inverted the old rules in favour of the proportion of capital contribution by solvent partners. He argued that capital loss does not excavate from ordinary business operations, but from equity, (Paul, 1985).

MONEY AS A UNIT OF MEASURE

According to Millicham (1990), translation of foreign subsidiaries (with different monetary unit into parent company which is based on exchange rate estimates and the magnitude of inflation over time, makes the international comparability of financial statements between two accounting periods very difficult. However in accounting, money is the only unit of measure, and naira amount exchange for dollar or pound sterling may not have the same value over time. The instability in exchange rate or monetary unit is however more common in developing countries. Even within the same country, the monetary unit remains unstable.

NON-UNIFICATION OF VARIOUS IDEOLOGICAL TAUGHT BY VARIOUS BODIES

Nwoko (1988) observed that accounting bodies formed in different countries with different or similar objectives have been influenced by their indigenous cultures, socio-economic needs, political

environments, incessant change in government policies and programmes. An attempt to unify these ideological thought into a united whole could result in a Herculean task to publish a complete document on accounting theory, (American Accounting Association (AAA, 1936)

ILLITERACY

Before Lucas Pacioli, published his first book on double entry in 1494 there was hardly a system designed specifically for training and research in accounting. This period of “Dark Age” culminated into absolute ignorance and lack of statistical data towards early accounting development. Today, the situation is however different only to the extent to which we appreciate the presence of science and information technology, (Mootze, 1983).

SUMMARY, CONCLUSION AND RECOMMENDATION

Under this section a summary is made and conclusions drawn, cumulating into specific recommendation.

SUMMARY

Accounting unconsciously developed from socio-economic and political needs of the society by tracking down the historical and current events in business and economics. The inherent problems of measurement, proportion, recording and coincidence of wants eased out by the introduction of standard unit of measurement. The growth in business that culminated into industrial revolution compelled accounting to move to another stage of development called decomputis, or ‘charge’ and ‘discharge’ system of bookkeeping. This system however did not facilitate the determination of profit because it lacks method of inventory valuation, cost ascertainment and provision for depreciation. The emergence of double entry system was to minimize fraud, errors, misappropriation and pilfering of assets. The system in most cases allowed equity owners to have confidence on the works and reports of the stewards (management), who were entrusted with the capital assets of the owners. The subsequent issues and development in accounting relates to the Generally Accepted Accounting principles (GAAP), a period when owners entrust their resources to the management group for target objective. Auditing and investigation however emerged to resolve conflict among users of financial statements. Users however, with the exception of management, gain assurance on the financial statement when auditors certify that the accounts have been prepared in line with the generally accepted accounting principles. Decisions by stakeholders on investment, takeover, merger and acquisition were normally based on non-qualification of auditors’ reports. Finally today, accounting packages cum information technology and computing are readily available to ensure timely production of financial reports at minimum cost, high speed and accuracy.

CONCLUSION AND RECOMMENDATION

Accounting like business and economics or any other system has experienced changes, modifications, updates and improvement in recent years. Stagnation between 1400 to early 1990 was due to cultural, political and ideological differences, government policies, and language and currency barriers. Others include lack of statistical data, non-availability of research personnel and institutions, illiteracy and superiority complex among academic and professional accountants. The situation is however, better off now than before because of the introduction of regional grouping, international accounting standard committee, exposure draft and statement of intent, including the availability of research institutes. These developments have made possible the universality and

comparability of financial statements regionally and internationally. The current pressures exacted on contemporary accounting decisions were unresolved issues in accounting history. Individual interests, place, time, and event, have significant influence in computing cost, revenue, expenses and even choice of depreciation. Significantly, costs may mean different things to different people at different time and place. There are different methods of providing for depreciation in which the choice will however have effect on the net profit. The conflict resolution on current pressures exerted on contemporary accounting decisions includes consistency and absolute adherence to the prescribed accounting standards and financial regulations. The pressure exerted on contemporary accounting decisions is unified under a general pattern in which all financial records and reports are presented and adopted. Audited financial reports, similarly gave strength to universal acceptability and less biased though on the current pressures exerted on contemporary accounting decision.

It is recommended that implementation prescriptions of these theories by International Financial Reporting Standard Committee and Practicing Accountants should be adhered to and simplified so as to avoid confusing and scandalous reporting of financial statements.

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कल्हणः भारत के मानक इतिहासकार

डॉ. अनिल कुमार सिन्हा*

सारांश

कल्हण ने कवि को ही इतिहासकार माना है और अपने को भी वैसा ही बतलाया है। इतिहास के विषय में उसकी मान्यता थी कि इतिहास अधिक व्यवहारिक शिक्षा प्रदान करता है क्योंकि प्राचीन शासन कालों के ऐतिहासिक अध्ययन से भविष्य के राजाओं के भाग्यों तथा दुर्भाग्यों को देखने की अधिक शक्तिशाली दूरदृष्टि प्राप्त होती है।

कल्हण ने अपने इतिहास-लेखन में कहीं भी पक्षपात नहीं किया है। उसका कथन है कि वही कवि स्तुति के योग्य है, जो राग-द्वेष से पृथक् रहकर केवल तथ्यों के निरूपण के लिए अपनी भाषा का प्रयोग करे। कल्हण ने इन सिद्धांतों का मात्र प्रतिपादन ही नहीं किया, अपितु इसके अनुसार इतिहास-लेखन का कार्य भी किया।

विशिष्ट शब्द: राजतरंगिणी, समसामयिक, अभिलेख, अभिलेखागार, इतिहास-लेखन, ऐतिहासिक, निरपेक्षता

कल्हण कश्मीर का इतिहासकार था, जिसने राजतरंगिणी की रचना कर पाश्चात्य लेखकों के इस आरोप को खंडित किया कि भारतीयों में ऐतिहासिक अंतर्दृष्टि नहीं होती। कल्हण ने राजतरंगिणी की रचना कश्मीर नरेश जय सिंह (1127-1149 ई-) के राज्यकाल में की थी। कल्हण के जीवन-वृत्त के संबंध में पर्याप्त प्रकाश नहीं पड़ता, परंतु समकालीन उपलब्ध स्रोतों के आधार पर विद्वानों ने यह लिखा है कि कल्हण एक कश्मीरी ब्राह्मण थे तथा भार्गव कुल की सारस्वत शाखा से सम्बद्ध थे। उनके पिता का नाम चणपक था, जिसे श्री स्टीन (Stein) महोदय ने कश्मीर के राजा हर्ष का मंत्री स्वीकारा है। चणपक 1135 ई- तक जीवित रहे, परंतु उन्होंने हर्ष के मृत्योपरांत राज्य कार्य में भाग नहीं लिया तथा यह भी ज्ञात नहीं होता कि चणपक के पुत्र कल्हण ने लोहर राजवंश के राजाओं के अधीन किसी अधिकारिक पद पर नियुक्त रहे।

वस्तुतः कल्हण द्वारा रचित राजतरंगिणी एक संस्कृत ग्रंथ है। राजतरंगिणी का शाब्दिक अर्थ है- राजाओं की नदी, जिसका भावार्थ है 'राजाओं का इतिहास या समय-प्रवाह'। यह कविता के रूप में है। इसमें कश्मीर का इतिहास वर्णित है, जो महाभारत काल से आरंभ होता है।

कल्हण ने राजतरंगिणी के लेखन का कार्य 1143 ई- में प्रारंभ किया और दो वर्षों के काल में ही इसे पूरा कर लिया। इस ग्रंथ में कश्मीर का इतिहास है, किंतु इसमें किसी एक अथवा विशेष राजवंश का उल्लेख

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नहीं है, अपितु अनेक राजवंशों का वर्णन हुआ है। राजतरंगिणी ग्रंथ 8 तरंगों (Chapter) में 8 हजार संस्कृत श्लोकों में लिखी गई है। इसका प्रमाणिक संस्करण और अनुवाद आरेल स्टीन (Aurel Stein) द्वारा किया गया है। इस ग्रंथ को तीन भागों में बांटा जा सकता है —

प्रथम भाग में, प्रथम से तृतीय सर्ग के अंतर्गत कल्हण ने समसामयिक परंपराओं के आलोक में अतीत की घटनाओं का उल्लेख किया है।

द्वितीय भाग में, चौथे से छठे सर्ग के अंतर्गत 'कार्कोट' तथा 'उत्पल' राजवंशों का इतिहास है, जिसमें उन्होंने अपने पूर्ववर्ती इतिहासकारों तथा समकालीन इतिहासकारों के स्रोतों से सामग्री का उपयोग किया है।

तृतीय भाग में, सातवें से आठवें सर्ग के अंतर्गत दो 'लोहर' राजवंशों का इतिहास वर्णित है, जो कल्हण की व्यक्तिगत जानकारी और तत्कालीन साक्ष्यों पर आधारित है।

स्रोत

कल्हण ने राजतरंगिणी के लेखन में अपने पूर्वापर एवं समकालीन स्रोतों—चिट्टियों, शासनादेशों, अभिलेखों, मुद्राओं, प्राचीन स्मारकों तथा राजकीय अभिलेखागारों में सुरक्षित राजावलियों एवं वंशावलियों का उपयोग किया है। कल्हण ने इन स्रोतों का उल्लेख अपने ग्रंथ के आरंभ के श्लोकों में किया है। उन्होंने कुछ स्रोतों की आलोचना भी की है जैसे सुब्रत, क्षेमेन्द्र की क्रानिकल। डॉ—बाशम ने लिखा है कि कल्हण ने अपने पूर्ववर्ती 11 इतिहासकारों तथा नीलमत पुराण का उपयोग किया है। कल्हण ने? तथ्यों के संग्रह और तिथि क्रमों को ही विवरण का आधार नहीं बनाया है, अपितु मंदिरों और मठों में रखे गए संलेखों, अभिलेखों तथा प्रशस्तियों का भी उपयोग किया है। कल्हण ने प्राचीन मुद्राओं को भी अपने लेखन का आधार बनाया तथा मौखिक और लिखित तत्कालीन हिन्दू जीवन में प्रचलित तीन परंपराओं को भी स्वीकार किया है। ललितादित्य की मृत्यु (769 ई—) से संबंधित परंपराओं का उल्लेख किया है, परंतु कल्हण ने अपनी ओर से किसी को भी सही नहीं माना है, अपितु यह लिखा है कि जब बड़ों की मृत्यु होती है तो उनके संबंध में अनेक प्रकार की कहानियाँ लोकजीवन में प्रचलित हो जाती हैं। इसी प्रकार यशस्कर की मृत्यु के संबंध में प्रचलित दो परंपराओं का उल्लेख किया है। परंतु किसी भी परंपरा को कल्हण ने प्रचलन रूप में स्वीकार नहीं किया है। अपितु, उसकी प्रमाणिकता के संबंध में अपना विवेचन भी दिया है। इस तरह कल्हण आधुनिक इतिहास—लेखन विधाओं को स्वीकारते हुए दिखाई देते हैं।

राजतरंगिणी की विषय-वस्तु

कल्हण ने प्रारंभ से लेकर अपने समय तक का कश्मीर का वृहद् इतिहास लिखना चाहा था। वस्तुतः राजतरंगिणी किसी एक शासन वंश का इतिहास न होकर कश्मीर का सामान्य इतिहास है। उनका विवरण कश्मीर की उत्पत्ति से प्रारंभ होता है, जिसे पुराणों में चर्चित मनु—वैवस्वत की परंपराओं से संबद्ध किया गया है। परंतु, प्रारंभिक इतिहास—लेखन में कल्हण पुराणों से प्रभावित प्रतीत होता है, इसलिए बहुत अधिक विश्वसनीय नहीं माना जाता। उनका विवरण विक्रमादित्य द्वितीय, जिसने मातृगुप्त को सिंहासन पर बैठाया, के समय से बहुत कुछ विश्वसनीय होता दिखाई पड़ता है। इसके पहले प्रथमतः कुछ पौराणिक शासकों का उल्लेख है, जिसके

बाद अशोक तथा कुछ कुषाण शासकों की चर्चा है। इनके तथा मातृगुप्त के बीच कई शासकों के नाम आते हैं जो प्रायः हूण समझे गए प्रतीत होते हैं। वस्तुतः कश्मीर का स्वतंत्र इतिहास मातृगुप्त के समय से ही आरंभ होता है। इसके पूर्व वह कुषाण साम्राज्य तथा इससे और पहले मौर्य साम्राज्य का अंग था। कश्मीरी इतिहासकारों की क्षेत्रीय देशभक्ति ने इन ऐतिहासिक तथ्यों का विवेचन करते हुए अपने शासकों की प्राचीनता को 'भारत युद्ध' तक खोजने को प्रेरित किया। मातृगुप्त तथा उसके उत्तराधिकारियों के विवरण के पश्चात् कश्मीर पर हूण आधिपत्य का उल्लेख है। 'कार्कोट' शासन वंश के प्रथम शासक दुर्लभ वर्द्धन (7वीं शताब्दी का प्रारंभ) के साथ हम निश्चित ऐतिहासिक भूमि प्राप्त करते हैं। वस्तुतः कल्हण का इतिवृत्त अब वैज्ञानिक इतिहास को रूप धारण करने लगता है। 'उत्पल' वंश तक आते-आते तो उसकी रचना में अत्यन्त ही सूक्ष्मता और शुद्धता एवं तर्क-परखता आ जाती है।

कल्हण का इतिहास-वर्णन

कल्हण ने कवि को ही इतिहासकार माना है और अपने को भी वैसा ही बतलाया है। इतिहास के विषय में उसकी मान्यता थी कि इतिहास अधिक व्यवहारिक शिक्षा प्रदान करता है क्योंकि प्राचीन शासन कालों के ऐतिहासिक अध्ययन से भविष्य के राजाओं के भाग्यों तथा दुर्भाग्यों को देखने की अधिक शक्तिशाली दूरदृष्टि प्राप्त होती है।

राजाओं का संक्षिप्त वर्णन किए जाने का कारण बतलाते हुए ए-एल- बाशम लिखते हैं कि - संभवतः उनके पास संबद्ध साक्ष्य कम मात्र में रहे होंगे और दूसरी बात यह रही होगी कि वह विशेषतया नैतिक शिक्षा प्रदान करने का लक्ष्य मुख्य रूप से रखे होंगे। कल्हण ने राजतरंगिणी के लेखन? में अपनी मातृभूमि कश्मीर के प्रति राष्ट्रीयता की भावना को प्रकट किया है कि इस श्रेष्ठ भूमि को कोई विदेशी विजित नहीं कर सकता है - वह ऐतिहासिक दृष्टि से राष्ट्रवादी इतिहास-लेखन कहा जाता है।

कल्हण ने अपने इतिहास-लेखन में कहीं भी पक्षपात नहीं किया है। उसका कथन है कि वही कवि स्तुति के योग्य है, जो राग-द्वेष से पृथक् रहकर केवल तथ्यों के निरूपण के लिए अपनी भाषा का प्रयोग करे। कल्हण ने इन सिद्धांतों का मात्र प्रतिपादन ही नहीं किया, अपितु इसके अनुसार इतिहास-लेखन का कार्य भी किया। उन्होंने घटनाओं को सत्य एवं निरपेक्ष रूप से प्रस्तुत किया है। इसे हम जय सिंह प्रकरण में देख सकते हैं, जहाँ कल्हण ने उनके उत्तम गुणों की प्रशंसा के साथ-साथ दुर्गुणों की निंदा भी की है।

कल्हण की ऐतिहासिक दृष्टि को उसके कर्म के सिद्धांत में विश्वास से जाना जा सकता है। यद्यपि वह अमानवीय शक्तियों को भी स्वीकारता है। उनके अनुसार कर्म मौलिक-नैतिक समर्थन प्रदान करता है, किंतु दुष्कर्मा का दण्ड इस या उस जन्म में भुगतना ही होता है। वह भाग्य को ईश्वर मानते थे। किंतु आत्मिक विश्वास और शक्ति को भी स्वीकारते थे। उनकी दृष्टि में राजा दैवीय पद नहीं, अपितु अपनी प्रजा का पिता होता है। राजा अपनी प्रजा का ही एक अंग होता है।

निष्कर्ष

वस्तुतः कल्हण ने घटनाओं को कालक्रम में निबद्ध करना तथा उससे उपदेश ग्रहण करने की कला का विशेष प्रचार किया। राजतरंगिणी में पौराणिक काल से लेकर 12वीं सदी तक का विस्तृत तथा क्रमबद्ध

राजनैतिक एवं सांस्कृतिक इतिहास लिखा पाया जाता है। नवम शताब्दी के पहले का इतिहास बिल्कुल अधूरा एवं धुंधला है। अंतिम शताब्दियों का इतिहास बड़ा ही स्पष्ट, विस्तृत और घटना-बहुल है। कल्हण को ऐतिहासिक कल्पना राजाओं को तिथि तथा युद्ध के समय देने में नहीं है, बल्कि सांस्कृतिक इतिहास प्रस्तुत करने में है, इसलिए उन्होंने कवियों की भी स्थान-स्थान पर विस्तृत चर्चा की है।

राजतरंगिणी एक निष्पक्ष और निर्भय ऐतिहासिक कृति है। स्वयं कल्हण ने राजतरंगिणी में कहा है कि एक सच्चे इतिहास लेखक की वाणी को न्यायाधीश के समान राग-द्वेष से विनिर्मुक्त होना चाहिए, तभी उसकी प्रशंसा हो सकती है।

वस्तुतः कल्हण ने इतिहास लेखन को पूर्व परंपराओं से पूर्णतया पृथक् एक तिथि क्रमिक इतिहास प्रस्तुत करने का श्रेष्ठ कार्य किया। ऐतिहासिक घटनाओं में न्यायाधीश की दृष्टि को स्वीकार कर निरपेक्ष इतिहास लेखन का आदर्श प्रस्तुत किया। तथ्यों का संग्रह करके उसकी सत्यता का विश्लेषण किया प्रत्यक्ष, दर्शित घटनाओं में भी निरपेक्षता का पूर्ण निर्वाह किया है। अतः ऐतिहासिक दृष्टि से राजतरंगिणी एक ऐतिहासिक कृति है और कल्हण एक श्रेष्ठ इतिहासकार के रूप में मान्य हैं।

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भारतीय राष्ट्रीय आन्दोलन के राजनीतिक अन्तर्विरोध (1917- 1930)

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हर युग कल्पना की उड़ान एवं विचारों की प्रखरता के लिये मशहूर होता है, इसी परिप्रेक्ष्य में इतिहास साक्षी है, कि साम्राज्यवादी स्वार्थों और टकराव से उत्पन्न प्रथम विश्वयुद्ध ने साम्राज्यवाद के समूचे ढाँचे पर करारा और स्थायी प्रहार किया जो कालंतर में चलकार खास कर 1917 के पश्चात सम्पूर्ण विश्व में एक तीव्र गति से क्रांति की लहर चल पड़ी जिसके परिणाम स्वरूप भारत में साम्राज्यवाद के खिलाफ विद्रोह के रूप में जन-आन्दोलनों का त्वरित विकास होता गया। यह वह काल था, जब भारतीय आन्दोलन जो अब तक सीमित दायरे में संकुचित था, वह आन्दोलन का रूप लिया और जन-जन तक पहुँच गया।

वस्तुतः युद्ध के समय भारत के जो नेता लंदन में थे उन्होंने सरकार के प्रति अपने समर्थन को दर्शाने में काफी तेजी दिखायी। गाँधी जी ने अपने तथा अन्य लोगों के हस्ताक्षर से एक पत्र भारतीय मामलों के मंत्री को भेजा जिसमें अपनी सेवाओं को अर्पित करने की वचनबद्धता की गयी थी इतना ही नहीं, गाँधी ने 1918 में गुजरात के किसानों में यह प्रचार किया कि फौज में भर्ती होकर ही स्वराज मिल सकता है।¹

राष्ट्रीय आन्दोलन ने युद्ध के प्रति जो रुख अपनाया और कांग्रेस ने जिस तरह युद्ध का समर्थन किया वह भारतीय राजनीतिक आन्दोलन में उच्च वर्ग के पक्ष में अपनायी गयी नीति थी, जिसका जनता के साथ का अन्तर्विरोध स्पष्ट रूप से परिलक्षित होने लगा। चूँकि युद्ध का खर्च चलाने के लिये एक ओर जहाँ भारतीय गरीब जनता से काड़ाई से पैसे वसूले जाते रहे, वहीं दूसरी ओर गाँधी समेत कांग्रेस के नरमदलीय नेता युद्ध का समर्थक करते रहे।

युद्ध के पश्चात देश में भयंकर इन्फ्लुएन्जा का प्रकोप हुआ और गरीबी ने इलाज को दुर्लभ बना दिया, जिससे लगभग 40 लाख लोगों की मृत्यु हो गयी। अब कांग्रेस का ब्रिटिश सरकार को युद्ध के पक्ष में दिये जाने वाले समर्थन और उससे बढ़ती जनता की तबाही का अन्तर द्वन्द सामने परिलक्षित होने लगा जिसकी स्पष्ट अभिव्यक्ति पंजाब के गदर आन्दोलनों और सेवा में हो रहे विद्रोहों में प्रकट होने लगा।

वस्तुतः अमेरिकी राष्ट्रपति विल्सन की 14 सूत्री घोषणाओं से भारतीय राष्ट्रीय नेता उत्साहित थे किन्तु वे युद्ध के इस चरित्र को नहीं समझ रहे थे कि युद्ध साम्राज्यवादी था और इसका मकसद उपनिवेशों और बाजारों पर कब्जा करने के लिये साम्राज्यवादियों के बीच के अन्तर्विरोध का नेताजा था। उन्हें युद्ध उम्मीद थी कि भारत में सुधारों को अविलम्ब लागू किया जायेगा। सुरेन्द्र नाथ बनर्जी ने यह आँकलन लगाया था कि सुधारों को लागू करने में काफी देरी करने से नरमदलियों का प्रभाव कमजोर होगा।²

प्रथम विश्वयुद्ध के साथ ही सरकार ने अपनी नीति में परिवर्तन की घोषण की सरकारी स्तर पर अर्थिक क्षेत्र में उत्तरदायित्व पूर्ण शासन की स्थापना का लक्ष्य घोषित किया गया था। युद्ध के बाद भारत की औद्योगिक

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क्षमता को बढ़ाने के लिये एक निश्चित और आत्म चेतना नीति को जारी रखना होगा नहीं तो भारत विदेशों के निर्माताओं के उत्पादन का अम्बार इकट्ठा करने की एक जगत बन जायेगा

वस्तुतः जैसे-जैसे यह बात खुलकर सामने आने लगी कि बड़े राष्ट्रों का राजनीतिक भविष्य उसकी आर्थिक स्थिति पर टिका हुआ है, वैसे-वैसे बाहरी देश अपने लिये बाजार की तलाश में लगे हुए हैं। इस समस्या के प्राति भारतीय जनता एकमत है और उसको नजर अंदाज नहीं किया जा सकता युद्ध के बाद भारत अपने को इस बात का अधिकारी पायोगा कि वह अधिक से अधिक सहायता की माँग कर सके ताकि जहाँ तक परिस्थितियों अनुमति दे उसे एक औद्योगिक देश के रूप में उचित स्थान प्राप्त हो सकेगा।³ 1918 के मांटेग्यू चम्सफोर्ड रिपोर्ट जो भारतीय संवैधानिक सुधारों के बारे में गठित किया गया उसमें कहा गया था सभी तरह से औद्योगिक विकास के लिये एक आगामी नीति की अत्यंत आवश्यकता है। ऐसा भारतीय अर्थव्यवस्था को स्थिरता प्रदान करने के लिए ही नहीं बल्कि भारत की जनता की आकांक्षाओं की पूर्ति के लिए भी जरूरी है।⁴

ब्रिटिश सरकार की नीति में यह बदलाव वास्तव में युद्ध जनित कारणों से हुए थे जिन्हें मूलतः तीन बिन्दुओं में देखा जा सकता है। प्रथम, सैनिक और सामरिक कारण के अन्तर्गत भारत का पूर्वी रंगमंच का आधार बनाना था कहा गया था कि समुद्री संचार व्यवस्था के अस्थायी तौर पर भंग होने की संभावना के कारण हमें युद्ध के पूर्वी क्षेत्रों में सुरक्षात्मक कार्रवाईयाँ करने के लिए गोला बारूद के आधार के रूप में भारत पर निर्भर होने के लिये मजबूर होना पड़ेगा।

दूसरा कारण था— आर्थिक होड़ में पैदा हुई स्थितियाँ। भारतीय बाजार पर अंग्रेजों द्वारा स्थापित एकाधिकार को विदेशी कंपनियों ने समाप्त करना शुरू कर दिया था।

तीसरा कारण आंतरिक था क्योंकि युद्ध के बाद से अशांत वर्षों में साम्राज्यवाद को भारत पर नियंत्रण बनाये रखने के लिये जरूरी जो गया था कि वह भारतीय पूंजीपति वर्ग का सहयोग प्राप्त करें। यही वह तीसरा कारण था जो राष्ट्रीय आन्दोलन के नेताओं को साम्राज्यवाद के साथ सहयोग करने को बाध्य करता था हंलाकि इस नीति का जनता के स्वार्थों से भारी विरोध था।

भारतीय उद्योगों को युद्ध के दौरान जो मदद मिली थी वही वह कारक था जो कांग्रेस को युद्ध के समर्थन के लिये तैयार किया गया था। उस मदद की अंतिम परिणति 1924 के लोहा और इस्पात संरक्षण कानूनों में हुई थी उसके बाद यह मदद कम होने लगी थी 1934 तक की उपलब्धियों का लेखा-जोखा करते हुए कहा गया था दुर्भाग्य वश केन्द्रीय संगठन की स्थापना आज तक नहीं हो पायी और 1919 के संवैधानिक सुधारों के साथ प्रांतीय संगठन को शिक्षा के साथ हस्तांतरित विषय बनाकर रख दिया गया इस प्रकार इसे स्थानीय सरकारों के हाथों में सौंप दिया गया जो चुने हुए विधान सभा सदस्यों के प्रति जिम्मेदार है। यह भी दुर्भाग्य की बात है कि चूँकि उपलब्ध धन राशि एक दम अपर्याप्त है, इसलिये बहुत महत्वपूर्ण नीतियां नहीं शुरू की जा सकती। इसके अलावा उद्योग को बढ़ावा देने के लिये जरूरी है कि सरकार को दूरगामी एकीकृत नीति हो जिसका संबंध केवल कच्चे माल और उत्पादन के तरीकों से ही नहीं बल्कि बाजार की व्यवस्था से हो दरसल असल इस शिक्षा संबंधी नीति और राष्ट्रीय महत्व की लगभग सभी बातों से जोड़ा जाना चाहिए।⁵

1919 के अंत तक गाँधी जी ने 'यंग-इंडिया' में लिखा था: सरकारी घोषणा के साथ सुधारों का जो कानून पारित हुआ इससे पता चलता है कि अंग्रेज लोग भारत के साथ न्याय करना चाहते हैं और इस बारे में अब हमारे संदेह दूर हो जाना चाहिए इसलिये हमारा कर्तव्य है कि सुधारों की अकारण आलेचना न करके चुपचाप उनके अनुसार काम करना शुरू करे ताकि इन सुधारों को सफलता मिल सके ।⁶

गाँधी जी की इस घोषणा का इस कारण काफी महत्व है कि इस घोषणा के पूर्व ही रौलेक्ट कानून बन चुका था। अमृतसर की घटना घट चुकी थी और पंजाब में मार्शल लॉ लागू हो चुका था। इसके बाद वहाँ पर कितने गोली कांड हुए कितने लोगों को सजाए दी गयी इसका आँकलन आज तक नहीं किया जा सका है। ब्रिटिश सरकार के मत के अनुसार 'आन्दोलन' ने निःसंदेह ब्रिटिश राज के खिलाफ संगठित विद्रोह के रूप में लिया था।⁷

फलतः कलकता, अहमदाबाद, बम्बई आदि स्थानों पर आन्दोलन कारियों ने ब्रिटिश पुलिस की दमनात्मक कार्रवाइयों का जबाज छिट-फुट हिंसा के द्वारा भी दिया था इसी पर गाँधी ने आनन-फानन में यह घोषणा की कि मैंने एक महान भूल की थी जिससे कुछ ऐसे लोगों को अव्यवस्था फैलाने का मौका मिल गया जो सही अर्थों में सत्याग्रही नहीं थे और जिनका उद्देश्य नहीं था। जबकि 1920 में कांग्रेस के एक विशेष अधिवेशन के अध्यक्ष ने भी स्वीकारोक्ति में कहा इस तथ्य से आँखमूंद लेने से कोई लाभ नहीं है कि हम क्रांतिकारी दौर से गुजर रहे हैं हम अपने मूल स्वभाव और परम्परा से क्रांति के खिलाफ हैं। पारंपरिक रूप से हम आहिस्ता चलने वाले लोग हैं लेकिन जब हम आगे चलने की सोच लेते हैं तो फिर बहुत तेजी से चलते हैं और लंबे कदमों से रास्ता तय करते हैं कोई भी जीवित पदार्थ अपने जीवन काल में क्रांतियों से अपने को एकदम अलग नहीं रख सकता ।⁸

काँग्रेस के अहमदाबाद महाधिवेशन में कई प्रस्ताव पारित किये गये जैसे कि कहा गया कि जबतक स्वराज की स्थापना नहीं हो जाती और जनता के हाथों में शासन की बागडोर नहीं आ जाती तबतक काँग्रेस अहिंसक असहयोग आन्दोलन को और भी शक्ति के साथ जारी रखने के लिए कृत संकल्प है।⁹ अपील की गई कि 18 वर्ष कि आयु से अधिक उम्र वाले सभी लोग सेवा दल में शामिल हो और यह संकल्प किया कि सारा ध्यान सविनय अवज्ञा आन्दोलन पर केन्द्रित किया जायेगा। चाहे उसका स्वरूप सार्वजनिक हो यह व्यक्तिगत सविनय अवज्ञा का इस उद्देश्य की प्राप्ति के लिए गाँधी को सारा अधिकार देकर उन्हें डिक्टेटर बनाया गया। किन्तु दूसरी तरफ नवगठित कम्युनिष्ट पार्टी ने अहमदाबाद काँग्रेस के नाम अपने सांदेश में कहा यदि काँग्रेस उस क्रांति का नेतृत्व करना चाहिए है जो भारत को उसकी नींव से हिला रही है तो उसे प्रदर्शनी और अस्थायी जोश पर ही भरोशा नहीं करना चाहिये। उसे मजदूर संघों की तात्कालिक माँगों को अपनी माँग बना लेनी चाहिए। उसे किसान सभा के कार्यक्रमों को अपना कार्यक्रम घोषित करना चाहिए और तब वह दिन दूर नहीं जब काँग्रेस सारी बाधाएँ दूर कर ले। तब अपने भौतिक हितों के लिए सचेतन ढंग से लड़ रही समस्त जनता की विपुल शक्ति काँग्रेस के पीछे होगी।¹⁰

वास्तविक तौर देखा जाय तो अहमदाबाद अधिवेशन बिना किसी योजना को मूर्त रूप दिये समाप्त हो गया जनता पर दमन चल रहा था। और लोग गाँधी की तरफ आशा भरी नजरों से देख रहे थे कि वे कोई योजना पेश करेंगे। जनता का दबाव आन्दोलन के लिए बढ़ रहा था। गंटूर जिले में लोगों ने जब गाँधी

की अनुमति के बिना ही आन्दोलन शुरू कर दिया तब गाँधी ने गंटूर जिला काँग्रेस कमिटी को लिखा कि निर्धारित अवधि के भीतर सारे कर जमा कर दिये जाये। इसके साथ ही गाँधी ने 87000 की आबादी वाले एक छोटे जिले बारदोली में कर न देने की आन्दोलन शुरू किया फरवरी 1922 में गाँधी ने वाइसराय को एक अल्टीमेटम भेजा जिसमें कहा गया था कि अगर राजनीतिक बंदियोंको रिहाई न की गयी और दमनात्मक कार्रवाईयों न बन्द की गई तो व्यापक स्तर पर सत्याग्रह शुरू कर दिया जायेगा। इसी बीच चौरी-चौरा की घटना हुई जहाँ सरकारी दमन का विरोध करते किसानों ने थाने को जला दिया था। यह घटना भारतीय क्रांतिकारी आन्दोलन के निर्णायक घड़ी का संकेत थी।

अतः गाँधी ने 12 फरवरी को काँग्रेस कार्य समिति की बैठक बुलाई और चौरी-चौरा की घटना का बहाना बनाकर सम्पूर्ण आन्दोलन को बिना शर्त बंद कर दिया गया। अब चरखा, शराब बंदी शिक्षा से संबंधित रचनात्मक कार्यक्रम करने का आदेश दिया गया। इस पर अपनी टिप्पणी में लिखा है पूरा आन्दोलन समाप्त हो गया— “खोदा पहाड़ निकली चूहिया” बारदोली के फैसले पर सुभाष बोस की टिप्पणी थी जिस समय जनता में उत्साह और जोश उबल रहा था ठीक उसी वक्त पीछे हटने का आदेश देना सम्पूर्ण राष्ट्र के लिए महान दुर्घटना थी महात्मा गाँधी के प्रमुख सहयोगियों में देशबंधु दास, मोती लाल नेहरू, लाल बहादुर शास्त्री और लाल लाजपत राय, ये सब जेल में थे आम जनता की ही तरह इस फैसले पर गहरा असंतोष व्यक्त किया। मैं उस समय देशबन्धु के साथ था और मैं यह देख पा रहा था कि वह क्रोध और दुःख से व्याकुल हो रहे थे।¹¹ इतने बड़े आन्दोलन को अचानक रोक देने से देश में एक-के-बाद एक दुःखद घटनाओं का क्रम शुरू हुआ। राजनीतिक संघर्ष में छिटपुट और निरर्थक हिंसा की प्रवृत्ति तो रुक गई लेकिन इस दबी हुई हिंसा को कोई रास्ता तो ढूँढना ही था और बाद के वर्षों में शायद इसने ही साम्प्रदायिक दंगों को बढ़ावा दिया। नेहरू की दृष्टि में यह गाँधी का यह कृत्य साम्प्रदायिक दंगों का रास्ता साफ किया। सूक्ष्म सर्वेक्षण से यह साबित होता है कि असहयोग आन्दोलन की वापसी के बाद सम्पूर्ण राष्ट्र में जो पस्ती आई उसके कारण करीब पाँच वर्षों तक आन्दोलन एकदम बंद रहा। 1924 में गाँधी ने एक करोड़ काँग्रेस सदस्यता भर्ती का जो लक्ष्य रखा था वह मुश्किल से दो लाख तक जा सका। हम राजनीति लोग सरकार का विरोध करने के अलावा और किसी भी मामले में जनता का प्रतिनिधित्व नहीं करते की उक्ति गाँधी के निराशा का द्योतक था। उसी वर्ष बाम्बे क्रॉनिकल ने लिखा कि देश में जड़ता की स्थिति फैली हुई है। लाला लाजपत राय ने अराजकता और उलझाव की स्थिति की बात कही। उन्होंने कहा कि देश की राजनीति स्थिति में तनिक भी आशा और उत्साह के संकेत नहीं हैं। जनता में भयंकर रूप से निराशा फैली हुई है। सिद्धान्तों, व्यवहारों, राजनीतिक पार्टियों और समूची राजनीतिक हर चीज में एक बिखराव की विघटन की स्थिति व्याप्त है। इस अव्यवस्था की स्थिति में साम्प्रदायिक ताकतों ने सिर उठाना शुरू कर दिया था। मुस्लिम लीग काँग्रेस से अलग हो गयी थी और हिन्दू महासभा अत्यंत संकीर्ण प्रचार में लग गयी थी। गाँधी इस सबों के निवारण स्वरूप काँग्रेस के सदस्यों द्वारा प्रतिमाह दो हजार गज सूत कातने की शर्त संविधान में रखवा दियें। इस तरह काँग्रेस की सदस्यता 10 हजार तक गिर कर आ गयी 1925 में इस शर्त को हटा दिया गया और सूत कातना सदस्य की इच्छा पर छोड़ दिया गया।

काँग्रेस के अन्दर एक वर्ग जिसका नेतृत्व मोतीलाल नेहरू और सी० आर० दास करते थे और जो गाँधी की नीतियों को अव्यवहारिक मानते थे। काँग्रेस के अन्दर ही एक पार्टी, “स्वराज पार्टी” का गठन किया।

यह फैसला निःसन्देह एक प्रगतिशील कदम था मगर गाँधी के अनुयायी जो गाँधी के चरखा, अछूतोद्धार, शराबबन्दी आदि के तथाकथित रचनात्मक कार्यों से ही चिपके रहना चाहते थे स्वराज पार्टी के विकास को नहीं रोक सके। काँग्रेस पर स्वराजियों का कब्जा हो गया और गाँधी को थोड़े समय के लिए पृष्ठभूमि में चला जाना पड़ा।

निष्कर्षत

कह सकते हैं 10 वर्ष पूर्व की तुलना में राजनीतिक स्थितियाँ कॉफी पेचीदी हो गयी थी। अब जनता की शक्तियाँ एक नए जीवन की दिशा में बढ़ना शुरू हो गईं भी और स्वतंत्र रूप से देश के राजनीतिक मंच पर उमड़ना शुरू कर दी थी। अब जनता का संघर्ष स्पष्ट रूप से सक्रियता के साथ साम्राज्यवाद ही नहीं, देशी शासकों के खिलाफ की तेज हो रही थी और संघर्ष का त्रिकोणात्मक स्वरूप ज्यादा स्पष्ट था अब जनता के साथ साम्राज्यवाद का संघर्ष और भारतीय बुर्जुआ वर्ग की दुलमुल नीति ज्यादा स्पष्ट थी। संघर्ष की नई लहर 1927 के उत्तरार्द्ध में एक नये रूप में सामने आई और 1930-34 तक अपनी पूरी शक्ति के साथ उमड़ गयी थी। यह लहर पहले की तुलना में ज्यादा साफ, टिकाऊ और ज्यादा व्यापक थी। दूसरी तरफ इसका विकास रुक रुक और लक्ष्य के मामले में काफी दुलमुलपन के साथ टेढ़े-मेढ़े रास्ते पर चलते हुए हुआ। यह क्रम तब चला, जबतक आन्दोलन अंतिम रूप से ध्वस्त नहीं हो गया। इस तरह भारतीय जनता और भारतीय बुर्जुआ वर्ग के स्वार्थों के टकरावों ने राष्ट्रीय आन्दोलन में अपना अन्तर्विरोध प्रकट करते रहें और राष्ट्रीय पूँजीपति वर्ग जो आन्दोलन का नेतृत्व कर रहा था हमेशा अपनी दुलमूल नीति के साथ साम्रज्यवाद के साथ समझौता करता रहा। यह अन्तर्द्वन्द्व आगे के आन्दोलनों में भी स्पष्ट रूप से देखा गया।

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दूरदर्शन : संचार का सशक्त माध्यम

सारिका श्रीवास्तव*

मनुष्य ईश्वर की सर्वश्रेष्ठ कृति है। नयी-नयी चीजों की खोज करते हुए निरन्तर प्रगति के पथ पर अग्रसर होना उनके स्वभागत विशेषताओं में एक है। वह जिस समाज में रहता है, वहाँ अपने आस-पास की घटनाओं को जानने-समझने की इच्छा ही इसके विकास के मूल में है। प्रारम्भिक काल से ही मनुष्य की इसी जिज्ञासु प्रवृत्ति ने अनेक नये आयाम गढ़े हैं। अपनी इसी जिज्ञासा को शान्त करने के लिए समय-समय पर विभिन्न उपागमों का प्रयोग किया जाता रहा है। समय के साथ-साथ इन संसाधनों में परिवर्तन भी होता रहा है।

आदिकाल में मनुष्य कभी चीखकर-चिल्लाकर, तो कभी विभिन्न संकेतों और मद्राओं द्वारा अपनी भावनाएं अभिव्यक्त करता रहा है। कालान्तर में सभ्यता के विकास के साथ-साथ भवाभिव्यक्ति के संसाधनों का भी विकास हुआ। भारतीय पुराणों में आकाशवाणी के माध्यम से सूचना देने की परिपाटी सर्वविदित है। यहाँ पुराणों के बहुचर्चित पात्र दवर्शि नारद का उल्लेख करना भी आवश्यक हो जाता है, जो घूम-घूम कर संवाद वहन करने में अग्रणी रहे हैं। यदि हम उन्हें संचार का आदि आचार्य कहें तो अतिशयोक्ति नहीं होगी। इसी प्रकार महाभारत के युद्ध का आँखों देखा हाल सुनाने वाले संजय संचार माध्यम के पुरोधा माने जा सकते हैं। भारतीय साहित्य में कबूतर, मेघ, तोता, हंस, वायु आदि का वर्णन संचार माध्यम के रूप में किया गया। प्राचीन काल में इन्हीं के माध्यम से सूचनाओं का आदन-प्रदान किया जाता था। इसके बाद सूचनाओं के आदन-प्रदान के लिए शिलालेखों, भोजपत्रों, काष्ठलेखों तथा वस्त्रलेखों आदि का भी वर्णन मिलता है। सम्राट अशोक के शिलालेख इसका प्रमाण हैं। मौखिक रूप से प्रारम्भ हुए संचार को लिपि के अविष्कार से गति मिल गयी, और संचार लिखित रूप में होने लगा जो अधिक विश्वसनीय था। धीरे-धीरे सभ्यता के विकास के साथ ही साथ संचार माध्यमों का भी विकास हेने लगा।

वर्तमान युग संचार माध्यमों का युग है। वर्तमान युग में जनसंचार के विभिन्न माध्यमों जैसे- समाचार-पत्र, पत्रिकाएं, रेडियो, टेलीविजन आदि को जन सम्पर्क का महत्वपूर्ण वाहक माना गया है। इन माध्यमों द्वारा हमें घर बैठे ही देश-विदेश में होने वाली घटनाओं की पूरी जानकारी मिलती है। ये संचार माध्यम मात्र सूचना ही नहीं प्रदान करते, बल्कि इनके द्वारा आम जनता का मनोरंजन भी होता है, और समय-समय पर उचित दिशा-निर्देश भी मिलता रहता है। जनसंचार के विविध माध्यम सत्-असत् का विवेचन भी करते हैं। मनुष्य के व्यक्तित्व को परिष्कृत कर, उनका समग्र विकास कर, समाज की उन्नति करना ही इनका प्रमुख उद्देश्य है।

आज संचार माध्यमों ने दुनिया को बहुत छोटा बना दिया है। संचार-क्रान्ति के इस युग में सम्पूर्ण विश्व एक ग्राम में परिवर्तित हो गया है। तार-बेतार, टेलीफोन, रेडियो, दूरदर्शन ने बहुत हद तक भौगोलिक दूरियों का मतलब ही बदल दिया है। अब ये दूरियां नक्शों पर ही सिमट कर रह गयी हैं। सूचना के अबाध प्रवाह के लिए दूरी कोई समस्या नहीं रह गयी है। संचार के इन माध्यमों द्वारा अब हर पल दुनिया की खैरियत, हर्ष-विशद

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और उपलब्धियों की खबर हासिल कर सकते हैं। आधुनिक संचार माध्यमों में दूरदर्शन (Television) सबसे अधिक विख्यात और मनमोहक है। सूचना प्रवाह के आविष्कारों में दूरदर्शन इतना मनमोहक और प्रसिद्ध होगा इसकी कल्पना कभी किसी ने नहीं की होगी। जहाँ एक ओर रेडियो में हम किसी कार्यक्रम को सुन कर जानकारी प्राप्त कर सकते हैं, प्रिंट मीडिया (समाचार-पत्र, पत्रिकाएँ) द्वारा हम केवल पढ़कर सूचनाएं प्राप्त करते हैं, वहीं दूसरी ओर दूरदर्शन ही मात्र ऐसा साधन है जिसमें हम कार्यक्रमों को देखकर और सुन कर सूचनाएं प्राप्त करते हैं। इस बात को प्रतिस्पर्धी भी मानते हैं कि दूरदर्शन का मनोवैज्ञानिक प्रभाव जबरदस्त है। यह सभी वर्ग के लोगों को समान रूप से प्रभावित करता है क्योंकि देखी हुयी घटना या वस्तु बहुत अधिक समय तक अपना प्रभाव छोड़ती है। सुनी हुयी बात को भूल जाना मनुष्य की स्वाभाविक प्रवृत्ति है, किन्तु देखी हुयी चीज उसे सामान्यतया याद रहती है। दूरदर्शन ने दर्शकों की सोच व मानसिकता पर गहरा प्रभाव डाला है। जहाँ एक ओर हम किसी युद्ध, किसी खेल अथवा घटना का रेडियो पर मात्र सुन सकते थे, समाचार-पत्रों में पढ़ सकते थे वहीं आज दूरदर्शन के माध्यम से घर पर बैठे हम उसका सीधा प्रसारण देख भी सकते हैं। दूरदर्शन ने न केवल विचार स्तर पर परिवर्तन किया है बल्कि खान-पान, रहन-सहन बोलचाल से लेकर तमाम अन्य पहलुओं को भी छुआ है। जिससे इसका प्रभाव मानव के न केवल भौतिक व्यवहार पर बल्कि उसकी सोच और कार्यशैली में भी परिलक्षित हो रहा है। आज दूरदर्शन विश्व के कोने-कोने में व्याप्त हो चुका है। अपनी श्रुत्य-दृश्य (Audio-visual) क्षमता के कारण इसकी विश्वसनीयता अन्य संचार माध्यमों की अपेक्षा अधिक है। इसकी प्रभावोत्पादकता भी सर्वाधिक है।

दूरदर्शन का शाब्दिक अर्थ

दूरदर्शन शब्द 'टेलीविजन' शब्द का हिन्दी पर्याय है। टेलीविजन शब्द ग्रीक एवं लैटिन भाषा से लिया गया एक संयुक्त शब्द है। 'टेली' (tele) शब्द ग्रीक भाषा का है, जिसका अर्थ है— दूरी और 'विजन' (vision) शब्द लैटिन भाषा से लिया गया है, जिसका अर्थ है— 'मैं देखता हूँ।' इस प्रकार हिन्दी में इसके लिए एक सटीक शब्द बनाया गया 'दूर-दर्शन'।

दूरदर्शन का सामान्य अर्थ हुआ— दूर से देखना। कुछ लोग टेलीविजन के लिए रेडियो — वीक्षण शब्द का प्रयोग करने का सुझाव देते हैं लेकिन इसके लिए दूरदर्शन शब्द ही उचित है। सम्प्रति यह शब्द व्यापक स्वीकृति भी पा चुका है। दूरदर्शन हमारे युग का महान चमत्कार है। दूरदर्शन दर्शकों को, हम सब को सुदूरवर्ती स्थानों पर घटने वाली घटनाओं का प्रत्यक्षदर्शी, साक्षी बनने में मदद करता है। जैसा कि पाश्चात्य विद्वान Larence witty ने लिखा भी है—

"Television brings entertainment information and education to millions at very nominal cost. It has changed buying habits, personal habits and tastes. It has educated younger faster than any teacher could have taught then in so short spend of time."

भारत में दूरदर्शन का विकास

भारत में दूरदर्शन का आगमन रेडियो के बाद हुआ। स्वतंत्रता प्राप्ति के उपरान्त समाज के विभिन्न वर्गों जैसे उद्योगपति, राजनीतिज्ञ, शिक्षाविद् आदि ने इसकी महत्ता को समझा और इसे भारत में लाने की मांग

की। परिणामस्वरूप सन् 1959 में यूनेस्को (UNESCO) की सहायता राशि से दूरदर्शन आरम्भ किया गया। इसका प्रारम्भिक उद्देश्य सामुदायिक शिक्षा प्रदान करना था।

15 सितम्बर 1959 को एक प्रकार से भारत में दूरदर्शन का जन्म हुआ था। इसका उद्घाटन तत्कालिक **राष्ट्रपति डॉ० राजेन्द्र प्रसाद** ने किया। वर्ष 1960 में सर्वप्रथम ध्वजारोहण का सीधा प्रसारण किया गया। 01 अप्रैल, 1976 से हमारे देश में दूरदर्शन, आकाशवाणी से पृथक होकर स्वतंत्र अस्तित्व में आया। अपने दूरदर्शन चैनल के अतिरिक्त वर्तमान समय में सैटेलाइट के द्वारा स्टार टी0बी0, जी0 टी0बी0, सब टी0बी0, बी0बी0सी0, जी0 सिनेमा, सैट मैक्स, स्टार स्पोर्ट्स, आजतक, एन0डी0 टी0बी0 जैसे निजी चैनलों का प्रसारण भी तेजी से हो रहा है। भारत में दूरदर्शन के पहले निदेशक **शैलेन्द्र सिंह** थे। 23 दिसम्बर, 1960 से 05 मई, 1961 की अवधि तक यूनेस्को द्वारा सामाजिक शिक्षण का प्रयोग किया गया और विकास के साथ सम्भावनाओं का आंकलन किया गया। अक्टूबर 1961 में दूरदर्शन ने अमेरिका की फोर्ड फाउण्डेशन तथा शिक्षा निदेशालय दिल्ली के साथ मिलकर शिक्षणात्मक योजना की शुरुआत की इसके अर्न्तगत स्कूली बच्चों के लिए प्रातः और सायंकालीन पाठ प्रसारित किए जाने लगे। इस प्रकार 1961 में प्रयोगात्मक आधार पर प्रारम्भ की गयी सेवा सप्ताह में चार दिन प्रसारित की जाने लगी। भारतीय दूरदर्शन की प्रथम उद्घोषिता 'प्रतिमा पुरी' थीं।

भारत में सैटेलाइट तकनीक का पहला प्रयोग सन् 1975 में किया गया 'site' (satellite instructional television experiment) कहा गया।

सन् 1982 का वर्ष दूरदर्शन के इतिहास में महत्वपूर्ण घटनाओं का वर्ष था। इसी वर्ष इस क्षेत्र में अनेक क्रांतिकारी प्रयोग किए गए। 1982 में 15 अगस्त से दिल्ली को अन्य ट्रांसमीटरों के साथ सैटेलाइट से माध्यम से जोड़ दिया गया। साइट अभियान के कार्यक्रम सुबह और शाम को चार भाषाओं में कुल चार घण्टे प्रसारित किये जाते थे। हिन्दी, कन्नड, उडिया और तेलगु इन चारों भाषाओं में से प्रत्येक भाषा को सुबह साढ़े बाईस मिनट दिए जाते थे इस प्रसारण में 5 से 12 वर्ष तक के स्कूली बच्चों के लिए शैक्षिक कार्यक्रम दिखाए जाते थे। शाम को यही कार्यक्रम इसी क्रम से प्रौढ़ व्यक्तियों के लिए प्रसारित किया जाता था। 31 जुलाई 1976 में अमेरिका (NASA) के साथ अनुबन्ध समाप्त हो गया और उसी समय साइट प्रयोग समेट लिया गया। 15 अगस्त 1982 को जब दिल्ली को अन्य ट्रांसमीटरों के साथ सैटेलाइट से जोड़ दिया गया और राष्ट्रीय कार्यक्रम का शुभारम्भ हुआ। राष्ट्रीय कार्यक्रमों में हिन्दी और अंग्रेजी में समाचार तथा विविध विषयों के कार्यक्रम होते थे। भारतीय सूचना एवं प्रसारण मंत्रालय ने टी0वी0 के इस तेजी से होते विस्तार को देखते हुए एक कमेटी का निर्माण किया जिसका काम था दूरदर्शन के लिए एक आवश्यक और उचित software यानि कार्यक्रम की योजना बनाना।

1985 में दूरदर्शन ने भारतीय टी0वी0 के लिए एक भारतीय व्यक्तित्व शीर्षक से एक रिपोर्ट भी प्रकाशित की। इसी साल समाज और दूरदर्शन के सम्बन्धों की पड़ताल के उद्देश्य से प्रोफेसर पी0 सी0 जोशी के नेतृत्व में एक कमेटी बिठाई गई। इस कमेटी ने भारत की जरूरतों को केन्द्र में रखा और दूरदर्शन को ऐसी सामग्री की दरकार बताई जो इस बदलाव को रचनात्मक ढंग से तेज करे। अब वो समय आ चुका था जब दूरदर्शन पर उपभोक्ता क्रान्ति का आगाज हो चुका था। अब धीरे-धीरे जनशिक्षा के उद्देश्य को पीछे छोड़ते हुए दूरदर्शन मनोरंजन प्रधान होने लगा था। विज्ञापनों के कारण दूरदर्शन की आय में भी दिन-प्रतिदिन वृद्धि होने लगी थी।

भारत में सन् 1982 से रंगीन टेलीविजन का शुभारम्भ हुआ। रंगीन टेलीविजन के आविष्कार ने दूरदर्शन में सिनेमा के सारे गुण ला दिए। अब तो दूरदर्शन सिनेमा से भी अधिक लोकप्रिय हो गया था। सन् 1982 में दिल्ली में आयोजित एशियाई खेल टेलीविजन की प्रगति का आधार बने। 1982 के पश्चात् तो दूरदर्शन की सेवाओं का बड़ी तेजी से विस्तार हुआ। फिर एक ऐसा समय भी आया जब प्रतिदिन एक ट्रांसमीटर लगने की सूचना प्राप्त होने लगी। इस प्रकार मात्र एक दशक में ट्रांसमीटरों की संख्या 46 से बढ़कर 553 हो गयी, और ट्रांसमीटरों की संख्या बढ़ते ही कार्यक्रम प्रस्तुत करने वाले केन्द्रों की संख्या में भी तीव्र गति से वृद्धि हुयी। वर्तमान समय की अगर हम बात करें तो आज टेलीविजन प्रत्येक घर की मूलभूत आवश्यकताओं (Basic needs) में से एक बन गया है। यह प्रत्येक घर की आवश्यक आवश्यकता बन गया है। लगभग 90 प्रतिशत जनता तक वर्तमान समय में दूरदर्शन की पहुँच है। अधिक से अधिक शहरों में नगरों में कार्यक्रम प्रस्तुत करने की सुविधा प्राप्त है। आज इस दिशा में नित नये प्रयोग दिन-प्रतिदिन किए जा रहे हैं।

आज दूरदर्शन के कार्यक्रमों का कायापलट ही हो चुका है। Newton Minnow का मत है—

“Journalism is the television picture broadcast by satellite direct from the some war zone, showing men dying in agony in accurate colours. It is the television picture of a man stepping on to the surface of the moon, see in the millions of homes as it happens.”

वर्तमान समय में भ्रष्टाचार रूपी दानव सम्पूर्ण विश्व को निगलने के लिए सक्रिय है। ऐसे में हमारे समाज को आवश्यकता है, ऐसे शस्त्र की जो हमें सुरक्षा प्रदान कर सके। दूरदर्शन जनता तक अपनी बात पहुंचाने का एक सशक्त माध्यम है। ऐसे में उसकी भाषा की शुद्धता अनिवार्य हो जाती है। दूरदर्शन को किसी भी राष्ट्र की प्रगति का प्रमाणिक व्याख्याता माना जाता है। यह वर्तमान उपलब्ध संचार माध्यमों में सर्वाधिक सशक्त जनसंचार माध्यम है जो आदर्श शिक्षक, विकास, अभिकर्ता, मनोरंजन कर्ता एवं सूचना देने वाले माध्यम के रूप में लाभ एवं लोभ रहित समाज का निर्माता है। यह राष्ट्र के स्वरूप का दर्शन है। दूरदर्शन के आगमन वर्ष 1959 से लेकर विगत वर्षों में हमारे देश का परिदृश्य की बदल गया है। वस्तुतः दैनिक जीवन में दूरदर्शन की धुसपैठ में जीवन के सभी क्षेत्रों को प्रभावित किया है। इसके माध्यम से हमारे जीवन में सूचनाओं का विस्फोट हो रहा है। तत्कालीन धनिष्ठता और विश्वसनीयता के कारण टेलीविजन समाजिक परिवर्तन लाने में सफल रहा है। ऐसे में दूरदर्शन पर प्रसारित होने वाले सभी कार्यक्रमों की भाषा का सरल स्वाभाविक व प्रवाहपूर्ण होना अनिवार्य हो जाता है।

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स्कूली शिक्षा में रंगमंच की उपयोगिता

डॉ. आशा*

आधुनिक स्कूली व्यवस्था के अंतर्गत बाल-व्यक्तित्व निर्माण के लिए नाटक और रंगमंच के माध्यम से शिक्षा दृष्टि से 'थियेटर-इन-एजुकेशन' भी कहा जाता है दृष्टि से एक प्रभावशाली माध्यम सिद्ध हो रहा है. शिक्षा में रंगमंचीय गतिविधियों और खेलों को सम्मिलित करने का चलन तेजी से बढ़ा है. रंगमंच की प्रभावकारिता के इसी महत्त्व को समझते हुए दिल्ली स्थित राष्ट्रीय नाट्य विद्यालय में 'संस्कार रंग टोली' की स्थापना की गयी. जिसका मुख्य कार्य 16 वर्ष तक की उम्र के बच्चों को ध्यान में रखते हुए नाट्य-प्रदर्शन करना और बच्चों के व्यक्तित्व-विकास के लिए गर्मियों की छुट्टियों में रंगमंच की कार्यशालाएँ आयोजित करना है. इन कार्यशालाओं में बच्चों की कल्पनाशीलता को विस्तार देते हुए बच्चों द्वारा ही नाट्य-प्रस्तुतियाँ भी तैयार की जाती हैं. 'सन्डे क्लब भाग-1 और भाग-2' इन्हीं कार्यशालाओं के विस्तार-कार्यक्रम हैं जिनमें प्रत्येक रविवार को रंगमंचीय गतिविधियों के माध्यम से बच्चों को जीवन 'जीने', समझने और अपने-आपको अभिव्यक्त करने के तरीकों को विकसित करना सिखाया जाता है. राष्ट्रीय नाट्य विद्यालय के इस प्रयास से प्रेरणा लेते हुए विभिन्न राज्यों की अकादमियों, सरकारी-गैर सरकारी संस्थानों ने भी इस दिशा में सकारात्मक पहल की है. स्कूलों में रंगमंच की शिक्षा को बढ़ावा देने के लिए रंगमंच-शिक्षकों की नियुक्तियाँ भी होने लगी है. निश्चित रूप से इस प्रकार के कदमों से स्कूली शिक्षा के अंतर्गत बच्चों के व्यक्तित्व-विकास की प्रक्रिया को बहुत लाभ होगा. सुप्रसिद्ध रंग-निर्देशक देवेन्द्र राज अंकुर शिक्षा में रंगमंच की उपयोगिता पर प्रकाश डालते हुए लिखते हैं - "विदेशों में भी ड्रामा इन एजुकेशन जैसी अवधारणाओं ने जन्म लिया है. यहाँ जोर इस बात पर रहता है कि बच्चों की अपनी शिक्षा-पद्धति में समाहित गणित, भूगोल, इतिहास, सामाजिक विज्ञान आदि विषयों को नाटक और रंगमंच के माध्यम से ज्यादा से ज्यादा रोचक और दृश्य रूप में प्रस्तुत करके पढ़ाया-सिखाया जाए. देखा गया है कि इस पद्धति से बच्चे कठिन से कठिन विषय को भी बहुत आसानी से सीख जाते हैं और उनका रंगमंच के प्रति भी लगाव बढ़ता है." रंगमंचीय कार्यशालाओं की यह समूची प्रक्रिया अत्यंत सहज और स्वाभाविक ढंग से होती है. बच्चे खेल-खेल में बहुत-कुछ सीख जाते हैं.

अंग्रेजी भाषा में नाटक के लिये 'प्ले' शब्द का प्रयोग किया जाता है, जिसका अर्थ है दृष्टि से 'खेलना'. भारतीय सन्दर्भों में भी 'नाटक खेलना' कहा जाता है. देखा जाए तो खेलना संसार के सभी बच्चों को दृष्टि से चाहे वे किसी भी देश, जाति, धर्म या सम्प्रदाय के हों - पसंद होता ही है, उनका मन सबसे अधिक खेलने में ही रमता है. खेल चाहे दृष्टि से इंडोर हो या आउटडोर, गुब्बे-गुब्बियों का हो या मोबाइल गेम्स. बच्चे कोई भी खेल खेलते समय खेल का पूरा मजा लेते हुए बिना किसी दबाव और दुराव के, खुलकर अपनी पूरी ताकत और दिमाग जीतने में लगा देते हैं. कहा जाता है कि बच्चा जितना अधि

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एक खेलेगा उतनी ही अधिक उसकी 'ग्रोथ' होगी. इसलिए 'खेलना' बच्चों को सक्रिय और उर्जावान रखने का अचूक अस्त्र है. बच्चे ही नहीं, 'खेलने' से बड़े भी अपने-आपको तारो-ताजा महसूस करते हैं क्योंकि खेल के दौरान हमारे भीतर के नकारात्मक भावों की स्वयंमेव निकासी हो जाती है. खेलते समय बहुधा बच्चों की आपसी लड़ाई भी हो सकती है किन्तु इसके बावजूद भी 'खेल' ही के कारण वे पुनः आपस में घुल-मिल जाते हैं. खेल-भाव के इसी सन्दर्भ से जुड़कर रंगमंच एक व्यापक अर्थ ग्रहण कर लेता है, जिसमें खेलदृष्टि में कुछ रोचक गतिविधियों के सहारे बाल-व्यक्तित्व पर पड़े झिझक, संकोच, अंतर्मुखता आदि पदों को हटाकर सीखने की प्रक्रिया में आत्मविश्वास बढ़ाने और अपने-आपको अभिव्यक्त करने की कुशलता को विकसित करने का प्रयास रहता है. इस रूप में रंगमंच एक ऐसा खेल है जिसमें बच्चों के शारीरिक व्यायाम के साथ-ही-साथ मानसिक स्तर पर, उनकी बाल-कल्पनाओं के लिए पूरा अवकाश है. संसार में हर प्रकार के प्राणी हैं दृ पशु-पक्षी, कीट-पतंगे और सबसे ऊपर मनुष्य. मनुष्यों में 'बाल-जीवन' सबसे अधिक 'अल्हड़', 'मस्त', 'भोला' और 'बेपरवाह' होता है. 'बड़े' होकर तो न चाहते हुए भी विभिन्न प्रकार के 'प्रपंचों' में पड़ना ही होता है. बच्चों की अपनी विशिष्ट दुनिया होती है और उस दुनिया में विभिन्न प्रकार के प्राणी होते हैं जिसमें पशु-पक्षियों से लेकर पेड़-पौधे, चाँद-सितारे, राक्षस-परियाँ आदि और दूसरे मनगढ़ंत किरदार शामिल रहते हैं. रंगमंच इन विविध प्रकार के प्राणियों के जीवन जीने के ढंग से परिचित होने और मंचीय माध्यम से उन्हें जीने का अवसर देता है. इस रूप में बच्चा जब नाना प्रकार के चरित्रों को मंच पर जीने की कोशिश करेगा तो निश्चित रूप से उसकी कल्पनाशीलता और अभिव्यक्ति-क्षमता का विकास होगा. साथ ही इस जगत, समाज, परिवार और प्रकृति के विभिन्न उपादानों के प्रति भी उसमें आत्मीयता और संवेदनशीलता बढ़ेगी. रंगमंच की इस खासियत के सूत्रों को जोड़ते हुए यदि हम भारत में रंगमंच के इतिहास की तरफ मुड़कर देखें तो पाएंगे कि आचार्य भरत मुनि ने 'नाट्यशास्त्र' में 'नाट्य' की परिकल्पना 'खेल' के रूप में ही है जिसमें विश्व का तमाम ज्ञान, योग, शिक्षा, शिल्प, कला समाहित रहते हैं. भरत मुनि का मानना है कि 'नाट्य' के माध्यम से संसार के तीनों लोकों में रहने वाले प्राणियों की भावनाओं का अनुकरण हो सकता है. 'नाट्य' समाज के सभी वर्गों को एक समान आनंद प्रदान करता है. भरत मुनि द्वारा दिए गए इन्हीं सूत्रों के भीतर छिपे मर्म को पकड़ते हुए आधुनिक रंगकर्मी स्कूली शिक्षा में रंगमंच के अध्ययन-अध्यापन और उसके व्यावहारिक पक्ष को सम्मिलित करने की वकालत करते दिखाई पड़ते हैं.

प्राचीन काल से आधुनिक काल तक शिक्षा को अधिकाधिक सुगम, उपयोगी और प्रभावशाली बनाने के सम्बन्ध में नयी-नयी अवधारणाएं विकसित होती रही हैं जिन्होंने निश्चित रूप से मनुष्य के ज्ञान का विस्तार किया है. वस्तुतः हम चाहे पुराने समय की बात करें या वर्तमान दौर की - शिक्षा का मूल-मंत्र है - 'सीखना'. चाहे स्कूली शिक्षा हो या उच्च शिक्षा दृ हर स्तर पर शिक्षा का उद्देश्य मनुष्य के ज्ञान-विज्ञान का विस्तार करना है. हमारे भाव-संवेदनों को जगाते हुए अनबूझे रहस्यों को जानने की जिज्ञासा पैदा करना है. वर्तमान स्कूली शिक्षा-व्यवस्था के अंतर्गत बच्चों को अक्सर नीरस और बोझिल लगने वाली

‘औपचारिक शिक्षा’ की चुनौतियाँ निरंतर बढ़ती जा रही हैं. ‘प्ले-वे-सिस्टम’ इन चुनौतियों से निपटने के लिए बनाई गई अवधारणा है. इसी क्रम में रंगमंच के खेल भी बच्चों की शिक्षा को रुचिकर बनाने के काम आते हैं. “रंगमंच के बहुत सारे व्यवहारिक एवं तकनीकी क्रियाकलाप हैं, जिनके माध्यम से छात्रों के व्यक्तित्व को समग्र रूप से विकसित किया जा सकता है। मसलन नाटकीय खेल, दैहिक अभ्यास, वाचिक अभ्यास, अभिनय, कहानी निर्माण, साज-सज्जा, सुर-ताल और संगीत, कंठस्थ करने का कौशल निर्माण, एकाग्रता लाने के अभ्यास, प्रकाश व्यवस्था, मुखौटा निर्माण, आत्म विश्वास को जगाने की शिक्षा, तार्किकता के खेल, किसी भी जटिल पथ को नाट्य प्रदर्शन द्वारा आसान बनाना, नृत्य की विभिन्न भाव-भंगिमा द्वारा, याददाश्त को वृहद और तीव्र करने की नाट्य कार्यशाला, किसी भी निबंध, उपन्यास, कविता या कहानी का नाट्य रूपांतर और प्रस्तुति और मस्तिष्क का विकास सृजनात्मक आदि। ये कुछ ऐसी नाट्य कला की गतिविधियाँ हैं जिनको व्यावहारिक रूप से लागू करने से छात्रों और शिक्षकों दोनों का विकास संभव होता है।” वस्तुतः रंगमंच में एक ऐसी सम्पूर्णता है जो सारी कलाओं को अपने भीतर समेटते हुए हमारी ज्ञानेन्द्रियों को सचेत और सक्रिय करती है. इसमें मानसिक-शारीरिक अभ्यास और कौशल साथ-साथ चलते हैं. इस रूप में संतुलित और सम्पूर्ण विकास में रंगमंच महत्वपूर्ण भूमिका निभा पाता है. बच्चे भी अपनी मन और रुचि के अनुरूप रंगमंच के खेलों में से कुछ-न-कुछ करने लायक ढूँढ ही लेते हैं. जिनसे बाल-व्यक्तित्व में सुरुचि-सम्पन्नता का गुण विकसित होता है, उनकी छुपी हुई भरपूर एनर्जी सही दिशा में चौनलाइज्ड होती है. इस सन्दर्भ में हेमंत देवलेकर लिखते हैं— “हर बच्चा नैसर्गिक रूप से क्षमतावान होता है। यहाँ इस बात पर विचार-विभेद कर सकते हैं कि बच्चे जन्मजात कलाकार होते हैं। हम पाते हैं कि कुछ बच्चे इस प्रक्रिया को देखने के बाद भी इस ओर आकृष्ट नहीं होते या उनकी रुचि नहीं होती। हमें यह जान लेना चाहिए कि हर बच्चा क्षमतावान है, प्रतिभाशाली है। बच्चों के सन्दर्भ में प्रतिभाशाली होने का अर्थ है कि वह ज्ञान की सतत खोज में है किन्तु उसकी भी एक नैसर्गिक अभिरुचि है। कोई खेल में, कोई मशीनों, औजारों के साथ खेलने में, कोई गाने में, नाचने में... रुचि ले रहा है, यह रुचि ही उसको प्रतिभाशाली बनाती है। हमें बच्चों की नैसर्गिक वृत्ति को खोजना है न कि सबको एक हथौड़े से ठोकपीट कर अपने मनमाफिक बनाना है।” रंगमंचीय गतिविधियाँ बच्चे की इसी नैसर्गिक रुचि को पहचानने और विकसित करने में बहुत लाभदायक सिद्ध होती हैं.

शिक्षा का उद्देश्य खोजी दृष्टि विकसित करना भी होता है. बच्चे भी प्रकृति से जिज्ञासु और उत्सुक होते हैं. ‘क्यों, कैसे, क्या, कौन, कब वृ सारे ककार उनमें भरे होते हैं. बच्चे के इन ककारों के लिए रंगमंच के खेलों में भरपूर गुंजाइश है. उदाहरणतः संगीत में सुर होते हैं, नृत्य में ताल होती है, जिनके आधार पर इन कलाओं को सीखा और विकसित किया जाता है. किन्तु रंगमंच में ऐसा कुछ नहीं होता. यहाँ स्वयं की खोज मुख्य होती है. स्वयं की खोज से अभिव्यक्ति और अभिव्यक्ति से प्रस्तुति की ओर बढ़ा जाता है. बच्चों पर कुछ भी थोपा नहीं जाता और न ही कुछ विशेष करने के लिए अतिरिक्त दबाव ही बनाया जाता है. हाँ, अध्यापकीय कौशल से कुछ ऐसी रोचक स्थितियाँ या बातचीत रची जाती हैं जिसमें बच्चा स्वयंमेव शामिल हो जाता है. इस सन्दर्भ में सुप्रसिद्ध रंगकर्मी, सिनेमा और टेलीविजन की

चर्चित अभिनेत्री सुषमा सेठ कहती हैं— “इस सारी प्रक्रिया को आनन्दमय, स्वैच्छिक व स्वाभाविक बनाना जरूरी है. छात्रों के व्यक्तित्व के संतुलित विकास के लिए उन्हें किसी सामाजिक या नैतिक शिक्षा देने के लिए या कुछ भी सिखाने, समझाने के लिए रंगमंच का अनुभव और नाटक एक आकर्षक और सशक्त माध्यम है.” सुषमा सेठ ने बच्चों के साथ आयोजित कई रंग-कार्यशालाओं के अनुभवों के आधार पर उक्त विचार रखे हैं.

सामाजिक भावना का विकास करने में भी रंगमंच की गतिविधियाँ और खेल काफी उपयोगी साबित हो रहे हैं. आधुनिक ‘ग्लोबलाइज्ड सोसायटी’ में संयुक्त परिवार एकल परिवारों में तेजी से तब्दील हो रहे हैं, हो भी चुके हैं. तेजी से बदल रही जीवन-शैली और तकनीक की चकाचौंध में सब भागमभाग, फटाफट और ‘शोर्ट कट’ के चक्कर में हैं. जीवन के शाश्वत नैतिक मूल्यों का निरंतर दबाव हो रहा है. ऐसी स्थिति में, “रंगकर्म एक अच्छे ‘टीम वर्क’ (समूह कार्य) की मांग करता है और दूसरे के विचारों को सुनने, विचारों का आदान-प्रदान करने, आलोचना को स्वीकार करने और आलोचना करने की क्षमताओं को विकसित करता है. यह दबी हुई मानसिक और भावनात्मक दिक्कतों को समझने और उनसे निपटने का एक तरीका है. अन्य विषयों के विपरीत यह ‘अभिसारी सोच’ के स्थान पर ‘अपसारी सोच’ को प्रोत्साहित करता है. यह बच्चों की मौखिक एवं गैर-मौखिक सम्प्रेषण क्षमता को बढ़ाता है जिससे कि वे एक व्यक्ति और एक अभिनेता के रूप में बेहतर ढंग से खुद को अभिव्यक्त कर पाते हैं.” सम्प्रेषण-कौशल और अभिव्यक्ति क्षमता के साथ समूह में रहकर काम किस तरह किया जाता है वृ यह रंगमंच बखूबी बताता है. रंगमंच की प्रकृति ही ऐसी है कि किसी एक के बलबूते यहाँ कुछ नहीं हो सकता, हरेक सदस्य की कोई-न-कोई जिम्मेवारी होती है, महत्व सभी का समान होता है. चाहे ‘बैक स्टेज’ हो या ‘ऑन स्टेज’—सब का बराबर तालमेल जरूरी है. इस रूप में रंगमंच के माध्यम से बच्चा गजब की ‘मैनेजमेंट स्किल’ भी आसानी से सीख जाता है.

बहुत सारे काम बच्चे झिझक, संकोच या किसी भी कारणवश नहीं कर पाते, बहुत सारे मनोभावों, मनःस्थितियों, इरादों और आकांक्षाओं को अपने अन्दर छिपाकर रखते हैं, कई प्रकार के बन्धनों या ग्रंथियों में जकड़े रहते हैं वृ इन सबसे उनके व्यक्तित्व में असंतुलन आने या बाल-मन के दिग्भ्रमित होने की आशंका लगातार बनी रहती है वृ रंगमंच इस असंतुलन को संतुलन की ओर ले जाता है, लुकी-छुपी दृढी बातों को कहने-करने और दिखाने की सही समझ और उचित ‘स्पेस’ उपलब्ध करवाता है. “सबसे बढ़कर, रंगकर्म बच्चों के लिए मजे की चीज है और शिक्षा में यह बहुत महत्वपूर्ण बात है क्योंकि यह बच्चों (और शिक्षकों) को प्रेरित करने की बढ़ती समस्या से सकारात्मक ढंग से निपटता है. रंगकर्म में बच्चों एवं अध्यापकों को टेबल और किताबों से बंधी रूटीन से मुक्त कराकर रोमांचक, रचनात्मक और उनकी जरूरतों के अनुसार प्रासंगिक शिक्षा व्यवस्था देने और विद्यालयों में प्रचलित शिक्षण पद्धतियों एवं पाठ्यक्रमों के पुनर्गठन के दुसाध्य कार्य को एक दिशा दे सकने का अपूर्व सामर्थ्य है.” अतः हम सकते हैं कि शिक्षा प्रक्रिया में समाहित रंगमंच की कल्पनाशील और सृजनात्मक गतिविधियों से जुड़कर छात्रों में अपने परिवेश और परिस्थितियों के प्रति एक विवेकशील समझ का विकास और विस्तार होता है जो उसके व्यक्तित्व को सम्पूर्णता की ओर अग्रसर करते हैं.

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भारतीय शिक्षा प्रणाली के संदर्भ में स्वामी विवेकानन्द जी के शैक्षिक चिन्तन

डॉ. राजीव कुमार*

धर्म और दर्शन के प्रति स्वामी जी का दृष्टिकोण बड़ा वैज्ञानिक था। इन्होंने स्पष्ट किया कि कला, विज्ञान और धर्म एक ही परम सत्य को व्यक्त करने के तीन विभिन्न साधन हैं। उन्होंने अपने काल की शिक्षा का विरोध किया और उसे निषेधात्मक एवं भावात्मक बताया। उन्होंने बताया कि विद्यालयों में दी जाने वाली शिक्षा मनुष्य बनाने वाली शिक्षा नहीं है। वह कुछ भी नहीं सिखाती। केवल जानकारियों का ढेर देती है जो आत्मसात हुए बिना मस्तिष्क में पड़ा रहता है। यह शिक्षा जन समुदाय को जीवन संग्राम के उपयुक्त नहीं बनाती। उनकी चरित्रय शक्ति का विकास नहीं करती। उनके अन्दर दया का भाव और सिंह का साहस उत्पन्न नहीं करती। ऐसी शिक्षा निरर्थक है। हमें तो ऐसी शिक्षा चाहिए जिससे चरित्र निर्माण हो, मानसिक विकास बढ़े, बुद्धि का विकास हो और व्यक्ति अपने पैरों पर खड़ा हो और जो भावों और विचारों को आत्मसात कराये। उन्होंने अपने कार्य में निम्न वर्ग का विशेष ध्यान रखा। वे तो कहा करते थे— **“ओ भारत! निम्न वर्गों को मत भूल। वे तो अज्ञानी, निर्धन तथा असाक्षर हैं। भंगी, चमार आदि मेरे हाथ की मज्जा हैं।”**

पाँच वर्ष की आयु होने पर उनका अक्षराम्भ संस्कार हुआ था और उन्हें मेट्रीपोलिटन इन्स्टीट्यूट में प्रवेश दिलाया गया था। चौदह वर्ष की आयु पर वे 1877 ई. में रायपुर (म.प्र.) में आए औश्र लगभग दो वर्ष वहाँ रहे, नरेन्द्र को परमहंस जी ने दक्षिणेश्वर आमंत्रित किया, वह सहसा दक्षिणेश्वर जा पहुँचे रामकृष्ण से उन्होंने पूछा, **“आप ने ईश्वर को देखा है ? “ परमहंस जी ने मुस्कराकर कहा “हाँ इसी तरह जैसे तुझे देख रहा हूँ। तुझे भी दिखा सकता हूँ पर निर्देशानुसार चलना पड़ेगा।** श्रीरामकृष्ण के संस्पर्श में आने के फलस्वरूप उनकी अन्तर्निहित आध्यात्मिक पिपासा जाग्रत हो उठी, वे जगत् की क्षणभंगुरता तथा बौद्धिक शिक्षा की व्यर्थता का बोध धीरे-धीरे उन्होंने परमहंस जी से दीक्षा लेनी शुरू की, नरेन्द्रनाथ ने घर त्याग दिया और परमहंस जी की शरण में रहने लगे, उनका संकल्प देखकर परमहंस को शान्ति मिली, उन्होंने नरेन्द्र पर अपना सारा भार डाल दिया, नरेन्द्र ने अनन्य चित्त से उनकी सेवा की इससे प्रसन्न होकर रामकृष्ण ने उन्हें सन्यास की दीक्षा दी सन्यास ग्रहण के पश्चात नरेन्द्र को स्वामी विवेकानन्द का नया नाम मिला, सन् 1886 की 16 अगस्त को परमहंस जी ने महा समाधी ले ली, परमहंस की मृत्यु के 2 साल बाद उन्होंने पूर्णसन्यास ग्रहण कर लिया, उन्होंने और उनके शिष्यों ने अपना जीवन हित के लिए उत्सर्ग करने की शपथ ली, उसी दिन उन्होंने अपना नया नामकरण किया — विवेकानन्द और भ्रमण शुरू किया वे काशी, प्रयाग, मथुरा, वृन्दावन आदि तीर्थों में गए कुछ दिनों के बाद 1893 में विवेकानन्द संयुक्त अमेरिका के शिकागो शहर में विशाल धर्मसभा में गये, उन्होंने वहाँ हिन्दुत्व की महानता को प्रतिस्थापित कर पूरे विश्व को चौंका दिया। विवेकानन्द के शब्दों में **“जिस धर्म का प्रतिनिधि मैं हूँ, वह सनातन हिंदू धर्म है, इसके मूल में संपूर्ण मानव जाति का कल्याण निहित है यह धर्म इतना व्यापक है कि दुनिया के सभी धर्म इसमें समाहित हो सकते हैं।”** उनके भाषण से प्रभावित होकर

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कई लोग उनके शिष्य बन गए, इंग्लैण्ड का कुमारी मूलर, कुमारी नोवल, श्री गुडविन इनके प्रमुख शिष्य थे। 1899 में उन्होंने गुरु के नाम पर रामकृष्ण सेवाश्रम की स्थापना की कलकत्ता के निकट बैलूर व अल्मोड़ा में इन्होंने रामकृष्ण मिशन की स्थापना की अपने गुरु के सद्कार्यों व विचारों का प्रचार करते- करते अन्ततः 4 जुलाई 1902 को 39 वर्ष 5 माह की आयु में उन्होंने प्राण त्याग दिये, यद्यपि स्वामी विवेकानन्द जी हमोर बीच नहीं हैं, लेकिन भारत के इस महान पुत्र की महानता उपलब्धि पर प्रत्येक भारतवासी गर्व करेगा व उन्हीं के पदचिन्हों पर चलने का प्रयास करेगा। इनका जीवन प्रत्येक भारतीय के लिए अनुकरणीय है।

इनकी दृष्टि से शिक्षा द्वारा सर्वप्रथम मनुष्य का शारीरिक विकास किया जाना चाहिए। इन्होंने भारत की जनता की दरिद्रता को स्वयं अपनी आँखों से देखा था। ये चाहते थे कि पढ़े लिखें और समाज लोग हीनों की सेवा करें, उन्हें ऊँचा उठाने के लिए प्रयत्न करें, समाज सेवा करें। चरित्र ही मनुष्य को सत्यनिष्ठ बनाता है कर्तव्यनिष्ठ बनाता है। इसलिए इन्होंने शिक्षा द्वारा मनुष्य के नैतिक चारित्रिक विकास पर भी बल दिया। स्वामी जी ने देश में उच्च शिक्षा की व्यवस्था करने और उसके द्वारा अपने ही देश में इंजीनियरों, डॉक्टरों, वकीलों और प्रशासकों आदि की शिक्षा की व्यवस्था करने पर भी बल दिया। स्वामी जी आत्मा की पूर्णता में विश्वास करते थे और यह मानते थे कि आत्मा सर्वतः है। मनुष्य जीवन के मुख्य रूप में से तीन पक्ष होते हैं – प्राकृतिक, सामाजिक और आध्यात्मिक। स्वामी जी इन तीनों पक्षों को महत्व देते थे, परन्तु सर्वाधिक महत्व आध्यात्मिक पक्ष को देते थे। डिट्रायट में स्वामी जी ने 25 मार्च 1894 को फ्री प्रेस कॉफ्रेस में भारतीय नारी के ऊपर प्रकाश डाला। उन्होंने कहा कि 'पश्चिमी नारी मात्र पत्नी के रूप में जानी जाती है जबकि भारत में उसकी छवि माँ की है जो अपना सर्वस्व अपने पुत्रों के पालन-पोषण में लूटा देती है और बदले में कुछ नहीं चाहती। अतः पाश्चात्य और भारतीय नारी की तुलना नहीं की जा सकती। उन्होंने आगे कहा कि हिन्दू-समाज नारी की माँ भाव से पूजा करता है और सन्यासियों को भी अपनी माँ के समान नत-मस्तक पृथ्वी का स्पर्श करना पड़ता है। यहाँ परिव्रत्य का बहुत सम्मान होता है। विवेकानन्द जनता की दरिद्रता व पीड़ा से अत्यधिक दुःखी हुए व उन्होंने उनकी दशा सुधारने के लिए आध्यात्मिक का मार्ग चुना, विवेकानन्द अब समाधि जगाने में लीन रहने लगे, इस पर परमहंस ने उसे कहा कि वे स्वयं को ही आध्यात्मिकता में लीन न रखें वरना संपूर्ण मानवता को भी ध्यान में रखें, विवेकानन्द ने परमहंस के आदर्शों का पालन किया व उन्होंने ऐसा मार्ग अपनाया, जिससे आध्यात्मिकता के साथ जन कल्याण का भी ध्यान रखा जा सके। अद्वैत वेदान्ता को ये सर्वभौमिक विज्ञान मर्ध कहते थे। इन्होंने वेदान्त को आधुनिक परिप्रेक्ष्य में देखने-समझने और उसकी वैज्ञानिक व्याख्या करने का स्तुत्य प्रयास किया है। यही उनके अद्वैत वेदान्त का नयापन है और इसी आधार पर इनके दार्शनिक चिन्तन को नव्य वेदान्त कहा जाता है। यहाँ स्वामी जी के नव्य वेदान्त की तत्व मीमांसा, ज्ञान एवं तर्क मीमांसा और मूल्य एवं आचार मीमांसा प्रस्तुत है।

विवेकानन्द के नव्य वेदान्त की तत्व मीमांसा

अद्वैत दर्शन के अनुसार 'ब्रह्म' इस सृष्टि का आदि तत्व है और वही इस ब्रह्मण्ड की रचना का कर्ता और उपादान करण है। वेदान्तियों का तर्क है कि जिस प्रकार मकड़ी अपने जाले का निर्माण स्वयं करती है और जाले बनाने का पदार्थ अपने अंदर से निकालती है ठीक उसी प्रकार ब्रह्मण्ड का निर्माण स्वयं करता है

और इसका उपादान कारण भी वह स्वयं ही है। स्वामी विवेकानन्द इस सत्य को स्वीकार करते थे। इस सिद्धान्त के अनुसार संसार के सभी स्थूल पदार्थ और सूक्ष्म आत्माएँ ब्रह्म अर्थात् परमात्मा के अंश हैं। दूसरे शब्दों में यह संसार ब्रह्ममय है। प्रश्न उठता है कि इस ब्रह्म का स्वरूप क्या है। अद्वैतवादियों के अनुसार ब्रह्म एक ऐसी शक्ति है जिसका कोई स्वरूप नहीं है यह निराकार, सर्वशक्तिमान, सर्वव्यापक और सर्वज्ञ है। माया के योग से वह साकार ब्रह्म (ईश्वर) का रूप धारण करता है। यह स्थूल इन्द्रिय ग्राह्य जगत् और समस्त पदार्थ उसके साकार रूप है। आत्मा के सम्बन्ध में भी स्वामी जी अद्वैतवादियों के विचार से सहमत हैं। उनके अनुसार सभी आत्माएँ परमात्मा का अंश मात्र हैं और परमात्माकी शांति वे भी अनादि और अनन्त हैं। अतः उनके जन्म और मरण का प्रश्न नहीं उठता। अद्वैत के अनुसार संसार के अन्य पदार्थ भी ब्रह्म अर्थात् परमात्मा के ही अंश हैं पर आत्मा और अन्य पदार्थों में अन्तर इतना है कि आत्मा सर्वव्यापी और सर्वज्ञाता है और उसमें अपने वास्तविक स्वरूप परमात्मा को समझने और उसे प्राप्त करने का गुण है। जबकि अन्य पदार्थों में यह गुण नहीं है। मनुष्य को विवेकानन्द शरीर, मन और आत्मा का योग मानते थे और यह मानते थे कि मनुष्य जीवन के दो पथ हैं – एक भौतिक और दूसरा आध्यात्मिक।

विवेकानन्द के नव्य वेदान्त की ज्ञान एवं तर्क मीमांसा :

स्वामी जी ने ज्ञान को दो भागों में बाँटा है – भौतिक ज्ञान और आध्यात्मिक ज्ञान। भौतिक ज्ञान के अन्तर्गत उन्होंने वस्तुजगत (उसकी समस्त वस्तुओं और क्रियाओं) के ज्ञान को रखा है और आध्यात्मिक ज्ञान के अन्तर्गत सूक्ष्म जगत् (परमात्मा, आत्मा और जीवात्माओं) के ज्ञान और सूक्ष्म जगत् के ज्ञान को प्राप्त करने के साधन मार्गों (ज्ञान योग, कर्म योग, भक्ति योग और राज योग) के ज्ञान को रखा है। वेदान्त के प्रतिपादक शंकर के अनुसार वस्तु जगत् का ज्ञान असत्य ज्ञान है और सूक्ष्म जगत् का ज्ञान सत्य ज्ञान है। परन्तु विवेकानन्द वस्तु जगत् और सूक्ष्म जगत् दोनों के ज्ञान को सत्य ज्ञान मानते थे। इनका तर्क है कि वस्तु जगत् ब्रह्म द्वारा ब्रह्म से निर्मित है और ब्रह्म सत्य है तब यह जगत् भी सत्य होना चाहिए। इनके अनुसार वस्तु जगत् का ज्ञान प्रत्यक्ष विधि और प्रयोग विधि से होता है और सूक्ष्म जगत् का ज्ञान सत्संग, स्वाध्याय और योग द्वारा होता है। योग को तो किसी भी प्रकार के ज्ञान (वस्तु जगत् अथवा सूक्ष्म जगत् के ज्ञान) प्राप्त करने की सर्वोत्तम विधि मानते थे।

विवेकानन्द के नव्य वेदान्त एवं आचार मीमांसा

स्वामी जी मनुष्य को आत्माधारी मानते थे और शंकर की इस बात सहमत थे कि मनुष्य जीवन का अन्तिम उद्देश्य मुक्ति है, इस संसार के आवागमन से छुटकारा प्राप्त करना है, आत्मा परमात्मा में लीन करना है, परन्तु ये इस वस्तु जगत् और उसमें मानव जीवन को भी सत्य मानते थे इसलिए वस्तु जगत् में उसे शारीरिक दुर्बलता, मानसिक, दासता, आर्थिक अभाव और हीनता की भावना से भी मुक्त कराने पर बल देते थे। इन दोनों प्रकार की मुक्ति के लिए इन्होंने सम्पूर्ण मानव जाति को अध्ययनशील विवेकशील एवं कर्मशील होने का अनुरोध दिया है और सत्संग, भक्ति एवं योग (ज्ञान योग, कर्म योग, और शक्ति योग, राज योग) साधना का उपदेश दिया है। मनुष्य के आचार-विचार के सम्बन्ध में स्वामी जी का स्पष्ट मत है कि मनुष्यों को सदैव सत्य का पालन करना चाहिए और दीन-हीनों की सेवा करनी चाहिए।

स्वामी जी मनुष्य को ईश्वर का मन्दिर मानते थे और मानव सेवा को सबसे बड़ा धर्म मानते थे। इनकी दृष्टि से मनुष्य को मन, वचन और कर्म से शुद्ध होना चाहिए, अपनी जीविका ईमानदारी से कमाना चाहिए, दीन-हीनों की सेवा करनी चाहिए और इस प्रकार अपने को शुद्ध एवं निर्मल बना कर योग साधना के योग्य बनाना चाहिए और फिर किसी भी योग मार्ग (ज्ञान कर्म, भक्ति अथवा राज) द्वारा आत्मानुभूति करनी चाहिए।

विवेकानन्द का शैक्षिक चिन्तन

स्वामी विवेकानन्द भारतीय दर्शन के पण्डित और अद्वैत वेदान्त के पोषक थे। ये वेदान्त को व्यावहारिक रूप देने के लिए प्रसिद्ध है। इनके दार्शनिक विचार सैद्धान्तिक रूप में इनके द्वारा विरचित पुस्तकों में पढ़े जा सकते हैं और इनका व्यावहारिक रूप रामकृष्ण मिशन के जन कल्याणकारी कार्यों में देखा जा सकता है। स्वामी जी अपने देशवासियों की अज्ञानता और निर्धनता, इन दो से बहुत चिन्तित थे और इन्हें दूर करने के लिए इन्होंने शिक्षा की आवश्यकता पर बल दिया था। ये अपने और अपने साथियों को केवल वेदान्त के प्रचार में ही नहीं लगाए रहे, उन्होंने जन शिक्षा के प्रचार एवं प्रसार में भी बड़ा योगदान दिया है। भारतीय शिक्षा को भारतीय स्वरूप प्रदान करने के लिए ये सदैव स्मरण किए जाएंगे। यहाँ इनके शैक्षिक विचारों का क्रमबद्ध वर्णन प्रस्तुत हैं।

शिक्षा का सम्प्रत्यय

स्वामी जी शिक्षा के द्वारा मनुष्य को लौकिक पारलौकिक दोनों जीवनो के लिए तैयार करना चाहते थे। इनका विश्वास था कि जब तक हम भौतिक दृष्टि से सम्पन्न एवं सुखी नहीं होते तब तक ज्ञान कर्म भक्ति और योग ये सब कल्पना की वस्तु है। लौकिक दृष्टि से इन्होंने नारा दिया – **‘हमें ऐसी शिक्षा चाहिए जिसके द्वारा चरित्र का गठन हो, मन को बल बढ़े, बुद्धि का विकास हो मनुष्य स्वालम्बी बनें।** इस प्रकार की शिक्षा को ये ‘मनुष्य के निर्माण की शिक्षा (Man Making education) कहते थे। परन्तु मनुष्य जीवन का अन्तिम उद्देश्य ये अपने अन्दर छिपी आत्मा (पूर्णता) की अनुभूति ही मानते थे। पारलौकिक दृष्टि से इन्होंने उद्घोषणा की— ‘शिक्षा मनुष्य अन्तर्निर्हित पूर्णता की अभिव्यक्ति है। इनकी दृष्टि से जो शिक्षा ये दोनों कार्य करती है, वहीं वास्तविक है। स्वामी जी के अनुसार शिक्षा की परिभाषा— **“यदि शिक्षा का अर्थ सूचनाओं से होता तो पुस्तकालय संसार की सर्वश्रेष्ठ संत होते तथा विश्वकोष ऋषि बन जाते।”** उनके कथानानुसार शिक्षा का अर्थ दूसरों के विचार को रट लेना नहीं है, वरन् शिक्षा का अर्थ मनुष्य बनाना है। उसका विकास करना है, निर्माण करना है। उनका कहना है कि हमें तो ऐसी शिक्षा की आवश्यकता है जिससे धन्धों की वृद्धि एवं विकास हो, मनुष्यों को व्यवसाय ढूँढने के बदले आवश्यकताओं की पूर्ति के लिए कमाई कर सके और आपत्ति काल के लिए कुछ संचय कर सके। इस प्रकार वे सैद्धान्तिक शिक्षा का विरोध और व्यावहारिक शिक्षा का समर्थन करते थे।

शिक्षा का उद्देश्य:

स्वामी विवेकानन्द के भौतिक एवं आध्यात्मिक दोनों रूपों को वास्तविक मानते थे, सत्य मानते थे। इसलिए मनुष्य के दोनों पक्षों के विकास पर बल देते थे। इस हेतु स्वामी जी ने शिक्षा के जिन उद्देश्यों पर बल दिया है उन्हें हम निम्नलिखित रूप में क्रमबद्ध कर सकते हैं—

- **शारीरिक विकास** - स्वामी जी भौतिक जीवन की रक्षा एवं उसकी आवश्यकताओं की पूर्ति और आत्मानूभूति दोनों के लिए स्वस्थ शरीर की आवश्यकता समझते थे।
- **मानसिक एवं बौद्धिक विकास** - स्वामी जी ने भारत के पिछड़ेपन का सबसे बड़ा कारण उसके बौद्धिक पिछड़ेपन को बताया और इस बात पर बल दिया कि हमें अपने बच्चों का मानसिक एवं बौद्धिक विकास करना चाहिए और इसके लिए उन्हें आधुनिक संसार के ज्ञान-विज्ञान से परिचित करना चाहिए।
- **समाज सेवा की भावना का विकास** - स्वामी जी ने स्पष्ट शब्दों में कहा कि पढ़-लिखने का अर्थ यह नहीं कि अपना ही भला किया जाए, मनुष्य को पढ़-लिखने के बाद मनुष्य मात्र की भलाई करनी चाहिए। समाज सेवा से इनका तात्पर्य दया या दान से नहीं था, समाज सेवा से इनका तात्पर्य दीन-हीनों के उत्थान में सहयोग करने से था।
- **नैतिक एवं चारित्रिक विकास**- नैतिकता से इनका तात्पर्य सामाजिक नैतिकता और धार्मिक नैतिकता दोनों से था और चारित्रिक विकास से तात्पर्य ऐसे आत्मबक के विकास से था जो मनुष्य को सत्य मार्ग पर चलने में सहायक हो और उसे असत्य मार्ग पर चलने से रोके। इनका विश्वास था कि ऐसे नैतिक एवं चरित्रवाला मनुष्यों से ही कोई समाज अथवा राष्ट्र आगे बढ़ सकता है ऊँचा उठ सकता है।
- **व्यावसायिक विकास**- स्वामी जी ने भार की दरिद्र जनता को बड़े-निकट से देखा था, उनके शरीर से झँकती हुई हड्डियों को रोटी, कपड़े और मकान की मांग करते हुए देखा था। साथ ही इन्होंने पाश्चात्य देशों के वैभवशाली जीवन को भी देखा था और इस निष्कर्ष पर पहुँचे थे कि उन देशों ने यह भौतिक सम्पन्नता ज्ञान-विज्ञान और तकनीकी के विकास और प्रयोग से प्राप्त की है। इसके लिए इन्होंने शिक्षा द्वारा मनुष्यों को उत्पादन एवं उद्योग कार्यों तथा अन्य व्यवसायों में प्रशिक्षित करने पर बल दिया।
- **राष्ट्रीय एकता एवं विश्वबन्धुत्व का विकास**- स्वामी जी के समय हमारा देश अंग्रेजों के आधीन था, स्वामी जी ने अनुभव किया कि परतन्त्रता हीनता को जन्म देती है और हीनता सोर दुःखों का सबसे बड़ा कारण है। इन्होंने उस समय ऐसी शिक्षा की व्यवस्था की आवश्यकता पर बल दिया जो देशवासियों में राष्ट्रीय चेतना जागृत करें, उन्हें संगठित होकर देश की स्वतंत्रता के लिए संघर्षरत करे। परन्तु ये संकीर्ण राष्ट्रीयता के हामी नहीं थे।
- **धार्मिक शिक्षा एवं आध्यात्मिक विकास**- इनका स्पष्ट था कि मनुष्य का भौतिक विकास आध्यात्मिकता की पृष्ठभूमि में होना चाहिए और उसका आध्यात्मिक विकास भौतिक आधार पर होना चाहिए और ऐसा तभी सम्भव है जब मनुष्य धर्म का पालन करे। धर्म को स्वामी जी उसके व्यापक रूप में लेते थे। इनकी दृष्टि से धर्म वह है जो हमें प्रेम सिखाता है और द्वेष से बचाता है, हमें मानवमात्र की सेवा में प्रवृत्त करता है और मानव के शोषण से बचाता है और भौतिक एवं आध्यात्मिक दोनों प्रकार के विकास में सहायक होता है।

शिक्षा की पाठ्यचर्या

इन्होंने शिक्षा की पाठ्यचर्या में मनुष्य के शारीरिक विकास हेतु खेल-कूद, व्यायाम और यौगिक क्रियाओं और मानसिक एवं बौद्धिक विकास हेतु भाषा, कला संगीत, इतिहास, भूगोल, राजनीतिकशास्त्र,

अर्थशास्त्र, गणित और विज्ञान विषयों को स्थान देने पर बल दिया। भाषा के सन्दर्भ में स्वामी जी का दृष्टिकोण बड़ा विस्तृत था। इनकी दृष्टि से अपने सामान्य जीवन के लिए मातृ भाषा अपने धर्म दर्शन को समझने के लिए संस्कृत भाषा, अपने देश को समझने के लिए प्रादेशिक भाषाओं और विदेशी ज्ञान-विज्ञान एवं तकनीकी को समझने के लिए अंग्रेजी भाषा का ज्ञान आवश्यक है अतः इन भाषाओं को पाठ्यक्रम में स्थान देना चाहिए। कला के ये मनुष्य अभिन्न अंग मानते थे और इसके अन्तर्गत चित्रकला, वास्तुकला, संगीत, नृत्य और अभिनय सभी को पाठ्यक्रम में स्थान देने के पक्ष में थे। इतिहास के अन्तर्गत ये भारत और यूरोप, दोनों के इतिहास को पढ़ाने के पक्ष में थे। इनका तर्क था कि भारत का इतिहास पढ़ने से बच्चों में विदेश प्रेम विकसित होगा और यूरोप का इतिहास पढ़ाने से वे भौतिक श्री प्राप्त करने के लिए कर्मशील होंगे। इन्होंने राजनीतिकशास्त्र और अर्थशास्त्र को भी पाठ्यचर्या में स्थान देने पर बल दिया। इनका विश्वास था कि इन दोनों विषयों के अध्ययन से बच्चों में राजनैतिक चेतना जागृत होगी और वे आर्थिक क्षेत्र में सफलता प्राप्त करेंगे।

शिक्षण विधियाँ

स्वामी जी ने भौतिक ज्ञान की प्राप्ति के लिए प्रत्यक्ष, अनुकरण, व्याख्यान, निर्देशन, विचार-विमर्श और प्रयोग विधियों का समर्थन किया है और आध्यात्मिक ज्ञान की प्राप्ति के लिए स्वाध्याय, मनन, ध्यान और योग की विधियों का समर्थन किया है। इन्होंने अपने अनुभव के आधार पर यह बात बहुत बलपूर्वक कही कि भौतिक और आध्यात्मिक दोनों प्रकार के ज्ञान-प्राप्त करने की सर्वोत्तम विधि योग विधि (एकाग्रता) है। इनकी दृष्टि से भौतिक ज्ञान प्राप्त करने के लिए अल्प योग (अल्पकालीन एकाग्रता) ही पर्याप्त होता है परन्तु आध्यात्मिक ज्ञान की प्राप्ति के लिए पूर्ण योग (दीर्घकालीन एकाग्रता) की आवश्यकता होती है।

अनुशासन

स्वामी विवेकानन्द के अनुसार अनुशासन का अर्थ है कि अपने व्यवहार में आत्मा द्वारा निर्दिष्ट होना। इनके अनुसार जब मनुष्य अपने प्राकृतिक 'स्व' से प्रेरित होकर कार्य करता है तो हम उसे अनुशासित नहीं कह सकते, ज बवह अपने प्राकृतिक 'स्व' पर संयम रखकर सामाजिक 'स्व' से प्रेरित होता है तो हम उसे अनुशासित कह सकते हैं। परन्तु वास्तव में अनुशासित वह है जो आत्मा से प्रेरित होकर कार्य करता है। स्वामी जी शिक्षक और शिक्षार्थी दोनों को आत्मानुशासन का उपदेश देते थे।

शिक्षक

स्वामी जी प्राचीन गुरुगृह प्रणाली के समर्थक थे। इनकी दृष्टि से शिक्षकों को भौतिक एवं आध्यात्मिक दोनों प्रकार का ज्ञान होना चाहिए जिससे वे बच्चों को लौकिक एवं परलौकिक दोनों जीवन के लिए तैयार कर सकें। स्वामी जी शिक्षकों से यह भी आशा करते थे कि वे मनोविज्ञान की सहायता से बच्चों की कर्मजनित भिन्नता को समझकर उनके लिए उनके अनुकूल शिक्षा की व्यवस्था करें।

शिक्षार्थी

स्वामी जी के अनुसार भौतिक आध्यात्मिक, किसी भी प्रकार का ज्ञान प्राप्त करने के लिए यह आवश्यक है कि शिक्षार्थी ब्रह्मचर्य का पालन करें। स्वामी जी के अनुसार गुरु-शिष्य का सम्बन्ध केवल लौकिक ही नहीं चाहिए, अपितु उन्हें एक-दूसरे के दिव्य स्वरूप को भी देखना समझना चाहिए।

विद्यालय

स्वामी जी रूगुगृह प्रणाली के हामी थे। परन्तु आधुनिक परिप्रेक्ष्य में ये यह जानते थे कि अब गुरु जन कोलाहल से दूर कहीं प्रकृति की सुरम्य गोद में स्थापित नहीं किए जा सकते। ये केवल इस बात पर बल देते थे कि विद्यालयों का पर्यावरण शुद्ध हो और वहाँ व्यायाम, खेल-कूद, अध्यापन और सबके साथ-साथ समाज सेवा, भजन कीर्तन एवं ध्यान की क्रियाएँ भी सम्पादित हों।

शिक्षा के अन्य पक्ष

इन्होंने उद्घोष किया कि जब तक भारत के सभी नर-नारी शिक्षित नहीं होते तब तक हम जीवन के किसी भी क्षेत्र में आगे नहीं बढ़ सकते। इन्होंने समाज और राज्य से जन शिक्षा की व्यवस्था की अपेक्षा की। जन शिक्षा से स्वामी जी का तात्पर्य बच्चों, युवकों और अशिक्षित, प्रौढ़ों, सबको शिक्षित करने से था। इन्होंने शिक्षित लोगों को आह्वान किया कि वे अशिक्षित प्रौढ़ों और वृद्धों को साक्षर बनाएँ, उन्हें शिक्षित करें। उन्होंने कहा कि जनसाधारण की शिक्षा उनकी निजी भाषा में होनी चाहिए। उनका विचार है कि यदि गरीब बालक शिक्षा लेने नहीं आ सकता है, तो शिक्षा को उसके पास पहुंचना चाहिए। स्वामी जी का सुझाव है कि यदि सन्यासियों में से कुछ को धर्म सम्बन्धी विषयों की शिक्षा देने के लिए संगठित कर लिया जाये, तो बड़ी सरलता से घर-घर घुमकर वे अध्यापन तथा धार्मिक शिक्षा दोनों काम कर सकते हैं। कल्पना कीजिए कि दो सन्यासी कैमरा, ग्लोब और कुछ मानचित्रों के साथ संध्या समय किसी गांव में पहुंचे। इन साधनों के द्वारा देश के सम्बन्ध में अपरिचित जनता को वे इतनी बातें बताते हैं, जितनी वे पुस्तक द्वारा अपने जीवन भर में भी नहीं सीख सकते हैं क्या इन वैज्ञानिक साधनों द्वारा आज की जनता के अज्ञानमय अंधकार को शीघ्र दूर करने का यह एक उपयुक्त सुझाव नहीं है? क्यों सन्यासी स्वयं इस लोकसेवा द्वारा अपनी आत्मा की ज्योति को अधिक प्रदीप्त नहीं कर सकते हैं?

स्त्री शिक्षा

स्वामी जी अपने देश की स्त्रियों की दयनीय दशा के प्रति बड़े सचेत थे। उन्होंने उद्घोष किया कि नारी का सम्मान करो, उन्हें आगे बढ़ने के अवसर दो। इन्होंने स्पष्ट किया कि जब तक हम नारी को शिक्षित नहीं करते तब तक समाज अथवा राष्ट्र का विकास नहीं कर सकते। परन्तु स्त्री शिक्षा के सम्बन्ध में इनका दृष्टिकोण पूर्णरूपेण भारतीय था। ये उन्हें आदर्श गृहणी, आदर्श माताएँ, आदर्श शिक्षिकाएँ और समाज सुधारक बनाना चाहते थे। उन्होंने कहा कि भारत में नारी ईश्वर की प्रत्यक्ष अभिव्यक्ति है और उसका सम्पूर्ण जीवन इस विचार से ओत-प्रोत है कि वह माँ हैं। वे कहते हैं कि देश का उद्धार स्त्रियाँ ही कर सकती हैं क्योंकि

वे ही अपने बालक की प्रथम गुरु होती है। वे जैसे संस्कार उसमें डालेगी वैसा ही उसका व्यक्तित्व निर्मित होगा। अतः राष्ट्र निर्माण की सर्वाधिक नियामक स्त्रियाँ ही हैं इसलिए भी वे सम्माननीय हैं।

सह शिक्षा

स्वामी जी सह-शिक्षा के विरोधी थे। स्वामी जी का मानना था कि सह शिक्षा इसलिए नहीं होनी चाहिए क्योंकि स्त्री-पुरुषों की शिक्षा की पाठ्यचर्या समान नहीं होती तथा सह शिक्षा आत्म संयम में बाधक होती है।

व्यावसायिक शिक्षा

व्यावसायिक शिक्षा से स्वामी जी का तात्पर्य केवल कुटीर उद्योगों और सामान्य शिल्पों की शिक्षा से नहीं था अपितु पाश्चात्य देशों के विज्ञान और तकनीकी शिक्षा से भी था।

धर्म

स्वामी जी धार्मिक शिक्षा के प्रबल समर्थक थे। परन्तु धार्मिक शिक्षा के संदर्भ में स्वामी जी के विचार बहुत उदार थे। ये धर्म को किसी सम्प्रदाय की सीमा में बाँधने के पक्ष में नहीं थे, धर्म को मनुष्य जीवन के शाश्वत् मूल्यों के उद्घोषक के रूप में स्वीकार करते थे।

राष्ट्रीय शिक्षा

यूँ स्वामी जी ने कोई राष्ट्रीय शिक्षा योजना तो प्रस्तुत नहीं की परन्तु इन्होंने इसकी आवश्यकता पर बहुत बल दिया था। इन्होंने उद्घोष किया कि जहाँ से जो अच्छा और उत्तम मिले उसे स्वीकार करो।

स्वामी विवेकानन्द के शैक्षिक विचारों की वर्तमान में प्रासंगिकता

- विवेकानन्द ने भौतिक शिक्षा पर जोर दिया तथा वर्तमान शिक्षा पर जोर दिया जा रहा है।
- वर्तमान में छात्र-छात्राओं को मूल्यों की शिक्षा देने की आवश्यकता है जिसकी वकालत विवेकानन्द ने की थी।
- विवेकानन्द ने निम्न वर्ग का विशेष ध्यान रखा जो कि वर्तमान में भी इस पर जोर दिया जा रहा है।
- वर्तमान समय में बालक-बालिकाओं के चरित्र निर्माण की अत्यन्त आवश्यकता है।
- स्वामी जी मनुष्य निर्माण की शिक्षा की बातें करते थे जिसका हमें अत्यन्त आवश्यकता है।
- स्वामी जी सैद्धान्तिक शिक्षा का विरोध करते थे जिसका वर्तमान समय में भी विरोध किया जा रहा है।
- विवेकानन्द संकीर्ण राष्ट्रीयता से दूर रहने की शिक्षा देते हैं।
- विवेकानन्द जी मानवमात्र की सेवा पर बल देते हैं।
- स्वामी जी चाहते थे कि व्यक्ति आत्मनिर्भर बनें।
- उन्होंने ज्ञान प्राप्ति हेतु उपयुक्त भाषाओं को चुना।

- उनके द्वारा जिन शिक्षण विधियों का चयन किया गया उनका प्रयोग वर्तमान समय में अत्यधिक होता है।
- उन्होंने कहा शिक्षा द्वारा अभिव्यक्ति मिलनी चाहिए जो कि वर्तमान मनोवैज्ञानिक सिद्धान्तों से मेल खाता है।
- वे शिक्षा द्वारा देश की गरीबी दूर करने के पक्षधर थे जो हमेशा ही सत्य साबित होता है।
- स्वामी विवेकानन्द जी का आत्मानुशासन वर्तमान समय के नियमों से मेल खाता है।
- उन्होंने शारीरिक दण्ड का विरोध किया जो कि भारत सरकार आर.टी.ई अधिनियम, 2009 द्वारा अपराध घोषित कर दिया गया।

उपसंहार

स्वामी जी ने मानव जीवन के प्रत्येक पहलू पर ध्यानपूर्वक चिन्तन किया है और चरित्र को उन्होंने प्रमुखता दी है। चरित्र की मानव-जीवन का सूत्रधार है जो वहीं मनुष्य को बड़े-बड़े कार्य करने की शक्ति प्रदान करता है। इसका दार्शनिक पहलू तो उत्तम है, परन्तु व्यवहारिक पक्ष दुर्बल है। व्यवहारिक पक्ष इसलिये भी नहीं उभर पाया कि विद्यमान परिस्थितियों में शिक्षा के मापदण्ड बदल गये हैं और मापदण्डों के अनुसार पूर्णत्व प्राप्त करना होगा। स्वामी विवेकानन्द इस युग के पहले भारतीय हैं जिन्होंने हमें हमारे देश की आध्यात्मिक श्रेष्ठता और पाश्चात्य देशों की भौतिक श्रेष्ठता से परिचित कराया और हमें अपने भौतिक एवं आध्यात्मिक दोनों प्रकार के विकास के लिए सचेत किया। इन्होंने उद्घोष किया कि भारत के प्रत्येक व्यक्ति को शिक्षित करो और शिक्षा द्वारा उसे जीवन के प्रत्येक क्षेत्र में कुशलतापूर्वक कार्य करने के लिए सक्षम करो, उसे स्वावलम्बी बनाओ, आत्मनिर्भर बनाओ, स्वाभिमानी बनाओ और इन सबसे ऊपर एक सच्चा मनुष्य बनाओ जो मानव सेवा द्वारा ईश्वर की प्राप्ति में सफल हो। इन्होंने देश के निर्बल एवं उपेक्षित व्यक्तियों पर विशेष रूप से ध्यान दिया। परन्तु कुल मिलाकर स्वामी जी के शैक्षिक विचार भारतीय धर्म और दर्शन पर आधारित हैं और भारतीय जन-जीवन के अनुकूल हैं।

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मन्नू भंडारी की कहानियों में मध्यवर्गीय मानसिकता का नया संदर्भ

डॉ. पूजा कुमारी*

मध्यवर्ग की बात जब-जब उठती है तो इस वर्ग को कटघरे में खड़ा कर दिया जाता है । इस वर्ग पर कई आरोप-प्रत्यारोप हमेशा से लगते रहे हैं चाहे बात मध्यवर्गीय मानसिकता की हो या फिर उनके रहन-सहन की । सदा से यह वर्ग चर्चा में रहा है कुछ लोगों का कहना है कि यह वर्ग दिखावा ज्यादा करता है, कुछ लोग इसके झूठे आदर्शों और खोखले संस्कारों का मजाक उड़ाते हैं, कुछ लोगों ने तो इस वर्ग के अस्तित्व पर ही प्रश्न चिन्ह खड़े कर दिये हैं लेकिन सभी आरोपों के बावजूद मन में हमेशा एक सवाल उठता है कि जो लोग इस तरह के इल्जामों का खेल खेलते हैं, क्या वो खुद मध्य वर्ग में नहीं आते हैं । मध्यवर्ग में शामिल होने की कसौटी क्या है जति, धर्म या समाजिक व आर्थिक स्तर ? जहाँ तक मुझे पता है कि किसी भी वर्ग का निर्धारण उसके आर्थिक एवं समाजिक पहलू को देखकर किया जाता है, हो हो सकता है मैं गलत हूँ लेकिन अभी तक मेरी मंदबुद्धि यही समझ पाई और अगर आर्थिक और समाजिक आधार पर देखा जाय तो जो व्यक्ति मध्यवर्ग को हेय दृष्टि से देखते हैं वो भी इस वर्ग में कही न कही शामिल हैं, चाहे वह उच्च मध्य वर्ग का हिस्सा हो या निम्न मध्य वर्ग का । यहाँ पर ध्यान देने योग्य बात यह है कि आखिर वो क्या वजह है जिसके कारण लोग इस वर्ग को नापसंद करते हैं । एक बात स्पष्ट है कि जो बुद्धिजीवी व्यक्ति इस वर्ग को हमेशा सही-गलत के तराजू में तौलते हैं वह खुद अपने आप को इस वर्ग से अलग मानते हैं जबकि ऐसा है नहीं स्वतंत्रता के बाद का साहित्य देखते हैं तो उसमें एक ही व्यक्ति साहित्य के केन्द्र में खड़ा नजर आता है वह है मध्य वर्ग का व्यक्ति ।

नई कहानी की शुरुआत से लेकर अभी तक मध्य वर्ग के उपर ही सबसे ज्यादा साहित्य रचा गया है । ऐसा नहीं है कि आजादी से पहले मध्य वर्ग का आदमी कथा साहित्य का अंग नहीं था, प्रेमचन्द्र, जैनेन्द्र इत्यादि के उपन्यासों या कहानियों में भी मध्य वर्ग का उभरता रूप दिखाई देता है, लेकिन आजादी के बाद मध्यवर्ग के परिवर्तित रूप जिस प्रकार चित्रण किया गया है वह अपने आप में अलग है । स्वतंत्रता के बाद जो कहानियाँ रची जा रही थी उनमें से ज्यादातर चर्चा राजेन्द्र यादव, मोहन राकेश, कमलेष्वर, अमरकान्त की कहानियों की थी । इनके कथा साहित्य में मध्यवर्ग का चित्रण भी अलग-अलग रूप में किया गया लेकिन अगर गौर से देखा जाय तो इनमें से अधिकतर लोग स्वतंत्रता के बाद जो मेह भंग हुआ उसे आधार बनाकर कहानी या उपन्यास लिख रहे थे लेकिन इन सब के बीच में एक ऐसी षखिसयत भी थी जिन्होंने मध्य वर्ग की छोटी-छोटी बातों को अपने साहित्य में चित्रित करके मध्यवर्गीय मानसिकता को समझने के लिए एक अलग आयाम प्रस्तुत किए और वो है मन्नू भण्डारी । मन्नू भण्डारी नई कहानी आन्दोलन का एक महत्वपूर्ण हिस्सा है मन्नू भण्डारी ने भले ही बहुत अधिक कहानियाँ नहीं लिखी हो लेकिन जितनी भी कहानियाँ रची हैं उनमें मध्यवर्गीय मानसिकता के साथ-साथ व्यक्ति के मनोविज्ञान का परिचय भी मिलता है । बात चाहे नारी मनोविज्ञान की हो या पुरुष

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मनोविज्ञान की उन्होंने हर तरह से मध्यवर्गीय मानसिकता की परतों को खोलने की कोशिश की है । इनकी कहानियों में केवल मध्यवर्गीय चेतना ही उभरकर नहीं आई है बल्कि मन्नू भण्डारी ने मध्यवर्ग की बदलती हुई मानसिकता के पीछे छिपे हुए सवालों को भी सामने लाने की कोशिश की है ।

मन्नू भण्डारी अपनी कहानियों के जरिए यह चित्रित करने की कोशिश भी करती है कि आखिर मध्यवर्ग पर जो आरोप लगते हैं वो कहाँ तक सही हैं ? और उनके पीछे क्या कारण हैं ? क्योंकि यह बात तो स्पष्ट है कि

मध्यवर्ग का रवैया कोई रातों रात तो नहीं बदला है “मध्यवर्ग की अजीब दास्ताँ” में पवन कुमार वर्मा ने यह स्पष्ट किया है कि आजादी के बाद मध्यवर्ग के व्यवहार में जो परिवर्तन देखा गया वह इसलिए आया क्योंकि स्वतंत्रता पूर्व जो सपने आम जनता ने देखे थे वह बाद में चकनाचुर हो गए उन सपनों को नष्ट करने में कहीं न कहीं इस वर्ग के व्यक्ति भी शामिल थे, चाहे वे राजतिज्ञ हो जिन्होंने अपने फायदे के लिए जनता की संवेदनशीलता के साथ खिलवाड़ किया हो या फिर व्यपारी हो जिन्होंने स्वार्थ के वशीभूत होकर जनता के सपनों का कारोबार किया असी मोह भंग के कारण मध्यवर्गीय आदमी एक तरह से समाज से कटता चला गया और आत्मकेन्द्रीत हो गया ।

मन्नू जी की कहानियाँ इस कटे हुए आदमी की व्यथा को व्यक्त करती हैं उनकी कहानी तीसरा हिस्सा ने षेरा बाबु की कथा कुछ इसी प्रकार की है । इस कहानी में साफ तौर पर यह बात स्पष्ट हो जाती है कि कैसे आज का व्यक्ति दूसरो की चाटुकारिता करने के लिए मजबूर है । जहाँ पर उसके पास लाचारी एवं हताशा के अलावा कुछ बचता नहीं है । इसी हताशा का परिणाम है कि मध्यवर्गीय व्यक्ति अपनी जड़ों से कटता जा रहा है एवं धीरे-धीरे उसकी मानसिकता में बदलाव आ रहा है । इस मानसिकता में बदलाव का सबसे बड़ा कारण यह है कि आज का मनुष्य अपने तक ही सीमित हो गया है । यहाँ तक कि उसे अपने ही रिश्तेदार या घरवाले बोझ जैसे प्रतीत होते हैं । यही कारण है कि आपसी संबंध में भी खटास उत्पन्न होती है । मन्नू ने इस खटास के अपनी कहानियों में बखुबी दर्शाया है मन्नू भण्डारी की कहानियाँ केवल आधुनिकता, मध्यवर्गीय मानसिकता के पहलुओं को ही समने नहीं लाती बल्कि इनकी कहानियाँ समय के साथ समाज में होने वाली परिवर्तनों को भी बखुबी, चित्रित करती हैं ।

संदर्भ सूची

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भारत में महिला सशक्तिकरण के क्षेत्र में ई-कॉमर्स की भूमिका : एक मूल्यांकन

डॉ. राजीव रंजन सिंह*

पिछले कुछ दिनों से ई-कॉमर्स यानी कि इलेक्ट्रॉनिक कॉमर्स सुर्खियों में है। इसकी वजह से एक ओर जहाँ राष्ट्रीय ई-कॉमर्स पॉलिसी का ड्राफ्ट खबरों में रहा तो वहीं दूसरी ओर, ऑनलाइन शॉपिंग कंपनी फिलपकार्ट का अधिग्रहण अमेरिकी कंपनी वॉलमार्ट द्वारा किया गया। देश में एक तरफ, जहाँ ऑन-लाइन शॉपिंग का क्रेज बढ़ रहा है, तो वहीं दूसरी तरफ, उपभोक्ताओं को इससे नुकसान भी उठाना पड़ रहा है। लोगों की इन्हीं समस्याओं को देखते हुए सरकार ने इस पर प्रभावी कदम उठाने के लिये राष्ट्रीय ई-कॉमर्स पॉलिसी लाने का फैसला किया है। इसके लिये सरकार ने एक टास्क फोर्स का गठन किया है, जिसने ई-कॉमर्स पॉलिसी पर एक ड्राफ्ट तैयार करके सरकार को सौंप दिया है। इस ड्राफ्ट में कई सुझाव दिये गए हैं जिनको यदि सरकार स्वीकार कर लेती है तो ऑनलाइन शॉपिंग के तौर-तरीके पूरी तरह बदल जाएंगे। इनमें डिस्काउंट देने की प्रक्रिया, नए प्रोडक्ट की उपलब्धता और शिकायतों का निवारण कैसे सरल तरीके से किया जाए इत्यादि मुद्दे शामिल हैं। बहरहाल, इस ड्राफ्ट का अध्ययन करने के लिये वाणिज्य मंत्रालय ने एक थिंक टैंक का गठन किया है।

ई-कॉमर्स बाजार में महिलाओं की बढ़ती भूमिका ई-कॉमर्स बाजार में महिलाओं को नजरअंदाज नहीं किया जा सकता। क्योंकि, महिलाएं ई-कॉमर्स बाजार की क्षमता का प्रतिनिधित्व करती हैं। कुछ सालों पहले इंडियन ई-कॉमर्स के भीतर महिला केंद्रित ब्रांड बनाने को ज्यादा वैल्यू नहीं दी जाती थी, क्योंकि कंपनियों ने भारतीय शहरी और ग्रामीण घरेलू महिलाओं की खरीदारी क्षमता को कम आंक लिया था।

महिला सशक्तिकरण एक ऐसा महत्वपूर्ण मुद्दा है जो पिछले कुछ वर्षों से सुर्खियों में बना हुआ है। कई सरकारी योजनाओं और नीतिगत निर्णयों के बावजूद, भारत में महिलाएं अभी भी शिक्षा, रोजगार और कौशल विकास के मामले में समान अवसरों से वंचित हैं। हालांकि, विशेषकर शहरी केंद्रों में इस क्षेत्र में कई महत्वपूर्ण सुधार हुए हैं। लेकिन ग्रामीण क्षेत्रों में महिलाएं अभी भी कई तरह के लाभों से वंचित हैं। कई सामाजिक विश्लेषकों का मानना है कि महिलाओं के सशक्तिकरण के लिए आर्थिक स्वतंत्रता को सुनिश्चित करना होगा ताकि महिलाओं को समाज में समान अवसर मिल सके। हम सभी जानते हैं कि एक सही समाज के निर्माण में महिलाएं बहुत ही महत्वपूर्ण भूमिकाएं अदा करती हैं। सामाजिक रूप से महिलाओं के सशक्तिकरण में उनसे जुड़े आर्थिक मुद्दे भी बहुत महत्वपूर्ण हैं।

बैंकों को भारतीय अर्थव्यवस्था के प्राथमिक स्तंभों में से एक माना जाता है, इसलिए जब महिलाओं के सशक्तिकरण की बात आती है तो बैंकों की भूमिका अहम हो जाती है। भारत में सार्वजनिक क्षेत्र के बैंकों की उपस्थिति देश के दूरस्थ कोनों में भी उपलब्ध है। ये बैंक पारंपरिक रूप से महिलाओं की वित्तीय बचतों और

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जरूरतों को पूरा करने में उन्हें सहायता प्रदान करते हैं। बैंकों ने हमेशा भारतीय अर्थव्यवस्था में महिलाओं की वित्तीय भागीदारी बढ़ाने में बहुत ही महत्वपूर्ण भूमिका निभाई है। चाहे वह आजीविका या आय के स्थिर स्रोत के रूप में हो या बेहद कम आयु में शैक्षिक जरूरतों को पूरा करने में वित्तपोषित योजनाएँ ही क्यों ना हों। सभी प्रमुख सार्वजनिक क्षेत्र के बैंकों ने महिलाओं पर विशेष ध्यान दिया है। बैंकों द्वारा महिलाओं को वित्तीय सहायता और ऋण योजनाओं में विशेष रियायती दरों पर ब्याज भी दिया जाता है। बैंकों द्वारा तनाव मुक्त ऋण नियमों की भी घोषणा की गयी है।

वर्तमान दशक में भारत सरकार ने महिलाओं की भागीदारी को बढ़ावा देने के लिए, देश के विभिन्न क्षेत्रों में सराहनीय प्रयास प्रारम्भ किया : जैसे बैंकिंग सेवाओं का लाभ उठाने के क्रम में महिलाओं को प्रोत्साहित करने के उद्देश्य से (विशेष रूप से ग्रामीण भारत में) नवंबर 2013 में एक बड़ा कदम उठाया। सरकार ने पूरी तरह से महिलाओं को समर्पित देश के प्रथम महिला बैंक की स्थापना की। भारतीय महिला बैंक (बीएमबी) की स्थापना के साथ एक नए युग बैंकिंग सेवा क्षेत्र की शुरुआत हुई। बीएमबी मुख्य रूप से महिलाओं और महिलाओं के स्व-सहायता समूह (एसएचजी) के लिए वित्तीय सेवाएं उपलब्ध कराता था। इसके अलावा महिलाओं की आर्थिक गतिविधियों में भागीदारी बढ़ाना भी बीएमबी का उद्देश्य था। बीएमबी का एक अनूठा आदर्श वाक्य है 'महिलाओं को सशक्त बनाना, भारत का सशक्तिकरण (इम्पावरिंग वुमेन, इम्पावरिंग इंडिया)', जो स्पष्ट रूप से इस संगठन के पीछे की मंशा को जाहिर करता है। हालांकि 31 मार्च 2017 को भारतीय महिला बैंक का स्टेट बैंक ऑफ इंडिया में विलय कर दिया गया। स्थिति में निश्चित रूप से सुधार हो रहा है, लेकिन उस मुकाबले में नहीं हो रहा है जैसा भारतीय अर्थव्यवस्था में महिलाओं की बराबर भागीदारी और महिलाओं के योगदान को सुनिश्चित करने के लिए जरूरी है।

महिला ई-हाट उद्यमी ऑनलाइन ई-कॉमर्स वेब पोर्टल महिला और बाल विकास मंत्रालय के तहत मार्च 2018 के महीने में शुरू किया गया था। महिला ई-हाट ऑनलाइन शॉपिंग पोर्टल का उद्देश्य देश की महिला उद्यमियों के सामाजिक-आर्थिक सशक्तिकरण को स्थापित करना है। महिला उद्यमी ऑनलाइन ई-कॉमर्स पोर्टल देश की कुशल महिलाओं को दुनिया के लिए अपनी प्रतिभा दिखाने के लिए मंच प्रदान कर रहा है और साथ ही उन्हें अपने निर्मित उत्पादों का सर्वोत्तम मूल्य भी मिल रहा है। इस प्रकार की पहल से निश्चित रूप से देश की महिलाओं में आत्मविश्वास का स्तर बढ़ेगा। यह कार्यक्रम महिलाओं को आत्म-निर्भर और सशक्त बनाने में महत्वपूर्ण भूमिका निभा रहा है।

ई-कॉमर्स क्या है?

- दरअसल, इलेक्ट्रॉनिक कॉमर्स को ही शॉर्ट फॉर्म में ई-कॉमर्स कहा जाता है। यह ऑनलाइन व्यापार करने का एक तरीका है। इसके अंतर्गत इलेक्ट्रॉनिक सिस्टम के द्वारा इंटरनेट के माध्यम से वस्तुओं और सेवाओं की खरीद-बिक्री की जाती है।
- आज के समय में ई-कॉमर्स के लिये इंटरनेट सबसे महत्वपूर्ण पहलुओं में से एक है। यह बुनियादी ढाँचे के साथ-साथ उपभोक्ता और व्यापार के लिये कई अवसर भी प्रस्तुत करता है। इसके उपयोग से उपभोक्ताओं के लिये समय और दूरी जैसी बाधाएँ बहुत मायने नहीं रखती हैं।
- इसमें कंप्यूटर, इंटरनेट नेटवर्क, वर्ल्डवाइड वेब और ई-मेल को उपयोग में लाकर व्यापारिक क्रियाकलापों को संचालित किया जाता है।

किसी देश की अर्थव्यवस्था में महिलाओं की भागीदारी बहुत मायने रखती है। अंतरराष्ट्रीय श्रम संगठन की ताजा रिपोर्ट के अनुसार एशियाई देशों की दृष्टि से भारत और पाकिस्तान में सबसे कम महिला श्रमिक हैं। नेपाल, वियतनाम, कंबोडिया जैसे देशों में इनकी संख्या बहुत अधिक है। नेशनल सैंपल सर्वे के सर्वेक्षण को देखने पर पता लगता है कि देश में 1999–2000 की तुलना में 2011–12 में महिला श्रमिकों का प्रतिशत और भी कम हो गया है। अंतरराष्ट्रीय श्रम संगठन में विश्व के लगभग 185 देश शामिल हैं, जिनमें से 114 देशों में महिलाओं की श्रम भागीदारी बढ़ी है। 41 देशों में यह कम हुई है। इसमें भारत सबसे ऊपर है।

श्रम में महिलाओं की भागीदारी का एक कारण भारतीयों की आय में वृद्धि को बताया जाता है। पुरुष की आय पर्याप्त होने पर महिला को खेतों और निर्माण केंद्रों पर कठोर श्रम में संलग्न होने की आवश्यकता नहीं रह गई है। इसलिए वे परिवार के रखरखाव पर ध्यान दे रही हैं। इससे अलग एक और कारण सामने आता है, जो यद्यपि निराशावादी है, किंतु वास्तविकता के अधिक नजदीक लगता है। ऐसा माना जा रहा है कि खेतों के छोटा होने, बढ़ते मशीनीकरण और कृषि में मजदूरों की मांग घटने के कारण महिलाओं के पास काम नहीं है। अगर यह सत्य है, तो भविष्य में स्थिति और भी बदतर होती जाएगी।

वस्तुतः महिलाओं की आर्थिक भागीदारी को बढ़ाने के लिए देश में कुछ जमीनी परिवर्तन करने होंगे।

- शोधों से पता चलता है कि अगर महिलाओं को काम करने के अवसर मिलें, तो वे इन्हें सहर्ष स्वीकार करती हैं। यह भी पता चलता है कि मनरेगा के माध्यम से 45:एसी महिलाओं को वैतनिक श्रम उपलब्ध कराया जा सका है, जो उन्हें पहले कहीं नहीं मिला था। इससे परिवार के फैसलों में उनकी भूमिका अहम हो गई।

ई-कॉमर्स में भारत की संभावित वृद्धि

ईकामर्स उद्योग तेजी से बढ़ रहा है के बाद से, परिवर्तन देखा जा सकता है एक वर्ष से अधिक समय से। भारत में इस क्षेत्र में 34% (सीएजीआर) के बाद से बढ़ा हो गया है 2009 2014. में 16.4 अरब डालर को छूने के लिए क्षेत्र के लिए आशा की जाती है 2015 में 22 अरब डालर की सीमा में हो। (अनुमानित) ईकामर्स (सहित etail) etail ईकामर्स पारिस्थितिकी तंत्र ऑनलाइन यात्रा, टिकट, आदि ऑनलाइन खुदरा ऑनलाइन मार्केटप्लेस ऑनलाइन सौदों ऑनलाइन पोर्टल वर्गीकृत वायु, रेल, बस, फिल्में, घटनाओं के लिए टिकट ऑनलाइन मार्ग के माध्यम से बेचा खुदरा उत्पादों विक्रेताओं और खरीदारों ऑनलाइन चलाना जहां प्लेटफार्म ऑनलाइन खरीदा सौदा, मोचन या ऑनलाइन भी हो सकता है और नहीं कार, नौकरी, संपत्ति और वैवाहिक पोर्टल भी शामिल वर्तमान में, eTravel कुल ईकामर्स का 70% शामिल बाजार। ऑनलाइन खुदरा और के शामिल हैं जो eTailing, बाजारों, में सबसे तेजी से बढ़ते क्षेत्र बन गया है बढ़ा बाजार में लगभग 56% की सीएजीआर से अधिक विकसित होने 2009–2014। etail बाजार का आकार 6 अरब डॉलर आंकी है 2015 किताबें, परिधान और सामान और इलेक्ट्रॉनिक्स रहे डालर गठन eTailing के माध्यम से सबसे ज्यादा बिकने वाले उत्पाद, उत्पाद वितरण का लगभग 80%। के बढ़ते उपयोग स्मार्टफोन, टैबलेट और इंटरनेट ब्रॉडबैंड

और 3 जी के लिए प्रेरित किया आगे बढ़ाने की संभावना एक मजबूत उपभोक्ता आधार को विकसित करने। यह देसी etail की एक बड़ी संख्या के साथ संयुक्त उनके अभिनव व्यापार मॉडल के साथ कंपनियों को एक करने के लिए प्रेरित किया है भारत में मजबूत etail बाजार उच्च गति से विस्तार करने के लिए पालन।

ई-कॉमर्स के लाभ

- गौरतलब है कि ई-कॉमर्स के जरिये सामान सीधे उपभोक्ता को प्राप्त होता है। इससे बिचौलियों की भूमिका तो समाप्त होती ही है, सामान भी सस्ता मिलता है। इससे बाजार में भी प्रतिस्पर्धा बनी रहती है और ग्राहक बाजार में उपलब्ध सामानों की तुलना भी कर पाता है जिसके कारण ग्राहकों को उच्च गुणवत्ता वाला सामान मिल पाता है।
- एक तरफ ऑनलाइन शॉपिंग में ग्राहकों की राष्ट्रीय और अंतर्राष्ट्रीय बाजार तक पहुँच आसान हो जाती है तो वहीं दूसरी तरफ, ग्राहकों का समय भी बचता है।
- ई-कॉमर्स के जरिये छोटे तथा मझोले उद्यमियों को आसानी से एक प्लेटफॉर्म मिल जाता है जहाँ वे अपने सामान को बेच पाते हैं। साथ ही इसके माध्यम से ग्राहकों को कोई भी स्पेसिफिक प्रोडक्ट आसानी से मिल सकता है।
- ई-कॉमर्स के जरिये परिवहन के क्षेत्र में भी सुविधाएँ बढ़ी हैं, जैसे ओला और ऊबर की सुविधा। इसके अलावा मेडिकल, रिटेल, बैंकिंग, शिक्षा, मनोरंजन और होम सर्विस जैसी सुविधाएँ ऑनलाइन होने से लोगों की सहूलियतें बढ़ी हैं। इसलिये बिजनेस की दृष्टि से ई-कॉमर्स काफी महत्वपूर्ण होता जा रहा है।
- ई-कॉमर्स के आने से विज्ञापनों पर होने वाले बेतहाशा खर्च में भी कमी देखी गई है इससे भी सामान की कीमतों में कमी आती है।

इसी तरह एक ओर, जहाँ शो-रूम और गोदामों के खर्चों में कमी आती है, तो वहीं दूसरी ओर, नए बाजार की संभावनाएँ भी बढ़ती हैं। साथ ही इससे वस्तुओं और सेवाओं की आपूर्ति में तीव्रता आती है और ग्राहकों की संतुष्टि का ध्यान भी रखा जाता है।

चुनौतियाँ

- गौरतलब है कि ऑनलाइन शॉपिंग को लेकर कंज्यूमर्स के मन में हमेशा संदेह का भाव बना रहता है कि उन्होंने जो प्रोडक्ट खरीदा है वह सही होगा भी या नहीं। इस वर्ष सरकार को ई-कॉमर्स से जुड़ी बहुत सी वेबसाइट्स के खिलाफ शिकायतें भी मिलीं, जिनमें कंज्यूमर का कहना था कि उन्होंने जो सामान बुक किया था उसके बदले उन्हें किसी और सामान की डिलीवरी की गई या फिर वह सामान खराब था।
- इसी प्रकार ऑनलाइन शॉपिंग में लोगों के क्रेडिट या डेबिट कार्ड की क्लोनिंग कर उनके बैंक बैलेंस से रुपए निकाल लेना या फिर हैकरों के द्वारा बैंकिंग डेटा की हैकिंग कर लेना भी एक समस्या है। इतना ही नहीं, ऑनलाइन शॉपिंग के क्षेत्र में कार्यरत कुछ बड़ी कंपनियाँ अब सामानों की डिलीवरी

द्रोन से करने का मन बना रही हैं, जिसको लेकर सरकार और लोगों के चेहरे पर चिंता की लकीरें स्पष्ट दिख रही हैं।

- स्पष्ट नियम और कानून न होने की वजह से छोटे और मझोले उद्योगों के सामने कुछ चुनौतियाँ भी उत्पन्न हो सकती हैं वे बाजार की इस अंधी दौड़ में इन बड़ी-बड़ी कंपनियों का सामना नहीं कर पाएंगे। ऐसे में बेरोजगारी के बढ़ने की आशंका भी जताई जा रही है।

आगे की राह

देश में ई-कॉमर्स सेक्टर से जुड़ा व्यापार करीब 30 अरब डॉलर का है। ऐसा अनुमान है कि अगले 10 वर्षों में यह व्यापार करीब 210 अरब डॉलर का हो जाएगा। अब सवाल यह उठता है कि इस क्षेत्र में इतनी तेज वृद्धि की आखिर वजह क्या है? आपको बता दें कि एक ओर, देश की जनसंख्या तेजी से बढ़ रही है, वहीं दूसरी ओर, स्मार्टफोन और डेटा टैरिफ सस्ते हो रहे हैं। इतना ही नहीं, नेटवर्क कनेक्टिविटी में वृद्धि होना भी इसका एक कारण है। इन्हीं सब वजहों को देखते हुए विशेषज्ञों का मानना है कि यह देश के लिये एक अवसर है, किंतु समस्या यह है कि ई-कॉमर्स को लेकर देश में अब तक कोई स्पष्ट नीति नहीं है। इस क्षेत्र में बढ़ रही संभावनाओं के मद्देनजर सरकार को एक स्पष्ट नीति लाने की जरूरत है। जिस तरह से ई-कॉमर्स क्षेत्र की कंपनियाँ लोगों का डेटा कलेक्ट कर रही हैं उससे लोगों की चिंता बढ़ गई है। इधर डेटा सुरक्षा को लेकर गठित जस्टिस श्रीकृष्ण समिति ने भी सरकार को अपनी रिपोर्ट सौंप दी है। कुल मिलाकर, अब समय आ गया है कि सरकार इस पर विचार करे। इसी प्रकार ई-कॉमर्स पर गठित टास्क फोर्स के द्वारा तैयार किये गए ड्राफ्ट में उल्लिखित बातों पर भी अमल किये जाने की जरूरत है।

ई-कॉमर्स के खरीद और माल औरध्या सेवाओं की बिक्री इंटरनेट जैसे इलेक्ट्रॉनिक चैनलों के माध्यम से करने के लिए संदर्भित करता है। ई-कॉमर्स के पहले एक इलेक्ट्रॉनिक डाटा इंटरचेंज (ईडीआई) मूल्य वर्धित नेटवर्क पर (वैन) के माध्यम से 1960 के दशक में शुरू की गई थी। मध्यम इंटरनेट का उपयोग की वृद्धि की उपलब्धता और 1990 के दशक और 2000 के दशक में लोकप्रिय ऑनलाइन विक्रेताओं के आगमन के साथ हुई। आधुनिक इलेक्ट्रॉनिक कॉमर्स आम तौर पर लेन-देन के जीवन चक्र के कम से कम एक भाग के लिए वर्ल्ड वाइड वेब का उपयोग करता है, हालांकि यह भी इस तरह के ई-मेल के रूप में अन्य तकनीकों का उपयोग कर सकते हैं। भारत में जून 2015 के रूप में के बारे में 354 मिलियन की एक इंटरनेट उपयोगकर्ता आधार था और 2016 में 500 मिलियन को पार करने की उम्मीद है। 2015 में, सबसे बड़ा भारत में ई-कॉमर्स कंपनियों फ्लिपकार्ट, स्नैपडील, अमेजन भारत और पेटिएम थे। गूगल इंडिया के मुताबिक, 35 लाख से भारत में ऑनलाइन खरीदार 2014 फ1 में थे और वर्ष 2016 के अंत तक 100 मिलियन के आंकड़े को पार करने की उम्मीद है।

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अंग्रेजी शासन एवं उग्र राष्ट्रवाद की भूमिका

डॉ. ममता*

उदारवादी ब्रिटिश शासन के प्रति राज भक्ति और वैधानिक साधनों में विश्वास रखते थे, अतः ब्रिटिश शासन इन उदारवादियों के विरुद्ध होते हुए भी काफी सीमा तक इनके प्रति सहिष्णु बना रहा, किन्तु बीसवीं सदी के प्रारंभ से ही देश में उग्र राष्ट्रवादिता की जो लहर उठी थी, सरकार के लिए उसे सहन कर सकना संभव नहीं था। शासन द्वारा इन उग्रवादियों का दमन करने के लिए विभिन्न कानूनों की व्यवस्था की गयी। इंडियन पैनल कोड में धारा 124 ए और 153 ए जोड़ी गयीं। एक विशेष अधिनियम द्वारा अधिकारियों को यह शक्ति दी गयी और राजनीतिक अपराधियों के मामलों की संक्षिप्त सुनवाई की भी व्यवस्था की गयी। सन् 1911 में सार्वजनिक सभाओं के नियमन संबंधी अध्यादेश जारी करके सार्वजनिक सभाओं पर रोक लगा दी गयी। सन् 1910 में सरकार ने 'प्रेस एक्ट' भी लागू किया जिससे प्रेस की स्वतंत्रता पर प्रतिबंध लगा दिये गये।¹

उपर्युक्त अधिनियमों द्वारा शक्ति प्राप्त कर शासन में उग्रवादियों का दमन करना प्रारंभ कर दिया और इस दमन कार्य के अन्तर्गत रूसी सरकार की पद्धति पर प्रमुख उग्रवादियों को निर्वासित कर दिया गया। मई 1907 में पंजाब के लाला लाजपत राय और सरदार अजीत सिंह को बिना मुकदमा चलाये मांडले जेल भेज दिया गया। 'केसरी' में लिखे गये कुछ लेखों के आधार पर 1908 में लोकमान्य तिलक को कठोर कारावास दिया गया। बंगाल में अनेक व्यक्तियों पर आतंककारी कार्यों के लिए मुकदमा चलाकर दंडित किया गया। अनेक सम्पादकों और प्रकाशकों को भी इसी प्रकार दण्ड प्रदान किये गये।

सन् 1842 से 1904 तक इंग्लैंड की राजनीति तथा शासन पर उग्र सम्राज्यवादी अनुदार दल का अधिकार था। इस काल में कर्जन के पूर्वगामी रूप में लार्ड लैंसडाएन तथा लॉर्ड एल्गिन द्वितीय ने अत्यधिक अदूरदर्शी नीति अपनायी। लॉर्ड लैंसडाउन की नीति का विरोध करते हुए गोखले जैसे उदारवादी नेता को भी कहना पड़ा था "सरकार शिक्षा, स्थानीय स्वशासन तथा राजकीय सेवाओं में जिस प्रतिगामी नीति का अनुसरण कर रही है उसके परिणाम सरकार के लिए भयानक सिद्ध हो सकते हैं।

लार्ड एल्गिन द्वितीय के शासन काल के अन्तर्गत 1897 में तिलक पर राजद्रोह का अपराध लगाकर 18 महीने का कठोर दण्ड दिया गया और चाफेकर बंधुओं को प्राण-दण्ड दिया गया। इसी प्रकार नाटू बंधुओं को, जो दक्षिण के मालदार तथा प्रभावशाली जमींदार थे, देश निकाला दिया गया और उनकी सम्पत्ति को जब्त कर लिया गया, क्योंकि उन पर यह संदेह किया गया था कि उनका संबंध प्रांत की क्रांतिकारी संस्थाओं से है। लॉर्ड एल्गिन ने रिटायर होते समय शिमला के यूनाइटेड सर्विसेज क्लब में भाषण देते हुए मूर्खतापूर्ण बात कही कि हिन्दुस्तान तलवार के जोर से जीता गया था और तलवार के जोर से ही उसकी रक्षा की जायेगी।'

*लहेरियागंज, मधुबनी

इन बातों के परिणामस्वरूप भारतीयों की अंग्रेजों के प्रति सहानुभूति और उनकी न्याय प्रियता में विश्वास समाप्त हो गया।² रमेश चंद्र दत्त के अनुसार अंग्रेजों की न्याय भावना में जनता का विश्वास ऐसा हिल गया था, जैसा कि पहले कभी नहीं।

लार्ड एल्गिन के बाद लॉर्ड कर्जन भारत के वायसराय बने, जिन्होंने कार्यक्षमता के नाम पर अपनी भारत विरोधी नीति को चरमोत्कर्ष पर पहुँचा दिया और गोखले के शब्दों में "ब्रिटिश साम्राज्य के लिए वही कार्य किया, जो मुगल साम्राज्य के लिए औरंगजेब ने किया था।"³ लार्ड कर्जन ने प्रारंभ से ही केन्द्रीकरण की नीति अपनायी और अपनी इस नीति के आधार पर सबसे पहला प्रहार स्थानीय स्वशासन संस्थाओं पर किया। लार्ड कर्जन ने 1899 में कलकत्ता कॉरपोरेशन अधिनियम पास कर कलकत्ता कॉरपोरेशन के सदस्यों की संख्या 75 से घटाकर 50 कर दी। इसका उद्देश्य यह था कि कॉरपोरेशन तथा उसकी समितियों में निर्वाचित भारतीय अल्पसंख्यक रह जायें तथा सरकारी सदस्यों का बहुमत हो जाये। सरकार के इस कार्य से जनता में तीव्र असंतोष फैला तथा 28 भारतीय सदस्यों ने त्याग पत्र भी दे दिया, किन्तु सरकार पर इसका कोई प्रभाव नहीं पड़ा।

1904 में भारतीय विश्वविद्यालय अधिनियम पास कर विश्वविद्यालयों के सिण्डीकेट तथा सीनेट के सदस्यों की संख्या में कमी कर दी गयी। इस अधिनियम ने विश्वविद्यालयों की आंतरिक स्वायत्तता को समाप्त कर दिया और उन पर सरकारी अधिकारियों का नियंत्रण स्थापित हो गया। साथ ही कर्जन की सीमा नीति, तिब्बत, फारस की खाड़ी तथा चीन में सेनाएँ भेजना आदि घटनाएँ भारतीयों को बुरी लगीं और उन्होंने इन कार्यों का विरोध किया। कर्जन के द्वारा अपनी इन योजनाओं के आधार पर अंग्रेजी साम्राज्य की वृद्धि पर बेतहाशा खर्च किया जा रहा था, जबकि भारतीय जनता भूखों मर रही थीं।⁴

लार्ड कर्जन शान-शौकत में विश्वास करता था, अतः जनवरी 1903 में उसने एक विराट दरबार कर सप्तम् एडवर्ड के भारत का सम्राट होने की घोषणा की। इस दरबार पर टिप्पणी करते हुए 1903 के मद्रास अधिवेशन के अध्यक्ष लाल मोहन घोष ने कहा था —“जहाँ तक जनता का संबंध है, इससे ज्यादा निर्दय और कठोर क्या हो सकता है कि एक श्रेष्ठ कही जाने वाल सरकार संसार के सबसे गरीब लोगों पर सबसे ज्यादा कर लगाये और इस तरह से एकत्रित धन को व्यर्थ के नाच-तमाशों और आतिशबाजी में फूँक दे जबकि जनता भूखों मर रही हो।”⁵ 1898 तथा 1899 के अधिनियमों के अनुसार केवल सेना के भेद देना अवैध घोषित किया गया था, अब 1904 के अधिनियम (प्रशासकीय गुप्तता अधिनियम) द्वारा नागरिक अधिकारों के संबंध में भी कोई बात कहना अवैध घोषित कर दिया गया। अब समाचार-पत्रों में सरकार की कोई आलोचना नहीं की जा सकती थी। इस अधिनियम से भारतीय जनता का ब्रिटेन विरोधी होना नितान्त स्वाभाविक था।

दमनकारी कार्यों के अतिरिक्त भारतीयों के प्रति लार्ड कर्जन का व्यवहार भी नितान्त अविश्वापूर्ण और अपमानजनक था। इसने भारतीयों के प्रति अपने अविश्वास को अत्यन्त उद्धत भाषा में व्यक्त करते हुए घोषणा की कि भारतीय शासन का उत्तरदायित्व संभालने में सर्वथा अनुपयुक्त है। सन 1905 में कर्जन के शासन के द्वारा उच्च सरकारी पर भारतीयों को न देने की नीति अपनायी गयी और 24 मई, 1904 को एक प्रस्ताव पास कर गुण के स्थान पर जाति को योग्यता का आधार बनाया गया। सन् 1905 में कलकत्ता विश्वविद्यालय के कुलपति पद से दिये गये दीक्षान्त भाषण में तो उन्होंने भारतीयों के चरित्र पर आक्षेप करते हुए यहाँ तक कह डाला कि “भारतवासियों में सत्य के प्रति आस्था नहीं है और वस्तुतः भारतवर्ष में सत्य को कभी आदर्श माना

ही नहीं गया है। पाश्चात्य देशों के नैतिक आचरण में सत्य को महत्वपूर्ण स्थान दिया गया है किंतु पूर्व के नैतिक आचरण में सत्य के स्थान पर मक्कारी तथा कूटनीतिज्ञता का प्राबल्य है और भारतीय साहित्य में भी इस आचरण की ही प्रतिष्ठा है। कर्जन के इस भाषण के विरोध में समस्त देश में सार्वजनिक सभाएँ की गयीं। इसके भी आगे चलकर भारतवासियों के आत्म सम्मान राय और तिलक अपनी सोच और योजनाओं के प्रति अधिक उग्र थे। लाजपत राय ने ललकारा : “किसी भी ऐसे देश को राजनीतिक हैसियत नहीं मिल सकती जो अपने अधिकार की भीख मांगने और अधिकार जमाने का अंतर न समझता हो।” उन्होंने अपनी बात को जोर देते हुए आगे कहा :⁶ “सम्प्रभुता लोगों के लिए होती है और राज्य का अस्तित्व उन पर निर्भर करता है और उन्हीं के नाम पर शासन किया जाता है। लेकिन सच्चे अर्थों में उग्र राष्ट्रवाद की बुनियाद बाल गंगाधर तिलक ने डाली जो कि पूना का एक चितपावन ब्राह्मण था। उन्होंने उदारवादियों की अपने विशेष शैली में आलोचना की।⁷ उन्होंने कहा “हम कभी अपने अपेक्षित लक्ष्य को नहीं पा सकते यदि हम वर्ष भर भी मेंढक की तरह टरटराते रहें। उन्होंने भारतीय राजनीति का लक्ष्य निर्धारित कर दिया। उन्होंने प्रशासन में संशोधन की जगह ‘स्वराज्य’ को अपना लक्ष्य बताया।⁸

भारत में उग्रवादी आंदोलन के प्रणेता थे : पाल—बाल—लाल आर्थात् विपिन चंद्र पाल (बंगाल) बाल गंगाधर तिलक (महाराष्ट्र) तथा लाला लाजपत राय (पंजाब)। इनमें भी उग्र राष्ट्रवाद का प्रतिनिधि नेता लोक मान्य बाल गंगाधर तिलक को ही कहा जा सकता है। जिस प्रकार गोखले उदार राष्ट्रवाद के सबसे प्रमुख प्रतिनिधि थे, उसी प्रकार तिलक उग्र राष्ट्रवाद के। उल्लेखनीय है कि अधिकांश भारतीय इतिहासकारों ने उग्रराष्ट्रवादी नेताओं के नाम त्रिमूर्ति के रूप में लाल—बाल—पाल प्रस्तुत किया है।⁹

विपिनचंद्र पाल (1858—1932) महान् देशभक्त, अद्भुत ओजस्वी वक्ता और कुशल पत्रकार थे। बहिष्कार, स्वदेशी और राष्ट्रीय शिक्षा के नए सिद्धांत का प्रचार करते हुए उन्होंने सारे देश में अपनी वक्तृत्व—शक्ति का सिक्का जमा दिया था। पर तीव्र आघात करते हुए उसने कहा कि भारत राष्ट्र नाम की कोई वस्तु नहीं है। लार्ड कर्जन का यह विश्वास और असम्मानपूर्ण व्यवहार भारतीयों में राष्ट्रीयता की भावना जाग्रत करने में बहुत अधिक सहायक रहा और इनका विरोध करने के लिए एनी बेसेण्ट के शब्दों में सारा भारत राष्ट्र एक व्यक्ति के रूप में उठ खड़ा हुआ। संभवतः कर्जन का सबसे घृणित कार्य बंगाल को दो भागों अथवा बंगाल तथा पूर्वी बंगाल और असम में विभाजित करना था।¹⁰ (1905) यह कार्य बंगाल और भारतीय राष्ट्रीय कांग्रेस (Report on the twentieth congress 1904 Resolution XIV) के कड़े विरोध की उपेक्षा करके किया गया। इससे यह सिद्ध हो गया कि कर्जन तथा लंदन स्थित गृह सरकार भारत के लोकमत की किस प्रकार अवहेलना करते थे। यह स्पष्ट था कि बंटवारा धर्म के नाम पर किया गया और हिन्दू—मुस्लिम द्वेष को कुरेदने का प्रयत्न था। अब यह स्पष्ट था कि याचना तथा प्रतिरोध प्रकट करने से कुछ नहीं होने वाला है। निस्संदेह बंगाल का यह विभाजन ‘फूट डालो और राज करो’ नीति के अनुरूप किया गया था, यद्यपि इस कार्य में कर्जन का उद्देश्य बंगाल में बढ़ती हुई राष्ट्रीयता की भावना को कुचल देना था, लेकिन व्यवहार में इस कार्य के परिणामस्वरूप न केवल बंगाल वरन् सम्पूर्ण भारत में राष्ट्रीयता की अभूतपूर्व भावना को जन्म मिला।¹¹

बिपिनचंद्र पाल, लाला लाजपत राय और बाल गंगाधर तिलक आदि नेता जो आत्म—सम्मान, निर्माण कार्य, व्यापक जन संपर्क, एवं शिक्षा एवं राजनीति के लिए मातृभाषा के प्रयोग के पक्ष में थे। उन लोगों का मानना था

कि एक अच्छी सरकार अपनी सरकार का स्थान नहीं ले सकती। स्वदेशी आंदोलन के मुद्दे ने उदारवादी और उग्रवादी नेताओं के बीच मतभेदों को और बढ़ाने का प्रयास किया। लाजपत प्रारंभिक वर्षों में वे तत्कालीन उदारवादी विचार धारा से प्रभावित हुए और तब बंगाल की राष्ट्रवाद की लहर ने उन्हें अपने में समेट लिया। आगे चल कर उनके विचारों में अन्तर्राष्ट्रीय दृष्टिकोण का विकास हुआ। अन्तर्राष्ट्रीयतावाद की ओर मानसिक दृष्टिकोण से प्रवृत्त होने से उनके विचार पुनः उदारवाद की ओर झुके। 50 वर्षों से भी अधिक समय तक भारत के सार्वजनिक जीवन में वे अग्रणी रहे, तथापि उनका आखिरी इतिहास राष्ट्रीय राजनीति में उनके उत्साह की निरन्तर घटती इतिहास था। विश्वनाथ प्रसाद वर्मा ने अपनी पुस्तक आधुनिक भारतीय राजनीतिक चिंतन में विपिनचंद्र पाल के संदर्भ में कहा है — “उनका राष्ट्रवाद ऐतिहासिक परम्पराओं तथा भारत के दार्शनिक आदर्शों पर आधारित था। उन्होंने अनुकरण मूलक राष्ट्रवाद की पुरानी प्रवृत्तियों का खोखलापन सिद्ध करने का प्रयास किया।”¹²

विपिन चन्द्र पाल ने भारतीय राजनीति में एक उदारवादी के रूप में प्रवेश किया, लेकिन ब्रिटिश सरकार की प्रतिक्रियावादी नीति ने विशेषकर बंग-भंग की घटना ने, उनके हृदय में एक तूफान खड़ा कर दिया और वे उग्रवादी विचारधारा के पोषक बन गए। पाल नए राष्ट्रवाद के पोषक बने। 1908 के बाद उनके राजनीतिक चिंतन में पुनः परिवर्तन दिखाई दिया और वे अन्तर्राष्ट्रीयतावाद की ओर झुक गए। उनमें उदारवादी प्रवृत्ति ने पुनः बल पकड़ा। 1921 में कांग्रेस से सदा के लिए नाता तोड़ लेने के बाद उनका जीवन राजनीति से लगभग अलग-थलग जा पड़ा और जीवन की संध्या में एक असफल राजनीतिक नेता के रूप में उनके दिन बीते। उन्होंने अपनी पुस्तक “स्वदेशी तथा स्वराज्य” में बताया कि राजनीति शतरंज का खेल है, अतः हमारा राष्ट्रवाद ठोस आधार पर टिका होना चाहिए। जिसके लिए धार्मिक चरित्र का अनुपालन अनिवार्य है। राष्ट्रवादियों को अपना कार्यक्रम ब्रिटिश नौकरशाही के तौर-तरीकों को देखते हुए निर्धारित करना होगा और यदि हमने राष्ट्रीय आंदोलन को नैतिकता तथा धार्मिकता के ठोस आधार पर गतिशील किया तो हमें सफलता मिल कर रहेगी। इस प्रकार के आध्यात्मिक राष्ट्रवाद के विकास से अथवा राष्ट्रीय आंदोलन को नैतिकता और धार्मिकता पर आधारित करने से न केवल हमारे देश का राष्ट्रीय जागरण सफूर्ति पाएगा बल्कि भारतीय जनता के साथ सम्पूर्ण विश्व की मानवता को लाभ पहुँचेगा। पाल ने राष्ट्र सेवा को सर्वोपरि बताते हुए देशवासियों का आह्वान किया कि वे अपने राष्ट्र के लिए तन-मन-धन सब कुछ बलिदान करते हुए हर झण उद्यत रहे। पाल ने राष्ट्र के सभी व्यक्तियों की संकुल आत्माएँ बलिदान करने के लिए आगे आएँ। राष्ट्र को उन्होंने भौतिक नहीं अपितु आध्यात्मिक और नैतिक स्वैयत्ता स्वीकार किया।¹³

पाल ने “बंदे मातरम्” पत्र के माध्यम से देशवासियों को स्वराज्य का संदेश दिया। उन्होंने स्वराज्य को एक दैवी विचार बताया। पाल ने स्वालंबन, स्वनिर्णय और स्वाधिकारों पर विशेष बल दिया तथा भिक्षावृत्ति को निन्दनीय माना। पाल ने कहा कि बाहर से कोई भी सामाजिक व आर्थिक अथवा राजनीति सुधार नहीं थोपे जा सकते, हमें अपने अधिकार स्वयं प्राप्त करने चाहिए। पाल ने जिस अभिनव राष्ट्रवाद का संदेश दिया, वह निश्चय ही उदारवादियों द्वारा स्थापित और प्रचारित राष्ट्रवाद से भिन्न था। वे भारत के लिए शीघ्रातिशीघ्र स्वराज्य अथवा पूर्ण स्वाधीनता के आकांक्षी थे और निष्क्रिय प्रतिरोध, स्वदेशी बहिष्कार आदि उनके प्रमुख साधन थे। उनका संदेश था कि भारतीयों को राष्ट्र के उच्चतर हितों के लिए अपने संकीर्ण और वैयक्तिक हितों का बलिदान करना सीखना चाहिए।

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महिला सशक्तिकरण के मायने: ग्रामीण क्षेत्र एवं बिहार विशेष के संदर्भ में

डॉ. रश्मि*

“मैं पिटती रही, लेकिन मैंने पढ़ना नहीं छोड़ा।” नई दिल्ली में प्रकाशित एक राष्ट्रीय स्तर के समाचार पत्र में इस शीर्षक के साथ छपा समाचार क्या था बल्कि बिहार के सीतामढ़ी जिले के सूइर गांव खोपटाहा की एक छोटी और भोली लड़की ललिता की भोली कल्पना; पढ़ाई के प्रति उसकी प्रबल उत्कंठा और पढ़ाई के लिए उसके द्वारा किए गए संघर्ष की अभिव्यक्ति थी। सुनिए इसे उसी के शब्दों में:-

“चिड़ियों की तरह मैं आकाश में उड़ना चाहती हूँ। मैंने जीवन को बहुत नजदीक से देखा है। खेतों में काम करते हुए, घर में बर्तन मांजते हुए, बकरियों चलाते हुए मैंने पढ़ना सीखा। घर के लोगों को पता चला तो मेरी खूब पिटाई हुई। मां ने कहा तुम्हारे बदले काम कौन करेगा? पिता ने कहा लड़कियाँ पढ़ कर क्या करेंगी? भाई ने कहा कि हमारे घर की लड़कियाँ पढ़ती नहीं। तू पढ़ने नहीं जाएगी। मैं पिटती रही, लेकिन पढ़ना नहीं छोड़ा। आज मैं छठी जमात में पढ़ती हूँ।

“यह सूरज जब मेरी मुट्ठी पर होगा, उजाले बांट दूंगा शहर भर को।” महिला सशक्तिकरण के मायने को द्योतित करती उपर्युक्त पंक्तियाँ क्या प्राकारांतर से दुनिया की आधी आबादी की भागीदारी एवं अहमियत को ही प्रतिविंबित एवं प्रतिध्वनित करती है।

सशक्तिकरण से आशय सिर्फ शक्ति का अधिग्रहण नहीं वरन निर्णय लेने एवं शक्ति प्रयोग की क्षमता के विकास से है। इस प्रकार महिलाओं को हाशिए से हटाकर समाज के मुख्यधारा में लाना ही सशक्तिकरण है।

महिला सशक्तिकरण की पहल 1985 में अंतर्राष्ट्रीय सम्मेलन नैरोबी में की गई थी। महिला सशक्तिकरण से तात्पर्य महिलाओं को पुरुषों के बराबर वैधानिक, राजनीतिक, शारीरिक, मानसिक, सामाजिक एवं आर्थिक क्षेत्रों में उनके परिवार, समुदाय, समाज एवं राष्ट्र की सांस्कृतिक पृष्ठभूमि में निर्णय लेने की स्वायत्तता से है। भारत में महिला सशक्तिकरण का प्राथमिक उद्देश्य महिलाओं की सामाजिक एवं आर्थिक दशा को सुधारना है।

विश्व की प्राचीन सभ्यताओं में एक भारतीय उपमहाद्वीप की सँधव सभ्यता का स्वरूप मातृसत्तात्मक था। वैदिक युग में भी विदुषी महिलाओं की शानदार परंपरा एवं बेमिसाल विरासत रही है। मौर्य, गुप्त एवं वर्धन काल होते हुए मध्यकाल में भी अकबर एवं सवाई जयसिंह ने महिलाओं के हितार्थ विशेष एवं सराहनीय कार्य किए। आधुनिक काल में राजा राममोहन राय, ईश्वरचंद, गांधीजी जैसे महापुरुषों ने महिला उद्धार में उल्लेखनीय योगदान दिया। वर्तमान में संविधान में विशेष प्रावधान के अलावा कई कल्याणकारी योजनाएं महिला से संबंधित लागू हैं।

सशक्तिकरण के उपाय

1. समाज की मानसिकता में परिवर्तन
2. स्त्री को निम्न बतानेवाली सामाजिक परंपराओं का उन्मूलन

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3. महिलाओं को आर्थिक रूप से आत्मनिर्भर बनाने का प्रयास
 4. उपभोक्तावाद के प्रलोभनों से महिलाओं को मुक्त कर उन्हें गरिमामय स्थान देना
 5. इस क्षेत्र से जुड़े कानून का सही क्रियान्वयन
 6. उत्पीड़ित महिलाओं को सरकारी गैर-सरकारी सहायता देना
 7. स्वरोजगार योजनाओं के महत्व को बल
 8. महिलाओं के विरुद्ध अपराधों पर रोक
 9. महिलाओं में आत्मविश्वास जगाई जाए जिससे वे अपने अधिकारों एवं कर्तव्यों को समझे
- बेशक, हम आधी आबादी को उपेक्षित रखकर कोई विकास नहीं कर सकते। एक पंख से चिड़िया नहीं उड़ सकती।

ग्रामीण क्षेत्र में बिहार विशेष संदर्भ में सशक्तिकरण के मामले

काम की अधिकता नहीं बल्कि अनियमितता मार डालती है। महात्मा गांधी का यह कथन महिला सशक्तिकरण की दिशा में उनके द्वारा किए गए कार्य में भी सार्थक समाधान लाने में सहायक हुई।

महात्मा गांधी को चंपारण आंदोलन के समय एहसास हो गया की महिलाओं के सहयोग के बिना अंग्रेजों से मुक्ति पाना संभव नहीं है। इसलिए उन्होंने भित्तिहरवा में महिलाओं के बीच सफाई एवं शिक्षा हेतु कस्तूरबा जी को लगाया। स्वतंत्रता संग्राम के दिनों में गांधी जी अपने समय का आधा भाग महिलाओं की जागृति में देते थे।

वर्तमान में भारत आजाद है; हमारी लोकतांत्रिक संप्रभु सरकार है; लिखित संविधान है; आजादी के 70 वर्ष पूरे हो चुके हैं। देश की आबादी 40 करोड़ से बढ़कर एक अरब 21 करोड़ तथा शिक्षा भी 75 प्रतिशत तक पहुंच गई है। (2011 जनगणना)। हालांकि शहरी क्षेत्र की कुछ महिलाएं शिक्षा, रोजगार, राजनीति में आगे बढ़ीं। किंतु आज भी ग्रामीण क्षेत्र की आधी आबादी गरीबी, निरक्षरता, आर्थिक पराधीनता, सामाजिक भेदभाव से ग्रसित जीवन जीने को अभिशप्त है।

बावजूद इसके बिहार इस क्षेत्र में भी बराबरी से आगे बदलाव की लड़ाई लड़ रहा है। जब भी बात पूर्ण आजादी की होती है, तो महिलाओं की समानता और सशक्तिकरण का मुद्दा जरूर उठता है। महिला सशक्तिकरण के तीन आयाम हैं – आर्थिक सशक्तिकरण, शैक्षिक सशक्तिकरण, सामाजिक – राजनीतिक एवं सांस्कृतिक सशक्तिकरण

आधी आबादी को मिला नया नेतृत्व

आत्मनिर्भरता या आर्थिक सशक्तिकरण महिलाओं के विकास के लिए अत्यंत आवश्यक है। बिहार की कुछ महिलाएं जिन्होंने सशक्तिकरण के मिसाल को सही मायने दिया है। यहां चार नेत्रियों की चर्चा की जा रही है:

ज्योति मांझी – महिला नेतृत्व

महिला उद्यमिता विकास यानी पुष्पा चोपड़ा

किसान चाची

जया देवी : ग्रीन लेडी ऑफ मुंगेर

1. ज्योति मांझी – महिला नेतृत्व

गया जिले के बापू ग्राम की ज्योति मांझी धान की खेती की नई पद्धति 'श्रीविधि' के प्रतीक के रूप में न केवल गया वरण आसपास के जिलों के किसानों के बीच लोकप्रिय।

— पर्यावरण के प्रति जागरूकता – 10000 में पेड़ लगाए तथा श्रीविधि बांध भी बनवाया।

— माननीय मुख्यमंत्री नीतीश जी इनकी प्रतिभा से प्रभावित हो टिकट दिया तथा अपनी लोकप्रियता की बदौलत ज्योति मांझी विधानसभा की सदस्य चुनी गईं।

— राजेंद्र कृषि विश्वविद्यालय के कुलपति ने मैट्रिक पास ज्योति के कृषि ज्ञान को देखते हुए इस विश्वविद्यालय का विजिटिंग प्राध्यापक नियुक्त किये जो कृषि वैज्ञानिकों को प्रशिक्षण देती हैं।

2. महिला उद्यमिता विकास यानी पुष्पा चोपड़ा

— 1976 में एक लघु इकाई खड़ी की। उद्देश्य महिलाओं में उद्यमिता का विकास एवं आर्थिक आजादी दिलाना।

— इनकी प्रतिभा एवं नेतृत्व क्षमता देखते हुए बिहार उद्योग एवं बिहार चेंबर ऑफ कॉमर्स ने भी अपने साथ जोड़ लिया।

3. किसान चाची

— मुजफ्फरपुर जिले की महिला राजकुमारी देवी उर्फ किसान चाची आस-पास के गांव में काफी लोकप्रिय है।

— राष्ट्रीय बागवानी मिशन के तहत नए बाग लगाओ कार्यक्रम में किसानों की भरपूर मदद की।

— बिहार के मुख्यमंत्री ने किसान चाची को अच्छे आम उत्पादन हेतु पुरस्कार से सम्मानित किया।

— किसानों को भांग और खैनी की खेती छोड़कर सब्जी की खेती करने को प्रोत्साहित किया, इससे किसानों को लाभ मिला।

— पुरुष एवं महिला के कम से कम 36 स्वयं सहायता समूहों का गठन किया।

— वर्ष 2007 में बिहार सरकार के कृषि विभाग ने 'किसान श्री' से सम्मानित किया।

4. जया देवी : ग्रीन लेडी ऑफ मुंगेर

मुंगेर के तांती परिवार की महिला

— गरीब, आदिवासी महिलाओं एवं पुरुषों को अत्याचार एवं शोषण के खिलाफ संगठित एवं जागरूक बनाने के कारण आज नक्सलियों के निशाने पर है।

— पर्यावरण सुधार हेतु वृक्षारोपण का अभियान, गांव में सिंचाई सुविधा हेतु नाबार्ड की ओर से वाटरशेड कार्यक्रम शुरू करवाया

— किसान के श्रमदान द्वारा 800 मीटर ऊंची पहाड़ी से पाइप द्वारा किसानों के खेत में पानी पहुंचाया।

निःसंदेह महिलाओं का सशक्त होना किसी मेहरबानी या बैसाखी की बजाय खुद के कर्म एवं आत्मविश्वास पर ही टिका होगा। विभिन्न योजना रूपी डाल अपने जगह पर उचित हैं। बावजूद

इसके आधुनिक नारी को विश्वास है अपने पंख रूपी निश्चय पर — 'पेड़ पर बैठे परिंदों को गिरने का भय इसलिए नहीं कि डाल मजबूत है, उसे विश्वास है खुद के पंखों पर।'

संदर्भ सूची

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3. योजना, प्रकाशन विभाग, भारत सरकार
4. सामाचार पत्र : दैनिक जागरण, हिन्दुस्तान, प्रभात खबर, दैनिक भास्कर,

प्रेमचंद कृत 'रंगभूमि' उपन्यासिक पात्रों में गांधीधारा

मनोहर कुमार यादव*

साहित्य समाज का आईना यूं ही नहीं होता, साहित्य आम लोगों की मनोदशा, विविध पहलुओं सहित वर्तमान समाज एवं देश की प्रमुख घटनाओं का एक तरह से दस्तावेज भी होता है। राष्ट्रीय आंदोलन, आधुनिक भारत का पहला और सबसे महत्वपूर्ण चरण है, जिनकी न सिर्फ स्मृतियां हमारे दिलों दिमाग में तरोताजा है अपितु इसमें हमारा गौरव का पल भी है। इस युग का हमारा सबसे बड़ा नायक मोहनदास करमचंद गांधी हैं, जिन्हें हम बापू, महात्मा और राष्ट्रपिता के नाम से भी पुकारते हैं, जिन्होंने उस समय देश और देशवासियों को दिशा और दशा प्रदान करने का सार्थक प्रयास किए। देश के महानायक गांधी के नेतृत्व में आजादी मिली और उनके विराट व्यक्तित्व, विचारधाराओं और असाधारण उपलब्धियों से देश साक्षात्कार हुआ। अतः स्वभाविक तौर पर हिंदी के साहित्यकारों/उपन्यासकारों ने अपनी रचनाओं गांधी एवं उनसे जुड़े तमाम महत्त्वपूर्ण पहलुओं को स्थान दिया एवं उनके विचारों और कार्यों के माध्यम से संपूर्ण देश के प्रेरित करने का प्रयास किया गया।

उपन्यास का आविर्भाव साहित्य के इतिहास में एक आधुनिक घटना है। काव्य, नाटक, आख्यायिका आदि विधाएँ बहुत कुछ अभिजात रूपकारों, परंपरायुक्त मूल्यों, सार्वभौम सत्यों को अभिव्यक्त करती आई थीं। इनमें सामूहिक अनुभवों को ही महत्व दिया जाता था मगर उपन्यास युगधर्म के अनुरूप सामयिक परिवेश में वैयक्तिक अनुभवों को तरजीह देता है। इस तरह यथार्थ को भूमिका पर समसामयिकता का अनुसरण करते हुए व्यवहारिक शैली में उपन्यास की रचना शुरू हुई जहां वैयक्तिक अनुभवों को नए आर्थिक मध्यवर्गीय & त्रातल पर अंकित किया जाने लगा। हिंदी में उपन्यास के प्रादुर्भाव के विषय में सामान्यतः दो मत हैं। एक, यह पाश्चात्य साहित्य की एक समर्थ विधा है जो बंगला के माध्यम से हिंदी में आई। दूसरा मत, यह भारतीय विधा है। प्रेमचंद के आगमन से हिंदी उपन्यास में नया युग प्रारंभ होता है बल्कि यों कहा जाए कि वास्तविक अर्थों में उपन्यास युग आरंभ होता है। उपन्यास साहित्य की सृष्टि जिस उद्देश्य को लेकर हुई थी उस उद्देश्य की पूर्ति प्रेमचंद के पूर्व उपन्यासों द्वारा नहीं हुई। पश्चिम में उपन्यासों का जो विकास हो गया था उससे भी प्रेमचंद के पहले के उपन्यासकार लाभान्वित नहीं हो सके थे। प्रेमचंद ने पहली बार उपन्यास के मौलिक क्षेत्र, स्वरूप और उद्देश्य को पहचाना। पहचाना ही नहीं, उसे भव्य समृद्धि प्रदान की, काफी ऊँचाई तक ले गए। प्रेमचंद के उपन्यासों की यथार्थ चेतना ही उनकी मूल शक्ति है। उनके पूर्ववर्ती उपन्यासकार यथार्थ को गहराई से नहीं पकड़ सके और शिल्प भी नहीं संवार सके। प्रेमचंद ने यथार्थ को पहचाना और मुख्यतः उसे ही अभिव्यक्ति देना अपने उपन्यास का लक्ष्य समझा।¹ अपने लगभग सभी उपन्यासों में प्रेमचंद ने गांधी दर्शन के सिद्धांत को अपनाया और इसका एक सषक्त उदाहरण है — 'रंगभूमि'।

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प्रेमचंद का उपन्यास—लेखन—काल उर्दू में तो सन् 1904 से ही शुरू होता है किंतु हिंदी में सन् 1918 से 'सेवासदन' के प्रकाशन काल से प्रारंभ होता है। अंत होता है 1936 में—उनकी मौत के साथ। यह युग राष्ट्रीय और सामाजिक उथल पुथल का युग था। यह संक्रांति काल था दो प्रकार की संस्कृतियों का, दो प्रकार के मूल्यों का। साथ ही साथ संघर्ष काल था साम्राज्यवाद से राष्ट्रवाद का, सामंती सभ्यता से महाजनी सभ्यता का, सामंती और महाजनी दोनों सभ्यताओं से शोषित किसानों और मजदूरों की शक्तियों का। राजनीतिक क्षेत्र में उथल पुथल मची थी। पराधीन भारत साम्राज्यवादी ब्रिटिश राज्य से मुक्त होने के लिये तड़प रहा था। कांग्रेस उसकी तड़प, आकांक्षा और प्रयत्नों का सक्रिय रूप थी। कांग्रेस का नेतृत्व गांधी जी के हाथ में था जो सत्य, अहिंसा और सत्याग्रह के शस्त्र लेकर राजनीति में आए थे। गांधी जी के इन शस्त्रों का मूल्य राजनीति के लिये ही नहीं था, पूरे जीवन के लिये था, अतः जीवन का हर क्षेत्र गांधी जी से प्रभावित हुआ। सामाजिक क्षेत्र में कई वर्गों की आपस में टकराहट हो रही थी। सामंतवादी समाज और महाजनी समाज की आपस में टकराहट तो थी ही, साथ ही सामंतों यानी जमींदारों और किसानों, पूंजीपतियों और मिल मालिकों की आपस में टकराहट हो रही थी। पूंजीवादी यानी महाजनी सभ्यता उदित हो रही थी, जमींदारी प्रथा भी देश में थी ही। महाजनी सभ्यता सामंती मूल्यों को निस्सार सिद्ध कर रही थी। जमींदारी प्रथा वास्तव में सामंती सभ्यता का ही एक अंग है। महाजनी सभ्यता के नाते शहरों में कल कारखाने कायम हो रहे थे और सामंती रूढ़ियाँ चरमराकर टूटने को हो रही थीं। छूआछूत, जाति—पाति आदि का भेदभाव धीरे धीरे समाप्त हो रहा था। सामंतकालीन अभिजात भावना खोखली सिद्ध हो रही थी। धर्म की महत्ता और देशी रियासतों के राजे महाराजों को महत्ता नई सभ्यता और साम्राज्यवाद को आने से रोक नहीं सकी, उसकी निस्सारता प्रमाणित हो गई। अब तक देश की जो संपत्ति राजों, सामंतों और जमींदारों के हाथों में केंद्रित थी वह अब शहरों के उद्योगपतियों के हाथों में आने लगी। इस प्रकार इन दोनों के बीच एक टकराहट दिखाई पड़ती है। किंतु हमारे देश में स्वदेशी पूंजी का विकास नहीं हो सका। पराधीन देश में जो पूंजी विकसित हुई थी वह मुख्यतः विदेशी थी, इसलिए हमारे देश में महाजनी सभ्यता के परिणामस्वरूप वह उत्साह और मुक्ति का आनंद लक्षित नहीं हुआ जो इंग्लैंड आदि पश्चिमी देशों में पूंजीवाद के आने पर लक्षित हुआ था। विदेशी पूंजीवाद को विदेशी साम्राज्य की शक्ति प्राप्त थी और यह साम्राज्य सामंतों, जमींदारों से उनकी भूमि की मालगुजारी लेकर अपने को और विदेशी पूंजीवाद को अधिक मजबूत बना रहा था। जमींदार मध्यस्थ था यानी वह किसानों से भूमि कर लेता था और सरकार को भूमिकर देता था। इस प्रकार किसानों से इतना लगान लेता था कि वह स्वयं भी मौज कर सके और सरकार को भी दे सके। प्रकारांतर से किसान अपने खून से जमींदारों और साम्राज्यवादी सरकार तथा सरकार को गोद में पलते हुए पूंजीवाद इन सबको सींच रहे थे। किसानों का सीधा संबंध जमींदारों से था, किंतु सरकारी अहलकार भी प्रायः किसानों के मध्य वर्ग। मध्य वर्ग की अपनी समस्याएँ थीं। वह उच्च वर्ग के स्तर पर आने का स्वप्नकल्पी था, परंतु उसका अर्थिक धरातल निम्न वर्ग से बहुत ऊँचा नहीं था। उच्च वर्ग के पास अपनी इच्छाएँ पूरी करने के पर्याप्त साधन थे, उसके पास शक्ति थी, प्रभुता थी, उसका जीवन—स्तर बहुत ऊँचा था। निम्न वर्ग की आमदनी मध्य वर्ग की अपेक्षा कम थी, किंतु एक तो निम्न—वर्गीय परिवार के सारे सदस्य (औरत हो या मर्द) अर्थ उपाजन में भाग लेते हैं, दूसरे उनकी आकांक्षाएँ और आवश्यकताएँ सीमित होती हैं। अतएव वे अपनी गरीबी की स्थिति में भी अधिक

असंतुष्ट और मनसा रुग्ण नहीं दिखाई पड़ते । किंतु मध्यवर्गीय परिवारों में कमानेवाले पुरुष होते हैं, पुरुषों में भी सभी नहीं कमाते । जिसे नौकरी मिल पाती है वही कमाता है, शेष लंबा परिवार उसकी आमदनी पर निर्भर रहता है । औरतें तो एक प्रकार से निष्क्रिय ही रहती हैं । कितनी भी औरतें परिवार में हों, बस घर के भीतर का सीमित कार्य वे देखती रहती हैं । उच्च वर्गों की भौंडो नक्ल करनेवाले मध्यवर्गीय परिवारों की स्त्रियों को तो घर के भीतर आमोद प्रमोद करना, सस्ती विलासिता में ग्रस्त रहना ही जीवन का उद्देश्य प्रतीत होता है । चूंकि मध्यवर्गीय परिवारों की आर्थिक स्थिति खोखली होती है और उनकी इच्छाएँ उच्चवर्गीय लोगों की तरह उच्च होती हैं, एक मिथ्या मान सम्मान और बड़प्पन का बोध उन्हें ग्रस्त किए रहता है, अतः इन परिवारों में प्रदर्शन, खोखले दिखावे का बड़ा स्थान होता है । आर्थिक अभाव, ऊँचे अरमान, बड़प्पन की मिथ्या भावना, मिथ्या प्रदर्शन, इन सारे चक्रों में पिसते मध्य वर्ग की अपनी अनेक जटिल समस्याएँ हैं । मध्यवर्गीय व्यक्ति ऊँचे वर्गों के व्यक्तियों के मानसिक धरातल से अपने मानसिक धरातल को कम नहीं समझता । यह सत्य भी है । मध्य वर्ग का बौद्धिक और मानसिक स्तर उच्च वर्ग के स्तर से नीचे नहीं होता । मध्य वर्ग का बुद्धिजीवी संवेदनशील व्यक्ति जब देखता है कि उससे कम बुद्धिशाली तथाकथित उच्चवर्गीय लोग सुख सुविधाओं में डूबे हुए हैं, अच्छे स्तर की जिंदगी जी रहे हैं, तो उसके मन में असंतोष पैदा होता है, निरंतर एक अशांति और अतृप्ति का भाव उसे भीतर से झकझोरता रहता है परंतु वह कुछ कर नहीं पाता । वह न तो मजदूरों की तरह अपने संगठन बनाकर कोई क्रांति कर पाता है और न उच्चवर्गीय सुख सुविधा के स्तर तक पहुँच पाता है । अतएव वह कुंठा का शिकार होता है, मानसिक रोगों से ग्रस्त होता है । वह न ऊपर को उठ पाता है, न नीचे आकर संगठित मजदूरों के साथ मिलकर क्रांति ही कर पाता है । वह अपेक्षाकृत अन्य वर्गों के पुराने जीवनमूल्यों से अधिक चिपका रहता है । वह चाहे या न चाहे अपनी सामाजिक मर्यादा सुरक्षित रखने के लिये प्रचलित सड़ी गली सामाजिक, धार्मिक मान्यताओं को उसे ओढ़ना ही पड़ता है । इसलिए हम पाते हैं कि धर्म, परंपरा, नारी पुरुष के संबंधों से संबंधित जीवनमूल्यों के क्षेत्र में जितनी धुतन मध्य वर्ग में है उतनी कहीं नहीं । दहेज समस्या, विधवा समस्या, विवाह समस्या (बाल विवाह, वृद्ध विवाह समस्या), परिवार में नारी की दयनीय स्थिति की समस्या, शान शौकत की समस्या आदि अनेक समस्याएँ मध्य वर्ग को विशेष रूप से पीड़ित कर रही हैं । रंगभूमि' में प्रेमचंद ने इन सारे घटनाओं, परिरस्थितियों आदि को प्रभावी ढंग से प्रस्तुत किए हैं ।

रंगभूमि' में तत्कालीन भारत को यथार्थ चेतना के प्रायः समस्त आयाम उद्घाटित हुआ हैं । प्रेमचंद ने अपने उपन्यासों में तत्कालीन भारत के प्रायः सभी वर्गों की सभी प्रकार की समस्याएँ उठाई हैं । प्रेमचंद ने अपने साहित्य में पीड़ित नारी के दर्द को सबसे अधिक उभारा है । यह लेखक की मानवतावादी दृष्टि तो है ही, साथ ही साथ यह घोर सत्यवादी दृष्टि भी है । जो पीड़ित वर्ग हैं वे तो पीड़ित हैं ही, उन पीड़ित वर्गों की नारी स्वयं उनसे भी पीड़ित है । इस प्रकार वह दुहरे रूप में पीड़ित है ।² उपन्यास में प्रेमचंद ने आर्थिक विषमता के ऊपर आरोपित न्याय, अधिकार और धर्म के चोंगे को उतार फेंका और सच्ची वस्तुस्थिति का विश्लेषण करते हुए मानवीय न्याय और अधिकार की बात उठाई । प्रेमचंद की यह मानवतावादी दृष्टि सामाजिक यथार्थ पर आधारित है और सामाजिक यथार्थ यह है कि जमीन सबकी है । सभी यहाँ पैदा होते हैं । यह जमीन किसी के नाम लिखी हुई नहीं है, सभी इसके मालिक हैं और सच्चे अर्थों में तो इसका मालिक ईश्वर है जिसने इसे बनाया है या किसान है जो इसकी सेवा करता है । राजा तो केवल कर लेने का अधिकारी है क्योंकि वह देश

की रक्षा करता है। किंतु राजा ने इस जमीन को जमींदारों के बीच बाँट दिया है। जमींदार बीच के एजेंट हैं जो किसानों से सरकारी कर तो वसूलते ही हैं, अपने भोग विलास के लिए उनसे तरह तरह की सेवाएँ लेते हैं और पैसे वसूलते हैं। प्रेमचंद इस सत्य को नंगा करके सामने रखते हैं और सामाजिक चेतना की आँच धधकाते हैं। जमींदार अपने स्वतत्त्वों पर जान देते हैं कर्तव्य से अनभिज्ञ हैं, किसानों की नंगी हड्डियों की नींव पर महल खड़ा करते हैं। प्रेमचंद ने इस विभीषिका को भी बहुत स्पष्ट रूप से पहचाना कि यह संघर्ष केवल किसानों और जमींदारों का नहीं है बल्कि समस्त सत्ताधारी वर्ग और गरीब निरीह किसान प्रजा का है। वास्तव में व्यक्ति नहीं, संस्थाएँ इस विभीषिका के मूल में हैं। संस्थाएँ जब तक समाप्त नहीं होतीं, दूसरी सामाजिक व्यवस्थाएँ नहीं स्थापित होतीं, तब तक शोषितों और शोषकों के ये संबंध चलते रहेंगे। और सभी शोषक संस्थाओं का मूल स्रोत है विदेशी शासन। ये सारी शोषक संस्थाएँ स्वार्थ के स्तर पर एक दूसरे की सहायक हैं। सभी बारी बारी से एक दूसरे की मदद से किसानों को चुसती हैं। इसलिए 'प्रेमाश्रम' में जमींदारों के अत्याचार के साथ पुलिसवालों के जुल्म, रक्षा के नाम पर तैनात अफसरों और उनके अधीनस्थ कर्मचारियों के अंधेर, साहूकारों की ठगी, वकीलों की स्वार्थपरायण क्षुद्रताओं और न्यायाधीशों के अन्यायों को जोड़ दिया गया है। प्रेमचंद की पैनी दृष्टि इस बात को पहचानती है कि एक ओर स्वार्थपरायण शोषक वर्ग चालाक हैं, पढ़े लिखे हैं, धूर्त हैं और स्वार्थ के स्तर पर एक हैं तो दूसरी ओर किसान भोले भाले हैं और छोटे छोटे स्वार्थों के लिये आपस में फूट पैदा कर लेते हैं। किंतु प्रेमचंद इसे भी स्पष्ट करते हैं कि किसानों की दरिद्रता उनकी नादानी, आपसी फूट, ये सभी वर्तमान शासन द्वारा जान बुझकर पैदा किए गए हैं ताकि उनके रक्त और मांस पर शासन निश्चित भाव से प्रतिष्ठित रहे। रंगभूमि राष्ट्रीय उपन्यास है। इसमें एक विराट् राष्ट्रीय मंच पर उसकी बहुआयामी परिस्थितियों और चेतना को उपस्थित किया गया है। राष्ट्रीय स्तर पर तत्कालीन भारत की अनेक राजनीतिक, सामाजिक, सांस्कृतिक और आर्थिक समस्याएँ थीं। समस्याएँ थीं। 'रंगभूमि' में इन सारी समस्याओं के संश्लिष्ट रूप को प्रस्तुत किया गया है। रंगभूमि का समय वह समय है जब हमारे देश में विदेशी सत्ता का बोलबाला था।

'रंगभूमि' का सूरदास गांधी जो के बहुत निकट दिखाई देता है। वह गांधी जी की तरह ही बड़ी से बड़ी शक्ति से लोहा लेता है। वह अपने मानवीय अधिकारों और सत्य के लिये मर मिटता है लेकिन किसी के प्रति उसके मन में मैल नहीं है। वह जीवन को संसार के मंच पर खेला जानेवाला एक खेल समझता है। खेल में तो हार जीत लगी रहती है हारने में विषाद क्या और जीतने में उल्लास क्या ? क्या सच्चाई और ईमानदारी से खेलनेवाला अपना कार्य कर चलता है। अधर्म से खेलकर जीत ही गए तो क्या हो गया और धर्म से खेलकर हार ही गए तो क्या ? लेकिन अच्छे ढंग से खेल खेलने के लिये और उसमें सफलता प्राप्त करने के लिये यह आवश्यक होता है कि अपने दल को संघटित किया जाए। यह संघटन केवल वाणी से नहीं होता वरन् खेल के नायक के चरित्र और कर्मों से होता है। सूरदास ऐसा ही खेल नायक है। वह बार बार कोशिश करता है कि उसके गाँव के लोग अपने सही अधिकारों के लिये संघटित होकर लड़ाई लड़ें। वह सबको प्रभावित करता है, उन्हें संघटित भी करता है किंतु प्रतिपक्ष द्वारा दिया गया प्रलोभन या भय उसकी टीम को बार बार विघटित करता है। संघटित और विघटित होते चलने का द्वंद्व उस समय के पूरे देश के संदर्भ में सही है। सत्ता और व्यवस्था गांधी जी के नेतृत्व में अपने अधिकारों के लिये संघटित होती हुई जनता में संप्रदाय पद, प्रलोभन, पद

आदि अस्त्रों से फूट पैदा करती थी। लोग जुड़ जुड़कर खंडित होते थे, खंडित हो होकर जुड़ते थे। गांधीजी के समान सूरदास अपने प्रतिद्वंद्वियों के भीतर अपनी छाप छोड़ता है। वह अपने अधिकारों की लड़ाई में हार जाता है और मर जाता है किंतु कभी वह न्याय और सत्य का साथ नहीं छोड़ता। उसके प्रतिपक्षी खिलाड़ी अन्याय और असत्य के पक्षधर हैं, उनके पास अपार ताकत है, संपत्ति है, फरेब है, धोखाधड़ी है। वे सभी संघटित हैं किंतु वे सारे प्रतिपक्षी खिलाड़ी महेंद्रकुमार, जन सेवक उसकी जिजीविषा, उसकी संघर्षक्षमता और उसको सत्यप्रियता के आगे नतमस्तक हो उठते हैं और अपनी जीत को भी हार और सूरदास की हार को भी उसकी जीत समझते हैं। राजनीतिक लड़ाई में सामान्य जन के साथ साथ कुछ सामंत लोग भी शामिल थे। प्रेमचंद की विशेषता है कि उन्होंने बिना किसी वाद के आग्रह के लोगों के वर्गीय चरित्र की पहचान उभारी है। इस पहचान में कहीं दुराग्रह नहीं झलकता। वे पूरी मानवीय सद्भावना से अपने पात्रों को उभारते हैं और बिना कटु हुए उनकी कमजोरियों को उभार देते हैं। सामंत एक विशेष प्रकार का बाहरी आकर्षण लिये होता है। उसमें राजकीय वैभव का दर्प होता है, संपन्नता की शक्ति होती है, सभ्यता और संस्कृति का एक संस्कार होता है, मूल्यों, आदर्शों के प्रति एक आग्रह होता है लेकिन भीतर छल, भय, कायरता और अहंनिष्ठता छिपी होती है जो किसी विशेष संदर्भ में उभर आती है। भरतसिंह, विनय और महेंद्रकुमार सामंती समाज के प्रतिनिधि हैं। तीनों ही स्वाधीनता आंदोलन से जुड़े हुए हैं। तीनों ही अपने अपने ढंग से बहुत देशभक्त, आदर्शवादी और जीवट के व्यक्ति लगते हैं किंतु भरतसिंह देशभक्ति छिप छिप कर करना चाहते हैं और उतनी ही दूरी तक करना चाहते हैं जितनी दूर तक वह उनके लिये खतरा न बने। वे अंग्रेज सरकार से मिलनेवाली सुविधाओं का छिन जाना सहन नहीं कर सकते, इसलिए विनय को भी खुलेआम स्वाधीनता आंदोलन में कूदने से मना करते हैं अर्थात् प्रेमचंद ऊपर ऊपर से इतना सशक्त और आकर्षण दीखनेवाले सामंत के भीतर की जर्जरता, कायरता और लोभ को सहज भाव से उभार देते हैं। विनय बहुत ही क्रांतिकारी पात्र दीखता है—संपन्न घराने का नवचेतनासंपन्न एक युवक। वह बहादुर है, उदारचेता है, दूसरे धर्म की लड़की मोफिया को बिना किसी भेद भाव के मन से अपनाता है। देशी रियासतों की दुर्दशा का अध्ययन करने के लिए और उससे लड़ने के लिये राजस्थान जाता है किंतु प्रेमचंद यह पहचानने में भूल नहीं कर सके कि आखिर यह अहंनिष्ठ राजकीय परिवार का है और इसके भीतर उस परिवार का गहरा संस्कार बांकी है। वह राजस्थान को देशी रियासत में सोफिया की रक्षा के लिये भय से उन विद्रोहियों पर गोली चला देता है जिनका साथ उसे देना चाहिए था। यहीं से उसका अधःपतन शुरू होता है। कुछ देर के लिये सँभलता है, फिर गिर पड़ता है, फिर सोफिया सँभालती है और फिर वह अपने मूल संस्कार में लौट आता है। जब सूरदास के नेतृत्व में एक जबरदस्त आंदोलन छिड़ा होता है तब वह कायर बनकर घर में बैठा होता है। फिर दूसरों द्वारा प्रेरित किए जाने पर जाता है किंतु उसमें वह सजीवता नहीं दिखाई पड़ती जो शुरू में दिखाई पड़ी थी। महेंद्रकुमार कट्टर आदर्शवादी हैं किंतु वे अपनी पत्नी के प्रति बहुत अनुदार हैं और अंततोगत्वा जनसंघर्ष के विपरीत जान सेवक का साथ देते हैं। प्रेमचंद प्रकारांतर से यह कहना चाहते थे कि देश के रंगमंच पर इस तरह के बड़े घरानों के जो नेता आ धमके हैं, वे मूलतः जनजीवन से नहीं जुड़े हैं और सच्चा स्वराज्य इनके माध्यम से नहीं मिल सकता। इनका त्याग भीतर का नहीं होता, बनावटी होता है। इनका विद्रोह भी उसी सीमा तक होता है जिस सीमा तक इनकी सुविधाएं खतरे में न पड़े। ये वास्तव में लड़ाई में सहायक न होकर बाधक होते हैं। इसी क्रम में

कौंसिल के सदस्य आते हैं। कौंसिल के सदस्य भारतीय जनता के हितों के लिये कौंसिल में जाते थे किंतु वे सरकार की हॉ में हॉ मिलाते थे और यदि विरोध में कहते भी थे तो उनकी वाणी में सत्य की धधक नहीं होती थी। उसका प्रभाव नहीं पड़ता था। मूलतः सभी सदस्य सरकार की सदाशयता में विश्वास करते थे। अंत में गांगली जैसे सच्चे सदस्यों का मोहभंग हो जाता था।

उपन्यासों में राजनीतिक परिदृश्य के साथ साथ सामाजिक परिदृश्य भी चित्रित किया गया है। उसके अनेक प्रश्न, समस्याएँ और चेतना के आयाम उद्घाटित किए गए हैं। सोफिया ओर सुहागी के माध्यम से नारीशोषण की समस्या उठाई गई है। सुहागी निम्नवर्गीय परिवारों में सताई जानेवाली नारी की प्रतिनिधि है और सोफिया पूंजीवादी मनोवृत्ति के लोगों द्वारा शोषित नारी की प्रतीक है। सोफिया को स्वयं उसका पूंजीवादी बाप अपने उद्योग धंधे के विकास के लिये साधन बनाना चाहता है, उसकी इच्छा और प्रकृति के प्रतिकूल उसे उस अवांछित व्यक्ति के साथ बाँधना चाहता है जो सत्ता का प्रतीक होने के कारण, उसको लाभ पहुँचा सकता है। किंतु नारीशोषण के विरुद्ध आवाज भी उठाई गई है स्वयं सोफिया अपने पिता के निर्णयों की अवहेलना करके विनय को अपने साथी के रूप में वरण करना चाहती है। सुभागी के संदर्भ में सूरदास नारीशोषण के विरुद्ध आवाज उठाता है। जाति-पाति, मिथ्या धर्म कर्म के प्रति असंतोष व्यक्त किया गया है। उच्च वर्ग की उच्चता और निम्न वर्ग की निम्नता के सिद्धांत को खंडित किया गया है। एक ओर उच्च वर्ग के तमाम लोगों के छोटे कर्मों का चित्रण किया गया है तो दूसरी ओर सूरदास, सुभागी, वनवासियों और चमारों के मानवीय उच्चताओं से युक्त कर्मों का विधान किया गया है। जाह्नवी, इंदु, जान सेवक, सोफिया, सूरदास, मिटुआ, भरतसिंह, विनय, ताहिर अली, माहिर अली के माध्यम से पीढ़ियों का अंतर भी उपस्थित किया गया है। संयुक्त परिवार विघटन की ओर जा रहे हैं। इस विघटन के पीछे नई शिक्षा भी है, स्वार्थ की टकराहट भी है, अहं का तनाव भी है। मां बाप से बेटे बेटि को (जान सेवक तथा श्रीमती जान सेवक से सोफिया और प्रभु सेवक की), पति से पत्नी की (महेंद्र से सुहागी की, महेंद्र से इंदु की), भाई से भाई की (ताहिर अली से माहिर अली की) टूटन उपस्थित कर पारिवारिक विघटन की शुरु होनेवाली प्रक्रिया का बड़ा जीवंत चित्रण किया गया है। यथार्थ के आर्थिक पहलू के चित्रण में तो प्रेमचंद सिद्धहस्त भी हैं। उन्होंने गाँवों की, रियासतों की, ताहिर अली की आर्थिक विपन्नता का बड़ा जीवंत चित्रण किया है और उसे तथा उसके मूल स्रोत को आमने सामने तानकर न केवल आर्थिक अभाव को एक बृहतर संदर्भ दिया है वरन् सामान्य जन के विरुद्ध खड़ी ताकतों की पहचान कराकर उसके प्रति असंतोष और विद्रोह की सही भूमिका निश्चित की है। यथार्थ के सांस्कृतिक पक्ष को उसके अन्य पक्षों की सापेक्षता में ही उठाया गया है। एक ओर मानवता के आधार पर अनेक धर्मों के पारस्परिक विलय की आहट सोफिया और विनय के प्रेमसंबंधों के माध्यम से उभारी गई है तो दूसरी ओर धर्म के नाम पर होनेवाले आर्थिक शोषण की विसंगति पर व्यंग्य किया गया है। जान सेवक को पत्नी और पिता दोनों भी परम धार्मिक ईसाई हैं किंतु उनकी धार्मिकता के नीचे उनकी आर्थिक लिप्सा की कुरुपता बहती रहती है। 'रंगभूमि' का नायक सूरदास भी अपने प्रति बुरा करने वालों के प्रति यही विचार करता है कि भगवान उनके हृदय में दया धर्म को जन्म दे। वह कहता है "जिन्होंने मुझ पर जुलुम किया है, उनके दिल में दया धरम जागे, बस मैं आप लोगों से और कुछ नहीं चाहता।"³ गांधीजी ने के ईश्वर पर विश्वास, आत्म शुद्धि तथा 'अहं' को घुलाना या गला डालना वे जीवनोत्कर्ष के लिए आवश्यक माना है। यहाँ ईश्वर

भक्ति तथा प्रार्थना द्वारा भय—निवारण कर आत्मशुद्धि का मार्ग दिखाया है। सूरदास भी इसी निष्ठा के साथ ईश्वर पर विश्वास रखता है। वह एक निष्ठावान सत्याग्रही की भांति यह मानता है कि कोई कार्य न्यायपूर्ण है तो फिर उसके करने में किसी प्रकार की हिचकिचाहट नहीं करनी चाहिए। “सत्याग्रही को केवल भगवान का ही भरोसा करना चाहिए, किसी व्यक्ति विशेष का नहीं।”⁴

दरअसल ‘रंगभूमि’ राष्ट्रीय जीवन के विविध पहलुओं का अलग अलग दस्तावेज नहीं है वरन् इन विविध पहलुओं से बने हुए संश्लिष्ट राष्ट्रीय जीवन का दस्तावेज है।⁵ यह दस्तावेज तथ्यों का ही नहीं है वरन् मानवीय अनुभवों, अंतःसंबंधों तथा मूल्य—चेतना का है। प्रेमचंद यही चाहते थे कि सर्वोदयवाद के सामने—सामने साम्यवादियों तथा पूंजीपतियों का हृदय—परिवर्तन हो जाए और वे देश में गांधी जी के राम—राज्य की स्थापना करने में सहायक हों।

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Governing Flood, Migration and Conflict in North Bihar

Prabhakar Kumar*

FLOOD, A VILLAGE AND A QUARREL

Madhura, a village in Supaul district of Bihar is, by all standards imaginable, a nondescript village. The population is less than 1500 (1404 to be precise) mostly inhabited by the Yadav community with a small Mahadalit population.¹ Most in the Yadav community are peasants (with holdings ranging from 2-4 bighas²) and the Mahadalits are landless labourers or sharecroppers on their fields. On May 16, 2011, the village came into prominence for a short period of time when some people from the Yadav community attacked the settlement of Mahadalits, razing a shop and burning down the settlement situated opposite the government school in the village. For more than a month after the incident Bhubaneswariji (a local leader of the Mahadalits) was meeting district officials to intervene actively in the matter so that the perpetrators of the crime could be punished.

He went from village to village on 'fact-finding' trips. The impromptu meetings were significant and spoke of the dynamics of interaction between communities. Typically, a meeting would start in less than cordial fashion with each side accusing the other of trespassing and breaking the peace that had existed between the communities, with the 'impartial observer' caught in the middle. In one meeting, some from the Yadav community came up with papers that (to their mind) proved incontrovertibly that the land belonged to them and was donated to the government for setting up a school for girls. To add weight to their claim they even shared the 'history' of the village, according to which it was settled by brothers of a single Yadav family. Bhubaneswariji, understandably, contradicted the authenticity of those papers. In a meeting with the families of the Mahadalit community, a different version of the incident emerged. There are 35 families now living in housing once provided through the Indira Awas Yojana,³ surrounded strategically by the Yadav community. The families expanded and the earmarked space was no longer adequate. Some people decided to build huts on the land that was available and belonged to the government. Tension was simmering and on that day it boiled over, causing violence and injuries. The Mahadalits were not allowed to use the fields for relieving themselves and were not allowed inside the Yadav tolas. But the main punitive consequence for the Mahadalits was that, caught in the violence, they could not go to earn their livelihood as seasonal migrant agricultural labour in the fields of Punjab and Haryana. And therein lies the rub.

The Bihar that was and is still now known for caste-based massacres and violence is not visible here with the usual force and menace. As in the case of various economic-social indicators, violence and conflict in this region is at a low pitch. From the infamous Belchi Massacre in 1977 to the Mianpur Massacre in 2000, the 'flaming fields' of Bihar were firmly located in Central and South Bihar, with Bhojpur, Jehanabad and Gaya occupying the pride of place or notoriety depending on which side of the political divide one is. During this period of turmoil, no one tried to ascertain why North Bihar with equal levels of poverty and oppression, if not more, never underwent the kind of turmoil that was witnessed elsewhere, although it played its part in the JP Movement.⁴ It is important to study the patterns of migration to understand the absence of a sharp conflict in North Bihar – a

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phenomenon which is perhaps unique to the region and compounded by the fact that the history of 'development' in this region is different from the other regions of Bihar.

This paper focuses on the districts of Saharsa, Madhepura, Supaul and Darbhanga (see maps, pp. 17-19), which together constitute a flood-prone region. Saharsa, Madhepura and Supaul were devastated in the floods of 2008 when the Kosi embankments were breached, affecting millions of people. In 2011, Darbhanga was reeling under floods caused by a breach in the embankments of the Kamla and Bagmati. Floods, flood control and migration together form the stuff of life and conflict in this region.

In the context of perennial floods and consequential migration in this region, this paper discusses conflicts and governmental strategies to cope with them. To do so, the paper divides itself into five parts: (a) an introduction to the districts discussed here; (b) land relations and wages in the region; (c) migratory patterns of labour; (d) flood and disaster management in this area by the government; (e) and, finally, various schemes that forms the governance mechanism in the region.

A BRIEF STATISTICAL PROFILE OF THE REGION

The districts of Saharsa, Madhepura, Supaul and Darbhanga are among the poorest in the state. According to the data provided in the Economic Survey of Bihar 2010-11, the Gross District Domestic Product (GDDP; 2005-06 and 2006-07) for these districts was Rs. 1052.6 crore and 1196.7 crore, Rs. 847.8 crore and Rs. 948.2 crore, Rs. 979.3 crore and Rs. 1150 crore, and Rs. 2036.3 crore and Rs. 2381.1 crore respectively. The corresponding per capita GDDP were Rs. 6324 and Rs. 7051, Rs. 5095 and Rs. 5603, Rs. 5197 and Rs. 6004 and Rs. 5636 and Rs. 6473 respectively. When we compare this with the figures in Patna, Jehanabad, Gaya, Buxar and Bhojpur (districts with a well-documented history of armed and violent peasant insurrection popularly called the Naxalite Movement) it tells a revealing story. The GDDP in these districts for the same period was Rs. 16142.8 crore and Rs. 19804.1 crore, Rs. 562.5 crore and Rs. 676.2 crore, Rs. 2386.8 crore and Rs. 2900.3 crore, Rs. 928.7 crore and Rs. 1075.5 crore, and Rs. 1556.3 crore and Rs. 1853.6 crore respectively. The per capita GDDP was Rs. 31,302 and Rs. 37,737, Rs. 5586 and Rs. 6607, Rs. 6289 and Rs. 7510, Rs. 6091 and Rs. 6940 and Rs. 6470 and Rs. 7604 respectively. It is important to note that Patna district includes the capital city of Patna, the commercial centre of Bihar and hence the figures. However, figures for the other districts suggest that, largely, the regions of South and Central Bihar were better off than their North Bihar counterparts.

The literacy rates for these four districts are among the lowest in the state. According to the Census of India 2001 the literacy rates of Saharsa, Madhepura, Supaul and Darbhanga were 39.1, 36.1, 37.3 and 44.3 per cent respectively. The literacy rates of Patna, Jehanabad, Gaya, Buxar and Bhojpur were 62.9, 44.4, 50.4, 56.8 and 59 per cent respectively. The male and female literacy rates for the four districts of North Bihar were 51.6 and 25.2, 48.7 and 22.1, 52.4 and 20.8 and 56.7 and 30.8 per cent respectively. For Patna, Jehanabad, Gaya, Buxar and Bhojpur the corresponding figures were 73.4 and 50.9, 28.9 and 15.3, 63.3 and 36.6, 71.9 and 39.9 and 74.3 and 41.8 per cent respectively. The figures quite clearly suggest that the literacy rate in North Bihar is worse than that of South and Central Bihar both in terms of overall figures as well as in terms of gender balance.

A report published by the Bihar Rural Livelihoods Promotion Society (BRLPS) titled Poverty and Social Assessment: A District wise Study of Bihar is quite revealing.⁶ According to the report, the availability of land per rural household (in hectares) in Saharsa, Supaul, Madhepura and Darbhanga were 0.43, 0.52, 0.51 and 0.29 respectively. The corresponding figures for Patna, Bhojpur, Buxar, Gaya and Jehanabad were 0.48, 0.64, 0.78, 0.44 and 0.29 per cent respectively. The percentage of rural workers engaged as agricultural labourers for Saharsa, Supaul, Madhepura and Darbhanga

were 34.3, 38, 40.4 and 35.3 respectively. The corresponding figures for Patna, Bhojpur, Buxar, Gaya and Jehanabad were 31.1, 25.6, 24.8, 33.5 and 24.4 per cent respectively. These figures would suggest that land was more equitably distributed in the districts of South and Central Bihar than those in North Bihar. In terms of social stratification based on caste, the 1991 census gives the following figures.⁷ For Saharsa, Supaul, Madhepura and Darbhanga the percentage of Schedule Castes/Scheduled Tribes among the rural population was 15.49, 15.47, 16.34 and 14.56 respectively. The corresponding figure for Patna, Bhojpur, Buxar, Gaya and Jehanabad were 15.48, 14.89, 13.48, 29.58 and 18.39 per cent respectively. Except for Gaya and Jehanabad, the figures for SC/ST population do not deviate so much from the figures of the districts of North Bihar. It is true that Gaya and Jehanabad saw gruesome massacres but it was true for Patna, Bhojpur and Buxar as well along with Rohtas and Aurangabad. We now come to a crucial issue. If it is true, as the figures suggest, that the districts of Central and South Bihar were better off in terms of social indicators, differences in land distribution and caste structure cannot explain why these districts experienced militant and violent movements while North Bihar did not. We shall focus in detail on land relations and condition of agricultural labourers in Saharsa, Supaul and Madhepura where the first leg of the survey for writing this paper was conducted in June 2011.

LAND AND WAGES

The gram panchayats that were covered in the survey of June 2011 were Naharwar and Mahishi in Saharsa district, Mehasimar and Kishanpur (South) in Supaul and Patori in Madhepura. It involved extensive discussions with villagers, government officials, local leaders and NGOs. This study covered mostly the Mahadalits. We must, however, take into consideration some information about the Mahadalit communities and the difference between Mahadalits and Dalits before we proceed.

The poorest Dalits were declared Mahadalits in Bihar. A state government commission identified 18 of the 22 Dalit sub-castes in its first interim report. They constituted 31 per cent of the Dalit population in the state. The commission had not included four Dalit castes – the Paswans, Pasis, Dhobis and Chamars – in the Mahadalit category in the first report. These four castes constituted 69 per cent of the Dalit population in the state. The Nitish Kumar-led government in Bihar announced a special package of Rs.300 crore for the socio-economic development of the poorest among the Dalits. Bihar was the first state to constitute a commission to study the status of the neglected sub-castes among the Dalits and suggest ways to uplift them. The commission in its first interim report to the government painted a bleak picture of the Dalit sub-castes. The report said there were no high-school teachers or senior officials from these castes in the state despite reservations in government jobs for them. The 18 Mahadalit castes identified in the first report were the Bantars, Bauris, Bhogtas, Bhuiyans, Chaupals, Dabgars, Doms, Ghasis, Halalkhors, Hadis, Kanjars, Kurarias, Lalbegis, Musahars, Nats, Pans, Rajwars and Turis. In the second report, Dhobis, Pasis and Chamars were added to the Mahadalit category. In the third report, the Chamars was also added to this category. This is a consolidated list and the castes in the Mahadalit category are not organized into a hierarchy. A not-so-subtle calculation of electoral politics was behind the expansion of the category. It is widely believed that this categorization by the Nitish Kumar government was an act of social engineering to secure a reliable vote bank. In fact, Ram Vilas Paswan, leader of the Lok Janshakti Party, a former cabinet minister at the centre and the most prominent leader of the Paswans, went on record saying that the commission was unconstitutional and that it should be disbanded⁸ and demanded a white paper on the Mahadalit status.⁹ However, the move had already borne fruit for Nitish Kumar as he won the assembly elections of 2010. More importantly, it gave an instrument of governance to the state to bring under its ambit, more efficiently, a section of society whose situation

was increasingly becoming desperate. Through government spending, the Nitish Kumar government was able to ensure, at least temporarily, a firm alliance with this section. Several schemes including giving 3 decimals¹⁰ of land for construction of houses to landless Mahadalit are now in place. We will come to the issue of governance later in the paper.

It must be said at the outset that studies of the Kosi area have been undertaken by various scholars for quite some time now. It has been a fertile field for scholars, activists and bureaucrats. However, the most relevant study for our purposes has been done on Purnea district by Gerry Rodgers and Janine Rodgers over a period of almost 40 years (starting in 1973).¹¹ Rodgers and Rodgers studied two villages, namely Pokharia and Dubaili Biswaspur, covering variables like wages, land relations and cropping patterns. Valuable as the study is, it was conducted during the heyday of the 'mode of production' debate and it is apparent that the results obtained during the survey fit very uneasily with the concept of a semi-feudal mode of production, which the authors seek to apply to the situation. It is not the purpose here to enter into an extensive debate surrounding the mode of production but some preliminary refutation of the notion of a semi-feudal mode of production existing in the region is in order. Rodgers and Rodgers identified (borrowing from Pradhan H. Prasad) unequal land distribution, tenancy, a mix of attached and casual labour and indebtedness as the indicators of semi-feudalism.¹² Except for the forms of labour, the other three indicators are not per se unique to the semi-feudal mode of production. However, we will defer a lengthy critique of this concept till we have outlined the facts pertaining to the region.

We will begin our study by describing the types of land in terms of agricultural productivity and land relations that are found in this region. As we mentioned above, these districts belong to the Kosi region, the type of land depends on its distance from the embankments. In Saharsa, the gram panchayats that were covered mostly had waterlogged land, which was unfit for traditional food-grain production. However, on the other side of the embankment nearer Darbhanga, the land is more suitable for cultivation. The main crops grown on the waterlogged land are makhana, gamma dhan, and pulses (moong). The production level is highly unpredictable and in the words of one of the respondents, agriculture there is like gambling. Landholdings are highly skewed in this region. There are landowners who own up to 400 bighas of land but they are now more of an exception than the rule. Most of the big landowners in this region are Rajputs. Tenancy based on a fixed amount paid in cash after the harvest (known as manhunda) as well as sharecropping (known as batai) on a 50:50 basis, both in terms of cost and share of output, are the dominant forms of land relations in the gram panchayats visited. Alongside agriculture, the peasants also practised fishing on the land they had taken up as a tenant. It was also found that big landowners with suitable land for agriculture often cultivated their lands themselves with hired workers and owned tractors and other mechanical equipments. They also hired out tractors and threshers both to smaller landowners as well as sharecroppers. The rate of hiring a tractor with a driver is Rs. 150 per hour and the diesel has to be provided by the person who was hiring the vehicle. Here, it will be fruitful to describe the settlements that were visited in Saharsa.

As mentioned previously, most of the respondents questioned belonged to the Mahadalit communities. The settlements that were visited were alongside the embankment, nearer the tenanted land. Interestingly, those settled here did not have a legal entitlement to the land which they were occupying but were those who had not received the land that was promised to them when they were dislocated from their original place of inhabitation when the Kosi embankments were beginning to be built. Another significant finding was the form of ownership of cattle among these peasants. In one of the settlements in Naharwar gram panchayat, cattle was owned collectively.

Further north in Supaul and Madhepura, known to be dominated by the Yadav community, the quality of land improves and the crop pattern follows the traditional Rabi and Kharif seasons. Apart from

that, maize is the most important crop. An interesting fact was mentioned by one of the respondents in Supaul. Jute, at one point of time, was a major crop in the region. The farmers supplied the raw material to the few jute factories that existed in Purnea. However, as the jute factories closed down there, the production of jute was no longer profitable. The little amount of jute that is grown now is for personal use. Rodgers and Rodgers in their study mention the falling production of jute but do not provide the reason for its decline or the existence of a link between agriculture and industry in the region. Land-holdings in Supaul and Madhepura are more equitably distributed in the sense that the majority of landowners have holdings ranging from two to five bighas. Most of the landowners in the areas visited belonged to the Yadav community. The presence of big landowners is an exception. For example, in Patori gram panchayat the biggest landowner was the de facto mukhiya¹³ (the wife is the elected mukhiya) whose holding, according to his workers was around 200 bighas. The manager of the mukhiya refused to give the exact figure. The Mahadalit communities, with a very few exceptions, were all landless and migration among them was the maximum. This is not to say that migration among the Yadav community does not exist. However, there are important differences in the pattern of migration between these communities which we will discuss later. An interesting development among the Mahadalit communities is the rise of a section of class that has benefited from government schemes. For example, in Madhura village under Mehasimar gram panchayat, the person who has been allotted a shop under the Public Distribution System (PDS) also acts as a labour contractor. The nascent political leadership that is emerging from the Mahadalit communities belongs to this particular class as also to a class that has some ownership over land.

Finally, another kind of landownership has to do directly with the geographical character of the region as a flood-prone area and the governmental response to it. When the Kosi embankments started to be constructed in the 1950s there was large-scale displacement of people as large tracts of land were submerged under water. Those displaced were allotted homestead land measuring not more than 2 decimals. These resettled settlements are known as punarwas gram. Needless to say, this allotment did not take care of livelihood issues and most of the people settled in these resettlements belonged to the Mahadalit communities. Also, not all the displaced were allotted land and litigation is still pending in the lower courts for the allotment of land. Labour migration is most evident among this category of people.

The forms of wages in these three districts are quite varied although payment of wages in cash is rare. The most common form of wage is payment in food grains. Wages in this form is paid over the region at the rate of 3 kg of grains for a day's work and breakfast. Another form of wage is seen during the harvesting of moong. For every 8 kitta harvested by a worker he receives the produce of 1 kitta. Despite my attempts, I was not able to find the metric equivalent of kitta. As migrant agricultural workers in Punjab and Haryana, a typical worker in a sowing season gets Rs. 2,500 for every 1 kitta of land sown.¹⁴ Each worker saves around Rs. 20,000 in a sowing season after spending on food and clothing. Shelter is provided by the person who hires the agricultural worker.

Land relations and wages follow the same pattern in Darbhanga. An important feature of migration and remittances is that the money earned as wages at the destination is used in farming as a sharecropper by the landless labourer at home. However, employment and wages are seasonal and not sufficient enough to provide for the entire year. It is a situation where the worker is forced to earn his livelihood both as a wage-earner as well as sharecropper. This makes him, simultaneously, a wage-earner as well as someone who is not completely free from the means of production as the worker might own livestock, seeds and other farming equipment. Thus, this worker eludes the classical Marxist concept of the proletariat who is free to sell labour power and is free from the means of production. In a classical Marxist sense, then, capitalist development is not 'sufficient and strong' enough to aid him in a situation where his exploitation as a proletariat is perpetual. He

is, seasonally, a proletarian or a peasant. But does this qualify the 'mode of production' as semi-feudal? The answer, to my mind, is negative. The reason is that the gap between the proletarian and the peasant is filled by state intervention through state spending. This spending comes in various guises. In the case of the Kosi region, this spending first came in the 1950s with the construction of the Kosi embankments which changed the pattern of land irretrievably. In 1954, before the Kosi embankments were built the total flood-prone land was 2.5 million hectares. Upon completion, flood-prone land has increased to 6.89 million hectares, completely changing the agricultural and livelihood patterns of the region, forcing the precarious agricultural labourer to migrate for work as agriculture has become less and less productive and profitable.¹⁵ This is just one part of the story, though, when it comes to state intervention in inducing 'development'. In a Calcutta Research Group study, Manish Jha shows how the construction of the Kosi embankments created a class of contractors, bureaucrats and politicians who depended on state spending and the massive corruption that resulted in the name of construction and maintenance of the embankment.¹⁶ These were imperatives not only of development but 'democratic' governance. This allowed the socially strong sections of the upper castes to consolidate their political position and diversify their economic interest away from agriculture.

Now to come back to the mode of production issue: The most glaring problem in the 'mode of production' debate of the 1970 was that the protagonists of the debate never took into account the role of the state in manipulating contextual conditions and thereby the relations of production. Even in terms of classical Marxism, the factors used for identifying a 'semi-feudal mode of production' by Rodgers and Rodgers do not have a very strong theoretical basis. Let us take indebtedness as an illustration. Usury has been claimed to be the most important indicator of the existence of semi-feudalism; in fact, it was cited as the prime reason why India was semi-feudal. However, Marx saw things differently. In Volume 3 of *Capital*, Marx talks about usury thus:

On the whole, interest-bearing capital under the modern credit system is adapted to the conditions of the capitalist mode of production. Usury as such does not only continue to exist, but is even freed, among nations with a developed capitalist production, from the fetters imposed upon it by all previous legislation. Interest-bearing capital retains the form of usurer's capital in relation to persons or classes, or in circumstances where borrowing does not, nor can, take place in the sense corresponding to the capitalist mode of production; where borrowing takes place as a result of individual need, as at the pawnshop; where money is borrowed by wealthy spendthrifts for the purpose of squandering; or where the producer is a non-capitalist producer, such as a small farmer or craftsman, who is thus still, as the immediate producer, the owner of his own means of production; finally where the capitalist producer himself operates on such a small scale that he resembles those self-employed producers. What distinguishes interest-bearing capital—in so far as it is an essential element of the capitalist mode of production—from usurer's capital is by no means the nature or character of this capital itself. It is merely the altered conditions under which it operates, and consequently also the totally transformed character of the borrower who confronts the money-lender.¹⁷

The reason for providing this rather lengthy quotation is to demonstrate the complexities of the functioning of usury. By itself, isolated from the existing relations of production, usury and indebtedness do not explain anything. We have seen the 'transformed character of the borrower who confronts the money-lender'. In fact, usury can act as a means to free labourers from bondage and enable them to sell their labour-power in the market to the highest bidder, albeit in the case of this region, seasonally.

The other important factor in the nature of the development and dynamics of capitalist mode of production in the countryside is the differentiation of the peasantry. Lenin in *The Development of Capitalism in Russia* has this to say about the function of usury and its role in the mode of production:

Consequently... the question to be answered is: Is merchant's and usurer's capital being linked up with industrial capital? Are commerce and usury, in disintegrating the old mode of production, leading to its replacement by the capitalist mode of production, or by some other system? Furthermore, that ...the role of capital is not confined to bondage and usury, that capital is also invested in production, is apparent from the fact that the well-to-do peasant puts his money into the improvement of his farm, into the purchase and renting of land, the acquisition of improved implements, the hiring of workers, etc., and not only into trading establishments and undertakings. If capital in our countryside were incapable of creating anything but bondage and usury, we could not establish the differentiation of the peasantry the whole of the peasantry would represent a fairly even type of poverty-stricken cultivators, among whom only usurers would stand out, and they only to the extent of money owned and not to the extent and organisation of agricultural production Finally follows the important proposition that the independent development of merchant's and usurer's capital in our countryside retards the differentiation of the peasantry Another important phenomenon in the economy of our countryside that retards the differentiation of the peasantry is the survivals of corvée economy, i.e., labour service. Labour-service is based on the payment of labour in kind, hence, on a poor development of commodity economy. Labour-service presupposes and requires the middle peasant, one who is not very affluent (otherwise he would not agree to the bondage of labour-service) but is also not a proletarian (to undertake labour-service one must have one's own implements, one must be at least in some measure a 'sound' peasant).¹⁸

The conditions mentioned above by Lenin exist in the three districts which were surveyed. As for payment of labour in kind, it has been already shown that they exist extensively in these districts but in a different form and content. Payment in kind is received not so much by the 'sound peasant' but by the agricultural proletariat. And usury is not retarding the differentiation of the peasantry but actually increasing and accelerating it. In fact, the answer to the question as to which 'mode of production' exists has to look beyond the concepts of 'semi-feudal' and 'capitalist' mode of production as used by the protagonists of the debate. Instead, a more fruitful approach may be to study the region with the realization that 'development' has been thrust from above by the post-colonial state in the form of governance mechanisms, manipulating the conditions of production existing in the colonial era. There will, of course, be similarities with the colonial methods of governance but it would be a mistake to emphasize only the similarities and not the radical dissimilarities of post-colonial governance. In a qualified manner the following words of Marx in the Critique of the Gotha Programme are also true of a post-colonial state and society.

What we have to deal with here is a...society, not as it has developed on its own foundations, but, on the contrary, just as it emerges...which is thus in every respect, economically, morally and intellectually, still stamped with the birth marks of the old society from whose womb it emerges¹⁹ [emphasis in the text].

Of course, this change is not a revolutionary change as Marx was saying about a communist society but an intensely conservative change and that is why its development is so dissimilar from the concepts that the protagonist of the 'mode of production' debate were working with. We can now discuss the crucial question of migration which holds the key to an understanding of the questions discussed above, namely, conflict, development and governance. Migration or Exodus We can now look at the process and pattern of migration in these districts. Labour migration in these districts is predominantly short-term and cyclical in nature and depends on the agricultural season both at the source and the destination. At the time this survey was conducted, in June 2011, it was the peak season of migration to Punjab with the sowing season beginning there. These workers would then come back during chatth puja. However, not all workers stay there for the whole period and those with skills only in sowing come back after completing their work.

The workers migrate either through the agency of labour contractors or form batches of 20-30 people for better bargaining power with the employers at the destination. Rodgers and Rodgers have shown that migration through the agency of labour contractors declined over their period of study. That may be the case but there is no denying the significant presence of these contractors, who among themselves have different living practices. There are separate labour contractors for providing agricultural and non-agricultural work. In case of hiring by the contractors the workers do not have access to their employers. The latter are also unaware of the cut that the contractor receives.

The contractor negotiates the terms of hiring workers both with the employers as well as the workers. A typical labour contractor goes around neighbouring villages, rounding up people and paying for their train journey to the destination. In some cases, though few, the labour contractor also advances some money for the family of the worker which is left behind. However, most workers now prefer to go in batches formed by themselves which provides them stronger bargaining power. In most cases, with several years of migration and accumulated experience, the workers develop a network of employers so that it works to the benefit of a new migrant worker to attach himself with a batch of this kind. In that case, the batch of workers presents itself to an employer who had earlier hired them with wages and shelter negotiated. In other cases, they have to produce themselves at labour chowks which are located, quite strategically, near the railway stations.

One of the labour contractors interviewed said that there are at least 10 labour chowks in Ludhiana. It is important to mention here the fact that the migrant labour not only creates the condition of earning his own wages but also creates a condition in which the act of travelling and the need for transit creates a plethora of economic activities at the destination. An illustration would make things clear. Most workers do not carry personal possessions such as clothes with them while travelling to the destination. Once they reach their earmarked destination they go to a small market which is near the railway station where used clothing is sold. In Ludhiana, a respondent in Kishanpur said, business is brisk during the season of migration of labour. This kind of market is not unique to Ludhiana but all major railway stations where migrant workers take up work.

The journey for these workers is not easy though. Travel facilities for the migrant workers from these districts are extremely poor. There is only one railway station at Saharsa that caters to the need of Saharsa, Madhepura and Supaul. There are only two trains that the workers generally take. The Poorabiya Express which goes to Delhi, and the Jan Seva Express, which goes to Amritsar. None of these trains have catering facilities and the state's apathy towards migrants is self-evident. Both these trains are known as trains that transport migrant workers and no facility for provision of subsidized food has ever been contemplated. Ironically enough, the Garib Rath from Saharsa to Amritsar which is completely air-conditioned and was started by Lalu Prasad, former chief minister of Bihar and former union railway minister, is used by traders, businessman and bureaucrats in the region. It is small wonder that the train is a target for colourful abuses from the workers both for its name as well as the people it carries. In the peak season, when this survey was conducted, the train journey is a nightmare. Workers arrive at Saharsa station and have to wait for several days for the opportunity to board a train. In one instance, a batch of workers from Patori village went home after waiting for three days and went again after a day's rest. The case of Darbhanga district is similar. The survey there was conducted in October 2011, when the district was still in the initial stages of recovering from a devastating flood. In a discussion with a group of workers from Khatwara village in Gaura Budam block on their way to Karnal, the hardship that the migrant labourers have to face became clear. The group comprised about 10 workers who had walked for 4 km before taking a boat ride of one and a half hours to reach Biraul from where they were to catch a passenger train to Darbhanga from where again they would take a train to Karnal. According to them, they were going to work in the fields of Karnal and almost all the men upwards of 16 in their village migrated

to either Punjab or Haryana during the agricultural season. There was a recent report that migration of labour in Bihar has come down by 25-30 per cent.²⁰ However, going by the desperation to find work outside and the hardships that the migrant workers have to undergo, this assertion does not ring true. The cause for this fall, in part, is being attributed to the 'successes' of the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS). However, interestingly, the deputy chief minister of Bihar, Sushil Modi is on record saying that MGNREGS has little to do with the 'fall' in migration. He attributed the 'beginning trend of falling migration from Bihar' to the state government's spending on numerous schemes.²¹ It is, however, interesting to note that this triumphalist posture was struck in Mumbai where attacks on Bihari workers by the right-wing Maharashtra Navanirman Sena (MNS) were rampant. The media have been reporting this 'fall' for quite some time now. This claim appears to be specious, however; we will analyse it in the course of this paper. Also, there is still no data to ascertain the number of migrant labourers moving from one state to another.²² The role of MGNREGS and other state government schemes in checking migration, or otherwise, will be examined later in the essay.

Although labour migration occurs across the caste divide in the region, there are important variations. An overwhelming majority of the landless Mahadalit workers take up agricultural or unskilled work. The network in which they operate is not very lucrative. On the contrary, workers from the Yadav community have greater chances of diversifying their occupation because it is relatively easier for them on the basis of their landholdings to attain a skilled worker status. A typical example is a respondent from Patori. His father owned four bighas of land and after passing the matriculation exam he went to Delhi to his relative who owned a small furniture workshop. After working for four years he returned to his village, started his education and worked as a carpenter. After the devastation caused by 2008 floods and the subsequent relief provided by the government to the affected through the Indira Awas Yojana, he is making a decent living fitting windows and doors in houses. Similarly, it is much easier for this community to find work in factories in the surrounding areas of Delhi due to the networks they have access to. These are not as developed in the case of the Mahadalit communities although there are a substantial number of people from these communities who now migrate to Delhi for unskilled work. However, an overwhelming number of landless Mahadalit migrant labourers still work as agricultural workers in the fields of Punjab.

We can now turn to the chronicle of a man-made disaster. This was the flood of 2011. The field survey in Darbhanga conducted to study its effects (the second part of the survey done for this paper, the first being done in the dry season of June 2011) was done from October 1 to 15, 2011, at a time when floodwaters were at their highest. As has been mentioned above, flood control through construction and maintenance of embankments has been the favoured policy of the state for obvious reasons. However, the sequence of events and the subsequent attempts at disaster management will bring into relief the mechanism through which the state rules its subject, controls populations, and keeps a majority of the population in a position of precariousness through government expenditure on small doles.

Floods due to breach of embankments are a man-made disaster. Heavy rains compound the problem but the decisive role is played by the breach. Let us rewind to a few years earlier. The 2008 floods were caused by the breach in the Kosi embankments and not by heavy rains. According to a report, the rainfall in the hills of Nepal in August was below normal. The river discharge in August 2008 was 4,729 m³/s, significantly below the maximum flood peak recorded in August 1968 which was 25,878 m³/s.²³ Yet the breach was so wide that it engulfed the entire region causing massive loss of life and property. The expected government response followed, with experts estimating Rs. 525 crore for the reconstruction of the embankments and the wheels were set in motion again.²⁴ The same story was repeated in Darbhanga in 2011 although on a much smaller scale. Before going

into details and analyses it is necessary to keep in mind the following information about the rivers that flow through this region and are responsible for floods. The most important river of this region is the Bagmati, originating from the Shivpuri range in Nepal. Along with the Bagmati, the Khiroi and the Adhwara group of rivers, the Kamla, Hasanpur Bagmati, Lakhndei rivers, flow through the region. The floods were caused by heavy rains from September 2025 after which the embankments were breached in the districts of Darbhanga, Madhubani, Samastipur, Sitamarhi and Muzaffarpur. The Maharaji embankment on the Kamla was breached on September 2726 along with embankments on the Khiroi in Darbhanga and the Karpuri embankment on the Noon in Samastipur. The Mahraji embankment, repaired at a cost of Rs. 4 crore in Madhubani, was breached and in Sitamarhi the embankments on the Marha suffered the same fate.²⁷

In Darbhanga, according to the data submitted at the meeting of the Monitoring and Supervision Committee comprising local representatives (mukhiyas and ward members) and local administrators on October 10, Hanumannagar, Jaale, Kewati, Singhwara, Bahadurpur and Darbhanga Sadar were the blocks which bore the brunt of the floods. A total of 44 panchayats were fully affected while 42 were declared partially affected by floods; 318 villages were affected. The number of families affected totalled 109,000. More than 50 per cent of standing crops were destroyed on 21,414.02 hectares of irrigated land and 6600.35 hectares of non-irrigated land. Twenty-three embankments and 91 roads were destroyed. A generous amount of money was spent for the relief and rehabilitation of people in the flood-affected areas. For the relief of flood-affected families Rs. 2.80 crore was sanctioned; for the provision of drinking water Rs. 50 lakh; for the prevention of epidemics, Rs. 50 lakh; for the treatment of livestock, Rs. 20 lakh; for relief of displaced people, Rs. 1.50 crore, and for emergency expenditure and boats Rs. 53.50 lakh. Twenty-five people died in floods and a compensation of Rs. 1 lakh each was provided to the family of the deceased.²⁸ The political logic of monetary help will be discussed in detail later. Illuminating as these statistics are, a narrative of the situation before the floods, its onset and the response of the administration will provide a richer understanding.

At the beginning of September, Darbhanga was gripped by a fear of disaster, not a flood but drought. There was no sign of rain and the crops were wilting in the oppressive heat.²⁹ In fact, the department of disaster management in the local administration was preparing itself to provide irrigation through diesel pumps. Political parties were demanding the provision of such facilities.

Government, as a result, decided to allocate Rs. 9.65 crore for diesel in Darbhanga, Rs.9.78 crore in Samastipur and Rs. 15.56 crore in Madhubani, based on the area under crop cover.³⁰ When the rain arrived, the farmers released a collective sigh of relief, little knowing that another disaster was in the offing. Local media highlighted the possibility of an impending disaster. The warning signs were ample. On September 25, an embankment in the gram panchayat of Brahmputra (East) in Jaale block was breached and paddy fields were submerged and the sluice gate was destroyed. Yet the administration brushed it off as an isolated incident. Surely enough, the flood proper began from September 28 and the response of the administration was predictably slow and wanting.³¹ As Darbhanga faced its worst flood since 2004, the administration claimed it was adequately prepared. The first signs of a tussle between the local administration and the people came to pass on September 29 in Kewati block where residents blocked the main road in protest against administrative negligence. People claimed that they had informed the administration of the impending disaster beforehand but no action was taken. Even officials admitted to confusion within its ranks as to who was to take care of the complaints. The buck was passed between the circle officer and the block development officer and they sat on the decision to repair the embankments on Chhoti Bagmati. The local MLA arrived on the scene and reprimanded the residents for not filing an FIR for the repair of the embankments when they knew it had become weak. The administration claimed it was a one-off incident and the situation was not deteriorating. However, by September

30, flood waters started to enter the lower areas of Darbhanga town. The usual rumour of Nepal releasing water began doing the rounds as the Bagmati, Kamla Balan and Khiroi rose above the danger level. As the news of people being stranded started to pour in, the National Disaster Response Force (NDRF) was pressed into service. The situation in Singhwara worsened and the administration claimed that 1000 food packets were distributed in Kewati and 1800 in Jaale amidst counter-claims by the people that there was no relief even though the district magistrate conducted a survey on a motorboat. Next there was the claim by the officials to the effect that water had stopped rising and even started receding. However, as a precautionary measure, the holidays of all the officials were cancelled under the Disaster Management Act of 2005.

The worst nightmare of the district management came true by October 1, forcing it to acknowledge the crisis and a high alert was announced along with measures for evacuation in the worst-affected areas. Officials of the revenue department were directed to start preparing a list of affected families, the burden of which was later passed to the local representatives when people began to feel restless, as we shall see. On October 2, it was announced that 86 gram panchayats were either fully or partially affected and the affected population was pegged at 344,000. By this time, people were being displaced from their homes and taking shelter on the highway. On October 3, the district magistrate abandoned the motorboat and conducted an aerial survey of the affected areas.

The rising tension between the people, local representatives and administration was palpable by now. The people were pressing their representatives for relief and the latter were now forced to contemplate a showdown with the administration. Already, people started to speak of the flood being as devastating as those of 1987, 2004 and 2007. On October 4, finally, compensation was announced. Each affected family was to receive 1 quintal of grain and Rs. 250 in cash. This relief has come to be known as quintaliya baba. However, the compensation came with a caveat. Only those families were qualified to receive the compensation whose homes had been submerged for at least 24 hours and where the level of water had risen to the hearth. This became a bone of contention between the people and the administration. The logic of this rather arbitrary classification is explained by the condition of this region. This becomes clear when we look at the case of Rajwa, a village in Biraul block. The village is surrounded by water for six-eight months in a year. Some of the homes, especially of the Mahadalit communities, are surrounded by water for the entire year and people have to use a boat to reach even the village road. The water does not, however, enter their homes as they have been forced to build their homes on an elevated spots. According to the commonsensical definition of flood, they should be entitled for compensation, which the administration wants to avoid paying.

By October 9, 2011, the pressure exerted on local representatives by the people had increased to an extent where the Mukhiya Sangh was forced to stage a protest against the administration. They wanted that the entire district be declared flood-affected thereby qualifying the people for compensation. This is a logical conclusion of the kind of development that the Nitish Kumar led government has envisaged for Bihar. While the flood waters began to recede by October end, the pressure on local representatives and administration had not abated as people complained of the grain supplied being less than a quintal. The circle officer of Hanumannagar block was beaten by the people due to this when he came to visit the relief distribution centre at the block office as a result of which the centre was shifted to a government school near the Darbhanga collectorate. It was clear by now that the local representatives were not always in control of the people. On October 10, residents of Darbhanga Sadar block vented their ire on the block development officer who had to take refuge inside his office even as women armed with lathis laid a siege. They refused to be placated by either the local representatives or the police. The Mukhiya Sangh was forced to demand compensation for crops destroyed to be paid both to owner-peasants and bataidar (sharecroppers).

On October 12, the district magistrate gave in as the flood began to recede. He announced a compensation of Rs. 4,000 per acre for crops. He also gave the official reasons for the cause of floods. Insufficient embankments were blamed for the disaster. Unsurprisingly, it was decided that more embankments would be constructed the next year, in a rerun of the Kosi floods in 2008.

Temporary repair and restoration of the breached embankments were also announced and so ended the story of the disaster and governmental response.

Networks of Governance

Ranabir Samaddar in his analysis of the politics of West Bengal following the attempts at forcible land acquisition efforts by the state government in Nandigram and Singur brings into relief various forms of claim-making that a ruler has to face. He identifies them as prescribed, tolerated and forbidden.³² In the context of North Bihar, it can be said that the state is always on the lookout for ways and means to negate the possibilities of forbidden forms of claim-making and tries to restrict them to the prescribed, stretching as far as possible tolerated forms of claim-making. This the state does by creating a network of formal and informal forms of governance that creates reliable allies in the business of governing people, in this case people on the point of precariousness, and not let a situation become socially explosive. One such mechanism is Panchayati Raj. As we know, the 73rd Amendment to the Indian Constitution, which consolidates the Panchayati Raj system, was passed in 1992, a couple of years after the Indian state decided to shed the vestiges of the welfare state and join the bandwagon of neo-liberal development euphemistically and variously called globalization, liberalization, and market-driven development. Need arose perhaps due to the uneven nature of development which was followed in this epoch. Also, with the rise of new politico-economic exigencies it was necessary to effectively govern recalcitrant populations. This was to be ensured at the grassroots and it took various forms. In North Bihar, Panchayati Raj was informed by strong kinship and caste ties which ensured a relative ease of interaction and manipulation between the elected representatives of the panchayat and their subjects. The relationship between the representative and his/her subject will be clear from the following discussion.

We have to note in the first place that the development narrative of Bihar and its alleged success is built around a system of governance where the major emphasis is on providing people with monetary benefits. Whether or not it helps in creating a productive economy is a different story altogether. The emphasis is on consumption. A clear indication of this is the sheer volume of loans and monetary benefits distributed through various schemes. Examples from Darbhanga will help in understanding the politics of relief distribution during flood. A recent governmental intervention in execution of schemes has been in the form of the holding of camps that distribute loans under the Kisan Credit Card (KCC) Scheme, Swarnajayanti Gram Swarajgar Yojana (SGSY), Prime Minister's Employment Generation Scheme (PMEG), Ground Water Irrigation Scheme and others. These camps are run with the help of nationalized banks that provide the credit. An example will illustrate the point. On September 6, 2011, the District Rural Development Department organized camps in every block of Darbhanga at which Rs. 36.12 crore was distributed among 2,515 beneficiaries under schemes such as KCC, PMEG and SGSY.³³ The case of SGSY is quite interesting. Money under SGSY is given to self-help groups (SHGs). One respondent, a beneficiary, said that she was part of an SHG that comprised 12 members. They collected Rs. 200 each, opened an account through an intermediary at a State Bank of India branch and got a loan of Rs. 25,000 against that account. The government gives a subsidy on Rs. 10,000 so that the interest has to be paid on Rs. 15,000, which comes to Rs.

600 and has to be paid after three months. What is done is that the intermediary keeps the Rs. 15,000, deducts Rs. 600 from the subsidized Rs. 10,000 and distributes equally the sum of Rs. 9,400, which is then used for consumption. Of course, there are other ways of circumventing the provisions of SGSY. This is only one such example. The story of consumption driven schemes does not end here. There are several other instances. For example, on September 10, the Public Health Engineering Department minister Chandra Mohan Rai distributed cheques of Rs. 15,000 each to construction workers registered by the Labour Resources Department. The cash dole was accompanied by the advice that it be spent judiciously.³⁴ Similarly, on September 23, in Singhwara block alone, 82 beneficiaries got Rs. 61 lakh under the KCC scheme in a camp organized all over Darbhanga district.³⁵

To understand the logic of such spending, it is important to take into consideration the all-important factor of labour migration. In a scenario in which labour migration is rampant, there consumption-driven credit schemes make a lot of sense. Migration also explains the emphasis on Indira Awaas Yojana, which ensures that the family left behind at least has a shelter. An example of the Indira Awaas Yojana will place things in context. On September 24, 10,975 beneficiaries of Indira Awaas Yojana were given Rs. 33 crore.³⁶ The timing is unmistakable as this is the height of the season of labour migration. Also, the payment of various loan-driven schemes become viable for the government and the banks as their repayment is ensured by the money that the migrant labour earns as wages. Also, in the case of projects under Indira Awas Yojana it is a given that the mukhiya will receive Rs. 5,000 as his cut. The state, in the era of globalization, is forced to 'democratize' its patronage and spread its cover widely to incorporate allies belonging to the erstwhile neglected sections of society. Therefore, along with the earlier usual suspects of bureaucrats, contractors and politicians, we have new additions in the form of the representatives of local governance institutions often culled selectively from the downtrodden sections of the society, especially in the case of reserved seats for Mahadalit communities, minorities and women. The spending by the government ensures that citizens have a stake in the mechanism of governance. This penetration of government and governance is manifested in the political arena as well through local elected bodies. The mukhiya and the ward members become the link between the state and the citizens, which helps in management of conflicts and ensures to a large degree that claim-making does not cross the tolerated boundaries. In this structure of power, the state ensures that any collective action is mediated through the local elected bodies. We have already seen the role of the Mukhiya Sangh during the floods and how they reflected popular resentment in manageable forms of protests and petitions. The local representative bodies also help in the logistics of relief distribution and managing small conflicts of interests that are inevitable in any programme of relief distribution.

A good example would be the case of distribution of relief for Narsara gram panchayat, which consists of 14 villages and 13 wards. A carefully calibrated system of responsibilities was in place. The list of affected families was to be prepared by the ward member in consultation with the people, which was then forwarded to the mukhiya, who insisted on removing some names. This list was then forwarded to the block development officer by the mukhiya and the officer would then demand the removal of some more names. The final list would then be signed by officials distributing relief. It is quite an efficient method of distributing the pressure from the people as these representatives are also bound by kinship ties which lessens the tension, although the process can also be quite messy and the existence of disgruntled families whose names have been removed from the list is quite common. In fact, one of the ward members complained that she could not make any money because she had to make sure that compensation was provided to every needy person since all of them lived in her own tola. It must be said here that not everyone who gets the compensation is really needy. There is a competition for getting relief as an added benefit also. Some observers have

said that this has created a culture of living on relief or 'harvesting relief' when a disaster like a flood occurs.³⁷ This is not surprising in a milieu where consumption is encouraged by the government.

However, it is quite clear that the local representatives come in handy to regulate the process of claim-making and evenly distribute and channel of the pressures from below between various organs of the state which, on the surface, look fairly autonomous with respect to each other. This entire process is a very good example of how a strong centralized state allows the flow of power, in a regulated manner, through various local grids and is not shy of creating more such grids and networks when it suits its purpose of 'effective governance'.

We now come to the analysis of the claim that labour migration has come down to the tune of 25-30 per cent in Bihar due to MGNREGS and Government of Bihar schemes. We have seen the manner in which some of the schemes function and their objectives. As stated earlier, they just create newer avenues for the labouring poor to eke out a precarious living and there is no evidence to suggest, at least in North Bihar, that such schemes have checked labour migration. The case of MGNREGS is more complex though. As of now, it is premature to say beyond doubt that the scheme has checked labour migration by benefiting the poor to the extent that other existing options, which helped the poor live a precarious life, have been rendered redundant.

Apart from the fact that there is rampant corruption in the functioning of MGNREGS, the statistics do not paint a very encouraging picture in the case of North Bihar. According to several NGOs no large-scale tangible asset has been created through MGNREGS in North Bihar. The scheme is mired in corruption as mukhiya keep the passbook and the job card of the workers with himself. They then give a certain amount of money to the workers who have been allotted the wages and pocket the rest.

According to the latest statistics available on the website of MGNREGS for Bihar, the number of households that got the guaranteed 100 days of work was dismally low. The number of household that were issued job-cards in 2011-12 in Saharsa was 296,050, in Supaul it was 27,5780, in Madhepura it was 284,293 and in Darbhanga 454,426. The number of household that completed 100 days of employment were eight in Saharsa, 41 in Supaul, 155 in Madhepura and 185 in Darbhanga. It is laughable even to contemplate calculating the per centage of households that got employment for the full period. And this is the case throughout the state of Bihar.

However, to establish a correlation between labour migration and the scheme it is necessary to see the month-wise distribution of work demanded and work provided. This is a very interesting comparison. The following table provides the details of work demanded by households in 2011-12:

WORK DEMANDED BY HOUSEHOLD'S IN 2011-12

Month	Saharsa	Darbhanga	Supaul	Madhepura
April	4519	10584	6968	6539
May	1630	11183	3070	6266
June	637	6284	1631	4017
July	70	1413	1184	2610
August	86	1385	1088	3304
Sept.	300	630	677	2580
October	1691	583	624	3051

Source:http://nrega.nic.in/netnrega/demand_emp_demand.aspx?file1=dmd&fin_year=2011-2012&page1=s&state_code=05&state_name=BIHAR

EMPLOYMENT PROVIDED TO THE HOUSEHOLD

Month	Saharsa	Darbhanga	Supaul
April	4410	10473	6884
May	2146	11421	3238
June	819	6672	1852
July	136	1141	1139
August	88	1046	1107
September	332	116	790
October	1620	112	632

Source:http://nrega.nic.in/netnrega/demand_emp_demand.aspx?file1=2012&page1=s&state_code=05&state_name=BIHAR

An important thing to note is the cropping seasons of Haryana and Punjab. The sowing season for rice in Punjab is from May to July and that of harvesting September to October. For Haryana it is the same. The sowing season for wheat in Punjab and Haryana is October to November and that of harvesting April to May. The sowing season of rice in Bihar is June to July and that of harvesting November and December. For wheat the sowing season is November to December and harvesting March to April. The cropping seasons at the source and destination, as can be seen, clash.

This is one of the reasons why it is hard for peasants in North Bihar to hire agricultural workers during the cropping season. Women are thus quite frequently hired to work in the fields. The dramatic decrease in the work demanded under MGNREGS from the month of April to July across the four districts point to the fact that once the head of the household migrates to work in Punjab or Haryana, the formal demand for work decreases appreciably. However, it can also be seen that the employment provided under MGNREGS is more than has been demanded, indicating that women do engage in work under the scheme. However, in terms of the number of job cards given to a household, the employment provided is miniscule to the point that it can be ignored. Nevertheless, the work demanded and received follows faithfully the season of labour migration. Therefore, a correlation between MGNREGS and migration in the sense that the increase in jobs under the former has reduced the latter is rather tenuous.

As for the various reports that have appeared about the decrease in labour migration, several other important variables have been overlooked. Reports about this phenomenon began to do the rounds from 2008 when the global meltdown occurred and several economic sectors took a hit, especially the real estate sector. Also, these reports do not take into consideration footloose labour, which does not stay at one place for too long but is always on the look-out for higher wages and is ready to migrate to the place where it expects a higher price. More studies needed to be done, keeping in mind these variables before it can be decisively claimed that there is a direct link between government schemes and migration.

CONCLUSION

This essay began by narrating an incident of a low-intensity conflict in one of the districts that was surveyed. It went further to do a comparative analysis between the less violent North and more violent regions of Central and South Bihar. The comparative absence of conflict in North Bihar has been attributed largely to large-scale migration and patterns of migration. With seasonal migration, the problem of political mobilization and organization becomes a tricky issue. Empirically, there is

evidence to suggest that the patterns of migration in South and Central Bihar are very different from that of North Bihar. An extensive study needs to be done to bring out the differences between the two regions of Bihar. The decline of these movements in the militant regions can then perhaps be shown as being caused by a combination of both change in the pattern of migration and governance. In short, in the North Bihar region, political mobilization and organization are issues to be seen in the context of large-scale seasonal migration. Migration has, however, allowed women to come out of their homes and participate in the economic process and earn wages, thereby asserting their political rights in a more effective manner, an example of which we have seen above already.

However, a caveat needs to be added in regard to this paper. This paper is a result of a preliminary investigation into the economy, conflict, and governance of North Bihar. More research is required for a comprehensive understanding of the question. It is an attempt to arrive at a methodology and determine the variables in order to break ossified concepts, and hopefully become a base for more extensive research on the theme of conflict and governance.

The crucial question remains: How to situate the state and its evolving techniques of governance in the context of the economy and conflicts it generates? The mode of production debate almost sidestepped the issue of the state, hence today that debate provides scarcely any clue about the way antagonisms are developing in the countryside of India, or at least North Bihar.

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Impact of Goods and Services Tax (GST) on Indian Economy

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ABSTRACT

GST, also known as the Goods and Services Tax is defined as the giant indirect tax structure designed to support and enhances the economic growth of a country. More than 150 countries have implemented GST so far. However, the idea of GST in India was mooted by Vajpayee government in 2000 and the constitutional amendment for the same was passed by the Loksabha on 6th May 2015 but is yet to be ratified by the Rajya sabha. However, there is a huge hue and cry against its implementation. It would be interesting to understand why this proposed GST regime may hamper the growth and development of the country.

Amidst economic crisis across the globe, India has posed as a beacon of hope with ambitious growth targets, supported by slew of strategic missions like 'Make in India', 'Digital India', etc. Goods and Services Tax (GST) is expected to provide the much needed stimulant for economic growth in India by transforming the existing basis of indirect taxation towards free flow of goods and services within the economy and also eliminating the cascading effect of tax on tax. In view of the important role that India is expected to play in the world economy in the years to come, the expectation of GST being introduced is high not only within the country, but also in neighboring countries and in developed economies of the world.

The Goods and Services Tax (GST) is a vast concept that simplifies the giant tax structure by supporting and enhancing the economic growth of a country. GST is a comprehensive tax levy on manufacturing, sale and consumption of goods and services at a national level [1]. The Goods and Services Tax Bill or GST Bill, also referred to as The Constitution (One Hundred and Twenty-Second Amendment) Bill, 2014, initiates a Value added Tax to be implemented on a national level in India. GST will be an indirect tax at all the stages of production to bring about uniformity in the system.

On bringing GST into practice, there would be amalgamation of Central and State taxes into a single tax payment. It would also enhance the position of India in both, domestic as well as international market. At the consumer level, GST would reduce the overall tax burden, which is currently estimated at 25-30%.

Under this system, the consumer pays the final tax but an efficient input tax credit system ensures that there is no cascading of taxes- tax on tax paid on inputs that go into manufacture of goods.

In order to avoid the payment of multiple taxes such as excise duty and service tax at Central level and VAT at the State level, GST would unify these taxes and create a uniform market throughout the country. Integration of various taxes into a GST system will bring about an effective cross-utilization of credits. The current system taxes production, whereas the GST will aim to tax consumption.

Experts have enlisted the benefits of GST as under:

1. It would introduce two-tiered One-Country-One-Tax regime.
2. It would subsume all indirect taxes at the center and the state level.

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4. It would not only widen the tax regime by covering goods and services but also make it transparent.
5. It would free the manufacturing sector from cascading effect of taxes, thus by improve the cost-competitiveness of goods and services.
6. It would bring down the prices of goods and services and thus by, increase consumption.
7. It would create business-friendly environment, thus by increase tax-GDP ratio.
8. It would enhance the ease of doing business in India.

CURRENT TAX STRUCTURE IN INDIA

There are two types of tax in India- direct tax and indirect tax. A direct tax is a tax that is directly levied on a person and collected from the same person, for example income tax. On the other hand, indirect tax is a tax that is indirectly collected. Indirect tax is levied on one person and collected from another person, for example sales tax.

We can also classify the tax structure in India on the basis of imposition. Some taxes are imposed by the central government and in some cases, states have sole power to levy and collect the tax. For example, service tax, customs duty, and excise duty are levied and collected by the central government, while value added tax, stamp duties, land revenues, and state excise taxes are levied and collected by the state government. People hire professionals to file taxes on their behalf. A lot of tax-filing firms are present in the market, but after the digitisation of all the filing processes, it has become easier to get your work done.

CASCADING EFFECT IN CURRENT TAX STRUCTURE

One of the main objectives of the new taxation regime is the avoidance of “taxation over taxes” or the cascading effect. Removal of a cascading effect is important to reduce deadweight loss, i.e. a slump in a total surplus of supply. The cascading is caused due to a levy of a variety of taxes by union and state governments, some of which overlap. It has raised the tax burden on Indian products, because of which, Indian products are not able to compete in the international market.

HOW WILL GST REMOVE THE CASCADING EFFECT OF TAXES?

GST will mitigate the cascading effect in a major way and will pave the way for a unified national market. This means that there will not be a “tax on tax” situation, which is currently applicable when goods are moved from one state to another.

BENEFITS OF GST

The implementation of GST will help create a common market in India and reduce cascading effects of the tax on the cost of goods and services. Not only the tax but also the cost of goods and services may be affected in some sectors, and there will be a boost in revenue. Multiple taxes like octroi, central and state sales taxes and entry fees will no longer be present and all will be brought under the GST. All in all, we assume that life will only get simpler.

GOODS AND SERVICES TAX (GST) BILL

The Constitution (122nd) Amendment Bill comes up in RS, on the back of a broad political consensus and boosted by the ‘good wishes’ of the Congress, which holds the crucial cards on its

passage. Here's how GST differs from the current regimes, how it will work, and what will happen if Parliament clears the Bill.

GST, the biggest reform in India's indirect tax structure since the economy began to be opened up 25 years ago, at last looks set to become reality.

The Goods and Services Tax (GST), the biggest reform in India's indirect tax structure since the economy began to be opened up 25 years ago, at last looks set to become reality. The Constitution (122nd) Amendment Bill comes up in Rajya Sabha today, on the back of a broad political consensus and boosted by the 'good wishes' of the Congress, which holds the crucial cards on its passage. Here's how GST differs from the current regimes, how it will work, and

Stage-1

Imagine a manufacturer of, say, shirts. He buys raw material or inputs — cloth, thread, buttons, tailoring equipment — worth Rs 100, a sum that includes a tax of Rs 10. With these raw materials, he manufactures a shirt. In the process of creating the shirt, the manufacturer adds value to the materials he started out with. Let us take this value added by him to be Rs 30. The gross value of his good would, then, be Rs 100 + 30, or Rs 130. At a tax rate of 10%, the tax on output (this shirt) will then be Rs 13. But under GST, he can set off this tax (Rs 13) against the tax he has already paid on raw material/inputs (Rs 10). Therefore, the effective GST incidence on the manufacturer is only Rs 3 (13 – 10).

Stage-2

The next stage is that of the good passing from the manufacturer to the wholesaler. The wholesaler purchases it for Rs 130, and adds on value (which is basically his 'margin') of, say, Rs 20. The gross value of the good he sells would then be Rs 130 + 20 — or a total of Rs 150. A 10% tax on this amount will be Rs 15. But again, under GST, he can set off the tax on his output (Rs 15) against the tax on his purchased good from the manufacturer (Rs 13). Thus, the effective GST incidence on the wholesaler is only Rs 2 (15 – 13).

Stage-3

In the final stage, a retailer buys the shirt from the wholesaler. To his purchase price of Rs 150, he adds value, or margin, of, say, Rs 10. The gross value of what he sells, therefore, goes up to Rs 150 + 10, or Rs 160. The tax on this, at 10%, will be Rs 16. But by setting off this tax (Rs 16) against the tax on his purchase from the wholesaler (Rs 15), the retailer brings down the effective GST incidence on himself to Re 1 (16–15). Thus, the total GST on the entire value chain from the raw material/input suppliers (who can claim no tax credit since they haven't purchased anything themselves) through the manufacturer, wholesaler and retailer is, Rs 10 + 3 + 2 + 1, or Rs 16.

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Impact of Floods on Sustainable Development and Its Management in Bihar

Prabhakar Kumar*

ABSTRACT

Flood causes enormous damage to life, property and infrastructure which affects the social, economic, and environmental aspects of sustainable development. India is one of the highly flood prone countries in the world. The important states of the India which falls under Ganga river basin and is subject to frequent flooding. The entire North Bihar is some of the major rivers like Bagmati, Mahananda etc. meeting the river Ganga on its left bank. All these rivers originate in Nepal and Tibet which meet the river Ganges in the lower reach. In this reach, the velocity of flow reduces, whereas, the spread of water increases flooding in large plains of Bihar. Additionally, as the velocity of flow reduces, it causes the of siltation. Siltation in various rivers the bed of rivers, thereby, reducing the carrying capacity which in turn has again increased the spread of flood waters covering a large flood. The flooding in Bihar has affected the all spheres of life and thereby the sustainable development in the state. This study highlights the severity and characteristics of flood in Bihar and its socio-economic impacts during recent times. Further, it discusses the required action floods through structural (embankment construction and channel improvement, etc.) and non measures like land-use planning, flood plain zoning, silt management, flood forecasting and warning, etc.

Keywords:- Floods in Bihar, Development, Flood Management, Structural and Non-structural Measures.

INTRODUCTION

Water is needed for various human activities, and therefore, most of the civilisations have developed on the banks of rivers. However, as the density of people increases, the flood plains are encroached for various anthropogenic activities. As a result, flooding in such rivers has affected the people in its flood plain to a great extent. It has affected all spheres of life in such areas and has caused adverse impact on sustainable development. Here, sustainable development means that development which meets the needs of the present without compromising the ability of future generations to meet their own needs (*World Commission on Environment and Development, Our Common Future, 1987*). The flooding in rivers has not only affected the needs of the present generation but also affected the ability of the future generation to meet their needs. The conception of development has been developed beyond initial intergenerational framework to much focus on the goal of "socially inclusive and environmentally sustainable economic growth" Since the Brundtland Commission Report (1987). According to the principles of the UN Charter. The Millennium Declaration identified the principles and treaties on sustainable development encompassing the economic and social development with environmental protection as show Fig- 1.

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Fig- 1: Scope of Sustainable Development

The term sustainable development as stated by the UN incorporates the issues of land development along with human development in terms of education, public health, and the general standard of living.

Floods are frequent phenomenon causing huge losses to lives, livelihood, infrastructure and public properties affecting the sustainable development of the region. The rivers carries significant load from the upper part of catchments. These sediments in addition to inadequate carrying capability of the rivers cause floods. Flood is a state of hydrological extreme of high water level in a stream channel that results in inundation of land that isn't ordinarily submerged. Flood is an attribute of physical environment and thus is an important component of hydrological cycle of drainage basin. The National Flood Commission (1976) has reported that about 40 MHA out of total area of 329 MHA in the country is flood affected. This report thus, revealed a rapid increase in flood proneness in just over a decade. Most of these area falls under Ganga and Brahmaputra basins. The most flood prone basins are those of the Gang and Brahmaputra in Uttar Pradesh, Bihar, West Bengal and Assam. These five states are the most flood prone. The commission analysed the share of damage went up from 25 to 50 percent of the total and chronically flood prone Bihar area has been increasing.

GENERAL CONSEQUENCES OF A FLOOD

Flash flood causes immediate and huge impacts, whereas gradually occurring floods allows much time for evacuation and protection of properties. Impacts of flood depend on maximum duration and depth of flooding, the extent of inundation in the floodplains, flow velocity and rate of rise of flood levels (Gautam et al.). Flood impacts have social, economical and environmental consequence which affect the sustainable development of any region.

FLOOD STATUS IN BIHAR

Three fourths of Bihar's area and population lie in the natural floodplains of the Ganga and its Himalayan tributaries. About 6.880 million hectares out of 9.416 million hectare comprising

73.06 percent of the state is flood affected which accounts for approximately one-sixth of the flood prone area in India. Major rivers flowing through North Bihar originates from Nepal and the Tibetan region of China. About 65% of the catchment area of Bihar's rivers falls in Nepal and Tibet and only 35% of the catchment areas lie in Bihar (Sinha et. al.). The upper part of catchment is liable for the morphological activities within the downstream reaches. It carries huge sediment load with its flow every year which is responsible for change in morphological behaviour of the stream. The matter of the flooding is implicitly guided by sedimentation in river. This sedimentation has gradually reduced the capability of the river to drain extreme flaws leading to flooding within the plains.

The Ganga River, which serves as the main drainage system for the state, flows from west to east and stretches 432 km across Bihar, dividing the state into two.

The plain of North Bihar is mainly drained by two River Gandak & Kosi (Figure 2) along with Ghaghara, Burhi-Gandak and Mahananda. Major part of the catchment of these rivers falls in Himalayan glacial region of Nepal and Tibet hence these are snow-fed and perennial rivers. During the monsoon period the flow in these rivers increases 50 to 90 times, leading to flooding in the plains of Bihar. The southern rivers comprising the Karmanasa, Sone, Punpun, Kiul, Badua and Chandranare mainly rain-fed and are either dry or carry little flow during the non-monsoon months (NDMA, 2008).



Fig- 2: River Basin system in Bihar

The plains of Bihar, adjoining Nepal, are drained by rivers that carry high discharge and very high sediment loads. Gradients of these rivers vary from 22 cm per km to 7.5 cm per km. at Indo Nepal boundary and at point of confluence with the Ganga respectively (Sinha et. al., 2012.) So, the rivers reach the plains and lose momentum and begin to meander. Rivers like the Kosi are notorious for changing course. As per the records it is evident that during 1736 to 1953 the river Kosi has shifted its course through a distance of approximately 112 Km. towards westward (Kumar D., 2015). Further Kosi embankment was constructed with a series of spurs on both banks confining the course of river Kosi (Figure 3).

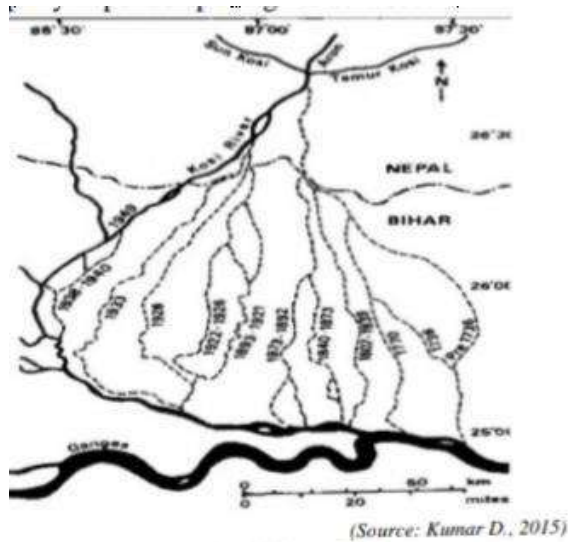


Fig- 3: Kosi River Course

FLOODS AND GROWTH IN BIHAR

Agriculture is the backbone of Bihar’s economy, employing 78% of the workforce and generating nearly 30% of the State Domestic Product (CSO,2015). According to government of Bihar 73% of the farmers are small and marginal farmers, who not only cultivate their land but serves as agricultural labour. So, sustainable development of Bihar principally depends upon agricultural sector.

One of the major problems of agriculture development in particular and economic backwardness in general of Bihar is occurrence of frequent flood every year. Flood is a severe issue along the river Ganga and its tributaries. In addition to this flood also affect life, livestock, livelihood, productivity, utilisation and security of investments, education as well as a disincentive for additional investments in Bihar. As a result the development of state is continuously lagging behind the national average (Figure 4a & 4b).

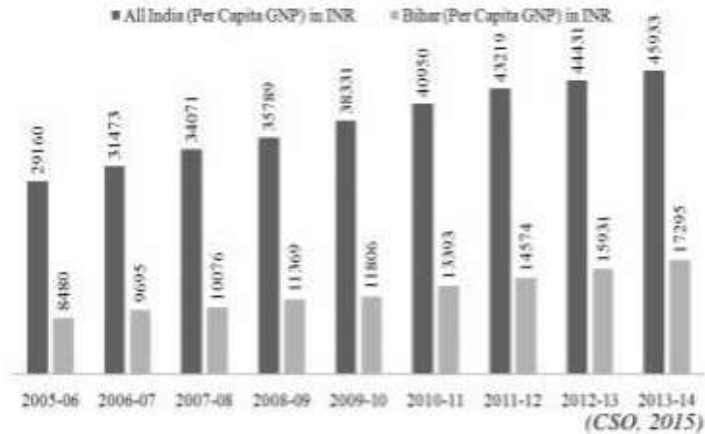


Fig-4a: per Capita GNP and GSDP of Bihar

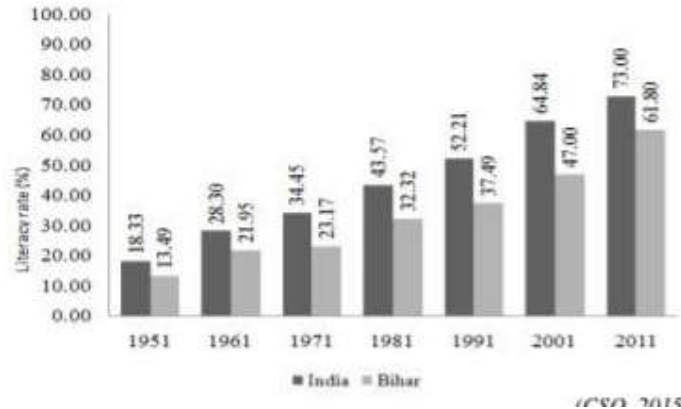


Fig-4b: Literacy Rate in India and Bihar

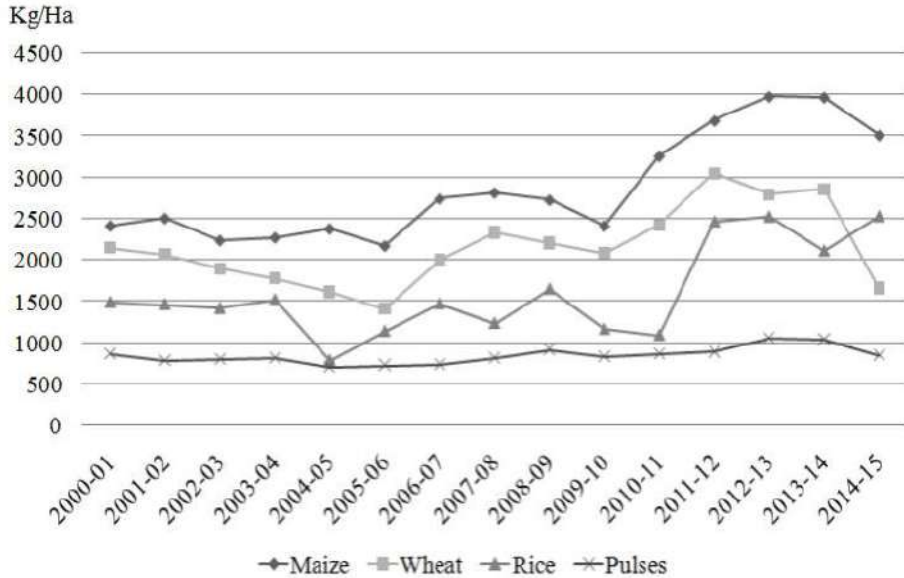
In August 2010, the International Growth Centre (IGC) held a national level meeting in Patna, Bihar on the topic of 'Floods and Growth in Bihar' to explore the multiple causal issues around Bihar's floods and the multiple impacts floods have on the economic growth of the state. The workshop report clearly states that there is a connection between the incidence of floods in Bihar and economic growth, particularly with respect to two factors: agriculture and embankments (IGC,2010). Agriculture is a major factor as more than 80 percent of Bihar's population is engaged in agriculture as their main source of livelihood; however, floods tend to devastate agriculture lands, particularly in river basins where silt deposits from floods leaves the land uncultivable and therefore forces farmers and their families to relocate or seek alternative livelihoods. The second issue is that of costs associated with embankments – building, maintaining, and repairing – once breaches and damages occur to the infrastructure. According to the IGC report, it is estimated that the cost of managing embankments is far higher than building them (IGC, 2010).

A recent example of this adverse economic impact is the 2008 Kosi floods where more than 500 villages were inundated in the districts of Supaul, Madhepura, Purnea, Saharsa, and Araria. According to Government of Bihar figures, 236,632 homes were either completely or partly. According to the Government of Bihar and the World Bank's Kosi Post Disaster Needs Assessment report of 2010, the estimated damage is Rs.5,935 million (GoB 2010). Approximately 1800 kilometres road including paved and unpaved and 1100 nos. bridges and culverts were destroyed during this flood. Intensive damage to flood protection structures and irrigation network was reported including damage of Kosi Barrage. Main Eastern Kosi canal was damaged in a length of more than 6 km. Branch canal was also got damaged in a length of 4 km while distributaries and sub-distributaries in more than 150 km. Around 151 canal bridges, and 138 regulators were fully or partially damaged. Around 154,000 Ha of paddy, 6,300 Ha of maize and 28,000 Ha of other crops were badly affected. This impact on agriculture affected nearly five lacks farmers of the region. Approximately 15000 livestock including 10000 milk animals were lost their lives in this flood. (GoB 2010).

In addition to those sectors, major damages were caused to the social, health, livelihoods, education and environment sectors. Among the flood affected population about 90% were dependent on agricultural livelihood. Educational infrastructure was severely affected in all 5 districts. Regular curative and preventative health services also got disrupted in these areas. Further 50,000 Ha of cultivable land has been rendered fallow due to silt deposition causing a long term impact on agriculture, and livelihoods. So, the floods caused a makeable decline in the agricultural production due to sediment deposition and loss of livestock, working capital and other farm assets.

FLOOD IMPACTS ON SUSTAINABLE DEVELOPMENT IN BIHAR

Thus frequent flood have been responsible for many problems in Bihar. Major one is the soil erosion and flooding rendering the fertile cultivable land unsuitable for crop production due to deposition of silt on the surface of variable depth. This is the most severe environmental degradation caused by floods, which in turn is threatening the sustainable agriculture productivity (Figure 5).



Source: Directorate of Statistics and Economics, Bihar

Fig- 5: Productivity of some important crops in Bihar over last 15 years.

Second is low and very fluctuating nature of growth over the successive periods. Next, diversion of funds to flood control measures leading to restricted investment in agricultural sector. So flood plays a vital role in miserable growth rate of state. Observation on growth rate in various sectors in last decade shows the highly unsustainable pattern (Figure 6).

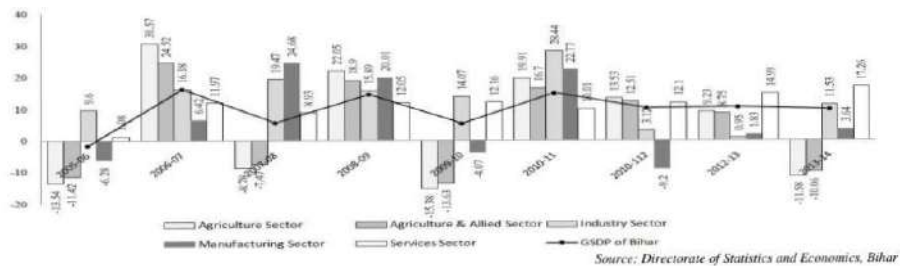
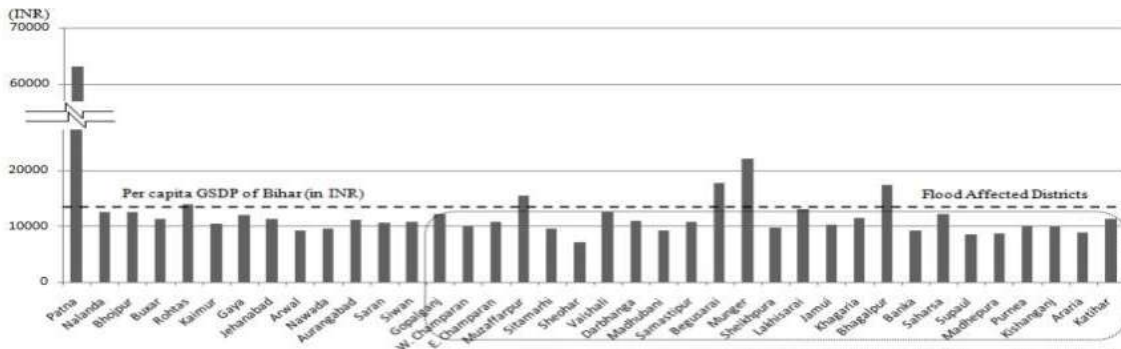


Fig-6: Percentage growth in various sectors in Bihar.

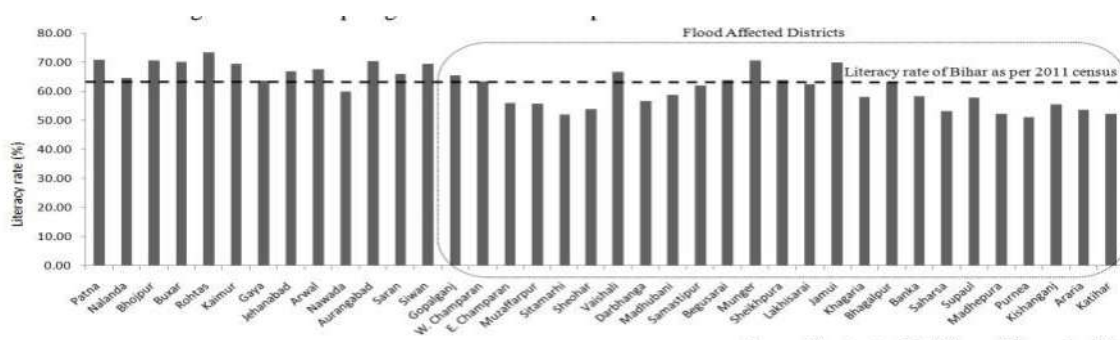
Its further study prevails that north Bihar which is major flood affected part of the state is significant contributor of poor development (Figure 7a & 7b). However in some districts of North

Bihar prevails the comparatively high per capita GSDP like in Begusarai district due to refineries and Bhagalpur due to Silk industries there.



Source: Directorate of Statistics and Economics, Bihar

Fig-7a: Per Capita gross state domestic production different districts of Bihar.



Source: Directorate of Statistics and Economics, Bihar

Fig-7b: Literacy rate in different districts of Bihar.

FLOOD MANAGEMENT IN BIHAR

In the above context, to minimize negative consequences and ill effects of flooding to maintain the sustainable growth of the state, there is a need of planning for flood management. Planning for flood management doesn't involve absolute control over flood but management of floods in such a way to achieve the most beneficial result within the circumstances. Flood management measures may be classified into two categories, (i) structural involving like construction of embankments, flood retention walls, flood levees and channel improvements, detention basins, etc, and (ii) non-structural including land-use planning, zoning of flood prone lands, redevelopment of flood-prone areas, compensation of incentives, insurance, silt management policy and flood forecasting & warning. Both the measures are not mutually exclusive rather complementary to each other.

STRUCTURAL MEASURES

Flood management works to this point enforced in Bihar comprise of construction and maintenance of embankments. It falls under short-term structural measures. These are generally in practice not due to its effectiveness rather due to low-cost and faster to construct. In Bihar 3732 km embankment has been constructed till March, 2013 and another 1555 kilometre is under construction and likely to be completed by next year. (WRD, Govt of Bihar 2014). Aggradations of river in Bihar necessitates raising and strengthening of the embankments. However this raising stream bed levels, decreases their carrying capability and leading to drainage congestion in countryside.

To overcome such problems, the strategy of developing the channel by de-silting and dredging is a better solution. But due to involvement of high cost and other associated problems this method is in very limited practice.

NON-STRUCTURAL MEASURES

Losses in recent years contemplate that structural measure alone can't solve the problem. So it is felt necessary to adopt non-structural measure along with structural measures as an integrated approach to efficiently mitigate flood impacts (Kansal et. al., 2016). These non-structural measures includes,

LAND-USE PLANNING

Land-use coming up with at the local or municipal level is often a useful tool in reducing future flood damages. Use of land in flood prone area should be given consideration to master plan or governing laws.

ZONING OF FLOOD-PRONE LANDS

Zoning can be used to scale back damages from flooding and must be so flexible to acknowledge that different types of land use are compatible. As in flood prone areas having water velocities are low and not causing serious erosion, agricultural use of lands is acceptable. Particularly in case of Bihar, where agricultural land is limited so in view of self sufficiency in food supply, flood prone lands can judiciously be used as agricultural lands.

REDEVELOPMENT OF FLOOD-PRONE AREAS

A major flood disaster can be taken as opportunity to correct past planning errors. Removal of flood-prone development as well as conversion of the land to a defined and restricted use is an option to be considered. Post 2008 flood development of Kosi catchment is good example.

COMPENSATION AND INCENTIVES

Compensation aims at eliminating the negative consequence of flood as earliest. The funds must to be centered on relocation and public education on the risks and their consequences of living on flood-affected area instead of merely paying for damages.

Insurance

Flood insurance can be used to reduce the flood impact and its losses. In case of flood insurance the losses will be paid by insuring agency from the accumulated premiums of policy holders instead of relief funds. Hence it basically works on the principle of distributing impact over a large segment of society.

Silt Management

The Lower reach of river Kosi and its contributing tributaries are severely affected floods every year. As the Kosi with its tributaries like Adhawara group, Bagmati and KamlaBalan originates from the hills and reaches to plains of Nepal Terai and Bihar, their flow velocity drops significantly. It results in increase of depth of flow and hence silt carrying capacity reduces. Due to this, silts get deposited at river bed resulting rise of river bed and consequently erosion of banks. The mouth of the channels oftenly gets obstructed and hence shifting of river course takes place taking new area under threat of flood. Therefore it needs watershed management with an effective silt management policy to resolve such issue.

FLOOD FORECASTING AND WARNING

Flood forecasting and early warning system is a predominant non-structural flood protection measure. On the basis of mathematical modeling, experts can convert the past information like discharge, stage and inundation area from data base to present on the basis of rainfall, moisture and snow cover. Accurate forecasting is necessary as well as its formulation into reliable warning and effectively disseminated to the communities at risk to take necessary steps and reduce losses.

CONCLUSION

Flooding is a perennial problem in the state of Bihar with negative impacts on the lives and livelihood of people. The impact of flood on life and property is devastating. The damage to infrastructure severely affects the economy and hence development of state. Flood event also shows negative impacts on environmental sector. Thus flood affects all spheres of sustainable development i.e. Social, economical and environmental. Agricultural sector is worst affected in the event of flood. However it continues to play the primary role in the state's development and the mainstay to our large growing population. However, due to recurrent floods in the state, agriculture and allied sector has accounted miserable growth rate but still plays a vital role in the development of Bihar. It is not possible to guarantee absolute safety from flood so there is a chance of paradigm is needed. It is required to be aware and live with floods. So, it is very important to build flood risk awareness among public. Even if a safest design have been adopted but any how there is always a risk for greater flood than designed, inducing losses. Despite the critiques of structural flood protection measures like embankments are absolutely required to safeguard the existing developments, in particular in urban areas. There is a need to efficiently adopt the non-structural measure with structural measure as an integrated approach to conform the spirit of sustainable development (Kansal, et.al., 2016). Non-structural measures for flood management such as land use planning, flood plain zoning, re-development of flood prone areas, compensation and incentives, flood insurance, silt management, flood forecasting and warning, etc. should be adopted. The awareness among the community at risk of flooding should be raise and maintained, with a clear understanding of their role in responding to emergency situations appropriately. They need to be developed so as to adaptation to the flood risk and living with them in flood plains and simultaneously permitting vacating the same for use by the river whenever the situation demands as integrated approach along with structural measures to minimize the adverse impacts of flood. Among the communities living in flood plains under the recurrent threat of flood awareness should be developed with clear understanding of their role if an emergency situation arises.

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The State of the Indian Economy After Demonetisation

Prabhakar Kumar*

ABSTRACT

Demonetisation is going to be a landmark in the history of the Indian economy. It was an experience which might create fear in the minds of the people who indulge in illegal activities like tax evasion or money laundering of any kind.

On November 8, 2016, the Indian government declared that the 500 and 1000 rupee notes will be stripped of their status as legal tender effective from midnight. These notes accounted for 86 percent of the country's cash supply by value. Citizens were given time till December 31, 2016 to deposit their old currency notes and exchange them for the new currency notes of rupee 500 and 2000. The government's aim was to root out counterfeit currency, fight tax evasion, curb inflation, eliminate black money and terror-funding, and to promote a cashless economy.

When a currency note of a particular denomination ceases to be a legal tender, it is termed as demonetisation. Legal tender refers to money which can be legally used to make payments of debts or other obligations. A creditor is obliged by law to receive such money in payment of due debt to him.

The term demonetisation is not new to the Indian economy. The highest denomination note ever printed by the Reserve Bank of India was the 10,000 rupee note in 1938 and again in 1954. It was demonetised first in 1946 and then in 1978. Since not many people had access to such notes at the time, this did not have a big impact on the country.

The latest round of demonetisation has undoubtedly affected the common public and bankers. It has had many short term effects which are visible. The long term effects are yet to be experienced and felt.

IMPACT OF DEMONETISATION ON THE INDIAN ECONOMY

On Gross Domestic Product (GDP): The Indian economy is a cash-driven economy and demonetisation has largely affected its growth. The GDP growth rate of 8.01% in 2015-2016 fell to 7.11% in 2016-2017 after demonetisation. This was largely due to less availability of cash in cash-intensive industries like manufacturing and construction. It has also adversely impacted the primary function of banks to issue loans and has put pressure on them as current account holders demand large sums of cash.

On Daily Wage Workers: A major portion of the Indian workforce is a part of the informal economy. They use cash to meet all their expenses and demonetisation has resulted in a lot of them losing their jobs due to unavailability of cash. According to CMIE's Consumer Pyramids Household Surveys (CPHS), approximately 1.5 million jobs were lost during the final quarter of the financial

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year 2016-17. The estimated employment during this period was 405 million as compared to 406.5 million during the previous four months.

On Small Scale Industries: Businesses like the textile industry, salons, restaurants, and seasonal businesses are low capital enterprises and work on the basis of liquidity preference. Demonetisation gravely impacted their revenue collection and threatened their existence to an extent.

ON BLACK MONEY

Though only a small portion of black money is stored in the form of cash and majority is in the form of physical assets like gold, land, and building, demonetisation of the rupee 500 and 1000 notes might take out a lot of black money from the economy.

On the General Economic Situation

Till months after demonetisation the general economic situation was disturbed. The public had to queue up outside banks to exchange their old currency for new ones. Households lacked liquidity and could not do transactions for daily items. Small shopkeepers who only accepted cash went into losses and some even shut down.

On Inflation

The Reserve Bank of India (RBI) considers the Wholesale price index (WPI) and the Consumer Price Index (CPI) to measure inflation. Demonetisation is expected to reduce inflation as consumers have cut down on spending and aggregate demand has considerably fallen. According to government press releases, the official WPI for 'All Commodities' (Base: 2004-05=100) for the month of December, 2016 declined by 0.2 percent to 182.8 (provisional) from 183.1 (provisional) for the previous month. The index started rising during the month of January and rose by 1.0 percent to 184.6 (provisional) from 182.8 (provisional) for the previous month. This may be correlated with the availability of cash with people which led to increased spending.

On Terror Funding

Demonetisation was aimed as a clean-up of the economy where Fake Indian Currency Notes (FICN) would be checked. It is aimed at rendering all fake notes of rupees 500 and 1000 useless and thus drastically affecting illegal funding of terror groups in Jammu and Kashmir, states in the North-East, and Naxalism-influenced states.

On Political Parties

Many Political Parties use large amounts of undeclared cash to campaign for elections and meet other requirements. Due to Demonetisation such acts might get restricted to an extent and parties will have to formulate new strategies.

Towards a Digital Economy

Absence of liquid cash has led to people making transactions using cheques or account transfers. They have also switched to virtual wallets like Paytm which allows electronic transfer of money. All this might result in a digital economy where transactions are being recorded and the economy has more white money. This might increase the government's tax revenue.

Quantitative Analysis of the Impact of Demonetisation on the Indian Economy

(Base Year: 2011-12; Amount in Rs Billion)							
Year	GVA at Basic Prices	Consumption of Fixed Capital	NVA at Basic Prices	Indirect Taxes Less Subsidies	GDP at Market Price	NDP at Market Price	GDP Growth Rate
2011-12	81069.46	9171.75	71897.71	6293.83	87363.29	78191.54	6.5
2012-13	85462.76	10106.61	75356.14	6667.41	92130.17	82023.56	5.46
2013-14	90636.49	11006.1	79630.39	7377.21	98013.7	87007.6	6.39
2014-15	97190.23	11807.24	85382.99	8179.61	105369.8	93562.6	7.51
2015-16	104905.1	12641.93	92263.21	8904.88	113810	101168.1	8.01
2016-17	111854.4	13479.37	98375.03	10044.14	121898.5	108419.2	7.11

Source: Handbook of Statistics on Indian Economy 2016-17

Table 1: Macro-Economic Aggregates at Constant Prices (Base Year: 2011-12; Amount in Rs Billion)							
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2013-14	90636.49	11006.1	79630.39	7377.21	98013.7	87007.6	6.39
2014-15	97190.23	11807.24	85382.99	8179.61	105369.84	93562.6	7.51
2015-16	104905.14	12641.93	92263.21	8904.88	113810.02	101168.09	8.01
2016-17	111854.4	13479.37	98375.03	10044.14	121898.54	108419.17	7.11

Source: Handbook of Statistics on Indian Economy 2016-17

As per the data published in hand book of statistics on Indian Economy by RBI, GDP at Market price fell approximately by 1 percent as compared to previous financial year. It registered a growth of 7.11 % from previous year as compared to the 8.01% growth witnessed during 2015-16. Table 1 indicates that GDP lost its growth streak of 4 years in the financial year 2016-17. GDP growth rate increased from 5.46% in 2012-13 to 8.01% in the year 2015-16.

As per the estimates of the Central Statistics Office, all the sectors of the economy faced different situations in Q1 of the financial year 2017-18. According to these estimates, the GVA at constant

prices in Q1 of 2017-18 was rupees 2904128 crores as compared to rupees 2751407 crores in the Q1 of the previous financial year. This shows a decline in growth from 7.6% in 2016-17 to 5.6% in 2017-18 (see table 2)

Quarterly Estimate Of GVA At Basic Prices In Q1 Of 2017-18 (at 2011-12 prices)					
Industry	April - June (Q1)				
	(Crore) Gross Value Added for Q1			% Change Over Previous Year Q1	
	2015-16	2016-17	2017-18	2016-17	2017-18
Agriculture, forestry, & fishing	371468	380833	389732	2.5	2.3
Mining and quarrying	87294	86485	85911	-0.9	-0.7
Manufacturing	458128	507223	513139	10.7	1.2
Electricity, gas, water supply & other utility services	55324	61018	65289	10.3	7
Construction	222464	229321	233919	3.1	2
Trade, hotel, transport, communication & services related to broadcasting	474733	516958	574261	8.9	11.1
Financial, insurance, real estate & professional services	594754	650607	692522	9.4	6.4
Public administration, defense & other services	293784	318963	349356	8.6	9.5
Total	2557949	2751407	2904128	7.6	5.6

Sectors in the economy such as Construction, Agriculture, Forestry & Fishing which employ a large number of daily wage workers and have liquidity preference witnessed a decline in growth. Agriculture grew by 2.3% in Q1 of 2017-18 as compared to 2.5% in Q1 of 2016-17, Construction grew at a rate of 2.3% in Q1 of 2017-18 and witnessed a drop of 0.2% since the Q1 of 2016-17.

Manufacturing, which is the most important indicator of economic growth and employment has grown at a very slow rate post demonetisation. It grew by only 1.2% in Q1 of 2017-18 as compared to a massive growth of 10.7% in Q1 of 2016-17.

Quarterly Estimate Of GVA At Basic Prices In Q1 Of 2017-18 (at 2011-12 prices)					
Industry	April-June (Q1)				
	(Crore) Gross Value Added for Q1			% Change Over Previous Year Q1	
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CONCLUSION

Demonetisation has been praised as well as criticised on various grounds. There has been a lot of opposition regarding the implementation of this policy. In the short run, there have been problems related to liquidity crunch, unemployment, loss of growth momentum, and a temporary halt to major economic activities. All this is evident from the data provided by the RBI.

The long term effects of Demonetisation are yet to be ascertained. It is expected that it can improve the Indian economy in the long run by increasing tax compliance, financial inclusion, consequently improving the state of the economy. It can boost the GDP by increasing the availability of funds for lending and also by reducing transaction costs if the economy moves to digital modes of payments.

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Role of Agriculture in Economic Development

Prabhakar Kumar*

ABSTRACT

Agriculture plays a vital role in economic development of developing countries. The role of agriculture in economic development is crucial because a majority of the population of developing countries make their living from agriculture. We explain below the role of agriculture in detail and point out in what ways agriculture can contribute to economic growth of a country.

INTRODUCTION

Agriculture's contribution to economic development has been classified into six categories: 1. Product contribution 2. Factor contribution 3. Market contribution 4. Foreign exchange contribution 5. Agriculture and Poverty Alleviation 6. Contribution of Agriculture to Employment Generation.

Product Contribution

Most of the developing countries depend on their own agriculture to provide food to be consumed by their population. However, there are few exceptions. Some countries such as Malaysia, South Saudi Arabia have large exports based on natural resources which enable them to earn enough foreign exchange to import their food requirements for their people. But most developing countries do not have necessary foreign exchange earnings to import food-grains to feed their people and therefore have to rely on their own agriculture to produce enough food to meet the consumption needs of their people.

Farmers in these developing countries have to produce food over and above their subsistence needs so as to provide necessary food to their urban population. If the industrial and services sectors have to grow, the food requirements of the workforce employed in them have to be met by the marketable surplus of the farmers. As the industrial and services sectors develop further, the agricultural productivity and production must also rise to sustain the industrial development by feeding the increasing industrial workforce.

If with industrial development, productivity of agriculture does not rise sufficiently and imports of food-grains are not possible due to non-availability of sufficient foreign exchange, the terms of trade will turn heavily against the industrial sector and as several models of growth point out the growth process will eventually stop because industrial production will become unprofitable.

As of result, the economy will reach a stationary state. Besides, according to Rostow's model of economic growth, prior to take-off stage of economic development there must be agricultural revolution. As a matter of fact, why Britain was the first country to have industrial revolution is the fact that Britain had an agricultural revolution. Abolition of serfdom and enclosure movement led to the significant increase in agricultural productivity which enabled agriculture to provide enough food to feed its increasing industrial workforce.

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It is here worth mentioning the concept of marketable surplus. The marketable surplus is the difference between the agricultural output and the subsistence needs of the farmers producing it. This marketable surplus must be extracted from the agricultural population to be used for the expansion of the industrial sector.

If agricultural productivity does not rise the marketable surplus for industrial growth has been obtained by some countries through coercion as was the case in Japan at the time of Meiji Restoration (1869) when through compulsory taxation marketable surplus was extracted from the farmers. More conspicuously, marketable surplus was forcefully collected from kulaks (small class of rich landowners) in 1920-21 during Stalin's Collectivisation Scheme.

Factor Contribution

Another contribution of agriculture to economic development is that it provides two important factors — labour and capital — for industrial growth. The size of agricultural sector in developing countries is quite large as around 60 per cent of their population is engaged in it and therefore it can release a significant amount of labour to be employed in the industrial and other non-farm sectors. However, agriculture can release labour for industrial development if its productivity rises.

In Lewis "Model of Development with Unlimited, Supplies of Labour," mobilisation of surplus labour (i.e., disguisedly unemployed) in agriculture for expansion of modern industrial sector and capital accumulation has to be made for employment in expanding industries. The smaller the wages of labour, the lower will be the cost of industrial sector which will bring large profits to the industrialists which can be ploughed back for further industrial development and capital accumulation.

But as coercion is ruled out in democratic countries like India, the release of labour from agriculture for use in industrial sector can be achieved if there is rise in agricultural productivity and therefore the increase in marketable surplus. Thus, it is through increase in agricultural productivity as a result of green revolution technology since the mid-sixties of the last century that has been used for generating agricultural marketable surplus for industrial growth by the developing countries of South-East Asia by using cheap labour from agriculture.

SOURCE OF CAPITAL

Agriculture can also be a major source of saving or capital for industrial growth of developing countries. Even, in poor developing countries, as income from agriculture is unequally distributed, rural people with high incomes can invest their savings for industrial development. In Britain at the time of industrial revolution rich landlords voluntarily invested some of their savings in growing industries. Besides, small farmers can deposit their small savings in banks operating in the rural areas and then these banks can provide loans to the industrialists for investment purposes.

The government can also extract savings from the farmers by taxing the agricultural sector. In Japan a tax on agriculture was levied to mobilise savings for capital accumulation. In India land revenue from agriculture has been a negligible source of State income. A committee headed by late Dr K.N. Raj recommended 'Agricultural Holding Tax' to mobilise savings from agriculture for economic development.

Since taxing agriculture is a State subject, no State has levied agricultural holding tax or agricultural income tax because no party can turn farmers who are voters against it. Therefore, in India agriculture remains under taxed. However, with the expansion of branches of nationalised banks farmers are voluntarily depositing their savings in these banks, which the banks can lend for industrial growth of the country.

MARKET CONTRIBUTION

The market contribution of agriculture means the demand for industrial products. In the earlier stages of development when urban sector is very small and markets for exports have not yet been found, agricultural sector of developing countries is a major source of demand or market for industrial products. The farmers often produce cash crops such as sugar, jute, cotton and from their sales they obtain money incomes which they can spend on industrial goods. Besides, the farmers who have marketable surplus of food-grains (cereals and pulses) sell them in the market from which they get money incomes which also become a source of demand for industrial goods.

Unless the market or demand for industrial products expands, rate of industrial growth cannot be high. In India it has been found that whenever there is sluggish or negative agricultural growth, there is stagnation in the industrial sector due to lack of demand for the industrial products. The increase in agricultural productivity and production causes increase in the home market for manufactured goods and services and thereby speeds up rate of economic development. According to World Development Report of the year 1979, "a stagnant rural economy with low purchasing power holds back industrial growth in many developing countries."

In fact, there is interrelationship between agriculture and industries. Not only is agriculture a source of demand for various industrial products but it also supplies food and raw materials (such as sugarcane, jute, cotton, oilseeds etc.) to industries. Besides, various agro-based industries such as rice-husking, sugar manufacturing, oil-crushing, handloom weaving also depends on agriculture for the raw material supplies. Therefore, if agricultural growth is sluggish, these agro-based industries would not get their required supplies of raw materials. The household studies of the currently developed economies indicate that in the earlier stages of development industrial revolution took place in the countries that had already experienced substantial increase in agricultural production. On the other hand, developing countries which have neglected agriculture (as India in the Second and Third Five Year Plans) and allocated bulk of their investment resources to the industrial sector soon found themselves with problems of food shortage, inflation and balance of payments difficulties. Thus Jean Waelbroeck and Irma Adelman write – "In the absence of increase in agricultural productivity, countries quickly find themselves in the balance of payments problems as they find themselves compelled to import food in order to avoid upsurge in real wages that would jeopardise their industrial programme."

It follows from above that rapidly growing agricultural sector is a precondition for rapid industrial growth. This has however implication for pricing of agricultural products relative to the industrial goods, that is, terms of trade between agriculture and industry. Lower agricultural prices are good for industry as it would get cheaper food and raw material, which would lower its cost of production and raise its profitability. On the other hand, low agricultural prices are bad for the farmers because they reduce their incomes and therefore their buying power to purchase industrial goods.

Besides, lower agricultural prices would serve as disincentive to raise agricultural productivity. Therefore, there is need to strike a balance in terms of trade between agriculture and industry so that agricultural prices are not too high so that they should not make industrial production unprofitable. The agricultural prices should also not be too low so as to provide incentives to the farmers to increase agricultural production.

In the early fifties some economists were of the view that farmers do not respond positively to higher agricultural prices as they aim at earning fixed incomes. With higher agricultural prices the farmers, according to this view, produce and supply less agricultural output. That is, according to this viewpoint, there was backward bending supply curve of agricultural output. Thus, according to this viewpoint for raising agricultural production, agricultural prices should be kept at low levels.

This view did tremendous harm to the agriculture as it was based on wrong premises and the implementation of this view by some developing countries stood in the way of achieving a higher growth of agricultural output. The empirical evidence now clearly shows that farmers respond positively to higher agricultural prices. Even in case of India recently (2012-13, 2013-14) when minimum support prices (MSP) of wheat and rice were raised by the Government, farmers responded positively and not only they increased production of wheat and rice but also exported them on a large scale in the years 2012-13 and 2013-14.

With this India became the world's largest exporter of rice which no one even dreamed of. That the farmers respond positively to incentive prices is also shown by the fact that the farmers in India and other developing countries adopted the green revolution technology (i.e., use of HYV of seeds along with fertilizers and pesticides) when higher prices of food-grains were offered to them as incentives.

FOREIGN EXCHANGE CONTRIBUTION

The exports of agricultural products can also be a source of foreign exchange earnings. In the initial stages of development when industrial sector has not yet developed much, agriculture is a source of foreign exchange earnings from its exports of primary goods.

The developing countries in the early stages of economic development often experience shortage of foreign exchange or what has been called 'foreign exchange gap' to meet the requirements of imports for industrial development. By contributing to foreign exchange earnings, it enables the developing countries to have access to imported goods needed for industrial growth which cannot be produced at home or can be produced at a higher opportunity cost.

Thus agriculture can make significant contribution to economic development by earning foreign exchange required for importing industrial raw materials and capital goods required for expanding industries. The lack of foreign exchange acts as a great constraint on the growth process. Thus, in India as in the Second and Third Five Year Plans (period 1956-1966), agriculture was relatively neglected in allocation of investment resources, the growth process came to a halt as even food could be imported and also in the absence of availability of enough foreign exchange earnings, it experienced balance of payments problems and it became difficult to import even necessary inputs for industrial growth.

AGRICULTURE AND POVERTY ALLEVIATION

A majority of poor people live in rural areas. Even after 60 years of independence around 40% of population in the rural areas of India lives below the poverty line and a majority of them consists of small and marginal farmers, landless agricultural labourers, Scheduled Casts and Tribes. It has been shown, among others, by Montek Singh Ahluwalia, the former Deputy Chairman of Indian Planning Commission that poverty declines with agricultural growth.

In any strategy of eradication of poverty agricultural growth plays an important role. Agricultural growth raises the productivities and incomes of small and marginal farmers, and raises and employment and wages of agricultural workers. With this, it helps to reduce poverty and disguised unemployment. Besides, increase in agricultural productivity leads to lower food prices and keeps inflation under control which also contribute to lowering of poverty.

CONTRIBUTION OF AGRICULTURE TO EMPLOYMENT GENERATION

In major growth models for labour-surplus developing countries, prominent among them are 'Lewis' model of growth with unlimited supply of labour,' Mahalanobis' growth model of assigning

higher priority to basic and heavy industries visualised withdrawal of surplus labour from agriculture to be employed in the expanding industrial sector. However, the empirical evidence shows that far from withdrawing surplus labour from agriculture, the modern industrial sector being highly capital-intensive generates very little employment opportunities which are not enough even to employ all the openly unemployed persons in the urban areas.

It has been found that agricultural growth has a good employment potential provided a proper strategy of agricultural growth is pursued. The new agricultural technology represented by the use of HYV seeds, fertilizers, pesticides along with use of optimum quantity of irrigation water leads to the expansion in agricultural employment. The use of these inputs of high-yielding technology enables the farmers to adopt multiple cropping which has a large employment potential.

What is needed is the increase in capital investment for expansion of irrigation facilities and other infrastructure for agriculture so that farmers throughout India can draw benefits from the new high-yielding technology. The widespread diffusion of new high-yielding technology in the rural economy of India will raise agricultural productivity as well as employment. However, to realise the full employment potential of agricultural growth, reckless mechanisation of agriculture should be avoided. Besides, to increase employment in agriculture, lands reforms such as tenancy reforms and distribution of land through imposition of ceilings on landholdings should be effectively implemented as small farmers employ more labour, have larger cropping intensity and higher productivity.

Irma Adelman and Jean "Waelbroeck" have put forward a strategy called 'Agricultural Development-Led Industrialisation Strategy' simply called ADLI Strategy in which they have argued for allocating a greater share of investments to the agricultural sector to improve agricultural productivity and achieve a more rapid growth. To quote them, "With current initial conditions and in the present low-growth world environment, an "Agricultural Development-Led Industrialisation (ADLI) Strategy" leads to higher rates of economic growth, better income distribution, more rapid industrialisation and a stronger balance of payments than continuation of purely export-led growth strategy.

The main reasons for the favourable result of ADLI strategy are that

1. The strong domestic linkages of agriculture with manufacturing, through both the demand and the input sides, lead to high domestic demand multipliers for agricultural output;
2. Investment in agriculture is less import-intensive and more labour-intensive than investment in industry and so is agricultural production;
3. The rate of return to investment in agriculture is high, equal or be exceeding that of investment in industry.

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Algae: The World's Most Important "Plants"—An Introduction

Dr. Amit Kumar Prakash*

ABSTRACT

Early in the history of life, algae changed the planet's atmosphere by producing oxygen, thus paving the way for the evolution of eukaryotic organisms. In an era in which the consumption of fossil fuels is a prime topic of concern, few people realize that the oil we currently exploit comes mostly from Cretaceous deposits of marine algae. Moving from ancient times to the present, the algae remain more important than most people realize. Today, the production of oxygen by algae (ca. 50% of all oxygen production) is another reason for saying "our lives depend on algae." Those who love seafood should thank the algae because algae are the primary producers upon which aquatic ecosystems depend. Thanks should come from all who are vegetarians or omnivores, because all land plants derive from a freshwater class of green algae and all land-animals—including the cows that provide the steaks for meat-lovers—depend directly or indirectly on land plants for food and often for shelter as well. As we use up the oil deposits provided by the ancient algae, we are turning to the modern algae for help. Given the photosynthetic abilities of the algae, they are one of the major focuses for sustainable biofuel production and CO₂ consumption. Finally, the algae that give us the air we breathe, the food we eat, and the fuel for our cars (past and, perhaps, future), are also a source of active pharmaceutical compounds that can be used against drug-resistant bacterial strains, viruses (including Herpes Simplex and AIDS), and cancers. Roses are pretty and oak trees are impressive, but no other groups of "plants" have done so much, for so long, and, for so many as have the algae!

INTRODUCTION

Algae and Attitude

Most people are not at all aware of the importance of algae. This lack of appreciation of the world's most important plants is not surprising, at least among English-speaking populations. Consider the common names used for the algae: pond scum, seaweeds, and even frog spittle! Indeed many people only experience algae in "bad situations" such as a big problem in local lakes, fishing holes, or even personal swimming pools, or as insect-covered seaweed litter on the beach or as contaminants in tropical fish tanks, or even worse, as red tides poisoning our seafood and/or us. Perhaps there is no wonder about why more people have never, ever taken a phycology course to understand the plants upon which their lives totally depend. This article will, one hopes, serve as a mini-phycology course that will provide just enough background information to give the reader who has very little awareness about algae a basic appreciation of what they are and how tremendous the variation in size, habitat, and "life style" among algae is. Thus, when one encounters the mounting

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mass of articles about algae and biofuels or algae and carbon capture, etc., there will a context for understanding which algae are being proposed to do what functions.

Now no one likes to begin an overview article on an important topic with a controversy and I will avoid controversy by explaining I have placed the word “plants” in the title in quotes to avoid or at least minimize controversy. Some people would argue (strongly) that “plants” are only the land plants we all commonly think of as plants (the bryophytes—mosses, liverworts, and hornworts, pteridophytes—ferns and fern allies, gymnosperms—conifers and their kin, and angiosperms—the flowering plants). Others would say molecular evidence shows clearly that the green algae (i.e., the Chlorophyta) and the land plants are plants, but no other algae are. Others, also citing molecular evidence, would say that the red algae (i.e., the Rhodophyta) are also “plants.” But to extend the term “plants” any further, beyond the land plants, green algae, and red algae, may be very troubling (horrifying) to some. The vexation caused might reach its peak over calling the blue–green algae plants—in fact there is even controversy about calling them blue–green algae rather than cyanobacteria (despite the fact that the former term is more colorful). Well, often controversies rage simply because people accept different definitions of terms (and actually have no real basis for quarrel at all beyond the definitions). Thus, to avoid even a hint of controversy, the working definition of “plants” for this article is as follows: organisms that contain chlorophyll *a* and perform oxygen-producing photosynthesis (and their colorless close relatives [e.g., *Astasia* is thought of as a colorless *Euglena* that no longer has chloroplasts]). With this definition the blue–green algae can remain truly cyanobacteria but we can call them plants. And we do not have to say that the magnificent, giant, plant-like kelps are not plants. Clearly, those who cannot abide this working definition of “plants” can simply use whatever definition they prefer in their own writings, and forgive me for using “plants” as a convenient term for this article.

Plan of Ttack

This article will begin with a simple grammar lesson, comment on attitudes, discussion of some the major examples of the importance of algae, and a very brief introduction to some major groups of algae. It will then return to additional ways in which the algae are far more important to humankind than most humans realize.

DISCUSSION

Grammar Lesson

You can have one alga, or, two or more algae, but you can never have “algas” (unless you are writing in Spanish or Portuguese that is). Despite the fact that recognizing “alga” is singular and “algae” is plural seems fairly simple, one has only to listen to the radio or to university lectures or read the papers to realize that seeing or hearing expressions like “Algae is an important source of biofuels.” are probably here to stay (at least until all editors are forced to take Latin 101).

Algae and Attitudes

In the English language, the common terms for algae include “pond scum,” “seaweeds,” “rockweed,” “bladder wrack,” “sea wrack” and, even “frog spittle.” Thus, the poor algae start off with a negative connotation as soon as we talk about them. Similarly, since most people do not learn about algae at all at any level of their educational history, awareness of the algae may derive from basically bad situations, such as news clips about poisonous red tides and shellfish poisoning, about masses of green seaweeds threatening Olympic sailing events in China, or from algal problems in

their own swimming pool. Indeed when one hears or reads that the local fish-kill in the town lake was caused by a massive bloom of algae, one cannot escape thinking, "Algae are bad." In response to this erroneous notion, the subtheme of this article is, "Algae good, people bad" (at least as far as the environment is concerned). Though this mantra may be considered overly zealous on behalf of the algae, one can argue that the "pond scum" and "seaweeds" need a strong defense and the best defense is often an offence.

Olden Times

Some 3.5 billion years ago prokaryotic life began on the planet in the absence of oxygen. The cyanobacteria (blue–green algae) arose and began releasing oxygen into the atmosphere as the waste product of chlorophyll a-mediated photosynthesis. However, the levels of oxygen did not rise significantly for about a billion years. Why? Because exposed iron and other metals in surface rocks oxidized and consumed oxygen, and because the massive ocean absorbed oxygen. But about 2.45 billion years ago the level of oxygen in the atmosphere began to rise because the exposed minerals were fully oxidized and absorption by the oxygen-enriched upper layers of the ocean abated (Kump 2008). Oxygen levels rose and the evolution of eukaryotic organisms began, giving rise along the way to humans (for better or worse). For changing the atmosphere and the course of evolution, the blue–green algae deserve our thanks.

Modern Times

Algae in the oceans, rivers, and lakes of the world are thought to produce about half of all the oxygen produced on the planet. Those of us who appreciate breathing should offer the algae our thanks. Given that the total biomass of the world's algae is but a tenth of the biomass of all the other plants, the efficiency of the algae is impressive (and of interest in terms of producing biofuels—but more of that later).

CONQUERING THE LAND

Among the various eukaryotic organisms evolving in the oceans and lakes of the planet were various forms of algae, including the green algae (Chlorophyta). In the Paleozoic era perhaps about 480 million years ago (Wellman et al. 2003), a grand conquest occurred and yet this victory is not routinely celebrated by any nation on the planet! It was the conquest of the land by green algae and the evolution of the "real plants," that is, the land plants (including the bryophytes, ferns and fern allies, the gymnosperms, and the flowering plants). Since all land plants come to us *via* the green algae, every vegetarian and vegan should thank the algae. Of course, those of us who enjoy steaks and beef Wellington also should thank the algae because cows eat grass. While we are discussing food, it is important to note that those who like salmon, oysters, lobster, and every other form of seafood must offer their thanks to the algae, since the algae are the primary producers in aquatic ecosystems—the starting point in the food chain or food web and thus the *sine qua non* for the fine seafood some of us love. Man lives not by bread alone, so although we must acknowledge that the algae, in a sense, have given us all of our seafood and all of our "land-food," we have to thank them also for timber and fibers, for habitats, for beautiful flowers and beautiful forests...basically for life as we know it.

The Major Groups of Algae

Having acknowledged and thanked the algae for changing the earth's atmosphere and facilitating the evolution of us and other eukaryotes, for providing much of the world's oxygen each year, for

providing all seafood and all “land food” for us and all other animals, and for all the habitats, products, and beautiful flowers we enjoy, it is time to introduce some major groups of algae. We will start with the big ones and then cover the little ones.

THE BIG ALGAE —THE SEaweEDS

Everyone who has spent time along the ocean coasts or around lakes and ponds, has noticed some of the big algae, or macroscopic algae and these easily visible algae are mostly three groups with simple, colorful names. They are the green algae, the red algae, and the brown algae (or the Chlorophyta, Rhodophyta, and Phaeophyta respectively). Books can be, and have been, written about each group, but just a few essential facts will serve as a quick introduction to each group.

GREEN ALGAE (CHLOROPHYTA)

There are an estimated 6,000 to 8,000 species of green algae (and one should remember the number is truly just an estimate) and ninety percent of them are freshwater rather than marine. As mentioned above, a freshwater green algal ancestor conquered the land and gave rise to the land plant flora, in fact the green algae are in a monophyletic (or natural) group with the land plants. The green algae and the land plants all share a common ancestor, and, all descendants of that common ancestor are either green algae or land plants. Although many of the green algae are large (macroscopic) seaweeds, they can also be tiny unicellular or colonial organisms. Some marine green algae are truly sea “weeds” and one beautiful green alga, *Caulerpa*, is known as the “scourge of the Mediterranean” where it is a highly invasive weed introduced by accident in Monaco in 1984 just beneath the Oceanographic Museum (Meinesz et al. 2001). A less beautiful green

alga, *Codium* (“deadman’s fingers”), has been invading the east coast of the U.S., steadily moving northward and plaguing already plagued shellfish industries along the way. Given these examples of invasive species, the question arises: Are these algae bad? The answer is a resounding, “No!” Humans deliberately or accidentally released these “weeds” to habitats where they should not be. The algae did not invade on their own, they were released into or transported to new environments by people. People created the problems, thus we must remember the mantra “Algae good; people bad.” If you want to be a bit more kind toward people, you can use “Algae good; people iffy” as does one of my colleagues.

RED ALGAE (RHODOPHYTA)

There are ca. 4,000–5,000 species of red algae and, in striking contrast to the green algae, 90% of red algae are marine. Although there are some unicellular red algae, most are macroscopic algae often growing abundantly on rocky shores. Some molecular studies have indicated that the red algae are in the same monophyletic (natural) group as the land plants and the green algae, so one can argue that the red algae are real plants (although our working definition makes all of the algae “plants”). Some red algae are coralline and make calcium carbonate structures that are often very important components of “coral reefs” and in fact may be the major component in some reefs (the latter might be better called “biological reefs”). The red algae are the source of agar and carrageenans (sulfated polysaccharides used in hundreds of products including ice creams, beer, pâtés, shampoo, soy milk, and pet foods *inter alia*), and thus are harvested for commercial purposes. The red

alga *Porphyra* is also harvested as Nori and is the dark purple–reddish wrapper used in sushi around the world. The red algae are among the most beautiful seaweeds and many of them have been found to contain useful pharmaceutical compounds (with antibacterial, antiviral, or anti-cancer effects).

BROWN ALGAE (PHAEOPHYTA)

The brown algae can be thought of as the “macho algae” and include all of the giant kelps as well as smaller but equally “tough” intertidal seaweeds. There are only 1,500 to 2,000 or so species and they are almost entirely marine (even more so than the red algae). This group includes such famous entities as *Sargassum* of Sargasso Sea fame and the giant kelp *Macrocystis* which forms large forests and is harvested for alginic acid, a commercially important polysaccharide with a host of industrial uses from thickening food products to glossy paper production to beer brewing. Like the red algae, the browns are a source of potential pharmaceutical compounds. Like the greens and the reds, the brown algae are often major components of the rocky intertidal zone and thus are exposed at low tide and must withstand both desiccation and, in many cases, the full force of major wave action as the tides come in.

The Small Algae, the Phytoplankton—the Pasturage of the Seas

Although the seaweeds are often beautiful and often very noticeable (too noticeable when there are large blooms or when storms wash too much up on the beaches), they largely occur in coastal regions at or near the shoreline. In contrast the phytoplankton are microscopic and some are very beautiful. Although phytoplankton are often not noticeable at all (compared to the seaweeds), phytoplankton can be actually very noticeable when there is a massive bloom (such as the red tides and other Harmful Algal Blooms [HABs]). In such cases, the phytoplankton can change the color of the ocean for miles and poison the air. These algae are tiny, but the important thing to note is that the oceans and the major lakes of the world provide a vast habitat for the phytoplankton and they can achieve almost unimaginable densities. Indeed the vast number of phytoplankton cells are the initial food for marine and freshwater food webs (hence the expression “pasturage of the seas”). It is also the phytoplankton that generate most of the annual algal oxygen production (about half of the planet's total annual oxygen production). There are several interesting groups of marine and freshwater phytoplankton not covered in this brief introduction and there are important green algae phytoplankton—especially in freshwater ecosystems, but this review will stick to the marine Big 4 or Pasturage of the Seas, that is, the diatoms, dinoflagellates, coccolithophorids, and the blue–green algae.

Diatoms (Bacillariophyta)—Algae in Glass Houses

Microscopic, eukaryotic (nucleus-containing) diatoms literally make their wall (or “frustules”) from silicon dioxide, that is, glass, and these glass walls overlap like the cover and bottom of a traditional lab Petri dish. Despite living in glass houses, the diatoms in some cases actually move around and at certain times even manage to have sex. But perhaps the single most important thing to note is that diatoms are often very abundant and, thus, important members of their respective ecosystems. The glass houses (or more scientifically, the frustules) survive for thousands of years and in fact diatomaceous earth (diatomite) used in pool filter systems and in car polishes is found in massive deposits sometimes hundreds of feet thick. There are 12,000 known species of diatoms and some estimate that there may be as many as 60,000 to 600,000 species (Hasle and Syvertsen 1997).

DINOFLLAGELLATES (PYRRHOPHYTA)

The eukaryotic dinoflagellates are very abundant normally and can achieve densities of 10⁷–10⁸ cells per liter (Graham and Wilcox 2000) during blooms which are often HABs associated with paralytic shellfish poisoning, amnesic shellfish poisoning, diarrhetic shellfish poisoning, neurotoxic

shellfish poisoning, and ciguatera fish poisoning. Given the litany of obnoxious poisoning that can be caused by dinoflagellates, one must return to the question: Are these algae bad? The answer is, of course, a resounding “No!” People bad; algae good. First, the dinoflagellates are mostly harmless sources of oxygen and food for other organisms. Second, whenever massive blooms of dinoflagellates occur there is most often a human cause, most typically excessive nutrients from anthropogenic pollution. Even if one notes that there are more HABs now than ever before and/or they are occurring in places where they have never occurred before and/or the blooms are worse in intensity than ever before, one must also note that human pollution is the cause of the blooms and the fact that they are occurring in new sites is undoubtedly due to human transport of dinoflagellates to new habitats (as, for example, via ship ballast water). So the problem, gentle reader, is not in our algae, but in ourselves. On a more positive note, dinoflagellates can exhibit bioluminescence and produce dreamlike scenes of people, boats, or dolphins moving through the water at night creating glowing trails. The dinoflagellates have a more serious role as the symbionts (or, zooxanthellae) of corals. Unfortunately increasing levels of pollution and increasing water temperatures cause “coral bleaching” wherein the algae abandon their coral hosts because of the unfavorable conditions and the corals die. A large percentage of the world’s coral reefs are dead, dying, or threatened.

COCCOLITHOPHORIDS

These eukaryotic phytoplankton species are fascinating in several ways. First there is their name: Coccolithophorids or “coccolith-bearers”. What are the “coccoliths”? They are, often beautiful, calcium carbonate platelets borne on the surface of the flagellated unicellular algae. The exact function of the coccoliths is not understood, but there is experimental evidence that ocean acidification can clearly interfere with normal coccolith production and thus might have adverse effects on these important phytoplankton species. Another dramatic feature of the coccolithophorids is that they can be very abundant—so abundant in fact that they can turn the surface of the northern Atlantic whitish for miles and miles, and clearly can be seen in satellite photographs. The abundance of the coccolithophorids can be made dramatically clear when one considers that the flagellated unicells are microscopic—too small to be seen without a good microscope. And the calcium carbonate coccoliths that they bear on their surface are smaller still—each cell often bearing eight or more coccoliths as small as 1–3 μm in diameter. If one keeps in mind how tiny the coccoliths are and then considers the white cliffs of Dover and realizes that the chalk of the white cliffs of Dover is largely composed of coccoliths, one realizes that there had to have been billions and billions of coccolithophorids living and dying in the ocean over millions of years to generate such massive accumulations.

BLUE –GREEN ALGAE (CYANOBACTERIA)

It seems appropriate to return to, and conclude with, the prokaryotic blue–green algae, those hardworking photosynthesizers that changed the atmosphere of the planet. Like other prokaryotes the blue–green algae are abundant and present in almost every conceivable habitat from oceans and lakes (as expected), to ice, snow, thermal hot springs, and deserts (perhaps not as expected). Since more than 99% of all species ever evolved on Earth have gone extinct, it is probable that humans will (the optimist would say “might”) be a relatively short-term component of life on Earth, but the blue–green algae that were major players 3.5 billion years ago at the start of life as we know it, likely will survive well after the large-brained, walking, talking animals have gone extinct. But while we and the blue–greens co-inhabit the planet, we owe them our thanks not only for the oxygen they produce and the vital role they play as primary producers in the food webs, but also for nitrogen fixation. Our atmosphere is filled with nitrogen and this inert gas prevents the oxygen in our

atmosphere from igniting when we strike a match (when the first nuclear bomb test was planned there could have been at least a bit of concern that the buffering effects of nitrogen would not suffice and the whole planet might have gone up in flame but luckily that was not the case!). Living organisms must have nitrogen (hence millions of dollars spent on nitrogen-rich fertilizers around the world), but not in the form of the inert gas (two nitrogen atoms tightly bound by three covalent bonds). Thus, nitrogen fixation (or, the process of breaking those covalent bonds and adding other atoms like hydrogen and oxygen to the nitrogen) is, like photosynthesis and respiration, one of the most important physiological processes. The blue–green algae are nitrogen fixers which explains, in some cases, why blue–green algae can grow in such hostile environments and why we should thank the blue–green algae once again for what they do. Like the other phytoplankton algae described, the blue–greens are very abundant and can achieve bloom -level densities that color the water, often reddish (due to the red phycoerythrin pigment that can mask the blue–green phycocyanin pigment). Some suggest that Homer's "wine-dark sea" (or, "wine-faced sea") was "wine-dark" because of blooms of blue–green algae

(specifically, *Trichodesmium erythraeum*). Of course, the question of how the blind poet Homer knew the sea was wine dark is an interesting question. (And, there are non-algal explanations for "wine-dark" as well, but they have no place in this introduction to the algae.)

BUT WAIT, THERE'S MORE

The algae changed the atmosphere of the planet, gave rise to the land plants, provide half of the planet's annual oxygen supply, are directly responsible for all seafood, and indirectly responsible for all "land food," and they help supply fixed nitrogen to support life on the planet. At this point our gratitude should know no bounds, but there is indeed still more. The major gas and oil deposits that we are so rapidly depleting came largely from Cretaceous algae deposits. Another thank you is in order. Various kinds of algae (but especially the blue–greens, reds, greens, and browns) are sources of new pharmaceutical compounds helpful in our battles against antibiotic-resistant bacterial strains plaguing our hospitals, against viral infections (including Herpes and AIDS), and against some forms of cancer. Another thank you... Lastly, we come to the latest potential major "gift" of the algae to humankind and one that will receive more attention in this journal issue, namely: the algae are a potential source of renewable biofuels—a source that from many perspectives is far more tractable than land plants (like corn or even sugar cane). In short, the algae are efficient harvesters of sunlight and do not waste much energy on intricate structure or pretty flowers. They can grow in brackish or salt water and do not need precious crop lands for growth. The algae can strip nutrients from polluted waters and they do use lots of CO₂ to grow and prosper. So, as we face the end of cheap fossil fuels and the perils of global warming, the algae might, once again, change things for the better and help give humankind some extra time before we go the way of 99.9% of all the species that have ever been. It would certainly be a grand advance if we found ourselves having to thank the algae yet again.

CONCLUSION

The algae have benefitted humankind since the earliest days of life on the planet—when the blue–green algae changed the planet's atmosphere and triggered the evolution of eukaryotic organisms including humans.

They helped us again during the Cretaceous when our major current oil and gas deposits were generated by marine algae. They now provide about half of the planet's oxygen, a boon to those of us who breathe, and they directly or indirectly give us all of our food. The fact that the algae

are also a potential source of renewable biofuels makes the world's most important "plants" even more important. Additional general information about the algae can be found in texts such as Algae (Graham and

Wilcox 2000), Phycology (Lee 2008), and Algae—An Introduction to Phycology (van den Hoek et al. 2010). There are also many useful websites including but certainly not limited to the Phycological Society of America <http://www.psaalgae.org/> and Michael Guiry's Seaweed Site <http://www.seaweed.ie/guiry/>.

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समाज में स्वास्थ्य एवं पोषण की धारणा

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परिचय

पोषण आहार तत्व सम्बन्धी विज्ञान है। यह एक नई विचारधारा है, जिसका जन्म मूलतः शरीर विज्ञान तथा रसायन विज्ञान से हुआ है। आहार तत्वों द्वारा मनुष्य के शरीर पर पडने वाले प्रभाव का अध्ययन एवं विश्लेषण इसका मुख्य विषय है। दूसरे शब्दों में शरीर सम्बन्धी सभी प्रक्रियाओं का नाम ही पोषण है।

मूल रूप से पोषण की परिभाषा इस तरह से दे सकते हैं। आहार पोषण तत्व व अन्य उनका प्रभाव ओर प्रतिक्रिया तथा स्वास्थ्य व बीमारी से उसका सम्बन्ध व संतुल का विज्ञान ही पोषण है। यह उस क्रिया को बताता है जिसके द्वारा कोई जीव भोजन ग्रहाण कर, पचाकर, अवशोषित कर शरीर में उसका वितरण कर उसे शरीर में समावेशित करता है तथा अपचित भोजन को शरीर से बाहर निकालता है। इतना ही नहीं पोषण का सम्बन्ध भोजन व उस सामाजिक, आर्थिक व मनोवैज्ञानिक प्रभावों से भी है।

पोषक तत्व

भोजन के सभी तत्व जो शरीर में आवश्यक कार्य करते हैं। उन्हें पोषण तत्व कहते हैं। यदि ये पोषण हमारे भोजन में उचित मात्रा में विद्यमान न हों, तो शरीर अस्वस्थ हो जाएगा। कार्बोज. प्रोटीन, वसा, विटामिन, खनिज लवण व पानी प्रमुख पोषक तत्व हैं। हमारे भोजन में कुछ तत्व भी होते हैं। जो पोषण तत्व नहीं होते, जैसे रंग व खुशबू देने वाले रासायनिक पदार्थ।

ये आवश्यक तत्व जब सही अनुपात में हमारे शरीर की आवश्यकता अनुसार उपस्थित होते हैं तब उस अवस्था को सर्वोत्तम पोषण या समुचित पोषण की संज्ञा दी जाती है। यह सर्वोत्तम पोषण स्वस्थ शरीर के लिए नितान्त आवश्यक है। कुपोषण उस स्थिति का नाम है जिसमें पोषक तत्व शरीर में सही अनुपात में विद्यमान नहीं होते हैं अथवा उनके बीच में असंतुलन होता है। अतः हम कह सकते हैं कि कुपोषण अधिक पोषण व कम पोषण दोनों को कहते हैं। कम पोषण का अर्थ है कि किसी एक या एक से अधिक पोषण तत्वों का आहार में कमी होना। उदाहरण, विटामिन ए की कमी या प्राटीन ऊर्जा कुपोषण। अधिक पोषण से अर्थ है एक या अधिक पोषक तत्वों का भोजन में अधिकता होना। उदाहरण, जब व्यक्ति का एक दिन में ऊर्जा खपत से अधिक ऊर्जा ग्रहण करता है, तो वह वसा के रूप में शरीर में एकत्र रहती है और उससे व्यक्ति मोटापे का शिकार हो जाता है।

आहार और स्वास्थ्य का घनिष्ठ सम्बन्ध है। रसायन विज्ञान, जीव विज्ञान और अन्य वैज्ञानिकों ने सदियों लम्बे अध्ययन और अनुसंधान के बाद यह तथ्य स्थापित किए हैं। शरीर के पोषण पर अनेक बातों का प्रभाव

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पडता है, जिनमें भोजन की आदतें मान्यताएँ मनः स्थिति, जातीय, भौगोलिक, धार्मिक, सामाजिक, मनोवैज्ञानिक, आहार और उसका उत्पादन राष्ट्रीय व अंत आहार सम्बन्धी नीतियां जैसे मछलीकरण, वितरण, शिक्षा इत्यादि।

स्वास्थ्य की परिभाषा

स्वास्थ्य उन कठिन पारिभाषिक शब्दों में से एक है जिसका अधिकतर लोग पूरी तरह अर्थ जानते हुए भी उसकी परिभाषा पूर्ण से नहीं दे पाते। समय-समय पर स्वास्थ्य की भिन्न-भिन्न परिभाषाएं दी गई हैं जिनमें कुछ निम्नलिखित हैं—

1. निरोगी अथवा दर्द रहित शरीर, मस्तिष्क और आत्मा उचित अवस्था ही स्वास्थ्य है।
2. शरीर या मस्तिष्क का स्वरूप होना उस व्यवस्था का नाम है जिसमें इसके कार्य पूर्णतय एवं कुशलतापूर्वक हो रहे हों।
3. मानव शरीरमन्त्र की वह स्थिति अथवा गुण जो वंशगत और परिवेशगत प्रदत्त परिस्थितियों में शरीरमन्त्र की उचित कार्य प्रणाली को अभिव्यक्त करता है।

विश्व स्वास्थ्य संगठन (WHO) द्वारा दी गई परिभाषा

इसके अनुसार स्वास्थ्य रोग का न होना या अशक्तता नहीं, बल्कि पूर्ण शारीरिक, मानसिक और सामाजिक तन्दुरुस्ती की स्थिति है।

पिछले कई वर्षों से इस परिभाषा का विस्तार हुआ जिसमें सामाजिक व आर्थिक रूप से गुणकारी जीवन व्यतीत करने की क्षमता को सम्मिलित किया गया है। विश्व स्वास्थ्य ने प्रमुख तीन मापदण्डों पर विचार किया है और बहुत से मापदण्डों पर विचार कर सकते हैं जैसे आत्मिक, भावात्मक,, राजनीतिक व व्यावसायिक मापदण्ड।

1. शारीरिक मापदण्ड

यह समझना बहुत सरल है कि शारीरिक स्वास्थ्य की स्थिति सम्पूर्ण क्रिया के विचार में निहित है। व्यक्ति में अच्छे स्वास्थ्य के संकेत हैं अच्छा रंग, अच्छे बाल, चमकती आंखें, स्वच्छ त्वचा, अच्छी सांस, तन्दुरुस्त शरीर, गाढी नींद, अच्छी भूख, अच्छी पाचन शक्ति, सरल सहायक, शारीरिक गतिविधियां, शरीर के सभी अवयव जो कि सामान्य आकार कार्य वाले हैं। सम्पूर्ण चेतना, नाडी की गति, रक्तचाप व सहनशीलता, ये सभी व्यक्ति की आयु व लिंग के अनुसार सामान्यता की स्थिति में आते हैं यह सामान्यता की स्थिति एक विस्तृत सीमा लिए हुए हैं।

यह सामान्य स्थिति अप्रभावित स्वस्थ लोगों के जो कि किसी भी बीमारी से पीडित नहीं है निरीक्षण के पश्चात स्थापित के गई है।

2. मानसिक मापदण्ड

मानसिक और शारीरिक स्वास्थ्य एक दूसरे से जुड़े हैं। यह के मानसिक बीमारी की अनुपस्थिति नहीं है। अच्छा मानसिक स्वास्थ्य जीवन के बहुत से अनुभवों को बताने की योग्यता रखता है। निम्न मानसिक स्वास्थ्य अच्छे शरीर को तो प्रभावित करता है, इसके अतिरिक्त मानसिक कारक भी विचारपूर्ण है जो कि अति रक्तचाप, अस्थमा, शारीरिक अव्यवस्थाओं में महत्वपूर्ण भूमिका अदा करते हैं।

3. सामाजिक मापदण्ड

अच्छी व्यवहार कुशलता निहित है एकरूपता और एकीकृत व्यक्ति और समाज में व्यक्ति और विश्व में जिसमें कि वह रहता है। एक समुदाय का सामाजिक स्वास्थ्य उन्नति चिंतन, विचारों और दूसरों के प्रति सहानुभूति जैसे कारकों पर निर्भर करता है। इसके अलावा यह शिक्षा उत्पादन, स्वास्थ्य व व्यक्तियों की सामाजिक सुरक्षा पर निर्भर करता है।

4. आध्यात्मिक मपदण्ड

आधुनिक जीवन पर तनाव व दबाव होने से स्वास्थ्य के मापदण्ड पर विचार करना अनिवार्य है। विश्व के साथ शान्ति सम्बन्ध बनाने से पहले यह अनिवार्य है कि व्यक्ति स्वयं आत्मिक शान्ति को प्राप्त हो। आध्यात्मिक स्वास्थ्य नैतिक मूल्यों, संहिताओं, अभ्यासों व चिंतन इत्यादि के माध्यम से प्राप्त किया जा सकता है।

5. व्यवसायिक मापदण्ड

व्यावसायिक मापदण्ड स्वास्थ्य का नया मापदण्ड है। इसका महत्व ज्यादा तब है, जब अचानक किसी व्यक्ति की नौकरी छूट जाती है या उसे सेवा निवृत्ति लेनी पडती है। हो सकता है कुछ व्यक्तियों के लिए ये केवल आय का एक जरिया हो, लेकिन कुछ के लिए जिन्दगी के सभी मापदण्डों के द्वारा जो सफलता मिलती है, यह उसे प्रदर्शित करता है।

स्वास्थ्य का निर्धारण

स्वास्थ्य अकेले में नहीं रहता। कुछ कारक होते हैं जो कि स्वास्थ्य को परिभाषित करते हैं फिर चाहे व्यक्ति अकेले में हो या फिर समाज में जिसमें कि वह रहता है, यह कारक अंतःक्रिया करते हैं। यह अंतःक्रिया स्वास्थ्य को बढ़ावा अथवा उसे आघात पहुंचा सकती है। व्यक्ति का स्वास्थ्य और सम्पूर्ण समाज ऐसी बहुत सी अंतःक्रियाओं का परिणाम हो सकता है।

स्वास्थ्य का निर्धारण इस प्रकार किया जा सकता है

1. अनुवांशिकता

प्रत्येक व्यक्ति के शारीरिक व मानसिक गुण कुछ हद तक उसके गुण सूत्रों के प्रगति निश्चित होते हैं जो कि उसके अभिभावकों के गुणसूत्रों से निश्चित होती हैं और ये गुणसूत्र उसे उसके अभिभावकों के संयोग। गुणसूत्रों की संरचना बाद में परिवर्तन नहीं हो सकती। गुणसूत्रों की खराबी सी बीमारियों को उत्पन्न करती है जैसे सिकल सेल एनीमिया, हीमोफीलिया, चयापचय की कुछ खराबी इत्यादि। अतः स्वास्थ्य की स्थिति गुणसूत्रों की संरचना पर निर्भर करती है।

2. वातावरण

हिप्पोरेट्स पहला विचारक था जिसने बीमारियों को वातावरण से जोड़ा जैसे कि मौसम, जल, भोजन, हवा आदि। सर्दियों के बाद पेटेकोफेर ने जर्मनी में बीमारी और वातावरण के सम्बन्ध के विषय को नया जीवन प्रदान किया।

वाह्य वातावरण उन चीजों से बना है जिससे व्यक्ति जनन के बाद सम्पर्क में आता है। इसे तीन घटकों में विभाजित किया जा सकता है।

- A. शारीरिक घटक
- B. जीव वैज्ञानिक घटक
- C. मानसिक व सामाजिक घटक

ये सभी अथवा कोई एक व्यक्ति के स्वास्थ्य को प्रभावित करते हैं और इसका सीधा प्रभाव होता है। यदि वातावरण किसी व्यक्ति के अनुकूल है तो वह अपनी शारीरिक व मानसिक क्षमताओं का भरपूर प्रयोग कर सकता है।

3. जीवन पद्धति

जीवन पद्धतियों का अर्थ है लोगों के रहन सहन का तरीका और यह सामाजिक मूल्यों, व्यवहारों और गतिविधियों को प्रतिबिम्बित करता है। यह सांस्कृतिक और व्यवहारिक आदर्शों और जीवन की लम्बी आदतों से बनती है। जीवन पद्धति विभिन्न सामाजिक अन्तर प्रक्रिया द्वारा विकसित होता है जैसे अभिभावक, समूहों, दोस्तों, भाई-बहन, स्कूल के द्वारा अन्तःक्रिया।

4. सामाजिक आर्थिक स्थिति

सामाजिक आर्थिक स्थिति व्यक्ति के स्वास्थ्य को प्रभावित करती है। कुछ महत्वपूर्ण कारण जो कि सामाजिक-आर्थिक स्थितियों को निश्चित करते हैं।

- A. आर्थिक स्तर
- B. शिक्षा
- C. व्यवसाय

A. आर्थिक स्तर

सामान्य आर्थिक संपादन का मापदण्ड प्रति व्यक्ति कुल राष्ट्रीय उत्पादन है। व्यक्ति की क्रय क्षमता, रहन-सहन स्तर जीवन-गुणवत्ता, परिवार का आकार इत्यादि उसके आर्थिक स्तर पर निर्भर करते हैं। स्वास्थ्य की देखरेख में आर्थिक स्तर एक महत्वपूर्ण भूमिका अदा करता है। परन्तु एक विडम्बना यह है कि उच्च स्तरीय जीवन भी बीमारी को बढ़ा देता है जैसे कि हृदय, शक्कर आदि बीमारियों जो अधिकांशतः उच्चस्तरीय समाज में पाई जाती हैं।

B. शिक्षा

आर्थिक स्तर के अलावा शिक्षा भी स्वास्थ्य देख-रेख के स्तर को प्रभावित करती है। (विशेषतया नारी शिक्षा) असाक्षरता विश्व मानचित्र में जहां भी दृष्टिगत होती है। वहां पर गरीबी, निम्न स्वास्थ्य, उच्च शिशु जन्तदर व मृत्युदर व कुपोषण दृष्टिगत होता है। अध्ययनों से पता चलता है कि शिक्षा कुछ हद तक स्वास्थ्य पर गरीबी के प्रभाव को कम करती है। (चाहे स्वास्थ्य संबंधी सुविधाएं अपूर्ण हो।) भारत में 1984 की जनगणना के अनुसार केरल एं ऐसा उदाहारण है वहां पर शिशु मृत्युदर 29 है जो कि सम्पूर्ण भारत में 104 है और उसका एक महत्वपूर्ण कारण नारी शिक्षा उकी दर है जो कि 65.7 है, सम्पूर्ण भारत में यह दर 24.8 है।

C व्यवसाय

बेराजगारी बीमारी व मृत्यु को बढ़ावा देती है। अधिकांशतः कार्य हानि आय व स्तर ही प्रभावित नहीं करती अपितु यह एक मानसिक व सामाजिक आघात भी पहुंचाती है।

5. राजनैतिक व्यवसाय

स्वास्थ्य राष्ट्र की राजनैतिक व्यवस्था से भी सम्बन्धित है। प्रायः स्वास्थ्य तकनीकों को कार्यान्वित करने के मार्ग में मुख्य बाधा तकनीकी की अपेक्षा राजनैतिक है। साधनों के बंटवारे में पावर नीति, तकनीकी के चयन एवं स्वास्थ्य सेवाओं का वह कार्य जिसमें ये सेवाएं समाज के विभिन्न भागों में सुगमता से उपलब्ध हो इनसे सम्बन्धित निर्णय राजनैतिक व्यवस्था के तरीकों के उदाहरण हैं, जिनसे सामुदायिक स्वास्थ्य सेवाओं का गठन किया जा सकता है।

6. स्वास्थ्य सेवाएं

स्वास्थ्य सेवाओं का लक्ष्य लोगों का स्वास्थ्य स्तर सुधारना है। परिवार एवं स्वास्थ्य कल्याण सेवा पद व्यक्तिगत व सामुदायिक सेवाओं की एक विस्तृत श्रृंखला को समाहित करता है। ये सेवाएं बीमारी के इलाज, बीमारी को रोकथाम और स्वास्थ्य को बढ़ावा देने हेतु होती हैं। बच्चों के प्रतिरक्षण से किसी बीमारी के खतरे को रोका जा सकता है। स्वच्छ पानी के प्रबंध से जल से उत्पन्न होने वाली बीमारियों के फैलाव व उनसे होने वाली मृत्यु से सुरक्षा की जा सकती है। गर्भवती महिलाओं व बच्चों की देखभाल बच्चों एवं माता की अस्वस्थता और मृत्यु दर में कमी लाने में योगदान देगा। ये सभी प्राथमिक स्वास्थ्य सेवा के अंग हैं। ये भी उसके घटक हैं जो अच्छे स्वास्थ्य के प्रयास (मार्ग) के रूप में देखा जाता है।

7. अन्य तथ्य

अन्य तथ्य जो स्वास्थ्य को प्रभावित करते हैं, वे औपचारिक स्वास्थ्य देखभाल व्यवस्था से परे हैं। इसमें रोजगार के अवसर, बढ़ी हुई आय तैयार किए हुए आर्युविज्ञान कार्यक्रम और परिवार आश्रय (सहारा) व्यवस्था (सपोर्ट सिस्टम) शामिल होंगे।

संक्षिप्त में चिकित्सा लोगों के अच्छे स्वास्थ्य के लिए अकेले उत्तरदायी नहीं है। अन्य प्रयास में एक दूसरे के क्षेत्र में आने वाले कार्यक्रमों से समुदाय के स्वास्थ्य की बढ़ोत्तरी का भी प्रमाणित योगदान है।

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बच्चों में कुपोषण: कारण, लक्षण और उपचार

डॉ. बस्म कृष्णा पद्म भारती*

परिचय

अच्छा पोषण आपके बच्चे के विकास के लिए बहुत महत्वपूर्ण है, खासकर शुरुआती वर्षों के दौरान। वैसे तो हर व्यक्ति को पौष्टिक भोजन लेना बहुत जरूरी होता है, लेकिन यह गर्भावस्था के समय में लेना और भी महत्वपूर्ण हो जाता है, क्योंकि इससे आपके बच्चे की सेहत भी जुड़ी होती है। जन्म के बाद भी बच्चे को कम से कम दो साल तक केवल पौष्टिक आहार ही देना चाहिए। क्योंकि गर्भावस्था और जन्म के बाद के शुरुआती वर्ष मस्तिष्क और अन्य महत्वपूर्ण अंगों के विकास के लिए बहुत महत्वपूर्ण होते हैं। बच्चे के संपूर्ण विकास को सुनिश्चित करने के लिए विटामिन, कैल्शियम, आयरन, वसा और कार्बोहाइड्रेट जैसे पोषक तत्वों से भरपूर संतुलित आहार बच्चे को देना बहुत महत्वपूर्ण है। कुपोषण क्या है कुपोषण वह स्थिति है जब आपके बच्चे के महत्वपूर्ण अंगों के विकास में मदद करते हैं। आपके बच्चे को रोग मुक्त और स्वस्थ जीवन जीने के लिए पोषक तत्व महत्वपूर्ण है। पर्याप्त पोषण की कमी से, शारीरिक और व्यवहारात्मक, दोनों से संबंधित कई विकार हो सकते हैं। कुपोषण और भूख एक समान नहीं है, हालांकि दोनों संबंधित हो सकते हैं। भूख तब लगती है जब पेट खाली होता है, जबकि कुपोषण पर्याप्त पोषक तत्वों की कमी के कारण होता है। कुपोषित बच्चों को शारीरिक कमियों का खतरा हो सकता है जिसके परिणामस्वरूप विकास अवरुद्ध हो सकता है या कोई रोग हो सकता है।

अच्छा पोषण आपके बच्चे के विकास के लिए बहुत महत्वपूर्ण है, खासकर शुरुआती वर्षों के दौरान। वैसे तो हर व्यक्ति को पौष्टिक भोजन लेना बहुत जरूरी होता है, लेकिन यह गर्भावस्था के समय में लेना और भी महत्वपूर्ण हो जाता है, क्योंकि इससे आपके बच्चे की सेहत भी जुड़ी होती है। जन्म के बाद भी बच्चे को कम से कम दो साल तक केवल पौष्टिक आहार ही देना चाहिए, क्योंकि गर्भावस्था और जन्म के बाद के शुरुआती वर्ष मस्तिष्क और अन्य महत्वपूर्ण अंगों के विकास के लिए बहुत महत्वपूर्ण होते हैं। बच्चे के संपूर्ण विकास को सुनिश्चित करने के लिए विटामिन, कैल्शियम, आयरन वसा और कार्बोहाइड्रेट जैसे पोषक तत्वों से भरपूर संतुलित आहार बच्चे को देना बहुत महत्वपूर्ण है।

कुपोषण क्या है

कुपोषण वह स्थिति है जब आपके बच्चे को आवश्यक पोषक तत्व, खनिज और कैलोरी प्राप्त नहीं होती है, जो पर्याप्त मात्रा में बच्चे के महत्वपूर्ण अंगों के विकास में मदद करते हैं। बच्चे को रोग मुक्त और स्वस्थ जीवन जीने के लिए पोषक तत्व महत्वपूर्ण हैं। पर्याप्त पोषण की कमी से, शारीरिक और व्यवहारात्मक, दोनों से संबंधित कई विकार हो सकते हैं। कुपोषण और भूख एक समान नहीं हैं, हालांकि दोनों संबंधित हो

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सकते हैं। भूख तब लगती है जब पेट खाली होता है, जबकि कुपोषण पर्याप्त पोषक तत्वों की कमी के कारण होता है। कुपोषित बच्चे को शारीरिक कमियों का खतरा हो सकता है जिसके परिणामस्वरूप विकास अवरुद्ध हो सकता है या कोई रोग हो सकता है।

बच्चों में कुपोषण के प्रकार क्या हैं

जब हर साल काफी मात्रा में बच्चे कुपोषण का शिकार हो रहे हैं, यह विश्व स्तर पर गंभीर चिंता का कारण हो गया है। कुपोषण के प्रभाव विनाशकारी और दूरगामी हो सकते हैं और इसके कारण बच्चे के विकास में रूकावट आना, मानसिक विकलांगता, जी.आई. ट्रैक्स संक्रमण, एनीमिया और यहाँ तक कि मृत्यु भी हो सकती है। कुपोषण न केवल पोषक तत्वों की कमी के कारण होता है, बल्कि इसके अत्यधिक सेवन के कारण भी होता है और इसलिए बच्चे को पोषित और स्वस्थ रखने के लिए संतुलित आहार बहुत जरूरी है।

कुपोषण के प्रकार

कुपोषण आवश्यक सूक्ष्म पोषक तत्वों के पर्याप्त सेवन के कारण होता है और कुपोषण के प्रकार को चार श्रेणियों में विभाजित किया जाता है।

कम वजन

जैसा कि नात से पता चलता है, उयह एक ऐसी स्थिति है जहाँ वेस्टिंग या स्टंटिंग या दोनों के कारण बच्चे का उसके उम्र के अनुसार वजन लंबाई में नहीं बढ़ता है। कुपोषण के इस प्रकार को असफल विकास कुपोषण के रूप में भी जाना जाता है। यदि बच्चे के पोषण की जरूरतों में सुधार किया जाए, तो बच्चे में वजन संबंधी कमियों को ठीक किया जा सकता है, पर बच्चे की लंबाई में आई कमियों को सही करना मुश्किल होता है।

स्टंटिंग

बच्चे में स्टंटिंग की स्थिति जन्म से पहले गर्भावस्था के दौरान माँ के खराब स्वास्थ्य के कारण शुरू होती है, जिससे बच्चे में असामान्य और अनुपातहीन वृद्धि होती है, यह दीर्घकालिक कुपोषण के रूप में भी जाना जाता है। स्टंटिंग लंबे समय तक होने वाली प्रक्रिया है और इसीलिए लंबे समय तक इसके परिणाम भी दिखाई देते हैं। बच्चे में स्टंटिंग होने के पीछे मुख्य कारण खराब स्तनपान, शरीर को पोषण तत्वों की पर्याप्त आपूर्ति और निरंतर संक्रमण होना आदि है। स्टंटिंग बच्चे के लिए खतरनाक है, क्योंकि एक विशेष उम्र के बाद इसी ठीक नहीं किया जा सकता है। इसलिए गर्भवती महिलाओं के लिए गर्भावस्था के दौरान उचित स्वास्थ्य और जन्म के बाद बच्चे की व्यापक देखभाल सुनिश्चित करन बहुत महत्वपूर्ण हो जाता है।

माइक्रोन्यूट्रिएंट की कमी

सूक्ष्म पोषक तत्वों की कमी या कुपोषण, शरीर में विटामिन 'ए', 'बी', 'सी' और 'डी' जैसे आवश्यक विटामिनों की कमी के साथ-साथ, फोलेट, कैल्शियम, आयोडीन, जिंक और सेलेनियम की कमी को दर्शाता है। सूक्ष्म

पोषक तत्वों की कमी शरीर में इन पोषक तत्वों की लंबे समय तक कमी के कारण होती है। इन पोषक तत्वों में से प्रत्येक शरीर में महत्वपूर्ण अंगों के विकास और कार्य में सहायता करता है और इसकी कमी से अपर्याप्त विकास और एनीमिया, अपर्याप्त मस्तिष्क विकास, थायरॉयड की समस्या, रिकेट्स, इम्युनिटी कमजोर होना, तंत्रिका का अधः पतन, नजर कमजोर होना और हड्डियों के अपर्याप्त विकास आदि जैसे रोग हो सकते हैं।

वेस्टिंग

वेस्टिंग या तीव्र कुपोषण अचानक व बहुत अधिक वजन घटने की स्थिति है और इससे कुपोषण के तीन प्रकार होते हैं—

1. क्वाशिरकोर

इस स्थिति में, पैरों और पंजों में द्रव के अवरोध (बाइलेटरल पीटिंग एडिमा) के कारण कम पोषण के बावजूद बच्चा मोटा दिखता है।

2. मरास्मस

इस प्रकार का कुपोषण तब होता है जब वसा और ऊतक, शरीर में पोषक तत्वों की कमी की भरपाई करने के लिए बहुत अधिक मात्रा में कम हो जाते हैं। यह शरीर में इम्युनिटी और आंतरिक प्रक्रियाओं की गतिविधियों को धीमा कर देता है।

3. मरास्मिक—क्वाशिरकोर

यह मरास्मस और क्वाशिरकोर दोनों का मिश्रण है और इसमें गंभीर वेस्टिंग के साथ—साथ सूजन भी शामिल है।

एक कुपोषित बच्चे का सही निदान और सही समय पर कुपोषण की पहचान करना बहुत महत्वपूर्ण है, ताकि कुपोषण से बच्चे पर पडने वाले प्रतिकूल प्रभावों को रोका जा सके और समय रहते बेहतर इलाज किया जा सके।

बच्चे में कुपोषण पोषक तत्वों की कमी या इसके अत्यधिक सेवन के कारण भी हो सकता है। शरीर में पर्याप्त मात्रा में पोषक तत्वों के स्तर को बनाए रखने के लिए संतुलित आहार लेना जरूरी है। वे कारण जिनसे आपके बच्चे को कुपोषण हो सकता है, निम्नलिखित हैं—

1. खराब खुराक लेना

अपर्याप्त भोजन के सेवन से पोषक तत्वों की कमी हो सकती है, जिसके परिणामस्वरूप बच्चा कुपोषित हो सकता ऐसे भोजन को अपचनीय और हानिकारक होते हैं उनका सेवन करने से भूख कम हो सकती है जिसके परिणामस्वरूप कुपोषण हो सकता है।

2. अनियमित आहार

उचित समय और नियमित अंतराल पर भोजन का सेवन नहीं करने से अपच और कुपोषण हो सकता है।

3. पाचन रोग

कुछ बच्चों को पाचन संबंधी विकार हो सकते हैं जैसे कि क्रोन रोग जो स्वस्थ भोजन का सेवन करने के बावजूद शरीर में पोषक तत्वों को अवशोषित करने की क्षमता को सीमित कर देता है।

4. स्तनपान की कमी

एक नवजात को स्तनपाप कराना बहुत महत्वपूर्ण है, क्योंकि माँ का दूध बच्चे में महत्वपूर्ण पोषक तत्वों की आपूर्ति करता है जो बच्चे के विकास के लिए बेहद जरूरी होता है। स्तनपान की कमी बच्चे में कुपोषण का जोखिम बढ़ा सकती है।

5. रोग

शारीरिक रोगों से ग्रसित बच्चे कुपोषण के अधिक शिकार होते हैं और उन्हें विशेष देखभाल और नियमित भोजन की आवश्यकता होती है।

6. शारीरिक गतिविधि का अभाव

पर्याप्त शारीरिक गतिविधि का अभाव पाचन प्रक्रिया को धीमा कर सकता है जिससे कुपोषण हो सकता है।

पाँच साल से कम उम्र के बच्चों में कुपोषण के अन्य कारणों में, समय से पहले जन्म, अत्यधिक उल्टी या दस्त, जन्म से हृदय विकार और अन्य दीर्घकालिक रोग शामिल हैं।

बच्चों में कुपोषण के संकेत और लक्षण

शिशुओं और बच्चों में कुपोषण के संकेत और लक्षण बच्चे की पोषण संबंधी कमी पर निर्भर करते हैं। कुपोषण के कुछ संकेतों और लक्षणों में शामिल हैं—

1. थकान
2. चिडचिडापन।
3. खराब प्रतिरक्षा प्रणाली के कारण संक्रमण के प्रति संवेदनशील बढ जाती है।
4. सूखी और पपडीदार त्वचा।
5. अपर्याप्त, अवरुद्ध विकास।
6. फूला हुआ पेट।
7. घाव, संक्रमण और बीमारी से ठीक होने में लंबा समय लगना।
8. मांसपेशियों का कम होना।
9. व्यवहारिक और बौद्धिक विकास का धीमा होना।
10. मानसिक कार्यक्षमता और पाचन समस्याओं में कमी।

बच्चों में कुपोषण का निदान कैसे किया जाता है

कुपोषण का समय पर निदान करना बहुत महत्वपूर्ण है। क्या किसी व्यक्ति को कुपोषण का खतरा है, यह पहचानने के लिए, मालन्यूट्रीशनल यूनिवर्सल स्क्रीनिंग टूल (एम.यू.एस.टी.) एक जांच उपकरण है, जो कुपोषित का पता लगाने में मदद करता है। बच्चों के मामले में, डॉक्टर बच्चे के लंबाई और वजन का परीक्षण करते हैं।

बच्चों में कुपोषण को निर्धारित करने के लिए नैदानिक प्रक्रियाओं में शामिल हैं—

1. हाथ के मध्य-ऊपरी व्यास का मापन

यदि मध्य-ऊपरी बांह की परिधि 110 मिमी. से नीचे है, तो यह आपके बच्चे में कुपोषण का एक स्पष्ट संकेत है।

2. रक्त परीक्षण

विशिष्ट रक्त परीक्षण, जैसे रक्त कोशिकाओं की गिनती, रक्त शर्करा, रक्त प्रोटीन या एल्बुमिन स्तर और अन्य नियमित रक्त परीक्षण बच्चों में कुपोषण की पहचान करने में मदद करते हैं।

3. अन्य परीक्षण

जैसे कि थायरॉयड परीक्षण, कैल्शियम, जिंक और विटामिन की जांच करना आदि। यह सभी परीक्षण करने के लिए डॉक्टर बताते हैं, क्योंकि यह बच्चों में कुपोषण को पहचानने में मदद करते हैं।

कुपोषण से बच्चे पर क्या प्रभाव पड़ता है

यदि समय पर कुपोषण का निदान और उपचार नहीं किया जाता है, तो यह समस्या बच्चों पर बुरा प्रभाव डाल सकती है। बच्चों में कुपोषण के परिणाम निम्न हैं—

1. स्टंटिंग

स्टंटिंग बच्चों में कुपोषण के लंबे समय तक चलने वाले प्रभावों में से एक है। कुपोषण बच्चे की लंबाई और वजन के विकास को बाधित कर उसके बढ़ने क्षमता को सीमित कर देता है। यदि इसका इलाज समय पर नहीं कराया गया तो इसे बाद में ठीक कर पाना मुश्किल होता है।

2. मरास्मस

गंभीर प्रोटीन-ऊर्जा की कमी होना, जिससे कुपोषण हो सकता है। मरास्मस को शरीर में ऊर्जा की कमी के रूप में भी जाना जाता है और बहुत अधिक वजन घटना, पतली और पपड़ीदार त्वचा, बालों का झड़ना, उदासीनता और थकान आदि

3. क्वाशिरकोर

क्वाशिरकोर भी गंभीर प्रोटीन-ऊर्जा की कमी का परिणाम है। चकत पड़ना, वॉटर रिटेंशन, बालों का झड़ना और फूला हुआ पेट आदि इस स्थिति के कुछ लक्षण हैं। यदि इसका इलाज समय पर नहीं किया जाता है, तो यह स्थिति कोमा और मृत्यु का कारण बन सकती है।

4. पोषक तत्वों की कमी के कारण बच्चों में कुपोषण एनीमिया, कमजोर हड्डियों, कमजोर प्रतिरक्षा प्रणाली, स्कर्वी या अंग विफलता जैसी स्थितियां पैदा हो सकती हैं।

बच्चों में कुपोषण का उपचार कैसे करे

कुपोषण के इलाज के लिए पहले मूल कारण की पहचान करना महत्वपूर्ण है। एक बार मूल कारण पता हो जाने के बाद, डॉक्टर कुपोषण या अतिपोषण की समस्या को ठीक करने के लिए सप्लीमेंट और आहार में भोजन की सही मात्रा को शामिल करने के लिए विशेष बदलाव का सुझाव देंगे। यदि समय रहते अच्छे से इलाज किया जाए, तो कुपोषण से होने वाले कई दुष्परिणामों से बचा जा सकता है।

घरेलू उपचार

कुपोषण के शुरुआती चरणों के दौरान, घर पर एक संतुलित और पोषक तत्वों से भरपूर आहार का सेवन और उचित देखभाल आपके बच्चे को इस स्थिति से उबरने में मदद करेगी। कुपोषण से उबरने के कुछ घरेलू उपचार इस प्रकार हैं—

- नियमित अंतराल पर पौष्टिक भोजन का सेवन
- बच्चे के लिए संतुलित आहार सुनिश्चित करना
- डॉक्टर द्वारा बताई गई आहार योजना का पालन
- प्रतिदिन 1.5 लीटर से अधिक पानी पीना

अस्पताल में इलाज

कुपोषण की गंभीरता और कारण के आधार पर, डॉक्टर इस हालत से उबरने के लिए आवश्यक बाते अमल करने के लिए कह सकते हैं—

- बच्चे के लिए दवा और सप्लीमेंट आहार
- उन बच्चों के लिए फीडिंग ट्यूब का उपयोग, जो अपने आप खाने में असमर्थ हैं।
- गंभीर रूप से कुपोषित बच्चों के मामले में गहन देखभाल और निरंतर निगरानी रखना

बच्चों को कुपोषण होने से कैसे बचाएं

बच्चों में कुपोषण का सबसे आम कारण पोषक तत्वों का अपर्याप्त सेवन और व्यायाम की कमी है। बच्चों में कुपोषण की रोकथाम के लिए माता-पिता को चाहिए कि वे निम्न बातों का पालन करें—

- सुनिश्चित करें कि शिशुओं को पर्याप्त मात्रा माँ का दूध मिले।
- देखें कि यदि माँ को स्तनपान कराने में समस्या हो रही है, तो बच्चे के भोजन में फार्मूला दूध दिया जाना चाहिए।
- सुनिश्चित करें कि बच्चे को स्वस्थ भोजन और आहार की खुराक के माध्यम से पोषक तत्वों का सही संतुलन प्राप्त हो।
- सुनिश्चित करें कि बच्चा शारीरिक रूप से सक्रिय हो।

कुपोषण की रोकथाम के लिए आवश्यक पोषक तत्व

बच्चे के आहार में कुपोषण को रोकने के लिए निम्नलिखित पोषक तत्व शामिल होने चाहिए—

- कार्बोहाइड्रेट
- प्रोटीन
- आयरन

- d. विटामिन
- e. वसा
- f. कैल्शियम

कुपोषण से बचाव के लिए खाद्य पदार्थ

- a फल और सब्जियां—दिन में कम से कम 5–6 बार।
- b दूध, पनीर, दही जैसे डेयरी उत्पाद।
- c चावल, आलू, अनाज और स्टार्च के साथ अन्य खाद्य पदार्थ।
- d मांस, मछली, अंडे, बीन्स और वे खाद्य पदार्थ जो प्रोटीन से भरपूर होते हैं।
- e डॉक्टर द्वारा निर्धारित विटामिन और खनिजों की दैनिक खुराक दें। उम्र के अनुसार समय के अन्तराल पर पोषक पदार्थों को देने हेतु डॉक्टर की राय ले लें।

क्या बच्चे का खाने में नखरे दिखाना उन्हें कुपोषित बना सकता है।

यह एक मिथक है कि खाने में नखरे करने से बच्चों को कुपोषण का सामना करना पड़ता है। बच्चे भले ही खाने में नखरे दिखाएं और अपने आहार योजना का पालन करने के लिए कोई खास रूचि न लें, लेकिन उन्हें आमतौर पर पर्याप्त पोषक तत्व प्राप्त हो जाते हैं। यह जरूरी नहीं है कि बच्चा बहुत अधिक खाए लेकिन वह जितना भी खा रहा हो उससे बच्चे को पर्याप्त मात्रा में पोषक तत्व प्राप्त होने चाहिए। आपको माता-पिता होने के नाते बच्चे के लिए स्वस्थ खाद्य पदार्थों का उचित मिश्रण सुनिश्चित करना चाहिए और बच्चे को अस्वास्थ्यकर और फास्ट फूड जैसे खाद्य पदार्थों को देने से बचना चाहिए।

एक बेहतर और संतुलित आहार योजना का पालन करके बच्चों में कुपोषण को रोका जा सकता है, आपको अपने बच्चे के खाने की आदतों पर नज़र रखना बहुत जरूरी है। यदि बच्चा कुपोषण का शिकार होता है, तो इसे रोकने के लिए यह बहुत महत्वपूर्ण है कि इस समस्या के मूल कारण का पता लगाया जाए और तत्काल इसका इलाज किया जाए।

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भारत में बढ़ती भिक्षावृत्ति: एक गंभीर समस्या

कुमारी अलका सिंह*

चर्चा का कारण

हाल ही में पटियाला में 70 युवाओं के एक समूह ने भिखारियों और बचरा उठाने वाले (तंहचपबामते) बच्चों के लिए 'हर हाथ कलम' नामक पहल की शुरुआत की है।

परिचय

एक तरफ जहाँ भारत विश्व की छठी बड़ी अर्थव्यवस्था वाला देश है तो वहीं दूसरी ओर धर्मस्थलों, सांस्कृतिक धरोहरों, सडकों, गलियों और चौराहों पर बैठे भिखारियों की संख्या देश की दूसरी ही तस्वीर पेश करती है।

इतिहास के पन्नों को देखें तो भारत में भिक्षावृत्ति पहले भी होती थी लेकिन आज इसका स्वरूप बदल गया है। पहले सांसारिक मोह-माया त्यागकर ज्ञान प्राप्ति के लिए निकल साधु-संत भिक्षा माँगकर अपना जीवनयापन करते थे, लेकिन आज भिखारियों का एक बड़ा वर्ग अपनी दिनभर की जरूरतों को पूरा करने के लिए भीख माँगता है।

भिक्षुक कौन

- भिक्षावृत्ति करने वालों में पहली श्रेणी उन लोगों की है जो गंभीर शारीरिक अस्वस्थता, असाध्य रोगों, विकलांगता के साथ ही गरीबी से पीड़ित हैं और जीवित रहने के लिए उनके पास कोई और साधन नहीं है।
- दूसरी श्रेणी में वे बूढ़े असहाय लोग हैं, जिन्हें परिवारों से जबरन निष्कासित कर दिया गया है।
- तीसरी श्रेणी में ऐसे बेरोजगारी शामिल हैं, जो पूरी तरह निराश हो चुके और जिनके पास आय का कोई अन्य साधन नहीं है।
- चौथी श्रेणी में भिक्षावृत्ति करने वाले ऐसे भी लोग हैं, जिन्होंने इसे अपना धंधा बना रखा है और बिना कुछ किए, इसे ही अपनी कमाई का साधन मानते हैं।
- पाँचवीं श्रेणी में ठगी करके, पैसा इकट्ठा करने की कोशिश करने वाले लोग हैं।
- छठी श्रेणी में असामाजिक तत्वों के चंगुल में फंसे ऐसे लोग हैं, जिनसे अलग-अलग स्थानों पर, नियोजित ढंग से भीख मांगने वालों को दे देते हैं।

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जीने का अधिकार बनाम भिक्षावृत्ति

A जीविकोपार्जन का अधिकार

अनुच्छेद 21 के अनुसार राज्य का यह कर्तव्य है कि वह प्रत्येक व्यक्ति को आश्रय की सुविधा, भोजन का अधिकार, जीविकोपार्जन का अधिकार प्रदान करें। यद्यपि कार्य करने का अधिकार मौलिक अधिकार के रूप में घोषित नहीं किया गया है लेकिन यह राज्य का पुनीत कर्तव्य है कि वह जनकल्याण के लिए समाज के गरीब, कमजोर वर्गों, दलित तथा जनजातियों को आजीविका का पर्याप्त संसाधन प्रदान करें उनके बीच संसाधनों का न्यायिक वितरण सुनिश्चित करें।

B आश्रय का अधिकार

राज्य का यह कर्तव्य है कि वह प्रत्येक दलित और आदिवासी को आश्रय की सुविधा प्रदान करें।

भिक्षावृत्ति के संबंध में कानूनी प्रावधान

महाराष्ट्र ने भिक्षावृत्ति को अपराध घोषित करने वाले कानून बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1959 पारित किया था, जिसके अनुसार भिक्षावृत्ति को अपराध की श्रेणी में रखा गया था। इसी कानून को 1960 में दिल्ली ने भी अपनाया। यहाँ ध्यान देने वाली बात यह है कि देश में अब तक भिक्षावृत्ति के सम्बन्ध में कोई केन्द्रीय कानून नहीं है। बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1959 को ही आधार बनाकर 20 राज्यों और 2 केन्द्रशासित प्रदेशों ने भी अपने यहाँ कानून बनाये हैं।

बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट के प्रमुख प्रावधान

- यह अधिनियम भिक्षावृत्ति को अपराध घोषित करता है। इस अधिनियम में भिक्षावृत्ति की परिभाषा में ऐसे व्यक्ति को शामिल किया गया है, जो गाना गाकर, नृत्य करके, नाटक या तमाशा दिखाकर भीख माँगता है।
- आजीविका का कोई साधन न होने और सार्वजनिक स्थलों पर इधर-उधर भीख माँगने की मंशा से घूमना भी भिक्षावृत्ति में शामिल है।
- इस कानून के तहत भिक्षावृत्ति करते हुए पकड़े जाने पर पहली बार तीन साल तक के लिए और दूसरी बार में दस साल तक के लिए व्यक्ति को सजा के तौर पर पंजीकृत संस्था में भेजा जा सकता है। इसमें प्रमुख प्रावधान यह भी है कि इन संस्थाओं को भी कुछ शक्तियाँ उपलब्ध करायी गयी हैं जैसे – संस्था में लाए गये व्यक्तियों से कार्य करवाना, अगर व्यक्ति नियमों का पालन न करें तो उसे जेल भी भेजा जा सकता है।
- ये सभी प्रावधान महाराष्ट्र में सार्वजनिक स्थलों पर भीख माँग रहे और बीमारियों से लड़ रहे भिखारियों को एक निश्चित स्थान पर ले जाकर उन्हें इलाज व अन्य सुविधाएँ उपलब्ध करने के लिए किये गए थे।

दिल्ली उच्च न्यायालय का निर्णय

वर्ष 2018 में दिल्ली उच्च न्यायालय ने भिक्षावृत्ति को अपराध घोषित करने वाले कानून बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1956 (ठवउडंल च्त्तमअमदजपवद वठिमहहपदह |बजए 1959) की 25 धाराओं को समाप्त कर दिया है। साथ ही भिक्षावृत्ति के अपराधीकरण को असंवैधानिक करार दिया है। उच्च न्यायालय ने यह निर्णय भिखारियों के मौलिक अधिकारों और उनके मानवाधिकारों के संदर्भ में दिया है।

मौजूदा कानून में समस्याएँ

- इसमें पहली समस्या भिक्षावृत्ति की परिभाषा को लेकर है। गायन, नृत्य, तमाशा आदि कुछ समुदायों के जिए आजीविका के साधन हैं। ये व्यवसाय अन्य व्यवसायों से मेल नहीं खाते हैं, सिर्फ इसलिए ऐसे लोगों को अपराधी मान लेना किसी भी प्रकार से उचित नहीं है।
- किसी असहाय और गरीब व्यक्ति को उसकी इच्छा के विरुद्ध एक स्थान से दूसरे स्थान पर स्थानान्तरण कर देना और सार्वजनिक स्थलों पर जाने से रोकना अनुच्छेद 14 के तहत समानता का अधिकार और अनुच्छेद 19 के तहत स्वतंत्रता के अधिकार के विरुद्ध है।
- भारतीय संविधान के कुछ प्रावधान कल्याणकारी राज्य की भूमिका प्रदर्शित करते हैं। ऐसे में एक कल्याणकारी राज्य का दायित्व होना चाहिए कि वह अपने नागरिकों को भोजन, आवास और रोजगार प्रदान कर उनकी आजीविका को सुनिश्चित करें।
- भारत में भिखारियों की संख्या काफी ज्यादा है। भारत में बड़ी संख्या में भिखारियों का होना सरकार की कल्याणकारी राज्य की भूमिका निभाने पर प्रश्नचिह्न लगाता है।

बढ़ती भिक्षावृत्ति के कारण

A. गरीबी

पिछले कुछ दशकों में गरीबी के स्तर में गिरावट तो हुई है, लेकिन अमीर व गरीब के बीच की खाई बढ़ती जा रही है। 37.2 प्रतिशत आबादी गरीबी रेखा से नीचे है, साथ ही विश्व के 1/3 एक तिहाई गरीब लोगों की आबादी भारत में है।

B. मानव तस्करी

मानव तस्करी भी देश में बड़े स्तर पर फैली हुई है, जो बलात श्रम करवाने और भीख मँगवाने के लिए की जाती है।

C. बेरोजगारी

भारत में मुख्यतः सरचनात्मक बेरोजगारी, अल्प बेरोजगारी, चक्रीय तथा छिपी हुई बेरोजगारी पायी जाती है। राष्ट्रीय प्रतिदर्श सर्वेक्षण कार्यालय (एनएसएसओ) की रिपोर्ट के अनुसार 2011-12 से लेकर वित्त वर्ष 2017-18 के दौरान पुरुष कार्यबल में कमी देखी गयी है।

D. प्राकृतिक आपदाएं

कई बार अकाल, सूखा तथा बाढ़ के कारण भी कुछ लोग भीख मांगने पर मजबूर हो जाते हैं।

E. अशिक्षा

देश में अभी भी सभी लोगों तक शिक्षा नहीं पहुंच पाने के कारण लोगों को अनेक घृणित कार्य करने पड़ते हैं। वर्तमान समय में भी भारत की 74 प्रतिशत जनसंख्या शिक्षित है, बाकी (लगभग 26 प्रतिशत) लोग अशिक्षित हैं, यह भी एक कारण है, जिसके परिणामस्वरूप भारत में भिक्षावृत्ति की समस्या कम होने का नाम नहीं ले रही है।

F. अन्य कारण

भिक्षावृत्ति शुरू करने हेतु न तो पुंजी और न ही श्रम की आवश्यकता होती है। कुछ लोग काम के प्रति अनिच्छा और अलगाव की ओर झुकाव के कारण भी भीख माँगते हैं।

प्रभाव

1. सामाजिक प्रभाव

समाज में बढ़ती भिक्षावृत्ति का लक्ष्य सिर्फ और सिर्फ पैसा कमाना होता जा रहा है। बड़े पैमाने पर भिक्षावृत्ति धंधा बन चुकी है, जिसके अन्तर्गत समाज में अनेक बुराइयाँ जन्म ले रही हैं जैसे—शिक्षित भिखारियों की बढ़ती संख्या, साथ ही भिखारियों में बच्चों की तादाद भी अच्छी खासी है। बड़ी संख्या में बच्चे संगठित गिरोह का शिकार हो रहे हैं, जो उन्हें डरा-धमका कर तथा उनका अंग-भंग करके उनसे भिक्षावृत्ति करवा रहे हैं। इसके कारण बच्चों के शोषण व अपहरण की प्रवृत्ति बढ़ती जा रही है जिससे समाज में अनेक अपराध जन्म ले रहे हैं जैसे कि — मानव तस्करी, बाल अपराध तथा यौन शोषण आदि। मानवाधिकार आयोग की रिपोर्ट के अनुसार, हर साल जिन बच्चों का अपहरण किया जाता है, उन्हें भीख मांगने के अलावा कारखानों में अवैध बाल मजदूरी, घरों व दफ्तरों में नौकर, पॉर्न उद्योग, वेश्यावृत्ति, अंग बेचने वाले माफियाँ और जबरन बाल विवाह के जाल में फँसाया जाता है। इसके अलावा कुछ बच्चे आपराधिक गतिविधियों जैसे—ड्रग्स, हत्या और लूट में भी संलिप्त हो जाते हैं।

2. आर्थिक प्रभाव

वर्तमान समय में अगर भारतीय अर्थव्यवस्था को देखा जाए तो यह विश्व में सबसे तेजी से उभरती अर्थव्यवस्थाओं में से एक है। इसके बावजूद भारत में एक बड़ा मानवपूँजी भारत के विकास का हिस्सा नहीं बन पा रहा है। भारत सरकार द्वारा चलायी जा रही अनेक योजनाएँ भी उचित रूप से क्रियान्वित नहीं हो पा रही हैं। इन योजनाओं में खर्च तो बराबर हो रहा है परन्तु इनका लाभ पूर्ण रूप से नहीं मिल पा रहा है। जो हमारे देश के विकास में बाधा उत्पन्न करता है। भिक्षावृत्ति के कारण देश के पर्यटन पर भी गलत प्रभाव पड़ता है।

3. मनोवैज्ञानिक प्रभाव

भीख मांगने वाले लोग आमतौर पर गरीबी, बेरोजगारी, बेघर, अशिक्षा और कई सामाजिक बुराइयों जैसे— अपराध, नशा व तस्करी से जुड़ रहते हैं, जिसके कारण वे शारीरिक व मानसिक रूप से विकलांगता और बहुत से रोगों (कुष्ठ, मिर्गी, त्वचा) से पीड़ित होते हैं। उनमें मानसिक तौर पर अलगाव तथा कुण्ठा की भावना घर कर जाती है। इनके बच्चों का भी शारीरिक व मानसिक विकास नहीं हो पाता है और वे कुपोषण, अशिक्षा तथा अनेक रोगों (कम लम्बाई, वजन में कमी तथा मानसिक विकार) से पीड़ित होते हैं।

सरकारी प्रयास

- मानव तस्करी को भारतीय उण्ड संहिता (1860) के अर्न्तगत एक अपराध घोषित किया गया है।
- संशोधित किशोर न्याय कानून, 2015 में बाल भिक्षावृत्ति के खिलाफ सख्त प्रावधान किए गए हैं। राष्ट्रीय बाल अधिकार सुरक्षा आयोग के अनुसार बाल भिक्षावृत्ति पर अंकुश लगाने हेतु संशोधित कानून का प्रभावी क्रियान्वयन जरूरी है। संशोधित कानून के धारा— 76 के तहत बाल भिक्षावृत्ति के लिए दोषी को पाँच साल की कैद और एक लाख रुपये जुर्माने की सजा का प्रावधान है। बच्चों के अंग-भंग करके उनसे भिक्षावृत्ति कराने के लिए दोषी को सात से दस साल तक की कैद और एक लाख रुपये तक के जुर्माने का प्रावधान है।
- आयोग चिल्ड्रेन हेल्पलाइन, गैर सरकारी संगठनों और प्रशासन के साथ मिलकर भिक्षावृत्ति पर अंकुश लगाने का प्रयास करेगा।
- देश के 20 राज्य व 2 केन्द्रशासित प्रदेश भिक्षावृत्ति के खिलाफ कानून बन चुके हैं। उत्तर प्रदेश में म्यूनिसिपैलिटी एक्ट, पंजाब-हरियाणा में भिक्षावृत्ति निरोधक अधिनियम 1971, मध्य-प्रदेश में 1969-1973 में बने कानून तथा पश्चिम बंगाल में 1943 में बने कानून लागू है। दण्ड प्रक्रिया संहिता की धारा -133 भी कहती है कि जो व्यक्ति भीख माँगने हेतु अनुचित प्रदर्शन करते हुए पाए जाएँगे, वे दण्ड के भागी होंगे।
- भारतीय रेल अधिनियम भी भिक्षावृत्ति का निषेध करता है।
- राष्ट्रीय बाल अधिकार संरक्षण आयोग बच्चों के भिक्षावृत्ति पर रोक लगाने हेतु राजधानी दिल्ली से एक देशव्यापी मुहिम शुरू करने जा रहा है।

चुनौतियाँ

- सरकार के पास ऐसे आँकड़े मौजूद नहीं हैं जनसे यह पता किया जाए कि भिक्षावृत्ति मजबूरी है या व्यवसाय।
- समाज को आदर्श रूप बनाने के लिए ही बाल मजदूरी और भिक्षावृत्ति रोकने के लिए विशेष योजना बनायी गयी थी लेकिन तथ्य औ प्रमाण साबित कर रहे हैं कि लक्ष्य हासिल करने में सरकारें विफल रहीं हैं।

- जिन राज्यों में भिक्षावृत्ति निरोधक कानून बने हुए हैं वे राज्य सही तरीके से इन कानूनों को अमल में आज तक नहीं ला सके हैं।
- दिल्ली, नोएडा, गुरुग्रा, बुम्बई, कोलकाता आदि शहरों में भीख माँगने वाले गिरोह काफी सक्रिय हैं। इन गिरोहों के मुखिया की पहुँच राजनीति में भी सक्रिय रूप से दिखाई देती है, फलस्वरूप प्रशासन प्रभावपूर्ण कार्रवाई नहीं कर पाता है।
- लोगों में नकारेपन, आलस्य और कामचोरी की प्रवृत्ति सरकार द्वारा चलायी गयी योजनाओं व विकास कार्यों तक सभी लोगों की पहुँच न होना।
- सरकार और विभिन्न संगठनों का दावा है कि भीख को खत्म करने हेतु अनेक उपाय किए गए हैं और यह कुछ हद तक सफल रहे हैं लेकिन भीख माँगना अभी भी जारी है, जिसके हम भी दोषी हैं।

आगे की राह

- भिक्षावृत्ति को खत्म करके भारत की विश्व रिपोर्टों में जो स्थिति है उसमें भी सुधार किया जा सकता है, जैसे—ग्लोबल हंगर इंडेक्स, जीवन प्रत्याशा और शिशु मृत्युदर इत्यादि। इससे भारत के सामाजिक, आर्थिक विकास को भी बढ़ावा मिलेगा।
- रोजगारों की संख्या बढ़ाकर, लोगों को उनके कौशल के आधार पर रोजगार उपलब्ध कराया जाये।
- भिखारियों का पुनर्वास हो साथ ही उन्हें रोजगार से जोड़ा जाना चाहिए।
- भिक्षावृत्ति निरोधक कानूनों का सख्ती से पालन होना चाहिए।
- सरकार—प्रशासन के साथ—साथ आमजन को भी भिक्षावृत्ति को बढ़ने से रोकना होगा।
- गरीबी उन्मूलन हेतु सरकारी योजनाओं (पीडीएस, मनरेगा, राष्ट्रीय स्वास्थ्य बीमा योजना) आदि का क्रियान्वयन उचित तरीके से होना चाहिए।
- बढ़ती जनसंख्या नियंत्रण हेतु सरकार द्वारा किए जा रह प्रयासों को सही तरीके से लागू किया जाना चाहिए।
- वृद्ध लोगों के लिए वृद्धाश्रम व्यवस्था सही तरीके से हो और वृद्धावस्था पेंशन योजना तक सभी वृद्ध लोगों की पहुँच सुनिश्चित करना चाहिए।
- राजस्थान में सामाजिक न्याय एवं अधिकारिता विभाग की कुछ योजनाओं के जरिए भिक्षावृत्ति में लिप्त बच्चों का पालन पोषण किया जा रहा है। इनमें पालनहार योजना, निराश्रित बाल गृह, शिशु गृह योजना और पालन गृह योजना आदि शामिल हैं। इस तरह की योजनाओं को विभिन्न राज्य सरकारों को अपनाने की जरूरत है।
- बॉम्बे प्रिवेंशन बेगिंग एक्ट पूरी तरह से लोगों की परेशानी को दूर करने में नाकाम रहा है। यह एक्ट भीख माँगवाने वाले गिरोहों को रोकने में असफल रहा है इसलिए इस पर केन्द्रीय कानून की आवश्यकता है, जो गरीब लोगों तथा भीख माँगने वाले लोगों के अधिकारों को सुनिश्चित करें और उन्हें इस अंधकार से मुक्त कराये।

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भिक्षावृत्ति : एक समाजशास्त्रीय अध्ययन

कुमारी अलका सिंह*

पिछली जनगणना के अनुसार भारत में भिखमंगों की संख्या करीब साठ लाख है। यह संख्या इतनी बड़ी है कि इसकी सम्मिलित शक्ति का अन्दाज लगाने में सिर चकराने लगता है। गत महायुद्ध में रूस में इतना बड़ा पराक्रम दिखाया था। जिसे देखकर दुनिया दंग रह गई यह पराक्रम दिखाने वाले, भारत के भिखमंगों से संख्या में कम ही थे, अधिक नहीं। इतनी बड़ी जनशक्ति का निरर्थक होना, उसके भरण पोषण का भार गरीब जनता पर पड़ना, एक दुर्भाग्य की बात है। इसमें राष्ट्र-शक्ति का बड़ा अपव्यय होता है।

हम देखते हैं कि नाना प्रकार की वेशभूषा, नाना प्रकार के आडम्बी बनाये, नाना प्रकार के बहाने बनाकर एक बड़ा भारी जन समूह भिक्षा को अपना व्यवसाय बनाये हुए हैं जैसे दुकानदारों में से किसी को कम किसी को अधिक मुनाफा होता है वैसे ही इन भिक्षा व्यवसाइयों में किसी को कम किसी को अधिक पैसा तथा सम्मान प्राप्त होता है, फिर भी जिस प्रकार हर एक दुकानदार अपना खर्च अपने व्यापार से चला लेता है उसी प्रकार यह भिक्षुक भी अपनी जीविका भीख माँग कर कमा लेते हैं। कहने का तात्पर्य यह है कि भिक्षा व्यवसाय के मार्ग में ऐसी कोई बाधा नहीं है जिससे भिक्षुकों को किसी प्रकार की कठिनाई अनुभव हो और वे उसके कारण कोई दूसरा मार्ग चुनने की बात सोचें। ऐसे निरापद व्यवसाय में अधिक व्यवसाइयों का प्रवेश करना बिल्कुल स्वाभाविक है। यही कारण है कि सरकारी जनगणना के अनुसार भिक्षुकों की संख्या निरंतर बढ़ती ही जाती है। एक हिसाब लगाने वाले ने बताया है कि जिस तेजी से आजकल भिक्षुक बढ़ रहे हैं यदि यही क्रम जारी रहा तो तीन सौ वर्ष में पूरा भारत भिक्षुक हो जायेगा, हर एक नर-नारी, तूँवी, लोटा, कमंडल, मृगछाला लिए एक दूसरे से भिक्षा की याचना करता दृष्टिगोचर होगा।

भिक्षुकों की समस्या हमारे देश की एक बड़ी ही गंभीर और महत्वपूर्ण समस्या है। यह दिन-ब-दिन और अधिक उलझती एवं पेचीदा होती जाती है तथा ऐसा रूप धारण करती जाती है जिसे देखकर हर एक विचारशील व्यक्ति को चिन्तित होना पड़ता है। भिक्षा व्यवसाय के फलने फूलने से देश की असाधारण क्षति हो रही है। एक प्रकार से नहीं अनेकों प्रकार से यह घृणित व्यवसाय बड़े-बड़े भयानक परिणामों की सृष्टि करता है। आर्थिक दृष्टि से लीजिए-साठ लाख भिक्षुकों में से हर एक का खाने पहनने व्यसन तथा आडम्बर रचने का खर्च आठ आना प्रतिदिन प्रति भिक्षुक मान लिया जाये तो प्रतिदिन यह खर्च तीस लाख रुपया होता है अर्थात् एक अरब साठे नौ करोड़ रुपया प्रतिवर्ष यह लोग फूँक देते हैं। इतना बड़ा बोझ भारत जैसे गरीब देश के लिए उठाना बहुत ही कठिन है इतनी रकम निरर्थक रीति से खर्च हो जाने में उसकी नाड़ियों का मूल्यवान रक्त बेकार चला जाता है। देश के जर्जर शरीर में इतना फालतू रक्त नहीं है कि वह एक अरब साठे नौ करोड़ रुपया प्रतिवर्ष लगातार बेकार खर्च करता रहे।

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यह रकम इतनी बड़ी है कि यदि शिक्षा में इसे खर्च किया जाय तो हिन्दुस्तान भर के सोलह वर्ष से कम आयु के बालकों में से आधे बालकों की पढ़ाई का खर्च चल सकता है। अगर इतना रुपया उद्योग धंधों के विकास में लगाया जाय तो एक करोड़ आदमियों को धन्धा मिल सकता है। इतने पैसे से देश की चौथाई जमीन की सिंचाई कर सकने वाली नहरें चल सकती हैं, जबकि संसार का हर एक देश अपनी राष्ट्रीय सम्पत्ति की एक-एक पाई का सदुपयोग करने की बात सोच रहा है तब हम भारतीय अपनी इतनी बड़ी सम्पत्ति के अपव्यय की ओर से आँख बन्द करके उपेक्षा भाव से नहीं बैठ सकते।

साठ लाख व्यक्तियों को मुफ्त भोजन देने का भार बहुत अधिक है। इतने लोगों की शक्तियाँ यदि अन्न, वस्त्र आदि के उत्पादन में लगे तो यह लोग तीन चार करोड़ आदमियों की आवश्यकता पूर्ण करने योग्य सामग्री और तैयार कर सकते हैं। यदि इतनी शक्तियों का सदुपयोग हुआ होता तो अन्न वस्त्र का जो अभाव आज दिख रहा है न हुआ होता। लाखों मनुष्य को भूख से तड़प-तड़प कर मरने और करोड़ों को अधनंगा रहने की नौबत न आती। यदि हमारी एक हाथ लो लकवा मार जाय, वह निकम्मा हो जाय तो सारे शरीर की कठिनाई बढ़ जाती है, उस एक हाथ की निष्क्रियता के फलस्वरूप सारे शरीर को कष्ट भोगना पड़ता है, इसी प्रकार साठ व्यक्तियों की उत्पादन शक्ति से वंचित रहना और उलटे उन्हें मुफ्त में भोजन तथा आडम्बरो के खर्च देना यह देश के लिये दुहरी हानि है।

उपरोक्त दो हानियाँ ही इन भिक्षा व्यवसायों द्वारा हुई होती तो भी उनका भार उठाना कठिन था। पर बात यहीं तक सीमित नहीं रहती उनके द्वारा जो अन्य हानियाँ होती हैं वे इनसे भी अधिक भयानक और असह्य हैं। इन भिक्षुओं में से अधिकांश ऐसे हैं जो न तो अपाहिज हैं और न लोक सेवा में दिन रात जुटे हुए ब्रह्मनिष्ठ महात्मा हैं। यह तो निट्टले, कामचोर, अयोग्य और हरामखोर मात्र हैं। भिक्षा माँगने के दो ही कारण हैं—

1. आपत्तिग्रस्त होना तथा
2. लोक सेवा का ठोस कार्य करना।

इन दोनों में से एक भी बात जिनके पास नहीं उसे माँगने के लिए कुछ न कुछ बहाना चाहिए। बेकार दिमाग शैतान की दुकान कहा जाता है उसमें बहानेबाजी की बातें आसानी से सूझ जाती हैं। धर्म की आड़ लेकर ऐसे-ऐसे अन्धविश्वास, आडम्बर, मायाचार, रचते हैं जो उन्हें अधिक धन भले ही प्राप्त करा दें, पर जनसाधारण के लिए वे सब प्रकार अहितकर ही होते हैं।

मुफ्तखोरी एक भारी अभिशाप है। यह जहाँ निवास करती है वहाँ अनैतिकता का पूरा साम्राज्य छा जाता है। मुफ्त का पैसा नशेबाजी, व्यभिचार, आलस्य, प्रमाद, कलह, ईर्ष्या, द्वेष, संकीर्णता, छल, दंभ, निष्ठुरता, क्रूरता, मिथ्या, भाषण, धोखा, चोरी जुआ आदि नाना प्रकार के दुर्गुणों की सृष्टि करता है, जो लोग मुफ्त का पैसा पाते हैं उनमें यह या ऐसे ही अन्य दुर्गुण अपने आप पैदा होने लगते हैं। दुर्गुण एक प्रकार से छूत के रोग हैं जो एक दूसरे को लगते हैं। एक सत्यपुरुष के लिए दूसरों को सत्यपुरुष बनाना कठिन है पर एक दुर्जन के लिए यह आसान है कि वह अपने दुर्गुणों को पड़ोस के अनेक आदमियों में फैला दे। यह भिखमंगे जहाँ भी रहते और आते जाते हैं वहीं छछूंदर की तरह दुर्गुणों की दुर्गन्ध बखेरते हैं वहीं अशान्ति, अनाचार और घृणा का वातावरण उत्पन्न करते हैं।

अधिक विचार करने से यह प्रकट हो जाता है कि समस्या असाधारण है इधन अधिक समय तक अपेक्षा वृत्ति जारी रखने से भयंकर परिणाम उत्पन्न होने की संभावना है—

1. साठ लाख व्यक्तियों की शक्ति का निषक्रिय पड़ा रहना,
2. मुफ्त भोजन पाने के कारण उन भिक्षुकों में नाना विधि उत्पन्न होने वाले दोष,
3. उन दोषों की जनता में विस्तार
4. इतनी बड़ी पलटन के पालन पोषण का भारी खर्च,
5. भिक्षुक अपनी उपयोगिता प्रकट करने के लिए जो नाना विधि पाखंड रचते हैं, उनसे बर्बादी तथा
6. इन सब खुराफातों से उत्पन्न होने वाला, जातीय अनर्थ। इस प्रकार के और भी अन्य अनेक अनर्थ हैं जो भिक्षा व्यवसाय के सामूहिक व्यवसाय के सामूहिक विकास के कारण उत्पन्न होते हैं।

प्राचीन समय में ऋषि, मुनि, ब्राहमण, त्यागी, तपस्वी, संन्यासी, भिक्षा माँगने थे। वे इसलिये माँगते थे, कि उन्हें माँगने का अधिकार था। उनका जीवन अपनी निज की सम्पत्ति नहीं रहता था, वे लोकसेवा में अपना सारा समय लगाते थे। ऋषियों के एक-एक आश्रम में हजारों छात्र शिक्षा पाते थे। चिकित्सा संबंधी अनेकानेक अनुसंधान होते थे, दुर्लभ औषधियों की खोज और निर्माण व्यवस्था जारी रहती थी। धर्म, राजनीति स्वास्थ्य, शिक्षा, साहित्य, न्याय, अर्थ, आदि विविध विषयों पर गंभीर मनन होते थे और महत्वपूर्ण ग्रन्थ लिखे जाते थे। शास्त्र विद्या से लेकर शिल्प विद्या तक की वैज्ञानिक शिक्षा उन आश्रमों से प्रादुर्भूत होती थी। विद्या, भूगर्भ, विद्या, आदि अनेकानेक विद्याओं की महत्वपूर्ण प्रयोगशालाएँ वहाँ रहती थीं। इतने महानतम राष्ट्रोपयोगी कार्य करते हुये भी वे ऋषि सर्वथा निस्पृह, त्यागी थे। ऐसे महाभाग तपस्वी अपनी शरीर रक्षा के लिए और अपने वैज्ञानिक कार्यों के लिए भिक्षा माँगने के अधिकारी थे। उनको श्रद्धा से नत मस्तक होकर लोग दान देते थे। जिनकी कमाई अपवित्र होती थी उनकी भिक्षा लेने से वे लोग इनकार कर देते थे। आज ऐसे भिक्षुक कहाँ हैं?

अपाहिज, अनाथ, असमर्थ एवं आपत्तिग्रस्त व्यक्ति भिक्षा के अधिकारी हैं। और जो लोक सेवा में अपने जवीन को सर्वतोभावेन लगाये हुए हैं, उन्हें भी शिक्षा पर निर्भर रहने का अधिकार है। इसके अतिरिक्त ऐसे भिक्षुक जो भिक्षा को एक पेशा बनाये हुए हैं, हाथ पाँव से स्वस्थ रहते हुए भी अकारण भीख माँगते हैं, वे अवांछनीय हैं। ऐसे लोगों को दिया हुआ दान, एक प्रकार से अनीति की वृद्धि को महत्व देना है, इसलिए किसी भिक्षुक को दान देने से पूर्व यह विचार कर लेना आवश्यक है कि दान का दुरुपयोग तो न होगा?

एक समय था जब भिक्षु संस्था परम पुनीत श्रद्धा, सम्मान और अत्यन्त गौरव की चीज थी। भिक्षुकों को द्वार पर देख कर गृहस्थ अपने सौभाग्य पर नाचने लगता था। बलि, हरिश्चन्द्र, दशरथ, कर्ण, मोरध्वज जैसे अनकों ने भिक्षुकों के हाथ पसारते ही उनके मन चाही चीजें दे डाली थीं पर आज तो यह भिक्षा—वृत्ति एक अभिशाप के रूप में हमारे सामने खड़ी है। और यह सोचने के लिए विविश कर रही है कि इस सामाजिक क्लेश से अपनी जाति का पिण्ड कैसे छुड़ाया जा सकता है।

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भिक्षावृत्ति : अपराध या विवशता

कुमारी अलका सिंह*

दो वक्त की रोटी के लिये किसी के आगे हाथ फैलाना अपने-आप में अपने जमीर को मारने जैसा लगता है। लेकिन ये किसी से छुपा नहीं है कि भिक्षावृत्ति के उदाहरण अक्सर सड़क किनारे, धार्मिक स्थलों के आस-पास या चौक-चौराहों पर दिख जाते हैं। एक संजीदा नागरिक के रूप में आपके मन में ये सवाल उठ सकता है कि भीख मांग रहे ये लोग अपनी विवशता के कारण ऐसी हालत में हैं या फिर ये किसी साजिश के शिकार हैं। ताज्जुब की बात तो ये है कि इस संबंध में अभी तक कोई बेहतर मैकेनिज्म नहीं बन पाया है। बहरहाल हाल ही में दिल्ली हाई कोर्ट ने भिक्षावृत्ति को अपराध घोषित करने वाले कानून बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1959 [Bombay Prevention of Begging Act, 1959] की 25 धाराओं को समाप्त कर दिया साथ ही, भिक्षावृत्ति के अपराधीकरण को असंवैधानिक करार दिया है। हाई कोर्ट ने यह निर्णय भिखारियों के मौलिक अधिकारों और उनके आधारभूत मानवाधिकारों के संदर्भ में दायर दो जनहित याचिकाओं की सुनवाई के दौरान दिया।

- यहाँ ध्यान देने वाली बात ये है कि देश में अब तक भिक्षावृत्ति के संदर्भ में कई केंद्रीय कानून नहीं हैं। बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1959 को ही आधार बनाकर 20 राज्यों और 2 केंद्रशासित प्रदेशों ने अपने कानून बनाये हैं। दिल्ली भी इनमें से एक है। वही दूसरा केंद्रशासित प्रदेश है दमन और दीव।
- इस लेख में हम जानेंगे कि भारत में भिक्षावृत्ति किन-किन रूपों में देखी जाती है और इसके पीछे निहित कारण क्या हैं? बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट के प्रमुख प्रावधान क्या हैं? ये प्रावधान किस प्रकार संविधान में दर्शाए गये मौलिक अधिकारों और आधारभूत मानवाधिकारों से असंगत हैं? साथ ही हम इस बात की चर्चा करेंगे कि भिक्षावृत्ति की समस्या से निपटने के लिये किस प्रकार के उपाय किये जा सकते हैं?

भारत में भिक्षावृत्ति कि रूपों में विद्यमान है और इसके पीछे के कारण क्या हैं?

- भिक्षावृत्ति का सबसे साधारण Classification ऐच्छिक भिक्षावृत्ति और अनैच्छिक भिक्षावृत्ति के रूप में किया जा सकता है। बहुत से ऐसे लोग हैं जो आलस्य, काम करने की कमजोर इच्छा शक्ति आदि के कारण भिक्षावृत्ति अपनाते हैं। भारत में कुछ जनजातीय समुदाय भी अपनी आजीविका के लिये परम्परा के तौर पर भिक्षावृत्ति को अपनाते हैं। लेकिन यहाँ पर गौर करने वाली बात ये है कि भीख मांगने वाले सभी लोग इसे ऐच्छिक रूप से नहीं अपनाते।

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- दरअसल, गरीबी, भुखमरी तथा आय की असमानताओं के चलते देश में एक वर्ग ऐसा भी है, जिसे भोजन, कपड़ा और आवास जैसी आधारभूत सुविधाएँ भी प्राप्त नहीं हो पातीं। यह वर्ग कई बार मजबूर होकर भीख मांगने का विकल्प अपना लेता है। भारत में आय की असमानता और भुखमरी की कहानी तो ग्लोबल लेवल की कुछ रिपोर्टों से ही जाहिर हो जाती है।
- दिसम्बर, 2017 में प्रकाशित वर्ल्ड इनइक्वैलिटी रिपोर्ट [World Inequality Report] के अनुसार भारत के 10% लोगों के पास देश की आय 56% हिस्सा है वहीं International Food Policy Research Institute नामक एक संगठन द्वारा 2017 Global Hunger Index में जारी में 119 देशों की सूची में भारत को 100वाँ स्थान मिला है। साथ ही भारत को भुखमरी के मामले में गंभीर स्थिति वाले देशों में रख गया है।
- कई बार गरीबी से पीड़ित ऐसे लोगों की मजबूरी का फायदा कुछ गिरोह भी उठाते हैं। ऐसे गिरोह संगठित रूप से भिक्षावृत्ति के रैकेट चलाते हैं। ये गिरोह गरीब व्यक्तियों को लालच देकर, डरा, धमकाकर, नशीले ड्रग्स देकर, तथा मानव तस्करी के द्वारा लाए गए लोगों को शारीरिक रूप से अपंग बनाकर भीख मांगने पर मजबूर करते हैं। बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट, 1959 की कुछ धाराओं में फेरबदल कर दिल्ली हाई कोर्ट ने ऐसे गरीब लोगों के जीवन जीने के अधिकार कही रक्षा का एक सार्थक प्रयास किया है।

बॉम्बे प्रिवेंशन ऑफ बेगिंग एक्ट के प्रमुख प्रावधान

- इस अधिनियम की सबसे बड़ी बात यह है कि यह भिक्षावृत्ति को अपराध घोषित करता है। साथ ही पुलिस प्रशासन को शक्ति देता है कि वह ऐसे भीख मांगने वाले व्यक्ति को पकड़कर किसी पंजीकृत संस्था में भेज सके। इस अधिनियम में भिक्षावृत्ति की परिभाषा में ऐसे किसी भी व्यक्ति को शामिल किया गया है जो गाना गाकर, नृत्य करके, भविष्य बताकर, कोई सामान देकर या इसके बिना भीख मांगता है या कोई चोट, घाव आदि दिखाकर, बिमारी बताकर भीख मांगता है।
- इसके अलावा का कोई दृश्य साधन न होने और सार्वजनिक स्थान पर इधन-उधर भीख मांगने की मंशा से घूमना भी भिक्षावृत्ति में शामिल है। इस कानून में भिक्षावृत्ति करते हुए पकड़े जाने पर पहली बार में तीन साल तक के लिये और दूसरी बार में दस साल तक के लिये व्यक्ति को सजा के तौर पर पंजीकृत संस्था में भेजे जाने का नियम है।
- इसके साथ ही पकड़े गए व्यक्ति के आश्रितों को भी पंजीकृत संस्था में भेजा जा सकता है। यहाँ यह भी ध्यान देने वाली बात है कि इन संस्थाओं को भी कई प्रकार की शक्तियाँ प्राप्त हैं, जैसे-संस्था में जाए गए व्यक्ति को सजा देना, कार्य करवाना आदि। इन नियमों का पालन न करने पर व्यक्ति को जेल भी भेजा जा सकता है।
- ये सभी प्रावधान महाराष्ट्र में सार्वजनिक स्थानों पर भीख मांग रहे और कुष्ठ रोग जैसी बीमारियों से पीड़ित भिखारियों को एक निश्चित स्थान पर ले जाकर उन्हें इलाज व अन्य सुविधाएँ देने के लिये

लाये गये थे। लेकिन शीघ्र ही यह कानून गरीबी, अपंगता, गंभीर बीमारियों जैसी किसी मजबूरी के कारण भिक्षावृत्ति अपनाने वालों के खिलाफ अधियार बना गया।

- प्रशासन ने इसका प्रयोग सार्वजनिक स्थानों से भिखारियों को हटाने के लिये करना शुरू कर दिया। उदाहरण के लिये 2010 में कॉमनवेल्थ खेलों के आयोजन के दौरान दिल्ली से भिखारियों को बाहर निकालने के लिए इसका बड़े पैमाने पर प्रयोग किया गया। दंडात्मक प्रावधानों के तहत भिखारियों को पकड़ा तो जाता है लेकिन उनके पुनर्वास के लिए कोई ठोस कदम नहीं उठाए जाते हैं।

मौजूदा कानून में क्या समस्याएँ हैं तथा यह किस प्रकार मौलिक अधिकारों और मानवीय मूल्यों से असंगत है?

- A. पहली समस्या भिक्षावृत्ति की परिभाषा को लेकर है। गायन, नृत्य, भविष्य बताकर आजीविका कमाना कुछ समुदायों के लिये व्यवसाय है। यह मुख्य धारा के व्यवसायों से मेल नहीं खाता, सिर्फ इसलिये ऐसे लोगों को अपराधी मान लेना किसी भी प्रकार से उचित नहीं है। दूसरी बात यह है कि जीविका का कोई दृश्य साधन ना होना और सार्वजनिक स्थान पर भीख मांगने की मंशा से घूमने को अपराध मानना किसी व्यक्ति को गरीब दिखने के कारण दण्डित किये जाने जैसा है।
- B. साथ ही यह कानून उन्नीसवीं शताब्दी में यूरोप में स्थापित poor houses की विचारधारा को अपनाता है। आपको बता दें कि इन poor houses में गरीब और लाचार लोगों को रखा जाता था। यूरोप में पहले भिक्षावृत्ति का अपराधीकरण किया गया, फिर उन्हें सार्वजनिक स्थानों से पूरी तरह हटा दिया गया।
- C. किसी गरीब और मजबूर व्यक्ति को उसकी इच्छा के विरुद्ध किसी स्थान पर ले जाकर रखना, और सार्वजनिक स्थान पर जाने से रोकना उस व्यक्ति के मौलिक अधिकारों को हुनन ही तो है। जबकि भारतीय संविधान अनुच्छेद 14 के तहत समानता का अधिकार और अनुच्छेद 19 के तहत स्वतंत्रता का अधिकार देता है।
- D. इसके अलावा भारतीय संविधान में प्रस्तावना, मौलिक, अधिकारों, तथा राज्य के नीति निदेशक तत्वों के तहत भारत की एक कल्याणकारी राज्या की रूपरेखा सामने आती है। ऐसे में एक कल्याणकारी राज्य का कल्याणकारी राज्य का दायित्व ये होना चाहिए कि वह अपने नागरिकों की भोजन, आवास, रोजगार जैसी जरूरतों को पूरा कर उन्हें सामाजिक सुरक्षा प्रदान करे।
- E. यदि हम भारत में भिखारियों की संख्या पर गौर करें तो 2011 की जनगणना के अनुसार भारत में 4 लाख से भी अधिक भिखारी हैं। भिखारियों की इतनी बड़ी संख्या दिखाती है कि भारत अपनी कल्याणकारी राज्य की भूमिका निभाने में पूरी तरह सफल नहीं रहा है। इसलिये समाज से सबसे कमजोर और हाशिये पर खड़े तबके को अपराधी घोषित करना किसी भी प्रकार से न्याय संगत नहीं है।

- F. इन्हीं सब पक्षों के आधार पर दिल्ली हाई कोर्ट ने अपना हालिया निर्णय दिया है। हालाँकि भिक्षावृत्ति का रैकेट चलाने वाले गिरोहों के खिलाफ कठोर कदम उठाने के लिये सरकार कोई भी कानून बना सकती है। इस पर हाई कोर्ट ने कोई रोक नहीं लगाई है।

भिक्षावृत्ति जैसी समस्या से निपटने के लिये संभावित उपाय

- हाई कोर्ट ने भी कहा है कि सबसे पहले ऐच्छिक भिक्षावृत्ति और मजबूरीवश अपनाई गई भिक्षावृत्ति में अंतर किया जाना आवश्यक है। साथ ही इन दोनों से निपटने के लिये अलग-अलग रणनीति बनाए जाने की जरूरत है। इसके लिये वास्तविक स्थिति का पता व्यापक सर्वेक्षण के जरिये लगाया जा सकता है।
- इस सर्वेक्षण से प्राप्त आँकड़ों के समाजिक-आर्थिक विश्लेषण के आधार पर एक केंद्रीय कानून बनाया जाना चाहिए। इस सन्दर्भ में 2016 में केंद्र सरकार ने पहला प्रयास The Persons in Destitutions [Protection, Care Rehabilitation] Model Bill, 2016 लाकर किया था। लेकिन 2016 के बाद से इस पर चर्चा बंद हो चुकी है। इस पर फिर से काम किये जाने की आवश्यकता है।
- इसके अलावा गरीबी, बेरोजगारी भुखमरी जैसी समस्याओं से मजबूर लोगों तक मौलिक सुविधाओं की पहुँच सुनिश्चित की जानी चाहिए। इसके लिये वास्तविक लाभार्थियों की पहचान और सेवाओं की लीक प्रूफ डिलीवरी जरूरी है।
- दूसरी ओर गंभीर बिमारी से पीड़ित, अपंगता से ग्रसित और छोट उम्र के बच्चे जो भिक्षावृत्ति को अपना चुके हैं? उनके पुनर्वास के लिये व्यापक स्तर पर प्रयास किये जाने की जरूरत है। इसके लिये पुनर्वास गृहों की स्थापना करके उनमें आवश्यक चिकित्सीय सुविधाएँ उपलब्ध कराई जानी चाहिए।
- साथ ही उनकी मौलिक जरूरतों को पूरा करते हुए उन्हें कौशल प्रशिक्षण दिया जाना चाहिए। तभी वे भविष्य में समाज की मुख्य धारा का हिस्सा बन सकेंगे। इस संबंध में बिहार जैसे राज्य में चलने वाली मुख्यमंत्री भिक्षावृत्ति निवारण योजना का सन्दर्भ लिया जा सकता है। इस योजना में भिखारी को गिरफ्तार करने के स्थान पर उन्हें Open House में भेजकर उनके पुनर्वास की व्यवस्था किये जाने का प्रावधान है।
- जहाँ तक बात संगठित तौर पर चलने वाले भिक्षावृत्ति रैकेटों की है तो इनको मानव तस्करी और अपहरण जैसे अपराधों के साथ जोड़ कर देखा जाना चाहिए। दूर-दराज के इलाकों से लोगों को खरीदकर या अपहरण कर लाया जाता है और उन्हें भिक्षावृत्ति में लगाया जाता है। इसलिये इससे निपटने के लिये राज्यों के बीच सूचनाएँ साझा करने हेतु एक तंत्र की भी आवश्यकता है।
- इसके साथ ही इस कमजोर तबके के प्रति संवेदनशीलता भी जरूरी है। अभी हाल ही में एक प्रसिद्ध कम्पनी द्वारा मुंबई स्थित अपनी शाखा के बाहर के खाली पड़े स्थान पर पर नुकीले रॉड लगवा दिए गए ताकि बेघर भिखारी वहाँ सो न सकें। यह घटना बताती है कि इस वर्ग को सरकार द्वारा संरक्षण की कितनी अधिक जरूरत है।

संदर्भ ग्रंथ सूची

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7. समाजशास्त्र, योगेश अटल, पेज—74–113
8. भारतीय ग्रामीण समाजशास्त्र, ए आर देसाई, पेज—243–289
9. समाजशास्त्र, प्रो. एम एल गुप्ता&डॉ.डी डी शर्मा, पेज—167–203
10. नगरीय समाजशास्त्र, वी एन सिंह&जनमेजय सिंह, पेज—344–409
11. समाजशास्त्र, डॉ. जी के अग्रवाल, पेज— 189–276

नामवर सिंह का साहित्य

डॉ. अलका तिवारी* और ज्ञानमती वर्मा**

सारा हिंदी साहित्य और विश्वविद्यालय के अनेक अनुशासनी के लोग नामवर की प्रतिभा के कायल रहे हैं। वे साहित्य ही नहीं, समाजशास्त्र तथा इतिहास की गोष्ठियों में भी समान आत्मविश्वास के साथ बोलते और बौद्धिकता के लिए वाहवाही लूटते रहे हैं।

अपनी सारी कमजोरियों और खामियों के बावजूद नामवरसिंह हमारे युग के एक फिनीमिनन है और हमें गर्व है कि वे हमारे समकालीन हैं। उनसे हमारा व्यक्तिगत संवाद है और शायद मेरी तरह अनेक आगे-पीछे की पीढ़ियों याद करेगी कि हां, उन्होंने नामवर को देखा है। वे विदेश के उन विद्वानों की याद दिलाते हैं, जिन्होंने नयी विचारधाराओं से अपने समय की सोच को बदला है, जिन्हें हम आज भी अपने विमर्शों में उद्धृत करते हैं।

अब भी मेरी कामना है कि वे पुराने दिनों की तरह आसन मारकर बैठकर कुछ ऐसा करें कि अगलों के लिए प्रकाश स्तंभ हों। निश्चय ही वे ऐसा करने में सक्षम हैं।

संदेह नहीं कि नामवर सिंह हमारे युग के एक दिग्गज बौद्धिक मनीषी है। वे जिस लय-धुन के साथ चीजों को देखते और उनका विश्लेषण करते हैं, उसे देखकर विस्मय भी होता है और ईर्ष्या भी। अपनी इसी नवोन्मेषी दृष्टि के कारण उन्होंने अपने लेखन-युग में जो लिखा, वो अद्भुत था और तत्कालीन आलोचकों में सबसे अलग तथा श्रेष्ठ दिखाई देता है। उनकी भाषा में पैनापन था, स्पष्टता थी और अपनी बात को साफ एवं तार्किक तरीके से कहने की कला थी।²⁴ सचमुच राजेन्द्र यादवजी का उक्त कथन नामवरजी के व्यक्तित्व और साहित्य के प्रति उनकी सच्ची लगन और सेवा को खूबसूरती से रेखांकित करती है।

संछिप्त में नामवरजी का साहित्यिक सफर और उपलब्धियां हैं –

रचना/लेखन-अनुभव-आजीविका

- वर्ष 1941 से ही कविता से लेखन की शुरुआत में 'पुनीत' नाम से लेखन।
- 1959-60 में सागर वि.वि. में हिंदी विभाग में सहायक प्रोफेसर। शीघ्र ही यह नौकरी छूट गई। 1960 से 1965 तक बनारस में रहकर स्वतंत्र लेखन।
- 1965 में 'जनयुग' साप्ताहिक के संपादन के रूप में दिल्ली गये। इस दौरान 2 सालों तक राजकमल प्रकाशन दिल्ली के साहित्य सलाहकार।
- 1967 से 'आलोचना' त्रैमासिक का संपादन।
- 1970 में जोधपुर विश्वविद्यालय के हिंदी विभाग के अध्यापक पद पर प्रोफेसर के पद पर नियुक्त।
- 1971 में 'कविता के नये प्रतिमा' पुस्तक पर साहित्य अकादमी पुरस्कार।

*हिन्दी विभागाध्यक्ष, सर्वपल्ली राधाकृष्णन विश्वविद्यालय, भोपाल, म.प्र.।

**शोधार्थी, सर्वपल्ली राधाकृष्णन विश्वविद्यालय, भोपाल, म.प्र.।

- 1974 में अल्प समय के लिए कुमाऊं हिंदी विद्यापीठ आगरा में निदेशक। उसी वर्ष जवाहरलाल नेहरू विश्वविद्यालय दिल्ली के भारतीय भाषा के केंद्र में हिंदी के प्रोफेसर के रूप में योगदान। 1987 में यहां से सेवामुक्त। अगले पांच सालों के लिए वही पुनः नियुक्त।
- 1993–1996 तक राजा राम मोहन राय लाइब्रेरी फाउंडेशन के अध्यक्ष।

प्रकाशित पुस्तकें

- 1951 में बकलम खुद
- हिंदी के विकास में अप्रभ्रंश का योगदान।
- 1954 में आलोचना की 2 पुस्तकें छपी। सरस्वती प्रेस से 'छायावाद' और किताब महल से आधुनिक साहित्य की प्रवृत्तियों।
- पृथ्वी राज रासों भाषाओं साहित्यजय 1956।
- 1956 में 'इतिहास और आलोचना'।
- कहानी : नयी कहानी 1960।
- 1968 में 'कविता के नये प्रतिमान'।
- दूसरी परम्परा की 1982 में खोज।
- वाद–विवाद संवाद 1989।
- आलोचक के मुख से 2005।

संपादित पुस्तकें

- कला और साहित्य चिंतन: काल मार्क्स
- 1977 में 'आज की हिंदी कहानी'
- 1956 में 'कथा–भारती'
- 1978 में 'आधुनिक रूसी कविताएं'
- 1985 में एनसीआरटी के कुछ कविताओं का संपादन।
- 1986 में नागार्जुन की प्रतिनिधि रचनाओं का संपादन।
- 1987 में मलयज की पुस्तक 'आचार्य राम चंद्र शुक्ल' का संपादन।

अन्य

नामवर संचयिता : संपादन– नंद किशोर नवल 2008

वर्ष 2010 में नामवर सिंह के भाषाओं और खेलों के संग्रह कर आशीष त्रिपाठी ने चार पुस्तकें संपादित की। इस कड़ी में अभी 8 किताबें आनी बाकी है। प्रकाशित पुस्तकें –

1. जमाने से दो दो हाथ
2. प्रेम और भारतीय समाज

3. कविता की जमीन और जमीन का कवि
4. हिंदी का गद्य पर्व

फिलहाल

1. त्रैमासिक पत्रिका 'आलोचना' के प्रधान संपादक
2. महात्मा गांधी अंतराष्ट्रीय विश्वविद्यालय वर्धा के कुलाधिपति।

संपर्क

32, शिवालिक अपार्टमेंट अलकनंदा, कालकाजी, नई दिल्ली 19

संदर्भ सूची

1. तदभव ' अंक 2
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भारतीय भाषाएँ और उनका इतिहास

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भाषा वह साधन है जिसके द्वारा हम अपने विचारों को व्यक्त करते हैं और इसके लिये हम वाचिक ध्वनियों का उपयोग करते हैं। भाषा मुख से उच्चारित होनेवाले शब्दों और वाक्यों आदि का वह समूह है जिनके द्वारा मन की बात बतलाई जाती है। किसी भाषा की सभी ध्वनियों के प्रतिनिधि स्वन एक व्यवस्था में मिलकर एक सम्पूर्ण भाषा की अवधारणा बनाते हैं। व्यक्त नाद की वह समष्टि जिसकी सहायता से किसी एक समाज या देश के लोग अपने मनोगत भाव तथा विचार एक दूसरे पर प्रकट करते हैं। मुख से उच्चारित होनेवाले शब्दों और वाक्यों आदि का वह समूह जिनके द्वारा मन की बात बतलाई जाती है। बोली। जबान। वाणी। विशेष इस समय सारे संसार में प्रायः हजारों प्रकार की भाषाएँ बोली जाती हैं जो साधारणतः अपने भाषियों को छोड़ और लोगों की समझ में नहीं आतीं। अपने समाज या देश की भाषा तो लोग बचपन से ही अभ्यस्त होने के कारण अच्छी तरह जानते हैं, पर दूसरे देशों या समाजों की भाषा बिना अच्छी तरह नहीं आती। भाषाविज्ञान के ज्ञाताओं ने भाषाओं के आर्य, सेमेटिक, हेमेटिक आदि कई वर्ग स्थापित करके उनमें से प्रत्येक की अलग अलग शाखाएँ स्थापित की हैं और उन शाखाओं के भी अनेक वर्ग उपवर्ग बनाकर उनमें बड़ी बड़ी भाषाओं और उनके प्रांतीय भेदों, उपभाषाओं अथाव बोलियों को रखा है। जैसे हमारी हिंदी भाषा भाषाविज्ञान की दृष्टि से भाषाओं के आर्य वर्ग की भारतीय आर्य शाखा की एक भाषा है; और ब्रजभाषा, अवधी, बुंदेलखंडी आदि इसकी उपभाषाएँ या बोलियाँ हैं। पास पास बोली जानेवाली अनेक उपभाषाओं या बोलियों में बहुत कुछ साम्य होता है; और उसी साम्य के आधार पर उनके वर्ग या कुल स्थापित किए जाते हैं। यही बात बड़ी बड़ी भाषाओं में भी है जिनका पारस्परिक साम्य उतना अधिक तो नहीं, पर फिर भी बहुत कुछ होता है। संसार की सभी बातों की भाँति भाषा का भी मनुष्य की आदिम अवस्था के अव्यक्त नाद से अब तक बराबर विकास होता आया है; और इसी विकास के कारण भाषाओं में सदा परिवर्तन होता रहता है। भारतीय आर्यों की वैदिक भाषा से संस्कृत और प्राकृतों का, प्राकृतों से अपभ्रंशों का और अपभ्रंशों से आधुनिक भारतीय भाषाओं का विकास हुआ है।

सामान्यतः भाषा को वैचारिक आदान-प्रदान का माध्यम कहा जा सकता है। भाषा आभ्यंतर अभिव्यक्ति का सर्वाधिक विश्वसनीय माध्यम है। यही नहीं वह हमारे आभ्यंतर के निर्माण, विकास, हमारी अस्मिता, सामाजिक-सांस्कृतिक पहचान का भी साधन है। भाषा के बिना मनुष्य सर्वथा अपूर्ण है और अपने इतिहास तथा परम्परा से विच्छिन्न है।

इस समय सारे संसार में प्रायः हजारों प्रकार की भाषाएँ बोली जाती हैं जो साधारणतः अपने भाषियों को छोड़ और लोगों की समझ में नहीं आतीं। अपने समाज या देश की भाषा तो लोग बचपन से ही अभ्यस्त होने के कारण अच्छी तरह जानते हैं, पर दूसरे देशों या समाजों की भाषा बिना अच्छी तरह सीखे नहीं आती। भाषाविज्ञान के ज्ञाताओं ने भाषाओं के आर्य, सेमेटिक, हेमेटिक आदि कई वर्ग स्थापित करके उनमें से प्रत्येक की अलग अलग शाखाएँ स्थापित की हैं और उन शाखाओं के भी अनेक वर्ग-उपवर्ग बनाकर उनमें बड़ी बड़ी भाषाओं और उनके प्रांतीय भेदों, उपभाषाओं अथाव बोलियों को रखा है। जैसे हिंदी भाषा भाषाविज्ञान की दृष्टि से भाषाओं के आर्य वर्ग की भारतीय आर्य शाखा

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की एक भाषा है; और ब्रजभाषा, अवधी, बुंदेलखंडी आदि इसकी उपभाषाएँ या बोलियाँ हैं। पास पास बोली जानेवाली अनेक उपभाषाओं या बोलियों में बहुत कुछ साम्य होता है; और उसी साम्य के आधार पर उनके वर्ग या कुल स्थापित किए जाते हैं। यही बात बड़ी बड़ी भाषाओं में भी है जिनका पारस्परिक साम्य उतना अधिक तो नहीं, पर फिर भी बहुत कुछ होता है।

संसार की सभी बातों की भाँति भाषा का भी मनुष्य की आदिम अवस्था के अव्यक्त नाद से अब तक बराबर विकास होता आया है; और इसी विकास के कारण भाषाओं में सदा परिवर्तन होता रहता है। भारतीय आर्यों की वैदिक भाषा से संस्कृत और प्राकृतों का, प्राकृतों से अपभ्रंशों का और अपभ्रंशों से आधुनिक भारतीय भाषाओं का विकास हुआ है।

प्रायः भाषा को लिखित रूप में व्यक्त करने के लिये लिपियों की सहायता लेनी पड़ती है। भाषा और लिपि, भाव व्यक्तीकरण के दो अभिन्न पहलू हैं। एक भाषा कई लिपियों में लिखी जा सकती है और दो या अधिक भाषाओं की एक ही लिपि हो सकती है। उदाहरणार्थ पंजाबी, गुरुमुखी तथा शाहमुखी दोनों में लिखी जाती है जबकि हिन्दी, मराठी, संस्कृत, नेपाली इत्यादि सभी देवनागरी में लिखी जाती है।

भाषा का उद्भव एवं विकास

कई साल पहले अत्यंत प्रिय मेरी मौसी को दिल का दौरा पड़ गया। अचानक उत्पन्न यह परिस्थिति मेरे लिए वज्रपात से कम नहीं थी। मैं बुरी तरह से घबरा गया। क्योंकि मौसी मेरे दिल के सबसे करीब थी। उनके बगैर जीवन की कल्पना भी मेरे लिए मुश्किल थी। सुखद आश्चर्य के तौर पर कुछ घंटों में ही मौसी खतरे से बाहर आ गई। थोड़े उपचार के बाद वह घर भी लौट आई। मैं फिर जीवन संघर्ष में जुट गया। लेकिन महज एक पखवाड़े के भीतर उन्हें दूसरी बार दिल का दौरा पड़ा। अपने स्वाभाव के विपरीत शुरूआती कुछ घंटे मैं सामान्य बना रहा। मुझे गलतफहमी रही कि वे जिस तरह पहली बार बीमारी के बाद वे जल्द स्वस्थ हो गई थी, इस बार भी ऐसा ही होगा। लेकिन परिदृश्य में होता निरंतर बदलाव और परिजनों की बातचीत से मुझे आभास हो गया कि अपनी सबसे प्रिय मौसी को अलविदा कहने का समय आ गया है। इसके बाद मेरा गला रुंध गया। मुंह से शब्द निकलने बंद हो गए। लगातार दो दिनों तक बस आंखों के आंसू ही मेरी भाषा बने रहे। इसी तरह जीवन में मैंने कई बार महसूस किया है कि अचानक मिली खुशखबरी, शोक-समाचार या सुखद आश्चर्य के चलते सबसे पहले आदमी की भाषा खो जाती है। ऐसे में हमारी भावनाएं केवल भाव-भंगिमाओं के जरिए ही अभिव्यक्त होने लगती हैं। अलग-अलग परिस्थितियों में अपनों की उपस्थिति और भाव-भंगिमाएं आदमी के दिल में उतर जाती हैं। किसी को कुछ कहने की आवश्यकता नहीं पड़ती। सुख और दुख की ये परिस्थितियां बताती हैं कि भाषा मनुष्य के सामान्य लोक- व्यवहार के लिए एक टूल है। यह एक ऐसा माध्यम जिसके जरिए मनुष्य अपनी बात दूसरों तक पहुंचाता है।

किसी क्षेत्र की भाषा क्या होगी यह परिस्थितियों पर निर्भर है। क्रमिक विकास से विकसित हुई भाषाओं के बीच किसी भी रूप में अंतर विरोध नहीं है। न कोई भाषा अच्छी या बुरी कही जा सकती है। भाषा का उद्भव और विकास परिस्थितियों पर निर्भर है। मैं जिस शहर से आता हूँ वहाँ मिश्रित आबादी है। इसलिए सभी ने सहज ही हिंदी को अपनी भाषा के तौर पर अपना लिया है। वहीं दूसरी तरह की मातृभाषाओं के लोग सहज ही उन भाषाओं को भी सीख गए जिसे बोलने वाले उनके आस-पास, शहर-मोहल्लों में रहते हैं। बेशक, इसकी शुरूआत जोर-जबरदस्ती या कुछ पाने

की मंशा से नहीं हुई। लोक-व्यवहार में लोग पहले पहल हंसी-मजाक में अल्प प्रचलित भाषाओं में बोलने लगते और धीरे-धीरे उस भाषा में काफी हद तक पारंगत हो जाते हैं। बचपन में मैं अपने पैतृक गांव जाने से इसलिए कतराता था, क्योंकि वहां की आंचलिक भाषा मेरी समझ में नहीं आती थी। इसकी वजह से मैं जितने दिन गांव में रहता, असहज बना रहता। लेकिन मजबूरी में ही सही गांव आते-जाते रहने से मैं काफी हद तक वहां की आंचलिक भाषा को समझने लगा। भले ही मैं धारा प्रवाह वहां की भाषा न बोल पाऊं। लेकिन दो लोगों की बातचीत से मैं अच्छी तरह से समझ जाता कि वे आपस में क्या बात कर रहे हैं।

भाषा का उद्भव और विकास कई बातों पर निर्भर हैं। अक्सर देखा गया है कि भाषा की समृद्धि काफी हद तक इस बात पर निर्भर करती है कि वहां की जीवन शैली और लोक-व्यवहार कैसा है। जिस समाज में जीवन सहज-सरल है और लोग विचारशील होते हैं तो वहां की भाषा स्वतः ही मीठी और परिमार्जित होने लगती है। क्योंकि इससे जुड़े लोग भाषा के शोधन पर लगातार जोर देते रहते हैं। वहीं विषम परिस्थितियों के बीच कठोरतम दैनंदिन जीवन वाले क्षेत्र की भाषा में ठेठ और अक्खड़पन हावी रहता है। क्योंकि इस भाषा को बोलने वालों को परिस्थितियों से जूझने के बाद इतना समय नहीं मिल पाता कि वे भाषा के परिमार्जन व दूसरी बातों की ओर ध्यान दे सकें। इस बात को ऐसे भी समझा जा सकता है कि सुसंस्कृत समाज में बच्चों के नाम काफी सोच-विचार के बाद तय होते हैं। वहीं इसके विपरीत समाज में जिसने जो तय कर दिया वही बच्चों का नाम बन जाता है। बच्चों के व्यस्क होने के बाद भी कोई उनमें संशोधन या परिवर्तन की आवश्यकता महसूस नहीं करता। मसलन मैंने अपने गांव में अनेक लोगों के नाम लड्डू, रसगुल्ला, लल्लू और कल्लू सुने हैं। इसलिए यह तय है कि भाषा हृदय से निकलने वाली भावना है। महज सुविधा के दृष्टिकोण से भाषाओं का उद्भव और विकास हुआ है। हर भाषा का एकमात्र उद्देश्य आदमी से आदमी को जोड़ना है। इसमें कहीं कोई अंतर-विरोध नहीं है।

कोई किसी भी भाषा को महान या दूसरी भाषाओं को तुच्छ नहीं कह सकता। हालांकि यह भी सच है कि समाज में भाषा के नाम पर अनेक लड़ाई-झगड़े हुए हैं। इसे कम या खत्म करने में तकनीकी अथवा प्रौद्योगिकी का बहुत बड़ा हाथ है। मुझे बड़ी खुशी होती है जब मैं देखता हूं कि मात्र धुन मधुर लगने पर ही लोग मोबाइल पर उन गानों को भी बार-बार सुनते हैं जो उनकी अपनी भाषा में नहीं है। कई तो ऐसे गानों को अपनी कॉलर या रिंग टोन भी बना लेते हैं। भाषाओं के मामले में उदारता का इससे बड़ा उदाहरण भला और क्या हो सकता है। शादी-समारोह में बजने वाले गीतों में भी अब भाषाई संकीर्णता कहीं नजर नहीं आती। किसी भी भाषा के गीत में रिदम और लय महसूस होते ही लोग उस पर नाचने-थिरकने लगते हैं। यही नहीं, उन्हीं गीतों को बार-बार बजाने की मांग भी अधिकारपूर्वक होती है। यह बड़ा परिवर्तन महज दो दशकों में हुआ है। आज एक ही मोबाइल में अनेक भाषाओं में लिखने और संदेश भेजने की सुविधा है। अब हर कोई इसे आत्मसात कर चुका है। कला व मनोरंजन जगत भी भाषाओं को एक मंच पर लाने में सफल रहा है। आज टेलीविजन पर प्रसारित होने वाले कॉमेडी शो के जरिए हर भाषा-भाषी लोग उसका आनंद लेते हुए हंसते-खिलखिलाते हैं। कोई यह नहीं सोचता कि यह किस भाषा में पेश किया जा रहा है। ऐसे में उम्मीद की जा सकती है कि भारतीय भाषाएं आपस में निकट आ रहीं हैं और हमारी भाषाओं का भविष्य उज्ज्वल है।

हिंदी भाषा

यह भारत गणराज्य की राजकीय और मध्य भारतीय आर्य भाषा है। 1991 की जनगणना के अनुसार 23.342 करोड़ भारतीय मातृभाषा के रूप में हिंदी का उपयोग करते हैं, जबकि लगभग 33.737 करोड़ लोग इसकी लगभग 50

से अधिक बोलियों में से एक इस्तेमाल करते हैं। इसकी कुछ बोलियां, जैसे मैथिली और राजस्थानी अलग भाषा होने का दावा करती हैं। हिंदी की प्रमुख बोलियों में अवधी, भोजपुरी, ब्रज भाषा, छत्तीसगढ़ी, गढ़वाली, हरयाणवी, कुमांऊनी, मागधी और मारवाड़ी शामिल हैं।

19वीं या आरंभिक 20वीं शताब्दी में हिंदी अपने उपक्षेत्रीय प्रकारों पर थोपी गई भाषा थी। अब खड़ी बोली क्षेत्र (दिल्ली-मेरठ) के बाहर लगभग सभी नगरों व शहरों में मूलरूप से इस भाषा को बोलने वाले लोग मौजूद हैं। नौकरी की तलाश या बाहरी व्यक्ति से विवाह के कारण जो लोग खड़ी बोली क्षेत्र से बाहर चले गए हैं, उन्हें दैनिक बातचीत से मानक हिंदी का उपयोग करना पड़ता है और कई मामलों में युवा पीढ़ी को उनकी तथाकथित बोली का बहुत कम ज्ञान होता है। जनसंचार माध्यमों (रेडियो, टेलीविज़न और फिल्मों) की प्रधानता और साक्षरता के बढ़ते स्तर के मूल रूप से मानक हिंदी बोलने वालों की संख्या में बढ़ोत्तरी की है।

हिंदी क्षेत्र (उत्तरी-मध्य भारत, दिल्ली, राजस्थान, मध्य प्रदेश, उत्तर प्रदेश और हरियाणा) की इन क्षेत्रीय भाषाओं की मानक हिंदी से समरूपता भिन्न-भिन्न स्तर की है। हिंदी क्षेत्र की सबसे पूर्वी क्षेत्रीय भाषा मैथिली ऐतिहासिक रूप से हिंदी के मुकाबले बांग्ला से अधिक मिलती-जुलती है। इसी प्रकार इस क्षेत्र की सबसे पश्चिमी भाषा राजस्थानी कुछ मायनों में मानक हिंदी के मुकाबले गुजराती से अधिक मिलती-जुलती है। फिर भी इन क्षेत्रीय भाषाओं के अधिकांश वक्ता स्वयं हिंदी भाषी कहना पसंद करते हैं।

इसके दो कारण हैं। पहला, इन भाषाओं को ब्रिटिश शासन के आरंभिक काल में हिंदी के साथ वर्गबद्ध कर दिया गया था और प्राथमिक स्तर पर शिक्षा के माध्यम के रूप में इन भाषाओं के स्थान पर हिंदी को चुना गया। दूसरा, समूचे हिंदी क्षेत्र का शहरी मध्यवर्ग और शिक्षित ग्रामीण वर्ग हिंदी भाषी होने का दावा करता है, क्योंकि इन क्षेत्रीय भाषाओं या बोलियों का उपयोग परिवार और नज़दीकी लोगों के अलावा कहीं और करने पर इसे अनुपयुक्त शिक्षा का परिचायक माना जाता है। दूसरे शब्दों में मानक हिंदी बोलना इस क्षेत्र में लोगों को वही स्थिति प्रदान करता है, जो उच्च अभिजात्य वर्ग में अंग्रेज़ी बोलने से प्राप्त होती है। दोनों को ऊर्ध्वमुखी सामाजिक गतिशीलता की भाषा माना जाता है।

आधुनिक मानक हिंदी की उत्पत्ति खड़ी बोली (शौरसेनी अपभ्रंश से दिल्ली व मेरठ क्षेत्र में विकसित हुई बोली) के वक्ताओं के अफ़ग़ानिस्तान, ईरान, तुर्की, मध्य एशिया तथा अरब से आकर बसे लोगों से संपर्क के कारण हुई। जैसे-जैसे नए आप्रवासी बसते गए और भारत के सामाजिक माहौल में ढलते गए, उनकी भाषाओं ने, जो अंततः लुप्त हो गई, खड़ी बोली को समृद्ध किया। नई भाषा को हिंदवी या हिंदुस्तानी कहा गया। हालांकि खड़ी बोली ने इसे आधारभूत शब्द-संग्रह और व्याकरण प्रदान किया, इसमें संस्कृत और फ़ारसी से भी प्रचुर मात्रा में शब्द लिए गए।

संस्कृत से मूलतः लिए गए संज्ञा और सर्वनाम, संस्कृत के आठ कारकों के संपूर्ण शब्द रूप खो चुके हैं और इसके स्थान पर परसर्ग की भांति प्रभाव डालते हैं। अगर एक अकारांत हिंदी शब्द के बाद एक परसर्ग है, तो यह एकारांत हो जाता है, जैसे अगर लड़का के बाद को लगाना हो तो लड़के लिखा जाएगा। हिंदी में सिर्फ़ दो लिंग हैं पुरुष और स्त्रीलिंग, जबकि गुजराती और मराठी में अब भी तीन लिंग प्रचलित हैं। क्रियाओं में विभक्ति की जटिलताओं को कम कर दिया गया है, जिसमें वर्तमान और भविष्य दर्शाने वाले स्वरूपों को पूर्णतः युग्मित कर दिया गया है; अन्य संरचनाएं कृदंत स्वरूपों पर आधारित हैं, अपूर्ण अंतता के साथ और पूर्ण अंत आ के साथ होता है।

हिंदी में शामिल किए गए अधिकांश फ़ारसी शब्द प्रशासन से संबंधित हैं; इनमें अदालत, दफ़्तर, चपरासी, बही, कागज़, रसीद, फ़ौजदारी, दीवानी, परगना, जिला, तहसील, दीवान, वज़ीर, मुसाहिब, मुंशी और दरबान जैसे शब्द शामिल

हैं। दलील, दरखास्त, फ़ैसला, गवाही, हक़, हिस्सेदार और सबूत जैसे शब्दों को पूर्णरूपेण एकाकार कर लिया गया है और आमतौर पर इन्हें गृहीत शब्द नहीं माना जाता है। परिधान और बिस्तर से संबंधित वस्तुओं को दर्शाने वाले शब्द जैसे, कुर्ता, पजामा, सलवार, कमीज़, शॉल, चादर, रूमाल, तोशक, लिहाफ़/रज़ाई बिस्तर, तकिया; खाद्य पदार्थ जैसे, कीमा, कोरमा, कबाब, कोफ़ता, शोरबा, सूजी; या शृंगार संबंधी जैसे, साबुन, इत्र, हिना, ख़िजाब; तथा फ़र्नीचर जैसे, कुर्सी, मेज़ तख़्त एवं गृह निर्माण में प्रयुक्त शब्द, जैसे दीवार, कुर्सी, शहतीर, ज़ीना, तहखाना तथा अन्य विभिन्न पेशों में काम आने वाले शब्द, जैसे चरखा, करघा, जुलाहा इत्यादि शब्द हिंदी भाषा में अंगीकार किए जा चुके हैं। स्वातंत्र्योत्तर काल में शुद्धतावादी लोगों द्वारा इन्हें हटाने का प्रयास असफल रहा है। बड़ी संख्या में विशेषण और उनकी नामित व्युत्पत्तियां, जैसे आबाद, आबादी, बारीक, बारीकी, गर्म, गर्मी, खुश, खुशी, इत्यादि हिंदी शब्द संग्रह के अविभाज्य अंग बन चुके हैं।

तुर्की, फ़ारसी और अरबी शब्दों को ग्रहण करते हुए हिंदी ने ध्वनिग्राम, जैसे फ़ और ज़ को भी ग्रहण किया, हालांकि कई बार इन्हें फ़ और ज से विस्थापित कर दिया जाता है। उदाहरण के लिए हिंदी में जोर या ज़ोर, नजर या नज़र दोनों का उपयोग होता है।

अंग्रेज़ी भाषा से संपर्क ने भी हिंदी को समृद्ध बनाया है। बटन, फ़ीस, मेम्बर, कमेटी, पेंसिल, पेन, राशन, पेट्रोल, कार, बस, पुलिस, ट्रेन, क्लर्क, स्कूल, बैंक, कॉलेज, लायब्रेरी और ऑफ़िस जैसे शब्दों को हिंदी शब्दावली में पूर्णतः अंगीकार कर लिया गया है। मिश्रण की प्रक्रिया ने हमें व्युत्पत्तिजन्य शब्द प्रदान किए हैं, जैसे, कांग्रेस (कांग्रेस + ई), अमेरिकी (अमेरिका+ई), प्रोफ़ेसरी (प्रोफ़ेसर+ई) मेम्बरी (मेम्बर+ई), लीडरी (लीडर+ई), वाइसचांसलरी (वाइसचांसलर+ई), जैसे शब्दों में आधारभूत शब्द अंग्रेज़ी का है और प्रत्यय मूल हिंदी का। मिश्रित शब्दों में आधारभूत शब्द अंग्रेज़ी का है और प्रत्यय मूल हिंदी का। मिश्रित शब्द, जैसे ज़िला कमेटी, टेबल-कुर्सी, हैंडलूम-वस्त्रालय, और स्कूल-इमारत भी पाए जाते हैं। बोली जाने वाली हिंदी में अंग्रेज़ी पर आधारित जटिल क्रियाओं का भी उपयोग होता है, जैसे आराम करना को रेस्ट करना भी कहा जाता है, अध्ययन करना को स्टडी करना, बहस करना का आरग्यू करना भी कहा जाता है। हिंदी में बड़ी संख्या में संयुक्त क्रियाएं हैं, जो दो क्रियाओं को मिलाकर बनी हैं। प्रथम क्रिया, जो साधारणतः अपने धातु रूप में होती है, अभिव्यक्ति को आधारभूत अर्थ प्रदान करती है, दूसरी क्रिया इसे परिवर्तित करती है। इस प्रकार इसमें एक सामान्य क्रिया, जैसे पढ़ना और संयुक्त क्रिया, जैसे पढ़ लेना, पढ़ देना, पढ़ डालना और पढ़ चुकना इत्यादि हैं। हिंदी की संयुक्त क्रियाएं अंग्रेज़ी की वाक्यांश क्रियाओं के समान हैं। जब अंग्रेज़ी की किसी क्रिया का उपयोग हिंदी में एक अकेले शब्द के रूप में होता है, तो इसे संज्ञा माना जाता है और इसे हिंदी क्रिया का स्वरूप देने के लिए इसके पीछे करना या होना जोड़ दिया जाता है। स्टडी करना और प्रिपेयर करना जैसी अभिव्यक्तियों का बोलचाल की हिंदी में अक्सर उपयोग होता है।

हिंदी वाक्य-रचना पर भी अंग्रेज़ी का प्रभाव पड़ा है, हालांकि यह काफ़ी सीमित रूप में है; उदाहरण के लिए मध्य 19वीं शताब्दी तक हिंदी में अप्रत्यक्ष कथन का कोई स्वरूप नहीं था। सिर्फ़ इस प्रकार ही बोला जा सकता था—‘राम ने कहा, मैं नहीं आऊंगा’। अब यह भी कहा जा सकता है कि ‘राम ने कहा कि वह नहीं आएगा’। प्राचीन हिंदी में संबंधसूचक वाक्यांश को मुख्य वाक्यांश के आरंभ या अंत में लगाया जाता था। *वो लड़का मेरा दोस्त है जो कल यहां आया था*, या *जो लड़का कल यहां आया था वो मेरा दोस्त है*। एक तीसरी संरचना भी है, जिसमें संबंधसूचक वाक्यांश को मुख्य वाक्यांश के संज्ञाखंड से पहले जोड़ा जाता है, जैसे *वो लड़का जो कल यहां आया था, मेरा दोस्त है*।

अंग्रेज़ी शब्दों के लिए संस्कृतनिष्ठ अनूदित समरूप ढूंढने के प्रयास किए जा रहे हैं, जैसे प्राइम मिनिस्टर के लिए

प्रधानमंत्री और काउंटर-रिवोल्युशन के लिए प्रतिक्रांति। इस समृद्ध शब्द संग्रह का एक प्रभाव अर्थ विज्ञान की दृष्टि से द्विगुणित समास बनाना है, जिसके दोनों सदस्य एक ही अर्थ इंगित करते हैं, उदाहरण के लिए शाक-सब्जी, नाता-रिश्ता, विवाह-शादी।

हिंदी को मानकीकृत और आधुनिक बनाने के लिए गठित केंद्रीय हिंदी निदेशालय तथा अन्य एजेंसियां इसे एक दिशा में खींच रहीं हैं; वे इसे अधिक संस्कृतनिष्ठ बना रही हैं, संभवतः गैर हिंदीभाषियों के लिए ज्यादा बोधगम्य बनाने के उद्देश्य से। लेकिन गैर हिंदीभाषी लोग अधिकाधिक अंग्रेजी शब्दों और वाक्यखंडों के उपयोग से और हिंदी के कर्ता-क्रिया सामंजस्य के जटिल नियमों के सरलीकरण के माध्यम से इसे दूसरी दिशा में ले जा रहे हैं। हिंदी का शब्द-संग्रह विभिन्न स्रोतों से लिए गए शब्दों से समृद्ध हो रहा है। उदाहरण के लिए, कोई व्यक्ति संस्कृत गृहीत शब्द कार्यालय, फ़ारसी गृहीत शब्द दफ़्तर या अंग्रेजी गृहीत शब्द ऑफ़िस का इस्तेमाल कर सकता है। स्थानीय वक्ता पत्रालय, डाकघर या पोस्टऑफ़िस का उपयोग कर सकता है, जो इस बात पर निर्भर करता है कि वह किससे बात कर रहा है और किस विषय पर चर्चा कर रहा है।

हिंदी पर सिर्फ़ गैर हिंदीभाषियों से ही दबाव नहीं है, बल्कि व्यापक हिंदीभाषियों से भी है, जिन्होंने हाल ही में अपनी बोलियों को छोड़कर मानक हिंदी को अपनाया है। लेकिन वे क्षेत्रीय प्रभावों से पूरी तरह मुक्त नहीं हो पाए हैं। उनकी ध्वनिप्रणाली में एक क्षेत्रीय प्रभाव होता है (उदाहरण के लिए बिहारी लोग 'श' के स्थान पर 'स' का और उत्तरांचल के पहाड़ी लोग 'स' के लिए 'श' का उपयोग करते हैं) और उनके वाक्यविन्यास की अपनी अलग शैली होती है (उदाहरण के लिए पंजाब और दिल्ली के लोग कहते हैं, मैंने जाना है, तेलंगाना के हिंदी भाषी कहते हैं, मैंकू जाना है, पश्चिमी मध्य प्रदेश तथा महाराष्ट्र के लोग कहते हैं, अपु को जाना है जबकि मानक हिंदी में कहा जाता है मुझे जाना है)

उर्दू भाषा

भारतीय-आर्य भाषा यह भारतीय संघ की 18 राष्ट्रीय भाषाओं में से एक है और पाकिस्तान की राष्ट्रभाषा है। उर्दू भाषा भारत और पाकिस्तान के पड़ोसी देशों, जैसे अफ़गानिस्तान, बांग्लादेश और नेपाल में बोली जाती है। व्यावहारिक रूप से उर्दू दक्षिण एशियाई मुसलमानों की और इस उपमहाद्वीप से बाहर, विशेषकर खाड़ी और मध्य-पूर्व, पश्चिमी यूरोप, स्कैंडिनेविया, अमेरिका और कनाडा में सांस्कृतिक तथा बोलचाल की भाषा है। उर्दू पाकिस्तान की सरकारी भाषा है; इसका उपयोग सरकारी स्कूलों में शिक्षा के माध्यम के रूप में, जिला स्तर पर प्रशासन में और जन-संचार में होता है। पाकिस्तान की 1981 की जनगणना के अनुसार, वहां उर्दू बोलने वालों की संख्या एक करोड़ दस लाख है और इसे बोलने वाले कराची और पंजाब में सबसे अधिक केंद्रित हैं। भारत की 1991 की जनगणना के अनुसार, देश में लगभग चार करोड़ चालीस लाख उर्दूभाषी लोग हैं, जिनकी सबसे अधिक संख्या उत्तर प्रदेश में है, इसके बाद बिहार, आंध्र प्रदेश, महाराष्ट्र और कर्नाटक का स्थान आता है। यह जम्मू-कश्मीर राज्य की सरकारी भाषा है। उर्दू साहित्य तथा प्रकाशन का एक प्रधान केंद्र दिल्ली है।

हालांकि यह अरबी और फ़ारसी से प्रभावित है, लेकिन यह हिंदी के निकट है और इसकी उत्पत्ति और विकास भारतीय उपमहाद्वीप में हुआ। दोनों भाषाएं एक ही भारतीय आधार से उत्पन्न हुईं। स्वर वैज्ञानिक और व्याकरण के स्तर पर इनमें काफ़ी समानता है और ये एक ही भाषा प्रतीत होती हैं। लेकिन शब्द संग्रह के स्तर पर इनमें विभिन्न स्रोतों (उर्दू में अरबी तथा फ़ारसी और हिंदी में संस्कृत) से व्यापक रूप से गृहीत शब्द हैं, जिससे इन्हें स्वतंत्र भाषाओं

का दर्जा दिया जा सकता है। इनके बीच सबसे बड़ा विभेद भाषा लेखन के स्तर पर परिलक्षित होता है : हिंदी के लिए देवनागरी का उपयोग होता है और उर्दू के लिए फ़ारसी-अरबी लिपि प्रयुक्त होती है, जिसे आवश्यकतानुसार स्थानीय रूप में परिवर्तित कर लिया गया है।

स्वर वैज्ञानिक दृष्टिकोण से उर्दू की ध्वनियाँ, लघु स्वर विषय ध्वनियों में कुछ परिवर्तन के साथ हिंदी के समान ही हैं। उर्दू में सभी महाप्राणित विराम (श्रव्य श्वास को सहसा उच्छवासित करके उच्चरित) बरकरार हैं, जो भारतीय-आर्य भाषाओं की विशेषता है। साथ ही मूर्धन्य स्वर भी इसमें हैं। गृहीत ध्वनियों के मामले में उर्दू में फ़ारसी-अरबी व्यंजनों की संपूर्ण शृंखला को नहीं लिया गया है। शामिल की गई ध्वनियों में सबसे अधिक ध्वनियाँ संघर्षों (मुख के किसी हिस्से से श्वास के संघर्ष से उच्चरित) हैं, अर्थात् 'फ़, ज़, झ, क्स, ग'; और विराम वर्ग की केवल एक ध्वनि श्वासद्वारीय 'क़' है।

व्याकरण के दृष्टिकोण से फ़ारसी-अरबी उपसर्ग (जैसे दार 'मे', बा 'के सा', बे/बिला/ला 'के बिना', बद 'बीमार, गलत') तथा प्रत्ययों (जैसे दार 'से युक्त', साज़ 'बनाने वाला', ख़ोर 'खाने वाला', पोश, 'ढंकने वाला') में, जिनका उपयोग हिंदी के मुक़ाबले उर्दू में ज़्यादा होता है, हिंदी व उर्दू में अधिक अंतर नहीं है। इसके अलावा सामान्य बहुवचन दर्शाने वाला, जैसे 'आ', उर्दू में 'ई' बन जाता है, उर्दू में 'आत' का उपयोग होता है, जैसे कागज़ात, जवाहरात और मकानात। हिंदी में प्रयुक्त का के अलावा इसमें व्युत्पत्तिजन्य संरचनाओं में 'ई' का उपयोग होता है (जैसे सुबह-ए-आज़ादी 'आज़ादी की सुबह', खून-ए-जिगर 'जिगर का खून')।

उर्दू का विकास 12वीं शताब्दी में आने वाले मुसलमानों के प्रभाव के फलस्वरूप, पश्चिमोत्तर भारत की उपक्षेत्रीय अपभ्रंश की भाषाई कठिनता से बचने के उपाय के रूप में हुआ। इसके पहले प्रमुख कवि अमीर खुसरो (मृ.-1325) थे, जिन्होंने दोहों, लोकगीतों, पहेलियों व मुकरियों की रचना नवनिर्मित भाषा हिंदवी में की। मध्यकाल तक इस मिश्रित भाषा को हिंदवी, ज़बान-ए-हिंद, हिंदी, ज़बान-ए-दिल्ली, रेख़्ता, गुजरी, दक्खनी, ज़बान-ए-उर्दू-ए-मुअल्ला, ज़बान-ए-उर्दू या सिर्फ़ उर्दू कहा जाता था। इस बात के प्रमाण हैं कि इसे 17वीं शताब्दी के उत्तरार्द्ध में हिंदुस्तानी भी कहा गया। जो बाद में उर्दू का समानार्थी बन गया, फिर भी प्रमुख उर्दू लेखक इसे 19वीं शताब्दी के आरंभ तक हिंदी या हिंदवी कहते रहे।

संस्कृत भाषा

(संस्कृत शब्द, अर्थात् परिष्कृत) यह शुद्ध पारंपरिक तौर पर देवों की भाषा (देवी वाक्, देववाणी) मानी जाती है और भारोपीय परिवार की प्राचीनतम प्रतिनिधि भाषाओं में से एक है। संस्कृत संभवतः 4,000 वर्षों से भी अधिक समय से धार्मिक कार्यों के लिए लगातार प्रचलन में है। पहली सहस्राब्दी ई.पू. में इसे लिपि का रूप दिया गया, लेकिन इससे 1,000 वर्ष पहले से यह स्मरण द्वारा व मौखिक रूप में संरक्षित की जाती रही थी। यह वंश की दृष्टि से फ़ारसी, यूनानी, लैटिन और आधुनिक यूरोपीय भाषाओं से जुड़ी है। संस्कृत दक्षिण एशिया की सभी समकालीन भारोपीय भाषाओं की पूर्वज है। हजारों वर्षों से भी अधिक की निकटता के कारण द्रविड़ और ऑस्ट्रो-एशियाई भाषा समूह की भाषाएं संस्कृत से उत्पन्न भाषाओं के साथ घुल-मिल गई हैं।

संस्कृत का प्राचीनतम प्रारूप, ऋग्वेद की भाषा है, जिसे शायद 1500 ई.पू. से लगभग 1200 ई.पू. के बीच रचा गया होगा। ऋग्वेद और शास्त्रीय संस्कृत साहित्य की भाषा के बीच स्पष्ट निरंतरता है। फिर भी, वेदों की भाषा (वैदिक) में शब्दरूप, क्रियारूप समेत विभक्ति की बहुलता है और प्राथमिक धातुज संरचनाएं व कुछ विशिष्ट क्रियामूलक व अर्थगत लक्षण है। वैदिक साहित्य में चार वेद, ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद एवं उनसे जुड़े ब्राह्मण (आनुष्ठानिक

क्रियाएं व व्याख्या), आरण्यक, उपनिषद् (दार्शनिक व्याख्याएं) और सूत्र (सूक्तियां) आते हैं, जो वैदिक अनुष्ठानों के विभिन्न आयामों से संबंधित हैं। वैदिक साहित्य के अन्य अंग शिक्षा (ध्वनि विज्ञान), कल्प (सूत्र), व्याकरण (भाषा के स्वरूप व दर्शन सहित), निरुक्त (व्युत्पत्ति विज्ञान), छंद और ज्योतिष (खगोल विज्ञान सहित) हैं।

दो महाकाव्य, *रामायण* और *महाभारत* मौखिक माध्यम से संप्रेषित हुए और संभवतः 400 ई.पू. के लगभग इन्हें लिखा गया। इनसे वैदिक साहित्य से अलग शास्त्रीय संस्कृत साहित्य का प्रारंभ हुआ। लगभग इसी समय संस्कृत के वैदिक और शास्त्रीय (लौकिक या प्रचलित) प्रकारों का विश्लेषणात्मक वर्णन पाणिनी ने सूक्ष्म भाषाई आधार पर अपनी पुस्तक *अष्टाध्यायी* (आठ अध्याय, जिनमें लगभग 4,000 सूत्र हैं) में किया। बाद में इसी ग्रंथ ने शास्त्रीय संस्कृत में रचनात्मक, मनोरंजक, दार्शनिक और वैज्ञानिक लेखन के प्रारूप का कार्य किया।

सभी आधुनिक भारतीय—आर्य भाषाएं मध्य भारतीय—आर्य भाषाओं, प्राकृत और अपभ्रंश के माध्यम से संस्कृत से व्युत्पन्न हुई हैं। लगभग 1200 ई. में भारतीय-आर्य भाषाई विकास में एक नई प्रवृत्ति शुरू हुई। बहुत-सी महत्वपूर्ण वस्तुओं व गतिविधियों के लिए मूल संस्कृत शब्दों (तत्सम) को उनके व्युत्पन्न (तद्भव) शब्दों के स्थान पर अपनाया गया। यह प्राचीन विकासात्मक अवस्थाओं के विपरीत था। संस्कृत शब्दावली को प्राथमिकता दिया जाना सभी आधुनिक भारतीय-आर्य भाषाओं के साथ ही मलयालम, तेलुगु और कन्नड़ जैसी द्रविड़ भाषाओं में भी दिखाई देता है। इस प्रक्रिया को भारतीय संविधान ने भी मान्यता दी है।

संस्कृत में मुद्रण के लिए उपयोग में लाई जाने वाली आम लिपि देवनागरी है। हालांकि ग्रंथ (तमिल), तेलुगु, मलयालम, कन्नड़, मैथिली, बांग्ला, शारदा और उड़िया जैसी लिपियों का प्रयोग भी किया जाता है। कुछ मुद्रित ग्रंथ रोमन लिपि में भी उपलब्ध हैं। संस्कृत पांडुलिपियां और अभिलेख तिब्बती, सिंहली, बर्मी और दक्षिण-पूर्वी एशियाई लिपियों में भी उपलब्ध हैं।

अब संस्कृत का उपयोग विशिष्ट उद्देश्यों के लिए ही किया जाता है। भारतीय संविधान की आठवीं अनुसूची में यह वर्तमान भारतीय भाषा के रूप में शामिल हैं। इसका उपयोग रचनात्मक व मनोरंजनात्मक लेखन, पत्रिकाओं, सम्मेलनों और गोष्ठियों में किया जाता है। समूचे भारत में सीमित दायरों में ही संस्कृत का प्रयोग किया जाता है।

भारोपीय परिवार की भाषाओं के निकट वंशानुगत संबंध के बारे में जागरूकता बढ़ाने के लिए पश्चिम में संस्कृत भाषा व साहित्य का अनुसंधान उत्तरदायी था। साथ ही इससे आधुनिक भाषा विज्ञान, तुलनात्मक भारोपीय भाषा विज्ञान और तुलनात्मक मिथक शास्त्र की शुरुआत हुई। संस्कृत का अध्ययन विभिन्न देशों व संस्कृतियों के विद्वानों को जोड़ता है।

संस्कृत के व्याकरणशास्त्रियों के लिए अर्थ अंतर्निहित और सदा के लिए मूल में निहित है। शब्द का अर्थ जानने के लिए व्यक्ति को उसके संस्कृत शब्द मूल को खोजना होता है। अपनी टीका, निरुक्त में यास्क ने शब्द की चार श्रेणियों—संज्ञा, क्रिया, पूर्वसर्ग और संयोजक की पहचान की। पाणिनी ने मूल का विश्लेषण किया और प्रत्यय को विशेष अर्थ प्रदान किया। संस्कृत विभक्तियुक्त भाषा है। इसमें तीन लिंग (पुल्लिंग, स्त्रीलिंग और नपुंसक), तीन वचन (एक वचन, द्विवचन और बहुवचन) और कारक (कर्ता, कर्म, करण, संप्रदान, अपादान, संबंध, अधिकरण और संबोधन) होते हैं। दस क्रियात्मक प्रतिरूपों (धातुरूप) की पहचान तीन वचनों व तीन पुरुषों (प्रथम, मध्यम और उत्तम पुरुष) में बांटकर की गई है। इसमें चार प्रकार के समास, विभिन्न संधियां, कारणवाचक, इच्छार्थक, प्रायिक और अभिधायी क्रियात्मक संघटन व प्राथमिक एवं द्वितीयक धातुज संघटक हैं। यूनानी और लैटिन भाषा की ही तरह संस्कृत में भी जिस प्रकार

विशेषण को लिंग, वचन और संज्ञाओं की विभक्ति के अंत के अनुरूप होना चाहिए। उसी तरह क्रियाओं को भी काल, रूप, वाच्य, वचन और पुरुष से संगत होना चाहिए।

असमिया भाषा

भारतीय-आर्य भाषा, यह भारत में असम राज्य की राजभाषा है। यह लगभग एक करोड़ तील लाख लोगों द्वारा बोली जाती है। इस क्षेत्र की तिब्बती-बर्मी बोलियों के साथ निकट संबंध का असमी भाषा की शब्दावली, स्वर विज्ञान और संरचना पर प्रभाव पड़ा है। असमिया भाषा का बांग्ला से गहरा संबंध है और बांग्ला की ही तरह असमिया में भी व्याकरण की दृष्टि से कोई लिंग भेद नहीं है। आदरसूचक शब्दों के लिए संज्ञा और सर्वनाम के बहुवचन को दर्शाने वाले भिन्न सूचक भी हैं।

उड़िया भाषा

यह उड़ीसा राज्य की मुख्य सरकारी भाषा है। भारतीय संविधान की आठवीं अनुसूची में मान्यता प्राप्त इस भाषा की तीन प्रमुख बोलियां हैं : संबलपुरी (पश्चिमी उड़िया), देसिया (दक्षिणी उड़िया) और कटकी (तटीय उड़िया)। इनमें से अंतिम बोली मानक है और विद्यालय स्तर पर शिक्षा के माध्यम के रूप में इसका उपयोग होता है। उड़िया भारतीय-आर्य भाषा परिवार के पूर्व समूह से संबद्ध है और इसकी उत्पत्ति अर्द्ध मागधी प्राकृत से हुई है। कहा जाता है कि 10वीं शताब्दी में यह अलग भाषा के रूप में उभरी। इसके बाद की सदियों में यह मुख्यतः द्रविड़ भाषाओं, फ़ारसी और अंग्रेज़ी के संपर्क में आई। तमिल, तेलुगु, मराठी, फ़ारसी, अरबी, तुर्की, फ्रेंच, पुर्तगाली, अंग्रेज़ी और संस्कृत के गृहीत शब्दों से इसकी शब्दावली समृद्ध हुई। संस्कृत से गृहीत शब्द दो स्वरूपों में हैं : तत्सम (मूल स्वरूप के निकट) और तद्भव (मूल स्वरूप से अलग)। उड़िया भाषा में समास होता है, लेकिन संस्कृत के विपरीत इसमें लोप (किसी स्वर या अक्षर का उच्चारण के समय लोप) नहीं होता। समास का उपयोग उड़िया के बोले जाने वाले स्वरूप के बजाए लिखित स्वरूप में अधिक होता है। अनौपचारिक शैली में शाब्दिक द्वयक (एक ही अर्थ वाले विभिन्न शब्द) अधिक प्रयुक्त होते हैं, जबकि पुनर्द्विगुणित (अक्षर या शब्द की पुनरावृत्ति) भाषा के सभी स्वरूपों में होते हैं। उड़िया में छह शुद्ध स्वर, नौ संयुक्त स्वर, 28 व्यंजन (तीन मूर्धन्य—जिनका उच्चारण तालू पर जिह्वा के मुड़े हुए शीर्ष के स्पर्श से होता है) और चार उपस्वर हैं। इस भाषा में शब्दों का अंत व्यंजनों से नहीं होता।

इस भाषा में सबसे पहला छंद और गद्य संभवतः क्रमशः 10वीं और 13वीं शताब्दी के हैं। पहली काव्यशास्त्रीय कृति की रचना 15वीं शताब्दी में हुई, जबकि साहित्यिक गद्य ने 18वीं शताब्दी में रूप लेना शुरू किया।

इस भाषा का इतिहास कुछ बहुवचन चिह्न और कुछ परसर्गों के लोप को दर्शाता है। अंग्रेज़ी के साथ संपर्क के फलस्वरूप उड़िया भाषा में असाक्षात्कथन, संबंधसूचक उपवाक्य और कर्मवाक्य वाक्य-विन्यास जैसी कुछ व्याकरणीय विशेषताएं शामिल हो गईं। लेकिन अब भी यह पूर्ण नहीं है। निबंध, समाचार, रिपोर्टिंग और विश्लेषण जैसी प्रबंध शैली का समावेश अंग्रेज़ी भाषा से हुआ। विद्वत भाषण और लेखन पर आज भी संस्कृतनिष्ठता कायम है।

उड़िया भाषा के व्याकरण में एकवचन और बहुवचन; उत्तम, मध्यम तथा अन्य पुरुष; और पुल्लिंग व स्त्रीलिंग का विभेद है। वाक्यों में कर्ता-कर्म-क्रिया का क्रम होता है। इस भाषा में त्रिस्तरीय काल प्रणाली है और समापिका क्रिया के पुरुष और वचन का निर्धारण कर्ता के अनुरूप होता है तथा इसमें सम्मानसूचक चिह्न भी होते हैं। इसमें समुच्चयबोधक और यौगिक क्रियाएं भी होती हैं। मुख्य क्रिया-भाव निश्चयार्थ, आज्ञार्थ, प्रश्नवाचक और संभाव्य क्रियार्थ हैं।

कन्नड़ भाषा

यह कन्नड़ी भी कहलाती है। यह दक्षिण-पश्चिम भारत के कर्नाटक राज्य की राजभाषा है, जो दक्षिण द्रविड़ शाखा से संबद्ध है और साहित्यिक परंपरा वाली चार प्रधान द्रविड़ भाषाओं में दूसरी सबसे प्राचीन भाषा है। कन्नड़ मुख्यतः कर्नाटक और इसके पड़ोसी राज्यों में बोली जाती है। तुलु और कोडगु बोलने वालों की यह दूसरी भाषा है। 1997 में कन्नड़भाषी लोगों की संख्या अनुमानतः चार करोड़ साठ लाख थी। वाक्य में शब्द क्रम कर्ता-कर्म-क्रिया का होता है, जैसा अन्य द्रविड़ भाषाओं में है। क्रियाओं को पुरुष, वचन और लिंग के आधार पर चिह्नित किया जाता है। इस भाषा में मूर्धन्य व्यंजन (उदाहरण के लिए ट, ड और न की ध्वनियों का उच्चारण तालु पर मुड़ी हुई जिह्वा के छोर की स्थिति से होता है) होते हैं, जो एक खास द्रविड़ लक्षण है। सबसे प्राचीन उपलब्ध व्याकरण नागवर्मा (आरंभिक 12वीं शताब्दी) का है। केशिराज (1260 ई.) के शब्द *मणि दर्पण* को अब भी सम्मान प्राप्त है। कन्नड़ के तीन क्षेत्रीय प्रकारों की पहचान की जा सकती है—दक्षिणी (मैसूर), उत्तरी (धारवाड़) और तटीय (मंगलोर)। सामाजिक, आर्थिक और शैक्षिक कारकों के आधार पर इस भाषा में बोलीगत भिन्नताएं भी परिलक्षित होती हैं। इस तरह से औपचारिक और सामान्य बोलचाल के प्रकार भी हैं। बंगलोर और मैसूर में बोली जाने वाली भाषा को उत्कृष्ट कोटि का माना जाता है।

हालमिदी स्थित पहला कन्नड़ अभिलेख 450 ई. का है। कन्नड़ लिपि का विकास अशोक की ब्राह्मी लिपि के दक्षिणी प्रकारों से हुआ है और तेलुगु लिपि से इसका निकट संबंध है। इन दोनों की उत्पत्ति एक प्राचीन कन्नड़ लिपि (10वीं शताब्दी) से हुई है। इस भाषा के विकास में तीन ऐतिहासिक चरणों की पहचान की गई है।

कश्मीरी भाषा

इससे भारत के उत्तरी राज्य जम्मू-कश्मीर में 10,000 वर्ग मील में फैली घाटी में बोली जाने वाली भाषा और बोलियों का बोध होता है। इस क्षेत्र में भारत की जनसंख्या का 0.8 प्रतिशत हिस्सा निवास करता है। घाटी में कश्मीरी भाषा बोलने वालों की संख्या अनुमानतः (1981 जनगणना) 3,174,684 है, जिसमें राज्य की सीमाओं के भीतर स्थित छोटे-छोटे प्रवासी समूह भी शामिल हैं। कश्मीरी भाषा को भारत के संविधान की आठवीं अनुसूची में सरकारी भाषा का दर्जा दिया गया है, लेकिन स्वयं कश्मीर में सरकारी कामकाज में इसका उपयोग नगण्य है। विछिन्न रूप से यह भाषा अन्य व्यापक संचार भाषाओं के प्रभाव के कारण लगातार संघर्षण की स्थिति से गुजर रही है।

कश्मीरी लोग अपनी भाषा को काशुर और कश्मीर प्रांत को कश्मीर कहते हैं। अन्य भारतीय भाषाओं, जैसे हिंदी, उर्दू, पंजाबी और तमिल में इस भाषा को कश्मीरी कहा जाता है। कश्मीरी भाषा की उत्पत्ति और भाषाशास्त्रीय निकटता लंबे समय से विवाद का विषय रही है। संरचना और शब्द संग्रह के मामले में कश्मीरी भाषा ने अन्य भाषाओं के साथ व्यापक भाषा संपर्क और सम्मिलन की विशेषताओं को संरक्षित रखा है। उत्तर में एक शिना (एक दर्दीय भाषा), पूर्व में तिब्बती-बर्मी भाषाओं (उदाहरण के लिए, बाल्टी और लद्दाखी) पश्चिम में पहाड़ी व पंजाबी बोलियों और दक्षिण में डोगरी व पहाड़ी बोलियों (जिनमें से सभी भारतीय आर्य हैं) से घिरी हुई है।

गुजराती भाषा

यह भारत की प्रमुख क्षेत्रीय भाषाओं में से एक है। जिसे भारतीय संविधान की मान्यता प्राप्त है। यह मुख्यतः गुजरात क्षेत्र में तथा भारत के अन्य प्रमुख नगरों में लगभग तीन करोड़ से अधिक लोगों द्वारा बोली जाती है।

विद्वानों ने भौगोलिक सीमाओं के आधार पर तीन प्रमुख बोलीगत वर्गों का उल्लेख किया है : *काठियावाड़ी (सौराष्ट्री), उत्तरी गुजराती और दक्षिणी गुजराती*। धर्म, जाति, जातीयता, व्यवसाय, शिक्षा और वर्ग में भिन्नता के कारण एक जटिल बोलीगत स्थिति उत्पन्न होती है, क्योंकि ये सभी कारक एक-दूसरे को आच्छादित करते हैं और बोली की कोई निश्चित सीमा नहीं खींची जा सकती है। लेकिन यह उल्लेखनीय है कि कंठ स्वर यंत्रीय आयाम से संबंधित सबसे प्रबल ध्वन्यात्मक विशेषता ने सभी स्वर विज्ञानियों को आकर्षित किया है। यह विशेषता स्पष्ट रूप से दो प्रमुख बोली समूहों को इंगित करती है; संसक्त ध्वनि उच्चारण बोलियां (जिन्हें उच्च कंठ के साथ बोला जाता है) और बड़बड़ाहट वाली बोलियां (जिसे बोलने में बीच-बीच में कंठ स्वर नीचा होता है)। इसके अलावा गुजराती में दो स्पष्ट जातीय बोलियां भी हैं : *पारसी गुजराती और बोहरी गुजराती*।

गुजराती भाषा नवीन भारतीय-आर्य भाषाओं के दक्षिण-पश्चिमी समूह से संबंधित है। इतालवी विद्वान् तेस्सितोरी ने प्राचीन गुजराती को प्राचीन पश्चिमी राजस्थानी भी कहा, क्योंकि उनके काल में इस भाषा का उपयोग उस क्षेत्र में भी होता था, जिसे अब राजस्थान राज्य कहा जाता है। अन्य नवीन भारतीय-आर्य भाषाओं की तरह गुजराती की उत्पत्ति भी एक प्राकृत भाषा से हुई। इस भाषा के विकास को कुछ भाषाशास्त्रीय विशेषताओं में परिवर्तन के आधार पर तीन चरणों में विभाजित किया जा सकता है। प्राचीन गुजराती (12वीं-15वीं शताब्दी), मध्य गुजराती (16वीं-18वीं शताब्दी) और नवीन गुजराती (19वीं शताब्दी के बाद)। नागरी लिपि का नया प्रवाही स्वरूप नवीन गुजराती को इंगित करता है।

इस भाषा में एक जटिल सामंजस्य (समझौता) प्रणाली है, जो इस तथ्य पर आधारित है कि इसमें तीन लिंग हैं और इसमें ऐरगेटिव केस (जिसमें सकर्मक क्रियाओं के कर्ता व अकर्मक क्रियाओं के कर्म को एक ही भाषाशास्त्रीय स्वरूप के जरिए इंगित किया जाता है) भी है। गुजराती भाषा में अन्य नवीन भारतीय-आर्य भाषाओं की अपेक्षा कर्मवाच्यों का अधिक उपयोग होता है। कारणवाचक और कृदंतों के कारण जटिल वाक्य विन्यास प्रस्तुत होता है।

हालांकि गुजराती का उपयोग विद्यालयों और विश्वविद्यालयों में शिक्षा के लिए होता है, लेकिन यह उच्च स्तरीय वैज्ञानिक संचार के उपयुक्त नहीं है।

तमिल भाषा

इस द्रविड़ भाषा के विश्व भर में पांच करोड़ से अधिक बोलने वालों में से लगभग 90 प्रतिशत भारत में रहते हैं और (83 प्रतिशत) तमिलनाडु राज्य में केंद्रित हैं। यह भारत की पांचवीं सबसे बड़ी भाषा है, जो देश की लगभग सात प्रतिशत आबादी का प्रतिनिधित्व करती है। मूल रूप से करीब 34 लाख तमिल भाषा-भाषी लोग श्रीलंका में, तीन लाख सिंगापुर में और दो लाख मलेशिया में रहते हैं। औपनिवेशिक काल में प्रवास कर गए तमिलभाषी लोगों के वंशज मॉरीशस, फ्रिजी और दक्षिण अमेरिका में बस गए हैं, इनकी तमिल दक्षता अलग-अलग है, साथ ही विद्यालयों में औपचारिक अध्ययन की सुविधा में भी भिन्नता है।

संरचना की दृष्टि से तमिल एक क्रियांत भाषा है। इसके वाक्य में शब्दक्रम में लोच होता है और यह अर्थक्रियात्मक रूप से नियंत्रित होता है। विशेषण, संबंध सूचक उपवाक्य, क्रिया विशेषण और क्रियार्थक संज्ञा जैसे विशेषक सामान्यतः शीर्ष से पहले लगाए जाते हैं। कारक चिह्न को संज्ञा के बाद जोड़ा जाता है। वाक्यों का समुच्चय अंतिम वाक्य को छोड़कर सभी वाक्यों की क्रियाओं के कृदंत रूपों का समुच्चय अंतिम वाक्य को छोड़कर सभी वाक्यों की क्रियाओं के कृदंत रूपों के जरिए होता है। रूप-विधान की दृष्टि से तमिल एक समृद्ध भाषा है, जिसमें क्रियाओं

के बाद कई तरह के प्रत्यय जोड़े जाते हैं। प्रत्ययों के अलावा रूप-विधान स्वरूपों में समापिका क्रिया भी शामिल है, जो आयाम, क्रिया भाव और वक्ता के रुख को प्रदर्शित करती है। स्वर विज्ञान में तमिल अपने 'ट', 'न' और 'अई' (प्रथम दो के दंत्य, वर्त्स और मूर्धन्य तथा तीसरे के वर्त्स, मूर्धन्य और पार्श्व अवस्थिति) के तीन तरफ़ा विभेद के लिए उल्लेखनीय हैं। तमिल के इतिहास में यह तीन तरफ़ा विभेद घटकर दो तरफ़ा रह गया है, हालांकि वर्णमाला में यह अब भी बरकरार है।

तमिल का लगभग 2,500 वर्षों का अखंडित इतिहास लिखित रूप में है। मोटे तौर पर इसके ऐतिहासिक वर्गीकरण में प्राचीन (पांचवीं शताब्दी ई.पू. से ईसा के बाद सातवीं शताब्दी), मध्य (आठवीं से सोलहवीं शताब्दी) और आधुनिक (17वीं शताब्दी से) काल शामिल हैं। कुछ व्याकरणिक और शाब्दिक परिवर्तन इन कालों को इंगित करते हैं, लेकिन शब्दों की वर्तनी में प्रस्तुत स्वर वैज्ञानिक संरचना ज्यों की त्यों बनी हुई है। बोली जाने वाली भाषा में काफ़ी परिवर्तन हुआ है, जिसमें शब्दों की स्वर वैज्ञानिक संरचना भी शामिल है। इस वजह से तमिल जन-द्विभाषित भाषा बन गई है। इस भाषा के उत्कृष्ट प्रकार को विद्यालयों में पढ़ाया जाता है तथा लेखन व औपचारिक भाषण में इसका उपयोग होता है। जबकि घरों में विकसित हुआ निम्न प्रकार अनौपचारिक बातचीत में प्रयुक्त होता है। भिन्न प्रकार का भी एक मानक स्वरूप है, जो क्षेत्रीय और सामाजिक (जातीय) प्रकारों से भिन्न है, जिसका उपयोग शिक्षित वक्ता करते हैं। भारतीय और श्रीलंकाई (जाफ़ना) तमिल भाषा के बीच व्यापक क्षेत्रीय भिन्नता है। तमिलनाडु के भीतर उत्तर, पश्चिमी और दक्षिणी बोली में अंतर के लक्षण सुस्पष्ट दिखाई देते हैं। क्षेत्रीय भिन्नता सामाजिक भिन्नता के अनुरूप है।

ऐतिहासिक रूप से तमिल लेखन प्रणाली का विकास ब्राह्मी लिपि से वट्टे-लुट्टु (मुड़े हुए अक्षर) और कोले-लुट्टु (लंबाकार अक्षर) के स्थानीय रूपांतरणों के साथ हुआ। सबसे प्राचीन रचना पांचवीं शताब्दी ई.पू. की एक-पंक्ति वाले अभिलेखों तथा बर्तनों के टुकड़ों पर मिलती है। समय के साथ-साथ अक्षरों के आकार में व्यापक परिवर्तन हुए। बाद में 16वीं शताब्दी में मुद्रण के आरंभ होने से यह थम गया। अनंगीकृत संस्कृत शब्दों को लिखने के लिए प्रयुक्त मध्यकालीन 'ग्रंथ' अक्षरों को शामिल किए जाने व कुछ असतत् आकार के अक्षरों को आधुनिक काल में सतत् रूप देने के अलावा वर्णमाला में कोई व्यापक परिवर्तन नहीं हुआ है।

तमिल भाषा भारतीय संविधान में सूचीबद्ध 18 भाषाओं में से एक है, जिन्हें विशेष स्थिति और कार्य प्रदान किए गए हैं। तमिल तमिलनाडु (1956 से) और केंद्रशासित प्रदेश पांडिचेरी (1965) की सरकारी भाषा और श्रीलंका तथा सिंगापुर की सरकारी भाषाओं में से एक है। तमिल लगभग 50 लाख लोगों की दूसरी भाषा है।

तेलुगु भाषा

द्रविड़ परिवार की यह भाषा भारत के आंध्र प्रदेश राज्य की सरकारी भाषा है। तेलुगु की सात भिन्न क्षेत्रीय बोलियां तथा तीन सामाजिक बोलियां : *ब्राह्मण*, *अब्राह्मण* और *हरिजन* हैं। औपचारिक या साहित्यिक भाषा बोलियों से भिन्न है। इस स्थिति को जनद्विभाषिता कहा जाता है।

तेलुगु और कन्नड़ भाषाओं की लिपियों के विकास में सातवीं तथा 13वीं शताब्दी के आसपास विकास का एक सामान्य चरण था और तेलुगु भाषा के लिखित सामग्री 633 ई. से उपलब्ध हैं। इसका साहित्य हिंदू महाकाव्य *महाभारत* का तेलुगु लेखक नन्नय द्वारा रूपांतरण से शुरू हुआ, जो 10वीं से 11वीं शताब्दी का है।

अन्य द्रविड़ भाषाओं की भांति तेलुगु में भी कई मूर्धन्य व्यंजन हैं। (उदाहरण के लिए, त, द और न; तालू पर मुड़ी हुई जिस्वा के शीर्ष के स्पर्श से उच्चरित) और इसमें प्रत्ययों के माध्यम से कारक, वचन, पुरुष तथा काल जैसे व्याकरण के वर्गीकरणों को दिखाया जाता है।

द्रविड़ भाषाएं

यह दक्षिण एशिया में 21.5 करोड़ से अधिक लोगों द्वारा बोली जाने वाली 24 भाषाओं का परिवार है। भाषा बोलने वाले लोगों के आधार पर इस परिवार की मुख्य भाषाओं को निम्नलिखित क्रम में सूचीबद्ध किया जा सकता है: तेलुगु, तमिल, कन्नड़ (कन्नड़ी भी कहा जाता है), मलयालम, गोंडी, तुलू और कुरुख। द्रविड़ भाषाएं भारत (मुख्यतः दक्षिणी, पूर्वी और मध्यवर्ती हिस्सों में), श्रीलंका और दक्षिणी पूर्वी एशिया, दक्षिण व पूर्वी अफ्रीका तथा अन्य स्थानों पर बसे हुए लोगों द्वारा बोली जाती हैं। पाकिस्तान में बोली जाने वाली ब्राहुई भाषा इस परिवार के अन्य सदस्यों से अलग-थलग है। चार प्रमुख भाषाओं, तेलुगु, तमिल, कन्नड़ और मलयालम की अपनी स्वतंत्र लिपियां और साहित्यिक इतिहास है, जिनका आरंभ ईसा युग से पहले हुआ था। भारत के संविधान द्वारा मान्यता प्राप्त ये भाषाएं आंध्र प्रदेश (1953 में प्रथम भारतीय भाषाई राज्य के रूप में स्थापित), तमिलनाडु, कर्नाटक (भूतपूर्व मैसूर) और केरल के भाषाई राज्यों का आधार बनीं।

पंजाबी भाषा

इस भारतीय-आर्य भाषा को शौरसेनी अपभ्रंश के साथ उत्पन्न हुआ माना जाता है। लेकिन इसके स्वर विज्ञान और रूप विधान, दोनों में आरंभिक प्राकृत भाषाओं (विशेषकर पालि और आदि-आर्य भाषाओं) का प्रभाव है। इस प्रकार यह प्राचीन पंजाब की सांस्कृतिक और भाषाशास्त्रीय अंतर्धाराओं का एक सतत भाषाशास्त्रीय इतिहास प्रस्तुत करती है। भारत तथा पाकिस्तान में पंजाबी बोली जाती है और भारत में यह लगभग ढाई करोड़ नागरिकों की मातृभाषा है। भारत के पंजाब राज्य में इसका उपयोग स्कूल, कॉलेज और विश्वविद्यालयों में माध्यम भाषा के रूप में भी होता है।

भाषाशास्त्रीय दृष्टि से पंजाबी भाषा धार्मिक उपदेशों से हटकर धर्मनिरपेक्ष और ऐंद्रिक स्वच्छंद स्वरूपों में आ गई है। 20वीं सदी के पंजाब में कई सामाजिक और धार्मिक राजनीतिक आंदोलनों का प्रभाव रहा, जिससे ऐतिहासिक विकास-प्रक्रिया से विखंडन हुआ। अब तक पंजाबी भाषा, साहित्य और संस्कृति सभी पंजाबियों की विरासत थी। पारंपरिक धार्मिक स्वर से आच्छादित इन आंदोलनों के फलस्वरूप मुसलमानों ने उर्दू, हिंदुओं ने हिंदी और सिक्खों ने पंजाबी को अपना लिया। हालांकि इससे बोली पर बहुत कम प्रभाव पड़ा, लेकिन लिखित, मानक भाषा का शब्द-विन्यास विशिष्ट सिक्ख संस्कृति से प्रभावित हो गया है।

आधुनिक पंजाबी की सबसे प्रमुख विशेषता, इसकी तीन प्रकार की स्वर प्रणाली है, जिसमें उच्च, मध्यम और निम्न स्वर हैं। स्वर विज्ञान की दृष्टि से इन्हें उच्च उतार-चढ़ाव, मध्य उतार-चढ़ाव, तथा बहुत निम्न चढ़ाव वाली रूपरेखा के रूप में वर्णित किया जा सकता है, जो दो सतत अक्षरों पर अनुभूत होती है। दूसरी सबसे बड़ी विशेषता इसमें शब्दों की विशाल संख्या, विशेषकर प्राचीन स्थानों के नाम तथा उनसे उत्पन्न संज्ञाएं व विशेषण और मूर्धन्य स्वर (तालू को मुड़ी हुई जिस्वा के शीर्ष के स्पर्श से उच्चरित ध्वनि) हैं। ऐसे अधिकांश शब्द पश्चिमी पुरा-आर्य सभ्यताओं में पाए जाते हैं।

गुरु नानक (1469-1539) पंजाबी भाषा, साहित्य और संस्कृति के जनक हैं। प्रत्येक क्षेत्र में उन्होंने पुराने, शब्दावेशी ढांचे को रूपकमय मानस छवियों में बदल दिया। उन्होंने क्रदम-क्रदम पर भाषाई पाठ को उदाहरणमय रूपकों में समझाया। बोलचाल की पंजाबी भाषा के बल पर गुरु नानक ने भारतीय संस्कृति के एक बेहद सुसंस्कृत आध्यात्मिक उपदेश-संग्रह की रचना की।

पंजाबी में सबसे पुरानी रचनाएं नाथयोगी काल की हैं, जो नौवीं से चौदहवीं शताब्दी की हैं, जब पंजाब सामाजिक, धार्मिक आंदोलनों का मुख्य केंद्र था। बनावट की दृष्टि से इन रचनाओं की भाषा शौरसेनी अपभ्रंश के निकट है, हालांकि शब्द संग्रह तथा लय पर बोलचाल की भाषा और लोकभाषा का काफ़ी गहरा प्रभाव है।

11वीं से 14वीं शताब्दी के बीच एक सबसे महत्वपूर्ण भाषाई और सांस्कृतिक आंदोलन का नेतृत्व सूफ़ी संतों ने किया। मुख्यधारा की रूढ़िवादिता के खिलाफ़ अस्तित्वात्मक विचारधारा पर बल देने में वे योगियों के समान थे। शास्त्रीय ब्राह्मणवाद में योगी थे और रूढ़िवादी इस्लाम में सूफ़ी। भाषा के मामले में परिवर्तन अधिक व्यापक था। योगी तो भारतीय धार्मिक परंपरा के भीतर ही कार्यरत थे, अतः उनकी भाषा लगातार अपभ्रंश रूप-विधान और वाक्य-विन्यास से समृद्ध होती रही। सूफ़ियों को सब कुछ नए ढंग से शुरू करना पड़ा, फ़ारसी-अरबी-रूप-विधान की प्रणालियों से कोई संबंध नहीं बचा था। फ़ारसी शब्द संग्रह के आध्यात्मिक स्वरों से अलग सूफ़ियों ने अपने भाषाई उपदेशों को सबसे लोकप्रिय लोकस्तर पर क़ायम किया। कई मायनों में वे पंजाबी भाषा के पहले कवि थे, जिन्होंने साहित्य की योगी परंपरा को जारी रखते हुए पंजाब के मानसिक, आध्यात्मिक और सामाजिक जीवन के प्रत्येक आयाम में प्रवेश किया।

बांग्ला भाषा

भारतीय-आर्य परिवार की यह भाषा, बांग्लादेश और भारत के पश्चिम बंगाल, असम तथा त्रिपुरा राज्यों के 20 करोड़ से अधिक व ब्रिटेन में बसे बड़े प्रवासी समुदाय द्वारा बोली जाती है। यह बांग्लादेश की राजभाषा और भारत के संविधान द्वारा मान्यता प्राप्त 18वीं शताब्दी में से एक है।

विश्व प्रसिद्ध लेखक रबींद्रनाथ टैगोर की भाषा बांग्ला, भारतीय भाषाओं में ऐसी पहली भाषा है, जिसने पश्चिमी धर्मनिरपेक्ष साहित्यिक शैलियों, जैसे गल्प, नाटक और संबोध-गीतिकाओं का विकास किया।

भाषाशास्त्रियों का एक समूह मानता है कि बांग्ला भाषा की उत्पत्ति 10वीं शताब्दी में हुई और यह मागधी प्राकृत से उत्पन्न हुई; अन्य का मानना है कि इसकी उत्पत्ति गौड़ी प्राकृत से सातवीं शताब्दी में हुई। लेकिन इस बारे में दोनों पक्ष सहमत हैं कि आरंभ में उड़िया, असमी और बांग्ला भाषाएं एक ही शाखा का निर्माण करती थीं, जिसमें से पहले उड़िया और बाद में असमी भाषा अलग हुई। यही कारण है कि बांग्ला भाषा व साहित्य की आरंभिक कृति *चर्यपद* पर, जिसमें बौद्ध आध्यात्मिक गीत हैं, उड़िया और असमी बोलने वाले लोग भी अपना दावा करते हैं।

हालांकि बांग्ला एक भारोपीय भाषा है, लेकिन इस पर दक्षिण एशिया के अन्य भाषा परिवारों का भी प्रभाव पड़ा है। 1916 में प्रकाशित एक शब्दकोश के अनुसार बांग्ला शब्दावली में (क) 51.45 प्रतिशत स्थानीय शब्द (सामान्यतः परिवर्तित संस्कृत शब्द, संस्कृत के भ्रंश शब्द और ग़ैर भारोपीय भाषाओं से लिए गए शब्द); (ख) 44 प्रतिशत अपरिवर्तित संस्कृत शब्द; (ग) 4.55 प्रतिशत विदेशी शब्द शामिल हैं। अंतिम समूह में फ़ारसी भाषा के शब्द हैं, जिन्होंने बांग्ला भाषा को कुछ व्याकरण स्वरूप भी प्रदान किया है।

बांग्ला भाषा में कारक रूप सुरक्षित हैं, हालांकि हिंदी जैसी पश्चिमी भारतीय-आर्य भाषाओं में इसका लोप हो चुका है। बांग्ला भाषा में चार से छह कारक हैं, जो इस बात पर निर्भर करते हैं कि विभक्ति शब्द किसी परिमेय या युक्तिसंगत जीव अथवा वस्तु को प्रस्तुत करता है। या अपरिमेय को। इस रूप के साथ एकवचन क्रिया का उपयोग सिर्फ वक्ता द्वारा पूर्व परिचय अथवा अवमानना प्रदर्शित करने के लिए किया जाता है। या अन्यपुरुष में, जब अपरिमेय जीव या वस्तु का उल्लेख हो।

हालांकि सामाजिक वर्ग, शैक्षिक स्तर और धर्म के आधार पर भाषा के उपयोग में स्पष्ट भिन्नताएं हैं, लेकिन प्रमुख भिन्नता क्षेत्रीय बोलियों के बीच है। चार मुख्य क्षेत्रीय बोलियां हैं, जो बांग्लाभाषी क्षेत्र के चार प्राचीन खंडों के अनुरूप हैं—[क] राधा (पश्चिम बंगाल मुख्य भूमि की बोलियां); [ख] पुंद्र या वारेंद्र (पश्चिम बंगाल के उत्तरी हिस्सों और बांग्लादेश की बोलियां); [ग] कामरूप, (पूर्वोत्तर बांग्लादेश की बोलियां); और [घ] बंग (बांग्लादेश के अन्य हिस्सों की बोलियां)। इन सब में सिल्टेट और चटगांव बोलियों में विशेष लक्षणों का विकास हुआ है, जो अन्य बोलियों के लिए मुख्यतः दुरुह है।

दो बांग्ला बोलियां महत्वपूर्ण हैं—*साधुभाषा* (सभ्य या कुलीन भाषा), मानकीकृत साहित्यिक भाषा, जिसकी शब्दावली में कई संस्कृत शब्द हैं और यह अशिक्षितों के लिए दुरुह है और *चलितभाषा*, यानी आम बोलचाल की भाषा, जिसमें कई लघु स्वरूप हैं। चलित या चलितभाषा का उपयोग शिक्षित बंगाली लोग और सामान्यजन, दोनों के द्वारा किया जाता है। यह कोलकाता और आसपास के जिलों की बोली पर आधारित है। आरंभिक 20वीं शताब्दी से यह साहित्यिक उपयोग में आने लगी और इसमें प्रधान शैली का रूप ले लिया है।

बांग्ला लिपि का उद्भव दो प्राचीन भारतीय लिपियों में से एक, ब्राह्मी लिपि से हुआ है, विशेषकर इसके पूर्वी स्वरूप से। इसमें देवनागरी से कुछ अलग विकासधारा का अनुसरण किया। उड़िया लिपि का विकास अलग ढंग से हुआ, लेकिन एक दो अपवादों के अलावा बांग्ला और असमिया लिपियां एक समान हैं। 12वीं शताब्दी तक बांग्ला वर्णमाला लगभग पूरी हो चुकी थी। लेकिन 16वीं शताब्दी तक कुछ परिवर्तन होते रहे, जबकि 19वीं शताब्दी में जान-बूझकर कुछ बदलाव किए गए। बांग्ला भाषा बाएं से दाहिनी ओर लिखी जाती है। इसमें कई समुच्चयबोधक, ऊर्ध्व रेखा और अधोरेखाएं होती हैं। एक के अलावा अन्य विराम चिह्नों को 19वीं शताब्दी की अंग्रेज़ी से ग्रहण किया गया। वर्तनी अधिकांशतः मानकीकृत है, जिसमें कलकत्ता विश्वविद्यालय ने 1936 में कुछ परिवर्तन किए हैं। उसके बाद रवींद्रनाथ टैगोर द्वारा स्थापित विश्व भारती विश्वविद्यालय ने कुछ परिवर्तन किए, जबकि ढाका की बांग्ला अकादमी ने 1936 के सुधारों को ही स्वीकार किया। कुछ समाचार पत्रों अथवा प्रकाशकों की अपनी विशिष्ट शैली है और पश्चिम बंगाल बांग्ला अकादमी ने वर्तनी में नए सुधारों का प्रस्ताव किया है। कई पक्षों द्वारा बांग्ला वर्तनी को मानकीकृत करने के स्वतंत्र प्रयासों के कारण कुछ भ्रांति उत्पन्न हो गई है।

बिहारी भाषाएं

इनसे भारत के बिहार राज्य और नेपाल के तराई क्षेत्र में बोली जाने वाली भारतीय-आर्य भाषाओं का बोध होता है। इस में तीन भाषाएं शामिल हैं। पूर्व में *मैथिली* (तिरहुतिया) और *मागधी* व पश्चिम में *भोजपुरी*, प्राचीन मिथिला भूमि (वर्तमान तिरहुत) में बोली जाने वाली मैथिली, विद्वानों के द्वारा प्रयुक्त होने के कारण विख्यात थी और अब भी इसके अप्रचलित भाषाशास्त्रीय स्वरूप विद्यमान हैं। यह अपने साहित्य के लिए विख्यात है और 1947 से यह रुचि का विषय बना हुआ है। मगही भी कहलाने वाली मागधी को मगध प्राकृत का आधुनिक प्रतिनिधि माना जाता है। हालांकि भोजपुरी

का लिखित साहित्य अधिक नहीं है, यह अपनी समृद्ध मौखिक लोकगीत परंपरा के लिए जानी जाती है। भाषाशास्त्रीय दृष्टिकोण से बिहारी भाषाएं बांग्ला से संबंधित हैं, लेकिन सांस्कृतिक रूप में हिंदी के साथ इनकी पहचान होती है। अधिकांश शिक्षित बिहारीभाषी लोग बांग्ला और हिंदी भी जानते हैं।

ब्रज भाषा

शौरसेनी प्राकृत से उत्पन्न हुई इस भाषा को आमतौर पर हिंदी की पश्चिमी बोली के रूप में देखा जाता है। उत्तर प्रदेश के मथुरा, आगरा, एटा और अलीगढ़ जिलों में ब्रजभाषा अपने शुद्धतम रूप में बोली जाती है।

सामान्य रूप से ब्रजभाषा देवनागरी लिपि में लिखी जाती है। इसके शब्दकोश में तत्सम शब्दों की प्रचुरता है। व्याकरण की दृष्टि से ब्रजभाषा में सामान्य तथा सतत् आयामों की विरोधी प्रकृति वैकल्पिक है। उदाहरण के लिए, ब्रज में 'वो जात है' (वह जा रहा है) से प्रायिक सामान्य का बोध होता है और 'वो रोजे जात है' (वह हर दिन जाता है) से सतत् सामान्य परिलक्षित होता है, लेकिन अवधी जैसी बोलियों में दोनों आयामों को 'जा रऊ है' (वह जा रहा है) से अभिव्यक्त किया जाता है। ब्रजभाषा भक्ति और रीतिकालीन साहित्य की सशक्त भाषा रही है और इसके माधुर्य ने उस युग के काव्य को विशेष रसपूर्णता दी है।

उत्कृष्ट साहित्यिक परंपरा की बदैलत भक्ति काल (लगभग 1450-1700) और रीति काल (लगभग 1700-1900) में इस बोली ने भाषा का रूप धारण कर लिया। हिंदी की किसी अन्य बोली की तुलना में इसके साहित्यिक रूप को कहीं ज्यादा व्यापक स्वीकृति प्राप्त है। इस भाषा के कुछ सुविख्यात कवियों में सूरदास, केशव, बिहारी, नंददास, मीरा, भूषण, देव रहीम, रसखान, घनानंद, सेनापति, रत्नाकर, नरोत्तमदास और भारतेंदु के नाम शामिल हैं।

ब्रजभाषी क्षेत्र के निवासी मूलतः मवेशी पालक थे। उनमें से अधिकांश भगवान् कृष्ण की पूजा करते थे और उनकी भक्ति इसी भाषा में व्यक्त हुई है। लोक साहित्य और गीत में ब्रजभाषा का काफ़ी सशक्त आधार है। जन्माष्टमी पर्व (भगवान् कृष्ण का जन्म समारोह) के दौरान होने वाली लगभग सभी कृष्णलीलाएँ ब्रजभाषा में प्रस्तुत की जाती हैं।

मणिपुरी भाषा

स्थानीय स्तर पर मैतिलोन (मेइतेईलोन भाषा यह मुख्यतः पूर्वोत्तर भारत के मणिपुर राज्य में बोली जाने वाली भाषा यह असम, मिजोरम, त्रिपुरा, बांग्लादेश और म्यांमार में भी बोली जाती है। इसे बोलने वाले लगभग 11 लाख 80 हजार हैं, लेकिन मणिपुरी बोलने वालों की वास्तविक संख्या इससे काफ़ी अधिक है, क्योंकि यह राज्य में विभिन्न मातृभाषा वाले 29 विभिन्न जातीय समूहों के बीच संचार का एकमात्र माध्यम है। राज्य की 60 प्रतिशत जनता मणिपुरी बोलती है। भारतीय संविधान की आठवीं अनुसूची में शामिल की जाने वाली यह पहली तिब्बती-बर्मी भाषा है, राज्य में आज भी शिक्षा का माध्यम यही भाषा है।

वर्तमान मणिपुरी भाषा विभिन्न समूहों से विकसित हुई है, अंगोम, चेंगलेई, खाबा, खुमान, लुवांग, मोइरांग और निंगथाउज़ा, इन भिन्न समूहों को 14वीं शताब्दी में निंगथाउजा कुल के राजवंश के संस्थापक नोंगदा लाइरेन पाखांग्बा द्वारा राज्य निर्माण की प्रक्रिया के दौरान मेइचेइ में मिला दिया गया, इस भाषा में प्रचुर मात्रा में उकेक-स्वा 'पक्षी' पांब-काइ 'बाघ' सिउ-ले 'ईश्वर' जैसे अर्थगत पुनर्द्विगुणन वाले शब्द इसे प्रदर्शित करते हैं, प्रत्येक वाक्यखंड में एक स्वरूप एक कुल से और दूसरा किसी अन्य कुल से संबंधित हैं, उदाहरणार्थ, उकेक मेइतेई कुल का है और स्वा मोइरांग कुल का है।

मणिपुरी की चार ज्ञात बोलिया हैं, अंद्रो, फाएंग, सेंगमै और क्वाथा। भाषाशास्त्री मणिपुरी को कुकी-चिन, कुकी और कुकी नागा की मेइतेई शाखा के समान तिब्बत-बर्मी भाषाओं के भिन्न उपपरिवार में रखते हैं। एक अन्य विचार यह है कि राज्य की भाषा मेहतेई, कचिन और कुकी नागा के साथ महत्वपूर्ण संपर्क बिंदु प्रदर्शित करती है, हालांकि कुकी नागा के साथ निकटता अधिक परिलक्षित होती है। मणिपुरी भाषा को तिब्बत-बर्मी की मिकिर-मेइतेई उपशाखा का एक हिस्सा माना जाता है, जहां मिकिर और मेइतेई लोन भाषाओं को नागा और कुकी-चिह्न शाखा से संबद्ध माना जाता है मणिपुरी भाषा के व्याकरण की विशेषताएं तिब्बती-बर्मी भाषा परिवारों के अनुरूप हैं। कुछ व्युत्पत्तिजन्य समान विशेषताएं इस प्रकार हैं। इसमें लिंगभेद का अभाव है, क्रिया को वाक्य के अंत में लगाया जाता है, कर्ता या कर्म जैसे कोई व्याकरण संबंध नहीं हैं। मणिपुरी भाषा में एक व्यापक क्रिया रूप विधान और प्रत्यय है। सीमित मात्रा में उपसर्ग भी हैं। विभिन्न सूचक चिह्न लगाकर भिन्न शब्द वर्गों का निर्माण होता है। इस भाषा की अपनी लिपि है, जिसे स्थानीय लोग मेइचेइ माएक कहते हैं।

मराठी भाषा

पश्चिमी और मध्य भारत में बोली जाने वाली इस भारतीय—आर्य भाषा का क्षेत्र मुंबई के उत्तर से गोवा के पश्चिमी तट और पूर्व में दक्कन तक फैला हुआ है। 1966 में इसे महाराष्ट्र की राजभाषा का दर्जा दिया गया। इसे बोलने का मानक स्वरूप पुणे (भूतपूर्व पूना) शहर की बोली है। मराठी व्याकरण में कारकों को परसर्गों (जो शब्द के अंत में लगते हैं) के माध्यम से दिखाया जाता है। महाराष्ट्री प्राकृति से उत्पन्न मराठी भाषा में व्यापक साहित्य उपलब्ध है। इस भाषा को लिखने के लिए देवनागरी और इसके प्रवाही स्वरूप मोदी, दोनों लिपियों का उपयोग होता है। एक भारतीय-आर्य भाषा पूर्वी हिंदी का मराठी से निकट संबंध है।

मलयालम भाषा

द्रविड़ भाषा परिवार के दक्षिण द्रविड़ उपसमूह की मलयालम भाषा का विकास तमिल की किसी पश्चिमी बोली से हुआ या फिर आदि—द्रविड़ की एक शाखा से, जिससे आधुनिक तमिल का भी विकास हुआ। इस भाषा का प्राचीनतम प्रमाण लगभग 830 ई. का एक अभिलेख है। आरंभ में संस्कृत शब्दों के व्यापक अंतर्वाह ने मलयालम लिपि (ग्रंथलिपि से उत्पन्न, जो स्वयं ब्राह्मी लिपि से पैदा हुई) को प्रभावित किया। इसमें द्रविड़ ध्वनियों के साथ सभी संस्कृत ध्वनियों के लिए भी अक्षर हैं। इस भाषा को लिखने के लिए कोलेलुट्टू (शलाका लिपि) का भी इस्तेमाल होता है, जिसकी उत्पत्ति तमिल लेखन प्रणाली से हुई है। तमिल ग्रंथ लिपि का भी उपयोग होता है।

मलयालम भाषा मुख्यतः दक्षिण-पश्चिम तटीय राज्य केरल में बोली जाती है। यह केरल और केंद्र शासित प्रदेश लक्षद्वीप की राजभाषा है; लेकिन सीमावर्ती कर्नाटक और तमिलनाडु के द्विभाषी समुदाय के लोग भी यह भाषा बोलते हैं। मध्य 1997 में मलयालम भाषी लोगों की संख्या लगभग तीन करोड़ साठ लाख थी। इस भाषा में क्षेत्र और जाति आधारित बोलियां हैं। औपचारिक, साहित्यिक भाषा और आम बोलचाल की भाषा में अंतर है।

सामान्य द्रविड़ भाषाओं की तरह उपवाक्य में कर्ता-कर्म-क्रिया का शब्दक्रम होता है। इसमें कर्ता-कर्म-कारक चिह्न होते हैं; लेकिन अन्य द्रविड़ भाषाओं के विपरीत इसमें समापिकाक्रिया का रूपांतरण पुरुष, वचन व लिंग के बजाय सिर्फ काल के अनुरूप होता है।

मुंडा भाषाएं

ऑस्ट्रो-एशियाई परिवार से संबद्ध इन भाषाओं को मध्य और पूर्वी भारत में लगभग 90 लाख लोग बोलते हैं। कुछ विद्वान् इन भाषाओं को दो उपपरिवारों में विभक्त करते हैं। उत्तरी मुंडा भाषा बंगाल, उड़ीसा और झारखंड के छोटा नागपुर के पठार में बोली जाती है, जिसमें कुर्कू, संधाली, मुंडारी, भूमिज और हो भाषाएं शामिल हैं। दक्षिण मुंडा भाषाएं मध्य उड़ीसा एवं आंध्र प्रदेश और उड़ीसा के सीमावर्ती क्षेत्र में बोली जाती हैं। दक्षिण मुंडा को मध्य मुंडा, खड़िया व जुआंग जैसी भाषाओं और कोरापुट मुंडा को गुतोब, रेमो, सोरा (सवर)। जुरे और गोरूंग में विभक्त किया गया है, इन दोनों समूहों में उत्तरी मुंडा (जिसमें संधाली प्रमुख भाषा है) ज्यादा महत्वपूर्ण हैं और इस समूह की भाषाएं संपूर्ण मुंडाभाषी लोगों के 90 प्रतिशत भाग द्वारा बोली जाती हैं। संधाली के बाद मुंडारी और हो बोलने वालों की संख्या सबसे अधिक है। इसके बाद कुर्कू व सोरा का स्थान है। अन्य मुंडा भाषाएं छोटे। अलग-थलग समूहों द्वारा बोली जाती हैं और इनके बारे में बहुत कम जानकारी है, मुंडा भाषाओं की विशेषता तीन वचन (एकवचन, द्विवचन और बहुवचन) और संज्ञाओं के लिए दो लिंग वर्ग (संजीव और निर्जीव) है। क्रिया रूपों के काल को प्रदर्शित करने के लिए प्रत्ययों का उपयोग होता है। मुंडा ध्वनि प्रणाली में व्यंजन क्रम विरल हैं, हालांकि कुछ भाषाओं में अक्षर उच्च और निम्न ध्वनियों को प्रदर्शित करते हैं, पर इनमें से अधिकांश भाषाओं का एक निश्चित बलाघात है।

राजस्थानी भाषाएं

यह भारतीय आर्य भाषाओं तथा बोलियों का वह समूह है जो भारत के राजस्थान राज्य में बोली जाती है। इसके चार प्रमुख वर्ग हैं : पूर्वोत्तर मेवाती, दक्षिणी मालवी, पश्चिमी मारवाड़ी, और पूर्वी-मध्य जयपुरी। इनमें से मारवाड़ी भौगोलिक दृष्टि से सबसे व्यापक है। राजस्थान पूर्व के हिंदी क्षेत्रों तथा दक्षिण-पश्चिम में गुजराती क्षेत्रों के बीच स्थित संक्रमण क्षेत्र है। राजस्थानी भाषाओं को भारत के संविधान में सरकारी भाषा के रूप में मान्यता प्राप्त नहीं है। इसके स्थान पर हिंदी का उपयोग सरकारी भाषा के रूप में होता है।

बोली, विभाषा, भाषा और राजभाषा

यों बोली, विभाषा और भाषा का मौलिक अन्तर बता पाना कठिन है, क्योंकि इसमें मुख्यतया अन्तर व्यवहार-क्षेत्र के विस्तार पर निर्भर है। वैयक्तिक विविधता के चलते एक समाज में चलने वाली एक ही भाषा के कई रूप दिखाई देते हैं। मुख्य रूप से भाषा के इन रूपों को हम इस प्रकार देखते हैं-

- (1) बोली,
- (2) विभाषा और
- (3) भाषा (अर्थात् परिनिष्ठित या आदर्श भाषा)

बोली और भाषा में अन्तर होता है। यह भाषा की छोटी इकाई है। इसका सम्बन्ध ग्राम या मण्डल अर्थात् सीमित क्षेत्र से होता है। इसमें प्रधानता व्यक्तिगत बोलचाल के माध्यम की रहती है और देशज शब्दों तथा घरेलू शब्दावली का बाहुल्य होता है। यह मुख्य रूप से बोलचाल की भाषा है, इसका रूप (लहजा) कुछ-कुछ दूरी पर बदलते पाया जाता है तथा लिपिबद्ध न होने के कारण इसमें साहित्यिक रचनाओं का अभाव रहता है। व्याकरणिक दृष्टि से भी इसमें विसंगतियाँ पायी जाती है।

विभाषा का क्षेत्र बोली की अपेक्षा विस्तृत होता है यह एक प्रान्त या उपप्रान्त में प्रचलित होती है। एक विभाषा में स्थानीय भेदों के आधार पर कई बोलियाँ प्रचलित रहती हैं। विभाषा में साहित्यिक रचनाएँ मिल सकती हैं।

भाषा, अथवा कहेँ परिनिष्ठित भाषा या आदर्श भाषा, विभाषा की विकसित स्थिति हैं। इसे राष्ट्र-भाषा या टकसाली-भाषा भी कहा जाता है।

प्रायः देखा जाता है कि विभिन्न विभाषाओं में से कोई एक विभाषा अपने गुण-गौरव, साहित्यिक अभिवृद्धि, जन-सामान्य में अधिक प्रचलन आदि के आधार पर राजकार्य के लिए चुन ली जाती है और उसे राजभाषा के रूप में या राष्ट्रभाषा घोषित कर दिया जाता है।

राज्यभाषा, राष्ट्रभाषा और राजभाषा

किसी प्रदेश की राज्य सरकार के द्वारा उस राज्य के अंतर्गत प्रशासनिक कार्यों को सम्पन्न करने के लिए जिस भाषा का प्रयोग किया जाता है, उसे राज्यभाषा कहते हैं। यह भाषा सम्पूर्ण प्रदेश के अधिकांश जन-समुदाय द्वारा बोली और समझी जाती है। प्रशासनिक दृष्टि से सम्पूर्ण राज्य में सर्वत्र इस भाषा को महत्त्व प्राप्त रहता है।

भारतीय संविधान में राज्यों और केन्द्रशासित प्रदेशों के लिए हिन्दी के अतिरिक्त 21 अन्य भाषाएँ राजभाषा स्वीकार की गई हैं। राज्यों की विधानसभाएँ बहुमत के आधार पर किसी एक भाषा को अथवा चाहें तो एक से अधिक भाषाओं को अपने राज्य की राज्यभाषा घोषित कर सकती हैं।

राष्ट्रभाषा सम्पूर्ण राष्ट्र का प्रतिनिधित्व करती है। प्रायः वह अधिकाधिक लोगों द्वारा बोली और समझी जाने वाली भाषा होती है। प्रायः राष्ट्रभाषा ही किसी देश की राजभाषा होती है।

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तुलसी की रामकथा एवं मूल्यबोध

रागिनी राठौर*

“ वन राम रसायन की रसिका ।
रसना रसिकों की हुई सफला ॥
अवगाहन मानस में करके जन ।
मानस का मल सारा टला ॥
बनी पावन भाव की भूमि भली ।
हुआ भावुक भावुकता का भला ॥
कविता करके तुलसी न लसे ।
कविता पा लसी तुलसी की कला ॥

— ‘ हरिऔध ’

स्वनामधन्य कवि अयोध्या सिंह उपाध्याय ‘हरिऔध’ ने सच ही लिखा है ‘कविता पा लसी तुलसी की कला’ । तुलसी की लेखनी का ही कमाल था कि ‘रामचरितमानस’ की चौपाइयों, दोहे, सोरठे एवं ‘विनयपत्रिका’ आदि अन्य कृतियों के पद, मात्र पद नहीं हैं बल्कि आज वह भारतीय जनमानस के बीच मंत्र की तरह जपे जाते हैं । जिनका पाठ होता है, प्रवचन होता, कीर्तन होता है, पूजन होता है, वन्दन होता है । अनपढ़ चरवाहा भी तुलसी की चौपाइयों गुनगुना लेता है तो किसी के भी मुख से हम सुन सकते हैं — ‘जै हनुमान ज्ञान गुन सागर’ या फिर ‘परहिस सरिस धरम नहिं भाई’ । आखिर इन सबके पीछे कारण क्या है? तुलसी बाबा ने तो लिखा था —

कवित्त विवेक एक नहिं मोरे । सत्य कहौं लिखि कागद कोरे ॥

कवि न होऊँ नहिं वचन प्रवीनू । सकल कला सब विद्या हीनू ॥

या ‘स्वन्तः सुखाय तुलसी रघुनाथ गाथा ।’ फिर यह रामकथा ‘सर्वजन हिताय सर्वजन सुखाय’ कैसे बन गई । इन सब के तह पर जाने से गोस्वामी जी की लोकप्रियता, उनकी रामकथा की लोकप्रियता का कारण स्पष्ट हैं वह है उनका ‘मूल्यबोध’ । तुलसी की कविता कोरी कविता नहीं है । उनके राम भी मात्र भोग लेने वाले भगवान नहीं हैं वह ऐसे राम हैं जिन्हें जीवन भर मूल्यों की रक्षा के लिए संघर्ष करना पड़ा । माता—पिता एवं प्रिया का विछोह सहना पड़ा लेकिन वह कर्म पथ से डिगे नहीं ।

भारत सदियों से विश्वबन्धुत्व, वसुधैव कुटुम्बकम्, सर्वभन्तु सुखिनः सर्वसन्तु निरामया, क्षमा, परोपकार, सेवा, त्याग, दान, धर्म, नारी अस्मिता, गीता का कर्मयोग, सहिष्णुता, साधुता, पुरुषार्थ, पारिवारिक मर्यादा आदि मूल्यों के कारण जगतगुरु की पदवी से विभूषित था । तुलसी के राम भी जीवन भर इन्हीं मूल्यों के लिए संघर्ष करते रहे, स्वयं तुलसी भी । मूल्यों के लिए समर्पित होने की वजह से ही तुलसी काशी के पण्डितों की क्रोधाग्नि के शिकार हुए । कहीं—कहीं तो तुलसी और राम एक दिखाई देने लगते हैं । कारण भी है एक

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दिखाई देने के। डॉ. शिवकुमार मिश्र के शब्दों में “राम के प्रति गोस्वामी जी की यह अविचल आस्था है उसके मूल में संभवतः श्रीराम और स्वयं उनके, कुछ मिलते-जुलते जीवन—संदर्भ हैं। गोस्वामी जी बचपन में ही माता-पिता से अलग हो गए थे। श्रीराम भी बचपन में माता-पिता से अलग विश्वामित्र के संरक्षण में रहे। युवावस्था में जिस तरह तुलसीदास को पत्नी के लंबे विछोह को झेलना पड़ा, श्रीराम को भी सीता के हरण के चलते पत्नी-विछोह की व्यथा लंबे समय तक झेलनी पड़ी।¹ स्वाभाविक है जब जीवन-संघर्ष एक जैसा हो तो ‘मूल्यबोध’ भी एक जैसा ही होगा।

तुलसी भारतीय जनमानस के सिरमौर हैं क्योंकि वह उसके मूल्यों के लिए प्रण-प्राण से न्यौछावर हैं। तुलसी को पता था कि ‘जहाँ धर्म है वहीं विजय है’, ‘जहाँ सत्य है वहीं विजय है’, ‘जहाँ मूल्य है वहीं विजय है’। ‘रावन रथी, विरथ रघुवीरा’ देखकर विभीषण को जो शंका होती है वह मात्र विभीषण की शंका नहीं है वह उन सभी की शंका है जो अत्याचार को दस मुख से दसों दिशाओं में फैलते देखकर भयभीत हो जाते हैं या मनोबल टूटने लगता है। ऐसे लोगों के लिए गोस्वामी जी की यह चौपाइयाँ ‘टॉनिक’ का काम करती हैं —

“सुनहु सखा कह कृपा निधाना। जेहि जय होइ सो स्यन्दन आना ॥
 सौरज धीरज जेहि रथ चाका। सत्य सील दृढ़ ध्वजा पताका ॥
 बल विवेक दंभ परहित घोरे ॥ क्षमा कृपा ममता रजु जोरे ॥
 ईस भजनु सारथी सुजाना। विरति चर्म संतोष कृपाना ॥
 दान परसु बुधि सक्ति प्रचण्डा। वर विज्ञान कठिन को दण्डा ॥
 अमल अचल मन जोत समाना, सम जम नियम सिलीमुख नाना ॥
 कवच अभेद विप्र गुर पूजा, एहि सम विजय उपाय न दूजा ॥
 सखा धर्ममय अस रथ जाके। जीत न सकहुँ कतहुँ रिपु ताके ॥
 महा अजय संसार रिपु, जीति सकइ सो बीर।
 जाके अस रथ होइ दृढ़, सुनहु सखा मति धीर ॥”

तुलसी युगदृष्टा कवि थे या कहें अपने समय से आगे देखने वाले। उन्हें आने वाले समय का भान था। जिस तरह से आज अस्त्र-शस्त्र की होड़ मची हुई है। जो जितना परमाणुबम रख ले वह उतना बड़ा आका है। गोस्वामी जी ने स्पष्ट कर दिया था कि यदि सच्ची विजय पाना है, मानवता को विजयी बनाना है तो उसके लिए जिस रथ की जरूरत होगी वह मूल्यों से सुसज्जित रथ होगा। वरिष्ठ आलोचक शंभुनाथ का कहना है — “ इस बिन्दु पर तुलसी द्वारा वर्णित युद्ध का वास्तविक अर्थ उजागर हो जाता है। एक पक्ष में मानव-मूल्यों से हीन भोगवाद की राक्षस-संस्कृति और विपक्ष में उच्चतर मूल्यों से संपन्न मानव-संस्कृति। राम-रावण की द्वंद्वात्मक पौराणिकता तुलसी के युग के द्वंद्वात्मक भौतिकवादी तत्त्वों से तटस्थ नहीं रह सकती थी। यह जीवन मूल्यों की लड़ाई थी। अपने युग की लोक आकांक्षाओं से दीप्त आदर्शों को देश-काल में न पाकर तुलसी ने उनकी अध्यात्मिक दुनिया रची।² मूल्यों के लिए जीने वाला व्यक्ति, समाज के लिए मर मिटने वाला व्यक्ति किसी सत्ता का मोहताज नहीं होता, बड़ी से बड़ी शक्ति को उसकी औकात बता देता है क्योंकि उसकी जड़ में लोक जनमानस होता है। आधुनिक युग में राष्ट्रपिता महात्मा गाँधी ने जिस तरह से

बिना किसी अस्त्र-शस्त्र के अंग्रेजी साम्राज्यवाद को समाप्त किया उसके स्त्रोत में तुलसी ही है जो 'अकबर' जैसे शाहशाह को भी आईना दिखाने में संकोच नहीं किया—

“ हम चाकर रघुवीर के पटौ लिखौं दरबार ।

तुलसी अब क्या होंहिगे नर के मनसबदार ।।”

“नर की मनसबदारी को, छोटे-मोटे राजा-नबाब की नहीं, शाहशाह अकबर की मनसबदारी को लानत मानने वाले ये गोस्वामी जी ही हो सकते हैं। भक्ति—आंदोलन की चेतना से जुड़े संत और भक्त ही हो सकते हैं। प्राकृत जनों पर एक भी पंक्ति न लिखने का हठ, शाहशाहो की मनसबदारी को लानत मानने का भाव उसी में आ सकता है जिसकी जड़े जनता के बीच गहरी से गहरी गई हों। धरती पर गहरी जड़े रोपने वाला वृक्ष ही सिर ऊँचा करके खड़ा हो सकता है, बड़े-बड़े झंझावातो का सामना कर सकता है। गोस्वामी जी ऐसे ही ऊँचे छतनार वृक्ष थे। उनकी शक्ति का स्त्रोत जनता थी। उनकी आस्था का आलम्बन राम थे। राम के अलावा कोई नहीं। उनका मस्तक राम के सिवा किसी के समक्ष नत नहीं हुआ, कोई भी प्रलोभन उन्हें नहीं भरमा पाया। जनता के प्रेम और राम की निश्छल-निःस्वार्थ भक्ति के बूते पर वे सुख से पाँव पसार कर सोए, निश्चित मन, निश्चित प्राण।।³

मूल्यों में आस्था रखने वाला व्यक्ति लोभी नहीं परोपकारी होता है। तुलसी परहित को सबसे ऊपर रखते हैं —

परहित सरिस धरम नहिं भाई । परपीड़ा सम नहि अधमाई ।।

या

परहित बस जिनके मन माहीं । तिनकँह जग दुर्लभ कछु नाहीं ।।

अर्थात् परोपकार एवं मानव-सेवा ऐसे साधन हैं जिनके माध्यम से मनुष्य असम्भव को भी सम्भव कर सकता है।

कबीर को अपने जुलाहा होने पर फक्र था। रैदास को चमार होने पर जिस तरह गर्व था कुछ उसी तरह तुलसी को ब्राह्मण होने का स्वाभिमान था और वह वर्ण व्यवस्था के हिमायती थे लेकिन जिस तरह से आज धर्म, वर्ण एवं जाति का तालिबानीकरण करने का प्रयास लोग कर रहे हैं तुलसी का मकसद यह कतई नहीं था। तुलसी तो वर्ण के माध्यम से समाज पर व्यवस्था कायम करना चाहते थे, समन्वय स्थापित करना चाहते थे।

“श्रीराम द्वारा अहिल्या को शिला से देवी बनाना, निषादराज को गले लगाना, शबरी के आश्रम में जाकर उसके जूटे बेर खाना, वानर संस्कृति के नायक सुग्रीव को अपनाना, विधर्म विभीषण को अपनाना, रीछ प्रजाति के जामवन्त को अपनाना आदि प्रकरण इस बात के साक्षी हैं कि श्रीराम ने सभी जातियों, प्रजातियों तथा तबकों के लोगों के साथ समता का भाव प्रदर्शित किया तथा उसके द्वारा गरीबी और विषमता के उन्मूलन का सार्थक प्रयास किया था।⁴

तुलसी के लिए 'मानुष-सत्य' और मानवमूल्य सबसे महत्वपूर्ण था अन्य कोई चिन्ता नहीं थी उन्हें। उन्होने स्पष्ट घोषणा की —

“धूत कहौ अवधूत कहौ, राजपूत कहौ, जुलहा कहौ कोऊ,

काहू की बेटी सो बेटा न व्याहब, काहू की जाति बिगारि न सोऊ ।।”

“आज हम आस्था की बात करते हैं, अस्मिता की बात करते हैं, स्वाभिमान की बात करते हैं, अकुंठित मानव-चेतना की बात करते हैं, और अपने परिवेश में उसे न पाकर निराश और विक्षुब्ध होते हैं। बड़ी-बड़ी बातें करते हुए छोटी से छोटी बातों पर, छोटे-छोटे प्रलोभनों पर हम बिक जाते हैं। व्यवस्था हमें सरलता से खरीद लेती है, हम व्यवस्था के ढोल बन जाते हैं। फिर मुक्तिबोध को उद्धत करूँ, तो लाभ-लोभ से प्रेरित समझदारी हमें रावण के घरों में पानी भरने को विवश कर देती है।⁵ लेकिन तुलसी मूल्यबोध के सहारे चलते रहे, व्यवस्था के ढोल नहीं बने निर्द्वन्द मन्दिर में सोते रहे, मस्जिद में भी सोते रहे।

तुलसी, अकबर के शासन काल में रामराज्य का मॉडल पेश कर रहे थे यह बड़े हिम्मत की बात है। आज लोकतंत्र है फिर भी हम दुम हिलाने से बाज नहीं आते। अन्तर सिर्फ इतना है तुलसी की दृष्टि में लोककल्याण था, हमारी दृष्टि में स्वकल्याण है। अपने समय के शासक समाज पर उनकी कितनी कठोर टिप्पणी थी –

“राज करत बिनु काज ही करै कुचालि कुसाज।

तुलसी ते दसकंध ज्यों जइहैं सहित समाज।।”

गोस्वामी तुलसीदास जी का सम्पूर्ण जीवन मूल्यों की रक्षा के लिए समर्पित रहा और उनकी रामकथा इसका प्रमाण है फिर भी तुलसी की कथा में ‘चित्रकूट-सभा’ प्रसंग ऐसा है जहाँ पर मूल्यबोध पूर्णता पर है। अद्भुत है यह प्रसंग। इतिहास में ऐसी सभा न तो इसके पहले लगी थी और न आज तक लगी। सभाएँ लगती रही है लेकिन सत्ता प्राप्त करने के लिए। त्यागने के लिए नहीं। कितनी पुनीत वह आत्माएँ रही होगी जिनको इस सभा में सहभागिता का अवसर मिला, चाहे वह चित्रकूटबासी हों या अयोध्यावासी। अद्भुत था वह संगम जहाँ भाई-भाई एक दूसरे को राजा बनाने के लिए उतावाले थे। बनने के लिए नहीं। तुलसी बाबा ने उस दिन भरत के चरित्र के साथ भारतीय चरित्र का भी वर्णन कर दिया था। यदि मूल्यों की रक्षा के लिए राम चौदह वर्ष तक राजा नहीं बन सकते तो भरत भी नहीं, वह ‘चरण-पादुका’ के सहारे राज्य चलायेंगे। आज कैसा ताण्डव है, राजा बनने के लिए लोग भरत क्या? भार्या का भी कत्ल करने में नहीं हिचकते। हिन्दी के मूर्धन्य समीक्षक **आचार्य रामचन्द्र शुक्ल** ने इस सभा के विषय में लिखा है – “ चित्रकूट की उस सभा की कार्रवाई क्या थी, धर्म के एक-एक अंग की पूर्ण और मनोहर अभिव्यक्ति थी। रामचरितमानस में वह सभा एक आध्यात्मिक घटना है। धर्म के इतने स्वरूपों की एक साथ योजना, हृदय की इतनी उदात्त वृत्तियों की एक साथ उद्भावना, तुलसी के ही विशाल मानस में संभव थी। यह संभावना उस समाज के भीतर बहुत से भिन्न-भिन्न वर्गों के समावेश द्वारा संघटित की गई है। राजा और प्रजा, गुरु और शिष्य, भाई और भाई, माता और पुत्र, पिता और पुत्री, श्वसुर और जामाता, सास और बहू, क्षत्रिय और ब्राह्मण, ब्राह्मण और शूद्र, सभ्य और असभ्य के परस्पर व्यवहारों के उपस्थित प्रसंग के धर्मगांभीर्य और भावोत्कर्ष के कारण, अत्यन्त मनोहर रूप प्रस्फुटित हुआ। धर्म के उस स्वरूप को देख सब मोहित हो गए— क्या नागरिक, क्या ग्रामीण और क्या जंगली। यदि भारतीय शिष्टता और सभ्यता का चित्र देखना हो तो इस राज समाज में देखिए।⁶

इस सभा के बीच एक बात और है, वह है चित्रकूटवासियों की ‘सेवकाई’ एवं उनका विनम्रता भाव जिसके लिए भारतवर्ष उनका सदा ऋणी रहेगा। वह सेवा का अवसर पाकर अपने को धन्य मानते हैं –

“ तुम्ह प्रिय पाहुने बन पगु धारे । सेवा जोगु न भाग हमारे ।।

देब काह हम तुम्हहिं गोसाई । ईधन पात किरात मिताई ।।

यह हमारि अति बड़ सेवकाई। लेहिं न बासन बसन चोराई।।
 हम जड़ जीव जीव धन घाती। कुटिल कुचाली कुमति कुजाती।।
 पाप करत निसि बासर जाहीं। नहिं पट कटि नहिं पेट अघाहीं।।
 सपनेहुँ धरम बुद्धि कस काऊ। यह रघुनन्दन दरस प्रभाऊ।।

चित्रकूटवासियों की यह 'पहुनाई' आज के उस बुद्धिजीवी वर्ग के लिए सन्देश है जो द्वार पर 'अतिथि देवो भव' के स्थान पर 'कूत्तो से सावधान' लिखता है।

गोस्वामी तुलसीदास ने अपनी रामकथा में मूल्यों की बात की थी, अस्मिता की बात की थी, समन्वय की बात की थी लेकिन आज कही न कहीं तुलसी बाबा की रामकथा पर भी बाजारवाद का प्रभाव दिखाई देता है। आज रामकथा भी बेची जा रही है। विज्ञापन की तरह। साधन पवित्र है लेकिन साध्य कलुषित है। वरिष्ठ आलोचक शंभुनाथ की चिन्ता ध्यान देने योग्य है —

“ आज एक तरफ भक्ति साहित्य की जड़ अकादमीय शिक्षा दी जाती है, दूसरी तरफ पूरे तामझाम, रेलपेल और गाना-बजाना के साथ रामकथा के लोकप्रियतावादी प्रवचन हैं। कुछ साल पहले तक 'रामचरितमानस' ईश्वर से व्यक्तिगत संबंध बनाने वाला पाठ था। उसे आदमी निजी तौर पर घर में सस्वर पढ़ता था। श्रुतिवेचक प्रवचनकर्ताओं ने 'रामचरितमानस' को भक्ति आंदोलन के परिप्रेक्ष्य से बाहर निकाल कर उसे 'स्वांतः' सुखाय' और 'बहुजन हिताय' से भिन्न 'बहुजन उपभोगाय' माल बना दिया — महज सुकून और मजा देने वाली चीज। तुलसी ने 'रामचरितमानस' की रचना क्षयशील समाज के लिए संजीवनी के रूप में की थी, धार्मिक विशेषाधिकार प्राप्त वर्ग ने उसे अफीम बना दिया। वे तुलसी को खदेड़ कर रामकथा पर खुद बैठ गए। कहना न होगा कि रामचन्द्र शुक्ल, हजारी प्रसाद द्विवेदी, रामविलास शर्मा आदि ने भक्ति की जो व्याख्या दी और 'रामचरितमानस' की विवेचना करते हुए उसके लोकमंगल के जिन व्यापक तत्त्वों को रेखांकित किया, उन सब पर आज निर्बुद्धिपरक मसाला प्रवचन या बाजारवाद हावी है। यह एक धार्मिक डकैती है।⁷

सारांश रूप में कहा जा सकता है कि गोस्वामी तुलसीदास मूल्यों के संरक्षक कवि हैं। उनकी रामकथा की पयस्विनी सदियों से जिस तरह कलि-मल का प्रच्छालन करती रही है उसी तरह आगे भी करती रहेगी। अवरोध तब भी थे। अवरोध अब भी है। सच्चे गोता-खोर को मोती मिल ही जाता है। कृष्णबिहारी नूर के अल्फाज से मैं अपनी बात समाप्त करती हूँ —

“जहर के जाम में फिर श्याम के दर्शन होंगें।
 कोई बैराए तो इस दौर में मीरा की तरह।।”

संदर्भ

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भारत में परिवर्तित होती कृषि व्यवस्था-एक सिंहावलोकन

डॉ. दिनेश कुमार विश्वकर्मा*

भारत एक कृषि प्रधान देश है, यहाँ की अधिसंख्य जनसंख्या गांवों में रहती है। मार्गन ने वैश्विक समाज के उद्विकास को जंगली, कृषि व औद्योगिक अवस्था में क्रमोत्तर व्यक्त किया है। भारत की वैश्विक समाज का एकक है और इस सार्वभौम परिवर्तन की प्रक्रिया में है, फिर भी प्रमुख रूप से भारतीय सामाजिक संरचना ग्रामीण एवं कृषि प्रधान है, जो एक प्राचीन परम्परा (नवपाषाण काल के मेहरगढ़-कृषि के दृष्टिकोण से) सम्बद्ध है ; ऋग्वेद में भी कृषि कर्म (फसल कटने, पकने और बोने) के वर्णन मिलते हैं, वर्तमान में यह (भारत) ईसा के 4000 वर्ष पूर्व 2011 वर्ष के पश्चात् भी अनेक परिवर्तनों के साथ लगभग 70 प्रतिशत ग्रामीण जनसंख्या का प्रतिनिधित्व करता हुआ 7 लाख से अधिका गांवों में आबाद है। जहां मुख्य व्यवसाय कृषि है। कृषि ग्रामीण समाज का प्रमुख उद्यम है, प्रायः आज भी गांव कृषि आधारित अर्थ-व्यवस्था के पर्याय है। इसी आर्थिक प्रणाली से गांव का स्वरूप जाति तथा वर्ग की संरचना बनती है, यहां पर कृषिक तत्व सामाजिक संरचना की प्रमुख अवधारण के घटक है जो विविध परिवर्तनों की ओर सतत अग्रसर है।

‘कृषिक’ से तात्पर्य एक विशेष प्रकार के कृषि आधारित जीवन मूल्यों से है जिसमें कृषि ही प्राकृतिक एवं अनिवार्य व्यवसाय है, और खेत ही रहने के लिए आदर्श स्थान। इस प्रकार कृषिक समाज विशेषकर पारंपरिक समाज है जो औद्योगिक उत्पादन के बजाय मूलतः कृषि-उत्पादन व उससे सम्बन्धित शिल्पों पर आधारित है।

भारत में कृषिक संरचना मूलतः भूमि, उत्पादन तथा उपभोग से सम्बन्धित है और इस कृषिक सामाजिक व्यवस्था से चार आधार हैं –

1. तकनीक (Technology)
2. कार्य चक्र (Work cycle)
3. उत्पादन संगठन (Productive Organization)
4. कृषिक संस्तरण (Agrarian Hierarchy)

कृषिक सामाजिक संरचना के सन्दर्भ में ‘डेनियल थार्नर’ ने लिखा है कि— “कृषिक सामाजिक ढांचा कृषिक अभियानों में संलग्न समूहों के मध्य विकसित अन्तर्सम्बन्धों की व्याख्या है।”

आन्द्रे बेत्ते का मत है कि कृषिक सामाजिक संरचना का अध्ययन मुख्यतः दो आयामों के इर्द-गिर्द होना चाहिए।

1. प्रौद्योगिक व्यवस्था (Technological Arrangement)
2. सामाजिक व्यवस्था (Social Arrangement)

पहली व्यवस्था के अन्तर्गत मूलतः परिस्थितिकीय स्थितियां (Ecological Conditions) व कृषि सम्बन्धी प्रौद्योगिकी (Agricultural Technology) आती है। और दूसरी व्यवस्था के अन्तर्गत भू-स्वामित्व एवं नियंत्रण, सत्ता समीकरण भू-धारिता तथा सम्बद्ध सामाजिक परिस्थितियां आती हैं। इससे स्पष्ट है कि कृषिक संरचना के

*समाजशास्त्र (विभाग), डॉ० राम मनोहर लोहिया अवध विश्वविद्यालय, फैजाबाद (अयोध्या), उ०प्र०।

अन्तर्गत कृषि तकनीक व परिस्थितियां, भू-स्वामित्व व संरचना से जुड़े अन्य समूहों—बंटायीदारों, मजदूरों, सीमान्त जोतदारों, जजमानी व्यवस्था से जुड़े समूहों के अन्तर्सम्बन्ध और ग्रामीण शक्ति संरचना इत्यादि सम्मिलित हैं ।

भारत में सार्व-भौम सामाजिक परिवर्तनों के साथ इसकी कृषिक संरचना भी परिवर्तित होती रही है । जिसे हम तीन बृहत चरणों में प्रस्तुत कर सकते हैं—

1. पूर्व ब्रिटिशकाल में कृषिक संरचना ।
2. ब्रिटिशकाल में कृषिक संरचना ।
3. स्वतंत्रता के पश्चात् कृषिक संरचना ।

आर्यों के काल से ही भारतीय गाँव आत्मनिर्भर, स्थानीय स्वशासन तथा भूमिकर-संग्रहण की इकाई के रूप में कार्य करते रहे हैं, इस समय भू-स्वामित्व किसी व्यक्ति विशेष में सन्निहित न होकर सभी ग्रामीणों में निहित था । कृषिक तकनीक परम्परागत थी, शिल्पों पर आधारित व सेवाकारी समूहों और समाज के अन्य समूहों के बीच माधुर्य पूर्ण सम्बन्ध थे, इनकी अर्थव्यवस्था सरल व विनियम पर आधारित थी समाज में दो प्रमुख वर्ग थे—

1. **शासक वर्ग :** राजा — जो राजस्व लेता था ।
जमींदार— जो राजा से वेतन के रूप में जंगीरी पर निर्भर थे ।
जमींदार— ये राजस्व संग्राहक थे जो वंशानुगत थे फिर भी भू-स्वामित्व नहीं रखते थे ।

2. **सर्वसाधारण वर्ग :** इसमें किसान, दस्तकार और कृषि मजदूर आदि सम्मिलित थे ।

इस समय की ग्रामीण एवं कृषिक संरचना के कृषिक संरचना के सन्दर्भ में **चार्ल्स मेटकाफ** ने लिखा है— “भारतीय गांव स्वतंत्र गणराज्य के रूप में विद्यमान थे ।” **डेनियल थार्नर** ने भी लिखा है कि “इस समय ग्रामीण, विरासत में मिले परम्परागत व्यवसायों में संलग्न थे, कलाकार एवं शिल्पकार भी कृषि पर ही निर्भर थे, इनके उत्पादन व कच्चे माल की व्यवस्था और खपत गांव में ही होती थी ।”

साम्राज्यवादी अंग्रेजों ने भारतीय कृषिक संरचना में अधिकाधिक राजस्व की प्राप्ति, भारत को औप-निवेशिक बाजार के रूप में प्रणयन करने एवं अपने शासन को स्थायी रखने के उद्देश्य से व्यापक परिवर्तन किये । ब्रिटिश शासन में अधिकाधिक राजस्व वसूली एवं ग्रामीण बाजारों में विदेशी सामग्रियों की पहुंच ने दस्तकार एवं आत्मनिर्भर कृषिक वर्ग को पतन के गर्त में पहुंचा दिया । साथ ही भारत में जबरन नील की खेती, चाय बागानों की अनिवार्यता, मसालों की खेती को बढ़ाया एवं तकनीकी सुधारों ने कुछ सकारात्मक, तो कुछ नकारात्मक प्रभाव उत्पन्न किये, ब्रिटिश शासन ने भू-स्वामित्व की तीन महत्वपूर्ण पद्धतियाँ अपनायी —

1. जमींदारी व्यवस्था
2. रैयतवाड़ी व्यवस्था और
3. महानवाड़ी व्यवस्था ।

ब्रिटिश कालीन इस कृषिक संरचना ने ग्रामीण समाज को तीन वर्गों में विभाजित किया—

1. भू-स्वामी वर्ग
2. काश्तकार वर्ग और
3. कृषि मजदूर

इन सभी परिवर्तनों के सन्दर्भ में अपने बंगाल के अध्ययन के आधार पर राम कृष्ण मुखर्जी ने लिखा है—“ एसी परिस्थितियों में समाज के आर्थिक ढांचे के व्यवहार से प्रथम वर्ग (जमींदार, निरीक्षक किसान) एवं तृतीयक वर्ग (बंटायीदार, कृषि मजदूर का उदय होता है), जबकि द्वितीयक वर्ग (आत्मनिर्भर कृषक, हस्तशिल्प कार, छोटे व्यवसायी आदि) का पतन होता है।” इस समय कृषिक सामाजिक संरचना आपसी तनाव एवं संघर्ष के दौर से गुजर रही थी ।

भारतीय स्वतंत्रता के पश्चात् समता मूलक समाजवादी व्यवस्था के ध्यान में रखते हुए राष्ट्रीय व राज्य की सरकारों द्वारा वृहद स्तर पर भूमि सुधार, तकनीकी सुधार, कृषि का व्यवसायीकरण, उन्नत बीजों के प्रयोग व ग्रामीण विकास कार्यक्रमों का निर्माण व क्रियान्वयन किया गया । इससे कृषिक संरचना में मध्यस्थ वर्ग का अंत, वास्तविक जोतकारों को भू-स्वामित्व प्रदान करना, भूमि का न्यायन पूर्ण वितरण, भूमि-प्रबन्धन में सुधार, सामुदायिक विकास कार्यक्रमों हरित क्रान्ति एवं पंचवर्षीय योजनाओं, पंचायतीराज व्यवस्था, बढ़ती आर्थिक प्रगति एवं औद्योगीकरण व नगरीकरण आदि ने कृषिक संरचना में व्यापक बदलाव किये । इसी क्रम में 1900-92 के आर्थिक उदारीकरण, 1995 को W.H.O. की स्थापना एवं सूचना क्रान्ति ने परिवर्तन को तीव्रता प्रदान की है ।

स्वतंत्रता के पश्चात् भारतीय कृषिक संरचना में हुये परिवर्तनों को सकारात्मक एवं नकारात्मक दोनों दृष्टिकोण से देखा जा सकता है। सकारात्मक के दृष्टिकोण से भारत की प्रथम पंचवर्षीय योजना (1951-56) जो प्रमुखता कृषि केन्द्रित थी सफल रही, हरित क्रान्ति एवं भू-सुधारों के परिणाम कुछ राज्यों-पंजाब, हरियाणा, पं० बंगाल व केरल में सफल रहे। जिससे भारत की कृषि खाद्यान्न आत्मनिर्भरता प्राप्त हुई नवीन कृषि यन्त्रों, उन्नत बीजों (H.Y.V.) सिंचाई परियोजनाओं एवं सरकारी सुविधाओं ने कृषि के उत्पादन को बढ़ाया है, जिससे भारतीय खाद्यान्नों की वैश्विक बाजारों ने पहुंच मजबूत हुई, साथ ही कृषि को उद्योग का दर्जा देकर वैज्ञानिक एवं व्यावसायिक कृषि को दृढ़कर भारतीय कृषिक संरचना को मजबूत किया गया है । वैश्विक जगत में डब्लू. टी.ओ. की बैठकों में भारत विश्व के अन्य विकासशील देशों (कृषि प्रधान) को पुरोधा बनकर खड़ा होता है।

भारतीय कृषिक संरचना में हुए परिवर्तनों के संदर्भ को नकारात्मक दृष्टिकोण से देखने पर ज्ञात होता है कि भारतीय कृषिक संरचना घोर संकट में है यहां कृषि तो है लेकिन संरचना नष्ट हो रही है अथवा परिवर्तित हो रही है। जमींदारों प्रथा के उन्मूलन एवं भू-सुधारों के नजरिए से देखें तो स्पष्ट है कि पं० बंगाल और केरल (जहां मार्क्सवादी सरकारें रहीं) को छोड़कर अधिकांश भागों में पूर्वाक्त सुधार-क्रम असफल ही रहा। गांधी, नेहरू के समाजवादी समाज की स्थापना के क्रम में अप्रत्यक्ष जमींदारों और विचौलियों के उन्मूलन के पश्चात् भी उच्चजातीय धनी जमींदारों ने राजनीतिक, प्रशासनिक और न्यायिक तंत्र के सामन्ती प्रभुत्व को कायम रखा है। आज भी अधिकांश भू-स्वामित्व उच्चजातीय पूर्व जमींदारों के पास ही संरक्षित है। भूमि पुनर्वितरण प्रक्रिया में बंजर और व निम्न श्रेणी की ही भूमि थी जिसका सही पुनर्वितरण भी नहीं हो सका ।

रूसी कृषि वैज्ञानिक जे.एम. बोरलॉग व भारत के एस० स्वामीनाथन के सफल प्रयासों से भारत में 1667-68 ई० में हरित क्रान्ति की शुरुआत हुई जिसका सर्वाधिक लाभ बड़े किसानों को हुआ वह भी गेहूं के क्षेत्र में जो पंचाब, हरियाणा और प० उत्तर प्रदेश तक ही सीमित था । गरीबी हटाओं का नारा देने वाले और समाजवादी व्यवस्था को बनाने का दावा करने वाले राष्ट्र के संरक्षकों ने कृषि क्षेत्र को भी पूंजीबाजार का केन्द्र बिन्दु बना दिया। जिससे कृषिक संरचना में पंत्रीकरण बढ़ा बंटायीदारी के प्रतिमान बदले। अब

साधन सम्पन्न लोग साधन बिहीनों की बंटायी पर खेती करने लगे। और ठेके पर खेती की शुरुआत हुई जिसमें मल्टीनेशनल कम्पनियां भाग ले रही हैं जैसे—पंजाब में टमाटर की फसल, सरसों की फसल, आलू की फसल, मध्य प्रदेश में गेहूँ की फसल, बागवानी एवं पुष्प का उत्पादन सम्बन्धित कम्पनियां करने लगी हैं। इससे कृषि क्षेत्र में बेरोजगारी बढ़ी है और ग्राम्य जनसंख्या का बड़ा भाग पलायित हो रहा है साथ ही कृषि क्षेत्र अदृश्य बेरोजगारी ढोने को विवश है, कृषि उत्पादन लागतों में बढ़ोत्तरी हुई, पेट्रोल—डीजल के दामों में वृद्धि हुई है। कृषक बैंकों एवं साहूकारों व सूदखोरों से ऋण ले रहा है, पर्यावरण असन्तुलन से उत्पादन पर भी नकारात्मक प्रभाव पड़े हैं। सापेक्षित उत्पादन के अभाव में कर्ज भुगतान करने की अक्षमता के चलते किसान आत्महत्या के लिए विवश हैं। विदर्भ (आन्ध्रप्रदेश), कर्नाटक, व पंजाब में किसानों द्वारा की जाने वाली आत्महत्याएं इसके उदाहरण हैं। 1995 में डब्ल्यू0एच0ओ0 की स्थापना के पश्चात् आयात—निर्यात नियम डब्ल्यू0टी0ओ0 से बंधे हैं, बीजों के पेटेन्ट अमेरिका व रूस तथा चीन जैसे देशों को मिल रहे हैं। विकसित देश अपने किसानों की सब्सिडी देकर उन्हें बैश्विक बाजार में स्थापित कर रहे हैं वहीं भारत कृषि क्षेत्र की उपेक्षा के भाव से देख रहा है साथ खादों, बीजों व अन्य सरकारी सुविधाओं से सब्सिडी समाप्त करने पर विचार कर रहा है। किसान अधिक उत्पादन लागत के कारण कृषि से दूर जा रहे हैं साथ ही शिक्षित एवं वेतनभोगी वर्ग दूसरे क्षेत्रों से जुड़ने के कारण कृषि से दूरी बना रहा है। जिससे यहां खाद्य संकट की स्थितियां उत्पन्न हो रही हैं और आवश्यकता पड़ने पर सम्बन्धित खाद्य सामग्री को आयात किया जाता है जिससे खाद्यान्न उत्पादों पर मंहगाई की मार पड़ी है और लोग गरीबी के शिकार होकर भुखमरी की ओर अग्रसर हो रहे हैं।

सम्पूर्ण विश्व खाद्य संकट के दौर से गुजर रहा है नाईजीरिया, युगाण्डा सरीखे देशों में खाद्य संकट के कारण शासन का तख्ता पलट हो रहा है, कई राष्ट्र आपातकाल के दौर से गुजर रहे हैं। भारत में भी लोगों की बढ़ती मांसाहार की प्रवृत्ति के चलते खाद्य संकट तेज हो सकता है क्योंकि एक किग्रा मांसाहार के लिए छः किग्रा0 खाद्य सामग्री की आवश्यकता होती है। यों तो भारत का कृषि मंत्रालय पर्याप्त खाद्यान्न भण्डारण का दावा करता है फिर भी भुखमरी से मरने वालों का सिलसिला थमने क बजाय बढ़ा ही है। कृषि क्षेत्र में पूंजीवाद के विकास ने उच्च एवं उच्च मध्यम वर्ग को तो लाभांश दिया है लेकिन निम्न मध्यम व निम्न वर्ग पतन के गर्त में चला गया क्योंकि इस वर्ग के खेतों की उपज से अनिर्वहनीयता और बढ़ती भूमिहीनता के कारण इनके जीवन निर्वाह पर संकट दिख रहा है, आपसी सौहार्दव सेवाओं और वस्तुओं के आपसी लेन—देन की व्यवस्था—जजमानी व्यवस्था जब महज शुभाशुभ अवसरों तक सांकेतिक रूप से सिमट गई है।

शोधार्थी ने इसी कृषिक संरचना के परिवर्तनों के संदर्भ में अपने क्षेत्रीय अध्ययन के दौरान निम्नलिखित निष्कर्ष प्राप्त किये हैं—66 प्रतिशत परिवारों ने यह स्वीकार किया है कि जजमानी व्यवस्था परिवर्तित स्वरूप में कार्य कर रही है। 65 प्रतिशत परिवार पूर्णतः एवं 27 प्रतिशत अंशतः लोग जजमानी कमीन सम्बन्धों के उत्तरदायित्व में कमी को महसूस किया है।

अध्ययन क्षेत्र में 68 प्रतिशत परिवारों में पैतृक मुख्य कृषि थी लेकिन अब यह महज 52 प्रतिशत परिवारों में सिमट गया है।

अध्ययन क्षेत्र में 65 प्रतिशत परिवार सीमान्त कृषक, 22 प्रतिशत लघु कृषक, 8 प्रति परिवार अर्द्धमध्यम कृषक, 4 प्रतिशत मध्यम किसान, 1 प्रतिशत बड़े किसान हैं अर्थात् अधिकांश परिवार भू-स्वामित्व अनिर्वहनीयता के शिकार हैं ।

कृषि कार्य के लिए ऋण लेने वाले परिवारों की संख्या 45 प्रतिशत है । 68 प्रतिशत परिवारों ने पूर्वजों की अपेक्षा-भू-स्वामित्व की कमी को व्यक्त किया है ।

76 प्रतिशत परिवार कृषि में मशीनी तकनीक का प्रयोग कर रहा है ।

82 प्रतिशत परिवार कृषि उत्पादन में परम्परागत के साथ नकदी कृषि का प्रयोग करते हैं ।

68 प्रतिशत परिवारों ने भावी पीढ़ी के लिए कृषि से भिन्न व्यवसायों की वरीयता दी है ।

उपरोक्त विवरणों एवं बिन्दुओं के संदर्भ में दो विश्लेषण महत्वपूर्ण हैं और ये वस्तुतः कृषिक संरचना के परिवर्तनों के संदर्भ को व्यवस्थित रूप से व्यक्त करती है-सकारात्मक विश्लेषण के संदर्भ में आन्द्रे बेत्ते ने लिखा है कि "इन कृषि सुधारों ने पंजाब में प्रगतिशील किसानों का एक वर्ग निर्मित कर दिया है, जो कृषि में अच्छाप निवेश करते हैं, उत्पादन के आधुनिक उपकरणों का प्रयोग करते हैं और वृहत् बाजारों के साथ कृषि व्यवहार करते हैं।"¹² वहीं ए0आर0 देसाई यथार्थ व्यक्त करे हैं-"विकास की इस प्रक्रिया में गरीबी को विभिन्न श्रेणियों ने जन्म लिया है, ग्रामीण क्षेत्रों के लोग और भी गरीब होते गये हैं, कृषि बाजार के मायाजाल में फंसकर उन्होंने अपनी परम्परागत सुरक्षा भी खो दी है और मूल्य दबाव में फंसे हुए हैं, जिसके कारण ग्रामीण क्षेत्रों में व्यापक तनाव उत्पन्न हुए हैं।"¹³

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जिस्मफरोशी और बाजारीकरण : वेश्या जीवन के आर्थिक संदर्भ में

रोहित कुमार मिश्र*

“औरत ने दिया है जन्म मर्दों को
मर्दों ने उसे बाजार दिया....”

साहिर लुधियानवी

भूख और पैसा का बड़ा ही गहरा संबंध है। भूख के खातिर जहां बच्चियां और औरतें अपना आबरू देखने के लिए मजबूर होती हैं, वही पैसा के लिए कुछ ऐसे लोग भी हैं, जो नीच से नीच धंधा करने में भी शर्मसार नहीं होते। उनके लिए पैसा ही भगवान होते हैं। सेक्स का 'उद्योग' के रूप में स्थापित होने का मूल भाव यही है। आज के बाजारीकरण और भूमंडलीकरण के युग में सेक्स उद्योग भी अछूता नहीं रहा, बल्कि इसमें चार चांद लग गया। भले ही कोठा पुरुष का हवस मिटाने का स्थान हो, परंतु उसका रूप बदला है और एक मुनाफाखोरी धंधों के रूप में पूरी तरह से परिणित होकर बाजार का रूप धारण कर लिया है। आज के बदलते परिवेश और बाजारीकरण संस्कृति में देह बाजार को समाज के हाशिए का क्षेत्र मानना सबसे बड़ी गलती होगी। यह कोई ऐसा गंदा कोना भी नहीं जहां सारा सामाजिक और भावनात्मक कचरा फेंक कर निश्चित हुआ जा सके। देह बाजार भी अंतरराष्ट्रीय बाजार का एक महत्वपूर्ण हिस्सा है, फिर चाहे उसे कानूनी स्वीकृति मिली हो या कि नहीं। इस व्यापार को समझने और संभालने का प्रत्येक देश का अपना ही तरीका है। सिंगापुर में जहां पैसों के बदले में सेक्स एक आम बात है, वही जब एक देहवृत्ति महिला की कमाई का एकमात्र जरिया ना हो तब तक डेनमार्क में भी इसे कानूनी करार प्राप्त है। इंग्लैंड और वेल्स में व्यक्तिगत सेवा प्रदान करने वालों को कानूनी मान्यता है, तो वहीं नीदरलैंड में सिर्फ व्यवसायिक कोठों को ही कानूनी स्वीकृति प्राप्त है। इजराइल, कनाडा, फ्रांस और मेक्सिको का कानून देहवृत्ति के उद्योग को मान्यता देता है, तो वहीं अमेरिका में आमतौर पर देहवृत्ति पर निषेध लागू है। दरअसल, चाहकर भी कोई इस उद्योग को नजरअंदाज नहीं कर सकता, क्योंकि अगर तथाकथित रूढ़िवादियों की तरह हम भी इसे दुनिया का सबसे अवैध और अनैतिक धंधा घोषित कर दें तो यह एक बड़ा वित्तीय कारोबार करता है।¹

जिस्मफरोशी आज डिजिटल युग में प्रवेश कर चुका है। अब यह धंधा पूरी तरह से ग्लोबल हो चुका है। दलाल, दलाल नहीं रह गए वह किसी उद्योग के रिप्रेजेंटेटिव की तरह खुद को पेश करते हैं। ग्राहक भी दशकों पुराने किसी बदनाम गली के वह ग्राहक नहीं रह गए हैं, बंद कमरे के भीतर भी जिसका ध्यान दरवाजे की दस्तक पर होता था। आज सब कुछ बदल चुका है। वासना की वैश्विक मंडी में डिजिटल तकनीक के सहारे का सौदा आज भौतिक सुख-साधनों के उन सौदों से कतई अलग नहीं है, जिनमें लोग घर के लिए टीवी, फ्रीज या एसी की मांग करते हैं। आज देह अपनी तमाम हदों को पार कर सीधी मोबाइल फोन के जरिए

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भी लोगों तक पहुंच रही है। बेशक, दुनिया के इस सबसे पुराने धंधे का अंदाज बदल गया है। नए जमाने में बिकती हुई पुराने जमाने के वेश्यावृत्ति नारीत्व और लड़कियों तथा औरतों की तस्करी से बिल्कुल अलग नहीं है। अचरज की बात यह है कि 21 वीं सदी की शोर में डूबी दुनिया भी नारी देह के सौदे पर विमर्श करने में झिझक थी दिखाई देती है।² ये हुए बदलाव बजारवाद ही असर है।

बाजार में पाए जाने वाले 70 प्रतिशत शरीर किसी मजबूर गरीब लड़की के होते हैं। कोलताता के सोनागाछी जिसे एशिया का सबसे बड़ा रेडलाइलट इलाका माना जाता है, अनुमान के मुताबिक यहां कई बहुमंजिला इमामतें हैं, जहां करीब 11 हजार वेश्याएं देह व्यापार में लिप्त हैं। उत्तरी कोलकाता के शोभा बाजार के समीप स्थित चित्तरंजन एवेन्यू में स्थित इलाके में वेश्यावृत्ति से जुड़ी महिलाओं को बाकायदा लाइसेंस दिया गया है। यहां पर इस व्यापार को कई तरह के समूह चलाते हैं, जिन्हें एक तरह से गैंग कहा जाता है। एक अनुमान के मुताबिक इस इलाके में 18 साल से कम उम्र की करीब 12 हजार लड़कियां सेक्स व्यापार में शामिल हैं।³ भारत में बंधुआ मजदूरी, वेश्यावृत्ति और भीख जैसी आधुनिक गुलामी के शिकंजे में एक करोड़ 83 लाख 50 हजार लोग जकड़े हुए हैं और इस तरह दुनिया में आधुनिक गुलामी से पीड़ितों की सबसे ज्यादा संख्या भारत में है। दुनिया भर में ऐसे गुलामों की तादाद तकरीबन 4 करोड़ 60 लाख है।⁷ वैश्विक गुलामी सूचकांक के अनुसार दुनिया भर में महिलाओं और बच्चों समेत 4 करोड़ 58 लाख लोग आधुनिक गुलामी के गिरफ्त में हैं। दो साल पहले, 20 में यह तादाद 3 करोड़ 58 लाख थी। रिपोर्ट में बताया गया है कि भारत में आधुनिक गुलामी में जकड़े लोगों की तादाद सबसे ज्यादा है। यहां 1 अरब 30 करोड़ की आबादी में से 1 करोड़ 83 लाख 50 हजार लोग गुलामी में जकड़े हैं। उत्तर कोरिया में इसकी व्यापकता सबसे ज्यादा है। वहां आबादी का 4.37 प्रतिशत आधुनिक गुलामी की गिरफ्त में है।⁴ वर्ष 20 की पिछली रिपोर्ट में भारत में आधुनिक गुलामी में जकड़े लोगों की तादाद 1 करोड़ 43 लाख बताई गई थी। सूचकांक के अनुसार आधुनिक गुलामी सभी 167 देशों में पाई गई है। इसमें शीर्ष पांच देश एशिया के हैं। भारत इसमें शीर्ष पर है। भारत के बाद चीन (33 लाख 90 हजार), पाकिस्तान (21 लाख 30 हजार), बांग्लादेश (15 लाख 30 हजार) और उज्बेकिस्तान (12 लाख 30 हजार) का स्थान है।⁵ यह भयावह स्थिति वेश्यागिरि के धंधे को और अधिक फलने-फूलने का अवसर प्रदान करती है।

अनेकों को लड़कियां सामाजिक कुरीतियां व परिवार की आर्थिक हालात के चलते, जीवन यापन के लिए वेश्यावृत्ति के धंधे में प्रवेश करना पड़ता है। स्वयं भारत सरकार ने तेजी से बढ़ रही वेश्यावृत्ति से निपटने की योजना बनाने के लिए जरूरी सर्वेक्षण कराया तो 1997 में भारत में कुल यौन कर्मियों की संख्या 2003-04 में बढ़कर 30 लाख हो चुकी थी। नेपाल और बांग्लादेश से हर साल लड़कियां भारतीय बाजार में आकर शामिल हो रही हैं। लगभग 35 प्रतिशत लड़कियां 18 वर्ष की आयु के पहले ही इस उद्योग का हिस्सा बनने पर मजबूर होती हैं। संयुक्त राष्ट्र की रिपोर्ट कहती है कि सारे विश्व में तकरीबन 27 मिलियन लड़कियां और बच्चे देह बाजार का निर्माण करते हैं। इन 27 मिलियन में बहुत से गरीब और विकसित देशों के बच्चे हैं, जिन्हें मजबूरी इस बाजार तक खींच लाई है।⁶ इनमें बहुत से बच्चे उन देशों के भी हैं, जो सैय कार्यवाही का शिकार हुए या फिर प्राकृतिक आपदाओं को भुगतने के कारण इतने परेशान हुए की मां-बाप द्वारा तस्करों को भेज दिए गए। मजबूरियां अलग हैं, इस उद्योग को हिस्सा बनकर झेली जा रही परेशानियां अलग हैं पर एक है – पैसा कमाना।

वेश्यीकरण के दौर में अर्थ की भूमिका महत्वपूर्ण है। दुनिया में अर्थ ही सब कुछ है। अर्थ के बगैर समाज, देश, परिवार आदि विकास नहीं हो पाता है। सुखी और सुविधापरक जीवन जीने के लिए धन की जरूरत है। कई स्त्रियों केवल धनार्जन के लिए वेश्यावृत्ति करती हैं। आज की अधिकांश युवतियां महत्वाकांक्षी हैं। जल्द से जल्द सुविधापरक जिंदगी की ओर छलांग लगाने के लिए लड़कियां आसान और कम समय में धन कमाना चाहती हैं। इस तरह की लड़कियों को बहला-फुसलाकर धंधे की ओर धकेल दिया जाता है। ऐसी लड़कियां अपना शरीर बेचकर पैसा कमाती हैं। अपनी इच्छाओं की पूर्ति कर समाज में सुखी जिंदगी जीने की कामना करती हैं। इस तरह की लड़कियां खुलेआम वेश्यावृत्ति नहीं करती। मोबाइल, इंटरनेट आदि संचार माध्यम इनके लिए आदान-प्रदान का जरिया बन जाता है। इससे पूर्व स्थिति ऐसी नहीं थी। पहले भी अर्थ की कमी थी। फिर भी स्त्रियां अपना शरीर स्वेच्छा से बेचना नहीं चाहती थी। स्वतंत्रता के पश्चात भारत में भी और पहले भी जमीनदारी व्यवस्था समाज में मौजूद थी। अनेक लोग गरीबी से जूझ रहे थे। कई किसान और मजदूर लोग जमींदार का कर्ज चुका नहीं पाते थे। कर्ज चुकाने हेतु शरीर की गिरवी आम बात होने लगी। इसके अलावा जब घर में खाने को लाले पर जाते तो कई स्त्रियों को अपने और अपने परिवार वालों के पेट की भूख मिटाने के लिए शरीर को भी रख देते थे। दूसरे शब्दों में जब जीविकोपार्जन के सारे रास्ते बंद हो गए, तब महिलाएं मजबूरी से इस पेशे की ओर आकर्षित होने लगीं। जब परिवार में आय का साधन बंद हो गया तो परिवार की सबसे बड़ी लड़की यह राह चुनने के लिए मजबूर थी। एक रिपोर्ट के अनुसार वेश्यावृत्ति में आई महिलाओं में 22 प्रतिशत सिर्फ इसी कारण आती हैं। जब लोग इस पेशे को छोड़ना भी चाहा तो उनसे ऐसा नहीं हो पाता था। तब तक वह लड़की पूरी तरह से एक वेश्या बन चुकी होती है। परिवार की बुरी हालत देखकर स्वेच्छा से इस व्यवसाय को अपनाती है। लेकिन कुछ महिलाएं ऐसी भी हैं जो अपने परिवार वालों के कहने पर धंधा करती हैं। 1988 में 'ऑल बंगाल वुमन यूनियन' द्वारा कराए गए सर्वेक्षण में लड़कियों के वेश्यावृत्ति में आने के कारणों का खुलासा किया गया है। रिपोर्ट के अनुसार 5.1 प्रतिशत महिलाएं माता-पिता के कहने पर, 5.1 प्रतिशत अपने पति के सहमति पर इस व्यापार में उतरीं। पति को नौकरी में ऊंचा स्थान दिलाने हेतु व अपने बॉस को खुश करने, आज भी अपने अधिकारियों के सामने पत्नी की बलि चढ़ाई जाती है। वे लोग सुख सुविधाएं पाने की लालच में ऐसा करते हैं। यह रिपोर्ट पूरे भारत के परिप्रेक्ष्य में रखकर देखें तो इसके आंकड़े बताते हैं कि पहले अपने शरीर बेचकर पैसा कमाना स्त्रियों की मजबूरी थी। अगर इनके पास कोई और विकल्प हो तो वह यह कभी नहीं अपनाती। डॉ. ब्रह्म स्वरूप शर्मा के अनुसार : परिस्थितियोंवश वेश्याएं बनीं किशोरियां, युवतियां, और प्रोढ़ाएं सदैव सहानुभूति का विषय रही हैं। ऐसी परिस्थितियां प्रायः आर्थिक अभाव पुरुष द्वारा प्रताड़नाओं या रूढ़ियों के निर्वाह से उत्पन्न हो जाती हैं। वेश्यावृत्ति समाज का अभिशाप है, किंतु इस अभिशाप का अपना यथार्थ है।⁷

उपभोक्तावादी संस्कृति में आज लड़कियां खुद भी अपने को बेच रही हैं और ऐसे कई उदाहरण आए दिन इंटरनेट प्रिंट मीडिया आदि पर सामने आते रहते हैं। मई 2009 में कई दिन तक तकरीबन सभी वेबसाइट पर खबर सुर्खियों में थी। चर्चा गर्म थी लास एंजलिस की लड़की अपने कुंवारेपन का सौदा करना चाहती है, वह भी इसलिए उसे अपने पढ़ाई के लिए पैसे की जरूरत है। कॉलेज की फीस के लिए लड़की ऐलेना अपनी कुंवारेपन बेचना चाहती थी। इससे पहले भी एक लड़की इंटरनेट पर अपने कुंवारेपन की बाकायदा

नीलामी करवा चुकी थी। उस वक्त भी कारण कॉलेज की फीस ही था। बस एलिना को उस लड़की में रोल मॉडल दिखा और कुंवारेपन की नीलामी के लिए बोलियां लगवा डालीं। महत्त्वपूर्ण बात यह है कि ऐलेना ने कुंवारेपन का सौदा किया और उस नीलामी में ऊंची से ऊंची बोली लगाने की होड़ भी लगगई। ऐलेन, रोमानिया की रहने वाली है और उसका लगभग 30,000 पाउंड में अपने कुंवारेपन की सौदा करने का था। इसके पहले नताली डायलिन ने भी अपने कुंवारेपन की नीलामी की थी, तब उसकी कीमत 5.6 मिलियन डालर लगाई गई थी।

अस्तु आज बाजारीकरण ने कोई भी क्षेत्र को नहीं छोड़ा। वेश्यावृत्ति आज एक बहुत बड़ा व्यवसाय बन गया है। उस व्यवसाय पर अपना हक जमाने के लिए कई लोग हैं। दलाल, पुलिस, किरायेदार सब उस व्यवसाय से जुड़े हैं। यहां तक मीडिया के साथ-साथ राजनीतिक लोग भी इन गिनतियों में हैं। मीडिया वाले वेश्यावृत्ति को बढ़ा चढ़ाकर लिखते हैं। सत्ता के तरफ उसकी बढ़ती कदम की आहट मीडिया से दूर-दूर तक फैलती है। वह उनसे संबंधित खबरों से अपनी अखबार की बिक्री एवं टी.आर.पी को बढ़ाना चाहते हैं। उपन्यास में पत्रकार वर्ग वेश्याओं के कोठों पर जाकर उनसे इंटरव्यू लेते हैं। उस इंटरव्यू में एक वेश्या कहती है “कौन नहीं बेच रहा है आपने आपको? हम तो केवल जिस्म ही बेचते हैं। लोग तो अपने जमीर को, अपने देश को बेच रहे हैं। इसमें एक ज्वलंत यथार्थ छिपा हुआ है। उन लोगों पर व्यंग्य है, जो बाजारी कृत दुनिया में अपने देश को भी बेचने के लिए तैयार होते हैं।

वेश्याओं का शोषण केवल ग्राहक या कोठे के प्रबंधक और मालिक ही नहीं बल्कि पूरा समाज और खुद उन लड़कियों औरतों का परिवार भी करता है।

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Performance of Kisan Credit Card in Jharkhand

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ABSTRACT

Kisan Credit Card (KCC) scheme was introduced by Government of India in the year 1998-99 to supply punctual and sufficient credit support to the farmers from formal banking system in a resilient, hassle-free and cost-effective manner. This scheme has facilitated the availability of credit in due course and has simplified the procedure for providing loan from banks to a large extent. This scheme has brought into operation by public sector commercial banks, RRBs (Regional Rural Banks) and cooperative banks in the country from 1998-99. It has come out as a revolutionary credit distribution system to fetch the credit requirements of the farmers in due course and easy manner. The aim of this paper is to study the performance of Kisan Credit Card in Jharkhand. This study is empirical in nature and primary as well as secondary data have been used to accomplish the objective of the study. The information of KCC scheme has been collected through schedule. Average, percentage have been applied in order to examine the respondent's perceptions towards the credit scenario through KCC.

Keywords: Kisan Credit Card, short-term credit, beneficiaries, formal banking system.

INTRODUCTION

Kisan Credit Card (KCC) is a tool to provide credit to the farmers on quick and timely manner. It was launched in 1998 by the Reserve Bank of India and NABARD. The main aim of this scheme is to minimize the dependency of the farmers on informal sector like local Money-lender for credit need. Those who lent money to the farmers by informal means, their rate of interest is very high. cooperative banks, regional rural banks and public sector banks provides the KCC. On the basis of the report of the working group, the government has advised to bank to transform the KCC into a smart card cum debit card. Kisan Credit Card facility was initially proposed by the Finance Minister Yashwant Sinha in the financial year 1998-1999 Budget, with the objective of providing easily accessible short-term credit to farmers to meet their immediate credit needs during the crop season. Reserve Bank of India (RBI), along with National Bank for Agriculture and Rural Development (NABARD) took up the cause and initiated the introduction of Kisan Credit Cards in India. Agriculture sector influences the Indian Economy. Its better performance leads to nation's economy towards growth. The agriculture and allied sector contributed nearly 15 per cent to the gross domestic product (GDP at constant price), and 58.2 per cent to the employment of the nation (GOI, 2010-2011). Credit plays an important role to the sustainable growth of agriculture sector. KCC provides credit in time to the farmers and emerged as a simple process to avail loan from the bank (Nahatkar et al,2002). Timely credit has helped the farmers to maximize the earning from agriculture activities (Singh and Sekhon, 2005). Although this scheme is quite popular among farmers but they have faces some problems like extensive paper work, higher rate of interest, non-flexibility in instalment payment, no any rebate in crop failure, less credit limit etc. The simplification of procedure is also required (NABARD, 2009).

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Also, there is a gap between the amount required and sanctioned for crop production and other activities. A number of farmers have used their loan amount taken against KCC in other means like in marriage, in building a house etc. instead of farming (Rao and Sahu, 2005). The present paper has studied the performance of KCC scheme with the specific objectives of (i) perception of farmer with regards to KCCs, (ii) assessing the progress of KCC scheme on agriculture credit; and (iii) identifying the problem faced by the farmer during KCCs. Parmar (2009) stated in his findings that large number of the beneficiaries (44.17%) were less satisfied with Kisan credit card scheme followed by 33.33 per cent were in neutral and 22.50 per cent in highly satisfied. Punnaroa and Satyanarayana (1991) revealed that socio-economic status significantly associated with credit repayment performance of small and marginal farmers. Keeping in view from above consideration, there is need to undertake a study to evaluate the performance of KCC scheme in India and also to evaluate the existing problem faced by beneficiaries during the process of credit facilitation under the scheme in India.

NEED OF THE STUDY

Farmers faces many problems while acquiring credit from Bank, like extensive paperwork, long processing procedure, unnecessary delay on the name of verification etc. Farmers also unaware about banking practice and procedure. A large number of farmers move towards informal means for credit for their immediate needs such as buying of seeds, fertilizer, pesticides etc. and therefore they put themselves to debt web and get sucked by moneylender by putting heavy interest. The Kisan Credit Card scheme intends to remove such hurdles by providing them cheaper credit for agriculture and allied activities to the farmers in a timely manner, from reliable banking systems. Farmers can purchase items related to their farming needs by using KCC. The present study aims to evaluating the Kisan credit card scheme in India with special reference to Jharkhand. Because, Jharkhand have mostly plateau region and issuing organizations of KCC is less interested to issue the card and also reluctant to release amount in past few years. This fact indicates to examine the object status of the KCC scheme in relation to Jharkhand at the present time. The main focus of this study is based on the performance of KCCs in Jharkhand. Problem related to the issuance of KCCs have also been discussed in detail. This study will point out about issues related to issuing the KCC, its timeline and credit constraints and utilisation of it by the farmers in the study area of Jharkhand. Additionally, this study will detect the shortcomings in credit delivery system if any and suggest the remedial measures to diagnose the problem.

OBJECTIVE OF THE STUDY

This study aims to obtain the following objectives:

- (i) To know about the thinking of the beneficiaries about the KCC scheme.
- (ii) To gauge the satisfaction level of the beneficiaries in terms of facilities provided under the scheme.
- (iii) To find out the problems faced by the farmers on availing the facilities of KCC.

DATA AND METHODOLOGY

This study is based on primary as well as secondary data. The primary data have been collected from 120 respondents of Jharkhand on the basis of simple random sampling. In order to accomplish the objectives, the collected data have been processed and presented through tabular method. The process of selecting the sample was simple random sampling. The data have collected from selected respondents through survey method with the help of well-structured pre-tested interview schedule. The secondary data is also used to accomplish the objectives of the study. The secondary

data have been collected from the various issues i.e. RBI, NABARD, Economic survey of India as well as different published reports which are available in public domain.

RESULT AND DISCUSSION

KCC was launched in the year 1998-99 to facilitate the short-term credit in the form of working capital to the farmers for farming and allied activities. This scheme was commenced with the help of cooperative banks, RRBs and public sector commercial banks. Discussion to accomplish the objectives of the study are given in the following para.

A. KISAN CREDIT CARD SCHEME: RESPONDENTS VIEW

Table 1 shows the responses of respondents about KCCs holding. Majority of the respondents i.e. per cent answered that they have Kisan Credit Card.

Table-1: Responses about Kisan Credit Card

Responses	Respondents	
	Frequency	Percentage
Yes	108	90
No	9	7.5
Do not Know	3	2.5
Total	120	100.0

Source: Data collected through Schedule

7.5 percent answered that they are not having KCC and 2.5 percent answered that they don't know about KCC. Therefore, it can be concluded that majority of the respondents are holding KCCs and have knowledge about the procedure of KCC.

Table-2: Satisfaction Regarding Procedure and Process of KCC Scheme

Statements	Extent of Satisfaction					Total
	To Great Extent	To Moderate Extent	To Some Extent	Not at All	Do Not Know	
Ignorance of Beneficiaries	10(8.33)	36(30.00)	40(33.33)	26(21.67)	8(6.67)	120(100.00)
Rigid norms of Banks	24(20.00)	26(21.67)	42(35.00)	21(17.50)	7(5.83)	120(100.00)
Documentation problem	27(22.50)	36(30.00)	36(30.00)	18(15.00)	3(2.50)	120(100.00)
KCCs as hassle free credit	45(37.50)	34(28.33)	12(10.00)	16(13.33)	13(10.84)	120(100.00)
No co-operation of Bank staff	22(18.33)	18(15.00)	36(30.00)	33(27.50)	11(9.17)	120(100.00)
Misutilization of credit	20(16.67)	26(21.67)	46(38.33)	22(18.33)	6(5.00)	120(100.00)

Source: Data collected through Schedule

Note: Figures in Brackets indicate percentage of the rows total

Table 2 shows that majority of respondents are agreed to some extent about the ignorance of beneficiaries which is 33.33 percent of the total respondents and 6.67 percent respondents do not know about it. Thus, it can be concluded that majority of the beneficiaries say large extent opinion about ignorance of beneficiaries which may affect the satisfaction regarding procedure and process under KCC scheme.

It is revealed from the data that majority of the beneficiaries i.e. 35 percent respondents agreed to some extent, 21.67 percent to moderate extent, and 20 percent to great extent about rigid norms of banks.

It is found that majority of beneficiaries agreed to some extent and moderate extent about the documentation problem under KCC scheme. 30 percent respondents said that they faced problem with moderate and some extent in documentation problem. 22.5 percent respondents said that they faced problem to great extent in documentation process and 2.50 percent said do not know about this.

Further it is revealed that majority of respondents i.e. 45 percent are agreed to great extent about KCC as hassle free credit followed by 34 percent to moderate extent, 12 percent to some extent, 16 percent to not at all, and 13 percent do not know. Thus, it is concluded that majority of the beneficiaries say large extent to some extent opinion about KCC as hassle free credit which may affect the satisfaction regarding procedure and process of KCC.

It is also showing from the above table that majority of the respondents i.e. 36 percent agreed to some extent about non co-operation of bank staff in relation with KCC. Thus, it can be concluded that majority of the beneficiaries say large extent opinion about non co-operation of bank staff which may affect the satisfaction regarding procedure and process under KCC scheme.

It is also showing from the above table that majority of the respondents i.e. 38.33 percent agreed to some extent, 21.67 percent to moderate extent, 18.33 percent not at all about misutilization of credit under KCC and 5 percent do not know about it.

B. Problem faced by the beneficiaries in the process of KCC

Table-3: Problem faced by the beneficiaries in the process of KCC

Statements	Responses of the Respondents					Total
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
Problem regarding eligibility criteria adopted	36(30)	54(45)	18(15)	6(5)	6(5)	120(100)
Problem regarding fixing Due dates	18(15)	51(42.5)	33(27.5)	15(12.5)	3(2.5)	120(100)
Remittance of crop insurance premium	24(20)	38(31.67)	55(45.83)	3(2.5)	0(0)	120(100)
Rigid norms of Banks	21(17.5)	66(55)	16(13.33)	12(10)	5(4.17)	120(100)
Procurement of documents	20(16.67)	78(65)	12(10)	8(6.67)	2(1.66)	120(100)
Grantee/Witness/ Securities	24(20)	72(60)	8(6.67)	15(12.5)	1(0.83)	120(100)
Land mortgage process	18(15)	82(68.33)	4(3.33)	12(10)	4(3.34)	120(100)
No due Certificate	21(17.5)	78(65)	11(9.17)	10(8.33)	0(0)	120(100)

Source: Data Collected through Schedule

Note: Figures in Brackets indicate percentage of the rows total

Table 3 shows that maximum number of the respondents i.e. 45 percent are agreed about the problem regarding eligibility criteria adopted under KCC, 30 percent are strongly agreed, 15 percent undecided, 5 percent disagreed and 5 percent of the respondents are strongly disagreed about the eligibility criteria under KCC. It can be concluded that the responses of the respondents are not equally distributed and majority of the respondents are agreed and strongly agreed about the problem regarding eligibility criteria adopted under KCC scheme.

It is found from the Table 3 that majority of respondents i.e. 42.5 percent are agreed on problem regarding fixing due dates, 27.5 percent are undecided, 15 percent are strongly agreed, 12.5 percent disagreed and 2.5 percent are strongly disagreed. It clearly shows that the majority of respondents faced problem regarding fixing due dates.

Table 3 shows that majority of the respondents i.e. 45.83 percent are undecided, 31.67 percent are agreed, 20 percent are found strongly agreed about the remittance on crop insurance premium under KCC and 2.5 percent are disagreed about it. It concluded that responses of respondents are nor equally distributed and maximum numbers of the respondents are undecided about remittance on crop insurance premium under KCC.

It is found from the Table 3 that 55 percent are agreed and 17.5 percent strongly agreed about the rigid norms of Banks under KCC followed by 13.33 percent are undecided, 10 percent are disagreed and 4.17 percent are strongly disagreed about it. It can conclude that large number of respondents agreed and strongly agreed about the rigid norms of Banks.

65 percent of respondents are found agreed and 16.67 percent are strongly agreed about Procurement of Documents, 10 percent are undecided, 6.67 percent are disagreed and 1.66 percent are strongly disagreed about the same. Thus, it can be concluded that majority of respondents are agreed and strongly agreed about the Procurement of Documents which may be affect the problem faced by beneficiaries in the process of KCC.

Table 3 reveals that majority of the respondents i.e. 60 percent are agreed about the Grantee/Witness/Securities process. 20 percent are strongly agreed, 6.67 percent are undecided, 12.5 are disagreed and 0.83 percent respondents are strongly disagreed about the same. It clearly states that majority of respondents faces problem in Grantee/Witness/Securities process.

It reveals from Table 3 that majority of the respondents i.e. 68.33 percent are agreed, 15 percent are strongly agreed, 3.33 percent are undecided, 10 percent are disagreed and 3.34 percent are strongly disagreed about Land mortgage process under KCC scheme. Thus, it can be observed from the study that majority of respondents are agreed and strongly agreed about the Land mortgage process and they face problem in it.

65 percent respondents are agreed, 17.5 percent are strongly agreed, 9.17 percent are undecided and 8.33 percent are disagreed about No Dues Certificate. It is further concluded that majority of respondents are agreed and strongly agreed about No Dues Certificate may affect the problem face by the beneficiaries during the process of KCC.

Major Findings

- (i) Large number of respondents are holding Kisan Credit Card and have knowledge about the procedure of KCC.
- (ii) Opinion of the respondents regarding KCC has been collected and it is noticed that KCC should be given special attention towards its beneficiaries.
- (iii) It is revealed from the perception of the respondents about availing credit under KCC Scheme and it can be observed that majority of the farmer are availing credit since last 1-2 to 4-5 years and only 5 per cent are availing its benefit since last 10 years which indicates that this scheme get popularity after a decade of its implementation.

- (iv) Most of the farmers are agreed with the short-term sufficiency of KCC credit and handful respondents are not agreed with it.
- (v) Majority of the respondents are agreed to some to moderate extent about the ignorance of beneficiaries under KCC.
- (vi) It is revealed from the study that majority of the beneficiaries i.e. 35 percent respondents agreed to some extent, 21.67 percent to moderate extent, 20 percent to great extent about rigid norms of banks.
- (vii) It is found that majority of the respondents are agreed to some to moderate extent about documentation problem.
- (viii) Further it is revealed that majority of the beneficiaries say large extent to some extent opinion about KCC as hassle free credit which may affect the satisfaction regarding procedure and process of KCC.
- (ix) Near about 65 percent of the respondents are found agreed and 16.67 percent are strongly agreed about Procurements of documents, 10 per cent undecided, 6.67 percent disagreed and 1.66 percent are found strongly disagreed about the same.
- (x) It reveals from the study that majority of respondents are agreed and strongly agreed about the land mortgage process.

SUGGESTIONS

- (i) Organizing village campaigns for issuance of KCC to bring more farmers under the scheme and process of opening a bank account should be simplified to bring more farmers under the scheme.
- (ii) Awareness and motivation campaign among the farmer should be given on regular basis by the bank officials about the scheme and its benefits and it should be done to develop confidence among the farmers.
- (iii) To reduce regional disparity in the performance of KCC scheme, the government should launch awareness generation programs about the benefits of this scheme.
- (iv) The limit of the credit may be increased because credit limit under KCC Scheme is very limited it may be further raised to some extent to attract the more farmers.
- (v) There is a need to strengthen the cooperative banking system in the rural areas by infusing more resources.

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Premchand and Indian Nationalist Movement

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Premchand, original name Munshi Dhanpat Rai, was one of the founding members of the well-known Progressive Writer's Association, his literary career, span over first three decades in the first half of the 20th century. He has been described variously as the chronicler of nationalist movement, the village society etc. He also chaired the first Progressive Writers Association conference held at Lucknow in the year 1936.

Indeed the key speech he delivered at the conference became a sort of manifesto for the progressive writers. Premchand from the podium of Progressive Writer's Association gave a rousing call to the writers of the subcontinent to build a new kind of literature and thus contribute in the making of a new kind of nation-society.

In the literary-cultural project of this new kind of literature the people figured prominently. The establishment of a new literary-cultural project required establishment of the 'ordinary' at the centre of the literary and aesthetic concern. The establishment of such an agenda had political ramifications beyond literature in as far as it aimed at imagining a nation in which people are invested with the real power and not merely seen as ceremonial spectators of the politics run by the dominant social interests.

In the writings of the progressive writers, especially so in the writings of Premchand, people appeared not as an idealized category. The idea of people or popular in the writings of Premchand was also not merely a concept which will provide legitimacy to the elite nationalists in their ideological struggle against colonialism. The writings of Premchand are centrally concerned with the nationalist movement yet the merit of his work lies in bypassing the dominant frame of colonial/anti-colonial binary.

Premchand through his writings suggested that despite their internal contradiction people are capable of taking self-initiation. The autonomy of the people's politics than has to be understood not as an idealized/romanticized sphere, but it has to be understood firstly in terms of the failure of the mainstream narratives of the nationalist movement to comprehend the life conditions and realities of the people and inability of the nationalist leadership to base their politics on a transformative agenda. This failure itself was a result of the social configuration of the nationalist leadership, which was derived from the existing structures of social domination spreading across caste, gender, ethnicity and economic inequalities. The nationalist leadership was invariably derived from the upper echelons of social hierarchy and they tried their best to curb any radical movement of the people. Secondly, as far as these narratives were historically and socially rooted in a different experiential world, living a life of labour, they also challenged the nationalist imaginations of society with their alternative imaginaries. Premchand brilliantly captured the merits as well as the contradictions existing within these alternative imaginaries. Though these various social imaginaries coming from the subaltern social groups could not finally take a political form, yet it is important to trace these historical moves. The question of peasantry in Premchand provides us such a possible imagination, which continuously slipped from the nationalist narratives.

In this speech he identified the changing nature of Indian social scenario and argued that the nature and purpose of literature should also change with the change in the society. He lamented the condition of literature, especially in the Hindi-Urdu (Hindustani) languages. He argued that the

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literatures of previous times were alienated from the society. And emphasized, that literature is not necessarily a chronicler or conscience of its time. Rather at certain stages in life of a society the literature of that society can live in isolation from the reality of that society. Premchand terms it as the times of social and literary stagnation. Literature of the earlier times in Premchand's opinion does not tell us much about the society and social conditions prevalent in their times.

Premchand in this public talk argued that the literature of 'our times' should not be concerned with fables or glorious stories of certain heroic individuals. And the aim of literature or litterateurs in modern times should be to portray the struggle of 'ordinary' people, which according to Premchand was itself heroic. Namvar Singh argues that by suggesting such a shift Premchand and the progressives suggested a different direction to aesthetic criterion and heralded a new aesthetics.

The word 'ordinary' is of crucial importance in this new aesthetics. It suggests a crucial departure in the literary engagement. The literatures of earlier times were mostly concerned with the adventures of great people. However we need to keep in mind that these contrasts with tradition in literature as well as in society were also used to gain a polemical edge in the literary disputes.

It was not necessarily true that all the literatures of earlier times were merely concerned with the fables or heroic adventure of few people. For example the works of the tradition of the Bhakti movement were aimed at a much wider audience many of whom were uneducated people. And in such a social context the literary expression of Bhakti movement assumed also the role of public educator.

Thus we can see that though there is truth in the rejection of earlier literature but it has also be read as a kind of polemics aimed at the orthodox elements and revivalist tendencies within the public and literary sphere which visualized tradition as a site of restoration to the remote imagined past removed from the upheavals of the present. Not all in tradition was disreputable. This is a tendency which can also be seen in Dalit literature. Indeed the question of tradition has taken a political form in these debates among the orthodox and progressive. The search of heretical tradition has to be seen in this background. The emphasis in Dalit literature, I would like to argue, however several Dalit writers abhor their link with the past, is on 'alternative tradition' which have the potential of democratising the present. The question of past and search for heretical tradition is not a prominent occupation in the Progressive writers. The reason behind it may be the influence of the Marxist thought of that time which drew a sharp separating line between tradition and modernity.

Sudhir Chandra (1992) has mapped the dilemmas faced by the Hindi intelligentsia. He has argued that the intellectual and cultural hegemony of the West was so powerful over the Indian subcontinent that even the challenges to colonial domination was posed in terms of India's similarity vis a vis the colonizers. India was projected by these intellectuals as a country which shared a great deal with the West and which unfortunately has degenerated over a period of time. Indian tradition was glamorised and shown to have a strong tendency of rationality.

Premchand has inherited a tradition in which largely the intelligentsia believed that the presence of western power was indeed necessary for the country to overcome the stagnation and degeneration. Indian's were declared as misfit to rule themselves. And the presence of the colonizers was seen as a force which can inculcate certain values among the Indians. One such value was establishing a social cohesion and national unity for which Britishers were credited. So were the fruits of modern education, science and technology.

Unlike his predecessors, Premchand's early work is marked by its distinctive emphasis on patriotism. Namvar Singh in a speech delivered at the Bihar Progressive Writer's Association argued that the emphasis on patriotism in Premchand itself is marked by a shift from elites to ordinary people. Though there is an implicit danger of 'revivalist' tendencies in the early works of Premchand, as

opposed to the radical critique of the tradition and society found in his later works. Yet one can see a different trajectory in his world view from the elements of social orthodoxy prevalent during his times.

Literary critic like Chandrabali Singh and Namvar Singh has argued that the ambivalence in the work of Premchand is reflection of the ideological character of nationalist struggle in the Hindi heart land. Indeed the critic like Namvar Singh has argued that the work of Premchand was much ahead of its time in terms of the ideological orientation of the nationalist struggle. Namvar Singh credits this insight in the works of Premchand, to literature's capacity of grasping social reality in its totality.

In Premchand's opinion litterateurs need to develop a conscious choice or a consciousness to the social reality of the contemporary society. For in Premchand's world view the contemporary Indian society was marked by deep social divisions and inequalities which requires or demands writer's to take a conscious position vis a vis social division and hierarchy. And it is the responsibility of the writers to identify themselves and their work with the downtrodden masses of the society.

However one should not jump to immediate conclusion that the Premchand was either the source or would have approved the orthodoxy that later emerged within the ranks of the Progressive Writers Association. Premchand's comments have to be read in the context of the nationalist movement of the 1930s and the role of intellectuals in a colonized society. The merit of his work lies in the complex analysis and probing he throws to the character of the contemporary society and nationalist struggle of his time. This point requires an elaborated discussion of both Premchand's critique of the nationalist struggle. And I will try to combine his account of the nationalist movement with the benefit of the hindsight which historical researches have helped us understand.

There is also something peculiar to the role of intellectual in a colonized society. Priyamvada Gopal (2005) and Talat Ahmad (2009) in their work on Progressive writers association has discussed in detail the nature and role of intellectual in a colonized society. They argue that the role of intellectual in colonized society takes a very different dimension and from that of the metropolitan intellectual. The cultural subordination and infantilization of the colonized society as not rational and an immature society not capable of ruling itself created a peculiar dilemma among the colonized intelligentsia. In a situation like that for many intellectual voices of the society the prime social and political contradiction became an awareness of their subordination vis a vis the colonial power. Gopal argues that the writers belonging to Progressive literary movement had a very ambivalent relationship with the emerging nation. The nation which was taking form must be restructured in order for it to be concerned with the people. As that was not the case it became imperative for these writers to make a radical intervention in the society. Literature became one important medium to engage with the politics of the day.

The merit of Premchand's work lies in pushing the boundary of social contradictions and opening new social and literary fronts in the struggle against colonialism. Sudhir Chandra argues,

"The dilemma facing Premchand was caught by the duality of nation and class. It was inherent in the very logic of a colonial liberation movement. But while many avoided confrontation with this inescapable dilemma by deferring its resolution, in real terms, until freedom was born- and they were not acting necessarily in bad faith- Premchand found himself obliged to deal with it one way or the other in terms that were more or less immediate." (Chandra, 2002: 84)

This amounted not merely to a negative task of throwing away the yolk of foreign rule. But also in a move which can be termed positive, Premchand set agendas for social, economic liberation and reconstruction. This implied as we have seen earlier a fight against socio-cultural orthodoxy and establishment of an egalitarian society. One important factor in this struggle was also the critique and abolition of caste society which Premchand and other progressives viewed as a hindrance in the path of establishing an egalitarian society.

I will give below some of the Premchand's comment vis a vis the caste question, his imagination of a nation which will show that Premchand was guided by a strong sense of equality and equally important resolve to struggle the prevalent orthodoxies.

"The first condition of nationality is to have a strong sense of equality in society. A nation cannot be imagined in absence of such ideals." (quoted in Achutyananda Mishra, 2012: 182)

"The nationhood I am dreaming about will not have even the smell of varna system, there the workers and peasants shall rule, there will be no Brahmin, no Harijan, no Kayastha, no Kshatriya. There everyone will be Indian. Either everyone will be a Brahmin or everyone will be a Harijan." (ibid: 183)

"Our ideals of swarajya (self-rule) should not be limited in getting liberation from the yokes of a foreign rule but also from the social subjugation. The later one is much more dangerous than the former..." (ibid: 186)

However the question of caste has a difficult trajectory in Premchand's writing. The essays of Premchand suggest his ambivalent position in regard to the caste question. Premchand was intensely aware of the caste divisions in the society. He opposed the divisions of society in the endless number of castes and argued that such divisions are inimical to the growth of a sense of community (read it as national community). However he did so from within the framework of Hindu reformism. The caste question and even the question of untouchability was often framed from a class angle.

As several of his essays suggest Premchand was extremely pained by the existing pathetic conditions of the Hindu society. The cause of such degeneration of Hindu society in Premchand's view was due to the prevalent structures of social orthodoxy and superstition. The stagnation of Hindu society in his view was due to the 'mental slavery' (*'maansik Pardhinta'* is the title of one of his essays, see Mishra, 2012) which itself was a product of Brahmanical stranglehold on society and the foreign rule. Premchand argued that a struggle against the former was much more difficult than a struggle against the later.

On the one hand he passionately attacked Brahmanism, almost as if it was a religious duty for him), on the other hand he seems to hold the view that Brahmanism is not intrinsically despicable, but it is the present degeneration of this class/caste which is inimical to the establishment of egalitarian society. He also seems to be confused in equating Brahmins as the people or person who are the beholders of knowledge and higher social values. However despite such a problematic understanding, Premchand argued that the days of these hierarchies are over.

This in turn can be explained in terms of the strong influence of religious reform movement in the Hindi region led by the Arya samaj. Premchand was influenced by the reform movement. The other important influence on Premchand was that of Gandhi(ism) and the Marxism. However it will be mistaken to reduce Premchand's writing to any one of these influences.

Guided by a strong sense of literature's ability to critic the social life^[1], Premchand was more inclined to portray the realities of life than a mere ideological brushing of it. However this is an ideal for Premchand and he might not have been always successful in doing justice to his own perspective on literature. Literary critics have argued that the fictional writings of Premchand especially his later novels cannot be easily understood in terms of his ideological inclinations. This I would like to argue is due to the very form of literature. A literature which is not understood merely in terms of instrumental perspective and if the writer is guided by the realities of the life rather than a reformist perspective towards the subject of his writing, it is likely, I would like to argue, that the despite, as is the case with Premchand, the ideological constraints of the time, it is likely that literature brings out certain fresh perspectives. This in turn has to do with emergence of a new perspective in literature. This new perspective did not believe in the idea that a writer or narrator must be someone who is

the regulator of the text. The narrator/writer is from this perspective one character of the narrative, someone who narrates and at the same time punctures the text. He is a voice of interruption in the text. This new perspective allows the characters of a text to inhabit the text on their own terms, even if he is at odds with the narrator's/writers ideological orientation or world view. Literature as a creative medium, I would like to argue, need to be understood in this perspective.

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Balthasar Bekker and the “Bewitched World”

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ABSTRACT

Balthasar Bekker was a nonbeliever, though not a doubter as many devout leaders pigeonholed him at the time. He was greatly influenced by the philosopher Rene Descartes. Balthasar Bekker created his most contentious work in the 1690s, *The World Bewitched*. In this book, Bekker assailed accepted false notion, sorcery, demonic control, witchcraft, and problematized the existence of the evil spirit. This was severely notorious at the time and led to him being characterized an agnostic. Bekker was influential in destabilizing the authority of witch trials and made available scholarly validation for ending the custom, despite the fact that this did not put a close to the trials over night. Without a doubt, witchcraft trials themselves got another century to for the most part depart from Europe. The paper is a concise illumination of the personality and his work, with the help of the major historical works on Enlightenment Europe.

Keywords: Balthasar Bekker, Descartes, Witchcraft, Religion, Enlightenment

INTRODUCTION

Historians and philosophers have made strides in revealing the main stages and the general history of Renaissance Europe. It was an age which can be characterised initially with some secret group of ideas, almost completely concealed from public view during its earliest phase, and growing in resistance to the modest conventional Enlightenment leading in Europe and America in the eighteenth century. The beginning of radical thought which played the primary role in grounding the enlightened and scientific core values and ideals of the world was the revival of the idea of “Pure Magic” of Plato. But, Platonism, Renaissance Platonism and Cambridge Platonism could not set up scientific principles against demons, witchcraft and spirits. Although the idea was fulfilled to create a desire which it had given was sustained by other philosophers: by Bacon with his “purified magic”, by Descartes with his worldwide, “mechanical” laws of Nature, in which demons were needless. Its chief maxim was Descartes who dealt the last blow to the witch-craze in Western Europe. The idea of the ‘New Philosophy’, ‘Scientific Revolution’, and ‘Crisis of the European mind’ of the 17th century marks one of the most decisive shifts in the intellectual, cultural, and religious history of the western world. But these developments were not driven out simultaneously in all Western Europe. It seems to be highly uneven. The real ideological shifts were first evident in three countries- England, France, and the Dutch Republic.^[1] The universal influence of Cartesian philosophy was greatly influenced the Dutch intellectual mind among whom the name of Balthasar Bekker and his writing *The Betoverde Weereld* (1691) are perhaps most important.^[2]

HIS LIFE AND WORK

The son of a Westphalian preacher from Bielefeld, Bekker was born in the Frisian village of Metslawier, near Doccum, where his father was minister, in March 1634. He studied theology and

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philosophy at Groningen for many years. It was the time when main conflict between Cartesians and anti-Cartesians first convulsed the Dutch universities. At that time, Bekker started his extensive and turbulent job as a Reformed preacher. In part, Bekker was a devout, enthusiastic for ethical reform, but on the other hand what made him distinct from the first was his strength of investigation, eager attention in science, and ambition to do something outstanding in academic world. Very soon he became designated as a Cartesian, and therefore encountered rising resistance among colleagues in Friesland. In 1674 Bekker transferred to a rural preaching position in adjacent Holland. Spinoza had a great role in shaping the philosophical thought of Bekker and therefore soon he visited and had a lengthy discussion with Spinoza.^[lv]

Moving to Amsterdam in 1679, he explored his academic enthusiasm with an adverse proneness to stimulate resistance with his persistent and indiscreet way. His campaign against the Satan involved such opposition to conventional thought that it created huge disturbance among the scholarly world in the early 1680s.^[lvi]

The notion concerning the non-existence of Satan, demons and angels were not central to the idea of Balthasar Bekker. But he is the first to pose the fundamental question of the Devil so systematically or argued so clearly, mostly from Scripture itself, that the devil, demons, and angels which occupy men's notions, fears, and demons are not actual spirits but figments of the credulous mind.^[lvii]

The ideas of Bekker were continually linked with that of Spinoza in contemporary Dutch literature. Like many other contemporary intellectual minds, Spinoza's ideas also deeply penetrating for Balthasar Bekker.^[lviii] One German author, Friedrich Ernst Kettner, connected the two even in his title- *De Duobus Impostoribus, Benedicto Spinosa et Balthasare Bekkero, Dissertatio historica* (Leipzig, 1694). This was not because Bekker's critics were endeavouring to show he was a Spinozist or was propagating Spinoza's philosophy. The point of these scholars was that he had adopted something seriously close to Spinoza's Bible exegesis in order to refute that supernatural spirits, whether angels or demons, or Satan himself, could in any way act in, or on, the physical world around us, a position which seemed to generation almost as critical of traditional ideas about human life and the world in which we live- as well as of the sovereignty of religion based on Scripture- as Spinoza's philosophy. The thinkers wholly ignored the distinction between Bekker as Cartesian and Bekker as Spinozist. But, in real, Bekker's theological conception framed with more and direct inclination to Descartes' philosophy. He deemed god who formed, and oversees, the life of man and who is quite separate from the power of Nature.^[lix]

In his book "The Betoverde Weereld" Bekker showed that the true nature of omnipotent god cannot be reduced to one definition or figure. God is the only paranormal authority able of altering nature's path and affecting men. He did not agree with the preceding frameworks to designate God such as God is a thought or an extension, or a single essence combining thought and extension as Spinoza shows. In his sense god rather supersedes any substance. Besides god, he has the conception of angels that only good angels can do something on men as they are implements of the heavenly spirit. But, as Scripture reveals so small about angels it is impossible to think about their figure and capabilities.^[lx] Bekker applied the distinctive identity of body and spirit following Descartes, and argued that as they cannot interact, it is possible "to rule out all option of bewitchment or pacts with the Devil- and therefore witchcraft, spells, exorcism, and enchantment of any kind".^[lxi] He also examines a huge list of allegedly attested cases of prejudice from different part of the world including witchcraft, control, exorcism, ghostly places, soothsaying, and apparitions, showing mankind's intrinsic proneness to feature outstanding actions for which a usual description is missing to paranormal forces, and the fateful penalty of doing so.^[lxii]

The contribution of Bekker in condemning witch belief was opposed or criticised as not effective owing to the fact that his methods were not radical enough, by itself, to obliterate the intellectual

belief in witches. In the early 1690s, when the upheaval over Bekker at its height, intellectuals who admire this Frisian priest for his bravery and support him against his opponents, also ridicule his absurd argument that the devil exists but cannot control the lives on men, as weak ambiguousness stimulated by nothing more than concern to avoid being accused of a Spinozist.^[xi] Whether it is out of credulity, ignorance or prejudice but it did not strike the basis of the belief. What ultimately destroyed the witch-craze was not the arguments of Bekker as his thought were not radical but tied to biblical fundamentalism. The complete emancipation of these ideas came with a new philosophy, a philosophical rebellion which distorted the whole idea of Nature and its operations. The point of view of these groups of critics like historian Hugh Trevor Roper was that the revolt did not happen within the thin field of demonology. The attack was more deep and systematic and then men who made it did not open their assault on so trivial area of nature as demonology. Demonology, after all, was not out of aversion but a later modification of scholastic philosophy.^[xii]

Despite the harsh criticism of Bekker's contribution, it can be said that Bekker did not claim that all his ideas were unique, and there must have been many others whose beliefs amounted to some mixture of the mechanical philosophy and of a religion purified of belief in the devil's power. All these ideas gave the final impact with Descartes, with his universal, 'mechanical' laws Nature which 'dealt the final blow to the witch-craze in Western Europe.'^[xiii] Bekker alone cannot supply that need, as witch-beliefs were in decline in England, France and Holland before him; but his open application can be seen as a breakthrough or an introduction of a tradition of representing the most explicit example of the use of the mechanical philosophy to challenge the old demonology, and to make or strengthen doubts which in many places were never stilled.^[xiv] His ideas were so perplexing that even those critics, who sympathized with his attack on popular false notion and witch trials, repudiated his in general theoretical structure as philosophically and theologically just too radical. While tended to appreciate Bekker's movement against credulous fear of devils and magic yet objected that he had overstepped the restrictions of what was suitable in a Christian writer.^[xv]

The success of Bekker's book is evident from the sales of the book. As far as the statistics of the sales are concerned, the first two volumes, calculating over 400 pages, appearing in two editions in 1691, in Friesland and Amsterdam, and comprising 5,750 copies, sold out in two months, an astounding performance for the seventeenth century. The published works were systematically inspected and authenticated by Bekker with his signature; over 8,000 had sold by January 1693. By any estimate *De Betoverde Weereld* was a bestseller. A kind of intellectual mutation happened after the publication by Pamphlets for and against Bekker streamed from the presses, not solely of Amsterdam and The Hague but also Utrecht, Dordrecht, Enkhuizen, Middelburg, and Franeker.^[xvi] Outside the Netherlands, his works were highly studied and criticised in different parts of Europe especially in Germany and France.

CONCLUSION

The struggle against superstition had begun, but in the 1690s most of the society, including the preachers, was still soaked with faith in satan, devils, angels, and often also witchcraft. Subsequently, the most continued and methodical assault on the Devil to be written and published in the United Provinces, Balthasar Bekker's *De Betoverde Weereld*, had an amazing effect. It was one of the key books of the Early Enlightenment in Europe, and almost surely the most contentious.^[xvii]

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Well-Being of Child and Adolescent Personality and Behaviour

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The present paper attempts at the understanding of personality and behaviour of child and adolescent of rural and urban background. Parents are highly deprived from the real happiness of life. Poor parents (P.P.) are not in a position to obtain required satisfaction. They are suffering from Crises. Here Crisis Management is required with the idea of well being. It is interesting to note that Poor Parents produce competent Child while rich parents fail. What happens when child-rearing practices take place ? Rich parents (RP) place their children in low deprived condition of life. While poor parents give the training of Crisis Management. They provide a lot of facility while Poor parents fail. Poor parents give independence-training to their children in order to survive in deprived environment also. As a result, poor children developed vivid Psychological skills. They know hunting skills also. Ecology plays an important role in the development of Cognition. For example, children learn, swimming behaviour those who live on the bank of rivers. Poor people survive within limited resources, but they take risk in order to survive in adverse conditions of life. Children are quite dependent upon parents for food, cloth, money, security, environmental education (FCMES) and so forth. As a matter of fact, there is sharp difference between early adolescent and late adolescents with a view to developed well-being Characteristics, keeping in view multiple paths and goats but they have limited attention, they are facing contrasting conditions of life regarding what is right and what is wrong in the interest of onself and others. They developed internal - external control (I-E) of reinforcements. They need to win the approval of others in order to achieve success. Adolescents have greater strength of approval-achieving actualizing tendency (AAAT). They develop patriotic ideas. They select their models. They make observations of model event (ME) and matching performances (MP) keeping in view attention, motor-reproduction, retention, motivation (AMRM) and many psychological processes are involved during well-being Characteristics.

Some people are more anxious while some are less anxious in order to achieve approval from relevant others. The present study was conducted on older children, adolescents and youths of deprived environment (DE). The area of Champaran, North Bihar (India) is full of deprived people. Poverty is noticeable. The present study is based upon naturalistic observations and interview. It is based upon tentative naturalistic observation as well as systematic observations many people were observed by the investigators keeping in view the strength of deprivation well-being characteristics of child and adolescent have been noticed for accessing personality and behaviour. It has been found that poor people have unique be-life system in the existence of cosmic forces. In villagers, there is no Communal violence because they believe in the existence of all. They participate in various functions in all together. They display cohesiveness, unity, fraternity, equality, equity (CUFEEI) within diversity. They have feelings of togetherness. They face all-together external threats because they know each other and they have very close contact and Communication through socio cultural interactions. They develop their own ecological communication sills. The idea of well-being is well known to all people whether they are rich or poor of any caste. They have similar Community sentiment. They more frequently praise as well as criticize also each other. They develop similar liking and disliking

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towards each other in the course of socio cultural interaction, they display emotional sharing and helping tendency, also. The well-being is global and multi-dimensional hypothetical construct (MDHC). People think for the betterment of the village, city and nation also. Poor people are largely involved in manual skills. They build roads and big building; on those roads rich people drive their cars more speedily. The milkman produces milk and rich man drinks it. The dependents of milkmen do not get adequate amount of milk and curd to drink and eat. But they feel happy. Here, the real well-being character is noticed. They are helping and getting it's price also. Poor people have close contact with nature and reality. They derive pleasure and avoid pain. The first author is lecturer in M.H.K.C., Motihari and the second Author is professor of psychology in D.D.U. Gorakhpur University Gorakhpur, India. The interview was conducted on the sample of children,

[3] adolescents, youths, and adults with a view to know the well-being tendency and personality pattern. The term well-being is well known to all. They know Survey Bhavatu Sukhinah, Survey Santu Niramayah.....Basudhaiwa Kutumbakam. The well-being tendency is more frequently noticed among all people. They think for the betterment of the modern world. They think in terms of quality of life as well as life style of rich people also. The well-being is closely associated with achievement, affiliation, approval and self- actualization (AAAS). The well-being behaviour of rural and urban people represent the optimal development of personality and behaviour. The well-being character is observed. well-being characteristics are depicted. Mentally healthy people have greater well-being tendency than unhealthy people. Think of the limits of well-being tendency. The Total man must have full strength of well-being tendency. The total transformation of personality and behaviour is possible through the Idea of well-being of others. Moreover, it is not entirely clear regarding terrorist activities. The mission of life is greater than any terrorist activity. The hidden grief of terrorism is well-known in the form of human bomb. What are underlying mechanisms are still unknown? Psychologists must pay due attention with the current ugly events which occur in day to day life. Cognitive approach is able to solve certain issues of all round human development. It appears that "Pollution of thought" and politics of I.Q. play an important role in developing killing tendency. Infact, people are either helping or killing the nature and system. Both are working in diametrically opposite direction. Helping people are loaded with well-being tendency. They are also helping the killer of society directly or indirectly, Being doctor, professor, Engineer and other professionals. In true sense, personality is all the behaviour of individuals. Thus, we need healthy life style, well-being tendency and rich quality of life conditions, healthy mind lives in healthy body. However, the effectiveness of healthy environment depends upon a variety of well-being conditions. Human being map out the attractions and interactions in their every day life space. They develop liking and disliking with the principle of either the best effort or the least efforts respectively. They are contrasting Conditions of life among poor people. Ambition of human-being can be full filled through the idea of brotherhood and well-being tendency. We have fixed choices either loving or not loving unwanted people. The unwanted people have no healthy mind and mission. They are disordered and they are suffering from mental illness and they become clinical cases. Totally disintegrated people display have doubts, confusions, conflicts, limited choices, limited goals, Limited visions, Limited thinking, unlimited anxiety stress and frustration. (DCCCGVTASF). As a result they lack well being tendency. Infact it has been found that man has self regulated open energy system (SOF) in order to develop well integrated personality and behaviour characteristics. On the basis of modern researches it has been that povety is deeply rooted in deprivational experiences. There is sharp difference between Physical Poverty and Cognitive Poverty. Those who are poor they don't feel povety, while rich people rapport cognitive povety. There is no limit of povety. Discovery of the roots of povety is based upon the insight and intuition of researcher (I.T.) creativity is gifted a like talented people or gifted people. Povety does not lead to deficiency only, that may be the cause of sufficiency also. Many great man were belonging to

poor section of society, poor people are moving towards the cities in order to survive. Mobility is noticeable. Poor People develop multiple survival Skills. They find out stability under unstable and unfavourable conditions of life. They explore their jobs according to their capabilities. They are primarily self motivated and largely motivated by groups and organization. As a result, they become worker is small as well as big factories. They are an integral part of production. They produce food grains and so many thing. They are Annadata. Let us Change our views and attitudes regarding poor people achievements and approval strength. Self Cognitions influence our out look in the future and Confidence that we will be able to cope with new demands.

CONCLUSION

On the basis of above studies we can say that the two background environment (Rich and Poor) affect the personality and behaviour of adolescent. The poor adolescent live in deprived condition and faces many problems for their survival from their childhood. Hence, the vivid psychological skills automatically develop in them according to their environment. They learn crisis management to survive. They adapt to survive in hard adverse condition. They struggle with their parent for food, cloth, money and also for their well being. On the other hand the rich parent provide facilities to their children and hence the adolescent hardly survive in adverse condition. Sometime they commit suicide also. Adolescent of rich background may be intelligent, sharp mind but they fail to survive in adverse condition.

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Psychology and Social Science

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ABSTRACT

Aim: A critical review of a journal article is a comprehensive evaluation of the article content, formal structure and methodological approach. Success in this task requires students to develop analytic and reflexive skills as pre-requisites to identify key research question(s), relevant findings and main conclusions reached. Critical skills are also an important aspect of a student's academic and future professional life, yet this has been a largely overlooked component of academic training. This paper aims to provide undergraduate students with a simple and straightforward set of guidelines for reading, analysing and interpreting research articles. Content, structure and common mistakes in research papers are addressed, along with the most relevant standards for review.

Conclusion: With this reference guide we hope students will be able to more thoroughly analyse and critically discuss the strengths and weaknesses of a research article.

Keywords: critical review, scientific journal articles, undergraduates, theoretical study

INTRODUCTION

It is easy to find good (though dense) books on how to write, read and review scientific papers. However, this literature may not be particularly useful to aid students in the task of critically reviewing research articles. In addition, there is a lack of published papers on this topic (e.g., McKenzie, 1995).

This topic is essentially covered in the *Instructions for Authors* section of *Scientific Journals*, and general guidelines for the structure and content of the manuscripts differ according to the specifications of each journal. Although students are asked to critically review the scientific literature throughout their undergraduate studies, limited training and resources are available. In fact, accomplishing this task requires not only that students develop objective and mature reading and comprehension skills, but also the ability to identify the core aspects of an article, namely key research questions and hypothesis, relevant findings and main conclusions. This article conveys a systematic approach for reviewing manuscripts. In each section, content, writing style and common flaws are addressed. In complement, an exhaustive set of guiding questions is provided to support the evaluation of the quality of scientific articles (see Appendix).

One must note that this work is circumscribed to correlational research articles and not to the full range of scientific articles (e.g. experimental designs).

CONCEPTUALISATION AND CHARACTERISTICS

A critical review is a systematic evaluation of what one has learned from reading a scientific article. It conveys an assessment of the article's strengths, weaknesses and validity through explanation, interpretation and analysis.

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A good critical review (a) frames the content of the article in the context of the current knowledge, (b) clarifies the study aims and tested hypotheses, (c) evaluates how replicable is the methodology used to test hypotheses and (d) assesses whether the conclusions are in line with the main findings. In addition, the article must provide readers with information about the work's contribution to research in a particular scientific domain.

Structure of a Scientific Article

Scientific articles present original findings based on rigorous empirical research. They vary in content or structure, depending on the type of journal to which they will be submitted. In general, the structure follows: Introduction, Methods, Results and Analysis, and Discussion structure (IMRaD; Saracho, 2013). For didactic purposes we add considerations about title, author affiliations and abstract, as they are essential to capture the attention of the reader for the paper.

The *title* provides a clear description of what the paper is about. It is the first thing that will be read and sometimes the last, being determinant for the reader to continue to be interested. A well-written title is accurate, clear, concise, revealing and provocative. In 10 to 15 words, it provides the reader in a timesaving but informative way, the general field of the paper, objectives and/or main results. Titles can be worded in different ways, including (a) general versus specific, (b) declarative versus interrogative, (c) with or without subtitles, and (d) short indicative versus long informative. The option for a particular type of title is in accordance to the style of the author and the requirements of the scientific journal. Titles that are long, grandiose or promise too much are to be avoided.

The *authors* and *affiliations* section presents the authors of the manuscript by based on the relevance and nature of their contribution to the article. In the authors' list, the institutional affiliation, academic degree and area of expertise are presented. The section ends with the identification of the e-mail and full address of the author to whom all correspondence should be addressed.

The *abstract* is the "hall of entrance" of the article. It summarizes the most important features of the manuscript (Provenzale & Stanley, 2006), providing the reader with a global first impression on the paper (Hartley & Betts, 2009). In general, the abstract must answer two questions: "What should be learned in this article?", "Is it worth reading the paper further on?". The abstract is a synopsis of the whole paper. In 150 to 250 words it provides a succinct, clear, and comprehensive summary of the main sections of the paper. A well-structured abstract follows a standard back-bone structure of problem/purpose of the study, method, results, and conclusion (Hartley, 2012). The problem sums up the reason(s) and purpose of the study, research questions, hypotheses being tested, and their relative contribution to the field. The methods covers the methodologies used to investigate the problem, including the identification of participants, procedures, statistical analyses and any software used. Finally, the results section presents key findings of the research, including reference to indicators of statistical significance of the coefficients. Abstract ends with a summary of the findings, considerations about the novelty of the study, and relevance of implications for theory and practice. In terms of writing style, a good abstract should be self-contained. It should be written in a concise and clear fashion to provide a summary of key aspects of research without the need to consult the full paper. Sentences are usually worded in an active style and exclude personal pronouns. Verbs are conjugated in the past tense, when they describe followed procedures, and in the present tense when reporting results. Digits can be used to present figures, except when these are placed in the beginning of the phrase. Acronyms should only be used in exceptional cases and should be clear defined. Abstracts should not cite references, report on subsequent tables and figures and provide statements that are not supported by data. They should also avoid lengthy or omitted background information.

Most scientific journals require, after the abstract, three to 10 index terms, keywords or short phrases for cross-indexing purposes. Keywords should clearly indicate the field of study and main concepts targeted in the paper. The paper proceeds with the introduction.

Crafting a convincing *introduction* can be a challenge for authors (Drotar, 2009). Indeed, in just a few pages, researchers need to set the conceptual framework of the paper, address the problem under investigation and state the novelty and relevance of the current research to answer specific research questions. To make this task easier, the introduction follows a common structure. In the first paragraph, authors specify the broad research topic, main issues and questions left unanswered from previous research (when applicable) and the main research question under study (Drotar, 2009).

From the second to the penultimate paragraph, the introduction reviews the relevant literature for understanding the state of the art in the subject. In general, this section starts with an historic overview of the topic covered and most relevant conceptual frameworks. It follows a description of the conceptual framework adopted in terms of key constructs and operational definitions. Specific linkages are then made between previous research and the work addressed in the scientific paper. Theory-based research is then presented. Authors generally convey a broad perspective on the findings, including both confirmatory and contradicting evidence to the hypotheses of the current study.

The purpose and specific contribution(s) of the study to the field are addressed in a subsection of the introduction usually entitled "Aims of this research". In this section authors clearly state the study objectives and hypotheses under testing. The focus is put on new research questions, or innovative ways to address them (in terms of methods, theory, and/or findings; Drotar, 2008; Sternberg & Gordeeva, 1996). The translation of research questions into hypotheses aims to help readers understanding the logic of the study and give focus to methods. Common flaws in the introduction include (a) insufficient background information, or limited to a unique conceptual framework,

(b) unclear coverage of the subject matter and/or deficit of comprehensive information, (c) confusing operationalization of constructs, research questions and hypotheses, and (d) dated or excessively detailed previous research. Most importantly, introduction should not anticipate methods, results and implications subsequent sections do not support.

The *methods* section provides a description of how the study was conducted, and should be sufficiently detailed to allow replication (Baker, 2012; Olson & Meyersburg, 2008). Traditionally, this section is divided in the *Participants and Procedures* and *Measures* subsections. Many papers also include a *statistical analyses* subsection (which, in alternative, is also commonly placed at the beginning of the results section). The first subsection details the sampling methodology (e.g. probabilistic versus non-probabilistic; independent versus paired samples) and socio-demographic characteristics of participants' (e.g., sex, age, ethnicity, educational level), along with a justification

for the sample choice. Information should be provided in sufficient detail for readers to reach an informed conclusion. The procedure describes the data collection method, waves of measurement defined for the study, pilot studies performed, and the time, place and duration of data collection. Information about the ethical aspects is also to be conveyed, including the procedures followed to recruit the participants, and permissions from the institution(s) and informed consent from the participants (or parents of underage participants). Procedures followed to ensure anonymity are made explicit and, when applicable.

In the *measures* subsection the variables and instruments used to collect the data are described. Information usually specifies the type and format of the instruments (e.g., self-report questionnaires), the data collection methods (e.g., computer software and apparatus). When questionnaire adaptation or validation was performed a reference to authorship and publication, and a justification of their appropriateness is necessary. Further, when questionnaires are developed or validated for various cultures, this section also describes the procedures for the transcultural adaptation/validation of

instruments, the changes made to the original scale and the psychometric properties of the instruments in the original and current samples. Sources of measurement error should be also conveyed, as well as the steps taken to minimize them. Finally, the methods section provide a detailed description of the statistical methods used for data analysis, a justification for their adequacy, and the statistical software used in the analyses, including the version number (e.g., AMOS 20.0).

The *results* section presents the main findings of the study. Presentation of results generally follows a funnel logic method, from more general to more specific. The report of the statistical results should be clear and concise, but with enough detail to allow replication of procedures and cross-validation of findings. In general, reports on the results of statistical tests appear in text, whereas descriptive statistics should be summed up in self-explanatory figures, tables and graphs (Vintzileos & Ananth, 2010). Further, non-standard statistical terms, abbreviations, and symbols used throughout the text should be defined.

Two common flaws in the results section of scientific articles include overwriting and underwriting. When overwriting, authors give unnecessary details for data analysis. Indeed, if statistics are an important component of the section, they should not dominate it. In turn, underwriting concerns the failure to account for important results. An additional issue is related to the non-technical use of technical statistical terms. At the end of this section, the reader should be able to conclude about the relevance of the findings and whether answers to the research questions and hypothesis were supported by the data. Importantly, the reporting of findings in this section should not include interpretation. Interpretation of findings should be included in the *discussion* and *conclusion* section(s).

The *discussion* section provides a theory-based interpretation of findings, states their significance for current re- search, and derives implications for theory and practice. Alternative interpretations for findings are also provided, particularly when it is not possible to conclude for the directionality of the effects.

In the discussion, author also acknowledge the strengths and limitations/weaknesses of the study and offer concrete directions about for future research (e.g. research of statistical methods to improve inference). Several questions are usually answered in this section, including “What research questions remain unanswered?”, “Is it necessary to test new hypotheses?” and “What kind of work can shed light on these issues?”. Common flaws include the presentation of new data or detailed statistical results that merely reiterate the findings presented in the results section.

The *conclusion* summarizes the main findings of the study and their original contribution to the field, giving particular emphasis to the way the findings contribute to move the research literature significantly forward. The conclusion is the “business card” of the paper, i.e., the message that the reader will (hopefully) recall in the future. It may stand alone, as a subsection of the discussion or may be presented as a combined discussion and conclusion section.

FINAL REMARKS AND LIMITATIONS

In this article we provide a systematic approach to the structure of a scientific article. We examined the structure and key features of research papers according to the conventional IMRaD structure and enunciated some of the most relevant flaws. In addition, we organized the standards for a critical review by formulating a series of orienting questions that guide the review of each section of an article. Despite these limitations, we believe that the present paper provides a useful resource to guide the critical review of a research paper, and stimulates reflexive thinking and critical analysis skills on students. Future research should extend these reflections to other scientific publications, such as experimental or review articles.

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Fish Farming in Offshore Waters

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ABSTRACT

Offshore fish farming is predicted to increase in the near future driven by the lack of coastal space. In this review I discuss the environmental issues of offshore farming from experience in coastal farms. Even more so than in coastal farms, a rapid and wide dispersal of dissolved waste products is predicted for offshore farms. Despite wider dispersal of particulate waste products, fast sinking rates of feed pellets and faeces suggest organic enrichment of the bottom sediments in farm vicinities (hundreds of meters), although at lower loading rates than coastal farms. The benthic response to organic enrichment is unpredictable due to lack of knowledge from shelf areas. Most shelf sediments are considered carbon limited and fish farm waste products may stimulate the benthic communities, but due to the sparse abundance and absence of pollutant-tolerant benthic fauna, the capacity of benthic communities to assimilate organic matter may be limited. Instead, microbial decomposition of waste products could become important, leading to increased oxygen demand and accumulation of sulfides in the sediments. This may negatively affect benthic biodiversity. Interactions with wild fish (aggregation, genetic impacts, spreading of disease and parasites) are expected, but difficult to predict, as the composition of species attracted to offshore farms will be different from that of species attracted to coastal farms. Escapees are potentially a high risk due to farm failure under rough weather conditions in the open sea. The carbon footprint of farming offshore will increase (transportation) and the ecological footprint (fishing feed) will remain a severe constraint, as in coastal farming. Offshore farming is subject to high costs of operation, including those for monitoring environmental conditions. Research should focus on interactions with wild fish populations, mapping of sensitive benthic habitats and experimental studies of the response of benthic habitats to organic enrichments.

Key Words: Mariculture · Environment · Sediments · Benthic fauna · Wild fish · Nutrients

INTRODUCTION

Aquaculture has the potential to play a major role in feeding the human population in the future (Duarte et al. 2009). Catches from fisheries are unlikely to increase and terrestrial food production is limited by the availability of freshwater and arable land, creating a ceiling to global food production. Mariculture, on the other hand, has little demand for freshwater and the demand for space is not an immediate limiting factor, as 70% of the surface of Earth is covered by ocean. To accomplish the demands of the 9 billion inhabitants predicted for 2050, less than 4% of the continental shelf area is required for mariculture production (Duarte et al. 2009). There are, however, numerous

problems to reach this level of production, including the availability of suitable production locations. Mariculture is currently concentrated in a few highly productive countries (e.g. China, Norway, Chile), where sheltered coastal locations already are limiting. Over the last decade, farming in Norway has, as an example, moved from sheltered fjords to coastal and more exposed sites in

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search of new production sites. Further, the collapse in salmon farming in Chile has been forecasted as a motivation factor to move farms further out to sea. Uncontrolled and rapid spread of infectious salmon anaemia in the intensively farmed Chiloe Sea was the main reason for the collapse of the Chilean industry in 2008–2009, leading to an economic loss exceeding the total earnings since farming started in

Chile (Vike et al. 2009). Other countries like Spain, Ireland and the USA do not have sheltered fjords and are developing aquaculture under offshore conditions (e.g. Toledo-Guedes et al. 2009). Moreover, environmental issues are considered an important driving force for offshore farming, as the pressure on and from the environment is expected to be less at offshore sites due to larger dispersal of waste products and fewer interactions with coastal flora and fauna.

Knowledge of the environmental issues in offshore farming is limited, but moving offshore is considered advantageous both to the fish and the environment. Fish welfare in offshore farms is expected to improve due to higher water quality with less influence from terrestrial run-off and coastal activities, and waste products from farming are rapidly diluted, reducing the local environmental effects and increasing the carrying capacity of the farming sites. At present, the documentation of environmental effects at offshore farms is limited due to the relatively few full-scale offshore farms under operation. Furthermore, predictions of environmental effects are constrained by limited scientific knowledge from the shelf area, and there is a risk of misconception by a direct transfer of experience from coastal zones to offshore conditions. The following review describes areas of environmental concern in offshore mariculture based on observations in coastal farms. Also, this review aims at identifying knowledge gaps on the road to an environmentally sustainable 'blue revolution' in offshore locations.

DEFINITIONS AND SETTINGS

The concepts of offshore farming are globally diverse with no established definitions. A variety of terms are used in the literature and contribute to the inconsistency

in interpretation of issues related to offshore farming and, eventually, to confusion and conflicts in developing and regulating the sector. A working group addressing offshore aquaculture has provided a set of guidelines to distinguish between coastal, off-coast and offshore farming with the aim of establishing common terminology for general use (Y. Olsen et al. unpubl. data). The distinction between coastal and off-coast farming is primarily based on the distance to the coast: coastal farms are located less than 500 m from the coast in contrast to up to 3 km from shore for off-coast farms (Table 1). Coastal farms are located in shallow water depths (<10 m), resulting in direct coupling between water column processes and the benthic environment, as well as visual impact of farming to coastal users. Off-coast farming occurs at depths between 10 and 50 m, but farms are often within sight and somewhat sheltered, leading to some benthic and visual impacts. Off-shore farms are, compared to off-coast farms, more exposed and subject to ocean swells, strong winds and strong ocean currents with significant wave heights of up to 3 to 4 m. The farms are located at water depths

> 50 m and several km from shore, minimizing both benthic and visual impacts. These 3 classifications of farming will be used in this review, although there are unresolved questions concerning policy issues and legal terms (locations of farms in relation to the baseline of the coast, location in the Exclusive Economic Zone [EEZ], territorial waters, etc.), which could potentially affect the development and regulation of the sector. One recent example is from the USA, where Congress is proposing a ban of aquaculture in the EEZ, which would prohibit development of offshore farming in the USA. The term open-ocean aquaculture has been used to some extent in previous literature, and is included either in the off-coast and offshore definitions based on the description provided in the specific reference.

Table 1. Definitions and examples of major producer countries of coastal, off-coast and offshore farming based on some physical and hydrodynamical settings. Accessibility <100% refers to limitations in access to the farm due to weather conditions

	Coastal farming	Off-coast farming	Offshore farming
Physical setting	< 500 m from shore <10 m water depth Within sight of shore users	500 m to 3 km from shore 10 to 50 m water depth Usually within sight	> 3 km from shore > 50 m water depth On continental shelf Not visible from shore
Exposure	Waves <1 m Local winds Local currents Strong tidal currents Sheltered 100% accessibility	Waves < 3 to 4 m Localized winds Localized currents Weak tidal currents Somewhat sheltered > 90% accessibility	Waves up to 5 m Ocean winds Ocean swell No tidal currents Exposed > 80% accessibility
Legal definitions	Within coastal baseline National waters	Within coastal baseline National waters	Outside coastal baseline National/international waters
Examples of major producers	China Chile Norway	Chile Norway Mediterranean	USA (Hawaii) Spain (Canaries)

Whereas the size of offshore farms is predicted to increase for economic reasons beyond the largest off-coast farming operations at the moment ($>10\,000\text{ t yr}^{-1}$), the production principles are similar to modern coastal farming. Fish are cultured in net cages from juveniles to market size with dry feed pellets as the main food source, although in some areas and for some species (e.g. Atlantic bluefin tuna) baitfish may continue to play a role. The fish species considered for offshore are those already of importance in coastal farms, e.g. salmon, sea trout, sea bream, sea bass, cobia and kingfish, mostly due to previous production experience and the existing markets for these species. The offshore production of some species, such as salmon, is questioned as they require calm and sheltered conditions, which could prevent this important economic species from expansion in offshore waters. Other less common coastal species, such as tuna, cod and halibut, may have greater potential in offshore conditions for various reasons, including environmental issues. Due to the rough weather conditions at offshore sites, new types of farm installations have been developed extending from net cages anchored to the seafloor at shallower sites, to diver-operated submerged cages anchored to the bottom, drifting net systems and cages moored in connection with wind and wave farms or abandoned offshore oil rigs. Due to their remote location, farms are expected to increase automatic operations with advanced remote technology to accommodate the size of the farms and the limitations in access due to weather conditions (80% accessibility, Table 1).

Integrated multi-trophic farming has been proposed for offshore farming for similar reasons as in coastal farming, including environmental sustainability (Troell et al. 2009). The environmental conditions for growing shellfish and macroalgae together with fish are present at offshore locations, with some added benefits such as lower pressure from infectious parasites (Buck & Buchholz 2005, Michler-Cieluch & Kodeih 2008). Natural food availability could limit shellfish production (Clausen & Riisgård 1996) and low nutrient concentrations macroalgae production (Sanderson et al. 2008). The problems, including low-technology solutions and identification of high-value products are, however, the same or even exaggerated in offshore farming due to higher costs of investment and production compared to coastal farms (Troell et al. 2009).

ENVIRONMENTAL CONDITIONS AT OFFSHORE SITES

Shelf Research

Fundamental biological and ecological knowledge from the shelf area, as identified for offshore farming,

varies greatly. Some regions are well studied (e.g. the North and Mediterranean Seas), while other regions (e.g. Arctic and tropical regions) are poorly known, especially concerning the productivity and diversity of benthic habitats. Shelf studies are constrained by high operational costs for sampling in deep waters, and most information is available from sites selected for scientific or exploitation purposes, whereas monitoring of water column conditions and benthic habitats is largely absent. Lack of background information on environmental conditions may significantly hamper the expansion of offshore farming, particularly due to the high costs of pre-screening surveys of biological, chemical and physical oceanography at potential off-shore sites. Lack of knowledge from benthic habitats is critical, as sediments are likely to become organically enriched by offshore farming. As the benthic fauna community structure and functionality controls the fate of settling organic matter (Valdemarsen et al. 2010), such information is essential to predict the assimilative capacity of benthic shelf systems. Furthermore, because the interaction between wild and cultured fish is an issue in offshore farming, knowledge on wild fish populations is important when planning offshore activities. Most information is available from intensive fishing areas, where siting of offshore farms probably should be avoided to minimize conflicts between user groups.

WATER COLUMN AND FISHERIES IN SHELF AREAS

Due to low nutrient concentrations, water quality is beneficial for farming at offshore sites compared with coastal areas, reducing the risk of phytoplankton blooms, including those of toxic species (Pelegrí et al. 2006). However, some shelf locations (upwelling, eutrophic temperate and Arctic areas) are productive with relatively high nutrient concentrations, which could affect the water quality. Moreover, toxic algae blooms occur relatively frequently in offshore areas in the Baltic Sea (Mazur-Marzec & Plinski 2009) and off the European Atlantic coast (Gypens et al. 2007), posing a risk to offshore production. Release of nutrients from fish farms may stimulate primary production when nutrients are limiting (Dalsgaard & Krause-Jensen 2006) and light is sufficient (Pelegrí et al. 2006). Nitrogen limits primary production in temperate shelf areas during the summer, and release of nitrogen from fish farms (ammonium from excretion) during summer may stimulate temperate primary production. In the tropics, phosphorus is the most limiting nutrient and nitrogen is limiting seasonally (Fong et al. 2003), and nutrient addition experiments in water columns in shelf areas show stimulation of primary production (Debes et al. 2008). Furthermore, a shift in size distribution of the phytoplankton from small to larger species was observed, affecting the transfer of carbon and nutrients in the trophic chain through grazing (McAndrew et al. 2007b). Dissolved organic nutrients leaching from feed pellets and faeces (Fernandez-Jover et al. 2007b) also stimulate the pelagic processes, including the microbial loop. This may increase bacterial activity and affect the trophic chain (Havskum et al. 2003), but modifications of the trophic chain under enrichment conditions are poorly elucidated. A single study near fish farms in the Mediterranean Sea, however, showed a rapid transfer of fixed carbon to higher trophic levels (Pitta et al. 2009), indicating cascading effects in the water column upon nutrient additions.

Fisheries are important in the shelf area, although they are concentrated in certain areas of high productivity (Worm et al. 2003). There is a risk of conflict between users, and siting of offshore farms will be important to minimize potential conflicts. The direct interactions between wild fish and

cultured species are not known and are difficult to predict due to limited information on offshore fish communities compared to coastal areas. The interactions between wild and cultured fish extend from enhanced production of wild fish in farm vicinities to transmission of diseases and parasites and genetic impacts on wild fish.

Benthic shelf systems

The benthic shelf environment receives less light compared to shallower coastal sites and, because of their depth, the light-dependent habitats (seagrass meadows and macroalgae beds) become less abundant. However, in the tropics light can penetrate 50 to 100 m and offshore farms may be placed over macro- algae beds, maerl communities or coral reefs. These ecosystems are highly sensitive to nutrient inputs and organic loading (Bongiorni et al. 2003, Holmer et al. 2003, Hall-Spencer et al. 2006) and are a risk in off- shore locations. There are other non-photosynthetic benthic habitats, such as cold-water corals and sponges growing at depth, which are expected to be sensitive to organic matter loading (Bongiorni et al. 2003). The vast majority of benthic habitats in shelf areas are, however, dominated by bare sediments, ranging from fine-grained muddy sediments under weak currents to coarse-grained shell sand under strong currents (Gage 1996). These deep benthic communities (fauna and microbial) are generally carbon limited, controlled by low input of organic matter from the overlying water column (Gage 1996). The benthic fauna abundance and biomass, as well as microbial activity, are up to several orders of magnitude lower compared to coastal sediments (Wenzhofer & Glud

2002.. There is virtually no information available on the response of benthic shelf communities to organic enrichment. A certain capacity to consume (fauna) and decompose (microbial) organic matter can be expected, although it is important to take into account the high quality of organic matter settling from fish farms compared to allochthonous material. Fish farm waste is enriched in proteins and lipids, and even low sedimentation rates add relatively large amounts of labile organic matter to the benthic compartment (Holmer et al. 2007, Pusceddu et al. 2007). Where coastal sediments host a diverse benthic fauna community, some of which are tolerant to organic pollution, shelf fauna are adapted to low food conditions, oxic or oxidized sediments and are most likely less tolerant to organic enrichment (Lee et al. 2006, Kutti et al. 2007b). Such a benthic community may rapidly be wiped out by organic inputs from farms, with limited potential of re- establishment due to low recruitment and slow growth rates (Gage 1996). Low recruitment also affects the potential for regeneration of the sediments after fal- lowing. If no pollution-tolerant fauna are present to colonize the enriched sediments, the stimulatory effect of benthic fauna in regenerating sediments is less, increasing the duration of the recovery period (Mac- leod et al. 2007, Lin & Bailey-Brock 2008). In contrast to the benthic fauna, the bacterial community structure and functionality in the sediments is far more cosmopolitan (Canfield et al. 1993), and the bacterial community may potentially respond to organic enrichment as observed in coastal sediments. Bacterial activity in marine sediments is controlled by the chemical proper- ties of seawater, diffusion and advection processes in the sediments, benthic fauna activity and organic matter loading to the sediments (Thamdrup & Canfield 1996). Upon organic enrichment, oxygen, which is the most efficient electron acceptor, is consumed first due to low solubility in the water column and low penetration into the sediments (Glud 2008). Oxygen depletion is possibly faster in shelf sediments due to low bioturbation and/or bioirrigation activity by the benthic fauna compared to coastal sediments. Iron and manganese reduction could, on the other hand, play a greater role due to higher pools of these compounds (Jensen et al. 2003), but their capacity as carbon oxidation agents is also controlled by the bioturbation and/or bioirrigation activities (Valdemarsen et al. 2009), and may thus be exhausted relatively quickly in shelf sediments.

Ultimately, sulfate reduction takes over, stimulated by inputs of organic matter and high sulfate concentrations in seawater. Sulfate reduction is an important process in fish farm sediments, where it dominates the carbon oxidation process (Holmer & Kristensen 1992). High sulfate reduction rates increase the risk of accumulation of sulfides displacing sensitive

benthic fauna (Hargrave et al. 2008), which may be critical in shelf sediments, where the benthic fauna is adapted to oxidized conditions. Thus organic enrichment and the microbial response to this input pose a threat to the benthic fauna in shelf sediments.

ENVIRONMENTAL ISSUES OF OFFSHORE MARICULTURE

A range of environmental issues have been identified in coastal and off-coast farming over the past 2 decades (Table 2), whereas existing evidence on environmental impacts at offshore farms with full-scale production is limited (Table 3). The aim of this part of the review is to provide an overview of the environmental issues known from coastal and off-coast farms and to discuss the possible environmental issues with offshore farming from this existing knowledge. The issues are addressed by first considering the problems identified as the most severe in coastal and off-coast farms.

Visual impact and ecological footprint

Visual impact is of primary concern in coastal farming (Table 2), and is one of the main reasons for moving farms out to sea in the Mediterranean. This is, for instance, enforced by the Turkish government to avoid visual interaction with the coastal tourist industry (Ersan 2005). Farming offshore will relieve this long-lasting conflict in the coastal zone.

The use of fish for feed is controversial and is considered one of the most important environmental issues in the predicted expansion of mariculture (Naylor & Burke 2005, Naylor et al. 2009, Tacon & Metian 2009), and is a major problem for expansion of offshore farming (Table 2; Duarte et al. 2009). Fish feed generates pressure on wild fish stocks, in particular due to the low efficiency in feeding carnivorous fish, which are the high volume species in marine fish farming (Naylor & Burke 2005, Duarte et al. 2009). Integrated multi-trophic aquaculture (IMTA) principles may release this pressure, but lack technological solutions. Culturing of Table 2. Environmental impacts and change in ecosystem services of mariculture in coastal and off-coast locations and predictions for offshore locations. Impacts are listed by category as low (barely detectable), medium (enrichment/detectable) and severe (negative impact), and offshore predictions as lower, no change or higher impact compared to coastal/off-coast

Impact	Observed change in ecosystem services coastal/off-coast	Categorization of impact	Offshore prediction	Source
Visual impact and ecological footprint				
Visual impacts of property value	Conflicts with coastal users, loss		Severe	Lower
Use of fish as feed	Pressure on wild fish stocks to produce feed for mostly carnivore aquaculture species		Severe	No change
Seed collection	Pressure on wild fish stocks	Severe	No change	Naylor et al. (2009)
Benthic impact Benthic flora	Loss of seagrass habitat, impact on	Severe	Lower	Holmer et al. (2003),

Impact	Observed change in ecosystem services coastal/off-coast	Categorization of impact	Offshore prediction	Source	
Enrichment of sediments	maerl Accumulation of organic matter	Medium	Lower	Hall-Spencer et al. (2006) Hargrave et al. (2008)	
Sediment microbial activity Benthic fauna	Increased sulfide production leading to poor sediment conditions Increase in productivity and diversity	Medium Medium	Lower Lower/no change/	Holmer & Kristensen (1992) Kutti et al. (2007, 2008),	
	under oligotrophic conditions; loss of productivity and diversity under eutrophic conditions		higher	Holmer & Kristensen (1992)	
Wild fish and fisheries Wild fish (genetics)	Escapees (incl. spawn) interact with	Severe	Lower/no change	Jørstad et al. (2008),	
Wild fish (disease)	wild fish, affecting gene pools, and compete for habitat Spreading of disease between	(salmon) Medium	Lower/no change	Toledo-Guerdes et al. (2009) Vike et al. (2009)	
invasion of exotic species	cultured and wild fish Introduction of species into new habitats	Medium	Lower	Williams & Smith (2007)	
Wild fish (attraction)	Wild fish are attracted to cages due to food availability	Medium	Lower/no change	Dempster et al. (2002)	
Fisheries	Conflicts for space, increased landings	Medium	Lower/no change	Machias et al. (2005)	
Other issues			No change/ higher		
Use of antifoulants/chemicals	Accumulation of hazardous compounds	Medium		Samuelsen et al. (1992)	
Carbon footprint	Energy consumption and CO2 release	Low	Higher	Bunting & Pretty (2007)	
Water quality (nutrients)	Higher primary productivity under oligotrophic conditions	Low	Lower	Pitta et al. (2009)	

Table 3. Overview of Studies of Environmental Impacts of Water Quality, Sediment Conditions and Benthic Fauna and/Or Flora Communities At Offshore and Off-Coast Fish Farms. Med.: Mediterranean; E Med., W Med.: Eastern And Western Mediterranean, Respectively; OM: organic matter; ON: organic nitrogen; nd: no data. Low production is < 500 t

Species	Location	Water quality	Sediment	Fauna/Flora	Comment	Source
Offshore						
Pacific threadfin	Hawaii	nd	nd	Reduced biodiversity	10 m over bottom	Lee et al. (2006)
	Hawaii	nd	No impact on OM, high porewater ammonium, higher counts of bacteria	nd	3 m over bottom	Yoza et al. (2007)
Seabream/seabass	E Med.	No impact	nd	nd	-	Basaran et al. (2007)
Seabream	Canaries	nd	Enhanced ON pools under cages	nd	Low production	Molina Domínguez et al. (2001)
Shellfish/flounder	USA	No impact	No impact	No impact	Low production	Grizzle et al. (2003)
Tuna/sea bream/sea bass/meagre	Spain	nd	nd	Enhanced N in seagrass and epiphytes	-	Ruiz et al. (2010)
Off-coast						
Atlantic tuna	W Med.	nd	Enhanced OM pools and bacterial activity, reduced sediments	Disturbed community	-	Vezzulli et al. (2008)
	Adriatic	No impact	Enhanced P pools	nd	-	Matijević et al. (2006)
Cobia	Puerto Rico	nd	Enhanced ON pools under cages	nd	-	Rapp et al. (2007)
Salmon	Norway	nd	Increased sedimentation, increased P content, waste signals in bottom traps up to 900 m away, reduced sediments < 250 m	Increased production biomass, reduction in diversity	230 m water depth,	Kutti et al. (2007a,b, 2008)
	Chile	No impact	Enhanced P pools	Reduced biodiversity	43 farms, water depth 15 to 59 m	Soto & Norambuena (2004)
Sea bream/meagre	W Med.	nd	Enhanced OM pools under cages	Disturbed community	-	Tomasetti et al. (2009)
	W Med.	nd	Enhanced OM pools under cages and downstream	Reduced species richness and abundance	-	Aguado-Giménez et al. (2007)
Sea bream/sea bass	W Med.	No impact	Enhanced OM pools under cages	Reduced species richness and abundance	Impact at 2 out of 5 farms	Maldonado et al. (2005)
	Med.	nd	Enhanced P pools	Abundance shifts	Seagrass impacted	Apostolaki et al. (2007)
	Med.	Nutrient availability enhanced up to 150 m	nd	nd	-	Dalsgaard & Krause-Jensen (2006)
	E Med.	Transfer to higher trophic levels	nd	nd	-	Pitta et al. (2009)
	Med.	nd	nd	Enhanced seagrass mortality	-	Díaz-Almela et al. (2008)
Tuna	Spain	nd	Enhanced OM pools and bacterial activity, reduced sediments	nd	-	Holmer & Frederiksen (2007), Holmer et al. (2007), Pusceddu et al. (2007)
						Disturbed community up to 220 m away

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Species at lower trophic levels, such as herbivorous fish and shellfish, could immediately benefit the ecological footprint, but it is constrained by low market demands (Duarte et al. 2009). In addition to feed, collection of wild larvae or juveniles for capture-based aquaculture (e.g. tuna farming) has major environmental implications, especially if the wild stocks are in danger of extinction (Naylor & Burke 2005). With the expansion of the production capacity in offshore farming, this issue may become more severe, unless the production cycles are closed with larvae and juveniles obtained from brood stock (Duarte et al. 2009). Closed production cycles are likely to occur for an increasing number of species, although some species, including endangered species as Atlantic bluefin tuna, still pose major difficulties for the breeding industry.

Benthic impacts

Benthic impacts are of primary concern in mariculture (Table 2), in particular under eutrophic conditions where accumulation of organic matter in the sediments may result in anoxia and loss of secondary production and biodiversity (Hargrave et al. 2008). Studies at off-coast farms show less benthic impact compared to coastal farms due to larger dispersion of particulate waste products

(Table 3). However, Kutti et al. (2007a) examined an off-coast farm located at 230 m water depth and found increased rates of sedimentation at distances up to 900 m away from the farm, suggesting that deep-water farms can induce enrichment of sediments over large areas. Interestingly, they found an increase in the benthic fauna biomass and diversity, suggesting a stimulation of the production in the benthic community (Kutti et al. 2007b, 2008). The farm was located relatively close to shore and could be considered a coastal farm with a low degree of exposure. Findings of enriched benthic communities have been, however, confirmed at other off-coast and offshore farms (Table 3). The enrichment may positively affect fauna density and increase fauna biomass, whereas the community structure is modified with greater incidence of pollution-tolerant species under the net cages (Table 3). Benthic impacts can thus be expected in off-coast and offshore farms, despite their location in deeper water and more exposed conditions. This is attributed to the rapid sinking rates of feed and faecal pellets, resulting in significant sedimentation in farm vicinities (Holmer et al. 2007, Pusceddu et al. 2007). Cromey et al. (2002) reported sinking rates of 8 to 16 cm s⁻¹ for feed and faecal pellets ranging in diameter between 2 and 13 mm. Calculations show that it takes between 2 to 4 min to sink to 20 m, but only 10 to 20 min to sink to 100 m, assuming that the sedimentation pattern is the same in a deeper water column. Such fast sinking rates will, under low current speeds, allow sedimentation of particles in the immediate vicinity of the net cages, as found by Kutti et al. (2007a). Dispersion increases as current velocities increase, but large particles will, unless they disintegrate into smaller parts, sink and settle near the cages. Storm events during passage of low pressure systems or tropical storms can create turbulent waters and modify the settling of particles, in particular for cage systems located at the surface. However, as most weather events are seasonal, confined to winter or hurricane seasons of shorter duration, turbulence and strong currents may play a relatively minor role in the sedimentation of waste products over an annual cycle. Moreover, changes in water currents are often confined to the surface layers, leaving the deeper parts of the water column under calmer conditions and allowing fast sedimentation of large particles. Only in locations with permanent strong currents, e.g. areas influenced by tidal currents, can extensive dispersion of particles be expected. Under these conditions it is important to monitor connected sedimentation basins where waste products may accumulate as the current velocity decreases. Yoza et al. (2007) found increased numbers of sulfate-reducing bacteria at an impacted offshore site, suggesting a stimulated microbial response to organic enrichment. Results from deep Norwegian off-coast farms (200 to 500 m) indicate stimulated sulfate-reduction activity under net cages compared to control sites (T. Valdemarsen unpubl. data). A prolonged effect of organic enrichment on microbial activity and sulfide accumulation in deep sediments is suggested from following studies at off-coast farms. The following period was significantly longer compared to coastal farms (Macleod et al. 2006), and the enrichment of the sediments disappeared relatively fast, but the benthic fauna were slow to recover (Macleod et al. 2006). The slow recovery of the benthic fauna was attributed to low regeneration potential hampered by the absence of pollutant-tolerant species, which recolonize the impacted and possibly sulfidic sediments (Hargrave et al. 2008). As the benthic fauna in shelf areas are characterized by slow growth and low recolonization potential after natural events or trawling (Gage et al. 2005), this could be a major concern for following practices in offshore farms.

Interactions with wild fish and predators

Fish farms are artificial structures in the sea and act as fish aggregation devices (Dempster & Taquet 2004), and the loss of waste feed and nutrients increases the availability of food, attracting wild fish to the farms

(Dempster et al. 2002, 2004, 2009, Fernandez-Jover et al. 2007a). Predatory fish and mammals have also been observed in farm surroundings preying on both the cultured and attracted fish (Nash et al. 2000, Sepulveda & Oliva 2005). Furthermore, the input of particulate waste to the sediments attracts benthic fish and stimulates the productivity of benthic fauna and epifauna, providing food for benthic fish (Kutti et al. 2007b). Wild fish are attracted to shellfish farms, where they predate on the cultured shellfish and epifauna or search for food in the benthic communities established in shell debris under the farms (Dubois et al. 2007). Attraction of wild fish and predators is expected at off-shore farms for the same reasons as in coastal farms, but the species most likely differ from coastal farms, reflecting offshore fish populations (Table 4). Due to the lack of general knowledge on offshore fish (e.g. feeding habits, population dynamics), their interactions with farms are difficult to predict. At coastal and off-coast sites, wild fish aggregate near all types of farms, but show great spatial and temporal variability modified by a range of factors such as farm management, local environmental conditions and seasonality in migration (Battin 2004). The aggregations can attain quite high abundance and biomass (many tonnes per farm), stimulated by the high quantity and quality of the waste feed (Dempster et al. 2009). The presence of wild fish may reduce the benthic impact due to their feeding (Vita et al. 2004a,b), but the farms can also act as ecological traps, misleading fish to inappropriate habitat selection or diverting migrating fish from migration routes, making them susceptible to capture and thereby increasing their mortality rates (Battin 2004).

A concern at offshore farms is the attraction of large predators, causing damage to nets during their hunt for prey. Damage of nets is an economic as well as ecological risk due to the release of farmed fish to the wild. On the Pacific coast of the USA and Canada, sea lions and harbor seals interact with coastal fish farms by preying upon salmonids inside the cages while damaging netting in the process (Nash et al. 2000). On the Atlantic coast, harbor seals and grey seals pose similar problems (Nash et al. 2000), and in Chile, negative interactions of sea lions with salmon farms have been described (Sepulveda & Oliva 2005). Moving farms offshore could attract larger and more abundant predators to the farms, including species such as sharks and killer whales. If offshore net cages are attacked, there is a risk of releasing millions of cultured fish due to the large size of the farms. Escapees, cultured fish unintentionally released into the wild, are a major and increasing problem in mariculture (Naylor et al. 2005). Escapees may interbreed with wild conspecifics and reduce the genetic diversity of the local populations, which is a major problem in the salmon industry (Cross et al. 2008). Escapees may also obstruct the natural habitats, interfering with the native species for breeding sites and food (Jacobsen & Hansen 2001, Buschmann et al. 2006), and they increase the risk of transfer of disease and parasites to wild fish (Olivier 2002, Vike et al. 2009). A relatively new interaction is 'escape through spawning', as an increasing number of species are cultured until maturity, e.g. Atlantic cod (Jørstad et al. 2008) and sea bream (Dimitriou et al. 2007). In this way the cultured strains are released directly into the surroundings, where they can establish and compete with wild fish. Environmental impacts of escapees are well documented from salmon farming in Norway (Krkosek et al. 2007), whereas interactions for other species are less well known. Impacts of sea bream and sea bass escapees are assumed to be less compared to salmon due to more abundant native populations and lack of local adaptations of the stocks (Toledo-Guedes et al. 2009). Increased landings and reduced size of wild-caught sea bream and sea bass in intensive farming areas in the Mediterranean, however, suggest the presence of ecological interactions (Sánchez-Lamadrid 2004, Dimitriou et al. 2007). Similar interactions can be expected at offshore locations, which is their native habitat. The degradation of the wild strains of cultured species due to genetic interactions could be avoided by using sterile or triploid fish, and although these methods are available, many difficulties and uncertainties remain to be solved for most species. Only a few successful examples have been provided so far (Cross et al. 2008).

Table 4. Examples of interactions between wild fish and fish farms at coastal (CO) and off-coast (OFC) farms

Species	Farm type	Location	Observation	Source
Cod	OFC	Norway	Ecosystem effects of escaped cod	Uglem et al. (2008)
Salmon	CO/OFC	Chile	Escapes low survival in native ecosystems, increase in marine birds in farming areas	Buschmann et al. (2006)
	CO	British Columbia	Mercury contamination of rockfish present near fish farms	deBruyn et al. (2006)
	Model	Norway	Spawning of cultured cod affect wild populations	Jørstad et al. (2008)
	Model	British Columbia	Infection of wild juvenile Pacific salmon with parasitic sea louse	Krkosek et al. (2009)
	OFC	US	Attraction of seals and sea lions to farms	Nash et al. (2000)
	CO/OFC	Chile	Attraction of sea lions to farms	Sepulveda & Oliva (2005)
Sea bream/ sea bass	CO	Norway	Aggregation of saithe near farms	Uglem et al. (2009)
	CO/OFC	Chile	Attraction of sea lions to farms	Vilata et al. (2010)
	OFC	Spain	Aggregation of wild fish in great abundance and biomass near farms	Dempster et al. (2002)
	OFC	Spain	Aggregation of 53 different species of wild fish near farms	Dempster et al. (2005)
	CO	Greece	Enhancement of local stocks due to spawning in farms	Dimitriou et al. (2007)
	OFC	Spain	Change in growth of attracted fish to cages	Fernandez-Jover et al. (2007a)
	OFC	Spain	No increase in parasite infections, but new types of parasites in wild fish near fish farms	Fernandez-Jover et al. (2010)
	OFC	Spain	Establishment of escaped fish in native habitats	Toledo-Guedes (2009)
	Tuna	OFC	Italy	Reduced benthic load due to consumption of waste products by attracted fish

Similar to coastal farms, there is a risk of spreading diseases between farmed and wild fish and vice versa, and several scenarios can be predicted for offshore farms (Table 2). Due to the increasing size of the farms, the risk of transmission of disease from cultured to wild fish is higher compared to smaller farms, but on the other hand, the move to offshore locations could minimize the incidences of diseases due to better water quality. The risk of spreading parasites is expected to decline due to the physical removal from the intermediate hosts, although farmed fish in net cages may become infested by parasites from wild fish and in turn become point sources for parasites (Nowak 2007). The risk is high, if offshore farms are placed near major migration routes or in areas with intensive fishing. Some offshore farms may still be relatively close, e.g. within a few kilometers, to the coastal areas and similar risks of direct and indirect interactions with wild fish populations are possible. Only if the farms are located in open seas, e.g. tens to hundreds of kilometers away, can interactions with coastal populations be reduced.

Mariculture has led to introductions of exotic species through transportation of cultured species and escapees, with severe ecological implications (Table 2; Williams & Smith 2007). One example of an introduced species with a major impact is the widespread invasion of Pacific oysters along the Northern European coasts, where it outcompetes native species (Markert et al. 2010). Locating farms further offshore may both increase the risk of introductions due to larger dispersal upon escape, but could also reduce the pressure on the environment due to lack of suitable habitats for the exotic species. Climate change, resulting in higher winter temperatures, allows production of species new to temperate conditions and farming in areas previously unexplored for mariculture (e.g. in Arctic areas), thus increasing the risk of exotic introductions in temperate and Arctic areas.

Use of antifoulants/chemicals

Various chemicals, including antifoulants, are used in mariculture and accumulate in the benthic organisms and sediments below the net cages (Costello et al. 2001, Dean et al. 2007). The use of medicines for treatment of cultured fish, such as antibiotics, poses an environmental threat in the form of transmission to wild organisms and development of bacterial resistance in nature (Samuelsen et al. 1992). As the use of these environmental hazards and medicines is expected to decrease in offshore farming due to better water quality and less growth of biofouling combined with increased dispersal, the environmental threat is most likely lower (Table 2). The lack of knowledge on the sensitivity of benthic habitats on the shelf to environmental hazards and medicines is, however, a critical uncertainty and it is difficult to predict the environmental impacts of offshore farming. Experimental research should be applied to investigate possible impacts of farm-derived environmental hazards on benthic habitats.

Carbon footprint

Mariculture has a high carbon footprint when compared to low-energy freshwater farming, but a low footprint compared to the production of livestock, as livestock emit methane, contributing to global warming (Bunting & Pretty 2007). The carbon footprint is predicted to increase as fish farms move offshore due to increased energy use for transportation of materials, feed and cultured fish (Table 2). Optimizing energy use at offshore farms with renewable energy sources could compensate for some of the increased energy use.

Water quality

Finally, the last environmental issue to address in this review is water quality, which is considered one of the less severe impacts (Sara 2007). The water quality around coastal fish farms is affected by the release of dissolved and particulate inorganic and organic nutrients, but, due to rapid dispersal, only limited impacts have been documented (Table 3). Assessments of water quality are, however, often confounded by the methods used, addressing static parameters such as concentrations of nutrients and chlorophyll *a* rather than productivity and nutrient uptake (Dalsgaard & Krause-Jensen 2006, Pitta et al. 2009). However, Machias et al. (2005) showed that the primary production increased in farm surroundings under oligotrophic conditions in the Mediterranean Sea, eventually stimulating productivity at higher trophic levels (e.g. fisheries). By moving the farms further offshore to exposed conditions, the dispersal of nutrients is expected to increase, minimizing the pressure on the environment (Table 2). None of the available studies at off-coast and offshore farms have detected significant nutrient enrichment or effects on the water column (Table 3), suggesting a rapid dispersal of dissolved compounds or a rapid transfer of waste products to higher trophic levels (Pitta et al. 2009).

ENVIRONMENTAL RESEARCH NEEDS

As the shelf area is underexplored, particularly with respect to the impacts of nutrient and organic enrichment, there are substantial research needs related to expansion of offshore mariculture. The sensitivity of the benthic habitats to organic enrichment is critical, as the sediments are likely to receive a higher load. Studies should address the assimilative capacity of deep sediments at a range of sedimentation regimes, varying the quality and quantity of the settling organic matter, reflecting possible sedimentation scenarios along an exposure gradient. Population dynamics of the benthic fauna, including recruitment and tolerance to organic pollution, are largely unknown, may

affect the extent of decomposition of organic matter in the sediments and are critical for the following process. Following is used in coastal aquaculture with good results, where the regeneration of the benthic communities is stimulated by rapid recolonization by benthic fauna. This scenario is likely much different in deep sediments, which are characterized by much slower growth and reproduction of benthic fauna and absence of pollutant-tolerant species. In addition, the distribution of sensitive benthic communities (sponge, maerl and corals) and their responses to organic enrichment are largely unknown from the shelf area. Detailed mapping of sensitive habitats and designation of farming areas avoiding sensitive habitats would be a strong tool for siting new offshore farms. Hydrodynamics and physical oceanography play a major role in the dispersion of waste products, but are largely unknown at farm scales, prohibiting predictive modeling of farm impacts as well as other issues for management (e.g. risk analysis of net failure). The lack of knowledge on several aspects of wild fish in offshore locations, such as population dynamics, attraction to fish aggregating devices, consumption of waste products and susceptibility to disease and environmental hazards, pose a risk for the development of offshore farming.

New production technologies, such as the use of submerged cages or drifting farms, could modify the environmental impacts, and should be subject to further studies. Where submerged farms may increase the sedimentation compared to floating cages, drifting systems could reduce the overall loading of waste products at a local level, but could spread the waste products over larger areas. Farms located together with other types of marine installations (wind and/or wave farms) are not known from coastal aquaculture and the environmental interactions need to be explored. IMTA principles are well established in tropical fish farming, but are still in their infancy in temperate coastal aquaculture, and environmental impacts remain largely unexplored. IMTA may reduce the environmental impacts directly by uptake of dissolved nutrients by primary producers (e.g. macroalgae) and of particulate nutrients by suspension feeders (e.g. mussels), and through harvesting remove the nutrients from the location. Reuse of these extractive organisms for fish feed is an indirect reduction of environmental pressure through alleviation of the pressure on wild stocks exploited for fish feed (Duarte et al. 2009).

There is an urgent need for a consensus on environmental monitoring of mariculture worldwide to ensure that sustainable development occurs at offshore sites. Several of the major producer countries, such as Norway and Scotland, apply fairly comprehensive monitoring programs (Ervik et al. 1997), whereas monitoring is more variable elsewhere. Dissemination of the knowledge from well-established monitoring programs at a global level could promote consensus. Coastal monitoring programs, however, have to be adapted to offshore conditions, taking into account both the deeper water column and the shelf sediments. The development of remote sensing equipment (e.g. loggers, surveillance cameras) and monitoring equipment for deep waters (e.g. remotely operated vehicles) is required to facilitate research and monitoring under offshore conditions.

CONCLUSIONS

The key question that remains is if mariculture will expand into offshore locations. For environmental reasons there are several benefits in moving farms from coastal to offshore locations. Increased dispersal of dissolved and particulate nutrients reduces the intensity of environmental interactions at farming sites and possibly increases the assimilative capacity of the ecosystem. The physical movement of the farms away from the coastal zone reduces the interaction with coastal flora and fauna and minimizes the risk of diseases and parasite infections. Environmental issues can be further reduced if offshore farms are placed at sites away from sensitive benthic habitats (e.g. biological hot-spots) and major fish and mammal migration routes to minimize the interaction between wild and

cultured fish. Locating farms in areas of already existing offshore installations could be an advantage for technological and legal issues. The lack of scientific knowledge on offshore fish, mammal and benthic communities is problematic for the development of offshore mariculture, as cautionary principles have to be applied until sufficient documentation is available. Bottlenecks of sustainable feeds and use of wild stocks remain a challenge to offshore production as well as aquaculture development in general. Even with substantial scientific efforts into environmental issues, other questions, such as legal issues, technological challenges and market conditions, are likely to become critical drivers of the blue revolution at offshore locations.

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युवा, गांधी दर्शन एवं वर्तमान संदर्भ,...

डॉ. राकेश राय*

सारांश

यह शोध पत्र महात्मा गांधी के आर्थिक विचारों की वर्तमान प्रासंगिकता पर आधारित है जो वर्तमान में इसकी महत्व का विश्लेषण किया जा रहा है, महात्मा गांधी ने इस विचारधारा को भी चुनौती दी और देश के गरीब किसान, दस्तकार और मजदूर के रोजगार और आजीविका को अंधाधुंध मशीनीकरण से बचाने के लिए उन्होंने कहा कि उससे मनुष्य को सहारा मिलना चाहिए। वर्तमान यह झुकाव है कि कुछ लोगों के हाथ में खूब संपत्ति पहुंचाई जाए और जिन करोड़ों स्त्रीपुरुषों के मुह से रोटी छीनी है उन बेचारों की जरा भी परवाह न की जाए। सच्ची योजना तो यह होगी कि भारत की संपूर्ण मानव शक्ति का अधिक से अधिक उपयोग किया जाए। मानव श्रम की परवाह न करने वाली कोई भी योजना न तो मुल्क में संतुलन कायम रख सकती है और न इनसानों को बराबरी का दर्जा दे सकती है। इसी तरह गांधीजी ने कहा मनुष्य का लक्ष्य अपनेउपभोग को निरंतर बढ़ाना नहीं अपितु सादगी के जीवन में संतोष प्राप्त करना है। यदि शक्तिशाली व अमीर लोग इस भावना में जिएं जो गरीबी के लिए संसाधन बचने की संभावना कहीं अधिक होगी। संसार में ऐसे कम ही व्यक्ति हुए हैं जो सत्य पर अड़े रहकर भी अल्प अवधि में विभिन्न वर्गों एवं समूहों, जातियों एवं धर्मों, तथा स्तरों एवं स्थानों के व्यक्तियों को इतना चमत्कृत एवं अभिभूत कर दें, जैसा महात्मा गांधी ने दक्षिणी अफ्रिका से आकर भारतवासियों को कर दिया था। भारत आकर महात्मा गांधी ने देश भर में रेलगाड़ी की तृतीय श्रेणी में लम्बी-लम्बी यात्रायें की और गांवों में पैदल घूमे जिससे वे देशवासियों की दशा, समस्याओं एवं सोच को गहनता से आत्मसात कर सके। फिर उन्होंने अपने रहन सहन एवं दिनचर्या को सामान्य भारतीय के अनुसार ढाल लिया। वह जनसाधारण की भांति धोती-बंडी पहनने लगे और ब्रिटेन में गोलमेज कांफरेंस के दौरान अंग्रेजों के विरोध के बावजूद यह कहकर वही पहने रहे कि वह उस भारत का प्रतिनिधित्व करने आये हैं, जिसके निवासियों को (अंग्रेजी शोषण के कारण) इससे अधिक कुछ उपलब्ध ही नहीं है। उन्होंने स्वयं प्रतिदिन चरखा चलाना प्रारम्भ कर दिया, क्योंकि भारतीयों को अपने पहिने हेतु वस्त्र उपलब्ध कराने एवं रोजगार प्रदान करने का वह महत्वपूर्ण साधन था। हिंदू-मुस्लिम एकता स्थापित करने एवं धार्मिक उन्माद से व्याप्त हिंसा को रोकने हेतु उन्होंने अपने प्राणों को दांव पर लगाकर लम्बी-लम्बी अवधि के उपवास किये। उन्होंने दलितों एवं अपाहिजों की अपने हाथों से सेवा की, तथा बिहार के अकाल को उच्च जातियों द्वारा दलितों पर किये जा रहे अत्याचारों के 'पाप' का परिणाम घोषित किया, जिससे दलितों के प्रति छुआछूत एवं सामाजिक भेदभाव समाप्त हो सके। स्त्रियों, बच्चों जैसे प्रत्येक प्रताड़ित एवं शोषित वर्गों के उन्नयन हेतु अपने लेखन एवं कर्म से समाज

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को पथप्रदर्शित एवं प्रेरित किया। अंग्रेजों की निरंकुशता से निबटने के लिये उन्होंने 'सत्य', 'अहिंसा' एवं 'असहयोग' का मार्ग अपनाया।

सरलता की पराकाष्ठा का व्यक्तित्व एवं जीवन वर्तमान के सामाजिक, राजनीतिक एवं अंतरराष्ट्रीय परिपेक्ष्य में उतना ही प्रासंगिक है जितना 100 साल पहले था। हम विकास के पथ पर कितने भी आगे क्यों न बढ़ जाएं किंतु गांधी के सिद्धांतों एवं उनके दर्शन को नकारना असंभव है। जब भी भारतीय समाज की बात होती है तो गांधी दर्शन के बिना अधूरी रहती है।

प्रस्तावना

वर्तमान संदर्भों में जब युवा, गांधी दर्शन एवं वर्तमान संदर्भ के परिपेक्ष्य में गांधीजी के सिद्धांतों की प्रासंगिकता की बात होती है तो आज चाहे भारत का फैशनबल युवा हो या किताबी ज्ञान के महारथी आईटी प्रोफेशनल या ग्रामीण बेरोजगार युवा हों, सभी के गांधीजी प्रिय पात्र हैं। ये सभी गांधीजी को अपने से जोड़े बगैर नहीं रह सकते हैं।

अधिकांश भारतीयों के अवचेतन मन में सदियों से व्याप्त आस्थाओं एवं मान्यताओं का उनके इन विचारों, कार्यों एवं अद्भुत प्रयोगों से ऐसा सामंजस्य बैठता था कि शीघ्र ही महात्मा गांधी उनके न केवल राजनेता वरन आध्यात्मिक पथप्रदर्शक भी बन गये। नेहरू जी ने जनमानस के महात्मा से इस लगाव को अपनी आत्मकथा में निम्न शब्दों में वर्णित किया है—

गांधी जी लोगों को आकर्षित करते थे। (आवश्यक नहीं) कि वे लोग गांधी जी के जीवन दर्शन से अथवा उनके आदर्शों से सहमत हों। अनेक अवसरों पर वे उन्हें समझ भी नहीं पाते थे, परंतु (समस्याओं) का हल जो वह सुझाते थे, वह व्यवहारिक होता था (और मान्य भी), क्योंकि गांधी जी द्वारा उसके साहसपूर्ण कार्यान्वयन, जिसमें नैतिकता अंतर्निहित होती थी, में बुद्धि एवं आवेगों दोनों के लिये अदम्य आकर्षण होता था..... हमें सदैव ऐसा लगता था कि चाहे हम तर्क की कसौटी पर अधिक खरे हों, परंतु गांधी जी भारत को हमसे कहीं अधिक अच्छी तरह जानते हैं और जो व्यक्ति इतना आदर एवं भक्ति का पात्र हो, उसमें अवश्य ही ऐसा कुछ होगा जो जनसाधारण की आवश्यकताओं एवं आकांक्षाओं के अनुरूप होगा।"

भारतीय युवा हमेशा से गांधीजी के चिंतन का केंद्रबिंदु रहा है। वर्तमान युवा पाश्चात्य प्रभावों से संचालित है। उसकी सोच निरंकुश है। वह अपने ऊपर किसी का हस्तक्षेप नहीं चाहता है। ऐसी परिस्थितियों में गांधीजी के विचारों की सर्वाधिक जरूरत आज के युवाओं को है। गांधीजी हमेशा युवाओं से रचनात्मक सहयोग की अपेक्षा रखते थे। महात्मा गांधी अपने इन अनोखे अस्त्रों से न केवल भारत को ब्रिटिश साम्राज्य से मुक्त कराने में सफल रहे, वरन उन्हीं के द्वारा सुझाये मार्ग का अनुसरण कर नेल्सन मांडेला, मार्टिन लूथर किंग आदि अपने देश के दलितों—शोषितों की सदियों की बेड़ियां काट सकने तथा उन्हें सम्मानपूर्ण जीवन प्राप्त कराने में सफल हुए। महात्मा गांधी को महामानव के रूप में विश्वव्यापी स्वीकार्यता उनके जीवन काल में ही प्राप्त हो गई थी। इसीलिये उनके महाप्रयाण पर अल्बर्ट आइंस्टाइन ने कहा था, "आने वाली पीढ़ियां यह कदाचित ही विश्वास करेंगी कि हाड़-मांस वाला कोई ऐसा व्यक्ति कभी इस धरती पर चला था।"

यद्यपि महात्मा गांधी संविधान निर्मात्री समिति के सदस्य नहीं थे, तथापि अपरोक्ष रूप से संविधान के अधिकांश महत्वपूर्ण प्राविधान उनके विचारों से प्रभावित थे। अतः स्वतंत्रता के उपरांत भारत में लोकतंत्र का पुष्पित-पल्लवित होना एवं उसी कालखंड में स्वतंत्र हुए अधिकांश पड़ोसी देशों का हिंसाग्रस्त होकर तानाशाही में जकड़ जाना महात्मा गांधी की राजनैतिक दृष्टि की व्यवहारिकता सिद्ध करता है।

महात्मा गांधी स्वयं अपनी धारणाओं को प्रयोग की कसौटी पर परखते रहते थे। और उसी के निष्कर्षों को उन्होंने अपनी आत्मकथा 'इंडिपेंडेंस विद टूथर' (डल चमतपउमदजे पजी ज्तनजी) में लेखनीबद्ध भी किया है। परंतु यह सत्य है कि मानव के दैनिक जीवन, समाज की भौतिक तथा औद्योगिक प्रगति एवं अंतर्राष्ट्रीय सम्बंधों के विषय में महात्मा गांधी द्वारा पोषित अनेक विचार उनके जीवन काल में सत्य की कसौटी पर नहीं परखे जा सके थे। अतः उनके पश्चात देश तथा विश्व ने जो दिशा पकड़ी एवं जो परिस्थितियां झेलीं, उनमें उनके विचारों की व्यवहारिकता एवं उपादेयता का मूल्यांकन तटस्थ भाव से किया जाना समीचीन होगा। यह भी विचारणीय है कि महात्मा के जीवन काल में ही उनके अनेक अनुयायी उनकी पीठ पीछे उनके कतिपय विचारों को अव्यवहारिक मानने लगे थे। उनके आलोचक सी. शंकरन स्वामी ने तो गांधी के समस्त सामाजिक एवं राजनैतिक दर्शन को अराजकता का एक नुस्खा कहा था।

स्वराज

गांधी का कहना था कि स्वराज्य एक पवित्र शब्द है, यह एक वैदिक शब्द है, जिसका अर्थ आत्मशासन और आत्मसंयम है। अंग्रेजी शब्द 'इंडिपेंडेंस' सब प्रकार की मर्यादाओं से मुक्त निरंकुश आजादी या स्वच्छंदता का अर्थ देता है, लेकिन स्वराज्य शब्द के अर्थ में ऐसा नहीं है। गांधी का स्वराज गांवों में बसता था और वे गांवों में गृह उद्योगों की दुर्दशा से चिंतित थे। खादी को प्रोत्साहन और विदेशी वस्तुओं का बहिष्कार उनके जीवन के आदर्श थे, जिनको आधार बनाकर उन्होंने देशभर के करोड़ों लोगों को आजादी की लड़ाई के साथ जोड़ा। उनका कहना था कि खादी का मूल उद्देश्य प्रत्येक गांव को अपने भोजन एवं कपड़े के मामले में स्वावलंबी बनाना है।

आर्थिक-सामाजिक व्यवस्था

गांधी यह मानते थे कि आर्थिक व्यवस्था का व्यक्ति और समाज पर सबसे अधिक प्रभाव पड़ता है और उससे उत्पन्न हुई आर्थिक और सामाजिक मान्यताएं राजनीतिक व्यवस्था को जन्म देती हैं। उत्पादन की केंद्रित प्रणाली से केंद्रीभूत पूंजी उत्पन्न होती है जिसके फलस्वरूप समाज के कुछ ही लोगों के हाथों में आर्थिक और सामाजिक व्यवस्था केंद्रित हो जाती है। ऐसे में गांधी के समाज की रचना विकेंद्रीकरण पर आधारित मानी जा सकती है। गांधी के आर्थिक-सामाजिक दर्शन में विकेंद्रित उत्पादन प्रणाली, उत्पादन के साधनों का विकेंद्रित होना और पूंजी विकेंद्रित होने की बात कही गई है, ताकि समाज जीवन के लिये आवश्यक पदार्थों की उपलब्धि में स्वावलंबी हो और उसे किसी का मुखापेक्षी न बनना पड़े।

पंचायत और ग्रामीण अर्थव्यवस्था

इस मुद्दे पर गांधी के विचार बहुत स्पष्ट थे। उनका कहना था कि यदि हिंदुस्तान के प्रत्येक गांव में कभी पंचायती राज कायम हुआ, तो मैं अपनी इस तस्वीर की सच्चाई साबित कर सकूंगा, जिसमें सबसे पहला और सबसे आखिरी दोनों बराबर होंगे, अर्थात् न कोई पहला होगा और न आखिरी। इस बारे में उनका मानना था कि जब पंचायती राज स्थापित हो जाएगा तब लोकतंत्र ऐसे भी अनेक काम कर दिखाएगा, जो हिंसा कभी नहीं कर सकती।

गांधी भलीभांति जानते थे कि भारत की वास्तविक आत्मा देश के गांवों में बसती है। अतः जब तक गांव विकसित नहीं होंगे, तब तक देश के वास्तविक विकास की कल्पना करना बेमानी है। गांधी के दर्शन में देश के आर्थिक आधार के लिये गांवों को ही तैयार करने की कल्पना की गई है। गांधी का विचार था कि भारी कारखाने स्थापित करने के साथ-साथ दूसरा स्तर भी बचाए रखना जरूरी है, जो कि ग्रामीण अर्थव्यवस्था है।

धर्म

गांधी को समझने के लिये यह स्पष्टतः समझ लेना होगा कि गांधीवाद के नीचे धर्म की एक ठोस बुनियाद है, जिसके बारे में उनका मानना था कि इसके संस्कार उन्हें अपनी माता से मिले। गांधी ने अपने अखबार 'यंग इंडिया' में लिखा था कि सार्वजनिक जीवन के आरंभ से ही उन्होंने जो कुछ कहा और किया है, उसके पीछे एक धार्मिक चेतना और धार्मिक उद्देश्य रहा है।

स्वच्छता

स्वच्छता एवं अस्पृश्यता गांधी दर्शन के केंद्र में हैं और इन पर उनके विचार स्पष्ट एवं पूर्ण रूप से केंद्रित थे। जनसरोकारों से जुड़े अपने लगभग हर संबोधन में गांधी स्वच्छता के मामले को उठाते थे। उनका मानना था कि नगरपालिका का सबसे महत्वपूर्ण कार्य सफाई रखना है। जो कोई भी उनके आश्रम में रहने आता था, तो गांधी जी की पहली शर्त यह होती थी कि उसे आश्रम की सफाई का काम करना होगा, जिसमें शौच का वैज्ञानिक ढंग से निस्तारण करना भी शामिल था। गांधी का मानना था कि स्वच्छता ईश्वर भक्ति के बराबर है, इसलिये वे लोगों से स्वच्छता बनाए रखने को कहते थे। वे चाहते थे कि भारत के सभी नागरिक एक साथ मिलकर देश को स्वच्छ बनाने के लिये कार्य करें।

अस्पृश्यता

गांधी अस्पृश्यता या छुआछूत के विरुद्ध संघर्ष को साम्राज्यवाद के खिलाफ संघर्ष से भी कहीं अधिक विकराल मानते थे। इसकी वजह यह थी कि साम्राज्यवाद के विरुद्ध संघर्ष में तो उन्हें बाहरी ताकतों से लड़ना था, लेकिन अस्पृश्यता से संघर्ष में उनकी लड़ाई अपनों से थी। वे कहते थे कि मेरा जीवन अस्पृश्यता उन्मूलन के लिये उसी प्रकार समर्पित है, जैसे अन्य बहुत सी बातों के लिये है। गांधी ने अस्पृश्यता को समाज का

कलंक तथा घातक रोग माना, जो न केवल स्वयं को अपितु सम्पूर्ण समाज को नष्ट कर देता है। गांधी का कहना था कि इसी अस्पृश्यता के कारण हिंदू समाज पर कई संकट आए। वे कुछ हिंदुओं के इस तर्क से भी सहमत नहीं थे कि अस्पृश्यता हिंदू धर्म का एक अंग है, जिसे समाप्त करना संभव नहीं है।

सत्याग्रह

सत्याग्रह उनके अनुसार एक सत्याग्रही सदैव सच्चा, अहिंसक व निडर रहता है। उसमें बुराई के गांधी जी का सत्याग्रह सत्य और अहिंसा के सिद्धांतों पर आधारित था। उनका कहना था कि किसी भी सत्याग्रही को सच्चा, अहिंसक व निडर होना चाहिये और उसमें बुराई के विरुद्ध संघर्ष करते समय सभी प्रकार की यातनाओं को सहने की शक्ति होनी चाहिये। ये यातनाएं सत्य के प्रति उसकी आसक्ति का ही एक हिस्सा होती हैं।

सविनय अवज्ञा

गांधी सविनय अवज्ञा की बात करते हैं और वह भी पूर्णतः अहिंसक तरीके से। 1915 में दक्षिण अफ्रीका से लौटने के बाद 1917 में बिहार के चंपारण में नील की खेती करने वाले किसानों के समर्थन में उनका पहला सत्याग्रह देखने को मिला। वहां तिनकठिया पद्धतिके अंतर्गत अंग्रेज बागान मालिकों के लिये किसानों को अपनी भूमि के 3/20वें हिस्से में नील की खेती करना अनिवार्य था। इसी के विरोध में गांधी ने अहिंसात्मक प्रतिरोध या सत्याग्रह या सविनय अवज्ञा (सत्याग्रह) का मार्ग चुना और सरकार को झुकने पर विवश किया।

अहिंसा

गांधी के अनुसार अहिंसा नैतिक जीवन जीने का मूलभूत तरीका है। यह सिर्फ आदर्श नहीं, बल्कि यह मानव जाति का प्राकृतिक नियम है। हिंसा से किसी समस्या का तात्कालिक और एकपक्षीय समाधान हो सकता है, किंतु स्थायी और सर्वस्वीकृत समाधान सिर्फ अहिंसा से ही संभव है। गांधी के चिंतन में हिंसक पशुओं, रोग के कीटाणुओं, फसलों के कीटों, असहनीय दर्द झेल रहे जीवों को मारने के लिये अहिंसा के नियम का उल्लंघन करने को उचित बताया गया है। गांधी का कहना था कि यदि हिंसा और कायरता में से एक को चुनना हो तो हिंसा को चुनना उचित है। अहिंसा को साधन बनाने वाले पहले व्यक्ति बेशक गांधी नहीं थे, लेकिन इसे आंदोलन का रूप देने वाले पहले व्यक्ति अवश्य थे, क्योंकि उन्होंने हिंसा का मनोविज्ञान समझ लिया था।

शिक्षा

गांधी ज्ञान आधारित शिक्षा के स्थान पर आचरण आधारित शिक्षा के समर्थक थे। उनका कहना था कि शिक्षा प्रणाली ऐसी होनी चाहिये जो व्यक्ति को अच्छे-बुरे का ज्ञान प्रदान कर उसे नैतिक रूप से सबल बनाए। व्यक्ति के सर्वांगीण विकास के लिये उन्होंने वर्धा योजना में प्रथम सात वर्षों की शिक्षा को निःशुल्क एवं अनिवार्य करने की बात कही थी। गांधी का यह भी मानना था कि व्यक्ति अपनी मातृभाषा में प्रारंभिक शिक्षा को अधिक रुचि तथा सहजता के साथ ग्रहण कर सकता है। अखिल भारतीय स्तर पर भाषायी एकीकरण के लिये वे कक्षा सात तक हिंदी भाषा में ही शिक्षा प्रदान करने के पक्षधर थे।

वर्तमान आईटी प्रोफेशनल के लिए गांधीजी मैनेजमेंट गुरु हैं। वे हमेशा आर्थिक मजबूती के पक्षधर रहे हैं। गांधीजी ने हमेशा पूंजीवादी व समाजवादी विचारधारा का विरोध किया है। उनका मानना था कि देश की अर्थव्यवस्था कुछ पूंजीपतियों के पास गिरवी नहीं होनी चाहिए। उनकी अर्थव्यवस्था के केंद्रबिंदु गांव थे। उनके अनुसार जब तक गांव के युवाओं को गांव में ही रोजगार नहीं मिलता है, तब तक उनमें असंतोष एवं विक्षोभ रहेगा। ग्रामीण बेरोजगारों का शहर की ओर पलायन, जो कि भारत की ज्वलंत समस्या है, का निराकरण सिर्फ कुटीर उद्योग लगाकर ही किया जा सकता है।

‘सोशल ऐंड पोलिटिकल थौट औफ महात्मा गांधी’ (‘वबपंस दक च्वसपजपबंस जीवनहीज वऱ डीजडं ळंदकीप) नामक पुस्तक में बिद्युत चक्रवर्ती ने लिखा है कि ‘महात्मा गांधी के अनुसार अहिंसा सृजनात्मक-राजनैतिक एवं सामाजिक प्रक्रिया का उसी प्रकार का एक माध्यम है, जैसा सत्य-की-खोज सत्य का प्रक्रियात्मक माध्यम है।’ यहां यह कहना अतिशयोक्ति न होगी कि महात्मा गांधी का अहिंसात्मक मार्ग अपना कर हृदय-परिवर्तन कर देने का सिद्धांत उनके जीवन काल में ही असफल सिद्ध हो गया था, जब उनके अपने जीवन को दांव पर लगा देने के बावजूद धार्मिक आधार पर भारत का विभाजन हो गया था। दलितों की सेवा करने एवं कराने के प्रयत्न में महात्मा गांधी अपनी पत्नी, परिवार एवं स्वसमाज के कोपभाजन बने, परंतु उनकी मृत्यु उपरांत उनके विरुद्ध इतना विष-वमन किया गया कि दलितों को उनके द्वारा दिया गया सम्मानजनक सम्बोधन ‘हरिजन’ भी उन्हें गाली लगाने लगा। उनके अहिंसा की विजय के सिद्धांत को पड़ोसी राष्ट्रों की सिद्धांतविहीन शत्रुता एवं आतंकवादियों (बाहरी एवं अंदरूनी दोनों) ने धज्जियां उड़ा दीं।

भारतीय साहित्य की युवा पीढ़ी हमेशा से गांधी दर्शन से प्रभावित रही है। उस समय के साहित्य पर गांधी दर्शन का स्पष्ट प्रभाव था। मैथिलीशरण गुप्त की भारत भारती, प्रेमचंद की रंगभूमि, माखनलाल चतुर्वेदी की पुष्प की अभिलाषा, रामधारी सिंह दिनकर की मेरे नगपति मेरे विशाल, सुभद्रा कुमारी चौहान की झांसी की रानी आदि साहित्यिक रचनाएं गांधी दर्शन से ही प्रेरित रही हैं। गांधीजी युवाओं को सामाजिक परिवर्तन का सबसे बड़ा औजार मानते थे। वे हमेशा चाहते थे कि सामाजिक परिवर्तनों, सामाजिक कुरीतियों, सती प्रथा, बाल विवाह, अस्पृश्यता, जाति व्यवस्था के उन्मूलन के विरुद्ध युवा आवाज उठाएं। उनका मानना था कि शोषणमुक्त, स्वावलंबी एवं परस्परपोषक समाज के निर्माण में युवाओं की अहम भूमिका है एवं भविष्य में भी होगी। वर्तमान युवा प्रजातांत्रिक मूल्यों एवं तथ्यपरक सिद्धांतों को मानता है।

महात्मा गांधी का औद्योगिकरण को अनावश्यक बताने का विचार यदि क्रियान्वित किया जाता तो वह आर्थिक, वैज्ञानिक एवं सामाजिक प्रगति के रास्ते में एक बड़ा रोड़ा साबित होता, और वैश्विक पटल पर हमें बहुत पीछे ढकेल देता।

अध्ययन के उद्देश्य

1. महात्मा गांधी के वर्तमान आर्थिक प्रासंगिकता का अध्ययन करना।
2. महात्मा गांधी के आर्थिक विचारी की उपयोगिता का अध्ययन करना।
3. गांधी के विचारों का युवाओं पर प्रभाव का अध्ययन करना।
4. गांधी जी के दूरगामी दृष्टि का युवाओं पर प्रभाव का अध्ययन करना।

शोध-प्राविधि

यह अध्ययन वर्तमान की परिपेक्ष पर आधारित है जिसमें आंकड़े द्वितीयक समंक पर आधारित है। आंकड़ों का संकलन पत्रिका, इन्टरनेट, शोध पत्र, इन्टरनेट में उपलब्ध गांधी के जीवनी इत्यादि पर आधारित है।

आर्थिक विचारों की वर्तमान प्रासंगिकता

स्पष्ट है कि महात्मा गांधी की हृदय-परिवर्तन कर सबको धर्मनिरपेक्ष राज्य का पक्षधर कर लेने की आस्था आदर्शोन्मुख अधिक थी यथार्थ आधारित कम। यह कहना त्रुटिपूर्ण न होगा कि धर्मों की वास्तविकता के विषय में अम्बेडकर गांधी से अधिक यथार्थदृष्टा थे। यदि हम जीवन के उत्तरार्ध में महात्मा गांधी द्वारा व्यक्त कतिपय विचारों का गहराई से विवेचन करें तो पायेंगे कि वह स्वयं भी अपनी कतिपय आस्थाओं से विचलित होने लगे थे। प्रारम्भ में उन्होंने लिखा था,—

“अहिंसा का सिद्धांत अशक्त एवं कायर के लिये नहीं है, वरन शक्तिशाली एवं बहादुर व्यक्ति के लिये है। बहादुर व्यक्ति दूसरों पर हिंसा किये बिना अपने प्राण दे सकता है। वह दूसरों को चोट पहुंचाने अथवा मारने से इसलिये बचता है कि क्योंकि वह जानता है कि यह अनुचित है”— यंग इंडिया, 15दिसम्बर, 1920.

परंतु कालांतर में उन्होने निम्नांकित विचार व्यक्त किया था, —

“मैं मानता हूँ कि जहां कायरता एवं हिंसा के बीच एक ही विकल्प हो, मैं हिंसा की सलाह दूंगा अपनी अस्मिता की रक्षा हेतु मैं कायरतापूर्ण पराजय स्वीकार करने के बजाय देश को शस्त्र लेकर लड़ने की सलाह दूंगा।” — शंकरन नायर ‘गांधी ऐंड अनार्की’

निष्कर्ष

महात्मा गांधी 20वीं शताब्दी के दुनिया के सबसे बड़े राजनीतिक और आध्यात्मिक नेताओं में से एक माने जाते हैं। वे पूरी दुनिया में शांति, प्रेम, अहिंसा, सत्य, ईमानदारी, मौलिक शुद्धता और करुणा तथा इन उपकरणों के सफल प्रयोगकर्तता के रूप में याद किये जाते हैं, जिसके बल पर उन्होंने उपनिवेशवादी सरकार के खिलाफ पूरे देश को एकजुट कर आजादी की अलख जगाई। गांधी ने अपने जीवन के समस्त अनुभवों का प्रयोग भारत को आजाद कराने में किया। उनका कहना था कि भारत की हर चीज मुझे आकर्षित करती है। सर्वोच्च आकांक्षाएं रखने वाले किसी व्यक्ति को अपने विकास के लिये जो कुछ चाहिये, वह सब उसे भारत में मिल सकता है।

इसे विडंबना ही कहा जाएगा कि गांधी ने लगभग 32 वर्षों तक आजादी की लड़ाई लड़ी, लेकिन आजाद भारत में वे केवल 168 दिन ही जीवित रह पाए। आज दुनिया के किसी भी देश में जब कोई शांति मार्च निकलता है या अत्याचार व हिंसा का विरोध किया जाता है या हिंसा का जवाब अहिंसा से दिया जाना हो, तो ऐसे सभी अवसरों पर पूरी दुनिया को गांधी याद आते हैं। अतरु यह कहने में अतिशयोक्ति नहीं कि गांधी के विचार, दर्शन तथा सिद्धांत कल भी प्रासंगिक थे, आज भी हैं तथा आने वाले समय में भी रहेंगे।

आपके दैनिक जीवन में गांधीजी के दर्शन की क्या प्रासंगिकता है? आज प्रतिस्पर्धात्मक कार्यक्षेत्रों में मानसिक दबाव बहुत है। जब भी काम या पढ़ाई का बोझ उन्हें मानसिक या शारीरिक रूप से शिथिल करता

है तो वे लोग गांधीजी की जीवनी शसत्य के साथ मेरे प्रयोगश पढ़ते हैं जिससे उनके अंदर आत्मबल एवं ऊर्जा का संचार होता है।

आज भारत में युवाओं के सामने ऐसे आदर्श व्यक्तित्वों की कमी है जिसे वो अपना रोल मॉडल बना सकें। गांधीजी हर पीढ़ी के युवाओं के रोल मॉडल रहे हैं एवं होने चाहिए। आज हमारा समाज सांस्कृतिक एवं राजनीतिक परिवर्तनों के दौर से गुजर रहा है। इन सामाजिक परिवर्तनों को सही दिशा देने में गांधीजी के सिद्धांत एवं उनका दर्शन हमारे युवाओं के मार्गदर्शक होने चाहिए।

गांधी जी ने गांव, गरीब और समाज के कमजोर और वंचित तबकों को सबल बनाने के लिए विभिन्न क्षेत्रों में जीवन भर काम किया। गांधी जी के विचारों से समाज में परिवर्तन लाने का दायित्व युवाओं पर है। उनके सिद्धांतों को युवा अपना कर राष्ट्र निर्माण में अपनी भूमिका निभाएं। आज हमारे युवाओं को मौका है कि वे गांधीजी को अपना आदर्श बनाकर सामाजिक परिवर्तन एवं राष्ट्र निर्माण में अपना महत्वपूर्ण योगदान दें। हमारे युवा उनके दर्शन को अपनाकर अपने व्यक्तित्व एवं राष्ट्र के विकास में पूर्ण ऊर्जा एवं उत्साह से समर्पित हों।

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