

AMITAV GHOSH'S THE CIRCLE OF REASON: A STUDY IN SOCIAL AWARENESS

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ABSTRACT

In The present research paper, while exploring the basic definition, the emphasis is also laid on the concept also explore the concept of social awareness in Amitav Ghosh's novels. The Circle of Reason, Literature and society have always had a meaningful and fruitful relationship with each other Literary forms and style have invariably been influenced by social, political, religious and economic forces; Literary works, in turn have helped in shaping and influencing people's thinking on life and society this is the criterion what forms the fundamental principle employed by Amitav Ghosh in Revels The Researcher is going to process the same theme in this study.

Keywords:-Social reality, Mythological Sense, Social Awareness.

The eighteenth century in British literature effectively illustrated how side by side with people of varied institutional affiliations, writers harnessed their part for promoting a specific kind of awareness and understanding of their society and its problems and even for setting them rights in turn their age provided the right kind of climate for the growth and popularity of satire as a literary form which out cross generic distinctions 'In the Indian English writing one could safely say that if any literary from came nearest to catching and commenting on the fast changing developments in Indian between 1930 and 1947 and addressed itself to these with urgency and commitment it was the novel.

The Indian English novel, generally speaking, is of the former types. The novel of Raja Rao, Mulk Raj Anand, RK Narayan, Anita Desai, Nayantara Sahgal and many others writers express social awareness of high degree .Unlike the western novel, these engage the reader in questions concerning social and national movements, the disintegration of a family political issues, the condition of the social and cultural outcasts Jo quote R.K Narayan, we seek excitement in our system of living as the joint family Trestrain and stress of this kind of living of the individual, the general structure of society emerging from it and the composition of the caste system are inexhaustible subject for us (1972).

The Circle of Reason as the name suggests is a book written in different of reason ,logic and rationality. In a practical situations logic hardly works cause and effects theory is not an a practical theory. Therefore, The Circle of Reason is revolt against this trend.. The novel is remarkable for many reasons. Its theme is different from traditional ones prevailing in Indian English fiction. And it challenge a direct and simple appreciation.. The Circle of Reason itself is a sort of paradox. It exuberates restlessness with extreme control and poise. The new thrust and life that came to Indian English fiction during late eighties and early nineties is partly due to English fiction And it challenges a direct and simple this path breaking work.

The Circle of Reason Offers nothing which we would normally Initially located reference on this planet I does not view man as a tree that need have roots. The story refers back to Bangladesh and finally

moves to the Middle East via Kerala. The last location again significantly is shifting sand dunes. The story moves in an uncertain atmosphere. Even

The Circle of Reason offers nothing which we would normally call home. Initially located refugee village, it only settles the human race temporarily as a reference this planet I does not view man as a tree that need have roots. The story refers back to Bangladesh and finally moves to the Middle East via Kerala. The last location again significantly is shifting sand dunes. The story moves in an uncertain atmosphere. Even that of a desert with the ideas are not stable, they keep us shaking. Even the most basic element of whence, time is not arranged normally. The Circle of Reason can only be called an endless Saga or restlessness, uncertainty and change. the journey takes place from sattva " to "Rajas" to Thames. in the three part of the novels.

The Circle of Reason (1986) by Amitav Ghosh has already started receiving attention. The author invests in his characters flesh and blood, dreams and defeats, which roots them firmly and makes them recognizable The novel seems to suggest that energy thing is actually a matter of how we look at it Thus we can say that Amitav Ghosh has dealt with different social problems in a very subtle manner. And the novel itself holds out hope for the success of these aesthetic quests. Ghosh also builds his extraordinary tale by means of extraordinary characters the popularity of RK Narayan in the west is due to his commitment to the basic Indian Social reality.

The Indo-English novelist took upon himself the responsibility of giving an artistic articulation to the problems of his country*In order to be genuine he had to be in intimate contact with the life of his people their joys, sorrows and smiles. After the Indo-Pakistan conflicts of 1965 and 1971, however, nationalism is no longer the main theme of caste and sex, poverty illiteracy suffering superstition etc along with the high caste priests

and their demi-gods.

"In today's Indo-English novel, the protagonist more after than not, happens to be a farmer a laborer, factory worker, patient, virtuous woman pitted against a zamindar a bania, a landlord, a factory owner or a ruthless, callous and irascible man"

Critics may argue that the main task of an artist is with his craft rather than with social reform. But the fact remains that the novelist, being a social creature, is directly involved in the flux of socio-political events his is the task of relating the inner landscape of mind on to the outer landscape of events and situation These novelists, no doubt, have their specific messages to convey in the depiction of socio-political conditions.

The Indian novel showed a deep concern with the national or social problems. For example in Kanthapur (1938) Raja Rao, too deals with the concept of social awareness from 1919 to 1931 Kanthapur novel dealing with the impact of the Gandhian freedom struggle on a remote south Indian village of that name, and what happens in Kanthapur was happening all over India in those stirring year from 1919 to 1931 of the Gandhian non-violent, Non-Cooperation Movement for the independence of the country. In Kantha Raja Rao goes deep into the horrible social condition and all the actions are Gandhian.

Amitav Ghosh was born in Calcutta in 1956. His father was in the Indian army, it was mainly because of this reason that Amitav Ghosh got the chance to visit a number of countries including Sri Lanka and Bangladesh. Amitav Ghosh has received numerous^ awards for his works. He was bestowed prix medicos Etranger awards of in 1986 for his novel. The Circle of Reason Ghosh's novels are replete

with impressions of the people and place he has come across. A critical observer as he is never all to happy with exciting condition of society, poverty education, politics and possessiveness are some of the concerns which are common in his novels. In *The Circle of Reason*. The action of the novel involves not only but many stories which take place at different times but all of them are made to progress in the novel at the same time.

The main events of the novels take place in England, India, Pakistan during the turbulent time of war ,communal riots and resulting ethos of uncertainty and inexplicable fear however *The Shadow line*, novel is a political novel and in this novel the writer define about two major stage in individual marked by 'Going away; and coming homey ;and showing political events and social awareness ,learning about social relationships through at least two love affair /and sexual encounter ,happy and unhappy, that nature his moral and emotional development.

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CURSE OF CRIME AGAINST WOMEN IN MODERN INDIA: A SOCIOLOGICAL STUDY

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Abstract: The present era in which we are living and formulating many policies for the betterment of society and boosting ourselves that we are going to become a developed nation, but at the same time almost half of our population is fighting against gender discrimination and many crimes related with this. Since the last two decades, a very strong campaign has started in our country to stop crime against women and it clearly indicates that our society is witnessing serious atrocities and various crimes & violence against women. The life style being dominated by materialism caused by urbanization has changed our social ethos. Our social ethos which was once known for our worship towards womanhood in the form of various Goddesses and rivers has now resulted in a violent attitude and increase in crime against women. It is the dire need of hour that such types of incidents should be given a serious concern so that our women folk should live a life with dignity, freedom and peace and in addition it should be free from crimes and aspersions. It is now the duty and responsibility of collective society to wage a battle against these heinous crimes and a social support with legal protection should be provided so that our sisters, mothers and daughters can live a better life. The constant fall in the sex ratio, high infant mortality rate, poor literacy, high dropouts of girls from education is a clear indication that despite our many safeguarding measures, women in our society are still suffering a lot. The causes may be many but there is a serious need to go for introspection and strong implementation of our policies. This paper is an analysis of crimes and acts of violence against women including their causes and impacts on our society.

Introduction: Since ancient time in our country, our women held a very high place of respect and many scriptures including our Rigveda have a clear mention of this. But as the time passed and our social and moral values changed because of social, political and economic changes, our women started facing many atrocities. It was the result of some of our evil customs and traditions that enslaved the women and a boundation was imposed on them. In our modern society, despite our welfare measures and policies, the sex ratio, literacy rate, work and political participation of women has seriously declined. With this the social evils in the form of dowry deaths, domestic violence, sexual harassment, rape and exploitation of women workers are rampant in our society and their examples can be cited from different parts of our country on daily basis. In addition, the cases of molestation, kidnapping, humiliation, torture, wife beating and acid attacks are increasing at an alarming rate. As per the data given by National Crime Records Bureau (NCRB), there is a quantum increase in crime against women as there is an enhancement of 6.3% in crime activities since 2011. From the year 2002 to 2012, there is a decadal jump of 69% in crimes against women which can be understood by the graph appended below:

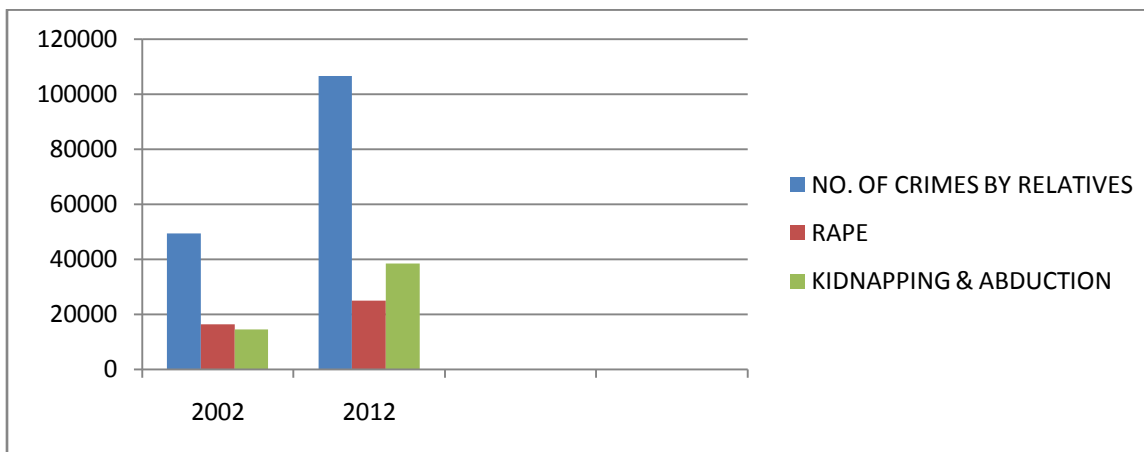


Table 1: DECADAL GROWTH OF CRIME AGAINST WOMEN

From the data given above, it is very much clear that our society which was once regarded for its high status of women is now witnessing a very high crime graph against the same folk. Its origin can be traced in our ancient patriarchal hierarchy. It is a great irony of our society that being a very serious concerning issue, the women folk has always been considered as a second class citizen. In one phase we admire and worship them in the name of various goddesses like Durga, Saraswati and Kali but at some different phase we don't even think to harass or abuse them in the form of various crimes such as Child marriage, female infanticide, sexual harassment, dowry and many others. Over the past few millenniums the status of women has seen many alterations and in different eras it was full of variations. The reason may be the myth of masculine superiority and our patriarchal society. Our cultural and social factors are very much interlinked for the development and propagation of violence and crime against women in our society and in family. In addition, a lot of variables like age, education of women, age at first marriage, ethnic and religious categories, women's autonomy, exposure to mass media, work status of women and standard of living besides place of residence contribute significantly to the prevalence of domestic violence.

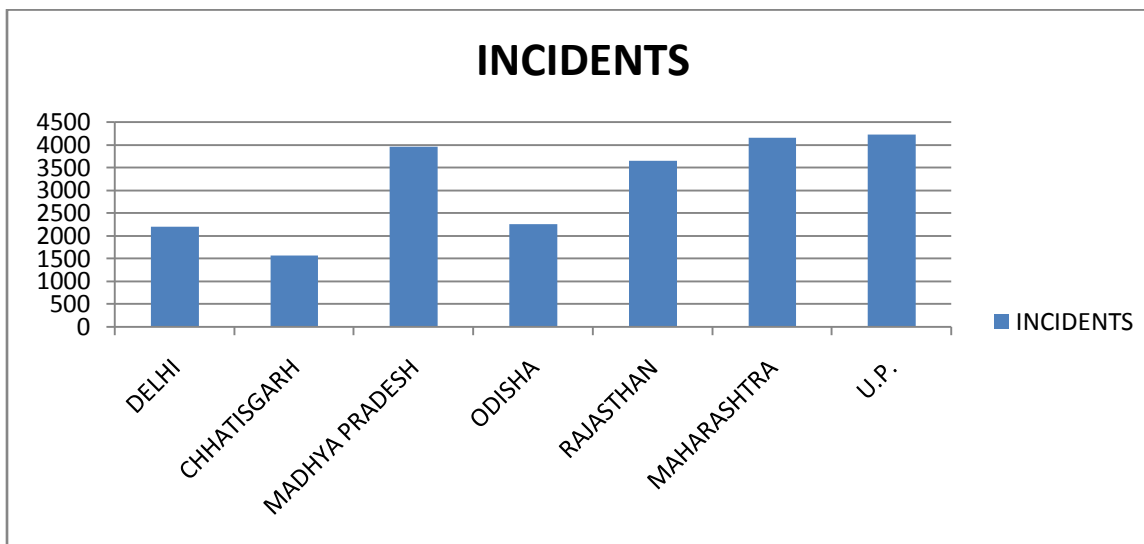


Table 2: CRIME INCIDENTS AGAINST WOMEN (Source: NCRB)

Historical Background & Present Scenario: From the Pre Vedic Period, when the women were having a very high status and honoured as sacred, the institution of marriage developed the obligation of women to remain in home and to the birth of son for the flourishing of next generation. During Vedic era, the dichotomous role of women was further cemented and she came to be regarded as an object of control. The husband and his family started deciding the fate and responsibilities of women and she is required to serve as both a submissive wife and a beacon of chastity. In our country, it was always a case of dilemma that at one place the women folk was revered as goddesses but at the other place, her presence and participation was strictly prohibited and some religious practices were tabooed for her. Then in Post Vedic society which witnessed the arrival of sati in which the wife has to light herself on fire in case of the death of her husband and it was considered as the devotion of that ill-fated lady towards her deceased husband. Then with the arrival of Muslim invaders, the menace of child marriage started in our society. As in our culture, consideration of sex was tabooed because of our conservative ideas and values, this attitude also contributed a lot in the violence against women. The Britishers tried to control population and tried to reform Indian traditionalism. But the result came in the form of hatred towards them as we Indians thought that they are trying to manipulate our age old culture and traditions. From one point of view these views ignited the fire of nationalism but on the other hand, the women folk suffered a serious setback in terms of new vision and modern thoughts. So, it can be concluded with the fact that the 18th century and early phase of 19th century witnessed the forceful and total submission of women against male superiority and it was both physically and intellectually. With the modernization of society and various reformative measures, the 19th and early 20th century saw the increased participation of women in all workforce activities and her status uplifted in society and family. So, it is evident that modern India saw a definite upliftment of status of womenfolk but still a long way has to be covered in order to create society based on equality and freedom of women without any biasedness.

Objectives of the Study

- (01.) To assess the status of women in different periods of Indian society.
- (02.) To analyze the various crime and their causes against women in India.
- (03.) To assess the impact of crime and violence against women in India.
- (04.) To analyse the enforcement of various preventive measures and social attitude.

Research Design:

The Research Design can be defined as a strategy or blueprint which plans to carry out the research and it includes a series of rational decision making choices which depends upon the various options available to the researcher.

For this topic, the research design will be used Explanatory and Exploratory method.

Sources of Data:

Both Primary as well as Secondary data will be used.

Primary data will be conducted from Questionnaire and Case Study.

Secondary data will be conducted from books, research books, journals, e- journals, e- libraries, newspapers, magazines and Census survey Report.

Literature Review: In Review of Literature, an analysis will be done on the findings of different authors and researchers that will throw light on demon of crime against women in our society.

Bhatt, R. V. 1998. Domestic Violence and Substance Abuse. International Journal of Gynecology and Obstetrics.

In this study, the author has studied various incidences of domestic violence and came to conclusion that female and children are the worst victim of domestic violence. He also emphasized that domestic violence affects the mental and psychological development of children very much.

Narula, Smita (1999). Broken People: Caste Violence Against India's "untouchables". Human Rights Watch.

In the above mentioned study the author has told that caste based violence in our country affects the lower caste women and children very much.

Gerstein, L. 2000. In India, Poverty and Lack of Education are Associated with Men's Physical and Sexual abuse of their Wives. International Family Planning Perspectives, 26(1): 44-5.

In this study, the writer has emphasized that menace of domestic violence is very common in our country. He conducted his study in few districts of Uttar Pradesh and found that about 18-45% husbands physically abuse their wives. One of the important reasons behind such abuses was found to be illiteracy and poverty.

Duvvury, N and M. B. Nayak. 2003. The Role of Men in Addressing Domestic Violence: Insights from India'. Development. 46(2): 45-50.

The mentioned study highlighted the role of male dominance in our society and various causes of domestic violence in India. The writers have told that in India, there may be variations of domestic violence in various parts but their causes are more or less the same.

Shobha Saxena, Crimes Against Women and Protective Laws, Deep & Deep Publications Pvt. Ltd, New Delhi, 2004.

The author has highlighted the role of judiciary and laws to combat domestic violence and others crimes against women in above mentioned study. In her study, she told that strong law and instant judicial remedies can help to eradicate the curse of domestic violence from our society to a very large extent.

Sociological perspective on violence against women: One of the astonishing features of crime or violence against women is that it is not considered as violence because in our society the male superiority has got its general acceptance. Even the women folk do not consider it as violence because of their misconstrued religious values. In our country, this issue or menace continues unabated and has created many hassles and challenges for the social growth. The age old cultural beliefs and traditions have identified various issues of gender – based violence that over the period of time has become a major cause of harassment faced by the women. In India where almost half of the population is women, they have always been ill-treated and deprived of their right to live and personal liberty as provided under the Constitution of India. Women are always considered as a physically and emotionally weaker than the males, whereas at present women have proved themselves in almost every field of life affirming that they are no less than men due to their hard

work whether at home or working places. Behind the closed doors of homes all across our country, people are being tortured, beaten and killed. It is happening in rural areas, towns, cities and in metropolitans as well. It is crossing all social classes, genders, racial lines and age groups. It is becoming a legacy being passed on from one generation to another. But offences against women which reflects the pathetic reality that women are just not safe and secure anywhere.

If we glance on one of the reports prepared by **NCRB (National Crime Records Bureau)**, in our country, in every three minutes, a crime pertaining to violence against women gets recorded. Every 60 minutes, two women are raped in this country. Every six hours, a young married woman is found beaten to death, burnt or driven to suicide. Violence against women is not a new phenomenon. Women have to bear the burns of domestic, public, physical as well as emotional and mental violence against them, which affects her status in the society at the larger extent. The statistics of increasing crimes against women is shocking, where women are subjected to foeticide, infanticide, medical neglect, child marriages, bride burning, sexual abuse of girl child, forced marriages, rapes, prostitution, sexual harassment at home as well as work places etc. Violence against women can fit into several broad categories. These include violence carried out by 'individuals' as well as 'states.' Some of the forms of violence perpetrated by individuals are coercive use of contraceptives; female infanticide; prenatal sex selection; obstetric violence and mob violence; as well as harmful customary or traditional practices such as honor killings, dowry violence, female genital mutilation, marriage by abduction and forced marriage. The World Health Organization (WHO), in its research on Violence against women, categorized it as occurring through five stages of the life cycle:

- (1) **Pre-birth:** Sex-selective abortion; battering during pregnancy; coerced pregnancy.
- (2) **Infancy:** Female infanticide; emotional and physical abuse; differential access to food and medical care.
- (3) **Girlhood:** Child marriage; genital mutilation; sexual abuse by family members and strangers; differential access to food, medical care and education.
- (4) **Adolescence and adulthood:** Violence during courtship; economically coerced sex (e.g. for school fees); sexual abuse in the workplace; rape; sexual harassment; arranged marriage; trafficking.
- (5) **Elderly:** Physical, psychological and sexual abuse by intimate male partners and relatives; forced pregnancies by partner; sexual abuse in the workplace; sexual harassment; rape; abuse of widows, including property grabbing and sexual cleansing practices. Elderly Abuse of widows, including property grabbing; accusations of witchcraft; physical and psychological violence by younger family members; differential access to food and medical care.

Types of crime against women in our society: It is a fact that with the passage of time we have achieved a lot in our life and society, but the plight and atrocity against women is more or less the same and still so many things have to be implemented in practicality so that this menace can be ended. The suffering and discrimination against women in various forms like oppression, exploitation, degradation, aggression, humiliation and many others has been patiently watched by time. In Indian society, woman occupies a vital position and venerable place. The Vedas glorified women as the mother, the creator, one who gives life and worshipped her as a 'Devi' or Goddess.

But their glorification was rather mythical for at the same time, in India women found herself totally suppressed and subjugated in a patriarchal society. Fear of violence is an important factor in the lives of most women and this is the main cause of lack of participation in every sphere of life. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phrases of life. In the Indian society, position of women is always perceived in relation to the man. This perception has given birth to various customs and practices. Violence against women both inside and outside of their home has been a crucial issue in the contemporary Indian society. Women in India constitute near about half of its population and most of them are grinding under the socio-cultural and religious structures. One gender has been controlling the space of the India's social economic, political and religious fabric since time immemorial.

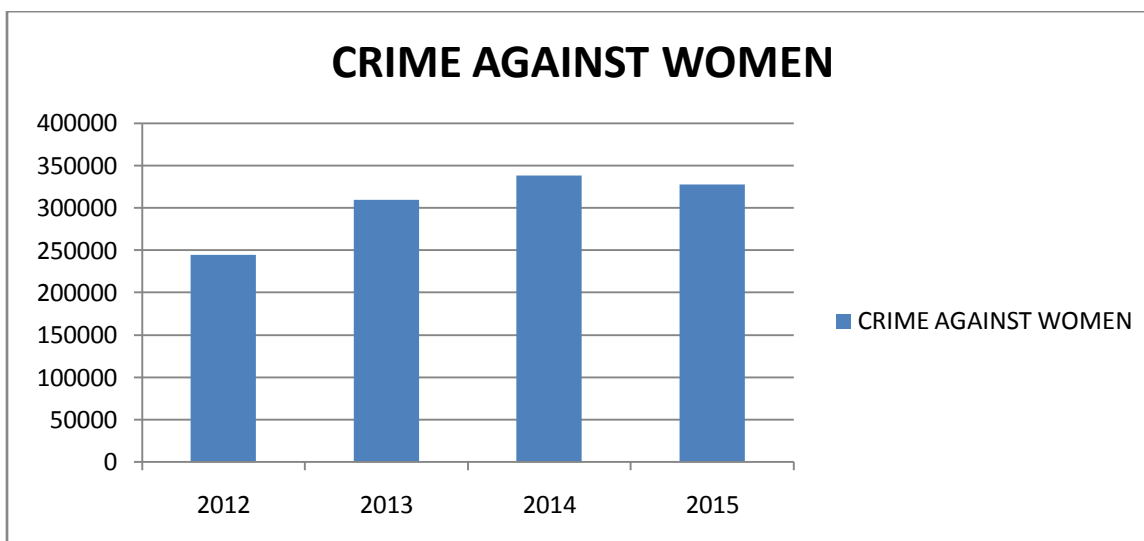


Table 3: DATA OF CRIME AGAINST WOMEN (Source: NCRB)

Some of the crimes and violence against women are appended below:

- (i) **Female Infanticides And Sex Selective Abortions:** Our Indian society which is being dominated by patriarchy, strong wish to have son to dispense mythological rituals after death and social evils such as dowry has been one of the main reasons for sex selective abortions and female infanticides in our country. Due to this, the sex ratio tilted in favour of male and reached an alarming national ratio of 927:1000. This numeral is worse in some states like Punjab and Haryana where for every 1000 males there are less than 800 females.
- (ii) **Child Marriage:** The traditional society of our nation is witnessing the menace of child marriage even after 70 years of independence. The practice is prevalent in mostly rural regions of Rajasthan and Haryana because of one reason or the other. But the impact of this social evil can be seen in its worst form of child widows who are not allowed to get remarried and they are condemned to a life of great agony, shaving heads, living in isolation, and shunned by the society. Legally this social evil was banned very early in the year 1860, but it is still a common practice.

(iii) **Domestic Violence:** Domestic violence against women and various other atrocities related with this are common in our society but are more prevalent among those families which are in the lower socio economic stratum. The domestic violence is seen in many forms like physical abuse, harassment, maltreatment, brutality or cruelty and even the threat of assault-intimidation. Confining or detaining the spouse against one's will or damaging property is also considered as acts of violence.

(iv) **Trafficking:** Trafficking of women and young girls for prostitution, domestic work or child labour are being reported from every corner of our nation. It is now becoming a very serious issue and matter of concern for the government and our civil society. In order to prevent this problem, our government has already passed the Immoral Traffic (Prevention) Act in 1956, but the result is far from satisfaction.

(v) **Eve- Teasing:** Another type of violence against women can be seen in the form of eve teasing which violates women's respect, space and self-respect and it make her to feel inferior, weak and afraid. It is done by passing some obscene word whispered into a woman's ear; offensive remarks on her appearance; an intrusive way of touching any part of a woman's body or a gesture which is perceived and intended to be vulgar.

(vi) **Rape:** The most heinous crime inflicted on women folk is crime which not only shatters her physical presence but also her soul and inner conscious. In our modernizing society, sexual violence in the form of rape is increasing alarmingly. Although the penalty is severe, convictions are rare. Many rapes go unreported because of the stigma and trauma associated with them and the lack of sympathetic treatment from legal systems. Nirbhaya case of Delhi and many others can be cited as the example of this brutal and inhuman crime. In recent years, there has been an alarming rise in atrocities against women in India. Every 26 minutes a woman is molested. Every 34 minutes a rape takes place. Every 42 minutes a sexual harassment incident occurs. All these data are clear indication of the fact that only formulation of laws and awareness programme are not enough but their practical implementation is the need of the hour.

(vii) **Acid attacks:** Since last few years one crime which is inflicted on women emerged in the form of acid attack, in which acids such as sulphuric acid has been used to disfigure or kill women and girls for reasons such as family feuds, inability to meet dowry demands and for rejection of marriage proposals.

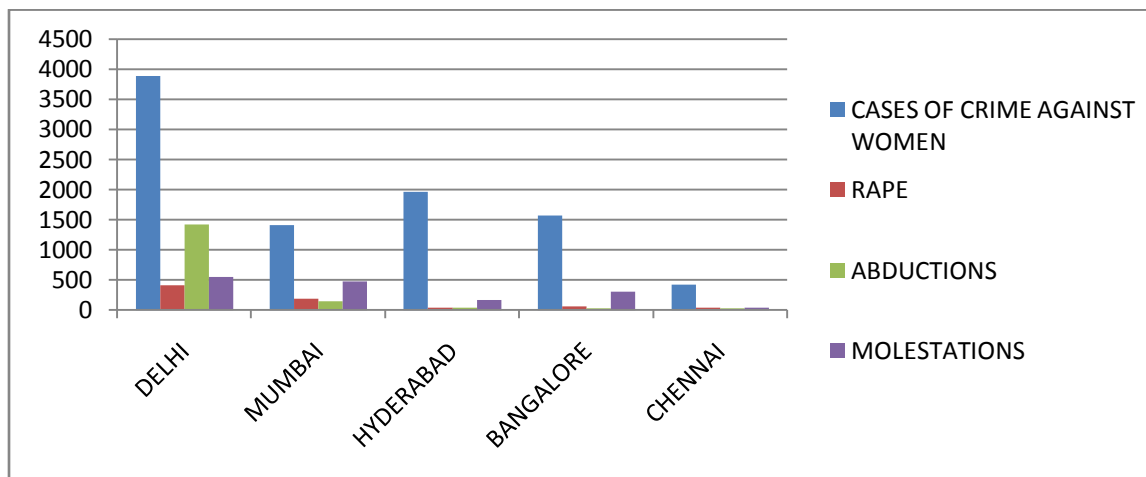


Table 4: CRIME AGAINST WOMEN IN DIFFERENT CITIES (Source: NCRB: 2010)

Legislative measures to stop crime against women: In order to stop the crime and discrimination against women the government has incorporated various legislative measures, but its true implementation is still being awaited. The legislation to prevent violence and crime against women has been classified in two categories which are appended below:

The Crime under Indian Penal Code (IPC):

- (a) Rape (Section 376 IPC)
- (b) Kidnapping and abduction for specified purpose (Section 363-373 IPC)
- (c) Homicide for dowry, Dowry death or their attempts. (Sec. 302/304-B IPC)
- (d) Torture both mental and physical (Sec.498-A –IPC)
- (e) Sexual Harassment (Sec. 509 IPC)
- (f) Importation of girls (Up to 21 years of age) (Sec. 366-B IPC)

The Crimes under the Special and local Laws (SLL)- Gender specific laws:

- (a) Immoral Traffic (Prevention) Act, 1956.
- (b) Dowry Prohibition Act, 1961
- (c) Indecent Representation of Women (Prohibition) Act, 1986.
- (d) Commission of Sati (Prevention) Act, 1987.

Even though there are many laws and legislative measures formulated by the government and there are many reformative measures being adopted and propogated by various NGOs, but the recent few years has seen an alarming increase in atrocities against women in our country. It is estimated that the growth rate of crime against women would be higher than the population growth rate by 2010, which implies that progressively a greater number of women are becoming victims of violence.

Impact and consequences of violence against women on humanity and society: The consequences of violence against women on society have both long and short term effects. It has a

very devastating impact both at the individual level as well as within the family, community and society. This can be elaborated by dividing the consequences on both individual and societal level, which are appended below:

Consequence at the individual level: The violence against women has very serious consequences at the individual level. Some of them are as follows:

- (a) Physical injuries such as fractures and hemorrhaging and long term physical conditions causing gastrointestinal, central nervous disorders and chronic pain etc.
- (b) Sexual and reproductive health problems such as HIV, sexual dysfunction and unintended and unwanted pregnancies.
- (c) Mental illness including depression, anxiety, attempted suicide or post- traumatic stress disorder.
- (d) Addiction of drugs and alcohol.
- (e) Poor social status causing social marginalization and isolation.
- (f) Loss of job, income and lower productivity.
- (g) Such violence limits the possibility of getting education to girls and further career progression.

Consequence at the societal/ national level: The violence or crime against women has also very serious consequences at the societal and national level. Some of them are as follows:

- (a) Children witnessing such acts of violence either in family or in their locality are more likely to have emotional and behavioural problems.
- (b) The employers or businesses can incur financial losses on account of absences due to health issues of survivor.
- (c) Such type of crime or atrocities adversely affects country's human, social and economic development and also hinders poverty reduction efforts of government.
- (d) Violence against women has enormous direct and indirect costs for survivors, employers and the public sector in terms of health and related expenditures.

Suggested Solutions and Recommendations:

- (i) Create laws and enforce existing laws that protect women from discrimination and violence, including rape, beatings, verbal abuse, mutilation, torture, "honor" killings and trafficking.
- (ii) Educate community members on their responsibilities under international and national human rights laws.
- (iii) Promote the peaceful resolution of disputes by including the perspectives of women and girls.
- (iv) Strengthen women's ability to earn money and support their households by providing skills training for women.
- (v) Sensitize the public to the disadvantages of early and forced child marriages.

- (vi) Highlight the value of girls' education and of women's participation in economic development.
- (vii) Encourage women to participate in the political process and educate the public about the value of women's votes.
- (viii) Raise public awareness of the poor conditions some women face, particularly in rural areas.

Conclusion: So, it is very clear that half of our population in the form of women folk is still searching a place on this earth where they can inhale breathe of freedom with dignity. It is the gender based discrimination and our gender stereotypes which create the monster of violence and atrocity against our women. Its devastating impact has led us to think seriously in order to combat this menace. The solution in its best form can be suggested as to prevent it from happening in the first place by addressing its root and structural causes. As the early childhood is the best and very critical time when values and norms around the gender equality can be forged, so by developing a culture of education and working together with the promotion of respectful relationships and gender equality will be very beneficial in the eradication of gender based violence. Now it is the need of the hour that very strong steps should be taken to make the home and public places safer for our sisters and daughters so that their autonomy and security can be ensured firmly. In addition, in our post-industrial society the social media can prove as a very effective component of prevention strategy by playing a very vital role to increase awareness in this direction. The state is playing its part by formulating and implementing legislative measures, but without our willful co-operation, end of this monster will be a dream only. So, we have to challenge the deep rooted inequalities and our orthodox attitude that is perpetuating men's control and reinforcing the tolerance for violence against women and girls. It is our duty to create such type of society and atmosphere where our women can walk freely with respect and their freedom with empowerment can flourish in true letter and spirit.

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DEMOGRAPHIC CHALLENGES OF NORTHEAST INDIA (WITH SPECIAL REFERENCE TO ASSAM)

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Abstract: The North East Region of India particularly Assam has been vital centre and source of its national insecurity. At present due to demographic imbalance Assam is victim of ethnic conflict in its heartland. The Assam is the largest state in the region as per population & with second position in geographic area among north Eastern seven states. The local population Assamese vs illegal migrants, Tribals vs Non Tribals ethnic conflict started wef. post 1947 partition independence due to ethnic fear of identity crisis. This study analyse ethnic conflict environment in demographic imbalance. A case of of demographic swelling of Assam during British colonial period became worst in post partition of 1947 and gradually became more vexed post 1971. The roots of demographic challenge is a core issue of Bangladeshi illegal migration which has troubled the state of Assam for decades now. The Assamese citizen fear this unchecked illegal migration from Bangladesh border will change the demographic profile of the state. The truth is Assam with its resources rich region remaining undeveloped due to neglect in policy of governance in comparison with other regions, thus local population has alienated from the India's main stream. Its reality appears Lebensraum for Bangladesh and illegal settlements in Assam at all levels were nurtured by a corrupt bureaucracy & patronised by corrupt politicians as vote bank policy. The demographic challenge in Assam is analyse in National Security perspective.

Introduction: North Eastern India's region has drastic change in their religions demography. In particular Assam state has turned Muslim dominated region due to illegal migration. The Census is indeed useful source of information about the demography of society & religions demography change. The Change in demographics of North East is drastically – detrimental to security interest of India. This has also caused birth of new Left wing extremism as tribal Maoist insurgency in pretext of justification against Prevailing uncontrolled migration causing threat to tribals as identity crises. It is growing as serious concern to security of nation as Ethnic Conflict Zone.

North Eastern India Scenario: North East (NE) Region of India is conflict zone with demographic crises and fundamentalist design of antinational movement conspired by domestic & external dimensions. The ethnic conflict in Assam along with north east region has affected the security of entire nation. The demographic drastic change in Assam is detrimental to India's security. Thus keeping above facts in view the cause and effect of demographic variables' in Assam is social, political, economic, ethnic and security centric facts dealing with the trends in North East in general shall be prime focus of research paper.

1. In this study, the religious demographic change is to be analyzed in ref. of ethnic conflict as security problem in Assam.
2. In this study-the analysis will be done of ethnic conflict & ongoing violence in Assam its feature and its interrelated factors.

3. In this study-Social, Economic Structure, Political nexuses, illegal arms & drug smuggling, Christian missionary role, I.S.I., ULFA, BODO & Dima Halom Daogh's role shall be discussed.
4. How the people of Assam developed antipathy against India's main stream, the alienation feeling bear effect in ethnic conflict & security of region.
 - (a) To focus on the changing demographic structure of Assam in context of sustained & large scale migration.
 - (b) Estimate the impact of in-migration (intrastate & interstate migration & immigration (international migration) on population growth in Assam.

Geography of North East India: Assam is a land of scenic beauty, which yet has unexplored mountain ranges, evergreen forests, rare wildlife, mesh of rivers dominated by the Brahmaputra and Barak, expansive tea gardens, oilfields, varied fairs and festivals and pilgrims' trails. Located in North East India, between the latitude of 24° and 28°N and longitude of 90° and 96°E and at the south of the eastern Himalayas, Assam has an area of 78,438 sq. km. Squeezed amidst the young mountains in upper and south Assam and old mountains in lower Assam are the valleys of Brahmaputra and Barak rivers.

The state has Arunachal Pradesh in the east, West Bengal, Meghalaya, Bangladesh in the west; Arunachal Pradesh, Bhutan in the north and Nagaland, Manipur, Mizoram, Tripura in the south. The whole Assam can be classified into 2 regions namely The Brahmaputra Valley and the Barak Valley depending on the names of the two rivers Brahmaputra and Barak respectively and hilly area made up of North Cachar and Karbi Anglong districts. The Brahmaputra Valley, comprising eighteen plains districts and two hill districts, has a total area of 71,516 sq. km. and the Barak valley, comprising three plains districts, has a total area of 6,922 sq. km. Assam covers 35.48 % of forest of the total land area of the state. The main seasons of Assam are monsoon, winter and pre-monsoon. Assam is connected to the rest of India via a 22-km land strip in West Bengal, popularly known as 'Chicken's Neck', near Siliguri. Assam shares an international border with Bhutan and Bangladesh.

Terrorism in North East Background: It is very difficult to mention a definite beginning date of terrorism in North East. But according to recent history the start of terrorism in this region can be dated back to 1826 when the then British Government occupied Assam under the agreement of Yandabu. All over the region was divided between various tribes and groups. The Britishers started development activities in North East. In 1940 Christian missionaries arrived in this region. They started sowing seeds of awakening in these tribes. A large convention of Assam-Kachhari youth was organized on the 12th August 1927 at Titabar in Assam. The Kachhari youth voiced their discontent towards the Hindus who were said to be treating them as untouchable and a resolution stating that they, the Kacharis, have differences in the political, social, and religious systems of Hindus. Simon Commission arrived in India in 1928. All the people in India showed them black flags but some tribes in Assam welcomed the commission and they were with and in favour of the commission. This was simply the spark of discontent in these tribes. The Nagas in Naga hills also started showing their discontent during nearly the same period. The Nagas put forth their demand to protect their culture before the Simon Commission. As a matter of fact, Khasi and Jaintia Hill Council, Mizo Hill Council, Garo Hill Council and Mikir and North Kachhar Council were in existence. But the Nagas were not prepared to accept this. It is said that insurgency of discontent

started then only. The Britishers kept the Naga demand pending for 16 years. At the end they constituted Naga Hill District Council in 1945. First meeting of the council was held at 'Vokha' in 1946. A resolution was passed to change the name of this council as Naga National Council. In the beginning the aim of this council was to protect and maintain the social entity and self-respect of Nagas. Thus afterwards a resolution was passed to keep Naga Hill area in Assam itself but as autonomous unit. But within a period of one year India got independence in 1947 and the Nagas made a demand to the council government for declaring their area as a Sovereign Republic country but this was denied by the central Government. After this the Governor of Assam Sir Akbar Haidari went to Kohima to have talks with Naga National Council leaders. This resulted in a Nine Point agreement which was duly signed by the Naga leader and by the government through the governor of Assam. It was specially stated in the agreement that the governor of Assam will reconsider the agreement as the agent of Govt, of India and consult the Naga representatives regarding the continuance of the agreement. Explaining the provisions of the agreement it was clearly told to the Naga representatives that the Nagas can be given more autonomy but within the jurisdiction of constitution of India.

The cultural and ethnic issues are inextricably linked with the economic issues. It is not within the purview of the Assamese ruling class to make the ethnic group to be equal partners of the dominant section of society.¹

Causes of Terrorism and Separatism in North Eastern States: Terrorism and separatism in the North Eastern States was studied by a number of persons from various angles. Some studied the problem from historical background and some studied the same from the angle of economic backwardness. Some placed the blame on geographical situation as well as history along-with economic backwardness. Though in terms of literacy Assam is slightly ahead of the all India figure. Against the Indian figure of 65.35 persons who could read and write in the whole country Assam's figure for 2001 was 64.28.²

Some tried to resolve this problem by social analysis, Whereas some have blamed Tropical or Regional Political mentality for the problem of separatism and terrorism in North East. The outsiders (Originally belonging to other states but living in this area for generations) and the infiltrators from Bangladesh and other countries are nowadays, being blamed for the problem. The regional parties hold the Central Government responsible whereas the Central Government holds the inefficient, careless and lethargic governments in these states, as responsible for rise and increase of terrorism for separatism. During this cat and mouse game, actual sufferers are the people in general. Whereas this is related to pre independence, the influx of people from other parts of the subcontinent to Assam was forced by the circumstances which the colonial economy demanded. Thus, the influx of people from other parts of India to Assam was also a colonial phenomena.³

We are going to discuss and analyse the reasons responsible for the terrorism and separatism in this region, which could not yet be curbed. These reasons can be enlisted as follows:

- 1) Historic conditions
- 2) Regionalism
- 3) Social and cultural situation
- 4) Role of Christian-Missionaries and I.S.I
- 5) Colonial history writing and misunderstandings

- 6) Foreign Protection.
- 7) Economic condition and unemployment
- 8) Role of Central Government
- 9) Combination of Student Organizations and Militants
- 10) Role of media

1) Historic conditions: The British are responsible for the Separatism mentality and for that the terrorism in the people of North-East India. It is the fact that only the British had sown the seeds of separatism in this area. But they are not the only people responsible for today's terrorist activities in this region. Though painful but it is a fact that we are, mainly, responsible for the present nature and fury of terrorism and not the British.

It is a fact that some of the then British officers mainly Prof. Kooplund and Hattam and Mills had prepared a plan and submitted it to the British Government recommending therein, to separate this mountainous area along India Burma border and present Arunachal Pradesh, from India. This they did just before India got independence. But it was their bad luck and India got independence early, making Kooplund Plan unsuccessful. This does not mean that the British did not have their contribution in the North East terrorism. Help provided to Fijo and Laldenga by the British is known to all and cannot be hidden. Added to this are the activities of British journalists Donald Mize and Gaibin Wang. These two journalists met the underground Naga activists in 1959-60 with the help of British Tea Garden owners and published articles in British media which were pro Naga activists and gave undue publicity to them. Today also a number of European human rights forums provide their stage to the separatist organisations in North East. It is every now and then discussed that the then British joint commissioner had active contribution in forming the Naga Club and Naga National Council as well as in drafting the memorandum that was submitted to 'Simon Commission'.

It is also a fact that the British separated the people in plains and mountains from each other by implementing inner line Regulation in 1874. The British analysed the history of North East from the view point of colonialism-defined the history, society and culture. Even after the impact of this the Naga National Council had expressed its desire to remain as a district of Assam and thereby to remain as a part of India. This was conveyed to the Govt, of India through an application. The Mizo Union did also express its desire to remain in India. Actually this was the largest and strongest organisation of Nagas. All the tribes in the then Assam except the Nagas were happy over the provisions of India's Constitution (VI Schedule) which promised to provide internal autonomy to Zilla Parishads. The act of Assam Government of tabling a bill making Assamiya as official language of Assam provided an opportunity to Khasi, Jaintiya, Garo and Mizo tribes to demand a separate state. Karbi, Jaintiya, Kachhari tribes opted to remain with Assam. **The latest band of separatism was voiced, just prior to independence by the Naga National Council when 'Fijo' became its leader.**

2) Regional: Every community is always proud of its culture. It loves its motherland. This feeling is now converted into mentality. It is further increased by the spread of education in this area. That is why every tribal group has formed its so-called organization. These organizations always encash this feeling for the benefit of a few people. It is a fact that when the regional ambitions do not find place in central stream, or when the central authorities neglect the regional ambitions, these people start shouting separatist slogans to obtain its shelter and here starts the terrorism. Almost all the

terrorist organizations always use so-called injustice to them, as their weapon. This is because they can derive their own benefits by fuelling this regional mentality. It is the responsibility of the State Government to ensure that there is no differentiation between groups. Secondly the governments should ensure that no group carries such impression. Not only this it should be seen that their freedom is not jeopardised or their cultural identity is not being demolished. The fact is that unluckily it has happened and regional separatism is fuelled.

3) Social and Cultural Situation: Social structure of North-East is many-fold. Complexity of Geographical structure and backwardness in the means of conveyance has kept this area away from rest of India. As a result blind beliefs, traditionalism, group killings and backwardness have shadowed everything in this region. It is well known that the social, economic and cultural activities mainly depend upon the social structure of that region, the race to which the concerned society belongs. Their social qualities, ambitions, communal and respect identity, awakening, faith, their natural relations, religion and religious beliefs, traditions, languages, linguistic culture, public beliefs and literature of any region always have a great and deep impact on the social, economic and cultural activities of that region. If we study the social and cultural activities of North-East, we come to the conclusion that there are many specialities which do not have any similarity with the original stream of the country.

Almost five crores population of North-East consists of Aryans, Dravids, Mangol tribes and subtribes and Moth 85 Khwameth people belonging to Austrian race. Their communal multiplicities are the base of activities of these communities and thereby communal identity of their communal groups is always maintained. Comparatively smaller and backward, minority communities and tribes are living in this area which has a majority of educated, developed and impressive Aryans. These smaller tribes and communities always wanted to protect themselves from the impact of Aryans. This has created strong will in them for the purpose.

We have to realize the fact that there is a cultural multiplicity throughout North-East area. This culture separates one community from the other. Even after such a cultural multiplicity in this area, regionalism is deep rooted in their hearts. That is why these people feel that their dances, music, sports, drawing and painting, handicraft, dramatics, etc., are not given proper attention by rest of India and a step-motherly treatment is being given to them. This creates a feeling of separatism in them. But the fact is that the Central Government has established Television and Radio stations in this area for maintaining the cultural multiplicity and spread of their culture. The Doordarshan operates a 24 hours channel for the North-East where-from glimpses of North-East culture and arts are telecast.

4) Role of Christian-Missionaries and I.S.I.: Role of Christian Missionaries and I.S.I of Pakistan in encouraging and supporting separatism and terrorism in North East can not be ignored. About 44 per cent of total Christian population of India is in the North Eastern states and Nagaland and Mizoram have majority population of Christians. As a matter of fact developmental work done by the missionaries in this area is also commendable. But it is also the fact that there are some such missionaries and Churches whose attitude and behavior as well as role is not only suspicious but also treacherous.

5) Colonial history writing and misunderstandings: Indian historians are blindly adopting and accepting the history written by the British. Today the situation is such that if any one puts forth his

discoveries and analysis in a new method which is other than the old and traditional and founded by British, he has to face public criticism. His discoveries and inferences are not accepted. This has caused the brainwash of our people who have undergone English education. Their brains have gone colonial. The situation is much harsh in North East. Racial definitions of the societies clashes between mainstream and people cut from main stream were imagined by the British with not any good intentions. As a matter of fact both these assumptions are wrong. Though the Kirats belong to Mangol race the *Mahabharata* regarded them as 'Kshatriyas' and upper caste. As per *Mahabharata* 'Uliupi' is Naga Princess as well as from 'Aryans'. The British historian Gate ill-defined the word Asur and the word 'Di' from Bodo which means water. Gate adopted this and thereby gave undesirable turn to the history of Assam. He conveniently forgot that 'Asur' was not Anarya'. On the other hand-Asur-Vrutta was Brahmin and a learned saint of Vedas. Synonym of bodo word 'Di' in Sanskrit is 'Toy' i.e. water.

The British had planned to keep North East area cut from India. Accordingly, though not as planned they separated the people in planes from the people in mountains. As a matter of fact there was no such separatist mentality in these people. The same way neither the North East nor rest of India remained separate nor the people in planes and people in hills. This area was never under Muslim rule except for short period that too a part of it. This area was always with rest of India even from *Ramayana* and *Mahabharata* era. Assam was under 'Gupta' rule also. Assam kings had their extended territories even up to Orissa and Chattisgarh for about 400 years. One or two Assam rulers/kings performed 'Ashwamedh Yagya'. Assam was connected not only to rest of India but with East, Central and South East Asia by roads. These facts do not prove that separatism is inherent in these people. Even after existence of all these facts, impact of colonial history is so deep that Indian historian S.K.Varpuyari also was impressed by it and talked about splendid isolation. It is essential to mention here that common people in Northeast do not have separatist mentality. But because of terrorism and other things they do not publicly criticise separatism and terrorism. The British started tea gardening in Assam about ten years before the Second World War. People in rest of India even did not know 'Svhat tea was?' But later on tea became most popular. Naturally the British started expanding the tea gardens. They needed labour to work in these gardens. As such their agents used to visit Bihar and its village. They started attracting the labour by offering them attractive wages, which was about 8 to 10 times higher than what they were getting in Bihar as well as Kolkata. Physical environment of Assam at that time was not good. Most of the labour started suffering from Malaria, Indigestion and Typhoid.

Means of conveyance were not easy. Eventually the labour from Bihar was unable to return to their native places. Many of them used to marry the girls from Assam in Bihar and east Uttar Pradesh started assuming that the girls in Assam knew black magic and they learnt it from Kamara Kamakhya (Kamakhya shrine in Kamrup district) and thereby they turned the Biharis into goats, and so on. Today also there are a number villages, the residents of which feel that the Assam girls have transformed many youth from their villages to goats. They further believed that these girls were such experts in black magic that they could turn a man into a goat and a goat into man at their sweet will.

This assumption prevailed there for about 12 years. But the fact was that the Biharis were forced to live in Assam for want of conveyance to return. Naturally they married girls from Assam and permanently stayed there and forgot their native places. If at any time any of their relations

came to Assam in their search these Biharis started not to recognise or not to own them. Naturally such persons used to get annoyed by this. Therefore on returning to their places used to tell that the Assam girl had transformed them to goat. Such assumptions prohibited people from outside to go and visit North East area.

6) Foreign Protection: Terrorism in North East India has a considerable protection from other countries. Myanmar has dictator rule and that government feels that the Government of India is helping the democratic movement in their country. Burma (Myanmar) was geographically part of India till 1931. The British government separated it from India. There was democratically elected prime minister in 1952. The then Government of India sacrificed one district from Manipur with a view to have good friendly relations with Myanmar.

This was done on the request of the then Myanmar government. But now the same district has become the training centre for training people to undertake activities against India. Even after dictatorship in Myanmar the government of India is trying to establish better relations with Myanmar and for that it is not supporting the democratic movement. Same way it is doing a foolish act of continuing indirect support to terrorism there. Bangladesh has hatred for India. The terrorism under government protection and help in Bangladesh is beyond one's understanding. Indian border with this country is open. Government of India has curbed the infiltration from the Indian borders in Punjab, Rajasthan and Gujarat by putting barbed wire fencing and flood lights across the border. The same arrangement is a serious need of North East as well as rest of India.

There are internal as well as external reasons of terrorism in North East. This region is connected with rest of India across a narrow land near Siligudi. Otherwise the complete region is surrounded on all sides by foreign countries. This situation helped in easing the inflow of outside help to the violence of separatist elements. These elements were getting help from China for some days. The help from Pakistan is continuously coming except for some period after the creation of Bangladesh.

The ISI from Pakistan is providing help to a number of terrorist organisations. Apart from this help the Indian terrorist organisations have their training camps in Myanmar and Bangladesh. The training camps of Bodo and other terrorist organisations are run even in southern part of Bhutan for last some years. Because of the geographical situation added by foreign help from China, Pakistan, etc., the separatist organisations undertaking terrorism are becoming stronger day by day. But the real reason for the strength of these organisations is our internal weakness. Demoralisation and bad inefficient administration, lack of political foresight as well as colonial way of thinking by the government are also responsible for this problem. As it is whole country is suffering from moral weaknesses and inefficient and bad administration. But the North Eastern states come under the category of privileged states.

The terrorism in North East had China's strong support right from 1950s & 1960s. Firstly the Nagas sought help from China. After that the Mizo revolutionaries and afterwards Maitei revolutionaries of Manipur established political relations with China. Accordingly they received both money and weapons from that country. China provided training to 17 P.L.A. militants in Lhasa. Two Mizo groups went to China in 1988. But afterwards they developed some ideological differences with China. Actually China wanted that these people should adopt the path shown by Mao-Tse-Tsung. But Naga and Mizos had strong impact of Christian ideology. Eventually they did

not agree to China's proposal of adopting 'Mao-way'. These people went afterwards to such an extent that the paper pages from Mao's 'Red Book' were used by them as toilet papers. Later on Rajiv Gandhi visited China in 1989 and there was improvement in bi-lateral relations with China. As a result China stopped taking interest in the ideology of terrorism in this area.

7) Economic condition and unemployment: Complete North-East region though very rich in economic resources is quite backward economically. Economic potentiality of the plain and hill regions of north east India and their different level of development provided the early push factor to generate centrifugal tendencies among the plain and the hills population.⁴ About 45 per cent of the population lives in poverty, cottage and small industrialists do not get proper returns. In most of the cases the middlemen swallow a major part of the earnings. A number of economic packages are being given but their benefits do not reach the needy for whom such packages are meant. Eventually the development becomes meaningless.

The CAG report of government of India also says that the funds provided to these states under plan expenditure head are not properly utilized as well as in stipulated period. As a result such funds become stale and are lapsed. Ex-Prime Minister H.D. Devegowda had constituted 'Shukla Commission' and Vipparai Committee for looking into the development process of this area and declared an economic package of Rs. 6,100 crores. The Gujarat government declared a package of Rs. 7200 crores and Prime Minister Atal Behari Bajpai declared a package of Rs. 25,000 crores in 2000. As it is, these North-East states get 90 per cent as grant and 10 per cent as loan from central pool. According to one understanding the Central Government spent Rs. 30,000 crores for the development of Nagaland having population of 12 lakhs, during last 25 years. But the corruption in this area is so rampant that even 15 per cent of these funds could not reach the grass root level.

It is not the case that the Central Government hesitates to allot funds as developmental help. But the 'CAG' report of 1999-2000, very clearly, states that there were much irregularities in utilisation of these funds because of absence of proper plan and programmes which is the result of mismanagement. The ultimate result of this is that the youth of this area feel that the Central Government gives them step-motherly treatment. Eventually they resort to weapons and terrorism takes birth here.

The intellectuals have their own opinions. They say that the Central Government never thought that it owns the people of this area. An English newspaper *Sentimental* says with example that the Central Government is interested in getting and carrying raw material from this area. The general public has to go for movement for getting any things. Two bridges across Brahmaputra are constructed but this too required a movement. Establishment of an oil refinery was and is the essentiality of this area. Against this a toy refinery of 0.85 million tons is established here and the main plant was transferred to Barouni in Bihar. The same way the head offices of tea gardens are situated outside the state. Apart from this, tea, crude oil, valuable wood and so many other items are taken away from the state but the state did not get proper returns from this. Eventually there is an increase in unemployment. The state did not have proper industrialisation on a large scale. Whatsoever industries are established here, they belong to outsiders. This gave impetus to terrorism.

8) Role of Central Government: As a matter of fact the Central Government has taken and is taking lots of initiatives to stop terrorism. But it seems that they are not sufficient. Banning any Organisation adversely glamorizes it. These organisations start and continue their activities under new banner. Ignoring the seriousness of the problems as well as old ways of gaining power by using wrong methods, and Indian colonialism, unconstitutional methods have sparked the terrorism in the forties which is now converted itself in dangerous fire flames. As a matter of fact the complete North East region remained neglected up to the nineties. This gave birth to anger and hatred towards Delhi, in the minds of North East population. Very short-sighted decision of Central Government taken in 2001 regarding Manipur has been the reason for wide spread violence. This gave a serious blow to the centres initiative to resolve the problems of North East. As a result, Assam and comparatively peaceful Arunachal Pradesh got disturbed. This can be taken as short-sightedness of the Home Ministry. The Central Government thought that the cease-fire in Naga majority areas would be welcome by the complete North East region. But the brains engaged in resolving the problems could not understand that such an initiative may hurt the tribal who are determined to protect their communal entity and pride.

The Central Government did not take public representatives of this area in confidence while extending the cease-fire areas to other states. This is an example of centres short-sightedness. The centre may quote that all the chief ministers of North Eastern states had agreed to the extension. But the centre could not foresee that taking such a decision, without understanding fully, the structure of North East might hurt the sentiments of these people and in turn may prove to be damaging the very purpose. Had various communal organisations, student leaders, etc., been taken into confidence, there would not have been such a fury of violence in Manipur.

It is the astonishing fact that the chief ministers of North East states are not true representatives of the communal groups and therefore their decision may not satisfy them. The governments in Meghalaya and Manipur go on changing frequently because of the tribal politics. The law and order situation here has reached such a state that some communal organisation or student organisation issues orders to the non-tribal, on almost every day. Forcible recovery and collection of money from outsiders specifically traders is a regular activity. But the local administration and police remain silent observers. Thus, they run their own parallel governments.

Even then it is a hard truth that whenever any communal organisation wants to go ahead in politics, it uses the weapon of opposing any move or initiative taken by Central Government. These organisations adopt means to infuriate communal feelings. As a matter of fact Manipur incident is quite different and indicates long standing effects. It is far more important problem of bringing peace to Nagaland than terrorism in Assam and other North East states. The strongest terrorist organisation of Nagaland is Nationalist Socialist Council of Nagaland (Isak and Muwaia faction). Therefore, neglecting the role NSC in the process of bringing peace in Nagaland may pose a greater problem and obstacle in the process. That is why the Central Government is compelled to accept many of their demands. They demanded to extend the boundaries of seize fire before starting peace talks. The centre yielded to this demand also, that too without understanding or forecasting as to how this extension would affect other states. The Nagas also live in the districts of Ukhrul, Tamenlang, Sanapati, and Chandel of Manipur, another five districts Golaghat, Jorhat, Shiosagar, Karbi Agland and North Kachhar (some part) in Assam as well as two more districts -Tirap and Changlang.

Extending the cease-fire area to Assam, Manipur and Arunachal Pradesh caused tension in the people of these places. They did not like it. These people feel that this is step towards yielding to the long standing demand of NSCN about a greater Nagaland and thereby these areas might be joined with Nagaland. As a matter of fact the centre is calling it as misunderstanding. The people of North East do feel that the centre had promised such things in past. But afterwards changed the borders of states. The people here are awakened and do not want to get fooled by the statements of Central Government. Eventually there was a revolt in all three states of Manipur, Arunachal Pradesh and Assam. If the demand of greater Nagaland is accepted the state which will have to suffer a lot is Manipur. Presently the area of this state is 22327 sq. km of this the above quoted districts of Manipur have occupied the area of 15519 sq. km. Naturally the Manipurians will not allow this division, signs of which are apparent.

No doubt the centre reversed the decision of extending the cease-fire area. But this has given a chance to terrorist organisations to talk about it along with other things. The largest terrorist organisation of Manipur-United Nationalist Liberation Front (UNLF) feels that extension of cease-fire area to three states is not going to help in resolving the Naga problems as well as any satisfactory outcome is not expected from this. The UNLF further feels that the centre wants to encourage the communal clashes so that they cannot be united. The ULFA, also, has said that they would not tolerate any distracting and disturbance with Assam borders.

Thus, a question arises. Whether the centre did not know the feelings of the people of North East or took this decision purposely? Softening and curing the wounded feelings of these people will now consume additional time and the Naga organisation also got an opportunity to remain stern on their stand. As per Naga revolutionary Muwaia, who is presently in Bangkok, 'cease-fire' is 'cease-fire' and it does not have any relations with the area. But the same time he does not deny the demand of 'Greater Nagaland'. He further says that the Naga brotherhood in other states wants to join their brothers and there is nothing uncommon in this. In totality it can be said that the soft and sober methods through which the centre is trying to resolve the problems of North East may prove to be self-destructive, the signs of which are apparent.

9) Combination of Student Organizations and Militant: One cannot belittle the role of students in spreading terrorism in North east. Students of all colleges as well as universities have their student organisations. The contribution of Assam students Union (AASU) in the Assam movement was very important. The hard core group of students from this organisation parted from AASU and founded ULFA a terrorist organization. The ULFA showered its fury in Assam during the nineties. The AASU leader had kept mum about the activities of ULFA. They never spoke against ULFA. On the other hand they, every now and then, tried to blame the army for its so called atrocities. This created a feeling in general public that AASU and ULFA are two sides of a coin. They work as AASU activists during day time and ULFA activists during night time. A number of such incidences came to light during police as well as army action.

As it is very clear that student organisations in every state are enacting various important role in the movements in all North Eastern states. Khasi student union of Meghalaya is seen publishing in newspaper, their orders to so called outsiders to leave Meghalaya. This they do on the lines of militant organisations. They are seen collecting money from smaller or bigger, industrialists and traders, in the name of the student organisation. The people pay them out of fear. There are numerous such incidence in Nagaland, Mizoram, etc.

The Choudhari commission under the chairmanship of retired Justice S.K. Choudhari, in its 39 pages report has recorded the fact that All Manipur Students Union (AMSU) has its strong relations with underground terrorist organisation United Liberation Front (UNLF). The commission further discussed the relations between AMSU and UNLF specially in killing and abduction cases. These relations were proved on the basis of documents seized from Premanand Singh the then chairman of AMSU, during a raid on his residence. The same way AMSU financial secretary who was also the member of UNLF was arrested along with seizure of arms and propaganda equipment and pamphlets, etc. The report has further said that the demand for removal of special rights to armed forces Act and boycott of Republic day were aimed at providing help to the said terrorist organisation UNLF.

The report says that the contribution collected by AMSU finally is diverted to UNLF. Large amount collected by AMSU in the name of student welfare is used by UNLF for terrorist activities more and very small part is used for the purpose for which it is collected. Justice Home Choudhary has stated that all the amount collected by AMSU was illegal. The report further commented that AMSU which raised the point of atrocities by security forces as braking human rights, and took it very seriously, did not speak a word against abduction, killing and ransom by UNLF though such acts are more severe than atrocities.

Thus, it is essential to divert the students mind towards their own education and better educational atmosphere. They should be inspired not to indulge in politics and militancy even providing help to militancy. It is, therefore necessary to concentrate more powers in college managements so that they can ensure that the students are not adopting unwanted and wrong path.

10) Role of Media: People from North East are ever complaining that the newspapers and electronic media do not give proper coverage to them. They say that incidence of killing, abduction etc. in this area are given wide publicity by these media. But they ignore the specialties and goodness of the people. They further complain that such publicity carries negative information regarding the people of North East which, in turn helps the rest of India to form wrong impression.

More than 500 dailies and periodicals in local as well as other Indian languages are published in this area. Every State has its own newspaper published by the tribal in their own language. These newspapers are devoted to their welfare and benefits of their owns. But the area covered by them is restricted to their region. Naturally information and news of National interest do not find place in these newspapers. They elaborate only the regional feelings. Take the example of Assam, it is seen that the newspapers published in Assamese, Hindi and English differ in their view points and nature. On one side Assamese newspaper gives importance to regional feelings where Hindi newspapers try to protect the interests of people who come from outside. The role of Assamese newspapers in making paper tigers of ULFA can not be denied. This is done by the weeklies also keeping in view the increase in sale. Local news are published in exaggerated manner. But then English editors like S. N. Deobarua openly criticises the terrorist organisations. On the other hand the Hindi newspapers placed ULFA with high esteem and glamorous position which caused terror among non Assamese people. The infiltration of Bangladeshis the biggest internal security problem. It's the biggest because the government feels that it can do nothing about it. There is no military response, diplomatic response have failed, border management is not effective and the legal response is not doable because two crore illegal people's adjudication will take 200 years.⁵

The demographic challenge of Assam has complex elements- policy frame work need strong will power to address the socio-economic problems with diverse approach of Development centric approach with close confidence and support of Bangladesh to resolve from the roots of illegal immigration by adopting comprehensive approach making sure national security is not compromised. The moment terrorism /insurgency reduce, this region will develop as hub of tourism and corridor of connecting with south east Asean Nations. The tranquility in region will provide a set of conditions where northeast region can be transformed as Fast Developing economic zone of India.

Conclusion: Demographic Challenge in Assam is clear because of illegal migration from Bangladesh and effect is ethnic conflict as insurgent movement .The political solution is to take bold decisions as to establish rule of law and law enforcement agencies to perform the tasks of detecting and deporting these Bangladeshi citizen illegal migrants. The string will power of Political Masters have to take bold decisions to save "Lebensraum for Bangladesh" Assam shouldn't not be made .The Assam Citizen Register is a positive initiative to identify illegal migrants and find permanent solution with international co, operation from Bangladesh. The Economic causes are to be addressed as pull factor and push factor, work permit, legal visa or redressal of grievance to be solved. The social measures are to be taken to solve diffuse communal hatred, tribal vs non-tribal clashes, Assamese vs outsiders. The issue of illegal migration has an implication for India's security. The Zero tolerance against Insurgency / terrorists ethnic violence is to implemented. A comprehensive policy of development and active defence, Effectiveness policing is need of our with integrated headquarters .The border are to be guarded with technology application and firm guard of front and frontiers. The two prong strategy of development and defence is to be implemented.

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IMPACT OF CORRUPTION ON THE SOCIO-ECONOMIC FABRIC OF INDIA

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Abstract- The dawn of independence for our nation which was awarded after a long slumber of slavery of around 200 years from Britishers saw many challenges. The challenge was not only economical where our wealth was plundered mercilessly by colonial powers, but also social and political in many ways. It is true that after so many years of independence, we achieved many goals but still we are lagging far behind and the biggest reason behind such a situation was declared as the menace of Corruption. It has now become the order of the day and is posing a severe threat for our government and nation builders. The political and economic growth which in turn affects the social development of our nation is very seriously getting hampered by corruption. The demon of corruption is not a new issue but its presence can be traced in the ancient writings especially **the Arthashastra of Kautilya**, where he mentioned the tentacles of corruption in bureaucracy. Even after formulation of so many anti-corruption measures by government, its ugly face can be seen in many arenas especially politics, bureaucracy and moreover our judiciary. The reason behind the continuous growth of corruption in our country can be cited as absence of transparency & accountability with degradation of our morals and ethics. In addition, lack of powerful will to combat corruption and moreover the institutional weakness plays a very effective role in providing fertile ground for the growth of menace of corruption in India. As a consequence of such a scenario, every aspect of our society is getting severely affected and now the biggest need of the hour is to look into this matter and find out some practical solutions with effective will. This paper is an attempt to discuss the demon of corruption in our Indian society, its possible causes and consequences. In addition, the paper also seeks to assess various kinds of reforms and counter measures to combat corruption, so that our dream of egalitarian and prosperous society can come true.

Key Words: Independence, corruption, bureaucracy, politics, degradation, morals.

Introduction: The gradual development of human beings from a traditional society to the present post- industrial society saw many ups and downs. The transition phase witnessed many developmental aspects and at the same time many curse like situation. In case of our nation which after so many years of independence suffers from wide spread poverty, illiteracy, unemployment and various other social problems. After analyzing such a situation, the main reason which comes forward is corruption in almost every arena of society. It is not a new phenomenon of life but an age old demon whose shape and size is gradually increasing day by day. It has just become an epidemic which needs immediate and effective solutions; otherwise our forthcoming generation will witness a spoiled society with no morality and ethics.

The level of corruption can be understood with the fact that immorality and lack of fear for the law has now become order of the day and our society is witnessing it in almost every field. It can be defined as the situation of abusing public power for personal profit and it has no limit.

The ugly face of the demon of corruption can be seen in many forms like social crimes, frauds, bribery, nepotism, scams, extortion and many others. The name may be different but the ultimate aim is personal profit at the cost of others. The phenomenon of corruption has been defined in many ways by different agencies. For example-**The Oxford Dictionary** has defined it as “perversion of destruction of integrity in discharge of public duties by bribery or favour is called corruption.

” Further, the World Bank has also given its definition in simplest term as it is the “abuse of public power for private benefit”. With these definitions, it can be concluded that the menace of corruption is hampering every field and every individual. The reasons may be different but the ultimate consequence is more or less the same and that is the moral degradation of society and human beings.

After independence of our nation it was the dream of our nation builders to make an egalitarian society which is based on equality. Even our honourable father of the nation Mahatma Gandhiji dreamt of such a society which is replica of Ram Rajya. But such a dream is still waiting for its fulfillment and more or less it is now considered as a utopian concept. The reason behind such a situation was found that the lust of power in political leaders has now shaped in the form of a demon whose belly can-not be fulfilled. The dimension of corruption is so vast in our country and it can be understood by a famous quote of our late Prime Minister Sri Rajeev Gandhi when he told that if I send 1 Rs. for some welfare activity, only 15 paise will reach to the needy. We are continuously boosting ourselves of becoming an economic and military superpower, but I think that menace of corruption has spread like cancer cells in almost every field of life and has not left even food and civil supply which is subjected to commodity controls and rationing. The tentacles of corruption has not even left our judiciary and criminals are not frightened of law as they know that it will take so many years to compete the trial and moreover the victim will compromise with their fate. Even those politicians who are either accused or behind the bars also seek permission to contest election.

The Indian Political scenario has witnessed many scams and scandals after independence and many high level politicians are accused in it. Some of them are Bofors Scandal, fodder scam, 2G Scam, Harshad Mehta scam, Common wealth games scam, LIC Housing loan scam, Vijay Mallaya fraud case etc. The matter is not that how many scams and scandals we have witnessed and for how many we are awaiting, but the matter is that is there any practical solution to combat it effectively. Because the hard earned money of ours and other tax payers which could have been utilized in the betterment of society is now getting wasted and it is just bulging few corrupt's wallet. It is really a matter of serious issue which needs effective and immediate solution. The major scams and scandals which were unearthed in recent past are appended below:

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Sl. No.	Name of Scam/ Scandal	Amount
01.	Coal Allotment Scam	Rs. 186000 Crores
02.	2 G Spectrum Scam	Rs. 176000 Crores
03.	Adarsh Housing Scam	Rs. 18978 Crores
04.	Boforce Scam	Rs. 400 Million
05.	Satyam Scam	Rs. 14000 Crores
06.	Commonwealth Games (CWG) Scam	Rs. 70000 Crores
07.	Fodder Scam	Rs. 950 Crores
08.	Hawala Scam	Rs.8000 Crores
09.	Madhu Koda Scam	Rs. 4000 Crores
10.	Agusta Westland Helicopter bribery scandal	Rs. 3600 Crores
11.	Vijay Mallaya Fraud Case	Rs. 9000 Crores
12.	Navy war room leak scandal	Rs. 18000 Crores
13.	Punjab National bank scam	Rs. 13600 Crores

Scenario of Corruption in India: - It is really a matter of serious concern that our nation which boasts itself of its ancient glory and ethical values, now stands at 81st rank as per the report of Transparency International's 2018 corruption perception index (CPI). After independence we followed the socialist path by seeing the growth of USSR, but it didn't bore any fruit. Instead of boosting our economy, various regulative measures, protectionism and public ownership resulted in widespread corruption and ultimately our nation faced a slow growth and poor economy. But after the disintegration of USSR in the year 1991, India adopted the path of economic liberalisation and it helped in the economic transition by reducing the red tapism and bureaucracy. There is no doubt that after so many ups and downs, India has become 4th largest economy in the world. But after analyzing the scenario of very large proportion of poverty and unemployment, the conclusion comes to the point that our growth was not homogenous but very uneven. And again the main reason for such a pathetic situation comes in the form of wide spread corruption in most of the political and social arena.

The problem of corruption in our country has shattered the basic socio-political fabric and because of this, a sustainable economic growth has not been achieved even after so many

reformative measures by the government and other agencies. It is very astonishing to know from an International report that a huge chunk of amount is deposited in Swiss Banks as black money. If we are able to recover that amount, then we will come to that position where our annual budget can be formulated and implemented without any tax for the next three decades. The level of corruption in our country can be understood by the fact that just after one year of independence in 1948, a very big and high profile jeep scandal was unearthed. These jeeps were purchased for the army operation in Kashmir, but our lust for money didn't spare this also. After this scam, many scams and scandals were unearthed and the series is still not going to end. It simply indicates that there is somewhere lack of will in major officiating bodies.

Nature of corruption in Indian Society: During the formulation and implementation of our constitution, it was the major concern of our nation builders that there should be smooth and independent functioning of three branches of government i.e. the legislative, judiciary and the executive. It is mandatory for these units to function with integrity and dedication to ensure the efficient functioning of our government. In legislative branch, the persons known as legislators are elected representatives of the people and they are held with the responsibility of formulation of laws. Further, the executive branch of the government is responsible for implementation of laws being formulated by the legislature. In this branch; ministers, bureaucrats and government machinery comes. Similarly, the judiciary is given the responsibility to act as a watchdog and they ensure that all including government is working as per the law or not. The fabric of these branches of government are mend in such a way that their smooth and efficient functioning can come up with a very good result. But, the demon of corruption which is very much wide spread degrades the integrity and efficiency of governance and their consequences are really alarming. The personal gain and so called selfishness in the political arena can be widely witnessed in the form of floor crossing, money demanding for vote and formulation of laws for upper corporate level. The ugly face of corruption in politics is now seen as criminalization of politics where many sitting politicians are charged with serious crimes. So, we can say that there is an urgent need of electoral reforms also in our country and it is now the duty of people also that they should give their valuable vote to really deserving candidates. During election, we should not get biased on any criteria which may be caste, creed, religion or anything. The recent scams which just shook our nation like 2 G spectrum scam, coal allocation scam, fodder scam etc. shows that either due to failure of strong law or negligence, the persons sitting at ministerial level did heinous crime of corruption. Due to non-transparency in rules and red tapism in bureaucracy, the demon of corruption has become an incurable disease in our society. In this way, our administration system is getting spoiled with practices of bribery, nepotism and misuse of official status which ultimately affects the national resources and infrastructure. Even the judicial system of our country which is considered as the guard of our constitution is also getting severely affected with corruption. Corruption in our judicial system can be in the form of delays in the disposal of cases, shortage of judges or complex procedure. Whatever the form of corruption may be in our society, but the ultimate victim is the common man and this type of victimization ultimately hampers our socio-economic fabric of culture.

Objective of the study:

1. To find out the existence of corruption in various arena of our society and its probable causes.

2. To find out the consequences of corruption and its probable and practical solutions.
3. To find out the remedial measures and awareness programmes of Government in order to combat the menace of corruption.

Research Design:

The Research Design can be defined as a strategy or blueprint which plans to carry out the research and it includes a series of rational decision making choices which depends upon the various options available to the researcher.

For this topic, the research design will be used Explanatory and Exploratory method.

Sources of Data:

Both Primary as well as Secondary data will be used.

Primary data will be conducted from Questionnaire and Case Study.

Secondary data will be conducted from books, research books, journals, e- journals, e- libraries, newspapers, magazines and Census survey Report.

Literature Review: In Review of Literature, an analysis will be done on the findings of different authors and researchers that will throw light on demon of corruption in our society and its tentacles affecting the national and social growth.

Bardhan, Pranab K. (1997), "Corruption and Development: A Review of Issues," Journal of Economic Literature 35: 1320-1346.

In this study, the author has told that corruption is an ancient phenomenon and suggested some effective measures in order to control corruption to a big extent.

Vito Tanzi 1998; Corruption around the world: Cause, consequences, scope and cures: IMF working paper 1998.

In the above study, the author has emphasized the problem of corruption, its causes and consequences around the world. He told that fight against corruption mainly affects the economic growth and in order to combat it effectively, wide participation of people with stringent laws by government will be very helpful.

U. Myint 2000; Corruption: Cause, consequences and cures; Asia – Pacific Development Journal Vol. 7, No. 2 December 2000.

The author has explained the causes and consequences of corruption in context of least developed countries. He discussed that lack of transparency, accountability and consistency with lack of will in government machinery produces a very fertile ground for the weed of corruption to grow at enormous rate.

Kapur, Devesh (2010), "Political Economy of the State," in Niraja Gopal Jayal and Pratap Bhanu Mehta, eds. The Oxford Companion to Politics in India (New Delhi: Oxford University Press.

The writer in his study has given in-depth explanation of wide spread corruption in Indian politics. Further, he suggested some reformative measures to combat it with increasing awareness among common man.

Sastry, Trilochan (2014), "Towards Decriminalisation of Elections and Politics," Economic and Political Weekly 49.1: 34-41.

In the above study, the author has told that politics is the most fertile ground of development of corruption and its impact on every arena of social and economic life. He emphasized that corruption in politics has developed criminalization and there is a dire need towards decriminalization of election and politics, if we do not want to deteriorate our society and nation further.

Main causes of wide spread corruption in our society: The demon of corruption is now being considered as a global problem and its ugly tentacles have entered in almost every field of society. With the advancement of our society and becoming a powerful nation at the global arena, we achieved a lot but the wings of corruption have undermined all our achievements. There are many causes of widespread corruption in our society which are appended below:

- (1.) Selfish interest of political elite undermining the nation oriented programmes and welfare policies.
- (2.) Degradation of moral and ethical values in countrymen and administrator causing widespread corruption in society.
- (3.) Problems like vast population, illiteracy and poor infrastructure lead to endemic corruption in social life.
- (4.) Lack of awareness and toleration of people towards corruption allow the corrupt to continue their reign.
- (5.) Low salary and enhancement of materialism in our daily life compels a very huge population to follow the path of corruption and become rich overnight.
- (6.) Complexity in laws and delay in judicial process deter common people to seek help from judicial or government bodies and in turn corrupts does not find a check on their activities. Thus corruption flourishes in our society without any hurdle.
- (7.) Requirement of huge amount of money and muscle power during election tends to seek big corporate help and in turn they demand relaxation in taxes and political support. Thus the two way traffic of corruption continues without any check.

Impact of corruption on socio economic fabric of society: The problem of corruption in our society has now become an order of the day and it affects many investment projects and other commercial transactions. It has now spread like cancerous cell affecting economic, democratic and political system of our society. Reduction in public revenues and enhancement of public expenditure caused by corruption has created an atmosphere of economic inequality which in turn has increased the difference in status of rich and poor. The distortion of markets and allocation of resources caused by corruption has led a sharp reduction in the government to impose corrective measures and regulate the market failures. The day by day enhancement in the generation of black money acts like fuel in the fire of corruption. Our nation as a black money holder is having almost **US\$1456 billion (US\$ 1.4 trillion approximately)** in the Swiss banks. In an international report, it is said that if all the black money deposited in foreign banks especially swiss banks is taken reverse in India, our budget for next three decades can be formulated without any tax.

Enhancement in injustice and disregard for the law due to corruption is destroying the basic fabric of our democracy and in turn our human right and freedom comes under severe threat.

The policy of Double Taxation Avoidance Agreement formulated by GOI in the year 2010 provides a means to restrict the circulation of black money. Although, there are many devastating consequences of corruption in our country and society, the main consequences are appended below:

- (a) **Causing hindrance in developmental and welfare activities:** The loss of wealth and prosperity by corruption acts as a severe hindrance in the formulation and implementation of many welfare and development measures by our government. Loss of billions of dollars in various scams leads drastic backwardness in every arena of life including sports, technology, medicine, research, economy, defence and infrastructure.
- (b) **Obstacle in doing business:** The demon of corruption in public sector acts as a very big obstacle in doing good business either at the national or at international level. Unwanted red tapism, petty corruption, bribes for finalizing any deal or government assistance acts as a big headache.
- (c) **Failure in eradication of poverty and backwardness:** After formulating and implementing many welfare policies by our government, the social problem of poverty and backwardness is still continuing and the trench between rich and poor is getting more deep day by day. Sucking of government money for welfare measures by corrupt politicians and bureaucrats makes the situation worse.
- (d) **Continuous brain drain and loss of talented manpower:** Due to corruption in both public and private sector, the really deserving candidates follow the path of migration to other nations and contribute their talent in other nation's development. This is a severe setback for our nation as it is very difficult for the nation to grow without creative contribution of outgoing talented manpower.
- (e) **Lack of faith in our judicial system:** Our judiciary once known for our ethics and values is also suffering from the menace of corruption especially the lower courts, where bribes are continuously exchanged to get favourable decisions. With this, prosecution of office abuse by public servants and other legal hurdles hinders the judicial process and loss of faith of common man in judicial system.

Suggested solutions to make a corruption free India: It is now an open secret that menace of corruption is affecting everyone and no field can be declared free of corruption. Every next day we have to witness one scam or the other in any form. There is no doubt that increasing materialism in our daily life and misguiding by corrupt politicians has eroded the ethical and moral values from our life. Thus, it is now duty of all of us to wage a war against corruption if we really want to give a better future and good atmosphere to our next generation. Therefore, there is a dire need of improving our educational system which will increase the awareness of differentiating between good and bad. Corruption in our life can be surely removed if we believe in morality and ethics. In addition, the blind race behind materialism should be ended by following the noble path of mankind. There should be implementation of foolproof laws in order to close all the escapes for corrupt politicians and bureaucrats.

Further, the electoral reforms which include state funding of election expenses for candidates, regular audit of political funds and denial of persons with criminal records to contest elections should be strictly enforced if we really want to hit the root cause of corruption. Bureaucracy which is considered as the backbone of good governance should be made more

accountable and common man friendly with ethical values and transparency. Then for speedy and inexpensive justice for people more courts with judges should be opened. Many stringent actions should be taken in order to make a corruption free India. Some of them are appended below:

- (i) **Simplification of administrative procedures:** In order to reduce corruption in administrative procedures, rules should be simplified and hierarchy may be reduced so that there should be evolution of new pattern of decision making process.
- (ii) **Uniformity of laws and its obligation:** There should be laws which should be uniform to all strata of society. All public servants including MPs, MLAs and ministers should declare their assets and there should be continuous review every year. Strict laws should be passed so that any falsification in declaring of assets by anybody may be made punishable offence.
- (iii) **Effective functioning of autonomous investigating agencies:** Autonomous effective agencies like Central Bureau of Investigation, Central and State Vigilance commission should be made more effective, so that they can dispense their function more smoothly in the benefit of common man and can combat corruption.
- (iv) **Setting of Separate Courts for speedy trial:** Cases related with corruption are so many that their judicial decision comes in many years and the corrupt succeeds in getting any loophole in between. Further, the victim in frustration also takes the case back. So, there is a dire need of creation of Administrative courts for redressal of common man's grievances against the administration or corporates.
- (v) **Framing of new system of Bureaucracy:** The present system of bureaucracy is now plagued with inefficiency, corruption and dysfunctional attitude. It is therefore, a severe urgency to find out new system of bureaucracy which is free of unnecessary red tapism and hierarchy. The rules and regulation should be transparent and citizen friendly.
- (vi) **Urgent strategic need to evolve new political atmosphere:** In our country, the biggest cause of corruption and inefficiency is corrupt politicians and their selfish attitude. In order to demolish the pillar of corruption in our country, we have to develop a new strategic measures and code of conduct which can effectively regulate the unwanted activities of political parties and its leaders. Further, the **People's Representation Act** also needs urgent and immediate amendment.
- (vii) **Ensuring accountability and enhancement of awareness:** In our constitution, it is clearly mentioned that all decisions of every governing body is accountable, but with the complexity of rules the principle of accountability in many Governmental decisions at various levels of administration does not work in the desired manner. So, there should be some strict measures to ensure accountability at all the levels. In addition, the people's awareness should also be increased because unless the common man's opinion will not be against the corrupts and corruption, the judicial laws will not bore fruit.

Conclusion: So, it is very much clear from this paper that despite making of many stringent laws and economic reforms, E-governance tools and increasing transparency in bureaucratic and administrative bodies, the demon of corruption is increasing its size continuously. It really seems to be very tough task to eradicate corruption as our whole political, administrative

and economic systems have been plagued with corruption and bribery. There is a dire need of strong will power in our government which can focus on people and our legal & institutional mechanism can function more effectively. The problem of corruption has now evolved like a challenge not only for our government machinery but also for every citizen of our nation. Therefore, participation of people with government machinery can benefit a lot in the implementation of institutional reforms and it can combat against various corruption activities. It is a bitter fact that dreaming of a total corruption free society is a utopian concept but is possible to contain it within tolerable limits. If we inculcate the pious habit of honesty and dedication with moral and ethical values from the early childhood, then there is lot of possibility that we may be able to give a better society to our next generations. Let us all wish that our dream of such a society may come true.

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ANIMALS AND BIRDS IN INDIAN ART

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Most important and integral part of Indian sculpture are animals, birds .Because Indian religious texts , Philosophy think that that animals, birds and sea creatures were considered an integral part of the universe as equal partners who shared the earth with humans . These Animals and birds are considered protectors of shrines and human society.

Each animal, teamed with a deity, sometimes separately worshipped through dance, music, paintings and sculptures. The most popular among these are lord Ganesha with an elephant head and Hanuman, with a monkey body. Lord Ganesha the god of wisdom , is believed to be auspicious and worshipped first place in all religious ceremonies known for remover of obstacles, and while Hanuman stands for strength, single-minded devotion and power. all forms of life must be respected equally. Thus Hindus believe some animals and like horses, elephants, and birds like the , peacock , mynah, the, the parrot are part of religious treatises. India consists of many rivers and the water animals like, the turtle and fish, crocodile are associated with sacred rivers like the Ganga and Yamuna. Hindu's belief that animals, birds are sacred is a dominant different aspect of Indian culture for millenniums. Hindus believe that these animals and birds are earthly and spiritual companions of human beings.

Keyword- Animals, Birds, Temples, Caves, Gods, Goddesses, Sculptures, Buddha, Mortifies , Indian art , Paintings

Introduction -

India is beautiful tropical country with rich flora and fauna that is set against lovely and picturesque landscape. The flowing rivers ,majestic mountains ,the fecund forests ,the trees with their coat of green and variegated flowers .The colourful animals whose every little movement suggests their habits and propensities, the birds on the wing warbling sweetly . It is against this background that the study of animals in India is possible .The animals are associated with great qualities, rare even men; they have been described as full of wit .capable of appreciation and resentment, affection and jealousy and some time sacrificing. All these qualities in birds and animals have formed the theme of delightful fables in which India is rich. . Indian art of sculpturing is very old, and in these many thousand years, Indian artists have depicted animals, birds and animals in many imaginative ways.

Animals are sometimes shown as friends sometimes inspiring humans with their good deeds and sometimes displaying heroic acts.

We find in many ancient cultures animals and birds have become great companions of Gods and Goddesses as they ride on them. We discover in Indian ancient caves, temples some beautiful sculptures in stone which will show us how different types of birds, animals and beasts have found place in Indian art, We find though these sculptures that how loyal and graceful these animals are with human beings,

According to a study by the scholars on Indian sculptures, The mortifies of depicted Animals and birds have not undergone any changes in their shapes and behavior, but it is noticed that their perception by human beings has changed from time to time . The paintings and sculptures of these animals and birds are expressions of artists imagination and are used as religious motives of power, wisdom, beauty, dignity, and grace

The most interesting sculpture of ancient Indian epic is “The churning of the cosmic ocean by the gods on one side and demons on the other”. It is believed that a a gigantic snake named Anant Many– the cosmic serpent that entwines the whole world, to hold it together. The sculpture with this motif has fascinated the entire Indian subcontinent we find huge sculptures in Cambodia and Thailand. In addition, It is believed that is cosmic ocean yielded a divine elephant (Airawat), horse (Uchaisravas) and cow (Kapila) during the churning. These animals are divine companions of the gods and thus were considered as spiritual

We find in the Puranic period, each Hindu deity represented one or more aspects of divinity and was thus accompanied by animals to Over a period of time, The gods and goddesses have their Vahanas or vehicles as animals and birds could be instantly recognizing the deity ,these animals and birds represent their a means, forms or aspects. We recognized goddess Durga, accompanied by a tiger or lion. Art historians depend on these different animals’ sculptures to research historical period during which they were created. These sculpted Animals and birds were the artistic expressions of the human perception.

India has the biggest population of Asiatic Elephants; elephants are so omnipresent in Indian art that they have come to symbolize India as a nation. Indeed, presently from Andhra to Orissa, Karnataka , Kerala, Assam known as elephant corridor.

The Cow is the highest mark of affection-

Cow has been in the forth front of Indian sculptures and painting, even worship along with God and Goddess , Cow passion for the calf is often referred to in .The Satarudriys text describes how Siva runs to the succour devotee like cow hastening towards her calf as at Mahabalipuram , There is a magnificent sculpture representing Krishna as Govardhanadhari rising the mountain Goverdhana

from amidst a group of Cowherds and milkmaids all around . One of them is a milking a cow that fondly licks the calf ,similar sculptures had been seen in Badami, Belur caves and other places , is symbolised the great affection for cows that Krishna had , which made him lift mountains itself , all for protecting the cows and cowherds



raising the mountain Govardhana



Krishna

Cow with all the celestials

The highest regard for Cow as the sustainers of life has been almost proclaimed in a concept of her as a divine mother with all the celestials conceived as stationed all over her body, a long description elucidating this in the Mahabharata.

The Snake –Embodiment of strength.

As in Ancient India Nagas were associated with fertility and water sources . Snake ,as the embodiment of strength ,is already shown struggling with mighty elephant of the Gajendramoksha story depicted in a panel at Deogarh.The Naga is passionate and is always in association with the Nagini,Sometimes with curaly body on both intertwined , as in some Chalukyan ,Pala and other sculptures ,At Mahabalipuram ,there is a beautiful representation of snakes , Nagaaraja and Nagines against the stream of Ganga river.



A beautiful representation of snakes Gajendra Moksha panel at Deogarh

The Elephant

The elephant has been centre of attraction in all ancient sculptures, Artist has been depicted it in their work narrating different stories related Hindu text, Elephants remain associated with kings due to their great strength loyalty and usually used in wars ,It has been said the trumpeting of elephant on the battle field strikes terror in the enemy, It is often elephants decided the battles .One of the descriptions of such battles is in a Pallava inscription of Paramesvarvarman pictorial representation of it in Amarav ,Kings and princes shown riding elephants with white umbrellas .Hindu ancient texts described elephants as supporting the universe in all eight directions .These eight elephants are, Airavata ,Pundarika ,Vamana ,Kumuda ,Anjana ,Pushpadanta , Sarvabhauma and Supratika .



Elephants play an important troll in Indian culture. Elephant God Known as Ganesha's ,Son of Lord Shiva been sculpted on the entrance gates of temples and Places , the elephant has been shown with Goddess Lakshmi,(the goddess of wealth) .The Buddha has been narrated as white elephant with seven tusks in one of his birth , this concept spreads across many countries where Buddhism is practiced. It has been observed that other animals and birds symbolize ideas and concepts.

Lion

1. The Lion is a royal beast; He has great princely qualities, the lion or tiger, the companion of Durga, the goddess of power. During Navaratri, Lion and tiger help Goddess Durga in destroying the demons of darkness and ensure victory over the evil every year

Peacocks

2. Goddess Saraswati, known for knowledge and arts, is accompanied by swans or peacocks – both symbolizing grace and beauty.

Bull

3. Shiva, the supreme deity and lord of the Himalayas, accompanied the powerful bull known as Nandi who symbolizes power and strength.



Lion



Nandi bull



Capital pillar with Bull

Bull is the symbol of auspiciousness, and taurine zodiacal sign attended the birth of Buddha ,The bull has been chosen one of four animals by King Asoka for independent representation on the capital of several pillars he established all over his vast kingdom .

The Monkey

The Monkey is very embodiment of fickleness. The mind that is unsteady is compared to monkey .The fickle and unhealthy mind of a man that attracted by feminine charm represented a monkey .attracted by the beauty of a damsel emerging almost nude from bath and running to her as she chases him with a twig.



Birds and animals in Indian culture are also related to seasons It is presumed that they foretell coming events and changing climate. Birds are known for messengers between lovers. In Indian mythological the koel a bird know as for springtime, Cranes and other birds flying among black clouds symbolize rain. The romantic Krishna himself is portrayed as the dark clouds which rain and bring plentitude on a parched, thirsty land. It is also said swan is a messenger in the immortal love. Bird Parrots carry love messages between separated lovers. In sculptures of India, birds and animals

are presented as an integral part of the human life, as graceful, loving, loyal companions of human beings.

Conclusion

The sculptures with animal and bird motifs has two different aspects, one in Fine Arts, like painting, architecture and sculpture, etc. According to scholars these birds and animals have deeper aesthetical meanings. We find these animals and birds carved on the high spires, of Hindu temples; represent the lofty peaks of the holy mountain such as Kailash are known as heavenly creatures. We find birds and animals endowed with divine qualities. In Megalithic period art we find depiction of elephant, bull, rhinoceros etc. Their medium of depiction is terracotta, metal and painting on pottery, animals have been made heroes in mythology and folk literature. Powerful rulers also encouraged artists at their courts to promote animal motifs in their art and architecture.

According to western scholars, there are few cultures deeply associated with animals, birds and sea creatures as well as trees like the Indian culture. We find Indian traditions recognize the right of all living beings to co-exist peacefully and to be loved and cherished for the welfare of the world. Western scholars' future thinks perhaps why animals are shown as companions of gods and goddesses. We find that famous kings and emperors of Indian history chose different animals in their emblems. Several festivals of India are associated with animals. Possibly, to engender love for animals among all.

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EFFECTIVENESS OF CYBER LAWS IN CURBING PIRACY

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Abstract

This paper looks at Cyber laws, their framing and effectiveness with regard to the ever increasing phenomena of Cyber or Internet piracy. It examines Copyright laws that are in existence as well as copyright laws of the west and also examines the efficacy of Intellectual Property Rights and how they are intrinsically interlinked with copyrights. The paper begins with a general introduction to piracy and to copyright laws and then proceeds to see whether the laws in existence today are in any way reducing or stalling incidences of piracy in India. It concludes by suggesting some concerted actions that can jointly be taken by the concerned authorities. Methodology followed is Review of Literature and also In-depth interviews.

Keywords: Intellectual Property Laws, Cyber Piracy, Copyright, piracy, IT Act

1. Introduction

The English word 'Pirate' comes from the Latin word, 'pirata', which essentially means "sea robber". Sea pirates have been around for thousands of years.

According to historian Adrian Johns, piracy was coined around that time by the bishop of Oxford, John Fell. This actually makes the term even older than the first formal copyright law, the Statute of Anne, passed in 1710⁴.

In recent years though, piracy is synonymous with cyber piracy which means theft of content over the Internet. For the most part, research papers, research articles and essays that deal with the subject of piracy are referring to software piracy, although any act of downloading that violates cyber or Intellectual property laws can be attributed as "piracy".

Pavan Duggal, noted cyber expert states: The Indian copyright act was in the year 1957 and since then it has been amended different times. However Internet represents a new paradigm altogether. Primarily because internet is seen to be the biggest copying machine in the human history Duggal has very aptly named the Internet the "biggest copying machine in human history" because ever

since its invention in 1990 by Tim Berners-Lee, Netizens have not just been engaged in reading online but downloading as well.

And while it is erroneous to believe that all downloads are pirated, definitely a large part of internet activity takes place on pirated sites.

The chart below gives us an idea of the extent of global software piracy rates

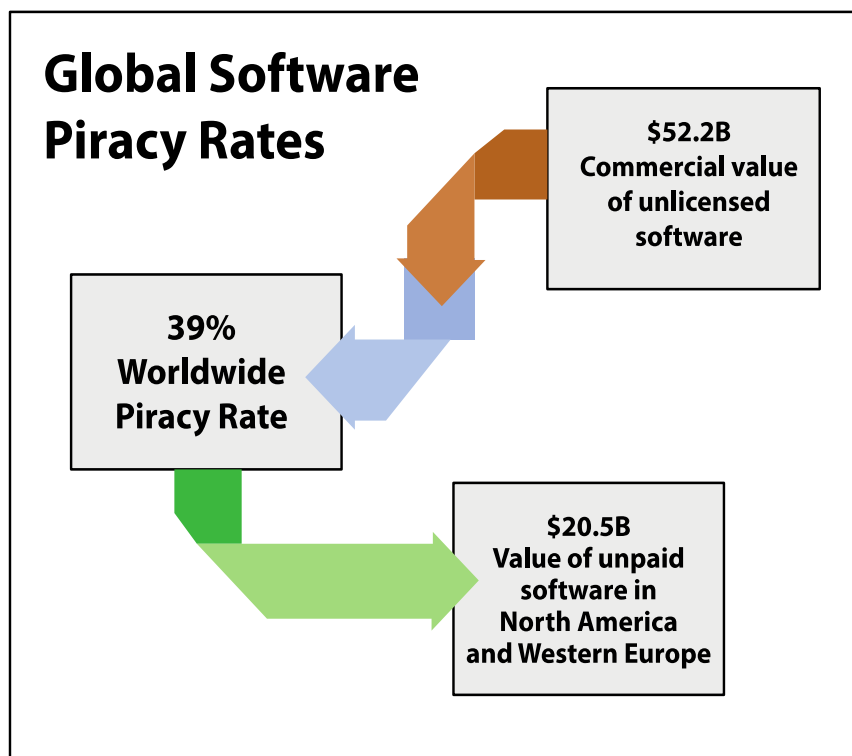


Figure 1. Global Software Piracy Rates

Source: Business Software Alliance, BSA, Global Software Survey (May 2016)

In terms of visits to pirated sites, US emerges as one of the high offenders with nearly 10 billion visits to streaming portals and over 3 billion to torrent sites. However, this is not surprising as the USA is the largest developed country in the world with a high degree of internet penetration. After the US, the next highest piracy rates are to be found in Europe. If we see the table below the top ten countries with high piracy rates are located in Europe:

¹ Digital piracy, Cyber safety. Nathan W. Fisk

S.No	COUNTRY	RATE OF PIRACY
1	LATVIA	46.33
2	BULGARIA	27.43
3	LITHUANIA	24.54
4	CROTIA	22.70
5	SPAIN	22.19
6	GREECE	21.87
7	SERBIA	IRELAND
8	ROMANIA	19.07
9	SWEDEN	18.38
10	PORTUGAL	16.92
11	AUSTRALIA	16.61
12	ISRAEL	15.86
13	NETHERLANDS	15.56
14	UKRAINE	15.49
15	UNITED ARAB EMIRATES	14.60
16	BELGIUM	14.17
17	BELARUS	13.30
18	POLAND	12.55
19	NORWAY	12.52
20	SINGAPORE	12.34
21	CANADA	11.38
22	RUSSIAN FEDERATION	10.51
23	ITALY	9.50
24	DENMARK	9.32
25	SWITZERLAND	9.08
26	CZECH REPUBLIC	8.56
27	FRANCE	8.49
28	HUNGARY	8.37
29	TURKEY	7.99
30	UNITED KINGDOM	7.93
31	ALGERIA	7.13
32	SAUDI ARABIA	6.67
33	SOUTH AFRICA	6.65

34	PAKISTAN	5.66
35	BRAZIL	5.47
36	CHILE	5.15
37	UNITED STATES OF AMERICA	4.89
38	PHILLIPINES	4.89
39	ARGENTINA	4.81
40	MALAYSIA	4.77
41	INDIA	3.46
42	EGYPT	2.96
43	BANGLADESH	2.94
44	TAIWAN, REPUBLIC OF CHINA	2.91
45	INDONESIA	2.90
46	THAILAND	2.31
47	MEXICO	1.76
48	GERMANY	1.71
49	VIETNAM	1.33

Source: <https://torrentfreak.com/europe-has-the-highest-online-piracy-rates-by-far-160801/>

Piracy in any form, be it of software, movies, books or other forms of e-content is hard to contain. As technologies get more sophisticated and ephemeral, such as using a VPN number to hide internet protocols, it is becoming increasingly difficult to track usage and hits on such pirated sites too. Cyber laws do exist but most of these apply to software piracy only and they are of limited effectiveness.

2. Online Piracy Laws

In order to understand online cyber piracy laws, it is important to make a distinction between online piracy and cyber piracy. Cyber piracy per se refers to piracy of software which can be done through illegal duplication of software, sharing of physical assets such as CDs or DVDs of software, sharing of licenses or downloading software from the internet which has been “cracked” which means license restrictions on the software have been hacked into and removed. But although this form of piracy is the most talked and written about, primarily because some of the greatest revenue losses are in this sector - it is not the only form of piracy. Apart from software piracy, unauthorized stealing and duplication of original music and of films and other audio-visual content is rampant and equally serious. In a report by Ernst and Young in 2008, the Indian film industry lost USD 959 (Rs. 4,411 Crores) million and 5,71,896 jobs on account of uncontrollable piracy. The Motion Picture Association of America (MPAA) (MPAA 2005) estimated worldwide losses of digital piracy

about \$18 billion in 2005, while the Recording Industry Association of America (RIAA) reported \$12 billion yearly loss in the music industry⁵.

That substantial losses are occurring as a result of piracy is a fairly well established fact. What is not clear why systems or structures are not put in place to stem this malicious practice. All creative, artistic and literary work is protected under the Copyright Act of 1957.

"Copyright is now defined as —the sole right in case of unpublished works to produce or reproduces any literary, dramatic or musical work or any substantial part of a work in any material form what so ever, provided the author is qualified to hold copyright".

The Copyright Act of 1957 was in force for many years, but when the authorities realized that this law has little or no effect on the pirates and many of them were in fact even unaware of it, then the law was amended in June 1994, making it illegal to make or distribute copies of copyrighted software without proper or specific authorisation. It also explains clearly the rights of the copyright holder and position on software rentals. Copyright normally expires after a period of 50 years from the end of the calendar year in which the authors dies. Engravings, photographs, works of architecture, artistic craftsmanship are for a period of 50 years after the death of the author. Ownership of the copyright almost always remains with the author.

After the introduction of the TRIPS agreement, the 1994 amendment was made. This introduced many new provisions such as giving performers the right to reproduce their own audio/video recordings

(ii) a new chapter was introduced which dealt with copyright societies to promote effective administration of rights of the authors, composers and other creative

These amendments to the Copyright Act made it increasingly difficult for piracy to take place with stringent punitive measures being taken to offenders of these laws.

Sec. 63 of the Copyright Act, which deals with the offence of infringement, provides that any person who 'knowingly' infringes copyright or abets in the infringement of the same may be punished with imprisonment (minimum of six months and extendable to three years) and fined up to Rs.2 lakh. And according to Section 63B, there is a minimum jail term of 7 days upto 3 years and fines from Rs. 50,000 to Rs. 2,00,000 for copyright infringement. Also after a subsequent amendment in 2012, Section 64 of the Copyright Act now empowers any police officer of the rank of Sub Inspector or above to seize without warrant any infringing copies.

"Section 65A protects Technological Protection Measures (TPM) used by copyright owners against any evasion or breach. TPM is used by copyright owners to protect their rights in the copyrighted

⁵ Al-Rafee, S., & Rouibah, K. (2010). The fight against digital piracy: An experiment. *Telematics and Informatics*, 27(3), 283–292. <https://doi.org/10.1016/j.tele.2009.12.002>

work. If someone evades or circumvents TPM in order to infringe the owner's IPR, then the person can be punished with imprisonment up to 2 years along with fine.

Section 65B of the Copyright (Amendment) Act deals with Information Rights Management (IRM). IRM protects sensitive information from unauthorised and illegal access by a person. Under the law, any unauthorised and intentional removal or alteration of IRM is a criminal offence punishable with imprisonment".⁶

Thus we see there is considerable deterrence to possible offenders but it appears that many are unaware of the existence of these laws, and those who are aware that such laws do exist are not aware of the substance or content of the law and its ramifications.

Says Pavan Duggal:

"... that being so, we have seen a disconnect between the IT Act and the copyright Act. And that is one grey area that we believe in which work needs to be done more although the Copyright Act has been lately amended, and some of the gaps have been sought to be addressed. But still I believe there is room for improvement".

3. Conclusion:

There can be no simplistic single stroke solution in the domain of Cyberlaws. The framing as well as wording of these laws leaves much room for loopholes to be found and exploited. The evolution and proliferation of digital and enabling technologies which have made it simpler than ever to copy and replicate original work, makes the task of introducing not just sufficient, but also effective curbs on piracy, doubly difficult. Moreover the plethora of free sites that exist for music, books and almost all e-content, is leading to a dangerous assumption in the mind of the consumer that knowledge of any kind and in any format, does not need to be paid for. It appears in the mind of the pirateer that only retail market costs are taken into consideration, not the tremendous cost of time and effort that goes into the production of a good and saleable original piece of work. Creators of content, the judicial system and the central and state government need to harmoniously synchronise and pool resources if we are to frame and implement effective long term safeguards against digital piracy. This will of course take time and may have to be broken down into several different stages, but the rewards of reinforcing such a comprehensive strategy, will make the effort well worth the while.

⁶ Retrieved from <https://www.myadvo.in/blog/the-legal-battle-against-online-piracy-in-india/> on 25.11.2018 at 07:14 pm.MYADVO.in

**MAX ARTHUR MACAULIFE : RE-INTERPRETATION OF THE SIKH SCRIPTURES
AND TRADITION**

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Max Artut Macauliffe was born at New castle west, country Limerick in Ireland on 29 September 1837. He passed the competitive examination for the East India Civil Service in June, 1862; and selected Bengal as his field of official activities. Being interest in the study of oriental languages and history, he developed a fondness for the Sikh religion and philosophy. His interest in Sikhism was sparked by attending a Diwali celebration in Amritsar, shortly after arriving in the Punjab. But according to Bhai Kahn Singh Naba, "Macauliffe's interest in Sikhism started with his association with Professor Gurmukh Singh of Oriental College, Lahore. In 1883 Macauliffe requested Maharaja Hira Singh of Nabja to allow Bhai Kahn Singh to teach him Adi Granth. On Maharaja's approval- Bhai Kahan Singh spent two years with Macvauliffe to teach him Sikh scriptures. After that Macauliffe sought guidance from time to time from Bhau Kahan Singh while coming to Nabha or Bhai Kahan Singh going to him to the hill stations during the vacations". Macauliffe wrote his first article in 'Calcutta Review' under the title "The Diwali at Amritsar". After that, he published his article continuously in 'Calcutta Review' from 1875 A.D. to 1881 A.D. Such as "The Rise of Amritsar and the Alterations of the Sikh Religion", 'Fair at Sakhi Sarwar', and 'Sikh religion under Banda and its present condition', etc. These articles are very important because these reflected sympathy for identification with Sikhism that persisted throughout the remainder of Macauliffe's life, an empathy that coloured his efforts to present a new assessment of Sikh literature and religion.

The articles are significant for two reasons. First, Macauliffe demonstrated an ability to tell a good story, to describe events in a clear and highly readable fashion. His descriptions of festivals, daily life in Amritsar, and the conflicting traditions and superstitions found within Sikhism in 1880 remain classics. Macauliffe did not pretend to be an original scholar, relying instead on personal observations or borrowing (often uncritically) from Wester commentators such as McGregor, Cunningham, and even Trump. He also routinely attempted to clarify complex issues, such as explaining the key junctures in the evolution of Sikhism, by drawing real or imagined parallels with Western traditions or religion. Reliance on the opinions of others and a tendency to bridge gaps in arguments through the use of analogy appeared continuously in his writings. Secondly, Macauliffe's interpretations generally reflected the intellectual currents around him. Gum Nanak was portrayed as strongly influenced by Hinduism and espousing a message that encompassed many intellectual paths and processes. In the touchy area of Hindu/Sikh relations, Macauliffe stated clearly that "it was not the object of even the most zealous Gurus altogether to break with ancient and deeply-rooted tradition. The evolutionary nature of Sikhism also was highlighted.

Macauliffe has studied in detail all available Sikh religious literature and works of historical importance including the Siyar-ul-Mutakhirin, the Dabistan-ul-Muzahib, the Panth Prakash and the Suraj Prakash. He was well acquainted with Gurmukhi, the Punjab dialects and Sikh lore. He also studied several languages like Sanskrit, Persian and Marathi. He also knew the best Gyanis who

were available in Nabha, Patiala and Jind states. During the Christmas holidays of 1890, he toured Aiwara, Jaipur, Banaras, and other places in search of manuscripts and other information about the Bhagatas. He was assisted by the Maharaja of Faridkot, Maharaja of Nabha, and Maharaja of Patiala by sending their best Gyanis. On several occasions, Mr. Macauliffe evinced deep interest in the Sikh community; and in a meeting of the Singh Sabha at Lahore, he remarked, though with exaggeration that 'there is not a single Sikh in Punjab who can explain efficiently the Granth.'

Macauliffe's work "The Sikh Religion: Its Guru Sacred Writings and Authors" is in six volumes and was published by Oxford University Press in 1909 in three Books. Vol. I & II are contained in Book-I; Vol. III & IV are contained in Book II, and Vol. V & VI are contained in Book-III, and was the result of sixteen years of hard labour. Vol.-I pertains to the account of the life of Guru Nanak and his 'Bani' (Hymns). It expands from page 1-387 pages including eighty pages of Preface and Introduction. Volume two discussed Guru Angad, Amar Das, and Ram Das; three dealt primarily with Guru Arjan, while four covered the lives of Guru Har Gobind, Har Rai, and Tegh Bahadur. Volume five described the life and times of Guru Gobind Singh, plus an essay on Banda and annotation on rags, or the musical measures of the Sikh hymns. The concluding part provided short sketches on other contributors to the Granth such as Namdev, Kabir and a prominent Muslim saint and poet, Shaikh Farid.

In the introduction, Macauliffe says that the awakening of 14th- 15th century was a world-wide phenomena. "There is a wonderful analogy between the spiritual condition of Europe and India during the dark ages. A great cyclic wave of reformation then overspread both continents'. He says that new religious arise 'at periods of great political a social depression'. The social and political conditions of India during the fifteenth century were relevant to the rise of Sikhism. 'Several of those great men who led the crusade against superstition founded sects which still survive; but the most numerous and powerful of all is the great Sikh sect founded by Guru Nanak'. During the Muslim conquest of India, several events occurred to force the Hindus to consider life, in a serious aspect. In several pages Macauliffe refers to what he regards as the instances of repression and persecution from the time of Shahabuddin Guru to that of Aurangzeb, including the execution of Guru Arjun, Guru Tegh Bahadur and the sons of Guru Gobind Singh.

Macauliffe divided his introduction into seven chapters. In chapter second he tells about the Gurus preferences to local dialect than Sanskrit. The Gurus though it would be of more general advantage to present their messages in the dialects of their age. When Guru Amar Das was asked the reason for this, he replied; "Well-water can only irrigate adjacent land, but rain-water the whole world. On this account, the Guru hath composed his hymns in the language of the people, and enshrined them in the Gurumukhi characters, so that men and women of all castes and classes may read and understand them". Next, he throws light on the contents Granth Sahib contains the compositions of Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das Guru Arjan, Guru Tegh Bahadur a couple of Guru Gobind Singh, panegyrics of bands who attended on the Gurus or admired their characters. The hymns of the Gurus and saints are not arranged in the holy volume according to their authors but according to the thirty-one rags or musical measures to which they were composed the Granth contains Guru Gobind Singh's Japji the Akal Ustat or praise of the creator.

Macauliffe starts his first volume with the life account of Guru Nanak. He gives us almost the same information regarding the life of Guru Nanak which is given to us by the traditional

Janamsakhis. As regards the education of Guru Nanak, Macauliffe says, his father took him to the village school when he was seven years old. The precocious child took only one day to learn the alphabet and- what was more interesting- composed an acrostic on it.

Macauliffe gave a graphic picture of what Guru Nanak saw in the holy places visited by him. Probably he chose festival days for his arrival at the tirthas so that he could notice the practical working of the 'Old religion', i.e., Brahminical Hinduism, in different parts of the country. His strange dress would not allow him to pass unnoticed in any assemblage of people, it would draw curious words, giving him an opportunity to expound his teachings through pithy statements.

After the life account of Guru Nanak Macauliffe gives the translation of Guru Nanak's hymns like Japji, Asa Ki War, The Rahras. The SOhilas and other hymns such as Sri Rag, Ashtapadi, Sir Rag Ki-war, Maj-Ki-War, Rag Gujori, Gauri Ashtapadi, Gauri Chhant, Rag Gajari. Gujori Ashtapadi, Briagre-Ki-War, Rag Wadhans, Wadhans Chhant, Wadhans Alahanian, Wadhan-Ki-War, Rag sorath, Sorathh Ashtapadi, suhichhant, Suhi-Ki-War Rag-Bilawal, Lunar Days, Ramkali, Astapadi, Dhakhani. Omkar, Ramkali-ki-war and Maru Sohle etc, etc, etc. He also tries to give the full references of these hymns about the situation and places where these hymns might have been composed.

The second volume of Macauliffe's Sikh religion starts with the life of Guru Angad. He gives all traditional stories which led Bhai Lehna to become Guru Angad.

Next, Macauliffe gives the translation of some slokas of Guru Angad. Angad's hymns in the Adi Granth are characterised by directness and simplicity rather than philosophical depth or poetical flavor. He reiterates the teachings of Nanak instead of laying down new ideas and prescribing new rules of conduct.

The second volume also contains the life accounts of Guru Amar Das and Guru Ram Das and the translation of their hymns. Macauliffe writes Amar Das was more than sixty years old when he met Angad who was junior to him in age by about twenty-five years. But his devotion to his Guru knew no bounds.

Third volume of Macauliffe's 'The Sikh religion' gives the full account of the life of the fifth Guru, Guru Arjan Dev. Macauliffe tells that because of Prithi Chand's acts there arose a schismatic sect within the broad framework of the Sikh religion.

Fourth volume of the Sikh Religion starts with the life of Guru Har Gobind. After the death of Guru Arjun Dev when Bhai Buddha was going to place "seli" (A woolen cord worn as a necklace a twisted around the head by the former Gurus) to Guru Har Gobind, he retorted that the "seli" should be placed in treasury, apparently because it was not situated to the altered political condition of the times. Macauliffe writes that the Guru then addressed Baba Budha in these words, "My endeavor shall be to fulfill thy prophecy. My seli shall be a sword belt and I shall wear my turban with a royal aigrette".

After the account of Guru Har Gobind's life, Macauliffe gives Bhai Gurdas's Analysis of 'the Sikh Religion'. In which he describes Bhai Gurdas's view about 'Sikh Religion', 'Unity of Sikhs', 'Effects of Guru's teaching', 'The attributes if a disciple', 'The pious man', 'How the Guru's Sikhs love the society of the Holy', 'The fate of the man who tries to follow two religious', 'About Hindu religion and Vishnu's ten avatars', 'The unity of God', 'Guru Nanak's Guru', 'Prayers for the spread

of Sikhism', 'the University of Guru Nanak's Religious', 'The Sikh Catechism', etc., which Bhai Gurdas narrates in his forty vars. It runs from pages 241-to-274 pages of the fourth volume.

In the last of the fourth volume, he gives the translation of Guru Teg Bahadur's hymns which were in Ragas of Gauri, Asa, Devgandhair Bihagra, Sorath, Dhanasari Jaitsari, Todi, Tilong, Bilawal, Ramakali, Maru, Basant, Sarang, Jaijawanti and sloks etc.

The fifth volume (Book-III) starts with the account of the life of Guru Gobind Singh. For the life account of Guru Gobind Singh he makes the 'Vichitor Natak' (Wonderous Play) composed by Guru Gobind Singh, Guru Bilas of Bhai Sukha Singh as his main sources. As regards 'Akal-Ustat' Macauliffe writes that Guru Gobind Singh did not believe in Idol workship, while Dr. Trumpp writes that Guru Gobind Singh was an idol worshipper and Durga was his 'special deity'.

In the last of the fifth volume, he does continue the history of the Sikhs with the account of Banda Bahadur. He gives the information about Banda's Military Expeditions. When Banda went to the hill states with the purpose of pilgrimage and plunder, Raja of Chamba sent him a beautiful girl in order to conciliate him'. 'Banda on seeing her parted with his caution and completely forgot the Guru's injunctions'.

The Sixth volume of the Sikh Religion written by Macauliffe starts with the life account of the Bhagats whose hymns are recorded in the Adi Granth, namely Jaidev, Namdev, Trilochan, Parmanand, Sadhna, Beni, Ramanand, Dhanna, Pipa, Sam, Kabir, Ravidas, Mirabai, Shaikh Farid, etc.

The interesting aspect of Macauliffe's work which is different from his predecessors was that it was approved by prominent men of Sikh community of that time such as Bhai Prem Singh, Baba Khem Singh Bedi, Baba Sumer Singh, Bhai Hazara Singh and by the leading Sikhs of the Singh Sabha of Amritsar.

Macauliffe's research work took sixteen years of his life. Though he had started writing his articles on the Sikhs since 1880-81 in the Calcutta Review but however, is thorough research on the Sikh Religion its Gurus, sacred writing and authors commenced after 1893 when he resigned his post and threw himself whole-heartedly in the study of Sikh scriptures till 1909 when his research work was published at the cost of the University Press of Oxford, London.

Macauliffe died on 15th March 1913 in a very impoverished condition having spent all his earnings and savings on his research work. In order to express his gratitude to Bhai Kahan Singh Nabha from whom he had acquired his inspiration and knowledge about the Sikh Religion, he conferred the copyright and Royalties from his publication to Bhai Kahan Singh Nabha in his "Will-Deed".

Macauliffe was another Britisher who had a different approach to Sikhism from the former British writers. His writings move around two dominant themes, "The separate nature of Sikhism as a world religion and the heroism inherent in recent Sikh tradition". He presented Sikhism as a distinct Religion having Universal Ethical System, in one of his Lectures which he delivered in Shimla in 1903. He says, "we have seen that Sikhism prohibits idolatry, hypocrisy, caste exclusiveness, the concrementation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus and it inculcates loyalty, gratitude for all favours received, philanthropy, justice,

impartially, truth, honesty and all the moral and domestic virtues known to the holiest Christians". Further, he says that Sikhism is a religion "based on the concept of the unity of God, it rejected formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the logical beliefs of Guru Nanak's age and country. As we shall see hereafter, "it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system". Macauliffe's view-point is also supported by the Modern Thinkers like Frank E. Reynold, Alan L. Miller and Paul Mclean who have jointly written their famous book, 'Religions of the World'. They write, "The Adi Granth, states categorically", "Neither the Veda nor the Kateb [Quran] knows the mystery". Quite obviously, the founder of Sikhism wished to move beyond Hinduism and Islam towards a new spiritual insight for all humanity.

Perhaps Macauliffe was untouched by the modern bases of historiography in which History is taken not as a branch of literature alone rather it is considered as Science and thus 'historian should consciously make every effort to be objective as far as possible. Basically, his aim was not to produce a good history but a traditional interpretation of Sikhism for those who were totally ignorant about this religion. His main plan was to produce the translation of Holy Book (Adi-Granth) but later on, he thought that an account of the Sikh GURUS, Saints and Authors was compulsory to understand this translation because the people of the western world possess' so little information about the original Sikh reformers. So his work presents an orthodox Sikh viewpoint, without any criticism or expression of opinion of his own. Thus, his work is of its own kind and is devoid of the modern trend of historiography.

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SCIENCE AND TECHNOLOGY IN ANCIENT INDIA

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Science and Technology plays important role in the progress of a country in present time. There is general perception about India that its heritage is primarily religio - philosophical and there is hardly anything to mention about India's Scientific and Technological past. The reasons for this impression are due to the fact that references to science and technology are scattered in several different published works written in *Sanskrit* and *Pali* languages, that are not currently in use moreover. The ancient knowledge is often a very condensed form, which could be understood only by experts in those languages.

In India Science and Technology was well developed at ancient time. Therefore, it is fact that ancient Indian took interest specially in religion and philosophy but it did not mean that they don't have any interest in science and technology. From the starting of civilization we got many evidence about scientific mind of Indian people. Ancient India was a land of sages, saint and seers as well as a land of scholars and scientist. Science and Technology in ancient India covered all the major branches of human knowledge and activities including *Mathematics, Astronomy, Physics, Chemistry, Medical Science* and *Surgery, Civil Engineering* and *Architecture, Mechanical* and *Production Technology*.

The history of science and technology in the Indian subcontinent begins with prehistoric human activity at Mehrgarh and continues through the Indus valley civilization to early states and empires.

The inhabitants of the Indus valley developed a system of standardization, using weight and measures, evident by the Indus valley sites. Modern oceanographers have observed that the Harappans must have possessed knowledge relating to tides in order to build such a dock on the ever shifting course of the Sabarmati, as well as exemplary hydrography and maritime engineering. This was the earliest known dock found in the world, equipped to berth and services ships. Irrigation was developed in the Indus valley civilization. The size and prosperity of the Indus civilization grew as a result of this innovation, which eventually led to more planned settlements making use of drainage and sewerage. Sophisticated irrigation and water storage systems were developed by the Indus valley civilization, including artificial reservoirs at Girnar and an early canal irrigation system.

In addition, Harappans evolved some new techniques in metallurgy and produced copper, bronze, lead and tin. The engineering skills of the Harappans were remarkable, especially in building dock after a careful study of tides, values and currents. The archaeological remains of the Indus valley reveal knowledge of applied sciences. Scientific techniques were used in Irrigation, metallurgy, making of fired bricks and pottery and simple reckoning and measurement of areas and volumes.

After the fall of this great civilization Aryan come in India and gradually merged with the older population and the ancient civilizations, invigorated by fresh blood and ideas, rose to new heights of material culture. In Vedic period main branches of science were Mathematics, Astronomy and Medicines which knowledge find in Vedic texts. Roots to mathematics can be traced to Vedic literature. The religious texts of the Vedic period provide evidence for the use of large numbers. It is now generally birth place of several mathematical concepts including zero, decimal system, algebra and algorithm, square root and cube root. *The Satapatha Brahman* contains rules for ritual geometric constructions that are similar to the sulba sutras. According to *Amalananda Ghosh* "The Bodhayana Sulbha Sutra contains examples of simple Pythagorean triples as well as a statement of the Pythagorean theorem for the side of a square. It also contains the formula for the square root of two".

Ayurveda as a science of medicine owes its origins in Ancient India. Ayurveda constitute ideas about ointments and diseases, their symptoms, diagnosis and cure and release heavily in herbal medicines, including extracts of several plants of medicinal values. Ancient Scholars of India like Atreya and Agnivesa have dealt with principles of Ayurveda as long back as 800 BC.

One or the subsidiary studies of Vedic lore was *Jyotisa*, a primitive astronomy designed mainly for the purpose of settling the dates and times at which periodical sacrifices were to be performed. The earliest references to astronomy are found in the Rigveda. *Vedang Jyotisa* describes in detail several astronomical attributes generally applied for timing social and religious events. The vedang Jyotisa also mention in detail astronomical calculations, calendrical studies and establishes rules for empirical observation. The Vedanga Jyotish is a religious text, it has connections with Indian astrology and details several important aspects of the time and seasons, including lunar months, Solar months and their adjustment by a lunar leap month of *Adhimasa*. *Ritus* and *Yugas* are also described. *Panini* had made several discoveries in the field of phonology, phonetics and morphology.

In the Buddha age, Indian History emerges from legend and dubious tradition. The age in which true history appears in India was one of the great intellectual and spiritual ferment. It produced not only philosophers and ascetics, but merchant princes and men of action. In this age the six systems of salvation was the main sources of scientific knowledge. The six schools were actually of differing origin and purpose as early as the time of Buddha, if not before, the universe was classified by elements, of which schools admitted at least four - *Prithvi*, *Agni*, *Vayu* and *Jaal*. To these orthodox Hindus and Jainism added a fifth *Akash*. Buddhist and Ajivikas rejected akash but the later added life, joy and sorrow, making a total of seven elements. Most schools believed that the elements other than akash (ether) were atomic. Pukudna Katyayana propounded the ideas about the atomic constitution of the material world. Indian philosopher beloved that the smallest particle which could not be subdivided further was Parmanu.

After the invasion of Alexander the first time Greeks and Indians came into close contact. According to *A.L Basham* "The immediate effect of the invasion were appeared on Art, Astrology and Making coin". On the Maurya's Architecture Greek Art effect is shown. The adoption of stone as a building medium was due partly to foreign contacts. The *Athashtrastra* of *Kautilya* mentions the construction of dams and bridges. The stupa, the precursor of the pagoda and torii was constructed by the 3rd BCE. During the period of Maurya Empires, the Indian architecture and Civil engineering reached to regions like Baluchistan and Afghanistan. Before Ist Era, yoga developed

and have crystallized. All the fundamentals of yoga were collected by Patanjali in his treatise. Pingala stumbled upon both the Pascal triangle and Binomial coefficients, although he did not have knowledge of the Binomial theorem itself. A description of binary numbers is also found in the works of Pingala. Evidence for using baw-instruments for carding comes from India before common Era.

During the 1st century BCE, The *Vaisheshika School of Atomism* was founded. The most important proponent of this school was Kanada. The school proposed that Atoms are indivisible and not destroyed. It was further elaborated on by the Buddhist School of atomism. They considered atoms to be point-sized, durationless and made of energy.

By the beginning of the common Era glass was being used for ornaments and casing in the region. Contact with the Greek Roman world added newer techniques and local artisans learnt methods of glass molding, decorating and coloring by the early centuries of the Common Era. The Satvahan period further reveals short cylinders of composite glass. According to *S. Srinivasan* "Wootz originated in the origin before the beginning of the common era". Archaeological evidences suggested that manufacturing process for Wootz was also in existence in South India before the Christian era. In 1st - 2nd A.D. Charak compiled a compendium of Ayurvedic principles and practices in his treatise *Charaka - samhita*. *Charaka-samhita* deals with a variety of matters covering physiology, etiology and embryology, concept of digestion, metabolism and immunity. Nagarjun was famous chemist of post Mauryan period in India.

After the decline of Kushana East India was in the hands of small Indian Kings and tribal chiefs. So Science and Technology could not be technology developed as earlier. After the establishment of Gupta Empire, Science and developed again and this age was called as golden age of literature and science. In the Gupta age mathematics, physics, metallurgy, chemistry, Astrology and medicine flourished. The decimal and multiplication were invented in this period. Aryabhata was a famous Astrologer of Gupta age. In *Aryabhatiya*, he analysed arithmetic, algebra and geometry. Aryabhata had proved that the earth moves in its axis. His work was further advanced by Laata, Padyuman, Udai Nadin and Varahmihir. *Brahm Siddhanta* is the famous work on astronomy by Brahma Gupta in this period. *Shapt Panchasika* and *Vashishtha Siddhantha* were written in this period.

The science of medicine developed and Dhanvantri and Sushrut were famous doctors of this age. *Hatsyaurveda* and *Ashwashastra* are written on the treatment of animal. Dhanwantri discovered many new medicines. He proved that various metal like gold, silver, iron and copper etc. have medicinal value and the capacity to cure diseases. *Shushruta Samhita* describes at least seven branches of surgery. It also deals with matters like rhinoplasty and ophthalmology and focuses on the study the human anatomy - by using dead body. In Gupta age Indian metallurgist gained great proficiency in the extraction of metal from ore and in casting the best example of it is Iron pillar.

In Gupta Period chemical science also find expression in other fields like distillation of Perfumes and fragrant, ornaments, polishing of mirrors, preparation of pigments of colours. Painting found on walls of Ajanta and Ellora also testify to the high level of chemical science in ancient India.

In the pre-medieval period science and technology was developed but in the area of sculpture science and architecture, there was no other major change. In this period mathematics, chemistry, metallurgy, astronomy and medical science developed in various techniques. Brahmagupta, Mahavira and Bhaskara made several discoveries. They understood the import of positive and negative quantities, evolved sound systems of extracting square and cube roots and could solve quadratic and certain types of indeterminate equations. Brahmagupta was able to find solution of Pill's equation. Conceptual design for a perpetual motion machine by Bhaskara II and recognized the infinity.

Indigo was used as a dye in India which was also major center for its production and processing. Evidence of inoculation and variolation for small pox is found in the 8th century. Nidana lists diseases along with their causes, symptoms, and complication to protect against small pox. Veterinary medicine was also practiced. Chemistry in pre-medieval period was the hand made, not of technology, but of medicine, chemists apparently devoted most of their attention to making medicines, drugs to promote longevity, aphrodisiacs, poisons and their antidotes. These medical chemists did succeed in producing many important alkalis, acids and metallic salts by simple process of calcinations and distillation.

So it derived that science and technology was well developed in Ancient India. It is not only accepted in India but also all over the world.

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**EDUCATIONAL STATUS OF THE TRIBAL AND NON TRIBAL PEOPLE- A
COMPARATIVE STUDY OF BARDA AND MAULADANGA VILLAGE OF BANKURA
DISTRICT, WEST BENGAL, INDIA**

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Abstract

Education is an essential for all people to their all round development, material and spiritual. Present study highlights the differentiation educational status of the tribal and non tribal peoples of two villages of Bankura district. The literacy rate is 48.57% in case of Barda village at Ranibandh Block where as 97.92% at Mauladanga village, at Bankura-II. The literacy gap between two villages is 49.395%. The Educational Index of Mauladanga is higher (0.92) than the Barda village (0.40%). The lack of schools, poor road connectivity, infrastructure, attitude of parents and lack of teachers are the main factors for this huge educational gap. Extensive literacy campaign in the tribal dominated villages should be under taken on a priority basis to literate the people.

Keywords: Educational Index, Gender Gap, Literacy Gap, Composite Index, Educational Attainment Index.

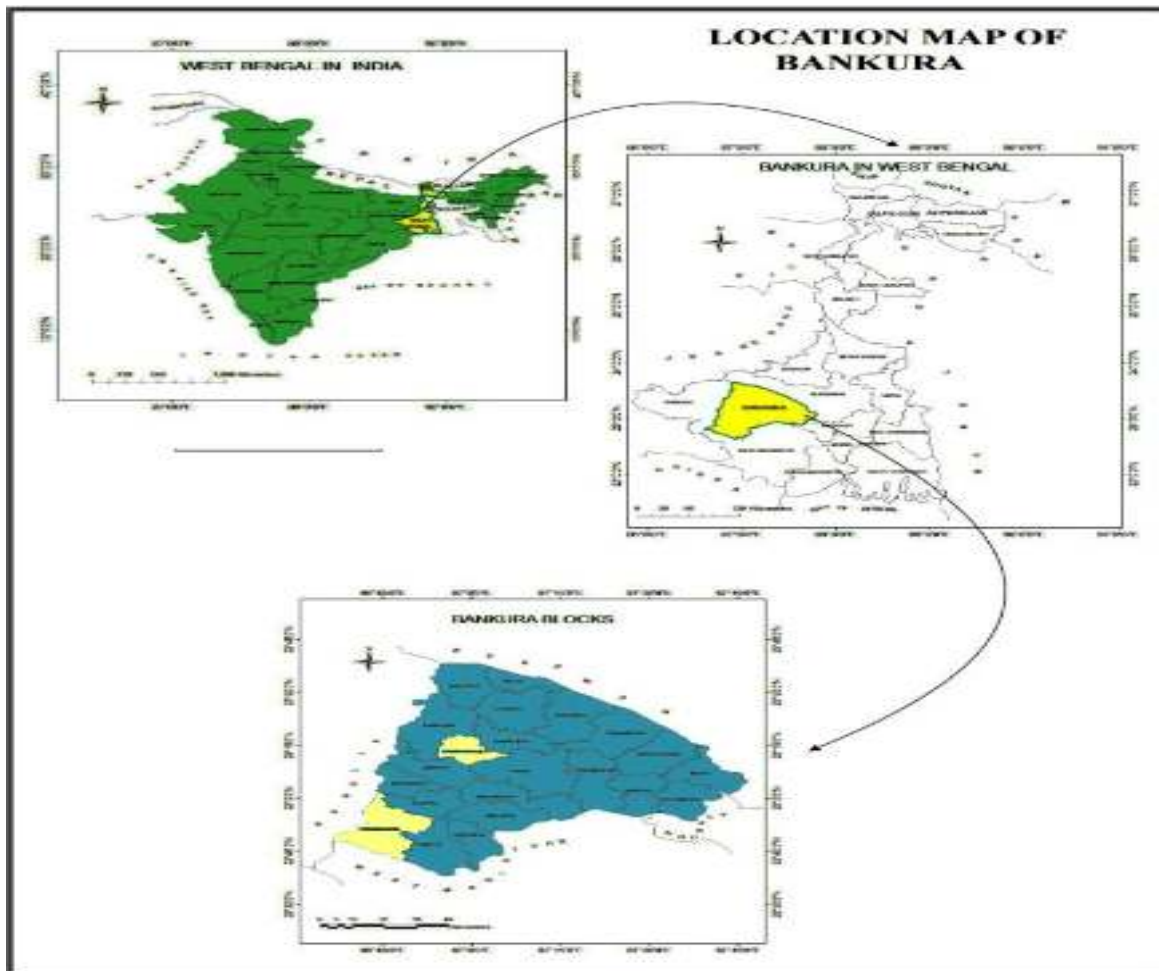
introduction

The 'Education' is an integral part of the empowerment procedure. Empowerment of the tribal community means capacitating tribe's communities to secure access and control of their land, forest and water resources as well as sustains and promotes practical alternatives for security of their livelihoods. Empowerment thus is an interactive process whereby tribal communities are enabled to participate actively in local governance (Panda, S. 2014). Education is the most important part of any development. If the tribal peoples are educated thus they can teach their children and continuous their study in a further way. Without education can not possible any kind of progress of the tribal people. As we compare the tribal group to a non-tribal group, we can see now the tribal people are back warded in respect to a general group of people.

Location of the study Area

The whole work of the study is done over the two blocks in Bankura district. The district is selected because here the tribes and non-tribes both people are lived with a huge socio-economic gap. For the tribal block Ranibandh is selected, which is located on southern part of the district as well as the block is known as 'Jungle Mahal'. This block has the highest tribal population as a percentage of 46.78%. From this block the village Barda is selected, which is located about 8 km from the Mukutmanipur of Kangsabati Dam. There are 72 household and about 384 persons belong

in this village. Due to high literacy rate the non-tribal village named Mauladanga under Bankura-II is selected for the study purpose. This block is suitable to compare the educational status with the said tribal block. In the Bankura-II block Mauladanga village where maximum people are in general category is selected for this study.



Objectives

The objectives of the study are mentioned below:-

- I. To find out the educational gap between tribal and non tribal peoples.
- II. To checked out the different factors for educational dissimilarity.

Limitation of the study

Every research has some limitations (Mullah, et al. 2007). This research is not an exception of this rule. Firstly, for this study we have collected data from the Barda & Mauladanga village only. Here only Bhumej and Santali people are surveyed. But the other group of tribal people behavior and nature is different from the above two. The blocks are represented by only selected of one village. A village cannot represent the situation of the whole people. Only few measures can not enough for the analysis of the nature of the data.

Data Source and methodology

The entire study is based on primary and secondary data collected from internet and personal interview also. The primary data collection is done by door to door survey and preparation of questionnaire about the education of the tribal and non-tribal villages. The Secondary data collected mainly from district level sources, District Statistical Handbook 2010-2011 provide valuable data source to support the present study. The Primary data are collected by the visiting of the villages and asking them basically their levels of education, education of their children. In the tribal village the 72 household and in the non-tribal village 80 household are surveyed for analysis.

The Methodology of this type of work is highly significant because the entire study depends on basically primary data. The method of data collection follows the rules of sampling. From the two blocks (Ranibandh & Bankura-II), one village is selected by micro level analysis. The different types of data are collected by simple random sampling method and tabulated properly. The collected data are represented graphically by using suitable mapping techniques and cartography. For the analysis of the data we have to use several statistical techniques, like Literacy Rate, Educational Index, Pupil-teacher Ratio, Measures of central tendency (Mean), and Measures of dispersion (S.D), Z score by using the above techniques.

RESULT AND ANALYSIS

The indices which used for the study are mentioned below –

Age wise Educational Status: - The age wise educational rate is a basic method for the study of the levels of education. In the different age levels the educational status is measured and analyzed that many students are in primary, up to VII, X, XII, UG & PG levels literate. In the table-1, we have found that the young group of people is studied in their own classes. Only 11 tribal people are qualified up to UG level. The illiteracy is maximum in the age group of population (96 persons). A few people can only able to read, write & signature. As the tribal people are detached from other society and their family income is very low, so the people are suffering for the huge illiteracy.

TABLE NO 1:- AGEWISE EDUCATION STATUS IN TRIBAL VILLAGE

Age		Education Status									Total
		Illiterate	read/write only	primary	upto VIII	upto X	upto XII	UG	PG	Others	
1-14	No	18	4	25	4	3	0	0	0	0	54
	%	33.33	7.4	46.3	7.4	5.55	0	0	0	0	
15-60	No	66	23	18	26	7	7	10	0	0	157
	%	42.1	14.65	11.46	16.6	4.46	4.46	6.37	0	0	
>60	No	96	3	3	5	3	1	1	0	0	112
	%	85.71	2.67	2.67	4.46	2.67	0.89	0.89	0	0	

Source: - Primary data on household survey

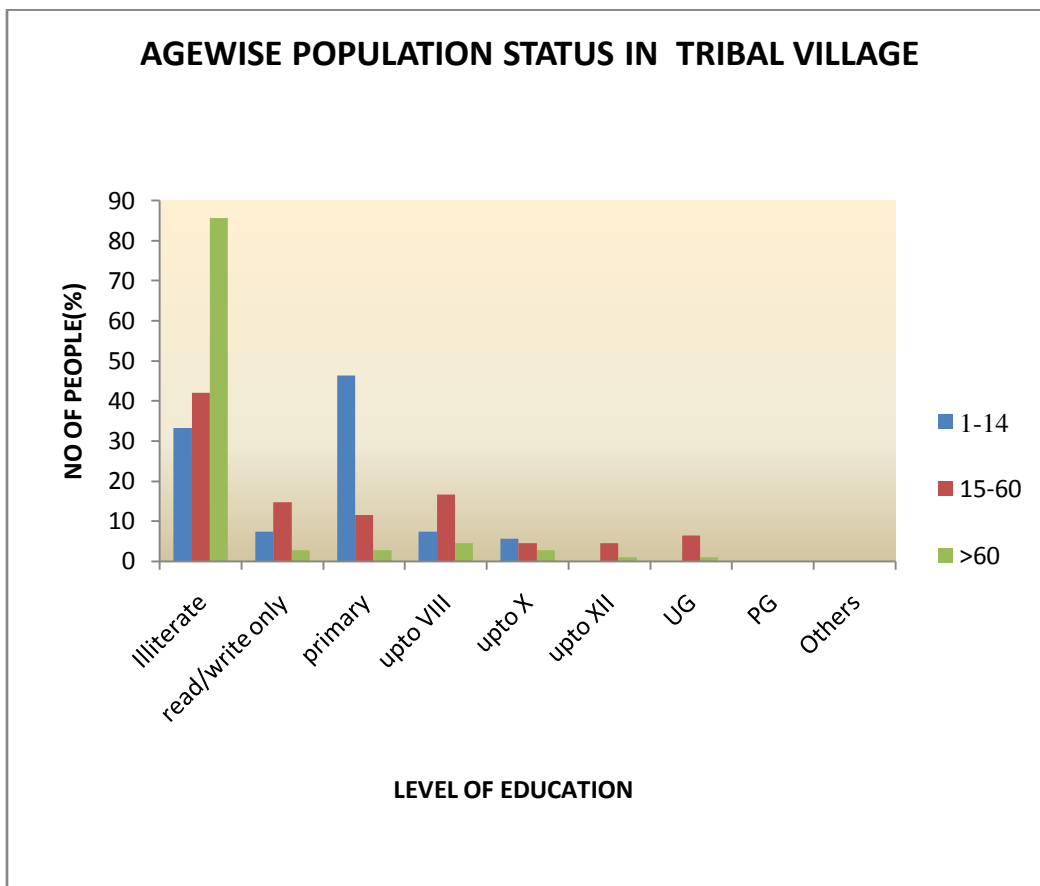
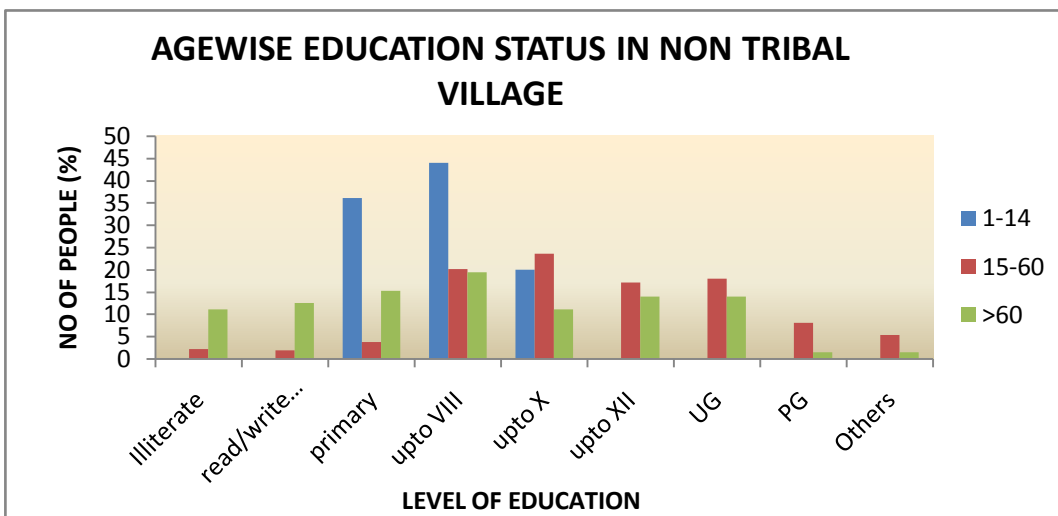


TABLE NO 2:- AGEWISE EDUCATION STATUS IN NON TRIBAL VILLAGE

Age		Education Status									Total
		Illiterate	read/write only	primary	upto VIII	upto X	upto XII	UG	PG	Others	
1-14	No	0	0	18	22	10	0	0	0	0	50
	%	0	0	36	44	20	0	0	0	0	
15-60	No	6	5	10	53	62	45	47	21	14	263
	%	2.2	1.9	3.8	20.15	23.6	17.1	17.9	8	5.32	
>60	No	8	9	11	14	8	10	10	1	1	72
	%	11.11	12.5	15.27	19.44	11.1	13.9	13.9	1.4	1.39	

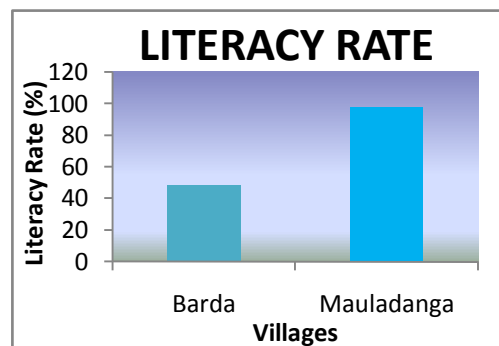
Source: - Primary data on household survey



a) **Literacy Rate:** - In the village Mauladanga the illiterate people is very less. Basically in the adult group of people are studying or studied in the higher education. Only 3.6% populations are illiterate and 28.31% people were studied in the PG level academic education. The 15 peoples are also engaged in their other type of education.

$$\text{Literacy Rate} = (\text{No. of literate person} \times 100) / \text{Total Population}$$

Village	No of literate Population	Total population	Literacy Rate (%)
Barda	153	315	48.57
Mauladanga	371	385	97.92



Source: - Primary data on household survey

From the above table we found that there is a huge gap between the literacy rates of the two villages. The gap of literacy rate (97.92-48.57) is 49.39%. It means the tribal villages are very back warded. They have to need lot of education to gain the knowledge. Literacy is essential for eradicating poverty and mental isolation, for cultivating peaceful and friendly international relations and for permitting the free play of demographic processes (Chandna, 1980). Illiteracy, on the other hand, takes away from man his dignity, perpetuates ignorance, poverty and mental isolation, deters peaceful and friendly international relations and free democratic processes and hampers social advancement, economic growth and political maturity. As the maximum tribal people are suffering for that kind of illiteracy and their education skill is also very low.

b) Educational Index: - Knowledge, as measured by adult literacy rate and the combined primary, secondary and tertiary enrolment rate (Hussain, M. 2005). The educational index is a indicator of the human development. From the index we measured the status of education of the tribal and non-tribal villages. From this we also compared the result of the two. From the table-6 we computed the Education index-

TABLE NO 4:- SCHOOL ENROLLMENT RATIO						
Level of Education	Barda Village			Mauladanga Village		
	No of students are in class	Total students	Enrollment ratio	No of students are in class	Total students	Enrollment ratio
Primary	20	41	48.78	14	15	93.33
VIII	4	24	12.5	15	20	75
X	2	21	9.52	8	11	72.72
XII	3	21	14.28	17	23	73.91
Total			85.08			314.96
Mean			21.27			78.74

Source: - Primary data on household survey

In Case of Tribal Village

$$\text{Education attainment Index} = \frac{\text{Actual} - \text{Minimum}}{\text{Maximum} - \text{Minimum}}$$

$$= \frac{48.57 - 0}{100 - 0}$$

$$= \frac{48.57}{100}$$

$$= 0.4857$$

$$\text{Gross enrollment Index} = \frac{\text{Actual} - \text{Minimum}}{\text{Maximum} - \text{Minimum}}$$

$$= \frac{21.27 - 0}{100 - 0}$$

$$= \frac{21.27}{100}$$

$$= 0.2127$$

$$\begin{aligned} \text{Education Index} &= \frac{(2 \times 0.4857) + 0.2127}{3} \\ &= 0.3947 \end{aligned}$$

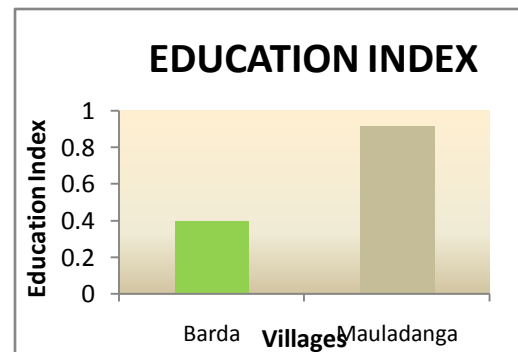
In the case of Non-tribal Village

$$\begin{aligned} \text{Education attainment Index} &= \frac{\text{Actual} - \text{Minimum}}{\text{Maximum} - \text{Minimum}} \\ &= \frac{97.92 - 0}{100 - 0} \\ &= \frac{97.92}{100} \\ &= 0.9792 \end{aligned}$$

$$\begin{aligned} \text{Gross Enrollment Ratio} &= \frac{\text{Actual} - \text{Minimum}}{\text{Maximum} - \text{Minimum}} \\ &= \frac{78.74 - 0}{100 - 0} \\ &= 0.7874 \end{aligned}$$

$$\text{Education Index} = \frac{(2 \times 0.9792 + 0.7874)}{3} = 0.9152$$

TABLE NO 5:- EDUCATION ATTAINMENT INDEX			
Village	Adult Literacy Rate	Gross Enrolement Ratio	Education Index
Barda	0.4857	0.2127	0.3947
Mauladanga	0.9792	0.7874	0.9152



Source: - Primary data on household survey

From this, we have found that there is a huge difference of educational index between the two villages. The non-tribal village has high educational index, which cross the scale 0.90. But the tribal village has a great lack of education. It is situated within the index of 0.40.

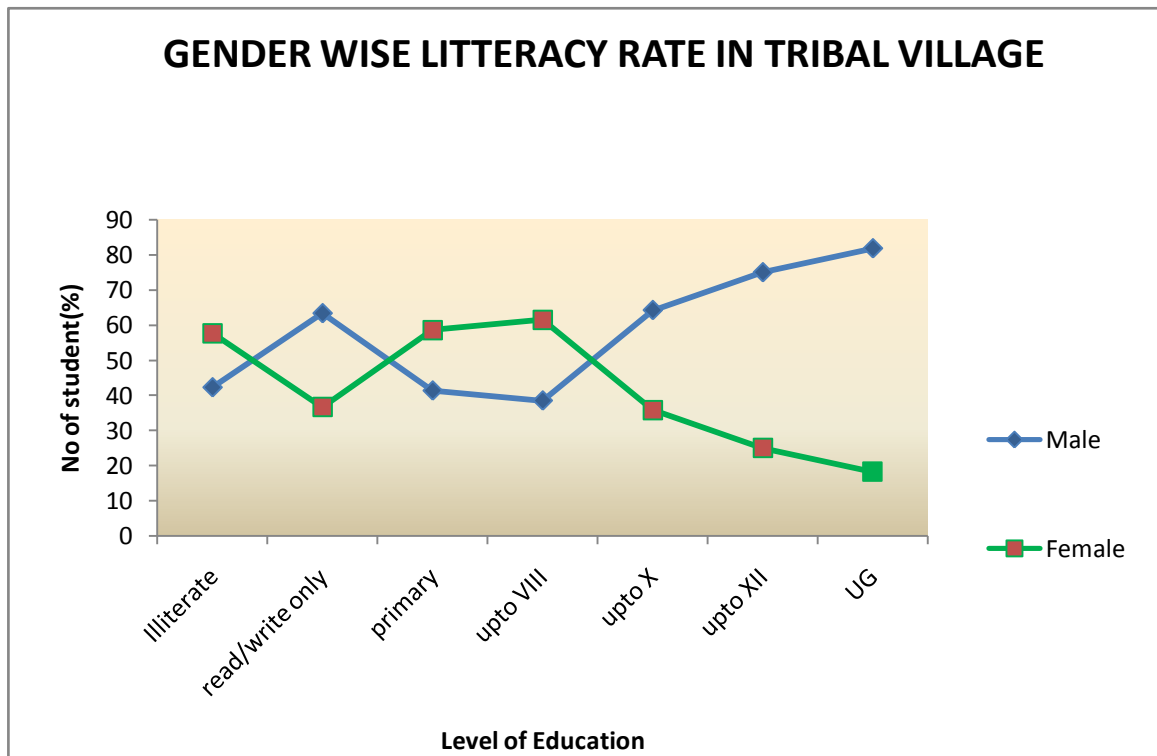
Causes of the low educational index

- I. **Lack of school:** - In the village Mauladanga, there is a primary school and a higher secondary school is also situated about 1 k.m. away from the village. But in the Barda village neither any primary school nor any secondary school at the village or near the village.
- II. **Lack of accessibility:** - Mauladanga village is situated near the highway just 1.5 km from road. The transport system is easily available for the people. So the students get the facilities of transport for going to the school. On the other hand, Barda village is far away from the road. There are physical obstacles for reaching the village.
- III. **Lack of guidance:** - As the maximum, parents of the tribal village are associated with non-literacy. So the children cannot get any help to their education purpose from their parents. The parents also failed to guide their sons or daughter. But in the Mauladanga village, the students are always got helps from their parents as they are educated.
- IV. **Financial support:** - The family income is a great factor for the higher study of the students. As the maximum parents are involved with any kinds of job and the family income is also supportable for the children in the non-tribal village. But in tribal village only 5 persons are associated with govt. & private job and other peoples involved only in the agricultural sector. So the income could not always support to their children's education.
- V. **Infrastructure Facility:** - For the need of a standard education, you have to provide a qualitative infrastructure facility. But many houses of the tribal village have no electricity till now. So the children are suffering from a huge problem for study specially in night and the season of summer. But the non-tribal villagers get all opportunity to continue their study.
 - a) **Gender gap in Literacy rate:** - There is a huge gap between male and female in different education level. The illiterate population is more in the tribal village. But in the higher education, the presence of girl student is maximized and the gender gap is gradually increases. In the UG level the gap is reaching up to the 63.64%. But in the case of Mauladanga village, the gender gap in the different education level is too low. Through the illiterate girls are more than the boys but the aggregate no. of illiterate persons is very low. But in the higher education level the intensity of the gap is minimizing. The gender gap is maximizing in the tribal village because of –
 - i. The prejudice about the education of female population. The people think there is no need of education for the girls. They are born to maintain the family and nourishing their children.
 - ii. The road from house to school is not accessible easily. So the girl feels insecure to go to school or tuition.
 - iii. The early marriage of the girls is also a great problem for the female education. They could not continue their study after the marriage.

TABLE NO 6:- GENDER GAP IN LITERACY RATE IN TRIBAL VILLAGE

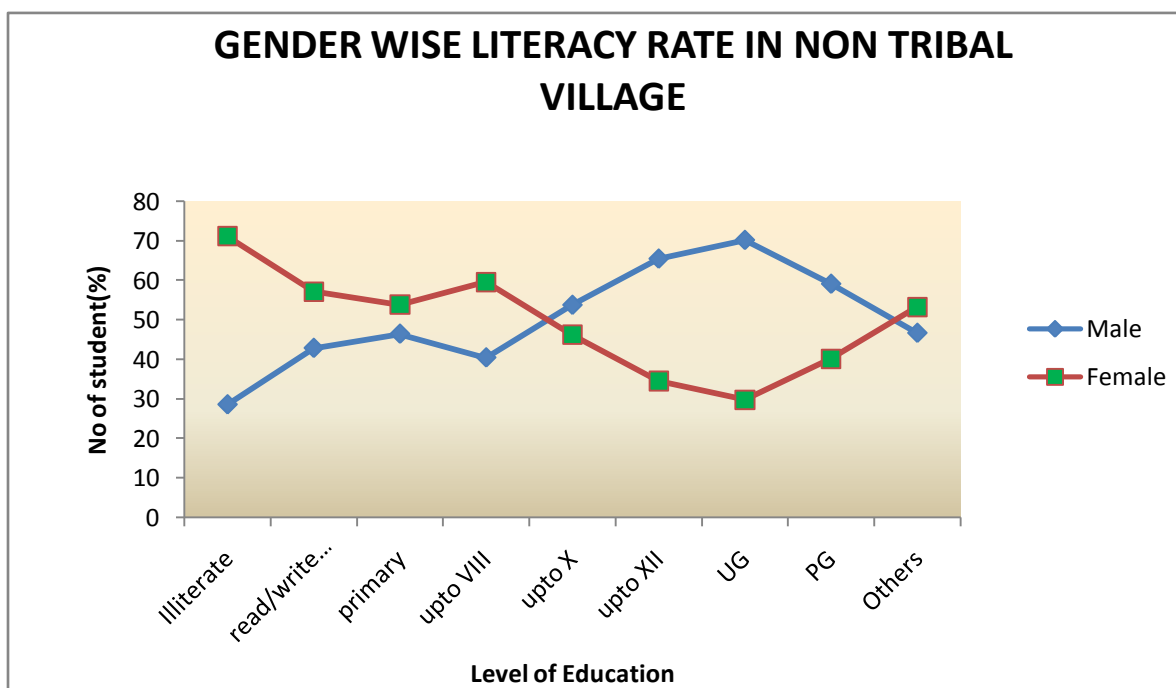
Sex		Education Status						
		Illiterate	read/write only	primary	upto VIII	upto X	upto XII	UG
Male	No	76	19	19	15	9	6	9
	%	42.22	63.33	41.3	38.5	64.2	75	81.8
Female	No	104	11	27	24	5	2	2
	%	57.78	36.67	58.7	61.5	35.8	25	18.2
Gap (%)		-15.56	26.66	-17.4	-23.1	28.8	50	63.6

Source: - Primary data on household survey



Source: - Primary data on household survey

TABLE NO 7:- GENDER GAP IN LITERACY RATE IN NON TRIBAL VILLAGE											
Sex		Education Status									
		Illiterate	read/write only	primary	upto VIII	upto X	upto XII	UG	PG	Others	
Male	No	4	6	18	36	43	36	40	13	7	
	%	28.57	42.86	46.45	40.45	53.8	65.5	70.2	59.1	46.67	
Female	No	10	8	21	53	37	19	17	9	8	
	%	71.13	57.14	53.85	59.55	46.3	34.6	29.8	40.1	53.23	
Gap (%)		-42.56	-14.28	-7.8	-19.1	7.5	30.9	40.4	19	-5.56	

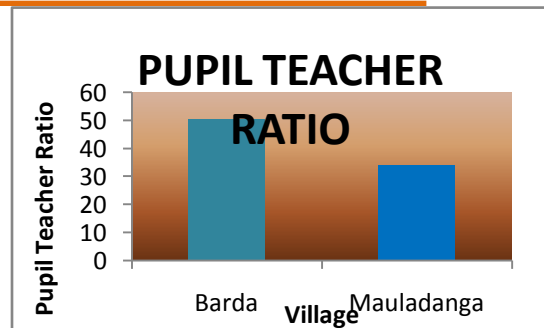


a) **Pupil Teacher Ratio:** - The ratio between the no. of students and teachers is also an important factor for the educational status of the peoples. The primary school of the village of Barda Village is surveyed and Maulanda Primary school is selected for this purpose. The tribal village have this ratio is 50:1 but in the non-tribal village the ratio is 34:1. As the ratio is low in the Mauldanga village, we can say that the children are learning properly in respect of Barda village.

Village	No of Student	No of Teacher	Pupil Teacher Ratio
Barda	150	3	50.4
Mauladanga	170	3	34.1

Source: - Primary data on household survey

COMPARISON BETWEEN TO RESPECTIVE BLOCKS:-



To analysis

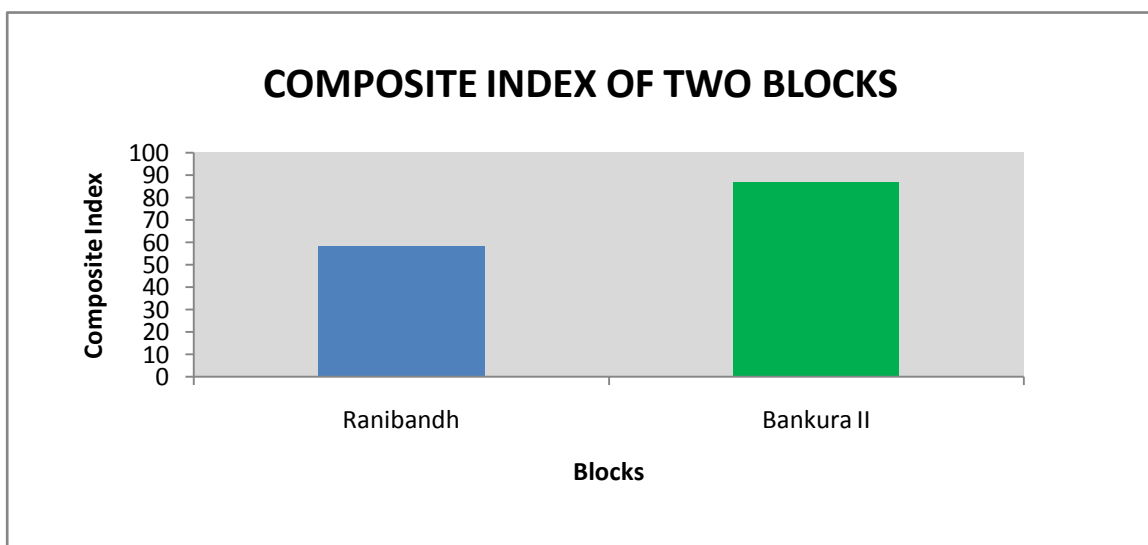
the socio-economic comparison between two blocks – Bankura-II and Ranibandh some basic indicators for development have been considered as methodological aspects. We have used the Microsoft excel software for calculating the Mean, Standard Deviation, Standardized value, Composite index. In order to access the level of development data related to the socio-economic condition. The following developmental indicators have been indentified (Sharma, et. al 2010).

Blocks	Literacy Rate	No of Hospital per lakh population	No of school per lakh population	% of village having power supply	% of village having drinking water facility	% of village having pucca road
Ranibandh	68.53	2.84	150	91	91	34.3
Bankura II	73.59	4.2	285	94	100	50.7
Mean	71.06	3.52	217.5	92.5	95.5	42.5
SD	3.578	0.962	95.459	2.121	6.364	11.597

Source: - District statistical handbook 2010-2011

Blocks	Literacy Rate	No of Hospital per lakh population	No of school per lakh population	% of village having power supply	% of village having drinking water facility	% of village having pucca road	Gross value	Composite Index
Ranibandh	48.9669	-0.82	147.721	47.395	75.994	30.635	349.594	58.265
Bankura II	53.729	0.539	282.721	50.395	84.994	47.035	519.414	86.569

From the above table, we see that there is a huge gap between the two blocks. The Ranibandh block is backward in the case of the 6 indicators. The literacy rate in Bankura-II block has more 5% than the Ranibandh block. The no of schools per lack population is also high in the case of Bankura-II (285-150=135). From this we can say that the education level is very low in Ranibandh district. The no. of hospital per lack population the percentage of village having drinking water facility power supply facility, Pucca road facility in all the case there is huge different between the two block. We calculate the mean, S.D of the each factor and from this we measured the Z-score value of the every indicator. Then we calculate the gross value and from that value we measure the composite index. The composite value of Ranibandh block is 58.25 and the value in Bankura-II block is 86.57. As the Ranibandh block is dominated by the tribal people, it is under of backwardness. They don't try into improve themselves; they are happy with their situation. They did not want to interact with the general people. But not only the own tribunal society is responsible for the non-improvement of them but other causes are also reliable for this, like - Medium of



language, lack of teacher in the school, the distance between health centre to the home of tribal people, worse condition of infrastructure, sanitation problem, low economic status and so on.

On the other hand, the society-infrastructure facility is too much improved in the Bankura-II Block. The location of the block is an important factor for the development of the block. The distance of the block from the CBD (Bankura Town) of Bankura district is very less. So the people can easily reach to get the facility from Bankura-I block. The development of the Bankura-II in all the purpose is more than the Ranibandh block. The education status, health status and need able infrastructure facility is a greater position in the Bankura district. The Maximum peoples are literate, so the people can improve themselves as they have education in their hand. The health condition is too good. The 100% village have drinking water facility in their own village and 94% villagers get the opportunity of power supply, that indicate that the position of infrastructure facility in that block. In all sectors the Bankura-II block is ahead than the block of Ranibandh.

Findings of the study

Some of the major findings of the study mention below –

1. There is huge difference of literacy rate between the tribal and non-tribal village.
2. The education index of the tribal village 0.3947 and non-tribal village is 0.9152. The gap is very high. So, educational status of the tribe people is very poor.
3. Majority of the tribes students face problem relating to the medium of instruction. They face problem to understand the Bengali & English language.
4. The infrastructure facility is not equal with the non tribal dominated school.
5. The parents failed to support their children in their study at home. As the economic condition is so poor that they could not provide their children to private tuition like the general category students.
6. Majority of the teachers showed a positive attitude towards education of tribal students but due to lack of sufficient training, language and text book in tribal language, they were facing serious problem.

Suggestions

According to the research, we want to suggest for redress their health and education problem. These are –

1. Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
2. Every tribal village should have at least one primary school and within 2 km one secondary school is essential.
3. The parents of the tribal children should be encouraging their children about their study.
4. The medium of the teaching have to be their mother tongue.
5. There are needs lots of tribal teachers specially female teachers in the tribal schools. The teacher also should supplied notes in the local language of the tribes.
6. To continue the study the students must needed the economic help. Govt. can expand their hand by providing them the facility of scholarship.
7. The tribal peoples who got success in life, they can play an important role to motivate the boys and girls by shearing the story about their journey of struggle and how they reach their goal.

Conclusion

Education is the most powerful and key to tribal development. The educational status of tribal people can be judged by the analysis of literacy rate and educational attainment index. The literacy rates for the tribes are much lower than the non-tribal people group. The tribal people are facing problem in the purpose of education, like – no school in the village, inaccessible road, negative attitude of the parents, teachers are not available all time. But in the non tribal village, the people are forwarded about their health and education. To improve the quality of the education of the tribal people, the govt. must take policy to implement in the tribal schools. The schools and clinic must be provided to the tribal people which are the basic amenities. Easy access and move

opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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STATUS OF FEMALE AGRICULTURE WORKERS IN PHUNAHANA TEHSIL OF MEWAT DISTRICT- A CASE STUDY

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Abstract: Women are playing a significant and crucial role in agriculture development and allied fields. The unique features of the female participation throughout India is that they are workers, labourers, cultivators, producers beside performing all household activities which are considered as unproductive. In this paper an attempt is made to analyze the participation of female in agriculture at the micro level by taking – tehsil as a unit of study. In this area most of work on farm is done by the female. Women between the age group 15 to 60 years; illiterate to women having education upto 10th were found to be engaged in agriculture. Their status is low mostly due to their limited access to economic resources. One way of bringing about an improvement in the status of the female workers is to raise the wages of the women workers to improve their economic condition.

Introduction

It is not an exaggeration, that women in India are backbone of agriculture. Women are playing a significant and crucial role in agriculture development and allied fields. They make fruitful economic contribution in the agriculture and rural economy. Indian rural women are extensively involved in agricultural activities. However, the nature and extent of their involvement differs with the variations in agro production system. The female participation in agricultural activities varies with the landowning status of farm households. But throughout the world rural women have been under represented in the development process. The male dominated society has not recognized their valuable contributions. The unique features of the female participation throughout India is that they are workers, labourers, cultivators, producers beside performing all household activities which are considered as unproductive. Females are engaged in seeding, planting, weeding, irrigating, processing, harvesting and threshing operations. In cultivation except ploughing, leveling of fields, irrigation, all works are generally shared by both men and women. However, the true picture of female work and their contribution to family expenditure is usually not clearly presented. Many economically productive activities performed by women go unrecorded. It is estimated that women are responsible for 70 percent of actual farm work and constitute up to the about 60 percent of the farming population. But it is most unfortunate that the role of women in agriculture has not been highlighted. By and large they have remained invisible workers. Over the years female workforce is typically and wrongly characterized as economically inactive and female cultivators and agricultural labourers play a supportive role in agriculture as members of household farmer's. In this paper an attempt is made to analyze the participation of female in agriculture at the micro level by taking – tehsil as a case study. The tehsil falls in socially backward Mewat area of Haryana and participation of women in agriculture activities is much higher than many other parts of the state.

Review of literature

A World Bank Report(2001), indicates that, in most countries, women work longer than men, they spend time at homes for domestic work and also outside the house at farm or family enterprises.

The data for developing countries show that girls tend to spend more time on domestic chores than boys and thus have more limited opportunities for education and leisure activities.

FAO (2011), in its report Concluded that agriculture sector is underperforming in many developing countries, and one of the key reasons is that women do not have equal access to the resources and opportunities, they need to be more productive.

Choudhary (2012), found that the educational condition of women has improved in the past few decades but their WPR is still low. It was found that women with primary education are actively engaged in agricultural sector

Niti Aayog (2012) in his report reveals that Mewat is the least developed district of Haryana. Specifically in terms of the standard of living, education and health indices, Mewat lagged way behind to other districts in Haryana. Considering all indices of development, Mewat performance on all parameters, except demographic index, is worse than all districts of Haryana.

Objectives

1. To examine the multi-dimensional aspect (demographic characteristics, standard of living, education, health, livestock and agriculture and infrastructure) which effect female agriculture workers across the study area.
2. To study role of females in agriculture actives in Phunahana Tehsil.
3. To examine the problems faced by female agriculture labourers at their work place

Unit of study and sample Size

The study is undertaken in Punhana tehsil of Mewat district of Haryana, to analyse contribution of female in agriculture. It's become necessary to know the social and cultural profile of an area because the social structure, cultural customs and traditions of an area decide the occupational structure of that particular area. Samples of 100 farm females have been selected and detailed information about each female's role in different activities and time spent was collected. Also detailed information about social profile of sample female's workers was collected. Out of hundred respondents 27 % females were in the age category of young in which the age of respondents varies between 15 year to 30 year. As expected, the percentage of females is highest (58 percent) in the in middle age groups (31 to 45 year).

Participation of female labourers in farm activities

In this area most of work on farm is done by the female. It is important to note that the burden of work on women from this area is also really enormous. A normal day started very early and got over very late. Over such a day, a woman cooked for everybody in the family, milked cattle, cleaned the cattle-shed and made dung cakes (for use as fuel), bathed and fed cattle, attended to other household chores, took care of her children, With all this, she spent every minute she could spare doing agricultural labour on the land.

Table No -1 (Participation of farm women in farm activities)

S. No.	Farm Activities	Frequency	Percentage
I.	Ploughing of field	3 (supervision)	10
II.	Clearing of field	80	80
III.	Leveling of field	3 (supervision)	10
IV.	Sowing	10	10
V.	Transplanting	8	8 (Rice cultivation)
VI.	Manure application	13	13
VII.	Fertilizer application	37 (Helps males)	37
VIII.	Weeding	85	85
IX.	Gap felling	73(with the help of male)	73
X.	Irrigation	27	27
XI.	Using Plant protection measure (insecticide and pesticides)	10 (supervision)	10
XII.	Harvesting and picking	96	96
XIII.	Shifting of production to threshing floor	93	93
XIV.	Threshing	10	10
XV.	Drying of grains	98	98
XVI.	Storage	97	97
XVII.	Marketing	0	0

Most of the manual work on farm like weeding, gap filling, transplanting harvesting and picking of crops, clearing of fields, shifting of crops to threshing floor, draying of grains, collection of residuals and storing is done by females. Only ploughing of field, sowing of seeds irrigation, fertilizer and manure application and marketing is done by males. In case of family having no male

available at home (died or work outside the home) ploughing, seed sowing, fertilizers, manure and pesticide application activity is carried by female.

But she did not do this herself. This work is done by the professional on rent. She only supervises the work and pays them. Irrigation in some cases is done by female. Table no 3 represents the type of activities done by the females in our study area during whole year. The perusal of table 3 reveals that harvesting, clearing of residuals, shifting of crops to thrashing floor, loading of crops and residuals into trolley or bull cart, drying of grains and storage is done by the females only. In case of households that did not live in the fields, women had to do a number of domestic and animal husbandry related activities in the morning, carry food for rest of the members to the fields, participate in the agricultural work, collect grass and firewood, harvest fodder, and carry them home. In the evening, after having done backbreaking work for the whole day, she again got back to household chores, cooking, taking care of children, milking cattle and moving them into the shed. In these kinds of activities involvement of females is almost a 100 % (this percentage varies between 90 to 100 %). Clearing of rice is done manually and this work is also done by females. For this work no money is paid to them, they are only allowed to carry residuals of rice to home. For example if a female clears 50 stacks of rice in a day, she can carry 50 stacks to her home. They use these stacks of rice residual to cover the roof of their houses and roofs and walls of animal's shelters. It is observed that their involvement in farm operations like weeding and gap filling varies between 70 to 85 percent. It is also observed that manure application and irrigation on farm is done by 27 to 37 percent females. 10 percent females are involved in ploughing of field, leveling and sowing of seeds. Role of females in ploughing, leveling and sowing of seeds is almost negligible because these farm activities are done with the help of tractors. The females who are involved in these activities, they are only doing the work of supervision because his husband is either died or he is not available at home. Application of pesticides and insecticide is most done by males. 10 percent of females are doing the work of supervision while using Plant protection measure. As females are not allowed to move outside the house without the male members and they have no economic rights. They are limited to house and farm. Their involvement in decision making and marketing like activities is zero. Females who have no male members at home, she sells his production either in village or takes the help of her relatives for this.

Females and Agriculture in Punhana Tehsil

For female, education can be a medium to understand and reflect upon the structure of power, create identities and enhance their capacities of negotiating with environment. Lack of access to education among women in the district means that a large number of women do not have the opportunity to realize their potential. Women in this area are often denied this essential right to education. Mewat has traditionally been very conservative. Hence there's a high level of discrimination due to the presence of conservative Muslim groups who see the role of female as within the four walls of the home. Moreover, a large percentage of women are also found to be engaged in agriculture because agriculture is an occupation which provides work opportunities to women, irrespective of their age, level of education, or any formal training (women between the age group 15 to 60 years; illiterate to women having education upto 10th were found to be engaged in agriculture). This is a reason for the high rate of female participation of female in agriculture. About 80 % percent of agricultural operations handled by women in this area. The women laborers got maximum employment in agriculture during kharif and Rabbi. Women's studies scholars have

argued that increase in work participation of women in rural area is a sign of distress, an index of unequal. They get maximum employment days in the month of July and October in kharif season and in the months of November and April in Rabi season. They got least employment in the months of January, February, March and May and June. The summer season was the off season for agriculture in the study area because this is a rainfed area. Cultivation of kharif crops starts in the month of July during monsoon season. In both seasons only cultivation of land and seed sowing is done by machines. All other agricultural activities are done manually. All the women agricultural laborers under study got involved in agriculture during these months in day time after doing their house work. There is no specific timing during the period of harvest. The lack of employment opportunities in agriculture during off season compelled the women laborers to seek alternative employment sources. But due to lack of education and Muslim custom, they are not allowed to move outside of house without male member of family. Those families who have less agricultural land or no land for cultivation they are working in MANREGA. Sometimes they migrate to other part of Haryana or Punjab for cotton picking or harvesting of rice with their families. But this obligation is not for SC females of this area. SC female are working in non agricultural activities like MANREGA or in bricks companies during off season with or without family members. But if they migrate out of village or district for employment, both whether she belongs to Muslim community or Sc they migrate with family only The laborers got employed in non-farm activities mostly in the months of December, January February, March and May and June. Wit in district all females are working in MANREGA (nonfarm activities) only during off season

The participation of rural females in agriculture is increasing in spite of scientific and technological developments. This happen because, mostly farmers in Phunahana are marginal farmers or small farmers similar to other part of district. The land holdings are very small as compared to other districts and about 75 % farmers come under marginal category. Most of the farm operations like weeding, harvesting and threshing are done manually. As men migrate in search of better –paid work, women from rural Mewat are taking over agricultural work in the villages. They face meager wages, long hours, hazardous work and sexual harassment. Employment in agriculture is thus available for fewer days per year. It is therefore becoming essential for men to migrate in search of better-paid work. Women are filling this vacuum. Women are forced to accept work in agriculture in their own village under very bad conditions because they cannot migrate as easily as men. Farmers, on the other hand, also seem to prefer women as agricultural workers. The farmer is faced with the increasing costs of production required for modern agriculture therefore they squeeze their labour costs by using lower-paid women workers. The highest percentage of female work force is of female agricultural labourers who don't own assets, get seasonal/ casual employment and get less paid Women agricultural workers, although they represent a big proportion of all female workers; continue to receive lower wages than men. The Ministry of labor puts the difference at 60 per cent of men's wages, while the Indian Labor journal showed that women received 75 per cent of men's earnings. As a globalization shifts agriculture into capital –intensive mode, women bear the disproportionate costs of both displacement and health hazards. They carry the heavier work burden in food production and, because of gender discrimination, get lower returns for their work. Females of those families who have no land for cultivation or have less land work on the farm of others farmers as agricultural labourers. They work on the farm of others only in the peak season or during the harvesting of crops with the other members of the family. Girls of family are also work as agricultural labourers during harvesting and post harvesting seasons. In the Mewat for this land

owner do not pay wages directly to them. They harvest the crop on the others farm and wages paid to them are in term of grain and fodder. For the harvesting of one acre of wheat, owner pays them 160 kilogram of grain and 160 kilogram of fodder. This share is equally distributed among the labourers who were involved in harvesting operation. Same process of paying wages to the labourers is repeated for the shifting of crops to threshing floor and threshing and storage of production and fodder (only the amount of grain and fodder varies). Females of landless family do this work for the collection of grain and fodder for the whole of year. During the off season if the work in MANREGA, with family or without family.

Table no 2 shows that the status of the female agricultural workers is being very poor. Long hours of working, lack of organized labour union and lack of training, inadequate days of availability of work, low wages , no social or economic rights, difference in wages are the problems which are faced by every female workers of the study area. There is not a single woman who is aware about labour union and her rights

Table No -2 (Problems of Female Employment and Livelihood)

S. No	Variables	Strongly agree	Agree	Neutral	Disagree
a.	Longer hours of working	60	23	17	-
b.	Lack of bargaining power	12	17	71	-
c.	Lower wage to then males	19	6	63	12
d.	Lack of organized labour union	-	-	91	9
e.	Lack of Nonfarm employment opportunities	85	10	5	-
f.	Difficult to get benefit from the govt. scheme	93	7	-	-
g.	Inadequate days of availability of employment through National Rural Employment Guarantee Act	87	13	-	-
h.	Lack of training to do non agricultural work	100	-	-	-

. Majority of females strongly agree that they are spending long hours at home or farm in harsh conditions. Even a single women was not aware about Kissan union or other labour union. When we talk about nonfarmemployment, Mostly females replied that they work under MANREGA during non availability offarm work. MANERAGA is other main source of occupation for the females to this area. SC females are working with other people of the village in MANERGA but Muslim females do this work only with her family members. Least education level, male domination society and cultural boundation are common factors responsible for their involvement

in nonfarm work. Mewat Development Agency and Seghal Foundation are working for the training of females for nonfarm employments such as food preservation, tailoring, dye work and handicrafts. But the response of people is very poor.

Conclusion

Mewat has a strong tradition of women's involvement in agriculture since a long time. Main problem for the worst condition of female agricultural workers in this area is the lack of education opportunities because of poverty and male dominating society. People allow the girl child to go to school only in their village. For example if village has the facility of primary school, they will not allow them to move to nearby village for further education. Marriage in early age (sixteen or seventeen year) is another major problem in this area also affects their education and decides their future to work on farm in her husband house. Female from poor and middle class have last access to high school education. In these conditions there is no question of opportunity for higher and technical education. That's why they are limited between house and farm. Self employment schemes are also not effectively implemented in this area. Ownership of land is almost non-existent for female workers. They also do not have the right over their own earnings. Gender development is a necessary condition both for economic growth and human development. Measures for consideration include appointment of women extension officers and workers, instituting special training camps for women agriculturists, extending agricultural credit to women. They should also be integrated into the mainstream through better education, health and other support facilities. One way of bringing about an improvement in the status of the female workers is to raise the wages of the women workers to improve their economic condition. Their status is low mostly due to their limited access to economic resources (land in this case). Planners should not ignore productivity of domestic activity. Improvement in productivity of domestic chores makes it possible for women to spend their time on other income generating activities. A new paradigm with women at the core will ensure better participation of men and women and help the society and the economy to grow. Women have the potential to contribute to agricultural productivity equivalent to men.

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1950 से 1960 के दौरान भारत-नेपाल सम्बन्ध : एक वि"लेशणात्मक अध्ययन

डॉ. छबिलाल

प्रस्तुत शोध प्रपत्र में भारत-नेपाल सम्बन्धों के राजनीतिक आयाम की द"ा और दि"ा के संदर्भों को प्रस्तुत करने का प्रयास किया गया है। इस द"ाक में भारत, ब्रिटि"ा राज की सदियों की गुलामी से अपने को आजाद कर एक नए भारत के निर्माण का सपना देख रहा था। उस समय भारत के सामने अपने दे"ा की आन्तरिक समस्याओं का समाधान करना एक चुनौती के समान था ही, साथ ही साथ दे"ा की सुरक्षा भी एक प्रकार की चुनौती थी। भारत को अपनी सुरक्षा को दृष्टि से उसके पड़ोसी दे"ों के साथ नजदीक सम्बन्ध बनाना बहुत ही जरूरी नजर प्रतीत हो रहा था। भारतीय राजनीतिक बदलाव और आन्तरिक समस्याओं के साथ-साथ पड़ोसी मुल्कों के साथ एक मजबूत रिस्तों को बनाए रखना और उसे अपने दे"ा की विदे"ा नीति में स्थान देना, जिससे उसे अपने हितों की पूर्ती की जा सके। किसी भी दे"ा की विदे"ा नीति के लिए विदे"ा नीति का उद्दे"य, विचारधारा, कार्यक्रम, नेतृत्व और संगठन, जन सहभागिता इत्यादि का महत्वपूर्ण स्थान होता है।

अन्तर्राष्ट्रीय राजनीति में एक राज्य किसी दूसरे राज्य के साथ अपने सम्बन्धों को स्थापित करने में जिस नीति का प्रयोग करता है, उसे ही विदेश नीति कहते हैं। इस प्रकार किसी भी राज्य की विदेश नीति को समझने के लिए उस राज्य की प्रशासनिक नीति का अध्ययन किया जाना चाहिए। प्रस्तुत शोध प्रपत्र में भारत-नेपाल के राजनीतिक सम्बन्धों के प्रमुख आयामों का विश्लेषण करने का कार्य किया जा रहा है। इस शोध प्रपत्र में भारत-नेपाल की राजनीति में आए परिवर्तनों का दोनों देशों के राजनीतिक सम्बन्धों पर पड़ने वाले प्रभावों के विशेष सन्दर्भ विश्लेषण करने का प्रयास किया गया है। इस दशक में नेपाल की राजनीति में शासन सत्ता पर राजा महेन्द्र का अधिकार था, और भारत की स्वतंत्रता के पश्चात् भारत को अपने आन्तरिक समस्याओं का समाधान करने के साथ ही नेपाल के साथ राजनीतिक सम्बन्धों को मजबूत करने का कार्य किया जाना था। भारत ने 1950 से ही पड़ोसी देशों के साथ द्विपक्षीय सम्बन्धों को महत्व देना शुरू किया। यद्यपि प्रारंभ में इस बात पर एकमत्ता नहीं थी कि द्विपक्षीय सम्बन्धों को भी विदे"ा नीति का एक भाग बनाया जा सकता है। लेकिन बाद में इसे विदेश नीति के प्रभावशाली यंत्र के रूप में प्रयोग में लाया जाने लगा।

प्रस्तुत शोध प्रपत्र में भारत की आन्तरिक स्थिति, भारतीय नेतृत्व, अन्तर्राष्ट्रीय परिस्थितियों का प्रभाव इत्यादि का राजनीतिकशास्त्रीय रूप में वि"लेशण करने का प्रयास किया गया है।

मुख्य-शब्द: 1950 की सन्धि के पश्चात् भारत-नेपाल संबंध, भारतीय नेतृत्व का प्रभाव, भारत की आन्तरिक स्थिति, अन्तर्राष्ट्रीय परिस्थितियों का प्रभाव, नेपाल की राजनीतिक अवस्था, भारतीय सहयोग।

प्रस्तावना

नेपाल द्वारा संधि में वर्णित प्रावधानों का पालन संधि सम्पन्न होने के उपरान्त आरंभिक वर्षों में पूर्ण समर्पण के साथ किया गया। भारत-नेपाल संबंधों के महत्व को दोनों पक्षों द्वारा ही समान रूप से समझा गया।

*अतिथि प्रवक्ता, राजनीति विज्ञान विभाग, ख्वाजा मोईनुद्दीन चि"ती उर्दू, अरबी-फारसी वि"विद्यालय, लखनऊ

इस संदर्भ में भारत कि मान्यता थी कि नेपाल के सहयोग से ही उत्तरी सीमा पर सुरक्षा प्रबंध किये जा सकते हैं तथा एक शक्ति सम्पन्न नेपाल ही भारत की सुरक्षा के लिए सहायक सिद्ध हो सकता है और साथ ही नेपाल ने भी इस हकीकत को स्वीकार किया कि भारत के मदद के बिना नेपाल की सुरक्षा सहित आर्थिक आव"यकताएं पूर्ण नहीं हो पाएंगी और इसी कारण से नेपाल द्वारा संधि में वर्णित प्रावधानों के अनुपालन में सहायक रहा। नेपाल में राणाओं के शासन काल में इस संधि को मूर्त रूप दिया गया था। अपने शासन के स्थायित्व हेतु भारत सरकार से सहयोग प्राप्त करने का उनका स्वार्थ था अतः भारत को उन्होंने पर्याप्त सम्मान साथ-साथ नेपाल में प्रभावपूर्ण स्थान प्रदान किया, साथ ही भारतीय भावनाओं के अनुसार चीन से भी दूरी बनाए रखना स्वीकार किया इसलिए इस काल को भारत-नेपाल मैत्री संधि का स्वर्णकाल माना जा सकता है।

नेपाल में राज"ाही के स्थान पर लोकतांत्रिक व्यवस्था का श्री गणे"ा होना भारतीय हितों के मद्देनजर आव"यक था, क्योंकि राज"ाही की निरंकु"ता के कारण उपजे जन आंदोलन का निवारण जनतांत्रिक व्यवस्था को स्थापित करके ही किया जा सकता था। किन्तु तात्कालिक परिस्थितियों को देखते हुए भारत ने नेहरू द्वारा अनु"ासित मध्यमार्गी नीति"का पालन किया, जिसमें नेपाल की राजनीतिक व्यवस्था में तुरन्त परिवर्तन के स्थान पर धीरे-धीरे परिवर्तन कर प्रजातांत्रिक शासन की स्थापना करना उचित माना गया। इसी कारण भारत-नेपाल के बीच सन् 1951 ई0 को नई दिल्ली में समझौता संपन्न किया गया, जिसमें राणाओं के सहयोग के साथ ही राणाओं और नेपाली कांग्रेस की सम्मिलित सरकार के गठन को भारत ने अपना समर्थन दिया, जिसकी परिणति शांति एवं मैत्री संधि की पूर्ण अनुपालना के रूप में हुई। इस दौरान नेपाल का कदम-कदम पर भारत की ओर ताकना इसलिए भी संभव रहा था कि जिस साम्यवाद के प्रसार से भारत को चिंता थी, नेपाली प्रबुद्ध वर्ग (वि"षतः नेपाली कांग्रेस के नेता) में भी साम्यवाद को एक गंभीर खतरे के रूप में देखा जा रहा था तथा आ"काएं व्यक्त की जाने लगीं कि साम्यवाद की वैचारिक घुसपैठ, अंततः नेपाल की अखण्डता, अस्मिता और संप्रभुता के लिए खतरनाक साबित होगी। इस संदर्भ में नेपाल के पूर्व प्रधानमंत्री एम.पी. कोईराला के विचारों का यहां पर उल्लेख किया जा सकता है। इनका कहना था कि—

“हम जानत है कि नेपाल पर बाहरी आक्रमण वि"षकर निकट भविष्य में होने की कोई संभावना नहीं है परंतु कहीं पर एक वैचारिक घुसपैठ की शुरुआत हो चुकी है जिससे हमारे दे"ा के अंदर आंतरिक पेचीदगियों की शुरुआत होगी। अतः इसके प्रभावपूर्ण बचाव के लिए प्रजातंत्र की स्थापना आव"यक है।”²

इस कालखंड में भारत-नेपाल के द्विपक्षीय संबंधों में गर्माहट बनी रही। दोनों के परस्पर जुड़े हुए हितों को देखते हुए भारत सरकार की तरफ से एक एड मैमोरिये तैयार किया गया जिसमें परस्पर संबंधों को स्थायित्व देने हेतु समन्वय स्थापित करने पर बल दिया गया था। एड मैमोरिये के प्रावधानों में वि"षतः चीन के

साथ संबंधों के निधारण में भारत-नेपाल के बीच सहकार बनाए रखने की भावना परिलक्षित होती है। भारत-नेपाल की सम्मिलित "विदे" नीति" रखने की प्रतिबद्धता के साथ ही भारत सरकार द्वारा नेपाल सरकार को यह प्रस्ताव भी दिया गया था कि नेपाल चाहे तो विदे"ों में भारतीय दूतावास नेपाल का प्रतिनिधित्व तथा उसके हितों की रक्षा करते रहेंगे। यद्यपि यह एक गुप्त समझौता था जो एक नेपाली समाचार पत्र द्वारा प्रकाशित कर दिया गया था। इस विषय में नेपाल सरकार द्वारा भारत के विचारों से सहमति जताते हुए पूर्णतया आग्रही"ील दृष्टिकोण रखा गया जो अन्ततः द्विपक्षीय संबंधों में घनिष्ठता का परिचायक व पारस्परिकता को पल्लवित करने में सहायक था।

1950 में संधि संपन्न होने के बाद नेपाल से लगती तिब्बत सीमा पर चीनी सेना की मौजूदगी क चलते भारतीय गुप्तचर विभाग की सूचनाओं के आधार पर भारत सरकार द्वारा गठित कमेटी की अनु"ांसा थी कि उत्तरी सीमा की सुरक्षार्थ चीनी सेना की गतिविधियों की जानकारी लेने के क्रम में वहां निगरानी चौकियां स्थापित करनी आव"यक हैं।¹ अतः भारत सरकार द्वारा इस विषय में नेपाल सरकार से वार्ता की गई तो नेपाल का दृष्टिकोण सकारात्मक रहा। परिणामतः 1951 में नेपाल की उत्तरी सीमा पर 17 निगरानी चौकियां को स्थापित किया गया तथा कालान्तर में आव"यकता महसूस करते हुए 1954, 1959 व 1960 में इनकी संख्या में और वुद्धि की गई। भारत-नेपाल के वि"ीष्ट संबंधों एवं परस्पर सहयोग के क्षेत्र में अगला कदम भारतीय सैन्य मि"ान की नेपाल में स्थापना करना रहा। नेपाल में चरमराती कानून व्यवस्था तथा अक्षम साबित हो रही नेपाली सेना के आधुनिकीकरण व प्र"ीक्षण हेतु नेपाल सरकार ने इस बाबत भारत से आग्रह किया था।² इस पर सकारात्मक दृष्टिकोण रखते हुए प्रारम्भ में 20 सदस्यीय मि"ान नेपाल भेजा गया तथा जल्द ही इनकी संख्या बढ़ाकर 197 कर दी गई। इस मि"ान का कार्य था, नेपाली सेना की कार्य कु"ालता एवं कार्य प्रणाली के विषय में उचित पराम"र्ष देना तथा प्र"ीक्षण देकर आधुनिक परिप्रेक्ष्य में उसे सक्षम बनाना। इससे भी दो कदम आगे बढ़कर इंडियन मिलिट्री इंजिनियरिंग सर्विस ने 80 मील लम्बे त्रिभुवन राजमार्ग तथा गोचर हवाई अड्डे का निर्माण कार्य सम्पन्न किया।³ जो नेपाल के विकास में सराहनीय योगदान था। उपरोक्त परियोजनाएं भारत के लिए भी महत्वपूर्ण थीं क्योंकि इस प्रकार दोनों दे"ों के बीच यातायात व संचार प्रणाली विकसित होने से नेपाल में भारत की वि"ीष्ट स्थिति को ठोस आधार मिल गया। इस प्रकार स्पष्ट होता है कि 1950-55 तक भारत-नेपाल संबंध अत्यन्त मधुर रहे तथा 1950 की शांति एवं मैत्री संधि में निहित भावनाएं अक्षुण्ण रखीं गईं। सम्भवतः इसका एक महत्वपूर्ण कारण यह भी था कि राणाओं के विद्रोह के दौरान जब शाह परिवार को खतरा था तो भारत सरकार ने न सिर्फ महाराजा त्रिभुवन को शरण दी अपितु उन्हें राज्यरूढ़ होने में भी मदद की। विभिन्न प्रकार की समस्याओं तथा संसाधनों के अभाव के फलस्वरूप नेपाल सरकार के लिए भारत का सहयोग अत्याव"यक था।

संभवतः इसी कारण महाराजा त्रिभुवन द्वारा एक बार पंडित नेहरू के समक्ष नेपाल को भारत में विलय करने संबंधी उद्गार प्रकट किये गये थे। राज"ाही के अतिरिक्त नेपाल के जनप्रतिनिधि (नेपाली कांग्रेस के नेता) भी अनुभवहीनता के कारण भारतीय सहयोग के आंकाक्षी थे। चूंकि भारत के सहयोग से ही राज"ाही तथा प्रजातंत्र की मिश्रित शासन प्रणाली को लागू किया जा सका था। अतः शासन में आने के उपरान्त राजनैतिक अस्थिरता, चरमरातो कानून व्यवस्था, अकर्मण्य प्र"ासनिक तंत्र, आर्थिक विकास तथा अन्तर्राष्ट्रीय संबंध/विदे"ा नीति आदि के सन्दर्भ में अनुभवहीनता के कारण नेपाली कांग्रेस के नेता सदैव भारतीय सहयोग और मार्गदर्"न की कामना करते थे, जिससे स्वाभाविक तौर पर दोनों दे"ों के संबंधा में अभूतपूर्व निकटता/अंतरंगता कायम हुई। भारत-नेपाल द्विपक्षीय वि"ाष्ट संबंधों की दृष्टि से इस समय को स्वर्ण काल मानना पूर्णतः युक्तियुक्त है क्योंकि इस दौरान नेपाल में हर प्रकार की समस्याओं के निवारणार्थ भारत की अहम भूमिका रही। भारत के नेपाल में प्रभाव का अनुमान इसी बात से लगाया जा सकता है कि नेपाल सरकार के निर्णयों/नीतियों में भारतीय राजदूत की सलाह को अन्तिम सत्य मानकर महत्व दिया जाता था।

1950 में अपने अस्तित्व से लेकर 1955 तक के कालखण्ड में भारत-नेपाल शांति एवं मैत्री संधि दोनों पक्षों द्वारा सम्मानित एवं पूर्णरूपेण अनुपालित रही, लेकिन महाराजा महेन्द्र के 1955 में शासनरूढ़ होने के साथ ही इस संधि सहित भारत-नेपाल वि"ाष्ट संबंधों के औचित्य को लेकर नेपाली शासक वर्ग द्वारा नाना प्रकार की शंकाएं और सवाल खड़े किये जाने लगे जिनके मूल में भारतीय नेतृत्व द्वारा प्रजातंत्र के प्रति आस्थावान होकर नेपाल में इसी पद्धति को लागू करने की मानसिकता, महाराजा महेन्द्र की असीम महत्वकांक्षा, अपने शासन (राज"ाही) के निर्बाध संचालन का उनका स्वार्थ, नेपाल को वि"व पटल पर उपस्थिति दिलवाने हेतु⁶,

अन्तर्राष्ट्रीय संबंधों के विस्तार का प्रयास तथा इस लक्ष्य की प्राप्ति में भारत-नेपाल वि"ाष्ट संबंधों को बाधा जानकर उन्हें तिरस्कृत कर चीन की तरफ उन्मुख होने की उनकी प्रवृत्ति ने ऐसी परिस्थितियां उत्पन्न कर दीं कि जिनकी वजह से न सिर्फ भारत-नेपाल वि"ाष्ट संबंधों को असहनीय आघात पहुंचा बल्कि इन संबंधों की रीढ़ भारत-नेपाल शान्ति एवं मैत्री सन्धि की जमकर अवहेलना की गई। परिणामस्वरूप भारत-नेपाल के बीच आ"िकाओं तथा दुराग्रहों का बुरा दौर आरम्भ हो गया। मार्च, सन् 1955 ई0 में ही महाराजा त्रिभुवन का ज्यूरिच में निधन हो गया।

फलतः युवराज महेन्द्र न नेपाल का शासन सूत्र सँभाला। यद्यपि नेपाल में लोकतन्त्र का प्रथम प्रयोग सफल नहीं हो सका लेकिन भारत नेपाल के मध्य सम्बन्धों में काफी सुधार आया। भारत ने वहाँ की सेना को अनुशासित करने के लिए अपने अधिकारियों का एक दल नेपाल भेजा जिसकी सलाह पर वहाँ अनेक सैनिक सुधार किए गए। कानून और व्यवस्था की स्थिति सुधारने के लिए भारत ने अपने सशस्त्र बल के द्वारा नेपाल

की सहायता की। नेपाल के अनुरोध पर ही नेपाली पुलिस के साथ भारतीय पुलिस के संयुक्त अभियान से आतंकवादी गतिविधियों पर नियन्त्रण प्राप्त करने में सफलता मिली। नेपाल में की गई संयुक्त कार्यवाही के सन्दर्भ में श्री नेहरू ने यह स्पष्ट किया था कि भारत की नेपाल के आन्तरिक मामलों में हस्तक्षेप करने की कोई आकांक्षा नहीं है।⁷ यद्यपि श्री नेहरू के विचार से भारत की ओर से नेपाल के मामलों में कोई हस्तक्षेप नहीं था फिर भी नेपाल की विदेशनीति के निर्धारण में स्पष्टतः भारतीय प्रभाव देखा जा सकता है।

नेपाल में लोकतान्त्रिक विकास और प्रशासनिक स्थायित्व के साथ-साथ भारत ने उसे आर्थिक, सैनिक आदि सभी प्रकार की सुविधाएँ प्रदान की। संयुक्त राष्ट्र संघ में नेपाल की स्वतन्त्रता के लिए भारत ने अपना समर्थन व्यक्त किया। इसी काल में भारत ने चीन को मान्यता प्रदान कर, तिब्बत पर उसका प्रभुता स्वीकार की तथा नेपाल को इस बात के लिए मुक्त किया कि वह चीन से कूटनीतिक सम्बन्ध बढ़ा सकता है।⁸ इस सम्बन्ध में भारत का यह विचार था कि नेपाल को चीन के साथ सम्बन्ध निर्मित करने की दिशा में बहुत सतर्कता के साथ आगे बढ़ना चाहिए। स्वतन्त्र भारत का नेपाल के प्रति दृष्टिकोण ऐसा था कि वहाँ राजनीतिक स्थिरता के लिए हर सम्भव सहयोग प्रदान किया जाना चाहिए तभी वहाँ लोकतान्त्रिक संस्थाएँ सुचारु ढंग से कार्य कर सकेंगी। नेपाल में अनेक नवगठित राजनीतिक दलों और गुटों के नेताओं के अन्तर्विरोधों तथा परिवर्तित परिस्थितियों के कारण नेपाली सत्ता को सुदृढ़ता प्रदान करना काफी मुश्किल हो रहा था। यद्यपि भारत वहाँ हर तरह की आर्थिक और सैनिक सहायताएँ प्रदान करता था, लेकिन वहाँ के अनेक संगठनों को ऐसा प्रतीत होता था कि भारत नेपाल को अपने अधीन करना चाहता है। इसी परिप्रेक्ष्य में भारत द्वारा की गई अनेक सहायताओं का नेपाल में विरोध किया गया। जब दिल्ली समझौते के आधार पर महाराजा त्रिभुवन को पुनः सत्तासीन किया गया तो अनेक कट्टरपंथी और उग्रपंथियों ने इसका विरोध किया। इसी प्रकार जब भारत ने नेपाल में सैनिक सुधारों के लिए सैनिक मिशन भेजा तो नेपाल के विभिन्न दलों व गुटों द्वारा आलोचनाएँ की गई नेपाली कांग्रेस के नेता गणेशमान सिंह ने भारतीय सैनिकों की कटु आलोचना करते हुए कहा कि द्वितीय विश्व युद्ध के पश्चात् जापान के प्रति अमरिकी सैनिकों के व्यवहार के समान ही भारतीय सैनिक नेपाल में व्यवहार कर रहे हैं।⁹ अन्य अनेक नेपाली नेताओं ने भी भारतीय सैनिक मिशन की नेपाल में निरन्तर उपस्थिति को वहाँ के मामलों में हस्तक्षेप माना। यद्यपि इन कटु आलोचनाओं के बावजूद भी नेपाल के महाराजा तथा प्रधानमंत्री ने स्पष्ट किया कि सेना का पुर्नगठन और प्रशिक्षण का कार्य नेपाल सरकार के अनुरोध पर भारतीय सैनिक मिशन द्वारा कुशलता से किया जा रहा है। इसी प्रकार भारतीय प्रधानमंत्री श्री नेहरू ने जून, सन् 1951 ई० में अपनी नेपाल यात्रा के दौरान नेपाल को तकनीकी और अनेक क्षेत्रों में सहायता उपलब्ध कराने का प्रस्ताव किया तो तत्कालीन नेपाली सरकार अपने अन्तर्विरोधों के कारण वह सहायता प्राप्त न कर सकी।

हालाँकि श्री नेहरू ने यह स्पष्ट किया था कि उनका उद्देश्य नेपाल के आन्तरिक मामले में हस्तक्षेप करना नहीं है। वे नेपाल का विकास चाहते हैं।¹⁰

इसी प्रकार नेपाल तथा उत्तरी बिहार के लिए अभिषाप कोसी नदी के जल को नियंत्रित करने तथा उसकी शक्ति को कृषि और विद्युत के क्षेत्र में प्रयोग करने के लिए 25 अप्रैल, सन् 1954 ई0 को भारत और नेपाल के बीच एक समझौता सम्पन्न हुआ। इस परियोजना पर 40 करोड़ का व्यय अनुमानित किया गया था जिसे भारत को वहन करना था। इस समझौते के अनुसार भारत को नेपाल में पूर्वी और पश्चिमी दो नहरें, एक बाँध तथा एक जल विद्युत संस्थान का निर्माण करना था। किन्तु इस परियोजना का नेपाल के विभिन्न वर्गों द्वारा विरोध किया गया। इस सन्दर्भ में कहा गया कि इस परियोजना से नेपाल को सिंचित भूमि का बहुत कम हिस्सा प्राप्त होगा जबकि भारत में सिंचाई का लाभ अधिक होगा। इसी प्रकार विद्युत उत्पादन से भी भारत को अधिक फायदा पहुँचेगा और बाढ़ नियन्त्रण का फायदा भी भारत को ही होगा। उन्होंने यह भी आक्षेप लगाया कि इस समझौते के माध्यम से भारत, नेपाल की प्रभुसत्ता को बाधित करना चाहता है।¹¹ यदि निरपेक्ष दृष्टि से विचार किया जाए तो उपर्युक्त आक्षेप आधारहीन लगते हैं। क्योंकि इस बाँध का निर्माण एक समझौते की शर्तों के आधार पर होना था और कुछ वर्षों बाद नेपाल ने यह समझौता स्वीकार भी किया। इसी प्रकार भारत ने नेपाल की आर्थिक, औद्योगिक, व्यापारिक और तकनीकी विकास से सम्बन्धित सहायता देने हेतु नेपाल के अनुरोध पर भारत योजना आयोग का एक दल नेपाल भेजा, जिसने वहाँ के विकास के लिए संचार के साधनों के विकास की आवश्यकता पर बल दिया। इस हेतु अनेक योजनाएँ स्वीकृत की। नेपाल के अनेक विरोधी नेताओं ने इस योजनाओं की आलोचना की और यह आरोप लगाया कि भारत इन योजनाओं के माध्यम से अपने राजनीतिक, आर्थिक और सामरिक उद्देश्यों की पूर्ति करना चाहता है और इससे नेपाल में भारतीय नियन्त्रण सुगम बन जाएगा।¹²

नेपाल में कुछ लोगों को यह भय था कि इस तरह नेपाल की स्थिति भी भारतीय संघ में सम्मिलित राज्यों के सदृश हो जाएगी। किन्तु इस प्रकार की आलोचनाएँ भारत विरोध के कारण थी, क्योंकि पूर्व में कई अवसरों पर भारतीय प्रधानमंत्री ने यह स्पष्ट कर दिया था कि नेपाल एक स्वतन्त्र राष्ट्र है और वहाँ हमारा हस्तक्षेप करने का कोई इरादा नहीं है। यह स्थिति इतनी विरोधाभास पूर्ण थी कि महाराजा त्रिभुवन के शासनकाल में जहाँ दोनों देशों के बीच सम्बन्धों में घनिष्ठता आयी, विशिष्ट सम्बन्ध विकसित हुए, वहीं इन सम्बन्धों से उत्पन्न संदेहों के कारण अप्रत्याशित भारत विरोध को भी जन्म मिला। इस स्थिति के निरपेक्ष मूल्यांकन से ज्ञात होता है कि इस परिस्थिति के लिए बहुत कुछ नेपाल की आन्तरिक राजनीति उत्तदायी थी। क्योंकि इस काल में नेपाल में सत्ता परिवर्तन बहुत जल्दी-जल्दी हुआ, फलतः जब राजनीतिक नेपाली प्रशासन

में कुछ भी फेरबदल किया जाता था तो वहाँ इसके लिए भारत सरकार को ही उत्तरदायी मानता था। लेकिन इस समस्त विरोध के बाद भी दोनों राष्ट्रों के मध्य सम्बन्धों में अति निकटता रही।

भारत ने नेपाल की आर्थिक प्रगति के लिए भरपूर सहायता की। 82 मील लम्बे रक्सौल-काठमाण्डू मार्ग वर्तमान राजा त्रिभुवन राजपथ का 700 लाख रू० की लागत से निर्माण कराया गया, जिसे 11 नवम्बर, 1953 को आवागमन के लिए खोला गया। लगभग इसी दौरान गोचर काठमाण्डू वायुयान उड्डयन स्थल हवाई अड्डा का विकास किया गया। नेपाल को कृषि, जलविद्युत, उद्योग, शिक्षा, समाज कल्याण तथा स्वास्थ्य के क्षेत्र में आर्थिक सहायता उपलब्ध करायी गई।¹³ इन योजनाओं के विकास के लिए कोलम्बों योजना के अन्तर्गत भारत की ओर से नेपाल को अनुदान भी दिए गए। वाणिज्य और व्यापार की सन्धि द्वारा भारत-नेपाल के मध्य आयात निर्यात एवं व्यापार को सुगम बनाया गया। नेपाली सेनाओं का पुनर्गठन किया और हर दृष्टि से नेपाल की सहायता की गई। नेपाली शासकों ने भी भारतीय नीतियों का समर्थन किया। यद्यपि भारत विरोधी भावना जो नेपाल में देखी गई वह केवल काठमाण्डू और वहाँ के राजनीतिक क्षेत्रों तक ही सीमित थी। नेपाल का जन मानस भारत के ही साथ था। महाराजा त्रिभुवन के निधन के बाद 13 मार्च, सन् 1955 ई० को महेन्द्रवीर विक्रमशाह देव नेपाल के नये महाराजा बने। महाराजा महेन्द्र 35 वर्ष के युवा शासक थे और उन्होंने अपना अधिकांश जीवन राणा शासकों की देख-रेख में शाही महल में ही बिताया था। इनके व्यक्तित्व की यह विशेषता थी कि वह अपने अधिकांश निर्णय अपने विवेक से ही लेना पसन्द करते थे।¹⁴

राजा महेन्द्र सत्ता में आते ही अपने पिता से भिन्न विदेश नीति का पालन करना प्रारम्भ किया। उन्होंने यह निश्चय किया कि भारत और चीन दोनों से बराबर दूरी रखते हुए दोनों से ही सम्बन्धों को आगे बढ़ाया जाए, ऐसा करने के लिए उन्हें भारत से कुछ सम्बन्धों में दूरी बढ़ानी थी और चीन के साथ जो उनके साथ सम्बन्ध बहुत दूर थे उनमें निकटता लाने की आवश्यकता थी। महाराजा महेन्द्र ने अपनी नीतियों में चीन के साथ अपने सम्बन्धों को अधिक घनिष्ठ बनाने का प्रयास किया। इधर नेपाल में भारत विरोधी भावनाएँ उठ रही थी। राजा महेन्द्र ने धीरे-धीरे भारत से दूरियाँ बढ़ानी प्रारम्भ की। राजा महेन्द्र अपने देश में चल रही राजनीतिक दलों की कार्यप्रणाली से भी खुश नहीं थे। महाराजा महेन्द्र नेपाल के गृह शासन में अपनी पकड़ मजबूत करने के इच्छुक थे क्योंकि उनकी सोच थी कि जब तक गृह शासन पर उनकी पकड़ मजबूत नहीं होगी तब तक विदेश नीतियों के निर्धारण की सम्पूर्ण सत्ता उनके हाथ में सम्भव नहीं होगी।¹⁵

महाराजा ने नेपाल में गृह शासन पर पकड़ मजबूत करने हेतु मन्त्रिमण्डल को भंग कर दिया और 14 अप्रैल, सन् 1955 ई० को उन्होंने एक शाही सलाहकार समिति की नियुक्ति कर दी। ऐसा करने से पूर्व उन्होंने भारत सरकार से किसी भी प्रकार की कोई सलाह प्राप्त नहीं की और नेपाल के राजनीतिक दलों को

भी नियन्त्रित कर दिया। भारत सरकार भी यह अनुभव कर रही थी कि महाराजा महेन्द्र अपने प्रशासन में किसी भी प्रकार के हस्तक्षेप को स्वीकार नहीं करेंगे। अतः भारत में उनके आन्तरिक मामलों में सलाह देना बन्द कर दिया। महाराजा महेन्द्र की नयी सरकार में टंका प्रसाद आचार्य प्रधानमंत्री थे। वह नेपाल के चीनी सम्बन्धों के घनिष्ठता के भारी समर्थक थे, इसलिए जब वह सन् 1956 ई० में भारत आए तो उन्होंने कहा कि नेपाल, चीनी और भारत के मध्य एक सेतु के रूप में कार्य करना चाहता है। सन् 1957 ई० में टंका प्रसाद आचार्य के कथन को आगे बढ़ाते हुए चीनी प्रधानमंत्री चाउ ऐन लाई ने कहा था कि चीनी और नेपाली एक ही खून से सम्बन्ध रखते हैं। इस चीनी नेपाली निकटता के बाद नेपाली प्रधानमंत्री अन्तर्राष्ट्रीय मंचों पर चीनी भाषा बोलने लगे। उन्होंने भारत द्वारा दी गई सहायताओं को यह कहकर महत्वहीन कर दिया कि ये सभी सहायताएँ भारत ने अपने निजी हितों के कारण नेपाल को प्रदान की हैं। इसके बाद तिब्बत पर चीनी प्रभुता को स्वीकार करते हुए चीन व नेपाल के मध्य एक सन्धि हुई। इसी सन्धि के अनुसार चीन ने छः करोड़ रू० की धनराशि नेपाल को सहायता के रूप में देने का वचन दिया। नेपाल में एक तरफ चीनी गतिविधियों और चीनी प्रभाव में वृद्धि हो रही थी तो दूसरी तरफ भारतीय प्रभाव क्षीण हो रहा था। फिर भी भारत के राष्ट्रपति सन् 1956 ई० में जब नेपाल गए तो उन्होंने नेपाल को भारत द्वारा नेपाल के आन्तरिक मामलों में तथा नेपाल की सीमाओं में किसी प्रकार का हस्तक्षेप न करने का पूर्ण आश्वासन दिया।

टंका प्रसाद आचार्य के बाद डॉ० के० आई० सिंह नेपाल में प्रधानमंत्री बने लेकिन इनके काल में भी भारत नेपाल सम्बन्धों में कोई सुधार न हो सका। यद्यपि श्री सिंह भारत नेपाल सम्बन्धों को नेपाल हित के लिए आवश्यक मानते थे लेकिन नेपाल में भारत विरोधी माहौल को देखते हुए कोई सुधार सम्भव न हो सका। नेपाली कांग्रेस और उसके नेता श्री वी० पी० कोईराला तथा नेपाल के अन्य राजनीतिक दल श्री के० आई० सिंह की सरकार से खुश नहीं थे और वे लगातार उनकी सरकार का विरोध कर रहे थे। डॉ० सिंह प्रधानमंत्री बनने से पूर्व ही चीन की तुलना में भारत नेपाल सम्बन्धों को अधिक महत्व देते थे, उनका मत था कि नेपाल के भारत के साथ सम्बन्ध प्राचीन, धार्मिक, सांस्कृतिक और ऐतिहासिक हैं, इस तथ्य से कोई इन्कार नहीं कर सकता। उन्होंने 3 अगस्त, सन् 1957 ई० को अपने पहले सम्वाददाता सम्मेलन में कश्मीर के प्रश्न पर कहा कि नेपाल कश्मीर के प्रश्न पर भारत समर्थन करेगा। इसमें कोई सन्देह नहीं है कि कश्मीर भारत का अभिन्न अंग है और वहाँ के लोगों की इच्छा भारतीय संघ में रहने की है। हमें उनकी इस इच्छा का सम्मान करना चाहिए।¹⁶

डॉ० सिंह ने चीन और नेपाल के बीच पूर्व सरकार द्वारा सम्पन्न सन् 1956 ई० की भी सन्धि का समर्थन करने से इन्कार कर दिया। इस तरह डॉ० सिंह ने भारत के साथ सम्बन्धों को सुदृढ़ बनाने की चेष्टा

की। भारत सरकार ने भी डॉ० सिंह के वक्तव्यों का स्वागत किया और उनकी सरकार को आर्थिक सहयोग प्रदान करने का भी आश्वासन भी दिया। फलतः डॉ० सिंह सरकार द्वारा निर्मित द्विवर्षीय योजना को भारत सरकार ने दस करोड़ रू० की सहायता उपलब्ध करायी।¹⁷ इसके अतिरिक्त नेपाल की सन् 1950 ई० की व्यापार और वाणिज्य सन्धि के संशोधन के प्रस्ताव को भारत द्वारा स्वीकार कर लिया गया। किन्तु प्रधानमंत्री डॉ० सिंह के कार्य और दृष्टिकोण नेपाल नरेश महेन्द्र की नीतियों से मेल नहीं खा रहे थे। अतः उनकी सरकार भी अधिक दिनों तक नहीं चल पाई और 14 नवम्बर, सन् 1957 ई० को अचानक ही नरेश द्वारा उनकी सरकार को भंग कर दिया। डॉ० सिंह की सरकार को भारत समर्थन होने के पश्चात् भी भारत की विदेश नीति के क्षेत्र में कोई महत्वपूर्ण सफलता न मिल सकी और उनके प्रधानमंत्री काल में भारत के साथ नेपाल की विदेश नीति कोई स्थायी प्रभाव बनाने में सफल नहीं रही। डॉ० सिंह को अपदस्थ कर दिए जाने के पश्चात् महाराजा महेन्द्र ने स्वयं शासन के सूत्र को अपने हाथों में सम्भाला और सन् 1959 ई० के आम चुनाव तक नेपाली प्रशासन उन्हीं के नियन्त्रण में चला।

यद्यपि इस अवधि में महाराजा द्वारा नियुक्त एक परामर्शदाता मण्डल प्रशासनिक कार्यों की देख-रेख करता था किन्तु इस परामर्श दाता मण्डल में सदस्यों के मध्य पारस्परिक मतभेदों के कारण नेपाल नरेश का प्रशासन पर पूर्ण नियन्त्रण बना रहा। उन्होंने अपने प्रशासन की अवधि में विदेश नीति के क्षेत्र में कुछ ऐसे कदम उठाने का प्रयास किया जिससे कि नेपाल भारत के प्रभाव क्षेत्र से निकलकर एशिया और विश्व के अन्य देशों के साथ घनिष्ठ सम्बन्ध बनाने में सफल रहा। उन्हीं के काल में अमेरिका के साथ जनवरी, सन् 1958 ई० में एक समझौते के अन्तर्गत दोनों देशों ने एक दूसरे देशों में अपने-अपने स्थायी दूतावास स्थापित करने का निर्णय लिया। इसी प्रकार राजा महेन्द्र ने 17 अप्रैल, सन् 1958 ई० को ब्रिटेन के साथ एक समझौते पर हस्ताक्षर किए। इस समझौते के अनुसार ब्रिटेन को आगामी दस वर्षों के लिए गोरखा सैनिकों को अपनी सेना में भर्ती करने का अधिकार मिल गया। इससे पूर्व यह समझौता केवल पाँच वर्षों के लिए था।¹⁸ इस क्रम में नेपाल नरेश महेन्द्र जून, सन् 1958 ई० में सोवियत संघ की यात्रा पर गए और सोवियत संघ के साथ घनिष्ठ कूटनीतिक सम्बन्ध बनाने का प्रयास किया। सोवियत संघ ने भी नेपाल नरेश की इस यात्रा को महत्वपूर्ण माना।¹⁹

इस प्रकार नेपाल नरेश महेन्द्र ने अपनी कूटनीतिक यात्राओं द्वारा यह प्रमाणित करने की कोशिश की, कि नेपाल भारत के प्रभाव से मुक्त होकर विश्व रंग मंच पर अपनी एक नयी भूमिका अदा करेगा। नेपाल नरेश ने अमेरिका, ब्रिटेन और सोवियत रूस से सम्बन्ध जोड़कर आर्थिक सहायता प्राप्त करने में भी सफलता प्राप्त की। इस सफलता से नेपाल अपने पृथक अस्तित्व और पभुसत्ता का आभास करा देना चाहता था। इस बदलते

घटनाचक्र में भारत ने भी नेपाल के प्रति अपनी नीतियों को सकारात्मक ही बनाने का प्रयास किया। तत्कालीन भारतीय राजदूत श्री भगवान सहाय ने नेपाल के प्रति अपने व्यवहार और कूटनीति से नेपाल नरेश को काफी विश्वास में रखा और भारत की ओर से नेपाल को लगातार राजनीतिक और आर्थिक सहायताएँ प्रदान करने के लिए प्रयास करते रहे। इधर नेपाल में राजा महेन्द्र के प्रत्यक्ष शासन का विभिन्न राजनीतिक दलों द्वारा भारी विरोध किया गया। उन्होंने एक संयुक्त मोर्चा बनाकर 6 दिसम्बर, सन् 1957 ई० को घोषित किया कि नेपाल में यदि शीघ्र चुनाव न कराये गए तो सभी दल मिलकर नेपाल नरेश के शासन के विरुद्ध आन्दोलन प्रारम्भ करेंगे। नेपाल नरेश ने आन्तरिक परिस्थितियों को विपरीत समझकर 15 दिसम्बर, सन् 1957 ई० को घोषित किया कि सार्वजनिक चुनाव 18 फरवरी, सन् 1959 ई० को सम्पन्न कराये जाएंगे। जब फरवरी, सन् 1959 ई० में चुनाव सम्पन्न हुए तो नेपाली कांग्रेस को पूर्ण बहुमत प्राप्त हुआ। नेपाली कांग्रेस के नेता श्री वी० पी० कोईराला के नेतृत्व में मन्त्रिपरिषद का गठन हुआ। श्री वी० पी० कोईराला के अस्तित्व में आने के बाद भारत में यह आशा व्यक्त की जा रही थी कि भारत नेपाल के बीच घनिष्ठ सम्बन्ध विकसित होंगे।²⁰

लेकिन कोईराला शासन काल में भी भारत नेपाल सम्बन्धों में सुधार न हो सका। यद्यपि उन्होंने भारत के साथ नेपाल के सम्बन्धों को ऐतिहासिक और परम्परागत मैत्री पर आधारित बताया। किन्तु चीन के साथ सम्बन्धों को भी ऐतिहासिक मित्रवत् स्वीकार किया। इस तरह उनका भी यह प्रयास रहा कि भारत और चीन के बीच सन्तुलन बना रहे। सोवियत संघ और अन्य देशों के साथ कूटनीतिक सम्बन्धों की स्थापना का भी उन्होंने स्वागत किया। हिमालय क्षेत्र में चीनी प्रभाव की इस नयी चुनौती को ध्यान में रखते हुए और सम्बन्धों को घनिष्ठता प्रदान करने के उद्देश्य से भारतीय प्रधानमंत्री श्री नेहरू 11 जून, सन् 1959 ई० को नेपाल की त्रिदिवसीय यात्रा पर काठमाण्डू पधारे। श्री नेहरू ने नेपाल की सुरक्षा व्यवस्था सुदृढ़ करने, सन् 1950 ई० की व्यापार एवं वाणिज्य सन्धि में संशोधन करने, और नेपाल को आर्थिक सहायता प्रदान करने के सम्बन्ध में विचार-विमर्श किया। इस यात्रा की अवधि में नेपाल की स्वतन्त्र स्थिति और नेपाली राष्ट्रवाद की भावना का विशेष ध्यान रखा गया। उन्होंने यह स्पष्ट किया कि भारत नेपाल में अपनी विशिष्ट स्थिति बनाने का पक्षपाती नहीं है।²¹

भारतीय प्रधानमंत्री श्री नेहरू की नेपाल यात्रा की समाप्ति पर जारी संयुक्त विज्ञप्ति में यह कहा गया था कि दोनों देशों में आदर्श और उद्देश्यों की समानता है तथा दोनों ही देश राष्ट्रीय और अन्तर्राष्ट्रीय क्षेत्रों में क्रियान्वित की जा रही नीतियों और दृष्टिकोणों से सहमत हैं। तिब्बत का अप्रत्यक्ष रूप से जिक्र करते हुए कहा गया कि शान्ति तथा राष्ट्रीय और मानवीय विकास के हित में किसी भी देश को दूसरे देश पर शासन करने का अधिकार नहीं है और किसी भी प्रकार का औपनिवेशिक नियन्त्रण समाप्त होना चाहिए। इस प्रकार श्री

नेहरू की नेपाल यात्रा भारत-नेपाल सम्बन्धों में घनिष्टता लाने हेतु काफी सफल प्रमाणित हुई। इन्हीं घटनाओं के तारतम्य में नेपाल और चीन के मध्य कई मामलों को लेकर तनाव बढ़ने लगे। तिब्बत में रह रहे अनेक नेपाली नागरिकों और व्यापारियों को गिरफ्तार कर लिया गया और इन व्यापारियों पर प्रतिबन्ध लगाने के कारण नेपाल तिब्बत व्यापार भी अत्यधिक नीचे गिर गया। इसी बीच चीन ने अपने मानचित्र प्रकाशित कर नेपाल की कुछ भूमि पर अपना स्वामित्व घोषित किया।²²

यद्यपि कुछ समय अपने बड़प्पन और उदारता का प्रदर्शन करते हुए चीन ने नेपाली व्यापारियों पर आरोपित सभी प्रतिबन्ध समाप्त कर दिए। किन्तु इस घटनाक्रम से यह स्पष्ट हो गया कि चीन नेपाल में भारत के विशिष्ट घनिष्ट सम्बन्धों को सीमित करना चाहता है। लेकिन नेपाल का प्रयास लगातार यही रहा है कि एक ओर भारत से अपने सम्बन्धों को सामान्य बनाये रखा जाए और दूसरी ओर चीन के साथ भी सुधारने के प्रयत्न किए जाएँ। भारत ने भी अपनी उत्तरी सीमा की सुरक्षा की दृष्टि से नेपाल को चीन से सीमा विवादों को अन्तिम रूप में सुलझाने के लिए प्रोत्साहित किया। फलतः श्री कोईराला शासन ने संयुक्त राष्ट्र संघ में चीन के प्रवेश और स्थाई सदस्यता का समर्थन दिए जाने का संकल्प व्यक्त किया। भारत का भी यही मत था कि चीन को संयुक्त राष्ट्र संघ में स्थायी सदस्यता प्राप्त होनी चाहिए। इसी परिप्रेक्ष्य में यह स्पष्ट करना भी महत्वपूर्ण है कि तिब्बत पर चीन ने अपना पूर्ण स्वामित्व स्थापित कर लिया था और वह चाहता था कि भारत और नेपाल दोनों ही राष्ट्र तिब्बत पर चीनी प्रभुसत्ता को स्वीकार करें। प्रथमतः भारत ने सन् 1954 ई0 में तिब्बत पर चीनी प्रभुता स्वीकार की और उसके कुछ ही समय बाद नेपाल ने भी तिब्बत को चीन का एक अंग मान लिया था लेकिन दोनों ही राष्ट्र चीन की इस विस्तारवादी नीति से सशंकित थे, और इसी कारण नेपाली प्रधानमंत्री श्री वी0 पी0 कोईराला 17 जून, सन् 1960 ई0 को भारत की यात्रा पर पधारे। उन्होंने दोनों देशों के ऐतिहासिक और सांस्कृतिक आधार पर मैत्रीपूर्ण सम्बन्धों को स्वीकार किया। भारत ने भी प्रति उत्तर में यह कहा कि भारत और नेपाल दोनों अभिन्न मित्र राष्ट्र हैं और भारत सदैव नेपाल की जय-पराजय में भागीदार रहेगा।²³

इस यात्रा की समाप्ति पर प्रकाशित संयुक्त विज्ञप्ति में कहा गया था कि दोनों देशों में अन्तर्राष्ट्रीय समस्याओं और समान हित के विषयों पर विचार विमर्श और सहयोग जारी रहेगा। भारत ने नेपाल की आर्थिक प्रगति के लिए 18 करोड़ रू0 की सहायता भी प्रदान की और इसके कुछ ही समय बाद भारत और नेपाल के बीच 11 सितम्बर, सन् 1960 ई0 को संशोधित व्यापार और पारगमन की सन्धि हस्ताक्षरित हुई। इस सन्धि में, पूर्व सन्धि की कमियों को दूर कर भारत ने नेपाली प्रशासकों, जनमत और व्यापारियों को सन्तुष्ट करने का प्रयास किया। इस प्रकार श्री कोईराला शासनकाल में भारत नेपाल सम्बन्धों में सुधार के काम चल ही रहे थे

कि नेपाल नरेश महेन्द्र द्वारा अनायास ही 15 दिसम्बर, सन् 1960 ई० को श्री कोईराला सरकार को अपदस्थ कर सम्बन्धों की घनिष्ठता पर विराम लगा दिया। राजा महेन्द्र ने श्री वी० पी० कोईराला सरकार पर आरोप लगाया कि वह सरकार राष्ट्र विरोधी शक्तियों को नेपाल में प्रोत्साहित कर रही थी और नेपाल की राष्ट्रीय एकता व प्रभुसत्ता की रक्षा करने में अक्षम थी। जबकि सत्यता यह थी कि आन्तरिक और विदेश नीति के संचालन में कोईराला सरकार का योगदान काफी महत्वपूर्ण रहा था।²⁴ नेपाल नरेश द्वारा श्री कोईराला सरकार के अपदस्थ किए जाने का भारत के जनमानस पर व्यापक प्रभाव पड़ा। श्री नेहरू ने नेपाल नरेश द्वारा श्री कोईराला सरकार पर लगाये गए आरोपों को अस्पष्ट कहा और नेपाल नरेश के इस कदम को लोकतान्त्रिक प्रक्रिया के विकास में अवरोध स्वीकार किया।²⁵ भारतीय प्रधानमंत्री क अतिरिक्त भारतीय राजनीतिक दलों तथा समाचार पत्रों ने भी नेपाल नरेश के इस कदम की आलोचना की। भारतीय साम्यवादी दल की दृष्टि में वहा लोकतन्त्र की हत्या कर दी गई थी। नरेश के इस कदम को भारतीय सुरक्षा के सन्दर्भ में खतरा माना गया और यह आशा व्यक्त की गई कि नेपाल नरेश यथा शीघ्र नये निर्वाचनों की घोषणा करेंगे। प्रजा समाजवादी दल के नेताओं तथा जयप्रकाश नारायण ने नेपाल नरेश के इस कदम को लोकतन्त्र के विरुद्ध निरूपित किया। नेपाल नरेश ने श्री कोईराला सरकार को बर्खास्त करने के साथ-साथ नेपाल में राजनीतिक गतिविधियों पर भी रोक लगा दी, फलतः अनेक नेपाली कांग्रेस के कार्यकर्ता, नेपाल से भागकर भारत की सीमा में आ गए और नेपाली राजतन्त्र के विरुद्ध आन्दोलन संचालित करने की नीति तैयार करने लगे। इधर नेपाल नरेश ने श्री वी० पी० कोईराला सरकार को बर्खास्त कर शासन की सम्पूर्ण सत्ता अपने हाथों में ले ली। उन्होंने अपनी अध्यक्षता में एक मन्त्रिपरिषद का गठन किया, जो केवल नेपाल नरेश के प्रति उत्तरदायी थी। नेपाल ने मॉग की कि भारतीय भूमि से संचालित नेपाल विरोधी आन्दोलन को भारत द्वारा रोका जाना चाहिए। नेपाल की इस मॉग को भारत सरकार ने तो उचित स्वीकार किया लेकिन भारत में अनेक नेताओं तथा प्रेस की नेपाली कांग्रेस के प्रति सहानुभूति बनी रही। नेपाल नरेश ने श्री कोईराला सरकार को अपदस्थ करते समय यह घोषित किया कि नेपाल में राजनीतिक दलों द्वारा निर्मित प्रजातान्त्रिक सरकार सफल नहीं हो पा रही है अतः इस संसदीय प्रजातन्त्र के स्थान पर नेपाल में एक पंचायती लोकतन्त्र की व्यावस्था को क्रियान्वित किया जाएगा। इस पंचायती व्यवस्था को लागू करने के लिए चीन तथा पाकिस्तान से समर्थन भी प्राप्त किया जाएगा। इस सन्दर्भ में राजा महेन्द्र ने दोनों की यात्राएँ की। इन यात्राओं में सबसे महत्वपूर्ण बात यह थी कि नेपाल ने चीन के साथ एक समझौते द्वारा काठमाण्डू ल्हासा मार्ग निर्माण करने के लिए चीन की शर्त को स्वीकार कर लिया। यह समझौता चीन के हित में था जिससे नेपाल में चीनी प्रभाव में भारी वृद्धि हुई। भारत को ऐसा महसूस हुआ कि अब नेपाल में प्रधानमंत्री श्री नहेरू ने लोकसभा में 27 नवम्बर, सन् 1961 ई० को एक वक्तव्य में कहा कि वे इस घोषणा से सहमत नहीं है कि इस समझौते से भारतीय हित अप्रभावित रहेंगे।²⁷ उनका दृष्टिकोण था कि

समझौता करने से पूर्व भारत से परामर्श न करना सन् 1950 ई0 की भारत नेपाल मित्रता सन्धि के प्रावधानों का स्पष्टतः उल्लंघन था। नेपाल ने श्री नेहरू के वक्तव्य को अपने आन्तरिक मामलों में हस्तक्षेप माना। नेपाल नरेश ने अपनी टिप्पणी में यहाँ तक कहा कि साम्यवाद टैक्सियों से नहीं आता।²⁸

इस प्रकार भारत नेपाल के मध्य सम्बन्धों में संकट की स्थिति पैदा हो गई। इधर भारत स्थित नेपाली कांग्रेस के कार्यकर्ताओं का समूह नेपाल नरेश के शासन के विरुद्ध आन्दोलन संचालित करने के लिए कटिबद्ध हो गया था। इस अवसर का लाभ उठाकर भारत सरकार ने नेपाल को यह समझाने का प्रयास किया कि नेपाल में एक निर्वाचित सरकार नेपाली जनमत और उसके राष्ट्रीय हित के लिए आवश्यक है, किन्तु नेपाली प्रशासकों ने इस सुझाव को अनदेखा करते हुए भारत की आलोचना करना आरम्भ कर दिया। फलतः नेपाल को सामन्तवाद तथा शोषण और दमन से मुक्त कराने के उद्देश्य से नेपाली कांग्रेस के कार्यकर्ताओं ने नेपाल में छापामार गतिविधियाँ तेज कर दीं। उन्होंने नेपाल की पूर्वी पहाड़ियों और तराई के क्षेत्रों में तोड़फोड़ की कार्यवाहियाँ की। यद्यपि इस योजना की सफलता संदिग्ध थी किन्तु इससे दोनों देशों के सम्बन्ध असामान्य अवश्य बन गए।²⁹

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CONFIDENCE-BUILDING MEASURES IN INDO-PAK RELATIONS

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The relations between India and Pakistan have touched a new height of cordiality in the 21st century. From people to politicians are talking sweeties. All these are the result of the continuous process of composite dialogue confidence building measures (CBMs), CBM, is no longer, a term exclusively of political analysis. It has, now become popular even among the masses. The dawn of the century provides a valuable opportunity for an evaluation of confidence Building Measures (CBMs), over a period of one decade the concept of CBMs has emerged as a major technique of resolving inter and intra state conflicts.

According to Johan Jorgen Holst, "CBMs may be defined as arrangements designed to enhance assurance of mind and belief in the trust worthiness of states confidence is the product of much broader patterns of relations than those which relate to military security. In fact the latter have to be woven into a complex texture of economic, cultural, technical and social relationship. "

CBMs are such actions and agreements, which would be helpful in detente. CBMs mean any action, understanding, or any treaty that generates trust between adversaries. It covers from any sign of peace initiative to a treaty. However, to be more specific, it can be defined as a bilateral or multilateral measure that build confidence or trust, arrest the undesirable drifts between open hostilities, reduce tensions and encourage the adversaries to make contact for negotiations without taxing too much the operative policy pursuits.

Confidence building Measures (CBMs) are those states steps or agreements on which the state agree with mutual benefit in mind, and have faith that such agreement shall be obeyed by all the concerned . It could include diverse arrangements-such as hotlines, people- to people exchanges and prior notifications of military exercise- that can help reduce tensions and promise good neighbourly relations. These steps or agreements ultimately develop trust between the states and help in having peace and stability in the region.

CBMs can be defined as a type of arms control employing purposely designed distinctly co-operative measures intended to help to clarify participating states military intensions, reduce uncertainties about their Potentially threatening activities and constraints their opportunities for surprise attacks or the coercive use of force. In nutshell, they are the mechanisms aimed at constraining conflict. In broader sense military CBMs can be defined as instruments for de-escalating tension and resolving conflict in a co operative manner. CBMs are therefore, a process that transforms senior decision makers' belief about the nature of threat posed by other states, primarily entailing a shift from a basic assumption of hostile intensions of one of non-hostile intentions.

It is a fact that both the countries are armed with nuclear weapons, and therefore the threat of international, accidental or inadvertent use of nuclear weapons has increased. Preventing conflict

by promoting CBMs is the need of the time. Successful CBMs need consistent negotiation, which may evolve a proper mechanism of defusing tension. Secondly, after defining, CBMs should be implemented in true faith and thirdly, transparency is very necessary. It helped in reducing the misunderstandings and incompatibilities, which have plagued their relations.

In the backdrop of nuclear tests conducted by India and Pakistan in May 1998, the two traditional regional rivals and their neighbours in South Asia and beyond are now, more than ever before, stakeholders in any efforts that would reduce tensions, build confidence and encourage regional cooperation. The political and economic stability of the countries of the region, individually and collectively are dependent on the ability of the region to develop sustainable, achievable and effective set and process of CBMs and institutionalized regional cooperation.

The security environment of South Asia has drastically changed as a result of Indian and Pakistani nuclear test conducted in May 1998. From ambiguity, India and Pakistan overtly declared their nuclear capability. The tension between India and Pakistan reached to a new height. In 1999, both countries clashed in Kargil- an offshoot of Kashmir, which nearly culminated into an all-out conventional war that could have assumed a nuclear dimension. These events in South Asia tend to redefine the security concerns of India and Pakistan with a feeling that new opportunities for managing unresolved issues, through co-operative threat reduction and revitalization of CMBs exist in the region. With overt nuclearisation of India and Pakistan and unresolved issues, there is a pressing need for institutionalized mechanism to de-escalate tension and to promote regional peace.

With the passage of time, on their part, both India and Pakistan have been long deliberating on the security compulsions behind the development and possession of nuclear weapons at various international platforms. They are also trying, in their own ways, to cope with international disarmament discourse dominated by the P-5 nations who have refused to accord India and Pakistan de jure status in the elite nuclear club. At the same time, acknowledging the fact that nuclear weapons remain significant in strategic stability between the two countries, both India and Pakistan have been trying to evolve mechanism for ensuring the long-term nuclear security of the region. The two nuclear neighbours with increasing determination are mutually discussing various nuclear CBMs.

Military CBMs have become even more essential due to the absence of political reconciliation between the two geographically contiguous, nuclear capable states. India and Pakistan have signed a number of agreements to established ground rules for military exercise with the objective of avoiding the outbreak of an accidental conflict. An agreement was signed on 6th April, 1991 and was ratified in August 1992 on Advance Notice of Military Exercise, Manoeuvres and Troops movement. This agreement prevents military manoeuvres of the country's (India and Pakistan) land, air and naval forces in close proximity to or in the direction of their international border. No military activity is permitted within 5 km. of the international border. This agreement also provides for prior notification of major military exercise within a specific time frame, But Pakistan has violated the spirit of this agreement. I believe it was this non-compliance of this agreement that had resulted in Kargil crises 1999.

A similar agreement was signed in April 1991 and ratified in 1992 for the Prevention of Airspace Violation by Military Air Craft establishing a no-fly-zone along along their international

border. According to this Agreement, combat aircraft are prohibited within 10 km. of the international border and unarmed transport and logistic aircraft are permitted up to 1 km. from each other's airspace. But this agreement has not been honored and as result it has failed to de-escalate tension.

Realizing the nuclear status of each other, both countries have entered a nuclear specific CBMs-Prohibition of Attack on Nuclear Installation and facilities. According to this agreement on January 1st of each calendar year, of the latitude and longitude of its nuclear installations and facilities and whenever there is any change. This practice is in regular use ever since it came into force from January 1, 1991 and the practice did not stop even during the crisis period of 2002. However, each side has questioned the completeness of the other's list.

Indian external Minister Mr. Natwar Singh stated that a new dimension was added in 1998, when both countries become nuclear powers. And now it is essential that India and Pakistan have best relations. The present Indian government has already made it clear that India look forward to continuing the process, she will take it forward and it will be multifaceted and the differences, both the countries have will be ignored out through negotiations, friendly talks and cooperation. Inaugurating bus service between the two countries, Indian Prime Minister Atal Bihari Vajpayee travelled in the same to Lahore, where he held discussion with his Pakistani counterpart Nawaz Sharif and 'Lahore Declaration' was signed on February 21, 1999. The foreign secretaries of two countries signed a "Memorandum of Understanding" which forms the base for dialogue for military and nuclear CBMs But, before the ink of Lahore Declaration could dry, Pakistan imposed yet another war in India. Pakistan newspaper *Dawn* on July 18, 1999, revealed that the execution of the Kargil operation started in February itself when the Lahore Declaration was being signed and the Army and ISI duly informed Prime Minister Nawaz Sharif. The paper also claimed that he approved the operation.

Kargil episode provide to be a setback to the normalization process. In April 2003 Prime Minister Vajpayee made a new initiative for peace, welcomed by Pakistan in May, Pakistan suggested a formalized halted in nuclear testing, and a mutual agreement to notify each other of ballistic missile tests. Some travel links have been restored, envoys reappointed, and a cease-fire in Kashmir declared, but no progress on conflict resolution dialogue. In January, 2004, Prime Minister Vajpayee and President Musharraf agreed on a new round of talks.

The expert level talks on June 19-20, 2004, culminated in a joint statement on nuclear CBMs with same repetition of important issues under the Lahore Memorandum of Understanding (MOU-1999). The joint statement recognizes the nuclear capabilities of each other, which are based on their national security imperative, constitute a factor of stability. The important facts in the joint statement are following:

1. Up gradation of existing hotline between DGMOs (Director Generals of Military Operations)
2. New dedicated and secure hotline between foreign Secretaries to prevent misunderstanding.
3. To reduce risks relevant to nuclear issues.
4. To conclude an agreement with technical parameters on pre-notifications of missile flight testing.

5. Unilateral moratorium on nuclear tests unless a country decides that extraordinary events have jeopardized to supreme interests and
6. Bilateral discussions and further meetings to work towards the implementation of Lahore MOU of 1999, among others.

The provisions in the joint statement of 20th June, 2004 that 'both countries will continue to engage in bilateral consultations on security and non proliferation issues within the context of negotiations on these issues on multilateral fora'. They also exchanged views on their security concepts and nuclear doctrines, and agreed to elaborate and work towards CBMs. Pakistan reiterated the need for strategic restraint and stability while India is said to have referred to its proposal of no first use of nuclear weapons as part of its doctrine. On 5th and 6th Sept, 2004, a meeting of Foreign Ministers of both countries was held at New Delhi. Both countries agreed to take further the expert level meetings on conventional and nuclear CBMs, *enteralia*, to discuss the draft agreement on advance notification of missile tests. It seems to reflect the shared view of both countries to work together against the existing discriminatory international regimes and policies of disarmament. While agreeing to re-affirm a unilateral moratorium on further nuclear tests, the joint statement also shows consciousness for "their people and the international community. In accordance with the agreement between the Foreign Ministers of both the countries in September 2004, the second round of the expert level talks on N-CBMs was held in December, 2004. It is indicative of the two countries endorsing international concerns related to nuclear security in South Asia. The Foreign Secretaries of both countries, Mr. Shyam Saran and Mr. Raj Khokhar met in Islamabad on Dec 27-28, 2004, during the meeting of the experts on Nuclear and Conventional CBMs.

In the first week of August 2005, India and Pakistan held talks for two days on nuclear confidence building measures (CBMs). Unlike the previous two meetings held in 2004, both countries have succeeded in reaching an agreement at least two issues. Firstly, to pre-notify the flight testing of ballistic missiles in a 'structured format', with the objective of "enhancing mutual confidence and endangered predictability and transparency of intent." Secondly, to operationalise the hotline between the foreign secretaries so as to prevent misunderstandings and reduce risks relevant to nuclear issues. India also handed over the draft of a proposed agreement aiming at reducing the "risks of accidental or unauthorized use of nuclear weapons and their respective control". But, immediately after the understanding on missile notification, Pakistan did not inform India about the test because the pre-notification of flight testing of ballistic missiles agreement did not cover guided missiles. Since then, there has been little headway in talks on nuclear CBMs.

Taking a significant step forward towards confidence building, India and Pakistan signed two accords, one on pre-notification of ballistic missile tests and other on setting up of communication link between Indian Coastal Guard and Pakistan Maritime Security Agency, On October 3, 2005. It has been termed as a big leap forward toward confidence building. It entails the two countries to provide advance notification before undertaking surface-to-surface ballistic missile test. The foreign Secretaries of the both countries also met in New Delhi on 17-18 January 2006, to commence the third round of talks. They agreed to mandate the two experts groups to continue consultation on security concepts and nuclear doctrine to develop measures for confidence building in the nuclear field aimed at avoidance of conflict. About nuclear issue

PM Manmohan Singh said, "We are conscious of our own responsibilities in safeguarding our sensitive nuclear installations and I believe there are also arrangement for both countries to exchange data about their nuclear Installation. Therefore, we both recognize that this is a sensitivity matter and there is an obligation to work together." The talks between foreign secretaries of both countries which had been schedules for July 2006 were put off indefinitely after the terrorists attack in Mumbai's suburban trains on 11th July, 2006. Pakistan has since been pressing their resumptons, Hopefully, the foreign secretaries of both countries prepare for their first foreign secretary level meeting in November, 2006, after the Mumbai incidents.

To obtain his objective through negotiation, one should be skilled in it. He should have a clear picture of his objectives. It should be very clear to him that he is indulging in negotiation only to obtain the objectives of his national interest. Sentimentality has nothing to do with diplomacy. Statesmen are not supposed to be swept be the sentimentality of the moment. Though, CBMs and dialogue process have its limitation but their substitute is only conflict and any conflict once started has the possibility of escalating to nuclear one, inherent in it.

As such, while evaluating the CBMs and the dialogue process between India and Pakistan, the above facts should be kept in mind.

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संप्रदायिकता : भारतीय उपमहाद्वीप में एक ऐतिहासिक विरासत

लेखिका : श्रीमती सरोज कुमारी

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आरोही मॉडल वरिष्ठ माध्यमिक विद्यालय

भिवानी रोहिला (हिसार)

संक्षेप परिचय –

भारत में साल 2016 में औसतन प्रति माह 58 सांप्रदायिक दंगे हुए और इनमें से 85 प्रतिशत सांप्रदायिक घटनायें केवल 8 राज्यों में हुईं।¹ भारतीय उप महाद्वीप में आर्थिक सामाजिक और राजनीतिक टकराव की उन परिस्थितियों को निर्धारित करना कठिन है जिनके कारण 19वीं सदी के उत्तरार्द्ध में सांप्रदायिक समस्या का उद्भव हुआ और कालक्रम में इसका विकास हुआ। ब्रिटिश भारत में श्रेष्ठता और उत्तराधिकार के लिए जो संग्रह हुआ उसमें, इसकी जड़े ढुंढी जा सकती हैं। 19वीं सदी के उत्तरार्द्ध में और 20वीं सदी के पूर्वार्द्ध में कुछ महत्वपूर्ण घटनाएं घटीं जिसमें लोगों ने मनोविज्ञानिक अलगाव पैदा किया। इस शोध पेपर के माध्यम से यह प्रयास किया गया है कि सामाजिक, आर्थिक और राजनैतिक टकराव के उन क्षेत्रों की ओर संकेत किया जाए जिसके कारण ब्रिटिश भारत में साम्प्रदायिकता का उद्भव हुआ।

मुख्य शब्द – सांप्रदायिकता, औपनिवेशिक राज की नीतियां, सैय्यद अहमद खाँ, मुस्लिम लीग, मुहम्मद अली जिन्ना, धार्मिक व पुरातनवादी आन्दोलन, तिलक, मानवीय, वी.डी. सावरकर।

साम्प्रदायिक शब्द का पहली बार प्रयोग 20वीं सदी के प्रारम्भ में ब्रिटिश अधिकारियों ने अपने उपनिवेशों में विभाजित अफ्रीका और दक्षिणी एशिया में धार्मिक नस्लीय और विभिन्न समुदायों के बीच होने वाली हिंसा के लिए किया था।² सांप्रदायिकता की अवधारणा के तीन चरण होते हैं। पहले चरण में एक समुदाय, जाति, संप्रदाय या धर्म के लोग यह मानते हैं कि उनके संसारिक हित एक जैसे होते हैं। दूसरे चरण में लोग यह सोचते हैं कि उनके समुदाय के लोगों के संसारिक हित दूसरे समुदाय के लोगों के संसारिक हितों से भिन्न हैं। तीसरे चरण में वे ये सोचते हैं कि उनके संसारिक हित दूसरे समुदाय के संसारिक हितों से न केवल भिन्न होते हैं बल्कि एक दूसरे के विपरीत होते हैं।

ऐसी अवधारणा भारत जैसे बहु-धार्मिक, बहु-भाषी और बहु-सांस्कृतिक वाले देशों के लिए सबसे बड़े खतरों में से एक है।

सांप्रदायिकता का उदय आधुनिक राजनीति से जुड़ा हुआ है। आधुनिक राजनीति, प्राचीन मध्यकालीन या 1857 के पहले की राजनीति का सीधी विकास नहीं था। बल्कि वह एक नई जमीन पर विकसित हुई थी। पं० जवाहर लाल नेहरू ने 1936 में लिखा “यह बात कभी नहीं भूलनी चाहिए कि भारत में सांप्रदायिकता एक परवर्ती घटना है जिसका जन्म हमारी आँखों के सामने हुआ है।”³

1857 के विद्रोह में हमने हिन्दू-मुस्लिम एकता को देखा। ये दोनों समुदाय अंग्रेजी राज को खत्म करने के लिए कहाँ से कहाँ मिलाकर लड़े। विद्रोह में हिन्दू-मुस्लिम एकता की भूमिका की बाद में एक वरिष्ठ ब्रिटिश अधिकारी ऐचिसन ने अप्रत्यक्ष रूप से स्वीकार किया, “इस स्थिति में हम मुसलमानों को हिन्दुओं से नहीं भिड़ा सके।”⁴

इससे अंग्रेजों को यह अवय महसूस हुआ कि यदि भारत में हिन्दू-मुसलमान एक जुट होते रहे तो भारतीय उपमहाद्वीप पर उनका राज ज्यादा दिनों तक नहीं टिक सकेगा। यहाँ से उन्होंने अपनी पसिद्ध नीति "फूट डालो राज करो" का प्रतिपादन किया। लार्ड जान एल्फिन्स्टन, जो 1853-60 तक बम्बई के गवर्नर थे, उन्होंने एक बार लिखा था - "बाँटो और राज करो" यह रोमन कहावत थी और यह हमारी भी नीति होनी चाहिए।⁵

यद्यपि उस समय उनकी यह नीति इतनी मुखर नहीं थी लेकिन जो लोग समकालीन इतिहास के विनिष्ठा थे, उन्हें अलगाववाद और संप्रदायिकता के उन बीजों का आभास था जो अंग्रेज बोनो का प्रयास कर रहे थे। सन् 1867 ई0 में सर सैय्यद अहमद खाँ ने एक ब्रिटिश अधिकारी से कहा था - "आधुनिक युग में इन दोनों समुदायों (हिन्दू-मुस्लिम) में कोई खुला टकराव नहीं है, लेकिन तथाकथित शिक्षित व्यक्तियों के कारण भविष्य में जो लोग जीवित रहेंगे, वह देखेंगे कि दोनों समुदायों के बीच में संप्रदायिकता अपने चरम पर होगी।"⁶

भारत में अंग्रेजी राज को सुरक्षित और संरक्षित रखने के लिए अंग्रेजों ने 1857 के विद्रोह के बाद मुस्लिम विरोधी नीति अपनाई। अंग्रेज इस विद्रोह के लिए मुसलमानों को 'उद्यन्तकारी के रूप में देखते थे। इसलिए इस समुदाय को खूब दबाया गया - "विद्रोह के दौरान व ठीक बाद के दिनों में अकेले दिल्ली में 27,000 मुसलमानों को फाँसी दी गई।"⁷

औपनिवेशिक साम्राज्यवादी शासन का मुख्य आधार "फूट डालो और राज करो" पर आधारित था। अंग्रेजों ने भी भारतीय उपमहाद्वीप में इस नीति को भरपूर उपयोग किया। 1857 के विद्रोह के बाद से अगले दो-ढाई दशकों तक मुस्लिम समुदाय को खूब दबाया गया और हिन्दू समुदाय को अपने नजदीक रखा। सर जान स्ट्रेची, जो एक प्रशासनिक अधिकारी था, ने भी लिखा था - "भारत में विभिन्न धर्मों का एक साथ होना हमारी राजनीतिक स्थिति के लिए बहुत अच्छी बात है।"⁸

19वीं सदी के अन्तिम दशकों में हिन्दू समुदाय में राष्ट्रवाद की भावना बढ़ी तो उनमें राजनीतिक जागृति आने लगी। अब यह समुदाय अपने लोकतान्त्रिक अधिकारों की मांग के लिए अंग्रेजी राज पर दबाव डालने लगा। यहाँ पर आकर अंग्रेज अपनी "बाँटो व राज करो नीति" में परिवर्तन करने पर मजबूर हुए। इस नीति परिवर्तन में एंग्लो-इंडियन नौकरशाही ने भी अहम भूमिका निभाई। डब्ल्यू0 डब्ल्यू0 हन्टर अपनी पुस्तक "भारतीय मुसलमान" में लिखा - "1857 के विद्रोह के बाद सामाजिक, शैक्षिक, आर्थिक व राजनैतिक दृष्टि से भारतीय मुस्लिम इतने दुर्बल है कि विद्रोह कर ही नहीं सकते।"⁹

यही से अंग्रेजी राज ने अपने आपको अल्पसंख्यक मुसलमानों के हितों का पैरवीकार होने का दावा किया और मुस्लिम जमींदारों भू-स्वामियों और मध्यमवर्ग के शिक्षितों को अपने पक्ष में लाने की कोशिश की। अंग्रेजों ने अदालतों में हिन्दी की जगह उर्दू लाने के आंदोलन में मदद देकर उत्तरप्रदेश और बिहार में हिन्दू-मुसलमानों के बीच सामाजिक व सांप्रदायिक कड़वाहट को जन्म दिया।

सैय्यद अहमद खाँ -

सैय्यद अहमद खाँ राष्ट्रीय कांग्रेस पार्टी की स्थापना से पहले कट्टर राष्ट्रवादी थे। 1884 ई0 में अपने एक भाषण में सैय्यद अहमद खाँ ने कहा था - "हिन्दू और मुसलमान शब्द केवल धार्मिक विभेद बताने के लिए हैं, अन्यथा चाहे हिन्दू हों या मुसलमान, यहां तक की ईसाई भी जो इस देश में रहते हैं, सभी एक ही राष्ट्र के लोग हैं।"¹⁰

19वीं सदी के अन्तिम दशकों में भारतीय राजनीतिक पटल पर दो महत्वपूर्ण घटना घटी। पहली, भारतीय राष्ट्रीय कांग्रेस की स्थापना और दूसरी स्थानीय निकायों के चुनाव। यही से सैय्यद अहमद खाँ और उस जैसे मुसलमानों के एक बड़े वर्ग में सांप्रदायिक आधार पर सोचने का एक नया तरीका पैदा हुआ।

“हिन्दुओं और मुसलमानों के मध्य वर्ग के विकास में एक पीढ़ी का, बल्कि उससे भी अधिक का अंतर रहा। वह अंतर राजनैतिक, आर्थिक तथा बहुत सी दिशाओं में दे रहा है। यह वह कारण है जो मुसलमानों में भय के मनोविज्ञान को पैदा करता है।”¹¹ जवाहर लाल नेहरू ने भारत की खोज में लिखा था – “सर सैय्यद अहमद खाँ भारतीय मुसलमानों और ब्रिटिश सरकार के बीच अच्छे सम्बन्ध स्थापित करने के लिए काम करने वाले पहले मुस्लिम नेता थे।”¹² “सैय्यद अहमद खाँ द्वारा स्थापित मोहम्मदन-एंग्लो ओरियन्टल कॉलेज का उद्देश्य भारतीय मुसलमानों को ब्रिटिश ताज की सक्षम और लाभदायक प्रजा बनाना था।”¹³ “सर सैय्यद अहमद खाँ ने भारतीय राष्ट्रीय कांग्रेस का विरोध किया और मुसलमानों की इससे दूर रहने की सलाह दी। वह डरा हुआ था कि अगर ब्रिटिश सरकार की मुसलमानों को सहायता नहीं मिली तो हिन्दू अपनी मजबूत आर्थिक ताकत और श्रेष्ठ शिक्षा के दम पर मुसलमानों के हितों को दबा देंगे। इसलिए वह कांग्रेस का विरोध करने और ब्रिटिश सरकार के प्रति वफादार रहने की नीति की सलाह देता है। उस समय कांग्रेस सरकार का विरोध और उदारवादी आलोचना को नीति अपनाए हुए थी।”¹⁴

सैय्यद अहमद खाँ ने सोचा कि अगर अपने समुदाय के पीछड़ेपन को खत्म करना है तो उनका आर्थिक और शैक्षणिक विकास करना होगा। इसलिए वह अंग्रेजी राज की मदद चाहता था। उसने अपने समुदाय के लोगों से अपील की कि वे राजनीति से दूर रहे और ब्रिटिश सरकार के प्रति वफादार रहे ताकि मुसलमानों और ब्रिटिश सरकार के बीच अच्छे सम्बन्ध हो सकें।

सांप्रदायिक इतिहास लेखन –

जेम्स मिल ने अपनी पुस्तक “ब्रिटिश-कालीन भारत का इतिहास (1817) में भारतीय इतिहास को तीन कालों में विभक्त किया अर्थात् हिन्दू-काल, मुस्लिम काल और ब्रिटिश काल। इस प्रकार भारतीय इतिहास लेखन में सांप्रदायिक पूर्वाग्रह का बीजोपरण कर दिया।”¹⁵

इन्हीं की देखा-देखी कुछ भारतीय इतिहासकारों ने भी इसी तरह का इतिहास लेखन किया। हिन्दू इतिहासकारों ने प्राचीन भारतीय इतिहास लेखन पर जोर दिया और चन्द्रगुप्त मौर्य, अशोक इत्यादि राजाओं के चारित्रिक गुणों का बखान किया। गुप्त काल के भारतीय इतिहास को स्वर्णकाल कहा। मध्यकालीन इतिहास को नजर अंदाज कर देते थे परिणामस्वरूप मुस्लिम इतिहासकारों ने मध्यकालीन इतिहास लेखन पर जोर दिया। इस प्रवृत्ति ने दोनों समुदाय के बीच के फँसलें को बढ़ाया। जिससे औपनिवेशिक भारत में सांप्रदायिकता को बढ़ावा मिला।

धार्मिक व पुरातनवादी आंदोलन –

19वीं सदी के दोनों हिन्दू और मुसलमान पुररूथानवादी आन्दोलन के कुछ परस्पर विरोधी रूप भी थे। मुसलमानों में वहाबियों ने सभी गैर-मुस्लिमों के प्रति जिहाद का नारा लगाया और देह में दार-उल-इस्लाम स्थापित करने का स्वप्न देखने लगे। इससे हिन्दूओं में मुसलमान विरोधी भावना बढ़ी। दूसरी और “आर्य समाज” ने गोरक्षा व शुद्धि आन्दोलन भी चलाया। तिलक ने 1905 में सांप्रदायिक आधार पर किये गए बंगाल विभाजन का विरोध करके और 1916 में कांग्रेस-लीग समझौता करवाकर, हिन्दू-मुस्लिम एकता बढ़ाने में अहम भूमिका निभाई। “तिलक ने हिन्दू राष्ट्रवादी राजनीति और मराठी क्षेत्रियता की भावना फैलाने के लिए हिन्दू सभ्यता और उसके प्रतीकों, विशेषकर “गणेश” उत्सव” व 17वीं सदी के मराठा संघ के नेता शिवाजी, का प्रयोग किया।”¹⁶ तिलक ने हिन्दू राष्ट्रवाद की भावना फैलाने के लिए पहली बार सार्वजनिक रूप से 1894 में गणेश उत्सव बनाया। तिलक ने अंग्रेजी राज के शोषण की तुलना मुगलों के अत्याचार व शोषण से की।

ऐस ही मुद्दे पंजाब में तिलक के समकालीन व अनुयायी, लाला लाजपत राय द्वारा उठाये गये। राय ने घोषणा की कि “हिन्दू अपने आप में एक राष्ट्र है क्योंकि वे सभी अपने-आप में एक सभ्यता का प्रतिनिधित्व करते हैं।”¹⁷ राय आर्य समाज द्वारा चलाये गए शुद्ध आन्दोलन के बारे में विचार था – “कोहाट के दंगे

धर्म-परिवर्तन को लेकर हुए हैं। पहले जब हिन्दू मुसलमान धर्म स्वीकार कर मुसलमान बन जाते थे, तो हिन्दू चुप रहते थे। लेकिन शुद्धि आन्दोलन के बाद धर्म परिवर्तन कर हिन्दू धर्म में आने वाले हिन्दू लोग धर्म के इस दायरे में आ सकते थे। इस प्रक्रिया से मुसलमानों में रोष फैल गया। देखते ही देखते मार काट शुरू हो गई और निर्दोष लोगों को अपनी बलि देनी पड़ी।¹⁸

आर्य समाज का गौरक्षा व शुद्धि आन्दोलन और तिलक का गणपति व गंगावाजी महोत्सव इत्यादि गतिविधियों को अंग्रेजों ने हिन्दू-मुस्लिम भेदभाव बढ़ाने के लिए प्रयोग किया। ब्रिटिश नागरिक बैलेन्टाईल गिराल ने लिखा – “तिलक सार्वजनिक सभाएं बुलाते थे और अपनी वाकपटुता के द्वारा मुसलमानों की बुराई करते थे और उन्हें हिन्दुओं का कट्टर शत्रु बताते थे।¹⁹

मुस्लिम-लीग –

“ब्रिटिश” प्रोत्साहन से 1906 ई0 में लीग का गठन हुआ ताकि मुसलमानों की नयी पीढ़ी को राष्ट्रीय कांग्रेस से दूर रखा जा सके। यह सामंतवादी तत्वों के नियन्त्रण में छोटे से उच्च वर्ग का संगठन बनी रही।²⁰ लीग ने मुसलमानों के जहन में हिन्दुओं के प्रति संघर्ष और सन्देह पैदा किया। उसने हिन्दू मुस्लिम सांप्रदायिकता को बढ़ाया। नवाब वक्कर-उल-मुल्क ने अलीगढ़ में अपने भाषण में कहा था – “अल्लाह न करे यदि अंग्रेज राज भारत में समाप्त हो जाए तो हिन्दू हम पर राज करेंगे और हमारी जान, माल और धर्म खतरे में होंगे। मुसलमानों के पास इस खतरे से बचने का एक ही मार्ग है वह यह कि अंग्रेजी राज को बनाए रखने में सहायता करे। यदि मुसलमान पूरे मन से अंग्रेजों के साथ रहेंगे तो उनका राज पूर्ण रूप से बना रहेगा। मुसलमान अपने आपको एक ऐसी सेना समझे जो ब्रिटिश काऊन के लिए अपना रक्त बहाने और जीवन अर्पण के लिए तैयार हो।²¹

1916 ई0 में लखनऊ में लीग-कांग्रेस के बीच समझौता कई दृष्टि से प्रगतीमूल था लेकिन इसके नकारात्मक पक्ष भी रहे। इसका आधार ही वह खतरनाक और गलत धारणा थी कि हिन्दू व मुसलमान दोनों अलग-अलग समुदाय हैं। “भारत में 1937 ई0 के आम चुनाव के दौरान, हिन्दू महासभा पूरी तरह असफल रही। वह कहीं पर भी दिखाई नहीं दी। मुस्लिम लीग ने अच्छा प्रदर्शन किया। लेकिन कुल मिलाकर विचारकर मुस्लिम-बहुल प्रान्तों में, इसका प्रदर्शन खराब रहा।²² “यह स्पष्ट था कि 1937 ई0 के चुनाव में कांग्रेस की सरकार बनने के बाद, जिन्ना की नजरों में लीग की सबसे बड़ी विपत्ति कांग्रेस थी।... जिन्ना को कुलमिलाकर विचार था कि सात प्रांतों में सरकार बनाकर कांग्रेस मजबूत स्थिति में थी। ऐसी स्थिति में कांग्रेस लीग के साथ कोई भी समझौता करने के मूढ़ में नहीं थी।²³

संयुक्त प्रांत में मुस्लिम लीग कांग्रेस के साथ मिलकर सरकार बनाना चाहती थी। परन्तु यहाँ कांग्रेस का सम्पूर्ण बहुमत था इसलिए उसने लीग की मांग को ठुकरा दिया। कुछ विद्वानों का तर्क है कि इससे लीग के सदस्यों के दिलों में यह बात घर कर गई कि अगर भारत अविभाजित रहा तो मुसलमानों के हाथ में राजनीतिक सत्ता कभी नहीं आ पाएगी क्योंकि वे अल्पसंख्यक हैं। “जब कांग्रेस तथा लीग 1937 ई0 में प्रान्तीय विधानसभाओं का चुनाव लड़ा तो उनकी नीतियों में खास अंतर नहीं था। उत्तर प्रदेश में दोनों दलों के बीच साझा सरकार बनाने को लेकर सहमति हुई थी कि चुनावों के बाद एक संयुक्त मन्त्रिमण्डल का निर्माण किया जाएगा। परन्तु इसके बावजूद जब नेहरू के नेतृत्व में कांग्रेस ने पूर्ण बहुमत प्राप्त कर लिया। कांग्रेस मन्त्रिमण्डल में दो मुसलमानों को नियुक्त करना चाहती थी लेकिन जिन्ना की जिद थी कि वह तीन मुसलमानों को नियुक्त करें।²⁴

हिन्दू महासभा –

हिन्दू महासभा के गठन के तर्क की व्याख्या करते हुए पं0 मदन मोहन मालवीय ने कहा – “मुसलमान और ईसाई शताब्दियों से अपने धर्म प्रचार के लिए कार्य करते रहे हैं। भारत के मुसलमानों का

मुख्य भाग इन्हीं हिन्दू धर्म से परिवर्तित लोगों का है। इस प्रक्रिया को रोकने हेतु यह आवश्यक है कि एक हिन्दू मिशन (प्रचारक संस्था) बनाया जाए।²⁵

वी०डी. सावरकर (1883-1966) 1938 ई० में हिन्दू महासभा के अध्यक्ष बने उन्होंने अपनी 59वीं वर्षगांठ पर राष्ट्र को यह संदेश दिया – “राजनीति का हिन्दूकरण हो तथा हिन्दू राज्य का सैन्यकरण। भारत अपने राष्ट्रीय बहुमत की संस्कृति का प्रतीक बने। यदि राष्ट्र को गौरव प्राप्त करना है तो हिन्दूओं को हिन्दू ध्वज के नीचे अपने राज्य की स्थापना करनी होगी। नागरिक लिपि को राष्ट्रीय लिपि बनानी होगी। राष्ट्रभाषा हिन्दी होनी चाहिए तथा संस्कृत भाषा को भारत की देवभाषा बनानी होगी।²⁶

सावरकर ने 1940 ई० में महासभा के मदुरा अधिवेशन में अपने अध्यक्षीय भाषण में कहा – “मैं भारत को सैन्य दृष्टि से प्रबल बनाने की बात करता हूँ। मैं हिन्दुओं में सैन्यकरण को लेकर आन्दोलन चलाना चाहता हूँ। भारत के समस्त हिन्दू चाहे वे आदिवासी भील हो, संभाल हो अथवा अन्य, अपने आपको केवल हिन्दू लिखवायें।²⁷ हिन्दूओं में हिन्दू महासभा उतनी लोकप्रिय नहीं हुई जितनी मुसलमानों में मुस्लिम लीग।

पं० जवाहर लाल नेहरू ने लिखा है – “एक सांप्रदायिकता से दूसरी सांप्रदायिकता समाप्त नहीं होती। प्रत्येक एक-दूसरे को बढ़ावा देती है और दोनों ही पनपती है।²⁸ 1937 ई० के चुनाव में हार के बाद जिन्ना उग्र सांप्रदायिकता की ओर झुका। जिन्ना ने कांग्रेस पर मुसलमानों को प्रताड़ित करने के आरोप लगाने शुरू कर दिए। इसका प्रचार-प्रसार करने के लिए जिन्ना ने बहुत से पर्चे और रिपोर्ट प्रकाशित किए। उसने भारत की राजनीति को सांप्रदायिक माहौल दे दिया तथा एक बार फिर से जिन्ना ने मजबूत स्थिति प्राप्त कर ली क्योंकि बड़ी संख्या में मुसलमान उसके आरोपों को सच मानने लगे थे।²⁹

द्विराष्ट्र सिद्धान्त –

जिन्ना ने 1940 ई० में लीग के लाहौर अधिवेशन में घोषणा की कि, “ये शब्द (हिन्दू और मुसलमान) के नियम निष्ट अर्थ में धर्म नहीं है, अपितु वास्तव में भिन्न और स्पष्ट सामाजिक व्यवस्था है और यह एक स्वप्न है कि कभी हिन्दू मुसलमान एक राष्ट्र बना सकते हैं। ... इन दोनों के धार्मिक दर्शन, सामाजिक रीति-रिवाज और साहित्य भिन्न है।... ऐसी दोनों जातियों को, जिसमें एक अल्पसंख्यक हो और दूसरी बहुसंख्यक... इससे असंतोष बढ़ेगा और राष्ट्र ही नष्ट हो जाएगा।³⁰

भारत के बंटवारे की मांग करते हुए लीग ने प्रस्ताव पारित किया कि – “अखिल भारतीय मुस्लिम लीग के इस अधिवेशन का यह दृढ़ विचार है कि इस देश में कोई भी संवैधानिक योजना सफल और मुसलमानों को स्वीकृत नहीं होगी जो कि निम्नलिखित सिद्धान्तों पर आधारित न हो – भौगोलिक स्थिति से एक दूसरे से लगे हुए प्रदेश, आवश्यक परिवर्तनों सहित इस प्रकार गठित किए जाएं, ताकि वहां मुसलमान बहुसंख्यक हो जाएं, जैसा कि भारत के उत्तर पश्चिमी और पूर्वी प्रदेशों और इनको मिलाकर एक ‘स्वतन्त्र राज्य’ बना दिया जाए और उससे सम्मिलित प्रदेशों स्वतन्त्र प्रभुसत्ता पूर्ण हो।³¹

“क्रिप्स मिशन (1942) ने मुस्लिम लीग की “द्विराष्ट्र सिद्धान्त” की मांग को अप्रत्यक्ष रूप से मान लिया था। “मिशन सम्मेलन” राष्ट्रवादी ताकतों के सामने देश की अखण्डता को बनाए रखने का आखिरी अवसर (मौका) था। जब यह लड़ाई हार गये तो साम्प्रदायिकता की लपटों में देश घिर गया। **Only Hobson's choice of partition was left.**”³²

1946 ई० के प्रांतीय चुनावों में कांग्रेस और लीग अपने-अपने समुदायों का समर्थन प्राप्त करने में सफल हो गये। कांग्रेस को 210 सामान्य स्थानों में से 199 स्थान मिले और लीग को 78 स्थानों में से 73 स्थान मिले। अब जिन्ना ने देखा कि कांग्रेस कुल 296 में से 211 का समर्थन मिलेगा और लीग अल्पसंख्यक हो जायेगी। अब पाकिस्तान की मांग को अमलीय जामा पहनाने के लिए लीग ने “प्रत्यक्ष कार्यवाही दिवस” की घोषणा कर दी। उस दिन कलकत्ता में दंगे भड़क उठे जो कई दिनों तक चले। जिसमें

कई हजार लोग मारे गए। वहां पर हिन्दू अल्पसंख्यक थे। प्रतिक्रियास्वरूप यह सांप्रदायिकता की आग बिहार, यू0पी0 और पंजाब तक फैल गई। जहां मुसलमान अल्पसंख्यक थे। मुस्लिम लीग ने बांटों और छोड़ों (devide and quit) का नारा दिया। (Penderal Moon) इस प्रकार अंग्रेजी सरकार के लिए जिन्ना व लीग भस्मासुर बन गए। मांडट बेटन योजना के तहत भारत का विभाजन हो गया। इस प्रकार पाकिस्तान दे"ा अस्तित्व में आया।

“अगस्त 1947” में जिन्ना ने पाकिस्तान की संविधान सभा को सम्बोधित करते हुए कहा कि— “मैंने ऐसे पाकिस्तान का सपना देखा है जब लोग अपने आपको हिन्दू-मुस्लिम न मानकर साधारणतः पाकिस्तान के नागरिक के रूप में देखेंगे।... आप किसी भी धर्म, जाति या सम्प्रदाय से सम्बन्धित हो सकते हैं जिससे राज्य का कोई सरोकार नहीं है।”³³

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महात्मा गाँधी जी : स्वराज व सत्याग्रह

लेखिका : श्रीमती सरोज कुमारी

पद व पता : पी.जी.टी. (इतिहास)

आरोही मॉडल वरिष्ठ माध्यमिक विद्यालय

भिवानी रोहिला (हिसार)

संक्षेप :

महात्मा गाँधी जी भारतीय इतिहास के महानतम लोगों में से एक हैं। गाँधी जी ने अपने "सत्याग्रह" के सिद्धान्त पर चल कर भारत को स्वतन्त्र करवाने में अहम भूमिका निभाई। ये महात्मा गाँधी जी ही थे जिन्होंने आम भारतीय जनता में "आत्मबल" पैदा किया और "विशिष्ट वर्ग" की राजनीति को "जन राजनीति" में तबदील किया।

मुख्य शब्द – स्वराज, सत्याग्रह, रंगभेद।

परिचय :

महात्मा गाँधी जी का जन्म गुजरात स्थित पौरबन्दर नामक स्थान पर मोहनदास कर्मचन्द गाँधी के रूप में 2 अक्टूबर 1869 ई0 में हुआ। अपनी स्कूली शिक्षा प्राप्त करने के बाद "बैरिस्टर" की डिग्री के लिए; उच्च शिक्षा हेतु वे 1881 ई0 में लंदन गए। "बैरिस्टर" बनकर 1891 ई0 में भारत लौटे। अपनी जीविका उपार्जन हेतु; बम्बई हाई कोर्ट में वकालत करनी शुरू की। 1893 ई0 में किसी मुकद्दमे की "पैरवी" के लिए दक्षिणी अफ्रिका गए। उन्होंने दक्षिणी अफ्रिका में पहली बार रंगभेद नीति का सामना किया। उनको इस घटना ने अन्दर से हिला दिया। गाँधी ने इस नीति के खिलाफ दक्षिण अफ्रिका में पहली बार "सत्याग्रह-आन्दोलन" चलाया। गाँधी जी अपने "सत्याग्रह के अनुभव" के साथ 1915 ई0 में भारत आए और देखते ही देखते भारतीय राजनीतिक पटल पर छा गए।

हम गाँधी जी के नेतृत्व में भारतीय स्वतन्त्रता संघर्ष की कुछ महत्वपूर्ण घटनाओं का वर्णन कर रहे हैं—

1915-16 ई0 की राजनीतिक परिस्थितियाँ –

गाँधी जी ने न तो ऐनी बैसन्ट और तिलक के नेतृत्व में चले "होमरूल आन्दोलन" (1915-17) में और न ही अखिल भारतीय राष्ट्रीय कांग्रेस और अखिल भारतीय मुस्लिम लीग क बीच 1916 ई0 के "लखनऊ समझौते" में भाग लिया। उन्होंने अपने आपको सक्रिय राजनीति से अलग रखा। उस समय गाँधी जी नहीं; बल्कि तिलक व बैसन्ट भारतीय राजनीति पर छाए हुये थे और सरकार भी उनसे प्रभावित थी। 1917 ई0 में एडविन मौन्टैग्यू ने अपनी डायरी में लिखा कि – "तिलक भारत में सबसे प्रभावशाली नेता हैं।" गाँधी जी ने दो वजह से अपने आप को समकालीन राजनीतिक आन्दोलनों से दूर रखा। उस समय मौटे तौर पर दो विचारधाराओं के नेतृत्व में आन्दोलन चल रहे थे। एक उग्र / गरम पंथ और दूसरी नरम / उदारवादी। उनके विचार इन दोनों ही राजनीतिक विचारधाराओं से मेल नहीं खाते थे।

गाँधी जी ने अपने मित्रों को बताया कि "मैं (गाँधी जी) किसी संगठन में तभी शामिल हो सकता हूँ जब मैं उसकी नीतियों को प्रभावित करूँ। मैं उसकी नीतियों से प्रभावित होने के लिए उसमें शामिल नहीं होऊँगा। इसका अर्थ यह नहीं है कि नई रोशनी ग्रहण करने के लिए मेरा दिमाग खुला नहीं है। मेरे कहने का अर्थ यह है कि यह नई रोशनी चकाचौंध करने वाली हो जो मुझे सम्मोहित कर ले।"

“गाँधी जी और स्वराज”

गाँधी जी ने स्वराज के बारे में अपने विचार खुल कर रखे हैं। वे कहते हैं कि प्रत्येक भारतीय का लक्ष्य 'स्वराज प्राप्ति होना चाहिए'। 'स्वराज की सच्ची खुमारी उसी को हो सकती है, जो आत्मबल अनुभव करके शरीर बल से नहीं दबेगा और निडर होगा तथा सपने में भी तोप बल का उपयोग करने की बात नहीं सोचेगा।' स्वराज का अर्थ बताते हुए वे कहते हैं कि "हम अपने ऊपर राज करे वहीं स्वराज है"। वे कवि तुलसीदास जी के एक दोहे को समझाते हुए कहते हैं कि "दया धरम का मूल है, पाप मूल अभिमान, तुलसी दया न छौड़िये, जब लग घट में प्रान।" गाँधी जी कहते हैं कि मुझे तो यह वाक्य "शास्त्र वचन" जैसा लगता है। दयाबल "आत्मबल है" आत्मबल ही सत्याग्रह है। इस प्रकार सत्याग्रह का अर्थ समझाते हुए वे कहते हैं कि "सत्याग्रह या आत्मबल" को अंग्रेजी में "पैसिव रेजिस्टान्स" कहा जाता है। उदाहरण देकर वे समझाते हैं कि मुझ पर लागू होने वाला कोई कानून सरकार ने पास किया। वह कानून मुझे पसन्द नहीं है। अब अगर मैं सरकार पर हमला करके यह कानून रद्द करवाता हूँ तो कहा जायेगा कि मैंने शरीर बल का उपयोग किया। अगर मैं उस कानून को मंजूर ही न करूँ और उस कारण से होने वाली सजा भुगत लूँ तो कहा जाएगा कि मैंने आत्मबल या सत्याग्रह से काम लिया। सत्याग्रह में मैं अपना ही बलिदान देता हूँ। यही स्वराज की कुंजी है।"

स्वराज कैसे पाया जा सकता है? इस पर गाँधी जी कहते हैं कि "स्वराज तो सबको अपने लिए पाना चाहिए और सबको उसे अपना बनाना चाहिए। दूसरे लोग जो स्वराज दिला दे वह स्वराज नहीं है बल्कि परराज्य है। हिन्दुस्तान के स्वराज का अर्थ है कि हम किसी का भी जुल्म या दबाव नहीं चाहते, चाहे वो "गौरा" हो या हिन्दुस्तानी हो। हम सबको तैरना सीखना और सिखाना है।

गाँधी जी और सत्याग्रह –

गाँधी जी ने "सत्याग्रह का इस्तेमाल सबसे पहले दक्षिण अफ्रीका में अंग्रेजों की रंगभेद नीति के खिलाफ किया था। 1915 में भारत वापिस लौटने के बाद गाँधी जी दो साल तक भारत की परिस्थितियों व भारतीय लोगों को समझने के लिए भारत का दौरा करते रहे। अगले दो साल 1917 व 1918 के दरमियान, गाँधी जी ने तीन स्थानीय सत्याग्रह आन्दोलनों का नेतृत्व किया। इन आन्दोलनों से ही गाँधी जी की भावी राजनीति व रणनीति का पता चलता है। यानि अब वे भारतीय राजनीति में किसानों व मजदूरों की बात उठाने वाले थे। ये दो तबके अति शोषित व पिछड़े हुए थे और दो सबसे बड़े बहुसंख्यक तबके भी थे। इस तरह गाँधी जी ने "जन-राजनीति" की शुरुआत की।

चम्पारण सत्याग्रह –

गाँधी जी ने 1917 ई0 में बिहार राज्य के चम्पारण जिले में पहली बार "सत्याग्रह" आन्दोलन चलाया। यहाँ पर यूरोपीय नील उत्पादक मालिक, रैयतों का शोषण कर रहे थे। वे रैयतों को अपनी भूमि पर 3/20 भाग पर नील की खेती करने और निश्चित कीमत पर बेचने के लिए मजबूर कर रहे थे। चम्पारण के रैयतों ने गाँधी जी के दक्षिणी अफ्रीकी आन्दोलन के बारे में सुन रखा था। इसलिए उन्होंने अपनी सहायता करने के लिए चम्पारण में आने का आमन्त्रण दिया। बी0आर0 नंदा लिखते हैं कि गाँधी जी बिहार के बारे में भारत के मानचित्र पर बिहार के अलावा और कुछ नहीं जानते थे इसी कारण शुरुआत में गाँधी जी ने आने से मना कर दिया। बिहार के एक रैयत रामकुमार शुक्ला गाँधी जी से दिसम्बर 1916 ई0 में कांग्रेस के कलकता अधिवेशन में मिले और जब तक गाँधी जी बिहार नहीं आए तब तक उनके पीछे-पीछे घूमते रहे। यह रामकुमार शुक्ला की दृढ़ता ही थी जो गाँधी जी के चम्पारण आने के लिए हाँ करवा ली। 1917 ई0 में गाँधी जी चम्पारण पहुंचे। रैयतों की स्थिति की जांच पड़ताल शुरु की। इसमें उन्होंने अपने सहयोगी – "ब्रज किशोर", राजेन्द्र प्रसाद, महादेव देसाई, नरहरि पारेख, जे.बी. कृपलानी तथा बिहार के अनेक बुद्धिजीवियों का सहाय्योग भी लिया। " गाँधी जी कलकता से पटना गए। पटना से मुजफ्फरपुर गये और मुजफ्फरपुर से

मोतीहारी (चम्पारण जिले का मुख्यालय) गए। चम्पारण मजिस्ट्रेट ने गांधी को अगली ट्रेन से ही चम्पारण से चले जाने का आदेश दिया गाँधी जी ने आदेश मानने से मना कर दिया और मुकद्दमे का सामना करने और सजा पाने के लिए तैयार हो गये। उस समय तक गाँधी जी की छवि "राज-विरोधी" नहीं थी इसलिए भारत सरकार ने स्थानीय सरकार के आदेश को रद्द कर दिया और जांच के लिए एक कमेटी गठित की जिसमें गाँधी को भी सदस्य बनाया गया। आखिरकार गाँधी जी आयोग को यह समझाने में कामयाब हो गए कि "तिनकठिया" व्यवस्था खत्म होनी चाहिए और किसानों से जो अवैध वसूली हुई है उसके लिए उन्हें हरजाना दिया जाना चाहिए। नील उत्पादक मालिक 25 प्रतिशत हरजाना देने के लिए राजी हो गए। गांधी जी भी मान गए।

इस प्रकार गाँधी जी का भारत में पहला सत्याग्रह आन्दोलन सफल रहा।

अहमदाबाद मिल हड़ताल –

1918 ई0 में गांधी जी ने अहमदाबाद कपड़ा मिल मालिकों और मजदूरों के झगड़े के बीच मध्यस्ता की। मिल मालिकों व मजदूरों के बीच "प्लेग बोनस" को लेकर विवाद खड़ा हो गया। 1917 ई0 में मिल मालिक मजदूरों को "प्लेग बोनस" दे रहे थे जो उनकी मजदूरी का 80 प्रतिशत तक था ताकि उस क्षेत्र में फैली प्लेग बيمारी की वजह से मजदूर अपनी नौकरी छोड़ कर न जाये। बाद में जब मिल मालिकों ने यह "प्लेग बोनस" खत्म किया तो मजदूरों का यह तर्क था कि प्रथम विश्व युद्ध की वजह से मंहगाई लगभग दुगुनी हो गई है इसलिए यह बोनस मिलना चाहिए। अहमदाबाद के कमिश्नर को लगा कि कहीं दोनों गुटों के बीच शक्ति परीक्षण न हो जाये। उन्होंने गाँधी जी को दोनों पक्षों में समझौता करवाने के लिए कहा। क्योंकि मिल-मालिकों में से एक अंबालाल साराभाई के संबंध गाँधी परिवार से थे। साराभाई ने गांधी आश्रम के लिए भी अनुदान दिया था। गाँधी जी ने इस मुद्दे को कमिश्नर की अध्यक्षता में गठित एक ट्रिब्यूनल को सौंपने का सुझाव दिया। जो दोनों पक्षों ने मान भी लिया जिसमें कुल 7 सदस्य होने थे। 3 मिल-मालिकों की तरफ से और 3 मजदूरों की तरफ से। लेकिन मिल-मालिकों ने अपने-आपको बढ़त देने के लिए इसके समझौते से बंधे होने से अपने आपको अलग कर लिया और 20 प्रतिशत बोनस देने और जो मजदूर इसको स्वीकार नहीं करेंगे उसको नौकरी से निकालने की धमकी दी और अपने मिल मालिकों की यूनियन बनाने के लिए कहा। इस पर गाँधी जी टिप्पणी कि "वे चिटियों की यूनियन के खिलाफ हाथियों की यूनियन बना रहे हैं", इस नाजुक स्थिति में गाँधी जी मजदूरों को भूख हड़ताल पर जाने के लिए कहते हैं। पाँच दिन बाद, मजदूरों को हिम्मत देने के लिए खुद भी हड़ताल पर बैठ गए। आखिरकार मिल मालिक मुद्दे को ट्रिब्यूनल को सौंपने के लिए राजी हो गए। बाद में ट्रिब्यूनल ने 35 प्रतिशत बोनस देने का फैसला दिया।

खेड़ा आन्दोलन –

जैसे ही अहमदाबाद का मुद्दा सुलझा, इसी दौरान बम्बई प्रेसिडेन्सी के खेड़ा जिले के किसान और स्थानीय अधिकारियों के बीच 'भूराजस्व माफी' को लेकर विवाद हो गया। 1918 ई0 में सुखे की वजह से किसानों की सारी फसल खराब हो गयी। "भूराजस्व संहिता" के अनुसार यदि किसी वर्ष सामान्य से 25 प्रतिशत कम फसल की पैदावार होती है तो पूरा राजस्व "माफ होगा। परन्तु कितनी फसल खराब हुई इस बात को लेकर जल्दी ही मतभेद हो गया। "भारतीय समाज सेवक" के तीन सदस्यों द्वारा जांच-पड़ताल की गई और बाम्बे विधान सभा के तत्कालीन सदस्य वी0जे0 पटेल और गांधी जी द्वारा अनुमान गया कि अच्छी वार्षिक फसल उत्पादक के 3/4 से ज्यादा फसल खराब हो गई। सरकारी अधिकारियों ने इस अनुमान को मानने से इन्कार कर दिया।

गुजरात सभा ने अब इसमें सक्रिय भूमिका निभाई। इस साल गाँधी जी इस सभा के अध्यक्ष थे। जब अपील, याचिकाओं व प्रैस से अधिकारियों पर कोई असर नहीं पड़ा तो गांधी जी ने आन्दोलन को अपने हाथ में ले लिया। यह वास्तव में पहला कृषि सत्याग्रह आन्दोलन था जिसका भारत में गांधी ने नेतृत्व किया। मुख्य

समस्या कृषकों का भय निकालना था। अधिकारियों का भय, जमीन व भूमि जब्त करने का भय। गांधी जी और पटेल जी ने खेड़ा जिले के गांवों का दौरा किया और किसानों को सत्याग्रह के लिए तैयार किया। सरकार लगान न देने वाले किसानों की सम्पत्ति, भूमि को जब्त कर रही थी और पशुओं को हॉक के ले जा रही थी। पहले से ही प्लेग, महंगाई और सूखे की मार से ग्रस्त खेड़ा के किसान अब और संघर्ष करने की स्थिति में नहीं थे। इसी बच्ची गांधी जी को पता चला कि सरकार ने अधिकारियों को गुप्त निर्देश दिया कि लगान उन्हीं से वसूला जाए जो देने की स्थिति में थे। गांधी जी का मकसद पूरा हो गया और आन्दोलन समाप्त कर दिया। इस संघर्ष के दौरान वल्लभ भाई पटेल गांधी जी के अनुयायी बन गये।

समग्र रूप में, चम्पारण, अहमदाबाद और खेड़ा आन्दोलन ने संघर्ष के गांधीवादी तरीके को आजमाने का अवसर दिया। इस प्रकार गांधी जी इन तीन स्थानीय संघर्ष से देश की जनता के नजदीक गए। उनकी समस्याओं का समझने का अवसर मिला। इस प्रकार गांधी जी गरीबों के मसीहा के रूप में उभरे। 1919 के "रॉलैट कानून" के खिलाफ चलाए अपने अगले सत्याग्रह आन्दोलन से गांधी जी ने "अखिल भारतीय राजनीति" में प्रवेश किया। अगले तीन दशक तक भारतीय राजनीति के सर्वमान्य नेता के रूप में छाए रहे

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A STUDY ON THE ROLE OF NETAJI SUBHASH CHANDER BOSE IN THE INDEPENDENCE OF INDIA

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ABSTRACT

The role of Netaji SubhashChander Bose is of as much valuable as the other freedom fighters. He chose his unique way of tackling the British Raj and formed Indian National Army to fight against the British Raj. His first activity in the independence of India was observed when he joined the Civil Disobedience Movement under the leadership of Mahatma Gandhi. When he cleared the examinations of Indian Civil Services then he refused to do the job under the British Raj and chose to fight for the independence of India.

Soon he became a member of Indian National Congress. He had been the president of Congress in the years 1938 and 1939. In 1940, he formed the Former Block after the resignation from the Congress. He used to violet British rules frequently, therefore, the British authority decided to hold Netaji under house arrest. But in 1941, he secretly escaped from the house and moved to Europe and formed 'Azad Hind Fauj'. The current paper highlights the role of Netaji in the independence of India.

KEYWORDS:

Freedom, Netaji, Independence, British

INTRODUCTION

In 1941, Netaji SubhashChander Bose moved to Afghanistan and from there he travelled to Europe where he tried to convince the Russians and Germans to help him to fight against the British Raj to make India free from the British Raj. But, Hitler refused to help Netaji to participate in the fight against British Raj.

In 1943, Netaji traveled Japan and the higher authorities of Japan agreed to help him in the cause of making India free from the British rulers. Here, he formed Indian National Army where the soldiers were comprised of prisoners of Indian war who served under British Indian army.

Indian National Army attacked a number of north-east areas of India under the leadership of Netaji and got success in capturing few areas as well. Finally, external pressure was exerted on this army to surrender due to bad condition of weather and Japanese policies.

But, Bose did not surrender. He tried to escape through a plane from Taihoku Airport but it is said that that plane crashed in the way and Netaji died. But, some reports after that also pointed out that Bose was not died in that plane crash and was caught by the British rulers.

He made a huge amount of impact on the mind of the British rulers with the help of Indian National Army. Although, his army could not go for longer time, but it is also a fact that it was very difficult for the British Army to tackle Bose's army.

From the violent activities of INA, the British authorities got a view that how could it be harmful for the existence of their authority if more armies were formed. Hence, they started thinking about to free India so that there would be no more loss to their soldiers.

The communication skills of Netaji were excellent and he was successful in making positive relationship with the authorities of European countries when he travelled Europe. It was historical to make such kinds of good relations with the European countries as in the past, there was no such incident where an effort was made to form such kind of foreign policies.

He told the European countries about the cruel activities of British rulers and how cruelly the Indian people were beaten by the British soldiers. In some cases, the Indian people were tortured mentally and physically on finding as a suspect of violating the British policies.

His efforts got succeed when the Japanese told him to help in forming the Indian National Army so that it could become easier for him to fight against the British Kingdom. Hence, it can be said that Netaji SubhashChander Bose played a crucial role in the independence of India.

ROLE OF NETAJI SUBHASH CHANDER BOSE IN THE INDEPENDENCE OF INDIA

While the whole nation was engaged in the August movement, the struggle for independence was carried on by Subhash Chandra Bose outside the frontiers of India.

Indians were fighting tooth and nail to liberate their motherland from outside. The Indian National Army and Subhash Chandra Bose were playing their significant role in the freedom struggle of India. Subhash Chandra was one of the foremost among the nationalist leaders of India, brave and youthful he possessed excellent organising capacity.

In Germany the Indian community hailed him as Netaji and greeted him with the slogan "Jai Hind". From Berlin Radio he regularly broadcasted to India urging his countrymen to rise against the British. He very soon felt that South-East Asia would be a suitable ground for his grand scheme of raising a national army to free India from the British yoke. The golden opportunity for him came when Japan joined the war.

Subhash became the President of the Indian National Army as well as the President of Indian Independence League. Addressing a huge meeting at Singapore on 4th July, 1943 Rash Behari said "In your presence to-day I resign my office and appoint DeshSevakSubhash Chandra Bose as President of the Indian Independence League."

However Rash Behari remained a courageous and selfless freedom fighter till his death on 21st January 1945. It was Rash Behari who prepared the stage in the East and South-East Asia for Subhash Chandra Bose to play on his significant role which India observed. Paying tribute to Rash Behari on the day of his death Subhash described him as the father of the Indian Independence Movement.

Gradually the number of the I.N.A. men began to grow greatly. Assuming the command of the I.N.A. he gave his famous battle cry "Delhi Chalo" (on to Delhi). He worked out a master plan of campaign for the INA with the ultimate goal of reaching Delhi. A provisional Government of Azad Hind (Free India) was set up.

Its object was "to launch and to conduct the struggle that will bring about the expulsion of the British and of other allies from the soil of India." Addressing the army he said "We have a grim

fight ahead us for the enemy is powerful, unscrupulous and ruthless. In this final march to freedom you will have to face hunger, privation, forced marches and death. Only when you pass this test will freedom be yours.”

The INA revealed Subhash Bose's greatness as a military leader and an organizer too. One of the INA Brigades advanced with the Japanese army upto the frontiers of India. The Indian national flag was hoisted in Kohima in March 1944. But with the change of fortune in the war and the retreat and defeat of the Japanese the INA collapsed. The role of INA had far reaching influences on the Indian political scene.

When the stories of their remarkable courage and sacrifice came to the knowledge of the Indian people at the end of the war, the nation came under a wave of revolutionary upsurge. The British Government could realise that patriotism for Indians was greater than their service to a foreign power. Subhash was the greatest enemy of the Viceroy Lord Wavell.

The communists described him as an agent of the “Facist Powers”. Gandhiji admired the courage and resourcefulness displayed by Subhash in making his escape from India. In spite of his principle of violence Subhash Chandra Bose's grand scheme of India's liberation and the high idealism through INA movement inspired the people of India in an unprecedented manner.

The organisation of the Azad Hind forces and their exploits are a milestone in the history of the Indian struggle for freedom; the formation of which was the brain child of Subhash Chandra Bose.

In the midst of conflict between the Congress and the League the Government instituted a public trial of the Azad Hind Fouz soldiers on charges of treason. The trial only helped to rouse the people's patriotic emotion. The exploits of INA led by Netaji stirred the whole nation and the country was thrilled with excitement. The congress engaged a set of lawyers including. Jawaharlal Nehru, Tej Bahadur Sapru and Bhulabhai Desai to defend the leaders on trial.

DISCUSSION

The INA leaders in the first instance were convicted but their sentences were soon remitted and ultimately they were set free. However some INA officers were not released for which there was a public resentment. Demonstrations were organized in different parts of the country. Sarat Chandra Bose, the brother of Subhash Chandra mobilized the public sentiment in support of the INA and made elaborate arrangements for the celebration of the anniversary of the foundation of the Azad Hind Government on 21st October, 1943.

The trial of the INA officers in the historic Red Fort became a “tribute to the martial courage of Indians, a symbol of her sense of total independence, a matter more of pride than of justice.”

In February, 1946 a serious mutiny broke out in the Royal Indian Navy at Bombay. British troops were called in to crush the rebellious navy men as the Indian soldiers refused to open fire at their brethren. The British Commander-in-Chief General Archinleck warned the army. Nehru declared “Our armed forces have every right to revolt against the foreign ruler in order to achieve the freedom of our country.”

The Government had no other way out than to think over the matter of releasing Colonel Shah Nawaz, Major G.S. Dhillon and Captain Prem Sehgal along with other trials who were the heroes of the hour. By the release of these trials the people could believe that it-was a great victory for

Indians. Gradually the situation in the Indian Army tended to take a serious turn before it ended a few days later owing to the efforts of Sardar Patel.

The mutiny in the Royal Indian Navy made it clear that the British Indian Empire could no longer depend on the Indian staff. The realization virtually precipitated the process leading to the transfer of power. The entire history of the Indian National Army was thus the outcome of the master brain and the heroic activities of Subhash Chandra Bose supported by Rash Behari Bose.

Bose was, nonetheless, a consistent advocate of total mobilization: the mustering of national resources on a scale normally associated with military-like action. Realizing that manpower was easily India's greatest resource (and arguably the only one available to the independence movement), he proclaimed that all Indians -- male and female, urban and rural, rich and poor -- should actively participate in the fight for freedom. From his earliest days in politics to his death in 1945, he sought to rouse the great Indian masses, and involve them directly in the political struggle. Their support for representatives at the provincial or national levels was not enough; they must themselves rise up and win independence.

CONCLUSION

Lastly, Bose was also deeply committed to the youth movement, a devotion that featured prominently in his political ideology. Convinced that young people were by nature idealistic, restless and open to new ideas such his own radical and militant outlook -- Bose accordingly devoted a great deal of time and effort to the new Youth Leagues that were formed in a number of provinces during the 1920s. Throughout his career he presided over far more youth conferences than any other all-India political figure, and his speeches to younger people he steadfastly urged a spirit of activism that contrasted sharply with the passivism preached by Gandhi and many of the older politicians.

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A STUDY ON THE ECONOMICAL CONDITION OF INDIAN FARMERS

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ABSTRACT

India farmers are not much economical healthier in most of the cases. They have to live miserable lives for most of the times as they have to face a lot of challenges while yielding a crop. Now, the situation is such that there are very rare occasions when farmers get fully prepared crop as in most of the cases, a portion of the crop has destroyed due to bad atmospheric conditions.

Also, the compensation schemes of the government are not up to the mark as no proper evaluation of the damaged crop is done and hence, the farmers get not the full proportion of the lost crop. Sometimes, the farmers have to borrow money from others and some of them commit suicide if they are not able to pay for the debt. The current paper highlights the economical condition of farmers in India.

KEYWORDS:Farmer, Agriculture, Economy

INTRODUCTION

A number of efforts are being done by the government so that some improvement can be there in the situation of Indian farmers. Farmers are learning other activities like Horticulture, Aqua culture so that they can engage in other activities along with the agricultural activities so that a source of extra income can be produced for them.

Organic agriculture is promoting by the government as this technology is very economical and the farmers can get good quantity of the production by investing little money. Also, the chances of the destruction of the crop are very less in case of the organic methods.

The bad economical condition of the farmers is because of the reason that most of the farmers take debt from the local 'Zamindaars' in spite of the local banks. These Zamindaars gave loan to the farmers with a higher rate of interest. Still, the farmers borrow money from them. At one stage, one the farmers are not able to pay the whole amount borrowed from the Zamindaars, they have to give up their land and in some cases, the farmers took the decision of committing suicide.

According to a report, the number of committing suicides by the farmers is increasing year by year as a number of crops are destroyed due to atmospheric changes.

ECONOMICAL CONDITION OF INDIAN FARMERS

Debt is the major problem for most of the farmers as it is observed that farmers have to borrow money from various sources in order to make arrangements for the irrigation. Most of the small farmers borrow money from the landlords. The interest rate on this borrowed money is so large that some of the farmers are not able to give the installment of the debt on time.

In some cases, the landlords make a lot of pressure on the farmers to get the borrowed money and it is observed that the farmers are mentally tortured by the landlords and as a result, the farmers have to commit suicide.

This situation is very serious for a country like India where farmers play an important role in the production of the agricultural products. Farmers are an integral part of our country and no government can ignore the value of the farmers in the development of the country.

To improve the economical status of Indian farmers, government has started a number of schemes where the farmers are given sufficient amount of loan with less interest. Also, only portal are started by the government for the farmers where the file regarding the destruction of crop can be submitted and required compensation can be obtained directly into the bank account of the concerned person.

Recently, one more scheme for the beneficial of the farmers is initiated by the government where an amount of Rs. 6000 will be transferred into the bank accounts of the small farmers whose annual income is very low. This amount will be transferred in the installment of Rs.2000 quarterly.

Hence, government is ensuring the further improvement in the economical status of the small farmers. Some sources of the government also suggest that this relief fund for the small farmers may be increased in the coming years to provide more economical strength to our small farmers.

One can hope that due to these beneficial schemes implemented by Indian government will prove to be a game changing for the economical status of the farmers as currently; most of the small farmers are living the miserable lives.

The other thing regarding the small farmers is that they still go for the landlords whenever there is any financial need and in some cases, the landlords own their land by cheating. Hence, farmers need to be aware about our banking system where most of the government banks provide loan to the small farmers with less interest rate.

The production in the months ahead is deeply dependent on weather conditions. It is not just about the extremes of drought or flooding. Even a round of unseasonal rain can destroy standing crop. Irrigation can offer some respite—but not to the extent of completely removing production risks.

Then comes the price risk. A bumper crop can pull down prices in wholesale markets. Price spikes after a poor crop are inevitably dealt with through cheap imports in a bid to protect consumers. The opposite is done less frequently. The bountiful rains of 2016 resulted in record farm output. Prices crashed. Farmers are reported to have not been able to even recover the cost for some crops. The prospects of a good monsoon pushed up rural wages. The reality of rock bottom prices then destroyed profit margins. Also, economists at HSBC showed in a recent report that the fall in inflation has increased the real debt burden of farmers, which has risen faster than real income in recent years.

The opportunities for risk mitigation are minimal. Successive governments have taken steps to reduce the risk faced by farmers. The entire paraphernalia of minimum support prices (MSPs) was originally conceived as a way to mitigate risk through guaranteed prices. It later degenerated into a tool to buy the political support of large farmers. The Narendra Modi government in 2016 launched the Pradhan Mantri Fasal Bima Yojana, a potential game changer. However, as reported by this newspaper, farmers who suffered losses in the last financial year have not yet received compensation for 55% of the estimated claims under the scheme. Crop insurance will not benefit

farmers as desired if the compensation is not paid in time, as they will need the money for sowing in the next season. The government would do well to remove inefficiencies in the system.

A more robust mechanism is needed to mitigate the price risk. The lack of future prices means that farmers base their production decisions on prices at the time of sowing. Their price expectations are thus adaptive rather than forward-looking. The standard cobweb model in microeconomics helps us understand why production decisions based on limited information lead to wild swings in prices every year. Tomatoes are the most recent example. In 2016, the government encouraged farmers to produce pulses because of rising prices, part of the protein inflation that the Reserve Bank of India used to be obsessed with. The farmers responded. Record output led to a price crash. Market prices went below the support prices. There are other issues as well. For example, gross margin in the MSP recommendations by the Commission for Agricultural Costs and Prices looks higher on the basis of "actual paid out cost plus imputed value of family labor", which does not account for forgone interest and rental for owned capital and land. Once these are included under the "comprehensive cost including imputed rent and interest on owned land and capital", returns sometimes turn negative. Also, the price mechanism is suppressed. Ad hoc policies often don't allow farmers to take advantage of export opportunities.

DISCUSSION

New technology is being introduced in the agriculture sector so that the economic status of the farmers can be improved. It is said that if the farmers cultivate the land naturally for many years then there is less possibility that their production can be improved. In order to enhance their production, the farmers need to adapt the new technologies.

Due to lack of knowledge about new technologies like usage of hybrid seeds, organic methods; the farmers are not able to increase their productivity. Most of the farmers are under the trap of debt. In order to improve the economic status of the farmers, banks should issue soft loans for them.

Recently, in some states like Uttar Pradesh, Maharashtra and Haryana etc. governments have provided relief for outstanding debt. Governments should create the opportunities for the farmers so that they don't rely only on the agriculture for their livelihood. There are other sources like Horticulture and Forticulture etc. through which the farmers can get extra income.

Natural disaster is also a big problem for the farmers as their crops are destroyed either by heavy raining or lack of raining. It is observed that most of the crops are destroyed in the states like Maharashtra and Karnataka where lack of raining is noticed in almost every year. Also, the graph of committing suicide by farmers is found very high in these states because of facing critical loss in crop production due to draught.

The study suggests that co-operative banks still emerge as an important source of financing loans. Steps should be taken to improve their efficiency. Gramin banks and mortgage bank should also prefer to provide loan to farmers on easy terms and conditions.

The study suggests that farmers should adopt allied activities as dairying, piggery, poultry farms, vegetables garden and other commercial crops so that they can supplement their income. The farmers of these two districts are still relying only on paddy and wheat and alternative sources.

The farmers should avail the opportunity of MNREGA (Mahatama Gandhi National Rural Employment Guarantee Act). Another problem prevalent in India is drug addiction. Steps should be

taken to uproot it. Education is the best step to solve all problems. More focus needs to be given to education to both males and females. We know that education is the key to development and development leads to prosperity.

Reliance of agriculture is still on natural rain. Some-times rain, storm, hail storms and natural calamities play havoc with their ripened crops. Such distressed farmers bear huge losses. The governments should reserve money in their pool to help such farmers so that they can pursue agriculture activities for the next crop and maintain their house-holds activities and give their loans taken from the bank.

CONCLUSION

The production squeeze can assume different forms. In the Marxist-Leninist approach, output can be extracted directly through compulsory delivery at low prices to the non-agricultural sector. Alternatively, it can be extracted through a combination of high farm prices and high farm taxes.

The production squeeze can also assume an indirect form and operate through the market mechanism. Within a market-oriented and relatively perfectly competitive set up the commercial family farmer operates like a capitalist. Farmers use new technologies to keep cost down. This enables the industrial sector to get more and more supplies of food at lower and lower prices.

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गाँधी जी और अहिंसात्मक सत्याग्रह

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सार

राष्ट्रपिता महात्मा गाँधी एक युग पुरुष थे जिनके प्रति पूरा विभव सम्मान की भावना रखता है। महात्मा ने अंग्रेजों से विरोध को प्रकट करने के लिए सत्याग्रह का अपना प्रमुख अस्त्र बनाया। सत्य अहिंसारूपी अस्त्रों के सम्मुख अंग्रेजों की कुटिल नीति नहीं चली। गाँधी ने अपने सत्याग्रह और अहिंसा के हथियारों की खोज व प्रयोग दक्षिण अफ्रीका में ही किया था। जब वे अध्यादेवा की प्रति को आग के हवाले करने वाले थे, तब अफ्रीकी सुरक्षा कर्मियों ने महात्मा को ताड़ित किया। लेकिन महात्मा बार-बार उठते और उस अध्यादेवा की प्रति को फिर से अग्नि में डालने की कोशिश करते। उनकी यह कोशिश अफ्रीकी कर्मचारियों को और कमजोर कर देती। हालांकि सुरक्षाकर्मियों ने गाँधी को बहुत मारा, लेकिन उन्होंने किसी सुरक्षाकर्मी की हिंसा का जवाब किसी भी तरह की हिंसा से नहीं दिया। और न ही सत्य का साथ छोड़ा बल्कि अध्यादेवा को आग के हवाले करके ही दम लिया। क्योंकि उनकी नजर में वह अध्यादेवा गलत था, असत्य था। दक्षिण अफ्रीका में रहने वाले भारतीयों के साथ अत्याचार था, प्रवासी भारतीयों का अपमान था।

प्रस्तावना

महात्मा के अहिंसात्मक सत्याग्रह के सामने ब्रिटिश सरकार को अन्त में झुकना पड़ा और वह कानून वापिस लेना पड़ा। 1.

गाँधी जी का सत्याग्रह कोई आसान काम नहीं है और न ही कमजोर दिल वालों का काम है। गाँधी ने अपने सत्याग्रह की परिभाषा कुछ इस तरह दी थी कि सत्याग्रह सत्य का आग्रह है। यदि आपको लगता है कि आप सत्य की तरह हैं जो जीवन की परवाह किए बगैर सत्य की रक्षा कीजिए। यदि सत्य के पक्ष में रहने से आपको मृत्यु भी प्राप्त होती है, तब भी अपनी अंतिम सांस तक सत्य के पक्ष में खड़ा रहना ही सत्याग्रह है। जबकि उस सत्य का आग्रह करते समय किसी भी तरह की हिंसा नहीं होनी चाहिए। गाँधी द्वारा दक्षिण

अफ्रीका में खोजे व प्रायोग किए गए सत्याग्रह व अहिंसा के ये हथियार इतने कारगर थे कि अन्ततः अंग्रेजों को भारत छोड़ना पड़ा और भारत वर्ष अंग्रेजों की 200 साल की पुरानी गुलामी से आजाद हो पाया। 2.

गाँधी का पूरा जीवन ही अहिंसात्मक तरीके से सत्य के प्रयोगों की प्रयोगशाला रहा है। सन 1914 में जब गाँधी भारत आए तो देवासियों ने उनका भव्य स्वागत किया। क्योंकि तब तक गाँधी जी दक्षिण अफ्रीका में अपने अहिंसात्मक सत्याग्रह का कई बार कई घटनाओं में सुदर्भ में सफल प्रयोग कर चुके थे। भारत के नरम दल के नेताओं को गाँधी में ही अपना भविष्य दिखाई दे रहा था। उन्हें विश्वास था कि गाँधी का सत्याग्रह ही भारत को अंग्रेजों के चुगल से मुक्त करा सकता है। 3.

फरवरी 1919 में अंग्रेजों ने रॉलेट एक्ट नामक एक ऐसा कानून जिसमें तहत किसी भी भारतीय नागरिक को बिना कुमदमा चलाए जेल भेजने का प्रावधान था। गाँधी जी ने इस कानून का विरोध किया और जल्दी ही असहयोग आंदोलन की घोषणा की दी। इससे पूरे भारतीय उपमहाद्वीप में भूचाल आ गया। गाँधी ने अहिंसा का मार्ग ही अपनाया और सत्याग्रह से विरोध जारी रखा। गाँधी को अपने सत्याग्रह और अहिंसा नाम में दोनों हथियारों पर इतना विश्वास था कि वे कभी गलत नहीं हो सकते। 4.

चम्पारण और खेडा में जब जमींदार किसानों से ज्यादा कर लेकर उनका शोषण कर रहे थे। ऐसे में वहाँ पर भूखमरी और गरीबी के हालात पैदा हो गये थे। गाँधी ने चम्पारण के रहने वाले किसानों के कर के लिए आंदोलन किया और किसानों को कर से राहत दिलवाई। इस आंदोलन में गाँधी ने अहिंसात्मक सत्याग्रह को हथियार बनाया और जीत गये। इससे लोगों के बीच गाँधी की एक अलग छवि बन गई। 5.

खेडा के किसानों पर अकालो का पहाड़ा टूट गया जिसमें चलते किसानों को करों का भुगतान करने में असमर्थ थे। इस परिस्थिति में गाँधी ने अहिंसा से अंग्रेजों के सामने किसानों का पक्ष रखा तथा उन्हें करमुक्त करवाया। 6.

गाँधी का कहना था कि यदि भारत तलवार की नीति अपनाए तो वह क्षणिक ही विजय पा सकता है। लेकिन तब भारत मेरे गर्व का विषय नहीं रहेगा। मेरा जीवन अहिंसा धर्म के पालन द्वारा भारत की सेवा के लिए समर्पित है। यदि भारत ने अहिंसा को अपना धर्म स्वीकार कर लिया तो मैं जब तक जीवित रहूँगा भारत में रहना चॉहूँगा। 7.

भारत का भविष्य पाँचम में इस रक्त मंजिल मार्ग पर नहीं है, जिस पर चलते-चलते पाँचम अब खुद गया है।

भारत का भविष्य तो सरल, धार्मिक , शांतिपूर्ण व अहिंसात्मक रास्ते पर है। जहाँ कभी न कभी परिचय को भी चलना पड़ेगा। 8.

सन्दर्भ ग्रन्थ सूची

1. महात्मा गाँधी – दक्षिण अफ्रीका में सत्याग्रह, पृष्ठ संख्या –123.
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PERFORMANCE APPRAISAL OF MGNREGA

An Overview

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1. ABSTRACT

Purpose: MGNREGA is a social security scheme implemented by the government of India keeping in mind that “the soul of India lives in the villages”. Most of the people in these villages depends on the manual work for the survival. MGNREGA is one of the scheme which provides social security to the rural households by providing guarantee employment to the vulnerable areas of the country to reduce the poverty and improving the lifestyle. The present paper investigates the performance of MGNREGA over the decade along with their impact on GDP. This research paper also focused on the benefits offered by the scheme and the criticism faced by the government and the public. The paper has also highlighted the change in performance of the scheme by the change in government in the country.

Keywords: MGNREGA, performance, employment, rural households, person days.

2. Objective of the study

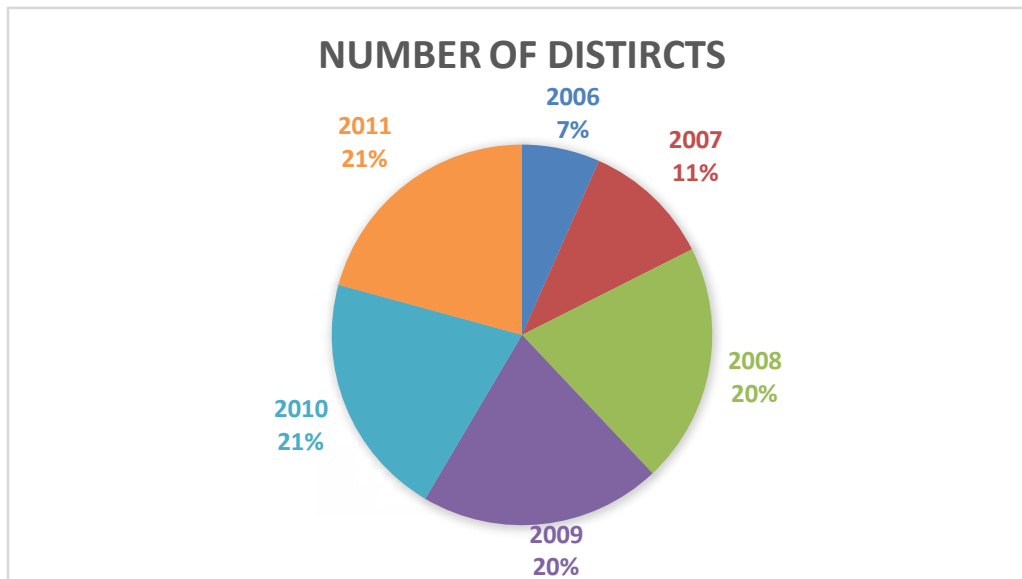
The study has been made:

- To explain the concept and evolution of MGNREGA over the years.
- To discuss the objective of the scheme.
- To review the performance of MGNREGA, and
- To discuss the impact on the GDP of the economy.

3. INTRODUCTION

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is the social security scheme by government which was implemented on 2nd February, 2006 with the mission of enhancing the livelihood and standard of living in the rural areas of India by providing at least 100 days of guarantee wage employment. This social security scheme aims at strengthen the income platform of the country by initiating the non-skilled work to every household of rural area who are willing to volunteer to do unskilled manual work. MGNREGA notified 200 districts in first phase of implementation in 2006 and soon this act has extended to entire country by 2008.

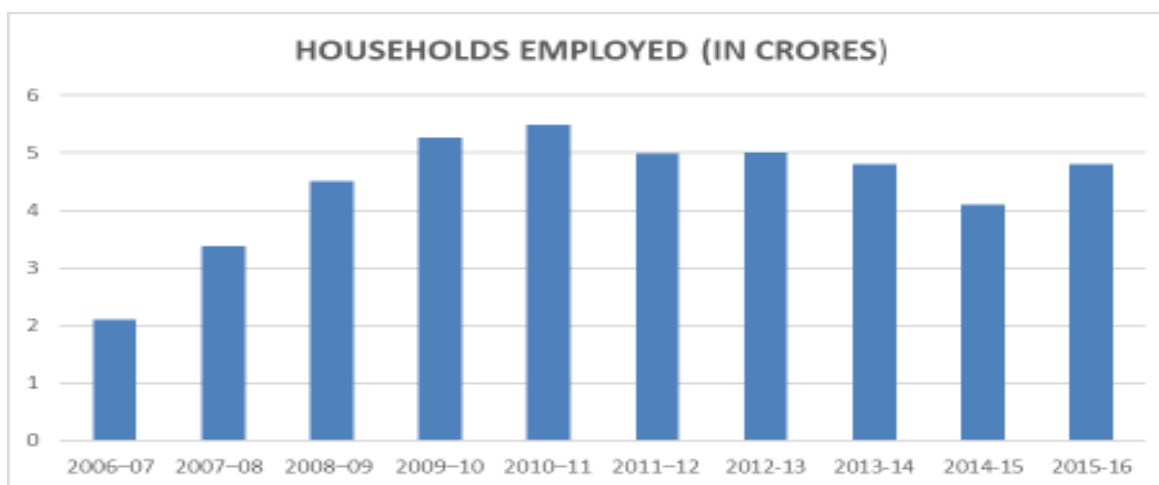
Family members dwelling in the same village whose age is above 18 have to register themselves in the job card, for enlisting themselves in this scheme. Each micro family is provided with a unique job card. After the registration they'll get work within 15 days, else unemployment allowance has to be provided. MGNREGA is a safety net programme on wages, income and consumption and it is very less concerned about the nature of assets required and their impact on people's lives. But MGNREGA is always thought of as a poverty alleviation scheme through the creation of wage



employment for unskilled labour. MGNREGA is different from the previous employment schemes or programmes initiated by government of India as it is a demand driven scheme and provides employment as the right of every individual. This scheme directly provides income in the hands of unskilled workers in rural area.

Apart from the well-being of this act, there are people who are not in the favour of this scheme who think that it is just another step initiated by government to chuck of public money in pointless rural development. A lot of cases has been filed against NREGA such as the delay in payments of workers or non-creation of assets. But after so many challenges it is clearly seen from reports of MGNREGA that the number of households and person days are constantly increasing. One of the major accomplishment of this scheme is increasing participation of women as this act restrict at least one-third beneficiaries for women. By distribution of equal income to men and women MGNREGA has also initiated a step for eradication of gender discrimination in the country.

The main objective of MGNREGA is to meet the demand of employment in rural areas. The number of households participating in MGNREGA has been increasing. In the initial phase of 2006, 2.1 crore households registered for the guarantee employment and by 2011 it has increased to 5.49 crores, (approximately by 266%). The awareness of this act has been increasing in the districts of India and has helped in development of the underdeveloped districts of India. MGNREGA has also enhanced the livelihood security of households and has ensure the social protection in the vulnerable areas of the rural India by providing them employment opportunities.



4. LITERATURE REVIEW

Dr. k V Prasad (2012) discuss in their research paper the concept and evolution of the MGNREGA. The research exhibits the funding pattern of the scheme along with the performance of MGNREGA from 2007-08 to 2011-12. The paper has also shown the privileges offered to women under the scheme. MGNREGA serves as an effective safety net for the rural employees especially in the crisis and has confined rural poor to their areas which resulted in decline in migration to urban cities.

G Sugapriyan and S Prakasam (2015) discuss the performance evaluation of the MGNREGA scheme along with the analysis. The survey of 380 workers was conducted among MGNREGA workers in Kanchipuram, Walajabad and Utiramerur blocks located in Kanchipuram district.

Nandini Singh (2013) discuss the performance upon “Impact of MNGREGA on Migration and Asset Creation” is a native and self-supporting record of project report. It is based on low

employment intensity of the work while making the asset and low quality as well as durability, especially of the productive assets which affect mainly to land and water resources development.

Rajiv Ranjan discuss the positive and negative impacts on MGNREGA. The act is demonstrated as a boon for states of Jharkhand and Bihar, two of the negative states of the country having denial impacts on agricultural economy states which are influenced by migrant laborers for their peak agricultural seasons. Negative impact as well as the farmers have started depending on more for their food grains by way of minimum support prices.

Vidyaanand, S.M (2009) considers the NREGA as the first development legislation which assign a specific and major role to Panchayati Raj Institutions (PRIs) which was ushered in more than 15 years ago and largely disregarded. It assigns PRIs the most critical role in their execution. The process of planning is with people's involvement and transparency is maintained at each level. Challenges for the scheme include insufficient awareness about the provision of the scheme and uncertainty of Panchayats to start big works.

5. Features of MGNREGA

- **Registration:** The adult members of the households of rural area who are willing to volunteer in non-skilled work, can apply either in writing form or orally to the local of GP (Gram Panchayat). Under this scheme every adult is entitled to 100 days guarantee wage employment every year.
- **Job Card:** After proper verification of each individual like personal details, residence proof and eligibility criteria then the household is issued a job card (JC). Job card forms a basis of identification for wage employment. JC is issued within 15 days of registration. Every job card has unique identification number and JC is supposed to get updated with the days of work.
- **Unemployment allowance:** if employment to households are not provided within 15 days of registration, the state will pay the unemployment allowance to the beneficiary.
- **Provision for work:** When the work is allocating to the households some provisions regarding to work are followed:
 1. The work is provided within the radius of the 5 kms. Of their village. If incase the work is allocated beyond the radius of 5 kms., extra 10 per cent are provided to meet the extra transportation charges.
 2. The priority is granted to women, i.e. at least one third of the beneficiaries are women.
 3. At least 50 per cent of works, in terms of work, are to be created by GP'S.
- **Wages:** The wages to the households are paid according to the state wise government of India (GOI) notified MGNREGA wages. Wages are also to be paid according to piece rate, as per the Schedule of Rates (SoRs). The wages to the households are paid on the weekly basis and not beyond the fortnight in any case.
- **Transparency and accountability:** Social audit, Grievance redressal mechanism and implementation process are some steps taken to ensure the transparency and accountability

in the social security scheme. All the accounts and records relating to this scheme are available for public scrutiny.

6. IMPACTS OF MGNREGA

The relevance of MGNREGA has shown remarkable progress in contrast to other employment schemes and its impact on wages for rural households.

- Creation of employment opportunities and livelihood security through guarantee employment which increase the consumption of households which in turn helps to reduce the poverty and able to increase the standard of living in rural areas.
- Positive impact on women empowerment through equal wage rates for both men and women which reduce the dependence of women on men. This also makes women financially independent.
- MGNREGA was soon extended to all the districts of India which has shown a decline in the rate of migration to the urban cities. The act was efficient in providing employment even in the vulnerable areas of rural areas.
- Creation of assets and development of infrastructure specially in basic amenities necessary for a living.
- Enhancement of social skills of workers like communication, participation and mobility.
- Increase in the average wages of workers and also in the agriculture wages.
- The workers do not learn new skills as the act encourage manual and non-skilled work which will show a harmful impact in the long run.

7. PERFORMANCE OF MGNREGA: UPA ERA

The act was first suggested in 1991 by P.V Narasimha Rao. In 2006, it was finally accepted under UPA era. MGNREGA was enacted by Parliament of India, introduced by congress in 2005 which was Implemented on 2nd February 2006 with mission of enhancement of social security measure that aims at guarantee of “right to work”. The act in its initial years has shown a positive impact on the enhancement of vulnerable areas of rural development. By 2012 MGNREGA was able to generate 1200 crore person days by employing 20.57 crore households.

Table 1. Performance of MGNREGA DURING 2006-07- 2013-14

Category	<u>2006-07</u>	<u>2007-08</u>	<u>2008-09</u>	<u>2009-10</u>	<u>2010-11</u>	<u>2011-12</u>	<u>2012-13</u>	<u>2013-14</u>
Households Employed (crore)	2.1	3.39	4.51	5.26	5.49	4.99	5	4.8
Person-days of Employment generated (crore)	90.5	143.59	216.32	283.59	257.15	218.76	140.66	217.66
Work Provided per year to Households who worked (days)	43	42	48	54	47	42	46.2	46

Central Release (Rs. crore)	8640.85	12610.39	30000.19	33506.61	35768.95	29184.85	3000.99	3274.368
Total Funds Available (including Opening Balance) (Rs. crore)	12073.55	19305.81	37397.06	49579.19	54172.14	43273.58	45373	42250
Expenditure (Rs. crore)	8823.35	15856.89	27250.1	37905.23	39377.27	37548.79	39267	37846
Average Wage per day (Rs.)	65	75	84	90	100	117	121	133
Total Works taken up (lakhs)	8.35	17.88	27.75	46.17	50.99	80.76	101.67	93.43
Works completed (lakhs)	3.87	8.22	12.14	22.59	25.9	27.55	19.41	27.62

(Source: official website of gov.in)

The performance of MGNREGA from the year 2006-07 to 2013-14 is shown in table 1 of annexure. The table reveals that the performance of MGNREGA has been significant in quantitative terms in the study period. In the initial years of this social security scheme, MGNREGA proved as a true game changer, the wages of households of rural areas start ascending and the reports have also shown a decline in the crime rate and migration to urban cities as this act has provided employment opportunities to vulnerable areas of underdeveloped states. There has been a significant increase in the number of households from 2.1 crores in 2006 to almost 5 crores by the end of 2014 (increase by more than 100%). In total person days, there has also been a subsequent increase from 90.5 in 2006 to 217 by 2016. Though the person days have shown a decline in 2011 but somehow were able to manage to show a progress by 2014. UPA government was able to manage to fund the scheme every year by a major sum of amount. In 2006 the total funds available against the scheme was 12073.55 crores and by 2014 it was increased to 42250 crores and the percentage of expenditure against the total funds available has also shown a rise with every year.

The act has not only focus on providing employment rather they have also focused on average wage rate. In 2006 the average rate per day was 65 rupees and by 2014 the average rate was 133. The wage rate has never dropped. In 2012 it has increased by maximum amount from 100 to 117. The increase in wage rate has also motivated households to generate more person days. The person days were also increased to 217 from 140 by 2013.

The percentage of work completed against work taken up has also increased. The increase in work completed has also resulted in creation of asset. The work completed was highest by the end of 2014 i.e. 27.62 lakhs. It has shown a decrease in 2013 but was able to recover and was increased by major proportion in 2014 by 8.21 lakhs.

The overall performance of MGNREGA from 2006 to 2014 has shown a progress. Every aspect of the act and the major objectives was achieved. The UPA government was capable of implementing the scheme according to their plans. They were successful for providing the employment to rural areas and was able to bring the people above poverty line and provide financial support to the family to improve the livelihood of the people of rural areas.

8. PERFORMANCE OF MGNREGA: BJP ERA

The BJP (Bhartiya Janta Party) was one the two major Indian's political parties along with the Indian National Congress. After the success and winning of the elections in 2014, Modi and the BJP have ushered India out of an era dominated by congress party and Nehru-Gandhi dynasty.

When the BJP held power in their hands in 2014. Prime Minister Narendra Modi believed that MGNREGA was not the right approach to utilize funds for the poor households. In the initial years BJP have not shown much interest in the development of this social security scheme. They were believer of trickle down theory: invest money in infrastructure and the successful sectors would stimulate the economy. BJP described MGNREGA as "living monument of UPA's failures" but during the crises of farm sector, when BJP faced inability to provide MSP to farmers then this social security scheme had become a boon for BJP ruled states as a way to provide relief to the farmers. And soon BJP leaders MGNREGA as "one of the best programmes since independence" for increasing the income and living standard of rural areas.

Table 2: PERFORMANCE OF MGNREGA DURING 2014-2017

<u>Category</u>	<u>2014-15</u>	<u>2015-16</u>	<u>2016-17</u>
Households Employed (crore)	4.1	4.8	5.1
Person-days of Employment generated (crore)	121.25	235.14	235.67
Work Provided per year to Households who worked (days)	40.2	48.2	46
Central Release (Rs. crore)	3247.68	3664.48	4741.72
Total Funds Available (including Opening Balance) (Rs. crore)	39094.91	43200.31	58976.28
Expenditure (Rs. crore)	36845.29	43879.07	57414.99
Average Wage per day (Rs.)	144	154	161.65
Total Works taken up (lakhs)	97.21	124.83	165.13
Works completed (lakhs)	30.03	35.43	65.26

(Source: official website of gov.in)

The performance of MGNREGA during 2014-2017 shown in table 2 of annexure. The table reveals the performance of MGNREGA in BJP era. When BJP held power in 2014 there was a significant

change in the performance as BJP thought it is a not a right approach to utilize the public money in scheme in under developed sector which in turn does not even create assets in the economy. They were not in the favor of this scheme which were also shown in their performance.

In 2014 there has been decrease in every component: the person days employed has been decrease by Almost half of the percentage. Work provided to households was also decrease by around 10% (i.e. 41 from 46days). On the other hand, the average wage per day shown an increase to 144 from 133 which encourage the rural households and further shown an increase in total work taken up and the percentage of work completed.

In year 2015-16, finance manager Arun Jaitley, allocated Rs. 34,699 crores to this security scheme and also made further additions in the monsoon sessions, the highest ever budget allocated to MGNREGA. MGNREGA performance also started looking up in year 2015-16, the person days of employment was highest in last 5 fiscal years. Every component in MGNREGA's performance has shown a improvement in year 2015-16. The scheme helped the government in the crisis and they accepted the scheme and had worked on the short comings which has shown a positive response in the performance to reduce the poverty in the economy. In union budget, there were full indicators that MGNREGA performance will enhanced in future. In 2016-17 it has been viewed that the performance of MGNREGA has been enhanced. From the person days employed to work completed, every component has shown a progress in this era. The quantitative aspect of work completed is higher in year 2016-17 in the overall performance of MGNREGA. BJP is trying to focus on this Social security scheme to reduce the poverty and all set to enter a new decade.

9. IMPACT ON GDP

MGNREGA had encouraged manual work in the economy which has shown a swing factor in the GDP of the economy, an economy's GDP comprises of various sectors: The sectors like agriculture, construction and mining which includes manual work, MGNRGA has been a stress buster for such sectors. There has been a significant increase in the GDP of all the three sectors. The increase can be because of many other factors too. Not all the work in these sectors are covered under MGNREGA but is one of the important component.

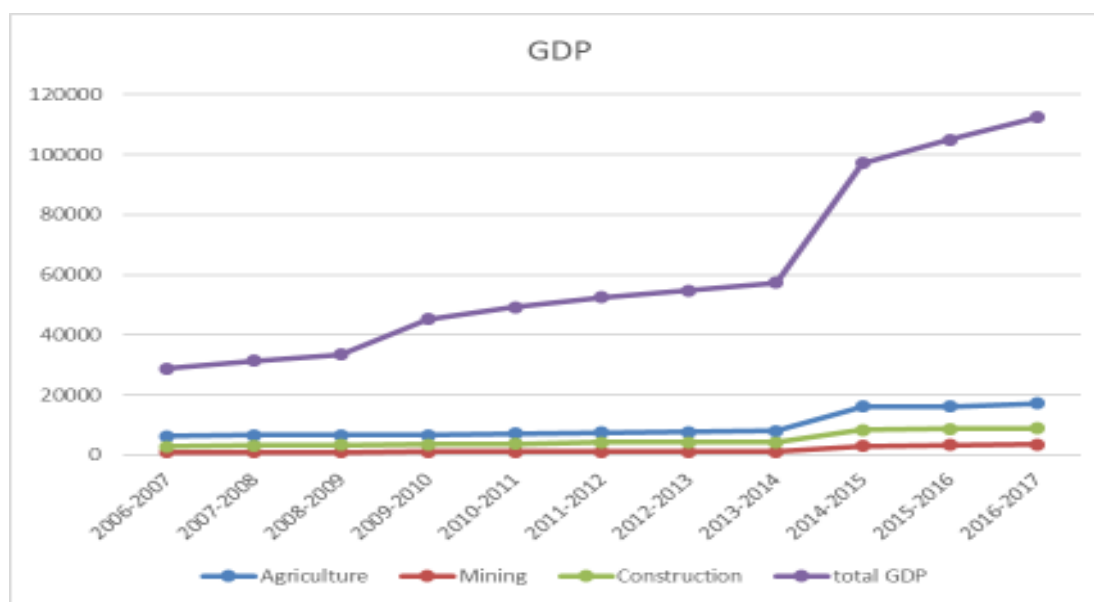
Table 3: GDP of various sectors and total GDP

<u>Years</u>	<u>Agriculture and other allied services</u>	<u>Mining</u>	<u>Construction</u>	TOTAL GDP
2006-2007	6191.89	925.78	2848.06	28711.2
2007-2008	6550.8	959.97	3154.95	31297.18
2008-2009	6556.88	980.55	3323.29	33393.74
2009-2010	6609.87	1038.3	3544.361	45160.72
2010-2011	7178.14	1106.175	3747.082	49185.31
2011-2012	7538.31	1107.25	4151.87	52475.28

2012-2013	7645.09	1083.27	4197.95	54821.12
2013-2014	8005.48	1068.39	4266.64	57417.9
2014-2015	16061.4	2938.219	8382.03	97190.24
2015-2016	16172.98	3269.137	8693.53	105013.94
2016-2017	17105.49	3577.42	8814.28	112336.27

(Source: official website Rbi.org.in)

The change and impact of MGNREGA on the GDP of an economy is shown in table 3 of annexure. Over the years there has been a rising factor in the total GDP as well as various sectors which constitutes the total GDP. When the country's GDP is high it means that the amount of production is increasing in the country and the citizens have higher income which increases the purchasing power of households and thus improve the lifestyle of citizens. In Demographic measure the major proportion of our country is covered by agriculture sector. In 2006 agriculture sector contributed 21.56% to total GDP which was second highest among the 8 sectors. The GDP was steadily increasing every year but in 2014-15 the GDP of agriculture sector had jump almost by 50% (from 8005 to 16061.4) and also the proportion in total GDP as compared to previous years which means that the income in agriculture sector is increasing which shows the surplus of income is increasing in the economy. Similarly, in other sector such as mining and construction there has been an increase in the individual sectors. In mining sector, the GDP has increased by more than 300% and in construction sector also in the 10 years of MGNREGA. This scheme has not only provided a remedy to remove poverty or improve the standard of living rather it has also contributed to the overall development of the economy through providing the work to the needful households which furthermore contributed towards the national income of the economy.



India is second largest country in the farm output. Agriculture contributes major proportion in the total GDP of the economy. Though with the increasing development in the economy the percentage of contribution in the GDP is steadily declining with the country's broad-based economic growth. By the last year calculations, the agriculture only contributes 15.22% which is even lesser than that of 2006-07. But still demographically agriculture is the broader section of our country and contributes the major proportion in the GDP.

With the increasing pace of development of the infrastructure, the GDP of construction sector has also shown a rising factor whereas the mining sector has also shown an increase in the GDP but the contribution in total GDP was almost same over the years. So, through the graph we can depict that among the three sectors which includes manual work, agriculture is still the major contributor in the total GDP.

10.CONCLUSION

MGNREGA is the considerable socio-economic scheme implemented throughout the country which provided guarantee employment to the vulnerable areas of the country. This scheme has a vital role to play because of its humane approach. It serves as an effective measure to the unemployed households especially during the crisis. It has empowered the rural areas with the purchasing power to at least met their basic necessities i.e. food, shelter. The act has also stop the poor to their rural areas which resulted in decline migration to urban cities which further resulted in decline in crime rate in urban cities. The overall 10 years of MGNREGA has shown various variations. There are always two sides of a coin. The scheme has various benefits as well as problems. The comprehensive study of the performance of the scheme has shown a positive impact in the rural areas and has shown an improvement in the lifestyle of the vulnerable areas. Though it was not a favored approach initially by many ministers of the country but later they also categorize it as a one of the best employment scheme. This social security scheme has also exhibit an improvement in the gross domestic product of the economy. Though the proportion of such sectors has display a decline in the total GDP that is because of the increase in GDP of other sectors such as manufacturing, trading etc. But still these sectors have shown an increase in the GDP over the 10 years by more than 300% which itself tells the benefit of MGNREGA.

Apart from all the performance and positive impacts the MGNREGA has also faced many criticisms. Many questions were raised on the implementation of the scheme also. Initially BJP government was also not in the favor of the approach as huge amount of public in invested in the scheme and there is no creation of assets which the main problem in this scheme. Many thought it is an exaggerated approach and another approach to dispose public money. But the scheme has resulted on the positive impact on the lifestyle of the rural areas specially the lower income states such as Bihar, Odisha, Jharkhand. And the demand driven approach has also one of the factor of the success of the approach. The government has also shown full indicators to enhance the performance of MGNREGA in near future. There is still a long way to go for this scheme to enter an all new decade by focusing on the criticism raised against the scheme and to be called the best employment scheme in the country.

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SCOPE AND CHALLENGES OF RETAIL INDUSTRY IN INDIA

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ABSTRACT

Indian retail industry is growing at a rapid speed. This industry contributes approximate 10 percentage of the total GDP of the country and it provides employment to nearly 8% of the workforce. With the increase in the modernization in the Indian societies, the purchasing behavior of the consumers tend to change and hence, most of the consumers are now prefer purchasing the goods from the shopping malls and super markets which is proving to be a good factor for Indian retail industry.

There are a number of business opportunities available in Indian market and hence, foreign investors are also attracting towards our retail industry as they find to get huge profit from this market due to large density of population in the nation. The current paper highlights the scope and challenges of retail industry in India.

KEYWORDS: *Retail, Industry, Growth, Consumer*

INTRODUCTION

An increase in the buying power of the consumers is observed since last few years as now it has become easier to get the credits for the products having higher prices and hence, frequency level of shopping has increased effectively leading to the growth in the retail industry.

Also, the level of awareness among the consumers has enhanced as now most of the consumers have the idea about the advantages and disadvantages of a particular brand. Also, due to introduction of the globalization, a number of international brands are also available in Indian market and hence, the Indian consumers get the opportunity to purchase these international brands like Peter England, Adidas and Nike etc. Also, with the implementation of GST in the tax structure, the retailers get more transparency while dealing with the products.

The main challenge for the retail industry is the lack of basic infrastructure in some of the parts of the country as it is observed that there are many places in the country where it is very difficult to provide the required products as there is no facility of roads and proper transportation to these places. Hence, there is an urgent need of the development of these basic infrastructures so that the level of growth in the retail industry can be enhanced further.

Also, the increasing trend of online shopping is damaging the growth rate of Indian retail industry as most of the consumers especially from the urban and metro areas prefer purchasing the products through online medium.

Also, it is observed that these online shopping sites provide huge range of discounts during the festive seasons to attract the consumers and hence, the number of consumers is lowering down in case of retail industry. Hence, there is an urgent need for the Indian government to make some

effective policies regarding the online culture of selling the products as they are competing heavily with the retail industries by providing higher level of discounts to the consumers.

These days, Indian market has become dynamic as a number of international brands have started to explore here. In India, most of the consumers of middle class families prefer to buy the products with moderate price and better quality. On the other hand, most of the consumers of upper families don't compromise with the quality of the products and they are much keen to pay any price to get the products of higher level of quality.

Hence, a number of strategies are adopted by the retail industries to influence the purchasing behavior of the consumers as the whole retail sector has become so competitive that there is no scope of carelessness in any department of the business. Here, the best thing is that due to increase in the level of the competition among the companies, consumers are getting a variety of brands with unique features.

SCOPE AND CHALLENGES OF RETAIL INDUSTRY IN INDIA

Retail industry in India is undoubting one of the fastest growing retail industry in the world. It is the largest among all industries accounting to 10 per cent of the country GDP and employs around 8 per cent of the workforce. India has seen a drastic shopping revolution in terms of format and consumer buying behaviour. From shopping centers to multi-storied malls to huge complexes offering shopping, entertainment and food all under one roof and it is because of this trend that the retail industry is witnessing a revolution as many new format markets like hypermarkets, supermarkets, departmental stores have made their way in the market.

India has also been world's top sourcing destination in 2016-17 and the share in this category is 55 per cent. In India, a major chunk of the middle class and also the untapped market of retail is an attractive force for all the retail giants from across the globe. Our working population with a median age of 24 years, along with emerging opportunities in the retail sector is one of the major factors of the growth in the retail industry of India. As many new businessmen are entering the industry, there is expected to be a growth in the retail sector.

There has been an increase in purchasing power of the consumer due to easy availability of credit which has given a push to higher value items and encouraged repeated purchases. There has been a clear shift in consumer mindset in buying. They are more educated and well informed. They have become more experimenting and are willing to try and buy products which they haven't been used as yet. The expansion of middle class has led to higher purchases of luxury products and brand consciousness. Significant growth in discretionary income and changing lifestyles are among the major growth drivers of Indian retail industry.

Rural markets show high growth potential if tapped with the right set of products and pricing. With increasing investments in infrastructure, connectivity to such towns is now becoming easier. This helps the retailer to increase reach in such high potential markets.

The private label space in the organized Indian retail industry has begun experiencing an increased level of activity. The share of private label strategy in the US and the UK markets is 19 per cent and 39 per cent, respectively, while its share in India is just 6 percent. Thus this gives a tremendous opportunity for the homegrown label to expand its base.

Although retail industry in India is on a growing track not everyone has tasted success. Due to various diversities in the state policies and local influences, it becomes a larger hindrance for the retail to expand rapidly.

The high cost of real estate, deep discounting from e-retailers, non-availability of skilled labor in rural market are a few challenges that may hinder the growth of retail industry. Innovative concepts and model shall survive the test of time and investment.

India's retail market is expected to increase by 60 per cent to reach US\$ 1.1 trillion by 2020, on the back of factors like rising incomes and lifestyle changes by middle class and increased digital connectivity. Online retail sales are forecasted to grow at the rate of 31 per cent year-on-year to reach US\$ 32.70 billion in 2018.

India is expected to become the world's fastest growing e-commerce market, driven by robust investment in the sector and rapid increase in the number of internet users. Various agencies have high expectations about growth of Indian e-commerce markets.

Purchasing power of Indian urban consumer is growing and branded merchandise in categories like Apparels, Cosmetics, Shoes, Watches, Beverages, Food and even Jewellery, are slowly becoming lifestyle products that are widely accepted by the urban Indian consumer. Indian retailers need to advantage of this growth and aiming to grow, diversify and introduce new formats have to pay more attention to the brand building process. The emphasis here is on retail as a brand rather than retailers selling brands. The focus should be on branding the retail business itself. In their preparation to face fierce competitive pressure, Indian retailers must come to recognize the value of building their own stores as brands to reinforce their marketing positioning, to communicate quality as well as value for money. Sustainable competitive advantage will be dependent on translating core values combining products, image and reputation into a coherent retail brand strategy.

DISCUSSION

Retailing in India is gradually inching its way toward becoming the next boom industry. The whole concept of shopping has altered in terms of format and consumer buying behavior, ushering in a revolution in shopping in India. Modern retail has entered India as seen in sprawling shopping centers, multi-storied malls and huge complexes offer shopping, entertainment and food all under one roof.

The Indian retailing sector is at an inflexion point where the growth of organized retailing and growth in the consumption by the Indian population is going to take a higher growth trajectory. The Indian population is witnessing a significant change in its demographics. A large young working population with median age of 24 years, nuclear families in urban areas, along with increasing workingwomen population and emerging opportunities in the services sector are going to be the key growth drivers of the organized retail sector in India.

As the contemporary retail sector in India is reflected in sprawling shopping centers, multiplex-malls and huge complexes offer shopping, entertainment and food all under one roof, the concept of shopping has altered in terms of format and consumer buying behavior, ushering in a revolution in shopping in India. This has also contributed to large-scale investments in the real estate sector with major national and global players investing in developing the infrastructure and construction of the retailing business.

Another credible factor in the prospects of the retail sector in India is the increase in the young working population. In India, hefty pay packets, nuclear families in urban areas, along with increasing working-women population and emerging opportunities in the services sector. These key factors have been the growth drivers of the organized retail sector in India which now boast of retailing almost all the preferences of life - Apparel & Accessories, Appliances, Electronics, Cosmetics and Toiletries, Home & Office Products, Travel and Leisure and many more. With this the retail sector in India is witnessing rejuvenation as traditional markets make way for new formats such as departmental stores, hypermarkets, supermarkets and specialty stores.

The retailing configuration in India is fast developing as shopping malls are increasingly becoming familiar in large cities. When it comes to development of retail space specially the malls, the Tier II cities are no longer behind in the race. If development plans till 2007 is studied it shows the projection of 220 shopping malls, with 139 malls in metros and the remaining 81 in the Tier II cities. The government of states like Delhi and National Capital Region (NCR) are very upbeat about permitting the use of land for commercial development thus increasing the availability of land for retail space; thus making NCR render to 50% of the malls in India.

CONCLUSION

Indian retail industry is no doubt one of the largest and fastest growing industries. Like most developed countries, India's growth also relies on growth of its retail industry. India is becoming a dynamic market with many international brands entering India to capitalize on the growing consumption pattern shown by the country. With right reforms and government initiatives, India retail industry is surely inching its way towards becoming the next boom industry. The future of the retail industry looks promising, as more and more Government policies have come into play, making it favorable to do business.

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A STUDY ON INDIAN FINANCIAL SYSTEM AND ITS ECONOMIC INDICATORS

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ABSTRACT

A linkage medium between the savings and investment is set-up by the financial system with the help of other factors such as financial services and financial markets etc. As a result of this financial system, the fund tends to flow from the lender to the borrower which opens a door for the development of the economy.

The role of the financial system in the economic growth can be easily understood by the pattern of savings and investment and its impact on the overall GDP of the nation. In the modern economy, the role of financial systems in allocating the various resources is very significant. They are used to channelize the household savings for the corporate sector by allocating the investment funds among firms. The current paper highlights the Indian financial system and its economic indicators.

KEYWORDS: Financial System, Economy, Development

INTRODUCTION

The role of the financial system of a country is very important in diverting its savings in the direction of more productive usage which consequently helps in the enhancement of the economy. Also, the rate of savings and investments tends to move in the upper direction due to the financial system as it offers diversified financial services and instruments.

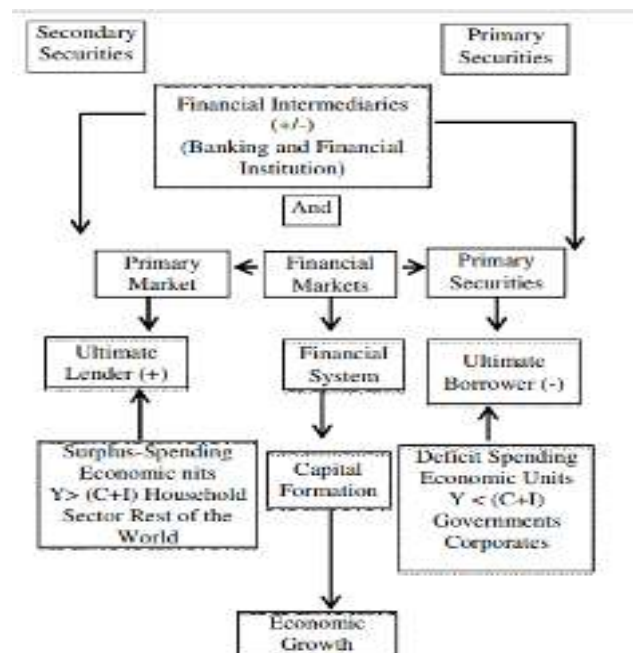


Figure 1: Role of Financial System in Economic Development

The diversified savings and investment can be reflected by the fund flow with the help of several capital and credit market instruments. Sometimes, the restrictions on the banking system by the government are not in favor of the economic growth and it tends to lower down.

It can be said there is two way relationships between the financial system and economic growth as the latter tends to increase on increasing the level of the financial system and vice-versa. Also, the level of discipline and guidance in the management companies can be easily maintained with the help of the financial system.

The financial system also helps in growing the capital flow when the domestic financial system tends to move upward after linking with the international financial system. This link certainly helps in the reduction of the risk factors and thus, plays a crucial part in increasing the economic growth.

INDIAN FINANCIAL SYSTEM AND ITS ECONOMIC INDICATORS

Table 1: Flow of Funds Accounts of the Indian Economy, 2010-11 to 2016-17

Year	All Financial Institution (In Percent)	All Non-Financial Institution (In Percent)
2010-11	54.5	55.5
2011-12	48.3	51.7
2012-13	54.5	55.5
2013-14	50	60
2014-15	53.1	46.9
2015-16	47.1	52.9
2016-17	51.2	58.8

It is clear from the above table that a drop in the percentage of the financial institutions was observed in the year 2011-12. Similarly, a drop in the percentage of non-financial institution was observed in the year 2012-13.

A similar drop in the percentage of the financial institution was observed in the year 2013-14. In the last session i.e. 2016-17, a rise in the percentage of both financial and non-financial institutions was observed which is a good sign.

Table 2: Flow of Funds Sector-wise

Year	All Financial Institution (In Percent)	All Non-Financial Institution (In Percent)
2010-11	44.5	45.5
2011-12	46.3	53.7
2012-13	52.5	47.5
2013-14	47.8	52.2
2014-15	53.1	46.9
2015-16	48.1	51.9
2016-17	49.2	50.8

It is clear from table 2 that a rise in the percentage of fund of flow was observed in both the cases i.e. financial as well as non-financial institutions. Also a little decrement in the percentage of the non-financial institutions was observed for the session 2016-17.

The financial and non financial institution in a country are main source for channelizing the funds from the ultimate savers to ultimate borrowers and thereby facilitating the flow of money resources to the economy and accelerating growth and development in almost all the elements of economic development. As the development in various sorts require money or funds in usual flow which can be achieved by maintain the various financial and non financial institutions that can in turn help in channelizing the funds from the surplus units to the deficit units of the economy. They are also very help full in understanding the saving and investment pattern of the economy as it truly reflects the demand of the ultimate savers for investing their money, this table shows the same pattern of investments and savings in the country for over 15 years.

Table 2 shows that there is a negative correlation in between the flow of funds by the financial and non financial institution, which shows that both of the institutions is having a negative relationship which means that the pattern of fund flow generation is absolutely diversified in both of them that is an increase in the fund low of one will result in a decrease fund flow from the other source.

Financial system is composed of many elements the one of which is financial institutions and markets which are the major source of savings and investment, capital formation in the economy and thereby promoting the economic development or growth which can only be traced by analyzing the contribution of savings and investment in the economic GDP of India, the following table represents the contribution of savings and investments ratio to the India GDP and also depicts the pattern of savings and investment in the country during the last 6 years.

The financial system of a country usually helps in developing its economic system by bridging the gap and proving a linkage in between the surplus and deficit units of the economy. This can be seen

in the table 1 where the funds flow generation is depicted in percentage by the financial as well as non financial institutions.

DISCUSSION

The negative relationship means that both of the variables move in the opposite directions. Therefore the results here portrays the picture of the pattern of investment by the ultimate savers and there demand by the ultimate borrowers which shows that if the demand for the non financial securities increases the demand for the financial institution securities decreases and vice versa, on the other hand it will also depicts that a well organized financial system which enables the growth, development and enhancement of variety of financial and non financial institutions will be able to channelize money very easily and there by promoting economic growth and development.

Financial institutions can be able to channelize the funds in a more organized and productive ways, in same reference the savings and investment promotes for economic development by their contribution to GDP. A well developed financial system is a prerequisite for achieving higher savings and investment rates in an economy as the well organized and developed financial system only can assure proper channelization and productive use of the funds of the public, that in turns promote savings and investments among the public. These financial system in these cases involves the development of various types of financial and non financial institutions which are in better reach and ease of the general public.

Financial systems are crucial to the allocation of resources in a modern economy. They channel household savings to the corporate sector and allocate investment funds among firms; they allow inter temporal smoothing of consumption by households and expenditures by firms; and they enable households and firms to share risks. These functions are common to the financial systems of most developed economies. Taking about the financial system related to developing countries they are those organs by which economy progress rapidly and also provides for better development of the nationals as well as the nation. The existence of an efficient financial system facilitates economic activity and growth. The growth of financial structure is a precondition to economic growth. In other words, markets, institutions and instruments are the prime movers of economic growth.

Besides linking savings and investment the financial system helps in accelerating the rate of savings and investments by offering diversified financial services and instruments. This promotes a larger production of goods and services in the economy, leading to economic growth. Savings and investment in the economy can also be traced to the flow of funds in the economy. However they found evidence that in quite a few countries, economic growth systematically causes financial development.

CONCLUSION

On balance, however most of the evidence seems to favor the view that relationship between financial development and economic growth is two-way. The data provides supports to the view that reforms, where they are able to contribute to the process of financial deepening also contribute to the more general process of economic development.

Financial markets represents the deep end of financial system; the deeper the system, greater its stability and resilience. A well-developed money and government securities market helps the central bank to conduct monetary policy effectively with the use of market based instruments. Well-

developed financial markets are also required for creating a balanced financial system. A sophisticated and sound financial system accelerates the rate of economic growth, and the financial system, in turn, develops more with higher economic growth.

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HIV IN HARYANA- A LOW PREVALENCE STATE

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Abstract

In Haryana, India, with a geographical area of 27 632 square miles, an HIV sentinel surveillance was carried out, on a regular basis (1998–2002), on consecutive serum samples of 400 antenatal clinic (ANC) attendees (three sites) and 250 sexually transmitted diseases (STD) clinic attendees (four sites). This was done for each 12 week period per year as unlinked anonymous testing with one of the ELISA/rapid/simple tests. A sample that was positive with two tests of different assays was considered HIV positive. The other STDs were diagnosed clinically and using appropriate laboratory tests. In this paper we study the stigma and discrimination about Aids in Rural areas, study the condition in most prevalent district in Haryana, study methods and measures for improving low prevalence condition in Haryana.

Keywords: *sentinel, surveillance, antenatal, stigma, discrimination, prevalence.*

Introduction

Of the 7933 men and women who participated in the HIV sentinel surveillance from 1998–2002, 15 (0.3%) of 5200 ANC attendees and 48 (1.8%) of 2733 STD clinic attendees had HIV. Though HIV prevalence is still below 1% among the ANC attendees, a gradual increase over these 5 years has been observed though statistically it was not found to be significant (table 1). With increasing HIV infection among antenatal women, paediatric AIDS is poised to become an important public health problem.

The odds ratios (ORs) of HIV infection for men compared to women decreased by age; men aged 20–29 years were nearly thrice as likely as women the same ages to be HIV infected (OR 2.68 (95% CI 1.1 to 6.7)). When we combined the literacy status for both men and women, the HIV prevalence was statistically significant among the literate of more than fifth grade (p value=0.0416) but was not found to be significant when combined for ANC attendees. School or college education, therefore, does not have any impact on this epidemic. Emphasis has to be given to educate the general public about AIDS.

Among the STD clinic attendees presenting with genital ulcer, HIV reactivity (3.9%, 7/181) and VDRL reactivity (11.6%, 21/181) were found to be statistically significant (p<0.05, χ^2 test used). Therefore, in India, where the overall level of HIV is still low, a high level of STDs in certain states makes for a continuing potential for the epidemic to become generalised among all sexually active adults. Differences across the states may just be a matter of time. As per the sentinel surveillance data in the year 1998, there were seven moderate prevalence states (prevalence among ANC

attendees <1% but prevalence among the STD clinic attendees >5%) and 19 states were of low prevalence compared to two states only with moderate prevalence rates and 24 states with low HIV prevalence rates (prevalence among the STD clinic attendees <5%) in the year 2001 while six states stayed as high prevalence states (prevalence among ANC attendees >1%). Haryana is still maintaining itself in a low level epidemic category. It is speculated that the effect of STD control and screening of ANC attendees for HIV transmission may decrease with the maturation of the HIV epidemic as experienced in trials in Tanzania and Uganda.⁵ Therefore, we should increase intervention programmes in all high risk groups as well as in the general population of this city while it is still in the early epidemic phase to ensure that this cost effective opportunity is not missed.

Rohtak Tops in AIDS cases

Rohtak has earned the dubious distinction of being the district with highest number of full-blown AIDS cases in Haryana. According to data compiled by Haryana AIDS Control Society (HACS) in October Last year, Haryana has a total of 2,495 AIDS patients and 566 of them are in Rohtak alone.

After Rohtak, Jind has the second highest number of 322 AIDS Patients followed by sonipat and Jhajjar with 318 and 309 respectively.

In 2001, Haryana had a total of 218 AIDS Patients. Alarmed by the rise in AIDS Cases, Haryana Government has decided to open four more anti-retro-vital treatment centers in Karnal, Agroha, Mewat and Faridabad districts.

HACS additional director Vijay Garg said, "The Rohtak figure could be high. But it doesn't mean that all are residents of Rohtak district. Since PGIMS is situated in Rohtak which is the only anti-viral-retro treatment centre, the figure includes patients visiting the PGIMS."

"No doubt the figure has increased in the state. But prevalence is quite low in the state. Situation is under control if you compare the figure of past two years." He said.

HIV/AIDS related stigma and discrimination issues more prevalent in rural areas

"World AIDS Day is important for doctors because it can be treated and patients can be given a normal lifestyle. This is unlike a few years ago when there was no chance of being cured," said Dr More people infected with HIV/AIDS and living in rural areas are facing issues related to stigma and discrimination than those residing in urban areas, according to doctors. "India, being a home and destination to all kinds of people from different countries, does not witness discrimination when it comes to treatment of people in the urban areas. It is the rural areas that face this problem since the people there are illiterate and stricken by poverty," Dr Sheela Chakravarthy, Director, Internal Medicine, Fortis Hospital, Bannerghatta Road, Bangalore, told ETHealthWorld.

About 2.1 million people, including about 2 million adults aged 15 and over, in India are currently living with HIV, according to UNAIDS. The number of women aged 15 and over living with HIV in the country stands at 790,000. The number of deaths due to AIDS in India was 68,000 in 2015.

Speaking about the major challenges faced in the prevention and treatment of AIDS in India, Dr Chakravarthy said, "India still faces quite a few challenges in its battle against AIDS. Most of these issues have to do with a lack of awareness regarding HIV, AIDS and the treatment options

available. There are a lot of misconceptions that people harbour in their minds regarding these topics which makes the prevention and treatment of AIDS more challenging.” According to Dr Chakravarthy, most frequently encountered hurdles in HIV/AIDS prevention and treatment in India are lack of education; presence of a lot of myths about the treatment procedure; failure to use condoms which can greatly reduce the risk of transmission; use of safe injection practices, i.e., the use of disposable syringes and needles, still being a distant dream for a lot of people residing in rural India; safe use of blood and blood products not uniformly practised; and transmission of HIV from mothers to infants as high risk mothers are referred to centres where there are hardly any people experienced in such cases.

She added, “There is a doubt regarding whether or not the grants and money authorised by the government is actually reaching the people who need it. Also, a strong policy of implementation and follow-up is needed and has to be checked to make sure that the funds have reached their targets and are being properly utilised.”

METHODS

Study setting

In the state of Haryana, HIV prevention interventions for IDUs, including the Needle Syringes Program (NSP), were launched in three sites in 2008. Our analysis focuses on two of these sites: Amar Jyoti Foundation, Jind and Unnat Bharat Vikas, Panchkula (hereafter referred to as site 1 and site 2, respectively) and examines data covering a 2-year period (2009–2011). The third site was excluded from the analysis because of the lack of data on needle sharing practices. Of the two sites included in this study, one covers 300 IDUs while the other serves 512 IDUs. Both sites cover geographically clustered groups of IDUs living in rural and urban settings. In site 1, IDUs commonly inject a mixture of morphine/buprenorphine and Avil or a mixture of Phenergan and Avil, while in site 2, a mixture of Fortwin and Avil is typically injected. In both sites, IDUs commonly inject drugs in open, deserted areas like pits near railway tracks, slums behind factories, or public toilets. Injecting at chemist shops is less frequently reported.

Peer-led outreach program

Peer educators provide IDUs a range of services through outreach in both sites. Peer educators are selected based on their leadership and communication skills; they are either chosen by fellow IDUs or volunteer their services. In addition to induction training, peer educators receive ongoing training to improve outreach activities.

Peer educators reach out to IDUs at ‘hot spots’ (common injecting areas), their residence, during group meetings at the program office or when IDUs visit drop-in centers. Each site has eight to ten peer educators, depending on the estimated size of the key population, and each peer educator is required to meet five to six IDUs a day during one-to-one or group education sessions. While one-to-one sessions generally last for 15–30 min, group sessions are longer (30–45 min), depending on the topics covered and the type of services provided during the session. Peer educators primarily counsel IDUs on behavior change including safe needle-syringe use and safe sex for the prevention of HIV and other sexually transmitted infections (STI). Services include the provision of disposable needles and syringes (sometimes on a daily basis), condom promotion and provision, STI/abscess

management, oral substitution therapy and referral for detoxification, HIV testing, and anti-retroviral therapy for HIV-positive people.

In order to ensure quality services, peer educators are supervised by outreach workers, who visit them once a week in the field. Various indicators are used to evaluate the peer educators' performance such as the number of meetings organized with IDUs, the number of IDUs contacted per week, and the services provided. Data on daily activities, including the number of beneficiaries met, the number of one-to-one and group sessions organized, the topics discussed and services provided, as well as behavioral information on IDUs such as needle sharing practices, are recorded in diaries and tracking sheets. These data are compiled by outreach workers on a weekly basis and by a counselor on a monthly basis and is shared with the SACS.

Measures

The primary outcome measure considered in this paper was IDUs' practice of needle sharing in the last 6 months (yes/no). Degree of exposure to peer-led sessions was the main independent variable. Based on the distribution of data and inputs from the program, we chose to categorize exposure as a dichotomous variable, with more than two meetings per month constituting 'high exposure' and two or fewer meetings constituting 'low exposure.' The background characteristics considered in this paper included age (measured as a continuous variable), education (had formal education, no formal education), occupation (laborer, regular employee, student, or unemployed), place of residence (rural, urban), and marital status (ever married, never married). Frequency of injecting drugs was measured as a continuous variable and was dichotomized as 'low frequency' (defined as fewer than two injections per day) and 'high frequency' (defined as two or more injections per day). The number of needle/syringes received per interaction with a peer educator was measured as a continuous variable and was log-transformed to normalize the distribution. Both sociodemographic characteristics and injecting practices were used as covariates in the multivariate analyses.

Conclusion

Our analysis suggests that high exposure to peer-led outreach activities is an effective behavior change strategy for IDUs. It is crucial to reach IDUs who inject drugs frequently through targeted programs as they are more likely to share needles/syringes and thus increase their risk of HIV. In the study sites, project management through microplanning strategies, including identifying IDUs who are at high risk and least served, helped ensure repeated contact with IDUs. That said, it is critical that HIV prevention programs that monitor outcomes and impact as barriers to behavior change are dynamic. Moreover, it is unclear whether further declines in risk behaviors, such as needle sharing, may be achieved once peer-led outreach activities have saturated the population. Future studies should focus on identifying best practices as well as the differential impact of group versus individual outreach strategies, or a combination of both, among frequent injectors so that the strategy with the highest impact can be adopted in future programs targeting IDUs. Further, longitudinal studies of peer-led interventions, especially among new, emerging groups of IDUs, are needed to identify the dynamics of injecting practices and the effectiveness of peer-led prevention efforts.

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CAPITAL PROFITABILITY AND ECONOMIC GROWTH

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Abstract

This paper analyzes the connection between the macroeconomic profitability of capital and potential GDP growth for 109 countries divided into highly developed (HDC), less developed (LDC), and transition economy (TEC) groups. We find that, contrary to some recent studies, the globalization of capital markets and more rapid capital accumulation in LDC and TEC have not led to the convergence of macroeconomic rates of return (ROR) across countries. The existing differences among national ROR imply underinvestment in the majority of developing and transition countries. The counterfactual estimation of potential changes in GDP assuming equalization of ROR reveals major gains that could accrue to developing countries.

Keywords: Return on capital, Capital mobility, Economic growth

Introduction

Lucas (1990) called the problem of inadequate investment flows from capital-abundant to capital-poor countries the “central question for economic development.” The main research question of this study concerns the link between capital profitability, as measured by the macroeconomic ROR, and in potential economic growth. Using newly available data from the Penn World Table (PWT) 9.0 (2016), we estimate the returns to the capital stock covering the 1994-2014 period for a sample of 109 countries. We also estimate counterfactual gains in GDP for three groups of countries. In 2014, these countries' GDP comprised over 95% of global output.

Economic theory predicts that faster accumulation of capital in LDC and TEC, relative to HDC, should lead to gradual convergence of aggregate profitability across countries. According to our data, national ROR converged during the first half of our sample period. This trend was reversed in more recent years leaving substantial gaps in capital profitability among countries.

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Based on the magnitude of these gaps, we compute potential gains or losses in output for each country assuming equalization of ROR across countries. The counterfactual estimation indicates high costs of misallocation of capital for developing countries. During the study period, the unrealized economic growth for this group of countries was between 11% and 20% of their GDP.

The paper consists of five sections. Following this introduction, Section 2 presents the framework of analysis and data. Section 3 discusses estimates of ROR. Section 4 estimates counterfactual GDP gains assuming ROR equalization. Section 5 concludes.

2. Analytical framework and data

Our sample of countries and the study period reflect both data availability and the inclusion of postcommunist countries, most of which transitioned to a market economy and opened to foreign investment in the 1990s. For ROR estimates, the sample includes 60 less-developed (LDC), 26 highly-developed (HDC), and 23 postcommunist transition economy countries (TEC). The complete list of countries is presented in the Appendix. Macroeconomic ROR for a country is defined as:

$$ROR = \frac{\pi}{K_n} \quad (1)$$

where π is income on capital (profits) and K_n is the fixed capital stock, both measured in local currencies in current prices. This aggregate ROR can be represented as:

$$ROR = \left(\frac{\pi}{Y_n} \right) \left(\frac{Y_n}{K_n} \right) = \pi \left(\frac{Y_n}{K_n} \right) \quad (2)$$

where Y_n is nominal GDP, π is capital income share in GDP.

Data for capital income shares in GDP (π) are derived from labor income shares provided by the PWT 9.0 database (2016). The factor income shares of GDP in this database are estimated with adjustments for mixed sector income, which accounts for profits generated by non-incorporated enterprises. Such adjustments are sometimes overlooked in the literature but are important for accurate estimates of factor income distribution, particularly in poorer countries where mixed sector output can reach 50% of GDP. Capital stock data is also from PWT 9.0 (2016) which offers the most recent estimates of this variable.

The capital-weighted average ROR for groups of countries, ROR_t , was computed as:

$$ROR_t = \frac{\sum_{i=1}^N ROR_{it} * (K_{it} / \sum_{i=1}^N K_{it})}{\sum_{i=1}^N K_{it}} \quad (3)$$

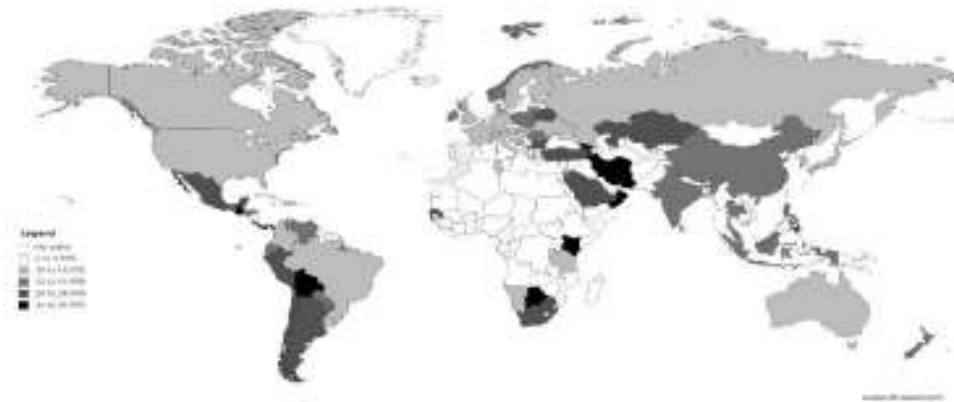
Where ROR_{it} is the ROR for country i in year t , K_{it} is the capital stock of country i in year t , and N is the

number of countries included in the group.

3. Estimates of ROR

Estimates of average rates of return over the sample period studied are shown in the global map below as Figure 1. As the map indicates, relatively high rates of return between 1994 and 2014 (darker areas) are clustered in developing countries, in particular in Central and South America, the Middle East, and Asia. In comparison, average rates of return in developed countries in Western Europe and North America are relatively low. For transition economies the picture is mixed with some countries of the former USSR and Eastern Europe demonstrating high rates of return while others, indicate returns comparable to those in HDC. Because the data only includes 109 countries, there are relatively large areas, in particular in Africa, where no data is available.

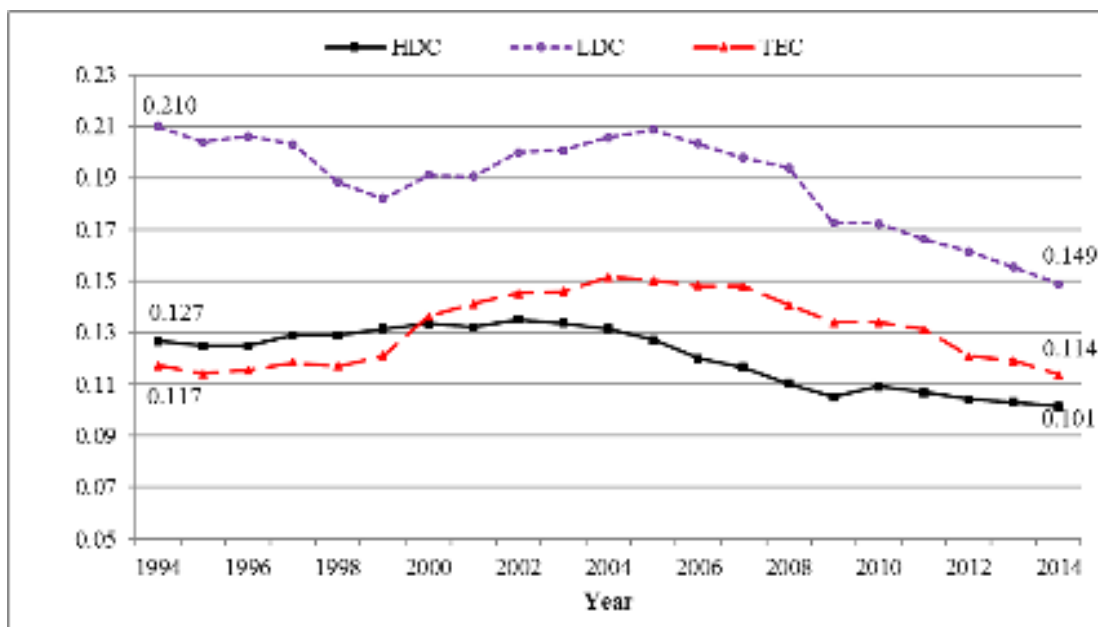
Figure1. Map of average rates of return, 1994 – 2014



Source: Authors' calculations.

The capital-weighted average ROR for groups of countries are presented in Figure 2. The figure indicates a downward trend for LDC and HDC and no discernable trend for TEC. Capital profitability for LDC is higher than for HDC and TEC. For TEC, the profitability was lower than in HDC before 2000 but consistently higher afterwards.

Figure2. Capital-weighted ROR by country type



Source: Authors' calculations.

Our estimation of macroeconomic ROR is comparable to these in the literature. The majority of the crosscountry studies report highest average ROR to be found in less developed

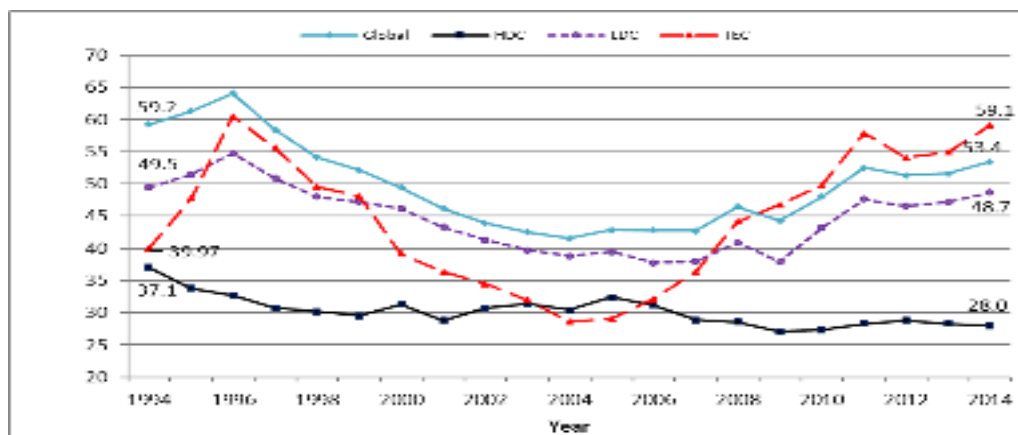
economies (Bigsten, 2000; Banerjee and Duflo, 2005; Izyumov and Alterman, 2005; Bai et al., 2006; Lu and Gao, 2009; Udry and Anagol, 2006; Chou et al., 2016). However our results differ from those reported in Caselli and Feyrer (2007) and some of the follow-up papers including Mello (2009) and Ferriera (2011). Using alternative estimates of capital income and capital stock, these papers claimed that as of mid-1990s, ROR across developed and developing countries were approximately equalized.

4. Implications for economic growth

Furthermore, there is evidence that, after controlling for country-specific characteristics, FDI inflows are positively related to macroeconomic ROR.⁸ If capital mobility is perfect, ROR should equalize across countries. However, differences in ROR across countries remain significant, signaling misallocation of capital. Specifically, higher levels of ROR in poorer countries (LDC and TEC) relative to those of developed economies (HDC) indicate under-investment in the former. The cost of this misallocation in terms of lost GDP depends upon the extent of ROR convergence. Economic theory posits that competition of capital owners should lead to equalization of ROR via intra- and inter-industry capital mobility. Applied to the global economy, this would predict that faster accumulation of capital in developing countries combined with major increases in FDI should contribute to ROR convergence across countries (Chou, et al., 2016). This should reduce GDP losses from capital misallocation.

Figure 3 presents the patterns of convergence for capital profitability, measured by the coefficient of variation, for all countries in the sample and for HDC, LDC, and TEC groups. It indicates that national ROR indeed trended towards convergence between mid-1990s and mid-2000s but diverged in recent years. From 1994 to 2004, the coefficient of variation for all countries declined from 59.2 to 41.5. Between 2004 and 2014, it rose to 53.4 (see Figure 3). These global ROR trends mainly reflect the convergence and subsequent divergence in LDC and TEC groups. For HDC countries, the convergence trend was relatively stable with the coefficient of variation falling from 37.1, in 1994, to 28.0 by 2014.

Figure 3. Coefficient of variation of ROR in countries and groups of countries



Source: Authors' calculations.

⁸ See Chou, NT., Izyumov, A., and Vahaly, J. (2018). Return to capital and foreign direct investment: A cross-country perspective.

To estimate potential output gains or losses from misallocation of capital, we computed the counterfactual GDP for 109 countries assuming ROR equalization for each year of the sample period. For this computation, we followed the methodology of Caselli and Feyrer (2007) and Mello (2009). Both studies estimated counterfactual output assuming a Cobb-Douglas production function and equalization of ROR across industries inside each country. In addition, the amount of capital was assumed to be fixed before and after its reallocation across countries. Under these conditions, the counterfactual GDP of country i in year t is given by:

$$Y_{it}^* = \{ [(ROR_{it} / ROR^*_t)]^{\square / (1-\square)} \} Y_{it} \tag{4}$$

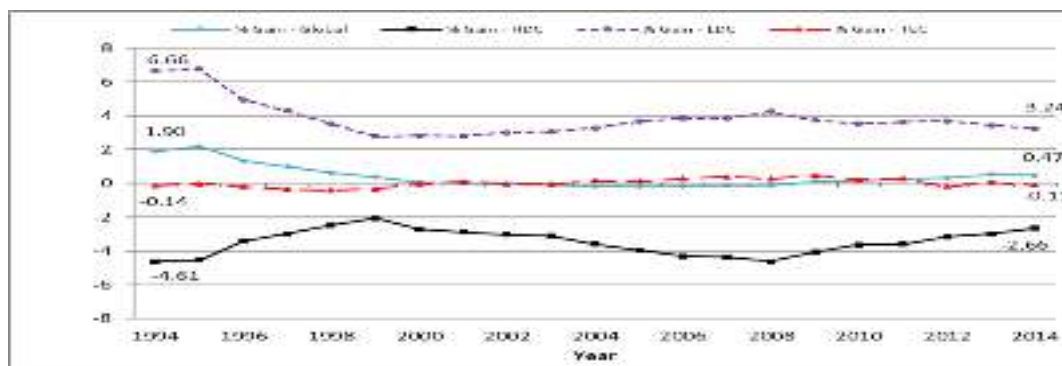
where Y_{it}^* is the counterfactual output in country i in year t ; ROR_{it} is the actual aggregate capital profitability in country i in year t ; ROR^*_t is the global rate of return on capital in year t ; \square is the share of capital income in GDP of country i in year t ; Y_{it} is actual output of country i in year t . (For derivation of the formula, see Caselli and Feyrer, 2007, pp. 553-559 and Mello, 2009, pp. 14-16.)

The deadweight loss from capital misallocation (DWL_t) is estimated as the sum of potential GDP gains in countries where ROR_{it} is higher than global ROR^*_t and potential GDP losses in countries where ROR_{it} is lower than global ROR^*_t :

$$DWL_t = \sum_{i=1}^N \square (Y_{it}^* - Y_{it}) / \sum_{i=1}^N Y_{it} \tag{5}$$

Table 1 and Figure 4 present gains or losses of GDP for each of the three groups of countries and for the whole sample. As expected, the biggest gains in potential GDP from capital reallocation would have accrued to LDC countries. In the 1994-2014 period, potential gains to this group fluctuated between 11.2% and 19.8% of their group GDP or between 2.8% and 6.7% of global GDP. As expected, the HDC would have experienced losses, between 3.0% and 8.6% of their group GDP or between 2.1% and 4.6% of global GDP. The TEC group, in contrast, would experience relatively minor changes: gains or losses between 2.1% and -2.1% of their group GDP or less than 0.5% of global GDP (See Table 1).

Figure 4. Output gain (+) or loss (-) by country type, percent of global output



Source: Authors' calculations

Table 1. Total gain (+) or loss (-) in output under ROR equalization, by country type, as % of global output

<i>Year</i>	<i>Global output</i>	<i>HDC output</i>	<i>LDC output</i>	<i>TEC output</i>
1994	1.90	-4.61	6.66	-0.14
1995	2.17	-4.55	6.74	-0.01
1996	1.34	-3.41	4.94	-0.20
1997	0.98	-2.97	4.29	-0.34
1998	0.62	-2.49	3.52	-0.41
1999	0.38	-2.06	2.76	-0.32
2000	0.08	-2.72	2.83	-0.03
2001	0.00	-2.88	2.78	0.09
2002	-0.04	-3.03	3.01	-0.02
2003	-0.10	-3.12	3.05	-0.04
2004	-0.17	-3.61	3.28	0.15
2005	-0.19	-3.97	3.67	0.11
2006	-0.19	-4.30	3.85	0.26
2007	-0.14	-4.36	3.83	0.40
2008	-0.11	-4.61	4.23	0.26
2009	0.12	-4.06	3.71	0.47
2010	0.14	-3.62	3.55	0.21
2011	0.26	-3.60	3.61	0.26
2012	0.32	-3.17	3.69	-0.20
2013	0.52	-2.98	3.42	0.07
2014	0.47	-2.66	3.24	-0.11

Source: Authors' calculations.

The counterfactual gains from capital reallocation for all countries is positive for 14 out of 21 years and demonstrate a gradual decline during 1994-2004 followed by a relatively small increase in 2004-2014. These trends mirror the convergence-divergence trends of national ROR presented in

Figure 3. The reduction of potential gains of GDP reflects convergence of ROR while their increase signals ROR divergence. Our results extend the findings of Caselli and Feyrer (2007) and Mello (2009) who studied the counterfactual gains and losses in output for earlier periods. Similar to these studies, we found global deadweight loss from misallocation of capital after 1997 to be relatively small, within 1% of global GDP. However our results indicate larger potential gains from capital reallocation accruing to LDC.

5. Conclusions

Using recently available data, we estimated the macroeconomic capital profitability for 109 countries divided into developing, developed, and transition economy countries. Levels of profitability were found to be highest in LDC and lowest in HDC with TEC in between. The existing differences among national ROR continue to imply underinvestment in the majority of developing countries and to a lesser extent for transition economies. The counterfactual estimation of potential changes in GDP assuming equalization of ROR demonstrate potential gains that would accrue to developing countries on the order of 11 – 20% of their GDP. Overall, our findings indicate that for the 1994-2014 period, LDC countries would have been the major beneficiaries of additional capital inflow. In the long run, if capital continues to flow to higher ROR countries, capital profitability should converge to the global average. Thus a principal policy goal of economic development should be the reduction of obstacles to international investment.

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भारत में प्रत्यक्ष विदेशी निवेश (FDI) : अवसर और चुनौतियाँ

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ABSTRACT :-प्रत्यक्ष विदेशी निवेश किसी कम्पनी द्वारा दूसरे देश की कम्पनी में अथवा पहले से मौजूद व्यवसाय को विस्तार देने हेतु सीधा निवेश है जिससे किसी देश के विकास एवं वृद्धि में FDI विभिन्न भूमिका निभाता है भारत में आर्थिक सुधारों (1991) के बाद देश के विकास के लिए तथा निवेश को बढ़ाने के लिए FDI एक अहम रणनीतिक घटक रहा है अब भारत FDI प्राप्ति के संतोषजनक स्तर को प्राप्त कर रहा है इस लेख का उद्देश्य भारत में FDI के अवसरों तथा चुनौतियों पर प्रकाश डालना है 1991 से प्रारम्भ आर्थिक सुधारों के बाद भारत में निवेशकों के लिए अनुकूल वातावरण तैयार किया जाता रहा है जिसके परिणामस्वरूप 2015 भारत सबसे अधिक FDI प्राप्त करने वाला देश बन गया है

KEY WORDS: - प्रत्यक्ष विदेशी निवेश अन्तर्प्रवाह, तकनीकी ज्ञान, प्रबंधन कौशल, आर्थिक सुधार, पूंजीगत निवेश, रोजगार, मानव संसाधन, निवेश, भारत रिजर्व बैंक (RBI)

भारत में प्रत्यक्ष विदेशी निवेश (FDI) : अवसर और चुनौतियाँ:-

INTRODUCTION :-सामान्यतया किसी एक कम्पनी द्वारा दूसरे देश में किया गया निवेश

प्रत्यक्ष विदेशी निवेश कहलाता है अर्थात् जब उत्पादन के साधनों (भूमि मशीन, पूंजीयत सामान आदि) में विदेशी निवेशक प्रत्यक्ष रूप से निवेश करते हैं तो उसे प्रत्यक्ष विदेशी निवेश कहते हैं प्रायः यह निवेश दीर्घकालीन उद्योगीय निवेश होता है । ऐसे निवेश से निवेशकों को दूसरे देश की कम्पनियों के प्रबंधन में भागीदारी का अवसर मिल जाता है । 1990 के आसपास विश्व में FDI विकसित तथा अल्पविकसित दोनों प्रकार के देशों के विकास के लिए एक रणनीतिक तथा महत्वपूर्ण घटक बन गया । सभी देशों में FDI को प्रोत्साहित करने के लिए नई नीतियाँ बनाईं जिनमें लगी क्योंकि इसे दोनों पक्षों को लाभ नजर आने लगे । मेजबान देश के लिए तकनीकी ज्ञान, प्रबंधन कौशल तथा पर्याप्त पूंजी आदि का लाभ होता है तथा निवेशकों को एक नया तथा विस्तृत बाजार मिल जाता था । FDI वित्तीय पूंजीगत साधन, कौशल बाजार, तकनीकी ज्ञान, प्रबंधन योग्यता आदि के अभाव को दूर करने का रामबाण है ।

अर्थ :-

प्रत्यक्ष विदेशी निवेश एक कम्पनी द्वारा दूसरे देश की कम्पनी को खरीदकर या पहले से चल रहे व्यवसायिक क्रियाओं को विस्तार देने हेतु प्रत्यक्ष (सीधा) रूप से निवेश करना है । FDI विभिन्न प्रकार के लाभों से प्रेरित होता है ।

जैसे: सस्ती मजदूरी, दूसरे देश द्वारा कर-मुक्त लाभ, तटकर से छूट या मुक्ति आदि ।

प्रत्यक्ष विदेशी निवेश (FDI) प्राप्त करने के मार्ग :

भारत में FDI प्राप्त करने के लिए वर्तमान में कई मार्ग प्रचलित है

जैसे:-

(1) स्वतः अनमोदन मार्ग :-

इसके तहत निवेश क लिए भारत सरकार अथवा RBI की अनुमति आवश्यक नहीं है । बाद में इसकी जानकारी RBI को दी जा सकती है । इस प्रकार के अधिकांश निवेश देश में पहले से कार्यरत विदेश कम्पनी द्वारा प्राप्त किये जाते है ।

(2) विशेष आर्थिक क्षेत्र (SEZ) :- इसके तहत कम्पनी मुद्रा अर्जक विदेशो मुद्रा कहते से 50 करोड़ अमेरिकन डॉलर तक निवेश कर सकती है ।

(3) ADR, GDR स्वअनुमोदन मार्ग :-

भारतीय कम्पनी आदर, गदर के तहत प्राप्त राशि का 100% उपयोग कर सकती है । बाद में RBI को इसकी सूचना दी जा सकती है ।

(4) ADR, GDR स्वअनुमोदन शेयर मार्ग :-

इसके तहत बाद में RBI को सूचना की शर्त पर इसके तहत 10 लाख अमेरिकन डॉलर या उसके बराबर राशि प्राप्त कर सकती है अथवा विदेशो में विवेश कर सकती है ।

Methodology:- डाटा (आंकड़ों) के मुख्य स्रोतों में पत्रिकाएँ, ऑनलाइन डाटा, अखबार मैग बुक – भारतीय अर्थव्यवस्था, RBI नीतिया , विभिन्न आर्थिक सर्वे आदि शामिल है । आंकड़ों को दर्शाने हेतु सरणी तथा डायग्राम आदि की सहायता ली गई है । इसमें 1991 से 2015 तक का डाटा एकत्रित किया गया है ।

आर्थिक सुधारो (1991)से पूर्व FDI

ब्रिटेन ने भारत पर लगभग 200 वर्ष शासन किया! इस दौरान वे भारत मे पूंजी लेकर आए इस प्रकार FDI का इतिहास हम ब्रिटिश की ईस्ट इंडिया कंपनी के साथ जोड़कर देख सकते है! भारत की आजादी से पहले अधिकांश FDI ब्रिटिश कम्पनियो से आया इन कम्पनियो ने अपनी मनपसंद तथा लाभ देने वाले क्षेत्रों मे निवेश किया तथा अधिकतम लाभ कमाया दूसरे विश्व युद्ध के बाद अन्य देशों ने भारत मे निवेश करना प्रारम्भ किया! स्वतंत्रता के बाद FDI के उद्देश्य मे परिवर्तन आया अब बहुराष्ट्रीय कम्पनियो के संचलन , विदेशी पूंजी , FDI आदि से सम्बंधित नीति निर्धारण मे आधुनिक तकनीकी ज्ञान प्रबंधन योग्यता तथा रोजगार के नए अवसर आदि प्राप्त करने के लिए राष्ट्रीय हेतु का ध्यान रखा गया।भारत सरकार ने स्वतंत्रता के बाद पूंजीगत निवेश , तकनीकी ज्ञान व प्रबंधन योग्यता के अभाव का सामना करना पड़ा।इसलिए भारत सरकार द्वारा FDI को न केवल घरेलू पूंजी का पूरक बल्कि औद्योगिक , पूंजीगत साधनो ,तकनीकी व वैज्ञानिक साधनो आदि के सुरक्षा के लिए आवश्यक समझा। दूसरी पंचवर्षीय योजना (1956-61) मे भारी उद्योगों की स्थापना की गई । जिस के लिए सरकार ने FDI को आकर्षित करने के लिए निवेशकों को प्रोत्साहित किया ।जिनमे मुख्य प्रोत्साहन तटकर मे छूट , लाइसेंस प्रदान करने की प्रक्रिया मे सरलता आदि शामिल थे ।सरकार द्वारा

विदेशी निवेशी बोर्ड की स्थापना तथा विदेशी विनिमय अधिनियम पास करके FDI का प्रवाह नियमित करने का प्रयास किया गया ।

भारत में प्रत्यक्ष विदेशी निवेश का अन्तःप्रवाह :-

वर्ष	1948	1974	1980	1990
राशि(मिलियन रुपए)	2560	9160	9330	27050

SOURCE :- ONLINE DATABASE

इस दौरान भारत में FDI के लिए 9 उद्योग क्षेत्र खोले गए जिनमें पूंजी तथा प्रबंधन योग्यता की अपर्याप्तता अनुभव की गई थी। व्यापार, बैंकिंग, वित्तीय क्षेत्रों में FDI को अनुमति नहीं दी गई ! इसी प्रकार मूलभूत महत्व तथा सुरक्षा से सम्बंधित क्षेत्रों में भी FDI के दरवाजे नहीं खोले गए!

आर्थिक सुधारों (1991) के बाद FDI की स्थिति :-

औद्योगिक नीति , 1991 से पहले भारत आर्थिक संकट से जूझ रहा था !खाड़ी युद्ध के कारण पेट्रोलियम की कीमतें आसमान को छू रही थी !भुगतान संतुलन 4471करोड़ रुपए की घाटे में था ! मुद्रा स्फीति अब तक की सर्वोच्च स्थान पर थी !विदेशी विनिमय रिजर्व मात्र तीन महीनों के आयात के बराबर शेष थे !भारत में राजनैतिक अस्थिरता ने भी इस स्थिति को बदतर बना दिया !

ऐसे अवसर पर भारत के तत्कालीन वित्तमंत्री डाक्टर मनमोहन सिंह ने नई औद्योगिक नीति 1991 लागू की जिस में निवेशकों को नए अवसर प्रदान किये गए !भारत सरकार ने विदेशी निवेश प्रोत्साहन बोर्ड

(FIPB) की स्थापना की !जिस का प्रमुख उद्देश्य निवेशकों को आकर्षित करना व सुविधाएं प्रदान करना था ! भारत बहुपक्षीय निवेश गारंटी एजेंसी (MIGA) का सदस्य भी बन गया ताकि निवेशकों की सुरक्षा सुनिश्चित की जा सके! इन सब की परिणामस्वरूप भारत में FDI का अन्तःप्रवाह अपेक्षाकृत बहुत अधिक बढ़ा ।

भारत में प्रत्यक्ष विदेशी निवेश:- अमरीकी डालर (बिलियन)

वर्ष	1991	2000	2005	2010	2015
अन्तःप्रवाह	0.07536		7.6	24.6	51.0

स्रोत:-अंतरराष्ट्रीय प्रत्यक्ष निवेश डाटा

सारणी से सपष्ट है कि 1991 में एक बिलियन डालर से भी कम

FDI प्राप्त करने वाला देश 2015 में 51 डालर बिलियन प्राप्त करना है! 2015 में FDI के मामले में भारत को UNCTAD(अंकटाड)द्वारा पहला रैंक दिया गया! भारत ने अब बैंकिंग वित्तीय, रेलवे बीमा, दूरसंचार, सुरक्षा जैसे क्षेत्रों को भी FDI को अनुमति प्रदान करने के साथ-साथ रियायतें भी दी गई है!

भारत मे FDI :- अवसर व चुनौतिया :-

प्रत्यक्ष विदेशी निवेश , प्रोद्योगिकी उन्नयन , विस्तार , उद्योगों मे प्रतिस्पर्धा बढ़ाने, पूँजीगत स्टॉक मे वृद्धि , बुनियादी ढांचे को मजबूत करने मे सहायता करता है! FDI किसी देश के संसाधनों की दक्षता बढ़ता है! विश्व मे विभिन्न देशों के अल्पविकसित होने के मुख्य कारणों मे पूँजीगत निवेश , तकनीकी व प्रबंधन निवेश का अभाव है! इस सभी कमियों को FDI से पूरा किया जा सकता है! निवेशको को आकर्षित करने के लिए वैश्वीकरण, उदारीकृत, निजीकरण, निवेश के लिए सुविधा तथा संरक्षण आदि कारण महत्वपूर्ण भूमिका निभाते है!

FDI वांछित निवेश और स्थानीय स्तर पर की गई बचत के अंतर को पूरा करके पूंजी के कमी को पूरा करता है! विकाशशील देशों के लिए मशीनरी तथा उपकरण स्थानांतरित करते हुए विदेश निवेश तकनीकी ज्ञान भी प्रदान करता है! FDI देश मे उत्पादन के स्तर को ऊपर बढ़ाता है। जिससे रोजगार के अवसरों का सर्जन होता है! FDI से उपभोक्ताओं को नए उत्पादों का उपभोग करने का अवसर मिलता है! तथा प्रतिस्पर्धी कीमतों पर माल की गुणवत्ता मे सुधार होता है!

FDI से लाभ के साथ साथ हानि भी हो सकती है! FDI के कारण विदेशी निवेशकों व घरेलू निवेशकों मे प्रतिस्पर्धा हो जाती है! जिससे घरेलू निवेशक टिक नहीं पाते घरेलू उद्योगों के लाभों मे गिरावट दर्ज होना प्रारम्भ हो जाता है! यहाँ तक की लघु और कुटीर उद्योग बर्बाद हो जाते है! जिससे देश मे बेरोजगारी बढ़ जाती है! परिणामस्वरूप देश मे वित्तीय असमानता मे वृद्धि हो जाती है! देश मे पूंजी का केन्द्रीयकरण होना प्रारम्भ हो जाता है! देश मे विदेशी निवेशकों के लिए कर छूट, तटकर छूट, निवेश भत्ते, सब्सिडी तथा अन्य विभिन्न प्रकार की सुविधा दी जाती है! जिससे देश का अहित होता है!

निष्कर्ष :-

पूँजीगत निवेश तथा मानव संसाधन किसी देश के विकाश के लिए केंद्र बिंदु है! इनके साथ FDI बेहतर तकनीक, प्रबंधन योग्यता, रोजगार के नए अवसर तथा देश में विकास उपलब्ध करवाता है! उदारीकृत युग के बाद भारत मे विभिन्न क्षेत्रों ने FDI को ऊँचे स्तर पर आकर्षित किया है! भारत के वैज्ञानिकों, इंजीनियरों, इंग्लिश बोलने वाले लोगो प्रजातंत्र तथा अन्वेषकों ने भी इसमे अहम् भूमिका निभाई है!

लेकिन FDI ने किसानों कुटीर उद्योगों तथा उपभोगताओं पर बुरा असर डाला है! लोगो के जीवन निर्वाह के छोटे- छोटे साधनों को छीन कर उन्हें बेरोजगार बनाया जा रहा है! जिसके परिणामस्वरूप आय असमानता की खाई दिन- प्रतिदिन बढ़ती जा रही है! इन सब के बावजूद भारत FDI की वजह से ही विश्व के सबसे तेज गति मे वृद्धि करने वाले देशो मे शामिल है! भारत 2015 मे सबसे अधिक FDI प्राप्त करने वाला देश बन गया है! 1991 मे आरम्भ हुए आर्थिक सुधारों के कारण। ही विदेशी निवेशकों के लिए अनुकूल वातावरण बन पाया जिसके परिणामस्वरूप भारत मे भरी मात्रा मे FDI का अंतर्प्रवाह हो सका!

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हिंदी प्रचार आंदोलन में व भन्न व्यक्तियों और संस्थाओं की भूमिका



र वन्दुकार

यूजीसीनेटहिंदी

कुरुक्षेत्र वश्व वद्यालय कुरुक्षेत्रहरियाणा - 136119

भूमिका-

19वीं शताब्दी में भारत में भावनात्मक सन्दर्भ की क्रांति शुरू हुई। उस समय देश की सामाजिक, आर्थिक और राजनीतिक स्थिति अत्यंत दयनीय हो चुकी थी। भारत देश में होने वाले आंदोलनों से जनजीवन प्रभावित हो रहा था। 19वीं शताब्दी के उत्तरार्द्ध में सामाजिक धार्मिक ही नहीं, राजनीतिक आंदोलनों के लिए हिंदी मुख्य भाषा सद्ध हुई। इस प्रकार हिंदी को काफी लोगों का समर्थन मिला। लोगोंके अंदर राष्ट्र भावना जगाने के लिए हिंदी भाषा को माध्यम बनाया गया।

हिंदी के प्रचार के लिए जिन व्यक्तियों की भूमिका प्रमुख रही वह निम्न लखतें हैं

1. लोकमान्य बाल गंगाधर तिलक -

बाल गंगाधर तिलक एक भारतीय राष्ट्रवादी शिक्षक और समाज सुधारक व स्वतंत्रता सेनानी थे। "स्वराज हमारा जन्म सद्ध अधिकार है" का नारा देने वाले तिलक स्वदेशी के प्रबल समर्थक थे। उनका मानना था कि हिंदी ही ऐसी भाषा है जो राष्ट्रभाषा की पदाधिकारी हैं। उन्होंने हिंदी के वषय भूमिका था कि "हिंदी राष्ट्रभाषा बन सकती है, मेरी समझ में हिंदी भारत की सामान्य भाषा होनी चाहिए। यानी समस्त हिंदुस्तान में बोली जाने वाली भाषा होनी चाहिए" इस लिए कहा जा सकता है कि बाल गंगाधर तिलक ने अंग्रेजी भाषा को छोड़कर हिंदी सीखी और उसके प्रबल समर्थक बन गए हैं यही उनका हिंदी और देश प्रेम था।

2. लाला लाजपतराय -

लाला लाजपत राय भारत के जैन धर्म में जन्म में एक प्रमुख स्वतंत्रता सेनानी थे। वे महान मानव प्रेमी और ओजस्वी वक्ता थे। लाला लाजपत राय स्वदेशी वस्तुओं के समर्थक और वदेशी वस्तुओं के वरोधी थे। पंजाब में हिंदी प्रचार प्रसार में लाला लाजपत राय की सराहनीय भूमिका थी।

शिक्षा में हिंदी को समुचित स्थान दिलवाने का सराहनीय प्रयास किया। 1886 में लाहौर में दयानंद एंग्लो वैदिक कॉलेज की स्थापना की गई। कॉलेज में सभी विद्यार्थियों के लिए हिंदी पढ़नी अनिवार्य थी। हरियाणा के विभिन्न विश्व विद्यालयों में परीक्षाओं का सूत्रपात यहीं से हुआ।

3. पंडित मदनमोहन मालवीय -

मदन मोहन मालवीय जी राष्ट्रीय नेता थे। वह अपने कार्य में हिंदी का प्रयोग करते हुए दूसरों को भी हिंदी भाषा सीखने के लिए प्रेरित करते रहते थे। 1886 के अधवेशन में मालवीय जी के व्याख्यान से प्रेरित होकर राजा ने उन्हें "हिंदुस्तान" दैनिक पत्र का संपादक बनाया था। यहीं से उनकी हिंदी प्रेम सेवा का रूप सामने आया। मालवीय जी ने हिंदी भाषा का प्रचार करने के लिए 1910 ईस्वी में प्रयाग से 'मर्यादा' नामक पत्रिका निकाली। 1917 ईस्वी में बनारस हिंदू विश्व विद्यालय की स्थापना हुई। यहां के विद्यार्थियों के लिए हिंदी भाषा पढ़नी अनिवार्य थी। नसरत में हिंदी भाषा को स्थान दिलाने का श्रेय मालवीय जी को है।

4. महात्मा गांधी -

1857 के स्वतंत्रता आंदोलन में महात्मा गांधी एक आदर्श और कर्मठ नेता के रूप में सामने आए। जब महात्मा गांधी दक्षिण अफ्रीका से लौटे, तब वह हिंदुस्तान के लोगों को हिंदी भाषा सीखने के लिए प्रेरित करने लग गए। गांधी जी ने अंग्रेजी भाषा का वरोध किया और हिंदी महत्त्व पर प्रकाश डाला और कहा "राष्ट्र की भाषा अंग्रेजी नहीं हो सकती"। गांधी जी हिंदी और भारतीय भाषाओं के प्रबल समर्थक थे। गांधी जी ने हिंदी भाषा को स्थान दिलवाने के लिए विभिन्न संस्थाओं का सहयोग मिला था। गांधी जी ने हिंदी भाषा को लागू करवाने के लिए काफी संघर्ष करना पड़ा। इन सभी को देखकर लगता है कि गांधीजी जी की हिंदी प्रचार प्रसार में काफी सराहनीय भूमिका रही।

5. काका कालेलकर -

हिंदी भाषा के प्रचार-प्रसार में काका कालेलकर का नाम विशेष रूप से लया जाता है। इन्हें गुजरात में रहकर हिंदी भाषा को एक नई दिशा प्रदान की। काका कालेलकर अंग्रेजी भाषा के वरोधी नहीं थे, तुर्क हिंदुस्तानी भाषा के भी समर्थक थे। अतः हम कह सकते हैं कि गांधी जी के अनुयायी काका कालेलकर का नाम हिंदी आंदोलन के संघर्ष में सदा याद किया जाएगा।

6. पुरुषोत्तम दास टंडन -

हिंदी के प्रचार प्रसार में पुरुषोत्तम दास टंडन का योगदान अतुल्य है। पंडित मदन मोहन मालवीय के दर्शाए गए रास्ते पर चलकर इन्होंने हिंदी भाषा के लिए काफी अच्छा काम किया। लाला लाजपत राय के साथ मिलकर हिंदी के प्रसार के लिए जो काम किया वह तबही उत्साहवर्धक था। टंडन जी हिंदी साहित्य सम्मेलन के संस्थापकों में से एक थे।

7. डॉ. राजेंद्र प्रसाद -

डॉ. राजेंद्र प्रसाद का नाम हिंदी के प्रचार प्रसार में बेशुमार लया जाता है। देश के सभी हिंदी संस्थानों से इनका घनिष्ठ संबंध था। और वह हिंदी का प्रयोग करने के लिए सब को प्रेरित करते रहे। उन्होंने भारतीय भाषाओं को महत्व देते हुए कहा "मेरा दृढ़ मत है कि कोई भी शख्स अपनी मातृभाषा के द्वारा ही तरक्की कर सकता है" देशभर को बांधने के लिए -----भारत के वह भन्न हिस्से एकसूत्र से संबंधित रहेसके लिए हिंदी की जरूरत है।

हिंदी के प्रचार प्रसार के लिए दो प्रकार के संस्थाओं का योगदान रहा

1. धार्मिक व सामाजिक संस्थाओं का योगदान।
2. साहित्यिक संस्थाओं का योगदान।

हिंदी के प्रचार के लिए जिन धार्मिक व सामाजिक संस्थाओं का योगदान रहा वह निम्न लखत है -

1. ब्रह्मसमाज -

ब्रह्म समाज की स्थापना 1828 में राजा राममोहन राय ने की। राजा राममोहन राय ने 1826 में "बंगदूत" नामक साहित्यिक पत्र निकाला। जिसमें अंग्रेजी, बंगला, फारसी के साथ साथ हिंदी को स्थान दिया। राजा राममोहन राय ने राष्ट्रभाषा के लए हिंदी भाषा को सर्वा धकूपयुक्त बताया है। इन्होंने अ धकांश पुस्तकों का प्रकाशन हिंदी में कया। राजा राममोहन राय स्वयं हिंदी में लखते और दूसरों को भी हिंदी में लखने के लए प्रेरित करते। हिंदी के प्रचार-प्रसार में राजा राममोहन राय के साथ साथ देवेन्द्रनाथ और केशव चंद्र सेन का नाम भी लया जाता है।

2. आर्य समाज -

आर्य समाज की स्थापना 1875 ईस्वी में मुंबई में स्वामी दयानंद सरस्वती द्वारा की गई। दयानंद सरस्वती ने हिंदी को "आर्यभाषा" कहा। और प्रत्येक आर्य समाजी के लए हिंदी पढ़ना अनिवार्यकर दिया गया। आर्य समाज द्वारा अनेक गुरुकुल, कन्या पाठशाला, महिला- वदयालय की स्थापना की जिसमें हिंदी को पढ़ना अनिवार्य कर दिया गया। श्री केशवचंद्र की प्रेरणा से स्वामी दयानंद ने अपना प्रसद्ध ग्रंथ "सत्यार्थ प्रकाश" हिंदी भाषा में लखा।

3. प्रार्थना समाज -

प्रार्थना समाज की स्थापना 1867 ईस्वी में हुई। ब्रह्म समाज के नेता श्री केशव चंद्र सेन के मुंबई आगमन पर सन 1867 ईस्वी में "परमहंस सभा" को नया रूप देकर "प्रार्थना समाज" के आधार पर प्रभावी कार्य शुरू कया गया। इस संस्था द्वारा समाज में व्याप्त जाति पाति, अछूत और नारी समस्याओं को दूर करने का सतत प्रयास कया गया। इस प्रकार हम कह सकते हैं कि हिंदी प्रसार आंदोलन में प्रार्थना समाज की महत्वपूर्ण भूमिका रही है। प्रार्थना समाज ने महाराष्ट्र क्षेत्र में हिंदी को बढ़ावा देने के लए महत्वपूर्ण योगदान दिया। महादेव गोविंद रानाडे ने साप्ताहिक प्रवचन में हिंदी का प्रयोग कया।

4. थयोसॉ फकल सोसायटी -

सोसायटी की स्थापना भारतीय दर्शन और संस्कृति के प्रभाव से विश्व बुद्धि भाव जगाने हेतु 1875 में अमेरिका में हुई। इसके संस्थापक मदन ब्लावत्स्की और कर्नल आलकोट थे। 1893 ईस्वी में एनी बेसेंट ने इस संस्था का नेतृत्व अपने हाथों में लया। उन्होंने 1898 में काशी में सेंट्रल हिंदू कॉलेज और हिंदू कन्या वदयालय की स्थापना की। इन सभी कॉलेज और वदयालयों में हिंदी भाषा को पढ़ना अनिवार्य कर दिया गया। श्रीमती एनी बेसेंट ने सन 1928 में मद्रास में हुए हिंदी साहित्य सम्मेलन के अधिवेशन में हिंदी

संदर्भ में प्रेरक वक्तव्य दिया था क- "मेरा विश्वास है हिंदी भारतवर्ष की मुख्य भाषा हिंदी होगी, मेरा वचार है क भारतवर्ष की शिक्षाहिंदी अनिवार्य होनी चाहिए" इस प्रकार के वचार और गति व धर्यों से हिंदी प्रसार को अनुकूल दिशा मली है ।

हिंदी प्रचार प्रसार में जिन साहित्यिक संस्थाओं का योगदान रहा वह निम्न ल खत है

1. नागरी प्रचारिणी सभा, काशी -

इस सभा की स्थापना 1893 ईसवी में हुई । हिंदी की पहली साहित्यिक संस्था थी, जिसका उद्देश्य राष्ट्रभाषा हिंदी तथा राष्ट्र ल प देवनागरी का प्रचार प्रसार करना था इसके संस्थापक थे बाबू श्यामसुंदर दास, गोपाल प्रसाद खत्री और पंडित रामनारायण मश्र आदि ।

काशी नागरी प्रचारिणी सभा की प्रमुख देन है -

(क) 1898 ईस्वी में सरकारी कचहरियों में हिंदी का प्रवेश हुआ □

(ख) 1899 में आर्य भाषा पुस्तकालय की स्थापना ।

(ग) 12 अप्रैल 1900 में उत्तर प्रदेश सरकार द्वारा अदालती कामकाज हेतु फ़ारसी के साथ नागरी ल प को स्वीकार किया गया ।

(घ) शोध पत्रिका का प्रकाशन 1953 में □

(ङ) हिंदी के प्रचार प्रसार के उद्देश्य से भारत में इससे संबंधित 55 संस्थाएं हैं ।

इस संस्था ने नागरी ल प के मुख्य संदर्भ में अनुकरणीय पहल की है । नागरी प्रचारिणी सभा का लगभग 200 वर्षों का इतिहास हिंदी प्रचार प्रसार के श्रेष्ठ और प्रेरक संबंध को प्रस्तुत करता है ।

2. हिंदी साहित्य सम्मेलन, प्रयाग -

यह हिंदी प्रचार प्रसार की सर्वप्रथम साहित्यिक संस्था है । 1910 ईस्वी में बाबू श्यामसुंदर दास एवं पुरुषोत्तम दास टंडन की प्रेरणा और सुझाव से इलाहाबाद में हिंदी साहित्य सम्मेलन प्रयाग का गठन हुआ । इसका उद्देश्य हिंदी भाषा एवं देवनागरी का प्रचार प्रसार करना है ।

सम्मेलन द्वारा हिंदी प्रचार प्रसार और हिंदी विकास के लए नियम बनाए गए इसमें मुख्य थे -

- (क) राष्ट्रभाषा हिंदी और राष्ट्रीय लिपि देवनागरी का प्रचार
- (ख) हिंदी साहित्य की वृद्धि व वधाओं का विकास
- (ग) हिंदी विद्वानों और साहित्यकारों का सम्मान
- (घ) हिंदी प्रचार प्रसार हेतु हिंदी की अन्य परीक्षाओं का आयोजन

सन् 1963 ईस्वी में भारत सरकार के द्वारा लोकसभा में एक विशेष विधेयक स्वीकृत कर हिंदी साहित्य सम्मेलन को राष्ट्रीय महत्व के संस्था के रूप में मान्यता दी गई ।

3. भारतेंदु मंडल -

आधुनिक हिंदी साहित्य के जन्मदाता भारतेंदु हरिश्चंद्र ने साहित्यकारों का एक मंडल बनाया था । यह मंडल हिंदी साहित्य के माध्यम से सामाजिक धार्मिक और राजनीतिकक्षेत्र में क्रांतिकारी परिवर्तन का अभिलाषी था ।

भारतेंदु हरिश्चंद्र ने हिंदी पर व्याख्यान हेतु कहा था -

"निज भाषा उन्नति अहै, सब उन्नति को मूल"

इस प्रकार हिंदी प्रचार प्रसार में और साहित्य सर्जन में भारतेंदु मंडल का सराहनीय योगदान रहा है ।

4. राष्ट्रभाषा प्रचार समिति, वर्धा -

वर्धा में 1936 ईस्वी में राष्ट्रभाषा प्रचार समिति की स्थापना हुई । इसके संस्थापक महात्मा गांधी थे । दक्षिण उत्तर अहिंदी भाषा प्रदेशों में हिंदी के प्रचार के लिए हिंदी प्रचार समिति के गठन का निर्णय 1936 ईस्वी में हिंदी साहित्य सम्मेलन प्रयाग के 25 अधिवेशन नागपुर में डॉक्टर राजेंद्र प्रसाद के सभापतित्व में पुरुषोत्तम दास टंडन के प्रस्ताव पर लिया गया । इस संस्था का मूल मंत्र है -

"एक हृदय हो भारत"

महात्मा गांधी, नेहरू, राजेंद्र प्रसाद, टंडन, नरेंद्र देव, काका कालेलकर, माखन चतुर्वेदी और सेठ जमनादास बजाज इत्यादि राष्ट्रभाषा प्रचार समिति वर्धा के प्रमुख सदस्य थे ।

इनके अतिरिक्त हिंदुस्तानी प्रचार सभा वर्धा, गुजरात विद्यापीठ अहमदाबाद और बिहार राष्ट्रभाषा परिषद पटना आदि की हिंदी प्रचार प्रसार में भूमिका उल्लेखनीय है ।

5. दक्षिण भारत हिंदी प्रचार सभा, मद्रास -

महात्मा गांधी ने हिंदी साहित्य सम्मेलन के सन 1918 के इंदौर के अधिवेशन में दक्षिण हिंदी प्रचार की योजना बनाई। वहां प्रारंभ में हिंदी साहित्य सम्मेलन के माध्यम से प्रचार हुआ। सन 1927 में इसे दक्षिण भारत हिंदी प्रचार सभामद्रास नाम दिया गया। इसके संस्थापकों में चक्रवर्ती राजगोपालचारी का नाम विशेष रूप से उल्लेखनीय है। सभा के द्वारा दक्षिण के प्रांतों में हिंदी का प्रेरक प्रचार किया गया।

दक्षिण भारत हिंदी प्रचार सभा की 4 शाखाएं तमिलनाडु, आंध्र प्रदेश, केरल और कर्नाटक में स्थापित की गईं। इसका मुख्यालय मद्रास रखा गया। दक्षिण भारत हिंदी प्रचार सभा के अध्यक्ष महात्मा गांधी, राजेंद्र प्रसाद और लाल बहादुर शास्त्री महान हस्तियां रही।

निष्कर्ष -

अतः कहा जा सकता है कि हिंदी भाषा के प्रचार-प्रसार आंदोलन में विभिन्न व्यक्तियों और सामाजिक धार्मिक संस्थाओं की काफी सहायनीय भूमिका रही। सभी संस्थाएं हिंदी प्रचार के लिए लोगों को शिक्षित करती रही और अपने सभी संस्थाओं में जैसे स्कूल कॉलेज और कन्या पाठशाला में हिंदी को पढ़ना अनिवार्य कर दिया गया जिसमें विद्यार्थियों के मन में हिंदी सीखने के प्रति जिज्ञासा पैदा होने लगी। और इस तरह से हिंदी का प्रचार-प्रसार अच्छे से होने लगा।

संदर्भ सूची-

1. हिंदी साहित्य का विकास - आचार्य रामचंद्र शुक्ल
2. हिंदी साहित्य का सरल इतिहास - विश्वनाथ त्रिपाठी
3. हिंदी साहित्य का प्रवृत्तिमूलक अधिनव इतिहास- डॉक्टर ववेक शंकर
4. तथ्यपरक हिंदी साहित्य संकलन - पूर्णमादववेदी
5. समकालीन हिंदी साहित्य - डॉक्टर स्वरूप चुतर्वेदी
6. आधुनिक हिंदी साहित्य - नामवर सिंह
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DETECTION OF GROUND WATER IN ROCK SYSTEM WITH A REFERENCE OF REMOTE SENSING

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ABSTRACT

The scope of technology has increased a lot in recent years. With the help of remote sensing, now, it has become easier to investigate the behavior of the ground water present in the hard rock system. To perform this investigation, the usage of the satellites is also done with the remote sensing. Here, information system regarding the geographical features plays an important role in the final delineation of the ground water. The analysis of the resources of the ground water is done with the help of some efficient characteristics like discharge and recharging of ground water etc. Also, the usage of the remote sensing is feasible in nature as compared to other techniques like the survey related to hydro-geography. The current article highlights the detection of ground water in rock system using remote sensing.

KEYWORDS:

Remote, Sensing, Ground, Water

INTRODUCTION

The digitization of the satellite data plays an important role in getting more valuable information regarding the status of the ground water in the rock system. Large amount of data can be analyzed with the help of GIS technique. Here, geographical information system and remote sensing methods are widely used for the purpose of better accessing, monitoring and conserving the resources of the ground water.

Here, the task of the manipulation of the data is also performed with respect to the spatial data of every individual layer. The task of analyzing and modeling the inter-connection between the layers is also performed with the help of GIS and remote sensing.

Now, it has become to get the geographical features of those places as well where no connectivity is available to reach there. Hence, the information about the ground water resources at these places can be obtained with the help of remote sensing.

It is also observed that before the invention of the remote sensing technique, when the data regarding the geographical conditions was collected manually then most of these data was not found to be fully accurate and a lot of errors were found in that data. Now, with the introduction of the remote sensing, the accuracy of data related to the geographical information has become highly accurate that there are very few chances of getting that information wrong.

The information regarding the rainfall water level is also analyzed in order to manage the resources of the ground water properly. From past few years, it is observed that the level of ground water in India is reducing specially in the western and southern regions. The shortage of the rainfall has become very serious problem in these regions. There are drought like situation in most of the western-southern regions due to lack of raining water. As a result, the ground water level is also lowering down in these areas.

It is also observed that the geographical conditions of some of the regions of India are very unusual that it is not an easy task to reach there to get the data regarding the level of the ground water. Hence, remote sensing has proved very effective as now it has become much easier to get the geographical information of these unreachable areas with higher percentage of accuracy.

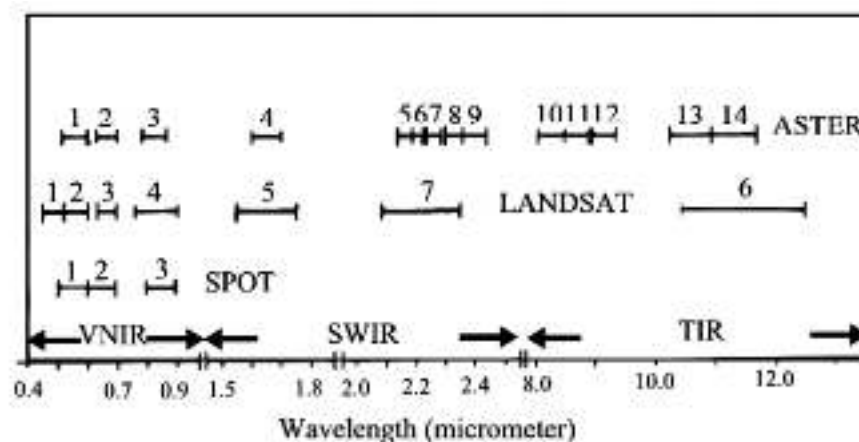


Figure 1. Sketch of the spectral bands in ASTER, LANDSAT and SPOT showing wavelength regions together with the number of bands in each sensor

DETECTION OF GROUND WATER IN ROCK SYSTEM USING REMOTE SENSING

Here, first component is mapped with the total variance resulting in the decrease in the variance in each and every component used. Hence, it can be said that more information is present in the first principal component and images of higher resolution can be obtained which can be further used for the interpretation of the structures which is more convenient for the enhancement of the edges.

It is also observed that primary and secondary porosity are used for the purpose of controlling and managing the availability of the ground water. The geomorphological and structural maps and generated with the help of the remote sensing data obtained through the satellites.

For the purpose of exploring the ground water in the rock system, the process of lineaments mapping is performed. This hard rock's normally include the dense rocks where the higher percentage of the ground water is present which seems to flow in the secondary structures.

In a semi-arid country like India, surface water is not available throughout the year for various purposes. Due to meagre surface water resource, most of the requirements for irrigation, industry and domestic purposes are being met from groundwater. It is therefore essential to ensure the

availability of groundwater throughout the year. Of many methods available, remote sensing is one of the techniques that can be used for rapid assessment of natural resources; however, it requires validation by field work. With the advances and availability of satellite images, it is possible to indirectly identify the ground conditions through the surface and subsurface features such as topography, land use, drainage, geology and geomorphology.

With the advance in space technology, it is now possible to employ remote sensing techniques for estimating surface and subsurface water over large areas. These methods are very useful for rapid groundwater mapping of large and inaccessible areas. The necessity of remote sensing based groundwater exploration is to demarcate and delineate all possible features connected with localization of groundwater. These features are extracted from the appropriate satellite data products and integrated with the thematic details obtained from topographic sheets of the desired scale. The use of conventional techniques, (e.g., geophysical, statistical or geostatistical techniques, numerical modeling, etc.) for groundwater management, is often severely limited by the lack of adequate data. Frequent and long-term monitoring of groundwater and vadose zone systems by these conventional methods is expensive, laborious, time-consuming and destructive.

Artificial recharging structures are one of the effective techniques for the management of groundwater resources. Since the eighteenth century onwards, groundwater storage structures like ponds, canals, and reservoirs have been used to store surface water all over India, but it is neither fully scientific nor geographic location based. In order to circumvent these issues in identifying the groundwater recharge zones, the recent geospatial technologies like Remote Sensing and Geographical Information System could be used with relatively accurate results.

Remote sensing with its advantages of spatial, spectral and temporal availability of data covering large and inaccessible areas within short time has become a very handy tool in assessing, monitoring and conserving groundwater resources. It is also possible to demarcate the high potential sites for artificial recharge in both accessible and inaccessible areas. The specific details of water resource systems including drainage density, stream order and their associated geographical features should be incorporated to get credible conclusions for the relative benefits and alternative management policies. Identification of potential sites for artificial recharge is governed by several factors such as geology, geomorphology, lineaments, land use/cover, drainage density, soil texture and slope.

DISCUSSION

Groundwater exploration involves knowledge of hydrological properties of various geological materials such porosity, permeability, storage coefficient, transmissivity, and specific yield, or in other words holding and discharge capabilities of geological materials. Relationship between various landforms, climates and their effect on weathering on geological materials and subsequently on groundwater occurrence and its equally important. It also involves knowledge of various types of geological structures present in underlying geological materials and their role in storage and movement of groundwater. Knowledge about recharge and discharge areas are another very

important aspect. One more essential information in ground water exploration is the relationship between drainage network in an area and hydrological properties of rocks. Groundwater holding capacity of rocks depends on compactness of rocks. Compactness in turn depends on presence of pore spaces within rocks (porosity) and their interconnectedness (permeability) which is enhanced by presence of weak planes (fractures, joints, rock contacts, shear zones) and weathering of rocks. Groundwater movement within rocks and sediments is controlled by permeability of rocks and geological structures.

A ground water system comprises the surface water, the geological media containing the water (such as aquifer), flow boundaries and sources (such as recharge) and sinks (such as withdrawals). Aquifers are rocks of sediment that act storage reservoirs for groundwater and typically characterized by high porosity and permeability. An aquiclude is rock or sediment that represents a barrier to groundwater flow. Infiltrated water into open aquifers from top represents recharge. Pumping, evapotranspiration and loss through boundaries represent withdrawal. Open aquifers contain a saturated zone. Water enters closed aquifers from recharge area.

The appearance of groundwater at or near the surface is caused by either the intersection of topographic depressions (blow-outs, dolines, silicate karst depressions, backswamps, etc.) and the static phreatic groundwater level, or the discharge zone of a groundwater flow system. In the latter case the groundwater table is shallow and there is a pressure gradient which causes upwelling of groundwater. The example pertains to an alluvial area in north India, which has low relief and most of the area is fallow at the time of recording. Therefore there are spectral contrasts with the surrounding higher groundwater intake areas. Often, the exfiltration areas are less obvious and have to be interpreted from the vegetation patterns.

CONCLUSION

There can be a close relationship between groundwater depth and streamnet characteristics in permeable lowlands. The stream system can be considered an outcrop of groundwater flow systems if there is a rainfall excess, enabling the development of a theoretical model on the basis of flow formulae that interconnect groundwater flow and stream runoff.

The traditional objective of a hydrogeological map is to present cartographically the hydrogeological properties of the mapping units in a systematic manner, with symbols added for hydrogeological features. Various studies have shown how imagery can contribute to the mapping and qualitative evaluation.

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IMPACT OF SOIL FERTILITY ON THE CROP PRODUCTION

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Ugc Net

ABSTRACT

The impact of soil fertility is very huge as it is an essential component for the good quality of the crops. It is said that if the soil is less fertile then there are more chances that the yielded crop would be of lower quality. Hence, farmers tend to enhance the fertility level of soil before irrigation. According to a research report, the pH level of the soil should be between 6.0 and 7.0 so that the production level of the crops can be raised in an effective way. Soil should have the capability of providing all the nutrients like Nitrogen, Phosphorus, Potassium, Calcium and Magnesium etc required by the crop. Also, the soil productivity depends on the level of soil fertility. Soil fertility relates to the capacity of soil to provide essential nutrients to the crops. The current paper highlights the impact of soil fertility on the production of crops.

KEYWORDS: Soil, Crop, Production, Fertility

INTRODUCTION

In India, most of the rural population depends on the agricultural activities. They get their livelihood through agriculture. Therefore, it becomes very important for them to generate quality production of crops so that they can get enough profit. Hence, it is very essential for them to keep the fertility level of the soil higher so that good quality of the crop can be yielded.

But, in recent years, it is observed that in a number of places, the fertility of the soil is decreasing due to natural disaster like drought, lack of essential nutrients and other natural disasters. Hence, it has become very challenging for the farmers to maintain the higher level of soil fertility.

To overcome the problem of lower soil fertility, farmers are using a number of methods where in many cases, it is observed that the farmers are using manure, fertilizers and other organic materials in order to enhance the soil fertility to get higher crop production.

For the sustainable agriculture development, soil health and soil fertility are two major factors which certainly prove to be essential tools for better crop productivity. According to a survey, it is found that almost 73 percent of the farmers use chemical fertilizers during cultivation and rest of 27% of the farmers use both types of fertilizers i.e. organic as well as inorganic.

Most of the crop production depends on the soil and its nutrient status. If the soil to be used for the cultivation, has less capability of providing good range of nutrients to the crop then that type of soil can't yield good range of crop.

On the other hand, the soil with higher capability of providing all the nutrients to the crop then that kind of soil is like a boon for the crop as the level of the production of crops on this kind of soil tends to move upward.

The nature of soil depends on the surrounding conditions as it is observed that the status of the soils near the river area is found to be goes as compared to the soil near the industrial areas. For example, the level of soil fertility of the soil near the Ganga river is found higher than that of Delhi and NCR. Most of the soil is formed from the rock materials and under the changing weather conditions, the formation of the soil takes place. A number of minerals and essential nutrients are found in the soil which is beneficial for the crop production.

Figure 1 shows the vertical section of a typical soil. Typically, there are four soil horizons in the vertical section of the soil. The top most part is known as topsoil which is approximately 25 cm under the crust and next horizon is sub-soil at 50 cm.

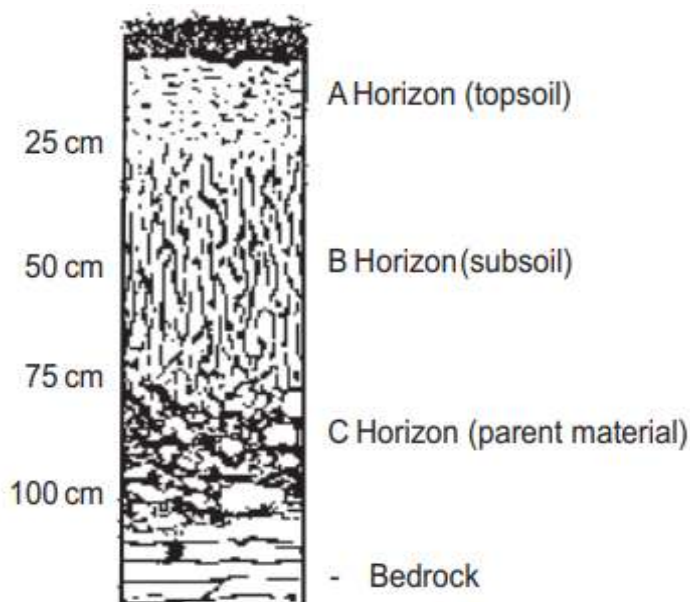


Figure 1: A vertical cross-section of a typical soil profile showing soil horizons. Parent material is found at the depth of 75 cm and finally, the bedrock is found at the depth of approximate 100 cm.

IMPACT OF SOIL FERTILITY ON THE CROP PRODUCTION

Soil fertility is a complex quality of soils that is closest to plant nutrient management. It is the component of overall soil productivity that deals with its available nutrient status, and its ability to provide nutrients out of its own reserves and through external applications for crop production. It combines several soil properties (biological, chemical and physical), all of which affect directly or indirectly nutrient dynamics and availability. Soil fertility is a manageable soil property and its management is of utmost importance for optimizing crop nutrition on both a short-term and a long-term basis to achieve sustainable crop production.

Soil productivity is the ability of a soil to support crop production determined by the entire spectrum of its physical, chemical and biological attributes. Soil fertility is only one aspect of soil

productivity but it is a very important one. For example, a soil may be very fertile, but produce only little vegetation because of a lack of water or unfavorable temperature. Even under suitable climate conditions, soils vary in their capacity to create a suitable environment for plant roots. For the farmer, the decisive property of soils is their chemical fertility and physical condition, which determines their potential to produce crops. Good natural or improved soil fertility is essential for successful cropping. It is the foundation on which all input-based high-production systems can be built.

An integrated soil fertility management aims at maximizing the efficiency of the agronomic use of nutrients and improving crop productivity. This can be achieved through the use of grain legumes, which enhance soil fertility through biological nitrogen fixation, and the application of chemical fertilizers.

Whether grown as pulses for grain, as green manure, as pastures or as the tree components of agro-forestry systems, a key value of leguminous crops lies in their ability to fix atmospheric nitrogen, which helps reduce the use of commercial nitrogen fertilizer and enhances soil fertility. Nitrogen-fixing legumes are the basis for sustainable farming systems that incorporate integrated nutrient management. Use of nitrogen-15 lends understanding of the dynamics and interactions between various pools in agricultural systems, including nitrogen fixation by legumes and utilization of soil and fertilizer nitrogen by crops, both in sole and mixed cropping systems.

Micronutrients, as the name suggests, are required in very small quantities and expressed as parts per million (ppm) in plant tissue. They include boron (B), chlorine (Cl), copper (Cu), iron (Fe), manganese (Mn), molybdenum (Mo), nickel (Ni), and zinc (Zn). Other trace elements required by some, but not all plants, include cobalt (Co), silicon (Si), sodium (Na), and vanadium (V). Although needed in very small amounts, micronutrients have an important role to play in plant growth and development. Most of them are involved in enzymatic reactions that are essential for plant survival such as photosynthesis and respiration. When testing your soil for the first time, it is recommended to test for micronutrients. Once initial concentrations are known and measures have been taken to optimize them, test for micronutrients every 4 to 5 years.

Soil organic matter and clay particles hold large stores of plant nutrients. These reservoirs, however, are not all available to the crop. In an organic crop rotation, the grower manages soil organic matter and nutrient availability by incorporating different crop residues, cycling among crops with different nutrient needs, using cover crops, and adding organic soil amendments. Most crops deplete soil nutrients during their growth cycle. Some of these nutrients leave the farm as harvested products, and the rest return to the soil as crop residues. The nutrients in residues may or may not be available to the next crop. Crop roots and residues improve soil fertility by stimulating soil microbial communities and improving soil aggregation. This improved soil physical environment facilitates water infiltration, water holding, aeration, and, ultimately, root growth and plant nutrient foraging. This section will review different ways that crop rotations affect soil fertility.

DISCUSSION

Understanding the basics of how nutrients are added to and released from soil organic matter will help the farmer in choosing crop sequences and amendments to optimize organic crop fertility. Certain fractions of soil organic matter contribute to plant nutrition more than other fractions. To effectively plan organic crop rotations to meet crop nutrient needs, several factors should be considered. Legume crops, which capture atmospheric nitrogen and “fix” it into forms available to plants, can be used strategically in rotations to meet the needs of nitrogen-demanding crops.

Inorganic fertilizers are generally less expensive and have higher concentrations of nutrients than organic fertilizers. Also, since nitrogen, phosphorus and potassium generally must be in the inorganic forms to be taken up by plants, inorganic fertilizers are generally immediately bio-available to plants without modification. However, some have criticized the use of inorganic fertilizers, claiming that the water-soluble nitrogen doesn't provide for the long-term needs of the plant and creates water pollution. Slow-release fertilizers may reduce leaching loss of nutrients and may make the nutrients that they provide available over a longer period of time. Soil fertility is a complex process that involves the constant cycling of nutrients between organic and inorganic forms. As plant material and animal wastes are decomposed by micro-organisms, they release inorganic nutrients to the soil solution, a process referred to as mineralization. Those nutrients may then undergo further transformations which may be aided or enabled by soil micro-organisms. Like plants, many micro-organisms require or preferentially use inorganic forms of nitrogen, phosphorus or potassium and will compete with plants for these nutrients, tying up the nutrients in microbial biomass, a process often called immobilization. The balance between immobilization and mineralization processes depends on the balance and availability of major nutrients and organic carbon to soil microorganisms. Natural processes such as lightning strikes may fix atmospheric nitrogen by converting it to (NO₂). Denitrification may occur under anaerobic conditions (flooding) in the presence of denitrifying bacteria. Nutrient cations, including potassium and many micronutrients, are held in relatively strong bonds with the negatively charged portions of the soil in a process known as cation exchange.

Organic matter amendments to soil decompose at different rates, and this affects how quickly nutrients become available to crops. Several factors affect the rate of decomposition of organic amendments, including the carbon-to-nitrogen ratio of the amendment, soil type, temperature and moisture conditions, and the crop being grown. Green manures, which are part of the more active organic matter fraction, decompose readily, liberating nutrients relatively quickly. Composts have more stable, humic organic matter, and decompose more slowly. As a result, most composts release nutrients to crops more slowly than green manures.

CONCLUSION

Organic matter decomposition is enhanced in the area immediately around roots (the rhizosphere). Roots release organic compounds, such as carbohydrates, amino acids, and vitamins, into the soil, stimulating growth of microorganisms in this zone. Many of these organisms decompose organic

matter, resulting in nutrient release to the crop. Very little research has been done to determine which plant varieties or species best support these nutrient-releasing microorganisms. In the future, such information may help identify crop varieties well adapted to organic systems.

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भूमण्डलीकरण और राष्ट्र-राज्य

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मटक माजरी, इन्द्री, करनाल

राष्ट्र-राज्य तेजी से अप्राकृतिक होता जा रहा है। यहां तक कि वह एक दुष्क्रिया में तब्दील होता जा रहा है। उन इकाइयों के पदों में तो और भी जो इसे लेकर पारंपरिक या नियोजित आर्थिक गतिविधि के विषय में सोचते हैं। राष्ट्र-राज्य वह डायनासोर जो अपनी मृत्यु का इंतजार कर रहा है –**कनिची ओहमाई**।

बाजार आधारित भूमंडलीय अर्थव्यवस्था ने यह मिथ खड़ा किया है कि 'इतिहास का अंत'

⁹ हो चुका है और समस्त प्रकार की विचारधाराएं अप्रासंगिक हो चुकी हैं। अब विकास के लिए राजकीय मॉडल की जगह वैश्विक मॉडल की आवश्यकता है, जो अंतर्राष्ट्रीय मुद्राकोष, विश्व बैंक और विश्व व्यापार संगठन के नीति निर्देश से बना है। चूंकि राज्य एक सीमित भूक्षेत्र में सक्रिय रहता है, इसलिए विकास के लिए राज्य में नियम, कायदे कानून और मूल्यों की जरूरत नहीं है। बहुराष्ट्रीय निगम और वित्तीय पूंजी भूमंडलीकरण की प्रक्रिया के माध्यम से ऐसी वैश्विक अर्थव्यवस्था के निर्माण पर जोर दे रहे हैं, जिसमें राजनीतिक बाध्यताओं एवं सीमाओं की कोई जरूरत नहीं। पूरी प्रक्रिया का लब्बोलुआब कुछ इस कदर निकल कर आ रहा है कि राज्य बाजार को हर नियम और कानून से मुक्त करें। यह बाजार व्यवस्था वैश्विक नागरिकों को दैनिक जीवन की समस्याओं से निजात दिलाएगी और तकनीक के आधार पर बेहतर भविष्य का निर्माण करेगी अर्थात् हम सब आगे-अपने राष्ट्र राज्य के नागरिक न होकर एक विशाल बाजार के उपभोक्ता होंगे। हमारी एक नियति होगी, एक ही नाव पर सवार होंगे। संक्षेप में हम सामाजिक और सांस्कृतिक मूल्य बोध को सहेजने की बजाय आर्थिक प्रक्रियाओं को सम्पन्न करने वाली प्राणी होंगे।

प्रोफेसर अरुण ने इस व्यवस्था की मूल्य चेतना पर टिप्पणी करते हुए लिखा है कि 'यह विचारधारा मनुष्य के अस्तित्व को राजनीतिक सभ्यता, संस्कृति और समाज की बजाय अर्थ से निर्धारित करती है और यह मानकर चलती है कि आर्थिक प्राणी बुद्धिमान तो है, लेकिन अपनी बुद्धि का इस्तेमाल अत्यधिक निवेश, उत्पादन और मुनाफे को बढ़ाए जाने के लिए करता है।'¹⁰ इस विचारधारा का मूल मंत्र है अत्यधिक पैसा, अत्यधिक लाभ और अत्यधिक एंज्वाय।

इतिहास का अंत और विचारधाराओं का अंत की घोषणा करने वाले बहुत से विद्वानों के लिए राष्ट्र-राज्य का भी अंत हो चुका है या वह अपने जीवन की अंतिम सांस ले रहा है। पश्चिमी ज्ञानोदय से उत्पन्न यह अवधारणा, जिसने पश्चिमी देशों को सामंती व्यवस्था से निकलने की राह दिखाई तथा बालिग मताधिकार, शासक की जवाबदेही और स्वतंत्रता और सम्मानपरक मूल्यों की वाहक रही और तीसरी दुनिया के लिए उपनिवेशवाद से लड़ने का एक परिक्षेत्र निर्मित किया। क्या वह वास्तव में इस युग से हार चुका है। भूमण्डलीकरण ने उसकी संप्रभुता को लील लिया है। जनता के प्रति उसकी भूमिका बदल गई या उसने नया रूप अख्तियार कर लिया है।

इतिहास के पन्ने उलट कर देखते हैं तो राष्ट्र-राज्य और औद्योगिक क्रांति दोनों का जन्म पश्चिम में हुआ। पश्चिम को सभ्य बनाने, जनतंत्र स्थापित करने तथा उसका विकास करने में राष्ट्र-राज्य की भूमिका को नकारा नहीं जा सकता। लेकिन यह बड़ा दिलचस्प प्रश्न है कि जिस दौर में राष्ट्र-राज्य की अवधारणा पश्चिम में मानवीय सरोकारों को स्थापित कर रही थी उसी समय पूर्व में उपनिवेशवाद के माध्यम से साम्राज्यवाद को बढ़ा रही थी। पश्चिम के सभ्य नागरिक, नेता और बुद्धिजीवी पूर्व की सभ्यताओं का शोषण कर रहे थे तथा क्रूर और जघन्य ढंग से उनकी अर्थव्यवस्थाओं को कुचल रहे थे। प्रश्न उठता है कि पश्चिम का नागरिक सभ्य तो हुआ लेकिन सांस्कृतिक क्यों नहीं हो पाया। उसके हृदय में अपने कम विकसित सभ्यताओं के प्रति प्रेम, सहयोग और विकास की भावना क्यों न पनप पाई? कहीं राष्ट्र-राज्य की अवधारणा गलत

⁹. देखे फ्रांसिस फुकुयामा, द एंड ऑफ हिस्ट्री एंड द लास्ट मेन, फ्री प्रेस न्यूयार्क 1992।

¹⁰. प्रोफेसर अरुण, वाछनीय और संभाव्य कार्यक्रम चलाए; सम्पा : रमेश उपाध्याय एवं संज्ञा उपाध्याय, बाजारवाद का विकल्प, शब्द सन्धान, नई दिल्ली, पृ. 45

हाथों में पड़कर भटक तो नहीं गई थी तथा औद्योगिक क्रांति से घटित निजी मुनाफे का शिकार तो नहीं हुई। यानी अति समृद्धि और जनतंत्र का एक संबंध है। समाजवादी चिंतक किशन पटनायक लिखते हैं – 'अति समृद्धि स्थिति में ही पूंजीपतियों के लिए भी तेज रफतार से धनवृद्धि होगी तथा मजदूर और कमजोर वर्गों की गरीबी भी घटती जाएगी। यह अति समृद्धि औपनिवेशिक शोषण से उत्पन्न हुई है। आज भी पश्चिम की आर्थिक महाशक्तियां आर्थिक साम्राज्य के कारण टिकी हुई हैं। इसलिए कहा जा सकता है कि पश्चिम के जनतंत्र का स्थायित्व और उसका आकर्षण रूप केवल पश्चिम की सांस्कृतिक-बहादुरी नहीं हैं, इसकी कृत्रिमता यह है कि यह अति समृद्धि पर टिका हुआ है, मुनाफाखोर पूंजीवाद के साथ चल रहा है। जिस दिन यह पूंजीवाद मुनाफा देने में कमजोर हो जाएगा वहां के जनतंत्र को संकट का सामना करना पड़ेगा यानी पश्चिम के जनतंत्र का आर्थिक आधार सही नहीं है। उसकी ऐसी आदत हो गई है कि बेरोजगारी जैसी आर्थिक समस्या के तीव्र होते ही नस्लवाद सर उठाता है और सामाजिक समानता को खतरे में डालता है।'¹¹ अर्थात् पश्चिम का सारा विकास आर्थिक प्रक्रियाओं के अधीन हो गया है तथा सारे मानवीय मूल्य उसक नीचे दब गए हैं।

दरअसल पूंजीवाद का यह एक अचूक अस्त्र है कि वह केंद्र पर समृद्धि का निर्माण करता है और परिधि पर बदलती और बर्बादी को निर्मित करता है। पूंजीवादी व्यवस्था में केंद्र और परिधि प्रतिलोम होते हैं। यह सब जगह समृद्धि का विस्तार नहीं कर सकती। औद्योगिक क्रांति के परिणामस्वरूप ब्रिटेन की अर्थव्यवस्था का विकास और प्रसार हो रहा था, लेकिन उसके अधीन उपनिवेशों के हालात अच्छे न थे। उपनिवेशों का कच्चा माल और पूंजी ब्रिटेन की ओर जा रही थी तथा इसके उत्पादों से साम्राज्य के बाजारों को पाटा जा रहा था। 18वीं-19वीं शताब्दी में राष्ट्र-राज्य पूंजीवाद के एजेंडे को बढ़ाने का माध्यम था और आज भी हैं अमेरिका की अगुवाई में आज भी पूंजीवाद भूमंडलीकरण के माध्यम से तीसरी दुनिया पर अपनी नीतियों और एजेंडा को थोप रहा है।

प्रश्न उठता है कि क्या राष्ट्र राज्य, पूंजी, बाजार स्वतंत्र परिघटनाएं हैं या ये एक दूसरे से जुड़ी हुई हैं। भूमंडलीकरण के युग में बाजार राज्य के समान संप्रभुता की प्रवृत्ति ग्रहण करता जा रहा है। क्या वह इतना शक्तिशाली हो गया है कि ऐतिहासिक प्रक्रिया से उत्पन्न राज्य का स्थान ले सके। आमतौर पर राज्य के संबंध में यह बात कही जाए तो यह है कि राज्य कितना ही गरीब और आर्थिक संसाधनों से रिक्त क्यों न हो, लेकिन उसके अंदर ऐसा कोई समूह या संस्था नहीं होनी चाहिए जिसके पास राज्य के मुकाबले अधिक धन हो। मुक्त अर्थव्यवस्था की नीति अपनाने के बाद विकासशील राज्यों के अंदर विशालकाय बहुराष्ट्रियों की धनशक्ति प्रवेश कर गई है जो राज्य के बाजार से कई गुणा बड़ी है, जिसको नियंत्रित करने में राज्य असहाय नजर आ रहा है। वह वित्तीय पूंजी की चंचलता राज्य की संप्रभुता को चुनौती देती है। आधुनिक तकनीक से यह एक मिनट में एक देश से दूसरे देश में चली जाती है। जिस राष्ट्र-राज्य से यह पलायन करती है, वहां अफरातफरी का माहौल फैल जाता है, छोटे निवेशकों का पैसा डूब जाता है। जनता राष्ट्र राज्य के विरुद्ध हो जाती है। जनता की नाराजगी की बजाय राज्य वित्तीय पूंजी की शर्त मानने के लिए बाधित है। ब्रिटिश इतिहासकार ऐरिक हॉब्सबाम ने इस परिघटना पर टिप्पणी की थी कि 'राज्य की शक्ति सीमित हो रही है। बहुत से चिंतक और विद्वान यह मानकर चल रहे हैं कि राज्य की संप्रभुता की दीवार में छेद हो गया, वैश्वीकरण ने उसे पंगु बना दिया है। ऐतिहासिक दृष्टि से देखें तो राज्य के ऊपर पूंजी को रखने की कवायद पूंजीवाद के स्वर्ण युग (1950-1970) के बाद हुई जब पूंजी एक छोर पर एकत्रित हो गई। उसकी उत्तरोत्तर वृद्धि के लिए इस प्रकार की अवधारणा प्रस्तुत की गई कि राष्ट्र-राज्य में खुले और लचीले नियम ही उसके विकास में सहायक हैं। रजनी कोठारी एक रिपोर्ट का हवाला देते हुए लिखते हैं 'सत्तर के दशक के मध्य में अमेरिका, यूरोप और जापान के तीन बुद्धिजीवियों ने एक दस्तावेज प्रकाशित किया था इसमें बदलते हुए घरेलू और अंतर्राष्ट्रीय माहौल के हवाले से पश्चिमी और जापानी उदार लोकतंत्रों के तहत राजनीतिक भागीदारी सीमित करने की आवश्यकता पर जोर था। एक त्रिपक्षीय सम्मेलन में एक रपट की तरह पेश किए गए इस दस्तावेज का शीर्षक था क्राइसिस ऑफ डेमोक्रेसी : रिपोर्ट ऑन द गवर्नेबिलिटी ऑफ डेमोक्रेसी टु द ट्राइलेटरल कमीशन - इसके लेखक थे मिशेल जे क्रोजियर (फ्रांस) सेमुअल पी. हटिंग्टन (अमेरिका), जोजी वातानुकी (जापान)।'¹²

11. किशन पटनायक, 'विश्व में लोकतंत्र का भविष्य', सम्पा : मुकेश कुमार और सुधांशु खेखर, भूमंडलीकरण नीति और नियति, विश्वविद्यालय प्रकाशन सागर, पृ. 200, 201

12. रजनी कोठारी, 'जनता से डरते अभिजन और कमजोर होता राष्ट्र राज्य' सम्पा : अभय कुमार दुबे, भारत का भूमंडलीकरण, वाणी प्रकाशन, नई दिल्ली, पृ. 70

इस रिपोर्ट के अनुसार राज्य के लोकतंत्र की बजाय उदार लोकतंत्र की ओर बढ़ना होगा। उदार लोकतंत्र से अभिप्राय राष्ट्र राज्य का जनता के प्रति अधिक से अधिक कल्याणकारी कार्य या योजनाओं की शुरुआत से नहीं बल्कि पूंजी के लिए और अधिक उदार/खुले नियमों से ताकि उसे अंतर्राष्ट्रीय स्तर पर फलने-फूलने में कोई बाधा न आए और मुश्किल दौर में राज्य उसे निकलने का सुरक्षित मार्ग प्रदान करें। इस प्रक्रिया को निष्कर्ष पर पहुंचने के लिए अंतर्राष्ट्रीय संस्थानों के माध्यम से गुड गवर्नेंस और सुरक्षा कवच के जो मंत्र सुझाए गए वे परिधि के देशों में पूंजी निवेश को सुरक्षित एवं अनेक संसाधनों को निचोड़ने के लिए है। राष्ट्र-राज्य की संप्रभुता पर प्रश्न चिह्न लगाने वाले विद्वानों बोदा, स्टिगलिस्ट, किशन पटनायक और समीर अमीन जैसे चिंतक और विद्वान जो मानते हैं कि मौजूदा दौर में राज्य की आर्थिक प्रबंधन की क्षमता कम हुई है। लेकिन आर्थिक प्रबंधन बहुधा राजनीतिक प्रबंधन का अनुसरण करते हैं। एक निश्चित भू क्षेत्र में अपने नागरिकों को नियंत्रित एवं निर्देशित करने में राज्य का कोई जोड़ नहीं है। इसलिए बहुराष्ट्रीय निगम और उसकी सहयोगी अंतर्राष्ट्रीय संस्थाएं वैश्विक अर्थव्यवस्था का भ्रम रचने के बावजूद राज्य के माध्यम से अपने योजनाओं को आगे बढ़ाती हैं। इनके पास ऐसी कोई योजना या तरीका नहीं है, जिसे राज्य के अभाव में पूरा किया जा सके। राष्ट्र राज्य वैश्विक पूंजीवाद को वह ढांचा उपलब्ध कराता है, जिसके माध्यम से बाजार निर्देशित एवं संचालित होते हैं। प्रसिद्ध अर्थशास्त्री कंवलजीत लिखते हैं – मुक्त बाजार की धारणा एक मिथक है सभी बाजार नियम से ही संचालित होते हैं। यद्यपि इन नियमों को प्रकृति और प्रभावकता बाजार दर बाजार भिन्न-भिन्न हो सकती है। समकालीन वैश्वीकरण को बिना कानून की उपस्थिति के स्वीकार कर पाना असंभाव्य है और कानून को राष्ट्र-राज्य के बिना कानून की उपस्थिति, यहां तक अंतर्राष्ट्रीय संस्थानों (जैसे विश्व व्यापार मंच) द्वारा अनुसमपित व्यापार और निवेश संबंधी वैश्विक नियम भी राष्ट्र राज्य से स्वतंत्र नहीं हैं। वैश्विक स्तर पर बहुराष्ट्रीय पूंजी के विकास और उसकी विद्यमानता के लिए राज्य की नीतियां अनिवार्य हैं। बहुराष्ट्रीय पूंजी द्वारा किए गए निवेश निर्णय हमेशा उदारता के स्तर से प्रमाणित नहीं होते बल्कि कर, व्यापार, निवेश, मुद्रा, संपत्ति अधिकार और श्रम जैसे विभिन्न क्षेत्रों में राज्य के निर्धारित नियमों द्वारा प्रशासित होते हैं।¹³

भूमंडलीकरण के युग में इस तथ्य पर ध्यान देना जरूरी है कि बहुराष्ट्रीय कंपनियां राष्ट्र-राज्य के माध्यम से विश्व व्यवस्था से जुड़ी हुई हैं। यह राष्ट्र-राज्य ही जो उनकी अपने क्षेत्र और बाह्य क्षेत्रों में उनकी रक्षा करता है। वह अपनी उत्तरजीविता के लिए राष्ट्र राज्य पर आधारित है। पूंजी के प्रतिनिधि जानते हैं कि राष्ट्र राज्य के बिना उनके एजेंडे को आगे नहीं बढ़ाया जा सकता। जेम्स पैट्टास और क्रैनिस् पोलिक्रोनिओन के शब्दों में 'राज्य विरोधी होने से कोसों दूर होते हुए बहुराष्ट्रीय पूंजी की मांग सक्रिय राज्य के लिए है, लेकिन भूमंडलीकरण के पक्ष में इसने कल्याणकारी राज्य का विघटन जरूर किया है। निर्यात/बहुराष्ट्रीय पूंजी को प्रोत्साहित करते हुए साम्राज्यवादी राज्य भूमंडलीय प्रसार को तब रियासत और वित्त प्रदान करता है। जब निर्यात के लिए पूंजी संपन्न होने के लिए आंतरिक शोषण को अनुमति देता है।¹⁴

राज्य क्लीव हो चुका है या अपनी मृत्यु का इंतजार कर रहा है – यह एक मिथ्या अवधारणा है दरअसल राज्य की मृत्यु के बाद अंतर्राष्ट्रीय मुद्राकोष, विश्व व्यापार संगठन और विश्व बैंक जैसे अंतर्राष्ट्रीय संस्थान अस्तित्व में आए हैं वे राज्य के ही प्रसारित रूप ही हैं। बाजार की असफलता रोकने और उसे सुधारने के लिए राज्य का हस्तक्षेप जरूरी है। वह पूंजीपतियों को हर संभव सहायता (भौतिक+कूटनीतिक+सैन्य) प्रदान करता है। जब वे अंतर्राष्ट्रीय बाजार में पूंजी निवेश के लिए निकलते हैं। राज्य अपनी शक्ति का प्रयोग करते हुए अर्थव्यवस्थागत स्थिरता और श्रमिकों की गति पर प्रतिबंध तथा पूंजी की गति वृद्धि के अनुकूल परिस्थितियां पैदा करता है। स्थानीय पूंजी के अंतर्राष्ट्रीय पूंजी के साथ गठबंधन करने में मुसीबत में फंसी पूंजीवादी व्यवस्था को उभारने में समयानुसार कठोर और लचीले नियम अपनाकर उनके लिए वित्त एकत्रित करने में राष्ट्र-राज्य की भूमिका बहुत व्यापक है। सक्रिय रूप से राज्य के हस्तक्षेप की जरूरत है। विश्व बैंक ने पिछले दिनों अपनी रिपोर्ट में कहा था कि बिना प्रभारी राज्य के विकास असंभव है। बैंक ने राज्य को भूमंडलीकरण को सुविधा प्रदाता, प्रेरक और हिस्सेदार के रूप में रेखांकित किया।

स्पष्ट है कि भूमंडलीकरण की अवधारणा ने राष्ट्र राज्य की आर्थिक प्रबंधन की अक्षमता का कारण किया है तथा उसकी जनकल्याणकारी योजनाओं पर कुठाराघात किया है। आज राज्य का सरोकार अपने नागरिकों से नहीं बल्कि पूंजीपतियों से है। वैश्विक पूंजी की विकरालता और प्रपंच का जवाब वैश्विक राज्य के निर्माण से ही संभव है।

¹³. कंवलजीत, वैश्वीकरण, अनुवाद, जितेन्द्र गुप्ता, संवाद प्रकाशन मुंबई, पृ. 153, 154

¹⁴. रणधीर, मार्क्सवाद, समाजवाद और भारतीय राजनीति, ग्रंथ और शिल्पी, नई दिल्ली, पृ. 397

ASSESSING THE IMPLEMENTATION OF WATERSHED PROGRAMMES: A CASE STUDY OF MAHENDRAGARH DISTRICT, HARYANA

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Abstract: *The present paper attempts to discuss effectiveness of the government intervention in terms of watershed programmes (NWDPR and DDP) launched in the sample villages of Mahendragarh district. It also attempts to study the implementation vis-à-vis beneficiaries and soil and water conservation structures in both sample villages. In the present paper, implementation has been assessed at three levels. Since there is Watershed Committee; hence watershed committee members were interviewed. Another level of assessment was to find out the beneficiaries which are based on household data. The third level of assessment is by field verification of the structure sites, which were built in the sample villages as per the information collected from secondary sources as well as during primary survey of these micro-watershed villages. The analysis reveals that DDP scheme has been performed better than NWDPR scheme in terms of highest conservation structure and status of soil and water conservation structures whereas NWDPR scheme has large number of beneficiaries than DDP scheme.*

Keywords: NWDPR, DDP, soil and water conservation structure, Watershed Committee.

Introduction:

The land and water management is the key issue for the development strategy of the rain-fed areas in India as 60 per cent of total arable land in the country is rain-fed. Rain-fed areas are the hot-spots of poverty, water scarcity, malnutrition and are prone to severe land degradation. Watershed development program is, therefore, considered as an effective tool for addressing many of these problems of rain-fed areas in the country (Jain, 2004; Wani et al. 2006 and Joshi et al. 2008).

In the last three decades (from compartmental to holistic), watershed management has gained the top most priority for integrated water and land resource development. The watershed approach is a pre-requisite for any developmental programme because land and water resources have maximum interaction and synergic effect on overall development. Hence, it is increasingly applied in various development programmes. Approaches to resource management in India reveals that natural resource management has evolved from a purely technical, top-down approach in the 1970, to the current decentralized participatory approach. The new approach focuses on raising crop productivity and full livelihood improvement programs (Rajora 1998 and Wani et al. 2007). Recently in 2006 (Parthasarthy Committee, GOI, 2006) emphasised on watershed development approach and highlighted its significance in seeking practical solutions to ground realities across different agro-climatic conditions in India.

This approach fully recognizes the imperative that in a country like India, where vast majority of population i.e. farmers, agricultural labourers, tribals who remained historically dependent on natural resources for their livelihoods, any long term development has to take into sustainable productivity and economic value in addition to the natural resource base. The programme strives to achieve ecological balance in the long run. The programme also aims at promoting overall economic development and improving the socio-economic conditions of the resource poor and disadvantaged sections inhabiting the programme areas. Evidences show that watershed development programs have yielded considerable benefits in terms of equity, sustainability and efficiency (Singhet al 1989; Singh and Gupta 1991; Rao 2000; Kerr et al. 2002; Hope 2007 and Joshi et al. 2008). Majority of watershed development projects in Haryana are being sponsored and implemented by the Government of India with the help of various organisations, non-

governmental organizations, self-help groups, etc. Drought-Prone Area Program (DPAP), Desert Development Program (DDP), National Watershed Development Project for Rain-fed Area (NWDPR), HARYALI and Integrated Watershed Development Project (IWDP) are some of the important development programs under the aegis of Ministries of Rural Development; Agriculture; and Environment & Forestry, Government of India.

The present paper discusses effectiveness of the government intervention in terms of watershed programmes launched in the sample villages of Mahendragarh district of Haryana. It also attempts to study the implementation vis-à-vis beneficiaries and soil and water conservation structures in the sample villages. It needs to be made clear that watershed is a hydrological unit, while district Mahendragarh is an administrative unit. This is attempted due to the fact that all implementation of development programmes are carried out at administrative units in Indian states.

It may be noted that the area of the sample villages of Mahendragarh district were covered under two different schemes of Government of India. The scheme of National Watershed Development Project for Rainfed Areas (NWDPR) was launched in 1990-91. This was implemented on the direction of Common Guidelines for Watershed Development Projects issued by National Rainfed Area Authority (NRAA). Financing pattern of NWDPR programme was 90:10 of Central and State Government respectively. The sample villages (Khudana and Mandola) have been completed under NWDPR programme, which were implemented through Haryana agriculture department. The DDP was launched by Haryana rural development department during the year 1995-96. The funding pattern under DDP is 75 per cent centre share and 25 per cent as state share (till 1998-99, 100 per cent share of Centre for hot arid sandy areas). The sample villages of Nayan and Panchnota have been completed under DDP. In 2008, all watershed programmes have been clubbed under one umbrella in the name of Integrated Watershed Management Programme. The scheme is basically for rainfed areas. The common guidelines have been framed by National Rainfed Area Authority and Rural Development Department are the Nodal Department for implementation of IWMP through state level nodal agency.

Objectives:

In this context, this study attempt to achieve following objectives:

1. To discuss effectiveness of the government intervention in terms of watershed programmes launched in the sample villages of Mahendragarh district.
2. To study the implementation vis-à-vis beneficiaries and soil and water conservation structures in the sample villages.

Study Area and its Characteristics:

The present paper relates to Mahendragarh district situated in south-western part of Haryana. It has a geographical area of 1927.8 km² comprising 4.36 per cent of the state. It stretches between 27°28' to 28°28' North latitude and 75°54' to 75°22' East longitude. The district is part of Yamuna basin, as reported in Soil and Landuse Survey (Watershed atlas of India, 1988).

The climatic condition in the district varies from arid to semi-arid, with annual rainfall of 592.5 mm (average of 10 years data). About 75 per cent of annual rainfall is received during the south west monsoon during June to September. Dohan and Krishnawati streams, which are ephemeral, make irregular flood plains in the district (Figure 1). The flood plain occurs in association with sandy terrain and dunes to variable morphology. The soil depth and texture varies from place to place. In the plains, the soil is deep but shallow on hill slopes. The soils texture varies from sandy loam to clay loam in plains and sandy loam to

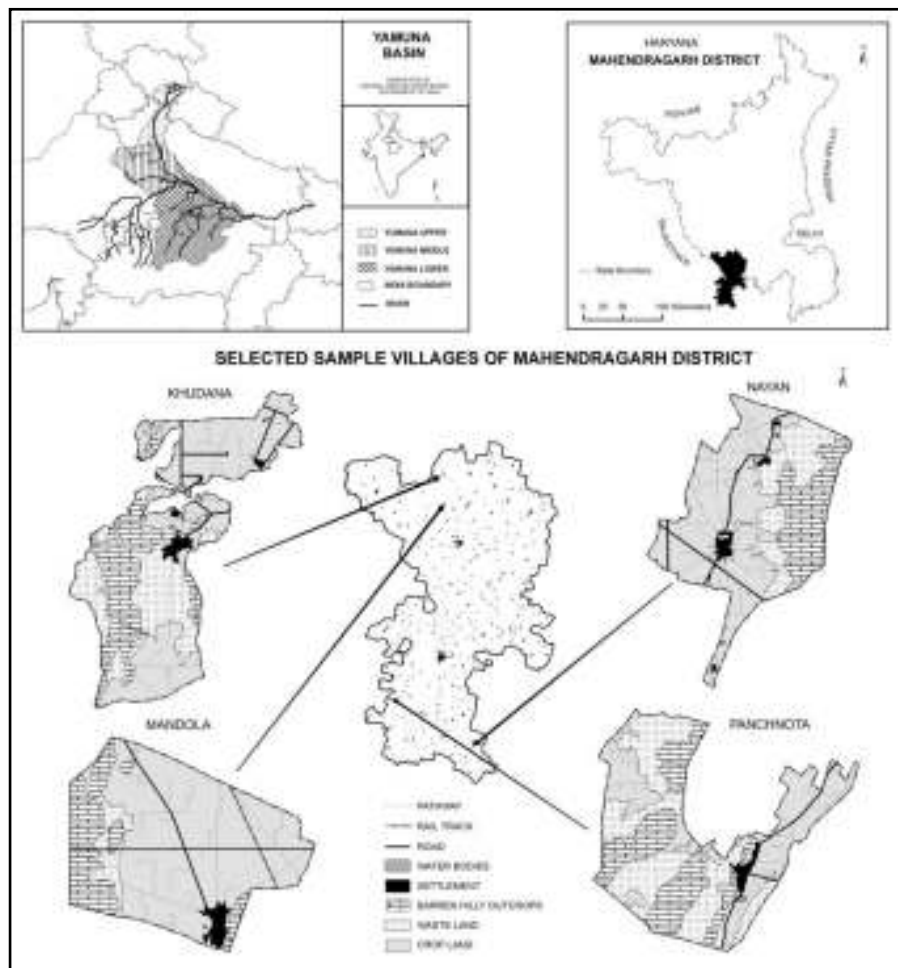
sandy on the hills (Government of Haryana 1991). These rivers gradually shrink and loose water at high rate of evaporation and excessive percolation in sandy material. The rivers are active only during the rainy seasons which raise the fresh quality sub-soil water. There is acute shortage of water in the district. According to Ground water cell of Government of Haryana, 2006, Ateli, Mahendragarh and Narnaul blocks of the district are facing the severe problem of declining groundwater table. The district has reported maximum annual decline in water table in Haryana which was 39 cm per year from 1974 to 2001 (Kumar 2004). The district is dominated by dry lands with presence of inland streams, sandy plains, shifting sand dunes, stabilized sand dunes, dissected upland tracks and often barren, denuded, rocky hill ranges and their outcrops. Overall relief is undulating with a regional slope (Chaudhary and Sinha, 2003).

Data Base and Sample Design:

The present paper is mainly based on primary data whereas some information related to watershed programme are collected from secondary sources (Assistant Soil Conservation Officer (ASCO), Mahendragarh and Narnaul). Primary data was collected through field survey. For this, a multi-stage sample was designed. At first stage, micro-watersheds were chosen by taking into account the watershed programmes i.e. only those micro-watersheds were chosen where government programmes were initiated. At second stage, villages were selected. In all, four villages from four micro-watersheds were selected. The sample villages (Khudana and Mandola) have been completed under NWDPRRA programme and the sample villages of Nayan and Panchnota have been completed under DDP. The selected villages are shown in Figure 1.

In order to evaluate the watershed programmes in these selected villages, households were selected through a stratified random sampling technique. In all, 347 households from all villages were surveyed. In order to study the effectiveness of government watershed programmes, in sample micro-watersheds and villages, the conservation structure data has been collected through GPS and field survey as well as the secondary data from the Haryana rural development department, Haryana agricultural department, Panchkula, and ASCO (Assistant soil conservation officer), Mahendragarh district.

Figure 1
Selected sample villages of Mahendragarh district



Methodology:

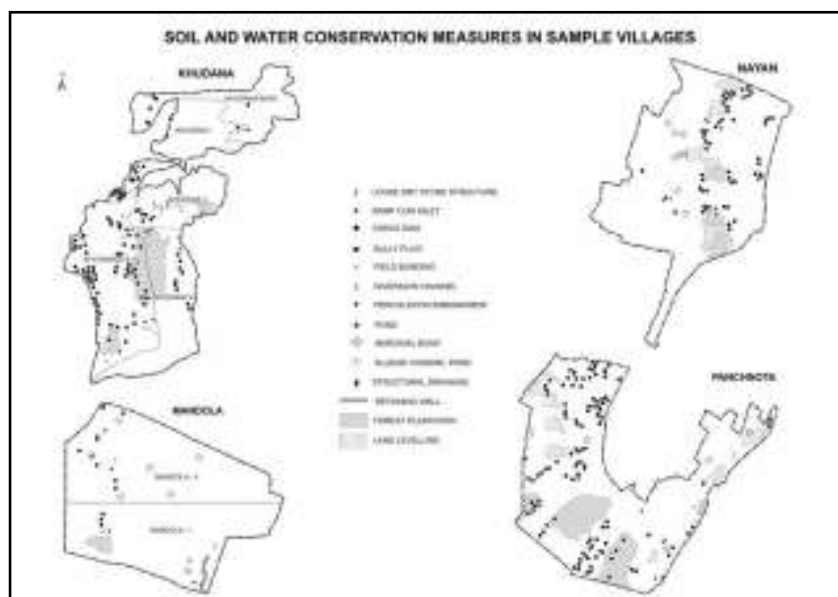
In order to achieve objectives, watershed programmes implementation has been assessed at three levels. Since there is Watershed Committee; hence watershed committee members were interviewed. Another level of assessment was to find out the beneficiaries which are based on household data. The third level of implementation is assessed by field verification of the each structure site. During the field survey a GPS receiver is used to locate the structure site. The Assessment criteria for structure sites were divided into three classes: (i) Fairly good working condition (if a structure is less than 25 per cent damaged), (ii) damaged (more than 25 per cent to less than 50 per cent damaged) (iii) and completely damaged (more than 50 per cent damaged).

Result and Discussion:

I. Conservation Measures:

The secondary sources as obtained from government data on watershed management programme suggest that a variety of measures have been undertaken to augment soil and water conservation. Among them the prominent measures are the construction of Check Dam, Gully Control Measures, Pond, Structural Drainage, Percolation Embankment, Field Bunding, Diversion Channel, Marginal Bund, Land Levelling, Ramp cum Inlet and Forest Plantation etc. Table 1 reveals that total of 192 soil and water conservation structures were constructed by the Department of Agriculture Haryana under NWDPPRA programme. In DDP programme, a total of 233 soil and water conservation structures were made through Haryana rural development department. The soil and water conservation structures in these sample villages have been also identified and demarcated on the map with the help of GPS location (Figure 2). Most of the structures are gully control measures followed by check dam, percolation embankment, Pond, diversion channel, etc.

Figure 2
Soil and Water Conservation Measures in Sample Villages



It has been observed that in DDP programme has large number of conservation structures as compared to NWDpra programme. Overall Khudana village under NWDpra programme has highest concentration of conservation structures. There is no check dam built in Mandola micro-watershed and also less number of conservation structure as compared to all other micro-watersheds. In DDP programme, land levelling has been carried out under watershed development programme and covered 597 ha area whereas no area falls under land levelling in NWDpra programme.

Table 1 Number of Soil and Water Conservation Measures in Sample Villages

Types of construction	NWDpra programme		DDP programme	
	Khudana I, II, III, IV, V and Khudana Bass	Mandola I and II	Nayan I and II	Panchnota I and II
Check Dam	46	-	19	62
Gully Control Measures	80	12	36	61
Pond	8	2	2	1
Structural Drainage	-	-	3	0
Percolation Embankment	6	4	3	4
Field Bunding (ha)	4	1	-	18
Diversion Channel	11	2	-	0
Marginal Bund	-	6	8	7
Land Levelling (ha)	-	-	190	407
Ramp cum Inlet	2	-	2	1
Forest Plantation	3	1	3	3
Any other	Loose dry stone structure =1 and Grass plantation (Anjan)	Retaining Wall =1 and Sludge channel pond = 2	-	Grass plantation (Anjan)

Sources: Assistant Soil Conservation Officer (ASCO), Mahendragarh and Narnaul.

Table 2 reveals that all sample villages have achieved its target. Khudana micro-watershed covered larger area and also granted highest budget for implementation of watershed development programme. While proposed area was fixed under Desert Development Programme (DDP) scheme which is 500 ha in each phase. Due to this concept of developing a fixed area of 500 ha under a scheme excludes many important areas within the micro-watershed from treatment. Particularly, the areas situated at the higher reaches and forest covers are ignored.

Table 2 Covered Area under Watershed Programme in Sample Villages

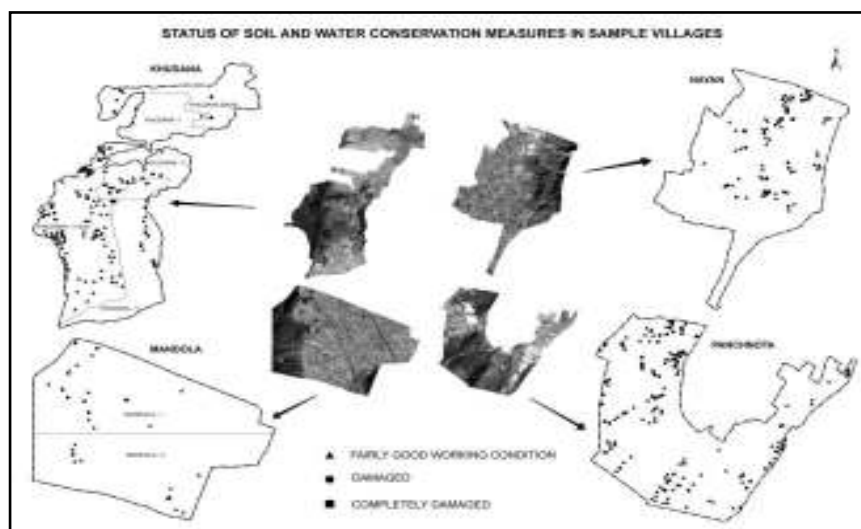
Micro-watersheds	Phase wise area proposed (ha)	Treated area (ha)	Total project cost in lacs. Rs
Khudana	I=353 II=244 III and IV=1500 V=758.70 Khudana bass=397	I=353 II=244 III and IV=1500 V=758.70 Khudana bass=397	I=29.877 II=22.597 III and IV=49 V=23.214 Khudana bass=35.742
Mandola	I=410.5 II=467.5	I=410.5 II=467.5	I=30.738 II=47.127
Nayan	I=500 II=500	I=500 II=500	I=18 II=24
Panchnota	I=500 II=500	I=500 II=500	I=21 II=27

Note: Roman number shows micro-watershed batch/phase.

Sources: Assistant Soil Conservation Officer (ASCO), Mahendragarh and Narnaul.

Table 3 shows the status of soil and water conservation structures and the assessment has been made by field visit of each and every site location. Table reveals that large numbers of check dam in all sample villages are in fairly good working condition which is near about 90 per cent and 77 per cent in NWDPRAs and DDP schemes, respectively. Earthen gully plugs with locally available sand with vegetative cover are used to control of gully erosion in agricultural field in the lower reaches. Gully plugs are most affected (damaged) structure in all sample villages and accounts 29.34 and 52.58 per cent in NWDPRAs and DDP schemes, respectively. Earthen gully plugs are also applicable under required vigilance, care and maintenances. Most of the damaged check dam and gully plugs have been generally found in lower and higher reaches, respectively in all sample micro-watersheds (Figure 3).

Figure 2



Status of Soil and Water Conservation Measures in Sample Villages

At least 38.46 per cent diversion channels are damaged by runoff or local population in Khudana and Mandola micro-watersheds. Due to deposition of sand and runoff during monsoon 26.67 per cent marginal bunds are completely damaged in all sample micro-watersheds. Status of percolation embankments, ponds, field bunding, forest plantation and ramp cum inlet etc. are found in good condition in all sample villages.

Table 3

Assessment of Soil and Water Conservation Measures in Sample Villages.

Structures	NWDPRAs Programme				DDP Programme			
	Fairly good	Damaged	Completely damaged	Total	Fairly good	Damaged	Completely damaged	Total

	working condition				working condition			
Check Dam	41 (89.13)	4 (8.70)	1 (2.17)	46 (100.00)	62 (76.54)	19 (23.46)	0 (0.00)	81 (100.00)
Gully Control Measures	63 (68.48)	27 (29.35)	2 (2.17)	92 (100.00)	40 (41.24)	47 (48.45)	10 (10.31)	97 (100.00)
Field Bunding	5 (100.00)	0 (0.00)	0 (0.00)	5 (100.00)	18 (100.00)	0 (0.00)	0 (0.00)	18 (100.00)
Diversion Channel	8 (61.54)	5 (38.46)	0 (0.00)	13 (100.00)	0 (0.00)	0 (0.00)	0 (0.00)	0 (0.00)
Percolation Embankment	9 (90.00)	1 (10.00)	0 (0.00)	10 (100.00)	6 (85.71)	1 (14.29)	0 (0.00)	7 (100.00)
Pond	10 (100.00)	0 (0.00)	0 (0.00)	10 (100.00)	3 (100.00)	0 (0.00)	0 (0.00)	3 (100.00)
Marginal Bund	5 (83.33)	0 (0.00)	1 (16.67)	6 (100.00)	11 (73.33)	1 (6.67)	3 (20.00)	15 (100.00)
Forest Plantation	4 (100.00)	0 (0.00)	0 (0.00)	4 (100.00)	6 (100.00)	0 (0.00)	0 (0.00)	6 (100.00)
Others	2 (33.33)	3 (50.00)	1 (16.67)	6 (100.00)	4 (66.77)	2 (33.33)	0 (0.00)	6 (100.00)

Note: Figures in the parentheses represent the per centage of total number of structure under each type

Table 4 shows the number of visited by field official to check the conservation structures. Most of the micro-watershed committee members shared that field officials visited the structure few times in a month. While some respondent accepted that field official have visited even less frequently i.e. few times in a year.

Table 4

Visit Frequency of Field Officials

Frequency of visits	Khudana	Mandola	Nayan	Panchnota
Rare	0	0	0	0
Few times in a year	3	3	2	1
Few times in a month	9	5	12	11
Once in a fortnight	0	0	0	0
Total micro-watershed committee members	12	8	14	12

II. Pattern of Beneficiaries in Sample Villages:

In table 5 the assessment is based on two types of benefit, one is received from watershed activities and another is from entry point activities. Both are assessed at two level i.e. social group wise or economic group wise. Table 5 revealed that Nayan and Panchnota micro-watershed has large number of beneficiaries than Khudana and Mandola micro-watershed and accounts 161 and 95 respectively. The main benefit activities are land levelling and direct benefit from recharge site (tubewell) followed by employment during construction of sites and farm bunding in all micro-watersheds. Mostly upper and dominant caste group and large farmers were getting tangible economic benefits as productivity enhancement initiatives like land levelling, direct benefit from recharge site, and farm bunding in all micro-watersheds. To build a rapport between the project implementing agency (PIA) and the villagers before initiating the watershed programs, an entry point activity (EPA) is envisaged. An entry point activity, such as distribution of seeds/fertilizer and

carpet making machine, disbursement of harvesting pipes, one time loan and animal health camp are some other rapport building measures that were practiced in all micro-watersheds. One of the important gaps that came to notice is that most of the upper and dominant caste group and large farmer were benefited from watershed activities whereas large number of lower caste and landless people were benefited from entry point activities.

Table 5
Number of Beneficiaries in Sample Villages

Types of benefit	Social group wise				Economic groups wise				
	Upper and dominant caste	Intermediary and artisan caste	Lower caste	Total	Small farmers	Medium farmers	Large farmers	Landless	Total
NWDPRA schemes (Khudana and Mandola)									
Direct benefit from recharge site (tube-well)	17 (85.00)	3 (15.00)	0 (0.00)	20 (100.00)	7 (35.00)	4 (20.00)	9 (45.00)	0 (0.00)	20 (100.00)
Farm bunding	7 (100.00)	0 (0.00)	0 (0.00)	7 (100.00)	1 (14.29)	1 (14.29)	5 (71.43)	0 (0.00)	7 (100.00)
Employment	11 (30.56)	9 (25.00)	16 (44.44)	36 (100.00)	9 (25.00)	3 (8.33)	1 (2.78)	23 (63.89)	36 (100.00)
Distribution of seeds and fertilizer (EPA)	5 (62.50)	3 (37.50)	0 (0.00)	8 (100.00)	1 (12.50)	4 (50.00)	3 (37.50)	0 (0.00)	8 (100.00)
Disbursement of harvesting pipes (EPA)	5 (62.50)	3 (37.50)	0 (0.00)	8 (100.00)	1 (12.50)	4 (50.00)	3 (37.50)	0 (0.00)	8 (100.00)
Distribution of Carpet making machine (EPA)	5 (55.56)	3 (33.33)	1 (11.11)	9 (100.00)	2 (22.22)	0 (0.00)	0 (0.00)	7 (77.78)	9 (100.00)
Tree plantation	7 (100.00)	0 (0.00)	0 (0.00)	7 (100.00)	1 (14.29)	2 (28.57)	3 (42.86)	1 (14.29)	7 (100.00)
Total	57 (100.00)	21 (100.00)	17 (100.00)	95 (100.00)	22 (100.00)	18 (100.00)	24 (100.00)	31 (100.00)	95 (100.00)
DDP schemes (Nayan and Panchnota)									
Land levelling	36 (87.80)	5 (12.20)	0 (0.00)	41 (100.00)	14 (34.15)	12 (29.27)	15 (36.59)	0 (0.00)	41 (100.00)
Farm bunding	7 (100.00)	0 (0.00)	0 (0.00)	7 (100.00)	1 (14.29)	4 (57.14)	2 (28.57)	0 (0.00)	7 (100.00)
Employment	14 (35.00)	7 (17.50)	19 (47.50)	40 (100.00)	7 (17.50)	4 (10.00)	2 (5.00)	27 (67.50)	40 (100.00)
Distribution of seeds and fertilizer (EPA)	16 (72.13)	4 (18.18)	2 (9.09)	22 (100.00)	15 (68.18)	4 (18.18)	3 (13.64)	0 (0.00)	22 (100.00)
Tree plantation	3 (100.00)	0 (0.00)	0 (0.00)	3 (100.00)	0 (0.00)	1 (33.33)	2 (66.67)	0 (0.00)	3 (100.00)
One time loan (EPA)	22 (50.00)	8 (20.00)	10 (25.00)	40 (100.00)	13 (32.50)	7 (17.50)	8 (20.00)	12 (30.00)	40 (100.00)
Animal health camp	3 (37.50)	3 (37.50)	2 (25.00)	8 (100.00)	2 (25.00)	2 (25.00)	1 (12.50)	3 (37.50)	8 (100.00)
Total	101 (100.00)	27 (100.00)	33 (100.00)	161 (100.00)	52 (100.00)	34 (100.00)	33 (100.00)	42 (100.00)	161 (100.00)

Note: EPA connotes entry point activities

Source: Researchers' 2012 survey data and finding based on household survey

III. Conclusion:

Results show that highest conservation structure has been made under DDP scheme as compared by NWDPRA scheme i.e. 233 instead of 192 soil and water conservation structures. Most of the structures are gully control measures. Khudana has highest structure whereas Mandola has least structure. NWDPRA scheme has large area under watershed programme, while proposed area was fixed under Desert Development Programme (DDP) scheme. Status of check dam, percolation embankments, ponds, field bunding, forest plantation and ramp cum inlet etc. are found in good condition in all micro-watersheds,

whereas gully plugs are most affected structure in all micro-watersheds. This is because of sifting sand dunes or rapid flooding of low-lying areas.

The analysis reveals that DDP scheme has large number of beneficiaries than NWDPRA scheme and accounts 161 and 95 respectively. It may be noted that most of the upper and dominant caste group and large farmer were benefited from watershed activities whereas large number of lower caste and landless people were benefited from entry point activities. It is a major concern for watershed policy makers. Overall performance of NWDPRA programme is much better than DDP programme in selected sample villages.

Due to large area under waste land in Khudana and Mandola villages therefore land levelling should be done in these villages, because farmers are not economically capable to bear the rate of land levelling. Engineering measures like Check Dams, Percolation Embankments with other measures be under taken in Mandola village. Construction of percolation ponds and embankments for increasing ground water recharge and gullies control, which are less in both schemes. There is immediate need of repair all damaged gully plugs.

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TRENDS AND PATTERNS OF URBANIZATION IN HARYANA: A STUDY



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ABSTRACT

Towns occupy a great place of significance because of their important role in the political, social and economic life of a country. Similarly; urbanization is one of the most powerful indicators of socioeconomic development of an area. It is usually seen that the highly urban area have high state of socioeconomic development. In fact, urbanization provides a new social and economic institution to the people and opens, new horizons of development. The 20th century witnessed a rapid migration of population from rural to urban areas in most of the countries of the world. A merely 13 per cent of the global population lived in urban areas in 1900, which increased to 29 per cent in 1950 and to about 50 per cent by the close of 20th century (United Nation, 2005). The study reveals that the shift of people from rural areas to urban areas mainly reflects the process of Industrialization change and Rural urban migration is a major factor of urbanization process. Rural urban migration is the predominant factor of urbanization. The study reveals that Eastern parts of Haryana including Panchkula, Ambala, Yamunanagar, Karnal, Panipat are more urbanized due to agricultural development, good transport connectivity, industrial development, higher level of literacy and higher standard of living. On the other hand, southern western part including Mewat, Mahendergarh, Palwal display lower level of urbanization due to high proportion of muslim population, social and economic backwardness, low level of literacy and poor transport facilities etc.

Keywords: Decadal urban growth, Effective urban population, Spacing of towns, Density of towns

INTRODUCTION

Towns occupy a great place of significance because of their important role in the political, social and economic life of a country. Similarly; urbanization is one of the most powerful indicators of socio-economic development of an area. It is usually seen that the highly urban area have high state of socio-economic development. In fact, urbanization provides a new social and economic institution to the people and opens, new horizons of development. It is therefore, very much essential to include urbanization in policy framework of regional development and planning. The last decade of the twentieth century mark major watershed in the evolution of human settlement, for it encompasses the period during which the location of the world's people became more urban than rural argued that urbanization in the demographic sense is an increase in the proportion of the urban population (U) to the total population over a period of time. Urbanization is the growth of secondary and tertiary activities like manufacturing, trading services etc. and on the other hand threatens the growth of agricultural areas. Urbanization refers to as the movement of

people from villages to the town/city where economic activities are centered around non-agricultural occupations such as trade, manufacturing industry and management. It is a phenomenon which is closely related with industrial revolution and associated economic development. Pace of urban growth in India was slower before twentieth century but it has become faster during the different decades of the later part of the twentieth century, creating regional disparities in urban development. Such disparities are seen all over the country which are required to be redressed.

URBAN DEFINITION

From a demographic point of view, the level of urbanization is measured by the percentage of the population living in urban areas. An area is classified as rural or urban depending upon various criteria such as population size, density, occupational composition and civic status. During British rule in India, every municipality regardless of size, every cantonment, all civil lines not included in municipal limits, and every other collection of houses permanently inhabited by not less than 5000 persons could be considered urban as long as it exhibited an urban character even when such an area was not under municipal government. This definition was carried through the 1961 Census. Since the 1961 Census, an urban area was determined based on two important criteria, namely: (i) statutory administration; certain economic and demographic indicators. The first criterion includes civic status of towns, and the second entails characteristics like population size, density of population, and percentage of the workforce in the non-agricultural sector. The towns identified on the basis of the first criterion are known as statutory or municipal towns, and those defined on the basis of the second criterion are termed census or non-municipal towns. The non-municipal towns constitute nearly 27 per cent of all towns as per the 2001 Census (Bhagat 2005). Specifically, the criteria that define a place as urban, as mentioned in the recent census reports, are as follows:

- (i) All places with a municipality, corporation, cantonment board or notified town area committee.
- (ii) All other places which satisfy the following criteria:
 - (b) Minimum population of 5000
 - (c) At least 75 per cent of the male working population engaged in non-agricultural pursuits;
 - (d) A population density of at least 400 persons per square kilometre.

The census commissioner of India, were allowed to include some places having distinct urban characteristics within the urban category even if such places did not strictly satisfy all the criteria mentioned earlier. While the Census of India applies the demographic and economic criteria in identifying towns at every census, it is the state governments that decide on the civic status of a settlement. The settlements which are granted urban civic status qualify as towns in the census as per the first criteria. In every census, several new towns are added to or removed from the roster of towns if they do not satisfy the earlier-mentioned criteria. As many urban residents also live outside the municipal boundary, the Indian Census uses the concept of an „urban agglomeration“ (UA) to measure urban population at the town and city level. A UA consists of the population of a core urban centre living within its municipal boundary, as well as the population of contiguous towns and adjoining urban outgrowths (OGs). OGs are areas around a core city or a statutory town that are fairly large and already urbanized such as a railway colony, university campus, port area, military camp, among other examples, but are not included within the municipal boundary of the core city or town. The municipal boundaries are also changed from time to time as decided by the state government, but it is a time-consuming process as notification has to go through the offices of Deputy Commissioners and

District Magistrates for due processing. However, in the absence of changes in the municipal boundaries, the application of the concepts of UA and OG by the Census takes into account any spillover of urban population outside the municipal boundary (Census of India).

OBJECTIVES:

- (1) To analyze trends of urbanization in Haryana
- (2) To analyze patterns of urbanization in Haryana.

DATABASE AND METHODOLOGY

The present study is entirely based on secondary data. For the study, the required data has been taken from Primary Census Abstracts of Haryana State, various census publications of India. Data from 1971-2011 has been used. For representation of data, tables and maps are used. Arc GIS software has been used to prepare maps.³

Trends and Patterns of Urbanization in Haryana, 2011

Study Area:

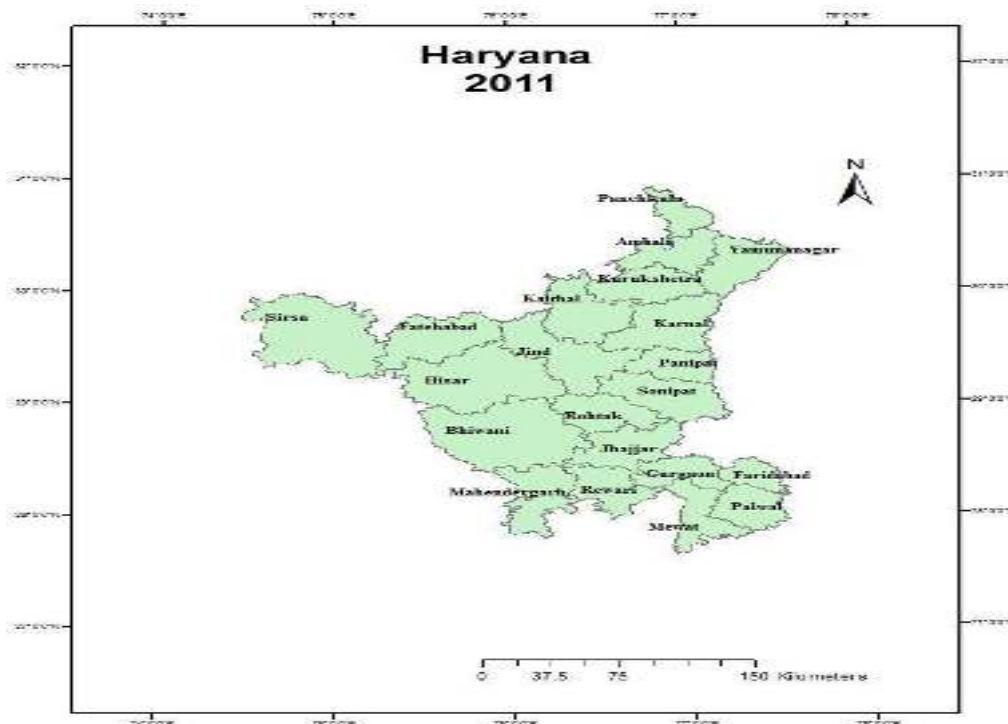


Figure: 1. Map of Study Area

Haryana is a state in northwest India surrounded by Punjab, Uttar Pradesh, Himachal Pradesh, Delhi and Rajasthan lies between latitudes 23⁰ 3' and 30⁰ 12' North and longitudes 69⁰ 30' and 78⁰ 17', east. It was carved out off the Indian state of Punjab on 1st Nov.1966. River Yamuna acts as the eastern division for administrative purpose. Haryana state covers about 44212 squ. Kms. Literacy rate of Haryana is 76.60 percent and sex ratio is 877. In Haryana, there are 21 districts in 2011 as against 11 in 1975-76. Haryana is primarily an alluvial plain and its soils constitute its major natural resource and agriculture is its main-stay. Besides, it shares the Shivalik foothills in the north and Aravalli hills in the south. Haryana surrounds Delhi in the northern, western and southern sides, a large area of state is included in National Capital Region (N.C.R.). Chandigarh is a union territory as well as, is the capital of Haryana. There are 21 districts, 74 sub districts, 80 statutory towns, 74 census towns and 6841 villages.

URBANIZATION IN HARYANA:

Haryana has been rural state whose most population is engaged in agricultural activities. So, before the independent, the level of urbanization has been very low i.e. less than 15 percent upto 1941. The main reasons were less development of economy, less industries and service sectors and mainly agrarian economy because most of population was engaged in agriculture. After independence, the process of urbanization in Haryana was low in comparison to national average of India(17.96 percent). But In 1981 census, urban population reached to 21.88 percent and 24.63 percent in 1991 census due to many region. The establishment of Haryana Urban Development Authority (HUDA) also promoted process of urbanization and industrial sectors were developed in some districts including Ambala, Panchkula, Kurukshetra, Murthal, Manesar, and Sonapat. Green revolutions also play a very important role in urbanization process. Due to green revolution, this high urban growth rate has been result of development of agriculture and starting of mandi towns due to agricultural surplus. As the table.1 shows, In 2001, about 28.92percent population lived in urban areas and in 2011, it has reached to 34.79 million consisting of 34.79 percent of Haryana's total population living in urban areas (Table 1).

Table no. 1 Growth of Population in Haryana 1901 - 2011 Census

Year	Population	Variation in Population	Deccional Percentage of Population
1901	4623064	---	---
1911	4174677	-448387	-9.70

1921	4255892	81215	1.95
1931	4559917	304025	7.14
1941	5272829	712912	15.63
1951	567379	400768	7.60
1961	7590524	1916927	33.22
1971	10036431	2445907	32.79
1981	12922119	2885688	28.75
1991	16463648	3541529	27.41
2001	21144564	4680916	28.43
2011	25351462	4206898	19.90

Source : Census of India, 2011

We can divide all districts into three categories on basis of urbanization :

- (1) Highly urbanized districts (above 35 percent)
- (2) Moderate urbanized districts (between 25 to 35 percent)
- (3) Less urbanized districts (below 25 percent)

	Categories	No. of Districts	Name of Districts
Highly Urbanized	Above 35	7	Panchkula, Ambala, Panipat, Faridabad, Rohtak, Gurgaon, Yamunanagar
Medium Urbanised	25-35	6	Kurukshetra, Karnal, Sonapat, Rewari, Jhajjar Hisar
Low Urbanised	Below 25	8	Fatehabad, Sirsa, Kaithal, Jind, Bhiwani, Mahendergarh , Palwal and Mewat

HIGHLY URBANIZED:

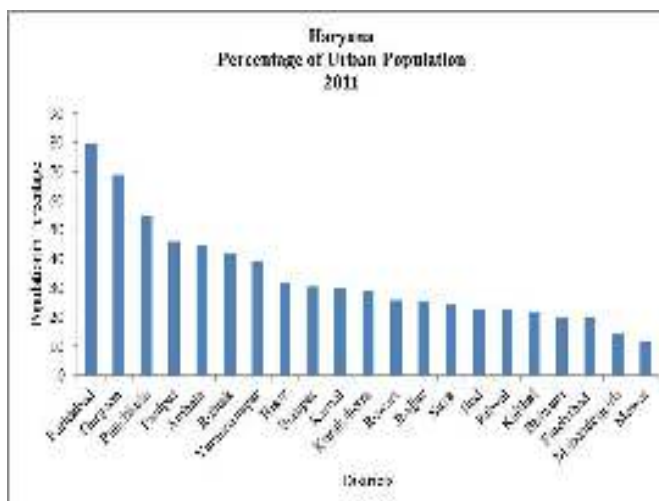
Table 2 shows that districts having urbanization above 35 percent come in high urbanized category, these include Panchkula, Ambala, Panipat, Faridabad, Rohtak and Gurgaon districts. National Fertilizer Ltd, woolen industry and oil refinery in Panipat, Maruti Suzuki India Ltd in Gurgaon, Hero Honda, Ford, and Escort groups of industries in Faridabad, have been helpful in spread of urbanization in Haryana.

Inmigration from people surrounding areas come here in search of job opportunities. In Rohtak, urbanization is spreaded because of PGIMS (Post Graduate Institute of Medical Education and Research) and Maharshi Dayanand University and has become a hub of educational centres for the people. Other cause of urbanization in these districts is that, these areas are administrative centres, district headquarters, higher level of literacy, high proportion of workers in non-agricultural activities and development of roads and railways also helped in urbanization.

Table:2 Haryana –Urbanization Rate, 2011

Districts	Percentage of Urban Population
Faridabad	79.4
Gurgaon	68.8
Punchkula	54.8
Panipat	45.9
Ambala	44.3
Rohtak	42.0
Yamunanagar	38.9
Hisar	31.7
Sonipat	30.5
Karnal	30.2
Kurukshetra	28.9

Rewari	25.82
Jhajjar	25.39
Sirsa	24.75
Jind	22.82
Palwal	22.65
Kaithal	21.97
Bhiwani	19.80
Fatehabad	19.5
Mahendergarh	14.43
Mewat	11.38
Haryana	34.79



Source: Census of India, 2011

MODERATE URBANIZATION:

As the above table reveals that districts having urbanization level between 25 and 35 percent are included in this category. These are six districts namely Kurukshetra, Karnal, Sonapat, Rewari, Jhajjar and Hisar. All these districts are the centre of educational institutes which have helped in spread of urbanization. Besides these, establishment of small and medium scale industries and agro based processing units in these areas also corporate in urbanization.

LOW URBANIZATION:

As the table shows, total number of eight districts comes in low urbanization category with urbanization level below 25 percent. These are Fatehabad, Sirsa, Kaithal, Jind, Bhiwani, Mahendergarh, Palwal and Mewat. Most of districts lies in western and southern Haryana. Among these, Mahendergarh and Mewat have very low level of urbanization (below 15 percent). Mewat is very backward district with lowest literacy in Haryana. In these areas, low urbanization is related to very poor poor infrastructural facilities, agricultural, industrial development, socio- cultural backwardness, peripheral location, and having low male and female

literacy. Apart from these, most of population engaged in agricultural and allied activities. On other hand, high proportion of Muslim population has been responsible for low level of urbanization.

CONCLUSION

The level of urbanization is inversely proportional to the population served by an urban centre. The larger the rural population served by each town, the lower the level of urbanization would be and vice-versa. Panchkula with 35.68 and Gurgaon with 25.42 towns are more developed & highly urban accessible districts serving a million rural population respectively. Ambala, Karnal, Sonapat, Rewari, Panipat, Mewat each have urban population below average, 14.45 towns serving a million rural population whereas Yamunanagar (17.54 towns) is above average. This is the category of moderate level. Kurukshetra, Kaithal, Jind, Faridabad, Rohtak, Jhajjar, Mahendergarh, Palwal fall in low category whereas in Sirsa, Fatehbad, Hisar & Bhiwani towns distribution is not even, there are very low number of towns serving million rural population because being their less in numbers and less urban influence on rural population. They have in general very poor access to social and economic infrastructure and consequently do not get incorporated in the mainstream of development activities. The study reveals that the shift of people from rural areas to urban areas mainly reflects the process of Industrialization change and. Rural urban migration is a major factor of urbanization process. Rural urban migration is the predominant factor of urbanization. In 1941, the pace of urbanization was slow in Haryana but after formation of independent state in 1966, the urbanization shows an increasing trend. In 2011, it has reached to 34.79 percent of Haryana's total population living in urban areas. The establishment of HUDA and development of agriculture, green revolution and starting of mandi towns also helped in process of urbanization in Haryana. The study reveals that Eastern parts of Haryana including Panchkula, Ambala, Yamunanagar, Karnal, Panipat are more urbanized due to agricultural development, good transport connectivity, industrial development, higher level of literacy and higher standard of living. On the other hand, southern western part including Mewat, Mahendergarh, Palwal display lower level of urbanization due to high proportion of muslim population, social and economic backwardness, low level of literacy and poor transport facilities etc.

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भारतीय कृषि एवं कृषक पर ब्रिटिश औपनिवेशिक शासन का प्रभाव : समीक्षा

संदीप बिर्नोई (सहायक प्रोफेसर)
चौ.के.आर.गोदारा मेमोरियल कॉलेज
बनारस (टिब्बी) हनुमानगढ़, राज. भारत।

सार

भारत दुनिया में क्षेत्रवार सातवां सबसे बड़ा देश है। भारतीय जनसंख्या लगभग 70 प्रतिशत कृषि पर निर्भर करती है। कृषि क्षेत्र में पिछले वर्षों के दौरान वाणिज्यिक फसलों, खाद्यान्नों, सब्जियों, तिलहन, फलों, डेयरी और पोल्ट्री के सामानों के उत्पादन में प्रमुख प्रगति हुई है।

औपनिवेशिक शासन से पहले भारत में आत्मनिर्भर गाँव की अर्थव्यवस्था में कृषि का विशेष महत्व था परन्तु औपनिवेशिक शासन ने भारत की अर्थव्यवस्था की पूर्ण प्रकृति और संरचना को विकृत कर दिया। इसका मुख्य कारण भूराजस्व था, जो राज्य की आय का प्रमुख स्रोत था। उन्होंने अधिकतम राजस्व एकत्र करने और ब्रिटिश उपज के लिए इस दायरे में एक औपनिवेशिक बाजार स्थापित करने के लिए भूमि राजस्व प्रणाली यानि स्थायी बन्दोबस्त, महलवारी और रयतवारी लागू की। इससे आत्मनिर्भर भारतीय कृषक की स्थिति बंद से बदतर होती चली गई।

परिचय

अंग्रेज विजेताओं ने भारत के शासन से अधिकाधिक लाभ उठाने का प्रयत्न किया। कम्पनी के अधिकारी स्वतंत्र व्यापार में विश्वास करते थे इसलिए उन्होंने आयात तथा निर्यात कर से अधिक राजस्व प्राप्त करने की अनुमति नहीं दी तथा राजस्व का मुख्य स्रोत भूमि कर ही रहा और उसी पर मुख्य बल दिया।

अंग्रेज भारत को एक बड़ी जागीर मानते थे अर्थात् उद्देश्य यह था कि अधिकाधिक आय के हेतु आर्थिक भाटक लेने का प्रयत्न किया जाए। फलस्वरूप किसान के पास केवल कृषि का व्यय तथा उसके श्रम की मजदूरी ही रह जाती थी। भारत के विशाल समृद्ध आर्थिक कच्चे माल का उपयोग करने के लिए ब्रिटेन ने सबसे जटिल तरीकों का इस्तेमाल किया और उन्होंने दो सौ वर्षों के नियंत्रण के बाद भारतीय अर्थव्यवस्था को खोखला कर दिया। नतीजन, स्वतन्त्रता के बाद, देश का परिदृश्य गरीबी, भुखमरी और निम्न राष्ट्रीयकृत आय आदि के साथ आर्थिक रूप से अपरिपक्व दायरे के रूप में विद्यमान था।

कृषि भारतीय अर्थव्यवस्था की रीढ़ की हड्डी के समान है। भारत के लगभग 60-70 प्रतिशत आबादी कृषि पर निर्भर है जो सकल घरेलू उत्पाद के लगभग 15-20 प्रतिशत के लिए रिकार्ड करती है। कृषि के क्षेत्र में, पिछले वर्षों के दौरान वाणिज्यिक एवं खाद्यान्नों के क्षेत्र में प्रमुख प्रगति हुई है। इसके अलावा आत्मनिर्भर गाँव की अर्थव्यवस्था में कृषि का विशेष महत्व था परन्तु औपनिवेशिक शासन के दौरान अंग्रेजों का मुख्य उद्देश्य, अपने औद्योगिक विकास के लिए कच्चे माल की आवश्यकता को ध्यान में रखते हुए, वाणिज्यिक वस्तुओं का उत्पादन को बढ़ावा देना था। जिससे आत्मनिर्भर ग्रामीण अर्थव्यवस्था चौपट हो गई।

ब्रिटिश शासन के दौरान भारत में भूराजस्व प्रणाली

स्थाई जमींदारी व्यवस्था

जमींदारी अर्थव्यवस्था अंग्रेजों की देन थी तथा इसमें कई आर्थिक उद्देश्य निहित थे । जमींदारी पद्धति के अनुसार जमींदार को (जो प्रायः भूमि कर संग्रहकर्ता था) भूमि का स्वामी मान लिया गया । वह भूमि को बेच, रहन अथवा दान में दे सकता था । राज्य भूमि कर देने के लिए केवल जमींदार को ही उत्तरदायी समझता था तथा कर न देने पर भूमि जब्त कर ली जाती थी । जमींदार को भूराजस्व इकट्ठा करने के परिश्रमिक के रूप में भूराजस्व का 11 प्रतिशत रखना होता था तथा शेष कम्पनी को सौंप दिया जाता था ।

लार्ड कार्नवालिस ने यह व्यवस्था बिहार, बंगाल, यू.पी., उड़ीसा और उत्तरी कर्नाटक के वाराणसी मंडल में लागू की जो ब्रिटिश भारत के कुल क्षेत्रफल का लगभग 19 प्रतिशत था । इस स्थाई व्यवस्था का सबसे घिनौना पक्ष यह था कि सरकार की माँग तो स्थिर थी, परन्तु जो भाटक जमींदार कृषक से लेता था वह परिवर्तनीय था । अतएव कालांतर में भाटक बढ़ा दिया गया ।

महलवाड़ी पद्धति

वारेन हेस्टिंग्स की अवधि के दौरान 1833 ई. में महलवाड़ी प्रणाली की शुरुआत की गई थी । यह नई व्यवस्था मार्टिन बर्ड की देख रेख में लागू की गई । यह प्रणाली उत्तर प्रदेश, पंजाब तथा मध्य प्रदेश के कुछ हिस्सों में लागू की गई । इसके अनुसार एक भाग की भूमि का सर्वेक्षण किया जाता था जिससे बंजर व उपजाऊ भूमि स्पष्ट की जाती थी । इसके बाद समस्त भाग या ग्राम का भूमि कर निर्धारित कर दिया जाता था । भाटक का 66 प्रतिशत भाग राज्य सरकार का भाग होता था । यह व्यवस्था भी ग्रामीण जीवन में कुछ सुधार नहीं कर पाई और कृषक की अवस्था बुरी ही रही ।

रैयतवाड़ी पद्धति

थामस मुनरो और कैप्टन रीड द्वारा 1820 में बम्बई, मद्रास, कुर्ग और असम के कुछ हिस्सों में यह व्यवस्था लागू की गई । इस पद्धति के अनुसार प्रत्येक पंजीकृत भूमिदार को भूमि का स्वामी स्वीकार किया गया । वह ही राज्य सरकार को भूमि कर देने के लिए उत्तरदायी था । वह भूमि से उस समय तक वंचित नहीं किया जा सकता था जब तक वह समय पर भूमि कर देता रहे । भूमि कर कुल उपज के तीसरे भाग को आधार मान कर इस पद्धति को लागू किया गया । दूसरे भूमिकर धन के रूप में देना पड़ता था तथा इसका वास्तविक उपज अथवा मंडी भाव से कोई संबंध नहीं था । इसलिए कृषक पर अत्याधिक बोझ पड़ा और रैयत साहुकारों के पंजों में फंस गया ।

नए कृषि सम्बन्धों का विकास एवं आर्थिक विफलता

ईस्ट इण्डिया कम्पनी की भूमि कर पद्धतियों का, विशेषकर अत्याधिक कर तथा नवीन प्रशासनिक तथा न्यायिक प्रणाली का परिणाम यह हुआ कि भारतीय अर्थव्यवस्था अस्त व्यस्त हो गई तथा ग्रामों की प्राचीन सामाजिक, आर्थिक तथा राजनैतिक व्यवस्था छिन्न-भिन्न हो गई । नई भू-व्यवस्था से भूमि तथा कृषक दोनों ही चलनीय हो गए, जिसके फलस्वरूप ग्रामों में साहुकार तथा अन्यत्रवासी भूमिपति उत्पन्न हो गए ।

भारतीय कृषि : इसका व्यवसायीकरण

19वीं शताब्दी के दूसरे भाग में, एक नया पर्याप्त आन्दोलन भारतीय कृषि के व्यवसायीकरण का विकास था अर्थात् कुछ विशेष फसलें गाँव में उपयोग के लिए पैदा नहीं होती थी लेकिन घरेलू और सार्वभौमिक बाजार में व्यापार के लिए होती थी । कृषि की देहाती सम्पत्ति और जीवित विन्यास को पहले से ही नुकसान पहुँचा था जो आगे उपयोग की बजाए बाजार के लिए खाद्यान्न और फसलों की खेती से टूट गया था ।

व्यवसायिक फसलें जैसे जूट, कपास, गन्ना, मूँगफली, तम्बाकू और तिलहन आदि खाद्यान्न की तुलना में अधिक पारिश्रमिक थी। यह भारतीय किसान के लिए मजबूर प्रक्रिया थी। व्यापारिक फसलों में खर्च करने के लिए किसान के पास शायद ही कुछ अधिभोग बचता था। इस प्रकार आत्मनिर्भर किसान कर्ज में दबता गया।

भारतीय कृषि को उन्नत करने के प्रयास

अंग्रेजों द्वारा भारतीय कृषि को उन्नत करने के कुछ प्रयास भी किए गए। उन्होंने कृषि और वाणिज्यिक फसलों के लिए बोटैनिकल संवर्धन करवाया तथा वाणिज्यिक महत्व की विदेशी फसलों से परिचित करवाया। कपास की अमेरिकन किस्म की खेती एवं चाय जैसी नई फसलों की शुरुआत का विस्तार करने का प्रयास किया। 1905 में पुसा (बिहार) में, कृषि अनुसंधान संस्थान स्थापित किया गया जिसका नाम बदल कर 1911 ई. में इंपीरियल इन्स्टीट्यूट ऑफ एग्रीकल्चरल रिसर्च कर दिया और 1919 में इंपीरियल एग्रीकल्चर रिसर्च इन्स्टीट्यूट कर दिया गया।

निष्कर्ष

भारत में अंग्रेजों का मुख्य उद्देश्य राजनैतिक नियंत्रण स्थापित करना था जो मुख्य रूप से राष्ट्र की वाणिज्यिक और आर्थिक परिस्थितियों के उपयोग से संबंधित था। वे अपनी आपूर्ति के लिए इस दायरे में एक औपनिवेशिक एवं मिश्रित बाजार स्थापित करना चाहते थे। जिसके कारण भारतीय अर्थव्यवस्था का यह चरण एक शून्य का चरण था तथा इसका परिणाम यह रहा कि जब भारत आजाद हुआ तब वह आत्मनिर्भर न होकर पिछड़ापन, भूखमरी, अकाल, कुपोषण तथा कम राष्ट्रीयकृत आय आदि कठिनाइयों से ग्रस्त था।

सन्दर्भ

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जैन एवं बौद्ध धर्म : एक ऐतिहासिक अध्ययन



श्याम मूर्ति भारती
(नेट – यू० जी० सी०)
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इतिहास

विषय प्रवेश:

भारतीय इतिहास में ईसा० पूर्व छठी शताब्दी की अमिट छाप है। वह युग दार्शनिक चिंतन में गहन तल्लीनता का साक्षी रहा है। इस युग में मध्य गंगा के मैदानों में अनेक धार्मिक सम्प्रदायों का उदय हुआ। जिनमें से करीब 62 धार्मिक सम्प्रदाय ज्ञात हैं। इन मतों तथा दर्शनों ने बौद्धिक आंदोलन का रूप ग्रहण किया। इस बौद्धिक गतिविधि का केन्द्र मगध (वर्तमान बिहार राज्य) था। इस प्रकार के बौद्धिक आंदोलन चीन, ईरान तथा यूनान आदि देशों में भी हुए थे।

इस बौद्धिक आंदोलन के कारण तत्कालीन सामाजिक एवं आर्थिक परिवर्तनों में निहित थे। बौद्ध एवं जैन धर्मों के उद्भव का यथार्थ कारण भारत में नई कृषिमूलक अर्थव्यवस्था का विकास था। 600 ई० पू० के आसपास भारत में लोहे का इस्तेमाल प्रारम्भ हुआ। लोहे के इस्तेमाल से कुल्हाड़ियों का निर्माण हुआ। तथा इससे पूर्वी उत्तर प्रदेश तथा उत्तरी एवं दक्षिणी बिहार सहित पूर्वोत्तर भारत के जंगलों को साफ करना आसान हो गया। क्योंकि इन क्षेत्रों में वर्षा की दर लगभग 100 सेंटीमीटर होने के कारण इन क्षेत्रों में घने जंगल छाए हुए थे।

कृषि व्यवस्था की प्रगति में भी लोहे की भूमिका महत्वपूर्ण रही। क्योंकि लोहे वाले फालों से गहरी जुताई संभव थी। जिससे अनाज उत्पादन में वृद्धि हुई। कृषिमूलक अर्थव्यवस्था हेतु पशुपालन आवश्यक था। किन्तु वैदिक कर्मकांड के अनुसार यज्ञों में पशुओं के मारे जाने के कारण कृषि व्यवस्था में व्यवधान आया। इस पशुवध को रोक कर ही नई कृषिमूलक अर्थव्यवस्था को गति प्रदान की जा सकती थी।

वैदिकोत्तर समाज में वर्णों का विभाजन क्रमशः ब्राह्मण, क्षत्रिय, वैश्य तथा शूद्र के रूप में था। वर्ण व्यवस्था को जन्ममूलक माना गया था। तथा प्रत्येक वर्ण के अलग – अलग कर्तव्य निर्धारित थे। ब्राह्मणों एवं क्षत्रियों को कुछ विशेषाधिकार मिले हुए थे। ब्राह्मण यद्यपि सर्वोच्च स्थान पर थे, तथा क्षत्रिया का स्थान दूसरा था। तीसरा वर्ण वैश्य था। समाज में वैश्य वर्ण ही मुख्य करदाता थे। जनेऊ धारण करने वालों हेतु द्विज नामक समूह था। जिसमें ब्राह्मण, क्षत्रिय एवं वैश्य शामिल थे। समाज में चौथा वर्ण शूद्र था। जिनका कार्य ऊपर के तीनों वर्णों की सेवा करना था। शूद्रों को महिलाओं के समान वेद पढ़ने के अधिकार से वंचित रखा गया था।

इस तरह के वर्ण – विभाजन वाले समाज में क्षत्रिय वर्ण द्वारा ब्राह्मणों के धर्म विषयक विशेषाधिकारों पर आपत्ति जतायी गई। तथा उन्होंने इस व्यवस्था के विरुद्ध एक प्रकार का आंदोलन छेड़ दिया था। क्षत्रियों द्वारा ब्राह्मणों की

श्रेष्ठता का विरोध करना नये धर्मों के उद्भव का अन्यतम कारण सिद्ध हुआ। गौतम बुद्ध तथा वर्धमान महावीर दोनों क्षत्रिय थे, तथा दोनों ने ब्राह्मणों की मान्यता को चुनौती दी। वैश्य वर्ण द्वारा भी किसी ऐसे धर्म की खोज की जा रही थी जिसमें उनकी सामाजिक स्थिति में उत्थान हो। क्योंकि नये नगरों की स्थापना, सिक्कों के प्रचलन तथा व्यापार वाणिज्य में वृद्धि से वैश्य वर्ण के महत्त्व में वृद्धि हो रही थी। ऐसी स्थिति में बौद्ध तथा जैन धर्म में उनकी आस्था बढ़ी। इस आस्था हेतु निम्नलिखित कारण उत्तरदायी थे—

- दोनों धर्मों द्वारा हिंसा का विरोध कर शांति स्थापना की बात की गई, जो व्यापार – वाणिज्य हेतु अनुकूल स्थिति थी।
- ब्राह्मण धर्म से जुड़े धर्मसूत्र में सूद व्यवस्था की निंदा।

वैश्य वर्ण के अतिरिक्त अन्य सामान्य जन भी आदिम जीवन म लौटने की आकांक्षा पाले हुए थे, क्योंकि समाज में फैली विभिन्न प्रकार की असमानताओं के कारण लोग सन्यास के आदर्श की ओर लौटने को इच्छुक थे। चूंकि बौद्ध तथा जैन दोनों धर्मों द्वारा सरल, शुद्ध तथा संयमित जीवन की शिक्षा दी गई थी। इससे सामान्य जन भी इन दोनों धर्मों के सिद्धांतों से प्रभावित होकर उनका अनुसरण करने लगे।

जैन धर्म

जैन धर्मावलम्बियों की मान्यताओं के अनुसार इस धर्म के सबसे महान धर्मोपदेष्टा उनके 24 वें तीर्थंकर महावीर हुए। महावीर से पहले तेइस और तीर्थंकर हुए। इनमें पहले तीर्थंकर के रूप में ऋषभदेव तथा तेइसवें तीर्थंकर के रूप में पार्ष्णाथ को माना जाता है। महावीर स्वामी जैन धर्म के संस्थापक नहीं थे, इस धर्म के अंतिम तीर्थंकर थे। वर्धमान महावीर का जन्म 540 ई० पू० वैशाली (बिहार) के बसाढ़ नामक स्थान में माना जाता है। महावीर का सम्बन्ध मगध राजवंश से था। उनके पिता का नाम सिद्धार्थ था, जो क्षत्रिय कुल के प्रधान थे। तथा माता त्रिषला लिच्छवि-नरेश चेतक की बहन थी।

महावीर द्वारा 30 वर्ष की अवस्था में गृहत्याग करने के पश्चात उन्होंने 12 वर्षों तक सन्यास जीवन बिताया। तत्पश्चात 42 वर्ष की आयु में उन्हें जिम्बिका ग्राम के समीप ऋजुपालिका नदी के तट पर एक साल वृक्ष के नीचे कैवल्य (ज्ञान) की प्राप्ति हुई। जिससे उन्होंने सुख-दुख पर विजय प्राप्त की। इसी विजय के कारण उन्हें महावीर या जिन (विजेता) कहा गया तथा उनके अनुयायी जैन कहलाए। महावीर की पत्नी का नाम यषोदा था। इनकी एक पुत्री थी अन्नोज प्रियदर्शन, जिसका विवाह इनके भतीजे जामाली के साथ हुआ था। महावीर का निर्वाण 468 ई० पू० में बहतर वर्ष की आयु में वर्तमान राजगीर (बिहार) के समीप पावापुरी में हुआ था। दूसरी परंपरा के अनुसार उनका देहांत 527 ई० पू० में माना जाता है।

महावीर द्वारा जैन धर्म के प्रचार के लिए एक संघ की स्थापना की गई थी, तथा प्रत्येक समूह (गण) हेतु एक गणधर (प्रधान) को नियुक्त किया था। जैन धर्म के पांच व्रत हैं: (1) अहिंसा अर्थात् हिंसा नहीं करना, (2) अमृषा या झूठ न बोलना, (3) अचौर्य अर्थात् चोरी न करना, (4) अपरिग्रह या संपत्ति अर्जित नहीं करना तथा (5) ब्रह्मचर्य या इन्द्रिय निग्रह करना। 5 वें व्रत, ब्रह्मचर्य का समावेश महावीर द्वारा किया गया था, जबकि जैन धर्म में अन्य चार व्रतों की परंपरा पूर्व से चली आ रही थी। जैन धर्म में अहिंसा पर अत्यधिक बल दिया गया है। महावीर द्वारा अपने अनुयायियों को वस्त्र का सर्वथा त्याग करने का आदेश दिया गया था। ऐसा आदेश उन्होंने अपने अनुयायियों को जीवन में अधिक संयम लाने हेतु दिया था। यद्यपि इसी कारणवश कालांतर में जैन धर्म दो संप्रदायों में विभक्त हो गया – (1) श्वेताम्बर (श्वेत वस्त्र धारण करने वाले) तथा (2) दिगम्बर (नग्न रहने वाले)।

जैन धर्म के ग्रंथ अर्धमागधी भाषा में लिखे गए। यद्यपि कालांतर में संस्कृत भाषा में जैन धर्म की प्रमुख पुस्तक कल्पसूत्र का लेखन किया गया। महावीर द्वारा जैन धर्म के प्रचार के लिए प्राकृत भाषा का प्रयोग किया था। जैन धर्म के त्रिरत्न हैं – सम्यक दर्शन, सम्यक ज्ञान तथा सम्यक आचरण। त्रिरत्न के अनुशीलन में आचरण पर अत्यधिक बल दिया गया है। जैन धर्म में देवताओं के अस्तित्व को स्वीकार किया गया है, किन्तु उनका स्थान जिन से नीचे रखा गया है। जैन धर्म में युद्ध और कृषि दोनों की वर्जना की गई है, क्योंकि दोनों में जीवों की हिंसा संभव है। जैन धर्म के अन्तर्गत काया – क्लेष (उपवास) द्वारा शरीर के अंत का विधान किया गया है। जैन धर्म के अनुयायी तथा मौर्य वंश के संस्थापक चन्द्रगुप्त मौर्य द्वारा इसी विधान से मृत्यु का वरण किया गया था।

जैन धर्म के अनुसार, संसार है तथा वास्तविक है, किन्तु इसकी सृष्टि का कारण ईश्वर नहीं है। महावीर तथा बुद्ध दोनों की मूल शिक्षा दुःख एवं दुःख से मुक्ति पर आधारित है। दुःख का कारण कर्मफल रूपी बंधन को माना गया है। महावीर के अनुसार इस कर्मफल रूपी बन्धन से मुक्ति पाने हेतु त्रिरत्न के पालन की आवश्यकता बतायी गयी है। कर्मों के कारण सांसारिक भौतिक द्रव्य उसकी ओर प्रवाहमान होकर मनुष्य को बंधन में बांध लेते हैं। इस प्रकार स्वरूपतः मुक्त जीव बंधनों में बँध जाता है। जीव की मुक्ति हेतु कर्म पुद्गलों को जीव से अलग करना आवश्यक है। महावीर स्वामी द्वारा जीव को कर्म पुद्गलों से मुक्ति हेतु आचरण की पवित्रता, विचारों की पवित्रता तथा शारीरिक पवित्रता पर बल दिया गया है।

जैन धर्म में कई प्रकार के ज्ञान का उल्लेख है – इंद्रिय – जनित ज्ञान (मति), श्रवण ज्ञान (श्रुति), तथा दिव्य ज्ञान (अवधि) आदि। इनके अलावा मनः पर्याय की संकल्पना दी गई है, अर्थात् अन्य व्यक्ति के मन – मस्तिष्क की बात जान लेना। सर्वश्रेष्ठ ज्ञान की प्राप्ति मात्र निर्ग्रथों एवं जिनेन्द्रियों को ही प्राप्त होना संभव बताया गया है। जैन धर्म में ज्ञान संबंधी सिद्धान्तों को दृष्टिकोण की भिन्नता के कारण 7 स्वरूपों में व्यक्त किया गया है, जिसे स्यादवाद तथा अनेकांतवाद कहते हैं।

महावीर के निर्वाण के 200 वर्ष बाद मगध क्षेत्र में व्यापक अकाल पड़ा और चन्द्रगुप्त मौर्य भद्रबाहु के नेतृत्व में अन्य जैन भिक्षुओं कि साथ दक्षिणापथ चले गए, शेष जैन स्थलबाहु के नेतृत्व में मगध में ही रहे। स्थलबाहु द्वारा अकाल की कठिनाईयों के कारण नंगे रहने की आज्ञा दी गई थी। 12 वर्षों का अकाल समाप्त होने के पश्चात् दक्षिण भारत से लौटे जैनों का मगध क्षेत्र के स्थानीय जैनों से मतभेद हो गया। जिसके फलस्वरूप जैन धर्म का दो भागों में विभाजन हुआ। भद्रबाहु पवित्र मौखिक साहित्य का अंतिम सम्पूर्ण ज्ञाता था।

पाटलिपुत्र (आधुनिक पटना) में जैन धर्म के मुख्य उपदेशों को संकलित करने के लिए तीसरी शताब्दी ई० पू० में एक परिषद का आयोजन किया गया। इस परिषद की अध्यक्षता स्थलबाहु द्वारा की गई थी। किन्तु दक्षिणी जैनों द्वारा इस परिषद का बहिष्कार कर इसके निर्णयों को मानने से इंकार किया। बल्लभी (गुजरात) में 512 ई० में देवाराधि क्षेमासरमन की अध्यक्षता में दूसरे जैन परिषद का आयोजन किया गया। जिसमें जैन साहित्य का अंतिम रूप से संकलन किया गया। जैनों द्वारा अपभ्रंश भाषा में पहली बार कई महत्वपूर्ण ग्रंथ लिखे गए, तथा इसका पहला व्याकरण तैयार किया। साथ ही कन्नड़ भाषा के विकास में भी महत्वपूर्ण योगदान दिया।

बौद्ध धर्म

गौतम बुद्ध (सिद्धार्थ) महावीर के समकालीन थे। गौतम बुद्ध का जन्म 563 ई० पू० में नेपाल की तराई में कपिलवस्तु के निकट, लुम्बिनी नामक स्थान पर हुआ था। उनके पिता कपिलवस्तु के राजा थे। इनका सम्बन्ध शाक्य नामक क्षत्रिय कुल से था। उनकी माता कोषल-राजवंश की कन्या थी। सिद्धार्थ के जन्म के सातवें दिन उनकी माता का देहावसान हो गया था। माता के देहावसान के पश्चात् सिद्धार्थ का लालन-पालन उनकी मौसी महाप्रजापति गौतमी ने किया। गणराज्य में उत्पन्न होने के कारण उनमें कुछ समतावादी भावना आई थी।

गौतम ने 29 वर्ष की उम्र में पत्नी यशोधरा तथा शिषु राहुल को सोता हुआ छोड़कर गृहत्याग किया था। सात वर्षों तक भटकने के पश्चात 35 वर्ष की आयु में वर्तमान बिहार राज्य के बोधगया नामक स्थान पर पीपल वृक्ष के नीचे उन्हें ज्ञान की प्राप्ति हुई। इस घटना के पश्चात वे बुद्ध अर्थात् प्रज्ञावान कहलाए। ज्ञान की प्राप्ति के पश्चात उन्होंने वाराणसी के सारनाथ नामक स्थान पर पाँच ब्राह्मणों को अपना प्रथम उपदेश दिया, अर्थात् धर्म-चक्र-प्रवर्तन किया। सारनाथ में ही बुद्ध ने संघ की स्थापना की। बौद्ध ग्रंथों में दिए वर्णन के अनुसार, मगध के शासक बिम्बिसार, अजातशत्रु, कोषल नरेश प्रसेनजित् आदि बौद्ध धर्म के अनुयायी थे। तथा प्रारंभिक अनुयायियों में ब्राह्मणों की संख्या सर्वाधिक थी।

बुद्ध के धर्मप्रचार में किसी भी प्रकार कोई भेदभाव नहीं होता था। उन्होंने नवीन उत्पादन व्यवस्था का प्रत्यक्ष तथा परोक्ष समर्थन किया था। एक परंपरा के अनुसार 483 ई० पू० में कुषीनगर (वर्तमान दरभंगा जिले का कसिया नामक स्थान) में 80 वर्ष की आयु में उनका महापरिनिर्वाण हुआ। उन्होंने किसी को अपना उत्तराधिकारी नियुक्त नहीं किया था। महापरिनिर्वाण के पश्चात उनके अवशेष 8 भागों में विभाजित कर, उस पर स्तूप का निर्माण कर अवशेष को सुरक्षित रखा गया।

बुद्ध बड़े व्यावहारिक सुधारक थे। उन्होंने आध्यात्मिक वाद-विवादों में न पड़ कर वास्तविक जीवन तथा जगत को अपनी शिक्षाओं का केन्द्र बनाया। बुद्ध ने कहा कि संसार दुःखमय है। अतः उन्होंने अपनी शिक्षाओं में दुःखों से मानवमात्र को मुक्ति दिलाने पर बल दिया।

महात्मा बुद्ध की शिक्षाओं के चार मूल आधार हैं : (1) संसार दुःखमय है। (2) समस्त दुःखों का कोई न कोई कारण है। (3) सांसारिक दुःखों से मुक्ति का आश्वासन। (4) दुःखों से मुक्ति का मार्ग बताया। दुःखों से निवृत्ति हेतु बुद्ध ने आष्टांगिक मार्ग पर बल दिया है : सम्यक् दृष्टि, सम्यक् संकल्प, सम्यक् वाक्, सम्यक् कर्मान्त, सम्यक् व्यायाम, सम्यक् स्मृति, सम्यक् आजीव तथा सम्यक् समाधि। बुद्ध ने जीवन में मध्यम मार्ग अपनाने पर बल दिया है।

बुद्ध ने शारीरिक तथा मानसिक शुद्धता पर अत्यधिक बल दिया है। तथा अपने अनुयायियों हेतु नियम निर्धारित किए हैं:

- (1) पराए धन का लोभ नहीं करना
- (2) हिंसा नहीं करना
- (3) नषे का सेवन न करना
- (4) झूठ नहीं बोलना तथा
- (5) दुराचार से दूर रहना।

बुद्ध ने अपनी शिक्षाओं में तत्कालीन परिस्थितियों को ध्यान में रख कर आदर्शवादी नहीं बल्कि, व्यवहारवादी बातों पर जोर दिया है। बुद्ध ने संघ के दरवाजें सभी हेतु खोल दिए थे, चाहे वह किसी भी जाति का हो। बौद्ध धर्म की उदारवादिता के कारण वैदिक क्षेत्र से बाहर के लोग भी इस धर्म में दीक्षित हुए। धर्म के प्रसार में जनसाधारण की भाषा पालि, बुद्ध का व्यक्तित्व तथा धर्मोपदेश की इनकी प्रणाली आदि बौद्ध धर्म के प्रचार में सहायक सिद्ध हुए। बौद्ध धर्म के तीन प्रमुख अंग थे : बुद्ध, संघ और धम्म। सम्राट अशोक ने बौद्ध धर्म को मध्य एशिया, पश्चिम एशिया और श्रीलंका में फैला कर इसे विष्व पटल पर रखा।

बौद्ध धर्म के प्रचार प्रसार में संघ की भूमिका भी महत्वपूर्ण रही है। संघ में प्रविष्ट होने को उपसम्पदा कहा जाता था। संघ में भिक्षुओं को कठोर नियमों का पालन करना पड़ता था। तत्कालीन समय में पूर्वोत्तर भारत की जनता के समक्ष समस्याओं के सम्बन्ध में बौद्ध धर्म द्वारा जागृति लाने का प्रयास किया गया। उनका उद्देश्य ईसा-पूर्व पाँचवीं सदी के भौतिक जीवन में उत्पन्न बुराईयों को दूर कर मानव को मुक्ति या निर्वाण का मार्ग दिखाना था। बौद्ध धर्म ने स्त्रियों तथा शूद्रों हेतु अपने द्वार खोल कर समाज पर गहरा प्रभाव जमाया।

बाद्ध धर्म के मूल ग्रंथ त्रिपिटक हैं – सुत्तपिटक, विनयपिटक तथा अभिधम्मपिटक। बुद्ध ने विष्व को नष्वर माना, तथा ईष्वर की सत्ता को स्वीकार नहीं किया। कालांतर में बौद्ध धर्म का हीनयान एवं महायान में विभाजन हो गया।

बुद्ध के महापरिनिर्वाण के पश्चात भारत में चार बौद्ध सभाओं (संगीति) का आयोजन किया गया। प्रथम बौद्ध संगीति का आयोजन 483 ईसा पूर्व में, राजगृह (वर्तमान बिहार) में, महाकष्यप की अध्यक्षता में, अजातषत्रु के शासनकाल में की गई थी। द्वितीय बौद्ध संगीति 383 ईसा पूर्व में, वैशाली (वर्तमान बिहार) में, साबाकामी की अध्यक्षता में, कालाषोक के शासनकाल में आयोजित की गई थी। तृतीय बौद्ध संगीति 255 ईसा पूर्व में, पाटलिपुत्र (वर्तमान बिहार) में, मोग्गलिपुत्तत्तिस्स की अध्यक्षता में, अषोक के शासनकाल में हुई थी। तथा चतुर्थ बौद्ध संगीति का आयोजन ई० की प्रथम शताब्दी में, कुण्डलवन (कश्मीर) में वसुमित्र की अध्यक्षता (उपाध्यक्ष – अष्वघोष) में, कनिष्क के शासनकाल में हुआ था।

निष्कर्षतः कहा जा सकता है कि तत्कालीन समाज में जिस प्रकार का तनाव व्याप्त था, समाज के भौतिक स्वरूप में जिस प्रकार के परिवर्तन आ रहे थे, तथा अर्थव्यवस्था जिस प्रकार प्रगतिशीलता की ओर बढ़ रही थी, ऐसे समय में बौद्ध एवं जैन धर्म द्वारा जिस प्रकार मनुष्य के कल्याण हेतु, नैतिकता पर आधारित, सरल रूप में सार्वभौमिक शिक्षा का प्रतिपादन किया, वह भारतीय इतिहास में एक युग-प्रवर्तक घटना सिद्ध हुई।

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ASPECTS OF CULTURAL TRANSFORMATION IN GIRISH KARNAD'S *NAGAMANDALA* AND DEEPA MEHTA'S *VIDESH- HEAVEN ON EARTH*

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Abstract

This study analyzes the text *Nagamandala* by the famous playwright, actor director of the twentieth century Girish Karnad and *Videsh-Heaven on Earth* movie by Deepa Mehta through various different aspects like the cultural transformation of how that happens in the play as well as in the movie will be taken care of. The struggle between the myth, reality and dream that the protagonist of both the works faces. The extensive study of both the female character helps us to know the way the females were exploited in their day to day life. Through the study the psychological shifts that the female characters had to face was vividly observed. This experiment found the liberty that a film gets when an adaptation of a play is done. The exploitation of the female in Indian contexts will be interrogated. The present study intends to the psychological instincts that happen due to the cultural and the social shift in the characters.

Keywords: Culture, Myth, Reality, Dream, Psycho-cultural, Struggle

Introduction

Human being has created literature it helps us to study analyse and scrutinize man as a complex being. Literature majorly comprise of four basic genres that is Poetry, Prose, Fiction and Drama. Drama being an audio-visual medium of expression which represent humans and its doings most effectively. In olden times, according to Bharata, in *Natyashastra* "when the peculiarities of life in a society are connected with certain gestures or when the actions of gods, and kings are represented on stage it is a dramatic play". The drama is the imitations of situations. It is a show because it is seen. The current literary scenario defines Drama as an important literary expression whose grounds are rooted deep in cultural beliefs, empiric mode of knowledge and traditional signs human ethics and emotions.

A play is often an orderly sequence of actions performed in specified places for known durations of time. However, one looks at it, and play and playing are two fundamentally performative. The first thing to realize when a reader sets out to read a dramatic text is that the words written are not designed to function in the

same way as the words in a novel or a poem. The words are designed to become to become a performance in our minds, as readers. Cinema appeared a little more than a century ago to develop into one of the most effective forms of expression that has made its impact on practically every field of theory and practice. Cinema's dictum of happy ending easily takes most of its viewers out of their boring everyday lives into a beautiful fantasy land of happiness and contentment.

Adaptation since long ago has been the center to the process of filmmaking since almost the beginning and could have well maintained its dominance into the cinema's till the second century. The term adaptation in itself states that getting into the skin of the work or getting into the fundamental idea that the written piece of work tries to present. One basic and an important issue that happens with the adaptation in contemporary theme is how much it can be changed from the actual text and fabric of the story keeping in mind the sublime idea of the play intact. Some changes that are inevitable are, the geographical changes, social structure, the time of work, etc.

The present research will be conducted on the psychoanalytical study of the main character that is Rani in Girish Karnad's play and Chand in Deepa Mehta's film regarding their past and present life exploring on how the cultural shifts faced by the characters becomes the psychological instinct for them. Girish Karnad is the most important dramatist of the contemporary Indian stage that has enriched the present entertainment world with talent as an actor, director, writer and a producer. Born on 19th May in Matheran, a small town near Bombay, his entire childhood was spent in a small village in Karnataka. Karnad is a well-known and a renowned playwright. When Karnad started his journey, his plays were highly influenced by the renaissance in Western literature. Karnad found a new approach of drawing historical and mythological sources to tackle contemporary themes and existentialist crisis of modern man through characters locked in psychological and philosophical conflicts. Few of his plays are Tughlaq (1964), Yayati (1961), Hayavandana (1971), Angumalige (1977), Hittina Hunja (1980), Nagmandala (1988), Tale Danda (1990) and Agni Mattu Male (1995).

Bearing an Indo-Canadian origin, Deepa Mehta, a foremost female director of the modern era was born in 1950 in Amritsar, a border city between India and Pakistan. She is also a screenwriter. She is well known for her Elements Trilogy, Fire (1996), Earth (1998), and water (2005). After graduating she started working for a production company that made documentary and educational films for the Indian Government. Mehta directed several English language films set in Canada. For example- The Republic of Love (2003) and Videsh- Heaven on Earth (2008) which talks about the domestic violence. Films that she made came out with a key informing about the Indian and Hindu culture, which she in her movie is seen compare these practices with a more "Westernized" philosophy. The study herebrings up the characters of the female lead role that is Chand and Rani. The things that they had to face in there day to day livings. The myths that is shown in the drama as well as in the film. How myths became a part of their life's and how that lead to the misery that they had to face in their life. Through this dissertation the past and the present life of both the character's will be projected.

Literature Review

Talwar, Urmil, Chakrabarty, Bandana. (2005) in 'Contemporary Indian Drama astride two tradition' explored how Nagamandala a play within the play creatively makes use of the Indic oral tradition in its dramatic structure. Myths, epics and folk forms have been used for introducing and eliminating cultural miseries such as caste, gender distinctions and religious fanaticism. Karnard endeavors to construct a link between the past and present be it myths from the epics, folk tales or historical events to eliminate social and cultural miseries and put forward a question to some of the values of the society.

Tandon, Neeru. (2006) in 'Perspectives and Challenges in Indian-English Drama' explored that the Nagamandala is a classic in all respects, Karnard's play explores the energy of folk tales, which, according to him, springs from the fact that although it seems to uphold traditional values, it is a powerful tool for questioning the people in the society. However, paradoxically she neither belonged to this world or that: her parental home or her husband's abode. For the woman, the home is said to be expression of her freedom: it is her domain.

Paul G.S. (2016), in 'Marrying myth and mystery' explored that Appanna is a metaphor of a man, his chauvinistic stance and towering dominance to the extend of suppressing a woman's individuality by seeking refuge in dreams, fairy tales and fantasies to escape the sordid or prince coming on horseback, Rani's flight to the imagination transports her to the seventh heaven where her parents wait for her. So much for her aversion to the institution of marriage. Critics shows her body as a site of "confinement, violence, regulation and communication of the victimized gender –self". In Indian myth, a miracle has been mandatory to establish the purity of a woman, while a man's mere word is taken for the truth whether it be Sita, Shakuntala or Rani in this instance.

'Cinematic Analysis of Deepa Mehta's Videsh-Heaven on Earth' explores that *Deepa Mehta's Videsh-Heaven on Earth* focuses on the fictional depiction of a poor, working- class, first generation Indian family, living in Brampton, Ontario, which provide a microcosm of the pressures and realities of everyday immigrant life affecting the family from within. The text represents the ancient Indian myth of the Sheesh Naag, the King Cobra, with the ability to shape- shift and transform into human form to raise awareness about the issue of cultural driven violence against women in South Asian Canadian communities, which is on the increase in Canadian immigrant communities. Mehta's interpretation of the myth is based on Nagamandala a popular play by Girish Karnad, a South Indian dramatist heavily influenced by ancient Indian mythology. The cultural transformation that is shown between all the characters is shown in the play and in the film. The film *Videsh- Heaven on Earth* aimed to showcase the much spiritual, chaste and superior 'East' in the comparison to materialistic and sexually degraded 'West' to a simplistic extreme level. This movie is an example of the wide range of the ideological generalizations regarding the existential conflicts between the two directions that is the East and West. It is just as frequent as the other forms of adaptation like the cinematic adaptations which found an easy way in the literature world.

Ridon, Manjeet (2015) in 'Myth and Patriarchy in Deepa Mehta's Heaven on Earth' explored that in *Videsh-Heaven on Earth* adapts Karnad's South Indian version of the myth to reflect the characteristics of a diasporic Sikh Punjabi community living in Canada, which is predominantly North Indian in terms of its

ancestral origin. Karnad's version of the cobra myth privileges a male representation of the world. Mehta's retelling of the cobra myth will demonstrate that South Asian patriarchy, in its diasporic and twenty-first century context, is critiqued through myth and raises important questions about it becoming part of a feminist discourse. In *Videsh- Heaven of Earth* the recalibration to a myth that is recoded according to a feminist discourse in order to raise awareness about the oppression of some women in diasporic societies and to promote wider understanding of the phenomenon of Sikh's transnational marriages within poor working- class communities.

The adaptation of myth is also empowering of women and their roles within the community: a woman can free herself from domestic violence and choose the life she wants. Chand disrupts a patriarchal family in an enunciation of the Indian cobra myth, illuminating a feminist struggle that can be pursued by audiences and in the blind process raises awareness about NRI marital abuse, as it affects men and women.

Methodology

After reading the text *Nagamandala* by Girish Karnad, we came across the movie which is directed by the Indo – Canadian director Deepa Mehta, who named the movie as *Videsh- Heaven on Earth*. The primary source was read a couple of times so that the character can become familiar in order to get a better clarity of the topic. The movie was watched a lot many times so that all the changes that is there in the play can be seen prominently. Research papers, blogs, journals were studied as well as collected to guide through the important aspects of the play as well as the movie.

Findings

4.1 Struggle between Dreams, Myth and Reality

4.1.1 Myth and Reality: Instinctual ingenuity is a psychological term which refers to the loneliness, frustration, patterns of behavior's, plans, conspiracy these elements will be projected by both the female character in the play and in the novel had to go through. About this M.K. Naik in *A History of Indian English Literature* provides a fascinating account of the origin and the making of *Naga-Mandala*:

These elements are the basic ones that both the characters in the play and in the film projects. Also, in this chapter the struggle between the myth and reality will be shown. The title of the play *Naga-Mandalas* suggests the importance of the myth regarding the Naga. Renowned scholar, Laxmi Lal in her book, *Myth and Me*, rightly states, 'the Indian is Myth-born and Myth-fed'. It is believed that married women who pour milks in the anthills where the cobra stays will help them to get over barrenness and unmarried girls to get good husbands. A ritual performed according to the rites set down in the sacred texts or even inadvertently could bring the same value and effect. Similarly, in the play Rani's action of unknowingly pouring the milk with the magical root given to her by Kurudawa upon the anthill, the abode of the cobra makes the whole difference. For Rani the Naga (myth) is more pleasing and satisfying than her husband Appanna (reality). The Naga follows the footmark of the mythical version where Naga in the real world is worshipped as god of life and creation and not as evil to be detested.

“Naga utilizes the myth of life and fertility inherent in his genetics to train Rani about sex, sleep (nid), food (ahara), and copulation (maithuna) which are common to man and animal. Naga is used as the phallic symbol executes as per his nature or swadharma and seduces Rani into sex”.

While explaining the nature of sex to Rani the Naga who was disguised in the form of her husband used to say:

“Frogs croaking in pelting rain, tortoises singing soundlessly in the dark, foxes, crabs, ants, rattlers, sharks, swallows- even the geese! The female begins to smell like wet earth. And stung by her smell, the king Cobra starts searching for his queen. the tiger bellows for his mate. When the flame-of- forest blossoms into a fountain of red and the earth cracks open at the touch ... within everything that sprouts, grows, stretches, creaks and blooms- everywhere, those who come together, cling, fall apart lazily! It is there and there and there, everywhere”. (Karnad, —*Naga-Mandalal* 45)

Since the beginning of the Indian patriarchy system, chastity is one of the most dominating but still one of the most alarming societal chain that has always confined women for decades. The concept of chastity is a morose concept for a woman to think about sex is evil and corrupt and the most important duty of a woman of life is to preserve their morality and chastity. Rani's husband Appanna decides her fate and keeps her locked in the house. According to Rani, she fantasizes a loveable and affectionate Appanna with whom she spends some happy time regularly. Actually, the person whom she thought to be her husband was Naga who has fallen in love with Rani after drinking the love potion that Rani threw in the anthill. Everything went on smoothly until Rani becomes pregnant with the child of Naga.

4.1.2 Dreams and Reality: The struggle between the dreams and reality are seen in the movie that Deepa Mehta had directed. Dreams play a very crucial part in the movie because it through dream Chands get to feel a little warmth and happy from her lonely and boring life. When Chand is aggrieved and upset and beaten brutally by her husband Rocky, she dreams that she is in the comfortable company of her parents then when she meets her parents, she they embraces her and tiers comes out of their eyes. She imagines that the stag with golden antlers comes to the door and he explains that he is the prince. Eventually when Chand was deprived of all the happiness that she deserves she was very sad and felt lonely. The love potion was at last consumed by the snake in which she threw the potion because after putting bit in the food and it turned out to be like a poison of red colour. This made her throw the potion in an anthill. Instantly the snake fell in love with Chand. Chand used to dream that Rocky will make him talk to her parents but every day she was disappointed by Rocky and was not allowed to talk to her parents. Since Chand was deprived of all the pleasures her dreams became her only mean of feeling good. The struggle between the dreams and the reality and myth is shown with the help of both the characters Rani and Chand.

4.2 Analysis of Psycho- cultural Shift

The cultural shift that is projected in the play and in the film is that in the play it's a South Indian family that Girish Karnard talks about whereas in the movie Deepa Mehta shows an Indo- Canadian Sikh family. The shift that is depicted in the play is that Appanna took Rani home while she attained the age of womanhood. Before that Rani stayed with her parents and was eagerly waiting. In the movie Chands parents saw that the family where her father was fixing the marriage was an NRI from Canada they thought that her in-laws were well settled.

According to Sigmund Freud's psychoanalytic principles, the personality of a human being is built upon three parts that is the Id, Ego and Super Ego. Human behavior is controlled by the Id that is it consists of instincts of peripheral reality and cultural values which is called as pleasure principle. The ego perceives reality and reacts to it as the reality principle. The Super Ego, irrespective of the external reality and biological impulses comprises of the ideals, values and morals that urges the ego to lead an ideal life. In the play Nagamandala, Rani is afraid of her husband. She pictures her husband Appanna as the demon who always refuses to talk and takes the house as the castle in which Rani is locked up. She in her fantasies sees the appearance of a 'prince' who is there to rescue her. Her inner desires and thoughts are directly represented in dreams. Rani's dreams are her 'wish -fulfillments'. The transformation of the Naga from a cobra leads to the identity crisis to the character. Naga, in the disguise of Appanna, exploits Rani at sexual levels. After admitting his position that he was a naga in disguised as her husband his position in the married life of Appanna and Rani, he proceeds towards death and hence commits suicide.

Id, ego and super ego are the concept that Freud came up with which describes the working of brain system. These are particular systems of the brain which work together as to how we behave and how it acts accordingly. The impression was laid off by both the characters that are by Rani as well as Chand through the mystical concepts and through dreams. Before sending Rani to her husband's house her mother taught her few basic necessities that each and every girl are bound to know and follow wholeheartedly that is they are not allowed to touch other person other than their husbands. Whereas Chands mother said her that she should stay happily with each and every members of her family and should take care of her husband and also of her in-laws. It shows the way ego worked in the play as well as in the movie is depicted in an explicit manner.

4.3 Aspects of Cultural Transformation and Adaptation

Basically, Nagmandala is a play that is written by the famous actor playwright of the recent times that is Girish Karnard the play is further adapted as a famous mood of entertainment that is film. The film is made by the famous Indo- Canadian Director Deepa Mehta. The play is very nicely depicted in a film that is Videsh- Heaven on Earth. The cultural transformation that is shown between all the characters is shown in the play and in the film. The film Videsh- Heaven on Earth aimed to showcase the much spiritual, chaste and superior 'East' in the comparison to materialistic and sexually degraded 'West' to a simplistic extreme level. This movie is an example of the wide range of the ideological generalizations regarding the existential conflicts between the two directions that are the East and West.

Deepa Mehta as one of the representative directors of the South Asian Diaspora in one of her interviews with Richard Philips, commented that, "There are several conceptions that prevail in the west about India. There is firstly the spiritual India – place where you go and find nirvana. Secondly, there is the conception that India is entirely poverty stricken.... It is uncomfortable and difficult for some filmmakers to produce works that destroy these perceptions. India brings specially fixed images in many western minds, and the minute you start de-exoticising that. You deal with Indians as real people". ("Worlds Socialist Website")(*Cinematic Analysis of Deepa Mehta's Videsh-Heaven on Earth*)

In the play the marriage was also devoid of love and affection but in the play Rani was locked up in the house when her husband Appanna went out and was instructed by her husband that she is not allowed to talk to anybody when he is not present in the house but in the movie since Chand was married in a Western country that is Canada she was forced to adopt the culture of the country. She was forced to work in the detergent factory after she informed her in laws family that she is a graduate and she can do a better job rather than working in a detergent factory whereas in the movie we can see that Chand is beaten very brutally by her husband Rocky when her mother in law suddenly came to the hotel were, they planned to spent their honeymoon night. When her mother in law was there in the ground she screamed for help when Rocky came and had beaten her brutally that her face was filled with marks. Where as in the play Appanna always used to lock her in the house and then go out this was also a type of physical abuse that can be seen in the play.

In Indian mythology, a cobra is believed to be a creature that has the power to change forms and can even turn into a human being to avert arrest and influence another human being. Chand experiences Rocky at the two extremes- an abusive ruffian and a romantic amorist. Chand begins to accept this unpredictable nature of her husband Rocky without even realizing that it might be more than just a case of split personality. In an ironical state, she finally decides to leave this hell which was her in laws place which most of the Indian is on heaven on Earth (Videsh). The play is very nicely adapted into a film. In 2008, Deepa Mehta adapted Girish Karnad's Nagamandala into a film, Heaven on which Earth depicted the household brutality personated on a newly married immigrant woman in Canada.

Conclusion

Contemporary writing in English presents a strange conjunction between at least three different categories: language, society and cultural tradition. This is a journey astride two cultures and across two traditions, yet it is an ongoing journey where, hopefully the forms and structure will expand to accommodate cultural needs of today. For Girish Karnad, the reason for writing is just as important as the means of expression. Although he is preoccupied with tradition, history, mythology, and storytelling, he is not a romantic idealist. He draws inspiration from an Indian story, retold by a Western writer, to examine serious issues concerning identity and completeness. Further how Deepa Mehta showed the character of Chand will be elaborately shown and the hardships that she had to face in her marriage will also be projected. However, it is a rare occasion that a play is translated into a movie. We focus on the three aspects that is myth, reality and dreams basically. How

the female protagonist of the play as well as the movie experience these changes are shown extensively and how their life changes due to these three components are seen. Also, the nature through which they were treated by their husbands was shown differently in the movie and that in the play. Through this research we can see that the analysis of the both the female character are portrayed in two different manner. In the play Rani was locked in the house and was not allowed to go out or talk with anybody but it can be seen that in the movie Chand was forced to work in the detergent factory after being a graduate.

Lastly, one can deeply interconnect the pathetic life that the Indian women face. It is through dreams that both the characters can see some happiness in their life initially. It can be seen that throughout the world women's are exploited by the males in the society. From the film we can see that the advantage of women is not only taken by the Indian males but also by the Jamaican males. The characters of the play as well as the film can be related with the present-day conditions of women's in India. The aspect of exploitation of Women's in India can be taken up on a large scale and can be worked upon further on an extensive way keeping in mind the play and the film.

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ROLE OF GOVERNMENT REGARDING MACRO ECONOMIC POLICY

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ABSTRACT

The policies of Government play an important role in the economic growth of the nation. The trend of private investment and credit magnitude related to the private sector primarily depends on the effectiveness of the government policies. For the better growth of the economy, the private investment acts as significant factor. Hence, governments are very keen to make policies suitable for the economic growth.

All the functioning of the economy is controlled with the help of the macro-economic branch of the economics. It is observed that the macro-economic policies help the organizations in taking the decisions regarding production of products, employment and import goods etc. Further, macroeconomics policies comprise of taxes, determinants of the exchange rate and credit rules etc. The current paper highlights the role of government regarding the macroeconomic policy.

KEYWORDS: Macroeconomic, Policy, Government, Investment

INTRODUCTION

The basic objective of a good macro-economic policy is to minimize the level of uncertainty and risk factors in making decisions regarding the economy growth. An effective atmosphere of macro-economy helps in increasing the economic growth and improving the standard of living of the people.

Besides the stability in the economy, the other most important role of macro-economy policies is to monitor the distribution of the income across the economic classes. Another bog role of these macro-economic policies is to reduce the level of poverty in the country and to develop more and more opportunities of employment for the people so that their basic income can be enhanced.

For an effective management of the economy, there is need of accurate collection of data so that the benefits of all the welfare policies of the government can be provided to the needed persons. In some cases, it is observed that wrong data is sent to the government. For example, if government performs a survey regarding the financial status of people living in a particular city or village then some authorized persons add some fake data in that list and hence, the problem of the ineffective government policies arises. Hence, for the better management of the economy and effectiveness of the macro-policies, government should verify the obtained data.

The government macro-policies are made keeping in mind the basic goal of achieving the full employment and stability in the prices. Also, these two factors play a major role in the healthy status of the economy. Hence, these macro-economy policies play a major role in reducing the inflation rates.

The economic performance is measured as the rate of increase in output over a period of time. An increase in the economic growth of a nation directly influences the standard of living of people in a positive way. The balance of payments equilibrium and stability of exchange rate are achieved with the help of the macro-economic policies. For example, if the rate of export tends to increase as compared to that of import then a scenario of balance of payments surplus is created which may also result into the reserves accumulation such as gold and foreign currencies.

On the other hand, a deflection in the balance of the payments is observed then the reserves tend to minimize which also implies the increase in the level of import as compared to that of export. This deflection in the reserves is not supposed to be good for the economy and a number of economic problems are created. Hence, the most of the governments are keen in building a sufficient volume of the foreign exchange reserves. To achieve the external stability in price, there should be stability in the foreign exchange rate and which is achieved by implementing some proper macro-economic policies.

ROLE OF GOVERNMENT REGARDING MACRO ECONOMIC POLICY

Monetary policy attempts to stabilize aggregate demand in the economy by influencing the availability or price of money, i.e., the rate of interest, in an economy.

Monetary policy may be defined as a policy employing the central bank's control of the supply of money as an instrument for achieving the macroeconomic goals. Fiscal policy, on the other hand, aims at influencing aggregate demand by altering tax- expenditure-debt program of the government.

As fiscal policy has come into scrutiny in terms of its effectiveness in achieving the desired macroeconomic objectives, the same is true about the monetary policy. One can see several rounds of ups and downs in the effectiveness of both these policy instruments consequent upon criticisms and counter- criticisms in their theoretical foundations.

It may be pointed out here that as there are conflicts among different macroeconomic goals, policymakers are in a dilemma in the sense that neither of the policies can achieve desired goals. Hence the need for additional policy measures like income policy, price control, etc. Further, while the objectives represent economic, social and political value judgments they do not normally enter the mainstream economic analysis. Ultimately, policymakers and bureaucrats are blamed as troubleshooters.

When a distinction is made between infrastructural investment and non-infrastructural investment, the complementary nature of the relationship between infrastructural investment and private investment is clear. The reduction of public sector investment in socioeconomic infrastructure may constrain private sector investment. In real life, this suggests that government should increase rather than decrease its expenditure on infrastructure in order to build an enabling environment for the private sector to invest and expand. Along with macroeconomic policy it is necessary for the government to adopt a new phase of economic policies without differentiating the sectors for which they had been adopted. Though, to handle different sectors the government had taken a view to focus more on industries, for which industrial policy according to the time for providing initiative to the market and attracting the private sector to take initiative and come forward for

investment. The role of government has changed in terms of regional equitable distribution the role of small scale industries, export oriented policies, change in financial institutional changes.

If the government wants to reduce unemployment by increasing the level of activities keeping in mind the new development of freer flows of finance capital particularly in the context of developing countries all over the globe, it is extremely crucial to have an understanding of a macroeconomic framework under a regime of free capital flows which must be compatible with involuntary unemployment. Keeping all these in view it is extremely vital from the point of view of governments to undertake public policies in the right direction. In today's world nobody can deny the fact that finance capital is highly mobile across countries and it is becoming more and more dynamic day by day with the strengthening of share markets, development of information technology and domestic policies of fuller capital account convertibility etc. In view of the fact that net flows of foreign capital play an important role in today's world and the money supply and interest rate decisions of a particular economy are closely linked, any discussion of money supply and interest rate without considerations of net capital flows would be irrelevant.

The Mundell-Fleming model has been extended in various directions and is still the main 'work horse' of traditional open economy macroeconomics. This model has two separate analyses, one is under fixed and another under flexible exchange rate assumptions. The assumption of fixed or pegged exchange rate does not allow any scope for the monetary policy but, fiscal policy may work. On the other hand under the assumption of flexible exchange rate if there is perfect capital mobility, a monetary expansion leads to an increase in output while a fiscal or export expansion has no effect at all on the level of output and employment because under flexible exchange rate the money stock is strictly exogenous in nature and excess demand takes the form of import surplus.

DISCUSSION

Even if fiscal deficit is not financed by foreign borrowing, even if inflation does not take place in demand constrained situation, even if the rate of interest does not necessarily rise and cause crowding out of private investment, then also this question remains whether the debt to GDP ratio would be sustainable or explode day by day. It is always argued that if expansionary government policy in a demand-constrained situation has to be undertaken by deficit financing, the fiscal deficit as a percentage of GDP will increase and as a result of which the total outstanding public debt to GDP ratio would not be sustainable in the long run. The interest payment component of government expenditure would also increase day by day as a proportion to GDP for any given effective interest rate on public debt.

If the GDP rises, given any tax rate, the absolute amount of tax will also rise and can keep the outstanding debt to GDP ratio constant in the long run. Only if the effective interest rate on outstanding public debt be higher than the GDP growth rate, the debt-GDP ratio may go up with time through higher interest payment component as a percentage of GDP. We would like to suggest a new framework, here, to look into the issue of sustainability of fiscal deficit to GDP ratio along with some empirical evidence from India.

Moreover, from the concern of debt sustainability, whether contractionary fiscal stance by cutting down government expenditures would really help in reduction of fiscal deficit as a proportion of GDP or not. There is in fact no reason to believe that if the government raises demand by deficit financing then there won't be any output adjustment. With the rise in demand, both income and savings increase through various rounds of the multiplier. In fact in a demand constrained economy which is operating well below full employment, if the aggregate demand rises, the aggregate supply would also increase until the two (measured in "wage units") would be exactly equal. To put it differently the process of increase in income and employment due to increase in demand would continue until an amount of savings is generated, which is exactly equal to the increase in home and foreign investment. That means, In fact 'investment determines savings' which is diametrically opposite to the position taken by the Treasury View that 'savings determine investment'. Hence a fiscal deficit always finances itself in the sense that it generates an equal amount of "excess private savings" i.e. savings in private hands in excess of private investment at any given level of the interest rate. Therefore, there is no valid reason to believe that increased government investment financed by borrowing would necessarily increase the real rate of interest and cause crowding out of private investors to maintain ex-post savings-investment identity.

As savings are a positive function of income, if exclusive output adjustment takes place with an increase in aggregate demand (leaving prices in terms of the "wage unit" unchanged), which is perfectly possible in an economy operating well below full employment, then savings will increase and ex-post savings-investment identity can be attained at any particular real rate of interest in the economy.

CONCLUSION

There exists another version of the theory of crowding out due to financing larger government investment through borrowing. According to this theory banks can create only a certain amount of credit in any period. Out of that if the government takes more, then banks would substitute government bonds for private bonds or in other words the private investors would be rationed out because the government as a borrower is more attractive. This theoretical understanding is an improvement on the fixed-pool-of-savings or the loanable fund arguments in the sense that it does not assume that an increased investment demand via deficit financing cannot increase the savings or supply of loanable funds.

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AN APPRAISAL OF WATER PRODUCTIVITY OF IRRIGATED AGRICULTURE IN BIHAR

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Abstract

Bihar lies in the river plains of the basin of the river Ganga. It is endowed with fertile alluvial soil with abundant water resources, especially ground water resources. This makes the agriculture of Bihar rich and diverse. Rice, wheat, and maize are the major cereal crops. Arhar, urad, moong, gram, pea, lentils, and khesaria are some of the pulses cultivated in Bihar. Bihar is the largest producer of vegetables, which is dominated by potato, onion, eggplant, and cauliflower. In fruit cultivation, it is the largest producer of lychee and the third largest producer of pineapple, as well as a major producer of mango, banana, and guava. Sugar cane and jute are two other major cash crops of Bihar. The average rainfall in Bihar is 1053 mm. The rainfall in Bihar is largely due to the south-west monsoon, which accounts for around 85% of total rainfall in the state. The other sources (winter rain, hot-weather rain, and the north-west monsoon) account for the remaining 15%. The average normal rainfall in the state is more or less adequate for its agricultural operations. However, year-to-year changes lead to drought or flood, causing extensive damage to the crop production and the overall income of the state. Bihar has a geographical area of 9,360,000 hectares with three important agro-climatic zones: North-West, North-East, and South. The North-West zone has 13 districts and receives an annual rainfall of 1040–1450 mm. The soil is mostly loam and sandy loam. The North-East Zone has 8 districts; it receives rainfall ranging from 1200–1700 mm, and has loam and clay loam soils. Finally, the South Zone (17 districts) receives an average annual rainfall of 990–1300 mm. Its soil is sandy loam, loam, clay, and clay loam.

Keywords: Bihar, Agriculture, Farmer, Climates, Forest, Rains, Revers

Introduction

Worldwide, the demand for water is increasing and the gap between demand and supply is widening, especially in areas with rapid population growth and increased economic activities, i.e., rural and urban development, industrialization and expansion of irrigation systems. Population means an enhanced demand for food, while increase in non-agricultural economic activities results in increased competition among different sectors for the water needed to grow that food. Global warming due to climate change is likely to further increase agricultural water requirement as a result of increased evapotranspiration (ET). The resultant water scarcity will challenge the agricultural sector to increase production using less water, in other words by improving agricultural water productivity. Improving agricultural WP remains one of the biggest issues in food production and ensuring sustainable livelihoods. The challenge is particularly acute in India as rice, the staple, is a water intensive crop. Across Asia, rice consumes nearly 50% of the total freshwater used in agriculture. In India, agriculture and livestock production consume 91% of total withdrawn water (municipalities 7%, industry 2%), making rice the single largest consumer of water. India is facing the major challenge of producing increased amounts of food required for a burgeoning population—but with less water, as quantity and reliability of water supply has become an issue. Overall rice WP in India is

relatively low in comparison to rice growing areas of other countries. In Nanchang (China), Kadawa, (Nigeria) and Luzon (Philippines), rice WP is 1.84 kg/m^3 , 0.59 kg/m^3 and $1.39\text{--}1.61 \text{ kg/m}^3$, respectively. In Echuca, Australia, WP ranges from 0.70 to 0.75 kg/m^3 , and in different areas of United States of America, it ranges from 0.88 to 1.44 kg/m^3 . A recent study from India revealed that rice WP ranges from 0.24 kg/m^3 to 0.57 kg/m^3 in rice growing states. While WP in Punjab, West Bengal, and Assam was relatively high (more than 0.50 kg/m^3), it was very low in Bihar (0.28 kg/m^3), Madhya Pradesh (0.25 kg/m^3) and Karnataka (0.24 kg/m^3). In Bihar, where soil conditions and weather are good, and rice is a major crop and staple food, low WP is a serious concern. The contribution of Agriculture in the economy of the Country is important and significant. Agriculture sector makes up about 14% of GDP of the country and as far as the State of Bihar is concerned agriculture's contribution is even greater at about 18%. The dependence of population on agriculture in Bihar is far greater than the rest of the country. Natural resources and favorable conditions for the development of agriculture such as fertile soil, water and conducive weather conditions are available in the state. The per unit productivity in agriculture, dairy, meat production, fisheries and plantation is lower than the average productivity found during scientific research. In this background many important steps have been taken for rapid development of Agriculture in the State.

First Agriculture Road Map was introduced in the year 2008 which was valid for the period 2008-2012. The 2nd Agriculture Road Map was prepared for the period 2012-2017. The implementation of first and second agriculture road map has resulted in significant and substantial success in terms of agricultural development in the State. Government of India has given '**Krishi Karman Award**' to the State of Bihar for outstanding achievements in the production of Rice for the year 2012, for wheat in 2013 and for maize in 2016. The experience gained during the implementation of first two road maps and the current circumstances and conditions have been kept in mind while developing the third Agriculture Road Map. The working period of Third Agriculture Road Map is from 2017 to 2022 and it incorporates major strategies and programs.

The following 12 Departments are working for effective implementation of the Agriculture Road Map:-

1. Agriculture
2. Animal Husbandry and fisheries.
3. Water resources.
4. Minor water resources.
5. Co-operatives.
6. Revenue and land Reforms.
7. Food and Consumer Protection.
8. Energy Department.
9. Environment and Forest Department.
10. Rural Work Department.
11. Industry Department.
12. Sugarcane Industry.

Except the Industry Department, Sugarcane Industry Department and Rural Works Department the remaining 9 departments work under the supervision of the Agriculture Sub Mission. Industry and

Sugarcane Industry Department are part of Industries and Business Sub Mission where as Rural Works Department operates under Infrastructure Sub Mission.

Agriculture Department :-

According to the geographical structure and changing needs of the State, region-wise strategies and programs have been formulated for the successful implementation of third Agriculture Road Map. The department is making meaningful effort to bring about an over arching revolution in the State through various programs in the field of organic farming, food security, nutrition security, inclusive growth and ways to bring about an increase in the income of farmers.

Seed Management :-

- In order to promote the production of certified seed and encourage the farmers for the same a subsidy scheme will be implemented.
- Under the Bihar State Entrepreneurship Development Program, certified seed production will be encouraged by encouraging farmers for the production of certified seed of paddy, wheat, pulses and oil seeds.
- The capacity for managing seeds has to be increased and a target of 10 lakhs quintal has been set.
- Humidity control equipment will be installed in warehouses and Seed bank will be developed for contingent crop plan.

Horticulture Development-

- Under the Horticulture Development, many productive steps will be taken such as production of quality plant material, efforts to develop gardens in cluster, to promote the beekeeping, save garden campaigns for old gardens, protective farming, self employment of women by promoting mushroom production. Also efforts will be made to increase the farmer's income through new technology based schemes which will benefit our farmers.
- Keeping in view the requirement of tissue culture laboratory, provision has been made to provide assistance for installation of tissue culture laboratory in private sector.
- Programs will be designed to preserve the premium varieties such as Shahi Lichi of Muzaffarpur, jardaalu Mangoes of Bhagalpur and Digha Maldah mangoes of Patna etc. and expand their area of cultivation
- There is a program for expansion of pineapple and Makhana cultivation.
- The main horticulture crop has been identified for each district. Programs will be run for the development of the crop.

Organic Farming :-

Organic Farming is being promoted to keep the fertile strength of soil intact and for ensuring sustainable farming. Several important steps have been taken through different schemes to promote Organic Farming for the protection of the environment.

- Establishment of Organic Corridor - To maintain the continuous flow in the river Ganga, in the backdrop of the Patna Declaration, there is an innovative plan to construct organic corridors on either side of the Ganga coast and national as well as State highways.
- Establishment of Ideal Organic Village – under the pilot project for the establishment of ideal organic village one village will be selected in every district and all the interested people will be encouraged to set up units for the production of vermi compost and Gobar Gas.
- Farmers will be provided grants twice a year prior to the sowing season to encourage organic vegetable production under Agriculture Input Subsidy Program.
- Agriculture Marketing System- A website will be developed which will display in real time the prices prevailing in the main mandis. Large scale modern silos and warehouses will be built in the market premises of Disintegrated Market Committees.

Agriculture Research and Education - Ongoing plan to promote distance education will be continued by the University. The University will help the farmers to solve all their problems by organizing Kisan Choupal regularly in different parts of their jurisdiction and will help in bringing new information and knowledge to the door of the farmers.

Land and Water conservation program - A consolidated water management program was developed by combining all the schemes of drought-affected area. Its main objective is to prevent water erosion, soil conservation, prevent erosion of soil in drought-prone areas. A plan for water management program has been prepared which is aimed at improving the income and quality of life of the people living in drought prone areas.

Mechanization – Interested farmers will get subsidy on various agriculture machinery through the mechanization software. Keeping small size of holdings of small and marginal farmers in mind the package of machinery has been developed for the subsidy scheme.

Strategy of Agriculture Expansion – A strategy has been developed keeping in mind the modern global needs and challenges and climate change. Efforts will be made to train farmers in some of the best centers outside the State and expose them to the new technologies in the field of agriculture. At the same time, connect the new generation to some of the more remunerative aspects of agriculture. Benefits of various schemes will be transferred directly in the farmers' account.

Animal Husbandry and Fisheries :-

Animal Husbandry Sector:-

Animal Husbandry sector has an important position in the overall economic development of the state as well as in the field of employment. Multi dimensional programs of animal husbandry have an important role to play in poverty alleviation of the rural population, preventing them from going to other states for employment by offering them opportunities for self employment and also reducing the pressure of population on urban centers. Animal husbandry is a good option for a state like Bihar where the option of land based economy is very limited. National economic policy can be strengthened by connecting the youth power of the state to trades based on animal husbandry, dairy and fisheries sector. This will ultimately help the state in giving a real shape to the concept of inclusive growth.

- Currently, the milk production in the state is 8709.65 thousand metric tons per year and the target is to increase it to 15990 thousand metric tons by 2022.
- Presently, the milk processing capacity is 2560 thousand liters per day and the target is to increase it to 5070 thousand liters per day by 2022.
- Presently, egg production is 11116.674 lakhs per year and the target is to increase it to 54616 lakh by 2022.
- Presently, the annual production of meat is 326 thousand tonnes, which would go up to 403 thousand tonnes by 2022 as per the new targets set.
- Presently, the production of fish is 5.06 lakh tonnes, which is expected to increase to around 7.33 lakh tonnes by the year 2022 according to targets determined by the department.

Programs to be implemented under Agriculture Road Map 2017-2022, are as follows :-

- Poultry Farming Scheme.
- Goat Development Scheme.
- Animal Health Care Program.
- Artificial In Vitro Program.
- Reinforcement plan of Bihar Livestock Development Agency, Patna.
- Animal Cruelty Reduction Plan.
- Scheme for cattle development.
- Bihar Animal Science University.
- Animal Health and Production Institute.
- Scheme of training.
- Veterinary services and animal health schemes.
- Scheme for the purchase of fifty new ambulatory vans.
- Scheme of fodder production and monitoring.

Cow Husbandry :-

Cow Development Program plays an important role in strengthening the rural economy of the State and in creating rural employment. This scheme is being implemented by the cow development directorate and the prestigious co-operative institution COMFED. Currently, the total number of Dairy Committees constituted in the State is 20691 which is spread over 19500 (47%) villages.

Programs for the development of Agriculture Road Map 2017-2022 :-

- Overall Cow Development scheme.
- Dairy Entrepreneurship Development Scheme.
- Training Program.
- Automation and reinforcement of capacity of Dairy Plant.
- Establishment of cold chain and expansion of marketing network.
- Artificial In vitro and animal nitrification.
- Establishment of modern dairy plant.
- Establishment of automatic milk storage plant.
- Expansion of capacity for circulation.

Fisheries:-

Fish is an important part of human diet and fisheries' contribution to global employment and rural economy is substantial. One fifth of all animal proteins present in human diet is provided by fish. Rural areas traditionally have a direct impact on Bihar's economy. Fisheries and fishing is one of the traditional activities of Bihar.

Under the third Agriculture Road Map 2017-2022 the following works will be taken up in the field of fisheries development.

- Facilitate the development and management of fisheries and hydrological agriculture with the aim of reducing poverty, increasing food and nutrition security and accelerating inclusive economic development.
- To enable organizational strengthening and capacity development and organizational restructuring and strengthening for better governance and accelerated development through strict monitoring system.
- To develop Directorate of Fisheries as a service providing agency.
- Extension of water agriculture by using modern technology and to bring about a qualitative improvement in fishery and fish seed production through favorable intensification.
- To increase the productivity of fisheries production by utilizing open water fishery resources, reservoirs and wetlands which is being utilized less efficiently and also by using appropriate technology.

- To create additional fishery based livelihood by increasing the fishery and fish seed production, using non-conventional aquatic systems like irrigation canal, health operation, logistics, processing and value addition for water agriculture and marketing of fishery and fishery seeds.
- To empower the fish farmers and agriculturists by creating awareness, organizing them, enhancing their skills so that they can effectively participate in managing and minimizing the impact of natural calamities and climate change.
- To provide a suitable environment for the development of fisheries sector.
- To increase the water agriculture production and productivity.
- Growth of Fisheries production in reservoirs and drought plains.
- To develop adaptation capacity of fishermen and small farmers and to minimize the impact of natural disasters and to incorporate the impact of climate change.

Water resources :-

Water is an important social and economic wealth of Bihar. Being an agricultural state, it needs to develop better irrigation facilities in order to enhance livelihood and holistic development. On the other hand, the State's geographical position creates a challenge of safeguarding the life and property of the people from the floods every year. On the basis of 75% dependence, 132 billion cubic meters of surface water (BCM) is available in Bihar. In 2001, the availability of superficial water per person was 1594 cubic meters, which came down to 1213 cubic meter in 2017. It is estimated that the availability of water per person will be 1006 cubic meters in year 2025 and 635 cubic meters in 2050. Bihar is a water scarce state.

The following strategy of water management and development of irrigation will be adopted by the Water Resources Department under the Third Agriculture Road Map (2017-2022): -

- The program to revive by March 2022, 4.238 lakh hectares of irrigational capacity lost earlier.
- The program to increase the existing irrigation capacity of 26.69 lakh hectares to 36.313 lakh hectares by March 2022.
- The program to provide flood protection in 15.35 lakh hectare area by constructing 1731 km new embankments in the years 2017-22.
- The program to free 1.04 lakh hectares from water logging by the year 2022.
- To make lining of canals, make new channels or restore the old canals as per requirement in order to ensure that the water reaches the last point of the canal.
- Program to develop flood management in Koshi and Bagmati Basin and installation of a forecast system.
- In order to maintain the flow in the Ganga and to keep the river clean, prepare plans and schemes to create sewage processing plants in the cities along the banks of Ganga so that the treated water may be used for irrigation purposes.

There is a plan to work on several water management and irrigation programs under the Agriculture Road Map 2017-22.

1. Large and medium irrigation fields (2017-22).
2. River linking programs for inter basin transfer of water.
3. Program for water discharge in field.
4. Command area and water management program.
5. Flood Control and Flood Management Program.

Minor Water Resources

Under the Second Agricultural Road Map (2012-17), the Surface Irrigation Scheme (Ahar Pine, Tank, Weir and Udhadha Irrigation Scheme) had a target of creating new irrigation capacity of 10.249 lakh hectare against which 2.00 lakh hectare irrigation capacity has been created and the balance of 8.249 lakh hectare is yet to be created.

Under the Agriculture Road Map (2017-22) the following schemes will be implemented: -

1. Surface irrigation scheme.
2. Ground water irrigation scheme.
3. The target is to revive 3.735 lakh hectare of irrigation capacity lost earlier and an amount of Rs. 1843 crores has been budgeted for the same.
4. National Hydrology Project will be implemented for the underground water management.
5. Expenditure of Rs.2343 crores is estimated for detailed plan reporting, capacity development, increase in technical force and other activities.
6. Due to lack of operators of tube wells, the functional tube wells will be transferred to individual / individual groups, NGOs / livelihood groups etc in order to ensure their operation and maintenance.
7. For effective management and monitoring of programs related to underground water the Directorate of underground water resources will be reconstituted.

Thus, in next five years, 52.668 lakh hectare irrigation capacity will be created/ restored with an expenditure of 25,777 crores. To fulfill the target of this Road Map, technical force will have to be increased by 3-4 times.

Co-operatives

In order to revolutionize the agriculture sector through optimal use of resources the state government, through co-operative system had implemented several programs to ensure availability of agricultural inputs and credentials to members of the farming community. These programs under the Agriculture Road Map 2012-2017 aimed to strengthen the co-operative system and structure and to create an ideal system of processing and marketing of agricultural products.

Important programs of Agriculture Road Map 2017-2022 are as follows :-

1. Infrastructure Development.
2. Price Promotion-Vegetable Processing and Marketing Scheme.
3. Establishment of Rice Mill of 2 Metric ton capacity (along with drier).
4. Implementation of employment oriented programs (poultry, goat rearing, apiculture, composite mill).
5. Ensuring availability of agricultural products (food, seeds, pesticides etc.).
6. Reinforcement of short-term agricultural credit flow through cooperative credit structure.
7. Crop Insurance Scheme.
8. Integrated Cooperative Development Project.
9. Development of Human Resources.
10. Membership increment and reinforcement of pacs.

Department Of Revenue and Land Reforms

Land is the most critical resource for the development of housing for the eligible families of farmers and the landless for which geo-maps and updated revenue records are required. It is necessary to update the settlement register for land rent assessment and to update the authority records for ownership rights on land. For this purpose work on survey of land was undertaken in the last agricultural road map. Under the Special Survey and Settlement Act, 2011 by the Department of Revenue and Land Reforms has

undertaken special survey of land. After completion of the survey consolidation work will be taken up from the year 2019-2020 in chronological order.

Various programs will be implemented under Agriculture Road Map 2017-2022.

1. Aerial photography under the special survey program.
2. Digitization of revenue maps.
3. Computerization of land records.
4. Computerization of settlement register.
5. Implementation of Data Center-cum-modern archives.
6. Operation Land Interference Dehani.
7. Campaign shelter.
8. Digitization of District Archives.

Department of Food and Consumer Protection

Considering the increase in agricultural production, storage capacity plays a very important role in securing the agricultural produce and thus ensuring food security. Government has implemented the Food Security Act for the welfare of the people under which procurement, storage and distribution of 4.57 lakh Metric Ton of food grains is being done through the Targeted Public Distribution System (TPDS) every month. All this requires appropriate storage capacity spread over the state.

Target set under Agriculture Road Map 2017-2022 :-

- Considering the required storage capacity under the Agriculture Road Map 2017-2022 the target has been set to increase the storage capacity of State Food Corporation.
- The target is to create additional 10.00 lakh Metric ton storage capacity by the year 2022.
- By the year 2022, there is a target to increase the storage capacity to 28.28 lakh Metric ton.
- The warehouses will be constructed on the basis of the requirement of the area and the availability of the plot at the appropriate place.
- Loan will be provided from Rural infrastructure Development Fund along with budgetary provisions by the Government for the construction of warehouses.
- Thus Food and Consumer Protection Department will need a total of 2262.40 crores to create 28.28 lakh Metric ton storage capacity by the year 2022.

Energy Department:-

In order to bring about a revolutionary increase in the productivity in the agriculture sector the state government had prepared five year plans (2012-2017 and 2017-2022) in the year 2012-13. Under this road map the assessment of future needs for energy was done while preparing the plans. The main objective was to provide electricity through 11 K.V dedicated farm feeder to the existing governmental and private diesel operated tube wells and to the upcoming tubewells (about 19 lakhs) in next ten years. 10% of the total requirement of electricity was supposed to be provided by solar energy.

- The pre approved schemes and projects under the Agriculture Road Map have been incorporated in the Deendayal Upadhyay Gram Jyoti Yojana and the total amount of Rs. 5827.23 crore has been approved for expenditure. The target is to complete the work by December 2018.
- Under this scheme the existing diesel pump sets employed for irrigation purposes will be converted to electric pump sets and at the new electric pump sets will be provided electric connections. For this purpose large number of power sub-stations will be created.
- Dedicated agriculture feeders will be created.
- Extension of L.T.Line to the tube wells installed by farmers and the installation of 25 K.V.A Transformer will be done under this scheme.
- After the completion of the plan 11 KV dedicated agriculture feeders along with electric structure will be constructed.

Environment and Forest Department

Climate change has become a reality today. There have been marked changes in the recent years. The quality, biodiversity and productivity of Bihar's natural forests are severely affected by the rising population and other environmental factors. Under these circumstances the Agriculture Road Map 2017-2022 has prepared a strategy for the green cover of Bihar and it has been designed in such a way that it will help increase the green cover in the state even in the changing environment. As opposed to traditional tree centric schemes the plans in the road map have been designed keeping the entire eco-system in mind. In natural forests rain water harvesting will be done which will also help in preventing soil erosion as well as water conservation. This strategy will reduce the incidents of fire in forests and will also help in conserving and promoting local species.

The proposals made by Agricultural Road Map 2017-22 in the field of ground water preservation, forestry, agricultural forestry and development of parks will prove to be a milestone in achieving prescribed mandates for forest preservation, ecological balance and pollution control.

Various programs will be implemented under Agriculture Road Map 2017-2022 :-

- The target is to raise the green cover of the state to 17% by the year 2022.
- According to estimates the state's green cover is likely to be 15 percent in the year 2017.
- For achieving this target on an average 1224 lakh plantation is required outside the forest land.
- The target of the Environment and Forest Department is to plant 15.10 crore plants.
- The department aims to plant 663 saplings outside the forest land during the plan period.
- Upgradation and development of around 120 parks is to be done during this period.
- The development of the wetlands has been planned.

Conclusion

Pump irrigation markets have emerged as a robust and dominant irrigation institution serving as virtually the sole powerhouse energising north Bihar's new-found agrarian dynamism. Three criteria used to assess the performance of water markets were depth, breadth and efficiency. Their impacts were analysed on four variables: cropping intensity, cropping patterns, labour use and crop yields. Water markets in the region have developed a high level of depth and breadth, but they are highly inefficient, generating large monopoly rents for pump owners. These produce powerful negative distributive impact; however, the output impact of monopoly pricing by water sellers is negligible because of the price inelasticity of irrigation demand explained by its high marginal productivity. The overall impact of water markets are highly beneficial; crop yield and cropping intensity achieved by water buyers are far superior to non-irrigatorst and in many cases even in comparison to pump owners; cropping patterns used by water buyers are nearly the same as of pump owners; finally, operation of water markets substantially expands labour use in agriculture.

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PATTERNS OF POPULATION MIGRATION IN AURANGABAD DISTRICT (BIHAR): A GEOGRAPHIC ANALYSIS

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Abstract

The heavy flow of out-migrants from Aurangabad district Bihar has always been a part of scholar's interest, as it became a metaphor of out-migration led by under-development and poverty. The violent reaction of the political class and host community to Aurangabad district Bihari migrants has further accelerated the debate on different issues related to outmigration from the Aurangabad district migrants are facing increasing hostility from political class but the ongoing policy of urban planning, which is flipped towards the richer section of urban residents and is also increasing difficulty to survival of poor migrants. In this scenario, it is important to understand the actual pattern of out-migration and its importance for the community of origin. Migration is an intrinsic part of process of development. It illustrates a dynamic link between both area of origin and destination. Migration operates within the framework of social, cultural, economic, and institutional conditions at both the sending and receiving ends and it plays an important role to alter the conditions of the entire space within which this processes operate (de Haas, 2008). Migration is often rationalized as an outcome of asymmetry of development between area of origin and destination. However, there is complete disagreement regarding the outcome of migration at area of origin. The developmentalist views argue that with flow of migration, counterflows of capital (remittances and investment) and knowledge are also generated to area of origin, which can be invested and are believed to subsequently stimulate development and modernization.

Keywords: Migration, Aurangabad, Bihar, Urban, Rural, Labour, Employment

Introduction

Aurangabad district is one of the thirty-eight districts of Bihar state, India. It is currently a part of the Red Corridor. Aurangabad played a major role in the Indian independence struggle, and is also the birthplace of eminent nationalist & first Deputy Chief Minister of state, Bihar Vibhuti Dr. Anugrah Narayan Sinha, a participant of Champaran Satyagraha who is regarded among makers of modern independent Bihar. Aurangabad district occupies an area of 3,389 square kilometres (1,309 sq mi), comparatively equivalent to Russia's Vaygach Island. Aurangabad town is the administrative headquarters of this district. Aurangabad district is a part of Magadh division. Aurangabad became a fully-fledged district when it was split from the Gaya district in 1972. According to the 2011 census Aurangabad district, Bihar has a population of 2,511,243, roughly equal to the nation of Kuwait or the US state of Nevada. This gives it a ranking of 172nd in India (out of a total of 640). The district has a population density of 760 inhabitants per square kilometre (2,000/sq mi). Its population growth rate over the decade 2001–2011 was 24.75%. Aurangabad has a sex ratio of 916 females for every 1000 males, and a literacy rate of 72.77%. Out of the total Aurangabad population for 2011 census, 9.32 percent lives in urban regions of district. In total 236,854 people lives in urban areas of which males are 124,065 and females are 112,789. Sex Ratio in urban region of Aurangabad

district is 909 as per 2011 census data. Similarly child sex ratio in Aurangabad district was 933 in 2011 census. Child population (0-6) in urban region was 37,074 of which males and females were 19,177 and 17,897. This child population figure of Aurangabad district is 15.46 % of total urban population. Average literacy rate in Aurangabad district as per census 2011 is 79.07 % of which males and females are 85.01 % and 72.51 % literates respectively. In actual number 157,964 people are literate in urban region of which males and females are 89,161 and 68,803 respectively. As per 2011 census, 90.68 % population of Aurangabad districts lives in rural areas of villages. The total Aurangabad district population living in rural areas is 2,303,219 of which males and females are 1,194,619 and 1,108,600 respectively. In rural areas of Aurangabad district, sex ratio is 928 females per 1000 males. If child sex ratio data of Aurangabad district is considered, figure is 945 girls per 1000 boys. Child population in the age 0-6 is 418,320 in rural areas of which males were 215,079 and females were 203,241. The child population comprises 18.00 % of total rural population of Aurangabad district. Literacy rate in rural areas of Aurangabad district is 69.40 % as per census data 2011. Gender wise, male and female literacy stood at 79.59 and 58.37 percent respectively. In total, 1,308,038 people were literate of which males and females were 779,572 and 528,466 respectively.



Aurangabad Table Data

Description	2011	2001
Population	25.40 Lakhs	20.13 Lakhs
Actual Population	2,540,073	2,013,055
Male	1,318,684	1,040,945
Female	1,221,389	972,110

Description	2011	2001
Population Growth	26.18%	30.19%
Area Sq. Km	3,305	3,305
Density/km ²	769	609
Proportion to Bihar Population	2.44%	2.43%
Sex Ratio (Per 1000)	926	934
Child Sex Ratio (0-6 Age)	944	943
Average Literacy	70.32	57.03
Male Literacy	80.11	71.13
Female Literacy	59.71	41.90
Total Child Population (0-6 Age)	455,394	398,602
Male Population (0-6 Age)	234,256	205,139
Female Population (0-6 Age)	221,138	193,463
Literates	1,466,002	920,766
Male Literates	868,733	594,522
Female Literates	597,269	326,244
Child Proportion (0-6 Age)	17.93%	19.80%
Boys Proportion (0-6 Age)	17.76%	19.71%
Girls Proportion (0-6 Age)	18.11%	19.90%

Aurangabad Literacy Rate 2011

Average literacy rate of Aurangabad in 2011 were 70.32 compared to 57.03 of 2001. If things are looked out at gender wise, male and female literacy were 80.11 and 59.71 respectively. For 2001 census, same figures stood at 71.13 and 41.90 in Aurangabad District. Total literate in Aurangabad District were 1,466,002 of

which male and female were 868,733 and 597,269 respectively. In 2001, Aurangabad District had 920,766 in its district.

Aurangabad Sex Ratio 2011

With regards to Sex Ratio in Aurangabad, it stood at 926 per 1000 male compared to 2001 census figure of 934. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate. In 2011 census, child sex ratio is 944 girls per 1000 boys compared to figure of 943 girls per 1000 boys of 2001 census data.

Aurangabad Child Population 2011

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Aurangabad. There were total 455,394 children under age of 0-6 against 398,602 of 2001 census. Of total 455,394 male and female were 234,256 and 221,138 respectively. Child Sex Ratio as per census 2011 was 944 compared to 943 of census 2001. In 2011, Children under 0-6 formed 17.93 percent of Aurangabad District compared to 19.80 percent of 2001. There was net change of -1.87 percent in this compared to previous census of India.

Aurangabad Religion-wise Data 2011

Description	Total	Percentage
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Hindu	2,291,133	90.20 %
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Muslims	237,353	9.34 %
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Christian	2,218	0.09 %
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Sikh	295	0.01 %
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Buddhist	334	0.01 %
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Jain	775	0.03 %
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Others	19	0.00 %
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Not Stated	7,946	0.31 %
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Aurangabad District Urban/Rural 2011

All details regarding Aurangabad Bihar District have been processed by us after receiving from Govt. of India. We are not responsible for errors to population census details of Aurangabad District.

Description	Rural	Urban
Population (%)	90.68 %	9.32 %
Total Population	2,303,219	236,854
Male Population	1,194,619	124,065
Female Population	1,108,600	112,789
Sex Ratio	928	909
Child Sex Ratio (0-6)	945	933
Child Population (0-6)	418,320	37,074
Male Child(0-6)	215,079	19,177
Female Child(0-6)	203,241	17,897
Child Percentage (0-6)	18.16 %	15.65 %
Male Child Percentage	18.00 %	15.46 %
Female Child Percentage	18.33 %	15.87 %
Literates	1,308,038	157,964
Male Literates	779,572	89,161
Female Literates	528,466	68,803
Average Literacy	69.40 %	79.07 %
Male Literacy	79.59 %	85.01 %
Female Literacy	58.37 %	72.51 %

Working Population - Aurangabad district

In Aurangabad district out of total population, 837,770 were engaged in work activities. 57.3% of workers describe their work as Main Work (Employment or Earning more than 6 Months) while 42.7% were involved in Marginal activity providing livelihood for less than 6 months. Of 837,770 workers engaged in Main Work, 133,101 were cultivators (owner or co-owner) while 202,346 were Agricultural labourer.

	Total	Male	Female
Main Workers	480,286	382,278	98,008
Cultivators	133,101	115,123	17,978
Agriculture Labourer	202,346	153,820	48,526
Household Industries	20,391	13,161	7,230
Other Workers	124,448	100,174	24,274
Marginal Workers	357,484	216,879	140,605
Non Working	1,702,303	719,527	982,776

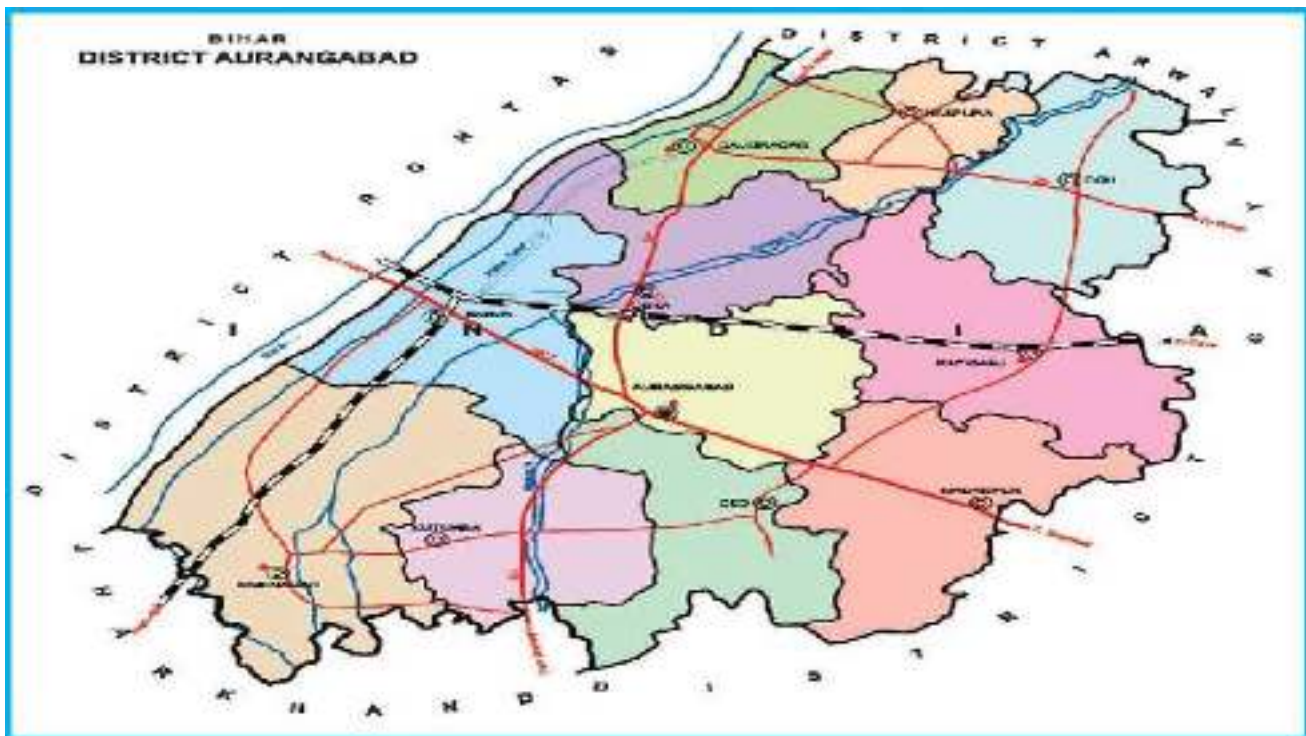
The historical context of out-migration from the Aurangabad district Bihar

The scenario of development and poverty in Aurangabad district Bihar make it as critical example of the peripheral region in the entire space of development. Entire Aurangabad district is considered as the pocket of chronic poverty. The backwardness of the Aurangabad district is reflected in the lower agricultural output, skewed distribution of land and higher incidence of landlessness, higher dependency on agriculture and lack of industrialization and several socio-economic and institutional barriers. The stagnation in all sectors of economy in the past led to lower per capita income and higher incidence of poverty in the Aurangabad district. The lack of infrastructure, institutional barriers and poor governance in the Aurangabad district has developed a milieu of underdevelopment and the Aurangabad district is described as 'the district without hope'. This situation is considered as the leading factor of heavy out-migration from the Aurangabad district. The current phenomenon of labour migration from Aurangabad district can be traced back to colonial period. This region started to experience labour out-migration at the earliest. This phenomenon is largely attributed to the pattern of regional inequality and underdevelopment fostered in colonial period. In the latter half of the nineteenth century, when the British Raj stabilized, law and order and civil administration improved. In this period, some development in irrigation facility and improved trade due to improved communication networks (roads and railways), led some agricultural development and

specialization in cropping pattern in the western tract of India, while the eastern region, where the population pressure was highest, couldn't experience such kind of development (Derbyshire, 1987). The Zamindari System of land settlement, in which the Zamindars were having the right to dismiss the rights of tenants in case of their incapability to pay high demands of rent, led to a much skewed distribution of land and a large proportion of landlessness among peasants. The commercialization of agriculture also increased without any increment of production, increased their misery further, which led them to migrate to the different parts of the country, particularly towards the eastern region of India and even foreign countries for their survival. In the later half of the nineteenth century, an eastward trends of migration became well established, particularly migration from western part of Bihar to Bengal and Assam. The migration stream was dominated by lower caste and landless laborers, who were staying at bare subsistence level and ready to respond to the fair high wage gap between their native place and east. They found employment in the mills, factories, docks and coal mines, or on the roads and railways, or in harvesting the crops of other districts of West-Bengal. This migration was mostly seasonal, and improved communication through railways made it possible for them to migrate easily and come back for agricultural and other activities at their native place. The circular migration was critically important for agricultural laborers and marginal farmers of Bihar for their bare subsistence.

Level and trend of current out-migration from Aurangabad district

The area of origin-by using the data of place of last residence of census 2001. The Table shows that the volume of out-migration from *Aurangabad district Bihar* is very high. More than 5.2 million people from Bihar counted in other Places of India, which is nearly 6.3 per cent of total population of the state in the same census year. In addition to that, a slightly higher volume of out-migrants (5.5 million) were captured by using the place of birth data. male population of *Aurangabad district Bihar* is more out-migratory than female as male out-migrant comprise 7.1 per cent of total male population as against the 5.6 per cent of total female population, nevertheless the volume of female migration is also equally significant. The propensity of migration of urban population of *Aurangabad district Bihar* is very high than rural population; out-migrants from urban area comprise 10.1 per cent of total urban population of the state, whereas out-migrants from rural area comprise merely 5.5 per cent of rural population of the state. But as the level of urbanization of the *Aurangabad district Bihar* is very low (only 10.5 per cent, according to census 2001), the volume of out-migration from the urban area of the state is very low in comparison to rural area and out-migration from the state has largely become the phenomenon of rural out migration.



Destination of Out-migrants

Table shows the place of destination of out-migrants and inter-censal migrants in the other states of India. The states where larger proportions of out-migrants were enumerated are west-Bengal (21.4 per cent), Jharkhand (20.5 per cent), Delhi (13.8 per cent), Uttar Pradesh (11.8 per cent), Maharashtra (6.9 per cent), Punjab (4.5 per cent), Haryana (4.5 per cent), Gujarat (2.8 per cent) and Assam (2.4 per cent). The destination of inter-censal out-migrants differs from the destination of all duration of migrants. Delhi which is the third major destination for out-migrants became first. Among major destinations, the states where the proportion of inter-censal migrants is higher than the proportion of all duration migrants are Delhi (18.9 per cent), Maharashtra (10.2 per cent), Haryana (6.9 per cent), Punjab (6.7 per cent) and Gujarat (4.6 per cent) and the states where the proportion of inter-censal migrants is lower are West Bengal (13.3 per cent), Jharkhand (13.8 per cent), and Uttar Pradesh (10 per cent). It suggests that the direction of move of out-migrants has shifted from eastern India towards the other regions of the country. In case of West Bengal and Jharkhand, the difference is more dramatic in case of male out-migrants, who migrate for the purpose of employment. The percentage distribution for male and female migrants separately for inter-censal migrants shows that in case of bordering states like Jharkhand (male 9.7%, female 20.7%), West Bengal (male 12%, female 15.6%), and Uttar Pradesh (male 6.8%, female 15.5%), the proportion of female out-migrants is higher than the male out-migrants who migrate particularly either for marriage or with their household. In case of distant states, the proportion of male out-migrants out-number the proportion of female out-migrants, such as Delhi (male 20.8%, female 15.5%), Maharashtra (male 12.6%, female 6.1%), Punjab (male 8.2%, female 4.1%), Haryana (male 7.6%, female 5.8%) and Gujarat (male 5.7%, female 2.8%).

Table Percentage Distribution of Out-migrants from Aurangabad district Bihar to Other States

States	All Duration of Resident			Inter-censal Migrants		
	Persons	Males	Females	Persons	Males	Females
Jammu & Kashmir	0.2	0.3	0.2	0.3	0.4	0.3
Himachal Pradesh	0.4	0.6	0.2	0.8	1.1	0.4
Punjab	4.5	5.7	2.9	6.7	8.2	4.1
Uttaranchal	0.8	0.9	0.7	1	1.2	0.8
Haryana	4.5	5.1	3.7	6.9	7.6	5.8
Delhi	13.8	16.3	10.3	18.9	20.8	15.7
Rajasthan	1.5	1.7	1.3	2.3	2.5	2
Uttar Pradesh	11.8	6.5	19.2	10	6.8	15.5
North-East (ex. Assam inc. Sikkim)	1.1	1.3	0.8	1	1.1	1
Assam	2.4	2.8	1.9	1.6	1.6	1.4
West Bengal	21.4	22.5	19.8	13.3	12	15.6
Jharkhand	20.5	16.3	26.5	13.8	9.7	20.7
Orissa	1.5	1.5	1.5	1.3	1.2	1.4
Chhattisgarh	1.6	1.6	1.7	1.5	1.3	1.8
Madhya Pradesh	1.8	1.7	1.9	2	1.8	2.2
Gujarat	2.8	3.5	1.8	4.6	5.7	2.8
Maharashtra	6.9	8.9	4	10.2	12.6	6.1
Andhra Pradesh	0.6	0.6	0.6	0.7	0.7	0.7
Karnataka	0.5	0.7	0.3	0.9	1.1	0.5
Goa	0.1	0.1	0.1	0.1	0.2	0.1
Kerala	0.1	0.1	0.1	0.1	0.1	0.1
Tamil Nadu	0.2	0.2	0.2	0.3	0.3	0.2
Union Territories (except Delhi)	1	1.3	0.5	1.6	2	0.8
Total	100	100	100	100	100	100

Reasons of Out-migration

The census classifies the reasons of migration in six broad categories. These categories are work or employment, business, education, marriage, moved with household, moved after birth (associated with the custom of Hindu family). The NSSO reveals the reasons of migration in a more comprehensive way, compared to census. It classifies the reasons of migration into 18 categories. Employment related reason is also classified into six categories, which are in search of employment, in search of better employment, to take up employment or better employment, business, transfer of service or contract and proximity to place of work. Table shows the reasons of migration on the basis of NSSO 64th round data. This Table reveal an entirely different reason of out-migration of male and female. The Table shows that heavy male out-migration from Bihar is taking place exclusively for economic or employment related reasons. Around 30.7 per cent of the total out-migrants moved to search an employment, as they were not in employment at the place of origin. Around 23.8 per cent of entire male out-migrants left their place of origin to get a better employment than their previous employment at their place of origin. Around 34.3 per cent of male out-migrants moved when they got an offer of employment or better employment at place of destination. Other important causes of male out-migration is migration of parent or earning member of the family (3.9 per cent), business (2.6 per cent) etc. The NSSO data also suggest that female out-migration is heavily depending upon either the migration of parent or earning member of the family (61.1 per cent) or marriage (29.1 per cent). All the economic reasons together are responsible for the move of only around 4.5 per cent female out-migrants.

Table Reasons of Migration from Bihar to Other States, 2015–06

Reasons of Migration	Sex		
	Male	Female	Total
In search of employment	30.7	1.9	27.0
In search of better employment	23.8	0.5	20.8
Business	2.6	0.0	2.2
To take up employment / better employment	34.3	2.1	30.2
Transfer of service/ contract	0.9	0.0	0.8
Proximity to place of work	0.4	0.1	0.3
Studies	1.5	4.5	1.9
Health care	0.2	0.0	0.2
Marriage	0.0	29.1	3.7
Migration of parent/earning member of the family	3.9	61.1	11.2
Others	1.8	0.7	1.7
Total	100	100	100

Source: NSSO 64thRound, 2015

Socio-economic background of male out-migrants household

The NSSO 64th round captures socio-economic characteristics of left behind households. It makes possible to understand the socio-economic background of the household, from where the out-migration is taking place. In Table , the propensity of out-migration by the group of different socio-economic background has been shown. Among the migrants household, only those households are categorized from where at least one male member is migrated, the remaining households are categorized as non-migrants households. The inter-state migrant's households can't be separated from the data. However, around 85 per cent of male out-migrants from the state are inter-state out migrants, so the findings of out-migrants to all distance can be generalized to the inter-state out-migrants as well.

Conclusion

Out-migration from Bihar is a well established phenomenon started back in the nineteenth century seems shooted up in the recent decade. The flow and direction of migration has also been altered in course of time and most of the migration is taking place towards the north-western and western parts of India. The states like Delhi, Maharashtra, Punjab, Haryana and Gujarat account half of the inter-censal migrants. The prime reason of such heavy out-flow is related to employment. People are migrating not only in the absence of employment at their native place but also to secure a better earning also. It seems that the out-migration for employment is taking place not only in poor and socially backward households but the members of relatively affluent households are also migrating either in the same proportion or even higher. Around one fifth household has received remittances sent by the migrants of the household. The remittances comprise almost half to one third of the household expenditure, irrespective of economic status of the households. It is mostly spent on food and other items of consumer expenditure, health care and education of the family members.

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Trends of Out-migration of Population from Khagaria District : A Geographic Study

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Abstract

Khagaria district occupies an area of 1,486 square kilometres (574 sq mi), comparatively equivalent to Greenland's Nares Land. The district is surrounded by seven rivers namely Ganges, Kamla Balan, Koshi, Budhi Gandak, Kareh, Kali Koshi and Bagmati. These rivers cause floods every year which causes great loss of life and property including livestock. According to the 2011 census Khagaria district has a population of 1,657,599, roughly equal to the nation of Guinea-Bissau or the US state of Idaho. This gives it a ranking of 300th in India (out of a total of 640). The district has a population density of 1,115 inhabitants per square kilometre (2,890/sq mi) .^[5] Its population growth rate over the decade 2001-2011 was 29.46%. Khagaria has a sex ratio of 883 females for every 1000 males, and a literacy rate of 60.87%. There was change of 30.19 percent in the population compared to population as per 2001. In the previous census of India 2001, Khagaria District recorded increase of 29.32 percent to its population compared to 1991.

Keywords: Khagaria, labour, Migration, Population.

Introduction

Khagaria district occupies a very important place in the medieval as well as modern history of Bihar. Khagaria is also known as Farakiya in local region. There is an interesting story behind it. Five centuries ago Akbar, the Mugal empire directed his revenue minister Todarmal to map his entire empire. But he could not map this region now known as Khagaria due to difficult terrain, rivers and dense forests. So, he named it Farakiya (Farak in Urdu means separate). The district of Khagaria is unfortunate in the sense that very little has been recorded regarding the social and cultural history of this area. Whatever account of the old district of Monger has been unearthed covers mainly the southern Munger and to some extent Northwest Munger. i.e. the present Begusarai district. All the ancient remains and inscriptions have been discovered south of the Ganga, and some in Northwest, namely in Jaimanglagarh (Begusarai). Description of cultural heritage of old district of Monger, in contemporary literature, is found both in the writings of Bengali and English writers

Location, Area & Administrative details:-

Khagaria as a district is only 20 years old. It was a part of district of Munger as a sub division. It was upgraded as district, effective from 10th May,1981.The Khagaria district, has been sub-divided into two sub-divisions viz. Khagaria and Gogari. There are seven blocks in the Khagaria District-



1.Allouli,2.Beldaur,3.Chautham,4.Gogari, 5.Khagaria 6.Manasi and 7.Parbatta Khagaria is located at 25°30'N 86°29'E 25.5°N 86.48°E. The district is included in the Survey of India toposheets no's 72 K. Its geographical area is 1485 Sq.Km. This district is well connected to other parts of Bihar and the country through railways as well as roads. New Delhi - Gauwahati railway lines passes through Khagaria, other important stations are Mansi, Maheshkhunt and Pasraha, From Mansi, one branch line goes towards Saharsa, while from Khagaria, one branch line goes towards Samstipur, and both these branch lines are still meter-gauge. Between Khagaria and Mansi, both broad gauge and meter gauge railway lines run parallel. Mansi had been an important place from the point of view of railways, since it used to be the headquarters of an engineering district of railway but now most of important offices of railways have shifted from this place to other places, and mostly to Khagaria or Barauni, which falls in Begusarai district. National Highway No. 31 passes through the district almost parallel to the railway line in west-east direction, the intersection of the two existing at a place called Chukati. The total population of district is 1,657,599 of which male and female where 880,065 and 777,534 respectively. (2011 census)

Khagaria Table Data

Description	2011	2001
Population	16.67 Lakhs	12.80 Lakhs
Actual Population	1,666,886	1,280,354
Male	883,786	679,267
Female	783,100	601,087
Population Growth	30.19%	29.32%
Area Sq. Km	1,486	1,486
Density/km ²	1,122	862
Proportion to Bihar Population	1.60%	1.54%
Sex Ratio (Per 1000)	886	885
Child Sex Ratio (0-6 Age)	926	932
Average Literacy	57.92	41.35
Male Literacy	65.25	51.82
Female Literacy	49.56	29.35
Total Child Population (0-6 Age)	340,880	278,691
Male Population (0-6 Age)	177,007	144,257
Female Population (0-6 Age)	163,873	134,434
Literates	768,028	414,174
Male Literates	461,153	277,226
Female Literates	306,875	136,948
Child Proportion (0-6 Age)	20.45%	21.77%

Description	2011	2001
Boys Proportion (0-6 Age)	20.03%	21.24%
Girls Proportion (0-6 Age)	20.93%	22.37%

Khagaria District Density 2011

The initial provisional data released by census India 2011, shows that density of Khagaria district for 2011 is 1,122 people per sq. km. In 2001, Khagaria district density was at 862 people per sq. km. Khagaria district administers 1,486 square kilometers of areas.

Khagaria Literacy Rate 2011

Average literacy rate of Khagaria in 2011 were 57.92 compared to 41.35 of 2001. If things are looked out at gender wise, male and female literacy were 65.25 and 49.56 respectively. For 2001 census, same figures stood at 51.82 and 29.35 in Khagaria District. Total literate in Khagaria District were 768,028 of which male and female were 461,153 and 306,875 respectively. In 2001, Khagaria District had 414,174 in its district.

Khagaria Child Population 2011

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Khagaria. There were total 340,880 children under age of 0-6 against 278,691 of 2001 census. Of total 340,880 male and female were 177,007 and 163,873 respectively. Child Sex Ratio as per census 2011 was 926 compared to 932 of census 2001. In 2011, Children under 0-6 formed 20.45 percent of Khagaria District compared to 21.77 percent of 2001. There was net change of -1.32 percent in this compared to previous census of India.

Khagaria Religion-wise Data 2011

Description	Total	Percentage
Hindu	1,486,989	89.21 %
Muslims	175,588	10.53 %
Christian	1,253	0.08 %
Sikh	143	0.01 %
Buddhist	79	0.00 %
Jain	86	0.01 %
Others	115	0.01 %

Description Total Percentage

Not Stated 2,633 0.16 %

Khagaria District Urban/Rural 2011

Out of the total Khagaria population for 2011 census, 5.23 percent lives in urban regions of district. In total 87,159 people lives in urban areas of which males are 46,505 and females are 40,654. Sex Ratio in urban region of Khagaria district is 874 as per 2011 census data. Similarly child sex ratio in Khagaria district was 921 in 2011 census. Child population (0-6) in urban region was 14,206 of which males and females were 7,397 and 6,809. This child population figure of Khagaria district is 15.91 % of total urban population. Average literacy rate in Khagaria district as per census 2011 is 76.74 % of which males and females are 81.45 % and 71.30 % literates respectively. In actual number 55,984 people are literate in urban region of which males and females are 31,853 and 24,131 respectively. As per 2011 census, 94.77 % population of Khagaria districts lives in rural areas of villages. The total Khagaria district population living in rural areas is 1,579,727 of which males and females are 837,281 and 742,446 respectively. In rural areas of Khagaria district, sex ratio is 887 females per 1000 males. If child sex ratio data of Khagaria district is considered, figure is 926 girls per 1000 boys. Child population in the age 0-6 is 326,674 in rural areas of which males were 169,610 and females were 157,064. The child population comprises 20.26 % of total rural population of Khagaria district. Literacy rate in rural areas of Khagaria district is 56.82 % as per census data 2011. Gender wise, male and female literacy stood at 64.30 and 48.30 percent respectively. In total, 712,044 people were literate of which males and females were 429,300 and 282,744 respectively.

All details regarding Khagaria District have been processed by us after receiving from Govt. of India. We are not responsible for errors to population census details of Khagaria District.

<u>Description</u>	<u>Rural</u>	<u>Urban</u>
Population (%)	94.77 %	5.23 %
Total Population	1,579,727	87,159
Male Population	837,281	46,505
Female Population	742,446	40,654
Sex Ratio	887	874
Child Sex Ratio (0-6)	926	921
Child Population (0-6)	326,674	14,206
Male Child(0-6)	169,610	7,397
Female Child(0-6)	157,064	6,809
Child Percentage (0-6)	20.68 %	16.30 %
Male Child Percentage	20.26 %	15.91 %
Female Child Percentage	21.15 %	16.75 %
Literates	712,044	55,984

<u>Description</u>	<u>Rural</u>	<u>Urban</u>
Male Literates	429,300	31,853
Female Literates	282,744	24,131
Average Literacy	56.82 %	76.74 %
Male Literacy	64.30 %	81.45 %
Female Literacy	48.30 %	71.30 %

Irrigation Practices

Wheat is the prominent rabi crop in the district. Due to floods and water logging, the paddy production is very low, except in the southern part of the district. Maize is grown abundantly almost throughout the district, while banana cultivation as a cash crop, has grown into a profitable business. Banana cultivation is most common in Gogari and Parvatta blocks of the district. The Rabbi Crops are paddy, maize, oil seeds. The main Khariff crops are paddy maize, pulses. Apart from these crops mangoes, Lichis are also grown in some areas. According to the Directorate of Statistics Govt. of Bihar there is no area under forest cover in 9 the district. As per the variable statistics the net area irrigated by different sources constitutes only 33% of total cultivable area. As there is no canal command are in the district, the assured irrigation is possible only by ground water. The rivers in the district forms comparatively very meagre surface flow during summer. That is why ground water is the main resource for socio economic uplifting of the area

DISTRICT SURVEY REPORT – KHAGARIA



An official Census 2011 detail of Khagaria, a district of Bihar has been released by Directorate of Census Operations in Bihar. Enumeration of key persons was also done by census officials in Khagaria District of

Bihar. In 2011, Khagaria had population of 1,666,886 of which male and female were 883,786 and 783,100 respectively. In 2001 census, Khagaria had a population of 1,280,354 of which males were 679,267 and remaining 601,087 were females. Khagaria District population constituted 1.60 percent of total Maharashtra population. In 2001 census, this figure for Khagaria District was at 1.54 percent of Maharashtra population. There was change of 30.19 percent in the population compared to population as per 2001. In the previous census of India 2001, Khagaria District recorded increase of 29.32 percent to its population compared to 1991.

Percentage values (%) of Migrant and Non-migrant

FACTOR S	MIGRANTS		NON-MIGRANTS			
	No	HINDU (%)	MUSLIM (%)	No	HINDU (%)	MUSLIM (%)
HSES	40	46.00%	26.50%	40	63.00%	46.50%
LSES	40	35.75%	32.50%	40	42.25%	42.50%
MALE	40	41.25%	30.27%	40	53.50%	50.27%
FEMALE	40	45.50%	39.15%	40	55.50%	49.15%

A look at figures shown in above table 1, the following points are important to explain :

- (e) Migrant children compared to non-migrant children were found lower percentage of mental health scores in respect to religion, gender and socio-economic status (SES) groups.
- (f) Percentage values of mental health scores of migrant Hindu children group has found lower than non-migrant Hindu sample of children.
- (g) Low and high socio-economic status non-migrant sample of children were found higher percentage values of mental health scores than that of migrant high and low socio-economic status group.

(h) Percentage values of mental health of migrant male-female children group was found lower than that of non-migrant male-female sample of children.

Percentage values of Migrants and Non-migrant Children Sample obtained on Interview Schedule of Motives :

Motives	Migrant	Non-Migrant	Total (%)
	160	160	320
Attraction of City Life	86.25%	33.13%	63.13%
Higher Wages	88.75%	30.00%	59.38%
Imitation of Friends	60.63%	21.88%	41.25%
Insecurity	67.50%	17.50%	42.50%
Attraction of Job	90.63%	18.75%	54.69%
Mal-Adjustment	65.63%	15.62%	40.63%
Mediator as a Push motive	82.50%	13.75%	48.13%
Financial Liabilities	76.25%	11.25%	43.75%
Frustration of Life	81.25%	18.12%	49.65%

Motivation level of migrant children as compared to non- migrant was found more higher to run for jobs towards big cities & metros in respect of religion, socio-economic status and gender.

86.25% children had migrated due to attraction of big cities.

- 1) Among them 88.75% migrant children had attraction of better wages in metros.
- 2) 60.63% children migrated due to imitation of their friends and relatives.
- 3) 90.63% of the sample was migrated to big cities for attraction of better jobs.
- 4) 82.50% of children were motivated to migrate by the mediators
- 5) 76.25% of children sample was migrated due to financial liabilities.
- 6) 81.25% of children have migrated to metros due to frustration of life.

Caste profile

Migrants tended to be drawn overwhelmingly from among historically oppressed communities stigmatised as untouchable and low caste. An analysis of the census survey conducted in the localities of origin reveals that members of historically oppressed castes, the OBCs, EBCs and Mahadalits, dominated the ranks of labour migrants. The caste-disaggregated data of the labour migrant population, as contrasted with the caste composition of the survey population, is as follows:

Table Caste profile of migrant workers: origin localities

	% in surveyed Caste population	% in labour migrants
Savarna	8.41	6.34
SC only (Dusadh)	3.8	2.45
Muslim (general)	6.55	6.67
MBC/EBC	38.47	41.94
OBC	21.48	21.8
Mahadalit	20.27	20.02
TOTAL	4414	899

However, a statistical analysis reveals that caste did not significantly determine labour migration, $\chi^2(1, N= 4414) = 14.83, p= 0.022$. The caste composition of labour migrants was comparable to the caste composition of the locality, with the exception that the share of EBCs to the labour migrants exceeded their share of the population. Likewise, an analysis of the data generated from the sample survey reveals that members of historically oppressed communities predominate the ranks of the migrant households. Table presents information on respondents' caste profile.

Educational profile

Migrants tended to be drawn overwhelmingly from among less educated households. An analysis of the census survey conducted in the localities of origin reveals that members of less educated households were more likely to migrate than others. The caste-disaggregated data of the labour migrant population, as contrasted with the caste composition of the survey population, is as follows:

Table Educational profile of migrant workers: origin localities

Education profile	% in surveyed population	% in labour migrants
illiterate	18.07	18.93
primary	27.11	29.18
VI to X	37.22	39.31
XI to graduate	16.94	12.03
post graduate	0.66	0.56
TOTAL	4414	898

Occupational profile

An analysis of the occupations which attracted migrants reveals that they are overwhelmingly employed in labouring occupations. As labourers, they find work in a variety of sectors and not only absorbed in industrial occupations, as revealed in Table Indeed, as many as one-third of all labour migrants were employed in agricultural operations. Agriculture remains an important source of occupation for labour migrants, although their proportion appears to be declining in comparison with previous years.

Table Common occupations of labour migrants away from study locations during the study

Occupation	Frequency	%
Agricultural work	262	31.87
Brick kiln	12	1.46
Construction	132	16.06
Rickshaw	44	5.35
Security	4	0.49
Mason	50	6.08
Plumber	5	0.61
Garments manufacturing	4	0.49
Shop assistant	27	3.28
Hawking wares	1	0.12
Domestic help	10	1.22
Factory worker informal	93	11.31

Conclusion

Mental health level of non-migrant sample was found higher than that of migrant sample of children in respect of religion, socio-economic status and gender. Motivation level of migrant children sample as compared to non- migrants was found higher in respect of religion, socio-economic status and gender.

Recommendations:

The study emphasizes the need to empower the deprived migrant children socially, economically and politically. The joint venture of Government, NGOs and common Citizens of the society in this endeavor is the need of the hour.

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STUDY OF RECENT PATTERNS OF POPULATION MIGRATION IN MUZAFFARPUR DISTRICT

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ABSTRACT

According to the 2011 census Muzaffarpur district has a population of 4,801,062, roughly equal to the nation of Singapore or the US state of Alabama. This gives it a ranking of 24th th in India (out of a total of 640). The district has a population density of 1,514 inhabitants per square kilometre (3,920/sq mi). Its population growth rate over the decade 2001-2011 was 28.14%. Muzaffarpur has a sex ratio of 900 females for every 1000 males, and a literacy rate of 63.4%. Muzaffarpur district is served by rivers Gandak, Budhi Gandak, Bagmati and Lakhandayee. Also, there are lots of small streams passing through the district. The area has been prone to floods. The district lies in the fertile region of Gangetic plain. Muzaffarpur district occupies an area of 3,175.9 square kilometres (1,226.2 sq mi), comparatively equivalent to Canada's Mansel Island. Muzaffarpur District is one of the thirty-eight districts of Biharstate, India. Muzaffarpur district is a part of Tirhut Division (Tirhut). Muzaffarpur is one of the largest commercial and educational center in North Bihar. It is famous for litchis which is a fruit famous for its juicy taste. The district headquarters are located at Muzaffarpur. The district occupies an area of 3173 km² and has a population of 4,801,062 (as of 2011). As of 2011 it is the third most populous district of Bihar (out of 38), after Patna and East Champaran.

KEY WORDS: *Muzaffarpur, Population, Migrate, Bihar, Rural, Urban, Labour*

INTRODUCTION

Largely participate in economic activities, mainly in agriculture, their work is not considered economically significant. It is on account of these and other similarly situated women that the 1994 Cairo International Conference on Population and Development (ICPD) called attention to women's empowerment being vital to any development effort and declared that, if human development is not engendered, it is endangered. Empowerment requires changes first and foremost in women's aspirations, resources, and achievements; second, in the broader social structures that condition women's choices and chances; and, third, in the character of the social relationship through which women negotiate their needs and rights with other social actors, including men. The addressing of gender inequality will thus require individual and collective changes. Providing economic support or loans to rural women helps them to empower themselves, not only economically but also socially. These groups, which are formed and usually supported by nongovernment

organizations (NGOs) or, now increasingly, by government agencies, are small voluntary associations of poor and marginalized people, preferably from the same socioeconomic background, whose structures, processes, and activities provide their members with the opportunity to identify for themselves the problems that confront them and seek the solutions that they can and are willing to implement. These also provide their members with better access to support services, including credit and government extension services.

PROFILE OF THE RESPONDENTS

Household relations: Slightly more than a half of the women in Muzaffarpur District were heads of households (51% in the control group and 55% in the treatment group) (Fig. 1). This characteristic should be expected as studies have noted the widespread existence of female-headed households in rural areas in all geographic regions in India (Gandotra and Jha 2003). The main cause of this phenomenon in Bihar is the out-migration of husbands, with Bihar having one of the highest rates of male out-migration in the country. Of the women household heads, the majority were currently married, with around a third (32% in the control group and 30% in the treatment group) having husbands who were out-migrants. Two-thirds (63% in the control group and 62% in the treatment group) lived in nuclear household structures. Almost all (90%) belonged to the Below Poverty Line (BPL) category. The study implies that female-headed households have higher percentages of nuclear household structures and belong to the BPL category than male-headed households (Table). **Table** Characteristics of women as household heads.



Characteristics of women as household heads	Total		Control		Treatment	
	Yes	Number	Yes	Number	Yes	Number
Household structure						
Extended	37.5	63	37.0	27	37.9	36
Nuclear	62.5	105	63.0	46	62.1	59
Marital status						
Married, single spouse	89.3	150	87.7	64	90.5	86
Widowed	10.7	18	12.3	9	9.5	9
Husband is an out-migrant	30.4	168	31.5	23	29.5	28
Belong to BPL category	90.5	168	93.2	68	88.4	84

2,000 to 6,000 a month, with remittances arriving eight times in a year (six times for the control group and 10 times for the treatment group) (Table 3).

Table Location, frequency of home visits, and number and amount of remittances of migrant husbands.

Migration status of husbands	Total		Control		Treatment	
	Percentage	Number	Percentage	Number	Percentage	Number
Husband is a migrant	24.6	317	29.2	144	20.8	173
If migrant, his current place of work						
Outside the village but same district	1.3	1	0.0	0	2.8	1
Other district within the state	5.1	4	2.4	1	8.3	3
Other state	93.6	73	97.6	41	88.9	32
Frequency of visits in a year						
Up to 2 times	53.8	42	61.9	26	44.4	16
3–4 times	37.2	29	33.3	14	41.7	15
More than 4 times	9.0	7	4.8	2	13.9	5

**Number of times receive remittance
in a
year**

Up to 4 times	33.3	26	42.9	18	22.2	8
4–8 times	32.1	25	35.7	15	27.8	10
8–12 times	30.8	24	21.4	9	41.7	15
More than 12 times	3.8	3	0.0	0	8.3	3

Remittance amount per month

Up to INR 2,000	23.1	18	21.4	9	25.0	9
INR 2,000–4,000	35.9	28	33.3	14	38.9	14
INR 4,000–6,000	33.3	26	35.7	15	30.6	11
Above INR 6,000	7.7	6	9.5	4	5.6	2

Bihar has a rich history of out-migration that goes back to as early as the 19th century. However, during the last few decades, migration for work has increased (Datta and Mishra 2011). In India, where about 80% of the people live in villages, migration from rural areas has a special significance in the context of rural development. Migrants from rural areas tend to retain an attachment to their native places; they continue to maintain links with their families and villages through visits and by sending remittances. One-fourth of the women respondents reported that their husbands were out-migrants (29% in the control group and 21% in the treatment group), mostly to other states. On average, the migrant husbands visited their native homes two to three times in a year and remitted from INR

Muzaffarpur Population 2017

What is the population of Muzaffarpur in 2017? The fact is, last census for Muzaffarpur district was done only in 2011 and next such census would only be in 2021. But as per estimate and projection, population of Thane district in 2018 is 48.01 Lakhs compared to 2011 census figure of 48.01 Lakhs.

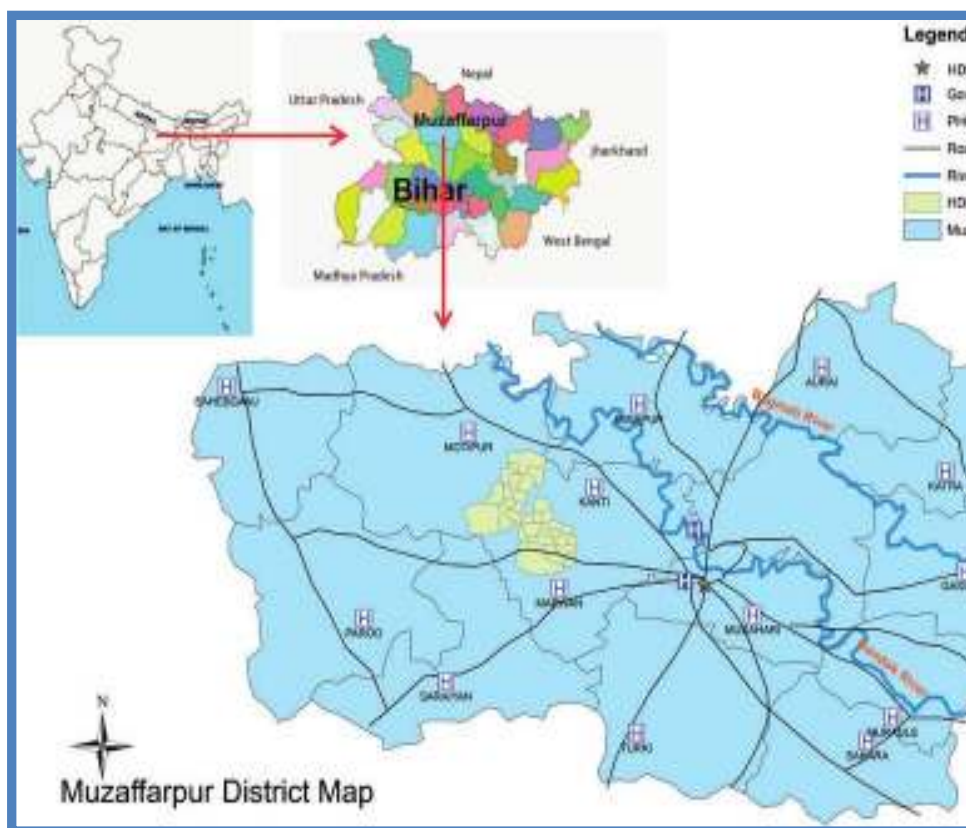
Muzaffarpur Table Data

Description	2017	2001
Population	48.01 Lakhs	37.47 Lakhs
Actual Population	4,801,062	3,746,714
Male	2,527,497	1,951,466
Female	2,273,565	1,795,248
Population Growth	28.14%	26.74%
Area Sq. Km	3,172	3,172
Density/km ²	1,514	1,181
Proportion to Bihar Population	4.61%	4.51%
Sex Ratio (Per 1000)	900	920
Child Sex Ratio (0-6 Age)	915	928
Average Literacy	63.43	47.95
Male Literacy	71.28	59.10
Female Literacy	54.67	35.81
Total Child Population (0-6 Age)	845,335	741,706
Male Population (0-6 Age)	441,339	384,741
Female Population (0-6 Age)	403,996	356,965
Literates	2,509,232	1,440,954
Male Literates	1,487,117	925,975
Female Literates	1,022,115	514,979
Child Proportion (0-6 Age)	17.61%	19.80%
Boys Proportion (0-6 Age)	17.46%	19.72%
Girls Proportion (0-6 Age)	17.77%	19.88%

Description

2017

2001



Muzaffarpur Literacy Rate 2017

Average literacy rate of Muzaffarpur in 2017 were 63.43 compared to 47.95 of 2001. If things are looked out at gender wise, male and female literacy were 71.28 and 54.67 respectively. For 2001 census, same figures stood at 59.10 and 35.81 in Muzaffarpur District. Total literate in Muzaffarpur District were 2,509,232 of which male and female were 1,487,117 and 1,022,115 respectively. In 2001, Muzaffarpur District had 1,440,954 in its district.

Muzaffarpur Child Population 2011

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Muzaffarpur. There were total 845,335 children under age of 0-6 against 741,706 of 2001 census. Of total 845,335 male and female were 441,339 and 403,996 respectively. Child Sex Ratio as per census 2011 was 915 compared to 928 of census 2001. In 2011, Children under 0-6 formed 17.61 percent of Muzaffarpur District compared to 19.80 percent of 2001. There was net change of -2.19 percent in this compared to previous census of India.

Muzaffarpur Religion-wise Data 2011

Description	Total	Percentage
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Hindu	4,032,773	84.00 %
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Muslims	745,546	15.53 %
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Christian	5,149	0.11 %
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Sikh	933	0.02 %
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Buddhist	288	0.01 %
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Jain	382	0.01 %
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Others	98	0.00 %
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Not Stated	15,893	0.33 %
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Muzaffarpur District Urban/Rural 2017

Out of the total Muzaffarpur population for 2017 census, 9.86 percent lives in urban regions of district. In total 473,437 people lives in urban areas of which males are 250,685 and females are 222,752. Sex Ratio in urban region of Muzaffarpur district is 889 as per 2011 census data. Similarly child sex ratio in Muzaffarpur district was 898 in 2017 census. Child population (0-6) in urban region was 63,398 of which males and females were 33,405 and 29,993. This child population figure of Muzaffarpur district is 13.33 % of total urban population. Average literacy rate in Muzaffarpur district as per census 2017 is 80.19 % of which males and females are 84.27 % and 75.59 % literates respectively. In actual number 328,809 people are literate in urban region of which males and females are 183,111 and 145,698 respectively. As per 2017 census, 90.14 % population of Muzaffarpur districts lives in rural areas of villages. The total Muzaffarpur district population living in rural areas is 4,327,625 of which males and females are 2,276,812 and 2,050,813 respectively. In rural areas of Muzaffarpur district, sex ratio is 901 females per 1000 males. If child sex ratio data of Muzaffarpur district is considered, figure is 917 girls per 1000 boys. Child population in the age 0-6

is 781,937 in rural areas of which males were 407,934 and females were 374,003. The child population comprises 17.92 % of total rural population of Muzaffarpur district. Literacy rate in rural areas of Muzaffarpur district is 61.50 % as per census data 2017. Gender wise, male and female literacy stood at 69.77 and 52.27 percent respectively. In total, 2,180,423 people were literate of which males and females were 1,304,006 and 876,417 respectively. All details regarding Muzaffarpur District have been processed by us after receiving from Govt. of India. We are not responsible for errors to population census details of Muzaffarpur District.

Description	Rural	Urban
Population (%)	90.14 %	9.86 %
Total Population	4,327,625	473,437
Male Population	2,276,812	250,685
Female Population	2,050,813	222,752
Sex Ratio	901	889
Child Sex Ratio (0-6)	917	898
Child Population (0-6)	781,937	63,398
Male Child(0-6)	407,934	33,405
Female Child(0-6)	374,003	29,993
Child Percentage (0-6)	18.07 %	13.39 %
Male Child Percentage	17.92 %	13.33 %
Female Child Percentage	18.24 %	13.46 %
Literates	2,180,423	328,809
Male Literates	1,304,006	183,111
Female Literates	876,417	145,698

Description	Rural	Urban
Average Literacy	61.50 %	80.19 %
Male Literacy	69.77 %	84.27 %
Female Literacy	52.27 %	75.59 %

CAUSES FOR MIGRATION

Data from the group discussions revealed that the factors which impelled people to migrate were manifold-ranging from lack of what was perceived to be dignified employment to the possibilities of enhancing income in destination cities. In almost all cases, actual and potential migrants indicated that they knew their migration was temporary, but that it helped them lead dignified lives. seeking employment outside the village reduced their dependence on local employers and provided them an opportunity to dissolve caste relations in the village. None of the migrants can carry with them their entitlements under India's Public Distribution System. They are therefore dependent on the open market to purchase their food supplies, implying a substantially higher cost to them than if these entitlements were potable. During group discussions migrants suggested that many more people would leave the village in search of work if the entitlements under the PDS were potable.

POLITICAL REPRESENTATION

The survey data revealed that as many as 10% of migrants couldn't vote in Vidhan Sabha elections and 6% could not vote in Lok Sabha elections. Inter-State migrants are not allowed to vote in their destinations, reducing their value to elected representatives there.

OCCUPATIONAL PROFILE

An analysis of the occupations which attracted migrants reveals that they are overwhelmingly employed in labouring occupations. As labourers, they find work in a variety of sectors and not only absorbed in industrial occupations, as revealed in Table Indeed, as many as one-third of all labour migrants were employed in agricultural operations. Agriculture remains an important source of occupation for labour migrants, although their proportion appears to be declining in comparison with previous years.

Table Common occupations of labour migrants away from study locations during the study

Occupation	Frequency	%
agricultural work	262	31.87
Brick kiln	12	1.46
Construction	132	16.06
Rickshaw	44	5.35
Security	4	0.49
Mason	50	6.08
Plumber	5	0.61
Garments		
manufacturing	4	0.49
Shop assistant	27	3.28
Hawking wares	1	0.12
Domestic help	10	1.22
Factory worker		
informal	93	11.31
Factory worker formal	163	19.83
TOTAL	767	

Table Caste-disaggregated occupational profiles, %

Occupation	TOTAL	High-	SC	Muslim	MBC	OBC	Mahadalit
		caste					
agricultural work	31.87	10.53	13.64	16.67	31.9	29.17	52.81

		0	0	3.33	2.41	1.04	0.56
Brick kiln	1.46						
		3.51	27.27	15	19.84	15.62	8.43
Construction	16.06						
		0	0	11.67	7.24	5.73	2.81
Rickshaw	5.35						
		3.51	0	0	0	0.52	0.56
Security	0.49						
		0	31.82	6.67	6.43	5.21	6.74
Mason	6.08						
		0	13.64	0	0.27	0.52	0
Plumber	0.61						
Garments							
		0	0	3.33	0.8	0	0
manufacturing	0.49						
		7.02	0	0	1.88	3.65	6.18
Shop assistant	3.28						
		0	0	0	0	1.04	0.56
Hawking wares	0.12						
		0	0	0	0.54	2.08	1.69
Domestic help	1.22						
Factory worker							
		45.61	4.55	6.67	8.31	9.38	8.43
informal	11.31						
Factory worker							
formal	19.83	29.82	9.09	36.67	20.38	26.04	11.24

		57	22	60	373	192	178
TOTAL	889						

Table Education-disaggregated occupational profile, %

Occupation	TOTAL	Non- literate	Primary	VI to X	XI to XII	Postgrad
agricultural work	32.55	47.34	37.45	27.43	15.24	0
Brick kiln	1.58	1.18	0.77	2.29	1.9	0
Construction	15.32	15.38	17.37	15.43	10.48	0
Rickshaw	5.63	6.51	6.56	5.43	2.86	0
Security	0.45	0	0	0.57	1.9	0
Mason	6.42	1.78	5.79	9.14	6.67	0
Plumber	0.56	0.59	0.39	0.86	0	0
Garments	0.56	0	1.16	0.29	0.95	0
manufacturing	3.38	1.78	2.7	4.86	2.86	0
Shop assistant						

	0.34	0	0.77	0.29	0	0
Hawking wares						
	1.01	1.18	1.16	0.86	0.95	0
Domestic help						
Factory worker						
	11.15	7.1	6.18	12.29	25.71	20
informal						
Factory worker						
	21.06	17.16	19.69	20.29	30.48	80
formal						
		169	259	350	105	5
TOTAL	888					

Table Asset disaggregated occupational profile, %

Occupation	Owns land		Owns bicycle	
	Mean	Std. Dev.	Mean	Std. Dev.
agricultural work	0.159	0.366	0.325	0.469
Brick kiln	0.286	0.469	0.571	0.514
Construction	0.244	0.431	0.348	0.478
Rickshaw	0.102	0.306	0.531	0.504
Security	0.25	0.5	0	0
Mason	0.281	0.453	0.474	0.504
Plumber	0	0	0.4	0.548
Garments	0	0	0.6	0.548

manufacturing

Shop assistant	0.2	0.407	0.3	0.466
Hawking wares	0.3	0.577	0.677	0.577
Domestic help	0.222	0.441	0.44	0.527
Factory worker	0.42	0.496	0.41	0.494

informal

Factory worker	0.242	0.429	0.409	0.493
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formal

Data from Group Discussions conducted in different locations of the State confirms that migrant populations are engaged in a variety of labouring occupations, including agriculture. Not only do they travel to Delhi and Mumbai to seek work in its burgeoning construction sectors, but continue to work in agricultural operations in Punjab and Haryana.

CONCLUSION

Political representation

The survey data revealed that as many as 10% of migrants couldn't vote in Vidhan Sabha elections and 6% could not vote in Lok Sabha elections. Inter-State migrants are not allowed to vote in their destinations, reducing their value to elected representatives there.

Takeaways for research and policy

The migration literature is awash with scholarship claiming to espouse either optimistic or pessimistic narratives of migration. This paper cautions us to be more 'realistic' about the migration scenario.

Migration is a reality, whether within national borders or across them. Many governments strive to keep people in their places, considering their mobility a threat to the polity and economy. In fact, governments should facilitate (though not coerce) people's movements.

Social policies are predicated upon the assumption that populations are and will remain sedentary. The labour migrants who have been the subjects of this research should compel analysts and policy-makers alike to conceptualise and implement potable social policy.

Research and policy on cities are fixated on the assumption of fixed cities. In fact, cities are flexible entities, with mobile populations. Policies relating to housing, service-provision and physical infrastructure in cities need to be sensitive to the needs of a mobile population.

The study questions the commonplace assumption that populations are migrating permanently from villages to towns. But populations are far from sedentary.

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बौद्ध धर्म में कर्म का संसार में आवागमन



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सर

बौद्ध धर्म को मानने वाले वश्व के करोड़ों लोग वैशाख पूर्णमा को बुद्ध पूर्णमा के दिन गौतम बुद्ध जयंती मनाते हैं। हिन्दू धर्मावलंबियों के लए बुद्ध वष्के नौवें अवतार हैं। इस लए हिन्दुओं के लए भी यह दिन वत्र माना जाता है। इस दिन भगवान महावीर का निवृत्ति घस भी होता है। इसी दिन भगवान बुद्ध को बुद्धत्व की प्राप्ति हुई थी। गौतम बुद्ध ने कहा है कजो मुखय दुख से पी डत है उन के पास बहुत सारा हिस्सा एसे दुखों का है जिन्हें मनुष्य ने अपने अज्ञान, गलत ज्ञान या मथ्या दृष्टियों से पैदा कर लें। बुद्ध दुखों का निराकरण सही ज्ञान द्वारा ही कया जा सकता है। गौतम बुद्ध स्वयं कहीं प्रतिबद्ध नहीं हुए और न ही अपने शष्यों को उन्हीं ने कहीं बांधा। उन्हीं ने कहा है क मेरी बात को इस तुष्ण पन मानो उ से मेने यानी बुद्ध ने कहा है। उस पर भी सन्देह करो और व वधपरीक्षा ओं द्वारा उसकी परीक्षा करो। जीवन की कसौटी पर उन्हीं पर खो अपने अनुभवों से मलान करो यदितुम्हें सही जान पडे तो स्वीकार करो, अन्यथा छोड दो। यही कारण था क बौद्ध धर्म इस धर्म के मानने वाले अुष्माइयों को रहस्य से मुक्त मानवीय संवेदनाओं को सीधे स्पर्श करता था। भगवान बुद्ध ने लोगों को मध्यम मार्ग का उपदेश दिया। उन्हीं ने दुःख उसके कारण और निवारण के लए अष्टांग गकमार्ग सया। उन्हीं ने अहिंसा पर बहुत जोर दिया है। उन्हीं ने यज्ञ और पशु ब लकी निंदा की।

कर्म और भगवान बुद्ध

भगवान बुद्ध द्वारा मानवता के कष्टों अचंभे में पड गया था। उन्हीं ने अपने ज्ञानोदय प्राप्त करने के बाद , उन्हीं ने अपने सबसे कठिन सवालों के जवाब था। उन्हीं ने कहा क सभी मुखय अपने ही है क कर्म .। यह भाग्यशाली और दुर्भाग्य के बीच अंतर बनाता है उनका अतीत का कर्म है . बौद्ध धर्म अनुसार, आनुवं शकता के रूप में अन्य कारणों के साथ साथ कर्म , प्रकृति, पोषण आदि उनके वर्तमान जीवन में मनुष्य के भाग्य के लए योगदान कर रहे हैं। हिंदू धर्म और बौद्ध धर्म कर्म में वशवास। हिंदू धर्म की तरह, बौद्ध धर्म में तथ्य यह है क भ वष्ये कष्टों में कमी करने के लए **neutralized** कया जा करने के लए नकारात्मक कर्म की जरूरत का भी मानना है क . भगवान बुद्ध ने कहा है क, एक बार जब कोई क्रया या कोई काम कया जाता है, यह कभी नहीं खो जाता है। यह रहता है और वापस भ वष्ये एक परिणाम के रूप में आता है। बौद्ध धर्म ही नहीं तथ्य यह है क वर्तमान नियंत्रण क्रयाँ अतीत का मानना है क , वे यह भी मानना है क वर्तमान कार्यों को भी हमारे वर्तमान आकार. बौद्ध धर्म में निकाली भी मानना है क इस लए, यह कहा जाता है क एक व्यक्ति अपने वर्तमान जीवन में उसकी पीडा

नहीं समझ सकता है और इसे कसी भी गलत काम करने के लये प्रतिबद्ध है वे याद है क नहीं संबं धत हो सकता है , ले कन वे सर्फ पापों और नकारात्मक कर्म अपने पछले जन्मों के लुप्त कया जा सकता।

न्याय एवं वैशेषक दर्शन

न्याय वैशेषक मोक्ष की कल्पना भन्न प्रकार से करतै। ह्ये मोक्ष की स्थिति को आनंदमय नहीं मानते। क्यो क दुःख और सुख दोनों आत्मा के वशेषु मा हैं, इस लये दोनों सत्य है न्याय वैशेषक अभाव को भी एक पदार्थ मानते है इसी लये दोनों सत्य है न्याय वैशेषक अभाव को भी एक पदार्थ मानते है इसीलये दुःख के अभाव का अर्थ आनंद का होना, नहीं है। मुक्ति का अर्थ है "अपवर्ग", दुःख सुख दोनों से परे होना। ये दोनों आत्मा के मूलभूत गुण नहीं हैं। इस लये मोक्ष की स्थिति मआत्मा दोनों से मुक्त हो जाती है। दुःख से मुक्ति पाने के पहले हमें सुख की आशा ही छोड़ देनी चाहिए। क्यो क दुःख अंत तक हमारा पीछा नहीं छोड़ता, ले कन हम उसका अतिक्रमण कर सकते है यह अवस्था सुख दुःख के परे होने से प्राप्त होती है। ऐसा व्यक्ति देहत्याग के पश्चात् वदेहुम्भित को प्राप्त कर लेता है। इस अवस्था में आत्मा अपने वशेषु माओं से परे हो जाता है। एक तरह से वह संवेदनहीन और इच्छाशून्य हो जाता है उसमें पुनः चैतन्य प्र वष्ट होगा ही नहीं। जीवनमुक्ति इस संप्रदाय में अस्वीकार की गई है। फर वह अच्छे कर्मों का संपादन करते ह , "दिव्य वृक्षि" पद को प्राप्त कर सकता है। कु आत्मा के वशेषु मा बने रहेंगे। इसमें भी योग, ध्यान और क्र मक अभ्यास के कठोर संयमों का पालन करना पड़ता है

सांख्य दर्शन

सांख्य योग में "कैवल्य" को जीवन का परम लक्ष्य माना गया है। यह मोक्ष के समान ही है। यह जिससे मुक्त होता है , उवसे प्रकृति और जो मुक्त होता है , उसे पुरुष स्वरूप से ही असंग है। कैवल्य उसका स्वभाव है। प्रकृति के संसर्ग में आने पर वह अपने स्वरूप को भूल जाता है। वह अहमबू द्ध के आ जाने पर संसार को सत्य मान लेता है। संसार के प्रतिअनासक्ति भाव उत्पन्न करने के लये मुमुक्षु को कठोर तप , नियम एवं संयम का पालन करना पड़ता है। इस कठोर साधना के आठ अंग हैं , यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समा ध। इस साधना के माध्यम से व अहंभाव से मुक्त होता है। यहाँ मुक्त होने का अर्थ कसी अन्य सत्ता ईश्वर या ब्रह्म से संयोग नहीं है, बल्कि मोक्ष यहाँ वयोग की स्थिति है। प्रृक्षि से मुक्त होकर, परमशांति का मनन करता हुआ पुरुष अपनी असफलता को प्राप्त कर लेता है। इस अवस्था में साधक जीवन मुक्त हो जाता है। प्रकृति से अपनी भन्नता को समझते ह वह रोग द्वेष इत्यादि से प्रभा वत नहीं होगा। देह त्यागने कबाद वह वदेह मुक्त हो जाएगा। सांध्य ईश्वर में वश्वास नहीं करता , ले कन योग ईश्वर प्र णधान या भक्ति को भी मोक्ष का साधन मानता है। कु यह श्रद्धालु अथवा अज्ञानियों के लये स्वीकृत कया गया है, जो कठोर योगागों का अभ्यास करने में अक्षम हैं।

बौद्धदर्शन

बौद्ध दर्शन में निर्वाण की कल्पना मोक्ष के समानांतर ही की गई है। "निर्वाण" शब्द का अर्थ है, बुझ जाना। निर्वाण शब्द की इस व्युत्पत्ति के मूल अर्थ को लेकर आलोचकों ने निर्वाण के सद्धान्त को निरर्थक बनादिया है। उनका मानना है क निर्वाण का अर्थ है सभी मानवीय भावनाओं का बुझ जाना, जो मृत्यु के सामान है। इस प्रकार के अर्थ द्वारा निर्वाण के सद्धान्त काउपहास बनाने की को शश की है। ब्रह्मरी बात है क आलोचक 'निर्वाण' और 'परिनिर्वाण' में भेद करना भी भूल गए हैं। "जब शरीर के महाभूत बिखर जाते हैं, सभी संज्ञाएँ रुक जाती हैं, सभी वेदनाओं का नाश हो जाता है , सभी प्रकार की प्रतिक्रिया बन्द हो जाती है और

चेतना जाती रहती है, परिनिर्वाण कहलाता है। निर्वाण का कभी भी यह अर्थ नहीं हो सकता। निर्वाण का अर्थ है अपनी भावनाओं पर पर्याप्त संयम रखना, जिससे आदमी धर्म के मार्ग पर चलने के योग्य बन सके। तथागत बुद्ध ने यह स्पष्ट किया था की सदाचरणपूर्ण जीवन का ही दूसरा नाम निर्वाण है। निर्वाण का अर्थ है वासनाओं से मुक्ति। निर्वाण प्राप्ति से सदाचरणपूर्ण जीवन जिया जाता है। जीवन का लक्ष्य निर्वाण ही है। निर्वाण ही ध्येय है। निर्वाण माध्यम मार्ग है। निर्वाण आष्टा गक -मार्ग के अतिरिक्त कुछ नहीं है। बौद्ध दर्शन में भी बंधन का कारण तृष्णा, वृष्णा तथा अ वद्या को माना गया है। जब आदमी इन बंधनों से मुक्त हो जाता है तो वह निर्वाण प्राप्त करना जन जाता है और उसके लए निर्वाण -पथ खुल जाता है। इसके लये अष्टा गक मार्ग की व्यवस्था की गई है। वे इस प्रकार हैं : सम्यग् दृष्टि, सम्यग् संकल्प, सम्यग् वचन, सम्यग् कर्म, सम्यग् जी वका, सम्यग् प्रयत्न, सम्यग् स्मृति और सम्यग् समा ध। इनमेंसे प्रथम दो ज्ञान, मध्य के तीन शील एवं अंतिम तीन समा ध के अंतर्गत आते हैं। इस मार्ग का अनुसरण करने पर तृष्णा का निरोध होता है, तृष्णा के निरोध से संग्रह प्रवृत्ति का निरोध होता है। इस प्रकार की मुक्ति जीवन में भी संभव है, कु मृत्युपरांत निर्वाण का क्या स्वरूप होगा, इसे निषेधात्मक रूप से बतलाया गया है। एक प्रकार से वह शून्य के समान है। जैन दर्शन में जीव और अजीव का संबंध कर्म के माध्यम से स्था पत होता है। कर्म के माध्यम से जीव को अजीव या जड सेबंध जाना ही बंधन है। इस प्र क्रया का आस्राव शब्द से व्यक्त करते हैं। आस्राव का निरोध होने पर ही जीव अजीव से मुक्त हो सकता है। इसके लये त्रि वध संयम की व्यवस्था की गई है। सम्यग् दर्शन (श्रद्धा), सम्यग् ज्ञान और सम्यग् चरित्र का पालन करते हुए मोक्ष की प्राप्ति होती है। इन "त्रिरत्नों" के पालन से आस्राव निरुद्ध होता है। मुक्त होने के क्रम में दो स्थितियाँ आती हैं। पहले नवीन कर्मों का प्रवाह निरुद्ध होता है, इसे "संवर" कहते हैं। दूरी अवस्था में पूर्व जन्मों के सं चत कर्मों का भी वनाश हो जाता है। इस "निर्जरा" कहते हैं। इसके बाद की ही स्थिति मोक्ष कहलाती है। यह जीवनमुक्ति की स्थिति है, ले कन वदेहुमित के बाद जैन कसी ईश्वर या ब्रह्म की सत्ता को स्वीकार नहीं करते। फर भी यह स्पष्ट रूप से पारमा र्थक स्वरूप माना गारै। वदेहुमित की अवस्था में "के वल ज्ञान" की उपलब्धि हो जाती है। ऐसी स्थिति में आत्मा सर्वांगीण संपूर्ण होती है। अनंत ज्ञान, अनंत शांति एवं अनंत ऐश्वर्य उसे सहज ही प्राप्त हो जाते हैं।

मोक्ष

शास्त्रों और पुराणों के अनुसार जीव का जन्म और मरण के बंधन से छूट जाना ही मोक्ष है। भारतीय दर्शनों में कहा गया है क जीव अज्ञान के कारण ही बार बार जन्म लेता और मरता है। इस जन्ममरण के बंधन से छूट जाने का ही नाम मोक्ष है। जब मनुष्य मोक्ष प्राप्त कर लेता है, तब फर उसे इस संसार मआकार जन्म लेने की आवश्यकता नहीं होती। शास्त्रकारों ने जीवन के चार उद्देश्य बतलाए हैं—धर्म, अर्थ, काम और मोक्ष। इनमें से मोक्ष परम अभीष्ट अथवा 'परम पुरुषार्थ' कहा गया है। मोक्ष की प्राप्ति का उपाय आत्मतत्व या ब्रह्मतत्व का साक्षात् करना बतलाया गया है। न्यायदर्शन के अनुसार दुःख का आत्यंतिक नाश ही मुक्ति या मोक्ष है। सांख्य के मत से तीनों प्रकार के तापों का समूल नाश ही मुक्ति या मोक्ष है। वेदान्त में पूर्ण आत्मज्ञान द्वारा मायासम्बन्ध से रहित होकर अपने शुद्ध ब्रह्मस्वरूप का बोध प्राप्त करना मोक्ष है। तात्पर्य यह है कसब प्रकार के सुख दुःख और मोह आदि का छूट जाना ही मोक्ष है। मोक्ष की कल्पना स्वर्ग -नरक आदि की कल्पना से पीछे की है और उसकी अपेक्षा वशेष संस्कृत तथा परिमार्जित है। स्वर्ग की कल्पना में यह आवश्यक है क मुष्य अपने कए ह पुण्य वा शुभ कर्म का फल भोगने के उपरान्त फर इस संसार मआकार जन्म ले; इससे उसे फर अनेक प्रकार के कष्ट भोगने पेंछे। पर मोक्ष की कल्पना में यह बात नहीं है। मोक्ष मल जाने पर जीव सदा के लये सबकार के बंधनों और कष्टों आदि से छूट जाता है। भारतीय दर्शन में नश्वरता को दुःख का कारण माना गया है। संसार आवागमन, जन्म-मरण और नश्वरता का केंद्र हैं। इस

अ वदयूक्त प्रपंच से मुक्ति पाना ही मोक्ष है। प्रायः सभी दार्शनिक प्रणा लयों ने संसार के दुःख मय स्वभाव को स्वीकार किया है और इससे मुक्त होने के लिये कर्ममार्ग या ज्ञानमार्ग का रास्ता अपनाया है। मोक्ष इस तरह के जीवन की अंतिम परिणति है। इसे पारपा र्थक मूल्य मानकर जीवन के परम उद्देश्य के रूप में स्वीकार किया गया है। मोक्ष को वस्तुतः के रूप में स्वीकार करना कठिन है। फलतः सभी प्रणा लयों ने मोक्ष की कल्पना प्रायः आत्मवादी है। अंततोगत्वा यह एक वैयक्तिक अनुभूति ही सद्ध हो पाता है। यद्यपि व भन्न प्रणा लयों ने अपनी-अपनी ज्ञानमीमांसा के अनुसार मोक्ष की अलग अलग कल्पना की है , तथा प अज्ञान, दुःख से मुक्त हो सकता है। इसे जीवनमुक्ति कहेंगे। कुछ प्रणा लयाँ , जिनमें न्याय, वैशेषिक एवं व शष्टाद्वैत उल्लेखनीय हैं; जीवनमुक्ति की संभावना को अस्वीकार करते हैं। दूसरे रूप को " वदेहुम्भित" कहते हैं। जिसके सुख-दुःख के भावों का वनाश हो गया हो, वह देह त्यागने के बाद आवागमन के चक्र से सर्वदा के लिये मुक्त हो जाता है। उसे निग्रहवादी मार्ग का अनुसरण करना पड़ता है। उपनिषदों में आनन्द की स्थिति को ही मोक्ष की स्थिति कहा गया है , क्यों क आनन्द मसारे द्वंद्वों का वलय हो जाता है। यह अद्वैतानुभूति की स्थिति है। इसी जीवन में इसे अनुभव किया जा सकता है। वेदांत ममुमुक्षु को श्रवण, मनन एवं नि धध्यासन, ये तीन प्रकार की मान सक क्रयाएँ करनी पड़तीं। ह्यस प्र क्रया मनात्त्व, का, जो अ वदयूक्त है, वनाश होता है और आत्मा, जो ब्रह्मस्वरूप है, उसका साक्षात्कार होता है। मुमुक्षु "तत्त्वम स" से "अहंब्रह्मास्मि" की ओर बढ़ता है। यहाँ आत्मसाक्षात्कार को ही मोक्ष माना गया है। वेदान्त में यह स्थिति जीवनमुक्ति की स्थिति है। मृत्युपरांत वह ब्रह्म में वलीन हो जाता है। ईश्वरवाद मईश्वर का सान्निध्य ही मोक्ष है। अन्य दूसरे वादों में संसार से मुक्ति ही मोक्ष है। लोकायत में मोक्ष को अस्वीकार किया गया है। हिन्दूधर्म में जब भी कसी की चेतना जागृत होती है प्रायः वह बो धत्व या शवत्व ही प्राप्त करता है ।

बो धत्व ==हिन्दू धर्म की सभी कथा स्वयं की मन और चेतना पर आधारित होती है । शवत्व ==हिन्दू धर्म की सभी कथा स्वयं की जीवनसंगनी पर आधारित होती है । मोक्ष प्राप्त करना स्वर्ग लोक वैकुण्ठ लोक कैलाश लोक ब्रह्म लोक एक परिकल्पना है वास्तव में हिन्दू बो धत्व व शवत्व ही प्राप्त करता है । नर से नारायण होना एक परिकल्पना है । निर्वाण प्राप्त कर बुद्ध होना एक परिकल्पना है । कैवल्य प्राप्त कर तीर्थकर होना एक परिकल्पना है ।

निश्कर्ष

सभीधर्मोंकेस्वर्गएकपरिकल्पनाहैअनंतज्ञानप्राप्तकरकेनाकोईमसीहाबनताहैनापैगम्बरनापीरना सखधर्मकासुखनताहैवेमात्रअपनेधर्मकाप्रचार करतेहैया फरधा र्मकसंगठनबनाकरमानवताकाप्रचारकरतेहै। हिन्दूधर्मकेसाधुसन्यासीऔरसंतचेतनाजागृतमार्गमेंहैनाकीउनकीचेतनाजागृतहुई हैकुछमनुष्यसम्पत्तिवप्र सध्दके लएधा र्मकसंगठनबनाकरमहात्माबनेकीको शशैवबौध्द भक्षुकयामकभीचेतनाजागृतमार्गमेंहै। जैनधर्म केसन्यासीभीचेतनाजागृतमार्गमेंहै। सखधर्मकेसाधुसन्यासीसंतभीचेतनाजागृतमार्गमेंहै। ईसाईधर्मके **SISTER BROTHER FATHER** कहाजाएतोमूनपास्टरभीचेतनाजागृतमार्गमेंहै। मुस्लिमधर्मकेमौलवीफकीरबाबाभीचेतनाजागृतमार्गमेंहै। इसीप्रकारअन्यधर्मकेभीधा र्मकप्रचार कचेतनाजागृतमार्गमेंहैइनमेंसेएकदोकीचेतनाजागृतहोगीबाकीसबकीचेतनासुप्तावस्थामेंहै। गृहस्थजीवनमेंभीचेतनाजागृतपुरुषहोसकतेहै। बुध्द केसभीउपदेशवेदउपनिषदभारतीयदर्शनमीमांसाचर्चाकसंख्यामेंस्पष्टहैइस लएअ धकांशहिन्दूधर्मकोबो धत्वप्राप्तहोताहैचेतनाजागृतहोनेसेपहले रामदुर्गाकृष्ण कसीकेभक्तहोअंतंम शवत्वयाबो धत्वहीप्राप्तहोगा। बो धत्वमेंसामान्यमनुष्यसभीहैकुछब्रह्मचारीहैसभीदुष्टभीबो धत्वप्राप्तकरतेहै। शवत्वजिनस्त्री-

पुरुषकीआत्माएकहोजन्मान्तरकेपतिपत्नीहोएसेहिन्दूस्त्रीवपुरुषकीसंख्यातैत्तीसकरोडहैकहाजाएतोसोलहकरोडपांचलाखपुरुष शवत्वप्राप्तकरते हैऔरइनमेंदेवीयअंतरमात्रहैकोईवसुकोईरुद्रकोईअस्वनीआदिप्रकारहै। हिन्दूधर्मके लएध्दऔर शवदोनोंहीब्रह्मकेदोस्वरूपहै।

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Changes Required in Indian Education System

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ABSTRACT:

Creating a few more schools or allowing hundreds of colleges and private universities to mushroom is not going to solve the crisis of education in India. And a crisis it is – we are in a country where people are spending their parent's life savings and borrowed money on education – and even then not getting standard education, and struggling to find employment of their choice. In this country, millions of students are victim of an unrealistic, pointless, mindless rat race. The mind numbing competition and rote learning do not only crush the creativity and originality of millions of Indian students every year, it also drives brilliant students to commit suicide.

Keywords: *Education, Employment, Reservation*

Education has been a problem in our country and lack of it has been blamed for all sorts of evil for hundreds of years. Even Rabindranath Tagore wrote lengthy articles about how Indian education system needs to change. Funny thing is that from the colonial times, few things have changed. We have established IITs, IIMs, law schools and other institutions of excellence; students now routinely score 90% marks so that even students with 90+ percentage find it difficult to get into the colleges of their choice; but we do more of the same old stuff.

Rote learning still plagues our system, students study only to score marks in exams, and sometimes to crack exams like IIT JEE, AIIMS or CLAT. The colonial masters introduced education systems in India to create clerks and civil servants, and we have not deviated much from that pattern till today. If once the youngsters prepared en masse for civil services and bank officers exams, they now prepare to become engineers. If there are a few centres of educational excellence, for each of those there are thousands of mediocre and terrible schools, colleges and now even universities that do not meet even minimum standards. If things have changed a little bit somewhere, elsewhere things have sunk into further inertia, corruption and lack of ambition.

We also live in a country where the people see education as the means of climbing the social and economic ladder. If the education system is failing – then it is certainly not due to lack of demand for good education, or because a market for education does not exist. Education system in India is failing because of more intrinsic reasons. There are systemic faults that do not let our demand for good education translate into a great marketplace with excellent education services.

Focus on skill based education

Our education system is geared towards teaching and testing knowledge at every level as opposed to teaching skills. “Give a man a fish and you feed him one day, teach him how to catch fishes and you feed him for a lifetime.” I believe that if you teach a man a skill, you enable him for a lifetime. Knowledge is largely forgotten after the semester exam is over. Still, year after year Indian students focus on cramming information. The best crammers are rewarded by the system. This is one of the fundamental flaws of our education system.

Reward creativity, original thinking, research and innovation

Our education system rarely rewards what deserves highest academic accolades. Deviance is discouraged. Risk taking is mocked. Our testing and marking systems need to be built to recognize original contributions, in form of creativity, problem solving, valuable original research and innovation. If we could do this successfully Indian education system would have changed overnight.

Memorising is no learning; the biggest flaw in our education system is perhaps that it incentivizes memorizing above originality.

Get smarter people to teach

For way too long teaching became the sanctuary of the incompetent. Teaching jobs are until today widely regarded as safe, well-paying, risk-free and low-pressure jobs. Once a teacher told me in high school “Well, if you guys don’t study it is entirely your loss – I will get my salary at the end of the month anyway.” He could not put across the lack of incentive for being good at teaching any better. Thousands of terrible teachers all over India are wasting valuable time of young children every day all over India.

It is high time to encourage a breed of superstar teachers. The internet has created this possibility – the performance of a teacher now need not be restricted to a small classroom. Now the performance of a teacher can be opened up for the world to see. The better teacher will be more popular, and acquire more students. That’s the way of the future..

We need leaders, entrepreneurs in teaching positions, not salaried people trying to hold on to their mantle.

Implement massive technology infrastructure for education

India needs to embrace internet and technology if it has to teach all of its huge population, the majority of which is located in remote villages. Now that we have computers and internet, it makes sense to invest in technological infrastructure that will make access to knowledge easier than ever. Instead of focussing on outdated models of brick and mortar colleges and universities, we need to create educational delivery mechanisms that can actually take the wealth of human knowledge to the masses. The tools for this dissemination will be cheap smartphones, tablets and computers with high speed internet connection. While all these are becoming more possible than ever before, there is lot of innovation yet to take place in this space.

Re-define the purpose of the education system

Our education system is still a colonial education system geared towards generating babus and pen-pushers under the newly acquired skin of modernity. We may have the most number of engineering graduates in the world, but that certainly has not translated into much technological innovation here. Rather, we are busy running the call centres of the rest of the world – that is where our engineering skills end.

The goal of our new education system should be to create entrepreneurs, innovators, artists, scientists, thinkers and writers who can establish the foundation of a knowledge based economy rather than the low-quality service provider nation that we are turning into.

Effective deregulation

Until today, an institute of higher education in India must be operating on a not-for profit basis. This is discouraging for entrepreneurs and innovators who could have worked in these spaces. On the other hand, many people are using education institutions to hide their black money, and often earning a hefty income from education business through clever structuring and therefore bypassing the rule with respect to not earning profit from recognized educational institutions. As a matter of fact, private equity companies have been investing in some education service provider companies which in turn provide services to not-for-profit educational institutions and earn enviable profits. Sometimes these institutes are so costly that they are outside the reach of most Indian students.

There is an urgent need for effective de-regulation of Indian education sector so that there is infusion of sufficient capital and those who provide or create extraordinary educational products or services are adequately rewarded.

Personalize education – one size does not fit all

Assembly line education prepares assembly line workers. However, the drift of economic world is away from assembly line production. Indian education system is built on the presumption that if something is good for one kid, it is good for all kids.

Some kids learn faster, some are comparatively slow. Some people are visual learners, others are auditory learners, and still some others learn faster from experience. If one massive monolithic education system has to provide education to everyone, then there is no option but to assume that one size fits all. If however, we can effectively decentralize education, and if the government did not obsessively control what would be the “syllabus” and what will be the method of instruction, there could be an explosion of new and innovative courses geared towards serving various niches of learners,

Take for example, the market for learning dancing. There are very different dance forms that attract students with different tastes. More importantly, different teachers and institutes have developed different ways of teaching dancing. This could never happen if there was a central board of dancing education which enforced strict standards of what will be taught and how such things are to be taught.

Central regulation kills choice, and stifles innovation too. As far as education is concerned, availability of choices, de-regulation, profitability, entrepreneurship and emergence of niche courses are all inter-connected.

Allow private capital in education

The government cannot afford to provide higher education to all the people in the country. It is too costly for the government to do so. The central government spends about 4% of budget expenditure on education, compared to 40% on defence. Historically, the government just did not have enough money to spend on even opening new schools and universities, forget overhauling the entire system and investing in technology and innovation related to the education system. Still, until today, at least on paper only non-profit organizations are allowed to run educational institutions apart from government institutions. Naturally, the good money, coming from honest investors who want to earn from honest but high impact businesses do not get into education sector. Rather, there are crooks, money launderers and politicians opening “private” educational institutions which extract money from the educational institution through creative structuring. The focus is on marketing rather than innovation or providing great educational service – one of the major examples of this being IIPM.

Allowing profit making will encourage serious entrepreneurs, innovators and investors to take interest in the education sector. The government does not have enough money to provide higher education of reasonable quality to all of us, and it has no excuse to prevent private capital from coming into the educational sector.

Make reservation irrelevant

We have reservation in education today because education is not available universally. Education has to be rationed. This is not a long –term solution. If we want to emerge as a country build on a knowledge economy, driven by highly educated people – we need to make good education so universally available that reservation will lose its meaning.

There is no reservation in online education – because it scales. Today top universities worldwide are taking various courses online, and today you can easily attend a live class taught by a top professor of Harvard University online if you want, no matter which country you belong to. This is the future, this is the easy way to beat reservation and make it inconsequential.

What are the most important changes you want to see in the India education system? Share your ideas.

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हिंदी के आदिवासी जीवन केंद्रित उपन्यासों में व्यक्त लोक संस्कृति?

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सार

आदिवासी "ाब्द की उत्पत्ति हिन्दी भाषा के दो "ाब्द आदि एवं वासी के मिलने से हुयी है, जिसका अर्थ है मलू निवासी। यह शब्द सन् 1930 में आया। वर्तमान समय में आदिवासियों की जनसंख्या 08 करोड़ से अधिक है। वर्तमान परिवे"ा में आदिवासियोंके संपूर्ण साहित्य जगत में आज विमर्श का दौर है। हिन्दी साहित्य लेखकों ने अपनी कृतियों के माध्यम से आदिवासी आज आदिवासी समाज तमाम संघर्ष और चुनौतियों से घिरा हुआ है। आदिवासी अस्मिता और अस्तित्व के लिए इतना गहरा संकट इससे पहले नहीं पैदा हुआ जिनकी समस्याओं, संघर्ष आदि का चिन्तन मनन कर अपने हिन्दी उपन्यासों में व्यक्त किया है। आदिवासी ाब्द की उत्पत्ति हिन्दी भाषा के दो ाब्द आदि एवं वासी के मिलने से हुयी है, जिसका अर्थ है मलू निवासी। यह ाब्द सन् 1930 में आया। वर्तमान समय में आदिवासियों की जनसंख्या 08 करोड़ से अधिक है। वर्तमान परिवे"ा में आदिवासियों के संपूर्ण साहित्य जगत में आज विमर्श का दौर है। हिन्दी साहित्य लेखकों ने अपनी कृतियों के माध्यम से आदिवासियों की समस्याओं, संघर्ष आदि का चिन्तन मनन कर अपने हिन्दी उपन्यासों में व्यक्त किया है। आदिवासी हिन्दी साहित्य द"ा, समाज और विषय को आदिवासी संवेदना, उनके सुख, दुख, उनकी मुष्किलें, उनके मजबूत पक्षों की जानकारी तो देता ही है साथ ही उनकी संस्कृति के मजबूत तत्वों का मनुष्य में ग्रहण करने व आधुनिक जीवन को उत्कृष्ट बनाने की ाक्ति भी प्रदान करता है। आदिवासी साहित्य आदिवासियों के जीवन, समाज और संस्कृति को हाशिये से मुख्यधारा में लाने का सर्वोत्तम प्रयास है। वह अतीत क गर्भ से तिनके बटोरकर अपने इतिहास की नींव रख रहा है। आदिवासियों द्वारा किए जा रहे संघर्ष का बेबाक चित्रण आज के हिन्दी उपन्यासों में देखा जा सकता है। वर्तमान समय में आदिवासी समाज की संस्कृति, रहन, सहन, उनके गीत, दन्तकथाओं, लोककथाओं आदि को ग्रहण कर रहा है। आदिवासी समाज की चिंताओं से संवाद कराने के लिए आदिवासी साहित्य एक स"ाक्त माध्यम बन चुका है।

मुख्य शब्द : आदिवासी, नारी, साहित्य, वर्तमान, समय समाज, संघर्ष, चुनौतियां, साहित्य, संवेदना, आदिवासी हिन्दी साहित्य, हिन्दी उपन्यास, मुख्यधारा, पहचान,

प्रस्तावना

सन् १८५७ के सैनिक विद्रोह की असफलता के पश्चात् मुस्लिम समुदाय में एक आशंका और भय का होना स्वाभाविक था कि, अंग्रेज हुकूमत का व्यवहार उनके साथ मित्रतापूर्ण नहीं होगा। मुस्लिम समुदाय का अस्तित्व संकटग्रस्त हो सकता है। इस आशंका का कारण यह था कि इस सैनिक विद्रोह के अगुआ वे ही थे। परिणामतः अंग्रेज शासकों की निगाह में अपने को अधिक वफादार बताने की होड़ सी मची। मुस्लिम समुदाय का उच्चवर्ग ऐसा कर के अपनी हैसियत की श्रेष्ठता बरकरार रखना चाहता था। दूसरी ओर हिन्दू समुदाय के उच्चवर्ग की ओर से भी यह कोशिश की जा रही थी कि, उन्हें इस परिस्थिति में अंग्रेज शासन से अपनी स्थिति को बेहतर बनाने का अवसर मिलेगा, वे अंग्रेज शासकों से अपनी करीबी बढ़ाने के प्रयत्न में लगे थे। इससे मुस्लिम समुदाय अधिक आशंकित और आतंकित हुआ। परिणामतः सैयद अहमद खाँ जैसे लोगों ने ब्रिटिश शासन की प्रशंसा में पैम्फलेट और किताबें लिखकर यह मन्तव्य माँगी कि, ब्रिटिशराज सनातन कायम रहे। आरंभिक विरोध के बाद मुस्लिम समुदाय इनसे राजी हो गया और ब्रिटिशराज के प्रति वफादार होने लगा। इसका परिणाम अन्ततः यह हुआ कि, मुस्लिम समाज को सैयद अहमद खाँ काँग्रेस से अलग रखने में कामयाब हो गये। ऐसा करके सैयद अहमद खाँ ने दो राष्ट्र सिद्धान्त की नींव डाली। हिन्दु और मुसलमान को उन्होंने दो अलग धार्मिक और सांस्कृतिक वर्गों में रखने में कामयाबी हाँसिल की।

एम.ए.ओ. कॉलेज जिसका बाद में अलीगढ़ मुस्लिम युनिवर्सिटी नाम हुआ, के ब्रिटिश प्राचार्य को मुस्लिम समुदाय को हिन्दु समुदाय से दूरी बढ़ाने का सुअवसर मिल गया। इसका परिणाम यह हुआ कि आगाखान के नेतृत्व में एक प्रतिनिधि मंडल तत्कालीन वायसरॉय लार्ड मिन्टो से मिला। प्रतिनिधि मंडल ने जो माँगे रखी उनमें यह प्रमुख थी कि ब्रिटिश शासन के द्वारा दिये जाने वाले किसी भी जन-प्रतिनिधित्व वाले संस्थान में मुसलमानों को अलग निर्वाचन क्षेत्र से प्रतिनिधित्व करने की अनुमति मिलनी चाहिए। वाइसरॉय ने इस मांग को सहर्ष स्वीकार कर लिया। इसके बाद जैसे-जैसे ब्रिटिश संसद द्वारा भारतीयों को सत्ता हस्तांतरित की गई, उसमें हिन्दु और मुसलमानों का प्रतिनिधित्व धार्मिक आधार पर ही किया गया। परिणामतः साम्प्रदायिकता के विषय बिज का वपन गहराता गया। इससे हिन्दू धर्म समुदाय का नाराज होना स्वाभाविक था। इस सारी परिस्थिति में लार्ड कर्जन द्वारा बंगाल का विभाजन अधिक घातक वार सिद्ध हुआ।

बंगाल के विभाजन का हिन्दुओं ने जबरदस्त विरोध किया। इसका परिणाम यह हुआ कि ब्रिटिश शासन को अपना यह निर्णय रद्द करना पड़ा। इस घटना का व्यापक स्वागत हुआ और इसे भारतीय राष्ट्रवाद की विजय के रूप में देखा गया। अपनी पुस्तक शिन्द स्वराज में गांधीजी ने इस घटना को भारतीय स्वाधीनता आंदोलन का महत्वपूर्ण टर्निंग प्वाइन्ट माना है। उनके अनुसार, "जिसे आप वास्तविक जागरण

(जागृति) मानते हैं, वह तो बंगभंग से हुआ। इसके लिए हमें लोर्ड कर्जन का आभार मानना होगा। 19६ अर्थात् भारत में जो राजनैतिक जागरण का विस्फोट हुआ उसके पीछे लोर्ड कर्जन का बंगाल के विभाजन का नीति विषयक निर्णय था। कारण कि इससे ब्रिटिश हुकूमत के जहाज में भी एक प्रकार से छेद हो गया था। गांधीजी के अनुसार, "विभाजन रद्द होगा, बंगाल पुनर्रूपक होगा, पर अंग्रेजी जहाज में जो दरार हुई है वह तो रहेगी ही, वह दिन प्रति दिन बड़ी होगी। जागा हुआ हिन्दुस्तान पुनः सो जाय यह संभव नहीं है। विभाजन रद्द करना, यह स्वराज की माँग के बराबर है।" १३

हिन्दू नाम का इतिहास

शहिन्दू शब्द का प्रादुर्भाव सिन्धु से हुआ है। ईरानी लोग शस को शह उच्चारित करे हैं, इन्हीं लोगों ने सिन्धु को हिन्दु कहा। इसी विकृति से आगे चलकर हिन्दू और हिन्दुस्तान शब्द प्रचलन में आये हैं। इसी प्रकार यूनानियों के उच्चारण में शह के स्थान पर शश उच्चारित होता है। इसी से उन्होंने हिन्दू को इन्दो कहा। जो आगे चलकर इंडिया बना।

प्राचीन संस्कृत और पाली में हिन्दू नाम कहीं नहीं मिलता। पर भारत के बाहर लोगों ने भारतवासियों के लिए हिन्दू या इंडो नाम का अभिधान ही किया है। भारत से बाहर इस शब्द का प्रयोग अवेस्ता में मिलता है।

भारत के लिए और भारतवासियों के लिए हिन्दू कहना ही उचित होगा क्योंकि उसे आर्य या आर्यावर्त संज्ञा से चिन्हित करना उचित नहीं होगा, जैसा कि कुछ लोग हिन्दू को आर्य और हिन्दुस्तान को आर्यावर्त नाम से चिन्हित करना चाहते हैं। तर्क यह है कि जब तक आर्य अपने को अन्य संस्कृति से पृथक खे हुए थे तब तक ठीक है पर, जैसे ही संस्कृतियों का आन्तर सामंजस्य स्थापित हुआ। विवाह सम्बन्धों द्वारा जब अन्य सभी जातियाँ आपस में मिलने लगी तब आर्य हिन्दू हो गये। इसी प्रकार आर्यावर्त का भौगोलिक विस्तार भी जो विन्ध्याचल तक सीमित था बढ़कर कश्मीर से कन्याकुमारी तक फैला हुआ होने के कारण इसे आर्यावर्त न कहकर हिन्दुस्तान कहना ही सर्वथा उचित होगा। "असल में, भारत वर्ष हिन्दुओं का ही देश है और इस देश की संस्कृति अपनी व्यापक विशिष्टताओं के साथ हिन्दू-संस्कृति ही समझी जाती है।

कह सकते हैं कि आर्य, द्रविड और अन्य जातियों के लोग जब आपस में मिलकर एक जाती बन गये। उनके आपसी व्यवहार, रीति-रिवाज, धार्मिकआस्थाएँ मिलकर एक बन गईं तब इस समरसता से जिस जनता का निर्माण हुआ वह हिन्दू जाति की मूलभूत जनता हुई। इन विभिन्न जातियों के आपसी व्यवहार आदतें विश्वासों विचारों, दन्तकथाओं, भावनाओं से जो संस्कृति निर्मित हुई वही मूलभूत रूप से हिन्दू संस्कृति है।

भाषा प्रबंध का महत्व एवं प्रयोजन –

दलित साहित्य, दलित स्त्रीवादी साहित्य और आदिवासी साहित्य में हमारे समाज का यथार्थ वर्णन जिनमें हमारे दे" के वर्णवादी और प्रभुत्ववादी समाज का धिनौना चेहरा उजागर होता है। आदिवासी साहित्य, दलित साहित्य की तुलना में कम लिखा जा रहा है। इसका मूल कारण भाषा की विविधता है। आदिवासी समाज में लगभग 600 से अधिक भाषाएँ हैं। भारत में लगभग 90 भाषाओं में आदिवासी साहित्य रचा जा रहा है। आदिवासियों का जीवन मानवीय रि"तों पर आधारित है। उनके लिए प्रकृति जंगल और अपनी संस्कृति का वि"ष महत्व है। उनकी भाषाएँ और जीवन शैली अलग है। आदिवासियों के पास अपनी संस्कृति, भाषा, जीवन शैली, जमीन और जंगल है, जो विकास के नाम पर उनसे छीने जा रहे हैं। विकास के नाम पर जमीनें छीन ली जाती और उनकी संस्कृति नष्ट होने के कगार पर पहुँच जाती है। आजादी के लिए आदिवासियों का संघर्ष वि"ष महत्व रखता है। आदिवासी नारी और स्वाभिमानी आदिवासी का व्यक्तित्व जानने की दृष्टि से इस विषय का महत्व है। नगरीकरण, खानखदान, जंगल कटाई, विस्थापन से प्रभावित आदिवासी जनजीवन पर सोचना आव"यक है। इस दृष्टि से यह विषय महत्वपूर्ण है।

आंतरराष्ट्रीय दर्जा –

सारे वि"व में सभी लोग पहले आदिम व्यवस्था में ही रहते थे, किंतु अनिवार्यतः जातियों में विकसित नहीं हुए। किन्तु यह अनोखा स्वरूप मुख्यतः उन परिस्थितियों के कारण है जिसमें आदिवासी समाज व्यवस्था के मूल तत्व किसी न किसी प्रकार जातीय प्रणाली में स्थिर पाए जाते हैं। आदिवासी जातियों में विकसित हुए किंतु वे जातियाँ अपने आदिवासीय अतीत के अव"षों को नहीं त्याग पाईं।

राष्ट्रीय महत्व –

भारत में आदिवासी समाज, संस्कृति और साहित्य की अस्मिता का संकट तो सदियों से ही रहा है, अब तो अस्तित्व का संघर्ष जारी है। नक्लवाद, विस्थापन, जंगल, जमीन में बेदखल होने के प्रति आदिवासी की चेतना को हमारा यांत्रिकी या मुद्रित मीडिया अपेक्षित ध्यान नहीं दे रहा है। विस्थापन, पलायन, सांस्कृतिक, राजनीतिक व उनके प्राकृतिक संसाधनों के दोहन के विरुद्ध उठी मुख्य और सक्रिय आवाज स्वयं आदिवासियों की है। ये आवाजे देना के कोने – कोने से निकलकर अपने अधिकारों, चुनावों, विकल्पों, सरकार की गलत नीतियों और विकास के नाम पर विध्वंस के मॉडल के खिलाफ साहित्यिक, भाषाई, सांस्कृतिक आंदोलन के रूप में मुखरित हो रही है।

आदिवासी भारतीय संस्कृति और इतिहास में अपना महत्वपूर्ण स्थान रखते हैं। ये आरम्भ से ही प्रकृति के साथ रहे हैं, लेकिन वर्तमान में इनके वनों पर गैर-आदिवासियों ने कब्जा कर लिया। इससे ये पलायन करने को मजबूर हो गए हैं। इससे इनमें अनेक समस्याएँ उत्पन्न हो गईं। इन समस्याओं से आदिवासी महिला अधिक प्रभावित हुईं। इन्होंने अनेक पारिवारिक, सामाजिक, राजनैतिक, आर्थिक समस्याओं का सामना किया, शोध में इन सब स्थितियों का सूक्ष्म दृष्टि से विवेचन किया गया है। शोध में विभिन्न स्थानों पर निवास करने वाले आदिवासियों, उनकी समस्याओं, खानपान, वेशभूषा, त्योहार, परम्पराएँ और उनके सांस्कृतिक परिवर्तन को भी प्रस्तुत किया गया है। भारत में निवास करने वाली आदिवासी महिला पर हिन्दी में कितना और कौनसा साहित्य सामने आया इसका सर्वेक्षण शोध की प्रमुख उपलब्धि है। भारत सांस्कृतिक विविधताओं का देश है। यहाँ पर विभिन्न जातियाँ निवास करती हैं। जिनमें आदिवासियों का महत्वपूर्ण स्थान है। आदिवासी हमारी प्राचीन संस्कृति के परिचायक हैं, जो समाज से अलग रहने के कारण पिछड़ गये हैं। आज आदिवासी समाज संकट के कठिन दौर से गुजर रहा है। जल, जंगल और जमीन की समस्या, लोक संस्कृति की समस्या, शिक्षा, स्वास्थ्य और स्त्रियों से जुड़ी समस्याएँ दिनो-दिन गंभीर होती जा रही हैं। यद्यपि भारत के आदिवासी समाज देश की जनसंख्या का केवल 8.2 प्रतिशत ही है। ये आदिवासी देश के प्रत्येक प्रांत में पाए जाते हैं। देश के उत्तर-पूर्वी भाग में मंगोल प्रजाति के लक्षणों वाले आदिवासी अलग-अलग राज्यों में पाए जाते हैं। इसी प्रकार आदिवासियों का एक विशाल क्षेत्र देश के मध्य भाग में निवास करता है। जिनमें झारखण्ड, बिहार, छत्तीसगढ़, उड़ीसा और मध्य प्रदेश, राजस्थान, महाराष्ट्र

255 और गुजरात को भी जोड़ दे तो यहाँ के आदिवासी समाज देश की कुल आदिवासी जनसंख्या के 87 प्रतिशत के लगभग होंगे। इसके अलावा अन्य राज्यों में भी आदिवासी पाए जाते हैं। आदिवासी समाज एवं संस्कृति में हिंदुओं के रीति-रिवाज, प्रथा एवं धर्म का अधिक प्रभाव दिखाई देने लगा है। कुछ आदिवासी समुदाय ऐसे हैं, जिनमें परिवर्तनशीलता से हो रहा है। वे समाज अब आधुनिक समाज के तौर-तरीके को अपनाते हुए अपने आपको आगे बढ़ाना चाहता है तथा प्रगति पथ पर चलना चाहता है। आदिवासी सम्पूर्ण भारत में फैले हुए हैं। भारत के आदिवासी समाज देश की जनसंख्या का केवल 8.2 प्रतिशत ही है। ये आदिवासी मध्य प्रदेश, छत्तीसगढ़, नागालैण्ड, अरुणाचल प्रदेश, हिमाचल प्रदेश, राजस्थान, मेघालय, गुजरात, बिहार आदि राज्यों में निवास करते हैं। आदिवासियों का निवास जंगल में होता है, इसलिए भोजन के रूप में वनों से प्राप्त फल तथा कृषि पर आश्रित रहते हैं। ये महुआ, कंद, मूल, फल आदि का सेवन करते हैं। आदिवासियों को सजने-सँवरने का शौक होता है। वेशभूषा के द्वारा आदिवासियों की विशेषताओं का भी पता लगाया जा सकता है। वस्त्रों को पहनने का ढंग वस्त्रों के प्रकार की भिन्नता तथा रंग सभी आदिवासियों को एक-दूसरे से अलग रखती है। त्योहार के द्वारा आदिवासी अपनी परम्पराओं को संरक्षित किए हुए हैं। भारत के आदिवासियों की समस्याएँ बहुत कठिन हैं और उनके रीति-रिवाज, रहन-सहन, सभ्यता, आचार-विचार, संस्कृति, धर्म ललित कला आदि में सुधार की जरूरत है। सभ्य समाज से सम्पर्क में आने के कारण उनके सामने अनेक समस्याएँ खड़ी हो गई हैं। बाहरी संस्कृति के सम्पर्क में आने के कारण वे अपनी संस्कृति का त्याग करते जा रहे हैं। विभिन्न संवैधानिक प्रावधानों तथा आरक्षण के बाद भी आदिवासी समाज का एक बड़ा भाग सामाजिक, आर्थिक एवं शैक्षणिक दृष्टि से पिछड़ा ही रह गया। अब ऐसे पयास किये जाने चाहिये जो जनसामान्य तक पहुँच सके, जिससे इनका विकास हो सके।

उपसंहार

प्राचीनकाल से ही आदिवासी वनों और पहाड़ों में रह रहे हैं। जीविकोपार्जन के लिए ये वनों पर ही निर्भर रहते हैं। इनकी प्रमुख समस्या जल, जंगल, जमीन से जुड़ी हुई है। विकास के नाम पर विस्थापित करके इन्हें वनों से खदेड़ा जा रहा है। इन सारी समस्याओं का चित्रण आदिवासी साहित्य में हो रहा है। समय के साथ आदिवासी कथा लेखन आगे बढ़ रहा है। आदिवासी लेखक कहानी, उपन्यास, व्यंग्य, नाटक आदि विधाओं में लिख रहा है। लेखक अपनी रचनाओं में देश की समस्याओं को उजागर कर रहे हैं। आदिवासी जीवन से जुड़े उपन्यासों व कहानियों का उद्देश्य इस गतिमान समय में जीते हुए आदिवासियों के समग्र पहलुओं को उद्घाटित करना है। रामणिका गुप्ता, मैत्रेयी पुष्पा, महाश्वेता देवी, वीणा सिन्हा, संजीव, पुन्नीसिंह, मधु कांकरिया, राकेश कुमार सिंह, एम. वीरप्पा मोयिलि, संजीव बख्शी आदिके उपन्यासों व कहानियों में आदिवासियों को चित्रित किया गया है। वर्तमान में आदिवासी कथा साहित्य समृद्ध हो चुका है। साहित्यकारों ने विभिन्न दृष्टिकोणों से आदिवासी साहित्य लिखा है। इन लेखकों ने अपने कथा साहित्य में आदिवासी जीवन के अनेकानेक पक्षों, उनकी समस्याओं तथा परिणामों को संवेदनापूर्ण अभिव्यक्ति दी है। यह कथा साहित्य हिन्दी साहित्य में विशिष्ट स्थान पाने का अधिकारी है। इस प्रकार अपने अस्तित्व

के लिए लड़ रहे, आदिवासी समाजके जीवन संघर्षों और उनकी संस्कृति को स्वर देता आदिवासी साहित्य एक नये ढंगसे इनके अपरिचित पहलुओं को उजागर कर रहा है।

सन्दर्भ सूची

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URBAN DEVELOPMENT OF MUZAFFARPUR TOWN AND PLANNING FOR SMART CITY: A GEOGRAPHIC ANALYSIS

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ABSTRACT

Muzaffarpur is known as the capital of North Bihar and its strengths include its regional connectivity and locational advantage, and it's functioning as a hub for distribution and processing of the regional agro horticulture produce. There was a clear expectation from the citizens that these advantages should be leveraged to facilitate new businesses and innovative ancillary industries that provided local employment opportunities. However, Muzaffarpur is plagued by water logging, congestion, haphazard growth, neglected natural assets like the river and lake, lack of public spaces and rising crime. In the last 3 years, some of the note worthy initiatives at city level under implementation include increase in energy availability and reduction in outages; improvements in transport through widening of roads, anti-encroachment drives, preparation of traffic management plan for CBD; augmenting security through installation of centrally monitored CCTV cameras at major junctions. Improvements have been noted in basic infrastructure especially solid waste management that resulted in the city being ranked 1st in Bihar in SBM rankings and sanctioning of a water supply project.

Keywords: Muzaffarpur, Geography, Urban, Burhi Gandak River

INTRODUCTION

Muzaffarpur is the district administrative headquarters of Muzaffarpur District. The total area under the jurisdiction of Muzaffarpur Municipal Corporation (MMC) is about 26.68 Km² (2668.44 Ha). The town is divided into 49 wards. Muzaffarpur lies between the Burhi Gandak River and Furdoo nallah. Future growth potential is towards north, west and southwest directions. Despite this and its good transport connectivity, the town has not developed as a major industrial centre. Only 19% units are functioning in the Industrial Area with 38 % units closed. Additionally, 23 % plots in the Bela Industrial Area and Estate Area have been allotted but not constructed and 17% plots are vacant. In addition, economic growth in the town has been affected by the poor power supply situation and water logging. The core commercial areas are overcrowded and unorganized contributing to the haphazard traffic situation on the roads.



Location of Muzaffarpur District

DEMOGRAPHY

The town has experienced rapid population growth in the last four decades - from 54139 in 1951 to 305,525 in 2001 and 351607 in 2011 as per provisional census figures. The average decadal growth rate has been 28%. There was a huge upsurge in the town's population growth in 1971-81 - 56% - thereafter, the growth has stabilized. The average population density is 114 pph according to 2001 census and according to Census 2011 provisional figures it is 131 pph, which is higher than the UDPFI norms. The population has been projected up to the horizon year 2030. Different statistical methods have been used for forecasting the future population - linear trend method, arithmetic progression method, incremental increase method, geometric progression method and exponential method – as well as considering three different scenarios - high growth , stable growth , low growth - and finally matching with the trend line (Reference figure-1) of census population figures from 1951 to 2011. It is seen that the trend curve based on the average of all five methods best corresponds to the trend curve of population figures provided by census. The projected population year 2030 is 507876.



SECTOR ASSESSMENTS & GROWTH STRATEGIES

(III) WATER SUPPLY

The water supply of the town is based on ground water since the water quality of the River Burhi Gandak and Furdoonallah are not potable. The water supply is decentralized with 7 overhead water tanks (OHTs) of which 5 are functional and 2 non-functional. In addition, there are 15 tube-wells installed for water supply but the pumping stations are in poor condition. Water is chlorinated prior to supply. About 26.28% of the town has access to piped supplies with the average supply being 77 LPCD. Considering the challenges related to water supply in the city, 100% water supply coverage and access to piped water supply is envisaged by 2015-16. Total projected water requirement is 71 MLD in 2030. The Muzaffarpur Municipal Corporation (MMC) and the Public Health Engineering Department (PHED) are the statutory authorities in charge of providing and maintaining water supply services in the municipal area. The 'Muzaffarpur Urban Water Supply Scheme' for the provision of piped water supply at a cost of Rs. 4 crore is under implementation (Phase-I, covering Ward No. 1, 2, 3 & 5). Water losses are estimated at 40% of total supply - low pressure and leakage/seepage of drain water due to aged network especially in the central areas are

additional factors impacting the water supply system. Based on an analysis of the issues at sector level the interventions required have been shown in the table below.

PROJECTS	1st Yr.	2nd Yr.	3rd Yr.	4th Yr.	2016-21	2021-30
	(11-12)	(12-13)	(13-14)	(14-15)		
Implementation of Approved Central Govt. funded UIDSSMT SCHEME	DPR taken up: Estimated cost : Rs 9800 lakh ; Total Supply 64.8 MLD by 2040; projected population 480 lakh; supply 135 LPCD					
Augumentation of existing Water Supply Scheme			450.00			
Water Conservation Awareness Programmes	20.00					
SUB TOTAL WATER SUPPLY	20.00		450.00			
Grand Total			Rs. 470.00 Lakhs			

All figures in Rupees Lakhs

B)SEWERAGE AND SANITATION

The town does not have a sewerage system. About 62% households have access to toilets at home and rely on septic tanks and soak pits. Open defecation levels are high. The town has 12 public toilet blocks. Sewage flows through open drains and is discharged untreated into the Rive Burhi Gandak and Furdoonallah. The estimated sewage generation by 2030 is 57 MLD. Accumulation of waste water especially in Balu Ghat, Gol Band Road, Islampur Road, in and around Bela Industrial Area and effluent from septic tank are factors affecting the sector. Based on an analysis of the issues at sector level the interventions required have been shown in the table below.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Construction of Sewage Treatment Plant	-	855.00	2565.00	-	-	-
Laying down sewerage network (tentative calculation)	-	10000.00	15000.00	15000.00	-	-
Repair of existing public toilets (Male & Female toilets)	120.00	-	-	-	240.00	-
Construction of new public toilets (for male & female) near all identified 23 markets in the City	-	-	-	-	210.00	480.00
Sanitation Awareness Programmes	10.00	-	-	-	-	-
SUB TOTAL SEWERAGE	130.00	10855.00	17565.00	15000.00	450.00	480.00
Grand Total	Rs. 44480.00 Lakhs					

All figures in Rupees Lakhs

(I) STORM WATER DRAINAGE

The drainage system in the town was constructed in 1895 to address its flood proneness. Taking advantage of the topography, the drains were constructed to discharge into the River Burhi Gandak. The town has three trunk drains catering to the whole city and of approximately 137 km length. About 93% of drains within the corporation limits are open drains. There is no systematic maintenance of drains – it is mostly ‘reactive’ with the common practice being to de-silt drains and dump the sludge at the edge prior to lifting. The capacity of the trunk drains has reduced on account of encroachment, blocking on account of dumping of wastes. The town faces the threat of flood like situation every monsoon on account of the absence of storm water drains

especially in Bela Industrial Area and northern part of the city. Muzaffarpur city being in the flood prone zone needs to have comprehensive drainage strategies and goals with immediate extension and augmentation of existing network of drainage especially in the areas near to Industrial Area and Zero Mile. The CDP recommends the preparation and implementation of a Drainage Master Plan as a first step. Strategies and Action plans are being formulated at state level and Muzaffarpur needs to take advantage of these. At state level there is thinking on 'Interlinking of Rivers for Prevention of Floods' to reduce the flood damages in the lower reaches of the River Burhi Gandak basin is in the pipeline.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-20	2021-30
De-silting of existing drains	3.15	9.45	-	-	-	-
Repair & covering open pucca drains	582.75	1748.20	-	-	-	-
Construction of pucca drain over existing kuchha drain	70.38	211.13	-	-	-	-
Lining of main drains outfall in Furdoo and Budhi Gandak River	62.50	187.50	-	-	-	-
Construction of new drains	3000.00	4500.00	4500.00	-	-	-
Preparation of Comprehensive Drainage Master Plan	30.00	-	-	-	-	-
SUB TOTAL DRAINAGE	3748.80	6656.30	4500.00	-	-	-
Grand Total			Rs. 14905.10 Lakhs			

All figures in Rupees Lakhs

(3) SOLID WASTE MANAGEMENT

It is estimated that the town generates about 130 metric tonnes of waste daily. The corporation has outsourced collection and transportation of waste to a private NGO named NIDAN in 17 wards as of April 2010. At present the low lying area in Dadar (between Beria and zero miles) is used as the dumping site. The

corporation records state that collection efficiency is 75%. Based on an analysis of the issues at sector level the interventions required have been shown in the table below.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Development of Sanitary Landfill Site	20.00	60.00	-	-	-	-
Construction of compost plant at landfill site	25.00	75.00	-	-	-	-
Purchase of Equipment						
Containerized Handcarts	-	11.25	-	-	11.25	22.50
Containerized Tricycles	-	2.50	-	-	2.50	5.00
Community bins for Slums	-	3.75	-	-	3.75	7.50
Silt Removal machine	-	150.00	-	-	150.00	300.00
Small vehicles for direct collection of waste	-	2.50	-	-	2.50	5.00
Closed dumper placers containers 4.5 cu.mtr. Volume	-	125.00	-	-	125.00	250.00
Closed dumper placers containers of 7 cu. Mtr. Volume	-	122.50	-	-	122.50	245.00
Containers for domestic hazardous waste	-	2.03	-	-	1.74	3.48

4.5 cu. Mtr skips for construction waste	-	1.75	-	-	1.50	3.00
Construction Waste collection Vehicle	-	37.50	-	-	37.50	75.00
Small van for hospital waste collection	-	2.00	-	-	2.00	6.00
Bull Dozers/Wheel Dozers	-	-	-	-	-	40.00
Incineration Plant (BMW)	-	-	-	-	50.00	50.00
JCB Machine	-	10.00	-	-	-	10.00
Septic Tank Cleaning Machine	-	15.00	-	-	-	-
Street Sweeping Machines	-	0.021	-	-	-	0.021
SWM Awareness Generation Programmes	10.00	-	-	-	-	-
SUB TOTAL SWM	55.00	620.80	-	-	510.20	1022.50
Grand Total		Rs. 2208.50 Lakhs				

All figures in Rupees Lakhs

(3) ROADS, TRAFFIC AND TRANSPORTATION

Muzaffarpur is connected by NH-28, NH-57, NH-77 and NH-102. The total road network of Muzaffarpur city is approximately 72.17 km jointly managed by Muzaffarpur Municipal Corporation (38 km), Public Works Department (17.12 km) and the District Council (16.69 km). Approximately 99% of the roads under the jurisdiction of the corporation are pucca roads. The town has two Inter-city bus stands one under BSRTC and the other for privately owned buses. The key issues affecting the sector are heavy congestion of the existing road network, parking problems especially in the market areas and along the main thoroughfare. Newly developed outlying areas are not well connected with the other parts of the city. Congestion is

observed mainly on four major roads within the city limits, namely, Katchari Road, Brahampura Road, Dak Banglow road and Sikandarpur Road, encroachment of roads for commercial activities and for residential use by slum dwellers, lack of parking places, no traffic signals and road signage and inefficient traffic management are some of the other issues. The situation worsens with water logging and overflow of drains in the rains. The CDP recommends some immediate actions like a traffic circulation plan, identification and construction of parking areas and basic signages, installation of solar lights at critical road stretches. In the longer term, interventions like road widening, construction of new roads, refurbishment of ISBT with commercial complex, improvement and beautification of major intersections have been recommended in terms of specific projects.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Parking development at Warsely Road major market near Jubba Sahani park	-	-	-	-	50.00	-
Parking development at Club Road Near MMC office complex	-	-	-	-	-	50.00
Parking development at Zero Miles near Baria Junction	-	-	-	-	-	50.00
Road Widening & Improvement with Street Lighting (72 km)	600.00	1800.00	-	-	-	-
Construction of Ring Road with street lighting	-	-	-	-	-	1800.00

Improvement of existing bus terminals (modernisation) to revamped and redesigned with regular Bus Bays with Commercial complex	-	-	-	-	4000.00	-
Construction of ISBT with Commercial Complexes	-	-	-	-	-	5000.00
Improvement & beautification of major intersections	-	-	-	-	250.00	600.00
SUB TOTAL TRANSPORT	600.00	1800.00	-	-	6800.00	7500.00
Grand Total	Rs. 16700.00 Lakhs					

(4) STREET LIGHTING AND FIRE FIGHTING

There is a shortage of street lights in the town – 1663 light poles with only 745 functional lights. Most of the peripheral areas have no provision for street lighting.

G) HOUSING AND URBAN POVERTY

The urban poor in Muzaffarpur are mainly migrants working as labourers and in informal trades like vending vegetables, fruits, etc or as cycle-rickshaw pullers etc. According to a survey conducted under the ongoing SPUR, there are 137 slum pockets identified in year 2011 in the city, having 77456 total population and 7035 BPL families. Most of the slums have developed along the bank of Burhi Gandak River. The slum dwellers have poor access to the basic services like sewage, drainage, water supply and sanitation facilities. Most slums depend on hand pumps for water and are practice of open defecation. Absence of drainage system and solid waste management in slums, results in unhealthy and unhygienic conditions. Special attention needs to be given to the provision of basic services and housing for slum dwellers.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Redevelopment (as per DFID survey recommendation) of existing slums (7034 HH)	-	-	-	-	-	-
Construction of roads in slums (with road side drains)	2637.70	3956.60	3956.60	-	-	-
Provision of community taps in slums						
Street lighting in left out areas of slums						
Construction of community toilets						
Skill Development & Training for Slum dwellers	20.00	-	-	-	-	-
SUB TOTAL HOUSING & SLUMS	2657.80	3956.60	3956.60	-	-	-
Grand Total			Rs. 10571.00 Lakhs			

All figures in Rupees Lakhs

I) ENVIRONMENT

Muzaffarpur lacks open spaces with current levels estimated at 7.08% of the total area. The major parks and open spaces are Jubba Sahni Park, Sikandarpur Ground, Chakkar Maidan and City Park (under construction). Water bodies cover 2.84% of the total area of the city. The Brahmpura Lake (ox-bow lake) is the principle water body in the city. It is an L-shape lake with an area of about 76 ha; the depth ranges between 2 to 4m. Characteristically it is a ‘Live Lake’ as it connects with River Burhi Gandak through a channel. The lake is in a poor condition and has problems of eutrophication. This lake and other smaller water bodies are ill maintained and used for a variety of purposes like washing clothes, bathing, solid waste dumping etc. These water bodies also function as discharge points for waste water. The Brahampura Lake and Burhi Gandak River receive the bulk of the city sewage and have the highest levels of human interferences. The lake also has 3 to 6 drainage outfalls. The CDP recommends specific interventions for rejuvenation of the Brahmapura Lake and development for recreation.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Plantation along Budhi Gandak River and Furdoo Nallah and to be developed as natural recreation	-	-	-	-	-	50.00
Rejuvenation of 10 ponds for Pisciculture / recreation	-	-	-	-	-	100.00
Redevelopment/ beautification of Recreational areas/parks	-	-	-	-	-	200.00
Mapping of Environmentally sensitive areas & data compilation	-	-	-	-	-	20.00
Preparation of a disaster management plan for the town	-	-	-	-	-	25.00
Community Awareness Programme for Rain Water	15.00	-	-	-	-	-

Harvesting						
SUB TOTAL ENVIRONMENT	15.00	-	-	-	-	395.00
Grand Total			Rs. 410.00 Lakhs			

All figures in Rupees Lakhs

J) URBAN HERITAGE AND TOURISM

Muzaffarpur has few potential tourist sites like the Baba Garibnath Temple, Chaturbhujsthan Temple, Gola Durga Temple, Bangla Mukhi Temple, Pankha Toli Temple, Bishops' House Church and European Church apart from litchi plantation/orchards. Tourist footfalls are low and estimated at 7% of the total day tourists who come to Bihar. Peak months are in January- March period. There is one hotel operated by the Bihar State Tourism Development Corporation.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Upgradation / beautification of areas around spots (parking, shed, cafeteria, drinking water tourist facility, toilet (male & female) and wash room, etc.)						
Baba Garibnath Temple	-	-	-	-	-	30.00
Chaturbhujsthan Temple	-	-	-	-	-	30.00
Gola Durga Temple	-	-	-	-	-	30.00
Bangla Mukhi Temple	-	-	-	-	-	30.00
Pankha Toli Temple	-	-	-	-	-	30.00
Bishops' House church and European church	-	-	-	-	-	30.00
Development of Bhramapura Lake as a tourist spot	-	-	-	-	-	50.00
Development of Water Park on Budi Gandak river	-	-	-	-	-	400.00
Development of Tourist Information Centre	-	-	-	-	-	100.00

Construction of a Dharmshala	-	-	-	-	-	500.00
SUB TOTAL HERITAGE	-	-	-	-	-	1230.00
Grand Total	Rs. 1230.00 Lakhs					

All figures in Rupees Lakhs

K) URBAN ECONOMY

The projects for rejuvenating the city economy are listed below.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Development of planned vendor zones	25.00	75.00			3000	
Construction of Slaughter House					4500	4500
Development of a Commercial complexes/ shopping areas						13500
Construction of planned and modern Regional Level market						
Redevelopment/ renovation of CBD & city core areas						5000
SUB TOTAL URBAN ECONOMY	25.00	75.00	-	-	7500.00	23000.00
Grand Total	Rs. 30600.00 Lakhs					

All figures in Rupees Lakhs

L) URBAN GOVERNANCE

The projects for improving municipal governance are listed below.

PROJECTS	1st Yr. (11-12)	2nd Yr. (12-13)	3rd Yr. (13-14)	4th Yr. (14-15)	2016-21	2021-30
Establishment of e-governance & Single Window System	125	375				
Establishment of Double Accounting System	12.5	37.5				
Capacity building of Municipal officials	25					
SUB TOTAL HERITAGE	162.5	412.5				
Grand Total			Rs. 575.00 Lakhs			

All figures in Rupees Lakhs

FINANCIAL POSITION OF THE LOCAL BODY

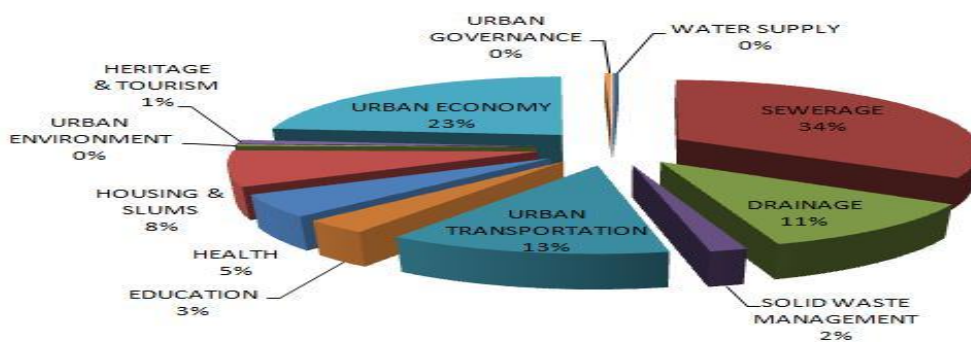
The ULB has a high dependence on grants and loans from the state government. In 2008-09, and 2009-10, the maximum contribution (83.6%) of municipal income was from the revenue grants including salary and matching grants. Tax revenue income has increased from 9.1% to 17.6% in 2009-Non-tax revenue sources of the corporation accounted for 3.2% of the total revenue income in 2008-09 – this increased from 1.4% to 9.5% in 2009-10 and is estimated at 4.5% in 2010-11. Establishment costs account for about 28% of the total budget; the repair and maintenance expenditure was just 3.3% in 2009, 4.7% in 2010 and is estimated at 3.6% in 2010-11. Programme expenditure accounted for 52.6% spend in 2008-09 but subsequently declined.

CAPITAL INVESTMENT PLAN (CIP)

Projects have been identified on the basis of sector specific strategies. These are based on the corporation estimates and are aimed at ensuring optimal and efficient utilization of existing infrastructure. The total

estimated capital investment required for providing efficient services to the population of Muzaffarpur by 2030 is **Rs. 1327.29 Crores**. The table below presents the summary of sector-wise investment requirements:

SN	Sector	Total Investment	Phase-I	Phase-II	Phase-III
		(Rs. Lakh)	2011-15	2015-21	2021-30
1	WATER SUPPLY	470.00	470.00	-	-
2	SEWERAGE	44480.00	43550.00	450.00	480.00
3	DRAINAGE	14905.10	14905.10	-	-
4	SOLID WASTE MANAGEMENT	2208.54	675.80	510.24	1022.50
5	URBAN TRANSPORTATION	16700.00	2400.00	6800.00	7500.00
6	EDUCATION	4000.00	-	800.00	3200.00
7	HEALTH	6580.00	1340.00	2600.00	2640.00
8	HOUSING & SLUMS	10571.00	10571.00	-	-
9	URBAN ENVIRONMENT	410.00	15.00	-	395.00
10	HERITAGE & TOURISM	1230.00	0.00	-	1230.00
11	URBAN ECONOMY	30600.00	100.00	7500.00	23000.00
12	URBAN GOVERNANCE	575.00	575.00	-	-
TOTAL		132729.64	74601.90	18660.24	39467.50



FINANCIAL OPERATING PLAN (FOP)

The FOP was generated to ensure sustainability of investment and taking into consideration additional O&M expenses to be incurred on the new capital assets to be created. On the basis of the estimated population for 2030 and need for associate infrastructure, the CDP concludes an investment need of Rs. 165384 lakhs (Rs. 1653.84Crore). The CDP has identified funding options for the planned development of the city in the next 20-25 years. It has been assumed that by enhancing the collection performance and widening the tax base of current taxes, the corporation will be able to sustain the whole projected investment requirement phased over a 20-year period from 2011 to 2030. The FOP is based on a range of assumptions related to income and expenditure. The assumptions are critical to ascertain the investment sustenance and would provide a tool to test certain specific policy decisions regarding revenue and expenditure drivers on the overall ULB fiscal situation. The growth rates for the various heads of income and expenditure are based on the past growth rates and the future estimated population growth. Improvements to the current and arrears collection percentages have been assumed for the various revenues directly collected by the ULB – this implies that the ULB will have to improve its collection efficiency to sustain full investments. Muzaffarpur's ability to improve on its financial performance hinges primarily on its ability to sustain and improve on the revenue growth noticeable in recent years.

Specific interventions with respect to revenue realization and cost management are given under financial reforms to be carried out by the Municipality. On 'Full Project Investment Scenario' basis, Muzaffarpur's own revenues (comprising taxes, user charges and other income) could grow from Rs. 905 lakhs in FY 2011-12 to Rs. 16270 lakhs by FY 2039-40, implying an absolute growth of 10.1%. Muzaffarpur has vast potential for increasing its own income given the growth achieved in the last few years and the projected growth in population of around 1.9%. Areas for enhancement of own revenue includes:

1. Property Tax – through an enhanced revision in ARV, widening assessee base and closer scrutiny. Besides periodic increase (every 5 years) in property tax rates.
2. Professional Tax – sustaining a higher assessment growth.
3. User Charges – periodic increases in user charges for water connections, sewerage connections and solid waste management. The Municipality could generate additional Rs. 4100 lakhs of income per annum by FY 2039-40 by providing water and sewerage connections to 90% of property tax assessments and sewerage connections to 80% of property tax assessments.
4. Income from other remunerative projects and periodical increase in user charges.

Muzaffarpur also needs to explore scope for private sector participation and corporate involvement for development of remunerative projects and city beautification projects that have been identified in the FOP thereby reducing the municipality's financial burden. While there is potential for expenditure control in certain areas (energy costs and leakages in water supply), the focus of cost management should be to shift expenditure from administration to better asset management and service levels. The FOP has not factored in any cost reduction and has assumed that any savings generated from cost reduction would go into augmenting service levels and better asset management. A comprehensive energy audit is required, given that 60-70% of its operations and maintenance expenditure is spent on electricity charges. Plugging leakages in

the water supply network and installation of timers and energy savers on the street light network are important interventions needed to tackle the high power costs of the corporation.

Three scenarios have been worked out to check financial sustainability of the ULB under different assumptions. The scenarios considered are:

1. **Scenario I** - Estimation of Investment Capacity by considering all projects and all financial reforms
2. **Scenario II** - Estimation of Investment Capacity by considering all projects excluding Education & Health and all financial reforms
3. **Scenario III** - Estimation of Borrowing and Investment Capacity by considering all Projects without Financial Reforms.

The borrowing capacity of municipality was taken as the minimum of the (i) 30% of revenue projections and (ii) Primary Operating Surplus (Surplus before Interest & Depreciation). The net present value (NPV) of the least of the above has been estimated to determine the borrowing capacity of the municipality. The Investment Capacity has been estimated on dividing the borrowing capacity by loan component percentage.


	Scenario - I	Scenario - II	Scenario - III
Borrowing Capacity (in Rs. Lakhs)	27700	38000	7400
Investment Capacity (BC/0.083) (in Rs. Lakhs)	277000	173000	74000
Investment Requirement (in Rs. Lacs)	150000	150000	150000
Sustainable Investment Capacity % - IC / IR	185%	115%	49%


CONCLUSION


The table below summarises the assessment of the existing service delivery levels in Muzaffarpur. The table shows that status of physical infrastructure except coverage of water supply and SWM door to door collection, leadership, economic development potential and organization structure are either average or good, financial management is poor as is population below poverty line.

SN	Parameter	Indicators	Muzaffarpur
1	Status of Infrastructure and Service Delivery Levels		
	a.	Coverage of Water Supply	Alarming
	b.	Per Capita Availability of Water	Good
	c.	Continuity of Water Supply	Good
	d.	Coverage of Individual Toilets	Good
	e.	Door to Door Collection	Alarming
	f.	Collection Efficiency of Solid Waste	Good
2	Financial Management		
	a.	Operating Ratio	Alarming
	b.	Growth in Revenue Income	Good
3	Poverty Level		
	a.	Population Below Poverty Line (BPL)	Alarming
4	Organization Structure		
	a.	Staffing pattern, availability of sufficient staff, competency level of existing staff for implementing proposed projects	Average
5	Leadership		
	a.	Leadership quality, awareness and understanding regarding urban sector, proactive approach for implementing reform measures	Good
6	Economic Development Potential		
	a.	Potential for Development, linkages to the state capital and other cities, status of existing infrastructure	Good
7	Environment Sustainability		
	a.	Status of Environment, quality of water, air	Alarming
8	Participation		
	a.	Level of Participation from Citizen/Citizen Forums/Welfare Association in municipal affairs	Good
9	Compliance with Reforms		
	a.	Status of reform implementation and preparedness for implementation	Average

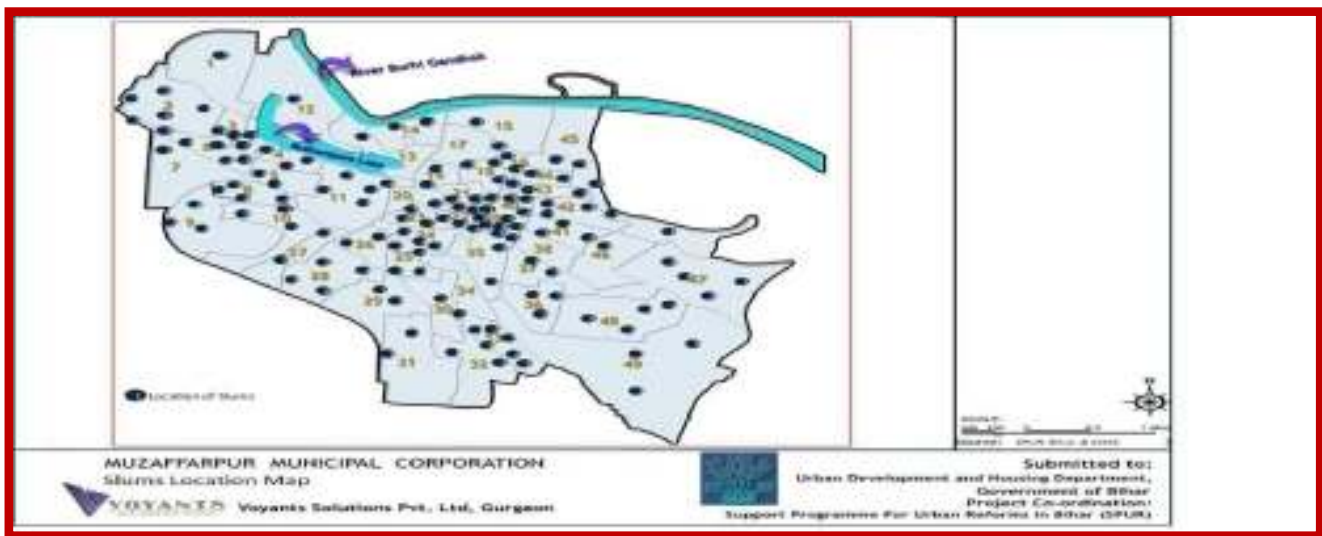
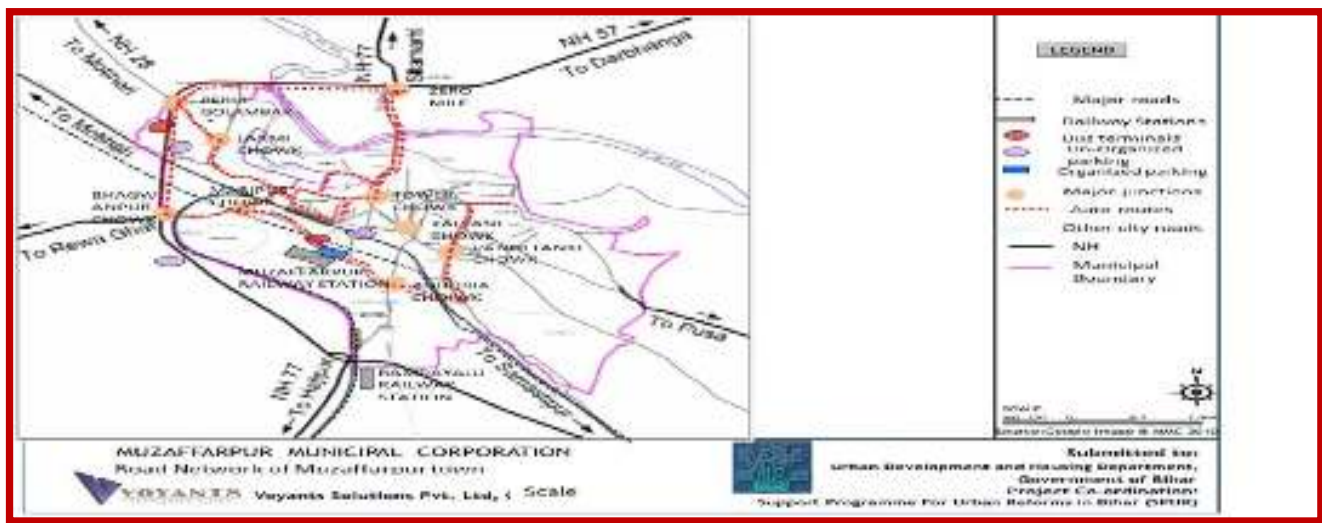
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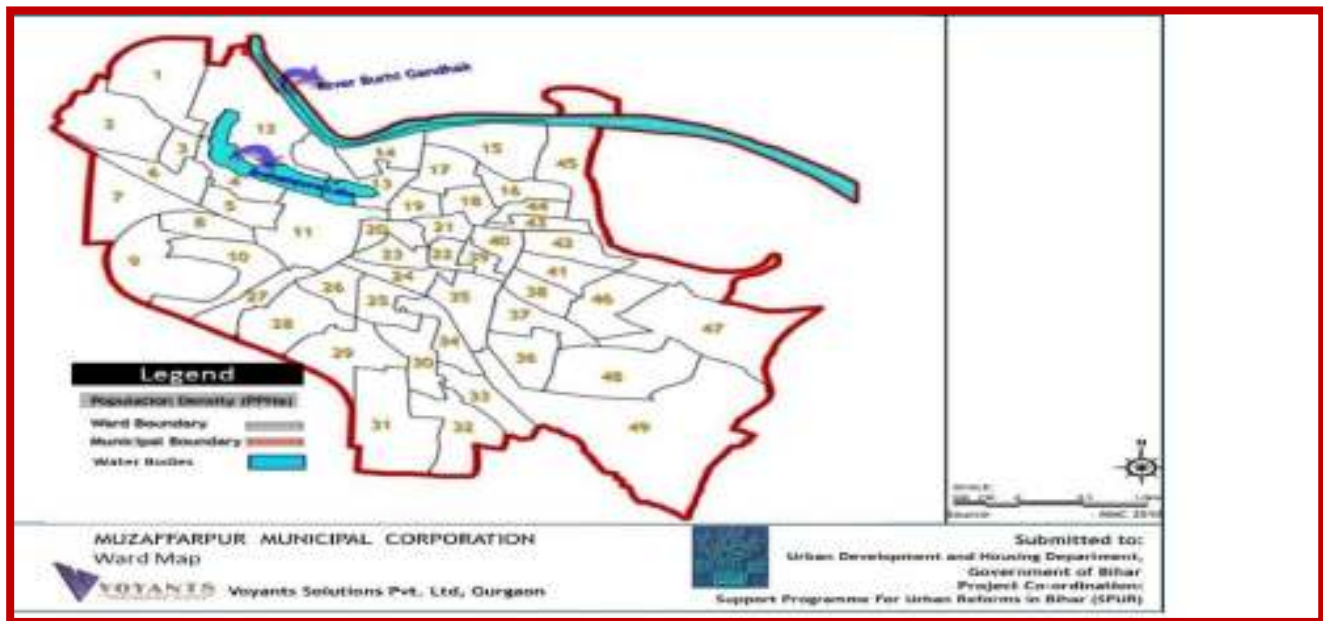
Alarming 

Average 

Below Average 

Good 





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GEOGRAPHICAL ANALYSIS OF FACTOR PROMOTING AGRICULTURAL DIVERSIFICATION IN VAISHALI DISTRICT (BIHAR)

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ABSTRACT

Vaishali a district of Bihar, India, is named after the ancient city of Vaishali of Mithila, which is mentioned in the Mahabharata as well as in Buddhism and Jainism. It is a part of Tirhut division of Bihar. Vaishali find its origin way back in history from the Mahabharata period. It is the place where democracy found its origin around 600BC. Numerous references to Vaishali are found in texts pertaining to both Jainism and Buddhism, which have preserved much information on Vaishali and the other Maha Janapadas. Based on the information found in these texts, Vaishali was established as a republic by the 6th century BC, prior to the birth of Gautama Buddha in 563, making it the world's first republic. Being the birthplace of the last Jain "Thirthankara" Lord Mahavir gives Vaishali a very special place in history. The founder of Buddhism, Gautam Buddha delivered his last sermon and announced his Parinirvana (attainment of enlightenment) on this holy soil. It is also renowned as the land of Ambapali (Amrapali), the great Indian courtesan. It is held that the district derives its name from King Vishal. However, history records that around the time Patliputra was the centre of political, cultural and economic activities in the Gangetic plains, Vaishali came into existence as centre of the Ganga, it was the seat of the Republic of Vajji. Vaishali is credited with being the World's First Republic to have a duly elected assembly of representatives and efficient administration. The district gained the status of independent district on 12-10-1972, prior to which it was a part of old Muzaffarpur district. Hajipur, the district headquarters of Vaishali was so named after a King of Bengal named Haji Ilyas Shah (1345 to 1358 A.D) who founded it. He built a fort in Hajipur, with a mosque inside it called Jami Masjid, a building measuring 84.5 ft (25.8 m) long and 33.5 ft (10.2 m) broad, which was called Ukkacala in ancient times. The District is spread over 2036 sq km area and has a population of and is located at 25°41'N 85°13'E / 25.68°N 85.22°E. The district is and is surrounded by Muzaffarpur (North), Patna (South), Samastipur (East) and Saran (West).). The district has 3 subdivisions, 16 blocks, 290 Gram Panchyat & 1572 villages. The majority of inhabitants in the surveyed villages were from OBC (other backward class, 40%), followed by scheduled caste (31%) and general caste (18%). The average household size in the surveyed area was 7. One fifth of the households surveyed include extended family (>8 members in the household). Nine out of 10 households have someone resident who obtained some level of education, while the remainder have no educated household member. The households in the surveyed villages derive their livelihoods from diversified sources. Most of the households are integrating crops with livestock. Surveyed households are producing food crops, cash crops, fruits, vegetables, livestock, fodder and poultry. One quarter of the households are subsistence farmers, producing food and livestock only for their family needs. A majority of the households raise small livestock and poultry (goats and chicken mostly). Similarly, farmers do have large livestock such as cows and buffaloes, mainly for milk production and associated by-products such as manure and compost. Households producing a higher number of products on-farm tend to be more market oriented.

Keywords: Vaishali, Bihar, Climate change, Food security, Livelihoods, Vaishali

INTRODUCTION

People in the surveyed villages also collect fruit, fodder, fuelwood and fish from outside their own farms, mainly for their household consumption. Selling wood, food or fodder collected off-farm is not a common activity in the surveyed area. A majority of the households are quite diversified, with many agricultural activities and products. Both males and females, including grown up children, share responsibilities for on-farm and off-farm activities in the surveyed villages. Forty percent of households share on-farm workloads between male and female members. Another 40% of the households' farm work is being done exclusively by male members of the household. A large proportion of the off-farm activities are being done conjointly by men and women, as reported by three quarters of households. Cash income sources include wage earnings (either as farm labourers or from jobs in other sectors); business and remittances; or revenues from renting out farm equipment and land. On average, households made 7 changes to their main crops during the last 10 years. Nine out of 10 households had made changes to more than two crops. The rate of introduction of new crops and/or varieties is very high in the Vaishali area as most of the farming households had introduced some new crops and/or varieties. One of the highly remarkable changes in crop practices seen is the replacement of tobacco and sweet potatoes by hybrid paddy and other crops. Similarly, many households made some changes in land and water management, and/or tree/agro-forestry management over the last decade. The reasons given for making such changes primarily relate to factors connected to climate, market and/or land. We also found that households are changing their livestock management practices, with an average of 2 changes made over the last decade. Some of the changes made to livestock management included changes in herd composition, feeding practices and general livestock care practices. Reasons for doing so related to market forces, climate factors, household food demands, and constraints related to labour. In terms of household food security, slightly more than half of these households are food secure throughout the year. Nine out of 10 households have irrigation available for farming. Only one in 10 of these households solely depend on rainfall. In terms of farm sizes, the vast majority of them own less than one hectare of land. Very few households had planted or protected trees on their farmlands in the past year. Some of the smallholder farmers still use an animal drawn plough as it is not economically feasible for them to use tractors on small parcels of land. Hiring a tractor is very common in this area and a large proportion of the farmers hired a tractor, thresher and pump set for land preparation, harvesting and threshing and irrigating fields. Hiring farm labor is also common in Vaishali as household farm labor is often insufficient during peak seasons. Approximately 9 out of 10 farmers buy seed and fertilizer inputs, while three quarters buy pesticides and half purchase veterinary medicines from the market. The survey data shows that around half of Vaishali households receive absolutely no climate or weather-related information. The households that are receiving it are getting it via radio, TV, government department (agricultural extension), friends/relatives and newspaper. They are receiving forecasts about extreme events, pest or disease outbreaks, start of the rains, and extended (2-3 month) weather forecasts. In the vast majority of households, survey respondents reported that it is only the males that are receiving these climate-related forecasts. Forty-four percent of the surveyed families stated that they are not members of any formal or informal groups operating in the community. One quarter are members of a local savings or credit group, however, while 40% belong to a farmers' group related to agricultural production, agricultural marketing and/or vegetable production. Further scrutiny of the data shows that only males are members of such groups. An asset indicator suggests this is not a wealthy area –most households own between one and four assets from a pre-determined list and only one third have more than four of these assets. Less than one quarter have a radio, but 82%

now have cell phones. Over two thirds of households have a bank account. Only 38% of these homes have electricity, and 9% have an improved cooking stove. In terms of assets related to food security, less than one quarter have an improved food storage facility.

VAISHALI DISTRICT OF BIHAR

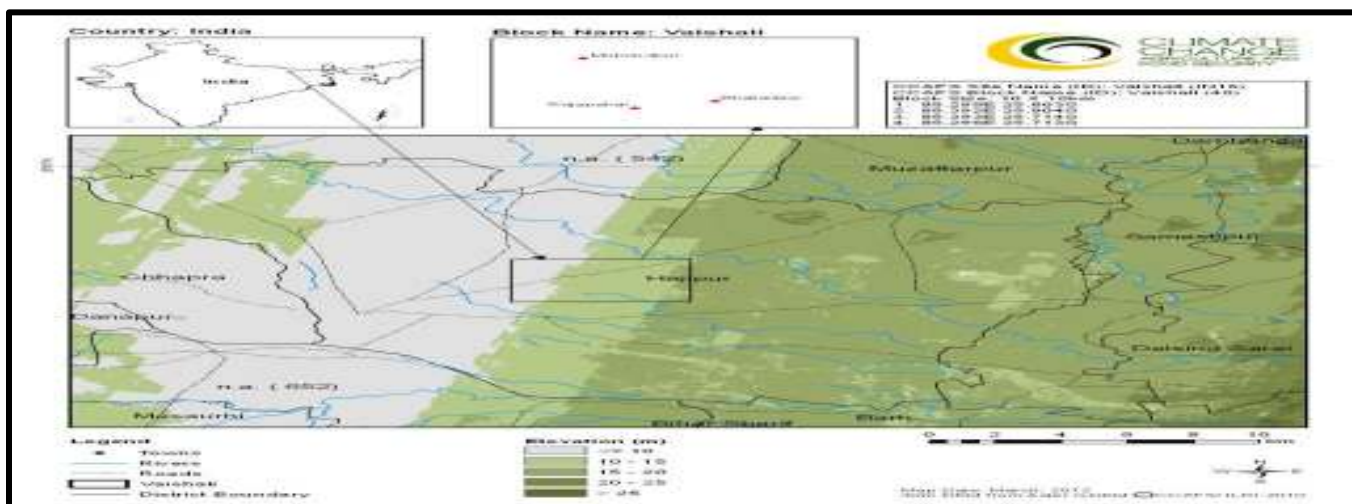
This baseline study, carried out in Vaishali district of Bihar (north eastern part of the Indo-Gangetic Plains), India, was accomplished under the CCAFS project of CGIAR and its partners. Bihar is one of the poorest states in India. It is surrounded by Jharkhand, Uttar Pradesh and West Bengal states in the south, west and east respectively, and it shares a border with Nepal in the northern part (Figure). Surrounded by river Ganga in the south and Gandak in the west, the Vaishali district is located at 25° to 30° north latitude and 84° to 85° east longitude. The fundamental objective of this baseline survey was to describe the characteristics of the farming systems in terms of resource availability and use, changes in farming practices over the last decade, livelihood sources, household assets, food security and access to and use of climate and agriculture-related information. A household-level survey was carried out in seven villages within the Vaishali grid (10 km x10 km in dimension, Figure). An enumeration of villages inside the grid was made using census records cross-checked with key informants. Seven villages were selected randomly from the list. Each household was listed from those selected villages using voter lists, and cross-triangulated with a census conducted by the team. Then 20 households (sampling unit) from each village were finally selected randomly, resulting in a total of 140 households surveyed.

Figure Map of Bihar state showing Vaishali district



Study site, grid, villages and household samples were drawn following the methodology and sampling framework suggested in the CCAFS Baseline Survey Manual. The household questionnaire was translated into the local language (Hindi) and the field enumerators and supervisors were trained. The questionnaire was pre-tested to assess the appropriateness of the language and develop necessary skills of the enumerators. The study team leader and the supervisor monitored the field survey activities and checked the quality of data regularly. The field survey was conducted from April up until July 2012.

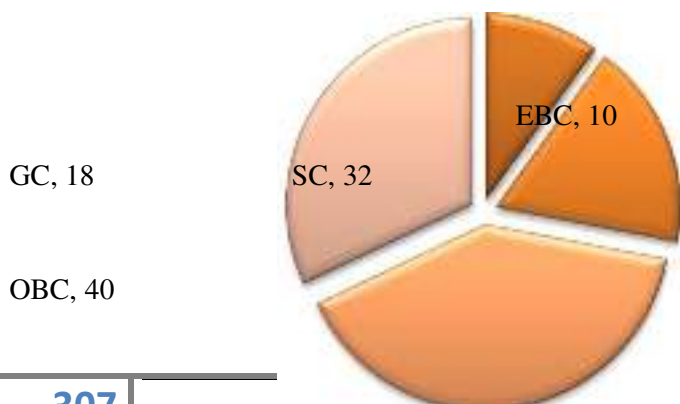
Figure CCAFS site in Vaishali showing 10 km X 10 km grid



HOUSEHOLD RESPONDENTS AND TYPE

The household surveyors interviewed both male and female respondents. These female respondents were either widows or wives/mothers of the migrants who were away from home at the time of interview. The majority of the female respondents come from disadvantaged groups likely to be more vulnerable to climatic risks. Almost 70% of the surveyed respondents were males and the rest were females. Ninety-nine percent of the surveyed households were headed by male members, with 1% female-headed households. The caste structure in India is based on government specified nomenclature, which aims to provide certain benefits to selected castes. Accordingly, the surveyed households were classified as extremely backward caste (EBC), general caste (GC), scheduled caste (SC) or other backward caste (OBC). General caste is considered a higher caste in hierarchy while EBC and OBC are lower ones. The majority of households surveyed fell within the OBC (40%), followed by SC (32%) and GC (18%) classes (Figure).

Figure Percentage distribution of the households according to their castes



HOUSEHOLD DEMOGRAPHICS

Vaishali district lies in Bihar, one of the most densely populated states in India. The population density in Vaishali district is also very high (1,335 person/km²). In the surveyed sample, one half of households do not have any very young children (<5 years), while 24% of households have one young child. Another 19% of households have 2 or more children under the age of 5 years. The survey data also shows that 51% of household don't have any elderly members (i.e., over 60 years), while 25% of households have one elderly resident, and only 33 households (24%) have two elderly residents. The majority of the households have more workers (i.e. people of working age), than non-workers resident full-time in the household.

FAMILY SIZE

The average household size in the surveyed area was 6.7 (SD=3.5, n=140) with a minimum of 2 members and a maximum of 22 members. One-third of respondents have a family size of 2-4 members, which is considered as a small family – typically the husband, wife and two children. A large proportion of the households (55%) are medium sized in terms of number of members. One-fifth of the households in the sample are extended families, with more than 12 members (Table).

Table Percentage distribution of households by family size

Household size	Number of households	Percent of households
2-4 (small family)	34	24
5-8 (medium family size)	77	55
9-12 (large family size)	20	14
>12 (extended family size)	9	6

SOURCES OF LIVELIHOODS

ON-FARM LIVELIHOOD SOURCES

The households in the surveyed villages derive their livelihoods from diverse sources, and agriculture is the mainstay of livelihoods for many of them. Most of the households integrate crops with livestock. They are producing food crops, cash crops, fruits, vegetables, livestock, fodder and poultry and in few cases fish as well (Table). Almost one-quarter of these households are operating at a subsistence level, producing food and livestock only for their own consumption needs, and not selling any agricultural products.

Table Percentage of households producing and selling farm products produced on-farm

Produced in the farm	% of households producing	% of households selling
Food crops, fruits, vegetables	96	54
Livestock and crops	71	50
Livestock only	4	2
Timber, fuel wood, honey etc	57	2
Fish	1	2

Almost 96% of households are producing food crops (raw and processed), fruits, vegetables, fodder and manure, only 4% keep livestock only, while 71% of households integrate crops with livestock. Over half of these households also produce timber, manure, fuel wood and honey, while only 1% of households are involved in fisheries. A large number of crop growers sold their products in the market (54%). One-half of households engaged in both agriculture and livestock are selling some of their products in the market (Table).A majority of the households (108 households) produced several products on the farm (4 to 10 products) although 4% of households produced no agricultural products last year (Figure). Another 4% produced 1 product last year, with 40% of these households also selling some produce, 13% produced 2 products, with 67% of these households also selling in the market, and 38% produced 7-10 products on-farm, and 87% of them sold in the market. All those households who produced more than 10 products were also selling some, suggesting the higher the number of products produced on-farm (i.e. the more diversified), the more commercialized the farm is. In order to further understand production and selling behaviour, households were asked which specific products they produced and sold in the market last year. In the surveyed villages, 129 households produced food crops, with some doing some further processing of these crops at home, mainly for home consumption. Fifteen households produced cash crops, 53 produced fruits and 96 produced vegetables. Key fruits grown in the area are mango, litchi, guava and banana. The most common vegetables grown here are cauliflower, cabbage, brinjal and ladyfinger. A majority of the households raised small livestock and poultry (mainly goats and chicken). Some also have large livestock such as cows and buffaloes, mainly for milk production and to obtain by-products such as manure and compost. Most of the households who have livestock species also produce fodder to supply feed to the livestock (Table 3.2). Thirty-seven households produce fuelwood, mainly for household needs. Food crop producers sell surplus in the market (56 households out of 128). In general, small livestock are mainly raised to generate cash. Out of the 43 households, 32 sold their small animals in the market,

while few sold large livestock as they are mainly raised to supply household nutrition (milk, for example) as well as generated a regular source of income through milk sales.

Number of household producing, consuming and selling various agricultural products from their own farm

Product	Number of households producing	% of households producing	Number of households selling
Food crops	129	95	56
Cash crops	15	11	13
Fruits	53	39	9
Vegetables	96	71	32
Fodder	84	62	14
Large livestock	81	60	18
Small livestock	43	32	32
Fish	2	1	2
Timber	7	5	1
Fuel wood	37	27	0
Manure/compost	45	33	1

OFF-FARM LIVELIHOOD SOURCES

People in the surveyed villages also collect some fruits, fodder, fuel wood and fish from off-farm sources, mainly for their household consumption. However, this off-farm production and collection of agricultural products from communal lands doesn't appear to be a common practice of households in the surveyed villages. Selling of collected food and fodder from off-farm is also not commonly done in the surveyed area, in general. Table 3.3 shows that 43% of households collect food grains, 35% collect fuel wood from the forest and community sources, while 9% of them collect fodder for their cattle from common property resources. The fact that 43% of households are collecting some

food crops from off-farm sources suggests that their farm production is not sufficient for their family needs throughout the year, another indicator of the need to be concerned about food security issues in this area.

Agricultural products coming from off-farm sources

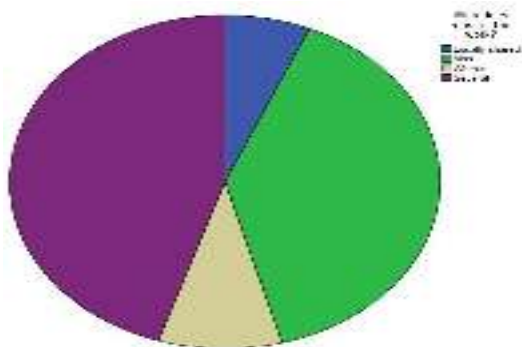
Products coming from off-farm sources	Number of households	% of households
Food crops	39	43
Fruits	5	6
Fodder	8	9
Fish	4	4
Fuel wood	32	35
Charcoal	1	1
Manure	2	2

PARTICIPATION IN ON- AND OFF-

FARM ACTIVITIES IN THE HOUSEHOLDS

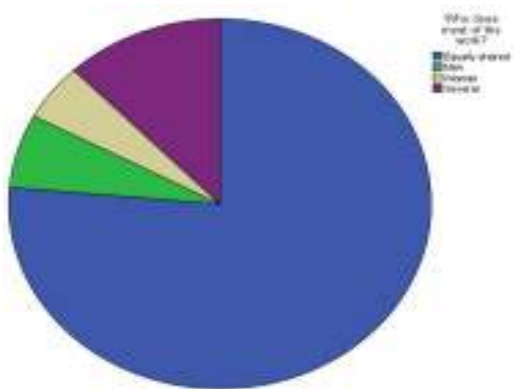
In rural India, both men and women are typically involved in on-farm and off-farm activities. However, Bihar is a male dominated society. Most agricultural decisions are taken by males. At the same time, most of the household responsibilities are borne by women. The husband and the wife, along with grown up children, share responsibilities of on-farm and off-farm activities, although the nature and intensity of involvement differ in different parts of the country. In Vaishali, we see that almost 40% of households share on-farm work between men, women and children, while another 40% of households state that farm work is being done only by male members of the household. Figure 3.2 also shows that for 14% of households, women are doing most of the work related to agriculture. In 11% of cases, on-farm activities are equally shared by men and women.

Figure Agricultural workload on-farm by gender/sex



For off-farm activities, both males and females are involved. A large proportion of the off-farm activities are being done conjointly by men and women (for 75% of surveyed households). Similarly, almost 15% of the households noted that all family members share responsibilities for off-farm activities. For 6% of cases, only men are involved, and 5% of households said that only women are involved in off-farm gathering of fuelwood, fodder, fruits, etc.

Figure Agricultural workload off-farm by gender/sex



CROP, LIVESTOCK, LAND AND WATER MANAGEMENT CHANGES

Adoption of modern farm technologies for crop and livestock production, soil, land and water management, and agroforestry practices is prerequisite for increasing employment, agricultural production and income of farming households. In Vaishali, the majority of farm households have small landholdings. While most of the farmers are progressive in adopting modern crop and livestock technologies, they do not easily access these technologies.

CROP-RELATED CHANGES

Households were asked what their 3 most important crops are (from an overall livelihoods perspective). The most important crops identified, i.e. by the greatest numbers of households cultivating them, are wheat, hybrid rice and potatoes. Maize comes in fourth in order of importance. While the most important crops a decade earlier were wheat, rice, tobacco and sweet potatoes, tobacco and sweet potatoes have now been completely replaced by other crops such

as hybrid paddy rice. They were next asked about what changes they had made to their farming system/practices over the last 10 years, and for which crops. Looking at the proportion of households who have made changes to one or more of their most important crops, we found that substantial changes have been made in crop production practices, including varietal changes. On average, households made 7 changes (SD= 3; n= 140) to their main crops. The maximum number of changes reported was 16. Almost 91% of the households made changes to more than two crops, and 1% of them made changes in one or two crops in the last 10 years, while 8% of households had made no cropping changes at all in the last decade. The major changes happened in wheat, rice, maize and potatoes.

ADOPTERS OF NEW CROPS/VARIETIES

We looked into more detail at the type of farming practice changes households had made. The rate of introduction of new crops and/or varieties was high in the Vaishali area. With respect to how many households in the last 10 years had introduced new crops and/or new varieties, we found that many households had introduced some new crops and/or varieties. In the surveyed villages, households introduced new crops. These included banana, cucumber, garlic, maize, mung bean, okra, onions, pumpkin and hybrid rice. This suggests a shift to growing more vegetables, e.g. in kitchen gardens, is happening, along with an increased use of hybrid rice. At the same time, some of the farmers reported that they stopped growing certain crops in the last 10 years. Some of the crops that disappeared include tobacco (70 households stopped cultivating it), sweet potatoes (19 households no longer growing this crop), and peas (21 households switched out of this), among others. Almost 91% of the households made changes in terms of varieties sown. Wheat, considered a primary crop in the area, has been a focus of the introduction of new varieties, by 118 households.

CROPPING-RELATED CHANGES

With respect to cropping-related changes, we examined whether households had made one or more of the following changes over the last 10 years:

1. Introduced intercropping;
2. Earlier land preparation;
3. Earlier planting;
4. Later planting;
5. Expanded area;
6. Reduced area;
7. Started using pesticides/herbicides;
8. Integrated pest management;
9. Integrated crop management.

The results show that most households have made some of the cropping-related changes mentioned above. However, the key changes made are area expansion, mechanization, earlier planting, introduction of agro-chemicals, and applying manure and compost. Cropping-related changes took place mainly in rice, wheat and potatoes.

WATER MANAGEMENT-RELATED CHANGES

For the water management-related changes, the following changes in practice were considered:

1. Started irrigating;
2. Introduced micro-catchments;
3. Introduced improved irrigation;
4. Introduced improved drainage.

In this area, they have traditionally relied on a traditional irrigation system (*Ahar/Pyne/Tank*). However, the traditional irrigation system collapsed several years ago, and since then, farmers have not been able to irrigate their crops through these sources. Farmers thus started using tube wells (bore wells) for irrigation of crops. About 64 per cent of households under study have started using bore-wells for irrigation purposes in the last 10 years.

FOOD SECURITY

The monthly sources of food for the family were queried, i.e. whether it came mainly from their own farm, or from elsewhere (e.g. the market, gifts, food aid), for each month (in an average year). The survey found that 31% of households get enough food from their own farms to feed their families throughout the year.

Figure Main source of food by month

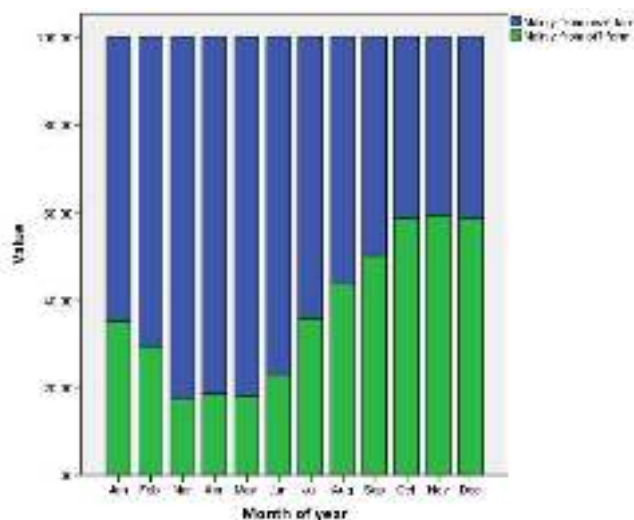
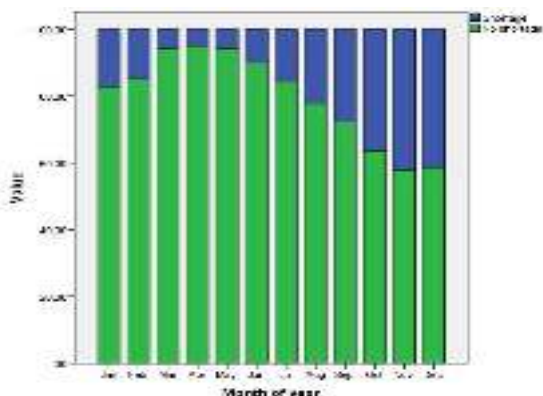


Figure shows a good proportion of the households (about 80%) obtain food mainly from their own farms during March to June, but even during these good periods, roughly one-fifth of households are mainly relying on other sources, including the market, relatives, friends and government. October through December are the months when a majority of households (almost 60%) depend mainly on off-farm sources to fulfil their food requirements. The number of households depending on off-farm source increases during the period of June until December. Farmers harvest wheat normally in April/May and soon after harvesting, most families depend largely on their on-farm production. Households were also asked during which months of the year they struggled to have enough food to feed their family, from any source. Figure shows the pattern of food shortages in the study villages. March, April and May are the months when most households have no food shortages. That is because of availability of wheat on-farm and in the market at a cheaper price. Starting in June, the percentage of households facing food shortages increases from 10 to 40 in December.

Figure Hunger/Food shortage months



LAND AND WATER

WATER FOR AGRICULTURE

Agriculture production depends on availability of irrigation and some of the farmers in Bihar own wells/boreholes and also their fields are supplied with water through an irrigation canal. However, for resource-poor farmers water is a constraint, due to not owning a pump and lacking the means to invest in improved water management practices. The situation is aggravated by land fragmentation. However, 89% farmers have irrigation available from one source or the other, whilst 10% of the households solely depend on rainwater. Rain water has been a major source of water for agriculture (monsoon season rice), winter wheat and vegetable. 54% of families own boreholes for irrigation, 3% irrigate through dams and 11% own a water pump (Table).

Table Water sources for agriculture on-farm

On-farm agricultural water source	% of households
Irrigation	89
Tanks for water harvesting	1
Dams or waterholes	3
Boreholes	54
Water pumps	11
Inlet/water gate	1
Other: Rain water	10

LAND USE

Farmers in the northeast part of the IGP have smaller parcel of lands and hence the majority are smallholder subsistence farmers. The same holds true in the households surveyed in Vaishali. The majority are poor both in terms of land ownership and income. Table shows that 89% of them access (i.e. owned and/or rented) less than one hectare of land, 10% of these families access between one and five hectares, and 1% has >5 hectares of land. Rented land is negligible in this area.

Table Total land size owned and rented in by households

Number of hectares of land owned and rented in	% of households
Less than one hectare	89
1-5 hectares	10
Over 5 hectares	1

TREES: Almost 13% of the farm families reported having planted trees in the last 12 months (10% planted <10 trees, 3% planted 10-50 trees, and 1% planted >50 trees in their farmlands). Similarly, 18% of the surveyed households said they had protected trees on their farms, and 11% either purchased and/or produced tree seedlings in the last 12 months.

HIRED MACHINERY OR LABOUR: Agricultural machines (tractor and threshers) have been introduced in recent years in Vaishali. Although animal drawn ploughs are not widely available in the locality, 31% of households reported hiring animal drawn ploughs. Hiring a tractor is also common in this area, and almost 89% of the farmers hired a tractor for land preparation, crop harvesting and threshing. Hiring farm labor is also common in this part of the world as household farm labor is insufficient during the peak seasons. Almost 58% of households hired farm workers, while 9% reported hiring no farm machinery or labor.

FERTILIZER USE

Fertilizer types	% of households
Urea	100
DAP	92
CAN	15
Rock phosphate	9
Local mixture	16
Several types	45

One-fifth of households used no purchased fertilizers from the market. When those households using it were asked what type of fertilizer they used, almost all replied that they used urea (Table) on most crops. Forty-four percent used three types of fertilizer, while 30% used two different types of fertilizers. Ninety-two percent of these farm families used DAP and 15% used CAN. Some households used rock phosphate as well. Local mixture was being used by 16% of respondents. Farmers have also started using vermi-compost, lime, micronutrients and green manuring to increase soil fertility and enhance productivity. All those who applied fertilizer did so to their most important crop, 88% applied it to their second most important crop, and 73% applied to the third important crop. These crops included wheat (98% of households reporting applying fertilizer), potatoes (83%), hybrid rice (77%) and maize (52%).

Table Different types of fertilizers used by farm families

CLIMATE AND WEATHER INFORMATION

The survey data shows that 48% of community people get climate and weather-related information from various sources that include radio, TV, government department (agricultural extension), private organizations and community members. Farm households received information on extreme events, pest or disease outbreaks, start of the rains and 2-3 month weather forecasts.

INFORMATION RECIPIENTS IN THE HOUSEHOLDS

Both male and female members of the surveyed families get information on weather (Table). However, in most cases, males are the primary recipient of the information from the external sources in rural Vaishali, as reported by 90% of households. Ten percent of them reported this information is received by both males and females.

Table Gender breakdown of different kinds of weather-related information

Type of weather-related information received	% of households receiving information	% of households reporting only men are receiving this information	% of households reporting both men and women are receiving this information
Extreme events	28	89	11
Pest or disease outbreak	19	89	11
Start of the rains	44	93	7
Weather for the next 2-3 months	21	87	13
Weather for the next 2-3 days	34	91	9
No information	52	14	6

TYPES OF WEATHER-RELATED INFORMATION

Forty-eight percent of surveyed households reported receiving some type of weather or climate-related information over the last year. Rural people get weather-related information from various sources, including radio, television,

agricultural extension, NGOs, friends, relatives, neighbour, newspaper, mobile phone and religious groups (Table). Farmers also find such information from school teachers and directly from the meteorology department.

FORECASTS OF EXTREME EVENTS

Table Sources of information about extreme events

Source of information on extreme events	Number of responses	Percent of responses
Radio	20	30
Television	15	22
Extension department	8	12
Friends, relatives or neighbours	8	12
Newspaper	14	21
Cell phone	2	3

In the surveyed area, 30% of families reported that they get information related to extreme events through radio, while 22% get weather information on extreme events through television (Table). Twenty-one percent obtained this information from a newspaper, and 12% of them get this information from friends, relatives and/or neighbours.

CONCLUSIONS

Mixed crop-livestock agriculture is the primary source of livelihoods for the majority of the farmers in Vaishali district of Bihar, however, landholdings are very low (<0.5 ha) and land fragmentation is a common occurrence. We see that households have been making farming practice changes. The most common change seen is to varieties of principal crops sown, including rice, wheat, potatoes and maize. Adoption of new agricultural technologies has been high, and it is largely technology and market-related reasons that are driving many of the changes in agricultural practices that households have been making. However, climate-related reasons are also a factor in many of the changes seen in

agricultural practices in this area over the last decade. Livestock, off-farm income – largely from employment on farms other than their own, migration and other wage employment – are all very important sources of livelihoods for these households. However, livestock and migration are emerging as the main sources of livelihood, particularly on households with small land area. Over the period of the last 10 years, few crops have been replaced partially or completely. Tobacco and sweet potatoes are such cases, though, as they have been completely replaced by hybrid rice and vegetables. Tube wells (bore wells) provide the main source of irrigation water these days. They are operated by diesel and farmers cannot always afford to give sufficient quantities of water at the right time to their crops due to its high cost. Oxen traction has been replaced by use of tractors, in most cases through rental. Many farm households now possess cell phones and bank accounts. However, food security remains a significant challenge in Vaishali.

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ROLE OF COATING & LAMINATION PROCESSES FOR DEVELOPING SMART TEXTILE APPLYING POLYMERS

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ABSTRACT**

Coating and lamination are two functional processes which are used to make proper finishing to the textile material. The coating formulation with different textile grade polymer like PVC, PU, acrylic, PTFE are hugely used to make a textile product with multipurpose way like waterproof protective clothing, electrical insulation etc. On the other hand lamination process is used to prepare some important textile products with daily uses in our practical life. Coating and laminating are increasingly important techniques for adding value to technical textiles. Coating and lamination enhance and extend the range of functional performance properties of textiles and the use of these techniques is growing rapidly as the applications for technical textiles become more diverse. Cheaper fabric structures may be coated or laminated to provide higher added value to end-users and higher profit margins to manufacturers. The key to success in textile coating and lamination depends upon the application of appropriate technology using modern machinery. Machine productivity is important, but flexibility in terms of production speed and the versatility of coating/lamination methods are important factors to consider, as well as a high level of process monitoring, process control and automation to satisfy demanding technical specifications.

The machinery and method of application of the coating formulation must be versatile, minimize tensions on the fabric that may lead to distortion or stretch, and eliminate problems in knitted fabrics such as curling selvages.

Smart textiles refer to the emergence of electronic components with advanced fibres, polymers, yarns and fabrics. They sense the information about its wearer's body and inform the wearer of the conditions of the body or send the information to the outside world. The emergence of devices and miniaturized electronic apparatus has a great influence on modern people's life patterns. Smart textiles that are manufactured mainly for the purpose of protection are referred to as protective textiles such as those to provide thermal comfort and anti-freeze safety. Metallic wires are also used in heated fabrics and personal heating garments. Electrical wires have been used in electrically heated wearing apparel and in heating gloves.

Heating textiles can also be used for household use, such as heated floors, walls and roof, etc. The coating and lamination gives a powerful tool for the advancement of textile technology. It provides the opportunity to produce these special fabrics

Keywords: *textile coating, protective clothing, coating, lamination.*

INTRODUCTION

Coating is a process in which a polymeric layer is applied directly to one or both surfaces of the fabric. The polymer coating must adhere to the textile and a blade or similar aperture controls the thickness of the viscous polymer. The coated fabric is heated and the polymer is cured (that is, polymerized). Where a thick coating is required this may be built up by applying successive coating layers, layer on layer, interlayer adhesion must therefore be high [1]. Finally, a thin top layer may be applied for technical enhancement of the coating. Depending upon the end-user requirements, heavy duty technical textile coatings may be applied at high weight, whereas other end-uses for high-technology apparel may require coating weights very low. The chemical formulation of the coating, the coating thickness and weight, the number of layers, the form of the technical textile and the nature of any pre-treatment (such as to stabilize the fabric dimensions prior to coating) are of great importance. Traditionally, coating has been applied to woven technical textiles, but increasingly warp-knitted, raschel [2], weft-knitted and nonwoven fabrics must be coated on the same line.

The overall properties of a polymer coated textile are mainly dependent upon the:

- Characteristics of the textile substrate (with the exception of metallic, glass, and inorganic fibre woven textiles, all other textile substrates are always polymeric).
- Characteristics of the coat applied (which is also a polymer).
- Coating/Adhesion methods selected and employed [3] in which the adhesive used is polymeric in general.

The first step in the production of a coated textile fabric is 'direct spreading' of the (thickened liquid or paste) polymer in liquid form over the textile surface. The thickened liquid is allowed to evaporate, leaving the polymer on the fabric (if solvent-based) or allowed to transform into a coat (if plastisol- or dispersion-based); both of these processes are carried out in special ovens. During this process, appropriate crosslinking ('curing') of the polymer coat is achieved to improve durability to abrasion and resistance to solvents (and water). This type of processing has the advantage of producing coats without mechanical or thermal stresses.

A laminated (or combined) fabric consists of two or more layers, one of which is a textile fabric, bonded closely together by means of an added adhesive, or by the adhesive properties of one or more of the component layers. Conventional laminated technical textiles normally consist of one or more textile substrates that are combined using a pre-prepared polymer film or membrane by using adhesives or by using heat and pressure. Usually the layer in a laminated fabric consists of a polymeric substance; however, in some metalized fabrics the metal is not deposited by chemical deposition but is laminated

using an adhesive or by use of an electric arc. Adhesion in lamination may be over the whole fabric surface or of the discrete type [4].

POLYMERIC MATERIALS COMMONLY USED FOR TEXTILES

The formulation of a coating is complicated, and it can contain a wide range of chemicals depending upon the nature of the polymer, the necessary additives for the specific end use, whether the coating has to be foamed prior to application, and the type of coating machinery to be used. Coatings may be coloured, translucent or opaque, fluorescent, photo-luminescent or retro-reflective, according to the end user requirements [5]. Some thermoplastics are used as they allow the material to be used as they allow the material to be used as hot melt adhesive and in some cases for welding techniques. They are used as coating polymers. It is important to realize that coating formulations consists of several additives. Amongst these are UV radiation and heat stabilizers, antioxidants, fillers to improve the mechanical properties.

POLYMERS: -

Poly Vinyl Chloride (PVC)
Poly Vinylidene Chloride (PVDC)
Poly Urethane (PU)
Acrylic
Ethylene Vinyl Acetate (EVA)
Polyolefins, LDPE, HDPE, Polypropylene
Silicon
Poly Tetra Fluro Ethylene (PTFE)
Natural Rubber (NR)
Styrene Butadiene Rubber (SBR)
Nitrile Rubber (Acrylonitrile/Butadiene) NBR
Neoprene Rubber
EPDM Rubber
Butyl Rubber (BR)
Polychloroprene Rubber

TYPES OF COATING METHODS

There are several processes for the application of coating to the textile material depending upon the requirement of end product. Some of these processes are described below:

- **Direct Coating**

The simplest coating procedure is the direct method, sometimes called the 'floating knife' or knife over air technique where the fabric is stretched flat to form an even uniform surface and is transported under a stationary doctor blade[6]. As the fiber moves forward, it is scraped by the knife and the polymer resin compound is spread evenly over the surface. Waterproof protective clothing fabric, automotive car seat fabrics, tarpaulins and light weight material for inflatable are produced by the direct method.

- **Foamed and Crushed Foam Coating**

This is possible because the foam, which is rather like shaving cream, sits on the top of coating. Crushed foam coating increases the no. of fabrics which can be coated; it also greatly reduces penetration of resin into the fabric, which allows the production of much softer handles and better drape than can generally produced by direct coating[7]. This technique is used for apparel goods, floor coverings, wall coverings, black-out curtains and curtain linings and filter materials.

- **Transfer Coating**

The principle of transfer coating is first to spread the polymer on to release paper to form a film and then to laminate this film to the fabric. The main uses of this type of coating technique are the transfer coated polyurethane fabrics is in up-market and the waterproof protective clothing

- **Hot Melt Extrusion Coating**

This method is used for thermoplastic polymers such as polyurethane, polyolefins and PVC, which are applied by feeding granules of the material into the nip between moving heated rollers. This process is used to produce light weight coverings or tarpaulins.

- **Calender Coating**

Calenders are primarily used to produce unsupported films of PVC and rubbers from compounded polymer 'dough'. This process can also be adapted to apply freshly produced film to fabric. The thickness of the film is determined by the gap separation of the rollers, but there is usually a limit to the thinness of films which may be produced by this method [8].

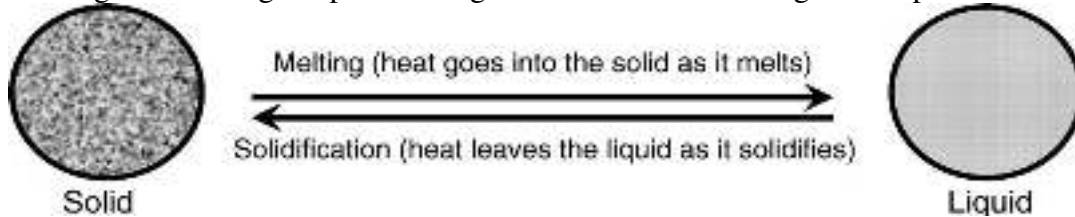
- **Rotary Screen Coating**

The rotary screen technique which applies compound to a fabric by forcing it through a cylindrical screen, it is used mainly for textile printing. The technique can also be used for coating polymer onto fabric with add-ons. When deposited on to the fabric, the resin in the dots flows and merges together to form a continuous coating.

- **Phase Change Materials**

Phase change materials (PCM) take advantage of latent heat that can be stored or released from a material over a narrow temperature range[9]. PCM possesses the ability to change their state with a certain temperature range. These materials absorb energy during the heating process as phase change takes place and release energy to the environment in the phase change range during a reverse cooling process. Insulation effect reached by the PCM depends on temperature and time. Recently, the incorporation of PCM in textiles by coating to make thermo-regulated smart textiles is going on.

Figure 1. Change in phase change material with the change in temperature



The PCMs change phases within a temperature range just above and below human skin temperature would be suitable for application in textiles. This interesting property of PCMs would be useful for making protective textiles in all-season.

- **Antibacterial Coating**

The cotton fabric is coated with PBA-chitosan particles by using a conventional pad-dry-cure method. The cotton treated with PBA-chitosan particles demonstrates an excellent antibacterial activity with bacterial reductions more than 99%. The presence of apatite-coated TiO₂ shows antibacterial activity in the presence of black light or visible light, suggesting its potential use in reducing the risk of microorganism transmission for textile applications. A novel antibacterial coating for cotton fabrics has been developed using core-shell particles that consist of poly (n-butyl acrylate) (PBA) cores and chitosan shells.

- **Conductive Coating**

Polypropylene (PP) and viscose (VS) textiles were modified by the in situ synthesis of a conducting poly pyrrole (PPy) overlayer. To improve adhesion of the conducting layer to the textile surface, a pyrrole-functionalized silane (SP) was synthesized and bonded onto the surface before poly pyrrole formation. Moreover, to introduce hydroxyl groups into the surface, PP was pre treated by grafting vinyl trimethoxy silane by means of a radiofrequency plasma discharge.

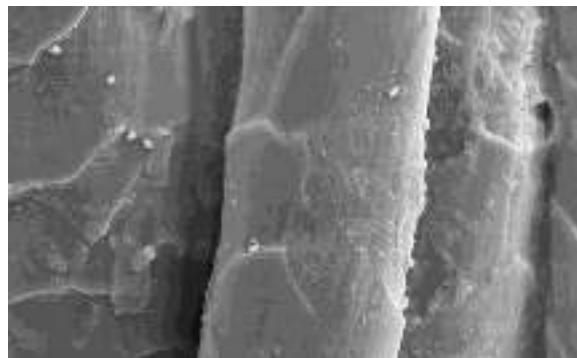


Figure 2. Poly pyrrole applied to a wool substrate by the vapour polymerization method. Magnification 6590x[14]

TYPES OF LAMINATION METHODS

- Flame Lamination

Flame lamination can be used to adhere polyurethane foam to a textile material. A web of overgas flame at around 950°C and combined with the textile material from a second roller in the first nip of a three-bowl system [10]. The foam-laminated textile material is then passed through the second nip and wound upon a third roller (Figure 3). Three-ply laminates are possible by the addition of a second burner to the machine. The major disadvantage is the high capital cost of equipment—for instance, carbon filter absorbers are needed to clean up the gaseous emissions so that they comply with legislative requirements. Flame lamination has been widely used for automotive fabrics.

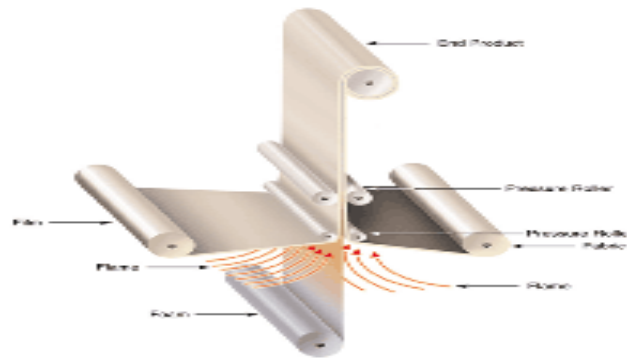


Figure 3. Process of flame lamination

- Adhesive Lamination-aqueous Based

Adhesive lamination can be used to laminate two fabrics by applying an aqueous-based pressure-sensitive adhesive by knife-over-roller spreading. Alternatively, the pressure-sensitive adhesive can be spread on a release paper and then transfer coated to the textile material, which can then be combined with a second fabric by bringing these into contact under heat and pressure to remove the water [8].

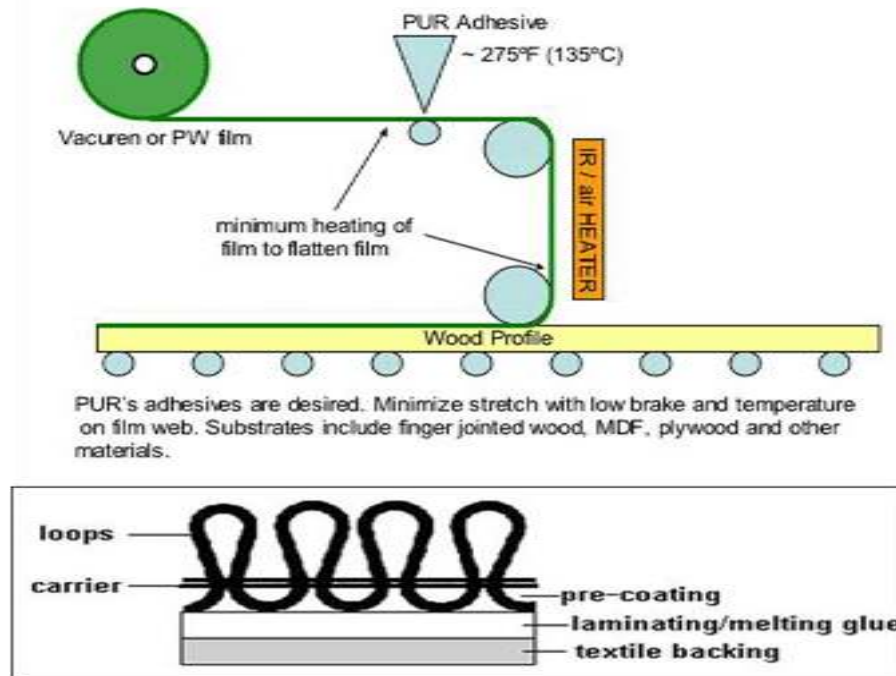
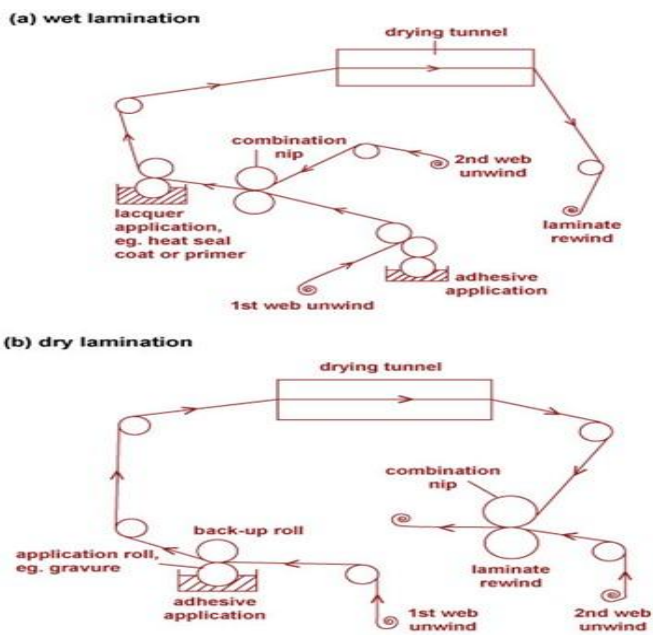


Figure 4. Process of adhesivelamination

- AdhesiveLamination-solvent-based

Solvent-based adhesives can be used to laminatemicroporous membranes to textile fabrics to provide a barrier against liquids (for use in hospital theatregowns and to protect mattresses, for instance)[11]. Solvent-based poly-urethane that cures in the presence of moisture is sprayed on the fabric and the membrane is nipped against the adhesive surface (Figure 5). Then the two are held together while cross-linking takes



place to form the necessary bonding

Figure 5. Process of adhesive lamination-solvent-based

• Heat Lamination

Heat lamination using a hot -melt adhesives supplied as a solid, or slit film net or web can be carried out on the surface of a heated central drum (180-250 [degrees]C) where the materials are held together as a two-ply composite under a tensioned continuous pressure blanket [5]. Flatbed laminating machines can also be used, but the method is unsuitable for heat-sensitive fabrics (Figure 6). Heat lamination has been widely used for heat-sensitive fabrics.

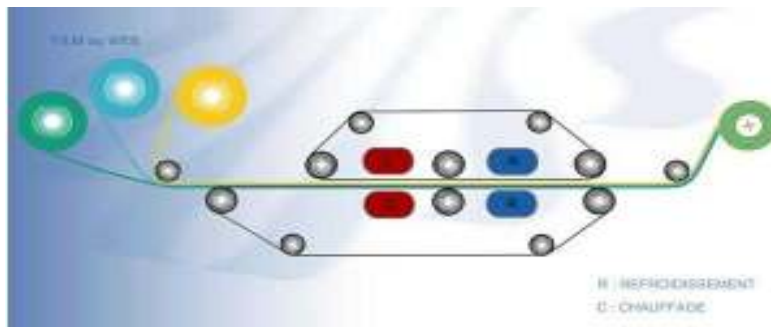


Figure 6. Process of heat lamination

• Hot -melt Adhesives

Hot -melt adhesives are thermoplastic and can be melted or softened by heat. When spread on the fabric in the hot state, lamination with another fabric can occur on re-solidification as the coating cools down. A variety of methods can be used with hot -melt

adhesives. Slot die extrusion allows high viscosity hot -melt adhesives to be extruded as a continuous film directly on all types of textiles. Mixing the hot-melt adhesive with air inside. Alternatively, roller and calendar hot -melt coating and laminating may be used.

- **Manufacture of 3D Structures by Cold Low Pressure Lamination of Ceramic Green Tapes**

Commercial ceramic green tapes were used which were laminated by Cold Low Pressure Lamination (CLPL). Which allow to join particularly fine, complex structures with cavities or undercuts, because no mass flow occurs. This technique is based on gluing the adjacent tapes by means of an adhesive film at room temperature under a low pressure [12].

- **Processing of an Aqueous Tape Casting of Meso carbon Microbeads for High-performance Carbonaceous Laminations**

Aqueous tape casting was adopted to obtain high-performance carbonaceous laminations with homogeneous density and high strength. For the preparation of a stable and homogeneous slurry of meso carbon microbeads, the research focuses on the rheological behavior of slurries consisting of a solvent and additives such as a binder, plasticizer and dispersant. During the interring of green laminations, the additives are pyrolyzed at 500 °C to form amorphous carbon [13], which reduces the electrical conductivity and the mechanical strength of the carbonized laminations.

APPLICATIONS IN SMART TEXTILE

- To carry out these functions, smart or intelligent textiles must possess special properties that the conventional fiber does not have. The clothing must have a sensing function in order for it to perceive such variables as biomedical signals and body temperature of its wearer. Furthermore it must also have the actuator function to inform its wearer of the information or services available in the external world. It would be an ideal case if the fiber itself becomes the sensor or has a built-in actuator function.
- Smart textiles that are manufactured mainly for the purpose of protection are referred to as protective textiles such as those that provide thermal comfort and antifreeze safety. Wool fibers stuffed into crude footwear was the first nonwoven felts used for the protection of human feet. Wool is the best natural occurring heat generating fiber that has been used to warm up the body in colder environments since ancient ages. Heat is released from the wool as it absorbs moisture. If 1 kg of dry wool is allowed to get saturated in humid air, 960 kJ of heat will be generated that is equal to the heat produced by an electric blanket running for eight hours.
- Metallic wires are also used in heated fabrics and personal heating garments. Electrical wires have been used in electrically heated wearing apparel and in heating gloves. The gloves can be worn with
outer cape-

leather for protection to skin from electrical wires. The first documented evidence for the use of metallic wires in textile clothing is found in World War II.

- Now-a-days, more sophisticated conductive yarns are being produced instead of metallic wires that contain the properties of textile yarns. Manufacturing of conductive yarns helped textiles find application in the field of electrical components and electronics. Further textile actuators like heating fabrics have been used in numerous and varied fields such as sports, leisure, medical and automotive. Smart clothing is being made with conductive yarns where an electrical current is required to pass through the fabric.
- Heating textiles are also used in the automobiles industry. It is also used in medical fields such as electrotherapy treatment, medical blanket for maintaining patient's body temperature, strain sensors and motion capturing devices. Many accidents reported in the past years are due to accumulation of ice on aircrafts. Heated textiles can also be used in the aircraft industry as an anti-freezing agent to avoid the accumulation of ice on the wings of aircraft.
- Conductive materials such as metals and conducting polymers are already being used in many textile applications such as antistatic materials, electromagnetic interference shielding, heating, transport of electrical signals and in sensors, etc. The temperature of heating materials depends on the thermal power given off by the textile. Clothing heated with textiles ensures an appropriate temperature gradient between the body and the environment.

CONCLUSION

The coating and lamination gives a powerful tool for the advancement of textile technology. It provides the opportunities to produce the special fabrics like water-proof resistant coverings, large tents and architectural uses, back coating for upholstery including auto seats, Food, Medical applications, parachutes, Woven curtains, for heat-sensitive fabrics, automotive fabrics, disposable hospital apparel etc. the recent developments also enhanced the lamination and coating technique into state-of-art process of the future in textile field.

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THE IMPACT OF HIV/AIDS ON MENTAL HEALTH

Dr. Nongmeikapam Premika Devi

Abstract

The presence of mental illness may lead to non-adherence to ART and result in poorer health among individuals with HIV/AIDS. Unfortunately, many of the HIV+ population that suffer from mental illness have not received an official diagnosis of their disorder. The present study attempts to examine the depression and anxiety level of individuals with HIV/AIDS and also an attempt has made to differentiate the depression and anxiety level between the experimental group and control group. And, the result of the present study has found that 31% of individuals with HIV/AIDS have minimal depression, 21% of them have mild depression, 26.5% have moderate depression, and 21.5% of them have severe depression. In case of level of anxiety 45.5% of individuals with HIV/AIDS have mild anxiety, 27% of them have mild to moderate anxiety and 27.5% of them have moderate to severe anxiety. The result also indicates that individuals of experimental group significantly have more depression and anxiety than the individuals of control group.

Key words: Depression, Anxiety, HIV/AIDS

INTRODUCTION

Depression has become a mental health epidemic. Approximately 6 million American men and 12 million American women suffer from clinical depression (Bhatia & Bhatia, 1999; Rabat, 2001). HIV/AIDS and depression are projected to be the world's two leading causes of disability by 2030 (Mathers & Loncar, 2006). Worldwide, 33 million people are currently living with HIV. In 2009, there were an estimated 2.6 million new HIV infections and 1.8 million deaths due to AIDS (UNAIDS, 2010). Depression, on the other hand, affects 121 million people globally (World Health Organisation). Importantly, HIV/AIDS and anxiety/depression are interlinked. People suffering from depression are interlinked. People suffering from depression may be more likely to engage in risky sexual behaviour, and they are therefore at greater risk of contracting HIV (Gupta et al., 2010; Smit et al., 2006; Meade & Sikkema, 2006). Conversely, an HIV diagnosis may trigger symptoms of anxiety and depression (Boarts et al., 2009; Hand et al., 2006), which could once again lead to risky sexual behavior and the spreading of the virus. In addition, studies have shown that people suffering from depression are less likely to adhere to treatment- treatment for both mental illness and for antiretroviral treatment (ART) (Horberg et al., 2008). Depression may therefore lead to non-adherence to ART and result in poorer health. Unfortunately, more than half of the HIV+ population that suffer from depression have not received an official diagnosis of their depression (Asch et al., 2003).

In a study done by Chandra *et al.*, (2005), the number of individuals diagnosed as having anxiety disorders was higher when compared with the western studies. The cultural factors like stigma, relative lack of appropriate treatment facilities, and poor access to the health care and low educational level could have significantly contributed. Recent studies on the prevalence of anxiety and depression in HIV/AIDS patients who are on ART in resource-limited settings confirm this link. Symptoms of anxiety and depression among 386 people initiating ART in Brazil were measured using the hospital, Anxiety

and Depression Scale (HADS) (< 10). The prevalence of anxiety and depression, respectively, was 35.8% and 21.8% (Nogueira et al., 2006).

MinaSaadat *et al.*, (2015) compare depression, anxiety, stress, and related factors among women and men with human immunodeficiency virus (HIV) infection. In this cross-sectional survey conducted between November and September 2013, 200 participants with HIV/acquired immune deficiency syndrome (AIDS) attending Consultation Centers. Participants with HIV/AIDS were interviewed using the Depression, Anxiety and Stress Scales questionnaire (DASS). Result shows significant associations between marital status of women and the level of depression ($P < 0.05$). However, the mean depression and anxiety in women are greater than men ($P < 0.05$), and the mean stress in men is greater than women ($P < 0.05$). Hence, HIV infection is related with psychiatric disorders. According to the results, women are more vulnerable to depression and anxiety and they need more care. Management of these psychiatric disorders is very important and requires innovative comprehensive approaches.

METHOD

The aim of the study was to examine the depression and anxiety of individuals with HIV/AIDS in Manipur.

Sample

The sample of the present study was collected from different drop-in-centre of Manipur located at Imphal. Based on purposive sampling technique, 200 subjects who were HIV/AIDS positive (100 males and 100 females) and 100 subjects who were not infected by HIV (50 males and 50 females) were taken. Samples chosen for the study were individuals within 20 to 50 years of age residing in Manipur.

TOOLS

1) History taking proforma especially designed for present study:

Semi-structured proforma scale was administered for collecting socio-demographic and economic data of the subjects which was developed by the researcher for the present study.

2) The Beck Depression Inventory-II by Beck *et al.*, (1996):

This is a 21 multiple-choice self-report inventory, one of the most widely used instruments for measuring the severity of depression. There are three versions of the BDI—the original BDI, first published in 1961 and later revised in 1978 as the BDI-IA, and the BDI-II, published in 1996. The original BDI, first published in 1961, consisted of 21 items about how the subject has been feeling in the last week. Each question has a set of at least four possible choices, ranging in intensity. When the test is scored, a value of 0 to 3 is assigned for each answer and then the total score is compared to a key to determine the depression's severity. The standard cut-offs are as follows: 0-9: indicates minimal depression, 10-18: indicates mild depression, 19-29: indicates moderate depression and 30-63: indicates severe depression.

The BDI-IA was a revision of the original instrument, developed by Beck during the 1970s and copyrighted in 1978. The BDI-II was a 1996 revision of the BDI, developed in response to the American Psychiatric Association's publication of the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, which changed many of the diagnostic criteria for Major Depressive Disorder. Like the BDI, the BDI-II also contains 21 questions, each answer being scored on a scale value of 0 to 3. The cutoffs used differ from the original: 0-13: minimal depression; 14-19: mild depression; 20-28: moderate depression; and 29-63: severe depression. The BDI-II is positively correlated with the Hamilton Depression Rating Scale with a Pearson r of 0.71, showing good

agreement. The test was also shown to have a high test-retest reliability (Pearson $r = 0.93$), suggesting that it was not overly sensitive to daily variations in mood. The test also has high internal consistency ($\alpha = 0.91$).

3) The Hamilton Anxiety Scale by Hamilton (1959):

This was one of the first rating scales developed to measure the severity of anxiety symptoms, and is still widely used today in both clinical and research settings. The scale consists of 14 items, each defined by a series of symptoms, and measures both psychic anxiety (mental agitation and psychological distress) and somatic anxiety (physical complaints related to anxiety). Each item is scored on a scale of 0 (not present) to 4 (severe), with a total score range of 0-56, where <17 indicates mild severity, 18-24 mild to moderate severity and 25-30 moderate to severe. Internal scale consistency (coefficient alpha) has been found to be 0.92 and the mean item-to-total scale correlation was 0.65. The test-retest reliability was 0.96. The correlation between the computer and clinician HAMA scores was 0.92, providing support for the concurrent validity of the computer HAMA.

RESULTS

Table 1: Clinical Variables of Experimental Group

CLINICAL VARIABLES	NUMBER OF CASES (%)
Levels of Depression	
Minimal	62 (31)
Mild	42 (21)
Moderate	53 (26.5)
Severe	43 (21.5)
Total	200 (100)
Mild	91 (45.5)
Mild-moderate	54 (27)
Moderate-severe	55 (27.5)
Total	200 (100)

According to Table 1. It has been found that 31% of them have minimal depression, 21% of them have mild depression, 26.5% have moderate depression, and 21.5% of them have severe depression. In case of level of anxiety, it has been found that 45.5% of them have mild anxiety, 27% of them have mild to moderate anxiety and 27.5% of them have moderate to severe anxiety.

Table 2: Comparison of Depression and Anxiety among Experimental Group and Control Group

Clinical Variables	Group N ₁ =200, N ₂ =100	Mean±SD	t-value df=298
Depression	Experimental	18.33±7.98	12.88**
	Control	7.70±2.92	
Anxiety	Experimental	19.05±8.02	10.14**
	Control	8.71±3.01	

**0.01 levels

Table 2 shows a high significant difference of depression and anxiety among the experimental group and the control group. The result indicates that individuals of experimental group have more depression and anxiety than the individuals of control group.

DISCUSSION

The result of the present study has found that 31% of them have minimal depression, 21% of them have mild depression, 26.5% have moderate depression, and 21.5% of them have severe depression. In case of level of anxiety 45.5% of individuals with HIV/AIDS have mild anxiety, 27% of them have mild to moderate anxiety and 27.5% of them have moderate to severe anxiety. A similar result has been found in a study by Chaudhury (2015) where the prevalence of depression and anxiety in people living with HIV/AIDS (PLWHA) ranges from 7.2% to 71.9% and 4.5% to 82.3%, respectively. The wide variation is attributed to differences in sample size and characteristics, and methodology for assessment of anxiety and depression. Moreover, anxiety and depression increase the morbidity of HIV by poor adherence to treatment and various other significant mechanisms. In another study by Shittu *et al.*, (2013) out of three hundred adults attending HIV/AIDS clinic One hundred and seventy (56.7%) satisfied the criteria for a depressive disorder using the PHQ-9 score. Result highlights the need to incorporate mental health services as an integral part of HIV/AIDS routine health care.

Also, the result of the present study shows a high significant difference of anxiety and depression among the experimental group and the control group. The result indicates that individuals of experimental group have more depression and anxiety than the individuals of control group. Mild depressive symptoms were common (Heikinheimo *et al.*, 2015). Preeti and babu (2015) also found high prevalence rate (67.3%) of depression amongst HIV patients which may be taken as marker to alert Counsellors of country's ART Clinics for possible risk of depression in HIV patients. In a study by Chaudhury *et al.*, (2015), the prevalence of depression and anxiety in people living with HIV/AIDS (PLWHA) ranges from 7.2% to 71.9% and 4.5% to 82.3%, respectively.

Assessment and management of mental disorders is integral to an effective HIV/AIDS intervention program. Mental health professionals will increasingly be called upon to assist the management of people living with HIV/AIDS. Thus it is necessary to be familiar with disorders that are prevalent in HIV infection and also the interface of treatment, including HAART with mental health. Emotional problems are among the most common symptoms in HIV patients with up to 98.6% prevalence (Mathew & Bhat, 2008). Depression is a prevalent comorbidity in HIV infection and may also be the first presenting symptom in an HIV case (Bannerjee & Arya, 1992). It is essential to discriminate between normal response to a life threatening illness, clinical manifestation of HIV and depressive episode while recognizing that all three can coexist. As in other serious medical illness, anhedonia may be the most reliable indicator of severe depression. HIV infected individuals are recognized to be at high risk of suicide in the period immediately after coming to know of seropositive status, especially if they have a past psychiatric history (Chandra *et al.*, 1999). Chronic pain, commonly encountered in HIV, both due to disease as well as treatment related side-effects, is often associated with depression. This is in line with the present study where 26.5% of seropositive individuals have moderate depression and 21.5% has severe depression. Among those with HIV, up to 28% may have adjustment disorder (Ahuja *et al.*, 1998), 25-36% may suffer from anxiety (Chandra *et al.*, 1999; Chandra *et al.*, 2003) and there is a higher prevalence of PTSD scores among people living with HIV/AIDS (Chandra *et al.*, 2003). Anxiety is also prevalent among children with HIV (18%) (Rao *et al.*, 2007). In the present

study it has been observed that 27% of seropositive individuals have mild-moderate levels of anxiety and 27.5% has moderate-severe levels of anxiety. The earliest psychological impact of being diagnosed with HIV can be understood within the cycle of grief involving denial, anger, bargaining, depression and acceptance. However, the most important additional aspect in HIV/AIDS is the social stigma. Soon after becoming aware of one's seropositive status, the HIV infected patient often has to work through life changes including relationships, family, employment, finances etc. Disclosure of seropositivity can be a stressful decision. If the individual feels the need to disclose and the outcome of disclosure is positive, this can be associated with better quality of life (Chandra et al., 2003).

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भरतपुर संभाग में पर्यटन विकास की सम्भावनाएं

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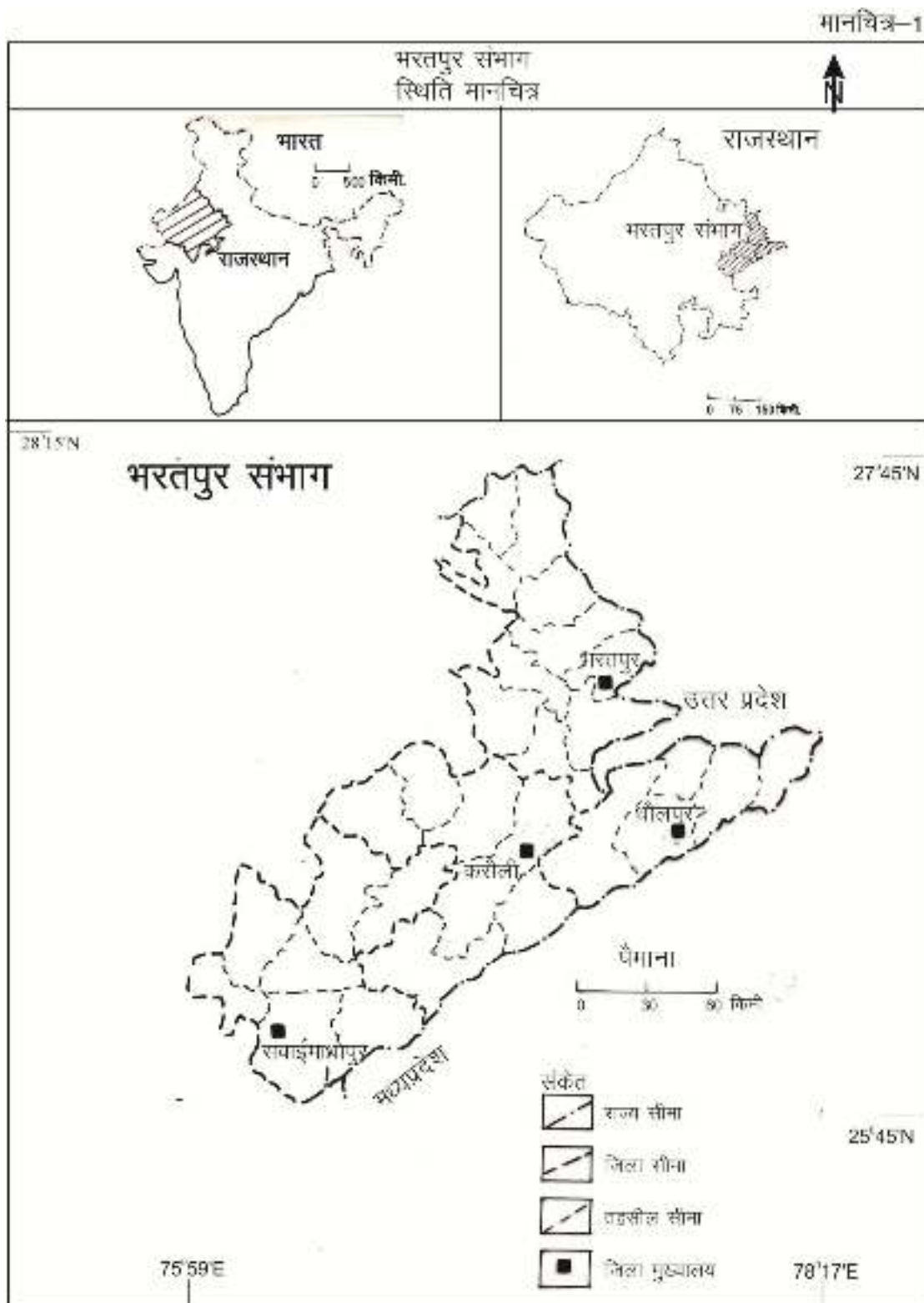
प्रस्तावना

भरतपुर संभाग राजस्थान राज्य के पूर्वी भाग में स्थित है जिसमें उत्तर प्रदेश मध्यप्रदेश एवं दिल्ली आदि की सीमाओं के साथ समीपता भी बनी हुई है, पर्यटन की दृष्टि से सम्पूर्ण राजस्थान एक विशिष्ट स्थान रखता है, राजस्थान में धार्मिक एवं प्राकृतिक पर्यटन के रूप में भरतपुर संभाग का सर्वाधिक महत्व बना हुआ है। अध्ययन क्षेत्र भरतपुर संभाग बृज-मेवात सर्किट के अन्तर्गत आता है यह राजस्थान के पूर्वीभाग में फैला हुआ विभिन्न सांस्कृतिक एवं धार्मिकता से जुड़ा हुआ है। लेकिन यहां के प्राकृतिक एवं ऐतिहासिक महत्व भी पर्यटन के विकास को आकर्षित करने के लिए कम नहीं है। अतः यहां पर्यटन विकास की सम्भावनाएं व्यक्त करने के लिए भरतपुर संभाग में पर्यटन विकास की सम्भावनाओं पर शोध कार्य प्रस्तुत करने का प्रयास किया गया है। जिससे अध्ययन क्षेत्र के विकास सम्बन्धित सम्भावनाओं को प्रसारित एवं नियोजित कर यहां कि पर्यटन व्यवसाय का विकास की ओर अग्रसर किया जाये तथा संभाग के सर्वांगीण विकास में पर्यटन की भूमिका भी अपनी प्रमुख भूमिका प्रदान कर सके।

अध्ययन क्षेत्र—

राजस्थान क्षेत्रफल की दृष्टि से भारत का सबसे बड़ा राज्य है जिसमें 4 जून 2005 में भरतपुर, सवाई माधोपुर, करौली, तथा धौलपुर जिलों को शामिल कर सातवें संभाग भरतपुर का गठन किया गया। भरतपुर संभाग राजस्थान के पूर्वी क्षेत्र का प्रतिनिधित्व करता है। भरतपुर संभाग की भौगोलिक स्थिति 25°45' उत्तर से 27°17' उत्तरी अक्षांश तक तथा देशान्तीय स्थिति 75°59' पूर्वी देशान्तर से 78°17' पूर्वी देशान्तरों के मध्य फैला हुआ है। इसका कुल भौगोलिक क्षेत्रफल 18122 वर्ग किमी. है भरतपुर संभाग की उत्तर प्रदेश व मध्यप्रदेश राज्य से सीमाएं लगती हैं। (मानचित्र-1)

अध्ययन क्षेत्र में कुल जनसंख्या वर्ष 2011 के अनुसार 6552987 है जिनमें 35,03,741 पुरुष तथा 3049246 स्त्रियां हैं यहां का लिंगानुपात 870 स्त्रियां प्रति हजार पुरुष है।



उद्देश्य

प्रस्तुत शोध कार्य के उद्देश्य इस प्रकार रहे हैं:-

1. भरतपुर सम्भाग के पर्यटन उद्योग का विश्लेषण करना।
2. पर्यटन विकास की सम्भावनाओं का अभिज्ञान।
3. पर्यटन विकास की भावी योजनाओं को सुझाना।

परिकल्पना

प्रस्तुत शोध पत्र में अध्ययनकर्ता द्वारा निम्न परिकल्पनाओं को जांचने का प्रयास रहा है-

1. वर्तमान में पर्यटक विकास की सम्भावना बढ़ रही है जिनकी जिज्ञासा है।
2. सम्भाग स्तर पर पर्यटन विकास सरलता से विकास कर सकता है।

शोध कार्य की विधि –

प्रस्तुत शोध पत्र में प्राप्त द्वितीय प्रकाशित तथा अप्रकाशित आंकड़ों का सहयोग लिया है तथ अध्ययन की शुद्धता तथा स्पष्टता के लिए विश्लेषण सामग्री एवं आरेखों तालिकाओं मानचित्रों आदि की सहायता से अध्ययन को स्पष्ट करने का प्रयास रहा है जिसमें भारतीय जनगणना विभाग जयपुर राजस्थान, भारतीय सर्वेक्षण विभाग भारत सरकार तथा विभिन्न समाचार पत्रों, आदि के सहयोग से अध्ययन को पूर्ण करने का कार्य किया है।

भरतपुर सम्भाग में पर्यटन स्थल

लोहागढ़ जिला – यह भरतपुर शहर में स्थित ऐतिहासिक किला है जिसके निर्माण की स्थापत्यकला प्रसिद्ध रही है इसके चारों ओर पानी भरा रहता है ताकि दुश्मन इस तक पहुंच नहीं सका और आज यह पर्यटन का ऐतिहासिक स्थल बन चुका है। जिसमें महाराजा सूरजमल द्वारा अंग्रेजों और मुगलों पर विजय प्रतीक चिन्ह के रूप में किले के अन्दर किशोरी महल, महल खास, मोतीमहल, कोठी खास, जवाहर बुर्ज तथा फतह बुर्ज का निर्माण किया गया है। इस किले का मुख्य द्वार अष्ट धातु से निर्मित है।

भरतपुर महल – यह मुगल व राजपूत स्थापत्य कला के संगम का अद्भूत नमूना है। जिसे विभिन्न कालों में राजाओं ने अपने अनुसार भी बनाया था। इसके मुख्य केन्द्रोय भाग में संग्रहालय का निर्माण किया गया है। यह एक ऐतिहासिक धरोहर को इंगित करता है।

गंगामंदिर – इसका निर्माण महाराजा बलवन्त सिंह ने सन् 1845 में प्रारम्भ किया था यह मंदिर वास्तुकला का अनूठा उदाहरण प्रस्तुत करता है।

लक्ष्मण मंदिर— यह भरतपुर जिले में स्थित है जो अपनी भव्यता के लिए प्रसिद्ध है, भरतपुर राजघराने के कुल देवता के रूप में भगवान राम के छोटे भाई लक्ष्मण को पूजते हैं यह मंदिर भरतपुर शहर में स्थित है जिस पर लक्ष्मण जी की जीवनी बनी हुई है।

केवला देव घना राष्ट्रीय उद्यान — यह 'पक्षियों के स्वर्ग' के रूप में प्रसिद्ध है यह राष्ट्रीय पार्क के रूप में प्रसिद्ध है जहां विदेशी, देशी पक्षी आगमन करते हैं। वर्तमान में यह 'विश्व धरोहर' बन चुका है। इसका क्षेत्र 29 वर्ग किलोमीटर में फैला हुआ है। यहां विशेषतः शीतकाल में विदेशी पक्षी भ्रमण पर आते हैं जिससे यहां पर्यटकों का आगमन भी बढ़ता है।

डीग के महल — ये भी ऐतिहासिक एवं धार्मिक पर्यटन स्थल के रूप में अपनी भूमिका निभा रहे हैं। जिनमें इनकी निर्माण शैली एवं सौन्दर्यता के लिए प्रसिद्ध है।

कैलादेवी मंदिर — यह करौली जिले से 24 किलोमीटर दूर दक्षिण-पश्चिम में कैला गांव से 2 किलोमीटर उत्तर-पश्चिम में त्रिकूट पहाड़ी पर कालीसिन्धु नदी के तट पर बना हुआ है। यहां पर दो भगवान भैरव तथा हनुमान मंदिर भी बने हुए हैं। यह एक धार्मिक पर्यटन स्थल है जिसमें सामाजिक आस्था जुड़ी हुई है। यहां मार्च-अप्रैल में मेला लगता है जिसमें स्थानीय एवं देशी पर्यटक अधिक आते हैं लेकिन विदेशी पर्यटक भी यहां प्रतिवर्ष आगमन करते हैं।

महावीर जी— यह करौली जिले की हिण्डौन तहसील से 20 किलोमीटर दक्षिण-पश्चिम में गम्भीरी नदी के तट पर स्थित है यह पर्यटन स्थल/तीर्थस्थान जैनियों के 24वें तीर्थंकर महावीर स्वामी को समर्पित है। यहां प्रतिवर्ष मेला भी लगता है। जिसमें देशी-विदेशी पर्यटकों का आगमन होता है।

पांचना बांध — यह प्राकृतिक पर्यटन स्थल है जिसके निर्माण मिट्टी से हुआ है, वर्तमान में इस बांध द्वारा भरतपुर केवलादेव पक्षी अभ्यारण्य को जलापूर्ति की जाती है। अतः यह यहां के पारिस्थितिकीय तंत्र के लिए प्रमुख भूमिका निभाता है।

शेरगढ़ किला — यह धौलपुर का ऐतिहासिक किला है यह सामरिक दृष्टि से अत्यधिक महत्व का रहा है यह स्थल प्राकृतिक एवं ऐतिहासिक दृष्टि से अत्यधिक महत्व रखता है इसका निर्माण लगभग 470 वर्ष पूर्व राजपूत राजा मालदेव ने सन् 1532 ई० में सम्पन्न कराया था।

तीर्थराज मचकुण्ड— यह पर्यटन स्थल दिल्ली-मुंबई राष्ट्रीय राजमार्ग तीन पर शहर से 2 किलोमीटर दूर दक्षिण दिशा में अरावली पहाड़ियों से घिरा पौराणिक धार्मिक स्थल समस्त भारत में प्रसिद्ध है। इस पर्यटन स्थल पर वर्ष भर पर्यटकों का आगमन रहता है।

रणथम्भौरराष्ट्रीय उद्यान— यह बाघ परियोजना है जो अन्तर्राष्ट्रीय स्तर के पर्यटन को बढ़ावा देती है। यहां प्राकृतिक पर्यटन की सर्वाधिक सम्भावनाएं पायी जाती हैं। यह स्थल सवाईमाधोपुर जिला मुख्यालय से 14 किलोमीटर दूर स्थित है यह ऐतिहासिक किला भी रहा है। जिसमें त्रिनेत्र गणेश

मंदिर भी है जिसमें भारतवर्ष के अधिकांश स्वदेशी पर्यटक आगमन करते हैं। यहां धार्मिक मेला भी लगता है।

अन्य पर्यटन स्थल – अन्य पर्यटन स्थलों में चौथमाता मंदिर, सिवाड, खादर किला आदि प्रमुख पर्यटन स्थल हैं जहां प्रतिवर्ष पर्यटकों का आगमन रहता है।

तालिका –1

भरतपुर संभाग पर्यटन आगमन स्थिति 2001–2011

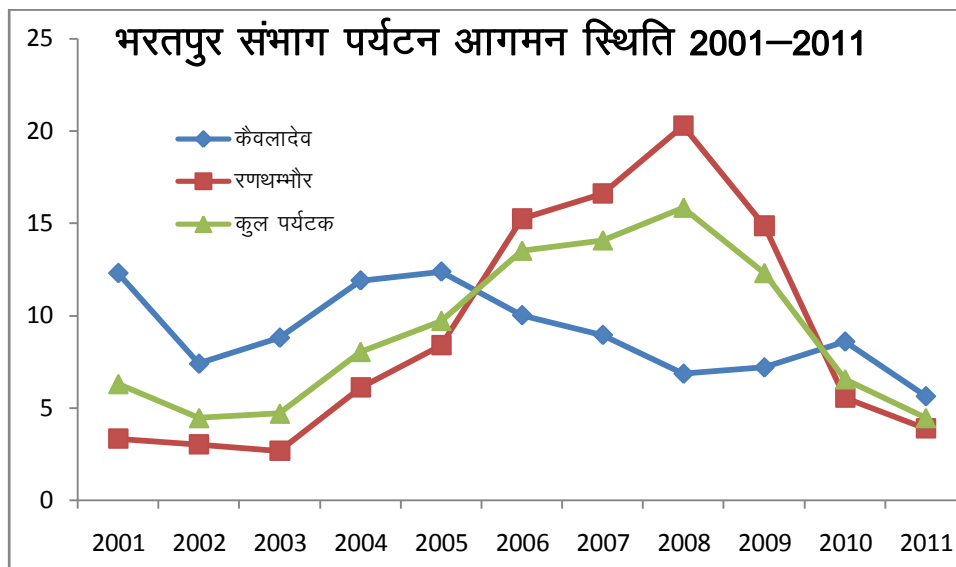
क्र. सं.	वर्ष	कैवलादेव		रणथम्भौर		कुल पर्यटक	
		संख्या	प्रतिशत	संख्या	प्रतिशत	संख्या	प्रतिशत
1	2001	110734	12 ^{३०}	60662	3 ^{३४}	171396	6 ^{३०}
2 ^०	2002	66542	7 ^{३९}	54817	3 ^{०२}	121359	4 ^{४६}
3 ^०	2003	79285	8 ^{८०}	48653	2 ^{६८}	127938	4 ^{७०}
4 ^०	2004	107216	11 ^{९०}	111373	6 ^{१२}	218589	8 ^{०४}
5 ^०	2005	111479	12 ^{३८}	152783	8 ^{४०}	264262	9 ^{७२}
6 ^०	2006	90285	10 ^{०२}	277285	15 ^{२४}	367570	13 ^{५२}
7 ^०	2007	80608	8 ^{९५}	302283	16 ^{६२}	382891	14 ^{०८}
8 ^०	2008	61718	6 ^{८५}	368880	20 ^{२८}	430598	15 ^{८५}
9 ^०	2009	64741	7 ^{१९}	270207	14 ^{८६}	334948	12 ^{३१}
10 ^०	2010	77322	8 ^{५९}	101100	5 ^{५६}	178422	6 ^{५६}
11 ^०	2011	50714	5 ^{६३}	70555	3 ^{८८}	121269	4 ^{४६}
	कुल	900644	100	1818598	100	2719242	100

स्रोत: प्राप्त आंकड़ों द्वारा आंकलित (आर.टी.डी.सी. जयपुर)

कुल पर्यटन – कुल पर्यटन के अन्तर्गत स्वदेशी एवं विदेशी पर्यटकों को शामिल किया गया है। अध्ययन क्षेत्र भरतपुर संभाग में सर्वाधिक पर्यटकों का आगमन वर्ष 2008 में रहा है जिनकी संख्या

4,30,598 रही है जिसका प्रतिशत 15.85 रहा है इसी प्रकार कुल पर्यटकों की सबसे कम संख्या वर्ष 2011 में 1,21,269 रही है, जिनका प्रतिशत 4.46 रहा है। यह तालिका 1 द्वारा स्पष्ट है।

रणथम्भौर पर्यटन स्थल—यह भारत के अभ्यारण्यों एवं पर्यटन स्थलों में प्रमुख स्थान रखता है तथा यह राजस्थान के धार्मिक स्थलों में प्रमुख भूमिका रखता है। यहां पर भी स्वदेशी एवं विदेशी पर्यटकों का आगमन वर्ष चक्र के अनुसार चलता रहता है। जिसका अध्ययन इस प्रकार है—



स्वदेशी पर्यटकों का आगमन—रणथम्भौर पर्यटन स्थल पर स्वदेशी पर्यटकों के आगमन के अन्तर्गत सर्वाधिक पर्यटकों की संख्या वर्ष 2008 में 3,21,500 रही थी जिनका प्रतिशत 21.02 रहा है। इसी प्रकार सबसे कम स्वदेशी पर्यटकों का आगमन वर्ष 2003 में 41,688 रहा है। जिनका प्रतिशत 2.73 रहा है। यह तालिका 1 व आरेख-1 से स्पष्ट है।

विदेशी पर्यटक आगमन—रणथम्भौर पर्यटन स्थल पर विदेशी पर्यटकों के आगमन के अन्तर्गत सर्वाधिक संख्या वर्ष 2008 में 47,380 रहीं है जिनका प्रतिशत 16.37 रहा है। यह तालिका संख्या-1 द्वारा स्पष्ट है।

केवलादेव में कुल पर्यटक आगमन—केवलादेव में वर्ष 2001 से 2011 तक कुल पर्यटकों का आगमन 90,00,644 रहा है जिनमें सर्वाधिक पर्यटक आगमन वर्ष 2005 में 1,11,497 रहा है। जिनका प्रतिशत 12.38 रहा है। जबकि सबसे कम पर्यटन आगमन वर्ष 2011 में 50.74 रहा है जिनका प्रतिशत 5.693 रहा है। यह तालिका 1 व आरेख-1 द्वारा स्पष्ट है।

विदेशी पर्यटक आगमन—केवलादेव पर्यटन स्थल पर विदेशी पर्यटन आगमन के अन्तर्गत सर्वाधिक संख्या वर्ष 2004 में 33,525 रही है, जिसका प्रतिशत 15.80 रहा है। जबकि विगत दस वर्षों

में सब से कम विदेशी पर्यटक संख्या वर्ष 2002 में 5181 ही रही है। जिनका प्रतिशत 2.44 रहा। यह तालिका संख्या 1 द्वारा स्पष्ट है।

पर्यटन विकास की संभावनाएं

1. भरतपुर सम्भाग में जयपुर, दिल्ली, आगरा आगरा की परिवहन व्यवस्था सुदृढ़ है तथा यहां पर अनेक स्थल पर्यटन के लिए महत्वपूर्ण स्थान रखते हैं।
2. इस क्षेत्र में राष्ट्रीय स्तर के पर्यटन स्थल हैं जिनको ध्यान में रखते हुए पर्यटन के विकास की संभावनाएं।
3. भरतपुर सम्भाग में धार्मिक पर्यटन स्थलों की पहचान राष्ट्रीय स्तर की है जहां प्रतिवर्ष 70 से 85 प्रतिशत स्वदेशी पर्यटकों का आगमन होता है अतः इस आधार पर पर्यटन विकास की संभावना स्पष्ट होती है।
4. भरतपुर सम्भाग में राजस्थान की मुख्य नदियों में चम्बल नदी प्रवाहित होती है तथा यहां सतही जल स्रोतों को भी पर्यटन के रूप में विकास की आवश्यकता है ताकि यहां पर्यटन विकास को बढ़ावा प्राप्त होगा।

भरतपुर सम्भाग में पर्यटन के विकास संभावनाएं भरतपुर है। जिसके कारणों में यहां की प्राकृतिक दशाएं, धरातलीय स्वरूप, अरावली की पहाड़ियां और यहां की प्रमुख नदियां हैं। ये ही नहीं यहां की ऐतिहासिक विशेषताओं के साथ धार्मिक विशेषताएं भी पर्यटन विकास की संभावनाओं को बहुत प्रगट करती हैं।

1. पर्वतीय एवं जलीय स्थलों को विकसित करना जिसमें यहां के प्रमुख झरने और पर्वतीय रमणीय स्थल विकसित हो तथा पर्यटन के विकास को गति प्राप्त होगी।
2. जलस्रोतों का संरक्षण एवं सुविधाओं का विकास— यहां प्राप्त जलस्रोतों को संरक्षण मिले ताकि वर्ष भर पानी की कमी नहीं हो तथा यहां पर मनोरंजन के साधन विकसित हो तथा इनमें मत्स्य पालन जैसे व्यवसाय को गति दे जिससे आय के साथ पर्यटन विकास भी होगा।
3. एयरपोर्ट सुविधा— यहां पर्यटकों को सुविधा की दृष्टि से एयरपोर्ट बनाया जाना अति आवश्यक है। जिससे देशी-विदेशी पर्यटकों की संख्या में वृद्धि हो सके।

अतः अध्ययन क्षेत्र से स्पष्ट है कि यहां पर्यटन के अनुकूल सुविधाओं, मनोरंजन के साथ परिवहन सुविधाओं का विकास आवश्यक है जिसमें एयरपोर्ट सुविधा से यहां विदेशी पर्यटकों की संख्या काफी बढ़ सकती है जिसे राजस्थान (18.8.19) पत्रिका ने भी जयपुर एयरपोर्ट पर विदेशी पर्यटकों की संख्या अर्थात् यात्री भार 31.52 प्रतिशत की बढ़ोतरी के साथ 29,04,350 पर्यटक संख्या मानी है। जो वर्ष 2014-15 के बाद सर्वाधिक रही है। अतः यहां एयरपोर्ट सुविधा बहुत आवश्यक हो गई है ताकि यहां पर्यटन विकास को उच्चतम स्तर तक पहुंचाया जा सके।

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Agricultural Condition During pre and post Application of New Agricultural Technology

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Abstract

The New Agriculture Technology has revolutionary change in agriculture, modern agricultural technology is introduced in 1960s this helped peoples from hunger and starvation. New Agricultural practices have focused on the improvement of rice yields carried out at the International Rice Research Institute, Manila, Philippines. New Agricultural Technology has been the emergence and diffusion of new seeds of cereals consisted the use of improved seeds, NPK fertilizers, pesticides and fungicides, weedicides, modern agricultural implements, improved irrigation practices and moisture conservation techniques in soils which require intensive research. This paper thoroughly focused on the agricultural conditions pre and post application of new agricultural technology.

Keywords: *Agriculture, technology, Agricultural condition, Development*

Introduction

New agricultural technology in crop cultivation is commonly called the “Green Revolution” for which vital inputs of HYVs were developed by Dr. Norman Earnest Borlaug in 1950s. At that time, Dr. Borlaug was the in charge of Wheat Development Programme in Mexico and was the genetic architect of the dwarf wheat. New agricultural technology means the application of all modern farm inputs and services such as the high-yielding varieties (HYV) of seeds, assured irrigation facility, use of chemical fertilizers, application of insecticides/pesticides/weedicides, application of improved farm machineries etc. The term green revolution was first used by the former Administrator of the U.S., Agency for International Development (AID), William S. Gaud on 8 March 1968 in Washington D.C, when he was addressing the Society for International Development on the subject “Green Revolution : Accomplishment and Apprehensions”. The green revolution technology in India was adopted in 1966-67 which add the new dawn in the development of Indian agriculture.

Objectives

1. To highlighted how new agricultural technique is evolved.
2. To identify agricultural status during pre and post application of new agricultural technique.

Genesis of New Agricultural Technology in India

New Agricultural techniques were first developed by the Rockefeller Foundation's Research Institute (now known as Centro Internaceunal de Mejoramiento de Maize y Trigo, (CIMMYT) D.F., and Mexico. Dr. Borlaug and his co-workers succeeded in bringing to fruition a broad, complex programme of agriculture improvements for the developing countries. Dr. Borlaug began his work with the Rockefeller Foundation in 1943 by experimenting in Mexico with varieties of wheat in an effort to

improve various qualities of that cereal. Improvements in wheat included its yield, its resistance to fungus disease, its protein content, its adaptation to various growing seasons and its ability to take in a large amount of fertilizer to mature a heavy year of grain on a short stem without falling over. Dr. Borlaug and his Mexican colleagues collected wheat varieties from many parts of the world and began to inter-breed them to proceed with new strains of wheat. The result was to evolve a dwarf variety with a strong stem. Secondly, New Agricultural practices have focused on the improvement of rice yields carried out at the International Rice Research Institute, Manila, Philippines, drawing upon more than 20,000 varieties of rice, new highly productive strains were developed and passed on to rice growing farmers. By 1970, the president, Ferdinand, E. Marcos of Philippines announced that “the rice revolution has been permanently won”. Success came in 1965 when a new variety of rice seed IR-8-288-3 was developed at IRRI, Manila with a yield potential of 9000 kg. per hectare. These varieties of seeds then were known as ‘*miracle seeds*’. Following the achievements of CMMIYT and IRRI, the Government of India imported from Mexico in 1965, two varieties of wheat seeds-Lerma Rojo and Sonora 64 (1800 tonnes) and rice from Manila, and distributed the quantity to be sown in wheat and rice growing areas in the country. Moreover, the Government of India later on emphasized to the scientists working at the *Indian Agricultural Research Institute*, New Delhi to develop a number of HYVs of wheat, rice, maize, jowar and bajra. For those areas where millets, pulses and oilseeds were the main crops, the establishment of *International Crop Research Institute* for Semi-Arid Tropics at Pattancheru near Hyderabad in 1972 facilitated the process greatly. After independence, the planning for solving the food problem of the country has remained an unfinished task although the production of food grains increased more than that of during pre-planning period. However, the demand for food and other agricultural products have increased at a higher rate than the rate of growth of production. For example, in India, the production of food grains was about 50,825 thousand tonnes in 1950-51 and the same was increased to 1, 50,469 thousand tonnes in 1985-86. This shows that the production has increased by 196.05 per cent during the last 35 years. In 1950-51, the total population of the country was 361.1 million and that increased to 685.2 million by 1980-81. It shows that the population of the country increased by 89.75 per cent. The average growth rate per year was about 3 percent. Moreover, per capita income of the country also increased on account of these two main reasons, the demand for food grains increased higher than that the rate of growth of food production. The government realized after launching of *First* and *Second Five Year Plans* that Indian can also make strides towards the higher levels of economic growth only by achieving rapid developments in the agricultural sector and this mainly depends on sizeable increases in farm productivity. However, in the second plan, production of food grains did not increase as per target. For making an overall assessment of agriculture problems in the country was facing the government of India invited a team of agricultural scientists from the Ford Foundation in 1959.

The members of the team were taken to different places in areas and they made a comprehensive survey about the performance of agriculture and made some important suggestions in a report entitled ‘Report on India’s *Food Crisis* and Steps to Meet it’ (259pp.) submitted to the Ministry of Food and Agriculture, and Ministry of Community Development and Cooperation Delhi, 1959 by the Agricultural Production Team, sponsored by the Ford Foundation. This oft-quoted report, which was prepared by American experts made recommendations on how India might proceed and may increase agricultural production quickly to meet the “food-gap”. The recommendations dealt with such things as the role of

cooperatives, marketing research, extension works, soil and water conservation, chemical fertilizers, improvements in productions, livestock development, mechanization and food habits. The team made recommendations about several policies to be adopted. One of the important suggestions the team made was that, if the country intends to increase her agricultural production, technological improvement are very much needed. On the basis of recommendations of Ford Foundation's team, the *Intensive Agricultural District Programme (IADP)* also known as 'Package Programme' was initiated in some selected districts of the country in 1961. The district of Aligarh was also the part of this programme. The objectives of IADP were to increase levels of agricultural production through incorporating technological change, finance and administrative structure. In the beginning, this programme was introduced in seven states only. Among these seven states, four were rice growing states (Andhra Pradesh, Madhya Pradesh, Tamil Nadu and Bihar); two were wheat producing states (Uttar Pradesh and Punjab) and one was millet growing state (Rajasthan). The government launched the "*Intensive Agricultural Area Programme (IAAP)*" in 1964-65 for intensive development crops: wheat, rice, millet, cotton, sugarcane, pulses, etc. This programme was initially launched in 114 districts belonging to various states. The deficiency in the package programme was resolved in 1966 when the high-yielding varieties (HYV) programme in wheat, rice, maize, sorghum and small millet was introduced. National Seeds Corporation (NSC) of India was established in 1963. It undertook the production of breeder seeds on its own farmer foundation and certified / quality seeds through contract growers, agricultural universities, state seeds corporation and state farms corporation of India. National Seeds Programme was launched in the year 1977 in collaboration with World Bank covering 9 states of Punjab, Haryana, U.P, Bihar, Orissa, Maharashtra, Karnataka, Andhra Pradesh and Rajasthan in the country. 'New Agricultural Technology' has been the emergence and diffusion of new seeds of cereals consisted the use of improved seeds, fertilizers, pesticides and fungicides, modern agricultural implements, improved irrigation practices and moisture conservation techniques in soils which require intensive research. In the early sixties, the cabinet Minister of Food and Agriculture Mr. C. Subramanian took interest in new varieties of wheat seeds. A committee, under the Chairmanship of L. K. Jha, was appointed for recommending the prices of agricultural commodities in January 1965 and the Food Corporation of India was also established. All India Prices Commission (APC) which was later renamed as Commission for Agricultural Costs and Prices (CACPC) in 1985 and Food Corporation of India (FCI) were two initiatives of the new strategies for recommending the price of the commodity, storage and availability of food in the country. During this time, the government encouraged the IARI to introduce improved methods of crop cultivation in agricultural practices. At this stage, Indian Council of Agricultural Research was reorganized and all the national level institutes were brought under the direct control of ICAR. Moreover, in all states, Agricultural Research Services were established. It was recognized that if the country tries to increase agricultural production substantially without a scientific approach, the exercise may end in a disaster. Several reforms are needed with respect to land policy, irrigation programme, policies on necessary inputs, credit, market and transport facilities. The success of green revolution is the only way to develop our country, it was a slogan given by different agencies interested in agricultural improvements in the country.

B. Agricultural conditions during pre and Post New Agricultural Technology

New Agricultural technique in India is an example of modern agricultural development initiatives that brought changes in agricultural development processes. This technique has been included such as HYVs of wheat and rice, but the adoption of HYVs of seed was alone not enough to highlight the phenomenal achievements of the new agricultural technology. There were multiple changes and well-coordinated programme became a key factor for the success in increasing agricultural production. The development of New Agricultural technology in the 1960s in wheat, rice and maize was the message of hope on striking a balance between the rates of growth in population and food production. Prior to launch of the new agricultural technology, Indian had followed subsistence agriculture which was not enough to fulfill the food requirements of the people of the country. Continuous lag of required food had resulted in food shortages and famines which were somehow managed by huge imports of food grains from other countries. During this period, it was attempted to break these conditions and increase food production within the country for making the country self-sufficient. The Indian government soon realized that some step have to taken for the winning the cooperation of Indian farmers in

order to achieve the targets of green revolution. Government of India realized that the farmers of the country must have to be convinced about the adoption of the hybrid varieties of seeds, which would become the reason for the success of new agricultural technology and a substantial increase in crop yields. The government has been provided the supply of good quality of seeds, chemical fertilizers and provisions for adequate storage space. The government also had to train farmers through network extension so that farmers can do cultivation at right time. The government was and is obliged to carry out all these changes with the help of various related organizations. When India was facing severe food shortages the Food Corporation of India (FCI) was set up in 1965 to buy surplus food grains from areas and to distribute them in areas havingshortages. Agricultural Price Commission was also set up in 1965 to ensure a minimum support price to farmers for the farm produce so that there were no deterrents for increased

production. Seed and Fertilizer Corporation was set up to ensure supply of better quality seeds and good fertilizers. Agricultural scientists were offered attractive pay scales and better infrastructural facilities for research to hold the scientific talent. The government had established 100,000 demonstration plots across the country to prove that HYVs of seeds are more productive than the wild ones. New Agricultural techniques succeeded by implementing the conscious and well conceived programs. It was adopted as a right approach to fulfill the needs and aspirations of farmers in the country. Many planned initiatives failed because they were started without proper understanding of the conditions necessary for their fulfillment. New Agricultural techniques became fairly successful in making India self-sufficient in foodgrain within a decade and doubled the production. Due to success of this programme, the government in the year 1974 declared that the country has achieved self-sufficiency in foodgrain production.

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Enrolment of females in higher education: a district wise study of females' education after senior secondary level in Haryana

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ABSTRACT

Education is a much more generalized term consisting of various stages from schooling or elementary education to development of specialized skill and competence. Specialized skill, knowledge and competence come through Higher Education. By attaining Higher Education the individual becomes efficient enough to combat social, economic, moral and cultural issues. In India "Right to Education" has become the rule of the land but still Higher Education is still to achieve a lot. The major glitch is the gender disparity with regards to individuals willing to attain Higher Education. The norms of the patriarchal society even during the 21st century debar women from making up for Higher Studies. The gender gap is truly evident from the Higher Education enrolment ratio for men and women. The stereotype in opting for faculties for Higher Studies also indicate that field of study has also become gender specific. This paper will therefore specifically focus on the enrolment aspect of females in senior secondary level and higher education level to show the continuity of female education and analyze the temporal trend prevalent with regards to gender disparity in Enrolment for Higher Education in Haryana district.

KEY WORDS: *Gross enrolment ratio, senior secondary level, higher education level, temporal pattern in Haryana.*

INTRODUCTION

Educate your women first and leave them to themselves, then they will tell you what reforms are necessary for them. In matters concerning them, who are you? "BY Swami Vivekananda"

There is no chance of the welfare of the world unless the condition of the women is improved. It is not possible for a bird to fly on one wing. "BY Swami Vivekananda"

Since the Vedic period women education has been a major concern in India. Women were always denied access to education which further leads to decreased empowerment and the right to take decisions and power to lead. Major reason for all this was the social structure of the country where women were always treated as inferior to their counterparts. Post-independence the scenario changed and today we have reached a stage where the constitution of the country inhibits equal opportunity for

both men and women with regards to education. The literacy Rate of women enrolment has been on a continuous increase.

But the important issue that needs to be addressed with regards to women education is “How important is Higher Education for Women?” It is not just Schooling or secondary education that solves the purpose of individual development. Higher Education leads to a growth in the socioeconomic status of any person. Then in an Indian perspective why do Indian women attain Higher Education in lesser numbers as compared to men? Women constitute nearly 48% of the total population according to the census 2011 and therefore they constitute 48% of the total Human Resource of the country. If this proportion of the human resource is not nurtured properly and well in time the nation will lag behind in speeding up its developmental process. Various schemes are being launched by the Government and especially by UGC (apex body of Higher Education) to promote and ensure participation of women in good numbers. Higher Education which precedes Secondary Education leads towards development of specialized skills and knowledge. Individuals attaining Higher Education become competent enough to raise their socio-economic status and solve moral, social, economic and cultural problems. Despite of the necessity of attaining Higher Education it is generally observed that men and women in India do not attain Higher Education in the same numbers.

In this context, this paper would focus on the attainment of Higher Education by Women in Haryana after passing school education and thus would specifically concentrate on the enrolment figures. It would also focus on the temporal patterns of women enrolment in higher education in Haryana. This study is very much essential for the state of Haryana where the sex ratio is lowest in the country according to the census of India (2011).

STUDY AREA

Study area comprises of Haryana with its districts Figure 1 shows the Haryana state which is located between the 27° 39' N to 30° 55' N latitudes and 74° 28' E to 77° 36' E longitudes in the north western part of India. Situated in North India with less than 1.4% (44,212 km² (17,070 sq mi)) of India's land area, it is ranked 22nd in terms of area. Chandigarh is the state capital, Faridabad in National Capital Region is the most populous city of the state and Gurugram is a leading financial hub of NCR with major Fortune 500 companies located in it. Literacy rate in Haryana has seen an upward trend and is 76.64 percent as per 2011 population census. Male literacy stands at 85.38. Haryana state is the part of fertile plain the great plain of India. The Haryana state is surrounded by Punjab in west, Himachal Pradesh in north, Rajasthan in south and Uttaranchal and Uttar Pradesh in east.

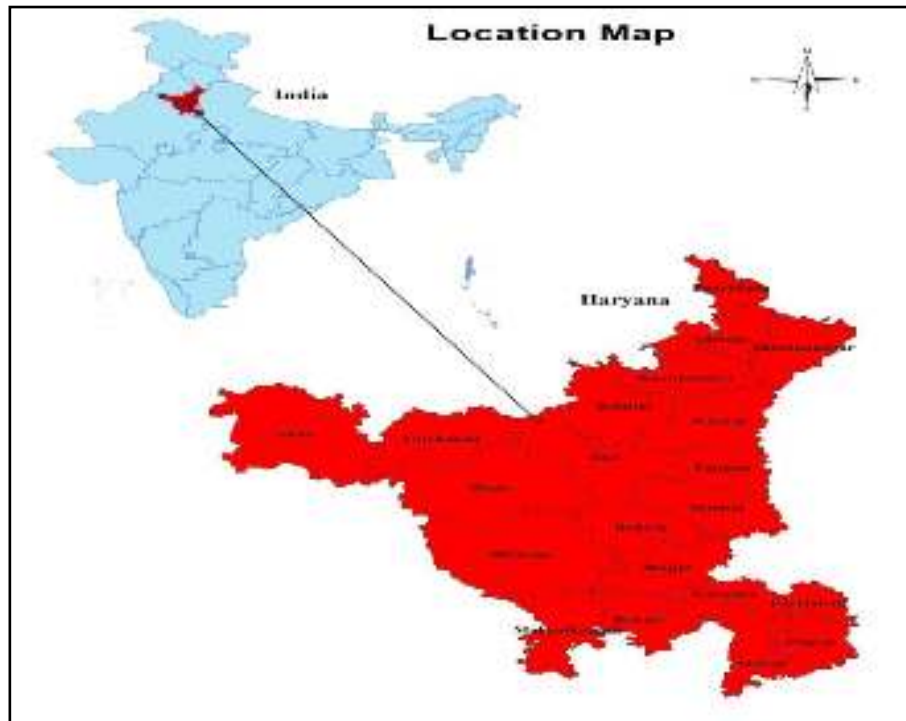


Figure- 1

OBJECTIVES OF STUDY

1. To conduct a temporal study of women enrolment in Higher Education in Haryana.
2. To find out the district wise enrolment of women in senior secondary schooling.
3. To analyze the district wise enrolment of women in higher education to determine the continuity in the attainment of education after senior secondary level.

DATA BASE AND METHODOLOGY

Research Methodology is a systematic way for solving any research problem. It is a science of studying research is done scientifically. Present study has been completed through secondary data obtained from various published sources. Data from All India Survey on Higher Education (2016-17) has been used to show Gross Enrolment rate of female in higher education in Haryana state from the decade of 2010-2011 to 2017-2018. Data for district wise enrolment in senior secondary level and at higher education level has been harnessed from statistical abstract of Haryana, Year 2016-17, issued by Department of Economics and Statistical Analysis, Haryana. Percent of female enrolment has been calculated from the following formula:-

Total female enrolled at senior secondary level or higher education level divided by total students enrolled at senior secondary level or higher education level $\times 100$.

Data has been analyzed using districts as the units of observation. Requisite graphs have been drawn by using Microsoft excel, for example, bar graphs to show the enrolment at senior secondary

level (table 2) and at higher education level (table 3), multiple bar graph has been created to show the difference in enrolment at senior secondary level and at higher education level and line graph has been made to show decadal wise variation in enrolment rate at state level (table 1).

RESULTS AND DISCUSSION

Temporal Patterns of Women Enrolment in Higher Education in Haryana in The Age Group of 18-23 Years.

Table 1 gives information regarding the temporal patterns of women enrolment in higher education in Haryana starting from the decade of 2010-11 to 2017-18.

Table 1: percent of female enrolment in higher education in Haryana (18-23)

Decades	Percent
2010-11	20.7
2011-12	27.3
2012-13	26.6
2013-14	25.9
2014-15	27.5
2015-16	26.4
2016-17	29.7
2017-18	30.7

Source: All India survey on higher education (2017-18)

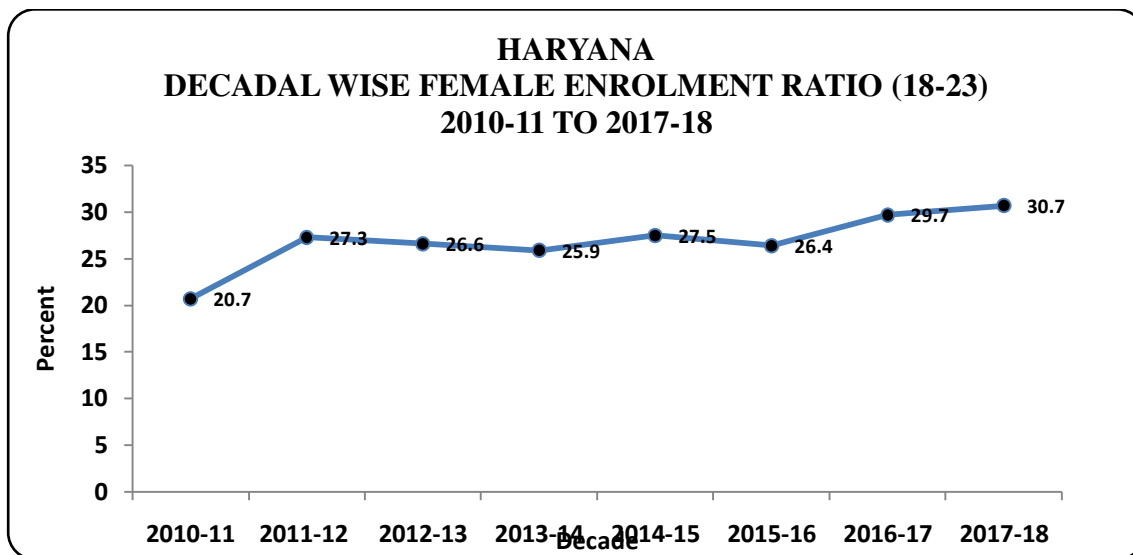


Figure -2

The following line graph shows the temporal patterns of female enrolment at higher education in Haryana in the decades of 2010-11 to 2017-18. Female enrolment is lowest in the decade of 2010-11. This enrolment is highest in the decade of 2017-18. This enrolment has remained in the frequency band of 20-30. It has many fluctuations over the decades as it has pointed at 20.7 percent in the decade 2010-11 and marked at 27.3 in the decade of 2011-12 and so on.

District Wise Enrolment of Females at Senior Secondary Level in The Year 2016-17

Table 2: district wise enrolment of females at senior secondary level in Haryana (2016-17)

DISTRICT	FEMALE ENROLLED	BOYS ENROLLED	TOTAL ENROLLED	PERCENT
Ambala	28552	35226	63778	44.72
Panchkula	12676	15191	27867	45.48
Yamunanagar	29303	36884	66187	44.27
Kurukshtra	24163	32411	56574	42.71
Kaithal	30089	36269	66358	45.34
Karnal	38255	47586	85841	44.56
Panipat	30050	38666	68716	43.73
Sonipat	41794	55879	97673	42.78
Rohtak	29722	34903	64625	45.99
Jhajjar	26405	33816	60221	43.84
Faridabad	50197	65371	115568	43.43

Palwal	27588	39973	67561	40.83
Gurugram	41327	52129	93456	44.22
Nuh	8928	22155	31083	28.72
Rewari	25272	32293	57565	43.9
Mahendargarh	27046	36028	63074	42.87
Bhiwani	49256	57899	107155	45.96
Jind	39892	46120	86012	46.37
Hisar	49091	57091	106182	46.23
Fatehabad	23156	28253	51409	45.04
Sirsa	31008	38162	69170	44.82
Charkha dadri	0	0	0	0

Source: Statistical Abstract of Haryana (2016-17)

Table 2 shows the enrolment of females in Haryana at senior secondary level. The following bar graph is the graphical representation of this table. The enrolment is in the frequency band of 40- 50 percent except Nuh which was previously named as Mewat. Highest enrolment is seen in jind which is followed by Hisar. Rohtak is at third place. The above data clearly shows that almost half of the total enrolments are females. The above data clearly highlights the significance of female education in Haryana. Position of females is almost in the same pace in Haryana as compared to males.

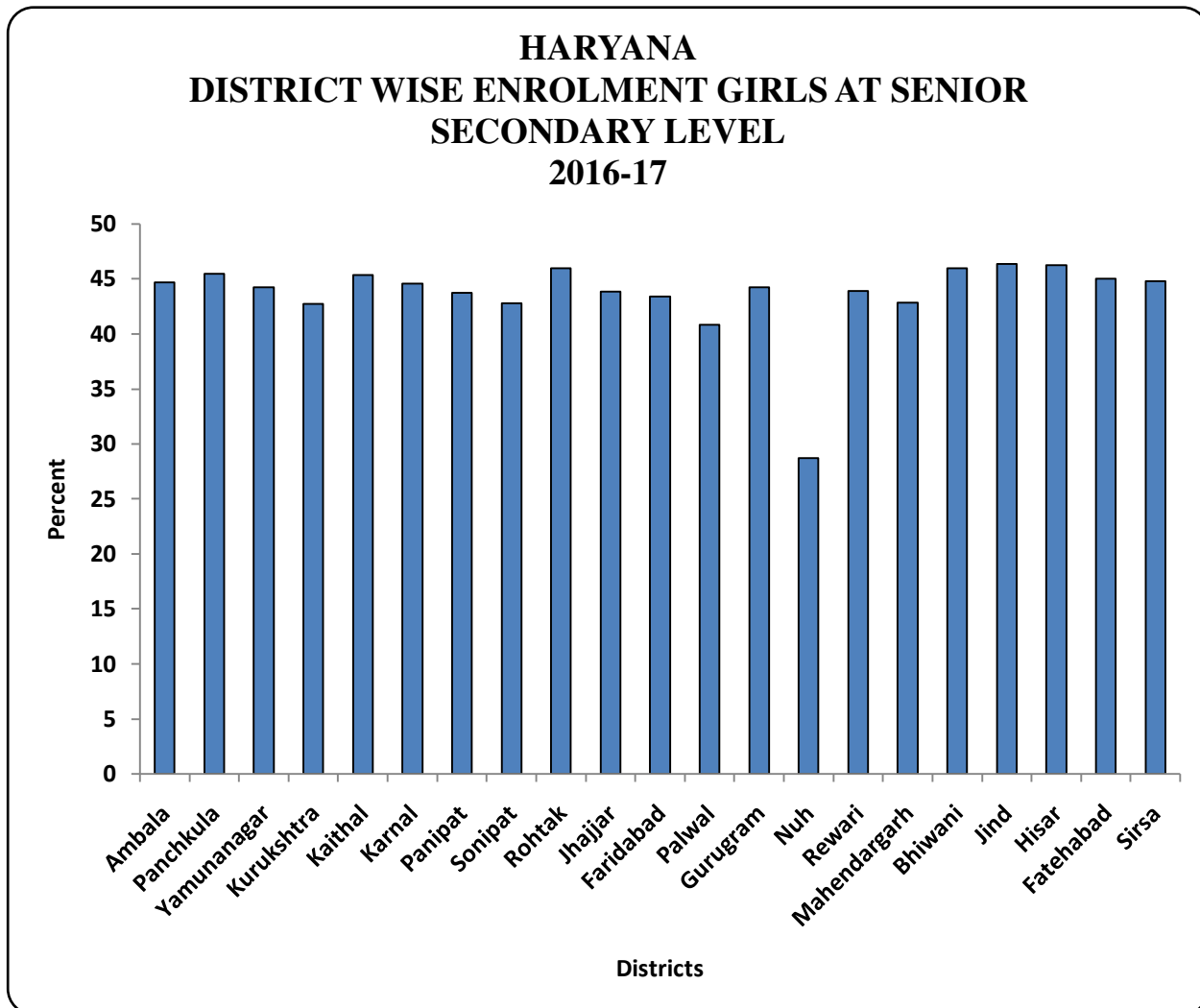


Figure-3

District Wise Enrolment Of Females In Higher Education In Haryana In The Year 2016-17.

DISTRICT	FEMALE ENROLLED	BOYS ENROLLED	TOTAL ENROLLED	PERCENT OF FEMALE ENROLLED
Ambala	10357	8686	19043	54.38
Panchkula	4176	3047	7223	57.81
Yamunanagar	12743	6778	19521	65.27
Kurukshetra	6890	5580	12470	55.25
Kaithal	9826	5463	15289	64.26
Karnal	10689	9773	20462	52.23
Panipat	9654	8337	17991	53.66
Sonipat	11454	6724	18178	63.01
Rohtak	17482	19803	37285	46.88
Jhajjar	6304	4773	11077	56.91
Faridabad	11435	10852	22287	51.3
Palwal	3984	2469	6453	61.73
Gurugram	11516	9359	20875	55.16
Nuh	756	2046	2802	26.9
Rewari	10033	6881	16914	59.31
Mahendragarh	11979	11400	23379	51.23
Bhiwani	13869	9445	23314	59.48
Jind	9706	6871	16577	58.5
Hisar	15793	15744	31537	50.07
Fatehabad	5461	5201	10662	51.21
Sirsa	5594	5941	11535	48.49

Source: Statistical Abstract of Haryana (2016-17)

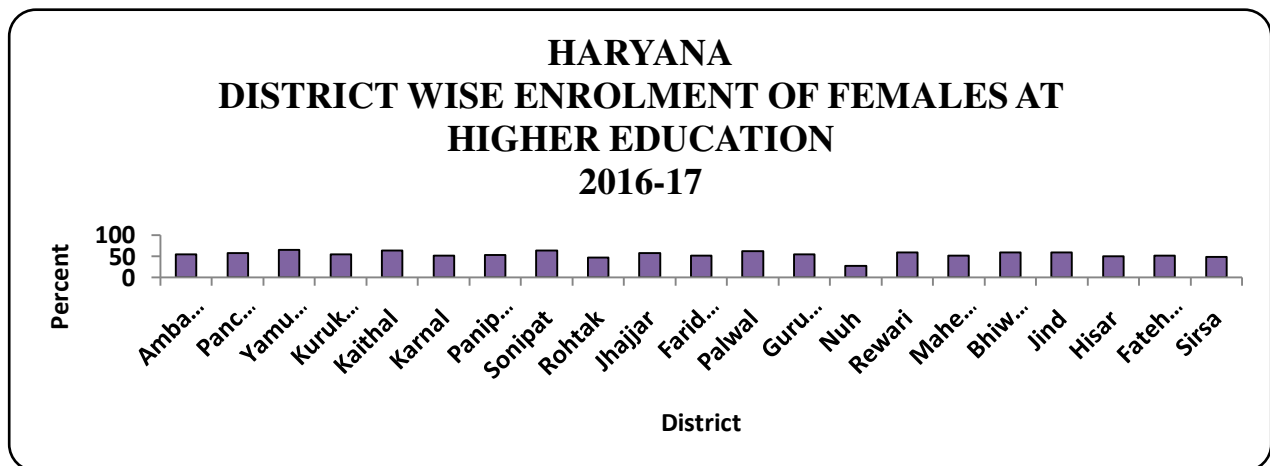


Figure-4

The above bar graph shows the district wise enrolment of females at higher education. Highest enrolment is observed in Yamunanagar which is followed by Kaithal. Lowest enrolment is observed in Nuh.

CONCLUSION

Female enrolment in Haryana at senior secondary level and at higher education level is at much better position. At least 40% of total enrolled students at senior secondary level are females with minor exceptions. At least 50% of total enrolled students are females at higher education level except Nuh. It clearly shows the continuity of female education in Haryana. The study has come to a very positive result which shows a very brightening future for females in Haryana.

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ENVIRONMENTAL IMPACT OF COAL FIRE IN THE COAL FEILDS OF INDIA

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ABSTRACT

Coal is the major fossil fuel used for power generation in India. For producing more and more coal, mining activities are increasing day by day. Coal mining activities lead to environmental changes to a large extent such as degradation in quality of air, water, soil, changes in landform, land use/land cover and vegetation distribution. Environmental Impact Assessment (EIA) is therefore important to study the nature and impact of mining activities on the environment. The present study includes a review of the environmental impact studies done on various specific aspects in India, which involve methodologies of field-site investigation, laboratory analysis and satellite data processing. Firstly, taking coal-field as a case study, the parameters/criteria affecting the environment have been identified. The parameters that are the most affected due to mining are air, water, soil, agricultural land, vegetation and, topography. Later, Analytical Hierarchy Process (AHP) has been used for prioritizing of these parameters/criteria to carry out EIA in a coal-field. Upon analysis, air has been found to be the most affected followed by water, soil, vegetation, agricultural land and topography. Moreover, the alternatives for each parameter/criterion have also been prioritized. The proposed methodology will help in deriving relationships based on field, laboratory and satellite data analysis. Once these relationships are derived, steps could be taken by policy makers for modification of the existing mine policies and incorporating the new measures in future mine planning so as to reduce the impact of coal mining on the environment.

Keywords: Coalfields, coal mine fire, safety and environment, subsidence.

INTRODUCTION

The environmental impact of the coal industry includes issues such as land use, waste management, water and air pollution, caused by the coal mining, processing and the use of its products. In addition to atmospheric pollution, coal burning produces hundreds of millions of tons of solid waste products annually, including fly ash, bottom ash, and flue-gas desulfurization sludge, that contain mercury, uranium, thorium, arsenic, and other heavy metals. Coal is the largest contributor to the human-made increase of CO₂ in the atmosphere. There are severe health effects caused by burning coal. According to a report by the World Health Organization in 2008, coal particulates pollution are estimated to shorten approximately 1,000,000 lives annually worldwide. A 2004 study commissioned by environmental groups, but contested by the US EPA, concluded that coal burning costs 24,000 lives a year in the United States. More recently, an academic study estimated that the premature deaths from coal related air pollution was about 52,000. When compared to electricity produced from natural gas via hydraulic fracturing, coal electricity is 10–100 times more toxic, largely due to the amount of particulate matter emitted during combustion.

OBJECTIVES

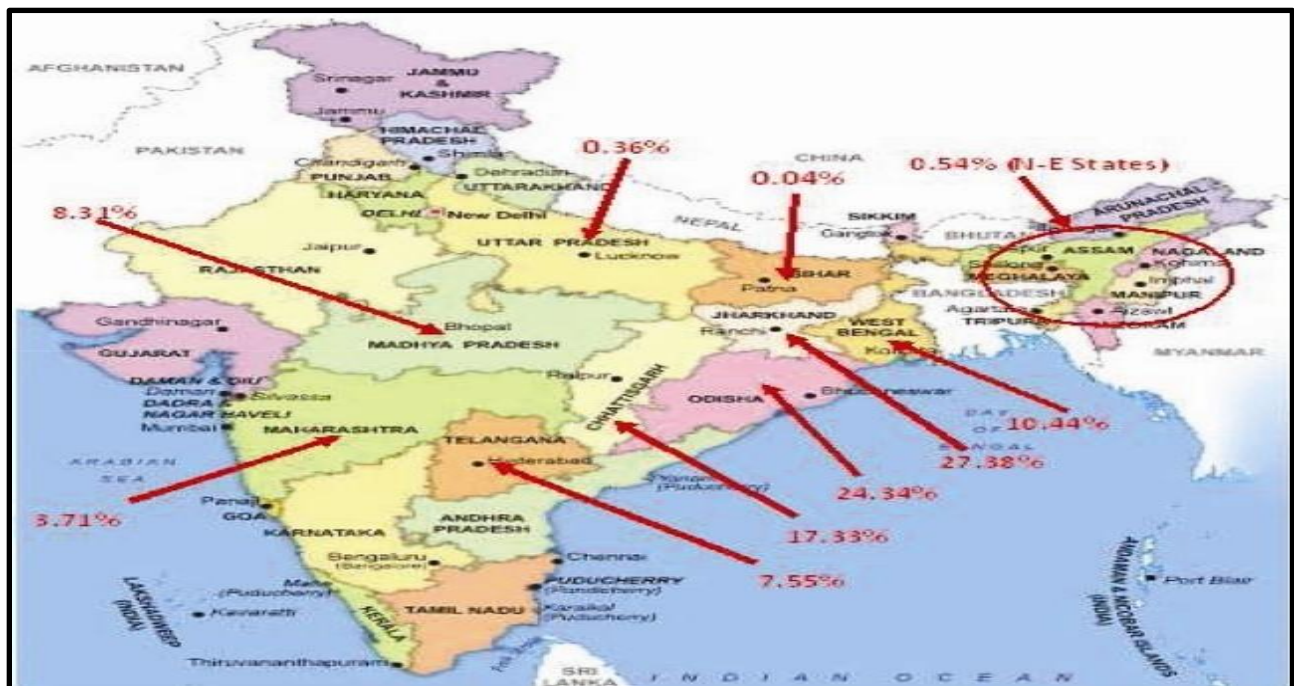
The purpose of this paper is to provide some insights about the impacts of the coal mine fire on migration and displacement of the people and its implication on their livelihoods, health hazards faced by them. This paper is also an attempt to understand the repercussions of the fire on the nearby resources.

METHODOLOGY

To study and understand the impact of the coal mine fire, secondary data were collected from journal articles, newspapers, research papers and various internet sources, etc. The main objective of this paper is to summarize coal characteristics and associated environmental issues in India. In addition, this paper also reviews the current state of research in the field of various treatment approaches to reduce environmental impacts of coal

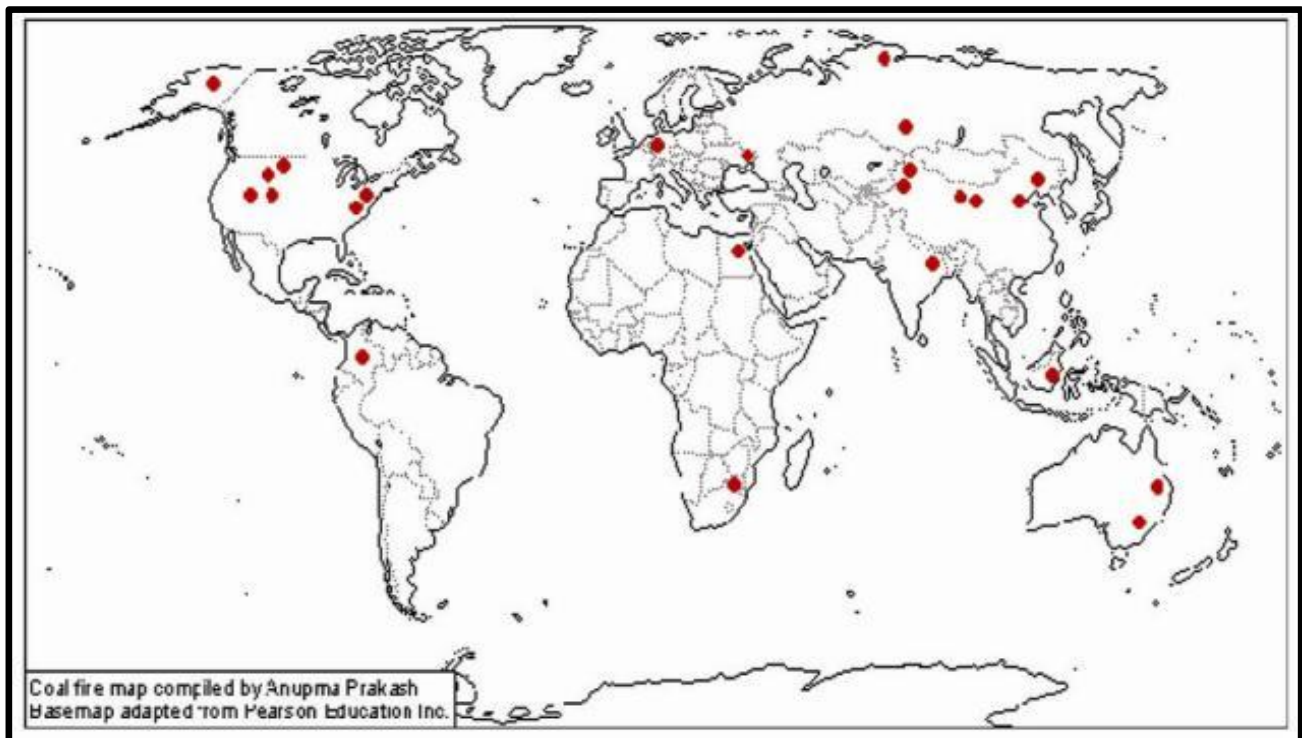
<u>Subsidiaries of Coal India Limited</u>					
Name of Subsidiary	Employees (as of 31-Mar-2015)	Revenue (₹ billion for FY2012-13)	Coal Production(in million Tons)		
			Coking Coal	Non-Coking Coal	Total Coal Production
<u>Bharat Coking Coal Limited (BCCL)</u>	56,051	89.37	26.970	4.243	31.213
<u>Central Coalfields Limited (CCL)</u>	45,011	92.38	16.156	31.905	48.061
<u>Eastern Coalfields Limited (ECL)</u>	68,681	97.40	0.043	33.868	33.911
<u>Mahanadi Coalfields Limited (MCL)</u>	22,259	120.93	-	107.894	107.894
<u>Northern Coalfields Limited (NCL)</u>	16,226	99.86	-	70.021	70.021
<u>South Eastern Coalfields Limited (SECL)</u>	67,800	176.48	0.157	118.062	118.219
<u>Western Coalfields Limited (WCL)</u>	50,071	74.23	0.330	41.957	42.287
<u>Central Mine Planning and Design Institute (CMPDI)</u>	3,629	6.05	-	-	-
Coal India Africana Limitada	-	-	-	-	-
<u>North Eastern Coalfields</u>	2,027	-	-	0.605	0.605
Dankuni Coal Complex	474	-	-	-	-
CIL Headquarters	868	13.78	-	-	-
Total	333,097	770.49	43.656	408.555	452.211

When coal is compared to solar photovoltaic generation, the latter could save 51,999 American lives per year if solar were to replace coal generation in the U.S. Due to the decline of jobs related to coal mining a study found that approximately one American suffers a premature death from coal pollution for every job remaining in coal mining. COAL, the most used fossil fuel, is a gift of nature to mankind. It contains a high percentage of carbonaceous material along with a number of constituents formed from chemical and bacterial changes of plant remains. Presently, 41% of global and 77% of Indian energy requirements are being fulfilled by coal and it is expected to be the prime source of energy in the foreseeable future. Production of coal from the level of about 70 MT (million tonnes) at the time of nationalization of coal mines in the early 1970s reached 565.64 MT in 2013–14, to meet the growing energy requirements of the country³. Coal demand is likely to reach up to 1267 MT in the fiscal year 2024–25, with 8% growth in GDP (gross domestic product)⁶. Presently, India is the third largest coal-producing nation in the world and the total coal reserve is estimated to be 301.56 billion tonnes, which is about 7% of the world's total proved coal reserves. Jharkhand has the largest proved coal reserve in India and is the only remaining storehouse of prime coking coal (Figure 1), while it shares 20% coal production of the country, i.e. the second largest state in coal production. Exploitation of coal is inherently associated with risk and hazard, which may sometimes lead to disasters. A number of disasters have taken place worldwide in the past leading to loss of human life, production and productivity, and affecting the socio-economic conditions and environment. The primary causes for these disasters were coal mine fire and explosion, falling of roofs/sides, and inundation. During 1947–2010, around 40% of the total mining disasters and about 50% of the total fatalities of miners were due to coal mine fire and explosion in Indian coal mines Figure



Distribution of coal reserves in India

Coal fires still exist in India, USA, China, Russia, Indonesia, South Africa, Australia, Indo-nesia, Canada and Germany (Figure). The nature and magnitude of the problem vary depending upon several site-specific circumstances. The coal mine fires in China (Mangolia, North China), USA (Pennsylvania) and India (Jharia and Raniganj coalfields) are still considered to be a major socio-technological problem. Coal mine fire creates both socio-economic and environmental problems. It results in the burning of a huge quantity of natural resources, thereby causing economic loss and substantial operational difficulties, including reduction in the productivity. Coal mine fire affects the environment in the form of air pollution, land degradation and desertification. The environmental effects of coal fires are serious problems at both local and global levels. Coal combustion liberates substantial amount of noxious gases and greenhouse gases (GHGs) along with a large amount of particulate matter. The emission of GHGs from coal mine fires is small but significant enough to cause global impact. It has been estimated that around 30 MT oxides of carbon are emitted every year due to coal fires alone. Also, coal fire emits 8.719 10 kWh of unproductive heat worldwide and contributes to an increase in the earth's temperature⁴³. Subsidence caused by subsurface coal mine fire extensively damages surface structures, thus influencing social activities of the locality.



Global scenario of coal mine fires

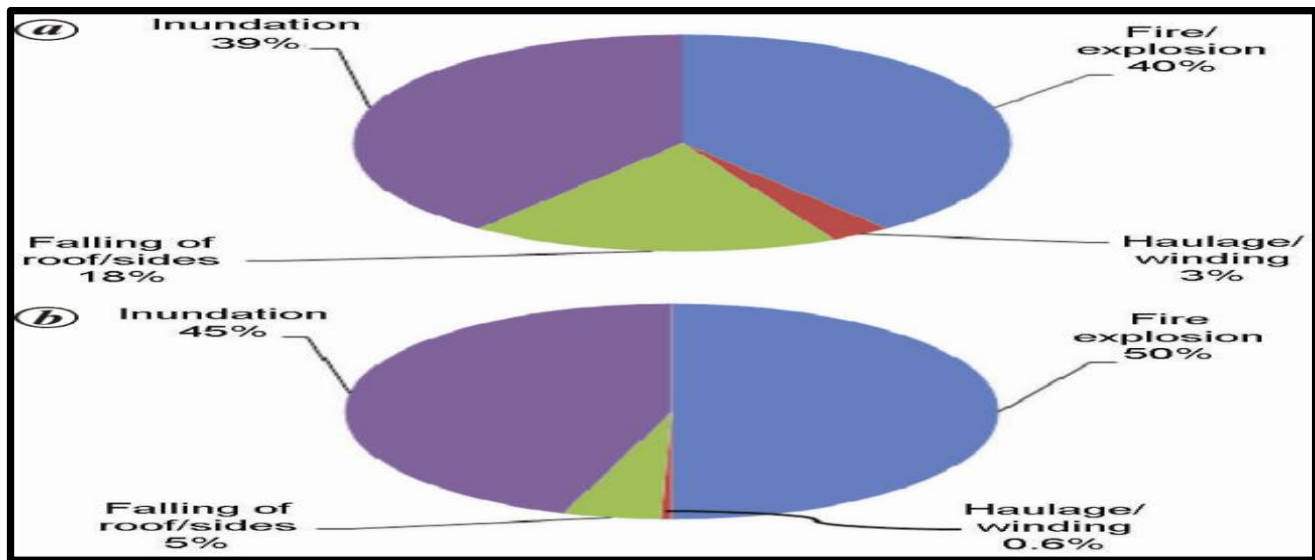


Figure Statistics of disasters in coal mines during 1947–2010 (ref. 15). a, Occurrences of disasters due to different causes (%); b, fatalities of miners due to different cause of disasters (%).

COAL MINE FIRE IN INDIA

The first published reference to the mining of coal in India dates back to the year 1774 at Disergarh seam, Chi-nakuri in Raniganj coalfield (RCF). The recorded history of the first coal mine fire in India has been reported in 1865 in RCF. Whereas, coal mining in the Jharia coalfield (JCF) was started in 1894 and the first fire reported in 1916 (refs 46, 47). Mine fire gained wide-spread attention in India after 1930, with the occurrence of several major fires in JCF and RCF. In 1994, totally 196 coal mine fires were detected in different subsidiaries of Coal India Limited (CIL) (Table). At present coal mine fires are being reported from all Indian coalfields with JCF being the most affected. There are several cases of mining accidents due to coal mine fire and explosion in both underground and open-cast mine workings resulting in the loss of precious human lives and resources. Over 25 major mine disasters (10 or more fatalities) due to fire and explosion have been recorded in the last ten decades (Table). The maximum cases of such events were reported in RCF, JCF and Bokaro and Karanpura (B&K) coalfield. JCF witnessed more than 10 cases of such disasters, causing the death of about 300 miners due to coal fire and explosion from 1901 to 2010 (Figure). Spontaneous heating (endogenous fires) of coal, the prime cause for coal mine fire depends on various mining, geological and environmental factors. Moreover, the unscientific exploitation of coal and other exogenous factors makes coal mine fire more catastrophic.

DISASTERS IN INDIAN COAL MINES DUE TO FIRE AND EXPLOSION (1901–2014)

Date of accident	Mine	Miners killed
16 February 1908	Nadir Khan, ECL	20
7 February 1910	Dishergarh, ECL	11
26 November 1910	Namdaang, ECL	14
9 November 1911	Kendwadih, BCCL	14
22 December 1913	Chowrasi, ECL	27
20 July 1916	Disergarh, ECL	14
18 November 1918	Disergarh, ECL	10
28 February 1921	Amalabad, BCCL	11
9 March 1922	Khoast, Baluchistan	13
4 January 1923	Parbelia, ECL	74
29 June 1935	Bagdigi, BCCL	19
24 July 1935	Kurhurbaree, CCL	62
30 January 1936	Loyabad, BCCL	35
18 December 1936	Poidih, ECL	209
19 March 1946	Begunia, BCCL	13
14 March 1954	Damra, ECL	10
5 February 1955	Amalabad, BCCL	52
19 February 1958	Chinakuri, ECL	175
28 May 1965	Dhori, CCL	268
18 March 1973	Jitpur, IISCO	48
4 October 1976	Sudamdih, BCCL	43

22	October 1979	Baragolai, ECL	16
24	June 1981	Jaganatha, MCL	10
25	January 1994	New Kenda, ECL	55
3	March 1997	New Mogla, J&KMDC	10
6	September 2006	Bhatdih, Nagda, BCCL	54
6	May 2010	Anjana Hill, Chirimiri, SECL	15

J&KMDC, Jammu–Kashmir Mineral Development Corporation and IISCO, Indian Iron and Steel Co Ltd

ENVIRONMENTAL IMPACTS

1. Air Pollution

1. Aerosol Optical Thickness - Atmospheric turbidity due to aerosol is considered as an indicator of air pollution. It has a detrimental effect on the environment as well as the health of the local inhabitants .
2. Greenhouse Gases – In JCF, which has long been associated with coal fires, there is release of large amount of GHGs like CO₂, CH₄, oxides of nitrogen, etc. Reported GHG emission estimate of GHGs namely CO₂, CO and CH₄ at about 108 kg/year for JCF. This may cause global warming in the JCF areas.
3. Pollution Due To Fire – The soot and particulate matter released from coal mine fires decrease the visibility in the area which causes diseases of the lungs such as asthma and chronic bronchitis. There are documented reports of stroke, pulmonary heart due to air pollution [27, 28, and 29]. Coal fires accumulate a large number of harmful heavy metals like arsenic, selenium, mercury, lead and fluoride. These can condense on dust particles and get inhaled by the people or they may gain entry to water bodies and thus enters the food chain causing severe diseases

2 Water Pollution

Several studies in JCF have indicated severe pollution of water bodies in the area Huge volumes of polluted water from underground mines are channeled into the Damodar River, thus polluting it. Apart from actual mining activities, coal purifying industries also release a large amount of water effluents in the river, which causes a threat to aquatic ecosystem and the prevailing biodiversity (including flora and fauna) . The factors responsible for causing water pollution include drainage and runoff from mining areas, oil spills, leaking from tailing ponds/OB dumps and sewage effluents. Mining also has an impact on the groundwater; heavy metals accumulate in water results in the deterioration in the quality of groundwater .

3. Soil Pollution

Soil in JCF has poor texture, low organic matter due to heavy metal toxicity. Also, the soil above the fire areas is devoid of moisture. The soil friendly microbes (includes bacteria, nematodes, fungi earthworms, etc.) die under such unfavorable conditions, thus reducing the ability of the soil to support vegetation. The vegetation also dries up and ultimately dies due to the lack of water, nutrients and metabolic activities

4 Landforms and Subsidence

Jharia mine is facing significant changes in subsidence and topography due to OCM and underground mining activities. Subsidence is also caused due to the loss of volume as a result of subsurface fires generally; subsidence occurs when mining has cut in an area, but sometimes it occurs when a mine is still working. In such a scenario, it may lead to knocking down of mining infrastructure and lots of mining coal becomes locked and inaccessible due to subsidence. Subsidence also leads to destruction of manmade infrastructure such as houses, industries, pipelines, etc . In rare cases, subsidence could also lead to changes in natural drainage of the area.

Table : Summary of Environmental Impacts and their causes in JCF

Env. parameter	Cause/activity in mining field	Pollutant	Impact of mining activity and pollutants
Air	<ul style="list-style-type: none"> Blasting Drilling Wind erosion from OB dumps, spoil heaps etc. Loading/unloading of coal Emission from coal heaps Blind roads Transport through conveyor belts Coal fires Burning of coal in industries Heavy vehicular traffic for transportation of coal 	<ul style="list-style-type: none"> Suspended particulate matter Respirable particulate matter Fine coal dust Oxides of nitrogen and sulphur CO, CO₂ Polyaromatic hydrocarbons (PAHs) Greenhouse gases like CH₄ Heavy metals 	<ul style="list-style-type: none"> Decrease in amount of sunlight Decreased photosynthesis as dust settles on leaves Increase in pneumo-conjunctivitis problems in local population Absorption of nutrient content and productive capacity of the soil as it settles on land surface Acid rain Health problems Greenhouse effect Formation of smog due to photochemical reaction between NO_x and PAHs
Water/drainage	<ul style="list-style-type: none"> Erosion from OB dumps Drainage from mining sites Acid mine drainage Effluents from coal related industries 	<ul style="list-style-type: none"> Sediments and soluble components Acidic waters Heated effluents Effluents containing heavy metals 	<ul style="list-style-type: none"> Increase in TDS in local water bodies Alteration in drainage pattern of local streams Lowering of regional water table Drying up of nearby wells Pollution of local streams with acids, heavy metals and dissolved salts Thermal pollution Threat to aquatic biodiversity
Soil	<ul style="list-style-type: none"> Strip mining Wind erosion from OB dumps, coal heaps, spoil heaps and dried tailing dumps Use of heavy machinery for extracting coal, loading and unloading of coal, burning of coal 	<ul style="list-style-type: none"> Coal dust and fly ash 	<ul style="list-style-type: none"> Complete loss of topsoil and vegetation Soil pollution as dust and fly ash settles on land Baking of soil due to fire below making it biologically sterile
Vegetation	<ul style="list-style-type: none"> Both underground (UC) and opencast (OC) mining Coal fires 		<ul style="list-style-type: none"> Destruction of vegetation for clearing a site for OC mining or for infrastructure related to UC mining Dry or dead vegetation due to heat from coal fires Reduction in photosynthesis and thus loss in plant vigour
Landform	<ul style="list-style-type: none"> Clearing of surface for installation of mining infrastructure Dumping of OB Handling, storage and transport facilities Mine fires and subsidence 		<ul style="list-style-type: none"> Change in topography, drainage pattern and land use etc.

5.AHP (Analytic hierarchy process) and its implementation for EIA

AHP is a technique which is used to summarize and compare complex correlated factors. It is carried out in steps wherein after the development of hierarchical structure weights are assigned to each criterion and its alternatives. Based on previous studies following Table 2, emphasizes on the major criteria (Environmental Impacts) of JCF and alternatives to each, which help to conduct the EIA studies.

Table. Major impacts and their alternatives for JCF

Criterion	Alternatives
Air	Coal dust
	Vehicular transport
	Blasting and drilling
	Gasses released due to fire
Water	Leaching from tailing ponds
	Heated effluents from industries
	Sediments from OB dumps
Soil	Coal dust
	Open cast mining
	Dumping of OB materials
Vegetation	Coal dumps
	Underground mining
	Subsurface fire
Agriculture land	Dumping OB materials
	Industries setup
	Coal dust and fire
Topography	Open cast mining
	Subsidence

CONCLUSION

Coal is the fossil fuel that fulfills our energy needs. Due to the increase in demands of energy, there are many efforts to extract more and more coal as it is an economical source of energy. Coal mining has always been associated with negative impacts on environment. Geoenvironmental parameters such as air, water, soil, agricultural lands, vegetation and landforms are affected by coal mining activities. The people living close to the mining areas are the most affected. Thus, in order to quantify the impacts, it is necessary to find the factors/criteria. The present research work has been attempted to review the EIA studies done in JCF. The current review was broadly classified into two parts:

- 1 Environmental impacts due to JCF and associated EIA studies done
- 2 Identifying the chief criterion and their alternatives.

The results indicated that air was the most affected parameter by coal mining activities in the JCF followed by water and other parameters. Studies have also indicated that field based analyses and remote sensing data may be used for carrying out environmental impact assessment of mining areas. Improving environmental performance may lead to sustainable mining practices.

CRITICISM

Operating 239 mines without environment clearance: In September 2011, CAG criticised CIL for operating 239 mines in seven coal producing subsidiaries, which existed prior to 1994, without environmental clearance. These mines included 48 open-cast, 170 underground and 21 combined mines. In its report, the CAG also pointed out that of the 18 sample open-cast and eight underground mines, ten mines had undertaken capacity expansion without environmental clearances. The company, in its reply, said that applications for clearances to the projects have already been submitted to the Ministry of Environment and Forests.

Coal mines near Tiger Preserves: In India, some coal mines are located near/below the tiger preserves. Mining or construction of administrative offices in/near these preserves disturbs the wildlife. Hence environmental organisations like Greenpeace have been opposing mining in these areas. Around 50% of the energy requirements of India are met by coal. Hence the protection of wildlife is sometimes overlooked due to this fact. In its argument the CIL said that in many cases it only does underground mining which does not hurt the forests above.

Accidents during mining: The company in its Annual Report for FY 2012-13 reported lowest ever figures of average 66 deaths and 251 serious accidents per year for the period 2010-2012 indicating that safety at workplace is improving over the years. Critics claim that the safety practices in most mines are inadequate, which is causing so many casualties. It is also claimed that many accidents and deaths are not recorded and hence are not part of 'official figures'

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**THE IMPACTS OF ICT ON THE STUDENTS' PERFORMANCE: A REVIEW OF ACCESS
TO INFORMATION**

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ABSTRACT

During the last two decades higher education institutions have invested heavily in information and communication technologies (ICT). ICT has had a major impact in the university context, in organisation and in teaching and learning methods. One puzzling question is the effective impact of these technologies on student achievement and on the returns of education. Many academic researchers have tried to answer this question at the theoretical and empirical levels. They have faced two main difficulties. On one hand, student performance is hard to observe and there is still confusion about its definition. On the other hand, ICT is evolving technologies and their effects are difficult to isolate from their environment. There is no standard definition for student performance. The standard approach focuses on achievement and curricula, how students understand the courses and obtain their degrees or their marks. However, a more extensive definition deals with competencies, skills and attitudes learned through the education experience. The narrow definition allows the observation of the outcomes of any change in higher education, while the more extensive definition needs a more complex strategy of observation and a focus on the labour market. The outcomes of education are mainly validated in the labour market. The impact of ICT on learning is currently in relation to use of digital media, primarily computers and internet to facilitate teaching and learning. ICTs are the technologies used in conveying, manipulation and storage of data by electronic means, they provide an array of powerful tools that may help in transforming the present isolated teacher-centered and text-bound classrooms into rich, student-focused, interactive knowledge environments. The direct link between ICT use and students' performance has been the focus of extensive literature during the last two decades. Several studies have tried to explain the role and the added value of these technologies in classrooms and on student's performances. The first body of literature explored the impact of computer uses. Since the Internet revolution, there has been a shift in the literature that focuses more on the impact of online activities: use of Internet, use of educative online platforms, digital devices, use of blogs and wikis, etc. Looking at the link between ICT and student performance seems nowadays a misunderstanding of the role and nature of these technologies. In fact, since ICT is general purpose technology (GPT), it needs to be specified in order to meet the needs expressed by students and to be adapted to the local context and constraints (Antonelli, 2003; Ben Youssef, 2008). A variety of models of usages can be identified leading to the same outcome. ICT brings widened possibilities for the learning processes that are independent from place and space. ICT also allows more flexible (asynchronous) and more personalised learning. It offers new methods of delivering higher education. Taking advantage of these opportunities needs a profound change in the organisation of the higher education system.

Keywords: Academic performance, Information Technology, ICT

INTRODUCTION

Information and communication technology (ICT) has become an important source of innovation and improvement of efficiency for many sectors across the globe. In the education sector, particularly, the application of ICT has become a critical part of the learning process for university students both outside and inside the classroom setting. The government and other stakeholders in the education sector such as university management and researchers have invested millions of dollars to adopt ICT in the education system during the last two decades . Most universities that have fully adopted ICT have recorded immense advancement in the application of ICT for the improvement of learning methods, teaching, research, and development. It is, however, not clear what impact the ICT applications have on the performance and achievement of students. ICT adoption in the current study is understood as a gradual switching over to automation of the educational process not only in administrative activities like students admission, registration, and evaluation but also developing a customized learning management system (LMS) and transferring all the courses and the related data onto it. In the sampled universities for this study, Blackboard is the LMS that has been adopted. The faculty members as well as the students are allowed access to the LMS along with its all services and the specialized online learning tools. The adoption of LMS across Saudi Arabia has facilitated the educational processes to a great extent. The students' academic performance refers to the enhancement of the students' current state of knowledge and skills reflected in their GPA and also in the formulation of their personality and academic growth from lower levels of study to higher levels. The rationale of studying academic performance in the context of ICT adoption is to present a significant relationship that exists between the two variables.

Based on the identified research gaps and the problem statement, a need is felt to investigate the adoption of ICT in university education programs and examine its impact on the performance of the students. In this regard, the proposed research will carefully evaluate the manner and the extent to which universities have adopted the use of ICT and how the adoption of ICT has consequently made an impact on the performance of students. The proposed research will also identify key factors that contribute to performance of university students and how these factors are influenced by information communication technology.

The researcher seeks to meet the following research objectives in this study:

- (a) To evaluate the extent to which the universities have adopted ICT
- (b) To determine the relationship between ICT adoption and the performance of the university students
- (c) To find out the impact of ICT adoption on universities, in general, and on students' performance, in particular

GREAT IMPACT ON TEACHING, LEARNING AND ATTAINMENT

For education, the purpose of ICT is generally to familiarise students and teachers with the use and workings of computers, related social and ethical issues. It is generally believed that ICT can empower both teachers and learners. It promotes change to education in 21st century. ICT not only transforms teaching but also the learning processes. The transformation gets to increase learning gains for students that provide learners an opportunity to develop creativity, communication skills, and other thinking skills. Besides, smart solutions for the future including laptop learning, e-learning, smart classrooms, didactic equipment and stimulations is the key to education today. An entire learning environment is needed in which students, teachers, administrators, and parents can easily communicate and collaborate with each other, share secure information around the clock, and, ultimately, access a world of knowledge beyond classroom walls. Referring to the picture above, we can see that ICT is very useful to society, especially to students in colleges. According to ICT adviser Harriet Price, an ICT-rich educational experience brings benefits to the students. She says that technology is an important part of student's everyday lives. She makes sure that the necessary software and hardware is available for students to use, while also helping them develop their own ICT skills. More than half of the students in the groups have a computer or laptop at home as well as access in College so that they can search for information regardless of time and place.

As we know, ICT making all schools "smart". That means everyone get different information and knowledge from ICT. For example, when we have difficult in the study, this is the way to search the definition online immediately. Computers are also provided in every area of different country in the schools, colleges or labs. It helps students to get the chance to do assignments or group projects by saving a lot of time. It also increases students' knowledge at the same time. Besides, students who have laptops themselves can bring their machines with them. ICT make everyone comfortable by using it. Based on the research of internet, training is provided in some of the college in Europe as well as to make students to learn to become more independent in their work. Therefore, ICT is provided for the students to have quick and easy ways in doing research, and to train society. It has a great impact for students to have an easier way for research and information compared to the earlier period. For example for our assignment in the previously, we have to go to the library to collect or gather information. It is not only a waste of our time but also there is a limit to the information we can get. And now, ICT is saving our time in doing the work and there is no limit to the information. On the other hand, we can have our self-test before the exam. Besides buying the books for exercise, we can get the question from the Internet. It makes students more comfortable to have a test. ICT is also like a learning centre that could help to share ideas and understanding to the students. It teaches us the grammar and improves our English by ourselves. For example, when we are working in pairs and yet by using ICT that students can

experience with collaborative learning. ICT represent as the local champions. It supports local needs for the learners which mean social information can be found easily.

In fact, ICT empowers students to engage in the learning process and give them an interest in their personal education. By integrating ICT into the classroom, students have the ability to learn more effectively, collaborate with each other, and explore the world around them. Anytime, anywhere access to internet-based tools is necessary to encourage learning inside the classroom and beyond. For example, students who are always online or having facebook, they will always explore something and share with their friends. It unknowingly makes them more collaborate with each other, However, ICT provided e-learning to the learners. It is a flexible learning to those who are busy in their own things. For example, they have some people working since they are young. They work because of the family financial. Indeed, they are the people who want to work and study at the same time. E-learning is a way for them to study at home. It is useful and benefit for them. Other than that, hints and tips are the best practice for them to share their knowledge and opinion if they have their own ideas.

Today, ICT brings many benefits to the younger generation especially for students. For example, some of the students who work part-time also can find some time to do their College work. In addition, most of the time students like to use word processing from the computer itself. It is also quick and easy to edit their work and improve their presentation by using ICT. For example, we always use computer as the resources to get our work done in a time. Similarly like now, I using Microsoft Word to do my individual assignment. Besides, the Worldwide Web is the only way to have quick and easy access to information on any topic. ICT gives easy access to a world of knowledge and ICT which including quick guide is to learn 'the basic' of how to use the functions or applications. For example, printer is the one machine that will always show us the quick guide before we press start. Referring to the information from the internet that I know with a range of ICT equipment, it improved the behavior management through better tracking of students. It helps not only to gain in understanding but also analytical skills which include improvements in reading comprehension as well as increase knowledge. For example, we have to read and understand the essay from the web-sites before we choose the article. It improves our understanding by reading. Moreover, ICT unknowingly help students improve in their development of writing skills such as spelling, punctuation, editing and grammar. Students can become more fluent and original in their work. For instance, when we always read the article from the internet, we will get influence by the way the writer writes on the article. Based on the research of Software and Information Industry Association 2000, students who used educational technology in colleges are more successful because they are more active in learning and in increasing their self-esteem. ICT then enhances and extends the possibilities of learning across the curriculum. Thus, ICT provides more opportunities to show their hard work to audiences or teachers as well as it is within 24 hours. For instance, we always see some students' work on the internet and it actually written by the writer himself. ICT help to show

the ability of the students. ICT would be important to their future career or to employment. Students get to gain confidence because they could do things and show things they had not been able to do before, that students could explore more and share more ideas with others.

In fact, ICT also gives educators the opportunity to transform the way learning happens, and enable student development. ICT present a range of tools that teachers or lecturers use to present and display as part of their teaching and help educators interact with students as well as engage them in a more meaningful way. These technological tools can be purposefully designed for education, for example, software or hardware used in the context such as word processors and spreadsheets. Computer tools help students and teachers manipulate complex data-sets. This then provides the context for effective discussion that help to develop subject understanding. ICT is beneficial for teachers to share resources, expertise and advice. It is also easier to plan and prepare lessons and design materials for students. Sometimes, ICT helps teachers to access up-to-date students and school data, anytime anywhere. Teachers can enhance their professional image by using ICT. From a teaching point of view, teachers used these devices to deliver to a whole class, and could use the digital content effectively that was available to them. Teachers also reported that ICT offered them enhanced resources to support learning through teaching. The levels of interaction, the immediacy and the ability to refresh work, were all indicated as ways in which ICT could enhance the range of teaching approaches taken. In some colleges, teachers were expecting more of the students used ICT- whether this was due to the higher pace in lessons, work being done more quickly.

NEGATIVE IMPACT ON TEACHING, LEARNING AND ATTAINMENT

On the other hand, there is some negative effect of the ICT on education. In college, computer is not enough for teachers to make the best use of ICT in the classroom. Based on the research of Sandhoitz, it will take a lot of time in the classroom even up to a year with the support of experienced teams. Teachers always depend on the information that searched from the web. It may make a mistake. Information from the web or internet that mostly came or wrote from personal's opinion. It is not all facts by the way. Teacher who depend more on the ICT do not perform well as a teacher. For example, they may not check through the details of the work that searched from the web.

Students, however, feel lazy to attend the class if they can easily get the study material from the web. It will change their behavior to become more irresponsible. Let's say lecturer give an assignment to the students, they may not understand if they never attend that class. The technological reliability was important and yet the students could respond negatively to a resource, both of teaching and technology. Across the school or colleges, students might not value ICT that spent too much time on presentation needs and copying without reading and understanding. At the same time, students will search the

information from the web and caught by “cutting and pasting”. Through this type of behavior, reliability of the students will be affected. By then the students will access the internet for other things, for example, facebook, MSN, Yahoo, Twitter and others. While the lecturer having the lesson in front, they will not pay more attention to the lecturer. Then, it had created severe problems to the students. To those who always play computer games and use instant messaging, they will choose online communication rather than having real life conversation with the teachers. For example, when they are having flu and will not be attending the class or lesson, they might e-mail the lecturer rather than call the teachers. When the problem deteriorates, students will become less confident when they meet outsiders. Furthermore, the students sitting in front of the computer for a long time may cause health problem. Health problem such as stress and eyes strain can affect a student in their education. By then ICT may also created some illegal act such as pornography. Those students who are affected by pornography may suffer in their studies. The students will waste time by using ICT better than study on their work. Overall, the evidence on the impact on attainment of learning through ICT remains inconsistent.

GREAT IMPACT ON PRACTITIONERS AND SCHOOLS

The introduction of ICT into schools has had an impact on teachers in terms of their overall workload that including planning, lesson preparation as well as on the ways in which these are coordinated and managed within the school and wider educational context. The availability of ICT itself has sufficiently enhanced learning and teaching. Teachers have to be confident in their own ICT capacity and understand the potential benefits of using ICT in education area. In addition to that, using ICT is to support teacher development for e-learning. Like students, teachers learn in different ways and they need to be able to access support when needed. The provision of improved connectivity, among other developments, has allowed teachers to take advantage of online access to resources. For example, lecturers always give example of mass communication from the internet. As a result of access to resources at a time, teachers have greater control over the planning and preparation. By then teachers have expressed concern about knowing which resources are worthwhile and more research on the impact and availability of online resources. Such case studies provide evidence of changes in the ways in which teachers are approaching their role within the classroom. It is a better understanding of how teachers interact with the online environment.

Then, there is an impact of ICT in the classroom on the teacher's role. While gaining confidence and competence in the use of the technologies is to support e-learning, evidence is on the impact of using ICT on other aspects of the teacher's role. Some forms of learning through ICT, the use of shared resources and collaborative learning, where the teachers facilitates rather than direct learning, might be difficult for some to accept. For instance, teachers and students open the same page from internet is easier for teachers to explain. Teachers will not waste their time on giving their own example. Next, it is

an impact of ICT on administration and overall workload. Once teachers have brought the technicalities involved with classroom- related hardware and software resources, they can enhance their teaching. This can be used to create additional teaching resources. Use of ICT for assessment purposes can also release valuable teacher time. Within schools, those specific technological developments such as connectivity via broadband access to internet will regard to the personalization of the learning experience. A key strand to embed ICT in schools has been and that of networking within schools and also across the education sector. Broadly speaking, schools recognize that systems can improve effectiveness and reduce costs. Across schools, using ICT to manage data was found to promote teaching and learning by facilitating more effective timetabling. The most effective tools were found to be school- devised systems and the use of Excel spreadsheets. As we know, school data was in forming the setting and in compiling reports to parents. For example, after teachers complete the report of students on the Microsoft Word, teachers get to save and print out at a time. Hence, teachers can have more time to prepare the work for the students.

Improved access to ICT, schools networks for teaching and planning were also identified as potential strategies. Use of ICT in schools tended to be raising the quality of the work produced by teachers such as presentations and reports, rather than saving time. For instance, after typing a report, teachers get to print out that one report as many as they want. ICT was also the key factor to improving efficiency, along with staff by using the software and hardware. Furthermore, teachers also perceived benefits in managing, storing and other work such as preparing reports with the time saved. Looking ahead, ICT would make teachers more effective in their work over 12 months. To use ICT to support learning and teaching, schools need to be 'e-confident'. That means displaying a number of characteristics at a level. Thus, the Internet has increased significantly the range of resources to support and stimulate learning and teaching across the curriculum and at all levels. It has also provided the means by which access to range of services, including libraries and careers' services, can be brought together in one place. As ICT becomes part of the everyday life of the schools, there is a need to ensure the participation in the learning opportunities provided. Here, teachers can identify their own professional development needs and find solutions.

CONCLUSION

In today's interconnected world, information and communication technology (ICT) is widely used by our nation and it affects our lives everyday. It gives great impact in education for the learners and teachers. ICT has become a key driver in education way as well as it has been identified by a range of important wider benefits of ICT on learning. The positive impact of ICT on students' skills and teamwork are included. ICT also help student and teacher with activities that are provided in the websites. That kind of activities gives ideas to the teachers in their teaching, so that students enjoy the

class. Students learn more independently at the same time. They will take more responsibility for learning process. As seen from the information above, ICT can benefit both strong and weak students with their special needs. By the way, they especially improved the performance in students' English and on writing skills.

ICT is a part of a social system integrating meaningful communication within an education system. We can use it for analyzing the processes, meanings and functions of ICT in education. ICT also provided the research for us when we have to do the assignments. ICT is also one of the tools that have easy communication with others in foreign countries. It saves cost and time. Schools use ICT to make it easy for both students and teachers of their work. Different information and opinion can be found from the web-sites. In addition, ICT provides wide array of information and effective lessons. That is also easy for students to do their work by using word processing. It makes our projects or assignments more neat and tidy. From the education system point of view, "e-" could mean "enhanced" education rather than "electronic" education. Consequently, ICT has a great impact on society especially on education.

On the other hand, ICT also has a bad impact on education system. Teacher who always show the example of the work from the internet and copy the information, will not show a good example for the students. That may cause the students follow the action of the teacher and start to copy and paste. At the same time, the information and knowledge which come from the internet are not necessary correct. We have to more careful when doing research from the web. Moreover, it will cause the effect on the students. Students may not be interested in the way teachers teach. They will more focus on the web such as Facebook, MSN, and Twitter. It unknowingly influences their result in the class. It also changes their behavior to the teachers in school. Students who generally communicate with friends by the ICT will cause a problem when communicating face to face. It not only has an impact on character but also their attitude. Somehow, they will become more rebellious when influenced by the negative material. Today, we can see that have many teenagers use two or three phones. It will cause them not to pay attention in the lesson time.

In conclusion, ICT can give both advantages and disadvantages to education. We have to be careful when using it. Internet, TV, radio and others are the ICT that provide the news and information to us. We can increase our vision when we have it. But, when we are too focused on these things, we may suffer health problems by using them. We have to be wise in using the tools of ICT.

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मान सकरोगाः तन्नियन्त्रणोपायाश्च वेददृष्ट्यापर्यालोचनम् :

डॉसोमनाथसाहु .

सहायकाचार्यः , शक्षाशास्त्र वभाग;

राष्ट्रीयसंस्कृतसंस्थानम् (मानित वश्व वद्यालयः)

भोपालपरिसरः, भोपालम्।

'वद् ज्ञाने' इति धातोर्निष्पन्नं भवति वेदपदम्। सोऽयं वेदः सर्वेषां ज्ञानानां वज्ञानानां च प्रभवस्थानं भवतीति भारतीयाः मन्यन्ते। प्रायः सर्वेषु प शास्त्रेषुपदार्थतत्त्वज्ञानार्थं प्रत्यक्षमनुमानमागम इति त्री ण प्रमाणान्याचार्यैरङ्गी क्रयन्ते। एष्वगमः वेदापरपर्यायः। कैदि तत्त्वमनुदिनमनुसन्धातृणां, व्याख्यानैर्युगानुरूपं प्रतिसंस्कुर्वतामाचार्याणाम् आप्तोपदेशश्च आगमाद् भन्न इत्याचार्यश्चरको मन्यते। प्रत्यक्ष मति इन्द्रियार्थसम्बन्धि जन्यज्ञानरूपम्- अनुभवापरपर्यायमेव। अनुभूतं वषयम् धृक्क युक्तियुक्तं मननमनुमान मति कथ्यते। प्रत्यक्षानुमानाभ्यामाचार्यैः साक्षात्कृतानां ज्ञान वज्ञानानामाकर एवागमपदवाच्यः। तथा वधः प्राचीनतमो ज्ञानकरो भवति वेदः।

ते च वेदाः मन्त्राद्यात्मकाः भवन्ति। मन्त्रपदस्य वेदप्रभेदः , गुप्तोपदेशः, देवादिसाधनम् इत्याद्या बहवोऽर्थभेदा वद्यन्ते। मुक्षातोर्निष्पन्नोऽयं मन्त्रशब्दः मनन सद्धं मननसाहायक मत्येतयोरर्थयो रूढः। इदानीं पाठ्यमानेषुवेदेषु सर्वे मन्त्राः न संगृहीताः। कन्तु बहवोऽ प सुस्तप्राया एवेति वेदव्याख्यातृणामाचार्याणाम् , आधुनिकानां गवेषकाणां च पक्षो युज्यते। तथा प तदानीन्तनानां जनानां वचाराचारयोः, आशया भलाषयोः, वकल्पनिश्चययोः, संस्कारपरिष्कार योश्च सामान्यावबोध वेदवाक्यतो ध्रुवं जायते। वषयस्य केवलग्रहणार्थं बाह्य मन्द्रियं :

साक्षात्कारार्थमाभ्यन्तरं प्रतिभानाख्यं प्रमाणं च येषां वर्तते, तेषां पुरः साहित्यं दर्पणायते। अतः तदानीन्तनानां जनानामारोग्यादिकं च कत्सासम्प्रदायश्चेत्येतत्सर्वं कीदृशमासीद् इति वैदिकाद् वाङ्मयादेवजायते।

ऋग्वेदस्य दशममण्डले वर्णनमायाति यत् सुबन्धुनामकस्य मृतस्य मानवस्य मन पुनर प तं प्रत्येतु इति तद् भात प्रार्थयन्ते -

यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम्।।

तत्त आ वर्ययामसीह क्षयाय जीवसे ॥[□]

मनस्तु अन्तःकरणस्य सङ्कल्पात्मिका वृत्ति करणः। एकमेवान्तःबुद्धमनश्चित्ताहङ्कारादि भः नाम भतदव्यत्यनुसारमेव व्यवह्रियते। तदुक्तं धर्मराजाध्वरीन्द्रेण वेदान्तपरिभाषायाम्- 'वृत्तिभदैन एकमप्यन्त करणःमन इति बुद्धिरिति अहङ्कार इति चत्तचाख्यायते' तदुक्तम् -

मनो बुद्धरहङ्कारश्चितं करणमान्तरम्

संशयो निश्चयो गर्वस्मरणं वषया इमे ॥ इति। :

अथर्ववेदे प्रथमे सूक्ते एव मन - देव शब्देन अ भहितम्: 'एव माम भः ते मनः समेतसं च वर्तताम्' ⁱⁱⁱ इदं मन एव अस्मद् व्यवहारस्य साधनभूतानि ज्ञानेन्द्रियाण्येव कर्मेन्द्रियाण्येव च कार्ये नियोजयति, इमानि च नियन्त्रयति। यथा सारथः स्वेच्छानुगुणमश्वान् इतस्ततो नयति तथैवेदं मनोऽपि मानवं स्वेच्छया भ्रामयति। अतैवोक्तम्

आत्मानं रथनं वद्ध शरीरं रथमेव च।

बुद्धनुसारं रथं वद्ध मनः प्रग्रहमेव च ॥^{iv} इति।

अर्थात् शरीरेऽस्मिन् आत्मा रथी, शरीरं रथः, बुद्धः सारथः, मनःप्रग्रहः, इन्द्रियाण्येव हयाः, संयमेन्द्रियाश्वान् वशे कृत्वा रथनम् आत्मानं प्रेक्षेत इति।

चन्द्रमन दशेन्द्रियाण्यतिक्रम्य एकादशतमे स्थाने ववे चतुर्दश चन्द्रपञ्चज्ञानेन्द्रियाणां - चर्चायां षष्ठतमे स्थाने वर्णितम्

'इमानि यानि पञ्चेन्द्रियाण्येव मनः षष्ठानि मे हृदि ब्रह्मणा संश्रिताः' [□]

गुणदोषविवेकः बुद्धरागद्वेषादयो मनः, वासनाश्चित्तम्, अ भमानोऽहङ्कारं चाश्रित्य वर्तते इति सूक्ष्मे क्षकया पर्यालोच्यमाने स्पष्टं भवति। एतद् बाधका एतन्नाकाशच रोगा मानसका इति कथ्यन्ते। आहारादिषु क्रयमाणैर्मानसोऽपि वृत्तिरुत्पद्यते। श्रोत्रादीनामिन्द्रियाणां पथ्यापथ्यादि भः शब्दादयो वषया इव, मनो वषयस्य चन्त्यस्य सम्यग्योगेन यथावदवस्थितिरारोग्यं, व शष्य मनस आरोग्यं स्थापयति। एवञ्च कालार्थकर्मणां सम्यग्योग आरोग्यस्य, असम्यग्योगो रोगस्य च हेतुः।।

स्वस्मिन् तिष्ठतीति स्वस्थः तस्य भावः स्वास्थ्यम्। दोषाणां , धातूना, मलानां त स्वकीयकर्मकरणं स्वास्थ्य मति कथ्यते। अतथास्वास्वावस्था रोग इति व्यवहियते। अरोगा रोग भन्ना चावस्थारोग्य मति भाष्यते। न रोगा यस्य स अरोग; तस्य भाव आरोग्यम् इति।।

आगन्तुक शरीरमानसस्वाभा वकभेदात् रोगश्चतु र्वधः। बाह्येभ्यो वषवाय्वग्न्यादिभ्यः ताडनप्रहारादिभ्यः, क्रयादिभ्यः, शापा भचारप्रृप्तिभ्यो वा जायमानो रोग आगन्तुक इति व्यवहियते।

वहितानामअ वहितानां चाहार वहारादीनुभोगेन जायमानो रोगो शरीर इति कथ्यते। शोकक्रोधभयहर्ष वषादेर्प्यामात्सर्यकामलोभादिरागद्वेष वशेषजन्यो गा मानसा इति कथ्यते। क्षुत्पिपासावाधकादयो यथाकालं यथो चतमुच्चरिता रोगाय कल्पन्ते। स्वाभा वकत्वात्ते रोगाः स्वाभा वकाः मन्यन्ते।

आध्यात्मिका धदै वका धभौतिकभेदेना प रोगो ऽव्यवस्यते। शारीरैर्मानसैश्च हेतु भर्जायमाना रोगा आध्यात्मिका उच्यन्ते। अत्रात्मा नाम मनः सहितं शरीरमेव तदुक्तम् - "आत्मशब्देन समनस्कं शरीरमुच्यते" इति। तद्बाधका रोगा आध्यात्मिका भवन्ति। कालभेदजन्या , अज्ञातहेतुकाला रोगा आ धभौतिका इति कथ्यन्ते। तत्र पापाहृष्ट वशेषः प्रेरकत्वेन प्रोक्तः। आयुधक्षतादिजन्याः, तिरश्चां दंशनादिजन्याः , पतनताडनप्रहारादिजन्याश्च रोगा अ धभौतिकमध्येऽन्तर्भवन्ति।

शारीरमानसोभया धष्ठाना इत्य धष्ठानभेदेना प रोगाणां त्रै वध्युं व्यवस्यते। ज्वरादिसारादयः शरीराः , कामक्रोधादयः मानसाः , शारीरेभ्यो वात पत्तकफेभ्यो जाता मनसोऽ प वृत्तिकरणाद् अपस्मारोन्मादाय उभयनिष्ठाश्च भवन्ति। शरीरमनसोः परस्परमाश्रयाश्रयि भावेन वर्तमानत्वात् शरीरेषु रोगेषु मानसानि , मानसेषु शरीरा ण च लक्षणानि दृश्येरन् शरीरमनसोः सीमेयत्तया परिच्छेतुं न शक्यत इति लक्षणेषु कारणेषु च मश्रत्वमुजायते। अतः सर्वोऽ प रोग उभयनिष्ठ)Phychosomatic) इत्य प कथ्यते।

मानसरोगाणां च कत्सैव मानस च कत्सा नाम्ना व्यवहियते। अत्र आचार्यैः प्रतिषेधाद् बहूनां रोगाणामुत्पत्तिस्तु मनसा एव जायते। अतैव प्रोच्यते यत् -'मन एव मनुष्याणां कारण बन्धमोक्षयोः ^{vi} इति। एकस्मिन् प्रसङ्गे ऋग्वेदे कथ्यते -'भद्रं मनः कृष्णुष्व वृत्रतू?"^{vii} इति।

मनयदि शुद्धं :, स्वच्छं निर्मलं च स्यात् तर्हि मान सकरोगाः मानवं प्रभावयिंतसमर्थाः न भवन्ति। मनः वैदिकसाहित्ये ब्रह्म प्रजापतीत्यादि भः नाम भराकार्यते। मनस- ः शक्तिस्त

अद् वतीया वद्यते। मनसः शक्यैव ऋग्वैदिकाः भषजः हस्तस्पर्शनेस्त्रे गणां रोगानपहरन्ति
स्मेति। तदुक्तम् -

अयं मे हस्तो भगवानयं मे भगवत्तरः।

अयं मे वश्वभेषजोऽयं शवा भमर्शनः^[1] ॥

मनोबलमेतादृशं भवति यत् महतः रोगान प नाशयितुं प्रभवति। मानवशरीरे मनः ईदृशं
तत्त्वमस्ति यत् समेषा मन्द्रियाणां राजा वद्यते। एतुत्कृतीव दूढे चञ्चलञ्च वद्यते। अतैव
गीतायामुक्तं वद्यते -

चञ्चलं हि मनः कृष्ण प्रमाथ बलवद्भ्रम

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥^[2]

अद्यत्वे मानसकरोगाः सर्वत्र परिलक्ष्यन्ते। समाजे मनोरो गणां संख्या उत्तरोत्तरं
वर्धमाना दृश्यते। इयं महती समस्यास्माकं समेषां पुरतः वद्यमाना वर्तते। अस्याः नियन्त्रणोपायाः
वेदेष्वेव निहितोऽस्ति। वेदेषु मानस च कत्सायाः अपरं नाम आश्वासन च कत्सा। अस्यां च कत्सायां
रो गभ्यः सर्वप्रथमन्तु आश्वासनं प्रदीयते यत् रोगाः निश्चयेन नियन्त्रणं भवष्यतीति। यद्यत्र वैद्याः
रो गभ्यः आश्वासनं प्रदांतसफलीभवन्ति तर्हि ते रोगिणि निश्चयेन निरोगतामाप्नुवन्ति।
आश्वासन वचन मद्दं प्रमाणयति -

सोरिष्टं न मरिष्यसि न मरिष्यसि मा वभेः।

न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥^[3] इति।

एवमेव ऋग्वेदस्याष्टापञ्चाशत् सूक्ते भ्रान्तस्य मनसः आवर्तनमुच्यते। यद् भ्रान्त्या मनो
व बुधैः स्थानेषु निरन्तरं यत्र तत्राव्यवस्थितं सत् दुःखमवाप्नोति। व वधैरूपचारैराश्वासनैश्च
द्वादशमन्त्रैः तस्य स्वस्थं करणं कथ्यते। तद्यथा -

यत्ते यमं वैवस्वतं मनो जगाम दूरकम्।

तत्त आ वर्तयामसीह क्षयाम जीवसे ॥१॥

यत्ते दिवं यत्पृथ्वीं मनो जगाम दूरकम्।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥२॥

यत्ते भूमं चुर्मृष्टि मनो जगाम दूरकम्।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥३॥

यत्ते चतस्रः प्रदिशो मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥४॥
यत्ते समुद्रमर्णवं मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥५॥
यत्ते मरीचीः प्रवतो मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ६॥
यत्ते अपो यदोषधीर्मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ७ ॥
यत्ते सूर्यं यदुषसं मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ८ ॥
यत्ते पर्वतान्बृहतो मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ९॥
यत्ते वश्व मदं जगन्मनो जगामूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ १०॥
यत्ते पराः परावतो मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ ११॥
यत्ते भूतं च भव्यं च मनो जगाम दूरकम्।
तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ १२॥⁰⁰

मान सकरोगग्रस्तुष - करणे सर्वदा चन्तयति। कृत्वालापं करोति। यथा :कल्पनया अन्त :
कमे भ वष्यति मृत्यु मुपगच्छति क? द्युलोकाः भूलोके वचरन्ति क? अहं पर्वतस्योपरि
अस्मि क? अहं जले निमज्जितोऽस्मि। मामुद्धर। मम मनः पर्वतस्योपरि भ्रममाण वर्तते। :
इत्यादि। एतादृशावस्थायां समुद्रतरङ्गे मम मनः वचरति। रात्रौ जनाः वचरन्ति
व वधैरूपचारैराशवासनेश्चुश्च कत्सकः स्वीय च कत्सा पद्धत्यावसासां दद्यात् यत् न ते
मृत्युभ वष्यति। तव मनः अस्मिन्शरीरे दीर्घजीवनपर्यन्तं यथा स्थास्यति तथा अहं स्थिरीकरो म
इति॥

अथर्ववेदे तु “त्वं मनसा च कत्सीः इत्युक्त्वा स्पष्टरूपेण मानस च कत्सा उल्लिखता वर्तते। आचार्येण चरकेणापि मन एव रोगाणां करणं मत्वा मानसरोगाणां चर्चा कृता वदयते।^{□□□} अथर्ववेदे रोगाणामुपशमनाय मन्त्रोऽयं प्रस्तूयते -

इदं यत्परमेष्ठिनं मनो वां ब्रह्मशं सत्म्
येनैव ससृजे घोरं तेनैवं शान्तिरस्तु नः ॥

मानसकनिर्मलतायाः प्रसङ्गः सामवेदेऽपि दृश्यते। “साह्याम दस्यून् तनू भः।^{□□□} एतादृशाः वचाराः सामवेदे बुद्धोपलभ्यन्ते। तथाहि -

महासनसां भुवनच्यवानां घोषोदेवानां जयतामुदस्थात्।
उद्धर्षयमघवन्नायुधान्युत्सत्त्वनां मामकानां मनां सा।
उद्धर्हन्वाजिनां वाजिनां न्युद्रथानां जयतां यन्तु घोषाः ॥^{□□}

मानसरो गुषुदुःस्वप्नग्रस्ताः बहवो हि दृश्यन्ते। इन्द्रियाणां वश्रमवेलायां कदा च्छम्नो जागरित्वा काल्पनिके लोके वहरेत्सोऽयं स्वप्न इति व्यपदिश्यते। मनसः सञ्चारपथेषु स्रोतस्सु दृष्टानां दोषाणाम् भव्याप्तौ दारुणाः स्वप्ना दृश्यन्ते। केषु च दामयुषदोषव्याप्त्यनुसारं स्वप्न वशेषाः प्रादुर्भवेयुः। ततश्च तत्तद्रोगाणां साध्यासाध्यत्वादिकमनुमातुं शक्यते इति वदन्ति भारतीयाः मनोवैज्ञानिकाः। केचित् स्वप्ना मरणमासन्नं सूचयन्ति। क्व च्छम्ना वस्त्रकत्वमपि स्वप्नानां सम्भवतीत्यत्रानुभवज्ञाः प्रमाणम्।

एवञ्च दृष्टः, श्रुतः, अनुभूतः, प्रार्थितः, कल्पितः, भावकः, दोषज इति स्वप्नः सप्तवधः। चक्षुषा जाग्रदवस्थायां कञ्चिद् वस्त्रातं दृष्ट्वा सुप्तावस्थायां तदेव वस्तुजातं सं वृक्षेण अनुभूयते चेत् दृष्ट इत्युच्यते। श्रुते तु, शब्दमात्रेण वस्तुजातं श्रोत्रेन्द्रियेण साक्षात्कृत्य सुप्तावस्थायां तादृक् वस्तुजातं सं वृक्षेण पश्यति। जाग्रदवस्थायां यथायथ इन्द्रियैरनुभूयमानं वस्तुजातं सुप्तावस्थायां सं वृक्षेण अनुभूयते चेत् सोऽनुभूत इति कथ्यते। जाग्रदवस्थायां मनसा प्रार्थितं वस्तुजातं तथैव सुषुप्त्यवस्थायां सं वृक्षेण अनुभूयते चेत् स प्रार्थित इत्युच्यते। यत्तु प्रमाणैः न दृष्टं, नापुञ्जं, नापि अनुभूतं तथा वजातत्वादेव न प्रार्थितम्, कन्तुकेवलं मनसा यथेच्छमुत्प्रेक्ष्यैव वधा भः कल्पना भः कल्पितं, वस्तुजातं तदा सुषुप्तौ सं वृक्षेणानुभूयते, तदा स स्वप्नः कल्पित इति कथ्यते। यत्र दृष्टश्रुतादिभ्यो वलक्षणं कञ्चित्स्वप्न दृष्ट्वा, तत्स्वप्नप्रदर्शनां तन्मुखादवगतं तदथैरन्यैश्चजनैस्तथैव लोके प्रत्यक्षतो दृश्यते, स भावक इति कथ्यते। यथायथं

वातादिदोषव्याप्त्यनुरूपतया अनुभूयमानः स्वप्नो दोषजः।^{०००} एतादृशस्य स्वप्नग्रस्तस्य रो गणः नसो
दु सङ्कल्पस्य नासनपूर्वकं शवसङ्कल्पनस्य स्थापनमुर्कन्ः, अनेकै मन्त्रैः ऋग्वेदस्य :
- चतुःषष्टुत्तरशततमं सूक्ते। तद्यथा

अपेहि मनसस्पतेऽपक्रामं परश्चर।

परो निर्ऋत्या आचक्ष्य बहुधा जीवतो मनः ॥ १ ॥

भद्रं वै वरं वृणते भद्रं युञ्जन्ति द क्षणम्

भद्रं वैवस्वते चक्षुर्बहुत्रा जीवतो मनः ॥ २ ॥

यदाशसा निःशसा भशसो पारिमजाग्रतो यत्स्वपन्तः।

अग्नि र्वश्वान्यपुष्कृतान्यजुष्टान्यारे अस्मद्दधातु ॥ ३ ॥

यदिन्द्र ब्रह्मणस्पतेऽ भद्रोहं चराम स।

प्रचेता न अङ् गरसो द् वषतां पात्वंहसः॥ ॥४

अजैष्माद्यासनाम चाभूमानागसो वयम्

जाग्रत्स्वप्नः संकल्पः पापो यं द्विष्मस्तं

स ऋच्छतु यो नो द्वेष्टि तमृच्छतु ॥५॥^{०००}

वेदेषु बहवः मन्त्राः प्राप्यन्ते यैः मन्त्रैः रो गणां मनां सुदृष्टानि क्रयन्ते। रोगाणां
नियन्त्रणाय मनोबलं हि नाऽ पुतआचार वचारेष्व प निर्मलत्वमावश्यकमसत्यमेतत् उल्लि खतं यत्
अथर्ववेदे बृहस्पतिना सत्येन रोगी मृतः र क्षतः इति। तद्यथा “तं ते सत्यस्य हस्ताभ्य मुञ्चत्
बृहस्पति^{००००}”अत्र वाग्भेन अष्टाङ्ग हृदये मनसः सात्त्विकतैव सर्वरोगस्य नाशत्रिी स्वी क्रयते।
उक्तञ्च -‘करुणार्द्र मनः शुद्धं सर्वरोग वनाशनम्’इति।

भौतिकत्वात् हेतोः मनोरोग प्रति शरीरा वात पत्तकफाश्च कदा चक्षेतवो भवन्ति। अ वृक्षो
वायुर्मनसः प्रणेता नियन्ता चेत्युच्यते। वायुः पत्तसाहाय्येनैव प्रायेणैतत्कर्म निर्वहति। मनः
शरीरयोर्भेदनिया मका सीमा अत्यन्तसूक्ष्मा भवति। आधारधेयभावत्वात् शरीरमनसोर्जायमाना रोगाः
परस्परं बाधमाना लक्षणानि प्रकटयन्ति। कानि चतुर्द्रव्या ण स्वप्नभावेन वषुयेभनस प ःरेरणां
कुर्वन्ति। अत एव सात्त्विकराजसतामसभेदेनाहारत्रेधा वभज्यते। आचार्य“चरकः राजसतामसौ मानसौ
दोषौ” इत्युक्त्वा मानसदोषाः रजोगुणैः तमोगुणौश्चान्तर्भवन्तीति स्वीकरोति।।

वस्तुतः मास च कत्सैका स्वाधीना स्वतन्त्रा च च कत्सा प्रणाली वर्तते तदर्थं कस्य चद्
वस्तुनः उत औषधस्य वा आवश्यकता न भवति। मनसः शान्तिसमाधानहर्षादिदायिनी
परमेश्वराराधनादिरूपा दैवव्यपाश्रव्याख्या च कत्सा प अस्मिन्प्रषये प्राधान्येन पराङ्मुख्यते। यथा -
यजुर्वेदस्य चतुस्त्रिंशोऽध्याये मनसो वशीकरण वषयमाह[॥] --

यजाग्रतो दूरमुरैति दैवन्तदु सुप्तस्य तथैवैति।

दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शवसंकल्पमस्तु

येन कर्माण्यपसो मनी षणो यज्ञे ऋवन्ति वदथेषधीराः।

यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शवसंकल्पमस्तु

यत्प्रज्ञानमुत चेतो धृतिश्च यज्जोतिरन्तरमृतं प्रजासु।

यस्मान्न ऋते कञ्चन कर्म क्रयते तन्मे मनः शवसंकल्पमास्त

येनेदं भुतं भुवनं भ वष्यतपरिहृत्तममृतेन सर्वम्।

येन यज्ञस्तायते सप्तहोता तन्मे मनः शवसंकल्पमस्तु

यस्मिन्नृचः साम यजू ष यस्मिन्प्रतिष्ठिता रथनाभा ववाराः।

यस्मिँश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शवसंकल्पमस्तु

सुषार थरश्वानिव यन्मुष्यान्नेनीयतेऽभीशु भर्वाजिनऽइव।

हृत्प्रतिष्ठं यदजिरं ज वष्ठं तन्मे मनः शवसंकल्पमुस्त

पूर्वोक्तमन्त्राणां वस्तुव्याख्यानं प्राप्यते हि सत्यार्थप्रकाशे।[॥] तद्यथा ! हे दयानिधे -

भवत्कृपया यन्मदीयं मनः जागरितावस्थायां दूरं दूरं गच्छति , दिव्यगुणसंयुक्तं तिष्ठति तदेव
शयानस्य मे सुषुप्तिं समुपैति स्वप्नेषु वा दूरं गच्छदिव व्यवहरति सर्वप्रकाशकानां प्रकाशकमेकं।मे
मनः शवसङ्कल्पमर्यादात्मनः परेषाञ्च शवमुच्चायेत्, मा कस्याप्यपकारमनु चन्तयेत्।

हे सर्वान्तर्या म्न् येन मनसा कर्म !निष्ठा धर्मात्मानो वपश्चितो यज्ञेषसङ्ग्रामेषु वा
कर्मानुतिष्ठन्ति, यश्च प्रजानामन्तर्निवसति, पूर्णसामर्थ्ययुक्तं पूजनीयञ्चास्ति, तन्मे मनः धर्म प्रयं
सदधर्म सर्वथा परित्यजतु।

यदुत्कृष्टज्ञानस्वरूपं परेषां प्रतिबोधकमध्यवसायात्मकवृत्तिरूपञ्च , यच्च प्रजानामन्तः प्रकाशं
नाशरहितं येन वना न कञ्चिद् प कर्म क्रयते तन्मे मुद्गुणान भलषट्कुभ्यः पृथगवतिष्ठेत।

हे जगदीश्वर येन चेतसा सकलयो गनो भूभ वष्यद्वर्तमानव्यवहारानवगच्छन्ति !, यच्चा वनश्वरं जीवात्मानं परमात्मना संयोज्य त्रिकालज्ञं वदधाति, यच्च ज्ञान क्रययोर धष्ठानं, यच्च ज्ञानेन्द्रियैः पञ्च भः बुद्ध्यात्मना च संयुज्यते , येन च योगरूपो यज्ञो वस्तीर्यते तन्मे मनो वज्ञानरूपं सद वद्यादिक्लेशैःथषावतिष्ठताम्।

हे परम वद्वान् भवत्कृपया यस्मिन्मन स रथनाभावरा इव ! परमेश्वर ! ऋग्यजुस्सामाथर्ववेदाः प्रतिष्ठिता भवन्ति , यस्मिंश्च सर्वज्ञं सर्वव्यापकं प्रजासा क्षूभं चत्तचेतनं ब्रह्म वदितं भवति तन्मे मनो वनाश्या वद्यां वद्या प्रयुं।भवत

हे सर्वनियन्तः जगदीश्वर यन्मे मनः सारथी रश्मि भरश्वानिव मानवान्भृश मतस्ततो! गमयति यच्च हृदि प्रतिष्ठितंगतिमद्वेगवत्तरञ्चास्ति तन्मे मनः सर्वाणीन्द्रिया ण प्रतिनिवर्त्याधर्माचारात् धर्मपथे सर्वदा प्रेरयतु इति।

भारतीयवैदिकवाङ्मयेषु व वध वषयकं गहनं ज्ञान वज्ञानं च निहितं वर्तते। इत्थं यच्च- अद्या प समाजोपयोगी लोकोपकारि च वर्तते। एतम खलज्ञानराशेः स्त्रोतुषु मनो वषयका ण व भन्नानि तत्त्वानि वकीर्णानि वर्तन्ते। इमानि तत्त्वान्युपयदि वशदरूपेण अनुबन्धीयते तर्हि नूनमेव मानवव्यवहारस्या भज्ञान मनो वज्ञानस्ततोऽप्य धकं समर्थवद् भ वष्यतीति।

एवञ्च वषस्वभावमुत्पादयन्तो वरुद्धाहाराः , गराख्याः कुत्रिमा वषयोगाश्च क्व च्चत मनोरोगमुत्पादयेयुः। अधुनातने काले मनोरोगा वरीवृद्ध्यमाना दृश्यन्ते। तद धृक्च्य व वधानि चर्चासत्रा ण च तदा तदा समायोज्यन्ते। मनोरोगस्यैव स्वरूप वशेषत्वेप्रख्यायमाना स्वयं जिद्यांसा प लोके, सर्वत्र भारते, वशेषतः केरलेषुच दरीदृश्यते। तस्य हेतुस्तत्परिहारश्च व्यक्तीनां जी वतरीतौ, सामूहिके साहचर्ये च वचेतव्यौ इत्यायुर्वैदिक पक्षः। कालेऽस्मिन् प्रायेण दृश्यमानानां : परस्परकलहानां संयमनाभावस्य च मुख्यभूतं कारणम्। जनानामाचार वचारेष्ववाहार वहुरेषु वैकल्येन वृक्षं मानसमेवेति कथयितुम पशक्य मतिश्म

ⁱऋग्वेदः १०४-५८-

ⁱⁱवेदान्तपरिभाषा, आङ्ग्यारसंस्करणम्, पृ२६ .

ⁱⁱⁱअथर्व ११.१०१.६ .

^{iv}कठोपनिषद् ३३.

^vअथर्व५९.१९ .

^{vi}मैत्रायणी उपनिषद्, ४११.

^{vii}ऋग्वेदः ८२०.१९.

^{viii}ऋग्वेदः ११२.६०.

^{ix}भगवद्गीता ६३४.

^xअथर्व२४.२.८ .

^{xi}ऋग्वेदः १०८५, १ तः १२

^{xii}अथर्ववेदः ५४.९.१९.११.

^{xiii}चरकसंहिता, सूत्रस्थानम् ४५

^{xiv}सामवेदः ७६३

^{xv}सामवेदः १०४४१०४५

^{xvi}आयुर्वेदपरिचयः, पृ१२६-१२५ .

^{xvii}ऋग्वेदः १०५-१.१६४.

^{xviii}अथर्ववेदः ३८.११.

^{xix}यजुर्वेदः ३४ १.तः ६

^{xx}सत्यार्थप्रकाशः, सप्तमसमुल्लासः, पृ१५५ .

Gender Stereotypes and Women Development

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Introduction: Gender stereotyping is the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. However, a gender stereotype is, at its core, a *belief* and that belief may cause its holder to make assumptions about members of the subject group, women and/or men. In contrast, gender stereotyping is the practice of applying that stereotypical belief to a person (OHCHR, 2014). **In other words, gender stereotypes** are simplistic generalizations about the gender attributes, differences, and roles of individuals and/or groups. In many different ways, gender stereotypes have far-reaching societal influence and are detrimental to the lives of both women and men. They **limit people's freedom and choices**. They lead to discrimination and causes unnecessary suffering. Stereotypes can be positive or negative, but they rarely communicate accurate information about others. Many people recognize the dangers of gender stereotyping; yet continue to make these types of generalizations. Traditionally, the female stereotypic role is to marry and have children. She is also to put her family's welfare before her own; be loving, compassionate, caring, nurturing, and sympathetic; find time to feel beautiful. The male stereotypic role is to be the financial provider. He is also to be assertive, competitive, independent, courageous, and career- focused; hold his emotions in check, and always initiate sex. These sorts of stereotypes can prove harmful; they can suppress individual expression and creativity, as well as hinder personal and professional growth (Gender Stereotypes, n.d.).

To be born as a man or women is a biological phenomenon, but it has lots of social implications. This social aspect of sex has given rise to gender. Gender refers to those ways in which a culture reformulates and redefines biological sexes. It is culturally and socially constructed roles, responsibilities, privileges, relations, and expectations of men and women and boys and girls. Women are not treated as independent human beings with their thoughts and ideas rather they think and behave in the manner men want them to be. Most of the societies in the world are patriarchal in nature which advocates that women have to follow the rules set by men. It will not be exhilaration if it is said that women are seen through the masculine gaze. This masculine conception of women established those rules and social norms (i.e. do's and don'ts for women) that had a strong influence on women's behaviour and development. Rather they have hampered women's development. It was by nature that women were to bear and rear children. But later on, it became the social norm that their role is confined only to marry and to have children. It is expected that she is also to put her family's welfare before her own; be loving, compassionate, caring, nurturing, and sympathetic; and

find time to feel beautiful. However, the norm set for male's role is to be the financial provider, to be assertive, competitive, independent, courageous, and career- focused. It gives men the opportunity to get hold of finances, property, and positions in society, and women are discriminated and undergo unnecessary suffering. They have to fight for their rights which men get just because they are men, e.g., right to vote, right to property, right to survival and education.

Gender stereotypes dominate the socialization process of children. They are not trained as individuals but in the given framework of gender stereotypes. Right from childhood, they are socialized not as children but as boys and girls with different gender roles. Since Indian society is predominantly a patriarchal society in which women have to follow the rules set by men, and gender stereotypes prevalent in Indian society reinforces this patriarchal structure. Though gender stereotyping is believed to be harmful to the holistic development of the individual, yet it starts immediately after the gender of the baby is found. When it is a girl, the parents start decorating a pink nursery filled with soft toys, butterflies, and flowers. Her toys would be tea sets and dolls. Parents are not even realizing that they are setting their child up to be the "perfect lady," and teaching her how to be the stereotypical woman who is supposed to wear dresses, serve food, and take care of babies; the biggest and most common stereotype put on women and when it is a boy, child's room will be filled with all blues and his toys would include cars and guns. Whenever a boy falls and cry, it is normally quoted that do not cry like a girl that gives a clear-cut signal to the child that boys do not cry, they are to be tough and strong. Girls are trained to be docile and submissive and to learn domestic work, such as cooking, nurturing, looking after the family members especially their younger brothers and sisters, stitching whereas h and tough as they are bread earners. Boys are socialized with the stereotype that domestic work is not their domain; it is females' arena and that they are bread earners. To perform the role of bread earner, they are equipped with higher education and skills.

During their socialization process, girls are trained to be more docile and compliant, whereas boys are trained to be assertive and aggressive and encouraged to develop autonomy. These gender differentials are more widened when children reach in adolescent age. In this age, boys exert more autonomy and become more mobile as there are no restrictions on them where as girls are confined to home in the name of their security. Apart from this, they are confined to domestic cores in order to prepare them for their lifelong role of wife and mother. Boys are encouraged to go and move out whereas girls are encouraged to assist their mothers and other female relatives in domestic work. Even when they are allowed to move out in the public domain, there are strict rules for them. For example, girls do not laugh loudly, girls speak softly, they eat slowly, they do not give a bold and direct look, they cannot stand in the street, etc. They are to be beautiful, affectionate, obedient and caring. Based on these gender stereotypes, women are trained to be good, obedient and sacrificing wives, daughters and daughters-in-law. Widely prevalent stereotypes that females have to be

submissive and males have to be dominating leads to discrimination against women at all stages of life. They are devalued in society, and the extra premium is put on male.

Gender stereotypes have been internalized by both men and women because of deep rooted patriarchal values. The resultant is that women are denied of their basic rights and equal opportunities. In the name of social norms, roles, and responsibilities, women face discrimination at every stage of their life and women's development is compromised. Gender stereotyping can limit the natural talent and abilities of boys and girls, men, and women as well as their educational experiences and life opportunities. It is a human rights violation of both men and women. Though more and more women are coming forward and taking on the financial responsibility and men are also performing their duties as a father and have started enjoying provision of paternal leave, yet gender stereotypes are prevalent in most of the everyday realities be it in education, work, family and relationships, health, leisure, determination of identity, or social life.

The construction of masculinity and femininity through gender stereotypes may lead to discriminatory practices against women. The discriminatory practices against women start even before birth and continue until women live. Before birth, i.e., at the conception stage, there is female foeticide, and its consequences are visible through declining sex ratio and increasing crime against women. During infancy stage (between 0-1 year of age), they face infanticide, infant mortality, and discrimination in breast feeding and health care. As a child, (between 1-10 years of age), they undergo higher mortality rate, malnutrition, polio, anaemia, Iodine deficiency disorder, School drop-out, child labour, discrimination in food, health care, and child abuse. As an adolescent, she suffers from malnutrition, anaemia, child marriage, child labour, school dropout, HIV/AIDS, trafficking, and commercial sex work. During adulthood, as a worker she faces sexual abuse at workplace, wage discrimination, discrimination in employment, safety and security; as a wife she faces domestic violence, dowry harassment, sati, polygamy, desertion, divorce, and unpaid care work; and as a pregnant woman she undergoes unsafe deliveries, early and frequent deliveries, under nutrition, anaemia and maternal mortality.

Impact of gender stereotyping on Women Development:

In the name of social roles and responsibilities, women face discrimination at every stage of their life and women's development is compromised. Although it is claimed that women's development is taking place, yet development is seen through equal opportunities and participation in the field of sex ratio, education, health, employment, and control over economic resources, decision making, and security. All these parameters need to be looked in to while discussing women development.

Sex ratio: Sex ratio is used to describe the number of females per 1000 males. It is a valuable source for finding the population of women in India and what is the ratio of women to that of men

in India. The girl child in India is increasingly under threat. In recent decades, there has been an alarming decrease in the child sex ratio (0-4 years) in the country. Access to technological advances of ultra-sonography and India's relatively liberal laws on abortion have been misused to eliminate female foetuses. From 958 girls to every 1000 boys in 1991, the ratio has declined to 934 girls to 1000 boys in 2001. According to the 2011 Population Census, there are 940 females per 1000 of males. Since the last five decades, the sex ratio has been moving around 930 females to that of 1000 of males. The major cause of the decrease of the female birth ratio in India is considered to be the violent treatments meted out to the girl child at the time of the birth and traditions, customs and cultural practices that put extra premium on the male child. The discrimination against the girl child is systematic and pervasive enough to manifest in many demographic measures for the country. For the country as a whole as well as its rural areas, the infant mortality rate is higher for females comparison to that for males (Kamalapur, & Reddy, 2013).

Education: Though education is the key to social and economic development yet providing education to the girl child is treated as wastage of money. The reasons for the educational backwardness of girl children are overall low status, discrimination, and suppression of women in society. That is why education of the girl child has always been a matter of concern for governments in the country from time to time. According to the 2011 census, the literacy rate of females is 65.46 % whereas the male literacy rate is over 80%. The main reason for the lower female literacy rate over male literacy rate is that many parents do not allow their female children to go to schools. They get married off at a young age instead. Though child marriage has been lowered to very low levels, it still happens lack of trained teachers in rural area, domestic responsibilities and social customs prevailing in the society that prevent parents from investing in girls' education.

Employment: An important parameter of women development is employment opportunities offered to women and their economic empowerment. Women's economic participation and empowerment are fundamental to strengthening women's rights and enabling women to have control over their lives and exert influence in society. Economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property, and other productive assets, skills development, and market information. Despite the fact that the economic empowerment of women would lead to gender equality and sustainable development, women are not given their due. They often face discrimination and persistent gender inequalities in employment opportunities and owning the property. It has given rise to the phenomenon of feminization of poverty. According to UN gender report, "Women perform 66% of the world's work, and produce 50% of the food, yet earn only 10% of the income and own 1% of the property. The reason for this seems to be stereotypical roles assigned to males and females that have been resultant of prevailing social customs and traditions of the society (Women's Economic Empowerment, 2011).

Nutrition Status: Nutrition is an important determinant of health and indicative of the disadvantageous position of women. Women's physiological makeup calls for special nutritional supplements. Menstruation and childbirth are iron depleting physiological processes. Calcium needs to be continually supplemented during a woman's life cycle as a bulwark against osteoporosis in later life (Kamalapur, & Reddy, 2013). The Human Development in South Asia Report, 2000 concludes that the gender biases in feeding practices continue into adulthood and result in chronic under-nutrition and micro-nutrient deficiencies in girls and women. The NFHS-2 estimates that 35.8% of women in the country suffer from chronic energy deficiency, with a body mass index (BMI) of less than 18.5 kg/m². NFHS-2 also shows that, at the national level, more than half (51.8%) of the women in the reproductive age group suffer from some form of anaemia (Manasee, 2006). Customs and traditions add fuel to the fire as cultural practices disadvantage women in many ways and add to their poor nutritional status. It is customary in many households across the country that the women should eat last and eat the leftovers after the men folk have had their food (Dube, 1988). Even the choice of dishes prepared is often in keeping with the preference of the male members of the household.

Health: Health is an important indicator of the status of women, indicates how seriously their health needs are taken into account. The status of women's health in India is generally recognized as deplorable. Most of the women neglect their diseases; do not get adequate treatment particularly in case of chronic diseases. Although data on the morbidity of women is lacking, yet gender differentials in morbidities are evident among specific population sub groups. Reproductive health issues constitute an important aspect of women's health in India and maternal health indicators such as registered pregnant women, receiving Iron and Folic Acid tablets, institutional delivery and post-natal care provide a significant measure to assess the social and economic inequalities between women and men. Bang et al. (1989) in their study on Gynaecological morbidities found a high prevalence of gynaecological or sexual diseases among rural Indian women in their study area. Apart from gynaecological morbidity, maternal mortality is also indicative of women's health and their status in society. The number of maternal deaths in India is estimated at 1,12,000 per year (UNFPA, 2000). The major causes for maternal deaths have been reported to be bleeding during pregnancy and child birth, anaemia, poor weight gain during pregnancy among women of lower socio-economic strata, nutritional deficiencies during pregnancy and unsafe abortions. There are gender differentials in treatment seeking behaviour and child immunisation as well. The NFHS-1 data shows that, with the sole exception of the polio vaccine given at birth, higher proportions of boys are vaccinated than girls and are more likely to be fully vaccinated than girls. The survey also shows that for common childhood ailments like acute respiratory infection, fever, and diarrhoea, boys are more likely to be taken to a healthcare provider/facility than girls (Manasee, 2006).

The health of Indian women is intrinsically linked to their status in society. Research on women's status has found that the contributions Indian women make to families often are overlooked, and instead, they are viewed as economic burdens. There is a strong son preference in India, as sons are expected to care for parents as they age. This son preference, along with high dowry costs for daughters, sometimes results in the mistreatment of daughters. Further, Indian women have low levels of both education and formal labor force participation. They typically have little autonomy, living under the control of first their fathers, then their husbands, and finally their sons. All of these factors exert a negative impact on the health status of Indian women (Kamalapur, & Reddy, 2013).

Crime against Women: Women enjoyed a respectable place in society during the Vedic period. But this respectable status deteriorated over a period of time when due to socio economic and political changes many evil customs and traditions stepped in which enslaved the women and tied them to the boundaries of the house. The spread of social evils like dowry, female foeticide, child marriage, domestic violence, incest, molestation, rape, sexual harassment, trafficking of women and exploitation of women workers has worsened the situation. Ranging from the so-called eve teasing and outright sexual harassment on the street or workplace to harassment for dowry, molestation in public transport vehicles, and the often-reported rape, these crimes against women reflect the vulnerability and deep-rooted problems related to the position of women in Indian society. As a result, a crime against women has risen to alarming heights. There has been a continuous increase in the incidence of crime against women. From 2012 to 2013, there has been an increase of 26.7 percent in reported cases of crime against women. In 2013 itself, the rate of crime committed against women was 52.2 percent. As against the national rate of crime, i.e., 52.2 percent, the national capital of the country had the highest rate of crime against women, i.e., 146.8 percent during the year 2013. Crime against women is also an expression of women's lower status and vulnerable position in society (National Crime Records Bureau, 2013).

Conclusion: Gender stereotyping is harmful when it limits women's and men's capacity to develop their abilities, pursue their professional career and make choices about their lives and life spans. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms (OHCHR, 2014). Gender stereotyping leads to the construction of masculinity and femininity and in turn, affects women's development. Since women development is intimately related to the socio-economic and political development of a country, any country which neglects the need for enhancing the role of women as a dynamic factor and a valuable asset, for the overall process of development would be left trailing behind. Role of women in the socio-economic and political development of a society is underestimated and underscored not only in India but all across the globe. Right from cradle women is forced to uphold slavish practices for ever in the future. Women are stereotyped as followers and not leaders. Discrimination against women includes those differences in treatment that exist because of stereotypical expectations, attitudes,

and behaviours towards women. Therefore, it is necessary to break the stereotypes of the past and move towards a new generation of women working together to face the challenges of equality and development. Lots of efforts are being made by the government to improve the status of women, yet women face discrimination due to deeply rooted notions of gender roles. Therefore, there is need to take appropriate measures to modify the social and cultural patterns of conduct of men and women, and it is high time to treat gender stereotyping as human rights violation and work in this direction for achieving women development in its true spirit (OHCHR, 2014).

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भारतीय चित्रकारों के चित्रों का विश्लेषण : वाश कला पद्धति के विशेष सन्दर्भ में

एकता शाहू

चित्रकला विभाग

कानपुर विश्वविद्यालय कानपुर

कला शिक्षा विद्यार्थियों के सृजनात्मक विकास के लिये महत्वपूर्ण उपयुक्त माध्यम के रूप में पाठ्यक्रम का अभिन्न हिस्सा है। यह शिक्षा मुख्यतः दो तथ्यों पर आधारित है। प्रथम तथ्य है कि प्रत्येक विद्यार्थी अनेकों छुपी हुई सृजनात्मक योग्यताओं से परिपूर्ण होता है एवं द्वितीय तथ्य है कि कला शिक्षा बालक की इन सृजनात्मक योग्यताओं को परिपूर्ण करने में सहायक होती है। ये कलायें ही विद्यार्थी की उत्सुकता, कल्पना, सृजन, सौन्दर्यानुभूति को विकसित कर सकती हैं। विभिन्न कलायें जैसे चित्रकला, मूर्तिकला, सज्जात्मक कला, संगीत, नृत्य, थियेटर, ड्रामा आदि के माध्यम से बालक को उसकी वंशानुगत क्षमताओं को प्रकट करने एवं अभिव्यक्त करने का अवसर प्राप्त होता है।

चाक्षुष कला के अंतर्गत चित्रकला, मूर्तिकला एवं स्थापत्यकला सम्मिलित होती हैं। प्रदर्शनकारी कला के अंतर्गत संगीत, नृत्य, नाटक (ड्रामा), फिल्म, काव्य आते हैं। कला, मानव की मानसिक आवश्यकता है। चाक्षुष एवं प्रदर्शनकारी कलाओं के मूल में भावनाओं की सहज, सौन्दर्यपूर्ण, सृजनात्मक अभिव्यक्ति निहित होती है। जब से मानव का अस्तित्व इस दुनिया में आया है तब से लगातार अलग-अलग रूपों, आकारों से मानव उसे अभिव्यक्त करता आ रहा है।

आदिकाल से मानव अपनी बातों को रंगों, रेखाओं, मुद्राओं, सुर, ताल, हाव-भावों से प्रदर्शित करता आ रहा है और अपनी संस्कृति एवं सभ्यता को अपने माध्यम से संजो रहा है। यही कारण है कि जब संस्कृति और सभ्यता की बात आती है तो उस समय की कला ही उसको जानने और मापने का प्रमुख मापदंड माना जाता है। ड्रामा एवं कला शिक्षण के पीछे भी उपरोक्त भावनायें निहित होती हैं। मनुष्य के समग्र विकास हेतु इन दोनों विधाओं को समाहित कर शिक्षण दिये जाने से विद्यार्थी का मानसिक, शारीरिक, आध्यात्मिक विकास संभव होकर वह एक पूर्ण मानव के रूप में विकसित हो सकेगा। विद्यार्थी में सौन्दर्य की समझ विकसित करने में ये विषय सहायक सिद्ध होंगे। साथ ही साथ हस्त-कौशल, हस्तकौशल के महत्व से भी विद्यार्थी अवगत हो सकेंगे। कला कल्याण की जननी है। इस धरती पर मनुष्य की उदयवेला इतिहास कला क द्वारा ही रूपायित हुआ है। कला इस विराट विभव की सर्जना शक्ति होने के कारण सृष्टि के समस्त पदार्थों में व्याप्त है। वह अनन्तरूपा है और उसके इन अनन्त रूपों की अभिव्यक्ति एवं निष्पत्ति का आधार कलाकार (परमेवर) है। जितने भी तत्त्वविद साहित्यसृष्टा और कलाराधक हुए सबने भिन्न-भिन्न मार्गों का अबलम्ब लेकर उसी एकमेव लक्ष्य का अनुसंधान किया। विभिन्न युगों में कला के रूप की परिकल्पना विभिन्न दृष्टिकोणों से की जाती है।

वाश तकनीक का उदगम

'वाश तकनीक' का उदगम मूलतः चीन व जापान से माना जाता है। वहाँ तेलपद्धति के मुकाबले जल पद्धति में चित्र अधिक बनाये जाते रहे हैं। वस्तुतः इसी माध्यम में भिन्न-भिन्न तकनीक भी विकसित होने लगी। ये वाश पद्धति भी जापान से उत्पादित तकनीक है जिसे जल के द्वारा अलग-अलग ढंग से प्रयोग किया जाता है। यहाँ के कलाकार जलरंगों की अपेक्षा स्याही का प्रयोग अधिक किया करते थे।

जापानी वाश

स्याही और वाश चित्रों का उद्भव व विकास चीन में टेंग के शासन काल में 618-907 ई० के बीच माना जाता है। जापान में इसे 8वीं शताब्दी में ख्याति प्राप्त हुई। 14वीं शताब्दी के दौरान इसका उपयोग जापान में उच्च स्तर किया गया और 15वीं शती तक वाश पद्धति जापानी चित्रकला का मुख्य आधार मानी गई। इसमें तूलिका को बहुत गीले विलायक के साथ प्रयोग किया जाता था। जिसमें बहुत कम रंग या स्याही के साथ गीले या सूखे कैनवास या कागज पर इसे लगाया जाता था। वाशकला को जापानी चित्रकार कई प्रकार से उपयोग करते थे। प्रथम रूप में ये चित्रकार मात्र काली स्याही के द्वारा रंगकन करते थे। स्याही में पानी की कम व अधिक मात्रा के उपयोग से ही चित्र को पूरा किया जाता था।

भारत में वाश तकनीक

जलरंगों के उपयोग की इस नई विधि वाश चित्रण का आगमन भारत वर्ष में बंगाल स्कूल के माध्यम से हुआ। इस तकनीक को भारत लाने वाले दो जापानी कलाकार योकोयामा तार्कान व हिशिदा थे। जिन्होंने 1901-1902 के मध्य छः महीने तक भारत रहकर अवनीन्द्रनाथ के साथ जापानी वाश तकनीक साझा की।



जयपुर में वाश तकनीक

वाश मिश्रित टेम्परा का अर्थ है एक बार चित्र की रंग प्रक्रिया पूर्ण होने के बाद उसे पानी से सादा वाश करना और प्रक्रिया कई बार दोहराने के बाद अंत में पोस्टर रंगों से पूरे चित्र को

उभारना। जिसमें गहरे भूरे व सफेद रंग का प्रयोग बहुतायत से किया गया है। आपके कुछ चित्र पूर्ण रूप से वाश है तो कुछ आंशिक वाश, तो कोई चित्र तो बिल्कुल टेम्पराही लगता है, क्योंकि चित्र को पूर्ण करते-करते आपने वाश का प्रभाव खत्म करके सभी में ऊपर से रंग भर दिया है। तकनीकी स्वरूप में रेखांकन के पश्चात हल्के से गहरे रंगों की ओर चित्र के प्रत्येक भाग को पूर्ण करते थे। इस प्रकार एक बार पूरे कागज पर सपाट रंग लगाने के बाद गीले-गीले में ही रंग का हल्कापन व गहरापन दर्शाते या कई चित्रों में प्लेन रंग भी दिखाई दिया है। जिनमें केवल आउटलाइन के माध्यम से चित्र को उभारा गया है। विजयवर्गीय जी ने वाश तकनीक का अनुसरण किया परन्तु अन्तिम वाश के बाद भूरे रंग से आउटलाइन व सफेद रंग से चित्र को इस प्रकार उभारा कि वास्तविक वाश का प्रभाव समाप्त होने लगा। राजसी गहने, पुष्प सभी आपके चित्रों में सफेद रंग से उभारे गए हैं। मानव आकृतियों के केश भी ऊपर से गहरे भूरे रंग से वाश के पश्चात बनाये गए हैं।

वाशकला पद्धति क्या है ?

वाश तकनीक का महत्वपूर्ण गुण है 'हारमनी'। जिस प्रकार क्षण मात्र प्रकाश से अंधकार वाला समस्त दृश्य आलोकित हो उठता है। बिल्कुल वैसे ही किसी एक रंग का वाश लगाने से पूरा चित्र उसी की आभा से सरोबार हो उठता है। इस तकनीक की महत्वपूर्ण विशेषता है, चित्र का लम्बे समय तक यथा रहना। इसके अलावा चित्र जलरोधक (वाटरप्रूफ) भी हो जाता है। विजयवर्गीय जी ने वास्तविक वाश को अपनी सुविधा, आवश्यकता व रुचि अनुसार प्रयोग किया। इसमें आपने टेम्परा पद्धति का मिश्रण इस कदर किया कि कलासमीक्षकों ने इस तकनीक को वाश मिश्रित टेम्परा नाम दिया। आप इस तकनीक के उन चित्रकारों में जाने गए जिन्होंने इसे नई दिशा दी व काल्पनिक संसार से निकालकर राजस्थान के यथार्थ धरातल पर प्रतिष्ठित किया। इस तकनीक के प्रति आपकी तल्लीनता इतनी गहरी रही जिसकी खुशबू ने सम्पूर्ण राजस्थान को महकाया। उन्होंने रंग, माधुर्य, लालित्य, सरल प्रवाहपूर्ण रेखाओं और कल्पनाशील असीमित आयामों की संभावनाओं की इस तकनीक ने विजयवर्गीय शैली को और अधिक आकर्षित बना दिया।

तकनीक एवं माध्यम

'तकनीक' किसी भी कार्य करने के तरीके (ढंग) को कहते हैं। यह जरूरी नहीं है कि इन ढंगों का आधार किसी सिद्धांतों पर आधारित हो क्योंकि हर कलाकार तकनीक को अपनी सुविधानुसार अपनाया करता है। यह परिवर्तनशील व प्रगतिशील है तथा समयनुसार बनती बिगडती रहती है। कलाकार देश, धर्म, रुचि व लोगो की आवश्यकताओं के अनुसार अपनी तकनीक को बदलता रहता है। चित्रकला में तकनीक का आधार कलाकार की सूझ-बूझ, तूलिका शक्ति और अभिव्यक्ति का नया दृष्टिकोण होता है। तूलिका और रंगों के नये प्रयोग के द्वारा ही कलाकार की तकनीक बनती है। 'वाश' दृश्य कला में उपयोग होनेवाली वह तकनीक है जिसमें अर्द्ध पारदर्शी अथवा पूर्ण पारदर्शी रंग की परत दिखाई देती है। जिसमें जलमिश्रित स्याही या जलरंग का मिश्रण होता है जिसे पेन ओर वाश, स्याही और वाश अथवा वाश चित्र भी कहा जाता

है वाश एक अंग्रेजी शब्द है, जिसका अर्थ है 'धोना' और चित्र के सम्बंध में 'वाश'शब्द का प्रयोग करने पर यह चित्रों को धोने से सम्बंधित वाश प्रक्रिया' हो जाता है।

जल के माध्यम से दो या तीन शुद्ध रंगों का कागज पर आपस में इस प्रकार मिलना कि चित्रकार स्वयं यह अनुभव न कर पाए कि किस स्थान वि"ोष पर वह रंग मिल रहे है। उन रंगों का आपसी सुमेल व माधुर्य ही असल में वाश का उद्देश्य है। चित्र में वाश देने का अर्थ यही होता है कि चित्र में जिस रंग का आधिक्य हो उसका आभास सम्पूर्ण चित्र में दिखाई दे। वाश तकनीक में कार्य करने वाले देश विदेश में कई कलाकार हुए परन्तु सबकी कृतियों में कुछ न कुछ अलग भाव प्रदर्शित होते है, जबकि वही तकनीक, वही रंग फिर भी भिन्नता उन सभी में दिखाई देती है। भारतीय प्रक्रियानुसार एक रंग कागज पर लगाकर चित्र को पानी से धोने की क्रिया के पश्चात अतिरिक्त रंग का निकलना व शेष रंग का कागज द्वारा सोख लेना ही वाश प्रक्रिया है। यह धोने की प्रक्रिया कलाकार चित्र को आर खूबसूरत बनाने के उद्देश्य से बारम्बार दोहराता है।

इस तकनीक में ऐसे हाथ से बने खुरदुरे कागज का उपयोग किया जाता है जो बार-बार गीला करने पर भी उखड़े नहीं। एक ही रंग का प्रभाव पूरे चित्र पर देने के लिये एक चौड़े ब्रश से उस रंग का पतला घोल चित्र पर लगाकर कुछ सूखने के बाद उसे धो लिया जाता है। चित्र धोने के पश्चात उसकी मुख्य विशेषता जो झलकती है वह है रंगों की पारदर्शिता। अगर बात की जाये रंगों की तो वाश तकनीक में उत्तम कोटी के टिक्कीनुमा रंग प्रयोग में लाए जाते है। इस तकनीक में कार्य करने के लिये सर्वप्रथम कागज का टेप द्वारा बोर्ड पर अच्छे से चारों कोनों पर से चिपकाया जाता है। फिर पेंसिल से रेखांकन के बाद गहरे से हल्के रंग की ओर अधिक पानी की मात्रा मिलाकर कागज पर लगा कर थोड़ा सूखने के बाद कागज को धो लिया जाता है, जिससे कुछ रंग तो कागज द्वारा शोषित कर लिया जाता है व अन्य रंग बाहर निकल जाता है। अब इस रंग पर दूसरी गहरे रंग की परत लगाकर पुनः उसको उसी प्रकार धोने पर नीचे का रंग उपर पारदर्शक की तरह झलकता है। वाश तकनीक की मूल प्रक्रिया यही है। अन्य रूप में रंगों को स्थायी करने के लिये अन्तिम वाश में कच्चा दूध का प्रयोग भी किया जा सकता है।

तकनीक में ध्यान देने योग्य बातें

रेखांकन बिल्कुल हल्की पेंसिल से किया जाये, अन्यथा चित्र को वाश करने के बाद चित्र में से रेखांकन साफ झलकता है। ऐसी स्थिति में गेरू मिले पीले (येलो आकर) रंग से पहले गोल ब्रश से आऊटलाइन करके फिर अनावश्यक पेंसिल क चिन्ह हल्के रबर से साफ कर देना चाहिये। यह भी बात ध्यान देने योग्य है कि कागज पर कोई तैलीय अंश न हो नही तो कागज पर वाश का एक सा प्रभाव नही आ पाएगा। वाश प्रक्रिया दो तरह की होती है— एक सा वाश व क्रमिक वाश।

एकसा वाश (flat wash)

एकसा वाश करने से पूर्व सर्वप्रथम कागज परपानी का एक वाश देकर तत्पश्चात रकाबी (टब) में पानीभरकर उसमें अभीष्ट रंग घोला जाता है और अब एक बड़े ब्रशसे घुले रंग को कागज पर एक समान लगा दिया जाता है। यह एक सा वाश कितना ही त्रुटिपूर्ण क्यों न हुआ हो परन्तु उस समय उसे सुधारना ठीक नहीं। इस अवस्था में वाशसूखने के बाद आवश्यकतानुसार दोबारा वाश कर लेना सहीरहता है। इस प्रक्रिया में पूरे चित्र पर किसी एक ही रंग का आधिक्य बिल्कुल चाँदनी रात या सूर्यास्त का कोई दृश्य लगता है।

क्रमिक वाश (Graded wash)

क्रमिक वाश करने के लिये सर्वप्रथम कागजपर गहरा रंग लगाया जाता है फिर इसी रंग को पानी केचौड़े ब्रश से नीचे तक लाते हुए हल्का करते जाते हैं। बार-बार अन्य रंगों से इसी प्रकार वाश करने से वाशक्रमिक हो जाता है। यदि वाश करने में धब्बे आ गये हैं तो चित्र को सूखने पर पानी में डूबो दिया जाता है। वाशचित्रों में क्रमिक वाश इतना कोमल होता है कि प्रभावअत्यन्त मृदु दिखाई देता है। यह क्रमिक वाश प्रक्रियापारदर्शी व अपारदर्शी दोनों ही रंगों में उपयोग की जासकती है। जिसे जापानी कलाकारों द्वारा अधिक प्रायोगिकरूप में किया गया।

वाश तकनीक में उपयोग होने वाली सामग्री

1. चित्रण तल— इस तकनीक में धरातल या पोत के सम्बन्ध में कुछ अन्तर नजर आता है। जलरंग चित्रण कागज, बोर्ड, हाथी दांत, सिल्क आदि पर किया जा सकता है परन्तु भारत में वाश प्रक्रिया केवल मात्र कागज पर ही संभव है। मोटे खुरदुरे कागज में जब रंग प्रक्रिया होती है, तो रंग कागज की गहराई में जाकर छाया प्रकाश का अच्छा प्रभावदर्शाता है, इससे चित्र में चमक आती है। इस तकनीक में प्रयुक्त कागजों में फ़ैब्रियानों, केन्ट, सान्डर्स तथा वाहट्समैन आदि प्रमुख हैं। उच्च स्तर के कागज की जाँच के लिये उसे प्रकाश में धूप की ओर देखने से उसमें एक तरीके का वाटर मार्क दिखाई देता है। इसके अलावा कागज को आठ घंटे पानी में भिगोकर भी उसकी गुणवत्ता परखी जासकती है।
2. रंग — वाश चित्रण के लिए अनेक स्तर के रंग बाजार में उपलब्ध हैं। परन्तु जलरंगपद्धति के लिये हाथ से बनाये रंग अधिक उपयुक्त रहते हैं। समय के अभाव के चलते आज सभी कलाकार बने बनाए तैयार रंग ही उपयोग करते हैं। ये रंग दो तरह के होते हैं—पारदर्शक व अपारदर्शक।

पारदर्शक रंग— जैसा कि नाम से ही पता चलता है पारदर्शी अर्थात् एक रंग की परतमें से दूसरे रंग का भी दिखना। पूर्ण रूप से पारदर्शी ये रंग सूखे रूप में चौकोरटिकिया में अथवा गाढ़े पेस्ट के रूप में ट्यूब्स में उपलब्ध हैं। ये रंग शुद्ध जलरंगतकनीक में जल के माध्यम द्वारा उपयुक्त होते हैं। ये वे रंग हैं जिनसे जापानी और चीनी कलाकारों ने असंख्य चित्र बनाकर अपने व्यक्तित्व की छाप उन कागजों में

छोड़दी । इन रंगों से अधिकतर दृश्य चित्र या खुले वातावरण से सम्बन्धित चित्र ही बनेक्योंकि पृष्ठभूमि में रंगों की सौम्यता इन चित्रों के माध्यम से अधिक संभव हो पाई। येपारदर्शक रंग दोनो ही तकनीक क्रमिक व एकसा वाश में उपयुक्त हुए हैं।इन पारदर्शी रंगो से काम करना कठिन है क्योंकि एक बार जहां जिस स्थिति मेंरंग लगा दिया, पुनः उसे वहाँ से उसे हटाना संभव नहीं है। ये रंग शुद्ध रूप में कागजपर उपयोग किये जाते है। भिन्न प्रकार के रंग बनाने के लिये रंगो की परत के उपरचढाई जाती है।

अपारदर्शक रंग— इन्हें ग्वाश या बाडी कलर नाम से भी जाना जाता है। इनके पदार्थका कण पारदर्शी रंगों की तुलना में कम घुटा हुआ होता है। इसमें गोंद, अंडे की जर्दी,सरेस आदि किसी प्रकार का पायस मिला होता है, जिनसे रंगो की पारदर्शिता समाप्त होजाती है।भारत में आरंभ से ही इन्हीं रंगों का इस्तेमाल हुआ है, जिनसे ना जाने कितने हीग्रंथ, भित्ती चित्र कलाकारों ने बना डाले। अपारदर्शक रंगों में जलरंगों जैसी चमक नहींहोती परन्तु कार्य करने की स्वतंत्रता जलरंगों से कही अधिक होती है। भारत मेंअपारदर्शक रंगो के माध्यम से टेम्परा पद्धति में कार्य आरम्भ से होता आया है। अजंता मेंबने भित्ती चित्र इसकास्पष्ट उदाहरण है।रामगोपाल विजयवर्गीयने भी 'वाश' के साथटेम्परा मिश्रित करभारतीय कला तकनीकको सदा के लिए जीवंतकर दिया।

3. ब्रश — जलरंग चित्रण में तूलिका का जितना महत्व है अन्य चित्रण माध्यम में नहीं है।जलरंग के लिये कोमल बाल वाले गोल ब्रश का इस्तेमाल किया जाता है व वाश देने केलिए चौड़े ब्रश का । ये गोल ब्रश सेबल के बाल के सबसे ज्यादा लाभकारी होते है क्योंकिबारीक बालों में जल को धारण करने की शक्ति अधिक होती है। कागज की गीली सतहको हानि नहीं पहुँचे और ब्रश में रंग भरा रहे इसके लिये बालों का कोमल होना बेहदजरूरी है। इनमें यह बात ध्यान रखने की है कि ब्रश को गीला करने पर उसकी आगे कीनोक बिल्कुल सही से बने।

उद्देश्य :

कला को आज जो लोकसम्मान प्राप्त है और सम्प्रति उसको जिस रूप में परिभाषित किया जा रहा है वह अतीत की अपेक्षा सर्वथा भिन्न है। कला और कला विषयक प्राचीन ग्रन्थों में कला को हस्तकौशल चमत्कार प्रदर्शन से बढ़कर दर्जा नहीं दिया गया है अब यही उसके साहित्य से अलग करके देखा जाता रहा है। उसको वस्तु को संवारने वाली विधिषता कहा गया है। कला का क्षेत्र इतना व्यापक है कि उसके अन्तर्गत ज्योतिष दर्शन व्याकरण आदि विद्याओं का भी समावेश हो जाता है तथापि वास्तव में इस प्रवृत्ति ने कलामान और कलाबोध दोनों की सवस्थ गवेषणा एवं स्थापना को व्यर्थ के बौधिक विलास में खो दिया। कला विषयक इस प्रवृत्ति का व्यापक रूप में प्रचार प्रसार रहा है। किन्तु इसका आशय यह नहीं है कि समस्त समाज इस मनोवृत्ति से अभिभूत था बल्कि दूसरी ओर कला की धार्मिक तथा आध्यात्मिक परम्पराओं को

स्वीकार किये जाने के साथ साथ उसको व्यावहारिक जीवन में एकरस करने के लिए भी प्रयत्न किये जाते हैं।

निष्कर्ष—

रामगोपाल विजयवर्गीय जी ने बंगाल शैली (वाश) से अपने जीवन को इस प्रकार निखारा, जिस प्रकार यह शैली वाश का पर्याय थी। ऐसा इसलिए कहा जा सकता है कि उस समय क सभी समकालीन कलाकारों में केवल विजयवर्गीय ही थे जिन्होंने वाश को जैसे अपनी जीवन संगीनी के रूप में अपनाया। आपकी यह वाश तकनीक कभी शुद्ध रूप में प्रयुक्त हुई तो कभी विशुद्ध रूप में। जिनमें टेम्परा का उपयोग आपने बंगाली कलाकारों यथा नन्दलाल बोस, क्षितिन्द्रनाथ मजूमदार व यामिनी राय के समान किया। इन्हीं की प्रेरणा स्वरूप रामगोपाल जी की तकनीक वाश मिश्रित टेम्परा रही।

योगी अनुसार किसी ध्येय तक पहुँचने के लिये सीढ़ियों की जरूरत होती है, चित्रकला में इन रास्तों अथवा सीढ़ियों की अभिप्राय कलाकार के द्वारा प्रारम्भ में कुछ समय तक प्रकृति का, समाज का तथा संसार में हमारे आस-पास रहने वाले वातावरण, प्राणियों जीव-जन्तुओं के शरीर की बनावट उनके हाव-भाव, भाव-भंगिमा का सूक्ष्म रूप से अध्ययन करना अनिवार्य है। विभिन्न प्रकार के प्राकृतिक वातावरण, स्थान, मानव की वेशभूषा, मुख के हाव-भावों का निरन्तर अभ्यास करने से धीरे-धीरे व्यक्ति हस्तसिद्ध बनता है। एक व्यक्ति का मस्तिष्क रचनात्मक हो सकता है, पर कला के निरन्तर अभ्यास से एक अच्छा कलाकार बनने में सफलता मिलती है। अध्ययन के इन्हीं मार्गों से हमें कृति की प्रेरणा और उसमें अपनी भावनाओं को आकार देने की शक्ति प्राप्त होती है। प्रकृति की रंग बिरंगी छवियाँ हमें रंगों के मेल का रास्ता सिखा देती है। यही से तकनीक व माध्यम विकसित होते हैं। प्राणवान चित्रांकन के लिये यह आवश्यक है कि चित्रांकन का माध्यम व तकनीक उत्तम हो।

संसार और मानव जीवन का यथार्थ-दर्शन एवं उसके सौन्दर्य की रस-गरिमा पर तरंगित कलाकार के आत्मिक चिन्तन के अनेकानेक मूर्त, सदैव से ही कला-संसार का विषाल भण्डार चित्रों, मूर्तियों, नाटकों, धुनों आदि अनेक रूपों में रंग भरते आ रहे हैं। अदृश्य कल्पनाओं के ऐसे प्रत्यक्ष मूर्तों के सृजन का तकनीक सषक्त माध्यम है। विष्व का सजग मानव-मन आज उनकी इन्द्रियाँ पुरानी कुरीतियों को छोड़कर नई धारणाओं को अपना रही है। अनुभवों व वर्तमान में सन्निहित आधारभूत सत्यों, आज और कल की कला समस्याओं, भविष्य की आशाओं और आकांक्षाओं तथा राष्ट्रीय एवं अंतरराष्ट्रीय कला-आन्दोलनों के प्रति जागरूक योगी ने सही माध्यमों में अपने युग की कला का प्रतिनिधित्व किया। नियमित कार्य प्रयोग, परिश्रम, अनुभव से योगी ने खुद को इतना कौशल युक्त बनाया कि तत्कालिक समय जहाँ पर अन्य कई प्रतिभावान कलाकार उन्हीं के श्रेष्ठ में उनके साथ कार्य कर रहे थे व आधुनिकता का अनुकरण कर प्रसिद्धी व धन

प्राप्ति कर रहे थे। उनसे विपरीत रह कर योगी ने खुद को कर्म निष्ठ, प्रयोगवादी कलाकार रहे, जो परम्परा से जुड़ कर आधुनिक प्रयोग में कार्य करके खुद को सबसे अलग अपनी विीष्ट पहचान के साथ स्थापित किया। उचित माध्यमों के चयन की प्रविधिक कुालता और कलात्मक क्षमता के सम्यक प्रयोग से योगी अपने उद्देय में सफल हुए। भारतीय कलात्मक आदर्ी, संस्कृति, जन जीवन और देी भूमि के विीष्ट रूप-रंग के लिए योगी के हृदय में अदम्य श्रद्धा है, जिसका सहज दर्ीन उनकी कला-कृतियों में होता है। योगी की कला कृतियों को देखकर हमेी नवीनता का आभास होता है। उन्होंने हमेी भिन्न-भिन्न प्रयोग किये जिससे वे स्वयं को कलाकार के रूप में ऊर्जावान अनुभव करते रहे हैं। समय के साथ उन्होंने नई तकनीकों के ताल मेल से परम्परात्मक रीतियों से जुड़कर कार्य किये जो बहुत ही अद्भुत है।

चित्रों का भावात्मक महत्व कला में मनुष्य अपने भावों कि अभिव्यक्ति करता है यह तथ्य हम कला की शुरूआत से पढ़ते समझते आ रहे हैं। एक मनुष्य अपनी कला चाहें वो किसी भी रूप में हो जैसे – मूर्तिकला, वास्तुकला, संगीत, नृत्य, गायन-वादन, हस्ताल्प, चित्रकला आदि सभी कलाओं में वे अपने भावों कि अभिव्यक्ति करता आया है। जिसमें समाज, परिवेी आदि का प्रभाव दिखता है। इसी प्रकार हर कलाकार के चित्रों में एक विीष भाव स्थिति की अभिव्यक्ति होती है। कलाकार के हर एक चित्र के पीछे उसका भावात्मक पक्ष निहित होता है। वे कला के माध्यम से व्यक्ति विीष तक पहुँचता है। यह भाव व कला उसकी अपनी स्वस्थ उपज होती है। इस तरह ही हम योगी जी के चित्रों को देखकर उनकी मनोस्थिति भाव परिवेष आर उनके चित्रों के भावात्मक महत्व को समझ सकते हैं। योगी के चित्रों को देखते समय दर्ीक को मनःस्थिति एक विीष प्रकार की शान्ति से ग्रसित होकर धीरे-धीरे बदलती है और लोक कला की मिठास, नए प्रयोगों के कौतूहल तथा रंगों की सुमन गंध से उठती है। उन्होंने बी के सहारे कई चित्रों में भावात्मक पक्ष उभारा है, जो मौलिकता के साथ-साथ पृष्ठभूमि की स्वाभाविकता और सच्चाई को प्रस्तुत करती है। वे प्रसन्नताएँ अंकित करना अधिक पंसद करते हैं, जिससे दर्ीक अपने यथार्थ की कटुताओं से मुक्त हो सके और वे स्वयं आत्म संताष पाते हैं। यह सही है कि कलाकार चित्र को चित्रित करते समय कला की विीष्टता का आधीन होना चाहिए, न कि इस बात का कि दर्ीक चित्र देखकर पंसद होगा या नहीं क्योंकि दर्ीक को जो भाव पंसद आये वही चित्रित कर देना या दर्ीक की प्रसन्नता के लिए चित्रण करना तो व्यवसायिकता हो गयी उसे कला नहीं कह सकते। योगी जी कला का मुख्य आधार अथवा विीषता उनकी भावुकता है जो दर्ीकों के एक विीष्ट वर्ग को विीष रूप से प्रभावित करती है। योगी जी के मौलिक प्रयोग में चित्र – भिखारिन, खेतिहर का स्वर्ग, वेीयाँ, माँ और िीु परम्परागत विषयों से हट कर है। उनकी कला का मुख्य आधार अथवा विीषता उसकी सादगी दर्ीक के दृय पर गहरा प्रभाव छोड़ती है, यद्यपि अलंकृत चीजें अधिक आकर्षित करती है। परन्तु भाव प्रधान चित्र दर्ीक के मन में लम्बे

समय तक रहता है। यथार्थ और कल्पना दोनों ही योगी के चित्रों के विषय वि"ष रहे है। यथार्थ के चित्रों में उनके प्राकृतिक दृ"य चित्र, जन सामान्य के चित्र उनका एक अलग ही भावात्मक महत्व है। द"रक उन चित्रों की सादगी, रंग परियोजना, संयोजन, परिपेक्ष आदि देख यथावत् ही मोहित हो जाये पर योगी जी यह कहते है इस चित्रों को बनाते समय वे भाव या मौसम नही देखते थे। वातावरण जैसा है यथावत अपने अनुसार चित्रित करते थे उसमे ही उन्हे आनन्द आता था।

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भारत में शिक्षा की वर्तमान स्थिति : उत्तर प्रदेश की कला शिक्षा के विशेष सन्दर्भ में

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रवीन्द्रनाथ टैगोर जी के उक्त कथन द्वारा कला शिक्षा की समग्र महत्ता और सार पर पूर्ण प्रकाश दृष्टिगत होता है। आदिकाल से भारतवर्ष की अपनी व्यापक एवं समृद्ध सांस्कृतिक परंपरा है जो कला एवं सौन्दर्यबोध को पुष्पित एवं पल्लवित करने का प्रमुख स्रोत है।

कला, सौन्दर्य और जीवन एक दूसरे के पर्याय हैं ये कहना अति योक्त नहीं होगी। कला का जीवन के हर पहलू से अटूट संबंध है। प्रत्येक देश की उन्नति में वहाँ की औद्योगिक, वैज्ञानिक उन्नति के साथ ही कलात्मक, सांस्कृतिक उन्नयन भी अत्यंत आवश्यक है। इसी कलात्मक विधा के माध्यम से आत्माभिव्यक्ति, सृजनात्मकता और संस्कृति बोध का विकास होता है। कला ही व्यक्ति के मानसिक, व्यवहारिक, भावनात्मक संवेगों की सौन्दर्यपूर्ण प्रस्तुति की कुशल संवाहक होती है। यही कारण है कि विद्यार्थी की रचनात्मक अभिव्यक्ति और सौन्दर्यात्मक आस्वादन की क्षमता के विकास एवं विस्तार के लिये कला शिक्षा को अन्य विषया से जोड़कर शिक्षण को रुचिकर एवं आनंददायी बनाया जा सकता है।

मुख्यविन्दु

माध्यमिक शिक्षा समिति – (1952–53) भारतीय शिक्षा नीति – (1964–66) राष्ट्रीय शिक्षानीति – (1986) राष्ट्रीय पाठ्यक्रम निर्माण (2005) (NCF 2005) यूनेस्को का दस्तावेज।

कला शिक्षा क्या है ?

कला शिक्षा विद्यार्थियों के सृजनात्मक विकास के लिये महत्वपूर्ण उपयुक्त माध्यम के रूप में पाठ्यक्रम का अभिन्न हिस्सा है। यह शिक्षा मुख्यतः दो तथ्यों पर आधारित है। प्रथम तथ्य है कि प्रत्येक विद्यार्थी अनेकों छुपी हुई सृजनात्मक योग्यताओं से परिपूर्ण होता है एवं द्वितीय तथ्य है कि कला शिक्षा बालक की इन सृजनात्मक योग्यताओं को परिपूर्ण करने में सहायक होती है। ये कलायें ही विद्यार्थी की उत्सुकता, कल्पना, सृजन, सौन्दर्यानुभूति को विकसित कर सकती हैं।

विभिन्न कलायें जैसे चित्रकला, मूर्तिकला, सज्जात्मक कला, संगीत, नृत्य, थियेटर, ड्रामा आदि के माध्यम से बालक को उसकी वंशानुगत क्षमताओं को प्रकट करने एवं अभिव्यक्त करने का अवसर प्राप्त होता है। कलाओं में प्रमुखतः चाक्षुष (Visual) एवं प्रदर्शनकारी (Performing) कलायें निहित होती हैं। चाक्षुष (Visual Art) कला के अंतर्गत चित्रकला, मूर्तिकला एवं स्थापत्यकला सम्मिलित होती हैं। प्रदर्शनकारी (Performing Art) कला के अंतर्गत संगीत, नृत्य, नाटक (ड्रामा), फिल्म, काव्य आते हैं। कला, मानव की मानसिक आव्यकता है। चाक्षुष एवं प्रदर्शनकारी कलाओं के मूल में भावनाओं की सहज, सौन्दर्यपूर्ण, सृजनात्मक अभिव्यक्ति निहित होती है। जब से मानव का अस्तित्व इस दुनिया में आया है तब से लगातार अलग-अलग रूपों, आकारों से मानव उसे अभिव्यक्त करता आ रहा है। आदिकाल से मानव अपनी बातों को रंगों, रेखाओं, मुद्राओं, सुर, ताल, हाव-भावों से प्रदर्शित करता आ रहा है और अपनी संस्कृति एवं सभ्यता को अपने माध्यम से संजो रहा है। यही कारण है कि जब संस्कृति और सभ्यता की बात आती है तो उस समय की कला ही उसको जानने और मापने का प्रमुख मापदंड माना जाता है। ड्रामा एवं कला शिक्षण के पीछे भी उपरोक्त भावनायें निहित होती हैं। मनुष्य के समग्र विकास हेतु इन दोनों विधाओं को समाहित कर शिक्षण दिये जाने से विद्यार्थी का मानसिक, शारीरिक, आध्यात्मिक विकास संभव होकर वह एक पूर्ण मानव के रूप में विकसित हो सकेगा। विद्यार्थी में सौन्दर्य की समझ विकसित करने में ये विषय सहायक सिद्ध होंगे। साथ ही साथ हस्त-कला, हस्तकला के महत्व से भी विद्यार्थी अवगत हो सकेंगे। “राष्ट्रीय पाठ्य चर्चा की रूपरेखा 2005 NCERT में उद्धृत रवीन्द्रनाथ टैगोर के निबंध “सभ्यता और प्रगति से” की निम्न पंक्तियाँ कला शिक्षा की संपूर्णता एवं बालक के जीवन में उसके महत्व पर पूर्ण प्रकाश डालती हैं-

“जब मैं बच्चा था तो छोटी छोटी चीजों से अपने खिलौने बनाने और अपनी कल्पना में नये नये खेल ईजाद करने की मुझे पूरी आजादी थी। मेरी खुशी में मेरे साथियों का पूरा हिस्सा होता था य बल्कि मेरे खेलों का पूरा मजा उनके साथ खेलने पर निर्भर करता था। एक दिन हमारे बचपन के इस स्वर्ग में वयस्कों की बाजार-प्रधान दुनिया से एक प्रलोभन ने प्रवेश किया। एक अंग्रेज दुकान से खरीदा गया खिलौना हमारे एक साथी को दिया गया। वह कमाल का खिलौना था-बड़ा और मानों सजीव। हमारे साथी को उस खिलौने पर घमंड हो गया और अब उसका ध्यान हमारे खेलों में इतना नहीं लगता था। वह उस कीमती चीज को बहुत ध्यान से हमारी पहुंच से दूर रखता था, अपनी इस खास वस्तु पर इठलाता हुआ। वह अपने अन्य साथियों से खुद को श्रेष्ठ समझता था क्योंकि उनके खिलौने सस्ते थे। मैं निश्चित तौर पर कह सकता हूँ कि अगर वह इतिहास की आधुनिक भाषा का प्रयोग कर सकता तो वह यही कहता कि वह उस हास्यास्पद रूप से श्रेष्ठ खिलौने का स्वामी होने की हद तक हमसे अधिक सभ्य था। अपनी उत्तेजना में वह एक चीज भूल गया - वह तथ्य जो उस वक्त उसे बहुत मामूली लगा था- कि इस प्रलोभन में एक ऐसी चीज खो गई जो उसके खिलौने से कहीं श्रेष्ठ थी, बच्चे की रचनात्मक ऊर्जा नहीं, न ही उसके खेल में बच्चे का आनंद था और न ही उसके खेल की दुनिया में साथियों को खुला निमंत्रण।”

कला-शिक्षा के लिये विभिन्न समितियों की अनुशंसायें

स्वतंत्रता प्राप्ति के बाद से ही विभिन्न शिक्षा समितियों द्वारा कला को महत्वपूर्ण स्थान दिये जाने संबंधी विभिन्न अनुशंसायें होती आ रही हैं जिनमें से प्रमुख अनुशंसाओं पर उनके मतों को यहाँ उल्लिखित किया जा रहा है।

माध्यमिक शिक्षा समिति (1952-53)— की रिपोर्ट के अंतर्गत विद्यार्थियों में सृजनात्मक ऊर्जा के विकास एवं सांस्कृतिक विरासत के सम्मान एवं ज्ञान पर अधिक जोर दिया गया था। इस ज्ञान द्वारा वे आगामी जीवन में उसका प्रयोग एवं उपयोग कर जीवनयापन भी करने में सक्षम हो सकते हैं। माध्यमिक शालाओं में कला, क्राफ्ट, संगीत, नृत्य आदि विधाओं को विषय के रूप में इन्हें पाठ्यक्रम में शामिल किया गया था। इसके पीछे विचारकों का उद्देश्य था कि विद्यार्थी हाथ से कार्य करके कोई एक क्राफ्ट (हस्तकौशल) में दक्षता हासिल करें और श्रम की महत्ता को समझें और यदि आगामी जीवन में आवश्यक हो तो उसे अपनी जीविका का साधन बना सकें। अपने रचनात्मक कार्य के दरम्यान विद्यार्थी प्रसन्नता प्राप्त करते हुए व्यक्तित्व का विकास करें।

“Release of creative energy among the students so that they may be able to appreciate cultural heritage and cultivate rich interests, which they can pursue in their leisure and later in life (National curriculum framework 2005’. Position Paper National Focus Group on Arts, Music, Dance and Theatre).

1952 में माध्यमिक शिक्षा आयोग की संपूर्ण परिकल्पना निम्न रूप से प्रस्तुत की गई थी— “लोकतंत्र में नागरिकता की परिभाषा में कई बौद्धिक, सामाजिक एवं नैतिक गुण शामिल होते हैं : एक लोकतांत्रिक नागरिक में सच को झूठ से अलग छानने, प्रचार से तथ्य अलग करने, धर्मान्धता और पूर्वाग्रहों के खतरनाक आकर्षण को अस्वीकार करने की समझ व बौद्धिक क्षमता होनी चाहिये वह न तो पुराने को इसलिये नकारे क्योंकि वह पुराना है, न ही नये को इसलिये स्वीकार करे क्योंकि वह नया है— बल्कि उसे निष्पक्ष रूप से दोनों को परखना चाहिये और साहस से उसको नकार देना चाहिये जो न्याय और प्रगति के बलों को अवरुद्ध करता हो।”

राष्ट्रीय पाठ्यचर्या की रूपरेखा 2005

कला के संदर्भ में विविध सांस्कृतिक विरासतों एवं राष्ट्रियता के प्रति सम्मान की भावना की निहितता के लिये ऐसे पाठ्यक्रम की आवश्यकता होनी चाहिये जिसमें हमारी नई पीढ़ी इस लायक

बन सके कि वह नई अवधारणों व बदलती सामाजिक व्यवस्थाओं को उनके अतीत को पुनर्मूल्यांकन करते हुए सुदृढ़ बना सके।

भारतीय शिक्षा नीति – (1964–66) इस नीति के अंतर्गत कोठारी कमीशन की रिपोर्ट के द्वारा दृश्यकला एवं प्रदर्शनकारी कलाओं के शिक्षकों को प्रशिक्षण देने की सिफारिश दी गई थी। कला शिक्षण को श्रेय न दिये जाने से होने वाली क्षति के कारण नैतिक मूल्यों के हनन और सौन्दर्यबोध में होने वाले ह्रास को भी इस कमीशन ने इंगित किया। भारत शासन से भी इस क्षेत्र में कमेटी गठन करने का अनुरोध किया गया जो तत्कालीन कला शिक्षण के विस्तार एवं प्रगति के लिये सुझाव व संभावनायें तलाश कर व्यवस्थित रूप से कार्यान्वित करें। देश के अलग-अलग स्थानों पर स्थानीय सहभागिता द्वारा बाल भवन खोले जाने की भी अनुशंसा इस समिति द्वारा की गई। इसके अतिरिक्त विविध विद्यालय स्तर पर भी कला विभाग एवं इस क्षेत्र में शोध कार्य को बढ़ावा देना प्रस्तावित किया गया।

“Adequate facilities for the training of teachers in music and the visual arts do not exist. The neglect of the arts in education impoverishes the educational process and leads to a decline of aesthetic tastes and values.”

कोठारी कमीशन की रिपोर्ट के फलस्वरूप एन.सी.ई. आर.टी. ने श्री के.जी.सैयिदैन की अध्यक्षता में स्कूली शिक्षा में कला शिक्षण की महत्ता को बढ़ाने के लिये एक कमेटी गठित की गई जिसने 1967 में अपनी रिपोर्ट में शिक्षा के प्रत्येक स्तर पर कला शिक्षण की अनिवार्यता पर जोर दिये और इसके शिक्षकों को प्रशिक्षण कार्यक्रम एवं उन्मुखीकरण की रूपरेखा योजना दी। राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद (NCERT) में भी कला शिक्षण विभाग की स्थापना किये जाने की अनुशंसा की।

एन.सी.ई.आर.टी. पाठ्यक्रम परिचर्या 1975 में कोठारी कमीशन की अनुशंसा के अनुरूप कला शिक्षा को सृजनात्मक गतिविधियों (Creative activities), 1980 में सृजनात्मक अभिव्यक्ति (Creative Expression), 1988 में कला एवं सृजनात्मकता (Art & creativity) के नाम से प्रस्तावित किया गया था। इन सभी में विद्यार्थियों में कल्पनाशीलता, उत्सुकता, खोज, सृजन एवं सौन्दर्यबोध को विकसित करना ही मुख्य उद्देश्य था।

राष्ट्रीय शिक्षा नीति 1986—इस शिक्षा नीति के अंतर्गत स्कूली शिक्षा में विद्यार्थियों द्वारा पूरे देश के विभिन्न स्थानों की संस्कृतियों और रहन सहन की विस्तृत जानकारी के महत्व के बारे में जानने की अनुशंसा की गई थी। 1992 में प्रो. यशपाल की अध्यक्षता में यशपाल समिति द्वारा 1986 की राष्ट्रीय नीति की अनुशंसाओं को ही आधार मानकर विद्यार्थियों को पूर्व प्राथमिक स्तर से ही संस्कृति और शिक्षा का सामंजस्य करते हुए व्यक्तित्व विकास एवं विद्यार्थियों में अन्तर्निहित विषयों को उजागर करने पर जोर दिया गया था।

“An illustrated view on the cultural perspective interlinking education and culture in order to promote the process of child personality development particularly in terms of discovering the inherent potentialities of the child.”

इस समिति ने पूर्व प्राथमिक स्तर से सभी उच्चस्तरीय शिक्षा में सभी प्रादेशिक संस्कृतियों की जानकारी एवं आपस में सांस्कृतिक आदान प्रदान, समुदायों की पूर्ण मनोयोग से सहभागिता, शिक्षकों को प्रोत्साहन, युवाओं का सांस्कृतिक सरोकारों में योगदान, पाठ्यक्रम में परिष्कार जैसे महत्वपूर्ण विषयों पर चर्चा की थी। प्रोफेसर यशपाल की अध्यक्षता में गठित समिति की रिपोर्ट जिसका शीर्षक था “लर्निंग विदाउट बर्डन” अर्थात् शिक्षा बिना बोझ विद्यार्थियों पर पाठ्यक्रम के बोझ को कम करने और उच्च स्तरीय शिक्षा प्रणाली की सिफारिश की गई साथ ही साथ विद्यार्थियों में स्वयं सीखने एवं कौशल विकास पर जोर दिया गया। इस समिति का मानना था कि यदि बोझिल शिक्षा प्रक्रिया होगी तो विद्यार्थी स्वानुभव, आत्मप्रदर्शन एवं रचनात्मकता को बेहतर रूप से प्रदर्शित करने में असहाय होगा।

“Look into the ways and means to reduce the load of curriculum on students and at the same time improve the quality of learning including capability for life long self learning and skill for mulation.”

राष्ट्रीय पाठ्यक्रम निर्माण 2005 (**NCF 2005**) राष्ट्रीय पाठ्यक्रम निर्माण परिचर्चा के अंतर्गत कला शिक्षा के विषय में कई महत्वपूर्ण बिंदुओं पर अनुसंधानों की गई—

- प्रत्येक शाला में कक्षा दसवीं तक कला को अनिवार्य विषय के रूप में पढ़ाया जाये। तत्संबंधी संसाधन प्रत्येक स्कूल में मुहैया किये जायें। कला शिक्षा के अंतर्गत मुख्यतः चार विधायें समाहित होती हैं। संगीत, नृत्य, दृश्यात्मक कलायें एवं थियेटर या नाटक। प्रमुखतया भारतीय पारंपरिक एवं सांस्कृतिक कलाओं पर अधिक प्रकाश डाला जाना चाहिये जो मृतप्राय होती जा रही हैं और मुख्य प्रचलित कला से विलग सी हो रहीं हैं।

- शिक्षका के उन्मुखीकरण द्वारा शाला में पढ़ाये जाने वाले अन्य विषयों को कला के माध्यम से सृजनात्मक ढंग से पढ़ाये जाने के विषय में प्रेरित एवं शिक्षित करने की अनुसंधानों की गई। शाला के अधिकारियों को कला को स्कूल की गतिविधियों एवं पाठ्यक्रम में आवश्यक एवं उचित स्थान देना चाहिये। उसे अन्येतर गतिविधि तक ही सीमित नहीं किया जाना चाहिये। अभिभावकों, अधिकारियों, नीतिनिर्धारकों का दृष्टिकोण बदलने की आवश्यकता है क्योंकि कला ही वह माध्यम है जिसके द्वारा युवा मस्तिष्क पूर्णरूप से विकसित होता है। शिक्षक को विद्यार्थी के सहयोगी सहायक के रूप में अपनी भूमिका निभाना चाहिये न कि निर्देशक के रूप में। कला शिक्षक को

यांत्रिकी उपकरणों सहित अधिक से अधिक संसाधन उपलब्ध कराये जाने चाहिये। साथ ही साथ शोध एवं प्रशिक्षण की भी अधिक से अधिक व्यवस्था की जानी चाहिये।

● कला की विभिन्न विधाओं के लिये अलग अलग प्रशिक्षित शिक्षकों की उपलब्धता हो।

● कला शिक्षण द्वारा विद्यार्थी एक सुसंस्कृत नागरिक बन सकेगा जो कि देश की कला और संस्कृति का सम्मान कर सभ्य नागरिक बन आगामी जीवन को शांतिपूर्ण बिता सकेंगे।

यूनेस्को का दस्तावेज :- कला शिक्षण की प्रासंगिकता की समस्या केवल भारत में ही नहीं थी, बल्कि संपूर्ण विश्व में इसकी महत्ता के लिये सन् 2000 में यूनेस्को के डायरेक्टर जनरल ने कला को स्कूली शिक्षा के लिये अनिवार्य विषय के रूप में स्थापित किये जाने के लिये प्रस्तावित किया। कला शिक्षण द्वारा सृजनात्मकता एवं सांस्कृतिक, शांतिपूर्ण एवं सौहार्दमय वातावरण का विकास संभव है। उन्होंने अपने वक्तव्य में कहा कि विज्ञान, तकनीकी, शारीरिक शिक्षा, सामाजिक विज्ञान के समकक्ष कला शिक्षण को भी मान्यता दी जानी चाहिये जिससे बाल्यावस्था से लेकर किशोरावस्था तक विद्यार्थी का ज्ञान एवं भावनात्मक स्तर पर संतुलन स्थापित हो सकेगा। नाटक की भी शिक्षा में महत्वपूर्ण हिस्सेदारी होती है। कला शिक्षण द्वारा शरीर एवं मस्तिष्क दोनों की सक्रिय भागीदारी होती है। अन्य विषयों को सीखने में भी कलात्मक गतिविधियाँ सहयोगी होती हैं। विद्यार्थी आक्रोश एवं उदंडता से दूर होकर सृजनशील और ज्ञानवान व्यक्तित्व का धनी हो जाता है।

“A more balanced kind of education is now needed with scientific, technical and sports disciplines, the human sciences and art education placed on an equal footing at the different stages of schooling, during which children and adolescents must be able to accede to a learning process that is beneficial more broadly, to their intellectual and emotional balance. In that respect play activities as a vital form of creativity, are one of the factors that deserve to be encouraged in the teaching of arts. Art teaching should stimulate the body as well as the mind. By setting these senses in motion, it creates a memory which sharpens the sensitivity of the child and makes him or her more receptive to other forms of knowledge, notably scientific knowledge. Further more it develops individual's creative faculty and directs their aggressiveness towards the symbolic object of their choice.

इसके अतिरिक्त पुर्तगाल के लिस्बन में 2006 को हुई यूनेस्को की वर्ल्ड कान्फ्रेंस के अंतर्गत **Road map for Art Education 2006– 2010** में हुई मीटिंग में विद्यार्थी की औपचारिक तथा अनौपचारिक क्वालिटी शिक्षा के लिये कला शिक्षा को विशेष आधार के रूप में महत्वपूर्ण स्थान दिया गया है।

उद्देश्य :

- दृष्ट्यात्मक एवं प्रदर्शनकारी कलाओं द्वारा विद्यार्थी की सृजनात्मकता में वृद्धि एवं अन्य विषयों में उसका हस्तांतरण एवं योगदान की क्षमता का विकास होना चाहिये।

- विभिन्न कलाओं से संबंधित क्रियाओं के आयोजनार्थ आव"यक कला उपकरणों एवं सामग्री से परिचित होना एवं विषयानुरूप उनका सृजनात्मक प्रयोग एवं तकनीकीप्रयोग को समझना।
- विभिन्न विषयों का समझने के लिये प्रमुख रोचक स्रोत के रूप में दृ"यात्मक एवं प्रदर्"नकारी कलायें ही हैं जिसमें आकृतियाँ, रंगों, रूपों, लय, ताल, ध्वनि, फिल्म, नाटक, संगीत आदि साधन के रूप में प्रयुक्त किये जा सकते हैं।
- विद्यार्थी में शारीरिक एवं मानसिक संतुलन को स्थापित करत हुए अपनी कल्पना की सहायता से विषयों को कलात्मक स्वरूप देने की क्षमता होनी चाहिये।
- विभिन्न कलात्मक गतिविधियों द्वारा विषय वि"ष को कक्षा में पढाया जाना चाहिये।
- ि"क्षक को एक सहायक सर्जक के रूप में विद्यार्थी के सहयोगी के रूप में कार्यकरना चाहिये।
- प्रत्येक विद्यार्थी अपने आप में अद्वितीय होता है। उसमें गुप्त सृजनात्मकयोग्यतायें होती हैं। कला ि"क्षा एक ऐसा माध्यम है जो उन गुप्त सृजनात्मकयोग्यताओं को पोषित कर सकती है। विद्यार्थी की किस क्षेत्र में अधिक रुचि है उसे पहचानते हुए ि"क्षक को उसे उसी क्षेत्र में सृजन के लिये प्रेरित करना चाहिये जिससे उनकी यही रुचियाँ, अभिरुचियाँ तथा संवेदन"ीलता उन्हें सुसंस्कृत एवं सृजन"ील मानव के रूप में विकसित कर सकें।
- ि"क्षा के अन्य विषयों को कला को अलग-अलग विधाओं को सम्मिलित कर सीखने की प्रक्रिया को अपनाना।
- अभिनय द्वारा विभिन्न विषयों की जानकारी देना।
- दृ"यात्मक कलाओं के द्विआयामी और त्रिआयामी सृजनात्मक साधनों, प्रयोगों एवं विभिन्न क्रियाओं द्वारा पाठ्यक्रम के अन्य विषयों को पढाया जाना।
- विद्यार्थी अपनी संवेदनाओं को सूक्ष्म निरीक्षण, परीक्षण एवं अभिव्यक्ति द्वारा प्रस्तुत करें।
- सौन्दर्य के प्रति स्वाभाविक रुचि एवं सौन्दर्यात्मक अभिव्यक्ति को प्रोत्साहन।
- क्रियात्मक सृजनात्मक गतिविधियों द्वारा शारीरिक, मानसिक, आत्मिक, संवेगात्मक, भावनात्मक अनुभूतियों की प्रस्तुति करना। कलात्मक प्रक्रिया बहुत महत्वपूर्ण होती है जिसके द्वारा नवीन अनुभव, चिंतन तथा सृजन का भाव परस्पर मिलकर अभिव्यक्त होता है।
- विद्यार्थी को विभिन्न संस्कृतियों, लोक कलाओं, स्थानीय कलाओं, राष्ट्रीय विरासतों से परिचित कराया जाना चाहिये एवं उनके महत्व और सम्मान के बारे में ि"क्षित किया जाना चाहिये।
- विद्यार्थी स्वतंत्र रूप से अपने जीवन के अनुभवों को अलग-अलग विधाओं में प्रदर्"ित करने में सक्षम हो।
- कला ि"क्षा बालक की कल्पना, उत्सुकता, खोज, सृजन तथा सौन्दर्यानुभूति को विकसित कर उनकी संवेदन"ीलता आर सृजन"ीलता को विकसित करती है।

- कला विद्यार्थी को यह अवसर प्रदान करती है जिसके द्वारा विद्यार्थी अपने आप सेसंवाद स्थापित कर सकता है तथा स्वयं को समझने एवं प्रकट करने की कलाका विकास स्वतः हो जाता है। जीवन के विभिन्न कार्यकालों में मानसिक सुख, तृप्ति और नई दृष्टि का अनुभव प्राप्त हो पाता है।

निष्कर्ष-

कला कल्याण की जननी है। इस धरती पर मनुष्य की उदयवेला इतिहास कला के द्वारा ही रुपायित हुआ है। कला इस विराट वि"व की सर्जना शक्ति होने के कारण सृष्टि के समस्त पदार्थों में व्याप्त है। वह अनन्तरूपा है और उसके इन अनन्त रूपों की अभिव्यक्ति एवं निष्पत्ति का आधार कलाकार (परमे"वर) है। जितने भी तत्वविद साहित्यसृष्टा और कलाराधक हुए, उन सबने भिन्न 2 मार्गों का अबलम्ब लेकर उसी एकमेव लक्ष्य का अनुसंधान किया। विभिन्न युगों में कला के रूप की परिकल्पना विभिन्न दृष्टिकोणों से की जाती है।

कला को आज जो लोकसम्मान प्राप्त है और सम्प्रति उसको जिस रूप में परिभाषित किया जा रहा है वह अतीत की अपेक्षा सर्वथा भिन्न है। साहित्य और कला विषयक प्राचीन ग्रन्थों में कला को हस्तकौशल चमत्कार प्रदर्शन से बढ़कर दर्जा नहीं दिया गया है अव"य ही उसके साहित्य से अलग करके देखा जाता रहा है। उसको वस्तु को संवारने वाली वि"षता कहा गया है।

कला का क्षेत्र इतना व्यापक है कि उसके अन्तर्गत ज्योतिष दर्शन व्याकरण आदि विद्याओं का भी समावेश हो जाता है तथापि वास्तव में इस प्रवृत्ति ने कलामान और कलाबोध दोनों की सवस्थ गवेषणा एवं स्थापना को व्यर्थ के बौद्धिक विलास में खो दिया। कला विषयक इस प्रवृत्ति का व्यापक रूप में प्रचार प्रसार रहा है। किन्तु इसका आ"य यह नहीं है कि समस्त समाज इस मनोवृत्ति से अभिभूत था बल्कि दूसरी ओर कला की धार्मिक तथा आध्यात्मिक परम्पराओं को स्वीकार किये जाने के साथ साथ उसको व्यावहारिक जीवन में एकरस करने के लिए भी प्रयत्न किये जाते हैं।

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STUDY THE AWARENESS LEVEL OF RTE ACT 2009 AMONG THE PARENTS OF MINORITY COMMUNITY OF NAINITAL DISTRICT.

DR. GIRIJA RAUTELA

ABSTRACT

The research was conducted to study the awareness level of RTE act 2009 among parents of minority community of Nainital district, to compare the level of awareness of male and female parents, urban and rural parents, educated and uneducated parents, and the parents who send their child in private and govt. schools. Data was collected through self made RTE act 2009 awareness scale, 73 minority parents was selected through simple random sampling belongs to 3 blocks i.e. Nanital, Kaladhungi and Haldwani. The data was analyzed by using mean, SD and t-test. The major findings of the study were 1. There is a significant difference in the awareness level of RTE act among Male and female minority's parents and the male parents have higher awareness than the female parents on RTE act. 2. There is significant difference in the awareness level of RTE act among rural and urban minorities' parents and urban parents are more aware of RTE act than rural parents. 3. There is no significance difference in the awareness level of RTE act uneducated and educated parents. Both the group has similar level of awareness of RTE act. 4. There is significant difference in the awareness level of RTE act among minority parents who send their children to private and government schools. The parents who send their children to private schools have greater awareness as compare to that send their children to government schools

1. Introduction: To be able to make sense of life and develop one's potential is the basic concern of education. Learning is the continuous process of defining and pursuing a purpose and recognizing the right to the others to do the same. Education is a basic need and fundamental right of each and every child. After independence Indian policy maker had a major problem to remove illiteracy and educate entire country. Govt. of India had made ample of polices and sachems to universalize the basic education. Thus the all citizen become educated. By the 86th constitutional amendment 2002 govt. of India formed right to education act, which were implemented on 1 April 2010. Right to education act was free and compulsory education act and became one among the 135 counties of the world, who has affirmed that it is a right of every child to get elementary education assigned the right of education to all. Children belong to every part of country of our society disregarded of their race caste and religion etc. To run this act well it is necessary to every citizen participate and take part in providing elementary education to everyone.

Awareness is the ability to directly know, to feel, to perceive, or to attentive of events. The condition of awareness is also related with the status of experience so the organization represented in awareness is mirrored in the organization of experience. Parents play a major role in all round development of any child. So the awareness of RTE act is also very important for every parent, so that they can give all the Facilities provided by the govt. to his child.

Research revealed that the awareness level of teachers' educator on awareness of RTE act was not satisfactory (Kamath, AKVD and Someshekar 2013). Rahman A. (2013) conducted his study on sample

of 160 primary schools teachers from Kanpur. It was found that about 45 percent of teachers working in the private schools were not at all aware about basic provisions of RTE act 2009, including students level covered within, the age group. The level of awareness among the teachers' of govt. schools is comparatively greater. Rajput G. and Aziz T. (2013) conducted a study on 200 parents of urban slum dwellers of Delhi which revealed that 88 percent of parents were unaware of RTE act and only 5 percent parents were aware of the duty of parents to send their child to school.

Sachar committee report (2006) found that around 25 percent of Muslim children in the age 6-14 year age group have either attended school and have drop out. Muslim minority have highest dropout rate in the country and the increase the enrolment in school has been highest among SCs and STs followed by Muslims. Report of the Standing committee of the National Monitoring Committee for minorities' education (NMCME) (2012) recommends the government to discuss and take remedial action for addressing the problem of low rates of transition of Muslim students from primary to upper primary schools.

2. Rational of the study: RTE act has been passed by the Indian parliament on 3rd Sep. 2009 and India became of the 135 country of world to approve right to education act. But any act or scheme is not enough until it is implemented in the reality. Our country has a diversified classroom where every kind of child studies. The concept of equality and equity become only a part of paper not more than this. Until these issues are unsettled the success of the act are altogether diminishing. And the awareness among parents is the key concept for successfully implementing the act. Present study is based on an attempt to bring out the awareness of RTE act among the parents from minority community.

3. Objectives of the study:

- 1- To study the level of awareness of minorities parents on right to education act 2009
- 2- To compare level of awareness of minorities parents with respect to their locality, gender and educational qualification
- 3- To study the difference between the levels of awareness of minorities parents who send their child to private schools and government school.

4. Hypothesis of the study:

- 1- There is a high level of awareness of minorities' parents on RTE act 2009.
- 2- There is no significant difference in the level of awareness of RTE act 2009 with respect to:
 - 2.1 The male and female parents.
 - 2.2 The rural and urban parents
 - 2.3 The educated and uneducated parents
- 3- There is no significant difference in the level of awareness of parents who send their child to private and government school.

5. Methods:

Survey method was employed in the present study to know the level of awareness of RTE act 2009 among the parents of minorities community of Nainital district. The RTE act 2009 is the independent variable and level of awareness is dependent variable.

6. Sample:

Initially investigator listed all the 8 blocks under Nainital district. Out of these 8 only 3 blocks i.e. Nainital, Kaladhungi and Haldwani was selected purposefully. Finally 75 samples were collected by using simple random sampling. Sample was collected from male and female as well as rural and urban minorities' parents.

7. Tools:

In the Present study to find out the level of awareness of RTE act 2009 among minorities parents, a self made questionnaire developed by investigator. The questionnaire consisted 10 factors and 20 items related RTE act 2009.

8. Data analysis:

The questionnaire were administrated to the 73 participants i.e. male-female and rural-urban minorities parents. In the Next step scales was collected and scoring was done. Data was analyzed using Mean, standard deviation, and t-test to find out the significant difference of the means.

9. Result:

Table 1: Value of all parents' awareness of RTE act 2009

awareness	Mean	SD	N (sample)
All parents	9.13	2.69	73

Table 1 indicates the mean and SD of all parents in term of level of awareness of RTE act 2009. Single parent can score a maximum of 20 marks on the given questionnaire; the mean value secured by total sample is 9.13 which are marginally less than 50% i.e. 10. The SD value is 2.69. This indicated that the level of awareness is not high. So the hypothesis H1 "There is a high level of awareness of minorities' parents on RTE act 2009" is rejected.

Table 2: Mean, SD and t-value of male and female parents on level of awareness of RTE act 2009

Gender	n	mean	SD	df	t-value
male	40	10.20	2.20	71	5.60*
female	33	7.19	2.15		

*significant at 0.01 level.

Table 2 indicates the mean scores of male parents is 10.20 and female parents is 7.19. this shows that male have higher awareness than the female with regards to level of RTE act 2009.

Hypothesis 2.1 “there is no significant difference in the level of awareness of RTE act 2009 between male and female minorities parents”. The calculated value t-value is greater than the table value at 0.01 level significance. Therefore hypothesis 2.1 is rejected. It can be implies that there is a significant difference between male and female parents regarding awareness of RTE act 2009. This indicates that the male parents have greater awareness of RTI act 2009 as compare to female parents.

Table 3: Mean, SD and t-value of rural and urban parents on awareness of RTE act 2009.

Area	N	Mean	SD	df	t-value
Rural	33	8.50	2.71	71	2.69*
Urban	40	9.81	2.48		

*significant at 0.05 level

According to table 3, the mean scores of rural parents is 8.50 and the urban parents is 9.81. This indicates that urban parents have greater awareness than the rural parents with regards to awareness of RTE act 2009 .

Hypothesis 2.2: “There is no significant difference in the level of awareness of RTE act 2009 between the rural and urban parents”. The calculated t-value is greater than the table t- value. So the hypothesis is rejected. It can imply that there is a significant difference between the Rural and Urban parents regarding awareness of RTE act 2009. This indicates that urban parents have greater awareness of RTE act 2009 when compare to Rural parents.

Table 4: Mean SD and t-value on awareness of RTE 2009 of uneducated and educated parents

Qualification	N	mean	SD	df	t-value
uneducated	45	8.80	2.62	71	1.08*
educated	28	9.52	2.40		

*not significant at 0.05 level.

According to table 4, the mean scores of uneducated parents were 8.80 and educated parents were 9.52. This indicated that educated parents have greater awareness as compare to uneducated parents with regards to awareness of RTE act 2009.

Hypothesis 2.3“There is no significant difference in the awareness level of RTE 2009 between uneducated and educated parents”.

The calculated t-value is 1.08. the calculated value is less than the table value at the 0.05 level of significance. Therefore the null hypothesis is accepted. It can be defined as there is no significant difference between the uneducated and educated parents on awareness of RTE act 2009.

Table 5: Mean, SD and t-value on awareness of RTE act 2009 of parents who send their child to private and government school

Types of schools	N	Mean	SD	df	t-value
Private	26	10.11	3.27	71	2.04*
Government	47	8.56	2.86		

*significant at 0.05 level

As per the table 5 the mean scores of awareness of the parents who send their child to private schools is 10.11 and the mean score of awareness of the parents who send their child to government school is 8.56. This indicates that parents who send their child to private school is more aware about the RTE act 2009 than the parents who send their child to government school.

Hypothesis 4 “there is significant difference between the awareness level of parents who send their child in private and government school”.

The table value of ‘t’ is less than the calculated ‘t’ value at 0.05 level of significance. Therefore the null hypothesis is rejected. It can be implicated that there is significant difference between the awareness level of RTE act among the parents who send their child in private and government schools. The parents who send their child to private schools have greater awareness as compare to the parents who send their child to government schools.

10. Discussion:

- 1- There is a significant difference in the awareness level of RTE act among Male and female minorities parents and the male parents have higher awareness than the female parents on RTE act.
- 2- There is significant difference in the awareness level of RTE act among rural and urban minorities parents and urban parents are more aware of Rte act than rural parents.
- 3- There is no significance difference in the awareness level of RTE act uneducated and educated parents. Both the group have similar level of awareness of RTE act.
- 4- There is significant difference in the awareness level of RTE act among minority parents who send their children to private and government schools. The parents who send their children to private schools have greater awareness as compare to who send their children to government schools.

11. Conclusion:

The RTE act 2009 was implemented in Uttarakhand since 1 April 2010. The govt. has held so many steps like creating awareness programme to the contributor, enacted model rules, age appropriate admission drop out children, admission of weaker section, CWSN, designing CTE and SCERT as academic authorities for evaluation, teacher training and curriculum development for successfully implanting the RTE act. These entire steps were not taken in schools level. So immediate step is require to be taken by govt. authorities of the state for increasing the awareness among parents and society.

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पूर्वाञ्चल के लोक चित्रों में प्रयुक्त प्रतीक एवं उनका महत्व

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पूर्वाञ्चल पूर्वा + अंचल इन दो शब्दों के योग से बना है। ऋग्वेद के मंत्रों में इसकी सुंदर व्याख्या मिलती है- [पूर्वा वश्वस्मादुभनद्बो ध(ऋग्वेद 1.123.2)। पूर्वा प्राचीन है, प्राची है उषा है। इस लए ये सूर्य का पर्याय है। सूर्य ही हमारी संस्कृति चेतना का प्रस्थान बिन्दु है। यह दिक बोधक है- [यत्र उदयाति सूर्यः स एव पूर्वा]।

वर्तमान उत्तर प्रदेश का पूर्वी अंचल ही पूर्वाञ्चल की संज्ञा से अभिहित किया जाता है। इसके अंतर्गत फैजाबाद, अयोध्या, गोंडा, बहराइच, श्रावस्ती, बलरामपुर, बस्ती, सद्दार्थनगर, संतकबीर नगर, गोरखपुर, महाराजगंज, कुशीनगर, देवरिया, काशी का भू-भाग, आजमगढ़, गाजीपुर, बलया, बिहार के भैरवा, सीवान, गोपालगंज तथा छपरा तक के क्षेत्र सम्मिलित हैं। इसमें पूर्वी उत्तर प्रदेश के जिले सम्मिलित हैं जो देवपाटन 11, बस्ती एवम गोरखपुर मंडलो से सम्बद्ध हैं। इस प्रकार यह एक विशाल क्षेत्र है। प्रायः सांस्कृतिक क्षेत्र की सीमाएँ राजनैतिक इकाइयों से बड़ी होती हैं। इस लए पूर्वाञ्चल की सांस्कृतिक सीमा भौगोलिक क्षेत्र से कहीं अधिक है।

भारतीय संस्कृति तथा उसकी परम्पराओं का सजीव एवं सशक्त प्रतिबिंब लोक कलाओं में हुआ है। लोककलाएँ देशज एवं स्थानीय समाज की सामूहिक मान्यताओं द्वारा उदभूत होती हैं तथा दिशा पाती हैं। धर्म, संयम, आचार-व्यचार, नैतिक-व्यचार, मूल्य, त्याग, उपवास, दान, दया आदि का संश्लेषण इन कलाओं में दर्शनीय होता है इनमें अंकित आकार उक्त घटकों के पर्याय होते हैं। इनकी बनावट, संयोजन, तकनीक आदि मिलाकर विशेष रचना-शैली का निर्माण करते हैं जो कि क्षेत्र विशेष की संस्कृति, परम्पराओं, वातावरण और मानो विशेषण को पहचान दर्शाते हैं। यह समस्त घटक अभिप्रायों तथा प्रतीकों के रूप में परिभाषित होते हैं।

पूर्वाञ्चल की लोक चित्रकला का आधार प्रकृति, समाज और धर्म रहे हैं। इस लए लोक चित्रकला में इसकी स्थिति उच्च आध्यात्मिक है। पूर्वाञ्चल के व भन्न लोक चित्रों में स्वास्तिक, चन्द्र, तारा, नवग्रह, ॐ, पंचमुख ब्रम्हा, अग्निदेव, शंकर, गणेश, शंख, चक्र, गदा, कमाल, दीया, संहोर, डोलीकहर-, स्त्री पुरुष-, जीउति जीउता-, गाये बछड़ा-, हत्थी हत्था-, दो मछ लयाँ, साप, बिच्छू, गोजर, च डया, तोता, मोर, पेड़, तुलसी, केले का पेड़, फूलपत्ति-, पुरइन, अशोक, बरगद, वैभवलक्ष्मी, का अंकन मलता है। इसमें से कुछ प्रतीक भारतीय चित्रकला में सर्वत्र पाये जाते हैं कुन्कुछ प्रतीक संहोर, डोली-कहार, संहनी, जीउतिजीउता-, तुलसी, च डया, केले का पेड़ आदि पूर्वाञ्चल की लोक कला में अत्यधिक प्रयोग कए जाते हैं जिनकी अलग सांस्कृतिक पहचान है।

‘स्वास्तिक’ पुरातन वैदिक सनातन संस्कृति का परम मंगलकारी प्रतीक चन्ह है। जो अपने आप में वलक्षण है। समान्यतयः स्वास्तिक शब्द को ‘सु’ एवं ‘अस्ति’ का मश्रण योग माना जाता है। यहाँ ‘सु’ का अर्थ है शुभ और अस्ति का ‘होना’। स्वास्तिक को शक्ति, सौभाग्य, समृद्ध और मंगल का प्रतीक माना जाता है। हर मंगल कार्य में इसको बनाया जाता है। स्वास्तिक का बायाँ हिस्सा गणेश की शक्ति का स्थान ‘ग’ बीजमंत्र होता है। इसमें, जो चार बिंदियाँ होती हैं, उनमें गौरी, प्रथ्वी, कच्छप और अनंत देवताओं का वास होता है।

चक्र पूर्वाञ्चल की लोक कला में एक प्राचीन और महत्वपूर्ण प्रतीक है। वस्तुतः चक्र स्वास्तिक का ही गतिमान रूप है जो मानव सभ्यता के उद्गम से प्रतीक के रूप में पूज्य भाव के साथ स्वीकार था। चक्र गति का बोधक रहा है। इस प्रतीक के माध्यम से हमें समय के सदुपयोग का उपदेश प्राप्त होता है। चक्र के मुख्य दो अंग हैं केंद्र और परिध। डॉ अग्रवाल के अनुसार ये दोनों भन्न- भन्न प्रवर्तियों के परिचायक हैं। वक्र वश्राम का प्रतीक है तो परिध गति केंद्र एकता का बोध करता है तो परिध अनेकता का। इस प्रकार चक्र दोनों में समन्वय और समंजस्य स्थापन करने वाला अभिप्राय है।

सूर्य व चन्द्र ऐसे प्रतीक हैं जो चित्रकला के आरंभ से ही मलते हैं। वैदिक प्रतीक हैं। वास्तव में ये सर्दी और गर्मी के दो रूप हैं। भारतीय कला चंतन में सूर्य उच्च वज्ञान व बुद्ध का

प्रतीक है और चंद्र इंद्रियानुगामी मन या प्रदाता का प्रतीक है। इसक्षेत्रके लोक चित्रों में स्त्रियों के लगभग सभी व्रत ओर त्योहार सूर्य व चन्द्र की गतियों पे आधारित होते हैं। आमावस एवं पूर्णमसी ऐसी तिथियां हैं जो समय की गणना का आधार हैं। सम्पूर्ण लोक धर्म इन्हीं के आधार पे चलते हैं। सूर्य एवं चन्द्र लोक के आधार तथा जीवन हैं।

कलशभारतीय कला में महत्वपूर्ण प्रतीक है। यह प्रतीक लोक जीवन से ही पूरी परम्परा एवं धार्मिक तथा सामाजिक जीवन में आया। क्यूँकि घट या कलश मानव की सर्जनात्मक बुद्ध का एक प्रमाण है। आरंभक युग में कभी यह अन्न संग्रह, जल संग्रह के लिए उपयोग में लाया गया। कन्तबाद में घड़े से भरे जल को जीवन या प्राण का रस बताया गया। कलश एक प्रकार से पूर्ण घट का प्रतीक स्वरूप है। जिसे फूल-पत्तियों से सजाया जाता है। फूल-पत्तियों से समृद्ध पूर्ण घट सुख-संपत्ति और जीवन की पूर्णता का प्रतीक है।

दिया या दीपक का पूर्वाञ्चल की कला में आंच लोक महत्व है। सुख और कल्याणकारी, आरोग्य और सम्पदा को देने वाले दीपक समृद्ध के साथ ही अग्नि ओर ज्योति का प्रतीक है। पारंपरिक दीपक मही का ही होता है। इसमें पाँच तत्व हैं मही, आकाश, जल, अग्नि और वायु होते हैं। हिन्दू अनुष्ठान में पाँच तत्वों की उपस्थिति अनिवार्य होती है।

संहोरा पूर्वाञ्चल की लोक कला में संहोरा या सुंदानी का मांग लोक महत्व है। ववाह हेतु देने वाले भक्ति चित्रों से बनाना अनिवार्य है। इस अंचल में ही नहीं अपितु भारतीय संस्कृति में सुंदर ववाह का प्रतीक है। ववाह के समय वर-वधू की सुंदर से मांग भरता है। यह सुंदर दानी वर पक्ष से आती है। सामान्य जीवन में लकड़ी का संहोरा ही प्रचलित है। इसे भी लाल रंगों से रंगा जाता है। कभी-कभी इसके ऊपर मांग लोक चन्हा बनाए जाते हैं। जिससे इसकी माँग लोक लकड़ों में हो सके।

संहोरा की तरह 'डोली-कहार' वैवाहिक जीवन के प्रतीक है। पूर्वाञ्चल में ग्रामीण जीवन की सुंदर झाँकी डोली-कहार के चित्रण में मिलती है। 'कोहबर' के चित्रण में डोली-कहार बनाया जाता है, उसका मतलब यह होता है कि उस घर में ववाह सम्पन्न हुआ है। इस क्षेत्र के भोजपुरी लोक

गीतों में डोली-कहार पर बहुत लोकगीत है। ववाह के समय वर डोली मही आता है और वदाई के बाद वधू को डोली में लेकर जाता है। यह डोली व वध प्रकार से अलंकृत की जाती है।

'स्त्री पुरुष' के बहुरंगी चित्र लोक कला में बनाए जाते हैं। यहां के सांस्कृतिक जीवन में प्रकृति और पुरुष, शवशक्ति तथा स्त्री पुरुष को भी मांग लक माना गया है। इन अंकों के साथ लोक कला में स्त्री पुरुष को सजीव रूप प्रदान करने का प्रयास किया गया है। यह वह कल्पना है जिसमें इस सृष्टि का निर्माण स्त्री पुरुष मलकर करते हैं कृष संबंधी कार्य हो या संतानोत्पत्ति का कार्य हो या कोई भी धार्मिक अनुष्ठान क्यों ना हो दोनों का साथ रहना आवश्यक है। लोक जीवन में इस अटूट दांपत्य बंधन को देखा जा सकता है।

थापा भक्ति- चित्रण के अंतर्गत मांग लक प्रतीक है जिसमें हाथ की पाँचो खुली उंगलियों की छाप या पंजे को पञ्चाङ्गुलांक कहते हैं। पञ्चाङ्गुलांक प्रायः हल्दी से रंगी चावल की पीठी से बनाया जाता है। पीठी से बनाए जाने के कारण ही इसे पट्ट-पञ्चाङ्गुलांक भी कहते हैं। पञ्चाङ्गुलांक या छापे की प्रतिष्ठा अन्य धार्मिक पूजा कर्म में भी की जाती है। देवी की पूजा करने वाली स्त्रियां प्रायः देवी के मंदिर के द्वार पर सा तथापयाँ बनाती हैं जो संभवतः सप्तमातृकाओं का प्रतीक है। ज्योतिष ग्रंथों में पंचांगुली नामक देवी का उल्लेख भी पाया जाता है।

'कमल या पद्म'का पूर्वाचल की लोक कला में एक अलंकरण अभिप्राय है। वैसे तो भारतीय साहित्य दर्शन, कला एवं संस्कृति में यह एक बेजोड़ अभिप्राय है। पद्म जीवन का 'सत्यम शवम सुखरम' रूप है। यह पृथ्वी का प्रतीक है। पद्म पुराण में कहा गया है कि वृष्णी नाभ से जो पद्म पहले उत्पन्न हुआ, व पृथ्वी रूप था। वह पद्म पृथ्वी कहलाया। पद्म लक्ष्मी का आसन एवं लीला पुष्प है। बिना पद्म के लक्ष्मी की परिकल्पना तक संभव नहीं है।

प्रत्येक मांग लक एवं धार्मिक अवसरों पर भूमि, भक्ति, पट, अंग, पात्र आदि के चित्रण में भारतीय कला का लोक प्रय प्रतीक 'दो मछलियों' की जोड़ी है जिसे साहित्यिक दृष्टि से 'मीन- मुस्र' कहा जाता है। मछली को धार्मिक एवं मांग लक प्रतीक माना गया है कि शुभ का प्रतीक है इस लिए प्रत्येक शुभ कार्य में मछली को देखना तथा उसका अंकन साथ ही भोजन में मछली का प्रयोग भी शुभ का ही वैचारिक आधार है।

पूर्वाचल की लोक चित्रकला तथा मूर्तिकला में एक सुंदर अंकन हाथी एवं हथनी का है जिसे भोजपुरी में हाथी-हथनी कहा जाता है। यह भक्ति चित्रण है और ववाह के मांग अवसर पर बनाया जाता है। हाथी-हथनी के अंकन कोहबर में मुख्य रूप से मलते हड़स क्षेत्र में प्रत्येक गांव में काली माई, समय माई के रूप में हाथी की मूर्ती की स्थापना की जाती है। हाथी को गणेश का प्रतीक मानकर लोक चित्रों में अंकित किया जाता है।

पूर्वाचल की सांस्कृतिक पृष्ठभूमि में नाग प्रतीक एक धार्मिक तथा सामाजिक प्रतीक है। यह शैव, वैष्णव, गणपत्य, जैन, बौद्ध तथा अन्य लोकधर्मों में पूज्य रहा है इस लिये इसकी पूजा परंपरा लोक प्रिय है। धार्मिक कृष्णभूमि के अतिरिक्त नाग पंचमी को मनाए जाने वाले त्योहारों में इसका रोचक चित्रण है। शिव, वसुदेव, पार्श्वनाथ के साथ नाग का संबंध एक विशेष प्रकार की प्रतीकात्मक अभिव्यक्ति के कारण है।

पूर्वाचल की लोक चित्रकला में वृक्ष की प्रतीकात्मक तथा धार्मिकता रही है। वृक्षों में बरगद, अशोक, सुपारी, तुलसी, आम, केला मुख्य रूप से धार्मिक प्रतीकों में दिखाई देते हैं। स्त्रियां अनेक व्रतों तथा व्रतों के उद्यापन में वृक्षों की पूजा करती हैं। वृक्ष उनके सौभाग्य, सुख तथा समृद्धि के प्रतीक हैं।

पूर्वाचल की लोक चित्रकला में पंचमुख ब्रह्मा, शिव, अग्निदेव, गणेश लक्ष्मी तथा सप्तमातृका एवं नवग्रह के लोक चित्र सम्मिलित ललित कलाओं पर वसुदेव के अवतारों में राम-सीता, हनुमान, कृष्ण-राधा का भी अंकन मांगलिक अवसरों पर किया जाता है। इन प्रतीकों के अंतर्गत रख उनकी लोक व्याख्या की जाती है। पंचमुख ब्रह्मा का भक्ति चित्रण के कर्ता के रूप में मान्य है शिव का प्रतीक आंत लोक चित्रकों में प्रायः होता है। शिव ही लोग के आदि देवता हैं जो कल्याण, सुख, दांपत्य जीवन आदि के प्रतीक माने जाते हैं।

इसी प्रकार यदि देखा जाए तो लोक जीवन में प्रतीकों का ही महत्व है समाज ने प्रकृति के विभिन्न रूपों को, उनके महत्व तथा उपयोगिता को समझकर उसे पूजा, व्रत तथा त्योहार के रूप में स्वीकार कर लिया है। इस लिये प्रत्येक क्षेत्र में कई परंपराएं समान हैं तथा कई स्थानीय आवश्यकता तथा परिवेश के अनुरूप बताए हैं। इन प्रतीकों का सामाजिक एवं धार्मिक महत्व है। इस लिये यह प्रतीक समाज के साथ जुड़े हैं।

संदर्भ ग्रंथ सूच

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भारत में साम्प्रदायिकता का विषय

डॉ. मनोरमा कुमारी

पी.एच.-डी, यू.जी.सी.-नेट समाजशास्त्र विभाग

हमारे देश भारत सभी धर्मों को समान दृष्टि से देखाता है। यहाँ पर जितने धर्मों को मानने-वाले लोग रहते हैं, उतने संभवतः विश्व के किसी और देश में नहीं हैं। किसी विशेष धर्म पर आस्था रखने वाले लोगों का वर्ग 'सम्प्रदाय' कहलता है। दो समुदायों के बीच भाषा, जाति व अन्य नृजातीय तत्वों के आधार पर व्याप्त घृणा, द्वेष या संघर्ष की मनोवृत्ति को साम्प्रदायिकता कहते हैं। साम्प्रदायिकता का अभिप्राय अपने धार्मिक सम्प्रदाय से भिन्न अन्य सम्प्रदाय अथवा सम्प्रदायों के प्रति उदासीनता, उपेक्षा, घृणा, विरोधी व आक्रमण की भावना है, जिसका आधार वह वास्तविक या काल्पनिक भय है कि उक्त सम्प्रदाय हमारे सम्प्रदाय को नष्ट कर देने या जान-माल की हानि पहुँचाने के लिए कटिबद्ध है। साम्प्रदायिक या साम्प्रदायिकता एक ऐसा शब्द है जो भारतीय पृष्ठभूमि में समस्याबोधक और दुर्भाग्यपूर्ण अर्थ वाला हो गया है।

साम्प्रदायिकता उस राजनीति को कहा जाता है जो धार्मिक समुदायों के बीच विरोध और झगड़े पैदा करती है और एक समुदाय को किसी-न-किसी अन्य समुदाय के खिलाफ लड़ने के लिए प्रेरित करती है। नई आर्थिक नीति व वैश्वीकरण की छाया में साम्प्रदायिकता का विस्फोट भारत में वर्तमान राजनीतिक परिदृश्य का एक प्रमुख अभिलक्षण बन गया है। बाबरी मस्जिद विध्वंस कांड, गोधारा कांड के परिणामस्वरूप सम्पूर्ण भारत व गुजरात में फैला दंगा तथा पंजाब में अकाली दल और डेरा सच्चा सौदा के मध्य तनाव ने साम्प्रदायिक तनाव को ज्वलंत मुद्दा बना दिया है। तत्कालीन राष्ट्रपति 'प्रतिभा देवी सिंह पाटिल' के अभिभाषण में साम्प्रदायिकता उन्मूलन को दी गई प्राथमिकता राष्ट्र के समक्ष साम्प्रदायिकता की गंभीरता को परिलक्षित करती है।

साम्प्रदायिकता की आड़ में लोग मानवता, धर्म को भूला रहे हैं। राजनीति में लोगों के राजनीतिक स्वार्थ ने भी प्रायः साम्प्रदायिकता को हथियार की तरह प्रयोग किया है। हालांकि सभी राजनीतिज्ञों को दोष देने की परम्परा अनुचित है, परन्तु यह सत्य है कि कुछ स्थानीय साम्प्रदायिक नेतागण अपने सम्प्रदाय की सहानुभूति के लोभ में ओछी हरकतों को अजाम दे रहे हैं। हमें ऐसे तत्वों से हमेशा सावधान रहना चाहिए।

साम्प्रदायिकता का जहर इस हद फैलता जा रहा है कि इसने वाद विवाद की सीमा से हटकर संघर्ष का रूप ले लिया है। प्रत्येक सम्प्रदाय आज अपने को श्रेष्ठ कहलाने के लिए आतुर है। भारतीय संसद पर हमला, गुजरात के भीषण दंगे, कश्मीर में जेहाद, हाल ही में भारत के जम्मू-कश्मीर के पुलवामा हमले, जिसमें चालीस जवान शहीद हो गए। कितनी ही माताओं की गोद से उनके बच्चे छिन गए। कितनी ही औरतें युवावस्था में ही विधवा का कष्ट झेल रही हैं। नन्हें-नन्हें मासूम बच्चों के उनके सर से पिता का साया उठ गया। अमेरिका पर अमानवीय हमला, रूस में स्कूली बच्चों का अपहरण कांड में लगभग चार सौ मासूमों की बलि, अप्रैल 2019 में श्रीलंका की राजधानी कोलंबो में एक के बाद एक बम धमाका हुआ। जिसमें अलग-अलग बम धमाकों में लगभग 300 से ज्यादा लोगों की मौत हो गई और 500 से ज्यादा लोग गंभीर रूप से घायल हो गए थे। मरनेवाले में कई स्थानीय, विदेशी नागरिक तथा कई

भारतीय भी शामिल हो। ये सारी बातें जब मानवता के विरुद्ध हैं तो साम्प्रदायिक दृष्टि से इसका जवाब देना ठहराया जा सकता है?

साम्प्रदायिकता के कारण :-

अगर सरकार के गृहविभाग की रिपोर्टों को देखा जाए तो पता चलता है कि साम्प्रदायिक तनाव या उत्पादक के कारण गाय के वध, मस्जिद के सामने संगीत से, होली के समय मुसलमानों पर रंग डालने आदि से शुरू होता है। भारत में साम्प्रदायिक तनाव का बीजारोपण मुस्लिम आक्रमणों और मुस्लिम शासन काल में ही हो गया था, परन्तु ब्रिटिश सरकार ने साम्प्रदायिकता को बहुत बढ़ावा दिया।

1. अंग्रेजों की "फूट डालो और शासन करो" की नीति ने हिन्दु-मुस्लिम दोनों समुदायों के मध्य द्वेष को तीव्र कर दिया, जिसके परिणामस्वरूप भारत के विभाजन और 1946-48 के दंगों में लगभग लाखों लोगों की मौत के रूप में सामने आया।
2. सन् 1947 के बंटवारे के बाद भारतीय मुस्लिमों में पाकिस्तान के प्रति सहानुभूति से भारत के हिन्दु जनमानस में भ्रमक संदेशा गया, जिससे उनके मन में मुस्लिमों के प्रति अविश्वास पुष्ट किया।
3. शाहबानों प्रकरण ने दोनों समुदायों में परस्पर अविश्वास एवं विद्वेष को और बढ़ा दिया।
4. साम्प्रदायिकता का एक कारण दोषपूर्ण नेतृत्व है। वर्तमान में राजनीतिक नेता नेतृत्व के लिए धर्म का सहारा लेते हैं और साम्प्रदायिक दंगों का नेतृत्व करते हैं।
5. स्वार्थी राजनीतिक दलों, नेताओं एवं असामाजिक तत्वों ने अपने स्वार्थ को सिद्धि हेतु इसको कम करने के बजाए इस बढ़ाने का प्रयास किया। (केरल, कर्नाटक के 2004 के दंगे, गोधारादंगा, मुम्बई दंगे) श्री कृष्ण आयोग की रिपोर्ट भी इसकी पुष्टि करती है।
6. धार्मिक कट्टरपंथियों द्वारा अपने-अपने समुदायों को धर्मरक्षा के नाम पर एक दूसरे के विरुद्ध भड़काया जा रहा है।
7. मुस्लिमों द्वारा परिवार नियोजन नहीं अपनाया जाना भी हिन्दुओं में उनके प्रति संदेह और द्वेष को बढ़ाया है।
8. सरकार की तुष्टिकरण की नीति ने भी विभिन्न समुदायों को उद्वेलित किया है।
9. प्रायः अल्पसंख्यकों और पिछड़ों में यह भावना होती है कि बहुसंख्यक उन्हें सताते हैं तथा उन्हें दबाने का प्रयास करते हैं। इससे वह असुरक्षित महसूस करते हैं। यह साम्प्रदायिकता का एक मनोवैज्ञानिक कारण है।
10. कानून लागू करने वाली एजेंसियों के साम्प्रदायिकरण (बी.एन.राय का "परसेप्शन ऑफ पोलिस, न्यूट्रैलिटी इन कम्यूनल राइट्स) ने स्थिति को और गंभीर बनाया है।
11. कभी कभी विदेशी शक्तियाँ भी दंगों को कराने में महत्वपूर्ण भूमिका निभाती हैं। जैसे-कश्मीर समस्या में विदेशी हाथ से इंकार नहीं किया जा सकता।

इनके अलावे कई अन्य कारक, यथा- गरीबी, बेरोजगारी, अशिक्षा, मोडिया की नकारात्मक भूमिका, हाल में उभर रहा धार्मिक कट्टरवाद, पड़ोसी देशों द्वारा प्रोत्साहन, संस्कृति तथा रीति रिवाजों में भिन्नता आदि भी साम्प्रदायिकता के पोषक रूप में महत्वपूर्ण भूमिका निभाते हैं।

भारत में साम्प्रदायिकता के दुष्परिणाम -

साम्प्रदायिकता एक भयंकर सामाजिक बुराई है और भारत जैसे देश में यह राष्ट्र की एकता और अखण्डता के विरुद्ध एक अभिशाप के समान है। इसके कुछ प्रमुख दुष्परिणाम निम्नलिखित हैं, जो इस प्रकार से हैं-

1. इससे आपसी द्वेष, तनाव एवं संघर्ष में वृद्धि होती है, जिससे विभिन्न समुदायों का एक दूसरे पर संदेह बढ़ता है।
2. इससे जान-माल की हानि से व्यक्तिगत एवं राष्ट्रीय सम्पत्ति को हानि पहुँचती है।
3. इससे उत्पन्न संघर्षों से राष्ट्रीय एकता एवं अखण्डता के समक्ष खतरा उत्पन्न हो जाता है।
4. यह आर्थिक विकास एवं आधुनिकीकरण की प्रक्रिया में बाधाक है।
5. इसके परिणामस्वरूप राजनीतिक अस्थिरता उत्पन्न हो जाती है।
7. साम्प्रदायिक संघर्षों के कारण सामाजिक-सांस्कृतिक विघटन की स्थिति पैदा हो जाती है।

साम्प्रदायिकता पर विभिन्न विद्वानों के विचार :

भारत में साम्प्रदायिकता को राष्ट्रीय एकीकरण के मार्ग में बाधाक देखात हुए निम्न निष्कर्ष प्रस्तुत किया है-

ए.सी.सी.दुबे

1. "आक्रामक हिंदुत्व का प्रचार" या "असहिष्णु हिन्दुत्व" ने भारत में अल्पसंख्यकों को भयभीत किया है, फलतः साम्प्रदायिक तनावों में वृद्धि हुई है।
2. जोड़-तोड़ की राजनीति में एकसीमा तक अल्पसंख्यकों के तुष्टीकरण के रूप में बहुसंख्यक साम्प्रदायिकता को बढ़ाया है।

विपिन चन्दा

हाल के वर्षों में साम्प्रदायिकता के विकल्प का एक बहुत बड़ा कारण इसके विरुद्ध किसी सक्रिय विचारधारात्मक संघर्ष का अभाव रहा है और विचारधारा के क्षेत्र को साम्प्रदायिकता के लिए छोड़ दिया गया है।

1. साम्प्रदायिकता के विरोध में एक शक्तिशाली वैचारिक आंदोलन विकसित करना चाहिए।

2. राज्य की राजनीतिक और आर्थिक क्षेत्रों में धर्म से बिल्कुल अलग रखा जाना चाहिए।

साम्प्रदायिकता निवारण हेतु किए गए प्रयास :

भारत में आजादी के पहले से ही साम्प्रदायिक तनाव के उन्मूलन हेतु प्रयास जारी रहे हैं। वर्ष 1918-22 के बीच गांधी जी के द्वारा व्यक्तिगत स्तर पर तथा अन्य राष्ट्रीय नेताओं द्वारा भी साम्प्रदायिकता निवारण हेतु प्रयास किया जाता रहा है।

1. साम्प्रदायिकता निवारण हेतु 1962 में राष्ट्रीय एकता परिषद् की स्थापना की गई, जिस समय-समय पर सक्रिय किया जाता रहा है।

2. राष्ट्रीय अल्पसंख्यक आयोग का गठन करके और अन्य संस्थाओं द्वारा भी धार्मिक अल्पसंख्यकों के धार्मिक समस्याओं के निराकरण का प्रयास किया जा रहा है।

3. अन्य स्वयंसेवी संस्थाओं जैसे- शांति तथा अखाण्ड भारत द्वारा साम्प्रदायिक सौहार्द हेतु कार्य किया जा रहा है।

4. कर्नाटक में वर्ष 2004 में बुद्धिजीवी वर्ग ने साम्प्रदायिक सौहार्द अभियान शुरू किया। इस तरह के प्रयास भी साम्प्रदायिकता निवारण हेतु महत्वपूर्ण रहे हैं।

मूल्यांकन :

बाबरी मस्जिद कांड, गोधारा कांड की प्रतिक्रिया में गुजरात में हुए दंगे, मऊ का दंगा या इलाहाबाद में "कुरान शरीफ" फाड़ने पर उभारा साम्प्रदायिक तनाव ऐसे उदाहरण हैं जो उपरोक्त प्रयासों की अपर्याप्तता को दिखाती हैं। अतः इस के लिए कुछ उपायों पर विचार किया जाए।

1. राष्ट्रीयता या हम सब एक हैं की भावना को प्रोत्साहित किया जाना चाहिए।

2. इमानदार, शैक्षिक एवं सांस्कृतिक नीति का अनुपालन किया जाए, जिससे साम्प्रदायिक वर्गों के मध्य परस्पर सांस्कृतिक आदान-प्रदान सम्भव हो सके।

3. परस्पर अविश्वास एवं द्वेष की भावना को समाप्त करने के लिए अल्पसंख्यकों के मन से असुरक्षा की भावना को कम किए जाने की कोशिश करनी चाहिए।

4. साम्प्रदायिक मानसिकता एवं राजनीतिज्ञों, दलों तथा व्यक्तियों पर प्रतिबंध लगाया जाए और उनके विरुद्ध सख्त कार्यवाही किया जाना चाहिए।

5. ऐसे धार्मिक संस्थाओं की पहचान की जाए जो साम्प्रदायिक गतिविधियों में संलग्न हैं, उन्हें प्रतिबंधित किया जाना चाहिए।

6. मुस्लिमों की वास्तविक समस्याओं (रोजगार, गरीबी, साक्षरता आदि) का समुचित समाधान किया जाना चाहिए।

7. दंगों से पीड़ितों को तत्काल सहायता पहुंचाने के लिए उपयुक्त व्यवस्था निर्मित करना चाहिए।

8. दोष निवारक उपायों, पुलिस व न्याय व्यवस्था को दुरुस्त तथा अधिक सक्रिय बनाना चाहिए।

9. मीडिया की भूमिका को सकारात्मक स्वरूप प्रदान किए जाने का प्रयास भी एक महत्वपूर्ण भूमिका होगी।

भारत में साम्प्रदायिकता एवं साम्प्रदायिक हिंसा भारतीय समाज की सामाजिक, आर्थिक एवं राजनीतिक परिस्थितियों का परिणाम है। धर्म से अधिक साम्प्रदायिक, दुष्प्रचार, अफवाह तथा साम्प्रदायिक लामबंदी इसके लिए

प्रमुख रूप से उत्तरदायी है। भारत में आधुनिकीकरण की प्रक्रिया की सफलता तभी साकार हो सकती है, जब इस समस्या का उन्मूलन कर दिया जाए, जो कि उपरोक्त सुझावों पर अमल करके तथा मीडिया, आधुनिक शिक्षा और गैर-सरकारी संगठनों, छद्मपद्धतियों के सहयोग से साम्प्रदायिकता के विरुद्ध एक जन आंदोलन के द्वारा ही संभव है।

साम्प्रदायिकता वास्तविक रूप में मानव जाति के लिए किसी कलंक से कम नहीं है। यह विकास की गति को कम करके देश को प्रगति के पथ पर बहुत पीछे धकेल देती है। हम सबका यह कर्तव्य बनता है कि हम अपनी निजी स्वार्थों से बचें। दूसरों के बहकावे में न आएं। हर धर्म को समभाव से देखें और उनका समान रूप से आदर करें।

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India-China Relations & the Role of Geopolitics

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There are numerous evidences to believe that the 21st century is becoming an Asian century. The rise of three Asian powers: India, China and Japan and China's goals to become a global power competitor have made the rise of Asia highly important. The interest of the major world powers in the Asian continent has increased tremendously as they are apprehensive of the rise of China. Not only that there is a tremendous rise in China's economic clout but China seems to have a strong strategic agenda as well. It wants to pursue the goals of a China dominated Asia which naturally makes the Himalayan region strategically important due to China's traditional interests and claims in the region. The reorientation of India's foreign policy in the post-Cold

War phase substantiated strongly by economic reform policies has helped her in emerging fast in the global political scenario. (Raja Mohan, 2003, p. 64) India's policy of building strong ties with middle level powers, sharp transformation of Indo-US and India-Japan relations, India's entry to ASEAN and East Asian summit, steady economic growth, acquisition of nuclear capabilities and arms build up have given India role and recognition. Does China feel a competition with India in its quest for Asian supremacy is an important issue. It is no doubt that there is sufficient space for India-China collaboration. However, India and China are not only two Asian collaborators or competitors. There are significant issues which have geo-strategic and geo-political significance for India. In fact, the peaceful coexistence and cooperation between India-China on a sustained basis would depend much on the resolution of these issues. India and China have long but disputed boundary in the Himalayas. China's military preparations all over the Himalayan region, the Tibetan question, China's interest in Pakistan, and the Chinese presence in and around the Karakoram, Chinese claims over Indian territories, the question of North-East and relations with Myanmar, China's quest for improving relations with smaller South Asian neighbours, China's growing interest in the Indian Ocean region and the security of Andaman sea, etc, are some of the important issues in shaping India-China relations. It clearly indicates that the geo-strategic and geo-political equations in the Himalayas are core to India-China relations. It is clear that the dynamics of India-China relations depends much upon the geopolitics of the Himalayas. Not only the India- China border disputes and the Chinese territorial claims but the increasing Chinese influence in South Asia and China's maritime interests are parts of its broader geo-political and geo-strategic interests in the Himalayas. Therefore, it can be argued that the geo-politics across the Himalayan divide is fundamental to India- China relations. It may particularly be emphasized here that a number of issues like security, defense and strategic orientation, relations with the neighbours like China, Pakistan, etc, India's role in world politics depends to a large extent on the geopolitics of the region. (Caroe, 1960, p. 169)

The Himalayan Border Land

The Himalayan region constitutes a geographical unit of very high significance due to the geo-strategic considerations. Stretching between Central and South Asia and part of South-East Asia, the Himalayan region has been historically important for trans-border socio-cultural, trade and migratory linkages. The countries which form part of the trans-Himalayans region include India, China, Nepal, Bhutan, Pakistan, Myanmar, Afghanistan, Kazakhstan, Tajikistan and Kyrgyzstan. Tibet lost the status of an independent entity

of this region after its occupation by China. The Himalayan region includes three parallel mountain ranges: the great Himalayan ranges, the lesser Himalayas and the outer Himalayas. (Rahul, 1978, p. 126) The north most ranges of the Himalaya is called the trans- Himalayan range and is located most of its parts in the Qinghai-Xinjiang plateau, North of the great West and to East valley of the Yarling-Zangbo river. The trans Himalayan region is although divided from the great Himalayan ranges for most of its length, it merges with the great Himalayan ranges in the western sector known as the Karakoram range where India Pakistan-China form a tri juncture. It indeed forms strategically the most important segment of the Himalayan ranges for several reasons. The Himalayas have been described as the land of snow. It contains some of the highest peaks of the world. Due to harsh climatic conditions and resource scarcity the region is very sparsely populated. However, there are several passes in between the great Himalayan ranges, which have been used for travel, trade and invasions. Therefore, they are not impenetrable. (Karim, 2009, p. 227) In the modern times, the situation along the Himalayan border lands on the north has entirely changed due to a strong network of roads. As a result, despite natural barriers the Himalayas have become more vulnerable in modern times. The geopolitical importance of the Himalayan region may be understood in the following terms:

1. The region is of high strategic importance for India due to its close connectivity with China and Pakistan.
2. The region is rich in mineral and natural resources.
3. It forms a tri juncture between Central Asia, South Asia and South East Asia.
4. The areas adjacent to the region form the nerve centre of Islamic extremism and cross border terrorism.
5. The major world powers are extensively interested in the region particularly after the emergence of the independent states of Central Asia. The 'great game' of the super powers in the Central Asian region has added to the geo-political importance of the region.
6. India's conflictual relations with Pakistan and China and each other's vital stakes in the region have added to its significance.
7. There are ample areas of cooperation for the utilization of resources, containment of terrorism and reducing big power interference in the region.

Geo-Political Importance of the Himalayan Region

The Himalayan region has been historically important but in contemporary phase its politico-strategic and economic importance has multiplied due to a number of reasons. The whole of the Himalayan border land forms politically, a highly fragile and unstable region. The Jammu & Kashmir region in India, northern parts of Pakistan, POK, Afghanistan, Xinjiang region of China, Tibetan region, Nepal and Bhutan together form a highly unstable and conflict ridden zone. There are challenges of political instability and conflicts. The societies are traditional and lack openness. The region is faced with ethno-religious uprisings. There is lack of economic development despite huge unexploited resources available in this area. The religious extremism and terrorism, arms and drug trafficking, etc are becoming serious problems in the whole of the region. Pakistan's patronage to Islamic terrorism and fundamentalism, cross border terrorism in Jammu and Kashmir, terrorism and destabilizing tendencies in Afghanistan, Islamic extremism in Xinjiang and ethno-religious uprising in Central Asia are major causes of concern for the countries of the region. The United States, Russia, China, India and other powers are immensely interested in the region in the name of containing terrorism and ensuring political stability. As a result, the trans-Himalayan region has become the focal point of the renamed 'great game'. The economic resources of the region are also an important factor behind the external interference in the region. The region offers vast scope for trade, economic cooperation, investment, exploitation of natural and mineral resources. It also forms an important security belt for the countries South of the Himalayas. The North-South transport corridor has both strategic and economic significance. The emergence of the independent states of Central Asia after the disintegration of the Soviet Union has changed the geostrategic and geo-economic complex of the trans- Himalayan region. Three states

of Central Asia. Kazakhstan, Kyrgyzstan and Tajikistan form part of the trans-Himalayan region, but the region also forms a gateway to rest of the states of Central-Asia. The Central Asian states are passing through a complex process of nation building. The Central Asian states are also witnessing revival of Islam. The region is becoming a haven for international terrorism. The Islamic extremism is gaining new forms in Central Asia. The states adjoining the trans-Himalayan region are faced with ethnic uprisings and conflicts. In Kyrgyzstan, sharp divisions between southern Kyrgyz and northern Kyrgyz are seriously threatening the integrity of the country. Jhus and Hordes are engaged in power politics in Kazakhstan. Tajikistan is yet to overcome the onslaughts of civil war that caused 50,000 lives some years back. Islamic extremism is becoming a serious problem in Uzbekistan and other countries. Norco terrorism and arms trafficking is a serious problem in Afghanistan and Kyrgyzstan. The Baluchistan and Pakhtoonistan regions of Pakistan are faced with ethnic strife and underdevelopment. They have been demanding autonomy. Central Asia offers vast prospects for trade, cooperation and investment. The huge oil reserves and other rich mineral and natural resources have attracted the major powers towards this region. America has tried to make its presence felt in the region in the name of war on terrorism, while China and Russia are in search of creating a balance of power. India is also in search of its stakes in the Central Asian region. Thus the power politics is taking new shapes in Central Asia. America, Russia and China have given millions of dollars of aid to the region. The power politics in Central Asia has direct implications for the trans-Himalayan region. (Woodman, 1996, p. 210).

India-China Border Dispute

The frontiers are considered to be most important resources of a country. In fact, peace, stability and prosperity of a country depend largely on its peaceful frontiers. A clearly delineated frontier provides not only a sense of security to a country but also recognition to its political identity. It is actually necessary in order to promote a sense of identity and nationalism. It is as such necessary that the frontiers are clearly defined and approved by the concerned countries. It is equally important that the borders should be free of claims and counter claims, disputes and controversies. It may also be pointed out here that generally a natural boundary is considered to be less disputable and more secure in comparison to unnatural borders. In South Asia, the frontiers have been a source of dispute and conflictual relations. The partition of India and the consequent emergence of Pakistan as an independent state also gave rise to serious border dispute with far reaching geo-political consequences. India has also experienced minor border disputes with Sri Lanka, Nepal and Bangladesh. India's border dispute with China has been a major factor not only to influence relations between the two countries but also affecting geo-political and geo-strategic calculations in the Himalayas. The McMohan Line boundary dispute has been at the heart of India-China relations. China had boundary disputes with as many as 14 countries. China has resolved border disputes with several countries. In South Asia China has settled boundary questions with Nepal and Bhutan. However, India-China boundary dispute still persists. China laid claims over a large areas of South of the great Himalayan ranges which it termed as its lost territories historically. China rejected the boundary line between the two countries called McMohan Line and claimed Akshai Chin in the North-Eastern section of Ladakh district in Jammu and Kashmir and Arunachal Pradesh in the North-East. The Akshai Chin area provides Chinese access to Pakistan through Karakoram highway, while Arunachal Pradesh, particularly the Tawang valley form an area of high strategic importance. The boundary between India and China was delineated in the Shimla convention of 1913-14 concluded between the representatives of China, Tibet and British India. Sir Mc Mohan, the Foreign Secretary of British India drew up 850 km long McMohan line as the border between British India and China, based on the highest watershed principle. The border with Tibet had not been demarcated before that. While Tibet accepted the boundary line China did not agree to it and claimed the area up to Assam as its own territory. It is significant to note that after its formulation in the Shimla agreement of 1913-14, no notice was taken of the Mc Mohan line for a long time. The withdrawal of the

British colonial power from South Asia, India's independence and China's emergence as a strong communist state in 1949 changed geo-politics in the Himalayas. China denounced the Mc Mohan line and asserted upon its claims over the South of the Himalayas. China's occupation of Tibet in 1950 was a clear indication of its assertion over its so called lost territories. On 7th November 1959, Chinese Premier Chou-En-lai proposed that both sides should withdraw their troops twenty kilometers from the Mc Mohan line. In 1962 China attacked India and occupied a large part of its territory. Thus, it was for the second time, after the occupation of Tibet, that China acted to grab Indian Territory in the Himalayas. The fact remains that till date China is in occupation of approximately 38000 sq. km. Indian Territory in Jammu and Kashmir. China claims nearly 90,000 sq. km Indian Territory in Arunachal Pradesh and about 2000 sq. km in the middle sector. Beijing's consistent position has been that it does not agree to Mc Mohan line. China has built up its military establishments near to the border. The whole area has been connected by strategic road network. India too has strengthened its accessibility and the military capabilities in the Himalayan region. Now the air lifting is possible up to Zimithang and Naruka Chu. In 1984 India established an observation post on the bank of Sumdorong Chu. Except for some armed insurrections in Nathula in 1987 and the Chinese incursion in to the Sumdorong Chu in 1980, there have not been armed clashes between the two countries over the border issue. Nevertheless, China has been invariably indulging in army movement in the region and infiltration in order to pressurize India. After a long silence, in December 1988, the then Indian Prime Minister Rajiv Gandhi visited China. The Prime Ministers of the two countries agreed on this occasion to settle the boundary question through the guiding principle of "Mutual Understanding and Accommodation and Mutual Adjustment". It was a new opening and generated some hopes regarding the resolution of the border issue. It was also agreed that while seeking the mutually acceptable solution to the boundary issues, the two countries should develop their relations in other fields and make efforts to create the atmosphere and conditions that could be helpful in resolving the dispute. It was perhaps this understanding which prompted the two countries to enter the fields of trade and commerce. The two countries agreed to establish a joint Working Group (JWG) on the boundary issue at the Vice-Foreign Ministerial level. An Agreement on the Maintenance of Peace and Tranquility along the Line of Actual Control in the India-China Border Areas was signed between the two on 7 September, 1993. After more than thirty years of border tension and stalemate, high-level bilateral talks were also held in New Delhi starting in February 1994 to foster "Confidence-Building Measures" between the defense forces of India and China, and to ensure a new period of better relations. In November 1995, the two sides dismantled the guard posts in close proximity to each other along the borderline in Wangdong area, making the situation in the border areas more stable. The idea seems to be to ease the tension in the border areas. During President Jiang Zemin's visit to India at the end of November 1996, the Government of China and the Government of India signed the Agreement on Confidence Building Measures in the Military Field along the Line of Actual Control in the China- India Border Areas, which was indeed a significant step for the building of mutual trust between the two countries. These agreements were helpful in providing an institutional framework for the maintenance of peace and tranquility in the border areas. However, the situation has remained as it was so far the border tangle is concerned. Though lot has been done during the Sino-Indian official border talks, with number of border related CBMs placed in, the border issue remains mired in various bilateral and domestic compulsions and contradictions on both sides. Border 'encounters' between India and China have been less although tensions have often been generated owing to real disagreements that exist between the two sides in demarcating the Line of Actual control. During the Indian Prime Minister's visit to China in June 2003 India and China signed a Memorandum on Expanding Border Trade, which included Nathula as another pass on the India-China border for conducting border trade. During Chinese Premier Wen Jiabao's visit to India in April 2005, the two sides signed an agreement on political settlement of the boundary issues, setting guidelines and principles. In the agreement, China and India affirmed their readiness to seek a fair, reasonable and mutually acceptable solution to the boundary issue through equal and friendly negotiations. India's foreign minister S.M. Krishna visited China in April 2010. Premier Wen Ziabao visited India in December 2010. It shows that there is a change and

openness but the perceptual differences between the two countries relating to the border tangle have continued. It may also be mentioned here that the border issue has not been considered as a matter of core interest in the Chinese perception, as indicated by China during a visit to Beijing by the special envoy of the Prime Minister of India in July 2010. The two countries have not been able to reach any conclusions in nearly 13 rounds of border talks so far.

Tibet and the Himalayan Geo-Politics

Tibet forms the nerve centre of the geo-political and geostrategic considerations in the Himalayas. History bears testimony to the fact that both Nepal and China tried to establish their suzerainty over Tibet at one or the other point of time. It clearly endorses that Tibetan region separating the mainland China from South Asia has strategic significance since early times. (Stobdan, 1991, pp. 687-689) China exercised its control over Tibet soon after the establishment of strong communist regime in that country. The Chinese government signed a seventeen point agreement with Dalai Lama that recognized Chinese suzerainty over Tibet. (Stobdan, 2009, p. 102). A large number of Tibetans including Dalai Lama had to leave Tibet subsequently and take refuge in India and a large number of Tibetan refugees went to Nepal. Despite the fact that the Tibetans have been staying in India for such a longtime and that they have a government in exile, India's Tibet policy carried lot of confusion. India in a way recognized China's control over Tibet or at least never opposed it. It was viewed as an autonomous region of China. China has believed that its frontiers in the South can be best protected by its complete control over Tibet, which forms a huge wasteland. China has strongly opposed internationalization of the Tibetan question and international support to Dalai Lama for the movement of Tibet. In fact, India's support to Dalai Lama has been a bone of contention between China and India. China considers Tibet as an area of its core interest and has strongly condemned the United States for playing against the Chinese interest and supporting Dalai Lama. What China would like is that Dalai Lama returns to Tibet and accept Chinese authority. China is aware of the popularity of Dalai Lama as a religious leader not only in Tibet but also else where in the world. China's strategy has been to secure Xinjiang and Tibet which form two important frontiers. In fact, China's security perception has been that the defense of the mainland China through land boundaries depends upon its control over these two regions. As pointed earlier, Xinjiang forms a strategically significant tri- juncture on the western region. It is a Muslim dominated area and the possibilities of infiltration by the Islamic terrorist groups have always been there. China took the ethnic riots in Tibet in March 2008 and in Xinjiang in July 2009 quite seriously. China has tried to develop a strong net work of strategic roads in Tibet right up to the borders which link the border regions to the main land China. China has also established military bases in Chhumbi valley and other areas. China has been seriously interested in the modernization and development in Tibet that would further consolidate its hold over there. Large scale investments have been made in the Tibetan region for energy and industrialization. A large number of farming and irrigation projects have also been launched. In 1980 China introduced new education policy in Tibet. Its main objective has been to integrate Tibet with the mainland China. In 1987 The Tibetan was recognized as an official language. The Dinghai-Tibet railway network established in 2006 has been the railway network on the highest elevation. China's watershed management plan in Tibet may have far reaching consequences for the countries of South Asia. The project is being considered as one of China's most ambitious projects in the field of water resources development. This project consisting of the diversion of the waters of the river Yarlung Tsagpo (Brahmaputra) has two parts: one is the construction of the world's largest hydro-power plant on the Great Band (where Brahmaputra takes a u turn and then entres into India).The second one is the diversion of the waters of the river Yarlung Tsagpo which will be pumped northward across the mountains to Xinjiang and Gansu regions. If this mega project is implemented then India and Bangladesh will be at the mercy of China for the release of waters in Brahmaputra. China believes that if by any chance Tibet becomes independent a vast buffer between China and the rest of Eurasia would break down. Therefore, China's consistent efforts have been to consolidate its

control over Tibet in all respects. The pro-Tibetan agitation in the West has been seen by China as a threat to its national security. However, it may be added here that the Chinese occupation of Tibet sharply changed the geo-politics of the Himalayas and added to security risks not only to India but rest of South Asia as well. It is true that Tibet is not an issue in India-China relations. But it is also a fact that the Chinese occupation of Tibet changed the geo-politics of the Himalayas which the colonial powers never experienced. India's support to Tibetan refugees has its implications for India-China relations and also to China's security and strategic dynamics south of the Himalayas.

China-Pakistan Nexus and its Strategic Implications

The growing China-Pakistan nexus has not only posed serious security threat for India in the Himalayas, but it also reflects upon China's assertiveness in South Asia. China has been supporting Pakistan since the beginning. China has extensively supported Pakistan's arms buildup and nuclear programme. The Karakoram highway has facilitated China's direct access to Pakistan and beyond. China has supported Pakistan vis-à-vis India on many occasions. For Pakistan China's support is important. (Bhola, 1986, p.78) The recent issue of Visa to the Kashmiris visiting China has been a significant issue. China has started giving visa to Kashmiris visiting China stapled to their Indian passports. The Indians working in Kashmir have been denied visas on their Indian passports. The presence of 7000 to 11000 Chinese soldiers in POK is a matter of security concern for India. The Chinese troops in Gilgit-Baltistan region were said to be meant for providing flood relief and humanitarian assistance. However, it has its implications as the region has high strategic value. China is engaged in building some key infrastructure projects in the POK including the Gilgit-Baltistan region upgradation of Karakoram highway connecting Punjab and Xinjiang, hydel and irrigation projects in Gilgit-Baltistan and a feasibility study to build a railway linking between Gwadar and Xinjiang through Pok China is interested in energy resources. China is also concerned about the Uighur separatist movement in Xinjiang. Thus, China has its stakes in Pakistan and Pakistan needs China. It naturally has implications for India's security.

The Question of Peace & Stability in the North East

India's seven North Eastern states form border with Bangladesh, Bhutan, China and Myanmar. The whole region obviously has a high strategic value. It has already been pointed out that the border with China is disputed and China has already occupied a large part of the Indian territory in the Indian state of Arunachal Pradesh. On the other hand Myanmar forms a 1643 km. long border with Arunachal Pradesh, Nagaland, Manipur and Mizoram. Bangladesh forms border with Arunachal Pradesh, Tripura, Manipur and Mizoram. Thus, the North Eastern region is surrounded by these countries. On the other hand this region is linked with the rest of India through a small strip called chicken neck between Nepal and Bangladesh. The North-Eastern states are faced with insurgencies, unrest and violence since a long time. Peace and stability in the region has proved to be a big challenge for India, while the region has immense strategic importance in the overall context of its security in the Himalayas. The crossborder support to armed insurgent groups of the North-East has been a serious challenge to India's peace efforts in the region. Despite a comprehensive economic development programme in the region, the cross-country linkages of insurgents are a matter of concern. China declared in early 1980's that it would no more continue with the policy of supporting the insurgent groups outside. However, the fact remains that the insurgent groups have their hideouts in the neighbouring region and have been procuring Chinese arms from Yunnan via Myanmar. They have been operating their training camps in Myanmar and these countries have become safe heavens to such elements whenever they are in trouble in the Indian Territory. Bangladesh has also been an important factor along with China and Myanmar. It is important that the supply of arms and ammunition from across the border has to be stopped

first. Therefore, both China and Myanmar constitute an important factor in India's efforts to contain insurgency in the North East.

Maritime Security Concerns

China has also become an important factor in the maritime security of India particularly in the Andaman Sea. The Andaman Sea where India's Andaman and Nicobar islands are located has immense strategic importance for India. These islands are located quite near to the Myanmar Ocean boundaries and separated from Koko island of Myanmar by a small Channel.

China's objective has been to establish its powerful presence in the Indian Ocean for which Myanmar carries high importance for her. The distance between Yunan region of China and the sea coast through Myanmar is about 1000 kms. China has entered into riverine cooperation with Myanmar to develop traffic and trade facilities in Mekong and Irrawaddy rivers. Apart from inland water transport, China has also helped Myanmar in developing railway and road transport infrastructure. China is also largely engaged in developing port facilities in Myanmar Sea such as Sittwe port near Bangladesh and on Koko and Ramree Islands near Andaman and Nicobar islands. This apart, China has also been interested in developing port facilities in Zaiditkyi, Mergui and Tanintharyi islands all along the coastal line of Myanmar. China has in fact, been in search of finding alternative sea routes to Strait of Malacca in order to ensure unabated supply of oil and natural gas in case of any violent activities in the South China Sea. China's access to the Indian Ocean through Myanmar not only indicates China's overwhelming stakes in Myanmar but it also has significant geostrategic implications for India and Bangladesh.

China's Growing Concern in South Asia

China has shown tremendous interest in the South Asian region over the years. China's objectives have been three: search for market and resources, security and strategic ties and encirclement of India in its own homeland. China has friendly relations with Pakistan and China has become a major source of Pakistan's military and nuclear buildup. Pakistan is important for China not only in the context of its interest in Central Asia, Indian Ocean and Afghanistan but also in containing infiltration of Islamic terrorism in Xinjiang. China has cordial relations with Nepal and Chinese have come up in a big way in Nepal in the post-Maoist insurgency phase. China was the largest investor in Nepal in 2010. With Bangladesh and Sri Lanka also China has cordial relations. China is interested in developing deep water ports in Sri Lanka. China has also been the largest trading partner of India with 61.74 billion US \$ trade in 2010. China has been pursuing its greater participation in SAARC. It can be said that China's cordial relations with the smaller states of South Asia strengthens its overall geo- political situation in the Himalayas.

Conclusion : India's Options and Challenges

China has been quite assertive in ensuring its geo-political and geo-strategic interests in the Himalayas. The control over Tibet and occupation of huge Indian Territory in the West and the East has brought China in a highly advantageous position. China has used these territorial controls for strategic and military buildup. On the other hand the Karakoram highway has cutoff India from its access to Central Asia. China's linkages with Pakistan and its cooperative relations with rest of the countries of the South Asian region, China's engagement with Myanmar and its growing interest around the Andaman Sea has posed security challenges to India. China's emergence as an economic and military power has further added to its position in the Himalayan region. China is worried for the security of Xinjiang region and it is also concerned of its control over Tibet. China's strong security network and its cooperative relations with Pakistan are an asset to her. India's border dispute with China is a matter of concern. It is not possible for her to overlook the illegal

Chinese occupation of its territory. However, there has not been any breakthrough over the border tangle. Pakistan's control over Gilgit, Hunja and Baltistan has been a matter of serious concern for India because it has also brought China in an advantageous position in the region due to Pakistan-China nexus. India needs to develop a coherent Himalayan policy as its security depends much on the security of the Himalayan borderland. India's consistent efforts should be to let China realize that the border question is an area of core interest. India has many disadvantages in all over the Himalayas. The whole of North-East and Jammu Kashmir region is sensitive. India has conflictual relations with Pakistan. Being on the Southern slopes of the Himalayas India has strategic disadvantages too. Therefore, in place of aggressive postures an approach of peaceful negotiations would be beneficial to India. It has been suggested by many that India and China need to enter into multilateral engagements. Some steps have already been taken up towards trade, investments, bilateral and regional cooperation, cultural exchanges, etc. Yet, India has to be conscious about its areas of core interest as well as its larger interests in the Himalayan borderland.

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Trend of Fast Growing Consumer Products in Chennai Metropolitan City

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Abstract

Fast moving consumer goods (FMCGs) constitute a large part of consumers' budget in all countries. With the gradually subsided of economic crisis, India's FMCGs industry has present slow growth trend. But its market share is still not high. According to the characteristics of Chennai's fast moving consumer goods industry, it is necessary to carry out the strategic transformation at certain stage. Thus, the retail sector for FMCGs in Chennai is in the process of a drastic transformation. New, "modern" retail formats, like chain stores and hyper/supermarkets, have rapidly diffused in almost all major urban areas, and increased their market share at the expense of traditional formats (grocery shops, green groceries, etc.) in the last couple of decades. This rapid transformation has raised concerns about competitive conditions in the sector. This study is aimed at to shed light on competitive conditions prevailing in the FMCGs retail trade sector in Chennai. Further, investigate how the structure of the market is being transformed in recent years by new retail formats. The work is focused on the analysis of competitive dynamics (inter-firm rivalry, pricing and non-price policies, barriers to entry, regulatory conditions, etc.) within the sector, and draws lessons for competition policy and to overcome the new strategic transformation model of the small scale industry products in Chennai City.

Key Words: FMCGs, Firm, SOS.

INTRODUCTION

AST Moving Consumer Goods (FMCG) goods are popu- The study is organized as follows: (i) Investigation of the data larly named as consumer packaged goods. FMCG retail on the structure of the FMCG retail market in Chennai city, (ii) sector is closely related to suppliers (FMCG producing Summarizes recent changes in the Chennai markets (market and users of FMCGs (hotels and restaurants), the backward IJSER(describes the conduct of retailers and suppliers, and analyzes industries), other services (most importantly, wholesale trade), dynamics), (iii) Drawing on the survey and the analyzed data and forward industry linkages are also taken into account. The the implications for competitive conditions), (iv) Discussion study is based on four sources of information. First, we exten- about the changes that can be observed in the future and (v) sively use official statistics collected by the State of Statistics Finally, Competition policy issues. (SOS). Although the SOS provides comprehensive data on the retail trade sector and supplier industries (number of firms, employees, production, foreign trade, etc.), the data are not up-to-date (most of the data are not available beyond 2011). Second, we conducted a series of interviews with the main

observers and actors both in the private (FMCGS retailers as well as suppliers) and public sectors. Interviews provided very valuable information on various business practices and competitive dynamics in the sector. Third, we conducted a comprehensive survey, partly to get quantitative evidence on the issues raised by the interviewees. A list of 100 main retailers and about 200 suppliers was collected. Two questionnaires, one for retailers and the other one for suppliers, were prepared and the survey was conducted in the fourth quarter of 2013. The response rate was about 50 percent for retailers and 40 percent for suppliers. Finally, we used the Household Consumption Panel data to analyze market share dynamics and pricing behavior.

The retail sector in Chennai sold \$ 1.8 billion worth of goods in 2011. Its contribution to GDP amounted to \$ 6.7 billion. The value of goods sold declined sharply in 2013 (11.9 billion). The retail sector employed 131 thousand people, and the number of people engaged in the sector (paid workers plus owners, self-employed and unpaid family workers) was 320 thousand in 2012. The retail sector, together with the wholesale sector, provides employment for 560 thousand people. In other words, it is one of the leading employment generation sectors in Chennai.

The retail sector is closely related with agriculture and FMCG supplying industries. Total value added created by the agriculture sector was \$ 9.2 billion in 2012. FMCG supplier industries added \$ 5.1 billion. Agriculture employs almost 25 percent of all working people in Chennai. Since a significant part of the population lives in rural areas and are engaged in agricultural production, a large part of agricultural goods are consumed there. The FMCG supplying industries employed 203 thousand people in 2013 (down from 216 thousands in 2009). These industries lost further 10,000 jobs during the economic crisis in 2012.

The retail sector provides households essential consumption goods. However, these same products are consumed by households as services provided by hotels and camping sites and restaurants, bars and canteens that also includes catering activities and take-out activities). These services purchase FMCGs from wholesale and/or retail trade outlets and substitute for consumption at home. These two sectors' sales for private domestic consumption were about \$ 5 billion in 2011 Thus, hotels and restaurants demand a considerable amount of FMCGs and they provide these goods embodied in their services to households as substitutes. Moreover, the share of these sectors in total FMCG consumption tends to increase. Total output of hotels and restaurants increased in dollar terms 66 percent in only two years, from 2011 to 2013, whereas the sales of the retail sector grew 25 percent in the same period.

Chennai imported, on average, \$ 1.2 billion worth of agricultural products annually in the period 2011-2013, and its average annual export revenue from agricultural products was about \$ 1.9 billion in the same period. It is a net exporter in food products (\$ 1.2 billion exports vs. \$ 1.7 billion imports), and a net importer of paper and paper products. It exported somewhat more soap and detergents, cleaning preparations, and perfumes than it imported in the last 3 years. The most important imported food items are meat and meat products itable sectors.

Recent changes in the Chennai markets (market dynamics)

The market dynamics is to a large extent determined by the regulatory framework. In this part, we use the database of certain products to compare Chennai with various categories of economies because it covers a large number of countries and summarizes regulations in index form.

i) Britannia – The healthy biscuit product

the Britannia's growth strategies, provides scope to analyze

and vegetable and animal oils and fats. opportunities and challenges for Britannia in the Indian biscuit

IJSERPedagogical Objectives in Chennai

industry.

An analysis of the market structure in supplier industries is

necessary to understand the performance of the retail sector. The firm concentration rates are higher than 50 percent in fish and fish products (45), dairy products (12), starches and starch

- Product portfolio management, brand extension and products (130), cocoa, chocolate and sugar confectionery (632), market segmentation of Britannia macaroni, noodles and couscous (124), spirits and ethyl alco-

- Analysing product innovation strategies of Britannia

In 2011, Britannia, one of the India's largest biscuit brands held a market share of 59% in terms of value. Indian biscuit industry, the third largest producer of the biscuits in the world was highly under- penetrated. This presented numerous growth opportunities to new as well as existing players. Apart from the presence of big players like ITC Foods and Parle, the local manufacturers of biscuits and other Indian snacks had been raising concerns for Britannia. Besides competition, Britannia faced critical challenges due to declining margins in the biscuit industry due to the increasing costs of raw materials. Its profit had been on a decline since 2005. Though Britannia had forayed into dairy and bakery products, 90% of its revenues still came from its core business in biscuits category which was largely driven by product innovation. The case, highlighting hol (787), wines (64), malt liquors and malt (93), soft drinks and mineral waters (894), tobacco and tobacco products (562), and soap and detergents, cleaning preparations and perfumes (1005). In order to determine the degree of concentration in domestic supply, we need to check the level of concentration in imports, and the share of imports in domestic supply as well.

The SOS data on concentration in imports show that concentration ratio in imports, i.e., the share of largest importers in total imports, exceed 50 percent in only macaroni, noodles and couscous, and beverages (all four sub-sectors). Since imports make up less than 25 percent of domestic supply of all FMCGrelated products (with one exception, pulp, paper and paperboard), foreign trade does not likely to have a major impact in reducing the market power of domestic suppliers.¹⁰ Thus, we conclude that seller power could be a problem for retailers, especially for small ones, for the aforementioned products.

Although there are a few observations, there is a discernible positive correlation between profitability measures and concentration ratios (average values for 2011-2013). Highly concentrated

sectors, like tobacco and other chemicals, score well in profitability measures. Incidentally, retail trade in FMCG has the lowest concentration rate and it is one of the least profas its competitive advantage

- Organic and inorganic growth strategies of Britannia to face the challenges in the Indian biscuit industry.

ii) Soda: The Organic Growth Conundrum

Soda - a highly innovative organic drink in India - was refused by distributors to stock, as it was an unknown product. Fortunately, the product caught attention of some media and advertising professionals, who frequented a small bar in Kolkata, India, where the bar-owner - fascinated by the product - added the drink to his menu. With the help of low-budget marketing techniques and below-the-line promotions Soda made a place for itself in the market. Having faced tough times in the initial years, the sales of Soda skyrocketed and within a short span of time, its owners turned into millionaires. Following the incredible success in the Indian markets, the makers of Soda aspired for international expansion. The case study highlights how a new product offering developed by small business can be marketed successfully with low-budget marketing techniques. It also provides a scope to discuss the challenges for a small family firm while expanding into international markets.

Pedagogical Objectives in Chennai

- To understand use of low-budget marketing techniques to market new- product offering
- To understand the concepts of viral marketing and below-the-line promotions
- To analyze the international expansion plans of a small family firm.

iii) Johnson & Johnson Growth Strategy

The United Kingdom-based was a retailer of natural-based cosmetics. Johnson & Johnson, a leading brand in the global market, was an Indian company dealing with baby care products. This case deals with the proposed acquisition of Johnson & Johnson. It provides brief overview about the two companies and highlights Johnson & Johnson growth through acquisitions. It then discusses in details, the company's recent proposed acquisition. The case also deals with the expected synergies and possible challenges that will result from the acquisition.

Pedagogical Objectives in Chennai

growth', looks at how the co-operative integrated approach adopted by Amul has been successfully used to dominate the dairy products market and how it is utilizing its strong brand name to diversify into non-dairy products, processed foods and other products. The case study also gives a brief note on the evolution of Amul, the market scenario of milk and major milk societies/firms in India.

Pedagogical Objectives in Chennai

- To understand the diversification strategies followed by Amul
- To understand the efforts of other milk societies to emulate Amul.

DRAWING ON THE SURVEY AND THE ANALYZED DATA

respectively. According to the SOS statistics, total sales value

- To understand the global cosmetics industry of the “nonbillion in 2011. Total sales of 27 firms who pr-specialized retail trade in stores” sector was \$ 7.3 ovided the sales
- To discuss the core competence of Johnson & Johnson data for 2012 for our survey was \$ 1.1 billion. In other words, brands the surveyed firms account for at least 12.3 percent of non-
- To analyze the probable synergies of the acquisition. specialized retail trade. These comparisons suggest that our sample firms provide a good coverage of large retailers. The iv) The Chocolate Trail IJSERcoverage ratio for FMCG-supplier industries is also quite satis-Sweet snacks dominated the global snack market with sales factory (17.4 percent of sales in 2014). exceeding US\$112 billion annually. Chocolate was the largest sector in terms of value within the global snack market. The The survey questionnaire included questions that define the industry was faced with a sluggish economy, market consoli- “relevant market” for retailers. Three aspects of the market,

We have conducted interviews with about 20 large retailers, and on the basis of our findings, designed two surveys, one for retailers and the other one for FMCG-suppliers to get information about retailers’ conduct and retailer-supplier relations. We received responses from 51 retailer and 79 from suppliers. The responses rates were 50 percent and 40 percent, dation, rising costs and intense competition. Even though the growth of global confectionery was tortuous, but still there was an increasing demand for premium chocolates, healthier confections, exotic flavors and colours. The developing markets had ample growth opportunities through effective market segmentation.

Like coffee, chocolate was going complex and upscale. The latest rage for chocolate in the India was to go to a ‘Chocolate Bar’ instead of buying a ‘chocolate bar’. The history of chocolate houses was being repeated.

Pedagogical Objectives in Chennai

- To analyze the global and Indian chocolate industry
- To illustrate effect market segmentation
- To understand growth strategies of Chocolate bars.

v) Amul: Diversifying for Growth

Amul is India’s largest co-operative society with revenues of US \$672 million for 2004- 05. Amul is also India’s largest food products organisation and the market leader in whole milk, condensed milk, milk powder, butter, cheese, ice cream, dairy whitener and sweets. The case study ‘Amul-Diversifying for consumers’ socio-economic status, retail format, and geographical market, are used to define the “relevant market”. There seems to be no difference between small and large retailers in terms of serving different categories of consumers. Large retailers claim to serve all categories more, but there is not any specialization towards serving any specific consumer group. As may be expected, all retailers indicate that “supermarkets” constitute the main competitive form. 65 percent

of large retailers consider hypermarkets as a part of their market. It is interesting to observe that discount markets and cash & carry are closely related with large retailers' markets.

There are 10 retailers in our sample that are a member of a business group that also owns supplier firms. When asked about the relations with suppliers in the same group, 6 retailers said that they provide preferential access to shelf space for their sister suppliers, and 4 of them get lower prices and/or better payment conditions. Although the number of vertically related retailers/suppliers is small, these findings suggest that retailers (and suppliers) tend to favor their sister companies. This practice could be a concern for competition policy if any one of the vertically related companies has a dominant position in the market. However, in our sample, it seems that medium-sized companies, not the large ones, have a stronger tendency to establish preferential relations with their sister companies. In other words, the relations between vertically-related suppliers and retailers is not, at least for time being, likely to distort competitive conditions in the retail sector.

Private label products have an increasing market share and changed the competitive conditions in the market. The share of private label products in total sales is quite high (the arithmetic average across all product categories is around 30 percent). Cleaning products, packed food products, milk products and baby care products have higher private label shares. Large retailers have somewhat higher private label sales in these categories. Moreover, retailers, especially large ones, expect that the share of private label products will continue to increase in the next three years in all product categories. It seems that a large number of suppliers are involved in private label production. Almost all firms producing cleaning products produce private label products for retailers, whereas the proportion of suppliers that produce private label products is about 40-50 percent in food and beverages categories. Retailers and suppliers believe that private label products are of inferior quality. Partly because of this reason, production cost is thought to be lower. A majority of retailers and suppliers agree that these products are cheaper than national brands. There are more suppliers who believe that private label prodThe issue of imposing restrictions on private label sales by retailers is a contested area where suppliers and retailers, and small and large firms disagree each other. Large retailers who can capitalize on the reputation they establish in the market by selling more private label products are against restrictions on private label sales, whereas medium-sized and large suppliers, who consider private label as a threat to their national brands, are in favor of these restrictions. Small and medium-sized retailers, who may not benefit much from private label products, are somewhat in favor of restrictions, and small suppliers, whose position may not differ under private label production, are indifferent. Private label products seem to be a tool that may shift the benefits of brand name advantages in favor of large retailers.

COMPETITION POLICY ISSUES

The common feature of below-cost selling complaints is the claim that hypermarkets sell their products at excessively low prices that may force small retailers to exit from the market. According to the Competition Law, below-cost selling or excessively low prices can be deemed as the

violation of the law only if the undertaking concerned has a dominant position in the relevant market.

ucts are relatively cheaper than those who believe that their • The first draft law prepared in 2001 aimed at regulatproduction cost is lower. Thus, there seems to be a reputation ing the establishment of stores having a sales area 4. DISCUSSION ABOUTIJSER THE CHANGES THAT Chamber of Commerce, Competition Board and con-premium on national brands. greater than 250 m2 subject to the permission obtained from a Board composed of the Municipality, CAN BE OBSERVED IN THE FUTURE sumer associations. The Board would give its decision

The organized retail market (local supermarkets and chain by considering the location (its distance to the city stores) have grown rapidly at the expense of traditional retail centre), demand and supply conditions in the city formats (grocery shops and open bazaar). Of course, orga- concerned, and the competitiveness of small retailers. nized retailers face with certain problems in developing their The same procedure would apply to the stores that businesses. They claim that (high) tax rates restrict their are larger than 1000 m2 that would be located 5 km growth. This is the most important obstacle cited by small and away from the city. medium-sized retailers. Since it is rather difficult to find an estate suitable for a large-scale store in Chennai city, the rents • The second draft law was prepared by Ministry of and prices for suitable places/areas in city centers may reach Trade and Industry in 2003. The difference between prohibitive levels. In order to overcome this problem, the the first and second laws was the fact the latter one large-scale retailers prefer to acquire supermarkets located in did not envisage any special Board. It assigned the central areas. The lack of suitable locations acts as a significant authority to the governor or the Ministry of Industry entry barriers for supermarkets and large chains, and prevents and Trade according to size of large stores. It also in-their rapid diffusion. cluded provisions that prohibited certain forms of conduct (predatory pricing tactics, etc.) that could be There is no specific law regulating the retail market in Chenaddressed indirectly under the Competition Act. nai. A draft law prepared last year initiated an intense debate on a number of issues. It is obvious that almost all retailers and suppliers are in favor of having a law regulating the retail .The last draft law was put on the agenda in 2004. market. Suppliers are also strongly in favor of restrictions on Those above-mentioned prohibitions were excluded payment conditions and exclusivity agreements whereas small from draft law after the Competition Board's objecand medium-sized retailers are indifferent and large retailers . Although there are some improvements in the are weakly against these restrictions. While retailers, especial-new draft law, the Competition Board opposed to two ly large ones, are against restrictions on promotions, suppliers issues concerning restriction of private label sales by are somewhat in favor of these restrictions, too. Overall, sup- large stores (the draft law envisaged 20 percent limit pliers seem to be worried that retailers could pass on the costs for private label sales) and limitations on low-price of fierce competition in the market on their shoulders. sales promotions. The Competition Board states that these restrictions harm consumers (by preventing price competition) and small and medium-sized manufactures (who can gain competitive advantage by producing private label

products for large retailers). It seems that the law is not agenda of the government, and is not likely to be enacted in recent future.

- Although most of the retailers and suppliers who participated in our survey stated that they welcome a law on regulating the retail market, restrictions on different forms of competitive practices and on the location of large stores need to be tackled with care. Since the competition law provides sufficient safeguards against any anti-competitive behavior, there may not be any need to introduce additional general restrictions. The idea of protecting small retailers by imposing a ban on the establishment of new large stores around the city center is also questionable because it basically helps the incumbent large retailers. The issue of land provision for large stores and shopping centers can be better dealt within the context of urban planning.

CONCLUSION

Major findings of our analysis can be summarized as follows: • The retail market in Chennai city is competitive. There are no legal restrictions on entry, and no discrimination against trade and standered companies. • Prices across retail formats differ substantially for a market operating on a very thin profit margin. However, these differences are likely to stem from cost differences. • Supermarkets, chains stores and rural firms are likely to increase their market shares in the future. Any single retailer may not seem to establish a dominant position in the national market. However, the relevant markets in the retail sector should be defined locally rather than nationally. It is possible that some retailers may establish a dominant position in certain local markets, especially following a merger activity and/or exits.

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ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਸਮਕਾਲੀ ਪੰਜਾਬ

ਡਾ. ਮਨਜੀਤ ਕੌਰ ਬਾਜਵਾ

ਅਸੈਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ,

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਖਾਲਸਾ ਕਾਲਜ ਫਾਰ ਵੋਮੈਨ,

ਦਸੂਹਾ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਜਨਮ ਸਮੇਂ ਪੰਜਾਬ ਦੀ ਹਾਲਤ ਬਹੁਤ ਦਰਦਨਾਕ ਅਤੇ ਅਸ਼ਾਂਤਮਈ ਸੀ। ਚਾਰੇ ਪਾਸੇ ਹਨ੍ਹੇਰ ਗਰਦੀ ਅਤੇ ਜੁਲਮ ਹੀ ਪ੍ਰਧਾਨ ਸਨ। ਸਾਰੇ ਦਾ ਸਾਰਾ ਮਨੁੱਖੀ ਸਮਾਜ ਝੂਠੇ ਵਹਿਮ ਅਤੇ ਰੀਤੀ ਰਿਵਾਜਾਂ ਵਿੱਚ ਫਸਿਆ ਹੋਇਆ ਸੀ। ਰਾਜਨੀਤਕ ਸ਼ਕਤੀ ਜਾਲਮ ਦੇ ਹੱਥ ਵਿੱਚ ਸੀ। ਧਰਮ ਦੇ ਪਿੜ ਵਿੱਚ ਪਾਖੰਡੀ ਆਗੂ ਲੁਟ ਖਸੂਟ ਕਰ ਰਹੇ ਸਨ। ਸਮਾਜਿਕ ਖੇਤਰ ਨਸਲੀ ਵਿਤਕਰੇ ਦੇ ਕਾਰਨ ਟੁੱਕੜੇ ਟੁੱਕੜੇ ਹੋਇਆ ਸੀ। ਆਰਥਿਕ ਮੁਸ਼ਿਕਲ ਨੇ ਸਮਾਜ ਦਾ ਲੱਕ ਤੋੜ ਦਿੱਤਾ ਸੀ। ਸਾਰੀ ਮਨੁੱਖ ਜਾਤੀ ਕੁਰਲਾ ਰਹੀ ਸੀ। ਇਸ ਹਨ੍ਹੇਰੇ ਸਮੇਂ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਰੱਬੀ ਨੂਰ ਲੈ ਕੇ ਪਿਆਰ ਅਤੇ ਦਲੀਲ ਨਾਲ ਮਨੁੱਖ ਜਾਤੀ ਨੂੰ ਸੱਚਾ ਅਤੇ ਸੁੱਚਾ ਰਸਤਾ ਦਿਖਾਣ ਲਈ ਆਏ।

1000 ਈ : ਤੋਂ ਲੈ ਕੇ ਸੋਲਵੀਂ ਸ਼ਤਾਬਦੀ ਦੇ ਸ਼ੁਰੂ ਤਕ ਲਗਭਗ ਸਾਰੇ ਵੱਡੇ ਵੱਡੇ ਮੁਸਲਮਾਨ ਬਾਦਸ਼ਾਹਾਂ ਨੇ ਹਿੰਦੂ ਜਨਤਾ ਉਪਰ ਇੱਕ ਦੂਸਰੇ ਨਾਲੋਂ ਵੱਧ ਜੁਲਮ ਢਾਏ। ਬਹੁਤ ਸਾਰੇ ਮਸੂਮ ਹਿੰਦੂ ਮੌਤ ਦੇ ਘਾਟ ਉਤਾਰੇ ਗਏ। ਬਹੁਤ ਸਾਰਿਆਂ ਨੂੰ ਜਬਦਸਤੀ ਮੁਸਲਮਾਨ ਬਣਨ ਤੇ ਮਜਬੂਰ ਕੀਤਾ ਗਿਆ। ਜਿਹੜੇ ਇਨ੍ਹਾਂ ਤੋਂ ਬਚ ਗਏ ਉਹਨਾਂ ਉਪਰ ਜਜ਼ੀਆ ਲਗਾ ਦਿੱਤਾ ਗਿਆ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਅਵਤਾਰ ਧਾਰਨ ਸਮੇਂ ਲੋਧੀ ਰਾਜ ਪੂਰੇ ਜੋਬਨ ਤੇ ਸੀ। ਸਿਕੰਦਰ ਲੋਧੀ ਦੇ ਸਮੇਂ ਦੌਲਤ ਖਾਨ ਲੋਧੀ ਨੂੰ ਸੁਲਤਾਨਪੁਰ ਦਾ ਨਵਾਬ ਬਣਾ ਕੇ ਭੇਜਿਆ ਗਿਆ। ਇਹ ਨਵਾਬ ਸਥਾਨਕ ਰੂਪ ਵਿੱਚ ਤਾਂ ਸਵਤੰਤਰ ਸੀ ਪਰ ਰਸਮੀ ਤੌਰ ਤੇ ਉਹ ਲੋਧੀ ਸਵਰਾਜ ਦੀ ਅਧੀਨਤਾ ਮੰਨਦਾ ਸੀ। ਦੌਲਤ

ਖਾਨ ਇੱਕ ਸਿਆਣਾ, ਚਤੁਰ ਅਤੇ ਚਲਾਕ ਨੀਤੀਵਾਨ ਸੀ। ਸਿਕੰਦਰ ਲੋਧੀ ਵਰਗੇ ਤਕੜੇ ਹਾਕਮ ਦੇ ਸਮੇਂ ਉਹ ਚੁਪ ਰਿਹਾ ਅਤੇ 1517 ਈ : ਵਿੱਚ ਸਿਕੰਦਰ ਲੋਧੀ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਇਬਰਾਹੀਮ ਲੋਧੀ ਦੇ ਬਾਦਸ਼ਾਹ ਬਣਨ ਉਪਰ ਅਜ਼ਾਦੀ ਲਈ ਹੱਥ ਪੈਰ ਮਾਰਨੇ ਸ਼ੁਰੂ ਕੀਤੇ। ਇਸੇ ਹੀ ਸਮੇਂ ਵਿੱਚ ਦੌਲਤ ਖਾਨ ਨੇ ਕਾਬਲ ਦੇ ਬਾਦਸ਼ਾਹ ਬਾਬਰ ਨੂੰ ਭਾਰਤ ਤੇ ਹਮਲਾ ਕਰਨ ਦਾ ਸੱਚਾ ਦਿੱਤਾ। ਬਾਬਰ ਤਾਂ ਪਹਿਲਾਂ ਹੀ ਭਾਰਤ ਨੂੰ ਲਲਚਾਈਆਂ ਨਜ਼ਰਾਂ ਨਾਲ ਵੇਖ ਰਿਹਾ ਸੀ ਇਸ ਸਮੇਂ ਤੋਂ ਲਾਭ ਉਠਾ ਕੇ ਬਾਬਰ ਨੇ ਭਾਰਤ ਤੇ ਹਮਲੇ ਸ਼ੁਰੂ ਕੀਤੇ। ਮੁਗਲ ਅਤੇ ਲੋਧੀਆਂ ਦੀ ਲਗਾਤਾਰ ਲੜਾਈਆਂ ਕਰਨ ਨਿਰਦੇਸ਼ ਅਤੇ ਮਾਸੂਮ ਜਨਤਾ ਲਹੂ ਲੁਹਾਨ ਹੋ ਕੇ ਪੈਰਾਂ ਥੱਲੇ ਲਿਤਾੜੀ ਜਾ ਰਹੀ ਸੀ। ਹਰ ਪਾਸੇ ਧੋਖਾ ਫਰੋਬ ਅਤੇ ਠੱਗੀ ਦਾ ਬਜ਼ਾਰ ਗਰਮ ਹੋ ਗਿਆ ਪਾਪ ਅਤੇ ਜੁਲਮ ਭਾਰਤ ਦੀ ਕਿਸਮਤ ਉੱਪਰ ਛਾਅ ਗਏ। ਭਾਰਤ ਦੀ ਜਨਤਾ ਬੇਚੈਨੀ ਅਤੇ ਜੁਲਮ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਗਈ। ਜੁਲਮ ਅਤੇ ਜ਼ਬਰ ਨੂੰ ਵੇਖ ਕੇ ਨਿਡਰ ਰੋਸ਼ਨ ਜ਼ਮੀਰ ਮਨੁੱਖਤਾ ਦੇ ਪੁਜਾਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਆਤਮਕ ਸ਼ਕਤੀ ਤੋਂ ਆਵਾਜ਼ ਨਿਕਲੀ :-

“ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ

ਤਾ ਮਨ ਰੋਸੁ ਨ ਹੋਈ।”

ਗੁਰੂ ਦੇਵ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਇਹ ਗੱਲ ਸਪੱਸ਼ਟ ਕਰ ਦਿੱਤੀ ਕਿ ਵਕਤ ਦੇ ਰਾਜੇ ਹੱਥਾਂ ਵਿੱਚ ਛੁਰੀਆਂ ਲੈ ਕੇ ਕਸਾਈਆਂ ਦਾ ਕੰਮ ਕਰ ਰਹੇ ਹਨ ਤੇ ਧਰਮ ਖੰਭ ਲਾ ਕੇ ਉਡ ਗਿਆ ਸੀ। ਇਨਸਾਨੀਅਤ ਦੇ ਰਾਖੇ ਰਾਜੇ ਸ਼ਿਕਾਰੀਆਂ ਵਾਂਗ

ਗਰੀਬ ਜਨਤਾ ਉੱਤੇ ਸ਼ਿਕਾਰ ਦੀ ਘਾਤ ਲਾਕੇ ਬੈਠੇ ਸਨ। ਮੀਰ ਕੁੱਤਿਆਂ ਦਾ ਕੰਮ ਕਰ ਰਹੇ ਸਨ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਲਿਖਿਆ ਹੈ :-

“ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ, ਜਾਏ ਜਗਾਇਨ ਬੈਠੇ ਸੁਤੇ।

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ ਘਾਉ, ਰਤ ਪਿਤ ਕੁਤਿਹੇ ਚਟਿਜਾਹੁ।”

ਬਾਬਰ ਦੇ ਬਾਰ ਬਾਰ ਹਮਲਿਆਂ ਦੇ ਕਾਰਨ ਦੁਖੀ ਭਾਰਤ ਜਨਤਾ ਦੀ ਪੁਕਾਰ ਨੇ ਗੁਰੂ ਜੀ ਕੇ ਕੌਮਲ ਹਿਰਦੇ ਨੂੰ ਸੱਟ ਮਾਰੀ ਤੇ ਉਹਨਾਂ ਇਸ ਜ਼ੁਲਮ ਦੀ ਤਸਵੀਰ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਇਸ ਤਰ੍ਹਾਂ ਖਿੱਚੀ ਹੈ :-

“ ਜੈਸੀ ਮੈਂ ਆਵੇ ਖਸਮ ਕੀ ਬਾਣੀ

ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੋ ॥

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ

ਜੋਰੀ ਮੰਗੀ ਦਾਨ ਵੇ ਲਾਲੋ ॥

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛੁਪ ਖਲੋਤੇ

ਕੂੜ ਫਿਰੈ ਪਰਵਾਨ ਵੇ ਲਾਲੋ।

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲਿ ਥਕੀ।

ਅਗੱਦੁ ਪੜੈ ਸਤਾਨ ਵੇ ਲਾਲੋ ॥

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ,

ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥

ਜਾਤਿ ਸਨਾਤਿ ਹੋਰਿ ਹਿੰਦਾਵਣੀਆਂ,

ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥

ਖੂਨ ਕੇ ਸੋਹਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ,

ਰਤੁ ਦਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥ ”

(ਤਿਲੰਗ ਮ : ੧੧)

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਵਕਤ ਪੰਜਾਬ ਖੂਨੀ ਦੌਰ ਵਿੱਚੋਂ ਲੰਘ ਰਿਹਾ ਸੀ। ਰਾਜੇ ਆਪਣੇ ਐਸ਼ ਇਸ਼ਰਿਤ ਵਿੱਚ ਗਰਬੇ ਹੋਏ ਸਨ। ਜਗੀਰਦਾਰ ਆਪਣੇ ਆਪ ਨੂੰ ਹਾਕਮ ਸਮਝਦੇ ਸਨ। ਰਾਜਸੀ ਹਾਕਮ ਆਪਣੇ ਰਤਨ ਰੂਪੀ ਦੇਸ਼ ਨੂੰ ਬਰਬਾਦ ਕਰ ਰਹੇ ਸਨ। ਅਮਨ ਦੀ ਨਿਖੇਧੀ ਕਰਦੇ ਹੋਏ ਫਰਮਾਇਆ :-

“ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ,

ਮੁਇਆ ਸਾਰ ਨਾ ਕਾਈ।”

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਵੇਲੇ ਭਾਰਤੀ ਸਮਾਜ ਦੀ ਸਮਾਜਕ ਤੇ ਧਾਰਮਿਕ ਹਾਲਤ ਬੜੀ ਦਰਦਨਾਕ ਸੀ। ਭਾਰਤੀ ਸਮਾਜ ਦੋ ਹਿੱਸਿਆਂ ਵਿੱਚ ਵੰਡਿਆ ਹੋਇਆ ਸੀ।

ਇੱਕ ਮੁਸਲਮਾਨ ਤੇ ਦੂਸਰਾ ਹਿੰਦੂ। ਮੁਸਲਮਾਨ ਹਕੂਮਤ ਦੇ ਨਸ਼ੇ ਵਿੱਚ ਚੂਰ ਹੋ ਕੇ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਅਸਲ ਮਾਰਗ ਨੂੰ ਲੈ ਭੁੱਲ ਚੁੱਕੇ ਸਨ। ਸਈਦ, ਮੁੱਲਾਂ ਤੇ ਕਾਜੀ ਆਪਣੇ ਆਪ ਨੂੰ ਧਰਮ ਦੇ ਰੱਖਿਅਕ ਤੇ ਵਿਦਵਾਨ ਸਮਝਦੇ ਸਨ। ਅਨਪੜ੍ਹ

ਤੇ ਅਗਿਆਨੀ ਜਨਤਾ ਨੂੰ ਗਲਤ ਰਸਤੇ ਤੇ ਪਾ ਰਹੇ ਸਨ। ਦੂਸਰੇ ਅਫਗਾਨ ਅਮੀਰ ਅਤੇ ਸ਼ੇਖ ਹਮੇਸ਼ਾ ਇਸ ਤਾਕ ਵਿੱਚ ਰਹਿੰਦੇ ਸਨ ਕਿ ਉਹ ਕਿਸੇ ਨਾ ਕਿਸੇ ਤਰ੍ਹਾਂ ਕੇਂਦਰੀ ਸਰਕਾਰ ਕੋਲੋਂ ਅਜ਼ਾਦ ਹੋ ਜਾਣ। ਭਰਿਸ਼ਟਾਚਾਰ ਇਹਨਾਂ ਦਾ ਧਰਮ ਬਣ ਚੁੱਕਾ ਸੀ। ਇਹ ਵੱਡੇ ਵੱਡੇ ਮਕਾਨਾਂ ਵਿੱਚ ਰਹਿੰਦੇ ਅਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦਾ ਮਾਸ ਇਹਨਾਂ ਦਾ ਭੋਜਨ ਸੀ। ਘਰਾਂ ਵਿੱਚ ਅਨੇਕਾਂ ਨੌਕਰ ਮੌਜੂਦ ਹੁੰਦੇ ਸਨ। ਇਹਨਾਂ ਦੇ ਹਰਮਾਂ ਵਿੱਚ ਅਣਗਿਣਤ ਇਸਤਰੀਆਂ ਮੌਜੂਦ ਹੁੰਦੀਆਂ ਸਨ। ਇਹ ਲੋਕ ਨਾਚਾਂ ਅਤੇ ਵੇਸਵਾ ਦੇ ਚਾਰਵਾਨ ਸਨ ਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਕੀਮਤੀ ਅਤੇ ਰੇਸ਼ਮੀ ਕਪੜਿਆਂ ਦੇ ਇਲਾਵਾ ਸੋਨੇ ਦੀਆਂ ਕੈਂਠੀਆਂ ਅਤੇ ਮੁੰਦਰੀਆਂ ਦੇ ਸ਼ੌਕੀਨ ਸਨ। ਤੀਸਰੀ ਸ਼ਰੇਣੀ ਦੇ ਕਮਰਚਾਰੀਆਂ ਸਿਪਾਹੀ ਅਤੇ ਵਪਾਰੀਆਂ ਦੀ ਸੀ। ਇਹ ਚੰਗਾ ਜੀਵਨ ਬਤੀਤ ਕਰ ਰਹੇ ਸਨ ਆਮ ਕਰਕੇ ਦਰਮਿਆਨੇ ਮੇਲ ਦੇ ਘਰਾਂ ਵਿੱਚ ਰਹਿੰਦੇ, ਚੰਗੇ ਕੱਪੜੇ ਪਾਂਦੇ ਸਨ, ਭਰਿਸ਼ਟਾਚਾਰ ਨਾਲ ਜਨਤਾ ਨੂੰ ਦੁੱਖੀ ਕਰਦੇ, ਚੌਪਟ ਅਤੇ ਹੋਰ ਕਈ ਖੇਡਾਂ ਖੇਡਦੇ ਸਨ। ਚੌਥੇ ਕਾਮੇ, ਘਰੇਲੂ ਨੌਕਰ ਆਦਿ ਸਨ। ਆਰਥਿਕ ਰੂਪ ਵਿੱਚ ਬਹੁਤ ਕਮਜ਼ੋਰ ਹੁੰਦੇ ਸਨ, ਦੂਸਰੇ ਧਰਮਾਂ ਵਾਲਿਆਂ ਨਾਲੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਚੰਗਾ ਗਿਣਦੇ ਸਨ। ਉਹ ਸ਼੍ਰੇਣੀ ਦੀਆਂ ਇਸਤਰੀਆਂ ਆਮ ਕਰਕੇ ਹਰਮਾਂ ਵਿੱਚ ਰਹਿੰਦੀਆਂ ਸਨ ਤੇ ਡੋਲੀਆਂ ਵਿੱਚ ਬਾਹਰ ਆਉਂਦੀਆਂ ਸਨ। ਮੁਸਲਮਾਨ ਔਰਤਾਂ ਵਿੱਚ ਬੁਰਕੇ ਦਾ ਰਿਵਾਜ ਸੀ। ਅਮੀਰ ਆਦਮੀ ਆਮ ਤੌਰ ਤੇ ਇੱਕ ਤੋਂ ਜ਼ਿਆਦਾ ਇਸਤਰੀਆਂ ਰੱਖਦੇ ਸਨ।

ਹਿੰਦੂ ਸਮਾਜ ਗਿਰ ਚੁੱਕਾ ਸੀ। ਇਹ ਗਿਰਾਵਟ ਕੁਝ ਮੁਸਲਮਾਨ ਹਾਕਮਾਂ ਕਰਕੇ ਆਈ ਸੀ ਅਤੇ ਕੁਝ ਹਿੰਦੂਆਂ ਨੇ ਆਪਣੇ ਵਿੱਚ ਆਪ ਹੀ ਪੈਦਾ ਕੀਤੀ ਸੀ। ਮੁਸਲਮਾਨ ਹੁਕਮਰਾਨ ਹਿੰਦੂਆਂ ਨਾਲ ਘ੍ਰਿਣਾ ਵਾਲਾ ਸਲੂਕ ਕਰਦੇ ਸਨ ਅਤੇ ਹਿੰਦੂ ਵੀ ਆਮ ਕਰਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਮੁਸਲਮਾਨਾਂ ਦੀ ਨੌਕਰੀ ਲਈ ਹੀ ਪੈਦਾ ਹੋਇਆ ਸਮਝਦੇ ਸਨ। ਹਿੰਦੂ ਸਮਾਜ ਕੁਰੀਤੀਆਂ ਨਾਲ ਭਰਿਆ ਹੋਇਆ ਸੀ। ਇਸ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਫਰਮਾਉਂਦੇ ਹਨ :-

ਧਰਮ ਪੰਖ ਕਰ ਉਡਰਿਆ

ਕੂੜ ਅਮਾਵਸ ਸਚ ਚੰਦਰਮਾ

ਦੀਸੈ ਨਾਹੀਂ ਕਹਿ ਚੜ੍ਹਿਆ

ਹਿੰਦੂਆਂ ਨੂੰ ਇਸਲਾਮੀ ਰਾਜ ਵਿੱਚ ਰਹਿਣ ਲਈ ਇੱਕ ਖਾਸ ਟੈਕਸ

ਜਜ਼ੀਆਂ ਦੇਣਾ ਪੈਂਦਾ ਸੀ। ਮੁਸਲਮਾਨ ਹਿੰਦੂਆਂ ਕੋਲੋਂ ਉਮੀਦ ਕਰਦੇ ਸਨ ਕਿ ਅਗਰ ਉਹ ਹਿੰਦੂਆਂ ਕੋਲੋਂ ਚਾਂਦੀ ਮੰਗਣ ਤਾਂ ਉਹ ਸੋਨਾ ਦੇਣ। ਅਗਰ ਕਿਸੇ ਹਿੰਦੂ ਨੂੰ ਮੋਮਨ ਦੁਆਰਾ ਇਹ ਕਿਹਾ ਜਾਵੇ ਕਿ ਉਹ ਮੂੰਹ ਖੋਲਣ ਕਿ ਉਸਦੇ ਮੂੰਹ ਵਿੱਚ ਖੁੱਕਣਾ ਹੈ ਤਾਂ ਹਿੰਦੂ ਉਤਨਾ ਮੂੰਹ ਖੋਲ ਦੇਵੇ। ਹਿੰਦੂ ਧਰਮ ਦੀਆਂ ਚਾਰੋਂ ਸ਼੍ਰੇਣੀਆਂ ਆਪਸ ਵਿੱਚ ਲੜਦੀਆਂ ਝਗੜਦੀਆਂ ਰਹਿੰਦੀਆਂ ਸਨ। ਇਹਨਾਂ ਵਿੱਚ ਏਕਤਾ ਦੀ ਘਾਟ ਦੇ ਕਾਰਨ ਵੀ ਮੁਸਲਮਾਨ ਇਹਨਾਂ ਨੂੰ ਦਬਾਈ ਫਿਰਦੇ ਸਨ। ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਅਫਸਰਾਂ ਦੇ ਸਾਹਮਣੇ ਇੱਕ ਖਾਸ ਢੰਗ ਨਾਲ ਪੇਸ਼ ਹੋਣਾ ਪੈਂਦਾ ਸੀ। ਮੁਸਲਮਾਨ ਆਪਣੇ ਆਪ ਨੂੰ ਮੁਸਲਮਾਨ ਦੀ ਉਸਤਤੀ ਕਰ ਕੇ ਉੱਚਾ ਬਣਾਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਸਨ। ਇਹ ਜੀਵਨ ਦੇ ਅਸਲੀ ਮਾਰਗ ਨੂੰ ਭੁੱਲ ਕੇ ਦਿਨ ਰਾਤ ਮੁਸਲਮਾਨਾਂ ਦੇ ਕਾਰਨਾਮਿਆਂ ਦੀਆਂ ਸਿਫਤਾਂ ਕਰਦੇ ਰਹਿੰਦੇ ਸਨ ਭੋਲੀ ਜਨਤਾ ਨੂੰ ਗਲਤ ਰਸਤਾ ਵਿਖਾ ਕੇ ਆਪਣਾ ਸੁਆਰਥ ਪੂਰਾ ਕਰਨ ਵਿੱਚੋਂ ਇਨਸਾਨ ਨੂੰ ਵਿਹਲ ਨਹੀਂ ਮਿਲਦੀ ਸੀ। ਖਤਰੀ ਆਪਣਾ ਕੰਮ ਸਿਰਫ ਲੜਨਾ ਹੀ ਸਮਝਦੇ ਸਨ ਪਰ ਮੁਸਲਮਾਨ ਇਹਨਾਂ ਨੂੰ ਮੂੰਹ ਲਗਾਣ ਤੋਂ ਵੀ ਕਤਰਾਂਦੇ ਸਨ। ਸੋ ਕਿਸੇ ਪਾਸੇ ਉਹਨਾਂ ਨੂੰ ਸਤਿਕਾਰ ਵਾਲੀ ਪੁਜ਼ੀਸ਼ਨ ਹਾਸਲ ਨਹੀਂ ਸੀ। ਵੈਸੇ ਦਿਨ ਰਾਤ ਕੰਮ ਕਰਨ ਵਿੱਚ ਮਸਤ ਰਹਿੰਦੇ ਸਨ ਪਰ ਫਿਰ ਵੀ ਉਹ ਆਪਣੇ ਪਰਿਵਾਰ ਦਾ ਪੇਟ ਆਸਾਨੀ ਨਾਲ ਨਹੀਂ ਸਨ ਭਰ ਸਕਦੇ। ਸ਼ੂਦਰ ਨੂੰ ਹਰ ਪਾਸੇ ਦੁਰਕਾਰਿਆ ਜਾਂਦਾ ਸੀ ਹਿੰਦੂ ਆਮ ਕਰਕੇ ਵੈਸ਼ਨੂੰ ਸਨ ਤੇ ਸਬਜ਼ੀਆਂ, ਦਾਲਾਂ, ਚਾਵਲ ਆਦਿ ਦਾ ਪ੍ਰਯੋਗ ਕਰਦੇ ਸਨ। ਨੀਵੀਂ ਜਾਤੀ ਦੇ ਲੋਕ ਮਾਸ ਦੀ ਵੀ ਵਰਤੋਂ ਕਰਦੇ ਸਨ। ਧੌਤੀ ਅਤੇ ਲੰਗੋਟੀ ਇਹਨਾਂ ਦਾ ਲਿਬਾਸ ਸੀ। ਇਹਨਾਂ

ਦੀਆਂ ਇਸਤਰੀਆਂ ਦੀ ਹਾਲਤ ਖਰਾਬ ਸੀ। ਇਹਨਾਂ ਨੂੰ ਘਰ ਦੀ ਦਾਸੀ ਅਤੇ ਨੌਕਰਾਣੀ ਸਮਝਿਆ ਜਾਂਦਾ ਸੀ। ਉਸ ਦਾ ਘਰ ਦੀ ਚਾਰ ਦੀਵਾਰੀ ਤੋਂ ਨਿਕਲਣਾ ਬਹੁਤ ਮੁਸ਼ਕਿਲ ਸੀ ਪਰ ਕਈ ਔਰਤਾਂ ਆਪਣੇ ਘਰ ਦੇ ਖਰਚੇ ਚਲਾਣ ਲਈ ਅਮੀਰ ਮੁਸਲਮਾਨਾਂ ਦੇ ਘਰ ਨੌਕਰੀ ਕਰਦੀਆਂ ਸਨ। ਮੁਸਲਮਾਨਾਂ ਨਾਲ ਰਹਿਣ ਕਰਕੇ ਹਿੰਦੂ ਔਰਤਾਂ ਵਿੱਚ ਪਰਦੇ ਦੀ ਰਸਮ ਚਾਲੂ ਹੋ ਗਈ ਸੀ। ਬਚਪਨ ਦੇ ਵਿਆਹ ਦੀ ਰਸਮ ਪਰਚਲਤ ਸੀ ਵਿਧਵਾਵਾਂ ਨੂੰ ਦੁਬਾਰਾ ਵਿਆਹ ਦੀ ਆਗਿਆ ਨਹੀਂ ਸੀ। ਸਤੀ ਦੀ ਰਸਮ ਵੀ ਜ਼ੋਰ ਫੜ ਰਹੀ ਸੀ। ਔਰਤਾਂ ਦੀ ਸਲਾਹ ਕਿਸੇ ਵੀ ਮਹੱਤਵ ਪੂਰਨ ਮਾਮਲੇ ਵਿੱਚ ਨਹੀਂ ਲਈ ਜਾਂਦੀ ਸੀ। ਇਹਨਾਂ ਦੀ ਪੜ੍ਹਾਈ ਦਾ ਵੀ ਖਾਸ ਪ੍ਰਬੰਧ ਨਹੀਂ ਸੀ। ਆਮ

ਕਰਕੇ ਹਿੰਦੂਆਂ ਵਿੱਚ ਇੱਕ ਵਿਆਹ ਦਾ ਰਿਵਾਜ ਸੀ। ਪਰ ਕਦੀ ਕਦੀ ਇੱਕ ਤੋਂ ਜ਼ਿਆਦਾ ਵਿਆਹ ਕਰਵਾ ਲਏ ਜਾਂਦੇ ਸਨ।

ਭਾਰਤੀ ਸਮਾਜ ਦਾ ਨੈਤਿਕ ਸਤਰ ਬਹੁਤ ਗਿਰ ਚੁੱਕਾ ਸੀ। ਖੋਟ ਚਾਰੇ ਪਾਸੇ ਪ੍ਰਧਾਨ ਸੀ।

ਕੂੜਿ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥

ਹਥਿ ਛੁਰੀ ਜਗਤੁ ਕਸਾਈ ॥

ਨੀਲ ਵਸਤ ਪਹਿਰਿ ਹੋਵਹਿ ਪ੍ਰਵਾਨ ॥

ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣ ॥

ਹਰ ਆਦਮੀ ਆਪਣਾ ਫਰਜ਼ ਭੁੱਲ ਕੇ ਮਤਲਬੀ ਬਣ ਚੁੱਕਾ ਸੀ। ਲੋਕ ਜਹਾਲਤ ਅਤੇ ਅਗਿਆਨਤਾ ਦੇ ਅੰਧੇਰੇ ਵਿੱਚ ਫੱਸੇ ਹੋਏ ਸਨ। ਆਪਸੀ ਫੁੱਟਟ ਦੇ ਕਾਰਨ ਭਾਰਤੀ ਨਕਾਰਾ ਅਤੇ ਸ਼ਕਤੀ ਹੀਨ ਹੋ ਗਏ ਸਨ ਝਗੜੇ ਦਿਨ ਬਦਿਨ ਵੱਧ ਰਹੇ ਸਨ। ਇਸਤਰੀ ਜਾਤੀ ਆਤਮਾਹੀਨ ਅਤੇ ਭਾਵਹੀਨ ਪੱਥਰ ਦੀ ਮੂਰਤ ਸਮਝੀ ਜਾਂਦੀ ਸੀ। ਜਾਤ ਪਾਤ ਦੇ ਝਗੜਿਆ ਨੇ ਸਮਾਜ ਵਿੱਚ ਵੱਖਰੇਵੇਂ ਪੈਦਾ ਕਰ ਦਿੱਤੇ ਸਨ ਪ੍ਰੇਮ ਦੀ ਥਾਂ ਈਰਖਾ ਮਿਲਵਰਤਨ ਦੀ ਥਾਂ ਦੁਸ਼ਮਣੀ ਨੇ ਲੈ ਲਈ ਸੀ। ਹਰ ਕੋਈ ਦੂਸਰੇ ਦਾ ਹੱਕ ਖੋਹ ਕੇ ਖੁਸ਼ ਹੁੰਦਾ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਇਹਨਾਂ ਲੋਕਾਂ ਨੂੰ ਝਗੜਦੇ ਹੋਏ ਕਿਹਾ :-

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ।

ਉਸੁ ਸੂਅਰ ਉਸ ਗਾਇ ।

ਭੇਖ ਅਤੇ ਪਾਖੰਡ ਭਾਰਤੀ ਸਮਾਜ ਦਾ ਅੰਗ ਬਣ ਚੁੱਕਾ ਸੀ । ਭਾਰਤੀ ਇਸਤਰੀਆਂ ਵਿਦੇਸ਼ੀ ਹਮਲਿਆਂ ਦੇ ਕਾਰਨ ਧੰਨ ਅਤੇ ਜੋਬਨ ਦੋਨੋਂ ਗਵਾ ਰਹੀਆਂ ਸਨ :-

ਜਿਨ ਸਿਰ ਸੋਹਨਿ ਪੱਟੀਆਂ ਮਾਂਗਿ ਪਾਇ ਸੰਧੂਰੁ ।

ਸੋ ਸਿਰ ਕਾਤੀ ਮੁਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੇ ਧੂੜਿ ।

ਮਹਲਾ ਅਦਰਿ ਹੋਇਆ ਹੁਣਿ ਬਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ।

ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ।

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨਾ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸੁ ।

ਅਮੀਰ ਅਤੇ ਗਰੀਬਾਂ ਦਾ ਵਿਤਕਰਾ ਸਮਾਜ ਵਿੱਚ ਜਿਆਦਾ ਤੋਂ ਜਿਆਦਾ ਸਿਰ ਚੁੱਕ ਰਿਹਾ ਸੀ। ਅਮੀਰਾਂ ਦੇ ਕੰਢਿਆਂ ਵਿੱਚ ਫੱਸ ਉਹ ਗਰੀਬ ਆਪਣੀ ਮਜ਼ਬੂਰੀ ਦੇ ਕਾਰਨ ਰੋ ਰੋ ਕੇ ਮਨੁੱਖਤਾ ਦੇ ਰਾਖਿਆਂ ਅੱਗੇ ਸਹਾਇਤਾ ਲਈ ਫਰਿਆਦ ਕਰ ਰਹੇ ਹਨ। ਪਰੰਤੂ ਹਰ ਇੱਕ ਇਤਨਾ ਸੁਆਰਥੀ ਬਣ ਚੁੱਕਾ ਸੀ ਕਿ ਉਹ ਦੀਨ ਦੁੱਖੀ ਦੀ ਅਵਾਜ਼ ਸੁਣਨ ਨੂੰ ਤਿਆਰ ਨਹੀਂ ਸੀ। ਨਸਲੀ ਤੇ ਜਾਤੀ ਵਿਤਕਰੇ ਦੇਕਾਰਨ ਸਮਾਜ ਦੀਆਂ ਬੁਨਿਆਦਾਂ ਖੋਖਲੀਆਂ ਹੋ ਚੁੱਕੀਆਂ ਸਨ। ਗਲਤ ਅਤੇ ਫੋਕੀਆਂ ਆਦਤਾਂ ਵਿੱਚ ਫੱਸ ਕੇ ਲੋਕ ਇਸ ਦੁਨੀਆਂ ਨੂੰ ਨਰਕ ਬਣਾ ਰਹੇ ਸਨ। ਜੂਆ ਖੇਡਣਾ ਤੇ ਇੱਕ ਦੂਜੇ ਨੂੰ ਗਾਲ੍ਹਾਂ ਕੱਢਣਾ ਜਿੰਦਗੀ ਦਾ ਅੰਗ ਬਣ ਚੁੱਕਾ ਸੀ। ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਮਾਨ ਇੱਕ ਦੂਜੇ ਦੇ ਖੂਨ ਦੇ ਪਿਆਸੇ ਬਣੇ ਹੋਏ ਸਨ। ਹਿੰਦੂਆਂ ਨੂੰ ਮੁਸਲਮਾਨ ਖਿਡੌਣਾ ਸਮਝਦੇ ਸਨ। ਹਿੰਦੂ ਆਪਣੀ ਸਭਿਅਤਾ ਅਤੇ ਬੋਲੀ ਛੱਡ ਚੁੱਕੇ ਸਨ। ਆਪਣੇ ਰਹਿਣੀ ਬਹਿਣੀ ਦੇ ਤੌਰ ਤਰੀਕੇ ਭੁਲ ਗਏ ਸਨ। ਕਾਜ਼ੀ ਤੇ ਹੋਰ ਇਨਸਾਫ ਕਰਨ ਵਾਲੇ ਰਿਸ਼ਵਤ ਲੈ ਕੇ ਇਨਸਾਫ ਵੇਚ ਰਹੇ ਸਨ। ਜੇ ਕੋਈ ਪੁੱਛਦਾ ਤਾਂ ਅਨਪੜ੍ਹ ਜਨਤਾ ਨੂੰ ਕੁਰਾਨ ਦੀ ਇਹ ਆਇਤ ਸੁਣਾ ਦਿੱਤੀ ਜਾਂਦੀ :-

ਵਢੀ ਲੈਕੇ ਹਕ ਗਵਾਇ

ਜੇ ਕੋਈ ਪੁਛੇ ਤਾ ਪੜਿ ਸੁਣਾਇ।

ਆਰਥਿਕ ਰੂਪ ਵਿੱਚ ਪੰਜਾਬ ਦਾ ਸਮਾਜ ਦੋ ਹਿੱਸਿਆਂ ਵਿੱਚ ਵੰਡਿਆ ਹੋਇਆ ਸੀ। ਇੱਕ ਅਮੀਰ ਅਤੇ ਦੂਜੇ ਗਰੀਬ। ਅਮੀਰ ਐਸ਼ ਇਸ਼ਰਤ ਦੀ ਜਿੰਦਗੀ ਬਤੀਤ ਕਰ ਰਹੇ ਸਨ। ਜਦਕਿ ਗਰੀਬ ਹਰ ਵਕਤ ਮਿਹਨਤ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਦੋ ਵਕਤ ਦੀ ਰੋਟੀ ਮੁਸ਼ਕਲ ਨਾਲ ਕਮਾਂਦੇ ਸਨ। ਅਮੀਰ ਗਰੀਬਾਂ ਦਾ ਖੂਨ ਚੂਸ ਕੇ ਆਪਣੀ ਜਿੰਦਗੀ ਦੇ ਐਸ਼ ਇਸ਼ਰਤ ਦਾ ਸਮਾਨ ਪੈਦਾ ਕਰਦੇ ਸਨ। ਵਪਾਰ ਵਿੱਚ ਧੋਖਾ ਤੇ ਠੱਗੀ ਛਾਏ ਹੋਏ ਸਨ। ਅਮੀਰ ਕੀਮਤੀ ਅਤੇ ਸੋਹਣੇ ਲਿਬਾਸ ਪਾਂਦੇ ਸਨ। ਜਦਕਿ ਆਮ ਜਨਤਾ ਕੋਲ ਤਿੰਨ ਕੱਪੜੇ ਹੀ ਪਹਿਨਣ ਜੋਗੇ ਸਨ। ਅਮੀਰ ਕਰਜ਼ੇ ਦੇ ਕੇ ਭਾਰੀ ਰਕਮਾਂ ਸੂਦ ਦੀ ਸ਼ਕਲ ਵਿੱਚ ਲੈਂਦੇ ਸਨ। ਅਮੀਰ ਅਤੇ ਗਰੀਬ ਵਿੱਚ

ਪਾੜ ਬਹੁਤ ਵੱਧ ਚੁੱਕਾ ਸੀ। ਗਰੀਬ ਅਤਿਆਰਚਾਰਾਂ ਨੂੰ ਸਹਿ ਕੇ ਤੰਗ ਆ ਚੁੱਕੇ ਸੀ। ਮਾਇਆਧਾਰੀ ਪੈਸੇ ਦੇ ਲਾਲਚ ਵਿੱਚ ਇਨ੍ਹਾਂ ਰੱਚਿਆ ਹੋਇਆ ਸੀ ਕਿ ਉਹ ਹੋਰ ਕਿਸੇ ਦੀ ਅਵਾਜ਼ ਨਹੀਂ ਸੁਣ ਸਕਦਾ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਇਸ ਹਾਲਤ ਨੂੰ ਦੇਖ ਕੇ ਫਰਮਾਇਆ :-

ਮਾਇਆ ਧਾਰਿ ਅਤਿ ਅੰਨਾ ਬੋਲਾ

ਸਬਦੁ ਸੁਣਾਈ ਬਹੁ ਰੋਲ ਅਰੋਲਾ।

ਗਰੀਬਾ ਉਧਰਿ ਕਿ ਖਿਜੈਕਾੜੀ

ਪਾਰਬ੍ਰਹਮ ਸਾ ਅਗਨਿ ਸਹਿ ਸਾੜੀ।

ਧਰਮ ਸਮਾਜ ਦੇ ਲੁੱਟਣ ਦਾ ਸਾਧਨ ਬਣ ਗਿਆ ਸੀ। ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਮਾਨ ਦੇਧਰਮਾਂ ਵਿੱਚ ਕੁਰੀਤੀਆਂ ਆ ਚੁੱਕੀਆਂ ਸਨ। ਕਿਰਤ ਰਹਿਤ ਤਿਆਗ ਰਾਹੀਂ ਮੁਕਤੀ ਦੇ ਫੋਕੇ ਫਲਸਫੇ ਨੇ ਸਮਾਜ ਨੂੰ ਗਲਤ ਲੀਹਾਂ ਤੇ ਪਾਇਆ ਹੋਇਆ ਸੀ। ਮੁਸਲਮਾਨ ਹੰਕਾਰ ਭਰੇ ਸਨ ਤੇ ਹਿੰਦੂ ਨਿਘਰੇ ਹੋਏ ਸਨ। ਪਰ ਫਿਰ ਨੈਤਿਕਤਾ ਤੋਂ ਗਿਰ ਚੁੱਕੇ ਸਨ ਅਤੇ ਇਹ ਧਰਮ ਬੁਰਾਈਆਂ ਦੇ ਘਰ ਬਣ ਗਏ ਸਨ। ਦੋਵੇਂ ਇੱਕ ਦੂਜੇ ਨੂੰ “ਕਾਫਰ” ਅਤੇ ‘ਮਲੇਸ਼’ ਕਹਿ ਕੇ ਪੁਕਾਰਦੇ ਸਨ। ਮੁਸਲਮਾਨ ਧਾਰਮਿਕ ਨੇਤਾ ਕਾਜ਼ੀ ਅਤੇ ਮੌਲਾਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਮੁਸਲਮਾਨ ਧਰਮ ਦੇ ਰੱਖਿਅਕ ਕਹਿ ਕੇ ਉੱਚਾ ਸਮਝਦੇ ਸਨ ਤੇ ਇਸਲਾਮ ਦੀਆਂ ਛੋਟੀਆਂ ਸ਼੍ਰੇਣੀਆਂ ਵਾਲੇ ਲੋਕਾਂ ਨਾਲ ਨਫਰਤ ਕਰਦੇ ਸਨ। ਧਰਮ ਵਿੱਚ ਕਾਜ਼ੀਆਂ ਦਾ ਫਤਵਾ ਅੰਤਮ ਫੈਸਲਾ ਮੰਨਿਆ ਜਾਂਦਾ ਸੀ। ਮੁਸਲਮਾਨ

ਆਪਣੀ ਸ਼ਰਾ ਨੂੰ ਸਭ ਨਾਲੋਂ ਚੰਗਾ ਸਮਝਦੇ ਸਨ। ਮੁਸਲਮਾਨ ਮੱਕੇ ਨੂੰ ਖੁਦਾ ਦਾ ਘਰ ਸਮਝਦੇ ਸਨ। ਕਾਜ਼ੀ ਵੱਢੀ ਲੈ ਕੇ ਨਿਆ ਨੂੰ ਵੇਚ ਰਹੇ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਕਾਜ਼ੀਆਂ ਦੀ ਨਿਖੇਧੀ ਕਰਦਿਆ ਫਰਮਾਇਆ :-

ਕਾਜ਼ੀ ਹੋ ਕੇ ਬਹਿ ਨਿਆਇ, ਫੇਰੈਤ ਸਬੀ ਕਹੈ ਖੁਦਾਇ।

ਵਡੀ ਲੈ ਕੇ ਹਕ ਗਵਾਇ, ਜੋ ਕੋ ਪੂਛੈ ਤਾ ਪੜ੍ਹ ਸੁਣਾਹਿ ॥

ਧਰਮ ਦੇ ਆਗੂ ਲਾਲਚੀ ਅਤੇ ਹਵਸੀ ਬਣ ਕੇ ਜਨਤਾ ਨੂੰ ਵਹਿਮ ਅਤੇ ਭਰਮ ਦੇ ਜਾਲ ਵਿੱਚ ਫਸਾ ਕੇ ਖੂਨ ਨਿਚੋੜ ਰਹੇ ਸਨ। ਮੁਸਲਮਾਨਾਂ ਵਿੱਚ ਸਦਾਚਾਰ ਏਨਾ ਗਿਰ ਚੁੱਕਾ ਸੀ ਕਿ ਮਰਦਾਂ ਦੇ ਇਲਾਵਾ ਕਈ ਇਸਤਰੀਆ ਵੀ ਸ਼ਰਾਬ ਦੀ ਵਰਤੋਂ

ਕਰਨ ਲੱਗ ਪਈਆਂ ਸਨ। ਸਰਕਾਰੀ ਅਫਸਰ ਅਤੇ ਅਫਗਾਨ ਸਰਦਾਰ ਆਪਣੀ ਹਵਸ ਦੀ ਪੂਰਤੀ ਲਈ ਕਈ ਕਈ ਰਖੇਲੀਆਂ ਅਤੇ ਦਾਸੀਆਂ ਰੱਖਦੇ ਸਨ। ਇਹ ਲੋਕ ਆਮ ਕਰ ਕੇ ਧਰਮ ਦੇ ਗੀਤੀ ਰਿਵਾਜਾਂ ਤੋਂ ਬੇ-ਪ੍ਰਵਾਹ ਸਨ ਅਤੇ ਆਪਣੀ ਰੋਜ਼ ਦੀ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਧਰਮ ਦੇ ਅਸੂਲਾਂ ਨੂੰ ਵੀ ਤਿਆਗ ਚੁੱਕੇ ਸਨ। ਹਿੰਦੂ ਧਰਮ ਦੇ ਨਾਲ ਮੇਲ ਜੋਲ ਦੇ ਕਾਰਨ ਮੁਸਲਮਾਨਾਂ ਦਾ ਝੁਕਾਉ ਕੁੱਝ ਮੂਰਤੀ ਪੂਜਾ ਵੱਲ ਵੀ ਹੋ ਗਿਆ ਸੀ ਕਈ ਪੀਰਾਂ ਦੀਆਂ ਦਰਗਾਹਾਂ ਉਹਨਾਂ ਦੇ ਧਾਰਮਿਕ ਤੀਰਥ ਅਸਥਾਨ ਬਣ ਗਏ ਸਨ। ਅੰਧ ਵਿਸ਼ਵਾਸੀ ਮੁਸਲਮਾਨ ਹਿੰਦੂ ਧਰਮ ਤੇ ਜ਼ੁਲਮ ਕਰਨਾ ਇਸਲਾਮ ਧਰਮ ਅਤੇ ਪਰੰਪਰਾਵਾਂ ਦੇ ਅਨੁਸਾਰ ਸਮਝਦੇ ਸਨ।

ਹਿੰਦੂ ਧਰਮ ਦੀ ਦਸ਼ਾ ਬੜੀ ਹੀ ਦਿਆਵਾਨ ਸੀ। ਉਹਨਾਂ ਲਈ ਕਰਤੱਵ ਪਾਲਣ ਅਤੇ ਜੀਵਨ ਘਾਲਣਾ ਦੀ ਥਾਂ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀ ਅਰਾਧਨਾ ਅੰਤਿਮ ਸਾਧਨ ਹੋ ਕੇ ਰਹਿ ਗਈ ਸੀ। ਕੇਵਲ ਬ੍ਰਾਹਮਣ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਦੇ ਰੱਖਿਅਕ ਸਮਝਦੇ ਸਨ ਅਤੇ ਵਿਸ਼ੇਸ਼ ਅਵਸਰਾਂ ਤੇ ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਆਦਿ ਦੀ ਵਿਆਖਿਆ ਕਰਦੇ ਸਨ। ਬ੍ਰਾਹਮਣ ਕੁਕਰਮੀ ਸਨ ਇਹ ਲੋਭ ਵਸ ਅਤੇ ਡਰ ਵਸ ਹੋ ਕੇ ਧਰਮ ਦਾ ਅਸਲੀ ਰਸਤਾ ਭੁਲਾ ਬੈਠੇ ਸਨ। ਅਨਪੜ੍ਹ ਅਤ ਮਾਸੂਮ ਜਨਤਾਨੂੰ ਗਲਤ ਰਸਤੇ ਤੇ ਪਾਇਆ ਹੋਇਆ ਸੀ। ਹਿੰਦੂ ਧਰਮ ਵਹਿਮਾਂ, ਭਰਮਾਂ ਤੇ ਰਸਮਾਂ ਦਾ ਪੁਲੰਦਾ ਬਣਿਆ ਹੋਇਆ ਸੀ। ਭਾਰਤੀ ਧਾਰਮਿਕ ਸਮਾਜ ਵਿੱਚ ਬਹੁ ਰੰਗੀ ਦੇਵੀ ਦੇਵਤੇ ਪ੍ਰਗਟ ਹੋ ਗਏ ਸਨ ਅਤੇ ਰੱਬੀ ਏਕਤਾ ਦਾ ਨੂਰ ਮਨੁੱਖੀ ਦਿਲਾਂ ਤੋਂ ਅਲੋਪ ਹੋ ਚੁੱਕਾ ਸੀ। ਬਹੁ ਦੇਵੀ ਪੂਜਾ ਹੋਣ ਦੇ ਕਾਰਨ ਉਹਨਾਂ ਦੇ ਉਪਾਸ਼ਕ ਇੱਕ ਦੂਸਰੇ ਨਾਲ ਲੜਦੇ ਸਨ ਅਤੇ ਵੈਰ ਵਿਰੋਧ ਵੱਧਦਾ ਜਾ ਰਿਹਾ ਸੀ। ਦੌਲਤ ਰਾਏ ਨੇ ਧਾਰਮਿਕ ਦਸ਼ਾ ਨੂੰ ਬੜੇ ਸੁੰਦਰ ਢੰਗ ਨਾਲ ਪ੍ਰਗਟਾਇਆ ਹੈ ਅਤੇ ਕਹਿੰਦੇ ਹਨ ਕਿ “ਉਸ ਵੇਲੇ ਏਕ ਗਨੇਸ਼ ਕਾ ਪੁਜਾਰੀ ਥਾ, ਦੂਸਰਾ ਸੂਰਜ ਕਾ, ਤੀਸਰਾ ਸ਼ਿਵ ਕਾ, ਚੌਥਾ ਵਿਸ਼ਨੂੰ ਕਾ, ਪੰਜਵਾਂ ਰਾਮ ਕਾ, ਛਟਾ ਕ੍ਰਿਸ਼ਨ ਕਾ, ਸਾਤਵਾਂ ਹਨੂੰਮਾਨ ਕਾ, ਆਠਵਾਂ ਬ੍ਰਹਮ ਕਾ, ਨਾਵਾਂ ਲਛਮਣ ਕਾ, ਦਸਵਾਂ ਸ਼ੰਕਰ ਅਚਾਰੀਆ ਕਾ, ਯਾਰਵਾਂ ਵੈਦਾਂਤੀ ਕਾ, ਬਾਰਵਾਂ ਕਰਮ ਕਾਂਡ ਔਰ ਉਸ ਪਰ ਆਪਸ ਮੇ ਵਿਰੋਧ ਔਰ ਕੀਨਾ, ਮੁਲਕ ਕੀ ਜੁਬਾਨ ਏਕ ਨਾ ਥੀ , ਧਰਮ ਪੁਸਤਕੋਂ ਇੱਕ ਨਾ ਥੀ, ਜੋ ਤਮਾਮ ਹਿੰਦੂਆਂ ਪਰ ਹਾਵੀ ਹੋ, ਧਰਮ ਕਾ ਕੋਈ ਐਸਾ ਮਾਮਲਾ ਨਾ ਥਾ, ਜਿਸ ਮੇਂ ਤਮਾਮ ਹਿੰਦੂ

ਸ਼ਾਮਲ ਹੋ।

ਹਿੰਦੂ ਆਪਣੇ ਧਾਰਮਿਕ ਅਸਥਾਨਾਂ ਦੀ ਯਾਤਰਾ ਨੂੰ ਧਰਮ ਦਾ ਇੱਕ ਜਰੂਰੀ ਅੰਗ ਗਿਣਦੇ ਸਨ। ਧਾਰਮਿਕ ਯਾਤਰਾ ਇੱਕ ਪ੍ਰਕਾਰ ਦਾ ਸਮਾਖਕ ਬੰਧਨ ਬਣ ਕੇ ਲੋਕਾਂ ਨੂੰ ਬਹੁਤ ਤੰਗ ਕਰ ਰਹੀ ਸੀ। ਸੂਦਰ ਲੋਕ ਨਾ ਧਾਰਮਿਕ ਇਕੱਠਾਂ ਵਿੱਚ ਹਿੱਸਾ ਲੈ ਸਕਦੇ ਸਨ ਅਤੇ ਨਾ ਹੀ ਮੰਦਿਰਾਂ ਵਿੱਚ ਜਾਣ ਦੀ ਆਗਿਆ ਸੀ। ਧਾਰਮਿਕ ਅਸ਼ਹਿਨਸ਼ੀਲਤਾ , ਜਬਰ ਅਤੇ ਤੁਅਸਬ ਦੇ ਅੰਧਕਾਰ ਵਿੱਚ ਫਸ ਕੇ ਧਾਰਮਿਕ ਨੇਤਾ ਰੱਬੀ ਨੂਰ ਤੋਂ ਦੂਰ ਜਾ ਰਹੇ ਸਨ। ਪੂਜਾ ਦੇ ਵੱਖ ਵੱਖ ਢੰਗ ਆਪਸੀ ਫੁੱਟ ਨੂੰ ਵਧਾ ਰਹੇ ਸਨ ਦੌਲਤ ਰਾਏ ਸੁੰਦਰ ਢੰਗ ਨਾਲ ਲਿਖਦੇ ਹਨ ਕਿ ਹਰ ਹਿੱਕ ਦਾ ਤਿਲਕ ਅਲਹਿਦਾ, ਤਿਲਕ ਕੀ ਸ਼ਕਲ ਅਲਹਿਦਾ, ਤਿਲਕ ਕਾ ਰੰਗ

ਅਲਹਿਦਾ, ਮਾਲਾ ਔਰ ਮਣਕੇ ਜੁਦਾ ਜੁਦਾ, ਕਿਸੀ ਕੀ ਲੜਕੀ ਕੀ, ਕਿਸੀ ਕੀ ਤੁਲਸੀ ਕੀ, ਕਿਸੀ ਕੀ ਰੁਦਾਖ ਕੀ, ਕਿਸੀ ਕੀ ਸ਼ਰਖ ਕੀ, ਕਿਸੀ ਕੀ ਸਬਜ਼, ਕਿਸੀ ਕੀ ਸਿਆਹ, ਕਿਸੀ ਕੀ ਸਫੈਦ, ਗਰਜ਼ ਕਿਸ ਕਿਸ ਚੀਜ਼ ਕਾ ਜ਼ਿਕਰ ਕਰੇ ਸਭ ਕੁਛ ਮੁਖਤਲਫ ਔਰ ਮੁਤਜ਼ਾਦ, ਹਰ ਇੱਕ ਦੇਵਤਾ ਕਾ ਨਰਕ ਸਵਰਗ ਆਪਨਾ ਆਪਨਾ ਥਾ।”

ਮਨੁੱਖ ਜਾਤੀ ਧਾਰਮਿਕ ਉਤਸਾਹ ਗਵਾਹ ਬੈਠੀ ਸੀ ਅਤੇ ਸਦਾਚਾਰਕ ਪੱਧਰ ਬਹੁਤਾ ਨੀਵਾਂ ਹੋ ਚੁੱਕਾ ਸੀ। ਇੱਥੋਂ ਤੱਕ ਕੇ ਨਾ ਕੇਵਲ ਮਨੁੱਖ ਅਤੇ ਜਾਨਵਰਾਂ ਵਿੱਚ ਹੀ ਆਤਮਾ ਸਮਝੀ ਜਾਂਦੀ ਸੀ ਬਲਕਿ ਬੇ-ਜਾਨ ਚੀਜ਼ਾਂ ਵੀ ਆਤਮਾਂ ਵਾਲੀਆਂ ਸਮਝੀਆਂ ਜਾਂਦੀਆਂ ਸਨ। ਲੋਕਾਂ ਦੀ ਨਾ ਜ਼ੁਬਾਨ ਇੱਕ, ਨਾ ਇਖਲਾਕ ਇੱਕ, ਨਾ ਜ਼ਿੰਦਗੀ ਦੇ ਤੌਰ ਤਰੀਕੇ ਇੱਕ ਅਤੇ ਨਾ ਹੀ ਵਿਸ਼ਵਾਸ ਇੱਕ ਸਨ। ਉਨ੍ਹਾਂ ਵਿੱਚ ਏਕਤਾ ਅਤੇ ਆਪਸੀ ਭਾਈਚਾਰੇ ਦੀ ਅਨਹੋਂਦ ਸੀ। ਜੋਗੀ ਲੋਕ ਵੀ ਆਪਣੇ ਆਪ ਨੂੰ ਧਾਰਮਿਕ ਆਗੂ ਸਮਝਦੇ ਸਨ ਅਤੇ ਸੰਸਾਰ ਤਿਆਗਣ ਨੂੰ ਹੀ ਆਪਣਾ ਰੱਬ ਪਾਉਣ ਦਾ ਸਹੀ ਮਾਰਗ ਸਮਝਦੇ ਜੰਗਲਾਂ ਅਤੇ ਪਹਾੜਾਂ ਵਿੱਚ ਜਾ ਲੁਕੇ ਹੋਏ ਸਨ। “ਜਤੀ ਸਦਾਵੈ, ਜੁਗਤ ਨਾ ਜਾਣੈ, ਛੱਡ ਬੈਠੇ ਘਰਿ ਬਾਹਿਰ”।

ਇਹ ਧਾਰਮਿਕ ਆਗੂ ਮਨੁੱਖਤਾ ਨੂੰ ਸਹੀ ਰਸਤੇ ਤੇ ਪਾਉਣ ਦੀ ਬਜਾਏ ਆਪਣਾ ਸਵਾਰਥ ਪੂਰਾ ਕਰਨ ਲਈ ਹਰ ਪ੍ਰਕਾਰ ਦਾ ਨੀਵੇਂ ਤੋਂ ਨੀਵਾਂ ਕੰਮ ਕਰਨ ਲਈ ਵੀ ਤਿਆਰ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਇਹਨਾਂ ਬਾਰੇ ਕਹਿੰਦੇ ਹਨ :-

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮੱਲੁ ਖਾਇ।

ਬ੍ਰਾਹਮਣੁ ਨਾਵੈਜੀਆ ਘਾਇ।

ਜੋਗਹ ਜੁਗਤਿ ਨਾ ਜਾਣੈ ਅੰਧੁ।

ਤੀਨੇ ਉਜਾੜੇ ਕਾ ਬੰਧੁ।

ਭੇਖੀ ਆਗੂ ਇੱਕ ਪਾਸੇ ਈਰਖਾ ਵਾਲੇ ਬਣ ਕੇ ਆਪਸੀ ਵੈਰ ਵਿਰੋਧ ਵਧਾ ਰਹੇ ਸਨ ਦੂਜੇ ਪਾਸੇ ਆਪਣੇ ਧਰਮ ਮੰਨਣ ਵਾਲਿਆਂ ਵਿਚਕਾਰ ਨਫਰਤ ਦਾ ਬੀ ਬੀਜ ਕੇ ਉਹਨਾਂ ਦੇ ਖੂਨ ਦੇ ਪਿਆਸੇ ਬਣੇ ਜਾ ਰਹੇ ਸਨ। ਸਰਕਾਰ ਵੱਲੋਂ ਹਿੰਦੂਆਂ ਤੇ ਜ਼ੁਲਮ ਢਾਢੇ ਜਾਂਦੇ ਸਨ ਉਹਨਾਂ ਦੇ ਮੰਦਿਰ ਢਾਹ ਕੇ ਢੇਰੀ ਕੀਤੇ ਜਾ ਰਹੇ ਸਨ। ਉਹਨਾਂ ਨੂੰ ਧਾਰਮਿਕ ਆਜ਼ਾਦੀ ਦਾ ਹੱਕ ਹਾਸਿਲ ਨਹੀਂ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਇਹਨਾਂ ਧਾਰਮਿਕ ਨੇਤਾਵਾਂ ਦੇ ਆਪਸੀ ਝਗੜੇ ਅਤੇ ਧਾਰਮਿਕ ਲੜਾਈਆਂ ਨੂੰ ਦੇਖਦੇ ਹੋਏ ਆਪਣੀ ਮਧੁਰ ਬਾਣੀ ਵਿੱਚ ਫੁਰਮਾਇਆ :-

ਗਉ ਬ੍ਰਾਹਮਣੁ ਕਉ, ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨਾ ਜਾਇ।

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪ ਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾ ਖਾਈ।

ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ।

ਛੋਡੀਲੇ ਪਾਖੰਡਾ। ਨਾਮਿ ਲਾਇਐ ਜਾਹਿ ਤਰੰਦਾ (ਮ ੧੦)

ਮਾਣਜ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ।

ਛੁਰਿ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ।

ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ।

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ।

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੁਰਿ।

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ।

ਮਥੇ ਟਿਕਾ ਤੋੜ ਧੋਤੀ ਕਖਾਈ।

ਹਥ ਛੁਰਿ ਜਗਤ ਕਸਾਈ।

ਪੰਜਾਬ ਦੇ ਦੋਵੇਂ ਧਰਮ ਅਸਲ ਆਦਰਸ਼ ਨੂੰ ਛੱਡ ਕੇ ਸਿਰਫ ਵਿਖਾਵੇ ਦੇ ਧਰਮ ਹੀ ਰਹਿ ਗਏ ਸਨ। ਧਾਰਮਿਕ ਸ਼ਾਂਤੀ ਦੀ ਅਣਹੋਂਦ ਸੀ। ਇੰਦੂ ਭੂਸ਼ਣ ਬੈਨਰਜੀ ਬੜੇ ਸੁੰਦਰ ਢੰਗ ਨਾਲ ਖਿਲਦੇ ਹਨ “ਹਰਪਾਸੇ ਅਤਿਆਚਾਰ ਦਾ ਦੌਰਾ ਸੀ। ਕਿਤੇ ਬਹੂ ਬਲ ਦਾ ਅਤਿਆਚਾਰ ਤੇ ਕਿਤੇ ਨਾਵਾਂ ਦਾ ਅਤਿਆਚਾਰ। ਰੱਬੀ ਏਕਤਾ ਦਾ ਮਸਲਾ, ਅਵਤਾਰਾਂ, ਦੇਵੀ ਦੇਵਤਿਆਂ, ਪੀਰਾਂ, ਦਰਗਾਹਾਂ ਅਤੇ ਤੀਰਥਾਂ ਦੀ ਪੂਜਾ ਬੱਲੇ ਛਿੱਪ ਗਿਆ ਸੀ। ਹਿਰਦੇ ਦੀ ਸੱਚੀ ਸ਼ਰਧਾ ਦੀ ਥਾਂ ਫੋਕੀਆਂ ਗੀਤਾਂ

ਰਸਮਾਂ ਨੇ ਲੈ ਲਈ ਸੀ। ਅੰਧ ਵਿਸ਼ਵਾਸ ਤੇ ਵਹਿਮਾਂ ਭਰਮਾਂ ਨੇ ਸੱਚ ਨੂੰ ਦੇਸ਼ ਨਿਕਾਲਾ ਦੇ ਦਿੱਤਾ ਸੀ। ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਮਾਨ ਆਪੋ ਵਿੱਚ ਝਗੜਦੇ ਸਨ, ਬ੍ਰਾਹਮਣ ਅਤੇ ਮੌਲਵੀ ਇੱਕ ਦੂਜੇ ਨਾਲ ਖਹਿੰਦੇ ਸਨ ਅਤੇ ਸਮਾਜਿਕ ਅਸਮਾਨਤਾ ਦਾ ਜ਼ੋਰ ਸੀ। ਗੱਲ ਕੀ, ਜੀਵਨ ਦਾ ਹਰ ਇੱਕ ਅੰਗ ਕੀ ਧਾਰਮਿਕ ਕੀ ਸਮਾਜਿਕ, ਇੱਕ ਦੁਖਦਾਇਕ ਦ੍ਰਿਸ਼ ਪੇਸ਼ ਕਰਦਾ ਸੀ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਉਪਦੇਸ਼

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਅਵਤਾਰ ਧਾਰਨ ਸਮੇਂ ਭਾਰਤੀ ਸਮਾਜ ਅੰਧਕਾਰ ਅਤੇ ਅਗਿਆਨਤਾ ਦੇ ਹਨ੍ਹੇਰੇ ਵਿੱਚ ਫਸਿਆ ਹੋਇਆ ਸੀ। ਧਾਰਮਿਕ ਆਗੂ ਲੋਕਾਂ ਦੀ ਮਾਸੂਮੀਅਤ ਤੋਂ ਫਾਇਦਾ ਉਠਾਕੇ ਧਰਮ ਨੂੰ ਵੱਧ ਤੋਂ ਵੱਧ ਗੁੰਝਲਦਾਰ ਅਤੇ ਮੁਸ਼ਕਿਲ ਬਣਾਈ ਜਾ ਰਹੇ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਮਨੁੱਖ ਜ਼ਾਤੀ ਨੂੰ ਆਤਮਿਕ ਗਿਆਨ ਦੁਆਰਾ ਜੀਵਨ ਜਾਂਚ ਦੱਸਣ ਦਾ ਆਦਰਸ਼ ਬਣਾਇਆ। ਉਨ੍ਹਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਦੁਨੀਆਈ ਕਠਿਨਾਈਆਂ ਤੋਂ ਡਰ ਕੇ ਸੰਸਾਰ ਤੋਂ ਭੱਜਣ ਦੀ ਥਾਂ, ਦੱਸਿਆ ਕਿ ਸੰਸਾਰ ਦੀਆਂ ਕਠਿਨਾਈਆਂ ਦਾ ਮੁਕਾਬਲਾ ਕਰਦੇ ਹੋਏ ਸੰਸਾਰ ਵਿੱਚ ਰਹਿ ਕੇ ਇੱਕ ਆਦਰਸ਼ ਜੀਵਨ ਕਿਸ ਤਰ੍ਹਾਂ ਬਤੀਤ ਕਰਨਾ ਹੈ। ਸੀ.ਐੱਚ.ਪੈਨ ਵੀ ਲਿਖਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਨੇ ਉਹ ਗੱਲ ਸਮਝ ਲਈ ਸੀ ਜਿਹੜੀ ਦੂਜੇ ਸੁਧਾਰਕਾਂ ਨੇ ਨਹੀਂ ਸਮਝੀ ਸੀ। ਧਰਮ ਉਹ ਹੀ ਜਿੰਦਾ ਰਹਿ ਸਕਦਾ ਹੈ ਜਿਹੜਾ ਅਮਲ ਸਿਖਾਵੇ, ਜਿਹੜਾ ਇਹ ਨਾ ਸਿਖਾਵੇ ਕਿ ਦੁਨੀਆਂ ਤੋਂ ਨੱਸਣਾ ਕਿਵੇਂ ਹੈ। ਜਿਹੜਾ ਇਹ ਨਾ ਸਿਖਾਵੇ ਕਿ ਬਦੀਆਂ ਤੋਂ ਬੱਚਣਾ ਕਿਵੇਂ ਹੈ। ਸਗੋਂ ਇਹ ਸਿਖਾਵੇ ਕਿ ਬਦੀਆਂ ਦਾ ਟਾਕਰਾ ਕਰਕੇ ਸਫਲਤਾ ਕਿਵੇਂ ਪ੍ਰਾਪਤ ਕਰਨੀ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਪਿਆਰ, ਦਲੀਲ ਭਾਈਚਾਰੇ ਅਤੇ ਆਪਸੀ ਸਾਂਝ ਦੇ ਜ਼ੋਰ ਨਾਲ ਲੋਕਾਂ ਨੂੰ ਆਪਣੇ ਵੱਲ ਖਿੱਚਿਆ ਅਤੇ ਆਤਮਿਕ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਸਭ ਤੋਂ ਆਸਾਨ ਅਤੇ ਸਹੀ ਰਸਤਾ ਦੱਸਿਆ। ਗੁਰੂ ਜੀ ਸੰਸਾਰ ਨੂੰ ਨਿਰਾ ਅਧਿਆਤਮਕ ਗਿਆਨ ਹੀ ਨਹੀਂ ਸੀ ਦੇਣਾ ਚਾਹੁੰਦਾ ਬਲਕਿ ਸੱਚੇ ਧਰਮ ਨਾਲ

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उत्तर आधुनिक हिन्दी साहित्य में चित्रित उपभोक्तावाद

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शोध आलेख सार- उत्तर आधुनिक दौर में जब भारतीय सभ्यता व संस्कृति की बुनियादी जड़ें ही हिल गई हैं तो स्वाभाविक है समाज का चेहरा पहले बदलता दिखाई देगा। इस नये समाज को 'बौद्धिआ' ने 'उपभोक्ता समाज' की संज्ञा दी है। इस उपभोक्ता समाज में न ही कला, साहित्य, संस्कृति, राजनीति का सुपर स्ट्रचर वेसे किसी बुनियादी ढाँचे का मुख्यापेक्षी रह गया है। आज अपना एक सवनिर्मित सांस्कृतिक क्षेत्र है जो सभी नियमों से बाहर निका गया है। इसलिए उत्तर आधुनिक समाज उपभोग-केन्द्रित समाज है जिसमें कर्ता की व्यवस्था के स्थान पर वस्तुओं की व्यवस्था के आने से बाजार में इच्छाओं और विलासिताओं ने जोर पकड़ा है। आज मनुष्य की मूल चेतना में मात्र उपभोग है। उपभाग ही उसके जीवन का लक्ष्य, सत्य, दर्शन सब कुछ है। यही नई सभ्यता व संस्कृति का आधार है। मानव की इच्छाएँ, आवश्यकताएँ, इतनी असीम हो उठी हैं कि किसी तर्क सत्य या यथार्थ का महत्त्व ही नहीं रहा है। किसी के सुख भरे जीवन को देखकर मानव मन की चिंता व कुण्ठा का सटीक उदाहरण 'विष्णु प्रभाकर' की कहानी 'अभाव' में दिया गया है।

मुख्य शब्द- उपभोक्ता, साहित्य, काल, संस्कृति, समाज, जीवन, शब्द, मोक्ष।

हिन्दी साहित्य का प्रारंभ 1000 ई० के आसपास माना जाता है। मुख्यतः यह तीन कालों - आदिकाल, मध्यकाल तथा आधुनिक काल में विभक्त है। यह बात उल्लेखनीय है कि मानव ने अपना जीवन जीने के लिए ही समाज का गठन किया है और अपना अस्तित्व सुरक्षित रखने के लिए कुछ नियम निर्धारित किए। इन्हीं नियमों का रूप परिवर्तित होकर मूल्य बन गए। प्रत्येक समाज के जीवन मूल्य भी भिन्न होते हैं जो उस समाज की वास्तविक स्थिति का आईना होते हैं। 'मूल्य' शब्द अंग्रेजी के 'Value' शब्द का पर्याय है। भारत देश में विभिन्न दार्शनिक विचारधाराओं के कारण जीवन को विशेष महत्त्व प्रदान किया गया है। श्रेष्ठ जीवन-मूल्यों के आधार पर भारतीय संस्कृति व साहित्य ने सम्पूर्ण मानव जाति का नेतृत्व किया है जिसके कारण मानव को नई दिशा व मार्गदर्शन मिला है।

प्राचीन भारतीय साहित्य में धर्म, अर्थ, काम, मोक्ष आदि मूल्यों की चर्चा दी गई है। इनमें मोक्ष को सर्वोपरि मूल्य माना गया। परन्तु प्राचीन साहित्य से चलकर हिन्दी साहित्य तक आते-आते मूल्यों में काफी परिवर्तन हो गया और आधुनिक युग में मूल्यों में काफी विस्तार हो चुका है। कुछ नए मूल्य बने और कुछ पुराने मूल्यों का पतन भी हुआ। आधुनिक काल से पहले हिन्दी-साहित्य में मुख्य तौर से काव्य रचनाएं ही की गईं। पर आधुनिक काल में साहित्य में अनेक गद्य विद्याओं का भी विकास हुआ। आधुनिक काल में पारिवारिक सद्भाव, क्षमाशीलता, परोपकार, सहयोग, मानवतावाद, सहानुभूति, नारी सम्मान से संबंधित मूल्यों की प्रधानता देखी जा सकती है। इन मूल्यों की चर्चा तो की गई है पर लोग उन्हें अपने जीवन में नहीं उतारते। स्वार्थपरता के कारण व्यक्ति आत्मकेन्द्रित हो गया है और कुंठा व अहं का शिकार हो गया है।

आधुनिकता बोध व उत्तरी आधुनिकता के बारे में चर्चा करने से पहले, आधुनिकता का सही अर्थ जान लेना आवश्यक है। 'आधुनिक' शब्द से सामान्यतः तीन अर्थ निकालते हैं - समय सापेक्ष, नए का वाचक और एक विशेष दृष्टिकोण। आधुनिकता न तो किसी उम्र से और न ही समय से जुड़ी हुई है। वस्तुतः साहित्य में आधुनिकता का गहरा संबंध यथार्थ से होता है।

उत्तर आधुनिकता : अर्थ एवं अभिप्रायः

किसी भी शब्द के साथ जब 'उत्तर' शब्द का प्रयोग होता है तो सामान्यतः इसके दो अर्थ हो सकते हैं उस शब्द में निहित या उसके द्वारा बताई गई पूर्वस्थिति के स्थान पर कोई नई स्थिति उभर कर सामने आई है या फिर उत्तरस्थिति, पूर्वस्थिति को एक कदम और आगे ले आई है। साहित्य में ज्यादातर समर्थक जहाँ पहले अर्थ को महत्त्व ज्यादा देते हैं, वहीं दूसरे अर्थ के अनुसार चिन्तन करने वाले भी मौजूद हैं। दोनों ही

अर्थों में यह बात समान ही है कि जो पहले था वह पुराना व पसंदीदा नहीं रहा है, कुछ परिवर्तन ही समय की मांग है।

उत्तर आधुनिकता निस्संदेह आधुनिकता की प्रति-स्थिति है। यदि मानव सभ्यता व संस्कृति के कुछ वाक्यों में कहा जाए तो स्पष्ट है कि उसके प्रारम्भिक दौर में जिस धर्मान्धता, रूढ़ीवाद, अध्यात्म आदि का बोलबाला रहा उसे पुनर्जागरण और ज्ञानोदय ने छिन्न-भिन्न करते हुए कुछ नए प्रकार के तार्किक और वैज्ञानिक वृत्तांत और विचारधाराएँ दी। अर्थात् आस्था का स्थान अनास्था व विश्वास का स्थान अविश्वास ने ले लिया। भारत के पिछड़ेपन को दूर करने के नाम पर जिस आधुनिकता व नवजागरण की भावना को जगाया गया उसमें भारतीय नवजागरण की मूल चेतना व जीवन मूल्य कहीं खो से गये। यह बात विचारणीय हो गई कि पश्चिमी सभ्यता व विचारधाराएँ हमारे लिए कितनी अनूकूल हैं और कहीं, हम स्वयं को खोते तो नहीं जा रहे।

उत्तर आधुनिकता व हिन्दी साहित्य

साहित्य सदैव समाज का दर्पण होता है। स्वतन्त्रता प्राप्ति के पश्चात् तरह से समाज में परिवर्तन होता गया, साहित्य का स्वरूप भी बदलता रहा। स्वतन्त्रता प्राप्ति के बाद पश्चिम की अंधाधुंध नकल भारत में होने वाली और इसी नकल का प्रभाव चिन्तन पर भी पड़ा। उत्तर आधुनिकता को लेकर सोच के जो आयाम खुले हैं, वे यहाँ परिस्थितियों की दृष्टि से अभी तक पश्चिम की भांति गंभीर विद्रूपताओं से नहीं जुड़।

देवेन्द्र इस्सर के शब्दों में – “एकवाद विश्वजनीनता, केन्द्रीयता तथा परिपूर्णवाद पर आधारित साहित्य, कला व संस्कृति के सिद्धान्तों पर प्रश्नचिह्न लग गया। इन प्रश्नों व अस्वीकारों की जो बौछार आई उसने यूरोप और अमेरिका के साहित्य और चिन्तन को अपनी लपेट में ले लिया। भारत में भी इसकी अनुगूँज सुनायी देने लगी। इसी दशक में जाक देरिदा ने अविरचना (डिकंस्ट्रक्शन) का सिद्धान्त प्रस्तुत किया जो उत्तर आधुनिकता के बीच चिंतन में बड़ा सहायक सिद्ध हुआ। सामाजिक निर्माणवादी चिंतकों ने भी उत्तर आधुनिकता की नीच को सुदृढ़ किया।”¹

भारतीय साहित्य में आधुनिक काल का समय लगभग 1900 ई० में माना जाता है। यथार्थ के धरातल पर साहित्य का चिन्तन-मनन, नई सोच की ओर अग्रसर होता साहित्य उत्तरी, आधुनिकता को भी स्वीकार करता है। कवि नवीन मूल्यों की स्थापना को उत्सुक हैं—

आओ हम उस अतीत को भूलें,

और आज की अपनी रंग-रंग में अन्तर को छूलें। मुद्राराक्षक

अज्ञेय, धर्मवीर भारती, नरेश मेहता, शुम्भनाथ सिंह, उशा प्रियवंदा, मनु भंडारी, चन्द्रकान्ता, कमलेश्वर, जैनेन्द्र, निर्मल वर्मा, मालती जोशी, सुरेन्द्र वर्मा, विष्णु प्रभाकर, भीष्म साहनी आदि रचनाकारों ने आधुनिक युग बोध को हिन्दी साहित्य में नए आयाम प्रदान किए हैं।

हिन्दी साहित्य में चित्रित उपभोक्तावाद

उपभोक्तावाद : अर्थ व स्वरूप

उत्तर आधुनिक दौर में जब भारतीय सभ्यता न संस्कृति की बुनियादी जड़ें ही जिल गई हैं तो स्वाभाविक है समाज का चेहरा पहले बदलता दिखाई देगा। इस नये समाज को ‘बौद्धिआ’ ने ‘उपभोक्ता समाज’ की संज्ञा दी है। इस उपभोक्ता समाज में न ही कला, साहित्य, संस्कृति, राजनीति का सुपर स्ट्रचर वैसी किसी बुनियादी ढांचे का मुखपेक्षी रह गया है। आज अपना एक स्वनिर्मित सांस्कृतिक क्षेत्र है जो सभी नियमों से बाहर निकल गया है। इसलिए उत्तर आधुनिक समाज उपभोग-केन्द्रित समाज है जिसमें कर्ता की व्यवस्था के स्थान पर वस्तुओं के आने से बाजार में इच्छाओं और विलासिताओं ने जोर पकड़ा है। आज मनुष्य की मूल चेतना में मात्र उपभोग है। उपभोग ही उसके जीवन का लक्ष्य, सत्य, दर्शन सब कुछ है। यही नई सभ्यता व

संस्कृति का आधार है। मानव की इच्छाएँ, आवश्यकताएँ, विलासिताएँ, इतनी असीम हो उठी है कि किसी तर्क, सत्य या यथार्थ का महत्त्व ही नहीं रहा है। किसी के सुख भरे जीवन को देखकर मानव मन की चिंता व कुण्ठा का सटीक उदाहरण 'विष्णु प्रभाकर' की कहानी 'अभाव' में दिया गया है।

"ज्यो-ज्यों प्रोफेसर वर्मा की तृष्णा बढ़ती त्यों-त्यों अभाव की रेखा भी गहरी होती। रसवादी प्रोफेसर और रस-सागर के बीच एक अभेद्य दीवार थी, जिसके पार वे रस के लहाते समुद्र को देख तो सकते थे, पर उस तक पहुँचना असंभव था। इसी कारण अनजाने ही एक नयी प्रवृत्ति उनके भीतर जन्म ले रही थी - वे पास-पड़ोस के तथा सम्पर्क में आने वाले प्रत्येक व्यक्ति का सूक्ष्म अध्ययन करने लगे थे। हर आदमी के साथ सुख-दुःख लगा रहता है। परन्तु जैसे ही वे किसी के दुःख को खोज निकालते, उनका हृदय अनायास ही उल्लास से भर उठता। परन्तु दुनिया तो विचित्र है। कभी-कभी ऐसा होता कि प्रोफेसर किसी व्यक्ति में जरा-सा भी दुःख न ढूँढ पाते। तब उसको हंसते देखकर उनकी छाती में हूक उठने लगती और ये दीर्घ निःश्वास खींचकर कहते, आह ! कितना सुखी मनुष्य है?"²

समाज में औद्योगीकरण, बदलते हुए परिवेश, भ्रष्ट व्यवस्था, महानगरीय जीवन और यान्त्रिक सभ्यता में परिणामस्वरूप जीवन में बिखराव विश्रृंखलता, अकेलापन एवं निराशा घर कर गई। युवा पीढ़ी का बुजुर्ग पीढ़ी के प्रति अनदेखापन असहनीय है। एक बुजुर्ग दम्पती अपने अकेलेपन को दूर करने के लिए कबुतरों की गूँज को ही सहारा बनाते हैं-

"कैसी निस्तेज थी वह हँसी। बोलीं" आने तो न दें। गन्दा ही करते हैं घर को, पर जब हम दोनों अकेले बैठे-बैठे दीवारें ताकते रहते हैं तब उस उदासी ओर चुप्पी को तोड़ती उनकी आवाज़ हमें बराबर किसी तीसरे के होने का अहसास कराती रहती है। हम अकेले नहीं होते।"³

आज के उपभोक्तावादी युग की सन्तान माता-पिता की प्रोपर्टी और उनके द्वारा स्वयं के सुख की कामना तो करती है, मशीनी युग में शायद अनेक उपयोगी वस्तुएँ भी जुटा देती है, पर जो अपनापन उन्हें चाहिए वह देने में असक्षम है। व्यक्तिवादिता इस कदर हावी हो गई है कि हर रिश्ता उपभोग और निजी स्वार्थ की धिनौनी धरा पर ही रह गया है। 'नाग-फांस' कहानी में महिला के चौदह पुत्र हुए, कुछ भगवान को प्यारे हुए, बाकी पढ़-लिखकर व शादी करके दूर चले गये, यह दुःख और अकेलापन उसे इस कदर तोड़ देता है कि अपने पास बचे इकलौते लड़के को वह न तो बाहर पढ़ने के लिए जाने देती है और जब वह बीमार हो जाता है तो उसे दवाई भी पूरी तरह से नहीं देती है कि यदि वह ठीक हो गया तो मुझे छोड़कर चला जाएगा। जब उसकी चोरी पकड़ी जाती है तो वह बेहोशी की अवस्था में बड़बड़ा रही थी - "सुशील अच्छा हो रहा है वह कॉलेज जाएगा..... डॉक्टर बनेगा.....और फिर नहीं लौटेगा उसके भाई भी नहीं लौटे थे नहीं-नहीं, वह शहर नहीं जा सकता वह मुझे नहीं छोड़ सकता।"⁴

"भंदत आनन्द कौसल्यान' ने अपने लेख 'संस्कृति' में बताया है कि संस्कृति- सभ्यता का सम्बन्ध मात्र उपभोक्तावाद से नहीं है। "मानव की जो योग्यता उससे आत्म-विनाश के साधनों का आविष्कार कराती है, हम उसे उसकी संस्कृति कहें या असंस्कृति? और जिन साधनों के बल पर वह दिन-रात आत्म-विनाश में जुटा हुआ है, उन्हें हम उनकी सभ्यता समझें या असभ्यता? संस्कृति का यदि कल्याण की भावना से नाता टूट जाएगा तो वह असंस्कृति होकर ही रहेगी और ऐसी संस्कृति का अवश्यभावी परिणाम असभ्यता के अतिरिक्त दूसरा क्या होगा?"⁵

समाज में उपभोक्तावाद का बोलबाला है, छोटे से छोटी बड़ी से बड़ी चीज़ उपभोक्ता को आकर्षित करने के लिए हैं। सभी मूल्यों को ताक पर रखकर मात्र अंधाधुंध आगे बढ़ने की होड़ का रामधारी सिंह दिनकर ने इस प्रकार वर्णन किया है -

"यह प्रगति निस्सीम! नर का यह अपूर्व विकास
चरण-तल भूगोल! मुट्ठी में निखिल आकाश।"⁶

मनुष्य ने जितनी उन्नति की है उससे उसकी बुद्धि उतनी ही बढ़ती है और उपयोग की प्रवृत्ति ने उसे मशीन में परिवर्तित कर दिया पर उसका हृदय पीछे छू गया, भावना की सद्वृत्तियाँ व सवेदनाओं से हीन मानवता मात्र उपभोक्तावाद तक सीमित रह गई है।

किन्तु है बढ़ता गया मस्तिष्क ही निःशेष
छूट कर पीछे रह गया हृदय का देश
नर मनाता नित्य नूतन बुद्धि का त्यौहार
प्राण में करते दुःखी हो देवता चीत्कार।

संक्षेप में कहा जा सकता है कि उत्तर आधुनिक समाज एक समाज-विहीन स्थिति का सूचक है। मनुष्य एक सामाजिक प्राणी है यदि वह समाज में रहता है तो उसके संवेदनशील संबंध रहने ही चाहिए। यदि उपभोक्तावादी प्रवृत्ति ही हावी रहेगी तो सामाजिक स्थिति भंगकर हो उठेगी। समाज का टूटना किसी नई संस्कृति को जन्म नहीं दे सकता। उत्तर आधुनिकता की उपभोक्तावादी प्रवृत्ति में समाज की टूटन का हश्र क्या होगा, मात्र भविष्य के घास ही इसका उत्तर हो सकता है।

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पूजा

शोधार्थी

इतिहास विभाग

बाबा मस्तनाथ विश्वविद्यालय, रोहतक

सार

प्रकृति और मनुष्य का अत्यंत गहरा संबंध है। प्राचीन ऋषि-मुनि प्रकृति के पुजारी थे। प्रकृति की उपयोगिता को देखकर वृक्षों की पूजा की जाती थी यह परम्परा वर्तमान में भी विद्यमान है। मरुत, सूर्य, वरुण आदि को देवता मानकर उनकी पूजा की जाती रही है। प्राचीन जैन, बौद्ध, वैदिक आचार्य प्रकृति के प्रांगण में ही जीते थे। पर्यावरण वह परिस्थिति है जो मानव को चारों ओर से परिवेश में घेरे रहती है। प्राचीन काल से ही वृक्षों, नदियों और पर्वतों आदि को देवता के रूप में स्वीकार कर प्रकृति को नमन किया है तथा उत्सवों में प्रकृति की विशेष पूजा होती है। जमीन, पानी, हवा का मिला-जुला रूप पर्यावरण कहलाता है। वनस्पति, मानव, सूक्ष्म जीव तथा सृष्टि का प्रत्येक पदार्थ परस्पर एक-दूसरे से संबद्ध है। पर्यावरण संरक्षण अधिनियम 1986 की धारा 2 (क) में बताया गया है कि "पर्यावरण में जल, वायु, भूमि के अन्तर संबंध सम्मिलित हैं जो जल, हवा, जमीन और मनुष्य जीव तथा अन्य प्राणियों, पौधों, सूक्ष्म जीवों और सम्पत्तिके मध्य विद्यमान है।

परिचय

जैनधर्म जो एक मानवतावादी धर्म है। यह साध्य तथा साधन दोनों की पवित्रता में विश्वास रखता है। जैन धर्म जिन्दगी की सही ढंग से जीवन सिखाता है तथा जात-पात के भेदभाव से ऊपर उठकर राष्ट्रीयता के परिवेश में अध्यात्म का अवलम्बन कर अपने सहज स्वभाव को पहचानने का मूल-मन्त्र देता है। यह श्रमशीलता का मार्ग दिखाकर पुरुषार्थ को जागृत करता है। जैन धर्म को संसार का प्रमुख धर्म माना गया है। जिस ने धर्म का मूल आधार पर्यावरण सुरक्षा माना है। भगवाना महावीर का सबसे पहला उपदेश को आचारांग सूत्र में संकलित किया गया। आचारांग का पहला अध्ययन षट्काय जीवों की रक्षार्थ करना बताया है। महावीर स्वामी ने बताया कि पृथ्वी, जल, वायु, अग्नि, वनस्पति और त्रशकाय के प्राणी जीव हैं तथा साक्षात् प्राणधारी जीव हैं इन्हें अपने तरीके से जीने देना ही धर्म है। इन्हें कष्ट देना हिंसा तथा पाप माना गया है। अहिंसा परम धर्म है तथा हिंसा महापाप है।

जैन धर्म ने ही सबसे पहले वनस्पति, हवा, पानी, आग तथा धरा को जीव कहा है। त्रशकाय जीवों को अन्य विचारक भी जीव या प्राणी मानते हैं।

जैन धर्म की मान्यता है कि सम्पूर्ण ब्रह्माण्ड या लोक-रचना जीव तत्व से हुई है। सम्पूर्ण पर्यावरण को एक जीवंत इकाई माना जाता है। जैन धर्म का दार्शनिक आधार यह है कि सम्पूर्ण

ब्रह्माण्ड रचना में जीव तत्व की प्रमुख भूमिका है तथा उसी के उपग्रह से संसार का सामूहिक जीवन एक इकाई पर स्थिर है।

जैन धर्म का नारा – “जिओ और जीन दो” है। इसी “जिओ और जीने दो” में पर्यावरण जीव तत्व की आदर भावना प्रतीत होती है। पर्यावरण की जैन अवधारणा में पृथ्वी, जल, वायु, अग्नि, ऊर्जा, पेड़-पौधे, जीव-जंतु, कीट-पतंग, वनस्पतियां, मनुष्य तथा दिखाई न देने वाली देव नारक योनियां भी शामिल हैं। वर्तमान समय में विकास की अंधाधुंध दौड़ के पृथ्वी पर पर्यावरण की स्थिति बिगड़ चुकी है। इस तेजी से बदलते हुए परिवेश के कारण पर्यावरण काफी हद तक प्रभावित हो चुका है। अतिभोगवादी प्रवृत्ति तथा असीमित अकांक्षाओं के कारण मानव प्रकृति का तीव्रता से दोहन करके अपने ही अस्तित्व को खतरे में डाल रहा है। जैन धर्म इस स्थिति में मनुष्यों को यह निर्देश देता है कि उन्हें अपनी वास्तविक आवश्यकताओं से अधिक अन्न, धन-वैभव, भूमि-भवन आदि का संचय न करने का प्रण लेना चाहिए। इस संकल्प से एक तरफ प्रकृति तथा पर्यावरण का हित होता है वहीं दूसरी ओर प्रकृति के सीमित संसाधनों का लाभ समाज के प्रत्येक वर्ग को समान रूप से प्राप्त हो सकेगा।

तीर्थकरों के केवलज्ञान वृक्ष

पर्यावरण संरक्षण में जैन धर्मावलंबियों का बहुत योगदान रहा है। प्रकृति के इस प्रेम के चलते ही जैन धर्म के प्रमुख 24 तीर्थकरों से जुड़े 24 ऐसे महत्त्वपूर्ण वृक्ष हैं जिनका अधिक संख्या में धरती पर होना बहुत जरूरी है।

ऋषभदेव जी का वट वृक्ष है।

अजितनाथ जी का सर्पपर्ण वृक्ष है।

सम्भवनाथ जी का शाल वृक्ष है।

अभिनन्दन जी का देवदार वृक्ष है।

सुमतिनाथ जी का प्रिमंगु वृक्ष है।

पद्मप्रभु जी का प्रिमंगु वृक्ष है।

सुपार्श्वनाथ जी का शिरीष वृक्ष है।

चन्द्रभ्रम जी का नागवृक्ष है।

पुष्पदन्त जी का सालवृक्ष है।

शीतलनाथ जी का प्लक्षक वृक्ष है।

श्रेयान्स जी तेन्दू वृक्ष है।

वासुपुज्य जी का पाटला वृक्ष है।

विमलनाथ जी का जम्बू वृक्ष है।
अनन्तनाथ जी का पीपल वृक्ष है।
धर्मनाथ जी का दक्षिपर्ण वृक्ष है।
शांतिनाथ जी का नन्द वृक्ष है।
कुन्थुनाथ जी का तिलक वृक्ष है।
अरनाथ जी का आम वृक्ष है।
मल्लिनाथ जी का कुम्पअशोक वृक्ष है।
मुनिसुव्रतनाथ जी का चम्पक वृक्ष है।
नमिनाथ जी का बकुल वृक्ष है।
नेमिनाथ जी का मेषशृंग वृक्ष है।
महावीर जी का शाल वृक्ष है।

जैन तीर्थकरों को कठोर तपस्या और उत्कृष्ट साधना के बाद ही केवल ज्ञान की प्राप्ति होती है। इस केवल ज्ञान के द्वारा ही वे सर्वोसर्वा तथा भूत, भविष्य और वर्तमान के सभी जड़-चेतन पदार्थों के युगपत ज्ञाता-द्रष्टा बन जाते हैं। जैन शास्त्रों में इन सभी वृक्षों को अशोकवृक्ष की संज्ञा दी गई है। इन सबसे यह स्पष्ट होता है कि जहाँ एक ओर वृक्ष मनुष्य को जीवनदायिनी प्राणवायु प्रदान करते हैं वहीं उसकी आध्यात्मिक साधना के भी अनुकूल उद्देश्य बनते हैं।

जैन तीर्थकरों के चिन्हों में पशु-पक्षियों को महत्त्व

प्रकृति, मनुष्य तथा अन्य प्राणियों का सम्मिलित रूप है। इस कथन की सत्यता जैन धर्म के 24 तीर्थकरों के चिन्हों में स्पष्ट दिखाई देती है। जैन धर्म में हर एक तीर्थकर से संबंधित एक चिन्ह को खास मान्यता प्राप्त हुई है। ये सभी चिन्ह उन तीर्थकरों की प्रतिमाओं पर उनके साथ अंकित रहते हैं। तीर्थकरों की प्रतिमाओं पर अलग-अलग चिन्हों के स्थायित्व को पहचानकर ही तीर्थकर विशेष की पहचान की जाती है। जैन धर्म तीर्थकरों के इन चिन्हों में वृषभ (बैल), हाथी, घोड़ा, बंदर, चकमा, कमल, मगर, गैंडा, भैंसा, सूकर, सेही, हिरण, बकरा, मछली, कछुआ, नीलकमल, सर्प तथा सिंह आदि वन्य जीव-जंतुओं के शामिल होने के कारण संपूर्ण प्रकृति के प्रति आदर-सद्भाव की भावना दृष्टिगोचर होती है।

जैन धर्म में आहार और पर्यावरण

जैन धर्म में सूर्य के ताप वाले स्थान पर, अन्धकार वाले मकान में तथा वृक्ष के नीचे बैठकर भोजन नहीं करना चाहिए। हाथ, मूँह, पैर को धोये बिना, निर्वस्त्र शरीर, मैले कपड़े पहने हुए तथा बाँएँ हाथ से कभी भोजन नहीं करना चाहिए। जैन धर्म में भोजन को शारीरिक शक्ति

के साथ ही वैचारिक शक्ति का साधन भी माना जाता है। जैन धर्म में मांसाहार का पूर्ण निषेध है क्योंकि मांसाहार के लिए जीव-जन्तुओं, पशु-पक्षियों तथा अंडजों की हत्या करनी पड़ती है। जैन धर्म में मृत जीवों का मांस खाना भी निषेध है। जैन धर्म में मांसाहार निषेध के वैज्ञानिक कारण माने गए हैं। यह पर्यावरण संरक्षण तथा वन्य जीवों की रक्षा से जुड़ा हुआ है।

मांस प्राप्त करने के लिए अनेक जीवों की विभिन्न प्रजातियों की हिंसा की रही है। जिसके कारण जीव-जन्तुओं की दुर्लभ प्रजातियाँ समाप्त हो चुकी तथा अनेक समाप्त होने के कगार पर हैं। मांसाहार के अलावा जैन धर्म में पशुओं के चमड़े का उपयोग भी निषेध है। जैन जीवन शैली में व्यावहारिक रूप से चमड़े की बैल्ट, पर्स तथा वस्त्र आदि का उपयोग करना निषेध है।

जैव-विविधता

जैन धर्म का मानना है कि जगत में सर्वत्र जड़ तथा चेतन तत्व विद्यमान हैं। वे सभी जीव हैं जो चेतनायुक्त होते हैं। जब जीव प्राणयुक्त होता है तो उस जीव की व्यावहारिक सत्ता भी दृष्टिगोचर होती है। जैन धर्म में बहुत ही वैज्ञानिक तरीके से स्थावर जीवों के साथ ही त्रस जीवों के भेद-प्रभेद भी प्राप्त होते हैं। इन त्रस जीवों के भेद उनकी इन्द्रियों के आधार पर किए जाते हैं। जैन धर्म में जीवों के कुलों तथा योनियों का उल्लेख प्राप्त होता है। जिससे प्राणियों की असंख्य प्रजातियों तथा उनकी उत्पत्ति के स्थानों का पता चलता है। प्राणियों के कुल तथा योनियों के माध्यम से ही पृथ्वी पर पर्यावरण की विविधता तथा उसकी समृद्धि का पता चलता है। जैन धर्म के अनुसार सभी सूक्ष्म व स्थूल जीवों का स्वतंत्र अस्तित्व है तथा सभी जीव अपना स्वतंत्र अस्तित्व रखते हैं। यह जैन धर्म में सहअस्तित्व का सिद्धान्त है।

जैन धर्म में जल सिद्धान्त

जैन धर्म में पानी को छानकर उपयोग करने का सिद्धान्त महत्वपूर्ण है। जल के इसी सिद्धान्त में जल प्रदूषण की मुक्ति का रहस्य है। जैन धर्म सिद्धान्त में कपड़े से पानी को छानकर पीने तथा अन्य कार्यों में उपयोग किया जाता है ऐसा करने से पानी के अन्दर समाहित सूक्ष्म जीव कपड़े के ऊपर रह जाते हैं ऐसा करने से पानी के अन्दर समाहित सूक्ष्म जीव कपड़े के ऊपर रह जाते हैं। बाद में उन सूक्ष्म जीवों को उसी जल स्रोत में प्रवाहित किया जाता है जहाँ से जल प्राप्त किया जाता है। इससे उन सूक्ष्म जीवों की प्राण रक्षा की जाती है। पानी को छानकर पीने से हमारा स्वास्थ्य भी अच्छा रहता है। जैन धर्म के अनुसार यह निर्देश दिया जाता है कि एक जल स्रोत के सूक्ष्म जीवों को दूसरे जल स्रोत में नहीं छोड़ना चाहिए क्योंकि भिन्न-भिन्न जल स्रोतों के जल की रासायनिक गुणवत्ता भी भिन्न-भिन्न होती है जिस कारण एक जल स्रोत के जीव अन्य जल स्रोत में जीवित नहीं रह सकते।

जैन धर्म में मान्यता है कि नदियों में स्नान करना वर्जित माना जाता है। इससे जल दुषित होता है तथा जल में व्याप्त सूक्ष्म जीवों को हानि होती है। इस प्रकार जैन धर्म में जल संरक्षण पर बल दिया जाता है। पर्वतीय जल स्रोतों में औषधियाँ सम्मिलित होती हैं अतः इस पल में स्नान करना स्वास्थ्यवर्धक माना जाता है। ऐसे विशुद्ध जल से तीर्थकर नेमिनाथ को बारात प्रस्थान से पहले नहलाया गया था।

जैन धर्म में प्रकृति सम्मान

जैन धर्म की जीवन शैली अन्य धर्म की अपेक्षा भिन्न तथा इतनी महत्वपूर्ण है जो पर्यावरण की शुद्धता में सहायक होता है। जैन साधु अपने सम्पूर्ण जीवन काल में पैदल यात्रा करते हैं। उनकी यह पद-यात्रा प्रकृति के साथ सीधा संबंध स्थापित करती है। वर्षा काल के चार महीनों तक जैन साधु एक स्थान पर रुककर प्रकृति के उल्लास का स्वागत करते हैं। वर्षाकाल में असंख्य कीड़े-मकोड़े भी अपनी विश्वयात्रा पर निकलते हैं अतः उनके संचरण में तथा विकास में बाधा न पहुँचाने के लिए ही जैन साधु अपनी यात्रा को स्थगित करते हैं।

जैन-साधना परम्परा में एक साधु तथा गृहस्थ सभी प्रतिक्रमण तथा सामाजिकता की साधना करते हैं। मनुष्य का मन, विचार, क्रिया आदि मनुष्य के स्वभाव का बदलती है। सामायिक साधना में मनुष्य अपने मन-वचन-काम को लौटाकर अपनी आत्मा के स्वभाव को स्थिर रखता है। सामायिक का अर्थ है मनुष्य द्वारा अपनी विषमताओं पर विजय प्राप्त करना। वर्तमान समाज में विषमता तथा द्वन्द्व की समस्या सबसे बड़ी है जिस कारण मनुष्य के मन के अन्दर अशान्ति पैदा होगी। इस अशान्ति को मनुष्य बाहरी दुनिया के शोरगुल में भूलना चाहता है। संसार में ध्वनि-प्रदुषण को मनुष्य के अन्दर थी अशान्ति का परिणाम माना जाता है। इस ध्वनि प्रदुषण को कम करने के लिए विषमता को कम करना अपने अन्तःमन को शान्त रखना, सामायिक साधना तथा भाग-दौड़ को कम करना अत्यंत आवश्यक है। जैन धर्म के अनुसार साधु-जीवन में पाँच समितियों तथा तीन गुप्तियों द्वारा भी मन-वचन-काम की क्रियाओं पर संयम कर साधना की जाती है। इससे संयम यात्रा तथा पर्यावरण में शुद्धता आयेगी।

जैन साधुओं की साधना अहिंसामयी होती है। प्राणिसंयम ही उनकी साधना का मूल है। प्राणिसंयम की इसी साधना के क्रम में वे एकेन्द्रिय से लेकर पंचेन्द्रिय तक के समस्त जीवों की रक्षा करते हैं। जैन साधु अति सूक्ष्म जीवों की रक्षा के लिए अपने पास एक मयूर पंखों की पिच्छी रखते हैं। ये पंख मोरों द्वारा कार्तिक माह में स्वयं ही गिराए जाते हैं।

जैन धर्म में किसी भी तरह के धार्मिक अनुष्ठानों तथा यज्ञों आदि में पशु बलि को निषेध माना जाता है। जैन आचार्यों ने अतिथि सत्कार तथा धार्मिक क्रियाकलापों में पशु हिंसा करना पूर्णतः वर्जित है। जैन धर्म में पशु-पक्षियों को किसी पत्थर या शिल्प द्वारा छेदन-भेदन करना भी पूर्णतः वर्जित माना जाता है।

भगवान पार्श्वनाथ ने महीपाल नामक एक याज्ञिक के यज्ञ से जलते हुए नाग-नागिन को बाहर निकलवाकर उन्हें धर्म उपदेश दिया।

जैन धर्म में वायु को सचेतन माना गया है। दशवैकालिक सूत्र में भी कहा है कि वायु सचेतन है क्योंकि वह अन्य की प्रेरणा के बिना ही अनियत रूप से गमन करती रहती है। वायु को चलनधर्मा कहा गया है। वायुकायिक जीवों की उत्पत्ति के योग्य होने के कारण ही उसे वायु कहा जाता है। जो भी जीव वायु को अपने शरीर के रूप में ग्रहण करता है वह वायुकायिक कहलाता है।

सन्दर्भ ग्रन्थ

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भर्तृहरि का अर्थ विज्ञान में योगदान



डॉ० सुभाष चन्द्र गुप्ता

प्राचार्य

बाबा मोहनराम किसान (सह शिक्षा)

स्नातकोत्तर महाविद्यालय, मिलकपुर, भिवाड़ी, जिला-अलवर, राजस्थान

संस्कृत वैयाकरणों का भाषाविज्ञान के क्षेत्र में महान् योगदान है। व्याकरण वेदाङ्गों में 'मुख' माना गया है और भर्तृहरि ने भी कहा है "प्रथम छन्द सामङ्गप्राहुर्व्याकरणं बुधाः।" व्याकरण में भाषा के सभी अङ्गों की चर्चा रहती है। कुद विद्वान् व्याकरण को आधुनिक भाषाविज्ञान का पर्याय भी मानते हैं। प्राचीन काल में व्याकरण का क्षेत्र व्यापक था और उसके अन्तर्गत उन सभी विषयों का अध्ययन होता था जिनका अध्ययन आजकल भाषाविज्ञान में हो रहा है। व्याकरण से भाषा का शीघ्र एवं सरलता से ज्ञान ही नहीं होता वरन् सन्देहों का निराकरण भी हो जाता है।¹

भर्तृहरि का नाम व्याकरण के क्षेत्र में विशेष महत्व रखता है। उनका सुप्रसिद्ध ग्रन्थ 'वाक्यपदीय' है। व्याकरण की दृष्टि से 'वाक्यपदीय' शब्द का अर्थ इस प्रकार है—

वाक्यं च पदं वाक्यपदेः

वाक्यपदे अधिकृत्य कृतो ग्रन्थः वाक्यपदीयम्।²

वाक्यपदीय में तीन काण्ड हैं। प्रथम काण्ड में 156 कारिका, द्वितीय काण्ड में 487 कारिका और तृतीय काण्ड में 627 कारिकाएँ हैं। तृतीय काण्ड में निम्नलिखित चौदह समुद्देश हैं—

(1) जाति, (2) द्रव्य, (3) सम्बन्ध, (4) भूयोद्रव्य, (5) गुण, (6) दिक् (7) साधन, (8) क्रिया, (9) काल, (10) पुरुष, (11) संख्या, (12) उपग्रह (13) लिङ्ग (14) वृत्ति।

भर्तृहरि ने शब्दों द्वारा विशेष अर्थ व्यञ्जना के निम्न कारणों का निर्देश किया है—

ससर्गो विप्रयोगश्च साहचर्यं विरोधिता।

अर्थः प्रकरणं लिङ्गं शब्दस्या न्यस्य संनिधिः।।

सामर्थ्यमौचिती देशः कालो व्यक्ति स्वरादयः।

शब्दार्थस्थानवच्छेदे विशेषस्मृतिहेतवः।।³

भर्तृहरि ने उक्त कारिकाओं में अर्थ व्यंजना के नियमन के कारणों का निरूपण किया है।

1. संसर्ग के द्वारा शब्द का अर्थ नियमित होता है, यथा सशंखचक्रो हरिः। इस प्रयोग में जहाँ शंख और चक्र का संसर्ग होगा, वहाँ अनेकार्थक 'हरि' पद 'विष्णुअर्थ' का वाचक होगा या इसी अर्थ में नियमित हो जायेगा।
2. विप्रयोग के द्वारा शब्द में किसी अर्थ का नियमन यथा, अशंखचक्रोहरि। यहाँ पर शंख चक्र से विप्रयुक्त हरि से आशय विष्णु भगवान का ही है।
3. साहचर्य के द्वारा शब्द का अर्थ नियमन— वाचकता का नियमन, अर्जुन शब्द का अर्थ स्वच्छ, एक वृक्ष विशेष तथा कुन्ती का तृतीय पुत्र है। यदि भीमार्जुन शब्द का प्रयोग है तो यहाँ अर्जुन शब्द का अर्थ पाण्डवपुत्र है।
4. विरोध से शब्द के अर्थ का नियमन— संस्कृत में 'कर्ण' शब्द का अर्थ कान है। कर्ण महाभारत का प्रसिद्ध पात्र भी है यदि हम कर्णार्जुन कहते हैं तो यहाँ कर्ण से अभिप्राय कुन्तीपुत्र कर्ण है न कि कान से। क्योंकि महाभारत में कर्ण और अर्जुन की शत्रुता प्रसिद्ध ही है।
5. 'अर्थ' से शब्द के अर्थ का नियमन। संसार की विपत्तियों के त्राता 'स्याणु' की मैं वन्दना करता हूँ—

स्वाणुं भजभवच्छिदे।

यहाँ स्याणु से तात्पर्य भगवान शिव से है न कि स्तम्भ से।

6. प्रकरण से शब्द के अर्थ का नियमन। 'सैन्धवमानय' पद से प्रयुक्त सैन्धव शब्द के दो अर्थ हैं— नमक और घोड़ा। यदि कोई व्यक्ति यात्रा के प्रसंग में इस वाक्या का प्रयोग करता है तो उस समय 'सैन्धव' शब्द का अर्थ घोड़ा होगा और भोजन के अवसर पर सैन्धव का अर्थ सैंधा नमक होगा।

7. लिङ्ग से शब्द के अर्थ का नियमन—

कृपितो मकरध्वजः

यहाँ मकरध्वज शब्द के दो अर्थ समुद्र और कामदेव ही है।

8. सन्निधि से शब्द के अर्थ का नियमन। शब्दों की समीपता से 'भगवान पुरारि' इस वाक्य में 'पुरारि' शब्द का अर्थ ही प्रकट करता है। पुर का अर्थ नगर भी है और नगर के शत्रु व्यक्ति हो सकते हैं किन्तु भगवान शब्द के सान्निध्य के कारण पुरारि शब्द का अर्थ शंकर ही होता है।

9. सामर्थ्य से शब्दार्थ नियमन

'मधुनामत्तः पिकः' वाक्य में मादकता के सामर्थ्य के कारण नानार्थक 'मधु' पद से केवल 'वसन्त' रूप ही अर्थ समझा जा सकता है, मद्य आदि रूप नहीं।

10. औचित्य से शब्द के अर्थ का नियमन—

पातु वो दयितामुखम्

यहाँ औचित्य के कारण (विरह में परित्राण रूप औचित्य के कारण) 'दयितामुख' पद से केवल 'प्रियतमा की अनुकूलता' ही अभीष्ट है, न कि उसका मुख।

11. देश के द्वारा शब्द के अर्थ के नियमन—

भतयत्र परमेश्वरः

इस प्रयोग में 'देश' राजधानी रूप स्थान के कारण परमेश्वर से यहाँ अभिप्राय राजा से है न कि भगवान से।

12. काल से शब्द के अर्थ का नियमन—

चित्रभानुविभाति।

इस वाक्य में प्रयुक्त 'चित्रभानु' शब्द सूर्य तथा अग्नि अर्थ का वाचक है किन्तु काल के अनुसार रात्रि में चित्रभानु का अर्थ अग्नि है तथा दिन में चित्रभानु का आशय सूर्य से हैं।

13. व्यक्ति से शब्द के अर्थ का नियमन—

मित्रं भाति

इस वाक्य में नपुंसकलिंग का मित्र शब्द केवल सुहृद रूप अर्थ का और मित्रोभाति प्रयोग में पुल्लिंग का 'मित्र' शब्द केवल सूर्य रूप अर्थ का ही वाचक हो सकता है।

14.15.16. स्वरादयः द्वारा शब्द के अर्थ का नियमन।

स्वर के तीन भेद होते हैं— उदास्त, अनुदस्त और स्वरित।

'इन्द्रशत्रु' इस पद के स्वर भेद के कारण इन्द्र का जो शत्रु, अन्य कोई व्यक्ति और इन्द्र ही जो शत्रु अर्थात् इन्द्र के दो अर्थ हो जाते हैं, पर यह स्वर-भेद के अर्थ-परिवर्तन वैदिक मन्त्रों में ही होता है।

इस प्रकार भर्तृहरि ने अर्थ विज्ञान के क्षेत्र में महत्वपूर्ण योगदान किया है। उन्होंने अर्थ परिवर्तन के कारणों का सुन्दर निरूपण किया है। इसी प्रकार भर्तृहरि ने वाक्यपदीय में बताया है कि एक शब्द घट होता है, दूसरा अर्थ घट और तीसरा ज्ञान घट। शब्द, अर्थ और ज्ञान, यह क्रम है ज्ञान का। पहले हम शब्द को जानते हैं, फिर उसके अर्थ को जानते हैं और तब वह ज्ञानकार होता है।

आत्मरूपं यथा ज्ञाने ज्ञयरूपं च दृश्यते।

अर्थरूपं तथा शब्दे स्वरूपं च प्रकाशते।⁴

इस प्रकार अर्थ विज्ञान के अनेक महत्वपूर्ण सिद्धान्तों का वाक्य में निरूपण किया है। यह ग्रन्थ महार्णव है जिसमें अर्थ ज्ञान का भण्डार है।

भर्तृहरि ने कहा है कि वाक्यों में पद पृथक्-पृथक् सामान्य अर्थ का बोध कराते हैं, परन्तु समास होने से वे विशेष अर्थ का बोध कराते हैं—

वृत्तौ विशेषवृत्तित्वाद् भैदे सामान्यवाचिता।⁵

समास होने पर 'निष्कौशाम्बिः' शब्द में निस् उपसर्ग निष्कान्त का बोध कराता है, पृथक् होने पर ऐसा नहीं होता। समास होने से कितने ही शब्द जाति विशेष के वाचक हो गए हैं। अतएव पतञ्जलि ने कहा कि,

अस्त्यत्रा विशेषो जात्यात्रा सम्बन्ध क्रियते ।

समास और असमस्त में अर्थ भेद का वर्णन करते हुए भर्तृहरि ने लिखा है कि—

भेदे सति निरादीना क्रान्ताद्यर्थेष्वसंभवः ।

प्राग्वृत्तेर्जातिवाचित्वं न च गौरखरादिषु ।⁶

समास होने से 'लवैनिष्कौशाम्बि' में जिस प्रकार विशिष्ट अर्थ प्रतीत होता है, उसी प्रकार 'दध्योदनः' में दधि शब्द दधिमिश्रित, 'गुडधाना' में गुड़ शब्द का गुड़मिश्रित, शाकपार्थी में शाक शब्द शाकीप्रिया का बोधक है। गोरखर, कृष्णसर्प, लोहितशालि, शब्द खर, सर्प, शालि की जाति विशेष के बोधक हैं प्रत्येक काले सर्प को कृष्ण सर्प नहीं कह सकते। समाज में समुदाय का अर्थ प्रधान होता है और वही लिया जाता है। पद का अर्थ नहीं।

उपर्युक्त विवेचन से यह स्पष्ट हो जाता है कि भाषा के वैज्ञानिक अध्ययन में संस्कृत वैयाकरणों का कार्य अत्यन्त महत्वपूर्ण है। उन्होंने व्याकरण के अन्तर्गत ही भाषा के तत्त्वों का अत्यन्त वैज्ञानिक ढंग से विश्लेषण किया। ईसा पूर्व प्राचीनकाल में भारत में वैयाकरणों ने भाषा के तत्त्वों का जैसा वैज्ञानिक ढंग से विश्लेषण प्रस्तुत किया, वह आज सहस्राब्दियों के बाद भी अप्रतिम है। निश्चय ही भाषा के विज्ञान में संस्कृत का महान योगदान रहा है।

सन्दर्भ ग्रन्थ सूची

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2. भाषा विज्ञान
3. वाक्यपदीय, द्वितीय काण्ड, कारिका 315—16
4. वाक्य० का० 3 पृ० 67
5. वाक्य० का० 3 पृ० 468
6. वाक्य० 3, पृ० 469

“Development of Logical Thinking in Elementary School Students in relation to Demographic Variable”

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ABSTRACT

The present study was conducted to investigate Logical Thinking in Elementary School Students. Logical Thinking and Demographic Variable are interrelated. The point of the examination was to discover the relationship of Logical Thinking of Elementary School Students with Demographic Variable. The study used descriptive method of research. The investigator had taken 240 secondary school students by using random sampling technique respectively. The students were assessed by using Socio - economic status scale by Kalia and Sahoo and Age of the subjects will be obtained from the school records.

KEYTERMS : Logical Thinking, Demographic Variable and Elementary School Students.

The human child, for a long time, was presumed to be non-different from the adult; the little child was considered a miniature adult. He was dressed in adult clothes cut to suit his size. He was expected to think and behave like adults. It took a long time for this faulty conception of human development to change. Small children now are no longer considered as miniature adults and they are not expected to think and behave like their adult counterparts. Piaget has experimentally proved that adult forms of thought are distinct from those of children. The extensive research of Jean Piaget has helped dispelling this very common misconception regarding the nature of human thought and intelligence.

JUSTIFICATION OF THE STUDY

Since the development of logical thinking is very important for the cognitive functioning of an individual throughout his life; and also it is most crucial from the educational point of view, the important issue before us today is to identify the structure of elementary school student thought

taking into account the maximum number of its dimensions. Equally important is to develop a matching model of curriculum and pedagogy for class room instruction in different subjects.

The present investigator, however, thinks more significant thing would be to know the acquisition of the necessary tools for logical thinking and to see the development of these tools in respect of certain variables. Benet and others much before Piaget tried to describe human intelligence in terms of one's capacity to think rationally. In the light of above discussion, the present investigator wants to conduct the study in Assam state. The main purpose of the study will be to see a correspondence between child's acquisitions of various tools or instruments on which logical thinking depends and his/her actual measured intelligence, age and socio- economic status.

STATEMENT OF THE PROBLEM:

Development of Logical Thinking in Elementary School Students in relation to Demographic Variable.

OBJECTIVES OF THE STUDY:

The study is designed in the following objectives.

1. To study the development of conservation of mass with respect to socio-economic status.
2. To study the development of conservation of weight with respect to socio-economic status

HYPOTHESES OF THE STUDY:

1. There is no relationship between the development of mass conservation and socio - economic status.
2. There is no relationship between the development of weight conservation and socio-economic status

METHODOLOGY:

Descriptive survey method of Research was used to conduct the present investigation.

POPULATOION:

Students studying in Elementary School of Assam State was the target population of the study.

SAMPLE:

A sample of 240 students studying in Elementary schools of Barpeta District of Aasam was selected. Random sampling technique was used to draw out sample from the population.

TOOLS USED:

The following tools will be used for collecting data:

- Socio - economic status scale by Kalia and Sahoo.

- Age of the subjects will be obtained from the school records.

STATISTICAL TECHNIQUE USED

The exact procedure for this piece of research and the statistical designs that have been used correspond to the specific objectives of the study. Before proceeding further, therefore, the specific objectives are stated as under.

DELIMITATIONS OF THE STUDY

- The study was conducted in Barpeta District of Assam.
- The study was restricted to 10 government and 10 private schools in Barpeta District of Assam.
- The study was delimited to the 240 students in the age group of 6-11⁺.

ANALYSIS AND INTERPERTATION

Table 01
Frequency/ Per cent frequency of mass conservation
by socio-economic status (UR-I)
Sample size – 240

Mass Conversation	Socio –Economic Status			Total
	01	02	03	
00	01 (8.33)	10 (21.74)	20 (32.26)	31 (25.83)
01 (0.00) (2.17)	00 (4.84)	01 (3.53)	03	04
02	11 (91.67)	35 (76.09)	39 (62.90)	85 (70.83)

(Figures in parentheses denote %ages column-wise)

Category wise distribution of subjects is:

1 = 12

2 = 46

3 = 62

Table 02
Frequency/Per cent frequency of mass conservation
by Socio-economic Status (UR-2)
Sample size – 240

Mass Conversation	Socio –Economic Status			Total
	01	02	03	
00	01 (20.00)	16 (19.23)	03 (9.38)	20 (16.67)
01	01 (20.00)	16 (19.28)	03 (9.38)	20 (16.67)
02	03 (60.00)	51 (61.45)	26 (81.25)	80 (66.67)
Total	05	83	32	120

(Figures in parentheses denote %ages column-wise)

Table 03
Frequency/Per cent frequency of Mass Conservation
by Socio-economic Status (Total)
Sample size - 240

Mass Conversation	Socio –Economic Status			Total
	01	02	03	
00	02 (11.76)	26 (20.16)	23 (24.47)	51 (21.25)
01	01 (5.88)	17 (13.18)	06 (6.38)	24 (10.00)
02	14 (32.35)	86 (66.67)	65 (69.15)	165 (68.75)
Total	17	129	94	240

(Figures in parentheses denote %ages column-wise)

"Similarly Objective No. 02 was expressed so as to think about the advancement of preservation idea of weight' concerning SES and the outcomes identifying with this target as far as frequencies.

CONCLUSION OF THE STUDY

The relationship of logical thinking and age can be studied via analysing the results of different conservation concepts like socio-economic status, mass, weight and volume and other such abilities like seriation and classification. The analysis that follows reveals clearly the possible relationship between logical thinking and chronological age of children.

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स्वतंत्रता पश्चात से उदारीकरण के पूर्व में मुद्रा का प्रभाव

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सारांश:- मौद्रिक प्रभाव का अर्थ वास्तविक कीमत तथा मांग के बीच सम्बन्ध होता है। (The rate of exchange of a country's currency is determined by its demand and supply in the international money market) जब क कीमत तथा पूर्ति प्रत्यक्ष रूप से सम्बन्धित होते हैं तब मांग वक्र का ढलान बाएं से दायें नीचे की ओर होता है जब क पूर्ति वक्र का ढलान बाएं से दायें ऊपर की ओर होता है। प्रोफेसर कुरीहारा के अनुसार स्वतंत्र वनमय दर उस स्तर पर निर्धारित होती है जिसपर वदेशी

वनमय की मांग तथा पूर्ति बराबर हो जाए। (A free exchange rate tends to be such a to equate the demand for and supply of foreign exchange-Kurihara) मुद्रा प्रभाव के दो महत्वपूर्ण तथ्य जो वदेशी मुद्रा पूर्ति में गिरावट की व्याख्या करते हैं जब घरेलू करेंसी के रूप में इसकी कीमत गिरती है

1. जब वदेशी करेंसी (घरेलू करेंसी के सम्बन्ध में) सस्ती हो जाती है तब घरेलू अर्थ व्यवस्था में वदेशी करेंसी की क्रय शक्ति घटने की प्रवृत्ति रखती है जिससे घरेलू अर्थव्यवस्था में निर्यातों में कमी आ जाती है। जिसके फलस्वरूप वदेशी करेंसी की पूर्ति कम हो जाती है।
2. जब वदेशी करेंसी (घरेलू करेंसी के सम्बन्ध में) सस्ती हो जाती है और घरेलू बाजार में इसकी क्रय शक्ति घट जाती है तब वदेशी निवेश (FDI) में कमी निवेश करेंगे इसके फलस्वरूप वदेशी करेंसी की पूर्ति कम हो जाएगी।

स्वतंत्रता पश्चात से उदारीकरण के पूर्व की स्थिति अंतरराष्ट्रीय मुद्रा कोष की स्थापना 27 दिसम्बर 1945 को हुयी इस संस्था ने अपना कार्य 1 मार्च 1947 से प्रारंभ किया यह प आरंभ के उसके सदस्यों की संख्या जून 1991 तक 155 हो चुकी थी साम्यवादी देश प्रारंभ से ही मुद्रा प्रबंधन से अलग रहे थे, परन्तु अप्रैल 1980 से साम्यवादी चीन ने कोष की सदस्यता प्राप्त कर ली थी। वर्तमान वर्षों में कुछ अन्य साम्यवादी देशों ने भी कोष की सदस्यता प्राप्त कर ली, 1992 में पूर्व के सोवियत संघ में सम्मिलित अनेक राज्यों को मुद्रा कोष की सदस्यता दी गई स्विट्जरलैंड भी कोष का सदस्य नहीं था परन्तु 1992 में इसने भी सदस्यता प्राप्त कर ली। प्रोफेसर हॉम ने

मुद्रा कोष की चर्चा करते हुए इसके केंद्रीय बैंकों का बैंक तथा विश्व की मौद्रिक व्यवस्था का प्रदान माना है। जिस प्रकार किसी राष्ट्र का केंद्रीय बैंक अपने देश के बाणज्य तथा अन्य बैंकों के नगद कोशों की व्यवस्था करता है। उसी प्रकार यह कोष सदस्य राष्ट्रों से प्राप्त किये गए साधनों का केन्द्रिकर्ण करके अंतराष्ट्रीय मौद्रिक आवश्यकताओं की पूर्ति करने में सहायक होता है। जिस प्रकार केंद्रीय बैंक साखनिति में सामंजस्य स्थापित करता है उसी प्रकार अंतराष्ट्रीय मुद्रा प्रबन्ध सदस्य राष्ट्रों की मौलिक एवंमार्थक नीतियों समायोजन कर संतुलन लाने का प्रयास करता है। यह सब होते हुए भी समझ लेना आवश्यक है की केंद्रीय दल और मुद्रा प्रबंधन की प्रकृति में कुछ महत्वपूर्ण अंतर है।

मुद्रा प्रबंधन का प्रभाव केंद्रीय बैंक वाणज्य बैंकों को दिए गए आदेशों के पालन के लिये व्यवहार कर सकता है। जब क अंतराष्ट्रीय मुद्रा प्रबन्ध को ऐसा कोई भी अधिकार प्राप्त नहीं है, की वह सदस्य देशों को निर्धारित नियमों के पालन के लिये शक्य कर सके यह तो पूर्ण रूप से अंतराष्ट्रीय सहयोग की भावना पर आधारित। इस प्रकार मुद्रा प्रबंधन की स्थापना मौद्रिक क्षेत्र में राष्ट्रीय एवं पूर्ण अंतराष्ट्रीयता के बीच एक समझौता मात्र है। मुद्रा प्रबंधन एक स्थाई मौद्रिक संस्था के द्वारा अंतराष्ट्रीय मौद्रिक सहयोग को प्रोत्साहन देता है। अंतराष्ट्रीय के व्यापार के प्रसार एवं संतुलित विकास के लिये उपयुक्त सुविधाएँ प्राप्त करना और इस प्रकार राष्ट्रों को मजबूत करने के उच्च स्तर को स्थापित करना और उसके बनाये रखना तथा सदस्य राष्ट्रों के मध्य प्रतिस्पर्धात्मक बिनमय अवमूल्यन को रोककर स्थायित्व को प्रोत्साहित करना तथा व्यवस्था को बनाये रखना एवं चालू व्यवसायों के लिये बुद्धि भुगतान और पद्धति की स्थापना कर सदस्य राष्ट्रों के मध्य बिनमय संभव करना तथा वदेशी बिनमय सम्बन्धी प्रतिबंधों को समाप्त करना। समुचित सुरक्षा के साथ सदस्य राष्ट्रों के लिये कोष के साधन उपलब्ध कर उनमें विश्वास उत्पन्न करना। मुद्रा प्रबंधन का मुख्य रूप से कार्य था।

मुद्रा की पूर्ण परिवर्तनीयता

मुद्रा मूल्य में होने वाले परिवर्तनों के मुख्य चार रूप थे

(i) मुद्रा स्फीति

(ii) अवस्फीति अथवा मुद्रा संकुचन

(iii) मुद्रा संस्फीती

(iv) मुद्रा अपर अपस्फीती

मुद्रा स्फीति

सामान्य अर्थों में मुद्रा प्रबन्ध वह स्थिति है जिसमें कीमत स्तर पर वृद्ध होती है तथा मुद्रा मूल्य गिरता है। मुद्रा स्फीति वह अवस्था है जब वस्तुओं की उपलब्ध मात्रा की तुलना में मुद्रा तथा साख की मात्रा में अधिक वृद्ध होती है तथा परिणाम स्वरूप मूल्य स्तर में निरन्तर व महत्वपूर्ण वृद्ध होती है। कीन्स के अनुसार स्फीति पूर्ण रोजगार बिंदु के बाद ही उत्पन्न होती है। पूर्ण रोजगार बिंदु से उत्पन्न होने वाली स्फीति आंशक कहलाती है जो प्रेरणात्मक होती है।

मौद्रिक उपाय अगले मुद्रा निर्गमन के नियमों को कठोर बनाना मुद्रा की मात्रा तथा इसके अभिप्राय से बढ़ती हुई कीमतों ना की बढ़ी हुई कीमतों की स्थिति से है। खुली मुद्रा स्फीति में समाज की बढ़ती हुई आय के उपभोग पर कोई नियन्त्रण नहीं लगाया जाता। जब कदबी हुई मुद्रा स्फीति में उपभोग की मात्रा पर नियन्त्रण लगा दिया जाता है।

मुद्रा प्रबंधन प्रसार के लिए उत्तरदायी सरकार की नीतियाँ

(i) हीनार्थ प्रबंधन, (ii) अतिरिक्त मुद्रा निर्गमन (iii) उदार ऋण एवं साख नीति (iv) युद्धजनित अनुत्पादक व्यय (v) प्रतिगामी कराधान नीति (vi) प्रशुल्क एवं व्यापार नीति (vii) कठोर उद्योग नीति।

मुद्रा प्रबंधन स्फीति के प्रभाव

उत्पादक वर्ग को लाभ होता है, ऋणी को लाभ तथा ऋणदाता को हानि होती है, निश्चित आय प्राप्त करने वाला उपभोगता तथा वेतनभोगी वर्ग कष्ट वहन करता है, वनियोगी वर्ग निश्चित आय वाले वर्ग को हानि होती है। तथा परिवर्तित आय वाले वर्ग को लाभ होता है, समाज में आर्थिक वस्माताएं बढ़ जाती हैं, श्रमि वर्ग और धनी और निर्धन वर्ग और निर्धन होता चला जाता है व्यापार संतुलन वपक्ष में हो जाता है, क्योंकि आयात में वृद्धि तथा निर्यात में कमी हो जाती है, नैतिक परिवर्तन तथा सामाजिक वघटन होने लगता है।

मुद्रा संकुचन

मुद्रा संकुचन मुद्रा प्रबंधन का ही हिस्सा है, यह मुद्रा स्फीति की वपरीत अवस्था है इसमें मुद्रा का मूल्य बढ़ता है और वस्तुओं एवं सेवाओं का मूल्य घटता है।

(क) उत्पादन में वृद्धि का मात्रा से अधिक होती है

(ख) मूल्यों में गिरावट आती रहती है मुद्रा संकुचन निम्न परिस्थितियों में दृष्टि गोचर होता है।

(i) मौद्रिक आय यथावत अथवा गिरती रहे पर वस्तुओं पर उत्पादन बढ़े।

(ii) मौद्रिक आय तथा उत्पादन दोनों घटे पर मौद्रिक आय में कमी अधिक हो

(iii) मौद्रिक आय तथा उत्पादन दोनों बढ़े परन्तु उत्पादन में वृद्धि अपेक्षाकृत अधिक हो।

(iv) उत्पादन यथावत रहे पर मौद्रिक आय घटे।

(v) जब वस्तुओं की पूर्ति मांग से अधिक हो

मुद्रा प्रबंधन में वार्षिक योजनाओं के अंतर्गत उद्योगों के स्थिति निम्न प्रकार है:-
करोड़ रुपये में

वार्षिक योजनाये	संगठित उद्योगों पर व्यय	लघु औद्योगों पर व्यय	औद्योगिक उत्पादन में वृद्धि
1966-67	514.11	44.00	0.2%
1967-68	520.19	43.55	0.5%
1968-69	539.30	41.40	6.2%

मुद्रा प्रबंधन के महत्वपूर्ण तथ्य :

(अ) वदेशी वनमय / वदेशी क्रेडिट की मांग

वदेशी वनमय की मांग क्यों की जाती है इसकी मांग निम्न लक्ष्य उद्देश्यों के लिए की जाती है।

1. अन्तरराष्ट्रीय ऋणों का भुगतान करने के लिए (Payment of International Loans).

2. शेष विश्व निवेश करने के लिए (Investment in Rest of the World)

3. वदेशी मप्रत्यक्ष क्रय के लए तथा शेष वश्व से आयत करने के लए
(Direct purchase from abroad as well as imports from rest of the world)

4. हमारे निवा सयों द्वारा वदेशी वनमय का स T व्यापारे केरन्मए
(Speculative Trading in Foreign Exchange by our residents)

घरेलु करैसी के सम्बन्ध में वदेशी केंसी की कीमत गरने पर मांग के यह सभी घटक बढ़ना आरंभ हो जाते हैं तथा प वदेशी केंसी की कीमत के बढ़ने पर इन घटकों में कमी हो जाती है।

(ब) वदेशी वनमय/ वदेशी केंसी की पूर्ति

वदेशी वनमय कीर्ति निम्न ल खत तथ्यों पर निर्भर करती है

1. शेष वश्व को होने वाले देश के निर्यात (Export of the country to rest of the world).
2. प्रत्यक्ष वदेशी निवेश (जैसे घरेलु बाज़ार में बाल मार्ट स्टोर की स्थापना करना) (direct foreign investment (like installation of Walmart store in domestic market)
3. वदेशी संस्थागत निवेश जैसे वदेशी शयों द्वारा घरेलु कंपनियों के शेयरों की खरीद (Foreign Institutional Investment like purchase of sharers of the domestic companies by foreign)
4. घरेलु बाज़ार में गैर निवा सयों द्वारा बस्तुओं और सेवाओं की प्रत्यक्ष खरीद (Direct purchase of goods and services by the non residents in the domestic market)
5. शेष वश्व या वदेशी रहने वाले गैर निवा सयों द्वारा भेजा गया धन (Remittances by the non residents living in the rest of the world or in the foreign country)

सन्दर्भ ग्रन्थ सू च

सेठ डॉ० एम. एल.-मुद्रा एंवम बैं ंक

सन्हा वी. सी. - भारतीय अर्थ व्यवस्था

संडोस ई.ए. एंवम हेनिबुड आर -फ़ोरैन कै पटल इन्फ़ोज

पन्त डॉ० जे. पी. -भारत की आर्थिक संस्थाएं

अग्रवाल ए. एन. - भारतीय अर्थ व्यवस्था

टी.टी. सेठी - मुद्रा बैंक एवं अन्तराष्ट्रीय व्यापार

चेलयया, आर. जे.- स्ट्रेटेजी फॉर दी नाइन टीज

Spatial dimension of social well_being in Aligarh city

Ravi Kumar

M.sc , Geography (2016-2018)

Abstract:- Over late years the wonder of commuting has become especially talked about issue as an outcome of quick financial and populace development resulting in enormous issues in and around the urban communities. Accordingly, in present investigation an endeavor has been made to examine the spatial example of commuting in Aligarh city that is communicated as far as course of developments, separation they spread to drive, transport mode they use, the time they take to drive and the cash they spend on commuting. The examination is in light of essential information produced through the field study in Aligarh city did during the long periods of August and September, 2015. For information assortment, 170 suburbanites were arbitrarily chosen from different places in and outside the Aligarh city. For the assortment of information, the chose workers were interviewed by using well-organized survey. The investigation uncovers that about forward fifth suburbanites have a place with youthful and develop working age gathering (21-45) while just the one-fifth of workers is formed of mature age gathering and the portion of male suburbanites is higher (83.75 percent) when contrasted with females workers (16.25 percent). The 72.75 percent of the workers are from provincial regions while just 27.25 percent have a place with urban zones. The greater part of suburbanites rely upon the methods of open transportation to reach to their work place on customary premise in Aligarh city. Besides the hour of commuting has been found being influenced incredibly by the methods of commuting, commuting separation just as the financial status of workers. The infrastructure advancement of any nation includes both financial infrastructure improvement that is advancement of different areas like vitality, power, telecom, transport, InfoTech, finance and so on too as social infrastructures including instruction and medical problems. The social infrastructure in India includes instruction framework, human services, the administration of the training and wellbeing administrations in India, that structure the fundamental social infrastructure definition. In India improvement is incomplete without social improvement. Uttar Pradesh is the second biggest and most crowded province of India. Regardless of the indication of ongoing advancement, the state is as yet facing difficulties in social infrastructure like instruction, wellbeing, social welfare. The present investigation speak to the status of Uttar Pradesh which is one of the most in reverse state in India regarding instructive just as in fundamental medicinal services infrastructural improvement. These varieties are inter-district as well as intra-provincial varieties. The present paper endeavors to break down the existing inequality between the areas of state.

Keywords: - Commuting, Commuters, Mobility, Modes of transportation, Distance and Time, Aligarh City, Social wellbeing, health care infrastructure, educational development, social infrastructure

Introduction:- For the most part, populace portability or developments includes all kinds of spatial movement from routine every day commuting to perpetual movement that happen over different separations and in which the length of moves shifts from a couple of hours to numerous a long time (Mahbub, 1997) [7]. According to Zelinsky, (1971) [20] the populace versatility can be partitioned into movement and course. The distinction is based on the degree lasting difference in habitation (Mahbub, 1997) [7]. In this examine paper it has been stressed to concentrate on commuting as reversible type of day by day portability. Commuting is of most limited term. It is a roundabout development that happens over a day. There are different perspectives among researchers in defining the commuting. Commuting is the interplay between living arrangement furthermore, working environment over a day. It is determined by a balance condition of housing and work showcase, in which individual's wellbeing or utility is adjusted over all combinations of options in these two markets (Stutzer and Frey, 2007) [17]. It permits laborers to link their work environments spatially with their living arrangement on an everyday premise (Ommerenet, 1997). According to Polyzos and D. Tsitas, 2015 "Commuting alludes to the demonstration of day by day traveling between two areas for work reason. While Tamara Lukie and Bajan Dercan, 2010; depicted commuting as every day relocation that speaks to an uncommon type of spatial financially dynamic populace performing a control of understudies and understudies. The hypothetical system that portrays the commuting marvels is engineered given by various logical division, for example, Regional, Economic, Political, Economy, Anthrograph furthermore, financial geology. Through this hypothetical foundation three central tomahawks for the investigation of the commuting framework are distinguished; The main concerns the area conduct of the profitable exercises (travel destination) (Beckman and Thiss, 1987), the second respects the urban land pricing and living arrangement cost (travel origin) (Sinon and Vander Vee, 1992) furthermore, last alludes to the determining qualities of drive (Noland, 1997; Susilo and Kixamora, 2008; Yeo and He, 2009). The hypothetical matter of the main classification contributes to the perception of the system that makes an area for a work movement (destination). The subsequent classification depicts the disposition and techniques that produce the home area (origin). Finally, the third classification considers travel or intermediate issue, for example, the methods for commuting, the volume of the outing and its length (Polyzon S, Tsitos D, Minetos D, 2013). The Welfare Approach gives more extensive move in cultural worry from tight monetary criteria of advancement to more extensive parts of the personal satisfaction. The Well Being idea is proclaimed by D.M Smith with the premise of "who gets what where and how". In the hypothesis, "who" alludes to all individuals within society, while the "what" speaks to the utility or fulfillment (constructive or pessimistic) got from the different great (or terrible) which individuals expend or experience. "Where" component is the ideal spatial appropriation of wellsprings of fulfillment within a general public (Smith 1972). Another parts of Well Being is defined by Steward (2000) regarding 5 dimensions and these dimensions are: material well being, wellbeing, training and education, support in the gainful circle, and interest in the social circle, claiming that this definition is broadly utilized and acknowledged, despite the fact that with varieties. Applying this methodology in India should include responsibility for enhancements just as access to personal satisfaction factors like cleanliness, instruction and social insurance (Bhinje. R and Kapoor. H 2010) [2]. The NSSO made a Well Being Index for India using eight key classes, these are: Home comforts, kitchen offices, instruction, cleanliness, entertainment, correspondence, transportation and human services. India inspite of late enhancements despite everything positions 89th in essential infrastructure according to the Global Competition Report

(2011-12) this indicates poor improvement contrasted with different nations of the world. Training and medicinal services infrastructure are the main indicators of well being worried in this paper. The present paper centers the Uttar Pradesh State as a main push zone of the issue. Uttar Pradesh is the fourth biggest and most crowded condition of the nation. The state is most in reverse state as for different conditions of the nation as it positions 161 in HDI next is just Bihar with 163 positions in HDI (UNDP 2015). This shows the most minimal advancement of the state in all the circles of Human Development. At all India, in state shrewd enlistment and reading results with essential training in country zones Uttar Pradesh remains among the low position holders (ASER 2014). The state normal education rate is 70 percent which lies underneath the national education level of around 74 percent in 2011 (statistics 2011).

The Study Area:- The Aligarh city of Uttar Pradesh has been chosen for present study. Aligarh city lies between 27°52'N to 27°56'N scopes furthermore, 78°3'E to 78°6'E longitudes. It possesses a territory of about 36.10 square km in the west of Uttar Pradesh. All out populace of Aligarh city according to evaluation 2011 is 874,408 out of which, 52.80 percent are guys while 47.19 percent are females. The sex proportion of city is 894 females for each 1000 guys, while, the kid sex proportion is 885. The proficiency rate in the city is 68.52percent. While education of male and female is 73.53 percent and 62.93 percent individually. The region chose for the present investigation is well associated with its hinterland by the two roadways and railroads. The popular Excellent Trunk goes through the city and huge numbers of Highways are well associated with Aligarh, for example, NH91, NH93 and Yamuna Expressway. Moreover, Aligarh is a significant focus of Uttar Pradesh and is for the most part acclaimed for its lock industry. The well known Aligarh Muslim University is likewise arranged here. In this way, being an industrial instructive and administrative city of Uttar Pradesh it gives the wellsprings of work to the individuals especially belonging to its surroundings rustic zones. As the industrialization, urbanization and level of instruction is improving, thusly the pace of commuting is moreover increasing quick in the city. So it has been properly chosen to dissect the financial investigation of workers in Aligarh city.

Data base and Research methodology:- The present work depends on the auxiliary wellsprings of information. The information is gathered from various government sources, which include the Statistical Abstract (2013) [7], Sankhikya Patrika (2013) [6] Uttar Pradesh, enumeration of India (2011). The gathered information were composed, arranged, and the outcome were investigated with the assistance of factual procedures. To determine the degrees of medicinal services and instructive advancement following indicators are taken into thought: Human services infrastructure: Number of Allopathic Institutions, Number of Beds in Hospitals, Number of Government Doctors. Instructive advancement: Number of perceived Institutes (colleges, Degree College, senior optional, upper essential, essential), number of instructors (Degree College, senior optional, upper essential, essential), number of understudies (joined up with degree school, senior auxiliary, upper essential, essential). For the examination of improvement in social insurance infrastructure also, instructive improvement Z score measurable system was utilized.

Results and Discussion:- The general execution of the state as for wellbeing care and instructive advancement isn't agreeable. A variety in the human services offices and instructive offices within the state is startlingly high. In medicinal services infrastructure advancement, point ought to be noticed that up to 46 percent of the areas performing beneath the state normal, it is the significant

point of concerned. The above table 1, shows the general degree of social insurance infrastructure improvement in the state. The outcomes findings show that the general execution of the state is very terrible. Just 14 locale (i.e just 20 percent) out of 70 areas from the state made spot under high class of improvement. Lucknow with 3.36 score is well prepared with wellbeing infrastructure offices as it is the capital city. The state of the state is fairly increasingly troubling as 25 locale (i.e 35 percent) of the all out 70 regions are arranged under low degree of improvement. Shravasti scored most reduced with (- 0.99) in generally indicators of wellbeing infrastructure improvement. A large portion of the areas of Western Uttar Pradesh lies in the classification of High and medium class of development. 7 regions from the Western area where as 18 areas are from the Eastern locale, this shows the intra-provincial uniqueness within the locale with deference to improvement as the vast majority of locale lies in low classification are the Eastern regions.

CONCLUSION:- The general execution of the state as for the social wellbeing status isn't agreeable. Uttar Pradesh in terms of both social insurance infrastructure and instructive improvement is facing nearly a similar condition, both the concerned territory should be engaged for the improvement of the society. Medicinal services infrastructure advancement in the state is challenging as 46 percent of locale perform underneath the state normal. Out of 70 regions, just 14 regions in the state are well prepared in the advancement of human services offices, yet circumstance is most noticeably awful on the grounds that 25 regions in the state gives pitiful circumstance as they have position themselves in low degree of improvement. In instructive advancement situation, circumstance isn't not the same as the human services offices. Just 19 regions are performing well in the instructive advancement and in any event 23 locale performing low in the advancement. Lucknow with the most elevated score in both human services and instructive advancement positioned at top situation among every one of the regions, where as Sravasti in medicinal services infrastructure and Mahoba in instructive improvement with low score rank at least position among all the remaining locale. Western areas as correlation with the Eastern regions secure great positions in both improvement fields as these are the areas who holds the situations in the both high and medium class of improvement, where as Eastern locale lies in the most reduced class of advancement in both field of improvement. This circumstance shows the most exceedingly terrible condition concerning improvement as intra-territorial dissimilarity is suddenly high in the state. For the general public to develop with better enhancements needs improvement in every one of the circles of advancement. For the advancement of the general public every single unit ought to be create with same energy as the others parts of the nation. This requires more noteworthy duty on the part of the legislature to make the essential offices and increased job of instruction institutions, media, and social activists to make better open doors in the advancement of the social orders.

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Geographical analysis of population

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M.SC. Geography (2017-2019)

Abstract:- Development of population is expanded various people groups in habiting given over the timeframe though urbanization is procedure of population center specifically territory. Urbanization is the dynamic procedure of overall marvel. Urban development is influenced by human impedance and normal marvels, for example, agrarian interest and exchange. Urban territory stretches out in changed occasions period were separated by managed arrangement system of satellite picture, and afterward the population information were coupled to finish the analysis. The remote detecting information and Geographical data framework has been utilized generally to examine and the example of urban development. These causes are affected by population development, government approach and financial advancement. The developed territory information and population information were utilized to survey and explore the urban development procedure and its spatial example. The for the most part changes of land use in these regions can be portrayed as other sort of land use has been changed over into urban land. The development of urban population in Aurangabad city considered from 1901 to 2011. The most noteworthy development pace of population in Aurangabad city was seen in 1981 for example 91.48 and most minimal the population development rate was seen from 1911 to 1921 for example - 6 percent. Directly all out population in Aurangabad city is 1175116 people and its decadal development rate in 41.17. There is noteworthy reduction of horticulture zone and increment in settlement zone from year 1991 to year 2017. The quick urban development has been changed the vast majority of the farming area and vegetation spread had been convert into private area. Demography is a characteristically spatial science, yet the utilization of spatial information and strategies to segment investigate has would in general slack that of different controls. In later a long time, there has been a flood in enthusiasm for adding a spatial viewpoint to demography. This sharp ascent in intrigue has been driven to some degree by fast advances in geospatial information, new advancements, and techniques for analysis.

Keywords:- accessibility, clusters, demographic efficiency, distance decay, geography, geographic distribution, geographic information systems, geographically weighted regression, geostatistics, life course, LISA statistics, local statistics, location, location quotients, mapping, migration, migration expectancy, mobility, population potential, scale, spatial autocorrelation, spatial demography, spatial statistics, stability

Introduction:- The development of urban population flood in the urban zone and physical extension of the developed territory outside as far as possible are the examination as significant factor for expanded requests for more land just as land use changes. Population Growth is expanded various people groups in habiting given over the timeframe though urbanization is procedure of population center specifically zone. The procedure of urban development is contributed by population development and movement. The developed region information and population information were utilized to evaluate and examine the urban development procedure and its spatial example. The generally changes of land use in these zones can be portrayed as other sort of land use

has been changed over into urban land. The procedure of urban development is contributed by population development and relocation. Urban development is worldwide marvel and it is likewise procedure of straightforwardly sway on the environmental, monetary and social exercises in urban zone. The urban land use changes are a significant issue of the worldwide level. Land spread is a which front of the earth surface and depicted changes incorporate the land front of urban zone, water bodies, settlement, timberland land, infertile land, farming and recreational and so forth. The urban spread methods the urban settlements spread to the rustic periphery like. Development of developed region separate as far as possible. Urban topography is the most significant part of human geology it the investigation of advancement of urban and its capacity and improvement of encompassing of urban area. It is concentrate to urban focuses in circumstance of geographical factor. Urban development is showing to the urban population development. It is the including population development of urban region and expanded of urban size. The urbanization is relying upon the social and monetary exercises in the public arena and advancement. Urban development is the worry as the distinctive procedure of land use changes of urban region. Urban development is the characterized the extension of recently created as the confined regions separate from the other region. The procedure of urban development is contributed by population development and movement. Urban extension shows population increment in urban territories, the development of auxiliary and tertiary exercises. Indian urban communities are encountering a quickened pace of development since autonomy. Urban communities are currently developing ascenders of household and worldwide interests in a time of financial changes, progression and globalization. The remote detecting information and Geographical data framework has been utilized generally to examine and the example of urban development. Physical Geography and Human Geography are two fundamental parts of geology. In Physical Geography, we study the nature and conveyance of physical or characteristic marvels over the outside of the Earth. Investigation of nature also, dispersion of physical highlights, for example, mountains, levels, streams, icy masses and shakes structure a significant piece of geographical investigations. It moreover incorporates investigation of physical or normal wonders and procedures, for example, vanishing, stickiness, precipitation, snowfall, winds, and so forth. Human Geography is moderately another part of Geography. In examination, Physical Geography is more established and increasingly created part of Geology. Human Geography contemplates the social scene including language, settlements, modern foundations' and so forth which are man-made. In Human Geography, we study nature and dissemination of these viewpoints and their association with physical scene. Population geology has as of late rose as a different order of study and research. It is concerned chiefly with the spatiotemporal analysis of population. It includes the greatness of the human population as well as likewise its various attributes, development and portability. It is the interdisciplinary part of human geology managing population development, dispersion, arrangement, fruitfulness, mortality, relocation and so on in the setting of geographical system (Chandana, 1994). It is stressed by numerous researchers to concentrate on qualities of population and their relationship with the geographical just as socio-social components "Population geographers have customarily been worried about the analysis of patterns and examples of development in total populace. In any case, need of dependable information on size of population during early occasions rendered their errand difficult. It might be reviewed that the main evaluation activity started in a barely any nations of Europe just in the start of the nineteenth century, and as late as the center of the twentieth century, a few nations of the world had never led any registration. Indeed, even at present occasions, solid

assessments are not accessible for the greater part of the districts in the less created pieces of the world. In spite of this restriction, a few endeavors have been made to graph the patterns what's more, examples of total populace development utilizing some roundabout confirmations. These circuitous sources incorporate archeological remains, derivations from population structure of some advanced social orders with economies like those of prior gatherings, and for later periods, set up accounts and gauges dependent on review of various types. These evaluations help us build inclines in population development before and recognize its spatial design." (Hassan 2005) As the ongoing patterns in population geology, consideration is being made to geographical variables and segment characters. Numerous segment contemplates show the relationship of these two arrangements of parameters as the focal topic (Sharma, 2004).

Segment look into includes the investigation of complex examples of interrelated social, social, financial, and natural wonders. In this way, researchers have progressively contended that spatial reasoning and spatial diagnostic points of view have significant jobs to play in revealing responses to segment questions (Voss 2007a; Logan, Zhang, and Xu 2010). Spatial demography is worried about the spatial analysis of segment procedures and results, and has ordinarily drawn on large scale level or biological information. A new diary, Spatial Demography, has characterized spatial demography as the —spatial analysis of segment processes. As of late, the restoration in spatial demography (Voss 2007a) has been enhanced by the reconciliation of small scale and macrodemography, and the connecting of information on individuals to information on places (Entwisle 2007). This incorporation has driven numerous demographers to express an enthusiasm for outfitting geospatial advancements to gather, oversee, and examine new types of geospatial information that could demonstrate supportive in tending to research and arrangement questions. Segment investigate relies upon the assortment and analysis of individual-and logical level information over a wide scope of spatial and fleeting scales. To be sure, this is apparent in segment inquire about on issues, for example, racial/ethnic isolation and different types of social stratification and disparity, wellbeing practices, dreariness and mortality, ripeness, family structure/changes and maturing, and population-condition associations (Entwisle 2007).

Spatial analysis:- An essential for spatial analysis of any structure—regardless of whether fundamental or progressed—is the accessibility of data on areas (i.e., places, differently characterized), the qualities of those areas (e.g., neediness rates, instructive accomplishment, or illness pervasiveness), and the useful and geographic associations between areas (separation, nearness, or progressive structures). The assorted variety of the spatial scientific strategies accessible to segment specialists is absolutely wide, and it keeps on extending; see the ongoing handbooks by Anselin and Rey (2010), Fischer and Getis (2010), and Fotheringham what's more, Rogerson (2009). These new open doors for demographers are additionally a component of the various sorts of investigative units and rising information designs utilized in formal spatial analysis: explicitly, point information (e.g., infection cases), line information (e.g., systems, courses), spatial consistent or field information (e.g., openness surfaces), and region or grid information (e.g., death rates, destitution). In our outline, we have decided to concentrate on the ongoing advances in the spatial analysis of sociology information in four methodological regions: spatial financial matters,

geographically weighted relapse, staggered or various leveled models, and spatial design analysis. Of these, staggered demonstrating, progressively fusing Bayesian strategies for evaluating earlier circulations and spot impacts, has been the most well known furthermore, the most popular in demography-related diaries (Entwisle 2007). Be that as it may, the other spatial techniques are likewise beginning to show up in the segment writing with additional recurrence.

Spatial econometrics:-

Model detail as a rule includes the joining of spatial loads grids to represent the impact of neighboring locales on the variable of enthusiasm for the area of intrigue (Anselin 2003). Spatial loads for neighbor impacts can be ascribed to needy and autonomous factors, just as to blunder terms. Spatial conditions often are not homogenous across huge geographical districts, and a few strategies (e.g., geographically weighted relapse (GWR); see later segment) have been progressively utilized for demonstrating the differing quality of covariate consequences for subordinate factors (Fotheringham 2009). Model estimation has generally relied upon different techniques for minutes and greatest probability estimation (MLE), with perpetually refined techniques developing as computational force has expanded. For a discourse on spatial forecast, see Kelejian and Prucha (2007). Huge numbers of the latest advances in spatial econometrics are in the proper outcomes identifying with the asymptotic properties of MLE and the summed up technique for minutes (GMM) estimation (Lee 2003; 2004; 2007). Different advances have as of late been made in model detail past spatial slack and spatial mistake models. A portion of these progresses have included varieties of great models; for instance, Kelejian and Prucha (2002) portray a spatial slack model where the entirety of the perceptions are neighbors of one another. Still different advances have included the expansion of GMM to a spatial moving normal procedure, including an endogenous spatial slack, for spatially unequivocal board information (Fingleton 2008) just as fluctuation covariance network determination (LeSage also, Pace 2007). Spatial models for streams, for boards, and for inactive factors are becoming being used (Elhorst 2003, 2010; Anselin, Le Gallo, and Jayet 2008). Bayesian strategies in spatial relapse analysis are additionally being utilized all the more generally (Schabenberger and Gotway 2005). In an ongoing report, Savitz and Raudenbush looked at OLS, an experimental Bayes estimator with the freedom suspicion, and an observational Bayes estimator consolidating spatial reliance for displaying neighborhood situations (Savitz and Raudenbush 2009). The Bayesian technique that joined spatial reliance was seen as better than the OLS and the non-spatial Bayes strategy, particularly in circumstances in which the example sizes are little and the spatial reliance is solid.

SELECTION OF THE TOPIC: A few endeavors have been made by government and researchers to break down population attributes by thinking about the nation, state or district as a entirety. There are not many broad examinations on miniaturized scale level with respect to population qualities, in tehsil level. There is a viable incentive to consider the population attributes. Indeed, even today because of certain social reasons, the status of females in the Indian culture has been viewed as lower than that of the guys. Thus, pace of mortality is higher, while education rate is lower in numerous pieces of the nation. Remembering this view, the point entitled, "Geographical investigation of population attributes in Dhule district (M.S.)" has been chosen for investigate.

Multilevel modeling:- Staggered models started generally in training research, with its precise assortment of progressively settled information: understudies inside homerooms, inside schools, inside school districts, and so forth. (Goldstein 2010). A portion of the advances in staggered displaying have come as model estimation techniques. Estimation for the staggered model has every now and again been finished utilizing Maximum Likelihood Estimation (MLE), Restricted Maximum Likelihood (RML), just as Bayesian and bootstrapping strategies. MLE relies upon calculations that are intended to iteratively step through potential qualities, recording the incentive at which the probability has arrived at its greatest. Such calculations incorporate the Newton-Raphson calculation, the Fisher scoring calculation, the EM calculation, and the Iterative Generalized Least Squares technique (Dedrick et al. 2009). RML utilizes most extreme probability to appraise change parameters, which are in this way used to assess fixed impacts covariates. Both MLE and RML are subject to huge example sizes. In any case, Bayesian estimation, much of the time utilizing the Gibbs sampler or other Markov Chain Monte Carlo (MCMC) reproduction techniques, offers an alluring elective when test sizes are little. In any case, the robust computational requests related with Bayesian techniques make them difficult to utilize when tests are enormous. Bootstrapping offers an option in contrast to managing vulnerability in fluctuation and standard mistake estimation, particularly in cases in which the information are nonnormal. The previously mentioned strategies for estimation have generally become out of computational capacity. While the mix of individual and relevant information is an entrenched methodological region inside population science (Entwisle 2007), some potential applied and specialized difficulties stay in coordinating staggered investigations methods and GIS/spatial analysis (Subramanian, Jones, and Duncan 2003; Chaix, Merlo, and Chauvin 2005; Chaix et al. 2005; Macintyre and Ellaway 2003; Diez Roux 2003). Somewhat, settled information are characteristically spatial. Factual strategies that fuse neighborhood, city, or provincial impacts are fundamentally thinking about the impacts of spots and spaces on their outcome(s) of intrigue (Jen, Jones, and Johnston 2009). A portion of the advances thusly have come through comprehension the legitimate estimations and meanings of such spaces (Chaix et al. 2009; Matthews 2011b). While customary demography has taken a gander at by right characterizations of spot (registration tracts, and so on.), demographers are progressively understanding that legitimate and political limits as often as possible have little to do with real lived spaces. Moreover, numerous social researchers and wellbeing scientists, just as a developing number of population researchers, are working in districts that don't have synonymous spatial classes: that is, they are finding that areas and other officially limited territories may have various implications in a portion of the non-industrialized and additionally industrializing countries than they do in the created world.

Literature review:- Bendre Asha and Kamatkar Tara (2006), "Guideline of population contemplates" is gives thoughts of different parts of population examines. He illuminates the focal point of population examines. Borole (2008), In his exposition she contemplates the angle identified with population contemplates. Her attention is on the spatio-worldly example of sex proportion in Shirpur tehsil. she additionally illuminate different part of population. She profoundly contemplated the geographical character of the examination territory in it of the study zone. In the appropriation and thickness of population she considers thickness sorts of thickness factor influencing on population circulation incorporates uncommon conveyance of rustic population factors influencing

appropriation of provincial population in its physical factors, help soil atmosphere, timberlands, water assets. Financial factors, net entirety zone, net watered region transportation.

Chandana R.C. (2007), It is the precise survey of population contemplates. He contacts all perspectives and parts identified with the population contemplates.

Chaudhari R.C.(2009), In the book "Geology of population", Author considered in a deliberate way all segments of population examines. He portrays different parts of the population Geography.

Chaudhari S.R. (1994), In the present paper creator attempt to show the Death rate example of Maharashtra state in India. He illuminates the Death pace of different districts in Maharashtra

CONCLUSION:- This section gives a diagram of the field of population geology. Population topography is a subfield of the control of geology and a subfield of the order of demography. Population topography tends to the spatial dispersion, qualities, furthermore, spatial variety of the population. The significance of a spatial viewpoint for segment examine has gotten extensive consideration in the course of recent decades. Population topography tends to segment issues and population forms in an unequivocally spatial way, with an emphasis on the association among individuals and spots. Spatial demography alludes to the proper techniques used to make these connections. Geographic ideas and spatial reasoning are portrayed, with specific consideration given to the idea of scale. The part surveys the scholarly legacy of population geology and clarifies the contemporary correspondence between population geology and spatial demography. Originations of room and spot in population geology are very advanced, and late headways in spatial analysis have been empowered by geographic data frameworks, software advancement, and the accessibility of spatially unequivocal information (geocoded) sources. A large group of strategies for population geology are nitty gritty, giving specific regard for the ongoing advancement of nearby, instead of worldwide, proportions of spatial analysis. Strategies are inspected for the investigation of geographic appropriation, population development, and spatial analysis.

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राजस्थान की प्रतिनिधि लोक एवं आदिवासी कलाएं

प्रेषक

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आदिकाल से मानव अपनी भावनाओं एवं विचारों को किसी ना किसी माध्यम में अभिव्यक्त आया है । प्रागैतिहासिक काल के शैल चित्र कला के प्राचीनतम् उदाहरण हैं। चित्रों के माध्यम से ही आदि मानव ने अपनी भावनाओं को अभिव्यक्त किया। सिंधु घाटी के मिट्टी के खिलौने, बर्तन व मूर्तियाँ भी भारतीय कला के प्राचीन स्वरूप हैं। आज यह हमारी परम्परा एवं संस्कृति का अंग है। यही संदर्भ हमें लोक आदिम कला के उदाहरण हैं। भारतीय संस्कृति की जीवंत परम्परा कहीं है तो वह लोक कलाओं में ही है। इन कलाओं में गीतात्मकता है और अनूठी लयात्मकता भी है। वैदिक काल से चली आ ही लोक आदिम कलाओं की समृद्ध परम्परा में प्रवेश करेंगे। तो मन करेगा दृश्य जगत के उस सौंदर्य को ही हम गुनें और सदासर्वदा बुनते रहें-। अथर्ववेद में लोक संस्कृति के जीवनगत सौंदर्य का एक तरह से गान है। भारत परम्पराओं एवं रीति-रिवाजों को लेकर चलने वाला देश है। विभिन्न जाति, समुदायों एवं धर्म को लेकर चलने वाले इस में लोक कलाएँ हमारे जीवन से जुड़ी हैं। लोक कलाएँ ही हैं जिनमें मनुष्य ही नहीं तमाम उसके परिवेश, पशु, पक्षी -, प्रकृति और उससे जुड़ी अनुभूतियों का संग्रह है। भोर का उजास,

सांझ की ललाई और प्रकृति से जुड़ी तमाम अनुभूतियों का अंकन लोक आदिम कलाओं में मिलेगा। मानव ने जो ईश्वरीय तुल्य किया, लोक में वह सदा पूजा गया। इसीलिए राजस्थान में पाबूजी, गोगाजी, आल्हा-उदल, बाबा रामदेव के रूप में लोक देवता जीवन को आलोकित ही नहीं करते रहे हैं बल्कि उनकी गाथाओं के अंकन में लोक हममें सदा रचता-बसता रहा है। इतिहास जहां पहुंच नहीं पाता, वहां लोक पहुंचा है। मौखिक परम्परा से स्मृति को चिरकाल तक जन-मन तक जीवित रखने का कार्य हमारी लोक चित्रकला ने ही किया है।

राजस्थानी की लोक आदिम कला की ओर ध्यानाकर्षित करें तो यहां के ऐतिहासिक पुरावशेष एवं वर्तमान जनजाति क्षेत्रीय बहुलता के आधार पर यहां का सांस्कृतिक वैभव बहुत समृद्धशाली रहा है। मध्यप्रदेश, गुजरात समीपवर्ती राजस्थान जिले बांसवाड़ा, डुंगरपुर, उदयपुर, सिरोही, कोटा, बूंदी, के घने जंगलों की सम्पदा है और अरावली पर्वत का विस्तार सबसे ज्यादा इसी क्षेत्र में है। जिसमें प्राचीन काल से ही अनेक आदिम जातियां अपने घर बनाकर चारों दिशाओं में बसती रही हैं। पहाड़ियों और जलस्रोतों में ही मानव जाति की सुरक्षा एवं जीवन संभव था। इसलिए यहां आदिम - कलाकार की सहज सौन्दर्य बोध प्राकृतिक परिवेश कला सृजन की विषय वस्तु बनाया अनुकरण का कार्य ही अपितु जीवन के परम सत्य रूप में दार्शनिक चिंतन के तहत प्रतिबिम्बित हुई हैं। साथ ही साथ नवीन तत्वों के अन्वेषण द्वारा आदर्श प्रस्तुतीकरण ही सृजन का आधार रहा है। यह सभी संस्कृति के परिचायक आज इनकी सांस्कृतिक उत्सव त्योहारों में देखने को मिलते हैं यह नाना दृश्य एवं प्रदर्शनकारी कला के विविध शाखाओं में परिलक्षित होते हैं। राजस्थान लोक कलाओं का एक तरह से गढ़ ही रहा है। गांव-गुवाड से लेकर राजमहलों, हवेलियों के प्रवेश द्वारों पर पारम्परिक द्वार पाल के चित्र मिलेंगे। हाथी, घोड़े, मोर और भांत-भांत के मांडणों से अलंकृत होता रहा है। लोक में रचा-बसा हमारा पूरा का पूरा परिवेश। राजस्थान की लोक कलाओं में तो समग्र जीवन है, संस्कृति के झिलमिलाते बहुविध रूप हैं। बारहमासा, रागमाला से लेकर लोक देवीदेवताओं-

और प्रताप, पद्मिनी, हल्दीघाटी, ढोला मारू, पृथ्वीराज जैसे लोकाख्यानों से भरी पड़ी है हमारी चित्रण की यह परम्परा।

मोलेला में मिट्टी से बनी वस्तुओं का लोक लुभाता है तो भीलवाड़ा में फड़ की सुरम्य दीठ है, शेखावटी की हवेलियों में साज-सज्जा कला का पूरा का पूरा जग है, तो नाथद्वारा की पिछवईया और गवर-ईशर का अंकन आस्था के अलौकिक लोक में हमें ले जाता है। मोलेला की मृण मूर्तियां, भीलवाड़ा में शाहपुरा की फड़, काष्ठकला कावड़, ग्रामीण माण्डणे और आदिवासी क्षेत्रों की लोक कलाएं मन को सदा ही रंजित करती रही हैं। लोक संस्कृति की जड़े गहरी हैं। इसलिए कि वहां पर सहजता, सरलता और एक अबोधपन है। आधुनिक कलाओं का संसार भी बहुत से स्तरों पर लोक कलाओं से ही संपन्न हुआ है उदयपुर, बांसवाड़ा, डूंगरपुर, प्रतापगढ़, सिरोही आदि आदिवासी कलाओं से संपन्न है तो हमारे लगभग सभी गांवों में मृण शिल्प के अपार भंडार हैं।

आदिवासी कला- राजस्थान में भी स्थानीय कला, इन आदिवासियों के उपकरणों और प्राथमिक अनुभूतियों के कारण अपनी विशिष्ट और शुद्ध पहचान बनाए हुए है जो आधुनिक युग के साधनों की उपलब्धि के बीच भी आदिमत्व से जुड़ी हुई है। कला की युगों से चली आ रही परंपरा में भी रुकने वाली स्थिरता न होकर रूपांतरण की संभावनाएं दिखाई देती हैं, जिससे यह कला सृजनात्मक और प्रयोगात्मक बनी रहती है। यहां उसी प्राचीन शैली में मोटर कार, साइकिल और वायुयान के चित्रों को देखते हुए ऐसा प्रतीत होता है, मानो ये चित्रित वस्तुएं आधुनिक साधन। नहीं हैं अपितु प्रागैतिहासिक यंत्र हैं जिनका चित्रण उसी प्रकार हो सकता है जैसी इनकी इच्छा है। इन्हें देखकर लगता है कि यदि गाड़ियां आदि प्राचीनकाल में भी होतीं तो उनका चित्रण इन आदिवासियों के चित्रण के समान ही होता । कठोर लगने वाले साधनों को भी आदिवासियों ने सहज ही लचीलापन और सरलता प्रदान की है जिसे नए युग की कला में भी देखा गया है। आदिम जातियों की धार्मिकता में पूजापाठ का महत्व नहीं है-। ये लोग आत्मा के अस्तित्व में अधिक विश्वास रखते हैं। एक प्रकार ये आत्मपरक सिद्धांतों से जुड़े हुए हैं जो भौतिकवाद के विपरीत है और आध्यात्मिक है। इसी मत को सुप्रसिद्ध लेखक टेलर ने

आदिम संस्कृति व धर्म पर लिखते हुए अधिक स्पष्ट किया है किंतु अंधविश्वास में आस्था हो जाने से उसके निर्वाह के लिए ये लोग कर्मकांड का सहारा लेने लगते हैं तथा अनेक भौतिक पदार्थों में आत्माओं का आरोपण कर लेते हैं। इसी उद्देश्य से आदिवासियों में अपने पूर्वजों के स्मारक-पट्ट या स्तंभ और जंतर आदि अनेक प्रकार के समाधि-स्थल बनाए जाने लगे और मृतकों के प्रतीकात्मक रूपों की स्थापना की जाने लगी किंतु ये स्मारक स्तंभ कला के रूप में अत्यधिक महत्वपूर्ण हैं। इस प्रकार के स्तंभों को सीरा बावसी आदि के नाम से जाना (स्टोन मेमरी) बावसी-एवं खागड़िया (स्टोन टेबलेट) (चीरा) जाता है इत्यादि।

भील जनजाति की पेंटिंग- दक्षिणराजस्थान राज्य के दक्षिण में भील, मीणा, गरासिया, जनजाति की बाहुल्यता है जिसमें उदयपुर, बांसवाड़ा, डुंगरपुर, प्रतापगढ़, सिरौही जिलें हैं इनकी संस्कृति की विशेष पहचान आदिम कला जिसकी रंगीन झलक हमें इनके सांस्कृतिक महोत्सव में देखने को मिलती हैं जिसमें होली, दीपावली, दशहरा, धुलंडी, रांखी, तीज, नवरात्री, विवाह पर, गंवरी लोक नाट्य इत्यादि। इन त्यौहारों पर यह जनजाति अपने परिवेश आवास को परम्परागत रूप से अलंकरण दिवारों फर्श को भित्ति चित्रों से कलात्मक रूपाकार सृजित करते हैं जिसमें से यह विवाह अवसर पर भित्ति पर गोतरेज चित्र निर्मित करते हैं। (चित्र संख्या-1)



चित्र संख्या-1

मीणा जनजाति की पेंटिंग- मीणा पेंटिंग मुख्यतः दक्षिण-पूर्वी हिस्से में रहते हैं। इस क्षेत्र में कोटा, बूंदी, भरतपुर, जयपुर तथा सवाई माधोपुर जिलों में निवास करते हैं। इनके घरों के ऊपर माँड़ने



चित्र संख्या-2

बहुत सुंदर बनाये जाते है।

इनके चित्रों की आकृतिया बहुत विशाल होती है। बड़ी- बड़ी दीवार पर ज्यादातर पशु, पक्षी एवं प्रकृति चित्रण की आकृतिया देखने को मिलती है। मीणा के मकान कच्चे और पक्के दोनों प्रकार के होते हैं। मिट्टी के बने मकानों में कमरे अलग-अलग होते हैं मुख्य प्रवेश द्वार एक ही होता है। इनके ऊपर सुंदर चित्रांकन की परंपरा रही है। इनका पसंदीदा विषय मोर का चित्रण है। एक पूरी



चित्र संख्या-3

दीवार पर दो बड़े-बड़े मोर बना देंगे उसके बाद उसमें विविध लघु आकृतियों से संयोजित किया जाता है। (चित्र संख्या-2)

सहरिया जनजाति की पेंटिंग- राजस्थान के बांरा जिले मे सहरिया जनजाति निवास करती है सहरिया सर्वाधिक पिछड़े हुए माने जाते हैं। यह अपने सांस्कृतिक अवसर पर विविध कला रूपकार का के नायाब नमूने तैयार करते हैं। विवाह, होली, दिवाली पर घरों की विशेष साज-सज्जा की जाती है। इनके घरों के मुख्य दरवाजे को बहुत तीव्र रंगो से ज्यामितीय अलंकरण किया जाता है। यह कलारूपाकर अपने आप मे समकालीन कला से समीपता का आभास कराते हैं। कला जगत मे कई ऐसे कलाकार हुए जो इस तरह के रूपकारों का सृजन कर ख्याति प्राप्त की हैं।(चित्र संख्या-3)



चित्र संख्या-4

फड़ चित्रण- फड़ चित्रण राजस्थान का प्रशिद्ध लोक चित्रण है। यह धार्मिक महत्व को लेकर बनाई जाती है। फड़ बनने का इतिहास भी रोचक है, दरअसल

फड़ नाम मूल शब्द के अपभ्रंश का परिणाम है। पट् फिर पड़इसी से संपूर्ण शब्द है फड़ यही आज शाहपुरा(भीलवाडा) फड़ शैली के नाम से जाना जाता है। फड़ के रंग एवं चित्रण के आधार कपड़ा हस्त निर्मित होता है। कपड़े का आधार चित्रण हेतु देसी तरीके चावल, अखरोट नीला थोथा से बनाया जाता है। जो फड़ों को गाते हैं, वह भोपा(आराधक) कहे जाते हैं। फड़ सर्वप्रथम शाहपुरा से बननी शुरू हुई आज भी वहीं बन रही है। इसी वजह से परम्परागत फड़ चित्रण शाहपुरा में ही बनती है। इसकी शैली, रंगों में कोई बदलाव नहीं आया है।

शाहपुरा की फड़े मौलिक है और परम्परागत रूप से कलाकार इन्हें बनाते है। भोपे(देवी-देवता के आराधक) लोक देवताओं के व्याख्यान गाकर वाचन करते है। लोक देवताओं के गाए व्याख्यानों का चित्रण पटों के माध्यम से करने की परम्परा ही दरअसल फड़ वाचन है। लोक देवताओं की फड़े जिन पर भोपे गायकी करते हैं मूलतः दो प्रकार की बनती है। पाबू जी की फड़ और देवनारायण)बगडावतकी फड़ (। पाबू जी फड़ को भोपा व भोपण रावण हत्था के साथ गाते है। मगर देवनारायण की फड़ को केवल भोपा जन्तर मंत्र के द्वारा गाता है। इनके अलावा माता जी का चन्दवा, रामदला)रामायण व कृष्ण दला (कृष्ण का जीवन चरित्र (महाभारत) हैं।(चित्र संख्या-4)



चित्र संख्या-5

मथेरण चित्र- बीकानेर की लोक चित्रण शैली है।

कभी बीकानेर के घर घर में यह - बसती थी पर आज यह अतीत हो गई है। बीकानेर की स्थापना के 500 से अधिक वर्षों में लगभग 350 वर्ष मथेरण कला के कलाकारों द्वारा चित्रित कलाकृतियों के रहे हैं। बीकानेर के ग्रंथागारों और प्राचीन मिली पाण्डुलिपियों के संग्रहों में मथेन, मथेरण। अथवा महात्मा उपनाम संबोधनों से रचित अनगिनत ग्रंथ है। इनमें मथेरण, लेखन और चित्रकला का अनेक उदाहरण हैं। जैन प्रतियां, विज्ञप्ति पत्र और भित्तिचित्रों के बहुत से कार्य मथेरणों के किए आज भी

ग्रंथागारों की अनमोल धरोहर है। म)थेरण कला के कलाकार रंग के काम के अलावा विवाह आदि के अवसर पर कागज की बाग-बाड़ियों का भी सुंदर निर्माण करते रहे हैं। बीकानेर के बहुत से पुराने मंदिरों के भित्तिचित्र आज भी मथेरण कला के अनुपम उदाहरण हैं। मथेरण कलाकार मे रामकिशन, शिवराम नाम प्रशिद्ध हैं। मथेरण कला के अतर्गत चित्रांकन के मुख्य रंग चार ही रहे हैं। लाल, नीला, पीला और सफेद। यह सभी रंग खनिज रूप में ही प्रयोग में लाए जाते रहे यथा पेवड़ी, नील, रामरज और सफेद मिट्टी। इसके अलावा सोना, चांदी, रांगा, जस्ता तथा प्रकृति से प्राप्त अन्यान्य रंगों का निर्माण भी घोटाई-पिसाई से होता। हरा भाटा, पीला पत्थर और हिंगलू पत्थर भी प्रयोग में लाए जाते तथा काले रंग के लिए काजल का इस्तेमाल मथेरण कलाकार करते।¹

कावड़ चित्रण- राजस्थान के पश्चिम में कावाड़ियाँभाट समुदाय के द्वारा वाचन की परंपरा है। इसमें एक कपाट में कपाट खुलने का पोर्टेबल मंदिर का नमूना होता है। इन कपाटो पर रामायण, महाभारत और वंश-वंशावलियों का चित्रण किया जाता है। कावड़ जाति के लोग अपने जजमानों के घर जाकर इसका कावड़ का वाचन करते हैं। कावड़ बनाने का कार्य चित्तौड़ के बस्ती मे खेरादी सुथार जाति के लोगो द्वारा किया जाता है। यह लकड़ी से बनाया जाता है। इसमें चटकीले रंगो का प्रयोग होता है खासकर लाल रंग। कावड़ एक चलता-फिरता मोबाइल मंदिर है। इनकी साइज कई प्रकार की होती बहुत बड़ी से लेकर माचिस की डिब्बी जितनी छोटी भी बनाई जाती है। (चित्र संख्या-5)

शेखावाटी अंचल का सांस्कृतिक वैभव हवेलियों -, मंदिरों, कुओं की मेहराबों, छतरियों, बगीचियों, नोहरों, उपदेश भवनों, सभा भवनों की दीवारों पर उत्कीर्ण एक सुनहले चित्रमय संसार के कारण अधिक सुविख्यात हुआ है। यहाँ की यह लोक धरोहर देशविदेश में - गावं की साख गलियों से अढाई सौ वर्षों-ख्यात हुई। एक कहावत है, में पल्लवित भित्ति चित्रकला के खजाने में एक काल विशेष के सांस्कृतिक इतिहास की झलक हम देख सकते हैं।

मांडना- राजस्थानी मांडणा, थापा, गोदना, मेहंदी आदि नारीकी आस्था और निष्ठा के ही विविध कलात्मक स्वरूप हैं। इस स्वरूप को हर छोटे बड़े पर्व-उत्सव पर विशेष महत्व मिला है। ग्रामीण क्षेत्रों में घरों को गोबर-माटी के घोल से लीप कर कच्चे आंगन पर गेरू, खड़िया व हिरमिच से मांडणे मांडे जाते हैं। भूमि अलंकरण की यह परम्परा देश के हर भाग में प्रचलित है और जलवायु एवं उपलब्ध पैदावार के अनुसार इसके विविध रूप देखे जाते रहे हैं। दक्षिणी प्रदेशों में चावल के आटे की रंगोली का अधिक प्रचलन है तो वहां बंगाल में फूलों की अल्पना का जो कि वहा सहज ही उपलब्ध है। राजस्थान की उष्ण जलवायु में गोबर, पीली मिट्टी से लिपे पुते ठण्डे रहते हैं तो ग्रामीण अंचलों में चलने वाली आंधियों में आंगन में गीले घोल से मांडा गया मांडणा सूखने के पश्चात लम्बे समय तक आकर्षकजुड़े पात्र, फल, वस्त्र व व्यजन आदि का प्रतीकात्मक चित्रण है। 'मांडणा' एक मात्र बिंदु से आरम्भ होकर अनेकात्मक जटिल ज्यामितीय रूपाकार जोड़ कर विस्तार पता चल जाता है।(चित्र संख्या-6)



चित्र संख्या-6

लोक आदिम कला के खतरे- लोकजनजाति कला सिर्फ अमूल्य धरोहर ही नहीं कही जा सकती, वरन समृद्ध परम्परा सम्पन्न सभ्यता एवं जीवंत संस्कृति के इतिवृत्त हैं। ये कलाएं वस्तुतः किसी भी समाज के जनमानस का आईना होती हैं। सदियों से अनाम-अंजाने हाथों में रचे बसे, एक पीढ़ी से दूसरी पीढ़ी को सहज परम्परागत ढंग से हस्तांतरित होने वाली इन कलाओं में लोक मानस के हर्षउल्लास-, आशाआकांक्षा-, कुंठा-संत्रास आदि मनोभावों की कल्पनायुक्त सरस अभिव्यक्ति मिलती है। महत्वपूर्ण माध्यम नहीं है- सवाल अभिव्यक्ति में आस्था का है। मिट्टी, प्राकृतिक रंगों और सहज कल्पनाओं तथा अवधारणाओं से आदिवासी गाँवों की दीवारों पर जो चित्रकृतियां नजर आती हैं, उनमें एक तरफ बच्चों की सी मासूमियत दिखती हैं तो दूसरी ओर बूढ़ों का अनुभव संसार भी किसी न किसी रूप में परिलक्षित होता है। भूख, अभाव, भटकाव ओर

बेरोजगारी से जूझते जनजाति कलाकार कला के क्षेत्र में जिस ढंग से सक्रिय है वह अपने आप में मिसाल हैं।

देश की कई लोक आदिम कलाएं जो शुरू में अपनी सहजता और नैसर्गिकता के लिए जानी जाती थी, धीरे-धीरे दूरहता और कृत्रिमता का आभास देने लगी। कला महिलाओं की आय का स्रोत तो अवश्य बनी लेकिन जहाँ पहले प्राकृतिक रंगों और बाँस की करची और कपड़े का प्रयोग होता था। आधुनिक कलाकार नये रासायनिक रंग, कागज, कलम और तूलिका का प्रयोग करने लगे। यही हाल संथाल परगना की दीवालों पर की जाने वाली चित्रकारी का हुआ। इस कला को दीवाल से हटाकर कैनवास और कागज पर लाकर विचार किया जाने लगा तो इसकी स्वाभाविकता तो नष्ट हुई हेहल्दी और गौमूत्र की जगह रासायनिक रंग आ गये।

निष्कर्ष- राजस्थान की कई लोक आदिम कलाएं विलुप्त होने की कगार पर हैं। इसके लिए सरकारी प्रयास से प्रत्येक जिले स्तर पर एक कला ग्राम बनाना चाहिए जिससे सुचारु रूप से लोक आदिम कलाओं का संरक्षण हो सके। समय- समय पर कलात्मक गतिविधियां का संचालन हो शुद्ध रूप से लोकआदिम कला की बात हो। जिससे यहाँ आमजन इसका अवलोकन कर इन कलाओं के संरक्षण के प्रति जागरूक होंगे। इसके साथ ही पारंपरिक कलाकार एवं नव उदित कलाकारों को भी संरक्षण मिलेगा।

संदर्भ-

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