

मतादर्श

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शैलेन्द्र सेंगर

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मतादर्श

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शैलेन्द्र सेंगर

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नोट: पत्रिका में प्रकाशित लेखकों के विचार अपने हैं। उसके लिए पत्रिका/संपादक/संपादक मंडल को उत्तरदायी नहीं ठहराया जा सकता। पत्रिका से सम्बंधित किसी भी विवाद के निपटारे के लिए न्याय क्षेत्र दिल्ली होगा।

सम्पादकीय

बाजार के हवाले उच्च शिक्षा

आज वैश्वीकरण के इस युग में शिक्षा पूरी तरह बाजार की वस्तु बन चुकी है। छात्र आज शिक्षा को मात्र कैरियर और किसी भी तरह आगे बढ़ने की वस्तु समझ चुके हैं। इस तरह शिक्षा का जो उद्देश्य सदियों से हमारे देश में चली आ रही थी वह खत्म हो चुकी है। शिक्षा से नैतिकता लगभग गायब होती जा रही है और इसी कारण छात्रों में नैतिक बल अब उस मात्रा में नहीं मिलता जैसा पहले होता था। दो दशक के उदारीकरण और वैश्वीकरण के बाद सरकार की नजर अब शिक्षा पर है। सरकार सभी आवश्यक सेवाओं का निजीकरण करने पर तुली है। बिजली, पानी, सड़क और अस्पताल के बाद अब बारी शिक्षा की है। भारत सरकार ने उच्च शिक्षा में निजी निवेश की पूरी तैयारी कर ली है। केंद्रीय मानव संसाधन मंत्री कपिल सिब्बल इसके लिए युद्ध स्तर पर अभियान चलाए हुए हैं। उन्होंने देश में विश्वविद्यालयों की कमी को पूरा करने के लिए उद्योगपतियों से पूंजी निवेश की गुहार लगाई है। सिब्बल ने भरोसा दिलाया है कि सरकार की तरफ से निजी विश्वविद्यालय खोलने वाले निवेशकों को पूरी मदद दी जाएगी। उनके मुताबिक हमारे देश में शिक्षा को परमार्थ का काम माना जाता है। इसलिए जो भी उद्योगपति उच्च शिक्षा के क्षेत्र में निवेश करना चाहेंगे, उन्हें सरकार की तरफ से सारी सुविधाओं के साथ ऋण भी मुहैया कराया जाएगा। इन बातों से जाहिर है कि आने वाले दिनों में उच्च शिक्षा पूरी तरह से बाजार की चीज बन सकती है। इन हालात में सिर्फ वही लोग उच्च शिक्षा ले पाएंगे जिनके पास पर्याप्त मात्रा में पैसा होगा। तब तो सरकार को संविधान से समाजवादी और कल्याणकारी जैसे शब्दों को हटा लेना चाहिए।

— शैलेन्द्र सेंगर

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आर्य समाज के दृष्टि में दलित समस्या व समाधान के प्रयास

अशोक कुमार दास

शोधार्थी, नेट (यू.जी.सी), इतिहास विभाग, पटना विश्वविद्यालय

अवेन्द्र पासवान

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भारतीय पुनर्जागरण काल के प्रसिद्ध संस्थाओं में आर्य समाज का विशिष्ट स्थान है। अपने समय में आर्य समाज ने हजारों लोगों को प्रभावित किया और यह प्रभाव आज भी अक्षुण्ण बना हुआ है। आर्य समाज ने करोड़ों भारतवासियों के मन पर छाप अज्ञान रूपी अंधकार को हटाने और अकर्मण्य पुरोहित वर्ग द्वारा सदियों के दौरान खड़े किए गए अंधविश्वास, मिथ्यावाद, धर्मान्धता को समाप्त करने के लिए सतत् प्रयत्न किया। आर्य समाज के प्राण थे स्वामी दयानन्द सरस्वती।

दयानन्द सरस्वती विशुद्ध राष्ट्रवादी थे। उनके सम्पूर्ण कार्यक्रम का एकमात्र लक्ष्य और ध्येय राष्ट्र के जीवन में सर्वतोमुखी प्रगति और विकास लाना था। किन्तु वह अच्छी तरह जानते थे कि दृष्टिकोण में क्रांतिकारी परिवर्तन लाए बिना वास्तविक परिवर्तन ला पाना असम्भव है। अतः उनके सामने और आर्य समाज के सामने जो कठिन कार्य था, वह था सामाजिक नवनिर्माण की समस्या से निपटाने का। इसके लिए सबसे पहले देश की मौजूदा स्थिति का अध्ययन करना आवश्यक था। ब्रिटिश शासन के प्रभाव से जिन नई शक्तियों का जन्म हुआ, उनको उनके गुणावगुण के आधार पर मूल्यांकन करने के बाद आत्मसात करना था या उनको अस्वीकार करना था। जिन परिस्थितियों में अब भारतीय समाज अपने को पा रहा था इसका विवेचनात्मक अध्ययन शिक्षित भारतीयों ने करना शुरू किया। उनके सामने जो समस्या उपस्थित थी, वह नए और पुराने के बीच तालमेल स्थापित करने और पूर्व और पश्चिम का ऐसा मेल स्थापित करने की थी जिससे कि भारत नवजीवन प्राप्त कर सके। इस समस्या से निपटने के लिए स्वामीजी और आर्य समाज ने सामाजिक बुराइयों के ऊपर सीधा प्रहार किया।

अठारहवीं शताब्दी में भारत में सभी क्षेत्रों में अवनति हुई थी। प्राचीन काल में भारत विश्व का गुरु रहा था और यहाँ की सभ्यता और संस्कृति बहुत ऊँची थी। श्रीमती मैनिंग के कथनानुसार हिन्दुओं का मानसिक और बौद्धिक विस्तार अपनी चरम सीमा तक हो चुका था। वीरता, सम्मान और सत्यनिष्ठा जैसे चारित्रिक गुण उनमें कूट-कूट कर भरे हुए थे। कालांतर में उनका पतन होने लगा और वे उन ऊँचे आदर्शों को भूलने लगे जो उन्होंने दुनिया को सिखाए थे। उन्होंने अपनी समृद्ध और अमूल्य धरोहर लुटानी शुरू कर दी और शरीर तथा बुद्धिबल में कमजोर हो गए। आर्यावर्त आपसी फूट का शिकार हो गया। वहीं भारतवासी, जो आध्यात्मिक गौरव

और भौतिक समृद्धि के शिखर पर पहुँच गए थे, बुरी तरह विभाजित होकर दुर्बल और अज्ञानी बन गए। विदेशी आक्रमणों से अपनी, अपने धर्मग्रंथों, अपनी संस्कृति, अपने धर्म और अपनी राष्ट्रीय एकता की रक्षा करने में असमर्थ हो गए।

ब्राह्मणों ने लोगों के जीवन को पूरी तरह अपने शिकंजे में जकड़ लिया था। स्वतंत्र विचार और कार्य की सारी शक्ति समाप्त हो गई थी। जातिप्रथा के बढ़ते हुए भयानक जाल में फँसकर, जिसमें अन्तर्जातीय विवाह, अंतर्भोज तथा अन्य मामलों में अत्यंत कठोर निषेधों का प्रवेश हो गया था, व्यक्तियों और समाज की आशा और आकांक्षाएँ दम तोड़ रही थीं। हिन्दू समाज में बाल विवाह का प्रचलन आम हो गया। अपने पतियों के युवावस्था प्राप्त करने से पहले ही हजारों लड़कियाँ विधवा हो जाती थीं। ऊँची जातियों की ये विधवाएँ पुनर्विवाह नहीं कर सकती थीं और उनकी दशा अत्यंत दयनीय थी।

हिन्दुओं और मुसलमानों के अनेक वर्गों में बहुपत्नी प्रथा थी। समाज में स्त्रियों की स्थिति बड़ी खराब थी। हिन्दुओं और मुसलमानों में पर्दे की प्रथा थी। ऊँची जाति की स्त्रियाँ घरों से बाहर मुँह खोलकर नहीं निकल सकती थीं। ऐसी ही खराब दशा नीची समझी जाने वाली जातियों की थी। शूद्र को अछूत समझा जाता था और उनकी छाया मात्र के स्पर्श से ही ब्राह्मण अपवित्र हो जाते थे। उन्हें अलग बस्तियों में रहना पड़ता था। वे न स्कूल जा सकते थे, न गाँव के कुएँ से पानी भर सकते थे और न ऊँची जाति वालों के साथ मिल-बैठ सकते थे। इन सब बुराइयों के साथ ही, दूसरी ओर, अंग्रेजी शिक्षा भारतीयों के दिमाग में जहर घोल रही थी। इसका उद्देश्य लोगों में धार्मिकता की भावना का नाश करना और हिन्दू धर्म की जड़ें खोदना था। इन सब चीजों को देखते हुए दयानन्द और उनके आर्य समाज ने भारतीय समाज की समस्त बुराइयों पर आक्रमण किया।

दयानन्द ने जब आंखें खोली थीं, उन्हें देश की घोर दुर्दशा देखने को मिली थी। चारों ओर अंधविश्वास और अज्ञान का बोलबाला था, पूर्वाग्रहों और स्वार्थों के कारण समाज फूट और वैमनस्य का शिकार था। इस तरह खंडों में विभाजित समाज में सामाजिक बुराइयों का नंगा नाच हो रहा था। अतः उन्होंने यह सब बदल कर एक बिल्कुल नए समाज का निर्माण करने का संकल्प किया।

दयानन्द ने जाति प्रथा की ओर एक नए दृष्टिकोण से देखा। उन्होंने इस भारत का सबसे बड़ा अभिशाप माना, 'पुरुष सूक्त' की गलत व्याख्या पर आधारित यह जाति प्रथा एक ऐसी प्रथा थी, जिसकी उपयोगिता बहुत पहले ही समाप्त हो चुकी थी। यह ऐसी शक्ति थी जो भारतीय समाज को नष्ट करके और कैसर की भाँति राष्ट्र के खून में जहर घोलने का काम कर रही थी। उन्हें यह देख बड़ी व्यथा हुई कि अकेली यही एक प्रथा भारत को राष्ट्र बनने से रोकने का सबसे बड़ा कारण है। ऊँच-नीच के भेदभाव ने भारत के करोड़ों स्त्री-पुरुषों को ऐसी स्थिति में डाल दिया था, जिनके स्पर्शमात्र को दूषणकारी माना जाता था। इसमें क्या आश्चर्य था कि हजारों लोगों ने मनुष्यों जैसा व्यवहार पाने के लिए अपने पूर्वजों के धर्म का त्याग कर दिया था।

दयानन्द ने जाति प्रथा के विरुद्ध अपनी शक्तिशाली आवाज उठाए हुए उसे वेदों की शिक्षा के विरुद्ध बताया। उन्होंने कहा कि प्रत्येक व्यक्ति को मनुष्य जैसा व्यवहार पाने, समान समझे जाने और समान अवसर पाने का अधिकार है। शरीर में सिर, भुजा, जांघ और पैर के समान ही समाज को ब्राह्मण, क्षत्रिय, वैश्य और शूद्र, इन चारों वर्णों में बाँटने की जो सामाजिक व्यवस्था की गई थी उसने एक समय में समाज को शक्ति प्रदान की थी, बलवान बनाया था। लेकिन अब उसका स्थान इस घृणित जाति प्रथा ने ले लिया था जो वस्तुतः कोई सही सामाजिक प्रणाली थी ही नहीं। जैसा कि पहले कहा जा चुका है, प्राचीन आर्य समाज में एक वर्ण व्यवस्था थी जिसमें ब्राह्मण, क्षत्रिय, वैश्य और शूद्र आर्य समाज के परस्पर जुड़े हुए और एक दूसरे पर आश्रित अंग थे तथा पूरे समाज के कल्याण में अपना कल्याण मानते थे। दयानन्द ने देखा कि प्रचलित जाति प्रथा इसी वर्ण व्यवस्था का पतित और भ्रष्ट स्वरूप था। प्राचीन वर्ण व्यवस्था का आधार व्यक्ति के गुण, कर्म और स्वभाव से होता था जबकि वर्तमान जाति प्रथा जन्म पर आधारित थी। पहले कोई व्यक्ति ब्राह्मण होता था तो इसलिए कि योग्यता और प्रवृत्ति के बल पर वह समाज का धार्मिक नेता होने की योग्यता रखता था। आज एक व्यक्ति केवल ब्राह्मण कुल में जन्म लेने के कारण ही ब्राह्मण होता है, भले ही वह बिल्कुल निरक्षर, मूर्ख और दुराचारी क्यों न हो। स्वामीजी ने जब इस जाति प्रथा की दूषित प्रकृति की निंदा की तो कट्टरपंथी हिन्दू बहुत नाराज हुए। ब्राह्मणों और क्षत्रियों की संतान होने के कारण समाज की कोई उपयोगी सेवा किए बिना वे अपने पूर्वजों की प्रतिष्ठा और सम्मान भोग रहे थे। मशीन की कमानी जंग लग कर टूट-फूट गई थी, परंतु फिर भी वह मशीन में लगी हुई उनकी गति को अवरुद्ध किए हुए थी। स्वामी जी ने कहा, “इस प्रथा को समाप्त करना होगा। जिस व्यक्ति में ब्राह्मण की योग्यता न हो उसे ब्राह्मण की प्रतिष्ठा और सम्मान से वंचित होकर अपने स्तर पर रख दिया जाना चाहिए।” उन्होंने अपने कथन के समर्थन में वेदों और शास्त्रों से प्रमाण प्रस्तुत किए। उन्होंने वर्णों को व्यर्थ नहीं कहा क्योंकि प्रत्येक समाज को वर्गीकरण की आवश्यकता पड़ती है और वर्ण व्यवस्था सर्वोत्तम है। किन्तु इसका आधार जन्म नहीं होना चाहिए। ब्राह्मण का पुत्र क्षत्रिय, वैश्य या शूद्र हो सकता है। इसी प्रकार शूद्र का पुत्र भी ब्राह्मण हो सकता है। जन्म से ब्राह्मण न होते हुए भी ब्राह्मण पद प्राप्त करने वाले व्यक्तियों के अनेक उदाहरण प्राचीन भारत में मिलते हैं। सत्यकाम जाबालि एक दासी पुत्र थे। कावश, ऐतरेय एक शूद्र के पुत्र थे किन्तु उन्होंने ब्राह्मण और ऐतरेय उपनिषद की रचना की। वेदांत दर्शन के प्रवक्ता और महाभारत के रचयिता व्यासजी एक मछुआरिन के बेटे थे। वशिष्ठ ऋषि एक वेश्या के बेटे थे। पाराशर ऋषि एक चांडाल स्त्री के पुत्र थे। विश्वामित्र एक क्षत्रिय की संतान थे। अरिष्टसेन, सिंधुद्वीप, देवापि और कपिल ये सभी जन्म से क्षत्रिय थे। अतः दयानन्द ने शिक्षा दी कि समाज की रचना रंग या धर्म के आधार पर नहीं बल्कि गुणों के आधार पर की जानी चाहिए। इस विचार का प्रचार करने और जाति प्रथा का उन्मूलन करने के लिए उन्होंने सारे देश का दौरा किया और धार्मिक सभाओं तथा विद्वानों की गोष्ठियों में भाषण दिए, कई जगह शास्त्रार्थ किए और वर्णाश्रम धर्म के समर्थकों के

तर्कों का खंडन करते हुए जाति प्रथा की असमानताओं और अन्यायों का भंडाफोड़ किया। उनकी बातों का लोगों पर बहुत प्रभाव पड़ा। शास्त्रों के प्रमाणों पर आधारित उनकी बातों को अनसुना नहीं किया जा सकता था। अन्य कोई भी व्यक्ति शायद धर्मांध कट्टरपंथियों के आगे टिक नहीं पाता और वे उनकी बातें हंसी-हंसी में उड़ा देते, लेकिन दयानन्द वेदों के ऐसे विद्वान थे जिन्होंने उन्हीं के अस्त्र से उनको परास्त किया था। यह विद्वान वर्णाश्रम को आवश्यक मानता था किन्तु वर्गीकरण के आधार को अमान्य घोषित करता था। प्रसिद्ध संस्कृत विद्वान डॉ० काशी प्रसाद जायसवाल के शब्दों में “दयानन्द में बुद्ध जैसी मानवीय करुणा थी और शंकराचार्य की सी संरक्षण-प्रवृत्ति।” बुद्ध ने जन्म और जाति की असमानता की मिथ्या धारणाओं पर आधारित समूची व्यवस्था को अमान्य करार दिया था और क्रांति का आह्वान किया था। इसके विपरीत, दयानन्द ने पारम्परिक व्यापक आधार वाली वैदिक संस्कृति पर बल दिया, और ऐसा करने में वह शंकर की सीमाओं में भी नहीं बंधे थे। उससे भी ऊपर उठकर उन्होंने जाति के सिद्धांत को मिथ्या, वेदों के विरुद्ध और अभारतीय बताया। तर्क और शास्त्र में शंकर की तरह पारंगत और दुर्दुर्ष, वेदों के देशमान्य विद्वान और निःस्वार्थ परोपकार की भावना से काम करने वाले दयानन्द के अलावा यदि किसी और व्यक्ति ने मनु और ‘पुरुष सूक्त’ का विरोध करने वाली ऐसी बातें कही होतीं तो भारतीय समाज उसे सहज स्वीकार नहीं करता। दयानन्द तो अतिमानव सिद्ध हुए। उन्होंने रहस्यवाद, गुरुओं, अवतारवादियों, देवी-देवताओं, पत्थरों की पूजा करने वालों तथा तीर्थ स्थलों की यात्रा करने वालों को अपने अकाट्य तर्कों से पराभूत कर दिया। उन्होंने सड़क चलते साधारण मनुष्य को समाज में उसका गौरवपूर्ण स्थान दिलाया और एक निराधार ईश्वर की उपासना का संदेश दिया। उनका ईश्वर ऐसा स्वामी था जो अपने भक्तों को असहाय दास नहीं बनाता। जिस प्रकार यूरोप में मार्टिन लूथर ने ईसाई धर्म को पोप की निरंकुश सत्ता से मुक्ति दिलाई थी, उसी प्रकार दयानन्द ने हिंदुओं की आत्मा को उन्मुक्त किया। यह मुक्ति उन्होंने धर्म ग्रंथों के अंदर संकलित शिक्षाओं का सही ज्ञान करा कर दी। दयानन्द ने जाति प्रथा की घोर निंदा करके और सामाजिक न्याय के द्वारा हिन्दु समाज को नवजीवन प्रदान करके जितनी बड़ी सेवा की है उसकी जितनी प्रशंसा की जाए, कम है। दयानन्द सरस्वती के पचास वर्ष बाद काठियावाड़ के ही एक अन्य सुपुत्र, महात्मा गाँधी ने उसी सिद्धांत के लिए आमरण अनशन किया जिसे दयानन्द ने प्रतिपादित किया था।

महात्मा हंसराज, लाला लाजपत राय, स्वामी श्रद्धानंद जैसे महारथियों और हजारों आर्यसमाजी कार्यकर्ताओं ने पंजाब, उत्तर प्रदेश तथा अन्य प्रांतों में दयानन्द सरस्वती के संदेश को न केवल जीवित रखा बल्कि भारत के कोने-कोने में उसे फैलाया। महात्मा हंसराज लाहौर में डी.ए.वी. कॉलेज के प्रिंसिपल थे और एक जातिहीन समाज की स्थापना के लिए प्रयत्नशील थे। लाहौर के डी.ए.वी. कॉलेज तथा स्कूल ने उन्हें एक उर्वर भूमि प्रदान की जिसमें उन्होंने सामाजिक पुनर्रचना के बीज बोए। कॉलेज के छात्रालयों में सबके लिए रसोई में भोजन की व्यवस्था थी और अलग-अलग जातियों के ‘मेस’ चलाने की अनुमति नहीं थी। उनके अंदर एक-दूसरे की जाति

जानने की उत्सुकता ही नहीं होती थी। वर्षों एक साथ रहने, साथ पढ़ने और साथ खाने वाले ये छात्र अपने सहपाठी की जाति से अनभिज्ञ ही रहते थे। यह एक क्रांतिकारी परिवर्तन था। हंसराज ने अपने कार्यकर्ता मालाबार भी भेजे जहाँ उन्होंने स्थानीय जाति प्रथा को जोरदार चुनौती दी। इन कार्यकर्ताओं ने नीची समझी जाने वाली जातियों के लोगों को अपने अधिकारों के लिए अदालतों में मुकदमा लड़ने में मदद की और उनमें यह जागृति पैदा की कि उन्हें भी सार्वजनिक सड़कों का प्रयोग करने का उतना ही अधिकार है जितना की ब्राह्मणों को है। हंसराज ने श्रम की गरिमा को प्रतिष्ठा दिलाई। हंसराज जी के बहनोई के पुत्र लाला गुरदास चड्डा ने 1903 में महात्मा हंसराज की सलाह पर चड्डा लांडी की स्थापना की, जहाँ वस्त्रों की धुलाई होती थी। उन्हीं की सलाह पर लाला धनीराम ने जूतों की दुकान खोली। लाला लाजपत राय ने, जो समाज के एक सक्रिय कार्यकर्ता थे, जाति प्रथा की जबर्दस्त आलोचना की। अपने एक लेख में उन्होंने लिखा : “इसमें कोई संदेह नहीं कि हिन्दू जाति प्रथा की कट्टरता व्यावहारिक और राजनीतिक, दोनों ही दृष्टियों से गलत है। व्यावहारिक दृष्टि से इसलिए कि लोगों में बुराइयों के विरुद्ध एक जूट होकर लड़ने की ताकत नहीं होती। राजनीतिक दृष्टि से इसलिए कि वे स्वतंत्रता प्राप्त नहीं कर सकते।”

दयानन्द सरस्वती ने समानता के सिद्धांत पर अछूतों का दर्जा ऊँचा उठाया। वह कहा करते थे कि शरीर और मन से स्वस्थ कोई भी शूद्र द्विज (ब्राह्मण) समझे जाने का अधिकारी है। अस्पृश्यता की समस्या के प्रति यह दृष्टिकोण धर्म निरपेक्षता की दिशा में एक और कदम था। सूरजभान ने दयानन्द की व्यावहारिक ईमानदारी की चर्चा करते हुए लिखा है : “एक अछूत दयानन्द जी के लिए कढ़ी और भात लेकर आया था। स्वामी जी ने उसके इस प्रेमाहार को स्वीकार कर लिया। पास ही खड़े एक ब्राह्मण ने इस पर यह कहते हुए आपत्ति की कि आप इस आदमी द्वारा लाया गया भोजन खाकर अशुद्ध हो गए हैं। दयानन्द जी ने उत्तर दिया कि भोजन दो ही दशाओं में अशुद्ध होता है। पहला तब, जब वह किसी दूसरे को कष्ट पहुँचा कर प्राप्त किया गया हो, और दूसरे तब, जब उसमें गंदी चीजें मिला दी जाएँ। लेकिन यह मनुष्य तो श्रम से रोटी अर्जित करने वाला आदमी था। यह भोजन सर्वोत्तम है।” दयानन्द का विचार था कि भारत के दलितों का उद्धार करना उतना ही जरूरी है जितना कि जाति प्रथा की कठोरता को समाप्त करना। तभी भारत का निर्माण एक ठोस आधार पर किया जा सकता है। अस्पृश्यता का मुख्य कारण बुरा वातावरण, बुरी संगति और बुरी शिक्षा है और इसके फलस्वरूप चरित्र का ह्रास होता है।

राष्ट्रीय दृष्टिकोण से अस्पृश्यों की स्थिति सुधारने के लिए आर्य समाज ने अथक कार्य किया। आर्य समाज ने ईश्वर को पिता एवं मनुष्यों को उसकी संतान माना। स्त्री-पुरुष में समानता, मनुष्य-मनुष्य के बीच और राष्ट्रों के बीच न्यायपूर्ण आचरण का सिद्धांत रखा और कहा कि हर व्यक्ति को अपने कार्य, स्वभाव, गुण, योग्यता और प्रेम के आधार पर समान अवसर मिलना चाहिए। इन आदर्शों को प्राप्त करने के लिए स्वामी जी और समाज ने नीची जातियों के उत्थान-कार्य में बहुत दिलचस्पी ली।

इसके लिए दो तरीके अपनाए गए - (1) जिन जातियों को यज्ञोपवीत धारण करने का अधिकार नहीं था उन्हें यह अधिकार प्रदान किया गया और (2) अस्पृश्य जातियों को स्पृश्य जातियों के समकक्ष लाकर उन्हें उच्चतर सामाजिक आदर्शों की शिक्षा दी जाने लगी जिसका उद्देश्य यह था कि अंततः वे अन्य हिन्दुओं के साथ बराबरी के स्तर पर आ सकें। इस कार्य के लिए होशियारपुर में 'दयानन्द दलितोद्धार मंडल' की स्थापना की गई।

दयानन्द के विचारों को उनके एक महान शिष्य, लाला लाजपत राय ने कार्य-रूप में आगे बढ़ाया। लालाजी ने दलित वर्गों के प्रश्न पर तीन दृष्टियों से विचार किया: (1) हिन्दू जाति के संदर्भ में; (2) अखिल भारतीय महत्व के प्रश्न के रूप में और (3) उसके मानवीय पक्ष को लेकर। उन्होंने कहा, "यह याद रखने की बात है कि राष्ट्रीय पतन के मूल में ये ही तत्व हैं। यदि हम राष्ट्रीय आत्म-गौरव प्राप्त करना चाहते हैं तो हमें दलित वर्गों के अपने अभागे भाई-बहनों का बाहें फैलाकर अपनाना होगा और उनके अंदर मानव-गरिमा की भावना उत्पन्न करने में सहायक बनना होगा। जब तक हमारे देश में अछूत समझे जाने वाले लाखों लोग मौजूद हैं, तब तक हम अपने राष्ट्रीय मामलों में कोई वास्तविक प्रगति नहीं कर सकते। इस तरह की जाति के लिए उच्च स्तर की नैतिकता जरूरी है, और जिस समाज में कमजोर वर्गों के साथ अन्यायपूर्ण व्यवहार किया जाता हो, वहां ऐसी उच्च नैतिकता नहीं हो सकती। मानसिक दासता से बुरी कोई दासता नहीं है और लोगों को गुलाम बनाए रखने से बड़ा और कोई पाप नहीं है। लोगों को गुलाम बनाना बुरी बात है, लेकिन ऐसी परिस्थितियाँ और दशाएँ उत्पन्न करना तो और भी बुरी बात है जिसमें फंस कर वे अपनी दासता के बंधनों को तोड़ने का प्रयास भी नहीं कर सकते।" उनका दृढ़ विश्वास था कि जब राष्ट्र का एक महत्वपूर्ण अंग ही सूख गया हो तब राष्ट्र सच्ची प्रगति नहीं कर सकता। अतः हिन्दू समाज के लिए यह अत्यंत आवश्यक है कि वह अछूतों को अपनाए और उनमें शिक्षा का प्रकाश फैलाए। उन्होंने कहा कि यदि दलित वर्गों को मनुष्यों की भाँति जीने और उन्नति करने का अवसर दिया गया तो वे हिन्दू धर्म का त्याग नहीं करेंगे, किन्तु यदि मूढ़तावश हिन्दू समाज ऐसा करने में झिझकेगा तो वे ज्यादा दिन तक इस धर्म में नहीं रहेंगे।

इस तरह हम देखते हैं कि दयानन्द ने और उनके अनुयायियों ने दलित वर्गों के लिए बहुत बड़ी सेवा का काम किया है।

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सिन्धु सभ्यता पर एक दृष्टि

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इस सभ्यता के लिए साधारणतः तीन नामों का प्रयोग होता है—सिन्धु सभ्यता, सिन्धु घाटी की सभ्यता, और हड़प्पा सभ्यता। इनमें से प्रत्येक शब्द की एक पृष्ठभूमि है।

सिन्धु भारतवर्ष की एक नदी का नाम है जो हिमालय पर्वत से निकलकर पंजाब तथा सिन्धु प्रदेश होते हुए अरब सागर में गिरती है। सिन्धु सभ्यता लगभग 3250-2750 ई. पूर्व प्रागैतिहासिक संस्कृतियों के यतिकचित अवशेष ही भारत भर में बिखरे मिले हैं; किन्तु प्रामाणिक और ठोस सामाग्री का एक बृहद भंडार पुरातत्व की खुदाई में सिन्धु नदी की उपत्यका में हड़प्पा (लाहौर और मुल्तान के बीच रावी की एक पुरानी धारा के तट पर बसा हुआ एक स्थान, जिसका प्राचीन वैदिक नाम संभवतः हरयूपिया था) एवं मोहनजोदड़ो (सिन्धी-मोया-जो-दड़ो) 'मरे हुआ की देरी या टील' जिला लरकाना, सिन्ध में पाया गया है। इस सामाग्री से यह विदित होता है कि किसी समय उस प्रदेश में जो अब की अपेक्षा अधिक हरा-भरा और जल सिंचित था, एक सर्वांग सभ्यता का विकास हुआ था जिसे सिन्धु सभ्यता का नाम दिया जा सकता है।

वस्तुतः एक नई सभ्यता, जिसका स्वरूप नगरीय था, की खोज के साथ ही इसके उद्भव, प्रकृति एवं पतन के संदर्भ में एक व्यापक विवाद प्रारंभ हुआ। सितंबर 1924 ई. तक भारतीय इतिहास की मान्य तिथि 326 ई. पूर्व थी, तब भारत पर सिकंदर ने आक्रमण किया था। 24 सितंबर 1924 को जान मार्शल ने 'Illustrated London News' नामक पत्रिका में एक नई सभ्यता की खोज का दावा किया। हड़प्पा-सभ्यता के संदर्भ में आरंभिक प्रतिमान जॉन मार्शल द्वारा स्थापित किया गया। 1921 ई. में भारतीय पुरातत्व सर्वेक्षण विभाग के निदेशक सर जॉन मार्शल के निर्देशन में राय बहादुर दयाराम सहनी द्वारा रावी के तट पर पश्चिमी पंजाब (पाकिस्तान) अधिकृत जगह पर हड़प्पा का अन्वेषण किया।

इस सभ्यता को सैध्व सभ्यता, प्रथम नगरीय सभ्यता या सिन्धु सभ्यता का नाम दिया गया। अतः इस सभ्यता को हड़प्पा तथा मोहनजोदड़ो की भी सभ्यता कह सकते हैं। हड़प्पा मोहनजोदड़ो से करीब 500 कि.मी. उत्तर स्थित है। इसी पर कई इतिहासकारों ने अपना मत दिया जैसे—आर. एस. शर्मा ने कहा—“No other Cultural Zone is the third and second millennium B.C. in the world was as large as the Harappa Zone”

सिन्धु सभ्यता का फैलाव मोहनजोदड़ो और हड़प्पा में मिली हुई प्राचीन वस्तुएँ एक ऐसी समान और व्यापक संस्कृति का पता लगाती हैं, जिसकी जड़ें सिन्धु और

पंजाब में दूर-दूर तक फैली हुई थी। इन प्रदेशों में बहुत-सी ताम्र-युग की प्राचीन स्थलियां पाये गये हैं। इनका फैलाव पंजाब, सिन्धु, बलूचिस्तान, गुजरात, राजस्थान और पश्चिमी उत्तर प्रदेश, परंतु खुदाई में इसके क्षेत्र वर्तमान में बढ़ भी सकते हैं। उत्तर में जम्बू के मांग जिले दक्षिण में नर्मदा नदी के मुहाना भगतराव तक और पश्चिम में बलूचिस्तान के मकरान तट से पूर्व में मेरठ जिला आलमगीरपुर तक इसका फैलाव था। यह एक त्रिभुजाकार क्षेत्र है जिसका क्षेत्रफल लगभग 12,99,600 वर्ग कि.मी. है। यह क्षेत्र न सिर्फ पाकिस्तान से बल्कि मिश्र तथा मेसोपोटामिया से भी बड़ा है।

सिन्धु सभ्यता के निर्माता

इस सभ्यता के निर्माता कौन थे यह बहुत ही कठिन प्रश्न है। इस सभ्यता की आबादी में चार जातियां शामिल थीं—प्रोटो-अस्ट्रेलियाड, मेडिटेरियन, आल्पीनायड और मोगोलायड। आमतौर पर यह धारणा है कि इस सभ्यता के निर्माता भूमध्यसागरीय प्रजाति के थे।

सिन्धु सभ्यता के स्वरूप

सिन्धु घाटी की सभ्यता अन्य नदी घाटी-सभ्यताओं की तरह धातुकालीन सभ्यता थी। यह प्रधानतः कांस्यकालीन सभ्यता थी। इसमें पत्थर और धातु का प्रयोग समान रूप से होता था। पर लोगों को लोहे की जानकारी नहीं थी। वे सोना, चांदी, तांबा, रांगा, सीसा इत्यादि धातुओं से परिचित थे।

हिन्दी में लोकोक्ति है—सौ सत्ताईस कांसा नहीं तो सौ भर तांबे में सौ भर रांगा मिलाने से अच्छा कांसा बनता है।

नगर योजना

सिन्धु सभ्यता की नगर योजना का आधार समाग्री मोहनजोदड़ो, हड़प्पा, काली बंगा, लोथल, यन्हुदड़ो, सुरकोतड़ा और बनवाली से प्राप्त हुई है। इस सभ्यता को एक उच्चकोटि के नगर सभ्यता कह सकते हैं। यहां के निवासी ग्राम्य जीवन नहीं, नगरीय जीवन व्यतीत करते थे। इसमें बड़े-बड़े नगरों की व्यवस्था की गई थी। हड़प्पा तथा मोहनजोदड़ो के अपन-अपने दुर्ग थे। जहां शासक वर्ग का परिवार रहता था। इन नगरों में भवन जाल की तरह विख्यात थे। सड़कें एक दूसरे को समकोण बनाकर काटते हुए निकलती थी। यहां जल निकासी का भी अच्छा प्रबंध था। हड़प्पा, मोहनजोदड़ो, काली बंगा की नगर योजना एक समान थी।

हड़प्पा कालीन नगरों के चारों ओर प्राचीन वर्गाकार किलेबंदी करने के उद्देश्य से नगर के शत्रुओं के प्रबल आक्रमण से रक्षा करना नहीं था बल्कि दस्यु एवं लुटेरों से सुरक्षा प्रदान करना था। नालियां-जल निकास प्रणाली सिन्धु सभ्यता की अद्वितीय विशेषता थी जो हमें किसी अन्य भी सभ्यता में नहीं मिलती है। नालियां ईंटों तथा पत्थरों से ढकी होती थी। ईंटें: हड़प्पा, मोहनजोदड़ो और अन्य प्रमुख नगर पकाई गई ईंटों से पूर्णतः बने थे। भवन: हड़प्पा कालीन नगरों के भवन तीन श्रेणियों में

विभाजित थे—1. आवासीय भवन, 2. विशाल भवन और 3. सार्वजनिक स्नानागृह था। उनमें एकरूपता थी। काली बंगा के कुछ मकान की फर्श में ईंटों का प्रयोग होता था। प्रत्येक मकान में एक रसोईघर तथा एक स्नानागार था। मोहनजोदड़ो से मिली हड़प्पा सभ्यता की सबसे बड़ी ईंट 51cm.×26.27cm.×6.35cm. के आकार थी। संभवतः मकान छोटे होते थे इनमें चार-पांच कमरे होते थे, कुछ बड़े आकार के भवन भी मिले हैं जिनमें 30 कमरे बनते हैं। तथा 2 मंजिले भवन का भी निर्माण हुआ था। प्रत्येक मकान में ढकी हुई नालियां होती थी।

राजनीतिक व्यवस्था

हड़प्पा संस्कृति की व्यापकता एवं विकास को देखने से ऐसा लगता है कि यह सभ्यता किसी केंद्रीय शक्ति से संचालित होती थी। हड़प्पावासी वाणिज्य की ओर अधिक आकर्षित थे इसलिए माना जाता है कि संभवतः हड़प्पा सभ्यता का शासन वाणिक वर्ग के हाथों में था।

हवीलर ने सिन्ध प्रदेश के लोगों के शासन को मध्यवर्गीय जनतंत्रात्मक शासन कहा और उसमें धर्म की महत्ता को स्वीकार की।

स्टुअर्ट पिगट—सिन्ध प्रदेश के शासन पर पुरोहित वर्ग का प्रभाव था।

हाटर के अनुसार मोहनजोदड़ो का शासन राजतंत्रात्मक न होकर प्रजातंत्रात्मक था।

मैके के कथनानुसार—मोहनजोदड़ो का शासन एक प्रतिनिधि शासक के हाथ में था।

सामाजिक व्यवस्था

समाज की इकाई परंपरागत तौर पर परिवार थी। मातृदेवी की पूजा तथा मुहरों पर अंकित चित्रों से यह परिलक्षित होता है कि हड़प्पा समाज संभवतः मातृसत्तात्मक था। मगर नियोजन, दुर्ग, मकानों के आकार रूपरेखा तथा शवों के दफनाने के ढंग को देखकर ऐसा प्रतीत होता है कि सैन्धव समाज अनेक वर्गों जैसे पुरोहित, व्यापारी, अधिकारी, शिल्पी, जुलाहे एवं श्रमिकों में विभाजित रहा होगा। इस सभ्यता के लोग शांतिप्रिय थे। इस सभ्यता के लोग मांसाहारी तथा शाकाहारी दोनों थे। भोज्य पदार्थों में गेहूं, मटर, तिल, सरसों, खजूर, तरबूज, गाय, बकरी एवं सुअर का मांस खाते थे। मनोरंजन के लिए पासे का खेल, नृत्य, शिकार तथा पशुओं की लड़ाई प्रमुख साधन थे। शवों की अन्तयोही संस्कार में दो प्रकार के शवोत्सर्ग के प्रमाण मिले हैं।

(1) पूर्ण समाधिकरण,

(2) आंशिक समाधिकरण।

धर्म

मोहनजोदड़ो और हड़प्पा की प्राप्त सामग्री इस विषय में थोड़ी है। पुरास्थल से प्राप्त मिट्टी की मूर्तियों, पत्थर की छोटी, पत्थर की निर्मित लिंग एवं योनियों

मृदभण्डो पर चित्रित चिन्ह से यह परिलक्षित होती धार्मिक विचारधारा मातृदेवी, पुरुषदेवता, लिंग-योनि, वृक्ष प्रतिक, पशुअण्ड आदि की पूजा की जाती है। हड़प्पा से प्राप्त एक लंबी मुहर पर पृथ्वी या मातृदेवी का चित्र है, जिसकी योनि में से एक अंकुर निकल रहा है और पास में हाथ में छुरी लिए एक पुरुष और हाथ ऊपर उठाए हुए एक स्त्री जो संभवतः देवी के बलि के लिए थी।

मोहनजोदड़ो से प्राप्त एक सील पर तीन मुख वाला पुरुष ध्यान की मुद्रा में बैठा है। उसके सिर पर तीन सींग हैं उसके बायीं ओर एक गैंडा और भैंसा तथा दायीं ओर एक हाथी, बाघ तथा हिरन है। इसे पशुपति शिव का रूप माना गया है। मार्शल ने इन्हे आधा शिव बताया है।

हड़प्पा में पक्की मिट्टी की स्त्री-मूर्तिकाएं भारी संख्या में मिली है। एक मूर्तिका में स्त्री के गर्भ से निकलता पौधा दिखलाया गया है जो संभवतः पृथ्वी देवी का प्रतीक माना गया है।

हड़प्पा सभ्यता से स्वास्तिक चक्र और क्रॉस के भी साक्ष्य मिलते हैं स्वास्तिक और चक्र सूर्य पूजा का प्रतीक था।

धार्मिक दृष्टिकोण का आधार इहलौकिक तथा व्यावहारिक अधिक था। मातृपूजा का आरंभ संभवतः सैधव सभ्यता से ही होता है।

आर्थिक जीवन

हड़प्पाकालीन अर्थव्यवस्था सिंचित कृषि, पशुपालन, विभिन्न दस्तकारियों में दक्षता और समृद्धि आंतरिक एवं विदेशी व्यापार पर आधारित थी।

कृषि

सिन्धु घाटी के लोग बाढ़ उतर जाने पर नवंबर के माह में बीज बो देते हैं। और अप्रैल महीने में गेहूँ, जौ की फसल काट लेते हैं।

- सैधव सभ्यता में कोई फावड़ा या फाल नहीं मिला है, परंतु कालीबंगा में हड़प्पा पूर्व व्यवस्था में कृषि से ज्ञात होता है कि राजस्थान के खेतों की जुताई हल से होती थी।
- हड़प्पाई लोग लकड़ी के हलों का प्रयोग करते थे, और फसल काटने के लिए पत्थर के हांसियों का प्रयोग करते थे।
- नौ प्रकार के फसलों की पहचान की गई है—चावल, गेहूँ, जौ, खजूर, मटर, तिल, राई, केला, अनार, तरबूज, (फलों) में उपजाई जाते थे।

पशुपालन

हड़पाई लोग बैल, भेड़, बकरी, सुअर आदि पालते थे। घोड़े के अस्तित्व का संकेत मोहनजोदड़ो की एक ऊपरी सतह से होता है। गुजरात के निवासी हाथी पालते थे।

शिल्प एवं तकनीक

सैधव लोग पत्थर के अनेक प्रकार के औजार प्रयोग करते थे। तांबे के साथ टिन मिलाकर कांसा तैयार किया जाता था। हड़प्पा समाज के शिल्पियों में केसरों के समुदाय का महत्वपूर्ण स्थान था। तांबे राजस्थान के खेतड़ी से, टिन अफगानिस्तान से सोना, चांदी, रस आदि भारत मंगाये जाते थे। इस काल में कुम्हार के चाक का खूब प्रचलन था।

लिपि

सिन्धु लिपि में लगभग 64 मूल चिन्ह एवं 250 से 400 तक अक्षर हैं जो सेलखड़ी की आयताकार मुहरों, तांबे की गुरिकाओं आदि पर मिलते हैं। हड़प्पा लिपि का सबसे पुराना नमूना 1853 में मिला था और 1923 तक लिपि भाव चित्रात्मक है उनकी लिखावट क्रमशः दायीं ओर से बायीं ओर जाती थी। बाट-माप-तौल की इकाई संभवतः 16 के अनुपात में थी उदाहरण 16,64,160,320,640 आदि। हड़प्पा संस्कृति की सर्वोत्तम कलाकृतियां हैं इसकी मुहरें अब तक लगभग 2000 मुहरें प्राप्त हुई हैं। इनमें से 500 मुहरें मोहनजोदड़ो से प्राप्त हुई हैं।

व्यापार

सिन्धु घाटी का व्यापार उन्नत अवस्था में था। मोहनजोदड़ो के निवासी दूसरे देशों के साथ व्यापारिक संबंध रखते थे। सुमेर, मिश्र और क्रीट के एक मुहर पर मस्तूलविहीन नाव का अंकित चित्र मिला है। जिस पर मल्लाह पतवार पर बैठा हुआ है।

डाक्टर मैके का कहना है कि सुमेर और एलाम के साथ सिन्धु घाटी का संबंध समुद्री मार्ग से भी था। मोहनजोदड़ो व्यापार संबंध था। मिट्टी के बर्तन, सूती कपड़े, अनाज, मसाले, पत्थर की बने माला के दाने, मोती और सुरमा भारत से बाहर जाते और उधर से सोना, चांदी, तांबा, पन्ना, मूंगों तथा लागर्वत पत्थर, शंख, घोंघे तथा सीप का आयात होता था।

सहायक संदर्भ

1. भारत एवं विश्व इतिहास—राजीव नयन प्रसाद
2. हिन्दू सभ्यता—राधाकुमुद मुखर्जी
3. भारतीय इतिहास—किरण कपीटेशन टाइम्स
4. लंदन की राजकीय प्राच्य पत्रिका—1931 पृ. 593-6 में लेखक भारत और इराक के बीच संपर्क के सुग बताये हैं—लिपि, चित्रित बर्तन, चौकोर ईंट।
5. मोहनजोदड़ो में जो कुछ मिला है वह उसी जाति का है जो मिस्र देश की सबसे पुरानी समाधियों में मिले हैं।
देखिए श्रीयुत पीक का समापति भाषण, रायल एंथ्रोपॉलाजीकल इंस्टीट्यूट की पत्रिका, 1927
6. भारत का इतिहास—प्रतियोगिता किरण ईयर बुक 2006।

अलाउद्दीन खिलजी की बाजार नियंत्रण व्यवस्था का ऐतिहासिक विश्लेषण

डॉ. नसीम आजम सिद्दीकी

पी० एच० डी० (इतिहास विभाग), ललित नारायण मिथिला वि० वि०, दरभंगा

Abstract

इस तथ्य से इंकार नहीं किया जा सकता है कि इस नीति की व्यापकता अलाउद्दीन खिलजी की दूरदर्शिता एवं व्यवहारिक बुद्धि का परिचायक था। इतिहासकार आज भी इसे आश्चर्य से देखते हैं। डॉ० एस० रॉय जिन्होंने उसका व्यक्तित्व और बाजार व्यवस्था की समीक्षा कर लिखा है कि अलाउद्दीन प्रथम मुस्लिम साम्राज्यवादी और भारत का प्रथम महान मुसलमान शासक-प्रबंधक था, जिन्होंने बाजार व्यवस्था द्वारा भारतीय इतिहास में अमिट छाप छोड़ी है। इस नीति को लागू करने के बारे में ऐतिहासकारों में यद्यपि विवाद है फिर भी यह स्पष्ट है कि सुल्तान ने शाही लाभ तथा जनहित की भावना दोनों को ख्याल में रखकर यह व्यवस्था लागू की थी।

विश्लेषण:-

अलाउद्दीन खिलजी (1296.1316 ई०) जलालुद्दीन के भाई शिहाबुद्दीन मसूद खजली का पुत्र था। अलाउद्दीन के प्रारम्भिक जीवन अथवा उसकी जन्म तिथि के बारे में कुछ ठीक पता नहीं लगता। ऐसा प्रतीत होता है कि अलाउद्दीन को पढ़ने-लिखने की शिक्षा कम प्राप्त हुई परन्तु वह शास्त्र-विद्या में निपुण हो गया। खिलजी-क्रांति में उसने महत्वपूर्ण भाग लिया और ब जलालुद्दीन सुल्तान बना तो उसे 'अमीर-ए-तुजुक' और उसके छोटे भाई अलमास बेग को 'अखूरबेग' का पद दिया गया। जलालुद्दीन ने अपनी एक पुत्री का विवाह अलाउद्दीन के साथ किया तथा मलिक छज्जू के विद्रोह को दबाने में भी अलाउद्दीन महत्वपूर्ण भाग लिया जिसके कारण उसे 'कड़ा-माणिकपुर' की सूबेदारी दी गई। 1296 ई० में उसने देवगिरि पर आक्रमण किया और वहाँ से अतुल सम्पत्ति लूट कर लाया। इसके उसके सम्मान एवं शक्ति में वृद्धि हुई उसी वक्त उसने जलालुद्दीन को माणिकपुर बुला कर धोखे से कत्ल कर दिया। अलाउद्दीन ने स्वयं को कड़ा-माणिकपुर में ही सुल्तान घोषित कर दिया तथा अबुल मुजफ्फर सुल्तान अलाउद्दीनिया-बा-दीन मुहम्मद खिलजी की उपाधि धारण की। अलाउद्दीन खिलजी दिल्ली सल्तनत का सर्वाधिक महत्वाकांक्षी एवं महत्वपूर्ण शासक माना जाता है। इन्हें महान कह कर नहीं पुकारा गया है, परन्तु वह महानता के काफी निकट था और तुलनात्मक दृष्टि से दिल्ली सल्तनत के सुलतानों में उसे महान स्वीकार करना अनुचित नहीं है। अलाउद्दीन के समकालिक अमीर

खुसरो और उसके परवर्ती इसामी दोनों ने अलाउद्दीन को 'एक भाग्यशाली व्यक्ति' कहा है। वह अपने प्रशासनिक एवं आर्थिक सुधारों के लिए जाना जाता है। उसके राजस्व सम्बन्धी सुधार एवं बाजार नियंत्रण प्रणाली का अपना ऐतिहासिक महत्व है। इतिहासकारों के अनुसार इस सुधार कार्यक्रम ने उसे एक मध्यकालीन राजनीतिक अर्थशास्त्री बना दिया। सुल्तान द्वारा बाजारों को नियंत्रित करना एवं दैनिक प्रयोग की वस्तुओं का मूल्य निर्धारण उस काल का अद्वितीय प्रयोग कहा जा सकता है। आधुनिक इतिहासकारों में से कुछ ने यह विचार भी प्रकट किया है कि बाजार नियंत्रण और उसके परिणामस्वरूप वस्तुओं का मूल्य निर्धारित करने में अलाउद्दीन का उद्देश्य मानवीय था। वह अपनी प्रजा को सभी वस्तुएँ उचित मूल्य पर और पर्याप्त मात्रा में उपलब्ध कराना चाहता था। इसी कारण उसने यह कार्य किया था। उसके इस विचार का आधार शेख नासिरुद्दीन द्वारा लिखे गये ग्रंथ 'खायरूल-माजालिस' में शेख हमीदुद्दीन का एक संवाद है, जिसमें अलाउद्दीन की अपनी प्रजा की भलाई की भावना की प्रशंसा की गई है। अमीर खुसरो द्वारा 'खजाइनुल फूतूह' में भी अलाउद्दीन के बाजार व्यवस्था की प्रशंसा की गई है।

उद्देश्य एवं कारण—

इस नीति के कार्यान्वयन के पीछे कई महत्वपूर्ण कारण बताये जाते हैं जिसमें प्रमुख थे—

1. सुल्तान ने यह कदम अपनी विशाल सेना (पौने पाँच लाख सैनिक) की सुविधा का ख्याल रखते हुए उठाया था। उसने इससे पूर्व अपने सैनिकों के वेतन में वृद्धि की थी जो पर्याप्त नहीं थी।
2. साम्राज्य विस्तार के बढ़े प्रशासनिक व्यय को कम करने हेतु उसने यह कार्य किया था।
3. सुल्तान ने राजस्थान, गुजरात तथा दक्षिण भारत की विजयों से लूट द्वारा प्राप्त धन को खुले हाथों लुटाया था। इसके चलते हो रही मूल्य वृद्धि को नियंत्रित करना आवश्यक था।
4. डॉ० ईश्वरी प्रसाद के अनुसार जनता के हित की भावना से प्रेरित होकर सुल्तान ने बाजार नियंत्रण की व्यवस्था शुरू की थी। यह बात नसीरुद्दीन की पुस्तक 'खेर-उल-मजलिस' से भी पुष्टि होती है। किंतु इतिहासकार वर्नी के अनुसार "यह नीति शाही सैनिकों एवं सरकारी लाभ के लिए थी।"

इस नीति को लागू करने के बारे में ऐतिहासकारों में यद्यपि विवाद है फिर भी यह स्पष्ट है कि सुल्तान ने शाही लाभ तथा जनहित की भावना दोनों को ख्याल में रखकर यह व्यवस्था लागू की थी।

विविध पहलू —

बाजार नियंत्रण नीति के विभिन्न पहलूओं को तीन श्रेणी में बाँटा गया था—

दैनिक प्रयोग की वस्तुओं का मूल्य निर्धारण

खाद्यान्नों, वस्त्र, दास-दासियों, पशु आदि के मूल्य की सूची तैयार करके सुल्तान ने बाजार में इन सब वस्तुओं का मूल्य नियंत्रित करा दिया था। मिश्री, हलवा, रेवड़ी, अन्य मिठाईयाँ, शाक-सब्जी, रोटी आदि के अतिरिक्त प्याले, कटोरे, मटकों, जूतों-चप्पलों, कंधी, पान-सुपारी आदि की भी कीमतें तय की गई थी। वर्नी के शब्दों में “बादशाह ने बड़ी कठिनाई से एक सुई से लेकर सारी वस्तुओं का मूल्य निर्धारण किया। उसने लाभ का प्रतिशत तय किया। इसकी एक सूची दुकानों में टँगवाई एवं दूसरी ‘दीवान-ए-रियासत’ के यहाँ रखवा दी।

सम्बन्धित विभाग एवं अधिकारीगण

सारी व्यवस्था का प्रधान ‘दीवान-ए-रियासत’ था। बादशाह ने अपने विश्वस्त अमीर याकूब की इस पद पर नियुक्ति की थी। दिल्ली के बाजार को तीन भागों में बाँटा गया था।

- (i) शहना-ए-मण्डी (खाद्यान्न बाजार)
- (ii) सराए-ए-अदल (कपड़ा बाजार) और
- (iii) अन्य वस्तुओं का बाजार ।

प्रत्येक बाजार में तीन अधिकारी – निरीक्षक, बारीद (घुम-घुमकर सूचनाएँ एकत्रित करने वाला), मनुहियाना या गुप्तचर होते थे। बारीद अपनी सूचना ‘शहना’ के पास तथा वह दीवान-ए-रियासत को देता था। कर्तव्य की लापरवाही के कारण उन्हें दण्डित भी होना पड़ सकता था। ‘दीवान-ए-रियासत’ के याकूब बड़ा ही ईमानदार, कठोर, निष्ठुर एवं किसी के साथ कोई रियायत नहीं करने वाला था। अतः उसने अपनी कुशलता का परिचय दिया। अन्य अधिकारी भी उसके तथा सुलतान के भय से काफी तत्पर रहा करते थे।

बाजारों की व्यवस्था –

सभी प्रधान व्यवसायों की व्यवस्था अलग-अलग थी। सबके लिए अलग-अलग ‘शहना’ की नियुक्ति की गई थी। शहना अपने अधिकार क्षेत्र में स्वतंत्र होता था। वह शाही सूची की जाँच के लिए व्यवसायिकों तथा ग्राहकों से मिलकर जानकारी एकत्रित करता था। बाटों की भी जाँच की जाती थी। अधिक मुनाफा लेने वाले व्यापारियों के लिए दण्ड की व्यवस्था थी।

व्यापारी मोटे तौर पर दो भागों में बँटे हुए थे— बाहर से माल लाने वाले एवं बाजार से वस्तु बेचनेवाले दीवाने-ए-रियासत उनकी सूची तैयार कर उन्हें व्यापार की इजाजत देता था। व्यापारियों को दिल्ली में रहने का आदेश मिला हुआ था। किसी भी गोल-माल के लिए सपरिवार दण्ड की व्यवस्था थी। दलाल बाजार से निकलवा दिए गए थे। रेशमी वस्त्र तथा अन्य बहुमूल्य वस्तुओं की खरीद के लिए भी पूर्व अनुमति लेनी पड़ती थी। व्यापारियों की बेईमानी के लिए यद्यपि गुप्तचरों की व्यवस्था थी।

फिर भी सुलतान कभी-कभी स्वयं अबोध दास बालकों से सामान मंगवाता था। जिसे पुनः तौलवाया जाता था। तौल घट जाने या अन्य किसी प्रकार के भी अपराध के लिए व्यापारियों को कोड़े मारने, कैद किए जाने अथवा अंग-भंग किए जाने के दण्ड का प्रावधान था।

इस बारे में यदि कोई अधिकारी भी दोषी पाया जाता था, तो उन्हें भी दण्डित किया जाता था। चाहे वह कितना भी बड़ा अधिकारी होता था। एक बार दुर्भिक्ष के नाम पर सुलतान से मूल्य घटाने के आग्रह के कारण मलिक काफूर जैसे वरिष्ठ अधिकारी को भी सुलतान ने बीस कोड़े लगवाए थे। यहाँ यह स्मरणीय तथ्य है कि व्यापारियों पर जहाँ इतने कठोर नियंत्रण थे, वहीं उन्हें सरकारी खजाने से सामान खरीदने के लिए अग्रिम दिया जाता था। उन्हें व्यापार में घाटा नहीं लगने देने की गारन्टी भी दी जाती थी। अनाज के व्यापारी को सरकारी गोदाम से भी अनाज उपलब्ध कराया जाता था। कपड़े तथा पशु-व्यापारी को भी अनेक सहूलियतें थीं।

वास्तव में अलाउद्दीन की बाजार व्यवस्था अति संगठित थी। इसमें विभिन्न वस्तुओं की व्यवस्था अलग-अलग थी—

(क) **खाद्यान्न का बाजार**— वर्नी ने लिखा है कि “राजधानी में खाने-पीने की वस्तुओं की एक मूल्य तालिका लगा दी गई थी।” अनाज के व्यापारी दो तरह के थे—दुकानदार एवं काफिले वाले (आपूर्तिकर्ता) दिल्ली में अनाज लेने वालों के लिए दोआब (गंगा-यमुना के) तथा बयाना क्षेत्र में व्यवस्था की गई थी। इन क्षेत्रों में कर भी अन्न के रूप में वसूला जाता था। किसान जरूरत से ज्यादा अन्न अपने पास नहीं रख सकते थे। अतिवृष्टि, अनावृष्टि तथा अकाल आदि से उत्पन्न विषम परिस्थितियों से निबटने के लिए अनेक सरकारी गोदामों की स्थापना की गई थी। सरकार भी अन्न खरीदकार संग्रह करती थी। दिल्ली के प्रत्येक मुहल्ले में दो-तीन गोदाम थे। सभी वस्तुओं के मूल्य निर्धारण से मूल्य साम्य हो गया था। वर्नी के अनुसार बाजारों की समस्त वस्तुओं के मूल्य में एकरूपता एक आश्चर्य की बात थी।” इस बाजार में भी ‘बारीद या मुनहियान आदि कर्मचारी थे। यह नीति इतिहासकारों के अनुसार काफी सफल रही।

(ख) **वस्त्रों का बाजार** :- वस्त्र बाजार की व्यवस्था बदायूँ दरवाजे के अन्दर “सराय अदल’ में की गई थी। बाजार प्रातः काल से लेकर रात्रि के अन्तिम नमाज तक खुला रहता था। शहर में वस्त्र का यह अकेला बाजार था। वस्त्र व्यापारियों को अपनी दुकान का पंजीयन दीवाना-ए-रियासत’ में कराना आवश्यक था। पंजीयन के समय ही उन्हें एक नियत मात्रा में नियत लाभ पर वस्त्र पहुँचाने का आश्वासन देना पड़ता था। शेख नसीरुद्दीन चिराग के अनुसार “एक रजाई या दो टंका में बनवाई जा सकती थी। रेशमी वस्त्र काफी महंगे होते थे।” सुलतान के निर्धारित मूल्य पर स्थानीय व्यापारी जब कपड़ा बेचने को तैयार नहीं हुए तब इसका भार मुल्तानियों के उपर छोड़ दिया गया था। उन्हें व्यापार के लिए अग्रिम भी दिया जाता था। अन्न तथा उच्छकोटि के वस्त्रों को खरीदने के लिए भी क्रेताओं को ‘दीवान-ए-रियासत’ से अनुमति लेनी

पड़ती थी। अतः इस जटिलता के कारण महँगे वस्त्रों की कालाबाजारी होने लगी थी।

(ग) **दासों और महेशियों के बाजार :-** इन बाजारों पर चार सामान्य नियम लागू होते थे।

- (i) किस्म के अनुसार मूल्य का निर्धारण
- (ii) व्यापारियों और पूँजीपतियों का बहिष्कार
- (iii) दलालों पर कठिन नियंत्रण और
- (iv) सुल्तान द्वारा बार-बार जाँच पड़ताल करना।

सेना के लिए स्वीकृत होने वाले घोड़े अपनी नस्ल व योग्यता के अनुसार तीन श्रेणियों में विभाजित किये गए थे। प्रथम श्रेणी 100 से 120 टंके, द्वितीय श्रेणी 80 से 90 टंके, तृतीय श्रेणी 60 से 70 टंके और छोटे भारतीय टट्टू जो सेना के लिए उपयुक्त नहीं माने जाते थे 10 से 20 टंके मूल्य के रखे गए। अगला अधिनियम यह था कि प्रमुख घोड़ों के दलाल घोड़ों सहित प्रत्येक चालीस दिन या दो मास बाद सुल्तान के सामने लाए जाते थे। इन्हीं पद्धतियों से दासों और पशुओं की कीमतें निश्चित की गईं। बर्नी की सूची के अनुसार घर में काम करने वाली दास का मूल्य 5 से 12 टंके, विषय भोग के लिए 20 से 40 टंके, सुंदर व युवा दास 20 से 30 टंके, तथा अयोग्य दास की कीमत 7 से 8 टंके थे। ऐसे ही नियम पशुओं के बाजार में भी लागू किए गए। महीने दो महीने पर पशुओं की कीमत की जानकारी ली जाती थीं।

बाजार नियंत्रण के क्षेत्र -

अलाउद्दीन खिलजी के बाजार-नियंत्रण क्षेत्र के विषय में इतिहासकारों में विवाद है। कुछ इतिहासकार इसे दिल्ली तथा उसके आसपास के इलाके तक ही सीमित मानते हैं, जबकि फरिश्ता सदुश इतिहासकार ने इसे सम्पूर्ण सल्तनत में व्याप्त माना है। 'तारीख-ए-फिरोजशाही में वर्णित बाजार व्यवस्था में दिल्ली तथा समीपवर्ती क्षेत्रों का ही वर्णन है। बर्नी का यह कथन कि "अनेक वस्तुएँ दिल्ली में सस्ती हो गई थी तथा वर्षों तक रहीं" भी यही सिद्ध करता है। यहाँ यह बात ध्यान देने योग्य है कि सुल्तान ने यह व्यवस्था अपने सैनिकों के लिए की थी। यह बात ज्यादातर इतिहासकार मानते हैं। यदि ऐसा था तब इस व्यवस्था का प्रभाव राज्य में सर्वत्र पड़ा होगा क्योंकि सैनिक स्वतंत्र थे। हाँ, दिल्ली में इसका ज्यादा लाभ अवश्य मिला होगा।

नीति के सफलता के कारण -

अलाउद्दीन की यह नीति बहुत हद तक सफल रही थी। राज्य के हर हिस्से में इस कदम का स्वागत किया गया था। नीति के सफल होने के कारण थे, सुल्तान की व्यावहारिकता, ईमानदार अधिकारियों की नियुक्ति, दण्ड की कठोरता, गुप्तचरों व्यवस्था, सामान की नियमित आपूर्ति का प्रबन्धव्यापारियों को दी गई सुविधाएँ, प्रजा व सेना दोनों के हित साधन का लक्ष्य एवं समय व परिस्थिति की अनुकूलता आदि

ने इसे सफल बनाने में सहायता दी। इतिहासकारों के अनुसार इसमें सबसे ज्यादा प्रभाव सुलतान के कठोर नीति का पड़ा, क्योंकि सुलतान की मृत्यु के साथ ही यह व्यवस्था समाप्त हो गई।

प्रभाव –

यह नीति सुलतान के मौलिकता एवं बौद्धिक शक्ति का परिचायक था। इसके अच्छे-बुरे दोनों ही प्रभाव पड़े। इस नीति ने सुलतान के सुगठित शाही सेना की व्यवस्था को मजबूती दी। सैनिक इस व्यवस्था से काफी संतुष्ट थे। इसके चलते साम्राज्य के विस्तार एवं साम्राज्य में शांति स्थापना में पूरी सफलता मिली। जीवन की प्रत्येक आवश्यक वस्तुएँ सस्ती एवं प्रचुरता से उपलब्ध थी। राज्य की शांति ने सुलतान को भवन निर्माण कराने में, शिक्षा, साहित्य एवं अन्य कलाओं के विकास का अवसर दिया। इस व्यवस्था ने अमीरों के विलासिता पूर्ण जीवन को समाप्त कर उनमें संयम का आधार पैदा किया। राज्य की अधिकांश जनता विषादग्रस्त थी। व्यापारी और किसान भी इससे विशेष लाभान्वित नहीं हुए। व्यापारी की जटिल नियमावली के कारण कई व्यापारियों ने भी व्यापार छोड़ दिये थे। अधिकारियों की क्रूरता से बाजार में आतंक छाया रहता था। कृषकों की तो रीढ़ ही टूट गई, एक तो वे पहले से ही कर भार से दबे थे, ऊपर से उन्हें अपनी फसल बेचने की स्वतंत्रता भी नहीं थी। सुलतान ने अपनी इस नीति की बलिवेदी पर कृषि और व्यापार की हत्या कर दी।

उपरोक्त तथ्यों के अवलोकनोपरांत इस तथ्य से इंकार नहीं किया जा सकता है कि इस नीति की व्यापकता अलाउद्दीन खिलजी की दूरदर्शिता एवं व्यवहारिक बुद्धि का परिचायक था। इतिहासकार आज भी इसे आश्चर्य से देखते हैं। डॉ० एस० रॉय जिन्होंने उसक व्यक्तित्व और बाजार व्यवस्था की समीक्षा कर लिखा है कि अलाउद्दीन प्रथम मुस्लिम साम्राज्यवादी और भारत का प्रथम महान मुसलमान शासक-प्रबंधक था, जिन्होंने बाजार व्यवस्था द्वारा भारतीय इतिहास में अमिट छाप छोड़ी है।

संदर्भ ग्रंथ –

1. खलजी-कालीन भारत – स० अ० अ० रिजवी
2. मध्यकालीन भारत – इरफान हबीब
3. मध्यकालीन भारत (भाग 1) – हरिश्चन्द्र वर्मा
4. मध्यकालीन भारत – एल० पी० शर्मा
5. मध्यकालीन भारत (एक सवेक्षण) – इम्तियाज अहमद
6. मध्यकालीन भारत (कक्षा 11 के लिए) – एन० सी० आर० टी०
7. द एडमिनिस्ट्रेशन ऑफ द सल्तनत ऑफ देलही – आई० एच० कुरैशी
8. कम्प्रिहेन्सिव हिस्ट्री ऑफ इण्डिया : द देलही सल्तनत – मो० हबीब एवं के० ए० निजामी
9. हिस्टोरियन्स ऑफ मैडीबल इण्डिया – एम० एच० खान
10. खलजी सुल्तान्स इन राजस्थान – ए० के० श्रीवास्तव।

राजनीति का व्यावसायीकरण

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वरीय व्याख्याता, वैशाली महिला महाविद्यालय, हाजीपुर
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आज संपूर्ण विश्व आर्थिक, राजनैतिक सामाजिक और शैक्षणिक दृष्टि से विभिन्न वर्गों में विभाजित है। वर्ग विभाजित समाज में एक-दूसरे के हितों में अंतर और टकराव स्वाभाविक है। ऐसे में विकास की दिशा निर्धारण की दृष्टि से राजनीति का व्यावसायीकरण राजनीतिक चिंतन के क्षेत्र में गंभीर विषय के रूप में विद्यमान है। आज एक ओर राष्ट्रीय हित की दृष्टि से अंतर्राष्ट्रीय संस्थाओं और संगठनों की भूमिका की अनिवार्यता स्वीकार की जा रही है, वही दूसरी ओर वैश्वीकरण के नाम पर पूरी दुनिया को बाजार के हवाले कर राजनीति के व्यावसायीकरण का अभियान जोरों पर है। ऐसे में व्यक्ति, समाज, राष्ट्र एवं अंतर्राष्ट्रीय संस्थाओं एवं संगठनों का इस्तेमाल व्यावसायिक हित की दृष्टि से होना राजनीति के व्यावसायीकरण का परिचायक है।

राजनीति शब्द का अपने आप में गंभीर और व्यापक अर्थ है। मानव जीवन के उच्च आदर्श को ध्यान में रखते हुए नगर राज्य की परिकल्पना सामने आयी। इसी क्रम में सर्वप्रथम प्लेटो ने मनुष्य को राजनीतिक प्राणी के रूप में चित्रित किया है। अरस्तु ने अपनी रचना 'पॉलिटिक्स' में नगर-राज्य के हर पहलू से संबद्ध विषय को राजनीति कहा। मध्ययुगीन राजनीतिक चिंतकों ने राजनीति को सार्वभौम और नैतिकतावादी व्यवहार के रूप में देखा है। उनके अनुसार राजनीति मानव की नैतिक स्वतंत्रता की सहायता होती है। आधुनिक राजनीतिक चिंतकों ने राजनीति को मौलिक मानवीय क्रिया के रूप में देखा है।

उनके अनुसार राजनीति विभिन्न मानव-समूहों तथा मानवों के पारस्परिक संबंधों का परिणाम है। डेविड ईस्टन जैसे आधुनिक राजनीतिक चिंतक जीवन की समस्याओं के प्रति सामूहिक संघर्षों का राज्य और सरकार के निर्णयों पर पड़ने वाले प्रभावों और पुनः प्रभावों के परिणामस्वरूप निर्णयों के कार्यान्वयन का समाज पर होने वाले प्रभावों को राजनीति के रूप में देखा है। राबर्ट जैसे विद्वानों ने मानव समुदायों पर शासन करने की कला और व्यवहार को राजनीति माना है। मार्क्सवादी वर्ग संघर्ष, व्यवस्था परिवर्तन और शोषण विहीन, वर्गविहीन समाज के निर्माण के संघर्ष को राजनीति मानते हैं। मार्गन्थाऊ जैसे राजनीतिक चिंतक शक्ति के संघर्ष में राजनीति का दर्शन करते हैं। इस तरह यह स्पष्ट है कि हर व्यक्ति, समुदाय, समूह, संस्था और संगठन

मानव जीवन की समस्याओं का हल ढूँढने का प्रयास करता है। इस प्रयास के क्रम में आपसी सहयोग और संघर्ष का सहारा लेता है। उक्त समस्याओं के समाधान ढूँढने के लिए किया गया प्रयास और संघर्ष ही राजनीति है। अर्थात् राजनीति मनुष्यों के आपसी संबंध का परिणाम है जिसे राजनीतिक चिंतक मानवीय क्रिया के रूप में परिभाषित करते हैं।

यह क्रिया अनन्त, अनवरत सदा परिवर्तनशील और सर्वव्यापी क्रिया है। इस तरह हम पाते हैं कि राजनीति का उद्भव समाज-विकास की प्रक्रिया में समस्याओं के समाधान के लिए संघर्ष से हुआ है जो वर्तमान में सत्ता की शक्ति के लिए संघर्ष के रूप में दिखाई दे रहा है।

जहां तक व्यवसाय की अवधारणा का प्रश्न है तो हम पाते हैं कि प्रारंभिक काल में व्यवसाय की अवधारणा नहीं थी। व्यवसाय की अवधारणा का उद्गम केंद्र व्यापार रहा है। मुद्रा के अस्तित्व में आने के पूर्व माल का व्यापार होता है। व्यापार की प्रक्रिया के पूर्व आवश्यकता की दृष्टि से उत्पादित वस्तुओं के सामूहिक वितरण की प्रणाली प्रचलित थी। आवश्यकताओं के विकास एवं उनकी पूर्ति के प्रयास के क्रम में उत्पादित वस्तुओं की अदला-बदली एवं अदला-बदली के क्षेत्र के विस्तार के परिणामस्वरूप व्यापार का प्रादुर्भाव हुआ। जो बाद में चलकर मुद्रा और मुद्रा के द्वारा विनिमय प्रणाली, फिर विनिमय केंद्र के रूप में बाजार की स्थापना हुई।

राज्यों द्वारा मुद्रा को विनिमय का माध्यम बनाने के परिणामस्वरूप मूल्य-निर्धारण की प्रक्रिया में उत्पादित वस्तु ने माल का रूप ग्रहण किया। इस तरह मुद्रा के माध्यम से एक वस्तु का विनिमय दूसरे वस्तु के लिए होने लगा। अर्थात् मुद्रा सिर्फ चलन-माध्यम का काम करती थी। वह पूंजी नहीं थी। इस अवस्था में सामाजिक आवश्यकताओं की दृष्टि से मुद्रा के माध्यम से वस्तु का विनिमय होता था, परंतु बाद में चलकर मुद्रा के लिए जब वस्तु का विनिमय आरंभ होने लगा तब मुद्रा ने पूंजी का रूप ग्रहण कर लिया। इस तरह मुद्रा जहां वस्तु के व्यापार का साधन था अब पूंजी के रूप में व्यवसाय का कारण बन गया अर्थात् व्यापार जब पूंजी के उद्देश्य से होने लगा तो वह व्यवसाय के रूप में परिणित हो गया। इस प्रकार व्यवसाय पूंजी के लिए किया जाने वाला व्यापार बन गया।

पूंजी के विकास के लिए अतिरिक्त मूल्य का प्रादुर्भाव हुआ। वस्तु, श्रम, साधन एवं उपयोग के संयोग से मूल्य निर्धारण, फिर निर्धारित मूल्य और लागत मूल्य के अंतर के रूप में अतिरिक्त मूल्य और इस अतिरिक्त मूल्य से श्रम शक्ति (श्रमिक) को वंचित करने से पूंजी का विकास व्यवसाय का मुख्य उद्देश्य बन गया। इस प्रकार पूंजी के विकास के उद्देश्य से किया गया प्रत्येक व्यवहार और कार्य व्यवसाय की

श्रेणी में आ गया। विचारणीय है कि पूंजीवाद के उद्भव के पूर्व राजसत्ता का नियंत्रण उत्पादन-वितरण, विनिमय, मुद्रा बाजार और व्यापार एवं व्यवसाय पर रहता था। पूंजीवाद के विकास ने मुक्त व्यापार को बल प्रदान करने की दृष्टि से व्यक्तिवाद को प्रश्रय प्रदान किया। व्यक्तिवादी सोच ने समाज, राष्ट्र और अंतर्राष्ट्रीय हित की तुलना में व्यक्तिगत हित को प्रधानता दी।

यहां यह भी स्मरणीय है कि प्रारंभिक काल में सामंतवाद और राजतंत्र की तुलना में पूंजीवाद ने व्यापक दृष्टिकोण प्रदान किया। रजवाड़ों और छोटे के स्थान पर राष्ट्र की परिकल्पना और अंतर्राष्ट्रीय सहयोग एवं संबंधों के विस्तार के साथ ही अंतर्राष्ट्रीय संगठनों एवं संस्थाओं का विकास आदि भी पूंजीवाद की ही देन है। पूंजीवाद ने उक्त व्यापक दृष्टिकोण राजतंत्र को परास्त करने के लिए अपनाया जैसे-जैसे राज्यतंत्र की समाप्ति हुई और पूंजीवाद का साम्राज्य फैलता गया, उक्त व्यापक दृष्टिकोण के बदले व्यक्तिवाद को प्रश्रय मिलने लगा। अर्थात् दृष्टिकोण का इस्तेमाल भी मुनाफा के लिए किया जाने लगा।

उल्लेखनीय है कि राजनीति मानव समाज में उत्पन्न होने वाली समस्याओं के समाधान के लिए सहयोग की शक्ति से संघर्ष के द्वारा सतत् चलते रहने वाली मानवीय क्रिया है। इसका उद्देश्य बेहतर मानव समाज को विकसित करना है फलतः यह विकासशील सामाजिक दृष्टिकोण पर आधारित है। दूसरी तरफ व्यवसाय कार्य के मूल्य और मुनाफा पर आधारित है जो व्यक्तिगत हित से प्रेरित है।

राजनीति और व्यवसाय के उपरोक्त उद्देश्य और दृष्टिकोण में अंतर के परिणामस्वरूप उक्त दोनों में सत्ता (निर्णय, नियंत्रण और निर्देशन) की शक्ति का संघर्ष भी निरंतर होता रहता है। इस संघर्ष को हम राजनीतिक व्यवस्था और आर्थिक व्यवस्था के अन्तर्द्वन्द के रूप में पाते हैं।

एक तरफ तो पूंजीवाद ने राजतंत्र और सामंतवाद के विरुद्ध अपने को स्थापित करने के संघर्ष में व्यक्तिगत स्वतंत्रता, जनतांत्रिक प्रणाली और विकास के लिए तकनीकी के इस्तेमाल के साथ ही अंधविश्वास के विरुद्ध वैज्ञानिक सोच को बल प्रदान किया। राजतंत्र और सामंतवाद की समाप्ति और अपने को स्थापित करने के बाद वहीं पूंजीवाद, समाज पर मुनाफा से पूंजी के विकास की प्रधानता को स्थापित करने लगा इसी क्रम में व्यक्तिगत स्वतंत्रता, जनतांत्रिक अधिकारों और समाज विकास के लिए तकनीकी के उपयोग का प्रतिगामी बनने लगा।

मुनाफा केंद्रित व्यवसाय ने पूंजी संग्रह में अपना आधिपत्य स्थापित कर समाज में वर्ग विभेद को चौड़ा किया। परिणाम स्वरूप वर्ग संघर्ष और इससे सत्ता की प्राप्ति से एक दूसरी दुनिया के निर्माण की परिकल्पना जोर पकड़ने लगी। इस प्रकार

राजनीति में एक बार फिर विचारधारा का संघर्ष जोर पकड़ने लगा। मानवीय हित की दृष्टि से शोषण विहीन समाज की स्थापना के लिए व्यक्तिगत हित की तुलना में सामाजिक हित को प्रथम देना, इस दूसरी दुनिया के देशों ने अपनी राजनीतिक व्यवस्था का केंद्रबिन्दु बनाया। इसीलिए इन्हें समाजवादी जगत के नाम से जाना गया। इस तरह विश्व राजनीतिक पटल पर एक ओर राजनीतिक सत्ता और संस्थाओं के व्यवसायीकरण का अभियान तो दूसरी तरफ सामाजिक उद्देश्य से राज्य और इसके तमाम साधन स्रोतों के साथ-साथ पूंजी के राष्ट्रीयकरण का अभियान चलने लगा। इसी के माध्यम से व्यवसाय को राजनीतिक सिद्धांत के अनुरूप बनाने और क्रियाशील करने का अभियान भी जोर पकड़ने लगा। फलतः राजनीति के व्यवसायीकरण और व्यवसाय के राजनीतिकरण का अंतर्द्वन्द्व भी विकसित होने लगा।

द्वितीय विश्वयुद्ध के बाद नव स्वतंत्र राष्ट्रों ने पूंजीवादी और समाजवादी देशों के बीच चल रहे शीतयुद्ध से अपने को अलग रखते हुए गुट निरपेक्ष आंदोलन के रूप में दुनिया में एक तीसरी ताकत की स्थापना की। इस तीसरी दुनिया के देशों के निर्माण और विकास में सहयोग के नाम पर पूंजीवादी जगत एवं उसकी वित्तीय संस्थाओं ने अपनी शर्तों पर पूंजी निवेश का दौर शुरू किया। वही दूसरी दुनिया अर्थात् समाजवादी जगत ने राष्ट्रों के बीच राजनीतिक संबंध के आधार पर सरकारी स्तर पर सहयोग एवं स्वावलंबी बनाने की प्रक्रिया को बल प्रदान करने लगा।

पूंजीवादी जगत ने जहां नव विकासशील राष्ट्रों में स्वतंत्र संस्थागत निजी पूंजी निवेश के द्वारा बहु राष्ट्रीय कंपनियों को मुनाफा कमाने का अवसर अर्थनीति को राजनीतिक दृष्टिकोण के आधार पर सरकार के माध्यम से राष्ट्रीय पूंजी निवेश द्वारा राष्ट्र निर्माण को मजबूती प्रदान करने लगा। इस प्रकार निजी पूंजी निवेश और राष्ट्रीय वित्तीय विकास का अन्तर्द्वन्द्व विश्व राजनीति का मुख्य विषय बन गया। अंतर्राष्ट्रीय वित्तीय संस्थाओं पर पूंजीवादी राष्ट्रों का दबदबा होने के कारण अंतर्राष्ट्रीय वित्तीय संस्थाओं के माध्यम से अंतर्राष्ट्रीय पूंजी का इस्तेमाल भी विकासशील राष्ट्रों की आर्थिक समृद्धि और विकास के क्षेत्र में न होकर गैर आर्थिक और गैर योजना मद में होने लगा। इस पूंजी का इस्तेमाल लोक कल्याण के नाम पर आपदा काल में तथा बहुराष्ट्रीय कंपनियों के लाभ और सुविधा के अनुकूल परिस्थिति पैदा करने में होने लगा।

अर्थात् पूंजीवादी जगत ने सहायता और सहयोग के नाम पर नव विकासशील देशों का निजी पूंजी प्रवाह के माध्यम से निजी मुनाफे के लिए इस्तेमाल करने लगा। दूसरी तरफ समाजवादी देश सरकारी वित्त और सरकारी योजना के अधीन राष्ट्र नव निर्माण और विकास को मजबूती प्रदान करने का प्रयास करने लगे। इस प्रकार अंतर्राष्ट्रीय स्तर पर एक ओर राजनीतिक दृष्टिकोण के आधार पर राष्ट्रों के बीच वित्तीय सहयोग

और आर्थिक संबंध का विकास तो दूसरी ओर निजी पूंजी प्रवाह से निजी लाभ के लिए राजनीतिक दबाव की प्रक्रिया का अंतर्द्वन्द्व तेज हो गया। अंतर्राष्ट्रीय स्तर पर यह व्यवसाय का राजनीतिकरण और राजनीति के व्यवसायीकरण के अंतर्द्वन्द्व के रूप में देखा जा सकता है।

20वीं शताब्दी के अंत में सोवियत संघ के विघटन के बाद पूंजीवादी जगत ने एक विश्व व्यवस्था के रूप में अपने को स्थापित किया। इस क्रम में सूचना तकनीकी को प्रचार तंत्र के रूप में इस्तेमाल किया गया और विज्ञापनों के बेरोकटोक इस्तेमाल ने इसके अनुकूल माहौल के निर्माण में निर्णायक भूमिका निभायी। आज इसी का परिणाम है कि अंतर्राष्ट्रीय राजनीति का केंद्रबिन्दु भूमण्डलीकरण और विश्व बाजारीकरण के नाम पर दुनिया को एक बाजार के रूप में स्थापित करना बन गया है। एक तरफ अंतर्राष्ट्रीय स्तर पर राजनीति के व्यवसायीकरण का यह अभियान है, तो दूसरी ओर राष्ट्रीय स्वतंत्रता, संप्रभुता, लोकतांत्रिक दृष्टिकोण, राजनीतिक अधिकार एवं सामाजिक विषयों के सम्मान आदि की रक्षा के लिए राजनीतिक संघर्ष भी विश्व राजनीति के पटल पर मौजूद है।

यहां यह भी ध्यान देने योग्य है कि राजनीति के व्यवसायीकरण की अंतर्राष्ट्रीय प्रक्रिया के साथ-साथ राष्ट्रीय स्तर भी महंगाई की मार और बेरोजगारी की पीड़ा का नियोजित इस्तेमाल किया जाता है। परिणामतः भ्रष्टाचार के माध्यम से तंत्र के अपने अनुकूल प्रयोग तथा दिशाविहीन राजनीतिक सोच एवं मौसमी राजनीतियों को लाभ प्रदान कर राजनीतिक संस्थाओं का व्यवसायिक इस्तेमाल होने लगा है। जनमत को धनबल के जाल में फंसाकर राजनीतिक प्रणाली का उपयोग व्यवसायिक लाभ के लिए किया जा रहा है। ऐसे में राजनीति आज मौलिक मानवीय क्रिया न रहकर मुनाफा आधारित व्यवसाय बन गयी है। यही राजनीति का व्यावसायिकरण है।

उपरोक्त सारे तथ्य यह स्पष्ट करते हैं कि राजनीति आज व्यवसाय बनने की प्रक्रिया में है जिसका मुख्य उद्देश्य व्यावसायिक और अंतर्राष्ट्रीय स्तर पर मानवीय संवेदना और सामाजिक महत्व के प्रतिकूल है। राजनीति के व्यवसायीकरण की प्रक्रिया और परिणाम से दूसरा महत्वपूर्ण तथ्य यह भी स्पष्ट हो जाता है कि मानव जीवन की तमाम प्रक्रियाओं एवं प्रणालियों अर्थात् व्यवस्थाओं का केंद्रबिन्दु अर्थव्यवस्था होती है जिसके इर्द-गिर्द अन्य व्यवस्थाएं कार्य करती हैं। इसीलिए आवश्यकता है कि समाज के चिंतनशील लोग जीवन की तमाम क्रियाओं को व्यावसायिक बनाने वाली अर्थव्यवस्था के बदले समाज को केन्द्रबिन्दु मानकर विकास की प्रणाली प्रदान करने वाली अर्थव्यवस्था की स्थापना की दिशा में चिंतन करें ताकि इसके अनुरूप जीवन की अन्य व्यवस्थाएं भी सामाजिक हित से प्रेरित हो सकें।

भारत में केन्द्र-राज्य संबंधः एक विवेचना

दीपक कुमार

शोध छात्र, वीर कुँवर सिंह विश्वविद्यालय, आरा

भारतीय संविधान के अनुच्छेद में यह घोषणा की गई है कि भारत राज्यों का संघ होगा। इससे स्पष्ट है कि भारतीय संविधान द्वारा बहुत कुछ कनाडा की व्यवस्था के अनुसार संघीय व्यवस्था अपनाई गई है। संविधान के भाग 11 में केन्द्र और राज्यों के बीच विधायी और प्रशासनिक संबंधों का उल्लेख किया गया है। भाग 12 में केन्द्र और राज्यों के बीच वित्तीय संबंधों का उल्लेख किया गया है।

संघीय सूची में पूर्णतः राष्ट्रीय महत्त्व के विषयों को केवल केन्द्र के अधीन रखा गया है। इनमें महत्त्वपूर्ण विषय हैं प्रतिरक्षा, सशस्त्र सेनाएं, युद्ध और शांति, विदेशी संबंध, परमाणु ऊर्जा, मुद्रा और सिक्के, निरोधक नजरबंदी, प्रसारण, रेलवे, बैंकिंग आदि। राज्य की सूची में स्थानीय महत्त्व के विषय हैं जिनमें विशेष रूप से विधि व्यवस्था, पुलिस, जेलें, सार्वजनिक स्वास्थ्य, कृषि, सहकारिता आदि शामिल हैं।

अंततः, समवर्ती सूची में समान महत्त्व के विषय हैं—यह विषय केन्द्र और राज्य दोनों को सौंपे गए हैं लेकिन राज्य में यह भी प्रावधान किया गया है कि इन विषयों पर दोनों के बीच विवाद होने पर केन्द्र का अधिकार सर्वोपरि होगा।

अनु. 248 में यह भी उपबंध है कि अवशिष्ट विषय केन्द्र के पास रहेंगे। इन सभी बातों से यह स्पष्ट रूप से सिद्ध है कि भारत एक संघीय राज्य है। इसी आधार पर हम यह कह सकते हैं कि “भारत निस्संदेह एक संघ है जिसकी संप्रभुता में केन्द्र और राज्यों का हिस्सा है।”

विधायी संबंध

भारत 25 राज्यों का संघ है। इस संबंध में संविधान के अध्याय 1 भाग 11 में निम्नलिखित महत्त्वपूर्ण उपबंध हैं।

1. अनुच्छेद 245 में कहा गया है कि संसद पूरे देश के लिए कानून बना सकती है और राज्यों द्वारा अपने-अपने क्षेत्र के लिए कानून बनाए जा सकते हैं। संसद को ऐसा कानून बनाने का भी अधिकार है जिसका प्रवर्तन राज्य क्षेत्रातीत होगा।
2. अनुच्छेद 246 में प्रावधान है कि संघीय सूची के विषय पर केवल संसद ही कानून बना सकती है। राज्य सरकार राज्य सूची में दर्ज विषयों के बारे में

कानून बना सकती है। समवर्ती सूची में दिए गए किसी विषय पर बनाए गए कानून के बारे में विवाद होने पर केन्द्र को कानून बनाने की अनन्य शक्ति प्राप्त है।

3. अनुच्छेद 247 में कहा गया है कि संसद को कानून का अधिक अच्छा प्रशासन सुनिश्चित करने के लिए अतिरिक्त न्यायालयों की स्थापना का उपबंध करने की शक्ति प्राप्त है।
4. अनुच्छेद 249 में कहा गया है कि राज्य सभा में सदन के उपस्थित और मत देने वाले 2/3 सदस्यों के बहुमत से राज्य सूची के किसी विषय को उस सूची से निकाल कर संघ सूची में शामिल किया जा सकता है। अगर ऐसा संकल्प पारित हो जाता है तो वह एक वर्ष तक प्रवर्तन में रहता है और राज्य सभा में विशेष बहुमत से संकल्प पारित करके उसकी अवधि किसी भी सीमा तक बढ़ाई जा सकती है। यदि ऐसा संकल्प पारित हो चुका है तो इस विषय के संबंध में संसद द्वारा कानून बनाया जा सकता है। लेकिन संकल्प के प्रतिसंहारण के बाद छः महीने बाद ऐसा कानून प्रवर्तन में नहीं रहेगा। यदि उस मामले में राज्य सरकार पहले ही कानून बना चुकी है तो केन्द्र का कानून ही प्रवर्तन में रहेगा और जब तक केन्द्र का कानून प्रवर्तन में है तब तक राज्य का कानून उस हद तक प्रवर्तन में नहीं रहेगा जिस हद तक वह केन्द्र के कानून के विरुद्ध है। यह संशोधन राज्य सभा द्वारा पारित संविधान का तदर्थ संशोधित रूप माना जाता है जो राष्ट्रीय आवश्यकता की पूर्ति के लिए किया जाता है।
5. अनुच्छेद 250 में कहा गया है कि यदि संविधान के भाग 18 के अंतर्गत आपात की घोषणा की गई है तो उस दौरान संसद राज्य सूची में दर्ज किसी भी विषय पर कानून बना सकता है। यह भी स्पष्ट किया गया है कि यदि राज्य द्वारा और केन्द्र द्वारा बनाए किसी कानून में विरोध होता है तो केन्द्र का कानून प्रवर्तन में रहेगा और राज्य का कानून उस हद तक निलम्बित रहेगा जिस हद तक वह केन्द्र के कानून के विरुद्ध है और वह कानून आपात के प्रति-संहरण के बाद अधिक से अधिक छः महीने तक प्रवर्तन में रह सकता है।
6. अनुच्छेद 251 में कहा गया है कि कोई भी कानून इस कारण असांविधानिक नहीं माना जाएगा कि अनुच्छेद 249 या 250 के अंतर्गत बनाया गया वह कानून राज्य सरकार द्वारा बनाए गए किसी कानून से असंगत है। इसका अर्थ यह है कि अनुच्छेद 249 और 250 के अंतर्गत बनाया गया कोई भी कानून प्रवर्तन में रहेगा और राज्य द्वारा बनाया गया कानून उस हद तक निलम्बित रहेगा जिस हद तक वह संघीय कानून के विरुद्ध है।

7. अनुच्छेद 252 के अनुसार दो या अधिक राज्य सरकारों द्वारा आग्रह किए जाने पर संसद राज्य सूची में दर्ज किसी विषय पर कानून बना सकती है। ऐसा कानून केवल उन्हीं राज्यों पर लागू होगा जिन्होंने ऐसा आग्रह किया है। बाद में कोई अन्य राज्य भी उसे स्वीकार कर सकता है। लेकिन ऐसे कानून का संशोधन या निरस्त केवल संसद द्वारा किया जा सकता है। अनुच्छेद 253 में कहा गया है कि किसी अंतर्राष्ट्रीय संधि या करार को क्रियान्वित करने के लिए केन्द्र राज्य सूची के विषय पर कानून बना सकता है।

इन सांविधानिक प्रावधानों के अध्ययन से पता चलता है कि राज्यों को बहुत सीमित विधायी अधिकार दिए गए हैं। राज्यों द्वारा संघीय सूची के किसी विषय पर कानून नहीं बनाया जा सकता और कोई अवशिष्ट विषय भी राज्य के विधायी अधिकार के लिए नहीं छोड़ा गया है। राज्यों द्वारा समवर्ती सूची के विषयों पर कानून बनाया जा सकता है। लेकिन इस संबंध में भी केन्द्र की अधिकारिता सर्वोपरि है। राज्य केवल उन्हीं विषयों पर कानून बना सकते हैं जो राज्य सूची में दर्ज हैं। इस सूची में पहले 66 विषय शामिल किए गए थे। लेकिन बाद में 4 विषयों को समवर्ती सूची में शामिल कर लिया गया है। इसके अलावा, अनुच्छेद 200 के अंतर्गत राज्यपाल किसी भी राज्य द्वारा पारित विधेयक को राष्ट्रपति के विचारार्थ सुरक्षित रख सकता है। इस संबंध में राष्ट्रपति का वीटो स्पष्ट रूप से मान्य होगा साथ ही, संविधान में यह नहीं कहा गया है कि राष्ट्रपति कितने समय के भीतर उस कानून पर विचार पूरा कर लेगा।

ऐसे उदाहरण हैं कि राज्यों द्वारा 1968 और 1969 में पारित किए गए विधेयक दिल्ली में विधि मंत्रालय में अभी भी विचाराधीन हैं। संक्षेप में, राज्यों के विधायी अधिकारों में बड़ी कटौती की गई है। एक समालोचक की दृष्टि में यह व्यवस्था गैर संघीय है।

प्रशासनिक संबंध

ऊपर हमने केन्द्र और राज्यों के प्रशासनिक संबंधों का वर्णन किया गया है। इस संबंध में संविधान में निम्नलिखित उपबंध हैं—

1. अनुच्छेद 250 में यह कहा गया है कि प्रत्येक राज्य के लिए यह बाध्यकर है कि केन्द्र के सभी कानूनों को निष्ठापूर्वक क्रियान्वित करे और भारत सरकार द्वारा जारी किए गए सभी कार्यकारी निर्देशों का अनुपालन करे।
2. अनुच्छेद 257 में कहा गया है कि किसी भी राज्य की कार्यपालिका अपनी शक्ति का इस प्रकार प्रयोग नहीं करेगी जिससे संघ की कार्यपालिका की शक्ति के प्रयोग में कोई अड़चन हो या उस पर कोई प्रतिकूल प्रभाव पड़े और संघ की कार्यपालिका की शक्ति का विस्तार किसी राज्य को ऐसे निदेश देने तक होगा जो भारत सरकार को उस प्रयोजन के लिए आवश्यक प्रतीत हों।

ऐसे सभी निदेशों का सभी राज्यों को निष्ठापूर्वक पालन करना होगा।

अनुच्छेद 258 के अंतर्गत केन्द्र किसी राज्य सरकार की सहमति से उस सरकार को ऐसे किसी विषय से संबंधित कृत्य, जिन पर संघ की कार्यपालिका शक्ति का विस्तार है, सशर्त या बिना शर्त सौंप सकेगा। ऐसी स्थिति में ऐसे कृत्यों को करने के लिए केन्द्र द्वारा राज्य को अतिरिक्त अनुदान दिया जाएगा। इसके विपरीत राज्य सरकारें भी अपना कोई कृत्य केन्द्र सरकार को सौंप सकती हैं जिसके लिए राज्यों द्वारा केन्द्र को खर्चा दिया जाएगा। यदि अतिरिक्त कार्य के लिए खर्चा देने के विषय में कोई विवाद होगा तो इस बारे में भारत के मुख्य न्यायाधीश द्वारा नियुक्त मध्यस्थ द्वारा फैसला किया जाएगा जिसका निर्णय अंतिम होगा।

3. अनुच्छेद 260 के अंतर्गत भारत सरकार को किसी विदेशी प्राधिकरण या अधिकरण के साथ करार करने का अधिकार है और ऐसा करके वह ऐसे कृत्य हाथ में ले सकती है जिनका विस्तार उसकी क्षेत्रीय सीमा के बाहर है।
4. अनुच्छेद 261 के अंतर्गत यह कहा गया है कि भारत के राज्य क्षेत्र में सर्वत्र, संघ के और प्रत्येक राज्य के सार्वजनिक कार्यों, अभिलेखों और न्यायिक कार्यवाहियों को पूरा विश्वास और पूरी मान्यता दी जाएगी।
5. अनुच्छेद 282 के अंतर्गत यह कहा गया है कि अंतर्राज्यीय नदी जल विवादों के निपटारे के लिए संसद कानून बना सकेगी। 1955 में भारत की संसद ने एक कानून बनाया जिसके अंतर्गत ऐसे विवादों का निपटारा भारत के मुख्य न्यायाधीश द्वारा नियुक्त अधिकरण द्वारा किया जाएगा।
6. अंत में, अनुच्छेद 263 में प्रावधान है कि राज्यों के बीच उत्पन्न विवादों की जांच करने और उस पर सलाह देने, राज्यों के अथवा संघ और एक या अधिक राज्यों के सामान्य हित से संबंधित विषयों के अन्वेषण और उन पर विचार-विमर्श करने के लिए अंतरराज्य परिषद का गठन किया जा सकेगा।

संघ और राज्यों के प्रशासनिक संबंधों के विषय में सांविधानिक उपबंधों को देखने से पता चलता है कि केन्द्र की स्थिति राज्यों की अपेक्षा अधिक मजबूत है। केन्द्र द्वारा समय-समय पर कानून बनाए जाते हैं और निर्देश दिए जाते हैं जिनका राज्यों को पालन करना होता है। यदि कोई राज्य केन्द्रीय निर्देश के प्रति लापरवाही दिखाता है तो राष्ट्रपति अनुच्छेद 365 के अंतर्गत कार्यवाही कर सकता है। ऐसी दुर्भाग्यपूर्ण स्थिति में उस राज्य में प्रशासन की असफलता माना जा सकता है। ऐसी स्थिति में राष्ट्रपति द्वारा अनुच्छेद 356 द्वारा दी गई आपात शक्ति का प्रयोग किया जा सकता है।

अनुच्छेद 263 द्वारा यह अपेक्षा की गई है कि केन्द्र और राज्यों के बीच उसी प्रकार का तालमेल होगा जैसा कि आस्ट्रेलिया की संघकारी प्रणाली में है। लेकिन

राजनैतिक कारणों से अंतरराज्य परिषद का अभी तक गठन नहीं किया गया है। सरकारी आयोग ने अपनी 1987 की रिपोर्ट में यह सिफारिश की है कि केन्द्र और राज्य के मामलों को निपटाने के लिए अंत-सरकार परिषद के रूप में एक वृहत्तर निकाय का गठन किया जाना चाहिए। एक छोटा निकाय (स्थायी समिति) भी होना चाहिए जिसमें सात सदस्य हों और प्रधानमंत्री उसका अध्यक्ष हों। इस परिषद में भारतीय संघ के छह क्षेत्रों, अर्थात् उत्तर, दक्षिण, पूर्व, पश्चिम और केन्द्र का एक प्रतिनिधि होना चाहिए।

वित्तीय संबंध

संविधान के भाग 12 में केन्द्र और राज्यों के वित्तीय संबंधों को निर्दिष्ट किया गया है। संविधान के कतिपय उपबंधों में यह निर्दिष्ट किया गया है कि केन्द्र और राज्यों के बीच राजस्व का बंटवारा किस प्रकार होगा। केन्द्र द्वारा उन मदों पर कर लगाया जाएगा जो संघ सूची में हैं। राज्य सूची के कुछ मदों पर कराधान का अधिकार राज्यों को प्राप्त है। राज्यों के राजस्व के साधन बहुत कम हैं। अतः अनुच्छेद 276 के अंतर्गत केन्द्र द्वारा राज्यों को अनुदान दिया जाता है। कुछ राज्य (जैसे पश्चिम बंगाल और उड़ीसा) जूट और जूट से बने सामान का निर्यात करके केन्द्र के लिए बहुत विदेशी मुद्रा अर्जित करते हैं। इसलिए केन्द्र को ऐसे राज्यों को अतिरिक्त अनुदान देने चाहिए।

केन्द्र के राजस्व का सबसे बड़ा साधन आयकर है। इसलिए केन्द्र द्वारा राज्य सरकारों को इस आय में से हिस्सा दिया जाता है। लेकिन सबसे महत्वपूर्ण उपबंध अनुच्छेद 280 में है जिसमें प्रति पांच वर्ष बाद या जब भी राष्ट्रपति आवश्यक समझे, वित्त आयोग के गठन का प्रावधान किया गया है। यह आयोग एक कानूनी निकाय है जो बैठकें करके, निर्देश पदों के अनुसार, यह निर्णय करता है कि केन्द्र और राज्यों के बीच राजस्व का वितरण किस प्रकार किया जाएगा। एन.के.पी. साल्वे की अध्यक्षता में नियुक्त नौवें वित्त आयोग ने यह सिफारिश की है कि राज्यों का हिस्सा बढ़ाया जाए।

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भारत में परिवार नियोजन (कल्याण) के उपाय

राजेश कुमार

शोध छात्र, वीर कुँवर सिंह विश्वविद्यालय, आरा

बढ़ती हुई जनसंख्या को रोकने के लिए परिवार नियोजन जिसे आजकल परिवार कल्याण का नाम दिया गया है, ही एकमात्र कारगर साधन है जो बढ़ती जनसंख्या की समस्या को हल कर पायेगा। परिवार नियोजन का उद्देश्य गर्भ निरोधक साधनों का प्रचार एवं प्रसार करके जनता को उनका ज्ञान करवाना है, जिससे कि विवाहित दम्पति वांछित सन्तानों को ही जन्म दे सके तथा एक सुनियोजित एवं नियन्त्रित परिवार की रचना की जा सके।

परिवार नियोजन कार्यक्रम का मुख्य लक्ष्य देश में अनुकूलतम जनसंख्या के स्तर को बनाये रखना है। अनुकूलतम जनसंख्या स्तर वह है जो देश में अधिकतम उत्पादन, उच्च जीवन-स्तर, राजनीतिक स्थिरता, आर्थिक सुरक्षा, पर्याप्त स्वतन्त्रता और सांस्कृतिक मूल्यों को प्राप्त करने में सहायता देता है।

परिवार-नियोजन के द्वारा जनसंख्या नियन्त्रण के लिए अनेक साधन अपनाये गये हैं जिनका उद्देश्य गर्भ-निरोध और गर्भपात है। इसमें से प्रमुख निम्न हैं :

- (1) **मौलिक गर्भ निरोधक गोलियाँ**—इन्हें महीने में 20 दिन सेवन करना पड़ता है। भारत में इनकी कीमत अधिक होने तथा ग्रामीणों द्वारा इसे नियमित रूप से सेवन न कर पाने एवं गोलियों के अनुचित प्रभाव के कारण इनका प्रचलन अधिक नहीं हो पाया है।
- (2) **लूप**—इसका उपयोग स्त्रियों के लिए किया जाता है।
- (3) **निरोध**—ये पुरुषों के लिए सस्ते दामों और व्यापक मात्रा में प्रयोग के लिए उपलब्ध कराये गये हैं।
- (4) कृत्रिम तरीके जैसे क्रीम, जेली, फेनिल गोलियाँ आदि।
- (5) बन्ध्याकरण ऑपरेशन।
- (6) यौन-शिक्षा देकर।
- (7) परिवार नियोजन सम्बन्धी ज्ञान के प्रसार द्वारा।
- (8) गर्भपात।

भारत में परिवार नियोजन (कल्याण) की प्रगति

भारत में 1952 से ही जनसंख्या नियन्त्रण एवं परिवार कल्याण के उद्देश्य से परिवार नियोजन कार्यक्रम का शुभारम्भ किया गया।

जहां परिवार नियोजन पर प्रथम पंचवर्षीय योजना में 14 लाख रुपए खर्च किए गए, वहां नौवीं योजना में 15,120 करोड़ रुपए। परिवार नियोजन के विभिन्न कार्यक्रमों की प्रगति को हम इस प्रकार प्रकट कर सकते हैं :

- (1) **बन्ध्याकरण**—कार्यक्रम के प्रारम्भ से अब तक 637 लाख नसबन्दी ऑपरेशन किये गये। वर्ष 2002-03 में 47.31 लाख ऑपरेशन किए गए।
- (2) **लूप तथा निरोध**—लूप का प्रयोग चतुर्थ पंचवर्षीय योजना से ही विशेष रूप से किया जाने लगा। वर्ष 2002-03 में 61.08 आई.यू.डी. इनसर्शन किये गये। 'न्यू शेयर' और 'रक्षक' नाम से निरोधक बाजार में उपलब्ध है।
- (3) **गर्भ निरोधक गोलियां**—खाने की गर्भ-निरोधक गोलियों का वितरण शहरी केन्द्रों, प्राथमिक स्वास्थ्य केन्द्रों एवं स्वैच्छिक संस्थाओं द्वारा किया गया। ये गोलियां 'माला-डी' के नाम से बेची जाती हैं। 2002-03 में इनका प्रयोग करने वालों की संख्या 82.43 लाख थी।
- (4) **गर्भ समापन**—इस कार्यक्रम के प्रारम्भ होने से दिसम्बर 1998 तक कुल 115.8 लाख गर्भपात किये गये। इस कार्य के लिए विभिन्न चिकित्सा कॉलेजों एवं अस्पतालों में प्रजनन विशेषज्ञों को विश्व स्वास्थ्य संगठन के द्वारा आधुनिक तकनीकी प्रशिक्षण दिया गया है। वर्तमान में देश में 10,403 मान्यता-प्राप्त गर्भपात केन्द्र हैं। 2001-02 के दौरान 7,66,762 गर्भपात कराए गए। भारत में 18 केन्द्रों पर इस सम्बन्ध में अनुसन्धान की व्यवस्था की गयी है।
- (5) **प्रेरणा तथा शिक्षा**—शहरों तथा गांवों में रहने वाले 16.59 करोड़ प्रजनन योग्य दम्पतियों तक इस कार्यक्रम को पहुंचाने के लिए व्यापक जनशिक्षण एवं प्रेरणा का कार्य चलाया जा रहा है। इसके लिए रेडियो, समाचार-पत्र, फिल्म, दूरदर्शन, गीत, नाटक आदि के द्वारा प्रचार का कार्य किया जा रहा है।

कार्यक्रम का प्रभाव

सन्तानोत्पत्ति करने योग्य करीब 16.59 करोड़ दम्पतियों में से, जिनकी पत्नियों की आयु गर्भ धारण योग्य अर्थात् 14 से 44 वर्ष के बीच थी, 45.4 प्रतिशत परिवार कल्याण के किसी न किसी अनुमोदित तरीके द्वारा मार्च 1998 तक सन्तानोत्पत्ति से बच पाये। अनुमान है कि मार्च 1999 तक के कार्य के फलस्वरूप 24,197 करोड़ जन्म रोके गये। इससे जन्म-दर घटी है जो वर्तमान में 25.4 प्रति हजार है।

भारत की राष्ट्रीय जनसंख्या नीति, 2000

जनसंख्या के सन्दर्भ में प्रत्येक देश की एक राष्ट्रीय नीति होती है जिसके अनुसार

जनसंख्या के आकार और संरचना को निश्चित करने का प्रयत्न किया जाता है। भारत में जनसंख्या नीति जन्म-दर नियन्त्रण रखने की रही है। भारत में 1952 में जनसंख्या नियन्त्रण एवं परिवार-कल्याण के उद्देश्य से परिवार नियोजन कार्यक्रम प्रारम्भ किया गया। बाद में इसे विभिन्न पंचवर्षीय योजनाओं एवं 20-सूत्री कार्यक्रम का अंग बना दिया गया।

नवीनतम संशोधित जनसंख्या नीति, 2000 के अनुसार सामाजिक-आर्थिक विकास के लिए जीवन में गुणात्मक सुधार किया जाना आवश्यक है ताकि मानव शक्ति समाज के लिए उत्पादक पूंजी में परिवर्तित हो सके। इस नीति में तीन उद्देश्यों का समावेश है :

- (i) **तात्कालिक उद्देश्य**—गर्भ निरोधक उपायों के विस्तार हेतु स्वास्थ्य एवं बुनियादी ढांचे का विकास।
- (ii) **मध्यम कालीन उद्देश्य**—सन् 2000-21 तक कुल प्रजननता दर को घटाना।
- (iii) **दीर्घ कालीन उद्देश्य**—सन् 2000-45 तक स्थायी आर्थिक विकास हेतु आवश्यक स्थिर जनसंख्या के उद्देश्य की प्राप्ति।

संशोधित नई नीति में इन उद्देश्यों की पूर्ति के लिए चौदह सामाजिक जनार्थकीय पक्ष भी घोषित किए गए हैं। इनमें शिशु मृत्यु दर एवं मातृत्व मृत्यु दरों को घटाना, विलम्बित विवाह प्रोत्साहन, प्रजननता नियमन आदि प्रमुख हैं।

सरकार द्वारा प्रधानमंत्री श्री अटल बिहारी वाजपेयी की अध्यक्षता में राष्ट्रीय जनसंख्या आयोग गठित किया गया। आयोग पर राष्ट्रीय जनसंख्या नीति के क्रियान्वयन की समीक्षा और इस बारे में आवश्यक निर्देश देने का काम सौंपा गया। आयोग जनसंख्या नियन्त्रण के लिए केन्द्र व राज्यों के बीच समन्वय भी स्थापित करता है।

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महिलाओं की तस्करी : मानवाधिकार पर आघात-एक समाजशास्त्रीय अध्ययन

डॉ. अनुजा अमेरी

पी० एच० डी०, समाजशास्त्र विभाग, जे० डी० वीमेन्स कालेज
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मानवाधिकारों के साथ भारत का सरोकार प्राचीन काल से ही रहा है। हम वसुधैव कुटुंबकम के आराधक हैं। हमने विश्व को 'जियो और जीने दो' आदर्श दिया है। समय के साथ-साथ मानव स्वभाव व सामाजिक परिस्थितियों में बदलाव आया है। अब लोगों में सद्भाव व सहिष्णुता समाप्त होती जा रही है और समाज में विषमताएँ व शोषण की घटनाएँ बढ़ रही हैं।

संयुक्त परिवार बिखरने लगे हैं, घरेलू हिंसा, यौन शोषण, मानसिक उत्पीड़न और महिला तस्करी बढ़ने लगी है। प्रस्तुत शोध-पत्र द्वारा यह दिखाने का प्रयत्न किया जाएगा कि महिला तस्करी की समस्या से मानवाधिकार का किस प्रकार से हनन हो रहा है। दूसरी ओर यह बताने का प्रयत्न किया जाएगा कि मानवाधिकार को कैसे संरक्षित किया जाए।

परिचय

मानवाधिकार से तात्पर्य मानव मात्र के ऐसे नैसर्गिक, अन्तर्निहित एवं मूलभूत अधिकारों से है जो एक सुसंस्कृत, सभ्य समाज में मानवीय स्वतंत्रता, गरिमा तथा प्रतिष्ठा की स्थापना हेतु अपरिहार्य हैं। मानवाधिकारों के अभाव में मानवीय गुणों का विकास तथा मानव की आध्यात्मिक एवं भौतिक आकांक्षाओं की संतुष्टि असंभव होगी।

मानवाधिकार ऐसे नैतिक अधिकार हैं, जो प्रत्येक मानव को प्रत्येक समय एवम् स्थान पर मात्र इस कारण प्राप्त हैं कि वह अन्य प्राणियों की अपेक्षा अधिक विवेकशील, तर्क सम्पन्न तथा नैतिक है।

अन्तर्राष्ट्रीय स्तर पर यदि मानवाधिकारों तथा उनके संरक्षण के सम्बन्ध में उठाए गए कदमों पर सिलसिलेवार नजर डालें, तो पता चलता है कि इस दिशा में अन्तर्राष्ट्रीय स्तर पर सबसे महत्वपूर्ण प्रयास संयुक्त राष्ट्र संघ की महासभा द्वारा 10 दिसम्बर 1948 को मानवाधिकारों की सार्वभौमिक घोषणा से प्रारम्भ हुआ और तभी से प्रत्येक वर्ष 10 दिसम्बर को अन्तर्राष्ट्रीय मानवाधिकार दिवस के रूप में मनाया जाता है।

मानवाधिकार के इस सार्वभौमिक घोषणापत्र के अनुच्छेद 30 को "माववता के मैग्नाकार्ता" के रूप में माना जाता है।

अध्ययन का उद्देश्य :-

प्रस्तुत शोध-पत्र का प्रमुख उद्देश्य निम्नलिखित है-

- (i) इस शोध-पत्र द्वारा यह पता लगाया जाएगा कि महिलाओं की समाज में क्या स्थिति है।
- (ii) मानवाधिकार का हनन महिलाओं के संदर्भ में किस प्रकार हो रहा है।
- (iii) शोध-पत्र द्वारा यह ज्ञात किया जाएगा कि महिलाओं के तस्करी की अद्यतन स्थिति क्या है।
- (iv) इस तस्करी से समाज पर क्या प्रभाव पर रहे हैं।
- (v) यह भी प्रकाश डाला जाएगा कि महिलाओं की अवैध व्यापार की रोकथाम के लिए सरकारी स्तर पर क्या प्रयास किए जा रहे हैं।
- (vi) इस शोध-पत्र द्वारा यह जानने का प्रयास किया जाएगा कि सीमा पर देह व्यापार की रोकथाम के लिए क्या कदम उठाया गया है।
- (vii) इस शोध-पत्र पर यह सुझाव दिया जायेगा कि सरकारी एवं गैर-सरकारी संगठनों के द्वारा किस प्रकार के प्रयास किए जा रहे हैं : -

शोध की उपकल्पनाएँ

- (i) भारत-बंगलादेश समेत द0 एशिया के देशों में महिलाओं की लगातार तस्करी बढ़ रही है।
- (ii) महिलाओं की तस्करी में शैक्षिक व्यवस्था अधिक जिम्मेदार है।
- (iii) आर्थिक कारण भी महिला तस्करी हेतु जिम्मेदार है।
- (iv) महिलाएँ भी स्वयं इसके लिए जिम्मेदार हैं क्योंकि वे जोर-दार ढंग से आवाज नहीं उठाती हैं।
- (v) महिला तस्करी एवं मानवाधिकार का सीधा सम्बन्ध है।
- (vi) भारत सरकार की कानून में ढीलापन भी इसके लिए जिम्मेदार है।
- (vii) शहरों की अपेक्षा गाँवों में महिला तस्कर अधिक होते हैं।
- (viii) निरक्षर महिलाओं को रोजगार का झाँसा देकर तस्कर किया जाता है।
- (ix) महिला तस्करी हेतु सामाजिक व्यवस्था भी अधिक जिम्मेवार हैं। आदि ।

अध्ययन पद्धति:-

- (i) अनुसंधान क्षेत्र के रूप में भारत के सीमावर्ती जिलों खासकर पूर्णिया, किशनगंज, प0 चम्पारण आदि जगहों का अध्ययन किया जाएगा।
- (ii) प्राथमिक एवं द्वितीयक तथ्यों का अध्ययन विभिन्न स्रोतों द्वारा किया जाएगा।

- (iii) विभिन्न सरकारी एवं गैर सरकारी संगठनों से तथ्यों को एकत्रित किया जाएगा।
- (iv) पुनः प्राप्त तथ्यों का विश्लेषण सांख्यिकीय विधियों द्वारा किया जाएगा।

विश्लेषण :-

मानव के समग्र व्यक्तिगत विकास में मानव अधिकारों की महत्वपूर्ण भूमिका है। क्योंकि इनकी अनुपस्थिति में मानव के विकास की कल्पना तक भी नहीं की जा सकती है। मानवाधिकार के निम्न आधार है।

- (i) समग्र व्यक्तिगत विकास ।
- (ii) सामाजिक विकास ।
- (iii) स्वतंत्रता एवं समानता का पोषक ।
- (iv) कल्याणकारी राज्य की स्थापना ।
- (v) लोकतंत्र की सफलता आदि ।

मानवाधिकारों के साथ भारत का सरोकर प्राचीन काल से ही रहा है। हम “वसुधैव कुटुंबकम” के अराधक है। हमने विश्व को “जियो और जीने दो” का आदर्श दिया है। लेकिन समय के साथ-साथ मानव स्वभाव व सामाजिक परिस्थितियों में बदलाव आया है।

अब लोगों में सद्भाव व सहिष्णुता समाप्त होती जा रही है और समाज में विषमताएँ व शोषण, संयुक्त परिवार का बिखराव, घरेलू हिंसा, यौन शोषण, शारीरिक उत्पीड़न व मानसिक प्रताड़ना बढ़ने लगी है। भारत में व्यक्तियों को संविधान के भाग-3 में कई मानवाधिकार प्रदान किए गए हैं, जिन्हें मूलअधिकार कहा जाता है। 29 सितम्बर 1993 को भारत के राष्ट्रपति ने एक अध्यादेश पारित करके मानवीय अधिकारों का राष्ट्रीय कमीशन स्थापित किया। मानवाधिकारों के राष्ट्रीय कमीशन की भांति राज्यों में राज्य मानव अधिकार आयोग का भी प्रावधान है।

तथ्यों का विश्लेषण :-

सरकार की ओर से पूर्व में कराये गये एक अध्ययन के अनुसार देश में लगभग 30 लाख लोग सेक्स वर्कर्स हैं। एक करोड़ से अधिक महिलाएँ भारत के वेश्यालयों में रहती हैं। तस्करी की शिकार, बाहर से लायी गयी लड़कियों को दास के समान रखा जाता है। घातक शारीरिक शोषण, बलात्कार, कठोर प्रताड़ना और नियमित शोषण ही उनकी जीवन शैली है।

सीमापार से महिलाओं की तस्करी के बारे में एक अनुमान के मुताबिक हर साल 20 से 25 हजार महिलाएँ तस्करी के द्वारा आ रही हैं। इनमें सबसे ज्यादा संख्या

बंगलादेश व नेपाल से आने वालों की है, जबकि सार्क देशों में भारत तस्करी का मुख्य केन्द्र बन गया है। नेपाल एवं बंगलादेश जैसे देशों की नितांत गरीबी और भारत से आर्थिक और राजनीतिक संबंधों ने महिलाओं की तस्करी को बढ़ावा दिया है।

नौकरी और उच्च वेतन का प्रलोभन इन्हें तस्करों के हाथों में पहुँचाते हैं और एक बार इनके चंगुल में फँसने पर वहाँ से निकलना असंभव है। किसी देश की राजनीतिक संरचना भी तस्करी हेतु उत्तरदायी होती है। रिपोर्ट के अनुसार भारत में मानव तस्करी की समस्या अभी भी दुनिया के कई देशों के मुकाबले गंभीर है।

भारत में अवैध व्यापार करीब 3500 करोड़ रुपये का है। मानवाधिकार आयोग ने 2006 में संयुक्त राष्ट्र के साथ मिलकर तैयार किए गए रिपोर्ट में कहा था कि भारत में प्रतिवर्ष करीब 44 हजार 476 बच्चों के गुम हो जाए। जिसमें 11ए008 यानी करीब 5 हजार लड़कियाँ हैं।

नेशनल क्राइम रिकॉर्ड्स ब्यूरो की एक रिपोर्ट के अनुसार 2004 में बच्चों के अपहरण की 2,265 घटनाएँ को अवैध व्यापार का मामला माना गया। इनमें से 1,593 अपहरण शादी के लिए, 414 सेक्स के लिए, 101 वेश्यावृत्ति के लिए 92 गैर कानूनी गतिविधियों के लिए ।

संयुक्त राष्ट्रसंघ विकास कार्यक्रम (यू0 एन0 डी0 पी0) के लिए शक्तिवाहिनी द्वारा 2006 में किए गए एक अध्ययन के मुताक़िब 72% तस्करी सेक्स व्यापार के लिए किया गया। मध्यप्रदेश लड़कियों के सेक्स व्यापार में सबसे ऊपर है, जहाँ पारिवारिक परंपरा के कारण लड़कियाँ सेक्स कारोबार में आ जाती हैं। इस रिपोर्ट में कहा गया है कि लड़कियों के साथ सेक्स के मामले में मुम्बई व गोवा का स्थान सर्वोपरि है।

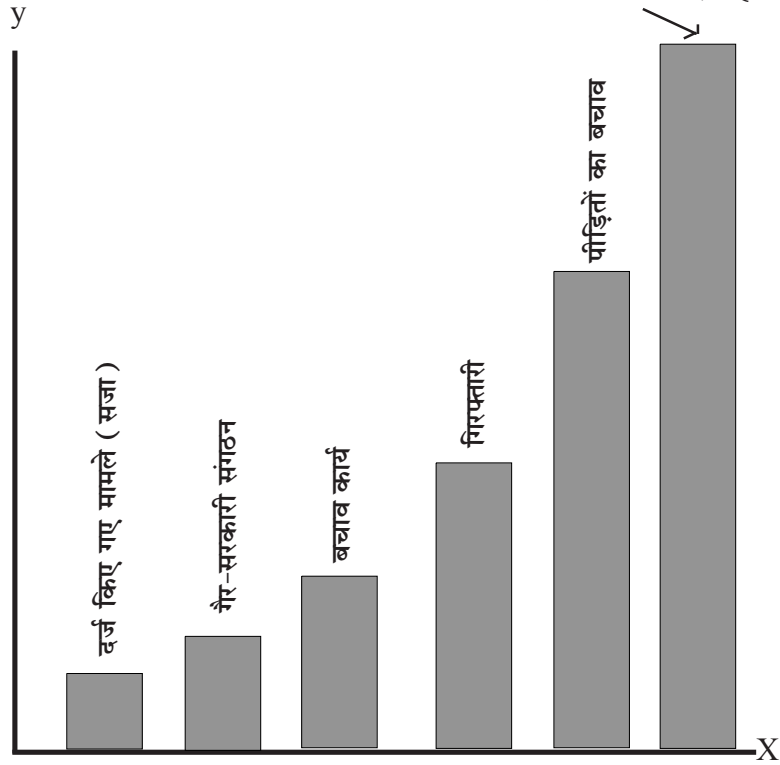
अनैतिक व्यापार से जुड़े अपराध

1. दर्ज किए गए	47%
2. संचालन से जुड़ेगा गैर सरकारी संगठन	90%
3. बचाव किए गए नाबालिगों की संख्या	108
4. गिरफ्तार किए गए ग्राहक	352
5. बचाव किए गए पीड़ितों की संख्या	716
6. अनैतिक व्यापार में शामिल लोगों की संख्या जिसे गिरफ्तार किया गया	1020

स्रोत— समाज कल्याण मासिक पत्रिका, केन्द्रीय समाज कल्याण भवन, 2005

अनैतिक व्यापार से जुड़े अपराध :-

अन्य लोग जिस पर मामला दर्ज हैं।



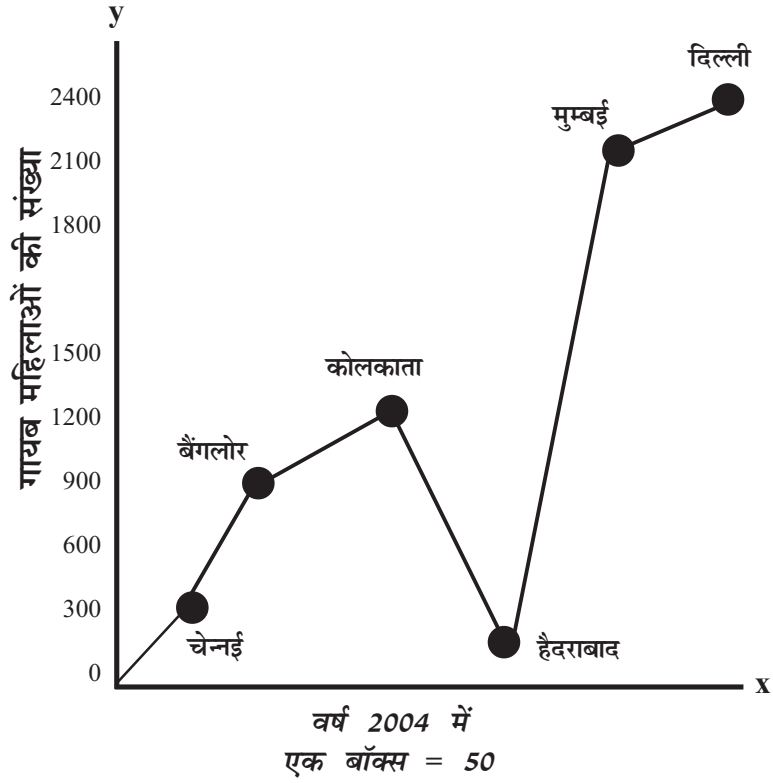
वर्ष 2004 में घटी घटनाएँ :-

महानगरों से गायब महिलाएँ

महानगर	1998	1999	2000	2001	2002	2003	2004
1. दिल्ली	1948	2016	1920	2141	2114	2116	2118
2. मुम्बई	2716	2783	2185	2808	2803	2904	2111
3. हैदराबाद	228	242	249	265	209	279	272
4. कोलकाता	NA	2145	2322	2028	1289	1037	1026
5. बंगलोर	831	788	845	784	815	879	882
6. चेन्नई	272	320	404	486	413	426	436
कुल	6015	8294	7925	8482	7718	7641	6845

स्रोत- UNIFEM Annual Report, 2004

महानगरों से गायब महिलाएँ :-



गायब हुई महिलाएँ (1998.2004)

राज्य	1998	1999	2000	2001	2002	2003	2004
1. आन्ध्र प्रदेश	192	129	117	150	118	184	189
2. अरुणाचल प्र०	NA	3	4	4	8	17	21
3. असम	115	101	116	145	207	184	189
4. छत्तीसगढ़	39	19	16	16	24	34	31
5. गोवा	70	68	63	45	62	48	47
6. गुजरात	67	113	130	138	160	48	102
7. हिमाचल प्रदेश	72	54	79	72	77	68	88
8. कर्नाटक	195	184	251	218	262	311	301
9. केरल	211	227	225	212	199	209	210

10. मध्यप्रदेश	203	311	698	208	811	815	910
11. महाराष्ट्र	1403	1503	1570	1448	1686	1612	1926
12. उड़ीसा	188	136	212	277	260	235	236
13. राजस्थान	85	95	100	95	121	122	130
14. उत्तराखण्ड	24	29	20	31	28	28	160
15. बिहार	214	314	285	312	418	518	630
16. उ० प्र०	92	119	158	140	152	204	208
17. प० बंगाल	143	115	124	142	104	140	148

महिलाओं की अवैध व्यापार की रोकथाम हेतु सिफारिशें व सुझाव:-

भारत व बंगलादेश समेत दक्षिण एशिया के देशों में महिलाओं की लगातार बढ़ रही तस्करी ने सार्क देशों ही नहीं, संयुक्त राष्ट्र तक की नींद उड़ा दी है। लिहाजा इसे रोकने के लिए अब नई रणनीति बनाने की जरूरत महसूस की गई है। तस्करी के मामले में भविष्य के खतरों को रोकने के लिए ही संयुक्त राष्ट्र की पहल पर दिल्ली में सार्क देशों के प्रतिनिधियों का जमावड़ा अक्टूबर 2007 में हुआ। सूत्रों के मुताबिक संयुक्त राष्ट्र ने सार्क देशों भारत, पाकिस्तान, बंगलादेश, श्रीलंका, अफगानिस्तान, भूटान, म्यांमार और मालदीव में महिलाओं की बढ़ती तस्करी व उनके शोषण को रोकने के लिए गंभीर रूख अख्तियार किया है। मानव तस्करी के शिकार लोग न तो अपने अधिकारों के प्रति सजग होते हैं और न ही आर्थिक रूप से सक्षम। इन असहाय और निर्धन लोगों को शोषण से बचाना सरकार की प्राथमिक जिम्मेदारी होनी चाहिए।

1. महिलाओं की तस्करी जघन्य अपराध है, इसे रोकथाम किया जाना चाहिए।
2. जिला स्तर पर अनुवीक्षा समिति की स्थापना की जानी चाहिए।
3. विशेष न्यायालय की स्थापना की जानी चाहिए।
4. भारत के संविधान में अनु० 23 के तहत मानवों का अवैध व्यापार निषेध है। अतः इसे रोकने हेतु एक वृहत संहिता बनाना चाहिए।
5. पीड़ित सहायता कार्यक्रम पर विशेष ध्यान देना चाहिए।
6. अनैतिक व्यापार में संलग्न महिलाओं को बंद कमरे में न्याय देना चाहिए।
7. यदि पीड़ित विदेशी नागरिक हों तो सुरक्षित शरण स्थल प्रदान करना चाहिए।
8. शीघ्र न्याय प्राप्त करने की व्यवस्था की जानी चाहिए।
9. संवेदनशील और वचनबद्ध सम्मानित व्यक्तियों को मिलाकर सलाहकार निकाय का गठन किया जाना चाहिए।
10. राष्ट्र के शीर्षस्थ अभिकरणों को और मजबूत बनाना चाहिए।
11. महिलाओं की तस्करी को रोकने के लिए सरकारी तथा गैर-सरकारी संगठनों की साझेदारी होनी चाहिए।

12. प्रशिक्षित पाठ्यक्रम में अवैध व्यापार से संबंधित दोषों तथा कानूनों को समावेश किया जाना चाहिए।
13. यौन पर्यटन की रोकथाम किया जाना चाहिए।
14. सांस्कृतिक रूप से स्वीकृत प्रथाओं को आगे लाना चाहिए।

सीमा पर देह व्यापार की रोकथाम के लिए कदम:-

- मानव सेवा संस्थान 'सेवा' गोरखपुर स्थित गैर-सरकारी संगठन है। जिसने मानवाधिकार आयोग को यह सुझाव दिया की सीमा पर देह व्यापार को रोकने के लिए अनेक कदम उठाए जाने की आवश्यकता है।
- मानवाधिकार आयोग व यूनीसेफ ने संयुक्त रूप से भारत में महिलाओं के देह व्यापार के बारे में कार्य अनुसंधान कार्यक्रम आरंभ किया।
- मानवाधिकार आयोग भारत और नेपाल के बीच सीमा पर देह व्यापार से मुकाबला करने के लिए एक संयुक्त परियोजना तैयार करने की संभावना पर विचार करे।
- कार्य अनुसंधान की विशेषता को ध्यान में रखते हुए व्यापार के शिकार विशेष रूप में वे जिन्हें इससे निकाला गया और जो अभी भी शोषण का शिकार है। उसे सुरक्षा की व्यवस्था की जानी चाहिए।
- बेहतर यह होगा कि भारत तस्करी को रोकने के वे सभी उपाय करे जिसे कोई भी कठघरे में खड़ा करने बारे में सोच ही न सकें।

अतः महिलाओं की तस्करी को रोकने के लिए मानवाधिकार के संरक्षण प्रावधानों को ध्यान में रखकर उनके रोकथाम हेतु उपाय करनी चाहिए। यह सुनिश्चित करने के लिए सभी प्रयास किए जाने हैं कि किसी भी तरह मानव अधिकारों का हनन न हो। अवैध व्यापार में लिप्त व्यक्ति भावनात्मक दवाब में होता है। पीड़ित व्यक्ति को परामर्श की आवश्यकता पड़ती है। ऐसी स्थिति में प्रशिक्षित परामर्शदाताओं की आवश्यकता होती है। अवैध व्यापार पीड़ितों के सर्वोत्तम हित में पुनर्वास कार्य किए जाने चाहिए तथा पीड़ितों की शिकायतों की क्षतिपूर्ति में कानून के प्रभावी कार्यान्वयन की जरूरत है।

निष्कर्ष एवं सामान्यीकरण:-

उपर्युक्त तथ्यों के अवलोकनोंपरांत हम कह सकते हैं कि कार्य अनुसंधान की विशेषता को ध्यान में रखते हुये देह व्यापार के शिकार विशेष रूप से वे जिन्हें इस से निकाला गया है और जो अभी भी शोषण का शिकार है। जैसे-वेश्याएँ, बंधुआ मजदूर, भिखारी आदि से सूचना एकत्र की जाए तथा इसके पूर्णवास की व्यवस्था की जाए। मानव तस्करी के शिकार लोग न तो अपने अधिकारों के प्रति सजग होते हैं और न ही आर्थिक रूप से सक्षम। इन असहाय और निर्धन लोगों को शोषण से

बचाना सरकार की प्राथमिक जिम्मेदारी है। तमिलनाडु सरकार ने बचाए गए पीड़ितों को वित्तीय सहायता देने के लिए पहले ही सामाजिक सुरक्षा निधि का गठन कर दिया है। आंध्रप्रदेश सरकार की पीड़ितों को बचाव उपरांत तुरंत वित्तीय सहायता देने की एक योजना है। अतः इस प्रकार की योजनाओं को सभी राज्यों में लागू किया जाना चाहिए।

बेहतर यह होगा कि भारत मानव तस्करी को रोकने के लिए वे सभी उपाय करें जिससे कोई भी उसे कटघरे में खड़ा करने के बारे में सोच ही न सके। इस विषय पर उद्योग का अंत करने के लिए अन्तर्राष्ट्रीय स्तर पर जागरूकता पैदा करना, कानून में संशोधन एवं पुनर्वास सेवाओं का विस्तार करना आवश्यक है।

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वैश्वीकरण की चुनौतियाँ, स्वदेशी चेतना के संदर्भ में

संजीव कुमार सिंह

अतिथि व्याख्याता, पत्रकारिता एवं जनसंचार विभाग
मौलाना मजहूरूल हक अरबी एवं फारसी, विश्वविद्यालय, बेली रोड, पटना

परिचय

वैश्वीकरण या भूमण्डलीकरण एक बहु आयामी खुली अवधारणा है, जो व्यापार प्रौद्योगिकी, उद्योग और अर्थव्यवस्था के रूपांतरण को सार्वभौमिक दिशा की ओर इंगित करती है। यह एक सांस्कृतिक प्रक्रिया भी है। यह एक प्रक्रिया है जो आधुनिकता से संस्थाओं को सार्वभौमिक दिशा की ओर रूपांतरित करती है। (गिडेन्स, 1991), एक विश्वव्यापी व्यापार प्रारूप के रूप में वैश्वीकरण यद्यपि एक नवीन अभीगम है, किन्तु इसकी जड़ें द्वितीय विश्वयुद्ध के बाद के पाँच दशकों में निहित हैं। 1960 के दशक को समाज वैज्ञानिकों और नीति नियोजकों ने वृद्धि काल के रूप में देखा, 1970 के दशक को आधुनिकरण, 1980 के दशक को सामाजिक रूपांतरण और विकास तथा 1990 के दशक को संबहनीय विकास के रूप में व्याख्यायित किया और अन्ततः इस दशक के उत्तरार्द्ध अर्थात् 20 वीं सदी के समापन के दौर में उदारीकरण और निजीकरण पर विशेष बल देते हुए वैश्वीकरण की अवधारणा रखा (पाण्डेय, 1997), वैश्वीकरण को अग्रसारित करने वाले प्रमुख प्रेरक हैं-बाजार की खोज, बहुराष्ट्रीय विनिवेश और प्राद्यौगिकी, इलेक्ट्रॉनिक के नये उपकरण तथा कम्प्यूटर से जुड़ा विश्व सूचना संकूल (Computer Network)

वैश्वीकरण का सार्वधिक विरोधाभास का पहलू-सामाजिक-आर्थिक विषमता, असमानता, अन्याय, असुरक्षा जो विश्व समाजों की अर्थव्यवस्था, शासनतंत्र तथा सामाजिक संरचना में व्याप्त है। औद्योगिक रूप से विकसित देश सम्पूर्ण विश्व जनसंख्या के 20% का प्रतिनिधित्व करते हैं और विश्व संसाधनों के 80% पर नियंत्रण संसाधनों के मात्र 20% पर अस्तित्व कायम रखे हैं। उत्तरी अमेरिका, इंग्लैण्ड, फ्रांस जर्मनी, इटली जैसे देश औद्योगिक अर्थव्यवस्था से ऊपर उठकर उद्योगोत्तर अर्थ व्यवस्था (Post Industrial Economy) के रूप में स्थापित हुए हैं। ये देश अपने उत्पादनों के बिक्री हेतु त्वरित बाजार क्षेत्र की आवश्यकता से व्याकूल हैं, पश्चिम के इन राष्ट्रों के लिए विकसित देश जैसे लैटिन अमेरिका, अफ्रिका और एशिया के देश विकल्प बाजार के क्षेत्र के रूप में दिख रहे हैं। ऐसी स्थिति में भारत जैसे विकासशील देश तकनीकी इलेक्ट्रॉनिक साम्राज्य के इच्छुक नहीं हैं।

प्राचीन भारतीय शास्त्रों से “बसुधेव कुटुम्बकम” का संदेश ले तो वैश्वीकरण कोई नयी अवधारणा नहीं है किन्तु वैश्वीकरण की प्रक्रिया पर तब प्रश्नचिन्ह लग

जाता है जब आत्मीयता की जगह शोषण, त्याग की जगह मुनाफा और सहयोग के नाम पर कर्ज की अवधारणा लेकर उपस्थित होती है। स्वदेशी समाज एक भौगोलिक इकाई नहीं है यह वह जगह है जहाँ दुनिया देशज तरिके से जीवन जीता है। वह जिस देश में रहता है, वह उसका स्वदेशी समाज है। प्रत्येक स्वदेशी समाज की अपनी विशेषतायें होती हैं। उनकी अपनी विशिष्ट प्रकार की अर्थव्यवस्था समाज व्यवस्था सांस्कृतिक एवं धार्मिक व्यवस्था होती है। इस विशिष्ट प्रकार की व्यवस्थाओं पर आज वैश्वीकरण को एक भयंकर खतरे के रूप में देखा जा रहा है क्योंकि ये भारत जैसे विकासशील देशों की अर्थव्यवस्था, राजनीतिक व्यवस्था सहित अनेक सामाजिक-सांस्कृतिक व्यवस्था पर अपना प्रभुत्व थोप रहा है। आज प्रत्येक देश वैश्वीकरण के नकारात्मक पहलू पर ध्यान दे रहा है क्योंकि वैश्वीकरण का दूसरा स्वरूप मुक्त बाजार व्यवस्था अर्थात् उदारीकरण है जो किसी भी स्वदेशी अर्थव्यवस्था को अपने कब्जे में लेना चाहता है। इसकी अभिव्यक्ति गेट, डंकल, विस्त व्यापार संगठन, विश्व बैंक और अन्तर्राष्ट्रीय मुद्रा कोष के रूप में है। विश्व व्यापार संगठन वैश्वीकरण के सबसे शक्तिशाली संस्थागत अभिव्यक्ति है जो आर्थिक सहायता या सुधार के माध्यम से बिना किसी बाधा के स्वदेशी राजनीति में सीधे तौर से दखल आंदाजी करता है।

स्वदेशी अवधारणा का आह्वान सर्वप्रथम बाल गंगाधर तिलक ने किया जिसे महात्मा गांधी ने सफलतापूर्वक आगे बढ़ाया (एस. गुरुमूर्ति, 1994), स्वदेशी की अवधारणा स्वतंत्रता आंदोलन के एक अंग के रूप में व्यक्त हुई, जिसमें सकारात्मक और नकारात्मक दोनों बातें थीं। सकारात्मक अवधारणा के रूप में इसका लक्ष्य था, हजारों साल की निरंतरता में भारतीय जीवन के सभ्यतामूलक राजनैतिक और आर्थिक आदर्शों, विचारों संस्थाओं में फिर से जान फूंकना और उन्हें पुनः स्थापित करना। नकारात्मक अवधारणा के रूप में इसने विदेशी पश्चिम सभ्यता, राजनैतिक और आर्थिक विचारों, उत्पादों, प्रतिकों और संस्थाओं को थोपे जाने के विरोध की शक्ति अस्त्रियार की। यह धारणा शोषण और प्रताड़ना के बचाव के रूप में उभरी। विदेशी माल का बहिष्कार, असहयोग आंदोलन, नमक सत्याग्रह और आखिरकार भारत छोड़ो आंदोलन स्वदेशी आंदोलन के अंतर्गत ही हुए, जिसका लक्ष्य पश्चिम से थोपे गये या आयातित विचारों, वस्तुओं और संस्थाओं का विरोध कर भारत को सभ्यतागत, राजनैतिक, आर्थिक आजादी दिलाना था। महात्मा गांधी का कहना था कि स्वदेशी एक बहु-आयामी अवधारणा है। सभ्यता में यह अपने धर्म और परम्परा की त्रुटियों को दूर करते हुए उसके साथ लगाव रखता है। राजनीति में यह स्वदेशी संस्थाओं को पुर्नजीवित और पुनःस्थापित करने, उनकी कार्य क्षमता बढ़ाने और उनकी कमियों को दूर करने पर जोर देता है। अर्थशास्त्र में यह पड़ोसियों के साथ सद्भाव की वकालत करता है और दूरस्य की बजाये पास के और सबसे करीबी पड़ोस को प्राथमिकता देने की बात करता है।

विश्व व्यापार संगठन को आमतौर पर नव-साम्राज्यवाद, नव-उपनिवेशवाद के रूप में

देखा जा रहा है जो 300 वर्ष पुरानी साम्राज्यवाद एवं उपनिवेशवाद के परम्परा को जारी रखना चाहता है। आधुनिक ज्ञान प्रणाली पर आधारित वैश्वीकरण से राजनैतिक, आर्थिक और सांस्कृतिक तौर नहीं लड़ा जा सकता, अनुभव हमें बताता है कि विश्व व्यापार संगठन, अन्तर्राष्ट्रीय मुद्रा कोष, विश्व बैंक में अंतर संबंध है। वास्तव में विश्व व्यापार संगठन वैश्वीकरण का अगुआ हो गया, जो स्वदेशी ज्ञान प्रणाली के विरुद्ध है। यह स्वदेशी समाज की चेतना को चिढ़ाता है। अतः आवश्यकता है, इन चुनौतियों को समझकर संतुलित मार्ग अपनाने की। भारत जैसे समाजवादी एवं कल्याणकारी देशों से जुड़े सामाजिक न्याय के सिद्धान्त का वैश्वीकरण के कार्यक्रम में कोई स्थान नहीं है। तकनीकी-इलेक्ट्रॉनिक उपकरणों एवं संसाधनों जैसे-कम्प्यूटर, ई-मेल तथा इंटरनेट आदि सुलभता सामान रूप से विश्व के सभी देशों को सुलभ नहीं है। अनुसंधान एवं विकास आज किसी भी अर्थव्यवस्था की प्रगति के लिए संजीवनी शक्ति है। इस दिशा में प्रायः पश्चिम के बहुराष्ट्रीय लोगों की ही पहल है। ऐसी स्थिति में भारत जैसे विकासशील देशों की शक्ति संरचना में भागीदारी और नीति निर्धारण में साझेदारी से वंचित रहने की बहुत संभावना है। फलतः बहुराष्ट्रीय कंपनियों का वर्चस्व और आर्थिक एवं बाजार क्षेत्रों में अग्रिम भागीदारी विकसित देशों की ही दिख पर रही है। भारत में रह रहे गरीब, कमजोर पिछड़े वर्ग, कृषि श्रमिक आदि की आवश्यकताओं और आशाओं के लिए वैश्वीकरण एक भ्रामक अवधारणा है क्योंकि यह धनी और निर्धन के बीच उग्र वर्ग चेतना और सामाजिक-आर्थिक दूरी को बढ़ावा देता है। वैश्वीकरण को अंगीकार करने का सीधा आशय विश्व के बहुसंख्यक समाजों पर सुसंगठित अल्पसंख्यक राष्ट्रों के प्रभुत्व और प्राथमिकता को स्वीकार करना है। भारत की संस्कृति, ऐतिहासिक परम्परा, राष्ट्रीय अस्मिता और वैचारिकी विकसित राष्ट्रों से भिन्न है। अतः वैश्वीकरण का आदर्श यहाँ एक चुनौति के रूप में उभर कर आया है। जिसे स्वदेशी मानसिकता द्वारा ही मुकाबला किया जा सकता है।

अध्ययन का उद्देश्य

प्रस्तुत अध्ययन निम्नलिखित उद्देश्यों को ध्यान में रखकर किया जा रहा है:-

1. वैश्वीकरण के प्रभाव के कारण स्वदेशी ज्ञान प्रणाली में उत्पन्न चुनौतियों का अध्ययन करना
2. वैश्वीकरण के लुभावने कार्यक्रमों के परिणामस्वरूप भारतीय समाज में बढ़ती हुई विषमता, विसंगति, असंतुलन, विभेदीकरण का अध्ययन करना।
3. वैश्वीकरण के कारण उत्पन्न स्वदेशी संस्कृति के रूपांतरण का अध्ययन करना।
4. परम्परागत भारतीय परिवार एवं विवाह संस्था पर वैश्वीकरण के प्रभावों का अध्ययन करना।

5. सूचना प्रौद्योगिकी के कारण भारतीय संस्कृति में होने वाले परिवर्तनों का अध्ययन करना।
6. वैश्वीकरण के कारण भारतीय अर्थव्यवस्था पर सकारात्मक और नकारात्मक प्रभावों का अध्ययन करना।

उपकल्पनाएँ

प्रस्तुत शोध के लिए निम्नलिखित उपकल्पनाओं का निर्माण किया है:-

1. वैश्वीकरण के कारण स्वदेशी संस्कृति लुप्त होती जा रही है।
2. वैश्वीकरण के कारण सम्पूर्ण समाज एक बाजार क्षेत्र में परिवर्तित हुआ है।
3. वैश्वीकरण के कारण लोगों में औपचारिक संबंधों का प्रादुर्भाव हुआ है।
4. वैश्वीकरण के कारण धनी धनी होता जा रहा है और गरीब और गरीब।
5. परम्परागत शिक्षा एवं ज्ञान प्रणाली के अस्तित्व पर संकट छा गया है।
6. तकनीकी शिक्षा पर केवल धनी सम्पत्तियों का कब्जा हो गया है।

अध्ययन पद्धति

प्रस्तुत अध्ययन का संबंध एक ऐसी समसामयिक समस्या से है जिसके कारण विगत एक दशक से भारतीय समाज जूझ रहा है। इस अध्ययन के लिए सग्रह के रूप में पटना नगर को सुविधानुसार चुना गया है। इस अध्ययन में प्राथमिक एवं द्वैतीयक दोनों स्रोतों से तथ्यों को एकत्रित करने का प्रयास किया जायेगा। वस्तुनिष्ठ एवं वैज्ञानिक सूचना प्राप्त करने के लिए स्तरित निदर्शन प्रणाली द्वारा निदर्शन का चुनाव किया जायेगा ताकि विभिन्न आय वर्ग, पेशे वर्ग और विभिन्न पर्यावरणों तथा विभिन्न शैक्षणिक वर्ग के लोगों से सूचनाएँ एकत्रित की जाये। अवलोकन और साक्षात्कार अनुसूची द्वारा तथ्यों का संकलन किया जायेगा। इस अध्ययन में अन्वेषणात्मक और निदानात्मक शोध प्रचरना का प्रयोग किया जायेगा।

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सामाजिक आन्दोलन एवं लोहिया जी का समाजवादी चिंतन

विश्व रंजन किरण

शोधार्थी छात्र, मगध विश्वविद्यालय, बोधगया

समाजवाद एक क्रान्तिक विचार है, किन्तु एक नया आन्दोलन, एक प्रत्यय के रूप में इसे प्राचीन दार्शनिक, पौराणिक एवं धार्मिक विचारधाराओं में खोजा जा सकता है परन्तु एक राजनीतिक आंदोलन के रूप में यह एक आधुनिक प्रतिभास है। इसका आविर्भाव उन्नीसवीं शताब्दी के मध्य में हुआ। व्यक्तिवाद के विरुद्ध एक दार्शनिक सिद्धान्त के रूप में समाजवाद पर पहला निबंध 1835 में पायरे लेरॉक्स ने लिखा तत्पश्चात् “समाजवाद” शब्द का सम्पूर्ण यूरोप में सामान्य प्रचलन हो गया। इस शब्द का अर्थ इस सिद्धान्त से लगाया जाने लगा जिसके अनुसार समस्त उत्पादन के साधनों, पूँजी, भूमि तथा अन्य सम्पत्ति पर सम्पूर्ण समाज का स्वामित्व एवं नियंत्रण हो तथा जिसका उपयोग समाज के सभी लोगों के निमित्त और हित में हो। सामान्य अर्थ में समाजवाद एक ऐसी मान्यता है, जिसके अन्तर्गत सभी उत्पादकों को समान रूप से सम्मिलित श्रम का फल प्राप्त हो। परन्तु गम्भीर वैचारिक स्तर पर यह एक आर्थिक सूत्र तथा न्यायिक नुस्खा मात्र ही नहीं। यह मानव कल्याण की सारगर्भित गहन योजना है।

समाजवादी विचार के पीछे जो भी दार्शनिक उद्देश्य रहा हो, पश्चिमी देशों में औद्योगिक क्रान्ति के फलस्वरूप मजदूरों के शोषण में अप्रत्याशित वृद्धि ने आधुनिक काल में इसे एक राजनीतिक विचारधारा एवं आन्दोलन का स्वरूप प्रदान किया। मार्क्स तथा एंजिल्स के लेखों द्वारा बौद्धिक कृत्यों ने सम्पूर्ण विश्व में इस विचारधारा तथा आन्दोलन की प्रासंगिकता को सिद्ध किया। तदुपरान्त रूस की समाजवादी क्रान्ति एवं समाजवादी व्यवस्था की स्थापना ने तो समकालीन व्यक्तियों एवं भावी संततियों को इस व्यवस्था के प्रति विश्वास, इसके प्रचार तथा इसे राजनीतिक उद्देश्य बनाने के लिये सहज रूप से प्रोत्साहित किया।

जहाँ तक भारत का प्रश्न है, भारत में समाजवाद का जन्म उस तरह नहीं हुआ जिस प्रकार यूरोप या जापान में हुआ। इन देशों में कोई विदेशी सत्ता नहीं थी। इसीलिये उनके लिये सामाजिक और आर्थिक संघर्ष उतना गहरा नहीं था, जितना भारत में था। भारत में उपनिवेशवादी विदेशी सत्ता थी। भारत को एक ही साथ दो मोर्चों पर लड़ाइयां लड़नी पड़ी। प्रथम, तो ब्रिटिश सत्ता के खिलाफ संघर्ष करना था और द्वितीय, अपने देश में व्याप्त सामाजिक एवं आर्थिक असमानता की लड़ाई लड़नी थी। इनमें से प्रथम अर्थात् ब्रिटिश सत्ता के विरुद्ध राजनैतिक लड़ाई मुख्य थी। इस मूलभूत आजादी की लड़ाई में ही समता की लड़ाई भी निहित थी। गाँधी जी ने तो राजनीति से भी आगे इस लड़ाई को नैतिक और अध्यात्मिक आजादी से जोड़ दिया था। उनका यह विश्वास था कि अंग्रेजों का भारत पर शासन करना अनैतिक है। और

जब यह अनैतिक है तो इनके द्वारा स्थापित शासन को देश से उखाड़ फेंकना प्रत्येक भारतवासी का कर्तव्य है। इसीलिये गाँधी जी के लिये राजनैतिक लड़ाई से कहीं अधिक गहरी नैतिक लड़ाई थी। भारत की स्वतंत्रता की लड़ाई की यह बहुत बड़ी विशेषता थी। केवल राजनैतिक आधार पर भारत की यह बहुत बड़ी विशेषता थी। केवल राजनैतिक आधार पर भारत की आजादी का मूल्य स्थिर किया जाता तो भारत के स्वतंत्रता संग्राम का रूप दूसरा होता। शायद साधन की पवित्रता का प्रश्न भी न उठता। लेकिन गाँधी जी के नेतृत्व में लड़ी जाने वाली लड़ाई के साथ आधार और माध्यम, प्रयोग और स्वरूप साधन और साध्य, माध्यम और मार्ग यह सब जुड़े हुये थे। नहीं उसके अहिंसा भी जुड़े हुये थे।

भारतीय समाजवाद के उद्भव, विकास एवं उत्कर्ष का इतिहास समझने के लिये भारत के स्वतंत्रता संग्राम के पृष्ठभूमि को भी समझना अनिवार्य है। भारत में समाजवादी आन्दोलन के पुरोधा आचार्य नरेन्द्र देव ने गांधी के व्यक्तित्व और राष्ट्रीय आन्दोलन के पृष्ठभूमि में ही समाजवादी आन्दोलन को समझने पर बल दिया है। उनके अनुसार काफी सीमा तक मार्क्सवाद भारतीय संदर्भ में अप्रासंगिक हो चुका है। लोकनायक जयप्रकाश ने नरेन्द्र देव जी भाँति मार्क्सवाद की गहरी आलोचना तो नहीं की है परन्तु वे जीवन भर समाजवाद, गाँधीवाद, सर्वोदय और सम्पूर्ण क्रान्ति की अवधारणाओं के लिये जूझते रहे। डॉ. लोहिया तो पूर्ण रूप से गांधी के समाजवादी दर्शन से प्रभावित थे।

यदि हम भारत के सम्पूर्ण समाजवादी आन्दोलन के इतिहास का मूल्यांकन करें तो पायेंगे कि यह आन्दोलन प्रत्यक्ष या परोक्ष रूप से गांधी जी के चिन्तन एवं जीवन दर्शन से प्रभावित रहा है एवं पूरे समाजवादी आन्दोलन को एक नैतिक चरित्र प्रदान किया है। समाजवादी चिन्तन के तीन प्रमुख विचारक अलग अलग दृष्टियों से समाजवाद एवं राष्ट्रीय हित के मुद्दों पर अपने विचार प्रस्तुत करते हुए एक दूसरे के पूरक बने रहे हैं। आचार्य नरेन्द्र देव के विचारों में यदि मार्क्सवाद के प्रति विशेष आग्रह मिलता है और मार्क्सवादी आधार पर समाजवाद के व्याख्या की पुष्टि होती है तो दूसरी ओर डॉ. राम मनोहर लोहिया के विचारों में गांधीवाद के सिद्धान्तों के आधार पर मार्क्सवाद की प्रासंगिकता और अप्रासंगिकता दोनों उद्घाटित होती है। लोकनायक जय प्रकाश नारायण इन दोनों चिन्तकों के बीच में मार्क्सवाद और गाँधीवाद के समन्वित रूप को प्रतिष्ठित करते हुए लगते हैं। इन तीनों चिन्तकों में अलग आग्रह भले ही दिखे, किन्तु तीनों को जोड़ने वाले गांधीवादी दर्शन की अहम् भूमिका हमें स्पष्ट दिखलायी देती है। कोई मार्क्स की दृष्टि से गांधी को देखता है और कोई गाँधी की दृष्टि से मार्क्स को देखता है। दो-एक ऐसे विचारक भी हैं जो दोनों की प्रासंगिकता पर आस्था रखते हुये समाजवादी विचारधारा को विकसित करने की कोशिश करते रहें हैं।

आचार्य नरेन्द्र देव भारतीय समाजवाद के उद्घोषक भी थे तथा अपने चिन्तन के द्वारा जनमानस तक पहुँचाने वाले व्याख्याता भी। आचार्य जी के चिन्तन पर मार्क्स, एंजेल्स, रोजलकजमवर्ग तथा लेनिन का प्रभाव पड़ा। समाजवादी आन्दोलन के प्रमुख कर्णधारों में आचार्य नरेन्द्र देव का एक प्रमुख स्थान था। वे मार्क्स को एक महान

समाज वैज्ञानिक मानते थे और उनका मानना था कि भारत में समाजवाद की सफलता तभी हो सकेगी जब इसको मार्क्सवाद से जोड़कर देखा जायेगा। उनका विचार था कि मार्क्सवाद को छोड़ देने से जो भी समाजवादी आन्दोलन का रूप बनेगा वह या तो व्यक्तिवादी हो जायेगा या समूहवादी। उनका यह भी मानना है कि वह मार्क्सवाद ही है जो इन दोनों के बीच सही समाजवाद को विकसित कर सकता है किन्तु साथ ही उनका यह भी मानना था कि मार्क्सवाद का वास्तविक प्रयोग देश की संस्कृति से जुड़ कर ही हो सकता है जो देश की संस्कृति के आधारभूत तत्वों को न जानते हुए मार्क्सवाद को अपनाने की कोशिश करेगा वह मार्क्सवाद की सीमाएं नहीं समझेगा और ऐसी स्थिति में वह समाजवाद के स्वरूप को विकृत करेगा। यही कारण था कि आचार्य जी मार्क्सवाद के सीमाओं और देश की मूल सांस्कृतिक मूल्यों के बीच समाजवाद को विकसित करना चाहते थे। इस प्रयास में वह गांधी को भी विशेष महत्व देना जरूरी समझते थे। गांधी जी का और मार्क्स का समीकरण स्थापित करने के लिये ही आचार्य जी एक ऐसी संस्कृति की तलाश कर रहे थे जिससे दोनों की प्रासंगिकता भी बनी रहे और समाजवाद की मूल भावना भी सुरक्षित रहे।

समाजवाद विचारधारा को भारत में वास्तविक धरातल पर स्थापित करने का श्रेय आचार्य नरेन्द्र देव, डॉ. जय प्रकाश नारायण एवं डॉ. राम मनोहर लोहिया की है। डॉ. लोहिया की समाजवादी विचारधारा पूर्णरूप से गांधी जी के आदर्शों, सिद्धान्तों एवं कार्यक्रमों से प्रभावित थी। डॉ. लोहिया जी ने कहा है कि समाजवाद या उसका आन्दोलन हिन्दुस्तान में कब शुरू हुआ। इस पर अलग-अलग जबाब होंगे, क्योंकि समाजवाद क्या है? उस पर भी अलग-अलग दृष्टियाँ हैं। मेरे जैसा व्यक्ति गांधी जी के बहुत से विचारों और कार्यों को हिन्दुस्तान में समाजवाद का आरम्भ करेगा। क्योंकि समाजवाद को सिर्फ एक खास मतलब का समाज सुधार समझना गलत होगा। गरीबी या गैर बराबरी को मिटाने के समाज सुधार, खास तौर से सम्पत्ति के राष्ट्रीयकरण का तरीका समाजवाद ने बताया, उसी पर अगर हम अपनी आँखें गड़ा लेते हैं और दूसरी तरफ नहीं देखते हैं, तब तो गांधी जी के प्रयासों को समाजवाद के दायरे से बिल्कुल अलग मानते, लेकिन अगर चरित्र निर्माण, व्यक्ति सुधार या दरिद्र नारायण का कोई मतलब होता है और चाहे धर्म कहो, चाहे आध्यात्मिकता कहो, उसके रास्ते पर सब लोगों के प्रति और खास तौर पर दलितों और दोनों के प्रति, सहानुभूति नहीं, वह शब्द में इस्तेमाल नहीं करना चाहता। क्योंकि वह तो बड़े लोग छोटों के प्रति किया करते हैं, संवेदना या उनके साथ आत्मसात हो जाना, उनके साथ जैसा हो जाना, मेरी दृष्टि से उतना ही समाजवाद है जितना और कुछ है। यह सही है कि वह एकतरफा है, एक अंग हैं। केवल उसी को समाजवाद कह दिया जायेगा तो शायद गलती हो जायेगी।

उस माने में हिन्दुस्तान का समाजवाद कम से कम इस आधुनिक काल में गांधी जी के प्रयासों से शुरू हो जाता है और उपरी तौर पर इनसे मिलता जुलता प्रयास यूरोप में भी हुआ है। जैसे, खास तौर से कैथोलिक देशों में फ्रांस और इटली में एक ईसाई समाजवाद शुरू हुआ। उसकी गहराई में न जाकर मैं केवल उसका परिणाम बताये देता हूँ। उन लोगों की नीयत पर मैं कुछ नहीं कहना चाहता। नियत दुनिया में सबकी

अच्छी हुआ करती है, यह मानकर हमें चलना चाहिये। केवल प्रश्न यह रहता है कि बुद्धि में कहीं-कहीं गड़बड़ हो जाया करती है। इटली और फ्रांस में ईसाई समाजवाद का परिणाम यह रहा है कि उसने मजदूरों और दलितों की अवस्था में इधर-उधर सुधे र किया, उनकी जिंदगी कुछ बेहतर बनाई। यह सही है। लेकिन उसने पूँजीशाही के बुनियादी तरीके और जड़ों को मजबूत किया है। इसीलिये डॉ० लोहिया ऐसे समाजवाद को मानने से इन्कार करते हैं।

डॉ० लोहिया समाजवाद के द्वारा ऐसे समाज की स्थापना करना चाहते थे, जिसमें परस्पर विरोधी शोषक और शोषित, आर्थिक वर्ग समाप्त हो जाय। उनका कहना था कि समाज में सहयोग के आधार पर संगठित व्यक्तियों का एक सच्चा प्रजातंत्र बने। जब तक समाज में एक वर्ग दूसरे वर्ग को दबाता रहेगा, सामूहिक रूप से समाज के सदस्यों की उन्नति नहीं हो सकती। समाजवादी, समाज में राज्य सत्ता शोषित वर्ग के हाथ में आ जाती है और उत्पादक सकल के साधनों पर सारे समाज का अधिकार हो जाता है और मनुष्य के शोषण का आर्थिक आधार ही खत्म हो जाता है। शोषक और शोषित दोनों ही समाप्त हो जाते हैं। उसी समय मनुष्य पशुतुल्य जीवन त्याग कर मानवोचित जीवन प्रारम्भ करेगा। लोहिया जी मानवता की यथार्थ सेवा के प्रेरक थे। उन्होंने समाजवाद को एक नैतिक और आध्यात्मिक विशिष्टता प्रदान की। उनका मत था कि समाजवाद की लड़ाई मजदूर किसान वर्ग से नैतिक उत्कर्ष की अपेक्षा करती है। उनका विश्वास था कि मानवतावादी समाजवाद मनुष्य की विवशता के क्षेत्र से हटाकर स्वाधीनता के राज्य में ले जाना चाहता है। उन्हें मानवतावादी समाजवाद में पूर्ण आस्था थी। उन्होंने पूँजीवाद को नैतिक आधार पर घृणित बताया। इसलिये भारतीय समाज को एक समाजवाद के रूप में नैतिक स्तर पर नवीन दृष्टि प्रदान की।

डॉ० लोहिया के अनुसार समाजवाद का ध्येय वर्ग विहीनसमाज की स्थापना है। समाजवाद प्रचलित समाज का इस प्रकार का संगठन करना चाहता है कि वर्तमान परस्पर स्वार्थी वाले शोषक और शोषित, पीड़क और पीड़ित वर्गों का अन्त हो जाये। वह सहयोग के आधार पर संगठित व्यक्तियों का ऐसा समूह बन जाय, जिसमें एक सदस्य की उन्नति का अर्थ स्वभावतः दूसरे सदस्य की उन्नति हो और वह मिलकर सामूहिक रूप से परस्पर उन्नति करते हुए जीवन व्यतीत कर सके।

मानव इतिहास के आरम्भ से अब तक समाज में शोषक और शोषित वर्गों का संघर्ष चलता रहा है। मनुष्य सामाजिक प्रगति के नियमों का दास बनकर कार्य करता है, वह समाज के विकास की दिशा बौद्धपूर्वक निर्धारित करने में असमर्थ रहा है। समाजवाद ऐसे शोषण मुक्त और स्वतंत्र समाज की रचना करना चाहता है। जिसमें मनुष्य अपनी इस असमर्थता के दायरे से ऊपर उठ सके और सामाजिक विकास का नियन्त्रण कर सके।

निष्कर्ष

इस प्रकार लोहिया के अनुसार समाजवाद एक खुला सिद्धान्त है जबकि पूँजीवाद और साम्यवाद दोनों ही बन्द प्रणालियाँ हैं। नई दुनियाँ को सारी मानवजाति के जीवनयापन के अच्छे स्तर के लिये प्रयास करने को तैयार रहना चाहिए। मेरा विश्वास

है कि आज की आवश्यकता समृद्धि नहीं, जीवन के एक अच्छे स्तर की है। गांधी जी के जीवन दर्शन में, उनके समस्त आर्थिक और राजनीतिक कार्यक्रम में लोहिया जी को मार्क्स की अपेक्षा, सम्पूर्ण मानव जाति को अपना सम्पूर्ण विकास के अवसर की क्षमता दिखाई देती है। उनका यह दृढ़ विश्वास था कि यदि मार्क्स के विचारों को क्रियान्वित किया जाय तो इसकी अन्तिम परिणति अधिनायकवाद के रूप में लेगी जबकि गांधी की समग्र दृष्टि का पालन करने से लोकतांत्रिक समाजवाद के माध्यम से देश में समता की स्थापना होगी। गांधी के विचारों को प्रमुखता देने पर समाज भौतिकता और आधुनिकता को एक साथ समन्वय करके चलेगा। उन्हें बराबर यह अनुभव होता था कि समाजवाद को एक नई दिशा तभी मिल सकती है जब गांधी की आध्यात्मिकता के साथ सामाजिक न्याय और आर्थिक लक्ष्य की पूर्ति, व्यक्ति की मर्यादा और उसके स्वतंत्रता को ध्यान में रख कर विकसित की जायेगी।

डॉ. लोहिया ने समाजवाद की परिभाषा पश्चिमी चिंतकों के आइने में दी है। उन्होंने “रामजक्योर, डालेगुफिथ या जार्ज बर्नाड शॉ, इन सभी पश्चिमी विद्वानों द्वारा समाजवाद के सन्दर्भ में दी गयी परिभाषा को नकारा और कहा कि इससे भारत का कल्याण नहीं हो सकता। उनका विश्वास था कि” जब तक लोगों के मनो में एक साथ हिला देने वाली कोई अन्दर से निकली हुई तड़प नहीं होती, तब तक यह सब काम सफल नहीं हो पाते और वह तड़प अभी है नहीं। वह मन अभी है नहीं। उसको बनाने का काम हमारा पहला काम है। इस मन को बनाने के लिये कोई भी विधा तब तक सफल नहीं हो सकती जबतक कि क्रान्तिकारिता उससे जुड़ नहीं जाती। यह क्रान्तिकारिता लोहिया के अनुसार वाह्य न होकर मनुष्य के मन की क्रान्तिकारिता होनी चाहिए। समाज को बदलने के लिए पहले समाज का मन बदलना आवश्यक है। मन की चर्चा करते हुए लोहिया का स्पष्ट मत है कि “दिमागी बराबरी के बिना भौतिक बराबरी की नींव बिल्कुल कच्ची होगी।

लोहिया का विचार था कि समाजवाद को सही रूप में स्थापित करने के लिये “भ्रष्ट संस्थाओं की समाप्ति” और “नयी मर्यादापूर्ण संस्थाओं का गठन” आवश्यक है। उनका कहना था कि समाज की कुछ भ्रष्ट और नितांत निकम्मी संस्थाएँ समाज की सारी प्रगति को रोके हुए खड़ी हैं। परम्परागत रूप से स्थापित ये भ्रष्ट राजनीतिक और सामाजिक संस्थाएँ जब तक रहेंगी, समाज का कोई भी काम सम्भव नहीं होगा। ऐसा कुछ सामाजिक संस्थाओं की आलोचना करते हुए वह कहते हैं कि

.....” यह देश (भारत) बड़ा स्थिर देश है, जमा हुआ देश है। बदलता नहीं। बदलना चाहता भी नहीं है। उनके इस कथन के पीछे एक गुस्सा उन संस्थाओं के प्रति था जो व्यक्ति से लेकर सम्पूर्ण भारतीय समाज को जकड़े हुए हैं। उदाहरण के लिये जाति व्यवस्था या वर्ण व्यवस्था या नर-नारी भेद को कायम रखने वाले रूढ़िवादी संस्कार। ऐसे ही सड़े गले सामाजिक नियमों के पूर्ण समाप्ति के लिये वह एक ऐसा क्रान्तिकारी राजनीतिक संगठन का निर्माण करना चाहते थे जो कुछ उलट-पुलट करे, जड़ और समतावादी समाज की स्थापना के लिये एक नई संस्था का गठन करे जो दिमागी जकड़ बन्दियों मनुष्य के अन्दर तक लगी हुई हैं उसे मुक्त करे।

स्त्री-विमर्श की पाश्चात्य अवधारणा

डॉ. सुधीर कुमार

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अंग्रेजी के 'डिस्कॉर्स' का हिन्दी अनुवाद विमर्श है। साहित्य में इधर करीब एक-डेढ़ दशक से दलित एवं स्त्री-विमर्श पर पर्याप्त चर्चाएँ हो रही हैं। आज जब कभी साहित्यिक परिचर्चा होती है तो 'विमर्श' शब्द स्वतः बहस के केन्द्र में आ जाता है। "शब्द-प्रयोग की दृष्टि से विमर्श शब्द अत्यन्त प्राचीन है। इस शब्द की व्युत्पत्ति वि + मृद + धञ् से मानी गई है। इसके कई अर्थ हैं : विचार-विनिमय, सोच-विचार, परिचर्चा, चर्चा, तर्कना, विपरीत निर्णय आदि-आदि।" किन्तु आज यह विमर्श शब्द जिस अर्थ में प्रयुक्त हो रहा है उसे हिन्दी के आलोचक डॉ० नामवर सिंह "मिशेल फूको के डिस्कॉर्स का अनुवाद" मानते हैं। अंग्रेजी के 'डिस्कॉर्स' का अर्थ भी वार्तालाप संभाषण, बातचीत करना आदि होता है। अतः स्पष्ट है कि पश्चिमी 'डिस्कॉर्स' और भारतीय 'विमर्श' की अवधारणा में शब्दार्थगत पर्याप्त साम्य है, किन्तु आज इस शब्द का प्रयोग दलित एवं स्त्री शब्द के साथ होने पर एक विशिष्ट प्रकार की अर्थवत्ता देने लगता है। वस्तुतः इसकी अर्थवत्ता दलित एवं स्त्रियों की उपेक्षा एवं दुर्दशा के उन कारणों से संधान करने में है, जिनसे दलित एवं स्त्री जाति ने समाज में घोर उपेक्षा झेली है। उत्तर-आधुनिकता ने उत्तर संरचनावाद, नव मार्क्सवाद, नव व्यवहारवाद और फेमिनिज्म यानी स्त्रीवाद को जन्म दिया। वस्तुतः स्त्रीवाद ही एक प्रकार से स्त्री लेखन और विमर्श का प्रेरक रहा है, ऐसा लेखन जिसने स्त्री के बारे में गहराई से सोचने-समझने के लिए ध्यान आकृष्ट किया था।

इसमें सम्भवतः दो मत नहीं हो सकते कि आज के स्त्री-विमर्श का विषय है - स्त्री, उसका जीवन और जीवन की समस्याएँ। पश्चिम में यह आन्दोलन बहुत पुराना है। अठारहवीं और उन्नीसवीं शताब्दी के विचारक अलनस्टोक्राफ्ट (1759-1873), हैरियट टेलर (1807-1858) और जॉन स्टुवर्ट मिल (1806-1873) उदारवादी नारीवाद के प्रमुख समर्थक के रूप में जाने जाते हैं। हम इतिहास से परिचित हैं और इस बात को जानते हैं कि नारी की अस्मिता के सवाल को सबसे ज्यादा बल देकर और किसी ने नहीं, दुनिया के समाजवादियों और मार्क्सवादियों ने ही उठाया था। एंगेल्स की प्रसिद्ध पुस्तक 'परिवार निजी सम्पत्ति और राज्य की उत्पत्ति' के एक वर्ष पहले 1883 में अगस्त बेबल की पुस्तक 'नारी और समाजवाद' प्रकाशित हुई थी। इस पुस्तक ने सिर्फ जर्मनी में ही नहीं, पूरे यूरोप में एक प्रकार की सनसनी पैदा की थी। आज तक कई पीढ़ियों से यह पुस्तक मार्क्सवादियों को नारियों के प्रति एक नये दृष्टिकोण से दीक्षित करने की भूमिका अदा कर रही है। बेबल की यह पुस्तक और कुछ नहीं एंगेल्स की, 'परिवार निजी सम्पत्ति और राज्य की उत्पत्ति' की नारी संबंधी कुछ मूलभूत धारणाओं का ही किंचित विस्तार थी। एंगेल्स ने जॉन स्टुवर्ट मिल आदि विचारकों के विपरीत साफ शब्दों में कहा कि "यह एक बिल्कुल बेतुकी धारणा है

जो हमें अठारहवीं सदी के जागरण काल से विरासत में मिली है कि समाज के आदिकाल से नारी पुरुष की दासी थी।”¹³ लम्बे वैज्ञानिक पर्यवेक्षण के बाद एंगेल्स इस निष्कर्ष पर पहुँचे थे कि “आधुनिक वैयक्तिक परिवार, नारी की प्रत्यक्ष या परोक्ष घरेलू दासता पर आधारित है स्त्रियों की मुक्ति की पहली शर्त यह है कि पूरी जाति फिर से सार्वजनिक उद्योग में प्रवेश करे और इसके लिए यह आवश्यक है कि समाज की आर्थिक इकाई होने का वैयक्तिक परिवार पर गुण नष्ट कर दिया जाय।”¹⁴

यूरोप में पन्द्रहवीं सदी के इतालियन रेनेसां की चरम परिणति 18वीं सदी के ज्ञान प्रसार आन्दोलन के रूप में हुई, इस दौर में बुद्धिवाद चिन्तन के केन्द्र में आ गया तथा सभी परम्परागत संस्थाओं को कड़ी चुनौतियाँ दी गयीं। इसी काल में अमरीकी और फ्रांसीसी क्रांतियाँ हुईं। स्वतंत्रता की अमरीकी घोषणा (1776) तथा मनुष्य और नागरिक के बारे में फ्रांसीसी घोषणा (1779) की तरह ऐतिहासिक दस्तावेजों के जरिये स्वतंत्रता और मानवीय विवेक के बारे में लम्बे अरसे से चली आ रही शास्त्रीय किस्म की बहस ने एक ऐसा रूप ग्रहण कर लिया, जिस पर ठोस ढंग से सामाजिक कारवाइयों का प्रारंभ हो गया। जाहिर है कि इस पूरे दौर के यूरोपीय समाज के सभी हिस्सों पर गहरा असर पड़ा। स्त्रियाँ भी इस उथल-पुथल में अछूती नहीं रह सकती थीं। औरतों के अधिकार सम्बन्धी प्रश्न भी तभी से नए रूप में उभर कर सामने आने लगे। इसी काल में बाल्स्टानक्राफ्ट की प्रसिद्ध पुस्तक ‘विन्डीकेशन ऑफ दी राइट्स ऑफ वुमेन’ 1772 प्रकाशित हुई, जिसे आधुनिक काल में नारीवादी विचारों की सबसे पहली महत्वपूर्ण पुस्तक के रूप में स्वीकारा जाता है। उस दौर में और भी कई लेखिकाओं ने यूरोप में महिलाओं के अधिकारों के बारे में छोटी बड़ी पुस्तकें लिखीं। इसमें सबसे गौर करने लायक बात यह थी कि खुद महिलाओं ने ही पुरुषों से समानता की बात करते हुए कलम उठायी थी। एक बात पर सबसे अधिक बल दिया गया कि महिलाओं और पुरुषों के बीच फर्क उनकी निजी प्रकृति से नहीं बल्कि शिक्षा और महिलाओं को मिलने वाले सामाजिक परिवेश की वजह से है। लड़कियों को भी लड़कों की तरह शिक्षा दी जाये-यह मांग उठ गयी थी। मेरी बाल्स्टानक्राफ्ट ने मूलतः औरतों के बारे में रूसो के विचारों पर कड़ा प्रहार करते हुए पूरे यूरोप का ध्यान अपनी ओर आकृष्ट किया। रूसो को चुनौती देते हुए उन्होंने कहा कि - “मैंने सम्भवतः रूसो की तुलना में कहीं ज्यादा संख्या में लड़कियों को उनके शैशव काल में देखा है।”¹⁵ उन्होंने पहली बार महिलाओं के लिए समान अधिकार की मांग रखी। बाल्स्टानक्राफ्ट की इस किताब को कुछ हलकों द्वारा नारियों के अधिकारों की बाइबिल कहा जाता है। बाद के काल के नारी आन्दोलन के समूचे इतिहास को यदि हम देखे तो उन सब में निहित विचारों को किसी-न-किसी रूप में बाल्स्टानक्राफ्ट की अवधारणाओं के साथ जोड़कर देख सकते हैं।

नारियों के अधिकार की यह विचारधारा सेंट साईमन, फूरियर तथा राबर्ट ओवेल की तरह के काल्पनिक समाजवादियों के चिन्तन के जरिये और आगे बढ़ी। काल्पनिक समाजवादियों का नारीवादी चिन्तन सबसे समग्र रूप में विलियम थांपसन (1775-1844) की पुस्तक में देखा गया। जिन जेम्स मिल के लेख के उत्तर में

थांपसन ने अपनी किताब लिखी थी। उन्हीं के बेटे जॉन स्टुवर्ट मिल ने 24 वर्ष बाद अपने पिता की ही नहीं बल्कि थांपसन की परम्परा को भी आगे बढ़ाया और महिलाओं की स्थिति के विषय में विश्व विख्यात पुस्तक 'On the subjection of women' लिखा। स्टुवर्ट मिल की इस पुस्तक को उदारवादी नारीवाद की एक श्रेष्ठ अभिव्यक्ति के रूप में जाना जाता है।

उन्नीसवीं सदी तक आते-आते, महिलाओं के लिए समान अधिकार की मांग एक प्रमुख राजनीतिक प्रश्न की शक्ल लेने लगी। शिक्षा, कानून, राजनीति आदि तमाम क्षेत्रों में एक आन्दोलन-सा शुरू हो गया तथा महिलाओं के लिए मतदान के अधिकार की मांग ने एक जन अभियान का रूप ले लिया। इस दौर के प्रमुख नारीवादी विचारकों में मुख्य रूप से इंग्लैण्ड के जॉन स्टुवर्ट मिल तथा उनकी पत्नी हेरियट टेलर तथा अमरीका की एलिजावेथ केडी स्टैन्टन का जिक्र किया जा सकता है। जिनके लेखन में इस पूरे दौर के नारीवादी सोच की सभी प्रमुख बातें निहित हैं। स्टैन्टन ने 'सेनेकाफाल कान्वैशन ऑफ 1848' लिखा, जिसमें महिलाओं के लिए मतदान का अधिकार, संपत्ति का अधिकार, शिक्षा का अधिकार, रोजगार का अधिकार तथा राजनीति और गिरिजाघरों में सार्वजनिक भागीदारी के अधिकार की मांग उठायी थी। 19वीं शदी के अंत तक आते-आते यूरोप में नारी केन्द्रित चिन्तन और सामाजिक आन्दोलनों ने एक ऐसी शक्ल अख्तियार कर ली थी, जिसमें से नारी-मुक्ति के परवर्ती सभी प्रकार की सोच के स्रोत को पाया जा सकता है।

नारी केन्द्रित चिन्तन की इस लम्बी परम्परा पर ही, समाज में नारियों की स्थिति के बारे में मार्क्सवादी चिन्तन टिका हुआ है। यह सच है कि खुद मार्क्स ने यौन-उत्पीड़न को कभी भी अपने अध्ययन का प्रमुख विषय नहीं बनाया। वे अक्सर यह अवश्य कहते थे कि 'समाज में नारी की स्थिति सामाजिक प्रगति का सूचकांक है।'⁶ लेकिन अपने आप में यह कोई नई बात नहीं थी। मिल की पुस्तक "On the Subjection of Women" में भी इसे पाया जा सकता है। लेकिन चूँकि मार्क्स ने पूरे मानव इतिहास और समाज का व्यापक विश्लेषण करने वाली एक विचारधारा दी थी, इसलिए आधुनिक नारीवादी-विमर्श में भी मार्क्सवादी विचारधारा ने एक काफी अहम् भूमिका अदा की। इस मामले में खास तौर पर एंगेल्स की पुस्तक 'परिवार निजी सम्पत्ति और राज्य की उत्पत्ति' और अगस्त बेबेल की पुस्तक 'नारी और समाजवाद' को नारीवादी विमर्श में एक अत्यंत महत्वपूर्ण योगदान के रूप में देखा जा सकता है।

अठारहवीं सदी के अंतिम दिनों तथा उन्नीसवीं सदी में मेरी बाल्स्टानक्राफ्ट, काल्पनिक समाजवादियों, विलियम थांपसन, जेम्स मिल से लेकर सेनेकाफाल कन्वैशन तथा जॉन स्टुवर्ट मिल तक के प्रारंभिक नारीवादियों ने नारियों के जनतांत्रिक अधिकारों की जो मांग उठायी थी, उन्नीसवीं सदी के अंत तक उनमें अधिकांश मांगों को ब्रिटेन तथा अमरीका में कानूनी तौर पर मान लिया गया था। यद्यपि वास्तविक समानता का अधिकार अभी बहुत दूर की चीज थी, लेकिन महिलाओं में शिक्षा का विस्तार हुआ, ऑफिस अदालतों में महिलाएँ काम करने लगीं। ब्रिटेन, अमरीका का संवैधानिक इतिहास इस बात का गवाह है कि उन्नीसवीं सदी के अंत तक विभिन्न

विषयों पर ऐसे कानून पारित किए गए, जिनमें मुख्यतः महिलाओं से जुड़ी समस्याओं को उठाया गया था। कुल मिलाकर उन्नीसवीं सदी के अंत तक स्थिति यह बनी कि महिलाएँ अब सार्वजनिक जीवन और राजनैतिक बहसों से बाहर नहीं रह गयी थीं।

बीसवीं सदी के प्रारंभ में ब्रिटेन और अमरीका के महिला आन्दोलन के लिए मतदान का अधिकार एक प्रमुख मांग बन गया था। महत्त्व की बात यह है कि अब मतदान का अधिकार ही अपने आप में अंतिम लक्ष्य नहीं रह गया, बल्कि वह महिलाओं की जिन्दगी में भारी रूपान्तरण की प्रक्रिया का एक अंग बन गया। “मतदान के अधिकार के लिए लड़ाई के जरिये, मतदानवादियों ने महिलाओं की जिन्दगी में पूर्ण रूपांतरण से कम की लड़ाई नहीं शुरू की थी।” महिलाओं के लिए मतदान की मांग के फलस्वरूप जनतांत्रिक आन्दोलन के अंदर ही एक जनतंत्र-विरोधी विचारधारा भी पैदा हो गयी। इंग्लैण्ड और अमरीका में जब महिलाओं के मतदान का आन्दोलन शुरू हुआ था, उस समय तक सार्थक मताधिकार की स्वीकृति नहीं मिली थी, अर्थात् हर वयस्क नागरिक को मतदान का अधिकार प्राप्त नहीं हो सका था, वह भले ही स्त्री हो या पुरुष, स्त्रियों के तो किसी भी हिस्से को यह प्राप्त नहीं था। ऐसी स्थिति में स्वाभाविक तो यह था कि स्त्रियों को मतदान के अधिकार का प्रश्न सार्थक मताधिकार की मांग के साथ अभिन्न रूप से जुड़ जाता। लेकिन धरातल पर यह देखा गया कि स्त्रियों के मतदान के आंदोलन का भी एक हिस्सा सभी नारियों के मतदान के अधिकार के पक्ष में नहीं था। अमरीका की नारीवादी आन्दोलन की महत्त्वपूर्ण लेखिका कैरी चैपमैन कैन्ट (1858-1947) थी। उनकी यह मांग काफी उद्धृत की जाती रही है कि - “गंदी बस्तियों से मतदान का अधिकार छीनकर औरतों को दे दो।”⁸ मतदान का अधिकार समाज के सिर्फ कुलीन तबके को प्राप्त हो, यूरोपीय नारीवाद का एक हिस्सा भी इसका समर्थक था। पश्चिम में नारीवादी आंदोलन की इन भिन्न धाराओं के उदय का इतिहास इस बात का सबसे बड़ा प्रमाण है कि नारी-मुक्ति की सारी लम्बी चौड़ी बातों के बावजूद नारीवाद अनिवार्य रूप में हमेशा प्रगतिशील नहीं रहा है। मतदान के अधिकार के आन्दोलन के वक्त नारीवादी आन्दोलन की अलग-अलग धाराओं का यह यथार्थ बाद के पूरे इतिहास में बार-बार जाहिर हुआ है।

इसी सिलसिले में ब्रिटेन की नारीवादी नेता, क्रिस्टाबेल पैकहर्स्ट की भूमिका का उल्लेख किया जा सकता है, जिन्हें नारीवाद की आधुनिक सेक्स केन्द्रित धारा का एक मूल स्रोत कहा जाता है। उनका तर्क था कि - “क्यों महिलाएँ लेबर पार्टी पर विश्वास करें क्योंकि मजदूर वर्ग का पुरुष भी महिलाओं के प्रति उतना ही अन्याय पूर्ण है, जितना कि अन्य वर्ग का पुरुष।”⁹ अपनी इसी सोच पर चलते हुए राजनीतिक दृष्टि से क्रिस्टाबेल पैकहर्स्ट संरक्षणवादी हो गयी और महिलाओं के मामले में यह मानने लग गयी कि महिलाओं का उत्पीड़न मुख्य रूप से होता है। उन्होंने नारा दिया था - “महिलाओं को मतदान का अधिकार हो और पुरुष सतीत्व का पालन करे।”¹⁰

1930 के दशक तक दुनिया के नारीवादी आंदोलन का यह एक दौर था। इस दौर में समाजवादी देशों के साथ पश्चिम के पूँजीवादी देशों में भी महिलाओं को व्यापक राजनीतिक और कानूनी समानता के अधिकार प्राप्त हुए। इस प्रकार कमोवेश लगभग

दो तीन दशकों का एक ऐसा दौर बीता जिसमें पहले की तरह का कोई सक्रिय नारीवादी आंदोलन नहीं दिखाई देता। नारी जीवन में जो भी परिवर्तन आ रहे थे उसके मूल में सामाजिक विकास का स्वतः स्फूर्त प्रभाव कहीं ज्यादा दिखाई पड़ता है। इस प्रकार दो-तीन दशकों के बीतने के साथ क्रमशः नये सामाजिक यथार्थ की गहराई से जाँच की जाने लगी और कानून तथा सिद्धांत के स्तर पर घोषित समानता के लक्ष्यों के विपरीत व्यवहार के स्तर पर सामाजिक जीवन में महिलाओं के प्रति जो भेदभाव बरकरार है, उस पर ध्यान दिया जाने लगा। राजनीति, रोजगार, वेतन आदि के समान अधिकार पर, तमाम तरह के प्रश्नों ने सर उठाना शुरू कर दिया और फिर एक बार नये विद्रोही तेवर के साथ नारीवाद का उभार दिखाई देने लगा, जो नवजागरण, ज्ञान-प्रसार से लेकर 19वीं और 20वीं सदी के प्रथमाद्ध तक की सारी उपलब्धियों पर प्रश्न चिन्ह लगाने लगा। 30 के दशक से लेकर 60 के दशक तक नारीवादी आन्दोलन के मौन रूप को भी पुरुष प्रधान विचारधाराओं के दमन का परिणाम बताया जाने लगा और नये रूप में नारी मुक्ति की आवाज उठने लगी।

60 के दशक में अन्य कई प्रकार के कथित विद्रोही आंदोलनों के साथ ही उस कथित आधुनिक नारीवादी आंदोलन का जन्म हुआ जिसकी अनेक शाखाओं-प्रशाखाओं को हम पूरे पूंजीवादी विश्व में फैलते हुए देख सकते हैं। इस नये दौर में, फिर एक बार कुछ पुराने प्रश्नों को भी उठाया गया। संभवतः इसकी मूल वजह यह भी थी कि नारीवादी आंदोलन की नयी पीढ़ी काफी हद तक इतिहास बोध से शून्य थी तथा नारीवादी विचारों और इतिहास की समृद्ध परम्परा से अपरिचित थी।

सिमोन द बोउवार के आगमन ने नारी-विमर्श को एक नया आयाम दिया। इनकी 'दि सेकेन्ड सेक्स' पुस्तक से नारी-विमर्श की विधिवत चर्चा की शुरुआत हो गयी। खुद बोउवार ने यह लिखा कि एक नारी होने के नाते व्यक्तिगत रूप से उन्हें कभी कोई कठिनाई नहीं आई, उल्टे 20 वर्ष की उम्र से ही उन्हें दोनों लिंगों के लाभ मिले। सार्त्र के साथ वे जुड़ी रहीं, लेकिन कभी उनसे न शादी की और न घर ही बसाया। सार्त्र के अन्य कई औरतों से सम्बन्ध थे, उसी प्रकार सिमोन के भी सार्त्र के अलावा दूसरे पुरुषों से सम्बन्ध थे। उन्होंने अपना अधिकांश जीवन होटलों में बिताया और कहते हैं कि फ्रांसीसी बुद्धिजीवियों की पुरुष प्रधान दुनिया में सिमोन ने भी पुरुष की भाँति जिन्दगी जी थी। सिमोन ने खुद को जानने के लिए यह जरूरी समझा कि पहले यह जानूँ कि औरत क्या होती है। इसी क्रम में सिमोन ने औरतों से सम्बद्ध साहित्य, इतिहास, दर्शनशास्त्र, समाजशास्त्र आदि की पुस्तकों का अध्ययन ही नहीं किया, बल्कि अन्य कई औरतों के साक्षात्कार लिए और उन्हें जानने समझने की कोशिश की। इस पूरे उपक्रम का ही परिणाम था - उनकी पुस्तक 'दि सेकेन्ड सेक्स'। अपने पूरे अध्ययन के बीच सिमोन ने यह दिखाया है कि "स्त्री पैदा नहीं होती, बल्कि बनायी जाती है।"¹ सिमोन द बोउवार की इस पुस्तक पर सार्त्र के अस्तित्ववादी दर्शन के विचारों का बहुत गहरा प्रभाव पड़ा है।

एलिस श्वेजर के साथ अपनी एक संवाद शृंखला में सिमोन द बोउवार ने स्वीकार किया कि सन् 1949 में जब उनकी 'द सेकेन्ड सेक्स' प्रकाशित हुई, तो पहले उसकी तीखी आलोचना हुई। फिर जल्दी ही यूरोप में उसे नारीवादी आन्दोलन का बाइबिल

समझा जाने लगा। इसके बावजूद वे नारीवादी नहीं थीं। इसके कारण का उल्लेख करते हुए वे कहती हैं - क्योंकि उस समय मेरा यह विश्वास था कि औरत की समस्याएँ समाजवाद की प्रस्थापना और विकास के साथ हल हो जाएँगी। नारीवादी होने से मेरा तात्पर्य यह है कि कुछ खास स्त्री मुद्दों पर वर्ग संघर्ष से हटकर स्वतंत्र रूप से संघर्ष करना। मैं आज भी अपने इसी विचार पर कायम हूँ। मेरी परिभाषा के अनुसार “स्त्रियाँ और वे पुरुष भी नारीवादी हैं जो पितृसत्तात्मक व्यवस्था में औरतों की स्थिति में परिवर्तन के लिए संघर्षरत हैं। यह सच है कि पूरे समाज की मुक्ति के बगैर स्त्रियों की पूर्ण मुक्ति संभव नहीं है, लेकिन फिर भी नारीवाद इस लक्ष्य के लिए आज और अभी से संघर्षरत है। इस अर्थ में मैं नारीवादी हूँ क्योंकि मुझे लगता है कि औरत की मुक्ति के लिए हमें आज और अभी संघर्ष करना चाहिए, इससे पहले कि समाजवाद का हमारा स्वप्न पूरा हो.....।”¹² सन् 72 में दिए गए अपने इस साक्षात्कार में सिमोन फ्रेंच वामपंथियों और सोवियत रूस के अपने अनुभवों को भी ‘द सेकेन्ड सेक्स’ लिखे जाने के तेईस वर्ष बाद अपने को नारीवादी घोषित करने के मूल में स्वीकार करती हैं। अपने अनुभव के आधार पर वे इसका उल्लेख करने में कोई संकोच नहीं बरततीं कि वामपंथियों में भी स्त्री-मुक्ति के सवाल पर कुछेक अपवादों को छोड़कर, आम रवैया काफी विरोधी, आक्रामक और शत्रुतापूर्ण है।

अपनी पुस्तक ‘द सेकेन्ड सेक्स’ में सिमोन प्रायः दुनिया में सब कहीं स्त्री के प्रति अपनाए गए दोहरे मानदण्डों की भर्त्सना करती है। उन्होंने इस बात पर जोर दिया है कि स्त्री की मुक्ति का मार्ग, स्त्री के अपने संघर्ष से ही निकलेगा। सिमोन मानती है कि स्त्री और उसके अंतर्संसार के बारे में स्त्री ही अच्छी तरह से जान सकती है। इसका कारण भी स्पष्ट है क्योंकि उसकी अपनी जड़ें भी नहीं हैं। अन्य मानव प्राणियों की भांति स्त्री भी एक स्वतंत्र और स्वायत्त जीव है, लेकिन सदियों से पुरुष अपनी जरूरतों और स्वार्थों के अनुकूल उसे गढ़ता रहा है।

अस्सी के दशक के पश्चात तो विभिन्न संघटनाओं का काल आ जाता है, जिसमें उत्तर का उपसर्ग लगा हुआ है, जैसे - उत्तर औद्योगिकवाद, उत्तर मानववाद और उसी क्रम में उत्तर नारीवाद। इन तमाम उत्तर युक्तवादों को अपने में समाहित कर अवतरित हुआ - उत्तर आधुनिकतावाद। गायत्री स्पीवाक (1988) के अनुसार इस उत्तर औपनिवेशिक दुनिया में स्त्री-विमर्श से उत्पन्न जटिल समस्याओं का सामना केवल उत्तर आधुनिक तरीके से ही किया जा सकता है। इसके अनुसार हम कला, मूल्यबोध, नीतिशास्त्र और विज्ञान को अलग-अलग संवर्गों में बांटकर उनपर चर्चा नहीं कर सकते। विज्ञान वस्तु परक हो नहीं सकता, क्योंकि वैज्ञानिक अन्वेषण में व्यक्ति का दृष्टिकोण भी अन्तर्निहित रहता है। निरपेक्ष सत्ता जैसी कोई चीज नहीं। नारीवाद आधे मन से ही सही, उत्तर आधुनिक मान्यताओं से कटकर अपना अस्तित्व नहीं बचा सकता था। क्योंकि उत्तर आधुनिकतावादियों के सवाल और चुनौतियाँ केन्द्रीयकरण की उसी सत्तात्मक वृत्ति को संबोधित की जा रही हैं, जिसके द्वारा किए दमन को स्त्रियाँ भी झेल रही हैं। ऐसी परिस्थिति में नारीवाद को क्या करना चाहिए। दो विकल्प हैं- पितृसत्तात्मक श्रेणीकृत समाज में अपना स्पेश कायम करे या फिर मातृसत्तात्मक व्यवस्था में लौट जाये। तोड़ दे उस सड़ी-गली व्यवस्था को, सभ्यता

की उपलब्धि को। यह ठीक है कि पितृसत्तात्मक समाज कई मायने में सुरक्षित है किन्तु स्त्री सदा छली गई है- उसे किसी सुरक्षित आधारवाद का मोह नहीं पालना है।

पश्चिमी समाज में नारियों की स्थिति अब काफी भिन्न है। प्रारंभिक नारीवादियों ने जो तमाम सवाल उठाये थे, उनमें से काफी कुछ अब उस समाज के नैसर्गिक अंग बन चुके हैं। लेकिन समूची दुनिया की परिस्थिति एक समान नहीं है, दुनिया के अनेक देशों में महिलाएँ न्यूनतम नागरिक अधिकारों से आज भी वंचित हैं। अनेक देशों में धार्मिक तत्ववाद के उभार ने महिलाओं की स्थिति को काफी सोचनीय बनाया है। कई देशों में महिलाओं के अधिकारों का हनन किया जा रहा है। इसका सबसे ताजा उदाहरण अफगानिस्तान है। यह भी सच है कि जिन देशों में भी धार्मिक तत्ववाद या तानाशाही सर उठाती है, वहाँ राजनीतियों तक का नारियों के प्रति क्या दृष्टिकोण होता है, इसकी एक झलक ईरान, अफगानिस्तान में देखने को मिलती है। हाल के तमाम अनुभवों से भी पश्चिमी देशों में नारीवादी आन्दोलन की तमाम धाराओं के बीच से उठने वाले अनेक प्रश्नों की प्रासंगिकता साफ दिखाई देने लगी है। इसमें कोई संदेह नहीं कि नारी प्रश्न की उपेक्षा करके कोई भी सामाजिक रूपांतरण के आन्दोलन में अपनी सार्थक भूमिका अदा नहीं कर सकता।

कुल मिलाकर पश्चिमी स्त्री-विमर्श ने अपने आन्दोलनों के माध्यम से कुछ अधिकार प्राप्त कर लिए हैं। किन्तु आज भी पश्चिम की स्त्रियाँ स्त्री मुक्ति के लिए अपनी आवाज बुलंद कर रही हैं। आर्थिक स्वतंत्रता तो उन्हें मिल गयी है किन्तु दैहिक स्वतंत्रता अभी नहीं मिल पायी है। आज उनका आन्दोलन दैहिक स्वतंत्रता के लिए चल रहा है। पश्चिम की स्त्रियाँ यह चाहती हैं कि जिस तरह पुरुष वर्ग कई स्त्रियों से संबंध रखते हैं उसी तरह वे भी कई पुरुषों से संबंध रखें। फलतः उनका संघर्ष अपनी दैहिक-मुक्ति के लिए इक्कीसवीं शताब्दी में चल रहा है, देखें कब उन्हें सफलता मिलती है। यह समय संदर्भ की बात है।

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रेणु के मैला आंचल का भारतीय साहित्य में स्थान

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समाज वैज्ञानी यह मानते हैं कि साहित्य सामाजिक-आर्थिक विषयों के अध्ययन का एक विश्वसनीय आधार है। मार्क्स ने रेखांकित किया है कि उन्नीसवीं सदी के पूर्वार्ध के दौरान फ्रांस की आर्थिक सामाजिक स्थिति और उसमें होनेवाले परिवर्तनों की विश्वसनीय जानकारी जितनी बाल्जाक की कृतियों से हो सकती है उतनी आर्थिक सामाजिक इतिहासकारों की और उबाऊ शोध पुस्तकों से नहीं। मार्क्स ने यहाँ तक कहा है कि यदि आप फ्रांस का इतिहास जानना चाहते हैं तो बाल्जाक के उपन्यासों को पढ़ें।

समाजशास्त्र व्यक्ति, संस्कृति और समाज का अध्ययन करता है। उनमें सामाजिक संबंध, सामाजिक क्रिया और अन्तःक्रिया प्रमुख हैं। समाज के संबंधित विषयों जिसमें राजनीति और अर्थव्यवस्था भी शामिल हैं—सामाजिक संरचना, सामाजिक संगठन एवं विघटन, सामाजिक व्यवस्था, सामाजिक नियंत्रण, सामाजिक संहिता, सामाजिक प्रक्रिया और परिवर्तन, सामाजिक प्रगति एवं विकास आदि उल्लेखनीय हैं। उसी प्रकार संस्कृति से संबंधित विषयों जैसे धर्म, ज्ञान, प्रथा, परम्परा, विश्वास, सामाजिक मूल्य आदि का भी अध्ययन समाजशास्त्र करता है।

साहित्य की परिधि के अन्तर्गत भी समाज, व्यक्ति, संस्कृति, राजनीति और अर्थव्यवस्था आती है और लेखक इसी के बीच से अपना वर्ण विषय चुनता है। समाज से बाहर कल्पना लोक में जीनेवालों की दुनिया में कमी नहीं है उसी प्रकार साहित्य में भी कल्पनाजीवी लेखकों की कमी नहीं है। कल्पना की दुनिया में सुगन्धि बिखरनेवाला आकाश कुसुम और निर्जन सागर लहरी द्वारा अम्बर के कानों में प्रेम कथा कहनेवालों की कमी साहित्य में नहीं रही है। ऐसे लोगों को मुहब्बत के सिवा कुछ नहीं दिखता रहा है। मनुष्य के जीवन में निस्सदेह प्रेम, सौन्दर्य, शृंगार आदि का महत्व है लेकिन वही सब कुछ नहीं है। मनुष्य के जीवन का यह बहुत ही जरूरी अंश है लेकिन बहुत ही छोटा सा। मनुष्य तो आज ग्लोबल दुनिया में जीता है और उसका प्रभाव उस पर पड़ता है। इस तरह मनुष्य का जीवन समाज के ताने-बाने से जुड़ा है। समाज से परे उसका कोई अस्तित्व नहीं है।

फणीश्वरनाथ रेणु का 'मैला आंचल' उपन्यास बहुत चर्चित उपन्यास है। पचास वर्षों में उनपर बहुत सारी चर्चाएं एवं बहसें हुई हैं और बहुत कुछ लिखा-पढ़ा गया है। समाजशास्त्र के आईने में इस पर क्या कुछ लिखा गया है इसकी जानकारी मुझे

कम है। लेकिन उपन्यास की कथा में समाज, राजनीति, आर्थिक स्थिति, सांस्कृतिक स्वरूप आदि प्रमुखता में बिम्बित हुआ है। 'मैला आंचल' में एक क्षेत्र विशेष का वर्णन किया गया है जिसे रेणु ने पुस्तक की भूमिका में स्वयं इसे एक आंचलिक उपन्यास कहा है। यह अंचल पूर्णिया है। पूर्णिया बिहार राज्य का एक जिला है, इसके एक ओर नेपाल है तो दूसरी ओर बंगला देश और पश्चिम बंगाल है। दक्षिण में संथाल परगना और पश्चिम में मिथिलांचल की सीमा रेखाएँ। रेणु ने इस अंचल के एक हिस्से के एक ही मंच को—पिछड़े गांवों का प्रतीक मानकर इस उपन्यास का कथाक्षेत्र बनाया है।

यह गांव है मेरीगंज। निस्संदेह वह बड़ा गांव है, जिसमें बारहों बरन के लोग रहते हैं, फिर भी वह गांव है, राज्य, जिला, सबडिवीजन थाना और अंचल नहीं है। इस तरह यह पूरी तरह से 'स्थानिक' उपन्यास है। भारत गांवों का देश है। रेणु का विश्वास था कि एक गांव के यथार्थ से पूरे देश के यथार्थ को अच्छी तरह से जाना जा सकेगा।

मेरीगंज एक बड़ा गांव है, जिसमें ऊंची जातियों के भी टोले हैं और अनेक पिछड़ी जातियों के भी। साथ ही संथाल हैं। इन सबों की अपनी सामाजिक और आर्थिक स्थिति है, जो इनके आपसी संबंध के साथ परिवर्तनशील हैं।

उपन्यास के प्रमुख पात्र हैं बालदेव, कालीचरण, डॉ. प्रशान्त, रामकिरणपाल सिंह, शिवशंकर सिंह, विश्वनाथ प्रसाद, बावनदास, सेवक दास, रामदास, सुमरित दास, लक्ष्मी, कमली, कोठारिन खलासीजी, फुलिया, रमपियरिया आदि।

यह उपन्यास दो काल खंडों में विभाजित है। पहले खंड का संबंध आजादी के पहले के काल से है और दूसरे का उसके बाद के काल से।

रेणु ने अपने-मैला आंचल' में समाज के तत्कालीन तथा बदलते रूप को बहुत ही प्रभावोत्पादक तथा स्पष्ट रूप से दिखाया है। उन्होंने जिस भारतीय समाज को अपना वर्ण्य-विषय बनाया है उसमें जाति-पाति का भेदभाव, छुआछूत, ऊँच-नीच का भेद आदि तो है ही, साथ ही आपसी सहयोग, सामूहिक खान-पान तथा वैचारिक एकता भी है। इनके अलावा जाति-पाति तथा अस्पृश्यता की टूटती दीवार, सोच में परिवर्तन आदि को भी दिखाया है। इससे यह बात समझने में आसानी हुई है कि किस प्रकार भारतीय समाज के सोच में निरन्तर परिवर्तन होता रहा है और उसकी दिशा संकीर्णता से विशालता की ओर अग्रसर हुई है।

मेरीगंज में विभिन्न टोलों के नाम भी जाति के आधार पर ही है। राजपूतटोली, गुअरटोली या यादवटोली, ततमाटोली, कायरस्थटोली आदि नाम यह बनाते हैं कि गाँव में जाति-भावना कितनी प्रबल हैं—“यह सब गुअरटोली के बलिया की बदौलत हो रहा है। ... मालिकटोले से यह खबर राजपूतटोली पहुँची—कायरस्थटोली के विश्वनाथ प्रसाद और ततमाटोली के बिरंची को मलेटरी के सिपाही पकड़कर ले गये हैं।”

जातीय-भावना के बढ़ावा देने की चेष्टा भी वहाँ खुलकर होती हैं। खेलावन सिंघ बालदेव से कहते हैं—“जात का नाम, जात की इज्जत तो तुम्हीं लोगों के हाथ में है। तुम कोई पराये हो?” रेणुजी ने जाति सम्बन्धी धारणा को डॉ. प्रशान्त के माध्यम से स्पष्ट करवाते हुए लिखा है—“डॉ. प्रशान्त कुमार! जात?...नाम पूछने के बाद ही लोग यहाँ पूछते हैं।—जात? जीवन में बहुत कम लोगों ने प्रशान्त से उनकी जाति के बारे में पूछा है। लेकिन यहाँ तो हर आदमी जाति पूछता है।....जाति बहुत बड़ी चीज है। जात-पात नहीं मानतेवाले की भी जाति होती है। सिर्फ हिन्दू कहने से पिण्ड नहीं छूट सकता। ब्राह्मण हैं?...कौन ब्राह्मण! गोत्र क्या है? मूल कौन है?...शहर में कोई किसी से जात नहीं पूछता। शहर के लोगों की जाति का क्या ठिकाना! लेकिन गाँव में तो बिना जाति के आपका नहीं चल सकता।”

जाति-भेद के कारण समाज में एक दूसरी बुराई भी जड़ जमा लिया है, वह है अस्पृश्यता। तथाकथित ऊँची जाति के लोग निम्न जाति के लोगों के साथ भोजन नहीं कर सकते, उनके हाथ का छुआ पानी तक नहीं पी सकते। मठ के महंथ ने सारे गाँव को भोज देना चाहा तो—“बाभनों ने तो सफ़ इंकार कर दिया है। यदि बाभनों के लिये अलग प्रबन्ध न हुआ तो सरब संघटन में नहीं खायेंगे।” यह ऊँचा होने का भाव केवल ब्राह्मणों में ही नहीं है, बल्कि राजपूतों में भी है—“हिबरनसिंघ का बेटा आकर कह गया है, ग्वाला लोगों के साथ एक पंगत में नहीं खायेंगे।”

जातिवाद ने लोगों के अन्दर झूठा गर्व ला दिया है जिससे आपसी जातीय संघर्ष होते रहते हैं। रामकिरणपान सिंघ को उच्च जाति का बड़ा गर्व है—“भगवान ने शरीर दिया है, उच्च जाति में जन्म दिया है। इसी के बल पर बहुत बाबू-बबुआन, हाकिम-हुक्काम और अमला-फैला से हेलमेल हुआ, जान-पहचान हुई।” परिणामतः विभिन्न जातियों के लोगों के बीच मन-मुटाव तथा आपसी रंजिश भी होती रही है—“राजपूतों और कायस्थों में पुश्तैनी मन-मुटाव और झगड़े होते आये हैं। ब्राह्मणों की संख्या कम है, इसलिये वे हमेशा तीसरी शक्ति का कर्तव्य पूरा करते रहे हैं। अभी कुछ दिनों से यादवों के दल ने भी जोर पकड़ा है। जनेऊ लेने के बाद भी राजपूतों ने यदुवंशी क्षत्रिय की मान्यता नहीं दी। इसके विपरीत समय-समय पर यदुवंशियों के क्षत्रित्व को वे व्यंगविद्रूप के वाणों से उभारते रहे।” कभी-कभी जाति के नाम पर लड़ने के लिए उकसाया भी जाता रहा है।” ब्राह्मण टोली के बूढ़े ज्योतिषीजी आज भी कहते हैं—“यह राजपूतों के चुप रहने का फल है कि आज चारों ओर हर जाति के लोग गले में जनेऊ लटकाये फिर रहे हैं। भूमफोड़ क्षत्रिय तो कभी नहीं सुना था। ..शिव हो...शिव हो।” यहाँ तक कि जाति के अनुसार व्यक्ति-कर्म भी निश्चित कर लिये गये हैं—ग्वाला होकर लीडरी....?” या “मरा हुआ कायस्त भी बिसाता है।” यहाँ तक कि न्याय-अन्याय का फैसला भी गाँव के लोग जातीय राजनीति के आधार पर करते हैं—“राजपूतों ने यदि इस पंचायत में ब्राह्मणों का पक्ष नहीं लिया तो ब्राह्मण लोग ग्वालों को राजपूत मान लेंगे। इस प्रकार स्पष्ट है कि रेणु ने ‘मैला आँचल’ में

जिस समाज का चित्रण किया है, उसमें जाति-भावना लोगों के अन्दर तक पैठी हुई है। इसी जाति-प्रथा के कारण अस्पृश्यता भी फैली हुई है। तथाकथित ऊँची जाति के लोग नीची जाति के साथ बैठकर न तो भोजन कर सकते, न उसके हाथ का छुआ पानी पी सकते।

जाति का यह बन्धन और अस्पृश्यता धीरे-धीरे टूट रही है—यह भी रेणु ने दिखाया है। तहसीलदार विश्वनाथ प्रसाद की बेटी कमली कायस्थ है लेकिन उसका 'गन्धर्व-विवाह' जिस डॉ. प्रशान्त से होता है, उसकी जाति का कोई ठिकाना नहीं है। इस विवाह को न केवल विश्वनाथ प्रसाद सहर्ष स्वीकृति प्रदान करते हैं वरन् सारा समाज इसे उचित मान लेता है और पीठ-पीछे कुछ भी बोले पर सामने कोई विरोध नहीं करता। कालीचरण भी जिस मंगला को प्यार करना है, उसकी जाति का कोई ठिकाना नहीं है। डॉ. प्रशान्त तो जाति को मानता ही नहीं। एक नया सोच विकसित हो रहा है—“कालीचरण ने चमारटोली में भात खा लिया? जात क्या है! जात दो ही है, एक गरीब और दूसरा अमीर!...खेलावन को देखा, यादवों की ही जमीन हड़प रहा है।” जाति-संघर्ष ने वर्ग-संघर्ष का रूप लेना शुरू कर दिया है। तथाकथित छोटी या नीच जाति के लोग अब उच्च जतिवालों का अन्धसेवक बनकर या उनके द्वारा शोषित-पीड़ित बनकर रहना नहीं चाहते। उनमें नई चेतना आई है। ब्राह्मण यदि किसी ततमा लड़की से अवैध सम्बन्ध रखता है तो उसे पकड़कर भरी पंचायत में बेइज्जत किया जाता है। ऊँची जाति के सभी लोग अमीर तथा छोटी जाति के सभी लोग गरीब—इस तरह अब यह जातीय भेद अमीर-गरीब जैसे दो वर्ग बन गए हैं। और शोषितों ने अब उनके विरुद्ध बिगुल फूंक दिया है। तहसीलदार हरगौरीसिंह राजपूत हैं। ये विश्वनाथ प्रसाद से कहते हैं—“काका! इस बार इज्जत बचा लीजिए। क्या आप यही चाहते हैं कि नाई, धोबी और चमार के सामने हम हाथ जोड़कर गिड़गिड़ावे?..कल से रामकिरण काका के गुहाल में गाय मरी पड़ी है। चमार लोगों ने उठाने से इनकार कर दिया है।” जीवेसरा चमार को लीडर आपने ही बनाया है...राजपूतटोले के लोगों को देखिये, दाढ़ी कितनी बड़ी-बड़ी हो गयी है। नाइयों ने काम करना बन्द कर दिया है।” इसी वर्ग-संघर्ष के कारण सन्थालों और राजपूत-कायस्थों के बीच भयंकर मारपीट हो जाती है जिसमें बहुत सारे लोग मारे जाते हैं। रेणु ने एक ओर समाज में टूटती हुई जाति-प्रथा को दिखाया है तो राजनीतिक लाभ पाने के लिये जातिवाद को बढ़ावा दिए जाने का भी संकेत दिया है। इस उपन्यास का एक आदर्श पात्र बावनदास है जो इस तरह की राजनीतिक विकृति, जो समाज में फैल रही है, से कभी दुःखी है। वह कहता है—“भूमिहार, राजपूत, कैथ, यादव, हरिजन, सब लड़ रहे हैं। अगले चुनाव में तिगुना मेले चुने जायेंगे। किसका (किस जाति का) आदमी ज्यादा चुना जाये, इसी की लड़ाई है।” एक जगह तो बावनदास सोचता है—“अब लोगों को चाहिये कि अपनी-अपनी टोपी पर लिखवा लें—भूमिहार, राजपूत कायस्थ, यादव, हरिजन।”

समाज में विभिन्न स्वार्थों की टकराहट होती ही रहती है। जातीय और वर्गीय संघर्ष भी होते रहते हैं लेकिन इन सबके बावजूद एक सामाजिकता का भाव, आपसी सहयोग तथा मेल-मिलाव भी चलता रहता है। सामूहिक खान-पान भी होता है और सामूहिक मनोरंजन भी। पूरे उपन्यास में, पहली बार मठ के महन्थ के द्वारा पूरे गाँव को भोज दिया जाता है और दूसरी बार जमीन्दार विश्वनाथ प्रसाद द्वारा। दोनों सामूहिक खान-पान तथा भोज के बीच समय का लम्बा अन्तराल है। पहले भोज के अवसर पर जाति के नाम पर मतभेद ज्यादा दिखाई पड़ता है लेकिन दूसरे भोज के अवसर पर ऐसा कोई विवाद नहीं होता बल्कि सारे लोग बिना किसी शिकवा शिकायत के साथ भोज खाते हैं।

राजपूत रामकिरणपाल सिंह तथा खेलावन सिंह यादव में भीतरी मनु-मुटाव है, नाराजगी है। आपसी प्रेम का आलम यह है कि रामकिरणपाल सिंह स्वयं खेलावन यादव को पकड़ लोते हैं और कहते हैं—“तहसीलदार देखो इसके पेट में बाय उखड़ गया है भोज खाने के पहले ही अनसर्जी हो गई है। अरे भाई, औरतों की तरह रूठने से क्या फायदा! तुम्हीं कहो तहसीलदार हम ठीक कहते हैं या नहीं। लड़ो-झगड़ो और फिर गले-गले मिलो।” राजपूत टोली के नौजवान लोग ग्वालों के दल में धीरे-धीरे मिलते जा रहे हैं।

अखाड़े में ग्वालों के साथ कुश्ती लड़ते हैं। रोज शाम को कीर्तन में भी जाने लगे हैं। जिन सन्थालों के साथ विश्वनाथ प्रसाद का जमीन का झगड़ा हुआ, मारपीट तथा हत्या हुई, उन्हीं सन्थालों को विश्वनाथ प्रसाद पाँच-पाँच बीघा जमीन मुफ्त दे रहे हैं—“हरेक परिवार को पाँच बीघा की दर से जमीन मैं लौटा दूँगा। साँझ पड़ते-पड़ते मैं सब कागज-पत्र ठीक कर लेता हूँ।...और सन्थालटोली में जाकर कहो...वे लोग भी आकर रसीद ले जायें। एक पैसा सलामी या नजराना कुछ भी नहीं।”

इस तरह रेणु ने जिस समाज को चित्रित किया है, उसमें जाति-भेद, वर्ग-भेद, स्वार्थ की टकराहट, झूठा दर्प, अज्ञानता सब कुछ है पर विकास की एक सही दिशा भी है। जाति प्रथा धीरे-धीरे टूट रही है, लोगों के मिथ्याभिमान की दिवाल ढह रही है, आपसी प्रेम तथा भाईचारे की अन्तर्धारा बहने लगी है। यही भारतीय समाज की अद्भूत विशेषता है जहाँ विभिन्नताओं के बीच भी एक डोर है जो सबको बाँधे हुए है। यह डोर है—स्नेह, सहानुभूति, सहयोग और सह-अस्तित्व की, यह डोर है—प्रेम, औदार्य तथा विश्वबन्धुत्व की।

संदर्भ

- आखिल भारतीय हिन्दी साहित्य की परंपरा, कृष्ण कुमार शर्मा।
- अन्तर्राष्ट्रीय ख्याति प्राप्त भारतीय साहित्यकार, एम.पी. कमल।
- प्रेमचंद्र एवं समकालीन भारतीय साहित्यकार, कालावती प्रकाश।

भारवि की सूक्तियों में नीति लालित्य

डॉ. कुमार निखिल रंजन

व्याख्याता, स्नातकोत्तर संस्कृत विभाग, राजेन्द्र कॉलेज, छपरा (बिहार)

सूक्तियां साहित्य का नवनीत हैं। वैदिक ऋषियों के मौलिक चिंतन को सूक्तों के रूप में वेदों में संकलित किया गया। परवर्ती काल में विकसित सूक्तियों का बीज उन्हीं सूक्तों में है। आगम, त्रिपिटक, और वैदिक वाङ्मय से और प्रतिभामूर्ति कवियों के साहित्य से सूक्तियों के अनेक संकलन तैयार किये गये, जो अत्यधिक लोकप्रिय हुए। सूक्तियां भले ही दिखने में छोटी होती हैं पर प्रभाव गंभीर करती हैं। इनमें सत्यम्, शिवम्, सुंदरम् का मधुर समन्वय होता है। इस प्रकार चमत्कार पूर्ण हृदयवेधी उक्तियों का प्रणयन संस्कृत साहित्य में बहुत वर्षों से होता आ रहा है। कीथ ने स्पष्टतया स्वीकार किया है कि जीवन और सदाचार अथवा नीति से संबंध रखने वाले सारवत् निरीक्षणों को पद्य में प्रकट करने में भारत ने सदा प्रसन्नता का अनुभव किया है।

सूक्तिः व्युत्पत्तिपरक अर्थ-एवं स्वरूप विवेचन

सूक्ति शब्द दो शब्दों के मेल से बना है—सु और उक्ति। सु शब्द अब्यय है। और विभिन्न कोशकारों ने इसका निम्नलिखित अर्थ किया है—निरुक्तकार यास्क ने इसे उपसर्ग के अंतर्गत मानते हुए इसका अर्थ स्वीकृति (पूजार्ह) माना है—सु इत्यभिपूजितार्थः।

मेदिनी कोशकार ने पूजा अनुमति आधिक्य समृद्धि काठिन्य आदि अर्थों को सु का द्योतक माना है—सु पूजायां भृशार्थेनुमतिकृच्छसमृद्धिषु।²

अमरकोश ने.....पूजने सु³ अर्थात् पूजार्थक स्वीकार किया है।

अमरकोश टीकाकार (रामाश्रमी) ने सु शब्द को इस प्रकार व्युत्पन्न किया है—यहां 'सु गतौ' एवं सु प्रसवैश्वर्ययोः धातु से विप्रसंम्यो ङ्वसंज्ञायाम् 'सूत्र' में गठित वार्तिक मितद्रादिम्य उपसंख्यान्याम् से ङु प्रत्यय होकर सु शब्द बनता है जिसका अर्थ—सुन्दर गति प्रसव, ज्ञान एवं ऐश्वर्य होता है।

वामन शिवराम आप्टे⁴ के अनुसार सु निपात का कर्मधारय और बहुब्रीहि समास बनाने के लिये संज्ञा शब्दों से पूर्व जोड़ा जाता है। विशेषण और क्रिया विशेषणों में भी जुड़ता है। इसका अर्थ है—सुन्दर, मनोहर, सर्वथा, अत्यधिक ठीक प्रकार से आदि।

सु का मोनीयर विलियम्स⁵ ने संस्कृत अंग्रेजी कोश में इस प्रकार अर्थ किया है—Good, beautiful, well, easy, any, excellent, much, quickly.

उक्ति—उक्ति शब्द अदादिगण्य वच परिभाषणे⁶ धातु से 'स्त्रियां क्तिन्' सूत्र से क्तिन् प्रत्यय एवं 'वाचिस्वपियजादीनां किति' से संप्रसारण करने पर उक्ति शब्द बनता है।

अमरकोशकार ने बचन के छः नामों से उक्ति को बतलाया है.....व्याहार उक्तिर्लपितं भाषितं वचनं वचः⁷

विविध कोश ग्रंथों⁸ में उक्ति के निम्नलिखित अर्थ बताए गए हैं—वाणी, अभिव्यक्ति शब्द, एक मूल्यवान् वाणी, भाषण, कथन, वाक्य, वचन, घोषणा आदि।

इस प्रकार सू के साथ उक्ति के मिलने से सूक्ति शब्द बनता है जिसका अर्थ होता है—सुंदर उक्ति, ज्ञानयुक्त कथन, समृद्धवाणी, सम्मानित वचन, रमणीय अभिव्यक्ति आदि। आप्टेकृत संस्कृत हिन्दीकोश⁹ में सूक्ति का अर्थ है—चातुर्यपूर्ण कथन, अच्छा या सौहार्दपूर्ण भाषण आदि।

वाचस्पत्यम् में 'सूक्तिः सुष्ठुतौ¹⁰ अर्थात् सुष्ठु उक्ति को सूक्ति कहा गया है।

मोनीयर विलियम्स¹¹ ने सूक्ति का अर्थ—Beautiful-verse or stanga, wish saying, A good or friendly speech. किया है।

अलंकारशास्त्र के आचार्यों ने सूक्ति शब्द का प्रयोग कर उसकी अर्थवत्ता एवं महनीयता का निर्देश किया है। महाकवि दण्डी ने काव्यादर्श में सेतुबंध की उत्कृष्टता का वर्णन करते हुए लिखा है कि महाराष्ट्री प्राकृत में सूक्ति रत्नों के सागर सेतुबंध आदि काव्यों की रचना हुई—

सागरः सूक्तिरत्नानां सेतुबन्धाति यन्मयम्।¹²

वक्रोक्तिजीवितकार आचार्य कुन्तक ने सूक्ति को कवि की अभिव्यक्ति में उत्कृष्ट सहायिका माना है।

औचित्य मार्ग के प्रवर्तक आचार्य क्षेमेन्द्र सूक्तियों में विचार का अधिक महत्त्व बतलाते हैं—उचित विचार से सूक्तियां चारूता प्राप्त करती हैं, वैसे ही जैसे ज्ञातव्य तत्त्वों के ज्ञान से मनीषियों की विद्या—

उचितेन विचारेण चारूतां यान्ति सूक्तयः :

वेद्यतत्त्वावबोधेन विद्या इव मनीषिणाम्।¹³

भोजदेव ने शृंगार प्रकाश में लिखा है—तेषु उक्ति प्रधान काव्यम्।¹⁴

आचार्य राजशेखर ने सूक्तियों को कवियों के लिये समुद्र में पोत के समान माना है।¹⁵

कपूर्मंजरी में राजशेखर ने विशिष्ट उक्ति अर्थात् सूक्ति को काव्य माना है—उत्ति विसेसो कव्वं।¹⁶

इस प्रकार सूक्ति का अर्थ वह वचन या उक्ति है जो संक्षिप्त होते हुए भी गंभीर अर्थवत्ता को धारण करे, चातुर्य पूर्ण उक्ति, जिसका प्रभाव विलक्षण हो।

सूक्ति संघटना के दो अंग हैं—बाह्य और आंतरिक। सूक्ति के बाह्य रूप में प्रयुक्त अलंकार छन्द भाषा शैली में आते हैं। इनके आधार पर सूक्तियों के कापक्ष को उजागर किया जाता है। सूक्ति का बाह्य रूप कवि की काव्य प्रतिभा का परिचायक है। वहीं सूक्ति के आंतरिक रूप में भावों और विचारों का स्थान है।

संस्कृत महाकाव्यों के इतिहास में महाकवि भारवि किरातार्जुनीयम् महाकाव्य के रचयिता के रूप में विख्यात हैं। उन्होंने महाकाव्य के विचित्र मार्ग या कलावाद का प्रवर्तन किया जिसमें भाव पक्ष की अपेक्षा कला पक्ष पर ही विशेष बल रहता है। पाण्डित्य प्रकर्ष की अभिव्यक्ति और मूल विषय का त्याग करके लम्बे वर्णनों में उलझ जाना इस मार्ग की विशिष्टता है।

भारवि की काव्यशैली सामान्यतः वैदर्भी है, जिसमें अल्प समास का प्रयोग होता है। शास्त्रीय वैदुष्य और पाण्डित्य प्रदर्शन की प्रवृत्ति भी भारवि में बहुत अधिक है। किन्तु इस समस्त कृत्रिमता के मध्य उनमें भावों को अभिव्यक्त करने की अद्भुत क्षमता है, जो सामान्य स्थलों में विपुल रूप से प्राप्त होती है। भावों के अनुरूप ही इन्होंने काव्य कला का प्रयोग किया है। राजनीति जैसा शुष्क विषय हो या शरद वर्णन जैसा सरल विषय भारवि की भाषा-शैली रुक्षता नहीं छोड़ती। यही कारण है कि मल्लिनाथ ने इनकी वाणी को 'नारिकेलफलसम्मित' कहा है।

भारवि ने अपने व्यावहारिक और शास्त्रीय अनुभव के द्वारा न जाने कितने नैतिक सिद्धांतों की स्थापना की है अपने भावों की गरिमा से अर्थ गौरव से भरी हुई कविता से न जाने कितने व्यक्तियों का जीवन-दर्शन किया है, मार्ग प्रशस्त किया है। भारवि की शास्त्रगत व्युत्पत्ति के अतिरिक्त लोकानुभव का प्रकृष्ट परिचय उनकी सूक्तियों से प्राप्त होता है। उनके सुभाषित शास्त्रों पाण्डित्य से मण्डित तथा व्यापक अनुभूतियों से समन्वित है। उनमें नीति, राजनीति तथा सामान्य जीवन से संबद्ध सूक्तियों का भण्डार है। इन सूक्तियों में अर्थ गौरव की महता अंकित करके सहृदय समीक्षकों ने एक उक्ति प्रचलित कर दी है—'भारवेरर्थगौरवम्' अर्थात् अर्थगौरव वह काव्य गुण है, जिसमें अल्पतम शब्दों में व्यापक अर्थ को प्रकाशित करने की क्षमता हो।¹⁷

भारवि के काव्य में नीति, राजनीति तथा सामान्य जीवन से संबद्ध सूक्तियों में यह गुण प्रचुर परिमाण में विद्यमान है। जिसमें जीवन का शाश्वत सत्य एवं अनुभव छिपा है। भारवि ने अर्थ गौरव की उत्कृष्टता के लिये उन शाश्वत सत्यों को अपनी सूक्तियों के माध्यम से दिखलाने का एक सफल प्रयास किया है।

भारवि की नीति से संबंध सूक्तियां

भारवि स्वयं राजनीतिज्ञ थे। अतः उनके काव्य में नीतिपूर्ण युक्त सूक्तियां नूतन प्रेरणादायक हैं। किरातार्जुनीयम् के द्वितीय सर्ग में नीति से संबद्ध अनेक पद्य हैं। भारवि के मत में नीतिशास्त्र बहुत दुर्गम है फिर भी इसमें लोग प्रवेश करते ही हैं क्योंकि इसमें प्रवेश करने के लिये गुरुओं ने मार्ग बनाये हैं। जलाशय में प्रवेश करने के लिये सोपान बना दिये जाने पर सभी लोगों का अवगाहन सरल हो जाता है वैसे ही भयावह नीतिशास्त्र की स्थिति है। किन्तु वह व्यक्ति दुर्लभ होता है जो कृत्य (नीतिशास्त्र पक्ष में-करने योग्य कार्य, जलाशय पक्ष में स्नानादि) के लिये उक्ति मार्ग बताये। नीतिक्षेत्र में उस व्यक्ति का महत्व है जो समय पर कर्तव्य के विषय में सही परामर्श दे।

जलाशय के पक्ष में वह व्यक्ति महत्वपूर्ण है जो जलाशय में सोपान बना दे, स्नान करने वाले तो अनेक होंगे।

विषमोऽपि विगाहयते नयः कृततीर्थः पयसामिवाशयः ।

स तु तत्र विशेष दुर्लभः सदुपन्यस्यति कृत्यवर्त्मयः ॥¹⁸

भारवि ने एक और नीतिपूर्ण तथ्य स्पष्ट किया है वह यह है कि विद्वान लोग किसी की वाणी के गुणों का ग्रहण करते हैं वे यह नहीं देखते कि यह किस वक्ता की वाणी है (स्त्री की बात है या कि पुरुष की ननु वक्तृविशेषनिः स्पृहा गुणगृह्या वचने विपश्चितः ॥¹⁹)

भारवि की राजनीति विषयक सूक्तियां

भारवि राजनीति के विशिष्ट ज्ञाता हैं। इसलिए तद्विषयक सूक्तियां भी उन्होंने अनेकानेक दी हैं—

भारवि 'शठे शाट्यं समाचरेत' की नीति के अनुयायी हैं इसीलिए वे कहते हैं कि मूर्ख बुद्धि से वे मनुष्य पराजित होते हैं, जो दुष्टों के साथ दुष्टता का व्यवहार नहीं करते, क्योंकि कवच रहित शरीर में बाण जिस प्रकार प्रविष्ट होकर मानव की मृत्यु का कारण बनता है, उसी प्रकार दुष्ट दूसरों के विनाश का कारण होता है। अतः शठ के साथ शठता का आचरण करना चाहिए—

ब्रजन्ति ते मूढधियः परामवं भवन्ति मायाविषु ये न मायिनः । प्रविश्य हि ध्वन्ति शाठस्तथ विधान संवृतागन्निशिता इषवेवः ॥²⁰

भारवि के अनुसार युद्ध में विजय की प्राप्ति पराक्रम पर ही आश्रित होती है अर्थात् युद्ध में विजय शक्ति साधन संपन्न और पराक्रमी व्यक्तियों को ही मिलती है—प्रकर्षतत्रा हि रणे जय श्रीः ॥²¹

कई परिस्थितियों में मानव मन का क्षोभ क्रोध शून्य व्यक्ति का न मित्र ही आदर करता है और न शत्रु ही उससे डरता है—

अमर्षशून्येन जनस्य जन्तुना न जात हार्देन न विद्विषादरः ॥²²

भारवि का यह कथन राजाओं के लिये कितना सत्य है कि महापुरुषों का यह स्वभाव होता है कि दूसरों की उन्नति सहन नहीं करते हैं अर्थात् वे दूसरों के अम्युदय को सह नहीं पाते—प्रकृतिः रवु सा महीयसः सहते नान्यसमुन्नति यया ॥²³

भारवि ने निस्तेज व्यक्ति के संबंध में इस सूक्ति के माध्यम से बताया है कि उसके पास स्वाभिमान कहां से होगा—तेजोविहीन विजहाति दर्पः ॥²⁴

भारवि की सामान्य जीवन से संबद्ध सूक्तियां—व्यक्ति की वाणी उसके भावों और प्रतिक्रियाओं को व्यक्त करने का सार और प्रमुख माध्यम है। वह जो कुछ प्रकाशनीय मानता है उसी को कहना चाहता है गोपनीय को नहीं। लेकिन भारवि ने

जीवन के अनुभव से अच्छी तरह जान लिया है कि हितकारक वाणी कभी मनोहर और मीठी नहीं हो सकती है। उसमें कटु सत्य होगा जो कि सुनने वाले को तीखी छुरी की तरह लगेगा। अतः उनका कथन है कि ऐसी वाणी दुर्लभ है जो हितकर होने के साथ मन के अनुकूल भी हो—हितं मनोहारि च दुर्लभ वचः।²⁵

भारवि कहते हैं कि प्रत्येक व्यक्ति को हमारी वाणी प्रियलगे, यह आवश्यक नहीं है सब व्यक्तियों की सुंदर लगने वाली वाणी दुर्लभ है—सुदुर्लभाः सर्वं मनोरमा गिरः।²⁶

भारवि का कहना है कि सज्जनों का संसर्ग विश्वास की भूमि है, सज्जनों के साथ शीघ्र ही विश्वास उत्पन्न हो जाता है—विश्वासयत्याशु सतां हि योगः।²⁷

भारवि का मानना है कि सज्जनों की वाणी सदैव प्रिय भाषण ही करती है—सतां हि वाणी गुणमेव भाषते।²⁸

भारवि ने एक और भी महत्वपूर्ण तथ्य स्पष्ट किया है कि वह यह है कि सज्जन व्यक्ति से यदि विरोध भी होता है तो वह अच्छा ही है, उसके अपने दोष तो पता चलते ही हैं, अहित की संभावना कम रहती है। तात्पर्य है कि नीचों की संगति की अपेक्षा बड़े लोगों से विरोध कहीं अच्छा है, क्योंकि उससे ऐश्वर्य की सिद्धि होती है—समुन्नयन भूतिमनार्य संगमाद् वरं विरोधोऽपि समं महात्मभिः।²⁹

भारवि का मानना है कि बलवान् व्यक्तियों से विरोध करने पर अंत तो कष्टकर होगा ही—अहो दुरन्ता बवद् विरोधिता।³⁰

भारवि का कहना है कि बिना विचारे अर्थात् अकस्मात् कोई काम नहीं करना चाहिए क्योंकि अविवेक विपत्ति का कारण है। विचारवान व्यक्तियों को संपत्तियां वरण करती हैं—

सहसा विदधीत न क्रियामविवेकः परमापदां पदम्।³¹

कई बार परिस्थिति या मनोदशा के अवस्थ होने पर या किसी अन्य कारण से मानव मन की स्वाभाविक अवस्था में कुछ परिवर्तन आ जाता है। उस समय वह किसी भाव या विकार से युक्त हो जाता है। हर कोई विकारग्रस्त हो सकता है और इसमें कोई अस्वाभाविकता नहीं। भारवि का भी कहना है कि ईर्ष्याग्रस्त व्यक्तियों के चित्त सज्जनों के प्रति भी द्वेष युक्त ही रहते हैं—मात्सर्य रागो पहतात्मनां हि स्वन्ति साधुष्वपि मानसानि।³²

चित्त की गतियां विविध हैं जिसमें बहुत कुछ गोपनीय है और व्याकुताएं हैं। चित्त की वृत्तियां विचित्र रूपों वाली हैं। भारवि का कहना है कि इन्द्रियों के विषय तो अपनी प्राप्ति के समय ही अच्छे लगते हैं, अंतिम अवस्था में वे सन्ताप ही देते हैं—आपातरम्या विषयाः पर्यन्तपरितापिनः।³³

भारवि यह भी जानते हैं कि शत्रु का विनाश उसे भोग विलास में आकृष्ट कर सहज ही किया जा सकता है—कामा कष्टा हि शत्रवः।³⁴

भारवि का कहना है कि कामी जन सर्वदा गुणों की क्रमशः अधिकता की खोज करते रहते हैं उपस्थिति गुणों से संतुष्ट नहीं होते—यथोत्तरेच्छा हि गुणेषु कामिनः।³⁵

मानव अपने गुणों से श्रद्धा, मान-सम्मान पाता है विशालाकृति से नहीं विशाल आकृति भय उत्पन्न कर सकती है सम्मान नहीं। सम्मान गुणों से ही प्राप्य है—

गुरूतां नयन्ति हि गुणः न संहतिः।³⁶

पुनः भारवि कहते हैं कि मानव अपने परिचय से प्रिय नहीं बनता है अपितु उसके गुण ही उसे आदर सम्मान और स्नेह दिलाते हैं—गुणाः प्रियत्वेऽधिकृताः न संस्तवः।³⁷

भारवि का मानना है कि प्रेम में गुण बसते हैं किसी भौतिक पदार्थ में नहीं—
बसन्ति हि प्रेमिणि गुणा न वस्तुनि।³⁸

भारवि का कहना है कि संसार में सौंदर्य की प्राप्ति कठिन नहीं है, किन्तु गुणों की प्राप्ति बहुत कठिन है—सुलभा रम्यता लोके दुर्लभा हि गुणार्जनम्।³⁹

भारवि के इस सूक्ति से परस्पर संबंध एवं आत्मीयता का बोध इस प्रकार होता है: अपने बान्धव को कोई न भी पहचान पाये तथापि उसे देखकर मन में प्रबल हर्षोद्वेग होता ही है—अविज्ञातेऽपि बन्धौ हि बलात्प्रह्लादते मनः।⁴⁰

भारवि का मानना है कि किसी उद्देश्य का अंतिम परिणाम क्या होगा, यह जानना कठिन है दुरधिगमा हि गतिः प्रयोजनानाम्।⁴¹ भारवि का यह कटु अनुभव है कि सभी लोग अपने वर्ग का हित चाहते हैं—आत्मवर्गहितमिच्छति सर्वः।⁴² और सभी लोग निरापद स्थान पर रहना चाहते हैं—वस्तुमिच्छति निरापदि सर्वः।⁴³

भारवि की एक अन्य महत्व सूक्ति जिसमें वे संपूर्ण समस्याओं का हल सहिष्णुता और क्षमा से देखते हैं। उनका कहना है क्षमा के समान अन्य कोई साधन नहीं है—न तितिक्षा सममस्ति साधनम्।⁴⁴

इस प्रकार भारवि की समस्त सूक्तियां उनके शास्त्रीय पाण्डित्य से मण्डित तथा व्यापक अनुभूतियों से समन्वित हैं। उनकी नीतियां जीवन के सभी पक्षों पर पथ-प्रदर्शन करती मिलती हैं। यथावसर लोकनीति, राजनीति, कूटनीति इनके काव्य में भास्वर मणि की भांति अवस्थित है। कहीं उपमा अलंकार के द्वारा, कहीं अर्थान्तरन्यास, कहीं काव्यलिंग आदि अलंकारों के द्वारा साहित्यिक आभा से ओत-प्रोत होकर 'किरातार्जुनीयम्' में उल्लिखित है। अपनी उपादेयता के कारण इसे सूक्ति शब्द की संज्ञा दी गई है। इन सूक्तिभूत नीतियों का संकलन, स्पष्टीकरण एवं आलेखन इस शोध पत्र का एकान्त उद्देश्य है। निस्संदेह जीवन के प्रत्येक मोड़ पर इनकी सूक्तियां उपादेय, अनुकरणीय और प्रशंसनीय हैं।

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2. मैदिनीकोश—185.79
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4. संस्कृत हिन्दी कोश (आष्टे/पृष्ठ 1109)

5. संस्कृत अंग्रेजी कोश (मोनीयार विलयम्स) 1219
6. संस्कृत धातु कोश पृष्ठ-109
7. अमरकोश 1.6.1
8. संस्कृत हिन्दी कोश (आप्टे) पृष्ठ 181
संस्कृत अंग्रेजी कोश (मो.वि) पृष्ठ 172
9. संस्कृत हिन्दी कोश (आप्टे) पृष्ठ 1109
10. वाचस्पत्यम् खण्ड 6, पृष्ठ 532
11. संस्कृत अंग्रेजी कोश (मो.वि) पृष्ठ 1240
12. काव्यादर्श (दण्डी)1.34
13. औचित्य विचार चर्चा पृष्ठ 37
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15. काव्यमीमांशा दशम् अध्याय
16. राजशेखर विरचित कर्पूरमंजरी 1.7
17. संस्कृत साहित्य का इतिहास पृष्ठ 250
18. किरातार्जुनीयम्-2/3
19. किरात-2/5
20. किरात-1/30
21. किरात-3/17
22. किरात-1/33
23. किरात-2/21
24. किरात-17/16
25. किरात-1/4
26. किरात-14/5
27. किरात-3/31
28. किरात-14/11
29. किरात-1/8
30. किरात-1/23
31. किरात-2/30
32. किरात-3/53
33. किरात-11/12
34. किरात-11/35
35. किरात-8/4
36. किरात-12/10
37. किरात-4/25
38. किरात-8/27
39. किरात-11/11
40. किरात-11/8
41. किरात-10/40
42. किरात-9/64
43. किरात-9/16
44. किरात-2/43

भारतीय सभ्यता और विज्ञान

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विश्व के उदय एवं विकास से संबंधित भारतीय विचारधारा विज्ञान के साथ-साथ धर्म का भी विषय रहा है। हिन्दुओं की धारणा थी कि, विश्व अण्डाकार था जिसे ब्रह्माण्ड कहा गया। बौद्धों एवं जैनियों की सृष्टि प्रणाली इससे अनेक विवरणों में भिन्न थी, किन्तु सभी के मूल आधार एक ही थे। इसके आकार संबंधी अनेक अनुमान किये गये जिनमें सातवीं सदी के ब्रह्मगुप्त का अनुमान सर्वाधिक लोकप्रिय था। इसके अनुसार पृथ्वी की परिधि 5000 योजन थी। यदि ब्रह्मगुप्त के योजन को लगभग साढ़े चार मील की लघुलीग स्वीकार किया जाय तो यह गणना विश्वास बहिर्गत नहीं है। वरन् किसी भी प्राचीन ज्योतिर्विज्ञ की गणना के समान ही शुद्ध है। भारतीय ज्योतिर्विदों का गणित ज्ञान बधाई का पात्र है कि वे यूनान वालों के बात से कुछ आगे बढ़े और गणित के रूप में अरबों की मध्यस्थता से अपना शास्त्र यूरोप भेजा। निरीक्षण की अत्यंत शुद्ध मास सापेक्ष विधियां पूर्ण सिद्ध कर ली गई थीं और संस्थाओं के दशमलव सिद्धांत के द्वारा गणनाओं को बड़ी सहायता प्रदान की गई थी। मुक्त वायुमंडल में यज्ञ-वेदी निर्माण करने की आवश्यकता से भारतीयों ने अतिपूर्ण ज्यामिति के एक सरल सिद्धांत का आविष्कार कर लिया जो गुप्तकाल में किसी प्राचीनतम राष्ट्र की अपेक्षा कहीं अधिक उच्च स्तर तक विकसित हो चुका था। भारत की भौतिक विज्ञान संबंधी विचारधारा का धर्म एवं अध्यात्मवाद से सन्निकटीय संबंध था। अधिकांश संप्रदायों की धारणा थी कि आकाश को छोड़कर अन्य तत्त्व आणविक थे। भारतीय आणविक सिद्धांत प्रयोग पर इतने आधारित नहीं थे जितने अंतर्ज्ञान और तर्क पर। दिल्ली के लौह स्तंभ के साक्ष्य से हमें विदित होता है कि भारतीय धातु विज्ञान-वेताओं ने कच्चे माल से धातु निकालने तथा धातुद्रव्य ढालने में अत्यधिक दक्षता प्राप्त कर ली थी। शरीर रचना विज्ञान के क्षेत्र में प्राचीन भारत विकसित था। भारतीय औषधा के मूल ग्रंथ चरक (प्रथम, द्वितीय शतक) और सुश्रुत (चतुर्थ शतक) पूर्णरूप से विकसित सिद्धांतों की सृष्टि है।

मेरा मत है कि हमारे देश में पूर्वकाल में एक ऐसी विकसित सभ्यता थी जिसने विकास के कई प्रतिमान स्थापित किये थे। कालान्तर में विदेशी आक्रांताओं के निरंतर प्रहार से उसकी प्रखर ज्वाला क्षीण होती चली गई और आज हम एक विस्मरण की स्थिति में आ गए हैं। कभी हमारी संस्कृति विज्ञान पर आधारित थी। यहां विज्ञान और विकास की परंपरा थी पर आज यह गल्प लगता है।

विज्ञान की परिभाषा

“विज्ञान का अर्थ विशेष ज्ञान है।” विज्ञान की इस परिभाषा से मुझे कभी संतुष्टि नहीं हुई। लार्ड बायरन की उक्ति “Science is organised knowledge” बहुत कुछ

कहते हुए भी अधूरी लगी। एक सुखद आश्चर्य हुआ जब पतंजलि के योग सूत्र में मैंने पढ़ा—

प्रत्यक्ष अनुमान आगम इति प्रमाणाः ।¹

विज्ञान अर्थात् प्रमाणित ज्ञान। किसी बात को कब प्रमाण माना जाए इसके तीन विकल्प महर्षि पतंजलि ने प्रस्तुत किये हैं।

प्रेक्षणः जो ज्ञान Observation (प्रेक्षण) से प्राप्त हो उसे प्रमाण मान सकते हैं। विज्ञान में प्रयोग व प्रेक्षण से ज्ञान प्राप्त किया जाता है।

अनुमानः जो ज्ञान किसी परिकल्पना अथवा सिद्धांत पर आधारित है व उससे तर्क प्राप्त किया जाए उसे अनुमान ज्ञान कहेंगे। सैद्धांतिक विज्ञान वस्तुतः अनुमान ज्ञान ही है।

आ गमः विज्ञान में जर्नल (Journal) में सिद्धकार्यों को प्रकाशित करने की परंपरा है जिसके कारण किसी बात को बार-बार सिद्ध करने की आवश्यकता नहीं रहती है। विरासत में प्राप्त ज्ञान यदि प्रामाणिक है तो उसे भी प्रमाण मान सकते हैं। यही सब तो विज्ञान में किया जाता है।

विद्युत सेलः एक अद्भुत चीज जो अगस्त्य मुनि का लिखा हुआ माना जाता है—

संस्थाप्य मृण्मये पात्रे ताम्रपत्रं सुसंस्कृतम् ।

छादयोच्छिखीग्रीवेन चार्द्राभिः काष्ठपांसुभिः ॥

दस्तालोष्टोनिधातव्यः पारदाच्छादिदस्ततः ।

संयोगाज्जायते तेजो मित्रावरूण संज्ञितम् ॥²

एक मिट्टी का पात्र लें। उसमें ताम्रपट्टिका डालें तथा शिखीग्रीवा (तुतिया) डालें। फिर बीच में गीली काष्ठ पांसु भी लगाएं। ऊपर दस्तलोष्ट डालें फिर तार मिलाएंगे तो उससे मित्रावरूण शक्ति का उदय होगा।

This sloka deals with generation of electrical energy using copper plates and chemicals kept in hundreds of earthen pots to make a battery bank.

आगे लिखा है—अनेन जलभंगोस्ति प्राणोदानेषु वायुषु ।

एवं सतानां कुंभानां संयोग कार्यकृत्स्मृतः ॥³

सौ कुंभों की शक्ति का पानी पर प्रयोग करेंगे तो पानी अपने रूप को बदलकर प्राणवायु (O₂) और उदानवायु (H₂) में परिवर्तित हो जाएगा।

वायुबन्धकवस्त्रेण निबद्धो यानमस्तके

उदानस्वलघुत्वे विभर्त्याकाशयानकम् ।

उदानवायु को वायु-प्रतिबंधक वस्त्र में रोका जाए तो यह विमानविद्या में काम आता है।

कृत्रिमस्वर्णरजतः लेपः संस्कृतिरुच्यते ।

यवाक्षरमयोधानौ सुशक्तजलसन्निधौ ॥

आच्छादयति तत्ताम्रं स्वर्णनरजतेन वा ।

सुवर्णलिप्तं तत्तस्मिन् शतकुंभमिति स्मृतम् ॥

ताम्रपत्र पर कृत्रिम स्वर्ण या रजत लेप तेजाब पानी धातु के घोल द्वारा बैटरी की सहायता से किया जाता है जब ताम्र पूर्णरूप से स्वर्णलिप्त हो जाता है, तब उसे शतकुंभ कहा जाता है।

न्यूटन अथवा कणाद 2.

(प्रशस्तिपादभाष्य—डॉ. एन. जी. डोंगरे)

1. वेग: निमित्तविशेषात् कर्मणो जायेत ।³
Change of motion is due to impressed force-Principia
2. वेग: निमित्तापेक्षात् कर्मणो जायते नियतदिक् क्रिया प्रबंध हेतुः ।
The change of motion is proportional to the motive force impressed and is made in direction of the right line in which the force is impressed.
3. वेग: संयोगविशेष विरोधी ।
(To every action there is an equal and opposite reaction.)

वैशेषिक दर्शन के सूत्रों की यदि न्यूटन के सिद्धांतों से तुलना करें तो हम पाते हैं कि ऋषि कणाद ने भी इन सिद्धांतों को प्रतिपादित किया था।

“पूर्णमदः पूर्णमिदम्” का रहस्य ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥⁴

यह मंत्र अद्भुत है व विभिन्न व्याख्याकारों ने इसकी भली-भांति व्याख्या की है। विषय गूढ़ भी है और क्लिष्ट भी।

जो संसार हमें दिखाई पड़ता है—वह स्थूल जगत् है। पर यह व्याप्त संसार का एक छोटा हिस्सा मात्र है जो तत्काल में कुछ विशेष शर्तों का पालन कर रहा है। दृश्य एवं अदृश्य मिलकर सूक्ष्म जगत् कहलाता है जिसका अध्ययन हम भौतिकी के क्वांटम यांत्रिकी में करते हैं। क्वांटम यांत्रिकी में गणित के कई गूढ़ सिद्धांतों का उपयोग होता है। हम जिस जगत् में रहते हैं वह त्रिविमीय है। पर क्वांटम सिद्धांत में जगत् का रूप कुछ और ही होता है। वहां हिल्बर्ट स्पेस का उपयोग होता है। कण की स्थिति हिल्बर्ट स्पेस में एक सदिश राशि द्वारा बताई जाती है। यदि हिल्बर्ट में सदिश राशि का वर्णन करें तो कहेंगे—

That (Space) is complete. This (Vector) is complete. From the complete (space) comes the complete (vector). If you remove a complete (vector) from the complete (space), the remaining (space) is still complete.

सूक्ष्म जगत् की सत्यता के प्रति हममें से अधिकतर लोग शकित ही होंगे। पर पाश्चात्य में स्थूल व सूक्ष्म के बीच संबंध का गणितीय सिद्धांत क्वांटम भौतिकी के रूप में विकसित किया गया है। यह अद्भुत शास्त्र आधुनिक भौतिकी का आधार है और क्वांटम सिद्धांत का गणित इतना क्लिष्ट है कि एक प्रमुख वैज्ञानिक (Richard Feynman) ने दावा किया है कि संसार में शायद ही कोई इसे समझता होगा।

उस गणित का आधारभूत विवरण उपर्युक्त सूत्र में प्रस्तुत है।
 बौधायन के शूल्बसूत्र में पाइथागोरस प्रमेय—
 दीर्घचतुरसस्याक्षण्या रज्जुः पार्श्वमानी
 तिर्यक्मानी च यत्पृथग्भूते कुरुतस्तदुभयं करोति ।⁵
 किसी आयत का कर्ण क्षेत्रफल में उतना ही होता है जितनी उसकी लंबाई और चौड़ाई का होता है।

$$Ac^2 = AB^2 + Bc^2$$

This theorem now known as Pythagoras theorem was known to Indians-1000 years before Pythagoras.

त्रिभुज के क्षेत्रफल का सूत्र—आर्यभट्ट

त्रिभुजस्य फलशरीरं समदल कोटी भुजार्धसंवर्गः⁶
 त्रिभुज का क्षेत्रफल उसके लंब तथा लंब के आधार वाली भुजा के आधे के गुणनफल के बराबर होता है।

π का मान—आर्यभट्ट

चतुरधिकम् शतमष्टगुणं द्विषष्टिस्तथा सहस्राणाम्

अयुतद्वयविष्कम्भस्य आसन्नो वृत्त परिणाहः ॥⁷

$$\text{Pi } (\pi) = \frac{62804}{20000} = 3.1402 \text{ (अद्यतन मान—3.1416)}$$

प्रकाश की गति

ऋग्वेद की ऋचाएं हैं—

“मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे”⁸ मन की तरह शीघ्रगामी जो सूर्य स्वर्गीय पथ पर अकेले जाते हैं। “तरणिर्विश्वदर्शतो ज्योतिकृदसि सूर्य विश्वमाभासिरोचमन्”⁹ हे सूर्य, तुम तीव्रगामी एवं सर्वसुंदर प्रकाश के दाता और जगत् को प्रकाशित करने वाले हो। इस ऋचा के भाष्य में साचनाचार्य लिखते हैं—

योजनानां द्वै द्वैशते द्वै च योजने ।

एकेन निमिषार्धेन क्रममाण नमोस्तुते ॥¹⁰

आधे निमिष में 2202 योजन का मार्गक्रमण करने वाले प्रकाश, तुझे नमस्कार है। यह मान होता है लगभग 188766.67 मील प्रति सेकेन्ड। सायनाचार्य विजयनगर साम्राज्य में रहते थे।

महर्षि पराशर रचित वृक्ष आयुर्वेद

यह एक अद्भुत ग्रंथ है। इसके कुछ अंश उद्धृत हैं—

आपोहि कललं भूत्वा यत्पिंडम् स्थानकं भवेत् ।

तदेवं व्यूह मानत्वा बीजत्वम् अधिगच्छति ॥¹¹

पहले पानी जैसी पदार्थ को ग्रहण कर न्यूक्लियस बनाता है और फिर वह धीरे-धीरे पृथ्वी से ऊर्जा और पोषक तत्व ग्रहण करता है। फिर उसका आदिबीज (Potoplasm) के रूप में विकास होता है और आगे चलकर कठोर बनकर वृक्ष का रूप धारण करता है। इसमें आदिबीज अर्थात् प्रोटोप्लाज्म के बनने की प्रक्रिया वर्णित है।

पत्राणि वात-आतपम् रंजकानि अधिगृह्णन्ति ।

वात-Co₂ आतप-Sunlight, रंजक-Chlorophyll. यानी वात+आतप-रंजक से अपना भोजन वृक्ष बनाते हैं।

प्रकाश-संश्लेषण का सिद्धांत

कोशिका की रचना का वर्णन करते हुए महर्षि पराशर लिखते हैं-

रसस्याश्च अधानाश्च वेष्टितम् अणु आकाराश्च

यह अणु के समान सूक्ष्म है, इसमें रस (Proto Plasm) है और यह कला (मेम्ब्रेन) से आवेष्टित है।

यः कलायाः उपजायते भूतोष्म उपजायते

इस (सेल) का निर्माण प्रारंभिक बीज की कला, भूमि के रस एवं भूमि की ऊर्जा से होता है।

सन् 1665 में राबर्ट हुक ने जो सेल का वर्णन सूक्ष्मदर्शी यंत्र की सहायता से दिया था, वह हजारों वर्ष पहले महर्षि पराशर ने दे दिया था। सेल के निम्नलिखित पक्ष हैं-

1. कला वेष्टन-Outer wall
2. सूक्ष्मपत्रक-Inner wall
3. रंजक युक्त-रसाश्रय-Gap with colouring matter
4. अण्वश्च-Not visible to naked eye.

अतः विज्ञान पश्चिम से भारत में नहीं आया।

संदर्भ

1. पतंजलि का योगसूत्र
2. अगस्त्य संहिता शिल्पशास्त्रसार-अगस्त्य मुनि
3. प्रशस्तिपादभाष्य-डॉ. एन.जी. डोंगरे
4. ईशावास्योपनिषद् का शांतिमंत्र
5. बौधायन का शुल्बसूत्र
6. आर्यभट्ट-आर्यभटीयम्
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8. ऋग्वेद-1-7-1
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10. सायनाचार्य द्वारा उद्धृत अंश
11. महर्षि पराशर-वृक्ष आयुर्वेद
12. महर्षि पराशर-वृक्ष आयुर्वेद

दहेज प्रथा के निवारण हेतु वैधानिक एवं समाजिक प्रावधान: एक विवेचन

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Abstract

दहेजप्रथा वह प्रथा है, जिसमें प्रायः कन्या (वधू) पक्ष वर पक्ष को उसकी मांग नगद या वस्तु के रूप में धन देता है। पारंपरिक रूप से हिन्दू समाज में पहले कन्या दान होता था यानि सबसे बड़ा दान कन्यादान को माना जाता था। मगर अब ये धन दान या दहेज दान के रूप में बदल गया। इसलिए दहेज शब्द ज्यादा प्रचलित हो गया। दहेज प्रथा पहले मुसलमानों में नहीं थी बल्कि वहाँ वर पक्ष वधू पक्ष को 'मेहर' देता था। जो एक प्रकार का महिलाओं के लिए सुरक्षा कवच था। अब अधिकांश मुस्लिम परिवार दहेज का लेन-देन खुल्लम-खुल्ला करते हैं। दहेजप्रथा आज भयावह रूप धारण कर लिया है। दहेज हत्या की घटनाएँ पिछले तीन दशकों में तेजी से बढ़ी है, एक अनुमान के मुताबिक भारत में हर एक घंटा पर किसी महिला की दहेज के कारण हत्या होती है। प्रस्तुत शोध-पत्र में दहेज हत्या के विकराल स्वरूप को दर्शाना है एवं उनके कारणों को ढूँढना है। दूसरी ओर यह भी पता लगाना है कि दहेज प्रथा हेतु जो भी सरकारी एवं गैर-सरकारी प्रयास किए गए गए उसका समाज पर क्या प्रभाव पड़ा? इस शोध-पत्र में कानूनों के कमजोर पहलू पर प्रकाश डालते हुए सुझाव भी दिए जायेंगे।

परिचय

दहेज उस सम्पत्ति को कहते हैं जो विवाह के समय कन्या पक्ष द्वारा वर पक्ष को दिया जाता है। दहेज निषेध अधिनियम की धारा-2 दहेज को परिभाषित करती है। इसके अनुसार किसी भी प्रकार की सम्पत्ति अथवा मूल्यवान वस्तु जमानत राशि प्रत्यक्ष या अप्रत्यक्ष रूप से विवाह के एक पक्ष द्वारा विवाह के दूसरे पक्ष को अथवा दोनों में से किसी एक के माता-पिता द्वारा दिया जाने वाला धन दहेज कहलाता है। दहेज का अर्थ है कि किसी भी प्रकार की सम्पत्ति अथवा मूल्यवान जमानत राशि प्रत्यक्ष अप्रत्यक्ष रूप से विवाह के समय किसी पक्ष द्वारा दिया जाने वाला या लिया जाने वाला धन है। दहेज उन्मूलन हेतु समय-समय पर अनेकों कानून बने जैसे दहेज-अधिनियम 1961ए 1984 व 1986 में इसके कई प्रावधान संशोधित किए गए। समय-समय पर इस कानून का सामाजिक स्तर पर लेखा-जोखा करना भी आवश्यक है कि किसी विशेष कानून से उन उद्देश्यों की कहाँ तक पूर्ति हुई है जिन उद्देश्यों के लिए उस कानून को पारित किया गया था।

उद्देश्य

प्रस्तुत शोध-पत्र का प्रमुख उद्देश्य यह दर्शाना है कि दहेज एक सामाजिक अभिशाप है। जिसका दुस्प्रभाव हमारे समाज में कोढ़ के रूप है। फलतः इस शोध-पत्र द्वारा उसके भयावह रूप को चित्रित करना और उस भयावह रूप के निदान के उपाय खोजना। दूसरी ओर भारत सरकार द्वारा बनाए गए विभिन्न कानूनों के कमजोर पहलू को उजागर करना। फिर उस कमजोर पहलू को दूर करने के उपाय सुझाना इस शोध-पत्र का प्रमुख उद्देश्य है।

विश्लेषण

दहेज भारतीय समाज की एक जड़मूल बुराई है। प्राचीन समय में यह रिवाज था कि विवाह के समय दूल्हे और उसके परिवार को उपहार दिए जाते थे। इसका प्रयोग एक ऐसे प्रबंध के रूप में वर-वधू के लिए होता था जो विपत्ति के समय उनके काम आता था। इस व्यवस्था की शुरुआत तब हुई थी जब आमतौर पर लड़कियाँ शिक्षित अथवा रोजगार में नहीं थी तथा उन्हें पारिवारिक आय को पूरा करने का कम अवसर प्राप्त था। रिवाज के रूप में उपहार देने का एक अन्य कारण भी मौजूद था जैसे - लड़कियाँ पारिवारिक संपत्ति में हिस्से के लिए अधिकृत नहीं थी, वे पिता के अनुराग से वंचित थी। अतः पिता दूसरे लिहाज से विवाह के समय पुत्री को कुछ नकद अथवा वस्तुएँ देते थे। दुर्भाग्यवश धीरे-धीरे लड़के या उसके परिवार द्वारा अधिकार के रूप में इस प्रकार का उपहार माँगने की एक नई प्रथा का विकास हुआ। दहेज प्रथा बढ़ने के कई कारण हैं। जैसे - पितृसत्तात्मक समाज - दहेज प्रथा के लिए सबसे महत्वपूर्ण कारक हमारे समाज का पितृसत्तात्मक स्वरूप होना है। इस पितृसत्तात्मक समाज में पुरुष निजी सम्पत्ति का उत्तराधिकारी और मालिक है। जबकि नारी सर्वहारा होती है। श्रम के अलावा उसका अपना कुछ भी नहीं होता है। ऐसे समाज में एक लड़की का विवाह प्रेम पर आधारित नहीं होता, आपसी सम्मान व बराबरी पर आधारित नहीं होता, बल्कि एक विकृत किस्म का सौदा होता है। इस तरह पितृसत्तात्मक व्यवस्था का खात्मा जब तक नहीं होता, दहेज प्रथा को समाप्त करना असंभव है।

समाज में शुरू से ही महिला को सशक्त करने की दिशा में काम नहीं किया गया। उन्हें सिर्फ योग्य समझा जाता रहा। सशक्त महिला ही गलत प्रथा का विरोध कर सकती है। चूँकी महिलाएँ सशक्त नहीं हैं। फलतः उन्हें दहेज की बलि बेदी पर चढ़ना पड़ता है। दहेज जैसी कुप्रथा के लिए महिलाएँ खुद जिम्मेदार होती हैं। अक्सर देखने में आता है कि घर की माँ बहन ही अपने बेटे भाई के विवाह में बढ़ चढ़ कर दहेज की माँग करती है। उन्हें यह नहीं महसूस होता है कि उन्हें भी एक दिन दहेज रूपी राक्षस का सामना करना होगा।

दहेज से सम्बन्धी अध्ययन

दहेज सम्बन्धी सर्वेक्षणों के दौरान विभिन्न जातियों, धर्मों, आर्थिक समूहों और

समुदायों के 10 हजार परिवार से इंटरव्यू किया गया। इन सबने यह माना कि दहेज को रोका नहीं जा सकता है। इस तथ्य की पड़ताल इस बात से भी होती है कि सर्वेक्षण के दौरान असम त्रिपुरा और उत्तर-पूर्व के दूसरे राज्यों में भी पिछले 10.15 साल में दहेज की परम्परा काफी तेजी से बढ़ी है। ऐसे ही मुस्लिम, दलित, आदिवासी आदि में जहाँ दहेज का प्रचलन नहीं था वहाँ भी पिछले 10.15 साल में दहेज की प्रथा तेजी से पनपी है। कुछ समय पहले तक असम और त्रिपुरा को दहेज मुक्त समाज माना जाता था।

दहेज की समस्याएँ निम्न जाति की अपेक्षा उच्च जाति में अधिक पाया जाता है।

- मुस्लिम समाज में दहेज की माँग में वृद्धि के कारण कन्या भ्रूण हत्या के मामले लगातार बढ़ रहे हैं।
- प्रति वर्ज 15 हजार से ज्यादा औरतें दहेज के नाम पर सतायी जाती हैं और औसत 06 हजार से 07 हजार औरतें प्रत्येक साल दहेज हत्याओं की शिकार बनायी जाती हैं।
- एक अनुमान के अनुसार दहेज के संबंध में देश में सालाना सौ अरब रूपये से भी अधिक का लेन-देन होता है।
- भारत के हाल के सर्वेक्षणों के आँकड़े बताते हैं कि 90 मिनट पर एक दहेज प्रताड़ना या हत्या का मामला दर्ज होता है।
- अधिकांश दहेज-हत्याएँ पति के घर के एकांत में और परिवार के सदस्यों की मिलिभगत से होती हैं।

दहेज देने के प्रमुख कारण

1. सुयोग्य वर की कमी; 2. कुलीन विवाह; 3. मंहगी शिक्षा व्यवस्था; 4. झूठी प्रतिष्ठा; 5. पुरुष प्रधान समाज; 6. आर्थिक प्रतिस्पर्धा।

चूँकि हिन्दूओं में यह प्रथा है कि अपनी जाति के अन्दर ही विवाह किया जाना है। 'रोटी बेटी जाति में' वाली कहावत मशहूर है फिर गोत्र में एवं गाँव में शादी नहीं की जाती। इसलिए जाति का दायरा सीमित होने के कारण बेटी के बाप के सामने विकल्प सीमित हो जाते हैं। उन सीमित विकल्पों में 'माँग अधिक आपूर्ति कम' होने के नाते तिलक-दहेज की माँग ज्यादा है। तिलक-दहेज को सामाजिक हैसियत, प्रतिष्ठा, नाम, यश आदि का प्रतीक भी माना जाता है। यानि ज्यादा प्रतिष्ठा के लिए ज्यादा दहेज। चूँकि आज के जमाने में पढ़ाई-लिखाई का खर्च बढ़ गया है। इसलिए वर पक्ष की यह सोच होती है कि वह अपने बेटे की शादी में उससे ज्यादा धन ले। सो, ज्यादा शिक्षितों में दहेज-प्रथा अधिक है।

दहेज के कुप्रभाव

1. भ्रूण हत्या
2. पारिवारिक विघटन

3. बेमेल विवाह
4. ऋणग्रस्तता
5. आत्महत्या
6. अपराध में वृद्धि
7. मानसिक बीमारियों
8. झूठी प्रतिष्ठा
9. पुरुष प्रधान समाज
10. आर्थिक प्रतिस्पर्धा

गरीबी एवं मांग दहेज देने में अक्षम परिवार अपनी बेटियों का बेमेल विवाह करने को मजबूर होते हैं, जैसे विदुर से विवाह, विकलांग से विवाह, अपराधी से विवाह, नशाखोर से विवाह, मानसिक रोगी से विवाह आदि। 25 से 30 वर्ष के बावजूद लड़कियों की शादी नहीं होने से वे कुठित हो जाती हैं और अंत तक या तो किसी लड़के के साथ भाग जाती हैं अथवा परिवार और समाज की इज्जत का ख्याल करके आत्महत्या कर लेती हैं। एक ओर बालविवाह प्रथा ज्यादा जागरूकता, शिक्षा, कानून आदि के कारण घट रही है, किन्तु दहेज प्रथा बढ़ने विशेषकर शिक्षित एवं रोजगार प्राप्त युवकों के लिए अधिक दहेज माँगने के कारण लड़कियों के अभिभावक बालविवाह का सरल उपाय अपना रहे हैं जिसमें अपेक्षाकृत कम दहेज देना पड़ता है।

दहेज निषेध अधिनियम (1961)

इस अधिनियम का उद्देश्य दहेज लेने और देने की बुरी प्रथा का निषेध करना है। चुँकी समस्या बुनियादी तौर पर समाज मूलक है अतः सरकार ने इसे रोकने के लिए हिन्दू उत्तराधिकारी अधिनियम 1956 में संशोधन द्वारा महिलाओं को संपत्ति का अधि कार प्रदान किया है, जबकि आवश्यकता एक ऐसे कानून की थी जो इस प्रथा को दंडनीय बनाए और यह सुनिश्चित करें कि यदि कोई भी दहेज दिया जाए तो इसका लाभ महिला को प्राप्त हो साथ ही इस अधिनियम का उद्देश्य आम जनता को शिक्षित करना तथा इस बुराई का उन्मूलन करना था। इस अधिनियम के प्रमुख प्रावधान :-

- (1) पहले या बाद में पक्ष को प्रत्यक्ष व अप्रत्यक्ष रूप से दी गयी सम्पत्ति दहेज कहलाएगी।
- (2) यदि कोई व्यक्ति इस अधिनियम के लागू होने के बाद दहेज देता अथवा लेता है या दहेज देने या लेने के लिए उकसाता है। वह कारावास जिसकी अवधि पाँच वर्षों से कम नहीं होगी या दहेज के समतुल्य राशि इनमें से जो भी अधि क हो के लिए दंडनीय होगा।
- (3) विवाह के अवसर पर दी जाने वाली भेंट जो उपहार अधिनियम के अंतर्गत बनाए गए नियमों के अनुकूल सूची में प्रविष्ट हो।
- (4) कोई भी समझौता गैर कानूनी होगा।

- (5) दी गई भेंट पर पत्नी का पूर्ण अधिकार होगा।
- (6) लिखित शिकायत एक वर्ष के अन्दर देना होगा आदि।

इस अधिनियम में अनेको कमजोरियाँ थी जिसका लाभ दहेज लोभियों ने उठाना प्रारंभ कर दिया। जैसे - विवाह के अवसर पर दी जाने वाली उपहार दहेज नहीं होगा। दहेज संबंधी लिखित शिकायत एक वर्ष के अंदर देना होगा। दण्ड का समुचित व्यवस्था नहीं एवं प्रचार प्रसार का अभाव होना आदि। पुनः केन्द्र सरकार ने दहेज निषेध अधिनियम में संशोधन 1986 में किया।

दहेज निषेध संशोधन अधिनियम 1986

- (1) इस संशोधन अधिनियम के तहत 5 वर्ष का जेल तथा दहेज के समतुल्य दण्ड और जमानत भी नहीं मिलेगा।
- (2) लिखित शिकायत एक वर्ष के बढ़ाकर 7 वर्ष कर दिया गया।
- (3) केन्द्र व राज्य सरकार के कर्मचारियों को लिखित ज्ञापन लेना होगा की मैंने दहेज नहीं लिया है।
- (4) यह अधिनियम दहेज निषेध अधिकारी को नियुक्ति का भी प्रबंध करता है, उसके अधिकार क्षेत्र और उसके कर्तव्य का निर्धारण करता है।
- (5) जहाँ महिला की मृत्यु जलने या शारीरिक चोटों से होती है या सामान्य अवस्था के विपरित होती है। उसके विवाह के 7 वर्षों के भीतर मृत्यु को दहेज मृत्यु माना जाएगा।

दहेज प्रथा को समाप्त करने के उपाय

- (1) स्त्री शिक्षा
- (2) महिला सशक्तीकरण
- (3) महिला राजनीतिक सहभागिता
- (4) जीवन साथी चुनाव में स्वतंत्रता
- (5) प्रेम विवाह
- (6) अन्तर्जातीय विवाह को बढ़ावा देना
- (7) युवाओं को प्रेरित किया जाय
- (8) दहेज विरोधी कानून को सख्ती से लागू किया जाए।
- (9) प्रचार प्रसार एवं जागरूकता अभियान चलाया जाय।

दिल्ली के एक मुकदमें में (लक्ष्मण कुमार बनाम दिल्ली प्रशासन) माननीय उच्च न्यायालय ने निर्देश दिया की महिलाओं के पास एक बार आर्थिक स्वतंत्रता आ जाये तो दहेज की बुराई अपनी प्राकृतिक मौत मर जाएगी। शिक्षा के बिना आर्थिक स्वतंत्रता प्राप्त नहीं की जा सकती है। शिक्षा की वजह से ही पश्चिमी देशों की महिलाएँ आर्थिक रूप से स्वतंत्र हैं।

दहेज प्रचलन समाज का कोढ़ है जो भीतर से समाज को खोखला बनाये जा रहा है। दहेज की माँग के कारण कितने ही परिवार की आर्थिक स्थिति चरमरा जाती है, पारिवारिक सुख-शांति छिन्न-भिन्न हो जाती है, किन्तु सारे परिवार को मुजरिम बना देना, उम्रदराज महिलाओं, बुर्जुगों, युवा लड़कियों, गोद में बच्चे के लिए माँ को जेल की चाहरदिवारी के अंदर कुछ दिन भी रहना उनके तथा उनके परिवार को तोड़ कर रख देता है।

निष्कर्ष

उपर्युक्त तथ्यों के अवलोकनोपरांत हम कह सकते हैं कि प्राचीन समय में यह रिवाज था कि विवाह के समय दुल्हे एवं उसके परिवार को उपहार दिए जाते थे। दुर्भाग्यवश धीरे-धीरे लड़के या उसके परिवार द्वारा अधिकार रूप में इस प्रकार का उपहार मांगने की एक नयी प्रथा का विकास हुआ। शायद ही ऐसा कोई दिन हो जब सामाचारपत्रों में दहेज उत्पीड़न या दहेज हत्या का कोई मामला प्रकाश में नहीं आता हो। प्रतिवर्ष 15000 से ज्यादा औरतें दहेज के नाम पर सतायी जाती हैं और 6 से 7 हजार औरतें प्रत्येक साल दहेज की हत्याओं की शिकार बनायी जाती हैं। जाहिर है कि ये सिर्फ वही हैं जिन्होंने पुलिस थाने तक जाने की हिम्मत जुटा पायी। जब तक समाज के अन्दर दहेज प्रचलन के विरुद्ध एक सशक्त आंदोलन नहीं चलाया जायेगा, इस विनाशकारी प्रचलन का उन्मूलन नहीं हो पायेगा। गाँधी जी ने कानून के माध्यम से नहीं बल्कि छुआ-छूत या अछूतो द्वारा की समस्या आदि को आंदोलन के जरिये ही जीतने में सफलता प्राप्त की। अभी तक इस बात की समीक्षा नहीं हुई है कि दहेज विरोधी कानूनों का क्या असर हुआ है। देखने में तो ऐसा आ रहा है कि दहेज लेने वालों की संख्या बढ़ती ही जा रही है। दहेज निषेध अधिनियम के तहत परिवार के सदस्यों को विशेषकर महिला सदस्यों को भयावह परिस्थितियों का सामना करना पड़ता है। धारा 304 बी0 तथा 113 बी0 के अन्तर्गत अनुशंसा को पति तथा उसकाने वाले सदस्य तक ही सीमित रखना चाहिए। पूरे परिवार को दोषी ठहराना उचित नहीं है।

संदर्भ ग्रंथ सूची

- (1) दहेज से संबंधित नियम, प्रीमियर पब्लिशिंग कम्पनी इलाहाबाद - आर0 दयाल।
- (2) Crime against women - Ram Ahuja.
- (3) Violence in the family - M.E. Wolfgang.
- (4) महिला उत्पीड़न - दहेज प्रताड़ना तथा दहेज हत्या - कान्ता भाटी।
- (5) भारतीय समाज में नारी - पी0 शर्मा।
- (6) महिला जाग्रति और कानून - पी0 एन0 नाटाणी।
- (7) दहेज फिर कटघरे में, आलेख हिन्दुस्तान हिन्दी दैनिक 18 मई 2005 ।
- (8) दहेज निरोधक अधिनियम 1961 (1986), यूनिवर्सल लॉ पब्लिशिंग कम्पनी, नई दिल्ली, 2002।
- (9) भारतीय दंड संहिता, 1860 प्रोफेशनल बुक पब्लिशर्स, नई दिल्ली, 2006 ।
- (10) योजना, कुरुक्षेत्र एवं समाज कल्याण मासिक पत्रिकाएँ ।

Position of Women in Ancient India

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Hindu Family Dharma

Hindu value system placed very high degree of importance to morality where a woman does not accept the seed from anyone other than her husband. We are talking of normal circumstances of life. We speak of rules not exceptions!

Family Structure and Allocation of Powers and Responsibilities: Each family would have a head known as Karta whose decision would be final in case of family disputes and disagreements. This authority would be vested in the Karta with the responsibility to be just and fair to all in the family, and not to base crucial decisions on personal preferences. In all his visible judgments and decisions, he would be expected to demonstrate justice and fairness.

Children of the family would grow up 'learning to value' these qualities of justice and fairness. This process of living through just and fair dealings, would inculcate those qualities in them, through the course of their growing up process.

This was a living reality of Hindu social life.

This was a living reality of Hindu social life or else, different visitors from different nations over different centuries would not have mentioned so consistently of this quality among Hindus. Now, it is quite true that during the two thousand years which precede the time of Mahmud of Ghazni, Bhaarat Varsh has had but few foreign visitors, and few foreign critics; still it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Bhartiyas (*Hindus), regard for truth and justice should always be mentioned first. Max Muller, p 50

Hindu Joint Family Structure of Earlier Times and its Strengths:

Returning to the Hindu family structure of earlier days, Karta would normally be the able-bodied able-minded eldest male member of the family. Position of authority and responsibility would be distributed in a hierarchical manner in the sense that elder the member greater the authority coupled with greater responsibility. Younger members would be groomed on the same

pattern to learn to assume the authority as well as discharge corresponding responsibility, as they would grow up in the hierarchy.

The respect for the elders would be an unwritten law, and it would be expected of all to observe it without any reservation. With that elders would have the equal amount of responsibility to stay worthy of such respect by their thoughts and actions. This would be the balancing factor for maintaining necessary equilibrium in the family.

Adult male members of the family would have the responsibility of earning for the family to meet its needs, and to provide shelter and protection to the female members and children of the family. Female members would have the responsibility of taking care of the in-house needs of male members of family, and raising the kids in line with the culture and traditions of the family. Elder female members of the family would have the responsibility of grooming up the younger female members of the family in the desired direction.

Each new generation would learn the family values from their mothers and grandmothers, and in this manner the female members of the family would play the crucial role through the formative years of growing children. Spirituality would be an essential part of the family values, and women folk would be the custodian and deliverer of these values to each next generation through their growing up process.

Single spouse system and fidelity would be the norm. Exceptions would be found in the context of political marriages where a king would offer his daughter to another king and thus, the two ruling families would unite and not be threat to each other. Such marriages would primarily be conducted for maintaining power-balance and political equilibrium. These would be exceptions not rule, and we have references to many kings having only one wife.

How Hindu family structure changed so drastically that now we hardly see any evidence of our earlier system.

The whole system, however, changed after brutal onslaught of Islam and its direct interference in Hindu way of family life through forced conversions and forced marriages of Hindu girls and Hindu women into Muslim powerful families. This is when family values started deteriorating substantially though it did preserve a lot of it, as we can see from the testimonies of Sir Thomas Munro as presented below, even after thousand years of inhumane oppression that Max Muller called an inferno and wondered "how any nation could have survived such an inferno without being turned into

devils themselves." If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people-then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and Bhaarat Varsh, I am convinced that England will gain by the import cargo. Sir Thomas Munro, quoted in Mill's History, vol. i. p. 371, re-quoted by Max Muller, p 57 p 231

The True Culprits have remained unidentified all along. There was so much of beauty left even until early 19th century that the eminent Governor of the then Madras Presidency wrote: If civilization is to become an article of trade between England and Bhaarat Varsh, I am convinced that England will gain by the import cargo.

This would mean that real downfall has occurred during past 170 years. All factors remaining constant the only variable has been Christian English education system forcibly imposed on the Hindus by systematic elimination of ancient Hindu education system [documentary evidence in Hidden face of Christianity]. Hindu Family Values were totally transformed by the Christian English Education system, which was predominantly guided by the values propagated by Jesus Christ in the Christian Bible.

Oxford Dictionary p 1249, p 792, p 1143 New Testament is the second part of the Christian Bible; Gospel is the record of Christ's life and teachings in the first four books of the New Testament; St. Matthew was an Apostle, and the author of the first Gospel; p 1099 St. Luke was an evangelist, and the author of the third Gospel; p 1928, p 77 St. Thomas was an Apostle; Each of the twelve chief disciples of Jesus Christ is an Apostle. Christian Bible New Testament Matthew 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law. 10:36 And a man's foe shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me. 12: 30 He that is not with me is against me.

Christian Bible New Testament Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother

against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Gospel of Thomas 16 Jesus said: Perhaps men think that I came to cast peace on the world; and they do not know that I came to cast division upon earth, fire, sword, war. For five will be in a house; there will be three against two and two against three, the father against the son and the son against the father. And they will stand because they are single ones. 56 Jesus said: He who will not hate his father and his mother cannot be my disciple. And he who will not hate his brothers and sisters, and carry his cross as I have, will not become worthy of me. To understand Jesus's agenda, as documented in the pages of Christian Bible, you may want to study Christianity in a different Light. Christian missionary educators taught the Hindus for past six generations and media experts created the image in the minds of the Hindus that ancient Hindu Joint Family structure was essentially an evil social structure. This paved the way for promoting Split Family structure which has now been refined to such levels that gradually Single Parent system is becoming the norm in the Christian World that we mistakenly identify as Western world, and aping them faithfully we too are rapidly following their footsteps.

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The Economic and Political Aspect of Swadeshi Movement

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Educated liberal Muslims who came forward and tendered support to the anti-partition agitation and the Swadeshi Movement. Though their number was insignificant, yet their role added a new dimension in the thought process of the Muslims. This broad-minded group supported the Indian National Congress and opposed the partition. The most prominent among this section of the Muslims was Khwaza Atiqullah. At the Calcutta session of the Congress (1906), he moved a resolution denouncing the partition of Bengal. Abdul Rasul, Khan Bahadur Muhammad Yusuf (a pleader and a member of the Management Committee of the Central National Muhamedan Association), Mujibur Rahman, AH Abdul Halim Ghaznavi, Ismail Hossain Shiraji, Muhammad Gholam Hossain (a writer and a promoter of Hindu-Muslim unity), Maulvi Liaqat Hussain (a liberal Muslim who vehemently opposed the 'Divide and Rule' policy of the British), Syed Hafizur Rahman Chowdhury of Bogra and Abul Kasem of Burdwan inspired Muslims to join the anti-Partition agitation. There were even a few Muslim preachers of Swadeshi ideas, like Din Muhammad of Mymensingh and Abdul Gaffar of Chittagong. It needs to be mentioned that some of the liberal nationalist Muslims like AH Ghaznavi and Khan Bahadur Muhammad Yusuf supported the Swadeshi Movement but not the Boycott agitation.

A section of the Muslim press tried to promote harmonious relations between the Hindus and the Muslims. Ak Fazlul Huq and Nibaran Chandra Das preached non-communal ideas through their weekly *Balaka* (1901, Barisal) and monthly *Bharat Suhrd* (1901, Barisal). Only a small section of Muslim intellectuals could rise above their sectarian outlook and join with the Congress in the anti-partition agitation and constitutional politics. The general trend of thoughts in the Muslim minds was in favour of partition. The All India Muslim League, founded in 1906, supported the partition. In the meeting of the Imperial Council in 1910 Shamsul Huda of Bengal and Mazhar-ul-Huq from Bihar spoke in favour of the partition. The traditional and reformist Muslim groups—the Faraizi, Wahabi and Taiyuni—supported the partition. Consequently an orthodox trend was visible in the political attitude of the Muslims.

The Bengali Muslim press in general lent support to the partition. The Islam Pracharak described Swadeshi as a Hindu movement and expressed grave concern saying that it would bring hardship to the common people. The Muslim intelligentsia in general felt concerned about the suffering of their co-religionists caused by it. They particularly disliked the movement as it was tied to the anti-partition agitation. Reputed litterateurs like Mir Mosharraf Hossain were virulent critics of the Swadeshi Movement. The greater body of Muslims at all levels remained opposed to the Swadeshi Movement since it was used as a weapon against the partition and a religious tone was added to it.

The economic aspect of the movement was partly responsible for encouraging separatist forces within the Muslim society. The superiority of the Hindus in the sphere of trade and industry alarmed the Muslims. Fear of socioeconomic domination by the Hindus made them alert to safeguard their own interests. These apprehensions brought about a rift in Hindu-Muslims relations. In order to avoid economic exploitation by the Hindus, some wealthy Muslim entrepreneurs came forward to launch new commercial ventures. One good attempt was the founding of steamer companies operating between Chittagong and Rangoon in 1906. In the context of the partition the pattern of the land system in Bengal played a major role to influence the Muslim mind. The absentee Hindu zamindars made no attempt to improve the lot of the raiyats who were mostly Muslims. The agrarian disputes (between landlords and tenants) already in existence in the province also appeared to take a communal colour. It was alleged that the Hindu landlords had been attempting to enforce Swadeshi ideas on the tenants and induce them to join the anti-partition movement.

In 1906, the Muslims organised an Islamic conference at Keraniganj in Dhaka as a move to emphasise their separate identity as a community. The Swadeshi Movement with its Hindu religious flavour fomented aggressive reaction from the other community. A red pamphlet of a highly inflammatory nature was circulated among the Muslim masses of Eastern Bengal and Assam urging them completely to dissociate from the Hindus. It was published under the auspices of the Anjuman-I-Mufidul Islam under the editorship of a certain Ibrahim Khan. Moreover, such irritating moves as the adoption of the Bande Mataram as the song of inspiration or introduction of the cult of Shivaji as a national hero, and reports of communal violence alienated the Muslims. One inevitable result of such preaching was the riot that broke out at Comilla in March 1907, followed by similar riots in Jamalpur in April of that year. These communal disturbances became a familiar feature in Eastern Bengal and Assam and followed a pattern that

was repeated elsewhere. The 1907 riots represent a watershed in the history of modern Bengal. While Hindu-Muslims relations deteriorated, political changes of great magnitude were taking place in the Government of India's policies, and simultaneously in the relations of Bengali Muslim leaders with their non-Bengali counterparts. Both developments had major repercussions on communal relations in eastern Bengal. The decision to introduce constitutional reforms culminating in the Morley-Minto reforms of 1909 introducing separate representation for the Muslims marked a turning point in Hindu-Muslim relations.

The early administrators of the new province from the lieutenant governor down to the junior-most officials in general were enthusiastic in carrying out the development works. Bampfylde Fuller was accused by the anti-Partition movement leaders as being extremely partial to Muslims. He, because of a difference with the Government of India, resigned in August 1906. His resignation and its prompt acceptance were considered by the Muslims to be a solid political victory for the Hindus. The general Muslim feeling was that in yielding to the pressure of the anti-Partition agitators the government had revealed its weakness and had overlooked the loyal adherence of the Muslims to the government. Consequently, the antagonism between the Hindus and Muslims became very acute in the new province. The Muslim leaders, now more conscious of their separate communal identity, directed their attention in uniting the different sections of their community to the creation of a counter movement against that of the Hindus. They keenly felt the need for unity and believed that the Hindu agitation against the Partition was in fact a communal movement and as such a threat to the Muslims as a separate community. They decided to faithfully follow the directions of leaders like Salimullah and Nawab Ali Chowdhury and formed organisations like the Mohammedan Provincial Union.

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The Demand for National Education in British India

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The Swadeshi Movement also advocated a movement for India's cultural autarchy which took shape in the National Council of Education or the N.C.E. which was something like a National University established by the greatest men of our country on 11 March, 1906. The demand for National Education with its revolutionary contents became an integral part of the Swadeshi Movement. Its supreme objective was the establishment of a three-dimensional system of education-literary, scientific and technical combined-conducted on national lines and under national control for the realization of the national destiny.

Under the National Council of Education was set up in Calcutta the Bengal National College and School (Aug, 1906) with Aurobindo Ghosh as the Principal and Satis Mukherjee as the Superintendent. Vernacular was adopted as the medium of instruction from the lowest to the highest stages, while English was retained as a compulsory second language as an instrument of world culture. Provisions were made for the study of Hindi and Marathi languages as well as Sanskrit, Pali and Persian as sources for the firsthand historical researches. Arrangement was also made for the study of French and German as aids to the study of modern science and philosophy as well as European methods in the study of Indian culture. Systematic provisions were made not only for technical education, but also for the study of physical, natural or positive sciences along with liberal arts, culture and humanism.

Research into ancient Indian history, philosophy, economics, politics, arts and sciences was also encouraged. These disciplines constituted a revolutionary ideology for Young Bengal of 1905-06. And the whole of it was conceived as a grand project for moral and spiritual resurgence of the country. 'The return to ourselves', observed Aurobindo in 1908, 'is the cardinal feature of the national movement. It is national not only in the sense of political self-assertion against the domination of foreigners, but in the sense of a return upon our old national individuality'.

The influence of the National Council outstripped the limits of Bengal and forged ahead in Bombay and Madras Presidencies

and the province of Berar. Outside Bengal, B.G. Tilak and Lajpat Rai were the most outstanding advocates of National Education. To condemn the educational ideas of the N.C.E. as based on a 'decaying and corrupt metaphysics' or 'on the basis of the most antiquated religion and religious superstitions', as Rajani Palme Dutt and Jawaharlal Nehru would have us believe, is entirely misleading. Judged by the standard of the times, the educational planning of the National Council, far from being conservative or reactionary, marked a revolutionary leap forward in the march of the Indian nation. Its chief advocates repeatedly stressed that foreign things and models India must accept, but not as a whole and undigested, not by selling herself off to the powers that be, but by retaining her individuality as a nation. Paradharna Bhayabaha-so runs the ancient warning of the Gita. It is equally valid for today, tomorrow and day after tomorrow.

Let us now turn our attention to the second aspect of the question, viz. the consideration of the deeper import and character of the Swadeshi Movement in our national life. There was an unparalleled outburst of Bengali genius and creativity in every walk of life. The Swadeshi Movement helped Bengal leap forward miles ahead by a single bound.

The upheaval of 1905 not revivalist and reactionary Many scholars and writers have often complained that with the march of time the national upheaval of 1905 assumed a religious and reactionary character. In support of their contention they point to the repeated appeal made by the popular leaders in those days to the religious sentiment of the masses through their writings and speeches, by the annual celebration of the Shivaji Festival, by the frequent reference which the great leaders, including Aurobindo Ghose, made to the Gita, the Mahabharata and such other Hindu classics, as well as by the constant use of the slogan *Bande Mataram* supposed to signify the worship of the goddess Kali. Valentine Chirol states in his *India Old and New* (London, 1921) observes: 'The old invocation to the goddess Kali, '*Bande Mataram*,' or 'Hail to the Mother', acquired a new significance and came to be used as the political war-cry of Indian Nationalism.' And on the basis of these alleged religious tendencies he has drawn the conclusion that the spirit of Hindu revivalism-revivalism of Hindu orthodoxy and social conservatism-that ultimately alienated the Muslims from the general movement.

Chirol's views on this point are more or less representative of the Anglo-Indian or official views on the subject. In subsequent times this notion found wide currency in this country and beyond and became the stock argument of the critics of the Congress movement. But a close scrutiny of facts will hardly warrant such a

conclusion. In the first place, we should remember that a revivalist movement does not necessarily mean a reactionary movement. As Prof. Hiren Mukerjee has correctly observed in course of his speech at the world famous Deutsche Akademie of Germany (1967), that a revivalist movement may have progressive as well as regressive aspects. The so-called Hindu revivalist movement in our country since the seventies and eighties of the 19th century was not an all-out conservative or reactionary movement. Even its greatest protagonist, Dayananda Saraswati, the founder of the Arya Samaj, did not aspire after a complete return to the Vedic status quo. When he said, 'Back to the Vedas', he simply meant 'Forward with the Vedas'. He did not condemn modern science and knowledge. What he mainly sought to effect was the careful preservation of what was best in Hindu thought and tradition, emancipating the minds of his countrymen from the hypnotic influence of Christian civilization whose rank exponents in those days constantly made arrogant claims to superiority.

He cried halt to this dehumanizing tendency then powerfully working in the country and restored the self-confidence which the nation had lost as a result of long political and economic emasculation. With Dayananda Hinduism was reborn as an 'aggressive' and dynamic religion and the old apologetic attitude of the Brahma Samaj vis-a-vis Christianity was now changed into one of boldness and robust optimism. Swami Vivekananda's manly stand in the matter deserves serious consideration. This moral and mental re-awakening of the Indians with the restoration of their ancient source of power became the prelude to an all-round national resurgence at the dawn of the 20th century, to which Swamiji's contributions were very vital and powerful. It is sheer folly to think that the desire for revivalism necessarily means an invitation to conservative and life-degenerating process. Would anybody dare call the Italian Renaissance of the 15th century a conservative and reactionary movement on account of its passionate cry and adoration for the Classical treasures of ancient Greece and ancient Rome?

Secondly, we should bear in mind that a mere association of religious sentiment with political movement does not necessarily suggest a conservative or reactionary trend just as the conduct of a political movement on a purely non-religious basis does not always imply a progressive or radical tendency. A movement of great dimensions, particularly a people's movement, is always a complex phenomenon, made up of pluralistic strands, partly conservative or reactionary, partly liberal or reformistic, and partly radical or revolutionary. The nature of a movement has to be judged not on the basis whether it has in it a religious tinge or not, but more

appropriately on the basis of its predominant tendency. The primary or predominant trend of the Swadeshi Movement of 1905 was, beyond the shadow of a doubt, political. The redress of the burning political question of the day, the annulment of Bengal Partition, accompanied by the rising clamour for Swaraj or complete independence for India by means of an organized passive resistance to alien despotism, or by other methods if necessary, was central to the Swadeshi Movement. The introduction of religious idealism into the scene, the frequent tendency to appeal to the glories and exploits of ancient and medieval India was not so much the outcome of social conservatism or religious orthodoxy as part of political strategy, designed to intensify and popularize the movement by linking it with the historic traditions of the soil. Tilak was the first great leader of Indian thought who strove to Indianize the Congress politics in the nineties of the 19th century, and he was the political Extremist of the day. What was begun first by him in Maharashtra found a greater fulfilment in the Swadeshi days.

The intermingling of religious passion with political idealism did not detract from the progressive and political character of the movement; it simply lent a new momentum and driving force to the awakened feelings of patriotism and thus transformed the Anti-Partition agitation into vigorous channels. Thirdly, we should remember that the participation of the orthodox classes of society (like the landed aristocracy and the priestly order) did not render the national movement of 1905 an orthodox or conservative agitation; it simply expressed the deeper truth that even these orthodox classes could not escape the impact of the New Spirit then working in the country.

Fourthly, the top-ranking leaders of the Swadeshi Movement (like Bal Gangadhar Tilak, Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghose) did never allow the subordination of politics to religion. The I.B. Records, West Bengal, repeatedly assert that Aurobindo Ghose 'first conceived the idea of training missionaries to be sent forth in Sannyasi garb to all ends of India to preach the new religion, which was the worship of the motherland'.

In his speeches and journalistic propagandism of those days, the political trend is too palpable to be ignored even by the casual observers. His editorial articles in the *Bande Mataram*, the greatest and most influential mouthpiece of the Extremists of the time, provide the best answer to the question. True, there was noticeable in his writings the frequent use of such expressions as Sri Krishna, Chaitanya, Kali and the Bhawani Mandir, but these expressions were very often used by him not in their ordinary and literal senses, but in a figurative way. Fifthly, it is a gross mistake to think that the cultural outlook of the Extremist leaders of the time was

conservative and reactionary. They did neither condemn modern science and technology nor did they ever seek to build up the national movement on a corrupt and outworn social system.

The cultural aspect of the Swadeshi Movement as embodied in the National Education Movement, was, far from being conservative or reactionary, a radical ideal and it breathed a revolutionary fire in those days in the realm of education and culture. The courses and curricula of the National Council of Education, Bengal, were far in advance: of what then existed or even now exist in the Indian universities.

Sixthly, Chitrol's interpretation of Bande Mataram is fundamentally fallacious. Bande Mataram was never invoked for the worship of the goddess Kali nor did this worship ever become 'the political warcry of Indian Nationalism'. The slogan meant the worship of the Mother, and the Mother was no other than the Motherland herself. This was a new conception of patriotism of which Bankim Chandra Chatterjee was the seer and prophet, and Aurobindo Ghose the high priest. Seventhly, when the Swadeshi Movement first began, both Hindus and Muslims joined it in very large numbers. At a later stage, however, the Muslims began to stand aloof from the Congress movement and even in opposition to it. Nawab Salimullah of Dacca, who was originally a staunch anti-partitionist, became before long the strongest supporter of Partition. He then dubbed the Congress a Hindu organization swayed by Hindu revivalist sentiment. And this later change in the attitude of the Muslims towards the Swadeshi Movement was not really due to the association of so-called Hindu revivalism, but fundamentally due to certain other forces, of which the British imperialist policy of divide and rule by working upon the religious sentiments of the Muslims may be counted as the foremost. Even when the Congress was all-too moderatist in outlook and constitution, when there was no introduction of the Shivaji Festival and the like in Indian political life, the National Congress came to be branded as a Hindu assembly and the Congress movement as a Hindu movement as early as the year 1886 (Vide the official Report of the Congress for 1886).

Sir Syed Ahmed Khan, the father of Muslim separatist politics and leader of Muslim opposition to the Congress, was at first a protagonist of 'one indivisible Indian nation' comprising both the Hindus and the Muslims as children of the same mother. But after his elevation to the Knighthood the sheet anchor of his policy became, under strong official influences, an opposition to the Hindus and close collaboration with the British. The members of the Aga Khan deputation to the Viceroy at Simla (1906) were the ideological successors of Syed Ahmed Khan, and advanced against

the Congress and the national movement the same line of criticism as adopted by their great predecessor about two decades earlier. Nawab Salimullah of Dacca was the most redoubtable champion of Muslim separatist politics during the Swadeshi days.

It is fair to admit in this connection that the Muslim bitterness in the matter of Boycott agitation was not entirely groundless. The constant cry of the anti-partitionists for Boycott of British goods and the use of Swadeshi articles 'even at a sacrifice' (the supply of which was certainly below the minimum level) estranged the general bulk of the poor Muslims of the New Province of Eastern Bengal and Assam from the Hindu-dominated Swadeshi Movement. This economic aspect of Muslim bitterness was closely noticed by Stuart Becker, the D.I.G. of the New Province, towards the end of 1906. But a historian must be careful to note at the same time that although a great bulk of the Muslim community withdrew from the Swadeshi Movement in 1906-07, yet numerous Muslims, particularly of the lower classes, still continued to pay their allegiance to the Swadeshi cause.

The Muslim peasants of Backergunje, in particular, under the leadership of Aswini Kumar Dutt continued to work for the national cause during the fateful years of 1906-07. Hence the total alienation of the Muslims from the Hindus in the national movement of 1905 was not a reality. The British journalist Nevinson in his memorable work, *The New Spirit in India* (1908), has recorded many startling news regarding Muslim role in the Swadeshi Movement.

It is worthwhile to observe that if any religion was preached at all by the Extremist political leaders of that time, it was the religion of patriotism of which Aurobindo Ghose was the greatest apostle. This new and invigorating ideal of Indian Nationalism was not based nor was ever intended to be based on rotten and decadent social ideas. It aimed at the liberation of India from alien subjection by whatever means the circumstances could suggest, and sought through India's liberation the salvation of humanity.

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Religion at Akbar's Court

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Of all the aspects of Akbar's life and reign, few have excited more interest than his attitude toward religion. There is every indication that he began his rule as a devout, orthodox Muslim. He said all the five prayers in the congregation, often recited the call for prayers, and occasionally swept out the palace mosque himself. He showed great respect for the two leading religious leaders at the court, Makhdum-ul-Mulk and Shaikh Abdul Nabi. Makhdum-ul-Mulk, who had been an important figure during the reign of the Surs, became even more powerful in the early days of Akbar. Shaikh Abdul Nabi, who was appointed *sadr-ul-sadur* in 1565, was given authority which no other holder of the office (the highest religious position in the realm) had ever enjoyed.

Akbar would go to his house to hear him expound the sayings of the Prophet, and he placed his heir, Prince Salim, under his tutorship. "For some time the Emperor had so great faith in him as a religious leader that he would bring him his shoes and place them before his feet."

Further indication of Akbar's orthodoxy and of his religious zeal was shown in his devotion to Khwaja Muinuddin, the great Chishti saint whose tomb at Ajmer was an object of veneration. He made his first pilgrimage to the tomb in 1565, and thereafter he went almost every year. If there was a perplexing problem or a particularly difficult expedition to undertake, he would make a special journey to pray at the tomb for guidance. He always entered Ajmer on foot, and in 1568 and 1570, in fulfilment of vows, walked the entire way from Agra to Ajmer.

It was probably devotion to Khwaja Muinuddin that was responsible for Akbar's interest in Shaikh Salim Chishti, a contemporary saint who lived at the site of what was to become Akbar's capital at Fathpur Sikri. It was there that he built the Ibadat Khana, the House of Worship, which he set apart for religious discussions. Every Friday after the congregational prayers, scholars, dervishes, theologians, and courtiers interested in religious affairs would assemble in the Ibadat Khana and discuss religious subjects in the royal presence.

The assemblies in the Ibadat Khana had been arranged by Akbar out of sincere religious zeal, but ultimately they were to drive him away from orthodoxy. This was partly the fault of those who attended the gatherings. At the very first session there were disputes on the question of precedence, and when these were resolved, a battle of wits started among the participants. Each tried to display his own scholarship and reveal the ignorance of the others. Questions were asked to belittle rivals, and soon the gatherings degenerated into religious squabbles. The two great theologians of the court, Makhdum-ul-Mulk and Shaikh Abdul Nabi, arrayed on opposite sides, attacked each other so mercilessly that Akbar lost confidence in both of them. His disillusionment extended to the orthodoxy they represented.

Of the two, Makhdum-ul-Mulk was a powerful jurist and had received the title of Shaikh-ul-Islam from Sher Shah Suri. He used his position for two main purposes: to persecute the unorthodox and to accumulate fabulous wealth. Badauni says that when he died, thirty million rupees in cash were found in his house, and several boxes containing gold blocks were buried in a false tomb.

Shaikh Abdul Nabi, although not personally accused of graft, is said to have had corrupt subordinates. He was a strict puritan, and his hostility toward music was one of the grounds on which his rival attacked him in the discussions in the House of Worship. The petty recriminations of the ulama disgusted the emperor, but probably a deeper cause for his break with them was an issue that is comparable in some ways to the conflict between the church and the state in medieval Europe.

The interpretation and application of Islamic law, which was the law of the state, was the responsibility of the ulama. Over against this, and certain to come in conflict with it, was Akbar's concentration of all ultimate authority in himself. Furthermore, with Akbar's organization of the empire on new lines, problems were arising which the old theologians were unable to comprehend, much less settle in a way acceptable to the emperor.

One such problem brought matters to a climax in 1577. A complaint was lodged before the emperor by the qazi of Mathura that a rich Brahman in his vicinity had forcibly taken possession of building material collected for the construction of a mosque and had used it for building a temple. "When the qazi had attempted to prevent him, he had, in presence of witnesses, opened his foul mouth to curse the Prophet, ... and had shown his contempt for Muslims in various other ways." The question of suitable punishment for the Brahman was discussed before the emperor,

but, perplexed by conflicting considerations, he gave no decision. The Brahman languished in prison for a long time. Ultimately Akbar left the matter to Shaikh Abdul Nabi, who had the offender executed.

This led to an outcry, with many courtiers like Abul Fazl expressing the view that although an offence had been committed, the extreme penalty of execution was not necessary. They based their opinion on a decree of the founder of the Hanafi school of Islamic law. Abdul Nabi's action was also severely criticized by the Hindu courtiers and by Akbar's Rajput wives.

Akbar was troubled not only by this incident but by the general legal position which gave so much power to the ulama that he was at their mercy on such vital issues. He explained his difficulties to Shaikh Mubarak, the father of Faizi and Abul Fazl, who had come to the court on business. The Shaikh, who was liberal minded and independent in his views, had suffered at the hands of Makhdum-ul-Mulk. He stated that according to Islamic law, if there was a difference of opinion between the jurists, the Muslim ruler had the authority and the right to choose any one view, his choice being decisive.

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Central Sati Act– An Analysis

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Maja Daruwala traces the history of sati legislation in India and analyses the Central Sati Prevention Act in this context

Four months after the Roop Kanwar incident at Deorala, the focus of attention shifted to the need for central legislation to stamp out the oppressive practice of Sati. Two rallies in Delhi, Rajasthan women activists, MP's in the State and at the Centre all called for stringent legislation against Sati. By 1 October, the Rajasthan Legislature had already promulgated an ordinance against Sati which is now a State Act passed by assembly and upheld by the Rajasthan High Court. By the new year, the Commission of Sati (Prevention), Act had passed through both houses with a minimum of debate or amendment.

The particular barbarism of consigning a vibrant life to the flames of a funeral pyre has always provoked the rulers of India to prevent this horror, despite the spurious sanctity that has come to be attached to the practice.

Historically, efforts to prevent Sati by formal means were extent even before the Mughal rulers came to power. Under the Delhi Sultanates (circa 1325) permission had to be sought prior to any Sati. In time this check against compulsion became a mere formality. In any case Hindu women from royal families continued to burn unchecked. Humayun tried, but withdrew a royal fiat against Sati. Akbar insisted that no woman could commit Sati without the specific permission of his Kotwals. They were instructed to delay the woman's decision for as long as possible. Pensions, gifts and rehabilitative help was offered to the potential Sati to wean her away from committing the Act. Children were strictly forbidden from the practice. The later Moghuls continued to put obstacles in the way but the practice carried on in the areas outside Agra. In their own sphere of influence the Portuguese, Dutch and French banned Sati but efforts to stamp out Sati were formalised only under Lord William Bentinck after 1829.

British Regulation

The British were by no means certain of their approach to the custom no matter how abhorrent they found it. Following Mughal example, for a while they tried to regulate it by requiring that it be

carried out in the presence of their officials and strictly according to custom.

Perhaps Bentinck was spurred on to Legislation by the unacceptable rise in Satis in his province, Bengal. In the 10 years between 1815 and 1825, the figure had doubled to 639 deaths by burning. He was certainly egged on by the constant entreaties of the missionaries and encouraged to action by the sea change being wrought amongst an influential section of Hindus led by Raja Ram Mohan Roy's Brahma Samaj.

Despite this, Bentinck approached the question with caution. He sent circulars to 58 of his administrators to discover whether the army would revolt, whether legislation was advisable and whether Hindu resistance could be contained. The consensus of opinion was that the army would pose no problem.

Finally, within 18 months of having assumed the governorship of Bengal, Lord William Bentinck passed the Sati Regulation, XVII of 1827 on 4 December. The regulation was clear, concise and unequivocal in its condemnation of Sati, declaring it illegal and punishable by the criminal courts. It made zamindars, petty land owners, local agents and officers in charge of revenue collection especially accountable for immediate communication to the officers of their nearest police station of any intended sacrifice of the nature described. In case of willful neglect the responsible officer was liable to a fine of Rs.200 or 6 months in jail for default.

Immediately on receiving intelligence that a sacrifice was to take place, the police daroga accompanied by others was to go to the spot and declare the gathering illegal, prevail upon the crowd to disperse, explain that any persistence was likely to make them all liable to a crime and if necessary prevent the Sati from taking place or go and inform the nearest magistrate of the names and addresses of all those present. If the sacrifice was over, a full and immediate inquiry had to be undertaken in the same way as for any unnatural death.

Most significantly the regulation eschewed any debate about voluntariness which has so much in the forefront of the Sati debate in 1987. Aiding and abetting a sacrifice whether voluntary or not was to deemed culpable homicide. Punishment was at the discretion of the court according to the nature and circumstances of the case. No justification was to be made that the victim desired to sacrificed. The death penalty was specially spelled out for any violence or compulsion or helping or assisting in burning of a widow while she laboured under a state of intoxication or stupefaction or because any other cause impeded her free will. In such cases the court was instructed to show no mercy.

Fundamental Opposition

Even before the regulation was out, some three hundred orthodox Hindus petitioned Lord Bentinck to stop the abolition. They pleaded that the practise of "self immolation", was not merely a sacred duty but a "privilege" of believers. Bentinck however would not relent.

The sequence of events that followed are and eerie precursor to the events after Roop Kanwars Sati in 1987. Orthodox Bengali Brahmins formed themselves into the Dharma Sabha, just as today we have the Dharam Raksha Samiti in Rajasthan. In all they collected more than Rs.30,000/-a huge sum in those days, to fight the Regulation all the way upto the highest court. By contrast Raja Ram Mohan Roy was given Rs.5000/-to assist the Government in their representations before the Privy Council in England. Both sides gathered petitions and pamphleteered extensively.

In 1832 the appeal was heard by the Privy Council. The petitioners argued that it went against the basic assurance given in George III Statute 37 whereby the Hindus were assured complete noninterference with their religion. The abolitionists argued that there was really no freedom of religion that could go beyond what was "compatible with the paramount claims of humanity and justice." Of 7 privy councillors, three finally voted against Bentinck's regulation but finally it was it was upheld.

With the last hurdle cleared, Madras and then Bombay followed suit with their own legislation banning Sati. Slowly local rulers who came under the yoke of the British also conceded legislation against Sati in conformity with the British regulations. The rulers of Jaipur banned it in 1846.

Indian Penal Code

The 1833 Charter to the East India Company empowered the government to make laws for British India with due respect for native custom and usage. T.B. Macaulay, brilliant academician and lawyer was given the brief of formulating a comprehensive criminal code of universal application through the entire subcontinent. He had no doubt in his mind that Sati was a barbarous practice which could brook no justification. But the administration of 1860 and the Law Commissioners who revised the first draft, were unnecessarily alive to the sensitivities of high caste brahmanical feeling and watered down the murder provisions in their relation to Sati by enacting exception 5 of section 300. Under this, a mitigation was provided for murder when "the person whose death is caused, being above the age of 18 years, suffers death or takes the risk of death with his own consent." Despite this concession under the IPC, taking of life is absolutely prohibited to everyone in

every circumstance. But Punishment varies depending on the nature and circumstances of the offense.

If on the facts, the ritualistic public burning or burying alive of a woman is shown to be involuntary, it is murder plain and simple (Section 300 IPC 1860). In the unlikely even that the woman was a willing participant, her death still amounts to culpable homicide (Section 299 or via exception 5 of Section 300) or at the very least to abetment to suicide (Section 306).

Even where a Sati is deemed to be a suicide i.e. voluntary self-killing, the presence of any intoxicant or anything which in fact inhibits free will makes the abettor as culpable as if he had helped murder the victim (section 305 IPC). The punishment for this is exactly the same as for murder.

Where the Sati is incomplete, a person helping to achieve it is caught by the attempt sections of the IPC. Depending again on the circumstances, the crime may be attempt to murder (section 307); attempt to culpable homicide not amounting to murder (Section 308); or abetment to suicide punishable with one year's imprisonment and attempt to commit suicide which is an offence for the woman as well.

Under the present IPC no one who abets a Sati should escape the consequences of his acts. Abetment can take the form of instigation, conspiracy to do an act or make an illegal omission, intentional aiding, or willful misrepresentation or willful concealment (Section 107). Again depending on the facts, the aider could be abetting murder, culpable homicide. From all the above it is clear that there are enough and more laws on the statute books to punish those guilty of making any human sacrifice including widow burning.

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Impact of Bengal Renaissance in Freedom Struggle of India

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The Bengal Renaissance refers to a social reform movement during the nineteenth and early twentieth centuries in the region of Bengal during the period of British rule. The Bengal renaissance can be said to have started with Raja Ram Mohan Roy (1775-1833) and ended with Rabindranath Tagore (1861-1941), although there have been many stalwarts thereafter embodying particular aspects of the unique intellectual and creative output. Nineteenth century Bengal was a unique blend of religious and social reformers, scholars, literary giants, journalists, patriotic orators and scientists, all merging to form the image of a renaissance, and marked the transition from the 'medieval' to the 'modern'.

Background

During this period, Bengal witnessed an intellectual awakening that is in some way similar to the Renaissance in Europe during the 16th century, although Europeans of that age were not confronted with the challenge and influence of alien colonialism. This movement questioned existing orthodoxies, particularly with respect to women, marriage, the dowry system, the caste system, and religion. One of the earliest social movements that emerged during this time was the Young Bengal movement, that espoused rationalism and atheism as the common denominators of civil conduct among upper caste educated Hindus.

The parallel socio-religious movement, the Brahmo Samaj, developed during this time period and counted many of the leaders of the Bengal Renaissance among its followers. In the earlier years the Brahmo Samaj, like the rest of society, could not however, conceptualize, in that feudal-colonial era, a free India as it was influenced by the European Enlightenment (and its bearers in India, the British Raj) although it traced its intellectual roots to the Upanishads. Their version of Hinduism, or rather Universal Religion (similar to that of Ramakrishna), although devoid of practices like sati and polygamy that had crept into the social aspects of Hindu life, was ultimately a rigid impersonal monotheistic faith, which actually was quite distinct from the pluralistic and

multifaceted nature of the way the Hindu religion was practiced. Future leaders like Keshub Chunder Sen were as much devotees of Christ, as they were of Brahma, Krishna or the Buddha. It has been argued by some scholars that the Brahma Samaj movement never gained the support of the masses and remained restricted to the elite, although Hindu society has accepted most of the social reform programmes of the Brahma Samaj. It must also be acknowledged that many of the later Brahmos were also leaders of the freedom movement.

The renaissance period after the Indian Rebellion of 1857 saw a magnificent outburst of Bengali literature. While Ram Mohan Roy and Ishwar Chandra Vidyasagar were the pioneers, others like Bankim Chandra Chatterjee widened it and built upon it. The first significant nationalist detour to the Bengal Renaissance was given by the brilliant writings of Bankim Chandra Chatterjee. Later writers of the period who introduced broad discussion of social problems and more colloquial forms of Bengali into mainstream literature included the great Saratchandra Chatterjee.

The Tagore family, including Rabindranath Tagore, were leaders of this period and had a particular interest in educational reform. Their contribution to the Bengal Renaissance was multifaceted. Indeed, Tagore's 1901 Bengali novella, *Nastanirh* was written as a critique of men who professed to follow the ideals of the Renaissance, but failed to do so within their own families. In many ways Rabindranath Tagore's writings (especially poems and songs) can be seen as imbued with the spirit of the Upanishads. His works repeatedly allude to Upanishadic ideas regarding soul, liberation, transmigration and — perhaps most essentially — about a spirit that imbues all creation not unlike the Upanishadic Brahman. Tagore's English translation of a set of poems titled the *Gitanjali* won him the Nobel Prize for Literature in 1913. He was the first Asian to win this award. That was the only example at the time but the contribution of the Tagore family is enormous.

Comparison with European Renaissance

The word "renaissance" in European history meant "rebirth" and was used in the context of the revival of the Graeco-Roman learning in the fifteenth and sixteenth centuries after the long winter of the dark medieval period. A serious comparison was started by the dramatis personae of the Bengal renaissance like Keshub Chunder Sen, Bipin Chandra Pal and M. N. Roy. For about a century, Bengal's conscious awareness and the changing modern world was more developed and ahead of the rest of India. The role played by Bengal in the modern awakening of India is thus comparable to the position occupied by Italy in the European renaissance. Very

much like the Italian Renaissance, it was not a mass movement; but instead restricted to the upper classes. Though the Bengal Renaissance was the “culmination of the process of emergence of the cultural characteristics of the Bengali people that had started in the age of Hussein Shah, it remained predominantly Hindu and only partially Muslim.” There were, nevertheless, examples of Muslim intellectuals such as Saiyed Amir Ali, Mosharraf Hussain, Sake Dean Mahomed, Kazi Nazrul Islam, and Roquia Sakhawat Hussain. Some scholars in Bangladesh, now hold Bengal Renaissance in a different light. As Professor Muin-ud-Din Ahmad Khan of the department of Islamic History and Culture of Chittagong University, observes:

During nineteenth century A.D., Bengal produced a galaxy of reform movements among the Hindus as well Muslims... the Islamic reform movements such as Faraizi, Tariquah-i-Muhhamadiyah, and Taaiyni and Ahl-i-Hadith, occupied a conspicuous position amongst them. These Islamic movements were revivalist in character... these Islamic movements were born of the circumstances, which had also given birth to the contemporary Hindu reform movements such as Brahma Samaj and Arya Samaj, which thrived in Bengal side by side with them... Raja Ram Mohan Roy's movement is generally regarded as 'Renaissance movement'. It is called by some as 'Hindu Renaissance' and by others as 'Bengali Renaissance' movement. It should nevertheless be observed that compared with the European 'Renaissance model', it was a Renaissance with a difference, especially, deeply inlaid by a revivalist make-up of pristine Hindu or Aryan religious spirit... Raja Ram Mohan Roy's Renaissance aimed at resuscitating the pristine Aryan spirit, 'Unitarianism of God', with the help of modern Western rationalist spirit."

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Labour and Peasant Movements in British India

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The First Factories Act

In 1875, the first committee appointed to inquire into the conditions of factory work favoured legal restriction in the form of factory laws. The first Factories Act was adopted in 1881. The Factory Commission was appointed in 1885. The researcher takes only one instance, the statement of a witness to the same commission on the ginning and processing factories of Khandesh: "The same set of hands, men and women, worked continuously day and night for eight consecutive days. Those who went away for the night returned at three in the morning to make sure of being in time when the doors opened at 4 a.m., and for 18 hours' work, from 4 a.m. to 10 p.m., three or four annas was the wage. When the hands are absolutely tired out new hands are entertained. Those working these excessive hours frequently died." There was another Factories Act in 1891, and a Royal Commission on Labour was appointed in 1892. Restrictions on hours of work and on the employment of women were the chief gains of these investigations and legislation.

Peasant Movement

Peasant movement is a social movement involved with the agricultural policy. Peasants movement have a long history that can be traced to the numerous peasant uprisings that occurred in various regions of the world throughout human history. Early peasant movements were usually the result of stresses in the feudal and semi feudal societies, and resulted in violent uprisings. More recent movements, fitting the definitions of social movements, are usually much less violent, and their demands are centred around better prices for agricultural produce, better wages and working conditions for the agricultural labourers, and increasing the agricultural production.

The Kisan Sabha movement started in Bihar under the leadership of Swami Sahajanand Saraswati who had formed in 1929 the Bihar Provincial Kisan Sabha (BPKS) in order to mobilise peasant grievances against the zamindari attacks on their occupancy rights. Gradually the peasant movement intensified and spread across the rest of India. All these radical developments on the

peasant front culminated in the formation of the All India Kisan Sabha (AIKS) at the Lucknow session of the Indian National Congress in April 1936 with Swami Sahajanand Saraswati elected as its first President. D. D. Kosambi and R.S. Sharma, together with Daniel Thorner, brought peasants into the study of Indian history for the first time." Anthony Pereira, a political scientist, has defined a peasant movement as a "social movement made up of peasants (small landholders or fram workers on large farms), usually inspired by the goal of improving the situation of peasants in a nation or territory".

Peasant Movements by Country or Region

India: Peasant movement in India arose during the British colonial period, when economic policies resulted in the ruin of traditional handicrafts leading, change of ownership and overcrowding of land, and massive debt and impoverishment of peasantry. This led to peasant uprisings during the colonial period, and development of peasant movements in the post-colonial period.

Fifty Years of Organised Peasant Movement

Today, the Kisan Sabha is the biggest organisation of the peasantry with 8.4 million members, and if the membership of the All India Agricultural Workers Union is also included, the figure goes up to 9.5 million. Not a day passes without some struggle or movement being conducted somewhere in India. In many areas of the country the Kisan Sabha symbolises the aspirations and hopes of the multitude of poor and the collective will of the peasantry. The organisation is growing everywhere, and more and more peasants are joining it and taking part in its activities and struggle.

Fifty years ago, when it was founded in a Conference in Lucknow, the AIKS was a small organisation, and very few people heard about its formation. During these intervening years many heroic battles have been fought and won. The battles which were lost, also left their imprint on the organisation. Thus a great deal of blood has been shed, and many martyrs have given their lives fighting for the democratic rights of the peasants. Many comrades have sacrificed the better part of their youth in the underground or prison.

The entire history of the past fifty years has been a long history of severe repression against the organisation and its workers. But none of the sacrifices have gone waste. Each ounce of blood, energy and time given has strengthened the body and the soul of the organisation. The Kisan Sabha which we see today, with its large membership and an elaborate network of units reaching down to the village level, is a product of this history. It was founded to play a distinct role in the history of the country. For an assessment of

the role played by the organised peasant movement in the last fifty years under the leadership of the Communists, it is essential to understand the actions of the peasantry, first under the feudal leadership and the later under the leadership of the bourgeoisie, and the class limitations imposed on the peasant movements by these leadership.

Peasant Struggles in Nineteenth Century

Though the AIKS was formally established on April 13, 1936, it had not been built in a day. The peasant movements in different parts of the country had existed for the past century. Many of the peasant struggles fought in those days were spontaneous in character, lacked proper direction and in many cases were badly organised. Still they played a role in raising the consciousness of the peasantry to fight against oppression and in defence of their rights. The first half of the nineteenth century witnessed uninterrupted anti-colonial activity on the part of the peasantry, and tribesmen led by feudal lords who had lost their privileges. The feudal lords in the Northern *Sarkars* had been strongly resisting British domination ever since the beginning of the nineteenth century. In 1807 the whole Delhi regime took up arms; in 1814 at Tuppen of Muneer (near Varanasi). Rajput peasants secured the abolition of the sale of land by public auction of a large village community to a stranger. In 1817 the peasants of Orissa led by local feudal lords, rose up in protest against the introduction of taxation of their rent free service lands. Poona district witnessed the uprising of the peasantry from 1826 to 1829 when the authorities were obliged to cede to them holding subject to low revenue charges.

In 1830-31 British troops were sent to suppress a peasant uprising in Bedsore district of Mysore State against the tax increase. In 1835-37 there was an uprising in Gumsur in Madras Presidency. In 1842 an uprising flared up in Sagar. In 1846-47 the peasants in Karnal rose up in revolt. In 1848 Rohillas in Nagpur took up arms. In 1844 in the Kolhapur and Santavadi State bordering Bombay Presidency, there was a large-scale revolt in protest against the British decisions increasing the land revenue to pay the princes' tribute. The peasants of Khandeth in Bombay Presidency rose up in protest against the land settlement which resulted in the increase of land tax. There were also innumerable uprisings of tribals in this period – of the Bhils in 1818-1831 and Kolis in 1824 in Bombay Presidency, unrest in Kutch in 1815 and 1832 and revolt in Kittur in 1824-1829. In 1820, there was an uprising of the Mers in Rajputana, and of the Hos tribe in Chote Nagpur in 1831-32. In 1846 the Khonds rose up in Orissa and 1855 witnessed the Santhal revolt in Bihar. There was also unrest in the Indian towns usually resulting from the introduction of new taxes, which generally took

the form of hartals. These heroic struggles culminated in the First War of Independence of 1857, when the leadership of the movement was taken up by Sepys. Explaining the significance of their rebellion Karl Marx wrote: "Before this there had been mutinies in the Indian Army, but the present revolt is distinguished by characteristic and fatal features. It is the first time that Sepoy regiments have murdered their European Officers: that Mussulmans and Hindus, renouncing their mutual antipathies, have combined against their common master; that disturbances beginnings with the Hindus, have actually ended in placing on the throne of Delhi a Mohammedan Emperor, That the mutiny has not been confined to a few localities and lastly, that the revolt in the Anglo-Indian army has coincided with a general disaffection exhibited against English supremacy on the part of the great Asiatic nations, the revolt of the Bengal army being, beyond doubt, intimately connected with the Persian and Chinese wars." The uprisings were confined to northern and central India. The peasants after driving out the local representative of the colonial administration set up armed detachments for their own defence and defended the village communal lands, which had been expropriated by the British conquerors. The population in the town played an active part in the uprising. They not only liberated a number of large cities like Aligarh, Bareilly, Lucknow, Kanpur and Allahabad but set up a government in each of them.

This popular uprising of 1857-59 was defeated for various reasons the most important being that although the fighting forces had consisted of peasants and artisans, they were led by the feudal nobility, who showed themselves incapable of leading the national liberation struggle. They could not evolve a united strategy and a united command. The centres of uprising which emerged spontaneously, acted independently of each other. Moreover, the feudal lords did not take any measure to alleviate the lot of the peasantry. When the British Government made concessions to the feudal lords, they dissociated themselves from the uprising. The Sepoy commanders were not able to wage a complex war.

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Significance of Rajput Architecture

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The infighting among the various nobles of the Delhi Sultanate has caused many kingdoms and provincial governors to assert their freedom. From this vacuum come the kingdoms of Vijayanagara, Golconda and Bijapur in the south. In the north, in Rajasthan and Gujarat, the proud fighting clans of the Rajputs too seize this opportunity. This will be the time of chivalry, of great forts under the hot sun, of pomp and splendour, the making of a warrior tradition which will provide eventual stiff resistance to the Mughal onslaught. However, a break in building tradition-caused by the Delhi Sultanate in the preceding years-means that the science of architecture is no longer the same-the ancient texts which were followed in early temple building have either been lost, or forgotten, or need to be modified in response to changing needs.

The current of cultural exchange now flows both ways-earlier it was Islam which had to forcibly borrow indigenous craftsmen for its architecture-and now it is these very same guilds who return to the service of Hindu kings. Architecture will now be truly a fusion, and will be one of the first, and among the most prominent, tools of a sub-continental identity, a true Indo-Islamic culture. Meanwhile the principal players in this drama are of course a little less aware of their eventual place in history, and are more occupied by the more mundane aspects in life. This is the old story of kingdoms waging war against each other and rulers erecting palaces and monuments to their glory, and fortresses to sustain their command.

The Sisodias of Chittor and Rana Kumbha (1433-68) were among the most active patrons of building. The Jayastambha (Tower of Victory) is an odd structure, combining as it does the urge to commemorate a victory (that over Malwa in 1458), with the principles of temple building. The structure thus becomes quasi-religious, a sort of vertical temple.

Chittorgarh today is a sleepy little town, much like many others in semi-rural India. The youth all want to leave, the cows blink stupidly in the ferocious heat of the mid-day sun, and the halwai is the main cultural centre, where politics is discussed over chai. It doesn't even have a proper train line, the only connection is by an old metre-gauge to Delhi and Ahmedabad. This is the fort of Chittor,

once home to kings and nobles, of beautiful queens and princesses, of stirring tales of manhood and valor, of noble but futile chivalry, and of eventual, glorious death. Chittor fort, along with Mandu and Chanderi, represent the start of the tradition of synthesis between native and imported ideas, which was to be carried on with increasing skill in the forts of Gwalior, Orchha and finally Fatehpur Sikri. Located strategically Gwalior fort was fair game, in its position as the gateway to central India, for all would-be potentates. The climb up to Gwalior plateau is tortuous and not easily accomplished even by a motor vehicle. This no doubt contributed to its fine system of defences designed to slow down and eventually stop any attacker. Among its many remarkable buildings, its greatest is perhaps the palace of Man Singh Tomar built in the 15th century. Unlike even its successors, Man Singh's palace is in an excellent state of preservation, with even the blue and yellow tile work on the facade still visible. All three palaces, built in the time when the Mughal influence had begun, have square courts-like most Muslim buildings-surrounded by living quarters. Arches and domes mingle with beams and columns.

The fusion experiment at Orchha culminated in Bir Singh's Govind Mahal at Datia. In plan the Govind Mahal distinctly follows the Muslim concept of a central court, with a symmetrical disposition of elements around it. The four corners culminate in domes which set off the larger one crowning the central royal quarters. However, perhaps the most surprising creation at Orchha is the giant Chaturbhuja temple. More than its size, the architectural plan is surprising, resembling more a cathedral, being a cross in plan. The other astonishing thing is the large interior space, quite unusual for a temple where the interiors tend to be closed and repaired. This trend of fusion was to be evident in Muslim architecture of the period as well.

So if architecture can define a nation, it is at this period in history that we witness a remarkable change-a sort of rapprochement between Hindu and Muslim-at least in the domain of architecture. For craftsmen do not know any religion except for what feels good to build, and what pleases the eye.

The Muslim rulers of Gujarat produced architecture on as grand a scale as their Hindu and Jain predecessors. As in Delhi, the first building material for the earliest mosques and tombs came from the demolition of temples in the area. It was with the reign of Ahmed Shah (1411-42), that the city of Ahmedabad was founded. Some of the most spectacular architectural remains at Ahmedabad are the stepped wells or wavs. More than simply a means of bathing, these wavs were associated with stylistic ritual which spanned back to the time of the Rajputs. Imposing steps lead down to the water

table and the vertical exposed walls were treated with rich carving. The mosques at Ahmedabad show a development from the relatively primitive, with an open facade, to the arcaded screen type prevalent in Delhi, with carved pillars visibly produced by Hindu craftsmen discernible through the arcade.

Of the second, arcaded type of mosque, the two most impressive examples are the mosque of Ahmed Shah and the Jami-Masjid. Ahmed Shah's mosque has original Hindu pillars behind a simple arcaded facade, the central arch of which is flanked by two rather bloated minarets rising from the ground, almost like pilasters. The form of the minarets, indeed, brings to mind the battlements of Rajput fort rather than the graceful tapering classical Islamic minaret. In the Jama Masjid, the minarets do not become any more graceful, but their power depends mainly on their massive proportions and the riot of carving on their faces. The base of the minarets is covered by what seems to be almost temple shikharas rising one upon the other, vocabulary extensively used in a classical temple. In modern Madhya Pradesh, the province of Malwa had as its capital the ancient Hindu city of Dhar, about 24 miles north of Mandu, till it was conquered by the Delhi Sultanate-by Alauddin Khalji in 1305 A.D.-and a governor installed in place. As with all conquests, among the first state buildings to come up were mosques, built with pillars taken from Hindu temples, very similar to the Quwwat-ul-Islam mosque at the Qutb, Delhi. The decline of the ruling power at Delhi after the sack of the city by Timur prompted the Ghauri governor of Mandu to declare his independence in A.D. 1401, with Sultan Dilawar Khan declaring himself Shah. It was left to his son, Hoshang Shah, to shift the capital from Dhar to the plateau of Mandu. Bounded on three sides by a rift valley, and overlooking the Narmada to the south from a height of 300 metres, the fortress of Mandu was virtually impregnable.

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Women in Indian Freedom Struggle

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Women in freedom struggle of the country have contributed significantly. The initiative, bravery, guts and headship that the women have showed in the freedom movements for the country's independence from colonial rule have given them widespread significance in the Indian society. During the uprising of 1857, women of the ruling class came together along with the men to fulfil their ambition for an independent India. Maharani Ahilyabai Holkar and the famous Lakshmi Bai of Jhansi had become iconic figures in the Indian political arena. They were at a supreme status in the society. After the mortifying defeat of 1857, the British Government replaced the East India Company and British rule became a historical fact. The seed of National Movement for India's independence started with the early 19th century social reform and education programmes started by important social reformers such as Ishwar Chandra Vidyasagar, Ram Mohan Roy, Maharishi Karve and others, as well as the Brahma Samaj and the Arya Samaj.

Indian women actively participated in the revolution and movement for social change during the national struggle for Independence. Thus, the participation of women was not restricted to one type of activity such as the non-violent Satyagraha Movement. Women's early contribution to the Indian national movement started in the late 19th Century with women's involvement in the Indian National Congress. In 1890, Swaran Kumari Ghoshal, a women novelist and Kadambari Ganguly, the first woman graduate of the British Empire, went to attend the INC meeting as a delegate. In the year 1905, National Movement for the country's independence took a crucial turn with the division of Bengal.

Role of Women in Independence Movement

During the freedom struggle of the country, women were not lagging behind. Women joined men to protest against the British rulers by boycotting foreign goods and resolving to buy only those goods produced in the territory of Bengal. Mrs. Nonibala Devi joined the new Jugantar Party which was dedicated to aggressive movement in the early 20th century. Mahatma Gandhi returned to India from South Africa in 1915 and took up the demand for self-

rule and later for Poorna Swaraj through non-violent methods. His call to join the Satyagraha Movement witnessed women getting involved in all his programmes. Some of the women who played a very active role in the Swadeshi Movement were Sarojini Naidu, Urmila Devi, Durgabai Deshmukh, S. Ambujammal, Basanti Devi, and Krishnabai Ram.

Women in Non-Cooperation Movement

Women of educated and liberal families, as well as those from the rural areas actively joined Mahatma Gandhi in his non-cooperation movement. Rajkumari Amrit Kaur, Sucheta Kripalani, Sarla Devi Chaudhurani, Muthulaxmi Reddy, Susheela Nair, and Aruna Asaf Ali are some of the women freedom fighters who participated in the non-violent movement. Kasturba Gandhi and Kamla Nehru also participated in the National Movement. Lado Rani Zutshi and her daughters led the movement in Lahore. Indian women who joined the national movement belonged to all walks of life, all castes, religions and communities.

Vijaya Lakshmi Pandit hailed from a well-known family. Her father Motilal Nehru was the president of Congress and brother Jawaharlal Nehru went on to become India's Prime Minister. She was highly inspired by the personality of Rani Lakshmi Bai of Jhansi and by Sarojini Naidu. She participated in the Non-Cooperation Movement to fight against the British rulers. Vijaya Lakshmi Pandit attended many public lectures and represented the country abroad. She was a great fighter and took part in many of the freedom movements. In the year 1936, Vijaya Lakshmi Pandit was elected in the Uttar Pradesh Assembly. Her political profession made her the first women cabinet minister of India in the year 1937. Aruna Asaf Ali was another renowned freedom fighter and a devoted sociologist. She was selected as the first Mayor of Delhi. Sarojini Naidu was popularly known as the Nightingale of India. She was a noted poet, and one of the great freedom fighters of the country. Sarojini Naidu actively campaigned for the Khilafat Movement.

The Indian National Army (INA), which was set up by Subhash Chandra Bose, was one of the most genuine and fearless movements undertaken by Indian men and women under the able and remarkable leadership of this great patriot. Netaji Subhash Chandra Bose recruited around 1000 women for the Rani of Jhansi Regiment from different South East Asian countries. Dr. Lakshmi Swaminathan, who was a medical practitioner by profession, led this regiment. The women in the regiment were given the same training as that was given to men. Even their uniform was similar to the men soldiers. The real impact of the INA may not have been

in military terms, but it had a deep psychological impact on the women of India.

While there was significant number of women patriots who stood by Gandhiji and the Congress in the non-violent movement, women of Bengal and from other parts of India also participated in a vital role in various armed revolutions. Women played a major role in the Lahore Students Union of Bhagat Singh and the Kakori case. The Mahila Rashtriya Sangha was established by Latika Ghosh in the year 1928. Veena Das who shot at the Governor of Bengal, and Kamla Das Gupta and Kalyani Das were all active within the respective revolutionary groups. Women courageously participated in violent and non-violent movements of Indian independence.

The women in freedom struggle of India excelled as speakers, marchers, campaigners and tireless volunteers. They actively participated in the processions and rallies conducted by the Indian political parties. They always fought for Hindu-Muslim unity. The contribution of women in freedom struggle of India is truly remarkable and is difficult to define in words.

Women in the Quit India Movement

Women in the Quit India Movement formed a prominent part of the agitating crowds. Congress aided British in the World War II, since, September of 1939. Congress acted according to the agreement, which stated, that in exchange for their service, the Government would function along the lines of righteousness, justice, and dutifulness to the colonized nation. It was also promised, that with the termination of war, British would grant India her much coveted independence. However, the British showed no keenness to respond to these clauses. In November, Congress withdrew from the ministry and embarked on a campaign of agitation. During, this time, many Indian women had already entered the arena of politics. While, some women had become members, others had even turned out to be leaders of student associations, peasant movements, and labour unions. Women, had in fact, attained the right to election to legislative seats and their appointment to positions of power and authority.

When the Gandhian movements had started, people had great expectations. Mahatma Gandhi began with anti-war lectures along with the Satyagrahi (peaceful protesters, following Gandhian ideology). They exhibited non-cooperation to the wartime emergency conditions imposed by British. 400 Congressmen and women were arrested and jailed in 1940. By June of 1941 almost 20,000 were thrown into prisons. But the movement, being weak in character, faded away soon.

On August 8, 1942, the All-India Congress Committee met in Mumbai and passed a resolution calling for British withdrawal from India. Thus the Quit India Movement was launched. The Quit India resolution spoke directly to women “as disciplined soldiers of Indian freedom” and attracted them to the movement. Women participated whole-heartedly in the movement and took part in the various protests that were taking place at the time. The techniques were the same as Gandhi’s previous methods- salt-making, boycotts of courts and schools, picketing cloth and liquor shops, and non-payment of taxes. The movement began in the cities with strikes, demonstrations, and clashes with the police and moved to the countryside where peasants rebelled against landowners and the agents of British authority. Women participated in the initial strikes and demonstrations in cities, were among the radical students who organized peasant movements, and, when protest was suppressed, joined the secret underground.

Indian Women in Warli Movement

Indian Women participated whole heartedly in Warli Movement. The latter was a peasant movement in western India in which the woman’s activist Godavan Parulekar played a most prominent role. The movement was one in a series of movements in which women participated following their radicalisation in the freedom movements such as the Quit India Movement.

Warli movement was one among many peasant movements in which the women of India participated. In the post-war period there were a number of educated young women who had joined peasant movements. They had gone to jail for their political activity during the Quit India Movement and this had radicalized the women of the generation. When they joined these peasant movements they were fighting for an India that promised social and economic justice for men and women and rich and poor. It was a revolutionary vision that was looking for a change that was far beyond the one contemplated by either the Indian National Congress or the women’s organizations.

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Education in Colonial India

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The ideas and pedagogical methods of education during the colonial period, from 1757 to 1947, were contested terrain. The commercial British East India Company ruled parts of India from 1764 to 1858. A few eighteenth-century company officials became scholars of Sanskrit, Persian, and Tamil and promoted "Oriental" learning, which was classical, demotic learning in indigenous languages. However, they were outnumbered by "Anglicists," those who denigrated "Oriental" learning and advocated the introduction of institutions for Western learning based upon the British curriculum with English as the medium of instruction. By the early nineteenth century, when English was made the official language of government business, British policy promoted a cheap, trickle-down model for colonial education. When the British crown abolished company rule in 1858, government universities existed at Bombay (contemporary Mumbai), Calcutta (Kolkata), and Madras (Chennai); about two thousand students studied at thirteen government colleges in all of British India, and another 30,000 students were in government secondary schools. Direct rule did not change the decision to deemphasize primary education to provide occupational training for young Indian men who took jobs both in the lower tiers of the government and in urban, Western-style legal and medical services.

Nongovernment schools established by Western Christian missions and Indian social and religious reform organizations provided the only opportunities for elementary education in the nineteenth century. American and English missionaries founded men's colleges, and by the twentieth century, Lucknow, Lahore, and Madras all had Christian women's colleges as well.

Foreign teachers staffed these institutions, offering a Western curriculum in English with financial support for the children of Christian converts. Reformist societies also started schools, partly to provide Western education without the threat of Christian conversion. The curricula in private girls' schools ranged from the Urdu, Persian, writing, arithmetic, needlework, and Islamic studies of the Punjabi Anjuman-i-Himayat-i-Islam primary schools in northwestern India to the Western-style liberal arts curriculum of Bethune College, founded by liberal Brahmo Samajists (Hindu reformers) in Calcutta. Even voluntary societies' members who wanted to provide educational alternatives for their children disagreed about the advantages and disadvantages of the colonial

educational model for both content and the language of instruction. When British officials who represented direct rule by the crown introduced modest self-government in the 1860s, they shifted financial responsibility for education to a growing Indian middle class. Educating urban sons for professions dominated local educational spending, to the detriment of rural and women's education. Families of respectable middling status usually chose to send their daughters to gender-segregated educational institutions once there were schools taught in vernacular languages with general curricula. While older historians narrated the "insidious, total and transparent" domination of the educational system by the colonial state, more recent scholarship delineates the "creative resistance" to state agency and suggests that there was a "combat" between "consciously opposed sides" (Kumar). As the nationalist movement gained supporters in the twentieth century, Indian leaders developed several nationalist educational paradigms to challenge the colonial model.

Mahatma Gandhi wanted the state to teach basic literacy in vernacular languages to the majority of the population. Rabindranath Tagore, India's first recipient of the Nobel prize for literature, believed that the English language provided Indians access to the sharing of knowledge across international borders and that education should include the teaching of India's cultural traditions. The fight for freedom from colonialism preempted decisions about educational ideologies until after 1947.

History of Education in India

India has a long history of organized education. The Gurukul system of education is one of the oldest on earth but before that the guru shishya system was extant, in which students were taught orally and the data would be passed from one generation to the next. Gurukuls were traditional Hindu residential schools of learning; typically the teacher's house or a monastery. Education was free (and often limited to the higher castes), but students from well-to-do families paid Gurudakshina, a voluntary contribution after the completion of their studies. At the Gurukuls, the teacher imparted knowledge of Religion, Scriptures, Philosophy, Literature, Warfare, Statecraft, mathematics, Medicine, Astrology and "History" ("Itihaas"). Only students belonging to Brahmin and Kshatriya communities were taught in these Gurukuls. However, the advent of Buddhism and Jainism brought fundamental changes in access to education with their democratic character. The first millennium and the few centuries preceding it saw the flourishing of higher education at Nalanda, Takshashila University, Ujjain, & Vikramshila Universities. Art, Architecture, Painting, Logic, mathematics, Grammar, Philosophy, Astronomy, Literature,

Buddhism, Hinduism, Arthashastra (Economics & Politics), Law, and Medicine were among the subjects taught and each university specialized in a particular field of study. Takshila specialized in the study of medicine, while Ujjain laid emphasis on astronomy. Nalanda, being the biggest centre, handled all branches of knowledge, and housed up to 10,000 students at its peak. British records show that education was widespread in the 18th century, with a school for every temple, mosque or village in most regions of the country. The subjects taught included Reading, Writing, Arithmetic, Theology, Law, Astronomy, Metaphysics, Ethics, Medical Science and Religion. The schools were attended by students representative of all classes of society. Traditional structures were not recognized by the British government and have been on the decline since. Gandhi is said to have described the traditional educational system as a beautiful tree that was destroyed during the British rule.

But scholars have questioned the validity of such an argument. The village pathshalas were often housed in shabby dwellings and taught by ill-qualified teachers. Instruction was limited mainly to the three Rs and the native mahajanilzamindari accounts. Printed books were not used, and most writing was done on palm leaf, plantain leaf, or on sand. There was no fixed class routine, timetable, or school calendar. There was no annual examination, pupils being promoted whenever the guru was satisfied of the scholar's attainments. There were no desks, benches, blackboards, or fixed seating arrangements. The decline probably started in the mid-1700s. By the 1820s neither the village schools nor the tols or madrasas were the vital centres of learning.

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Emergence of New Classes under Colonial India

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The Indian society witnessed the emergence of many new classes after the advent of the British rule. There emerged classes of Zamindars, tenants, peasant-proprietors, moneylenders, agricultural labourers, etc. in rural areas; in the urban areas the classes of capitalists, workers, small traders, etc., appeared. There also emerged an educated middle class. Gradually these classes acquired national character, which manifested in the formation of all India organisation by them. The capitalist class formed the Federation of Indian Chambers of Commerce and Industry. The workers built All India Trade Union Congress. The peasant-proprietors, tenants and agricultural labourers built All India Kisan Sabha. The creation of a national economy and state system out of almost unconnected local economies and congeries of state by the British provided the impulse among the new classes to organise and struggle on an all India basis. The pre-British India was marked with the absence of an all India economy and a unified administrative system. That is why there were no all India classes. These new classes started struggling for the promotion of their sectional interests. The enlightened sections of these classes started understanding the true nature of British rule, they could see the clash of interests of the Indian middle class with British interests in India. They also realised that the general prosperity of India society would create better conditions even for promotion of their sectional interests. They also realised this general prosperity could only come with freedom. This realisation galvanised the progressive classes to join the united nationalist freedom struggle.

The emergence of new classes did not follow any uniform pattern everywhere and among all the communities. The new economy causing the rise of new classes was introduced in the areas, which came under the British control. The conquest of India was not achieved in one stroke. It was done in bits and pieces. The part of country coming under British control early witnessed the early rise of the new classes. Bengal was the first to usher in the two new classes the Zamindars and the tenants because British conquest started from Bengal and it was in Bengal where for the first time the permanent settlement, which gave birth to the zamindars and the tenants, was introduced. Even the industrial enterprises which gave rise to the class of industrialists and workers were first set up

in Bengal and Bombay areas. The professional and the educated middle class also came into being in these areas much ahead of the other areas. It was because of the introduction of a new administrative apparatus and the modern educational system. Gradually the whole country came under the British control. So the economic system, the administrative set up and the modern education system introduced by the British enveloped the whole of country. This is how the emergence of the new classes became a countrywide phenomenon.

Even among the different communities the emergence of new social classes was not uniform. Baniyas and Parsis were first to be drawn to the commerce and banking so they blossomed into capitalist class. Similarly the Brahmins were first to take the modern education introduced by the British. That is why they largely constituted the class of professionals and the intelligentsia. The Muslims witnessed late emergence of the new classes because they stayed away from the trade and commerce and looked at the modern system of education with suspicion and they lived in northern India, which came under the British subjugation at a much later stage. Bengal had a very large Muslim population.

Factors Leading to Emergence of New Classes

The altering of the economic arrangement like introduction of new land relation, opening of Indian society for exploitation by the capitalists world, introduction of a new administrative arrangement, a modern education system and the establishment of modern industries were the factors largely responsible for the emergence of the new social' classes. The creation of private property in land by the permanent and Ryotwari settlements gave birth to the new classes in the form of large estate owners, the zamindars and peccant proprietors. The class of tenants and sub-tenants were born with the creation of the right to lease land. The right to private property in land and the right to employ labourers to work on land created classes like absentee landlords and agricultural labour. There also emerged a class of moneylenders.

Under the British rule the production, both industrial and agricultural became for the market. This created opportunity for people whose role was to import and export goods from and into India. These people came to be known as merchants. Even in Pre-British India there existed the class of merchants because both internal and foreign trade had existed but it was very small in scale and volume. This class did not carry enough weight in society. The accumulation of profit in hands of the trading class, a section of zamindar and the weather among the professional classes formed the capital for the rise of textiles, mining and other industries owned

by Indians. This led to the emergence of the native capitalist class. Thus completely new classes appeared; one, the industrial capitalist who owned the mills, mines and other capitalist enterprises; two, workers who worked in factories, mines, railways and on plantations. The new social, economic and state system introduced by the British needed a class of Indians having acquired modern education in professional fields like law, technologies, medicines, economics, etc. The introduction of modern education system all over the country was done with this objective in mind. This ever-expanding class of professionals was the creation of the new socioeconomic and administrative arrangement. This professional class was absent in the pre-British India. These professional classes had acquired modern knowledge in the fields of science and arts. The legal system introduced by the British provided opportunities to those who studied law. Those who studied medicine were absorbed in government hospitals and medical colleges.

Old Classes in a New Milieu

India had undergone a transformation on the capitalist line under the British rule but this transformation was not as thorough as it was in France, England or the United States of America. This meant stunted industrial development. Consequently some of the old classes continued to survive. The classes of village artisans and urban handicraftsmen were such classes. They started sending goods manufactured by them to the market. The urban handicraftsmen who had earlier worked for nobles, princes or wealthy merchants now started selling their products in the market. Another important class for the pre-British period, which managed to survive, was that of the princes they ruled over nearly one third of Indian Territory. They survived because after 1857 the British had abandoned the policy of annexation because by and large the princes had remained loyal to the British during the revolt of 1857.

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Origin and Contemporary Relevance of the Cold War

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Origins of the Cold War

The Origins of the Cold War are widely regarded to lie most directly within the relations between the Soviet Union and its World War II allies the United States, Britain and France in the years 1945–1947. Those events led to the Cold War that endured for just under half a century.

Events preceding the Second World War, and even the Russian Revolution of 1917, underlay pre-World War II tensions between the Soviet Union, western European countries and the United States. A series of events during and after World War II exacerbated tensions, including the Soviet-German pact during the first two years of the war leading to subsequent invasions, the perceived delay of an amphibious invasion of German-occupied western Europe, the western allies' support of the Atlantic Charter, disagreement in wartime conferences over the fate of Eastern Europe, the Soviets' creation of an Eastern Bloc of Soviet Socialist Republics and Soviet satellite states, western allies scrapping the Morgenthau Plan to support the rebuilding of German industry and the Marshall Plan.

Tsarist Russia and the West

Differences between the political and economic systems of Russia and the West predated the Russian Revolution of 1917. From the neo-Marxist World Systems perspective, Russia differed from the West as a result of its late integration into the capitalist world economy in the 19th century.

Struggling to catch up with the industrialized West as of the late 19th century, Russia upon the revolution in 1917 was essentially a semi-peripheral or peripheral state whose internal balance of forces, tipped by the domination of the Russian industrial sector by foreign capital, had been such that it suffered a decline in its relative diplomatic power internationally. From this perspective, the Russian Revolution represented a break with a form of dependent industrial development and a radical withdrawal from the capitalist world economy.

Other scholars have argued that Russia and the West developed fundamentally different political cultures shaped by Eastern

Orthodoxy and rule of the tsar. Others have linked the Cold War to the legacy of different heritages of empire-building between the Russians and Americans. From this view, the United States, like the British Empire, was fundamentally a maritime power based on trade and commerce, and Russia was a bureaucratic and land-based power that expanded from the centre in a process of territorial accretion.

Imperial rivalry between the British and tsarist Russia preceded the tensions between the Soviets and the West following the Russian Revolution. Throughout the 19th century, improving Russia's maritime access was a perennial aim of the tsars' foreign policy. Despite Russia's vast size, most of its thousands of miles of seacoast was frozen over most of the year, or access to the high seas was through straits controlled by other powers, particularly in the Baltic and Black Seas.

The British, however, had been determined since the Crimean War in the 1850s to slow Russian expansion at the expense of Ottoman Turkey, the "sick man of Europe." With the completion of the Suez Canal in 1869, the prospect of Russia seizing a portion of the Ottoman seacoast on the Mediterranean, potentially threatening the strategic waterway, was of great concern to the British. British policymakers were also apprehensive about the close proximity of the Tsar's territorially expanding empire in Central Asia to India, triggering a series of conflicts between the two powers in Afghanistan, dubbed The Great Game. The British long exaggerated the strength of the relatively backward sprawling Russian empire, which according to the Wisconsin school was more concerned with the security of its frontiers than conquering Western spheres of influence. British fears over Russian expansion, however, subsided following Russia's stunning defeat in the Russo-Japanese War in 1905.

Historians associated with the Wisconsin school see parallels between 19th century Western rivalry with Russia and the Cold War tensions of the post-World War II period. From this view, Western policymakers misinterpreted postwar Soviet policy in Europe as expansionism, rather than a policy, like the territorial growth of imperial Russia, motivated by securing vulnerable Russian frontiers.

Russian Revolution

In World War I, the US, Britain, and Russia had been allies for a few months from April 1917 until the Bolsheviks seized power in Russia in November. In 1918, the Bolsheviks negotiated a separate peace with the Central Powers at Brest-Litovsk. This separate peace contributed to American mistrust of the Soviets, since it left the

Western Allies to fight the Central Powers alone. As a result of the 1917 Bolshevik Revolution in Russia followed by its withdrawal from World War I, Soviet Russia found itself isolated in international diplomacy. Leader Vladimir Lenin stated that the Soviet Union was surrounded by a "hostile capitalist encirclement" and he viewed diplomacy as a weapon to keep Soviet enemies divided, beginning with the establishment of the Soviet Comintern, which called for revolutionary upheavals abroad. Tensions between Russia (including its allies) and the West turned intensely ideological. The landing of U.S. troops in Russia in 1918, which became involved in assisting the anti-Bolshevik Whites in the Russian Civil War helped solidify lasting suspicions among Soviet leadership of the capitalist world. This was the first event which made Russian-American relations a matter of major, long-term concern to the leaders in each country.

Interwar Diplomacy (1918-1939)

After winning the civil war, the Bolsheviks proclaimed a worldwide challenge to capitalism. Subsequent Soviet leader Joseph Stalin, who viewed the Soviet Union as a "socialist island", stated that the Soviet Union must see that "the present capitalist encirclement is replaced by a socialist encirclement."

As early as 1925, Stalin stated that he viewed international politics as a bipolar world in which the Soviet Union would attract countries gravitating to socialism and capitalist countries would attract states gravitating toward capitalism while the world was in a period of "temporary stabilization of capitalism" preceding its eventual collapse.

Several events fuelled suspicion and distrust between the western powers and the Soviet Union: the Bolsheviks' challenge to capitalism; the 1926 Soviet funding of a British general workers strike causing Britain to break relations with the Soviet Union; Stalin's 1927 declaration that peaceful coexistence with "the capitalist countries... is receding into the past"; conspiratorial allegations in the Shakhty show trial of a planned French and British-led coup d'état; the Great Purge involving a series of campaigns of political repression and persecution in which over half a million Soviets were executed; the Moscow show trials including allegations of British, French, Japanese and German espionage; the controversial death of 6-8 million people in the Ukrainian Soviet Socialist Republic in the 1932-3 Ukrainian famine; western support of the White Army in the Russian Civil War; the US refusal to recognize the Soviet Union until 1933; and the Soviet entry into the Treaty of Rapallo. This outcome rendered Russian-American relations a matter of major long-term concern for leaders

in both countries. Differences existed in the political and economic systems of western democracies and the Soviet Union—capitalism versus socialism, economic autarky versus free trade, state planning versus private enterprise—became simplified and refined in national ideologies to represent two ways of life. Following the postwar Red Scare, many in the U.S. saw the Soviet system as a threat. The atheistic nature of Soviet communism also concerned many Americans. The American ideals of free determination and President Woodrow Wilson's Fourteen Points conflicted with many of the USSR's policies. Up until the mid-1930s, both British and U.S. policymakers commonly assumed the communist Soviet Union to be a much greater threat than disarmed and democratic Germany and focused most of their intelligence efforts against Moscow. However it has also been stated that in the period between the two wars, the U.S. had little interest in the Soviet Union or its intentions. America, after minimal contribution to World War I and the Russian Civil War, began to favour an isolationist stance when concerned with global politics (something which contributed to its late involvement in the Second World War).

An example of this can be seen from its absence in the League of Nations, an international political forum, much like the United Nations; President Woodrow Wilson was one of the main advocates for the League of Nations; the United States Congress, however, voted against joining. America was enjoying unprecedented economic growth throughout the 1910s and early 20s. However, the world soon plunged into the Great Depression and the U.S. was therefore even less inclined to make contributions to the international community while it suffered from serious financial and social problems at home.

The Soviets further resented Western appeasement of Adolf Hitler after the signing of the Munich Pact in 1938.

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The Proclamations of Article 356 and its Operations

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The Constitution of India reflects the confluence of seemingly contradictory principles of Government. The shape of the constitutional scheme that emerged from the Constituent Assembly suggests that the Constitution establishes a federal structure of parliamentary government with a cabinet form of executive at the national and state levels. The framers of the Indian Constitution imitated this kind of combination attempted in the Canadian Constitution of 1867 and the Australian Constitution of 1901. Yet, the Indian Parliamentary federal system has its own distinct Indian characteristics. Like the constitution of Argentina, Mexico, Brazil, Venezuela, Switzerland and Weimer Republic of Germany, the Constitution of India provides for Central intervention in State, if they fail to perform federal obligations for maintaining the democratic and republican form of government. However, emergency governance arising out of constitutional failure of the state machinery followed by taking over of the government of the State by the Union is a provision without a parallel, the like of which is not to be found in other mature federal systems.¹

The Indian Constitution provides 'long arms'² to the Union Government "to protect every State against external aggression and internal disturbance and to ensure that the government of every state is carried on in accordance with the Constitution"³ For the purpose, the Constitution envisages certain eventualities in which Union can take over the government of a state under Article 356 on the recommendation of the governor or otherwise.

Proclamation of Article 356

Article 356 says: "If the President on receipt of a report from the Governor of a state or otherwise, is satisfied that a situation has arisen in which the government of a state can not be carried on in accordance with the provisions of the Constitution, he may by Proclamation –

- a) assume to himself all or any of the functions of the Government of the state or of any other authority save the High Court;

- b) declare that the power of the legislature of the state shall be exercisable by or under the authority of Parliament ; and
- c) make any other incidental or consequential provisions necessary to give effect to the objects of the Proclamation.”⁴

Failure of Constitutional machinery can also be declared under Article 365, which provides that if the state fails to comply with or to give effect to any direction given in the exercise of the executive power of the Union under any provision of the Constitution, the President can hold that the government of the state cannot be carried on in accordance with the provisions of the Constitution. An analysis of clause (I) of Article 356 indicates some ingredients such as (a) A report of the Governor to the President ;(b) “Or otherwise” than that of Governor’s Report; (c) President’s satisfaction ; and (d) Failure of constitutional machinery in the state⁵

A Report of the Governor

Generally, the process of imposing President’s Rule in a State starts with the report of the Governor of the State concerned. The Governor acts, as an agent of the Union and it is his duty to see that the government of the State is being carried on in accordance with the provisions of the Constitution. Being a constitutional head, he acts on the aid and advice of his Council of Ministers, but it is worth mentioning here that for recommending President’s Rule under Article 356, he is not bound to act on the advice of his Council of Ministers.

“The reason is that as a result of such a report, if adverse, the state Government itself would be suspended, so that the Governor’s Council of Ministers cannot be expected to sign their own death warrant.”⁶ Whether Governor should use this power of sending report to the President in ‘his discretion’ or not, the Constitution is silent over that.

However, the Supreme Court in *S.R.Bomma v Union of India* observed that under Article 356 the Governor’s report, relating to the breakdown of constitutional machinery was the exercise of his “real rather than formal powers” and while making his report in this regard, he had “obviously to act in his discretion”. Putting forward the justification for the use of the discretionary power of the Governor, in this regard, the Court further observed that the Chief Minister who was to be affected by the Governor’s report could not be expected to “advise the Governor to recommend his own dismissal to the President.”⁷

The Governor should make the report very cautiously. His report should be a speaking one, containing the material facts and

circumstances on the basis of which the President may safely be satisfied that the constitutional machinery in the State has really failed. Article 356 places absolute faith in his report, because if vitiated by legal malafides, it is bound to taint the President's action as well. The Sarkaria Commission, in this connection, observed that if at any time the proclamation of the President's Rule was questioned on the ground of its being malafide or otherwise, the Union Government could dispel that charge on the ground that it had "acted in good faith on the basis of the Governor's report."⁸

The founding fathers of the Constitution rightly insisted on the report of the Governor. Being a man on the spot, he is equipped with first hand knowledge of the functioning of the government. He better knows the situation and in a better way he can assess the circumstances leading to the breakdown of constitutional machinery in a state.

The practice of sending report by a Governor regarding failure of constitutional machinery under Article 356 (1) is said to be a democratic one. However, this practice of sending report by the Governor in many cases has undermined the value and importance of the institution as well as democratic process. There are instances where Governors have grossly misused this power acting more under the influence of the party in power at the Centre than as the constitutional head of the state. Thus this Article by giving honour of judgment to the Governor has created a bone of contention between the Centre and the States. This has led to the rise of a general perception that the Governor is an agent of the Centre. This kind of perception from the misuse of the real spirit of the Article has made a Governor a pawn and susceptible to manipulation for party ends of the ruling party at the Centre.

Past experience shows that the Governor of a state dances to the tunes of the Centre and obliges it by a pliable report whenever the latter wants him to send such a report about the State especially when the Union and the State are governed by two different political parties. It should be noted here that the founding fathers of the Constitution had expected the Governor to act in an unpartisan manner and with a detached view. Constituent Assembly Debates bear testimony of this: "A Governor can do a great deal of good if he is a good Governor and he can do a great deal of mischief if he is a bad governor, in spite of the very little power given to him under the Constitution."⁹

Thus, it is clear that much depends on who holds the office of the Governor so far as the presidential proclamation of emergency in a state under Article 356 is concerned. From the landmark

Judgment of the Supreme Court in *Rajasthan V Union Govt.* (SCR 1977), it is clear now that the report of the Governor recommending imposition of President's Rule in a state is subject to judicial review. His 'report' therefore, should stand 'erect even in the Court of law, if contested. Hence, a Governor is expected not to act as a spy of the Central Government nor should he be a vanquished hero of the party in power.

Article 356 in Operation

The divergent situations where Article 356 remained 'in action' require a thorough study so as to understand the constitutional reality arising out of the application of this Article. Here, we propose to give an account of the cases wherein presidential proclamations have been issued under Article 356 in order to examine whether the exercise of power has been in a manner intended by the framers of the Constitution. Thereafter we shall discuss the constitutional safeguards available to check the possible abuse of the Article and in that context we shall specially discuss the role of the judiciary. For the purpose, we shall analyse the cases under the following heads:

Use of Article 356 for Sorting out Intra-Party Disputes

This category covers instances where provisions of Article 356 were invoked to deal with intra-party problems in the States even though the Ministry enjoyed a majority support in the Legislative Assembly. The proclamation of President's Rule in the Punjab in 1951 and in 1966, in Andhra Pradesh in 1973, in U.P. in 1975, in Orissa in 1975, and in Jharkhand in 2009 are some important cases amongst others.

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Public Opinion, Political Parties and Pressure Groups in Democratic Systems

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Meaning and Characteristics of Public Opinion

Public opinion is generally understood as the opinion of public, common people or the voice of the people. But public exactly does not mean people. There is no single public. In fact, there are several 'public'. The total people as a whole do not constitute one single homogeneous public, having similar views or opinion. The public is not a fixed body of individuals. The term 'public' means a section of society, sharing common interests. It holds similar views and opinions on matters of public concern. It is therefore, not necessary that public opinion will be the opinion of all the people. It is not even the opinion of the majority. As there are many publics, there are also different opinions and different problems. Public opinion necessarily reflects diversity of opinion.

It is also important to understand that public opinion is not the opinion of an individual, though he or she may be a highly respected person. It is not a private opinion. It is also not an expert opinion, irrespective of the wisdom of the expert. Public opinion is an organized and considered opinion of a section or many sections of the people on any public issue or concern. It is genuinely both public and opinion. It is neither a propaganda nor a public relations exercise.

Significance and Role of Public Opinion

Public opinion is considered to be the essential element for successful working of democratic communication in the system. Public Opinion is the expression of the views of citizens. No government can afford to ignore it. A sound and effective public opinion can even shake the structures of dictators. The strength of democratic system lies in respecting the mind power of the people. There should be free and fair interaction of thoughts for solving the collective problems. Public opinion acquires great relevance in realising this democratic goal. It promotes wider awareness and invites citizens to examine issues from different points of view. The significance and role of public opinion can be explained as follows:

- (a) **Guide to the Government:** Public opinion acts as the guide to the government in respect of policy formation. Government functions in general on the basis of mandate received in elections and tries to win over the masses to fulfil the promises made during elections.
- (b) **Helping in Law Making:** Government is always under pressure of public opinion and takes note of the same in formulating laws for the common good. Governmental policies are invariably affected by people's opinion on various issues. Public opinion helps the government to enact laws in the given situation.
- (c) **Acts as a Watchdog:** Public opinion acts as a watchdog. It controls and checks the government from becoming irresponsible. While criticizing the wrong policies of the government, public opinion always keeps the government alert. Government is always conscious of the fact that people would not vote for it or bring it back to power again if it goes against the wishes of the people.
- (d) **Protects the Rights & Liberties:** Public opinion acts as the protector of rights and liberties of citizens. In a democratic country, people have the right to criticize or support the government in their own way. More effective and positive use of this right not only encourages or motivates the government but also keeps the government alive towards the rights and liberties of the people.
- (e) **Acts as a Powerful Force in International Sphere:** Public opinion has acquired worldwide importance. In fact, international relations are influenced by public opinion. In the age of globalization, the issues like promotion and protection of human rights, environment and discrimination based on race, religion or sex, prevention of child labour, terrorism etc. hold international community answerable to public opinion. Therefore, the governments remain conscious of such international public opinion also. Infact, no democratic government can afford to ignore public opinion.

Formation of Public Opinion

There is no definite and automatic process for the formation of public opinion. Whenever an issue of public concern emerges, various sections of society express their views. In the process some views receive larger attention and emerge as public opinion. There are informal and formal processes that mould public opinion.

Political Socialisation

Political socialisation is the basic process through which every individual is oriented with respect to political issues. A human

being lives and grows in family, neighbourhood, friends, the locality and the region. The orientation of attitudes, beliefs and values towards the political system acquire shape in association of their groups. The most influential in personality formation and character building are the family and the peer group. They provide the basic mould in influencing the ideas and opinions of the individual. The orientation of individuals through this process determines their views and reactions towards political issues.

Press

The print media includes newspaper, periodicals, pamphlets, journals, leaflets etc. Press or print media supplies the news regarding all political and social happenings in the world. It throws a flood of light on current issues. In fact press is regarded as the watchdog of democracy by carrying the voice of the public to the government. People express their criticism or support in the form of articles, or comments through press. Hence, make the government responsible and answerable. In fact, government also propagates its policies and programmes through media. It tries to highlight its achievements to make public opinion in its favour.

Radio and Television

Electronic media i.e. radio and television act as a mirror of social life. Print media influences only the educated. The electronic media plays an important part in collecting the information and moulding the thoughts of the uneducated masses also. The audio-visual media is used as a powerful means for bringing about social transformation and setting up a new social order free from social evils. It is used to educate the masses on certain sensitive issues like casteism, communalism violence etc. Through radio and television masses communicate their feelings and opinions towards various government policies and programmes.

Cinema

Cinema has been the traditional medium of entertainment and awareness. The cinema caters to the artistic and intellectual needs of the people. It cultivates new ideas and norms in the society on political and social problems. Feature films and documentary films have their natural impact on the thinking of the people. This audio visual method can even influence the illiterates.

Public Meetings

Public meetings or platforms are effective means of moulding public opinion for different social, cultural, intellectual and political activities. They address the public issues and are able to gather huge crowd through lectures, seminars, symposia, workshops and conferences. They try to establish personal and emotional bond

with the public and motivate them towards positive and healthy steps.

Educational Institutions

They include schools, colleges, literary clubs, study circles, universities and libraries etc. They can mould public opinion to a great extent. The adolescents get easily swayed by the opinion of others. Therefore the right kind of training is very important for this age group. Eminent leaders, scholars and educationists help in moulding their leadership qualities and help in creating public opinion through Debates, Talks, Seminars etc. Various co-curricular activities like Drama, Symposium, Painting/Slogan writing competition etc. also prove very effective in sensitizing the students on important national and international issues.

There are certain limitations on the use of public opinion. It is believed that the public takes interest in local and national affairs. The public is reasonably well informed. The public thinks, with reason and logic and arrives at the rational conclusion. The opinion of the public is expressed through the elections/polls. Public opinion always keeps the government on its toes and the alert government makes the laws based on social and moral principles expressed by it. Public opinion is the voice of interested spectators of action. Public opinion reflects the plurality and diversity of opinions. Sometimes it is taken very casually. It is more a matter of interpretation. Fault does not lie with the opinion but with the interpretation. At times, sample may also not be appropriate. In modern mass societies people read, listen and see so much that it is not always easy for them to sift facts from fiction. Hence, it poses a great challenge to people to make intelligent discrimination of news and views. However, the fact remains that public opinion is very effective means of communication between the government and the citizens.

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Sustainable Development: An Overview

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Introduction

Sustainable development has become the buzzword of the 1990s. Weekly new legislation and regulations are being promulgated, restricting and codifying economic activity with the subjective of sustainability. Sustainable development refers to creating a style of economic development which is sustainable within the context of the planet's ecosystem and human society. The concept is a synthesis of economic and ecological ideas. It has been formulated largely as an initiative of the United Nations through a series of reports and conferences to provide an answer to the world's environmental and economic malaise. Acid rain, the Green house effect, the growing hole in the ozone layer and other serious environmental problems have thrown doubt on the ability of planet to absorb the spillover effects of economic development and retain an ecosystem which is suitable for human habitation with its current quality of life or even at a lower level.

Meaning of Sustainable Economic Development

Sustainable economic development is an issue that has emerged from rapid Industrialisation of the world in the past century. The concept was first propounded by "World Commission on Environment and Development (also known as Brundland Commission)" is its report submitted in 1987 and was entitled as 'Our Common Future'. Sustainable development refers to that development strategy which manages resources for increasing long term well-being of people. It meets the needs of the present generation without harming the ability of the future generation to meet their own needs. Sustainable development, therefore, maximises the welfare of both present and future generations without harming natural resources and environment. In Rio (1992), 172 governments, including 108 Heads of the State or Government,

adopted three major agreements to guide future work. One, Agenda 21 aims to prepare the world for the challenges of the next century and contains detailed proposals in social and economic areas such as combating poverty, changing patterns of production and consumption, demographic dynamics, conserving and managing the natural resources, protecting the atmosphere, oceans and bio-diversity, preventing deforestation and promoting sustainable agriculture, financial resources and mechanisms, education, science, transfer of environmentally sound technologies, technical co-operation and capacity building, decision making and activities of major groups.

Features of Sustainable Development

- Sustained Rise in Real Per Capita Income and Economic Welfare.
- Rational Use of Natural Resources.
- No Reduction in the Ability of Future Generations to meet their own Needs.
- No Increase in Pollution.

Strategies for Sustainable Development

The following strategies can be adopted to achieve sustainable development :-

- Input Efficient Technology.
- Use of Environment-friendly Sources of Energy.
- Integrated Rural Development.
- Convert Sunlight into Solar Energy and Solar Energy into Electricity.
- Shift to Organic Farming.
- Recycle the Wastes.
- Stringent Laws on the Disposal of Chemical Effluents.
- Awareness to Conserve Natural Assets for Inter-generational Equity.

Thus, sustainable development was born, containing three pillars – environmental, social and economic issues – that are inherently inter-linked in a balanced and integrated manner. Sustainability from a social viewpoint is generally recognised as requiring equity in distribution, income, wealth, access to power, inter and intra-generational equity, a sociologically compatible style of production, consumption and community consultation.

Rio de Janeiro (Brazil), 1992 to Rio de Janeiro, 2012

The UN is organising the World Summit on Sustainable

Development in 2012, also in Rio to commemorate the 20th anniversary of the 1992 conference. The aim is to get renewed commitment from political leaders to sustainable development to assess progress and gaps in the follow-up of previous summits and address new emerging challenges. Two specific themes have also been chosen: 'green economy and the institutional framework for sustainable development'. It has been almost two decades since the Earth Summit of 1992 in Rio de Janeiro (Brazil) that woke up the world to the crisis in the environment as well as development. Despite the great declarations of that meeting, the environment today is in even greater crisis. An important reason is that globalisation, spurred by the creations of the World Trade Organization (WTO) in 1995, ushered in new forces of economic competition among countries. They had to keep costs low so that their companies could survive in the globalised market and less and less priority was given to environmental protection or to assist developing countries. It has been 'business as usual' with more forests chopped, minerals exploited and factories and cars pumping pollutants and warming the world's temperature.

National Income vs Pollution

It is evident that national income does not record pollution levels or the beauty of natural scenery, both of which affect our welfare. They might also include factors such as the state of people's health and their level of education, quality of work, the existence of cohesive communities, the vibrancy of cultural life. None of these things is measured by growth rates, all might be counted towards sustainable development (Jacobs, M., 1991, *The Green Economy*, pp 60-61, Pluto Press, London). It is notable here that the Brundtland report did not use the phrase 'sustainable growth'. Although, the terms are sometimes used interchangeably, development does not simply mean growth. Economic growth is represented by increase in national income, but development implies something wider than this, a notion of economic welfare, which acknowledges non-financial components. This might include the quality of the environment itself.

The Rio Declaration

It defines the rights and obligations of States with respect to basic principles of environment and development. It includes the ideas that scientific uncertainty should not delay measures to protect the environment. States have a "sovereign right to exploit their own resources" but should not cause damage to the environment of other states. Eradicating poverty and reducing disparities in world-wide standards of living are "indispensable"

for sustainable development; and the full participation of women is essential for achieving sustainable development.

Gender (Women) Role in Sustainable Development

Agenda 21 recommends ways to strengthen the role of major groups – women, trade unions, farmers, children and young people, indigenous peoples, the scientific community, local authorities, business, industry and non-governmental organisations (NGOs) – in action for sustainable development. Various organisations have accepted that women have got an important role in sustainable development. Over the years, women have continued to speak out for policies and practices that do not threaten the health and well-being of future generations to continue to fight for improved living standards and protection of the environment. In almost all countries, women are disproportionately represented among the poor and studies have found that the poor, in urban and rural areas of rich and poor countries, bear the greatest burden of environmental degradation and pollution.

The expertise, knowledge and perspective of women have been overlooked for years and women are now demanding that their voices be heard. Women actively participated in the Rio Earth Summit process and succeeded in obtaining a chapter on women and sustainable development and have over one hundred references and recommendations pertaining to women in the final agreement of Agenda 21.

In Rio, Women were considered a 'major group' whose involvement was necessary to achieve sustainable development. Today, there is a growing emphasis on "mainstreaming", integrally incorporating women's concerns and participation in the planning, implementation and monitoring of all development and environmental management programmes to ensure the women benefit. The United Nations system is in the process of mainstreaming a gender-perspective in its work. The Platform for Action, adopted unanimously by 189 delegations in Beijing at the Fourth World Conference on Women in September, 1995, stresses that empowerment, full participation and equality for women are the foundations for peace and sustainable development. The plan also acknowledges that sustainable development policies that do not involve women and men alike will not succeed in the long run.

World Bank Role in Sustainable Development

In 1992 the World Bank's work in ESD was only a small part of its lending portfolio. Now, in recognition of continuing problems, the Bank has an extensive commitment to environmental

sustainability with a portfolio that includes investment programmes to reduce pollution, protect eco-systems and build capacity for environmental management. At the end of fiscal year 1997, the Bank was helping seventy countries to strengthening their environment as management capacity. The fiscal year witnessed support for innovating projects such as the Regional Lake Victoria Environment Project in Kenya, Tanzania and Uganda. The Solar Home System Project in Indonesia and India's Eco-development project. The Bank supported natural resource management in forested areas in Argentina, Haiti and Mexico and general environmental management in India, Madagascar and Sri Lanka.

The Spirit of Rio, 1992 and the Responses

Since the Earth Summit in 1992, "The Spirit of Rio" lives on through the actions of governments, international organisations, major groups and individuals around the world. The following examples are illustrative of the range of action that has been undertaken. In early 1994, the Confederation of Zimbabwe Industries launched a "Clean, Green and Profitable" (CGP) programme to assist selected industries in Zimbabwe in developing their managerial and technical capacity to improve environmental performance. In Metro Manila quit revolution is going on with the Metro Manila Resource Recovery Program which is supported by three groups : the Clean and Green Foundation, the Metro Manila Linis-Ganda and the Department of Environment, River Rehabilitation Secretariat.

They have organised junk shop owners into environmental co-operatives registered with the Co-operative Department Authority. There is an orderly system where Eco-aides collect and buy materials and the junk shop owners sort out the material and sell it to factories and other buyers. This collection system help to reduce the pressure on dump sites by 60 to 70 per cent. It is a local initiative run by local people with local resources.

In Nambia, women, youth and NGO groups are actively involved in national efforts to combat desertification in the country's three desert areas : the Namib, Kalahari and Karoo.

In Nepal, the Community Forestry Project is engaged in the reforestation of severely eroded areas of the country through the establishment of community managed forests. This community-based effort is intended to reduce the demand for wood by spreading knowledge on the construction and use of fuels efficient stores.

Uruguay and the World Federation of Engineering Organisations have agreed to set up a regional centre for Latin

America and the Caribbean to promote engineering for sustainable development.

A coalition of 40 groups from 16 Latin American Countries, supported by the Women's Environment and Development Organisation (WEDO, USA) and backed by UN Agencies is helping local women to train others at the grassroots level to promote environmental educational and awareness of sustainable development issues. In Europe, North America and other industrialised countries, women are promoting consumer awareness of the environmental impact of products, specially toxic chemicals, pesticides and radiation. They have played a key role in recent inter-sessional meetings on changing consumer buying habits and patterns of production.

Conclusion

Despite the widespread, largely academic distribution of the Rio accords and Agenda – 21, sustainable development is a concept that has failed to reach the street. The connection between corporate economic activity and environmental ruin, amazingly enough, remains yet to be made particularly in the industrialised nations. The UN should establish an international equilibrium honour roll, and bring the architects of such enterprises into a prestigious and proactive international policy structure.

To establish a new global ethic, sustainable development must be synonymous to prosperity, which can meet the essential concerns both of economic development and environmental protection. The global market economy produces considerable disparities between developed and developing countries. These are factors that clearly threaten any convergence towards a practical sustainable development ethic from ever flowering, unless the large gulf between rich and poor nations is rapidly closed. We cannot expect the poor to sacrifice more for the sake of the environment unless their condition is significantly improved by such sacrifice. Their quality of life must be assured first before the environment in which they live will be valued enough to protect.

Technology is not a panacea, but it is a critical component to any effort to correct the considerable abuses of consumerism that now define the market place. Technology is often the more obvious mechanism available to us to raise the living standards of all people without irreparably destroying the planet's life-support system. Yet, it is equally important to further develop a normative basis of sustainable development to guide the behaviour of individuals and societies. The charter of the United Nation is good place to start. It embraces all the progressive liberal traditions of the 20th century,

human rights, democratic representative government, the rule of law and prosperity.

After discussing the issue I think sustainable development could definitely be achieved the world over. There is growing concern towards sustainable development and its need. Several countries have started formulating legislation for it and at the same time many international organisations including the World Bank and United Nation are working towards creating and building awareness among the people for sustainable development. It is not possible to achieve sustainable development in short-run, rather it's an ongoing process and will take time.

Steps should be taken to ensure that whatever is decided is enforced and implemented. The state should create conditions that ensure greater participation and empowerment of people including women in all stages of development process. Last but not least the NGOs can play a very important part in sustainable development. The United Nations Development Programme has defined sustainable development as development that not only generates economic growth but distributes its benefits equitably, that regenerates the environment rather than destroying it and that empowers people rather than marginalising them. It is development that gives priority to the poor, enlarging their choices and opportunities and providing for their participation in decisions that affect their lives.

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Economic Dimension and Development

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Ecological Economics

Three circles enclosed within one another showing how both economy and society are subsets of our planetary ecological system. This view is useful for correcting the misconception, sometimes drawn from the previous “three pillars” diagram, that portions of social and economic systems can exist independently from the environment.

Ecological economics is a transdisciplinary field of academic research that aims to address the interdependence and coevolution of human economies and natural ecosystems over time and space. It is distinguished from environmental economics, which is the mainstream economic analysis of the environment, by its treatment of the economy as a subsystem of the ecosystem and its emphasis upon preserving natural capital. One survey of German economists found that ecological and environmental economics are different schools of economic thought, with ecological economists emphasizing “strong” sustainability and rejecting the proposition that natural capital can be substituted for human-made capital.

Ecological economics was founded in the works of Kenneth E. Boulding, Nicholas Georgescu-Roegen, Herman Daly, Robert Costanza, and others. The related field of green economics is, in general, a more politically applied form of the subject. The identity of ecological economics as a field has been described as fragile, with no generally accepted theoretical framework and a knowledge structure which is not clearly defined. According to ecological economist Malte Faber, ecological economics is defined by its focus on nature, justice, and time. Issues of intergenerational equity, irreversibility of environmental change, uncertainty of long-term outcomes, and sustainable development guide ecological economic analysis and valuation. Ecological economists have questioned fundamental mainstream economic approaches such as cost-benefit analysis, and the separability of economic values from scientific research, contending that economics is unavoidably normative rather than positive (empirical). Positional analysis, which attempts to incorporate time and justice issues, is proposed as an alternative.

Ecological economics includes the study of the metabolism of society, that is, the study of the flows of energy and materials that

enter and exit the economic system. This subfield is also called biophysical economics, sometimes referred to also as bioeconomics. It is based on a conceptual model of the economy connected to, and sustained by, a flow of energy, materials, and ecosystem services. Analysts from a variety of disciplines have conducted research on the economy-environment relationship, with concern for energy and material flows and sustainability, environmental quality, and economic development.

A simple circular flow of income diagram is replaced in ecological economics by a more complex flow diagram reflecting the input of solar energy, which sustains natural inputs and environmental services which are then used as units of production. Once consumed, natural inputs pass out of the economy as pollution and waste. The potential of an environment to provide services and materials is referred to as an "environment's source function", and this function is depleted as resources are consumed or pollution contaminates the resources. The "sink function" describes an environment's ability to absorb and render harmless waste and pollution: when waste output exceeds the limit of the sink function, long-term damage occurs.: Some persistent pollutants, such as some organic pollutants and nuclear waste are absorbed very slowly or not at all; ecological economists emphasize minimizing "cumulative pollutants":. Pollutants affect human health and the health of the climate.

The economic value of natural capital and ecosystem services is accepted by mainstream environmental economics, but is emphasized as especially important in ecological economics. Ecological economists may begin by estimating how to maintain a stable environment before assessing the cost in dollar terms.: Ecological economist Robert Costanza led an attempted valuation of the global ecosystem in 1997. Initially published in *Nature*, the article concluded on \$33 trillion with a range from \$16 trillion to \$54 trillion (in 1997, total global GDP was \$27 trillion). Half of the value went to nutrient cycling. The open oceans, continental shelves, and estuaries had the highest total value, and the highest per-hectare values went to estuaries, swamps/floodplains, and seagrass/algae beds. The work was criticized by articles in *Ecological Economics* Volume 25, Issue 1, but the critics acknowledged the positive potential for economic valuation of the global ecosystem.:

The Earth's carrying capacity is another central question. This was first examined by Thomas Malthus, and more recently in an MIT study entitled *Limits to Growth*. Although the predictions of Malthus have not come to pass, some limit to the Earth's ability to support life are acknowledged. In addition, for real GDP per capita to increase real GDP must increase faster than population growth.

Diminishing returns suggest that productivity increases will slow if major technological progress is not made. Food production may become a problem, as erosion, an impending water crisis, and soil salinity (from irrigation) reduce the productivity of agriculture. Ecological economists argue that industrial agriculture, which exacerbates these problems, is not sustainable agriculture, and are generally inclined favorably to organic farming, which also reduces the output of carbon. Global wild fisheries are believed to have peaked and begun a decline, with valuable habitat such as estuaries in critical condition.

The aquaculture or farming of piscivorous fish, like salmon, does not help solve the problem because they need to be fed products from other fish. Studies have shown that salmon farming has major negative impacts on wild salmon, as well as the forage fish that need to be caught to feed them. Since animals are higher on the trophic level, they are less efficient sources of food energy. Reduced consumption of meat would reduce the demand for food, but as nations develop, they adopt high-meat diets similar to the United States. Genetically modified food (GMF) a conventional solution to the problem, have problems – Bt corn produces its own *Bacillus thuringiensis*, but the pest resistance is believed to be only a matter of time. The overall effect of GMF on yields is contentious, with the USDA and FAO acknowledging that GMFs do not necessarily have higher yields and may even have reduced yields.

Global warming is now widely acknowledged as a major issue, with all national scientific academies expressing agreement on the importance of the issue. As the population growth intensifies and energy demand increases, the world faces an energy crisis. Some economists and scientists forecast a global ecological crisis if energy use is not contained – the Stern report is an example. The disagreement has sparked a vigorous debate on issue of discounting and intergenerational equity.

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Sustainable Development and Globalization

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New Challenges and Opportunities for Work Organization

Work and the workplace are essential elements of industrial and industrializing economies. Work is combined with physical and natural capital to produce goods and services. The workplace is the place where the comparative advantages of workers and owners/managers create a market for exchange of talents and assets. Beyond markets, work provides both a means of engagement of people in the society, and an important social environment and mechanism for enhancing self-esteem. Finally, work is the main means of distributing wealth and generating purchasing power in dynamic national economic systems. This essay explores the complex relationship between employment, and the increasingly unsustainable and globalizing economy; the changing nature of industrial economies presents new challenges and opportunities for the organization of work in both industrialized and industrializing countries.

The Unsustainable Industrial State

Those that argue that the industrialized state – whether developed or developing – is currently unsustainable emphasize a number of problems. The ‘environmental problems’ include toxic pollution, climate change, resource depletion, and problems related to the loss of biodiversity and ecosystem integrity. The environmental burdens are felt unequally within nations, between nations, and between generations, giving rise to inter-national, intra-national, and intergenerational equity concerns that are often expressed as ‘environmental injustice’. The Brundtland formulation of sustainability seems to focus concern on intergenerational equity, but all three kinds of mal-distributions are important.

The environmental problems stem from the activities concerned with agriculture, manufacturing, extraction, transportation, housing, energy, and services – all driven by the demand of consumers, commercial entities, and government. But in addition, there are effects of these activities on the amount, security, and skill of employment, the nature and conditions of work, and purchasing power associated with wages. An increasing concern is economic inequity stemming from inadequate and unequal purchasing power

within and between nations – and for the workers and citizens of the future.

Whether solutions involving industry initiatives, government intervention, stakeholder involvement, and financing can resolve these unsustainability problems depends on correcting a number of fundamental flaws in the characteristics of the industrial state: (1) fragmentation of the knowledge base leading to myopic understanding of fundamental problems and the resulting fashioning of single-purpose or narrowly-fashioned solutions by technical and political decision-makers, (2) the inequality of access to economic and political power, (3) the tendency towards 'gerontocracy' – governance of industrial systems by old ideas, (4) the failure of markets both to correctly price the adverse consequences of industrial activity and (5) to deal sensibly with effects which span long time horizons for which pricing and markets are inherently incapable of solving. The solutions to these system problems will be explored in the context of their implications for the organization of work.

Globalization

'Globalization' has at least three distinct meanings [Gordon, 1995], with different implications for workers and working life. 'Internationalization' is the expansion of product/service markets abroad, facilitated by information and communication technology (ICT) and e-commerce, with the locus of production remaining within the parent country. 'Multi-nationalization' is where a (multi-national) company establishes production/service facilities abroad, to be nearer to foreign markets and/or to take advantage of more industry-friendly labour, environmental, and tax policies, while maintaining research-and-development (R&D) and innovation-centered activities in the parent country.

The third meaning is the creation of strategic alliances, what some call 'transnationalization,' in which two different foreign enterprises merge/share their R&D and other capabilities to create a new entity or product line. Those concerned with enhancing trade are especially worried about barriers to internationalization, while those concerned with possible erosion of labour/environmental standards bemoan the consequences of multinationalization. Transnationalization may lead to industrial restructuring with unpredictable consequences for national economies. All three kinds of globalization raise questions of excessive market, and hence political power where concerns for profits overwhelm democratic and ethical values.

Globalization raises new challenges for governance, especially vis-a-vis the roles of government, workers, and citizens in the new

economic order. Within nation-states, the extent to which the 'externalities' of production – adverse health, safety, and environmental effects – are internalized differ according to the differential success of regulation/compensation regimes and the extent to which economies incorporate the ethics of fair play in their practices. There has been a constant struggle to establish good labour and environmental standards/practices within nations. With the advent of globalized, competition-driven markets, attention has now shifted to the harmonization of standards through ILO conventions and multi-lateral environmental agreements, with only a modicum of success. Countries are slow to give up national autonomy, and only where there is a trend toward significant economic integration (as in the EU) are there successes at harmonization. But globalization has brought an even more complex set of challenges through the creation of trade regimes – such as the WTO, ASEAN, and NAFTA – where the term 'fair trade' means the elimination (or equalization) of tariffs and so-called non-tariff trade barriers, which place labour and environmental standards at odds with trade objectives.

The trade regimes promote international laissez-faire commerce; and rights-based law/protections and market economics have become competing paradigms for public policy and governance. Government plays very different roles when it acts as a facilitator or arbitrator to resolve competing interests, than when it acts as a trustee of worker and citizen interests to ensure a fair outcome of industrial transformations [Ashford, 2002]. The differences are pronounced when stakeholders have largely disparate power – or when some are not represented in the political process, as in the case of emerging or new technology-based firms.

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Functions and Policies of Multinational Corporation

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A multinational corporation (MNC) or transnational corporation (TNC), also called multinational enterprise (MNE), is a corporation or an enterprise that manages production or delivers services in more than one country. It can also be referred as an *international corporation*. The International Labour Organization (ILO) has defined an MNC as a corporation which has its management headquarters in one country known as the *home country* and operates in several other countries known as *host countries*. The first modern MNC is generally thought to be the Dutch East India Company. Nowadays many corporations have offices, branches or manufacturing plants in different countries than where their original and main headquarter is located.

This often results in very powerful corporations that have budgets that exceed some national GDPs. Multinational corporations can have a powerful influence in local economies as well as the world economy and play an important role in international relations and globalization. The presence of such powerful players in the world economy is reason for much controversy.

Market Imperfections

It may seem strange that a corporation can decide to do business in a different country, where it doesn't know the laws, local customs or business practices. Why is it not more efficient to combine assets of value overseas with local factors of production at lower costs by renting or selling them to local investors?

One reason is that the use of the market for coordinating the behaviour of agents located in different countries is less efficient than coordinating them by a multinational enterprise as an institution. The additional costs caused by the entrance in foreign markets are of less interest for the local enterprise. According to Hymer, Kindleberger and Caves, the existence of MNEs is reasoned by structural market imperfections for final products. In Hymer's example, there are considered two firms as monopolists in their own market and isolated from competition by transportation costs and other tariff and non-tariff barriers. If these costs decrease, both are forced to competition; which will reduce their profits. The firms can maximize their joint income by a merger or acquisition which

will lower the competition in the shared market. Due to the transformation of two separated companies into one MNE the pecuniary externalities are going to be internalized. However, this doesn't mean that there is an improvement for the society.

This could also be the case if there are few substitutes or limited licenses in a foreign market. The consolidation is often established by acquisition, merger or the vertical integration of the potential licensee into overseas manufacturing. This makes it easy for the MNE to enforce price discrimination schemes in various countries. Therefore Hume considered the emergence of multinational firms as "an (negative) instrument for restraining competition between firms of different nations". Market imperfections had been considered by Hume as structural and caused by the deviations from perfect competition in the final product markets. Further reasons are originated from the control of proprietary technology and distribution systems, scale economies, privileged access to inputs and product differentiation. In the absence of these factors, market are fully efficient. The transaction costs theories of MNEs had been developed simultaneously and independently by McManus (1972), Buckley & Casson (1976) Brown (1976) and Hennart (1977, 1982). All these authors claimed that market imperfections are inherent conditions in markets and MNEs are institutions which try to bypass these imperfections. The imperfections in markets are natural as the neoclassical assumptions like full knowledge and enforcement don't exist in real markets.

International Power

Tax Competition

Multinational corporations have played an important role in globalization. Countries and sometimes sub-national regions must compete against one another for the establishment of MNC facilities, and the subsequent tax revenue, employment, and economic activity. To compete, countries and regional political districts sometimes offer incentives to MNCs such as tax breaks, pledges of governmental assistance or improved infrastructure, or lax environmental and labour standards enforcement. This process of becoming more attractive to foreign investment can be characterized as a race to the bottom, a push towards greater autonomy for corporate bodies, or both.

However, some scholars for instance the Columbia economist Jagdish Bhagwati, have argued that multinationals are engaged in a 'race to the top.' While multinationals certainly regard a low tax burden or low labour costs as an element of comparative advantage, there is no evidence to suggest that MNCs deliberately avail themselves of lax environmental regulation or poor labour standards. As Bhagwati has pointed out, MNC profits are tied to

operational efficiency, which includes a high degree of standardisation. Thus, MNCs are likely to tailor production processes in all of their operations in conformity to those jurisdictions where they operate (which will almost always include one or more of the US, Japan or EU) which has the most rigorous standards.

As for labour costs, while MNCs clearly pay workers in, e.g. Vietnam, much less than they would in the US (though it is worth noting that higher American productivity – linked to technology – means that any comparison is tricky, since in America the same company would probably hire far fewer people and automate whatever process they performed in Vietnam with manual labour), it is also the case that they tend to pay a premium of between 10% and 100% on local labour rates. Finally, depending on the nature of the MNC, investment in any country reflects a desire for a long-term return. Costs associated with establishing plant, training workers, etc., can be very high; once established in a jurisdiction, therefore, many MNCs are quite vulnerable to predatory practices such as, e.g., expropriation, sudden contract renegotiation, the arbitrary withdrawal or compulsory purchase of unnecessary ‘licenses,’ etc. Thus, both the negotiating power of MNCs and the supposed ‘race to the bottom’ may be overstated, while the substantial benefits which MNCs bring (tax revenues aside) are often understated.

Market Withdrawal

Because of their size, multinationals can have a significant impact on government policy, primarily through the threat of market withdrawal. For example, in an effort to reduce health care costs, some countries have tried to force pharmaceutical companies to license their patented drugs to local competitors for a very low fee, thereby artificially lowering the price. When faced with that threat, multinational pharmaceutical firms have simply withdrawn from the market, which often leads to limited availability of advanced drugs.

In these cases, governments have been forced to back down from their efforts. Similar corporate and government confrontations have occurred when governments tried to force MNCs to make their intellectual property public in an effort to gain technology for local entrepreneurs. When companies are faced with the option of losing a core competitive technological advantage or withdrawing from a national market, they may choose the latter. This withdrawal often causes governments to change policy. Countries that have been the most successful in this type of confrontation with multinational corporations are large countries such as United States and Brazil, which have viable indigenous market competitors.

Lobbying

Multinational corporate lobbying is directed at a range of business concerns, from tariff structures to environmental regulations. There is no unified multinational perspective on any of these issues. Companies that have invested heavily in pollution control mechanisms may lobby for very tough environmental standards in an effort to force non-compliant competitors into a weaker position. Corporations lobby tariffs to restrict competition of foreign industries. For every tariff category that one multinational wants to have reduced, there is another multinational that wants the tariff raised. Even within the U.S. auto industry, the fraction of a company's imported components will vary, so some firms favour tighter import restrictions, while others favour looser ones. Says Ely Oliveira, Manager Director of the MCT/IR: This is very serious and is very hard and takes a lot of work for the owner. Multinational corporations such as Wal-mart and McDonald's benefit from government zoning laws, to create barriers to entry. Many industries such as General Electric and Boeing lobby the government to receive subsidies to preserve their monopoly.

Patents

Many multinational corporations hold patents to prevent competitors from arising. For example, Adidas holds patents on shoe designs, Siemens A.G. holds many patents on equipment and infrastructure and Microsoft benefits from software patents. The pharmaceutical companies lobby international agreements to enforce patent laws on others.

Government Power

In addition to efforts by multinational corporations to affect governments, there is much government action intended to affect corporate behavior. The threat of nationalization (forcing a company to sell its local assets to the government or to other local nationals) or changes in local business laws and regulations can limit a multinational's power. These issues become of increasing importance because of the emergence of MNCs in developing countries.

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Effect of Familial Factors on Personal Space

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Abstract

A study was conducted on 200 male adolescents to examine the effect of familial factors, namely size of the family, type of the family, socio-economic status of the family and parental style on personal space of the concerned subjects. It was hypothesized that (i) the subjects of small family would differ significantly from those of large family in terms of personal space. (ii) The subjects of joint family would differ significantly from those of single family in terms of personal space. (iii) The subjects of high sociological status would have larger personal space than those of low socio-economic status. (iv) The subjects having democratic parental style would have smaller space than those having authoritarian parental style. A Personal Data Sheet prepared by the researcher herself was used for collecting necessary informations about the subjects. Kulshrestha SES Scale was used for measuring socio-economic status of the subjects. Ahmad Parental Style was used for measuring authoritarian and democratic style of parents of the subjects. The study was conducted in 5 phases, each phase consisting of 40 subjects. The obtained scores were analysed, using t-test. In the light of the obtained results all the four hypotheses were confirmed leading to four conclusions: (i) the subjects of large family showed lesser personal space than those of small family, (ii) the subjects of joint family showed smaller personal space than those of single family, (iii) the subjects of high SES showed larger personal space than those of low SES; and (iv) the subjects having democratic parental style showed smaller personal space than those having authoritarian parental style. The results were discussed in the light of relevant rationales and justifications.

Introduction

In view of modernization, globalization and technical advancement conventional values and attitudes of adolescents are undergoing drastic changes even in Indian context. In the light of this rationale the undertaking of the present study seems justified and warranted. Personal space has been used as a single dependent variable in the context of four independent variables, namely size of the family, socio-economic status, type of the family and parental style.

The major component of the study is personal space, which

has been defined as the area individuals actively maintain around themselves into which others cannot intrude without arousing discomfort (Hall, 1966). Myers (1983) has defined personal space as the buffer zone, we like to maintain around our bodies. Personal space is a subjective factor and thus a wide range of individual differences can be observed in preference of personal space. Some like to maintain wider personal space both in personal and social life, while others like a minimum space with others. Personal space is a part of behavioural field, an environmental dimension, in which a person lives, feels, acts and interacts. Myers (1983) has aptly called personal space 'a sort of portable bubble or bubble zone' that we like to maintain between ourselves and others. Any encroachment on personal space causes arousal and reactance. Arousal is a sort of mild state of excitation. It is manifested in the form of discomfort, tension in the facial musculature and an unpleasant tone. Such situation is stressful, irritating and frustration. Crowded rail compartments, buses, traffic jammed roads, our crowded gatherings etc. narrow the size of personal space leading to stress and arousals. There are several factors influencing personal space such as sex factor, age factor, community factor, familial factors and the like. Aiello (1976) reported that Children and old people prefer small personal space. Willis (1966) found that males prefer large space between themselves, while women prefer small space between themselves. Altman and Vinsel (1978) found that friends and relatives have smaller personal space than strangers. Cook (1970) found that introvert people prefer larger personal space than extrovert people (Ajdukovic, 1988).

In the light of references stated above it is apparent that nothing has been done to examine the effect of familial factors such as size of the family, type of the family, socio-economic status of the family and parental style on personal space. Hence the undertaking of the present study seems justified and useful in view of drastic changes in familial factors in the Indian context.

Objectives of the Study

The following were the objectives of the present study:

- (1) The present study intended to examine the effect of size of the family on personal space. The purpose was to ascertain if the subjects of large family have smaller personal space than those of small family.
- (2) The second purpose of the study was to examine the effect of type of family on personal of the subjects.
- (3) The third objective was to examine the effect of socio economic status of the family on personal space of the subjects.
- (4) The fourth purpose was to examine the parenting style on children's personal space. In other words the objective of the

study was to examine the effect of democratic-authoritarian parental style of child rearing on personal space of the subjects.

Hypotheses

Two one-tailed and two two-tailed hypotheses were formulated for experimental verification as stated below:

- (1) The subjects of small family would differ significantly from those of large family in terms of personal space.
- (2) The subjects of joint family would differ significantly from those of single family in terms of personal space.
- (3) The subjects of high socio-economic status would have larger personal space than those of low socio-economic status.
- (4) The subjects having democratic parental style would have smaller personal space than those having authoritarian parental style.

Methodology

The methodology of the study consisted of the following:

(a) Sample

The sample of the study consisted of 200 male adolescents selected from among 380 subjects. Half of the sample consisted of the subjects belonging to large family and the other half belonging to small family. Similarly half of the sample consisted of the subjects of joint family and the other half belonging to single family. Half of the sample consisted of the subjects of family having high socio-economic status and the other half consisted of the subjects belonging to the family having low socio-economic status. Half of the subjects belonged to authoritarian parental style and the other half belonged to democratic parental style. In other respects the subjects were matched as far as possible.

(b) Research Tools

- (i) Kulshrestha SES Scale (2003) was used for measuring socio-economic status of the concerned family.
- (ii) Ahmad Parental Style Scale (1980) was used for measuring authoritarian versus democratic parental style.
- (iii) Personal Data sheet prepared by the researcher herself was used for collecting necessary informations about the respondents.

(c) Procedure

For measuring personal space the experiment was conducted on the subjects under study individually. They were individually called by the researcher and were asked to sit comfortably before the researcher. The length of the distance from the researcher maintained by the subject was measured. Following the same procedure personal space of the respondents belonging to all the

four groups was measured. In the light of the obtained scores of the subjects belonging four groups, Mean, SD, and t were calculated separately as recorded in table-1, 2, 3 and table-4 given below.

Results and Interpretation

Table-1: 't' showing the effect of size of the family on personal space of the subjects.

<i>Group of subjects</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>P</i>
Large family group	100	18.70	6.48	5.74	198	<.01
Small family group	100	21.03	5.98			

The results displayed in table-I showed significant effect of size of the family as an independent variable on personal space as a dependent variable. The subjects of small family showed larger personal space than those of large family and the difference between the subjects of the two groups in terms of personal space was significant at .01 level of confidence ($t=5.74$, $df=198$, $P<.01$). Thus the first hypothesis was strongly confirmed. The finding might be interpreted in terms of more flexibility on the part of the subjects of large family as compared to those of small family.

Table-2: 't' showing the difference the subjects of joint family and those of single family in terms of personal space.

<i>Groups of the subjects</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>P</i>
Joint family group	100	17.36	6.77	10.57	198	<.01
Single family group	100	21.79	6.30			

The findings of table-II showed significant effect of type of the family on children's personal space. The subjects belonging to single family showed larger personal space as compared to the subjects belonging to joint family. The difference between the two groups of the subjects in terms of personal space, was found significant ($t=10.57$, $df=198$, $P<.01$). Thus the second hypothesis too was retained. The finding might be interpreted on the ground that subjects of single family are more victim to stress than those of joint family.

Table-3: 't' showing the effect of socio-economic status on personal space of the subjects.

<i>Groups of the subjects</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>P</i>
High SES group	100	19.90	5.11	8.10	198	<.01
Low SES group	100	17.50	4.23			

The results contained in table-III showed lesser personal space in the subjects of low SES group as compared to those of high SES group. The difference between the two groups in terms of personal space was found highly significant ($t=8.10$, $df=198$, $P<.01$). Thus the third hypothesis was also retained. The finding might be

interpreted in terms of more frequent interactions with other groups of people in case of low socio-economic status group as compared to high SES group. Moreover, people of low socio-economic status have more social freedom leading to frequent interactions with different sections of people, while people of high SES are denied of these opportunities.

Table-4: 't' showing the effect of parental style on personal space of the subjects.

<i>Groups of the subjects</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>P</i>
Authoritarian parental style group	100	22.21	6.29	13.11	198	<.01
Democratic parental style group	100	16.23	7.96			

In the light of the results displayed in table-IV the fourth hypothesis also was retained. It was hypothesized that democratic parental group of the subjects would have smaller personal space as compared to those of authoritarian group, which was strongly confirmed ($t=13.11$, $df=198$, $P<.01$). The finding was interpreted in terms of more flexibility and social freedom on the part of the subjects of democratic parental style group as compared to those of authoritarian parental style group.

Conclusions

1. Children of large family have small personal space as compared to those belonging to small family.
2. Children of joint family have smaller personal space than those of single family.
3. Children of high SES family have larger personal space than those of low SES family.
4. Children of authoritarian parental style have larger personal space than those of democratic parental style.

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Need Pattern of Upper and Lower Cast College Students

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I. Introduction

The present investigation is concerned with the consequences of social disadvantage on personality. Social disadvantage refers to the disadvantages suffered by the individual for being the member of certain social groups viz., racial groups such as Negro, aboriginal tribes such as Santhal, Munda, Bhil etc. or castes such as Chamar, Dusadh, Dhanuk etc. The growth of the innate potentialities of the individual is obstructed and limited not only due to certain genetic deficiencies such as low I.Q., physical deformities and inherited predisposition to certain physical and mental diseases but also due to certain socio-economic circumstances of life. The former we may call genetic disadvantage whereas the latter may be termed as social disadvantage. The genetic disadvantage is inside the individual whereas the social disadvantage is outside in the society (see Singh, 1977).

Social disadvantage in our country is usually followed by economic deprivation and cultural deprivation. Some castes and tribes termed as Scheduled Castes and Scheduled Tribes are not only socially disadvantaged rather they suffer from some added injuries to their insult like poverty, poor food, inadequate housing and health care and substandard of living conditions below poverty line. Lewis (1966) argues that the culture of poverty is both an adaptation and a reaction of the poor to their marginal position in a class stratified highly individualized capitalistic society. It represents an effort to cope with feelings of helplessness and despair, which develops from the realization of the improbability of achieving success in terms of the values and goals of the larger society (p.34). On Lewis account those who live by the 'cultural of poverty' are pictured as removed and alienated, ignorant and uninterested, uninvolved and apathetic towards dimensions such as interest in politics, class consciousness, ethnic and national identification of the wider world. Lewis argues that the culture of poverty is different from the culture of affluence and to adapt to the harsh realities of life the poor protects himself with a philosophy of life which is characterized by fatalism, impulsiveness, present

time-orientation, inability to delay gratification, concrete as opposed to abstract thinking, inferiority, aggression and authoritarianism.

II. Needs as Personality Variables

Several variables of personality have been enumerated by different psychologists. In the present investigation we have taken up manifest needs as personality variables. Therefore a brief account of needs as personality variables should be given. Murray (1938) has made 'need' as the central concept of his personality theory. In his formulations he has been influenced by psychoanalysis (Freud, Jung, Adler) and by Mc Dougall and Lewin. He introduced the complete taxonomy of the needs as the most significant scheme concerning the human motives, which manifest in organic process of the personality, such as organisation and the functioning. Defining need, Murray (1938, pp.123-124) writes, "A need is a construct (a convenient fiction or hypothetical concept) which stands for a force (the physicochemical nature of which is unknown) in the brain region, a force which organizes perception, intellection, conation and action in such a way as to transform in a certain direction an existing, unsatisfying situation". A need is sometimes provoked directly by internal process of certain kind, arising in the course of vital sequences. The need manifests itself by leading the individual to search for or to avoid uncounting or, when encountered, to attend or respond to certain kinds of press. Each need is characteristically accompanied by a particular feeling or emotion. Usually it gives rise to certain course of overt behaviour which ultimately leads to or brings about an end to the situation which satisfies the individual.

Murray has broadly distinguished the needs into two groups, namely viscorogenic and psychogenic ; overt or manifest and covert or latent, and proactive and reactive. He distinguished the two kinds of needs viscorogenic (primary) and psychoogenic (secondary). Viscorogenic needs are the primary biological needs which seek tension-reduction. Psychogenic needs are derived from the primary viscorogenic needs and are more complex. Manifest needs are felt consciously and are expressed freely ; while latent needs are repressed and suppressed desires. Proactive needs are not essentially provoked by environmental stimuli. Creative tendency of an artist may be cited as an example of this need. But for the reactive needs environmental stimuli are a must. The look of a beautiful girl provoking sex need in a young man may be cited as an example of this needs.

Murray (1938) has presented a tentative list of twenty representative needs viz. abasement, achievement, affiliation,

aggression, autonomy, counteraction, deference, dependence, dominance, exhibition, harmavoidance, in avoidance, nurturance, order, play, rejection, sentience, sex, succorance and understanding. He has also formulated the various types of purpose oriented press. He takes 'need' as the representative significant determinants of behaviour within the person and 'Press' as the representative significant determinant of behaviour in the environment. Thus, in Murray's theory of personality 'need' and 'press' are interwoven. The latter depends on the first. According to Murray (1938, p.118) the term 'Press' may be designated as 'directional tendency in an object or situation'.

He further says : "like a need, each press has a qualitative aspect the kind of effect which it has or might as well as quantitative aspect, since its power for harming or benefiting varies widely. Every thing that can supposedly harm or benefit the well being of an organism may be considered 'pressive', every thing else 'inert'. In this way Murray represents the environment in terms of press and intends to deduct the significant aspects of the world in which the organism pulls on his life.

III. Methodology

A scientific method of finding the relationship between independent and dependent variables starts with a problem which poses a question. Tentative answer to the question is hypothesis. The hypothesis is advanced to give the research work a direction. Then an investigation is planned and conducted to collect the data with the help of some apparatus and tools. The data is then tabulated and analysed, and the results indicate the probability of the hypothesis being true (accepted) or false (rejected). After this, the scientist may be able to generalize the findings. The need of a methodological rationale is to evaluate the adequacy in choosing the design, the experiments and the measurement of the analysis. This is critically important for the establishment of adequacy of interpretation of results (Kerlinger, 1967).

The chapter is planned to elaborate on the following points.

- (i) The nature of the study
- (ii) The sampling techniques
- (iii) The variables
- (iv) The design
- (v) The research paradigm
- (vi) The sample
- (vii) The tools
- (viii) The research procedure.

1. Nature of the Study

The present study is an 'ex-post-facto' research comprising of $2 \times 2 \times 3$ factorial design. The study has a randomized multigroup design with a setting of trivariate factorial experiment. 'Ex-post-facto' research may be defined as the research in which the independent variables have already occurred and where the researcher starts with the observation of a dependent variable or dependent variables. He then studies the independent variables in retrospect for their possible relations to, and effects on the dependent variable or variables (Kerlinger, 1964).

Ex-post-facto research remains useful for much of the research in Psychology, Sociology and Education. Ex-post-facto studies can yield very useful and worthwhile results. Such researches can improve upon their inherent shortcomings and can enhance quality of using sensitive statistical techniques (Guildford, 1950), Multivariate factorial design has been used in the present study to give natural operational setting to variables and to facilitate the study of interactions among independent variables.

The method employed in this ex-post-facto research is field study. Field studies are ex-post-facto scientific inquiries aimed at discovering the relations and interactions among sociological, psychological, and educational variables in real social structures. Any scientific studies, large or small that systematically pursue relations and test hypotheses, are ex-post-facto and the studies that are done in life situations like communities, schools, factories, organizations, and institutions are considered field studies. The investigator in a field study looks at a social or institutional situation and then studies the relations among the attitudes, values, perceptions, and behaviours of individuals and groups in the situation. He ordinarily manipulates no independent variables.

2. The Sampling Techniques

Sampling is taking any portion of a population or universe as representative of that population or universe. There are two main aims of sampling. The first aim of sampling is that the sample may be able to give the maximum information about the population with minimum efforts. The second aim of sampling is to decide, as objectively as possible, what degree of confidence can be given to the estimates obtained from the sample.

There are certain advantages of sampling. The first is reduced cost. If data are secured from only a small fraction of the aggregate, expenditures are smaller than if a complete census is attempted. With large populations, results accurate enough to be useful can be obtained from samples that represent only a small fraction of the population. The second is greater speed. For the same reason,

the data can be collected and summarized more quickly with a sample than with a complete count. This is a vital consideration when the information is urgently needed. The third advantage is greater scope. In certain types of inquiry highly trained personnel or specialized equipment, limited in availability, must be used to obtain the data. A complete census is impracticable : the choice lies between obtaining the information by sampling or not at all. Thus surveys that rely on sampling have more scope and flexibility regarding the types of information that can be obtained. On the other hand, if accurate information is wanted for many subdivisions of the population, the size of sample needed is sometimes so large that a complete enumeration offers the best solution. The fourth is greater accuracy. Because personnel of higher quality can be employed and given intensive training and because more careful supervision of the field work and processing of results becomes feasible when the volume of work is reduced, a sample may produce more accurate results than the kind of complete enumeration that can be taken.

There are two broad types of sampling. They are probability sampling and non-probability sampling. Probability sampling is divided into four sub-types viz. random, stratified, cluster and double. Non-probability sampling has also four subtypes viz. accidental, quota, purposive and convenience. In the present study we have used stratified sampling procedure.

In stratified sampling the whole population or N sampling units is first subdivided into sub-populations of N_1, N_2, N_k units before the selection of the sample. These sub-populations, called strata, are non-overlapping and together comprised the whole population.

$$N_1 + N_2 + N_3 + \dots + N_k = N$$

To obtain full advantage from stratification the number of units in each sub-population or stratum must be known. After determining the strata a sample is drawn from each stratum. This drawing is made independently in different strata. If each sample is a random sample from each stratum, the whole procedure is described as Stratified Sampling. In stratified sampling, the population is divided into strata, such as men and women, black and white, and the like, from which random samples are drawn.

TOOLS USED

A. Tripathi Personal Preference Schedule (TPPS)

Some personality inventories such as, CPI, MMPI, EPI, 16-P.F. and EPPS play an important role in the modern psychological researches and they have been widely used because of their cross-cultural constancy with regard to social desirability variable. Some

psychologist namely, Fujita (1957), Loevaas (1958), Klett and Yankae (1959), Iwawaki and Cowun (1964), across Japanese, Norwegians, Lebanese, Native-Japanese and French sample have demonstrated the cross-cultural constancy of social desirability variable of Edward Personal Preference Schedule (EPPS). Tripathi Personal Preference Schedule (TPPS) can well be said a Hindi version of Edward Personal Preference Schedule (EPPS). The test is composed of 15 normal personality variables. There are 135 statements in the test which represent 15 need variables, each need being represented by 9 statements. These statements are according to Murray's description of these needs (Murray, 1938). These needs are as follows - Achievement, Deference, Order, Exhibition, Autonomy, Affiliation, Intraception, Succorance, Dominance, Abasement, Nurturance, Change, Endurance, Heterosexuality and Aggression. out of the aforesaid 135 statements in the TPPS 132 are hindi version of the items used in EPPS. The remaining 3 statements used in the EPPS representing Heterosexuality have been substituted because they are not suitable for Indian students. The social desirability scale values of the 132 common statements obtained for the Indian sample correlated .78 with their American counter-parts confirming the cross-cultural constancy of the social desirability variables once again. The technique of forced-choice has been proved to be a far more effective and adequate technique for controlling the social desirability variable. Hence forced choice format of items has been used in TPPS.

B. Personal Data Sheet (PDS)

A personal data sheet was prepared in such a manner so as to evoke informations regarding sex, age, religion, education, caste, occupation, income, area of residence, family size, family system, birth-order, marital status and educational standard. The questions were clear, plain and simple.

The Research Procedure

The data were collected in two phases. In the first phase of the study a large number of available college students were administered Personal Data Sheet which included information about their area of residence, sex, caste, religion etc. Those belonging to religion other than Hinduism were excluded. After getting information Ss were selected in the manner that equal number of them fell in each of 12 categories mentioned earlier. Thus the sample for the study was selected.

In the second phase of data collection these selected subjects were contacted and in each college where the data was taken they were requested to sit in a class-room. The help of teacher of the colleges was also taken in getting the subjects assembled in class-

room. However, it was always ensured that the number of subjects at a time does not exceed 25. This was done to ensure their sincere cooperation.

While administering the tests in any phase of the data collection non-serious, unwilling and hesitating subjects were not given the tests and they were allowed to go out of the room. In order to get accurate and reliable answers in the test forms the subjects were involved and enthused. The investigator had talks with them about their birth place, residence and parents occupations etc. For establishing rapport with them, the ego of the subjects was boosted by expressing and telling them that out of many college students only they have been selected for the study. The investigator assured them to tell their results after few days. The investigator tried his best to satisfy them as much as she could by answering their several curiosities about psychology. The subjects were impressed and made to believe in clear words that this was not a test of their abilities and as such they should not hesitate in expressing their own opinions frankly.

After doing all the above, in order to ensure the sincere answers from the subjects, the test booklets of Tripathi Personal Preference Schedules (TPPS) were distributed amongst the subjects. The subjects were requested to read the instructions printed at the top of the test form silently along with the investigator who read them loudly. After going through the instructions the subjects were encouraged to disclose their doubts and difficulties, if any, and the investigator accordingly removed them. No time limit was fixed but the subjects were requested to fill in the test forms as quickly as they could. If any subject needed clarification he was helped by the investigator. The subjects, on the average, took about an hour and half in completing the test. The investigator, before collecting the test booklets, requested the subjects to check their booklets for ensuring that no item stands unanswered. If any item stood left out the subjects were asked to complete the same.

After collecting the completed test-booklets from the subject the investigator expressed her gratefulness and thanks to the subjects before departing from them. The test was scored with the help of scoring manual. The scores were tabulated on a large sheet of paper along with necessary details and a master-chart was, thus, prepared to facilitate the statistical analysis of the data.

Result and Discussion

In order to know whether there occurs significant difference in manifest need as a result of area of residence, sex and caste status a study was done in a $2 \times 2 \times 3$ cross classification factors design and the independent and interactional effects of these factors were

determined by three-way analysis of variance. The findings are describe and discussed from Table 1 through 30 as follows :

Table 1: Analysis of variation of n Ach. By the three way cross-classification.

Source of variation	Df	SS	MSS	F-Ratio
A. Area	1	8.125	8.1250	0.76
B. Sex	1	17.22656	17.2266	1.60
C. Caste	2	58.64844	29.3242	2.73
A × B	1	25.5	25.5000	2.37
A × C	2	6.00	3.00	0.28
B × C	2	37.91406	18.9570	1.76
A × B × C	2	3.507813	1.7539	0.16
Error	384	4126.68	10.7466	
Total	395	4283.6018		

Table 2: Mean n Ach. By Area × Sex × Caste.

	Urban			Rural			All
	Male	Female	Both	Male	Female	Both	
Upper caste	15.80	13.87	14.84	15.20	13.40	14.30	14.57
Lower caste	14.67	13.39	14.28	14.05	14.38	14.22	14.25
Dalit Caste	14.13	13.47	13.80	12.93	13.53	13.23	13.67
X	14.68	13.76	14.22	13.80	13.98	13.94	
X	all males 14.29			All Females 13.87			

Table 1 presents the ANOVA by three way cross classification of area, sex and caste and table 1 presents the mean n Ach by area, sex and caste along with the mean n Ach by their interactions. It may be observed from table 2 that urban Ss have obtained a little higher n Ach Score (M=14.22) compared to that of rural Ss (M=13.94). But it may be noted from table 1 that the effect of area of residence is insignificant (F=0.76). Further table 1 shows that the effects of sex (F=1.60) and caste (F=2.73) too are insignificant. However the male Ss tend to be a little higher in n Ach (M=14.29) as compared to female Ss (M=13.87) and upper caste subjects have obtained higher mean n Ach score (14.57) compared to lower caste (M=14.25) and Dalit Caste Ss (M=13.51). All interactional effects for example, Area × Sex (F=2.37), Area × Caste (F=0.28), Sex × Caste (F=1.76) and Area × Sex × Caste (F=0.16) do not reach the level of significance. However when we look at table 2 we find that Urban-Upper Caste Male Ss have obtained the highest n Ach score (M=15.80) whereas rural Dalit Caste male Ss have obtained the lowest n Ach score (M=12.39).

Summary and Conclusion

The purpose of the present study was to compare the Upper, Lower and Dalit Caste college girls and boys from urban and rural areas on manifest needs which have been considered as personality variables by Murray (1938). According to him "a need is a construct which stands for a force in the brain region, a force which organizes perception, intellection, conation and action in such a way as to transform in a certain direction an existing unsatisfying situation". Edward developed a test of personality on that basis which includes 15 of several needs proposed by Murray. They are needs for achievement, deference, order, exhibition, autonomy, affiliation, intraception, succorance, dominance, abasement, nurturance, change, endurance, heterosexuality and aggression.

These needs as normal personality variables differ from individual to individual depending upon several factors, the important among them are area of residence, sex and caste in the Indian context. These are the factors on the basis of which socially advantaged and disadvantaged groups can be identified.

Indian social scientists, however, may get some insight from the studies done on social disadvantage in the west. But while doing so they must bear in mind that there are important differences in the history, culture and social structure of India and the western countries. For example, in the western countries socially disadvantaged groups are distinguished on the basis of colour of the skin and physical appearance but in India this can not be a basis for identifying socially disadvantaged people. In India it is not uncommon to find a dark skinned Brahmin and fair skinned Dalit. Here disadvantage is identified on the basis of caste. Similarly rural-urban distinction, which assumes little importance in U.S.A. and Britain, acquires much importance in India because in the west there is narrow gap between the rural and urban people with regard to civic, cultural and educational amenities. But the rural population in India is living in such a hazardous situation that gradually and regularly the economically well off are moving towards towns and cities. There is no discrimination on the basis of sex in the west but in India women are handicapped and are not treated equally with men. Caste is a significant factor of social disadvantage in India because for centuries certain castes have enjoyed privileges, while some other castes have remained deprived, depressed and neglected in every respect. The Indian caste system in the beginning evolved on the basis of division of labour so that society runs well. but with the passage of time the caste system became so rigid that it was being determined by the birth of the individual. The Brahmins Kshatriyas and Vaishyas enjoyed the first, second and third positions in the caste hierarchy and acquired much social and

economic privileges while the conditions of sudras deteriorated on the extent that they become economically oppressed, socially neglected and culturally inferior. In different states this caste system unfolded itself in different ways in Bihar four castes are considered privileged. These are Brahmin, Rajput, Bhumihar and Kayastha. They are known as forward or upper castes. Some castes are on the other extremes which are most unprivileged. These have been grouped under "Scheduled Castes" or Dalit castes. Besides, there are some aboriginals who have been listed under 'Scheduled Tribes' category. In between the most privileged and unprivileged castes are some castes which may be termed as lower castes. They are not considered untouchables like Scheduled Castes and Scheduled Tribes but are relatively less disadvantaged as compared to Scheduled Castes and Tribes. They have been broadly grouped under Backward Castes. Traditionally economists have been concerned with the study of poverty level of these groups, sociologist with the study of their customs and traditions and political scientists with the study of their political behaviour. But the approach of psychologists is different. They are concerned with the study of their miseries and suffering, for being born in a particular depressed caste. Their caste heritage affected them adversely and they are socially isolated and frustrated. They have not yet been able to develop a sound self-image and identity. But the wind of change blowing across the country has not left them untouched though for many adverse situations they still find themselves under severe stress and strain.

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Legal and Ethical Issues in Psychopathy Assessment

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Individuals manifesting psychopathy are no strangers to the law. A search of electronic legal databases for cases involving psychopathy or its conceptual cousins (i.e., sociopathy, dissocial personality disorder, and antisocial personality disorder) identifies many legal cases where diagnosis of such was deemed relevant.

From review of these cases, it is readily apparent that psychopathy is a power-fully pejorative diagnostic label that can exert a profound influence over the legal decisions rendered by the courts. Indeed, the connotations associated with the word *psychopath* are so negative that it has resulted in at least one defamation suit (*Anderson v. Cramlet*, 1986).

The construct of psychopathy — and related constructs — frequently arises in legal proceedings. Given the potential impact of this diagnosis, it is puzzling to discover the absence of a cogent body of jurisprudential thought regarding psychopathy. This chapter attempts to address this gap in the literature. First, the scope of legal issues in which psychopathy has been raised is surveyed with a discussion of the appropriate limits surrounding expert testimony on the disorder.

Next, the application of psychopathy to the pertinent legal issues associated with various areas of the law is critically examined. We conclude by discussing a number of professional and ethical issues that arise in connection with providing information about psychopathy to the courts.

Psychological Assessment for the Courts

The involvement of psychologists as expert witnesses in legal proceedings has increased steadily since psychologists first entered the courtroom about a century ago (Gaudiness, 1991). Psychologists may become involved as expert witnesses in both criminal and civil proceedings and they may be instructed by the defence, prosecution or the court. Psychologists may be called to provide an expert opinion at various stages of the legal process.

For example, in criminal cases, psychologists may give expert evidence during the trial, before sentencing and at the Appeals stage, depending on the expert opinion being sought. The discipline of psychology is extremely broad in its attempt to understand individual and social functioning from a psychological perspective. It is not surprising then that psychologists may be asked to provide expert evidence about a wide variety of psychological issues. Gaudiness (1995) provides examples of the many questions about which a psychologist may be asked to express an expert opinion.

These include questions about mental state, psychological and/or social functioning, neuropsychological functioning, personality, witness reliability, interrogative suggestibility and disputed confessions, malingering, competence to stand trial, moral development and reasoning, post-traumatic stress disorder, attitudes of offenders to their crime, sexual problems, anger problems and deception. Psychologists may also be asked to provide an expert opinion about an individual's ability to benefit from psychological treatment or their potential risk to others.

Gaudiness (1995) conducted a survey of 525 members of the British Psychological Society who had prepared a court or tribunal report in the previous five years, regardless of whether they testified. Gaudiness established that 498 proceedings (55%) followed by family, matrimonial and juvenile proceedings (22%) and criminal proceedings (15%). The majority of referrals (87%) came from solicitors (known as 'attorneys' in South Africa). Respondents indicated that the main issue addressed in their reports was PTSD (53%) and other compensation issues (e.g. head injury) (51%), followed by childcare matters (47%), sentencing/disposal (25%), mitigation (24%), fitness to plead/stand trial

(14%), reliability of witness statements (14%), diminished responsibility (10%) and disputed confession (9%). The use of expert psychological evidence in court can heavily influence the outcome of a case and impact directly or indirectly on the individuals involved and society more broadly. For example, in criminal cases, psychological evidence may help to determine the type or length of sentence, and in civil cases, it may influence whether an individual obtains financial compensation or retains custody of their child.

Expert psychological evidence can also shape case law and determine the types of psychological evidence that is admissible in court. In this sense, the delivery of an expert opinion in court takes on a powerful ethical and human rights dimension and is value-laden. For example, Gaudiness & Haward (1998) provide a number of examples of high-profile cases in the UK where expert

psychological evidence has been instrumental in securing successful appeals against conviction. Similarly, a number of high profile cases in South Africa have highlighted ethical and professional issues for psychologists acting as expert witnesses.

For example, Nicholas (2000), Nicholas and Coleridge (2000) and Foster and Nicholas (2000) analysed the expert psychological reports provided in the trials of perpetrators of human rights abuses during the Apartheid era. Nicholas (2000) analysed the psychological reports submitted to court in the cases of five perpetrators of human rights abuses where post-traumatic stress disorder was diagnosed in three cases despite the defendants failing to meet all the diagnostic criteria for the disorder.

Further, the psychological reports attempted to dissuade the court from attempting to elicit full disclosure of human rights violations, arguing that it would have detrimental effects on the perpetrators (Nicholas, 2000). Nicholas argued that the poor quality of these reports reflected badly on the profession of psychology and called for a system of monitoring of psychological reports for court, with the Psychological Society of South Africa (PsySSA) adopting a more active role in the process. Foster and Nicholas (2000) evaluated expert psychological opinion in the criminal trial of Eugene de Kock. They argued that PTSD was mis-diagnosed and used improperly as a basis for arguments in mitigation of sentence. They also outlined how the psychological construct of "cognitive dissonance" was (mis)used to explain de Kock's continued involvement in violent crimes.

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A Study of the Value of Children Among Acceptor and Non-Acceptor of Family Planning Devices

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A little child delights in finding a sympathetic response from its mother or father in a reference to its interest and feelings of all kinds, and not merely when it is in pain or ill. He wants his joy shared, and even his more intellectual interests. The value of children is a new research area, at least an area that has been newly labelled and defined. According to Berelson (1976), psychologically oriented studies of the value of children represent one of five promising new lines of inquiry. The relationship between child and parent is very difficult to define. It is determined by several factors, i.e., the mutual expectations, sex and number of children, need and utility of children, and expenses on child-rearing etc.

Children have always been an integral part of life in every society in the world. The rapid development, change in socio-economic conditions, overpopulation, modified survival circumstances and knowledge about contraceptive techniques have given a new dimension of thinking of parents. They want to plan the number of children, how many they will have. While some decades before, children were considered simply a natural consequence of biological process. Now, the value of children has become a very important determinant of the will of the parent. According to Fawcett (1976), the research on the topic has become a legitimate and even a necessary pursuit.

Fawcett (1976) suggested that terminology, that is used in connection with the value and cost of children has a great diversity and variety. According to Arnold et. al, (1975), cost of the children included here are the direct financial cost of having children, the physical and emotional strain of raising children. Problem between husband and wife and a variety of opportunity cost to parents.

In so many researches in this field, the value is generally considered as a psychological term. While cost is, in general, considered as an economical term. Many researchers, i.e., Bulatao, Rodolfo, A. (1975, 1978); Hoffman, L.W. (1975); Hoffman and Hoffman (1973); Nag, Moni et al, (1976) have studied in this field and significant results were obtained. The nature of the present

study is totally based on the assumptions of socio-psychological approach. It is well known fact that diversity is the hallmark of the Indian Culture. It could be easily divided into a number of subgroups, according to the different languages, religions or different races as well as according to acceptor and non-acceptor groups of family planning devices.

It is investigator's assumption that there may be difference between acceptors and non-acceptors of family planning devices regarding perception of value of children. This is only because acceptors of family planning devices have a planned family, a limited number of children and non-acceptors of family planning devices have no planned family so the number of children is not limited. The planned family has more time to care children. The parents of planned family can teach their children in good manner. Certainly, these things will not happen in such manner in the unplanned family. Therefore, the perceived value of children may be different in acceptors and non-acceptors of family planning devices. In order to study the value of children factors, two groups of subjects were chosen in the present study. These are: (1) receptors of family planning devices, and (2) non-acceptors of family planning devices. Acceptors of family planning devices are defined, as persons who are using any method of with control devices, it may be temporary (for spacing) or permanent in nature. Temporary methods are Nirodh, Loop, Copper T., Foam Tablets, Oral Pills, etc and permanent method means sterilization (male or female), V.T., L.T.T., etc. Non-acceptors of family planning devices are defined as persons who are not using any method of birth control devices, temporary or permanent at present. A sample of 50 acceptor and 50 non-acceptor females were selected. The age group of the females varied from 15 to 45 years. The data were collected by using the Value and Cost of Children Test. The test constructed and standardized by Prof. Jai Prakash and V.K. Shrivastava (1984) was administered as each of them individually. The test is a self reporting instrument designed to assess an individual's perception of his/her child with respect to their (1) perceived cost, (2) perceived continuity, tradition, and security, (3) perceived satisfaction, goals and incentives, and (4) perceived business, affection and social status.

Results

The data were analysed on the basis of (a) descriptive statistics. Mean, S.D., and (b) Inferential Statistics i.e., "t" test was used to find out the significance of difference between acceptor group and non-acceptor group of mothers in respect of their perception of value of children. Table-1 shows the number of subjects (N) in different groups, Mean and S.D. values on different scales of value of children.

Table – I : Showing comparison between acceptor and non-acceptor groups of mother at value of children scale

Scale	Acceptor		Non-acceptor		“t”	p
	X	N=50 SD	X	N=50 SD		
Cost	17.78	4.01	20.2	4.58	2.81	.01
Continuity, tradition and security	23.36	2.00	21.2	3.63	3.27	.01
Happiness, affection and-social status	30.7	3.79	28.9	3.67	2.40	.02
Satisfaction, goals and incentives	24.16	3.44	21.48	3.57	3.83	.01
Total	96.00	8.71	91.78	10.63	3.04	.01

Obtained results show that the difference between means of accepting mothers are significant with the non-accepting mothers. Accepting mothers perceive maximum value for their children. The mean score of accepting mothers’ group is 96.00 and S.D. is 8.71 and non-accepting mothers of 91.78 and 10.63. The “t” value is 3.04. The difference between means of both groups are significant at .01 level.

Discussion and Conclusion

Resulting at a glance, it shows that accepting mothers perceived maximum value for their children. This is because of they have planned family. At the cost scale the mean score of acceptor group is 17.78 and S.D. is 4.01 and of non-acceptor group is 20.2 and 4.58. The “t” value is 2.81. The difference between two groups of means are significant at .01 level. The non-acceptor group perceives the maximum cost for their children. The costs are the emotional strains of having children, including worries about child-rearing, financial problems, caused or aggravated by children, restrictions on parents activities and limitations on time for oneself or one spouse, and concern about overpopulation. At continuity, tradition and security scale the mean score of acceptor group is 23.36 and S.D. is 2.90 and of non-acceptor group 21.2 and 3.63 respectively. The “t” value is 3.27. The difference between two groups of means are significant at .01 level. Children are conduit for transmitting the family name and traditions to future generations. The acceptor group who scored high on this factor looked forward to help from their children in old age, and they even felt a sense of immortality since part of them would live on in their children.

At happiness, affection and social status scale the mean score of accepting group is 30.7 and S.D. is 3.79 and of non-accepting group 28.9 and 3.67. The “t” value is 2.40. The difference between means of groups is significant at .02 level. In this factor, mothers of accepting group score higher than the non-accepting mothers.

Children give parents a feeling of security that allows them to feel comfortable and happy in the family situation and the children are regarded as an inevitable product of marriage. Status in the society may be gained by having children. This factor loading also shows some evidence of the logical relationship between status in the community and status as an adult. An satisfaction, goals and incentives scale the mean of acceptor group is 24.16 and S.D 3.44 and of non-acceptor group is 21.48 and 3.57 respectively. The "t" value is 3.83. The difference between means of two groups are significant at 01 level. In this factor the acceptor group scored higher than the non-acceptor group. Parents receive satisfaction from raising children and guiding their development. In return, the children provide companionship and loyalty to their parents. This factor also concerns children as source of goals and incentives to parents. Children are seen as binding the wife and husband together and as lending a clear purpose to their lives and work. Couples may be influenced in their feelings about children by their perceptions of how other people in their neighbourhood or community regard children. The community may hold certain norms about children and of individual perception of those norms may influence his or her orientation toward children. Moreover, children are less reliable than social insurance. They may die, they may turn out to be poor or unwilling to help, if girls, their husband may not feel responsible for in-laws. Such considerations suggest that the value of children as a source of security has two dimensions: (1) expectations regarding the kind of assistance, parents may receive and (2) the feelings of uncertainty that attach to these expectations.

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Effect of Family Discipline on Self-Concept

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An attempt has been made to study the effect of family discipline on the self concept of graduate students, Self-Concept scale and Introduction schedule were administered to 200 Ss. The computed C.R. reveals that the mean score of self-concept was more positively evident in normal discipline group than in harsh discipline group.

Self-Concept is an important constituent of human personality. It has been defined as an object of awareness (Mead, 1934), a Cognitive structure (Sarbin, 1952) image of one's self (Hilgard, 1949). Self is not the system of process (Mead, 1934) but it is the group of psychological process (Roger, 1955). So, we can define self-concept as a single word which gives unity to various components of personality. It covers those beliefs, values and convictions which one holds about himself. Self Concept, among other things, is also determined by the family discipline.

Bernard (1944) and Levy (1943) indicate that when parental dominative treatment is harsh, unusual or irregular severe reactions on the part of the child are likely to follow. This becomes particularly true when the parents attitude is overly protective or overtly reflective. Meyers (1945) writes that if the dominated child is at the same time wanted or accepted, and if the domination is steady, deliberate and probably not harsh, the result is continued attachment to parents, along with a lack of normal social development outside the family.

Radhe (1945) found that children of dominating parents home were dependable, shy, submissive, polite, self-conscious, uncooperative etc. And submissive, polite, self-conscious, uncooperative etc. And submissive parent's permissiveness and punitiveness result in aggression the child displays in the home. The study indicated that in order to get new habits established in the child, the old must be eliminated and suggested that material control might be more effective through the manipulation of the child needs. Instead of punishment, she might establish a set of pleasurable activities related to the educational goals of the home. Hasson (1976) found negative self-images in the child of the

punitive parents. Rosenberg (1965) found in his study that adolescents who reported close relationships with their father's were much more likely to have high self-esteem than those who reported more distant relationships.

Various indications of parental interest in the adolescent are correlated with higher self-esteem. Coopersmith (1967) found that loving parents those who support, are interest in, and express warmth towards their children tend to generate high levels of self-concept is differently affected by the family discipline of the individuals.

Method

Sample

The present investigation was carried out on a sample of 200 graduate students ranging between 17th 21 years of age.

Measures

A Introduction schedule was administered on all Ss in Varanasi city to determine subject's opinion of his family discipline. It has been divided in the three levels harsh, normal, and no any discipline. A few subjects were of no any discipline group, so we could not calculate them in the statistical analysis.

Self-concept Scale of Rastogi (1979) was used to measure self-concept of Ss. This scale has ten constructs of self-concept 'health and sex appropriateness', 'ability', 'self-confidence', 'self-acceptance', 'worthness', 'time satisfaction', 'teliefs & convictions', 'feeling of shame and guilt', 'sociability' and 'emotional stability'. Statistical analysis was made to see whether the two groups differ on self-concept as a whole and different constructs included in self-concept.

Results & Discussion

The mean standard deviations and critical ratios of harsh and normal family discipline groups on different constructs of self-concept have been given in the table. The general self-concept is more positive in normal decipline than in harsh discipline group. The differences are statistically significant. In the different constructs of self-concept-health and sex appropriateness, abilities, self-confidence, worthiness, feelings of shame & guilt, sociability and emotional stability were more positive in the normal discipline group as compared to the harsh discipline group. Themean scores of self-acceptance, beliefs & convictions, for normal discipline group are less than that for harsh discipline group. So, it may be concluded that the family discipline puts significant effect on self concept as a whole.

Table - Self-Concept in harsh and normal family discipline.

S. Constructs No.	Harsh discipline N=70		Normal discipline N=20		Critical Ratio
	M	S D.	M	S D.	
1. Health & Sex	16.24	4.37	19.72	4.68	5.14
2. Ability	24.20	6.90	27.73	5.09	3.75
3. Self-Confidence	14.06	4.62	16.01	5.33	2.64
4. Self-acceptance	13.10	3.92	12.40	5.00	1.07
5. Worthiness	20.80	5.34	22.00	4.54	2.58
6. "Time Satisfaction	14.72	4.71	15.28	3.50	0.86
7. Beliefs & Conviction	13.02	3.24	12.07	3.85	1.86
8. Feelings of Shame and guilt	16.61	5.11	14.96	3.26	3.97
9. Sociability	13.92	3.78	15.46	3.42	2.85
10. Emotionality	10.88	3.90	15.63	4.31	7.91
Total	15.75	4.59	17.12	4.24	2.04

The result of present study supports the findings of Rosenberg (1965), Coopersmith (1967), Singh (1983) who too have observed the higher self-concept among the normal family discipline. It was demonstrated in this study that harsh discipline of the family has also been advanced as a cause of personality maladjustment in the student. If the parent uses his position judiciously he has little to fear an normal discipline so far as the student self-concept is concerned as better adjustment.

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Thinking Critically with Psychological Science

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Psychology is the study of cognitional, emotions, and behaviour. Psychologists are involved in a variety of tasks. Many spend their careers designing and performing research to better understand how people behave in specific situations, how and why we think the way we do, and how emotions develop and what impact they have on our interactions with others. These are the research psychologists who often work in research organizations or universities. Industrial-organizational psychologists work with businesses and organizations to help them become more productive, effective, and efficient, and to assist them in working with their employees and their customers. Practitioners, typically counselling and clinical psychologists, work with individuals, couples, families, and small groups to help them feel less depressed, less anxious, become more productive or motivated, and overcome issues which prevent them from living up to their potential.

The Study of Psychology has Five basic Goals:

1. Describe – The first goal is to observe behaviour and describe, often in minute detail, what was observed as objectively as possible
2. Explain – While descriptions come from observable data, psychologists must go beyond what is obvious and explain their observations. In other words, why did the subject do what he or she did?
3. Predict – Once we know what happens, and why it happens, we can begin to speculate what will happen in the future. There's an old saying, which very often holds true: "the best predictor of future behaviour is past behaviour."
4. Control – Once we know what happens, why it happens and what is likely to happen in the future, we can exert control over it. In other words, if we know you choose abusive partners because your father was abusive, we can assume you will choose another abusive partner, and can therefore intervene to change this negative behaviour.
5. Improve – Not only do psychologists attempt to control behaviour, they want to do so in a positive manner, they want to improve a person's life, not make it worse. This is not always the case, but it should always be the intention.

Psychology (lit. “study of the soul” or “study of the mind”) is an academic and applied discipline which involves the scientific study of human (or animal) mental functions and behaviours. In this field, a professional practitioner or researcher is called a psychologist, and is classified as a social or behavioural scientist. Psychologists attempt to understand the role of mental functions in individual and social behaviour, while also exploring the underlying physiological and neurological processes. Psychologists study such topics as perception, cognition, attention, emotion, motivation, personality, behaviour and interpersonal relationships. Some, especially depth psychologists, also consider the unconscious mind. In addition or opposition to employing empirical and deductive methods, psychologists sometimes rely upon symbolic interpretation and other inductive techniques. Psychological knowledge is applied to various spheres of human activity, including the family, education, and employment; and to the treatment of mental health problems. Psychology includes many sub-fields that span areas as diverse as human development, sports, health, industry, media and law. Psychology incorporates research from the social sciences, natural sciences, and humanities.

History

The study of psychology in philosophical context dates back to the ancient civilizations of Egypt, Greece, China, India, and Persia. Psychology began adopting a more clinical and experimental approach under medieval Muslim psychologists and physicians, who built psychiatric hospitals for such purposes. In 1802, French physiologist Pierre Cabanis helped to pioneer biological psychology with his essay *Rapports du physique et du moral de l'homme* (*On the relations between the physical and moral aspects of man*). Cabanis interpreted the mind in light of his previous studies of biology, arguing that sensibility and soul are properties of the nervous system.

Though the use of psychological experimentation dates back to Alhazen's *Book of Optics* in 1021, psychology as an independent experimental field of study began in 1879, when the German physician Wilhelm Wundt founded the first laboratory dedicated exclusively to psychological research at Leipzig University in Germany, for which Wundt is known as the “father of psychology”. The year 1879 is thus sometimes regarded as the “birthdate” of psychology. The American philosopher and psychologist William James published his seminal book, *Principles of Psychology* in 1890, laying the foundations for many of the questions on which psychologists would focus for years to come. Other important early contributors to the field include the German psychologist Hermann Ebbinghaus (1850–1909), a pioneer in the experimental study of

memory at the University of Berlin; and the Russian physiologist Ivan Pavlov (1849–1936) who investigated the learning process now referred to as classical conditioning. Starting in the 1950s, the experimental techniques set forth by Wundt, James, Ebbinghaus, and others would be reiterated as experimental psychology became increasingly cognitive (concerned with information and its processing) and, eventually, constituted a part of the wider cognitive science. In its early years, however, this development was seen as a “revolution”, as it both responded to and reacted against strains of thought—including psychodynamics and behaviourism—that had developed in the meantime.

Psychoanalysis

Psychoanalysis (or Freudian psychology) is a body of ideas developed by Austrian physician Sigmund Freud and continued by others. It is primarily devoted to the study of human psychological functioning and behaviour, although it can also be applied to societies. Psychoanalysis has three applications:

1. a method of investigation of the mind and the way one thinks;
2. a systematized set of theories about human behaviour;
3. a method of treatment of psychological or emotional illness.

Under the broad umbrella of what is psychoanalysis, there are at least 22 theoretical orientations regarding the underlying theory of understanding of human mentation and human development. The various approaches in treatment called “psychoanalytic” vary as much as the theories do. The term also refers to a method of studying child development. Freudian psychoanalysis refers to a specific type of treatment in which the “analysand” (analytic patient) verbalizes thoughts, including free associations, fantasies, and dreams, from which the analyst formulates the unconscious conflicts causing the patient’s symptoms and character problems, and interprets them for the patient to create insight for resolution of the problems.

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Understanding the Quality and Customer Service

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Customer Service

Customer service is the provision of service to customers before, during and after a purchase. According to Jamier L. Scott. (2002), "Customer service is a series of activities designed to enhance the level of customer satisfaction – that is, the feeling that a product or service has met the customer expectation." Its importance varies by product, industry and customer; defective or broken merchandise can be exchanged, often only with a receipt and within a specified time frame. Retail stores will often have a desk or counter devoted to dealing with returns, exchanges and complaints, or will perform related functions at the point of sale.

Customer service may be provided by a person (e.g., sales and service representative), or by automated means called self-service. Examples of self service are Internet sites. However, In the Internet era, a challenge has been to maintain and/or enhance the personal experience while making use of the efficiencies of online commerce. Writing in *Fast Company*, entrepreneur and customer systems innovator Micah Solomon has made the point that "Online customers are literally invisible to you (and you to them), so it's easy to short-change them emotionally. But this lack of visual and tactile presence makes it even more crucial to create a sense of personal, human-to-human connection in the online arena."

Customer service is normally an integral part of a company's customer value proposition. In their book *Rules to Break and Laws to Follow*, Don Peppers and Martha Rogers, Ph.D. write that "customers have memories. They will remember you, whether you remember them or not." Further, "customer trust can be destroyed at once by a major service problem, or it can be undermined one day at a time, with a thousand small demonstrations of incompetence." From the point of view of an overall sales process engineering effort, customer service plays an important role in an organization's ability to generate income and revenue. From that perspective, customer service should be included as part of an overall approach to systematic improvement.

Some have argued that the quality and level of customer service has decreased in recent years, and that this can be attributed to a

lack of support or understanding at the executive and middle management levels of a corporation and/or a customer service policy.

Instant Feedback

Recently, many organizations have implemented feedback loops that allow them to capture feedback at the point of experience. For example, National Express, one of the UK's leading travel companies invites passengers to send text messages whilst riding the bus. This has been shown to be useful as it allows companies to improve their customer service before the customer defects, thus making it far more likely that the customer will return next time.

Setting the Right KPIs

A challenge working with Customer Service is to ensure that you have focused your attention on the right key areas, measured by the right Key Performance Indicator. There is no challenge to come up with a lot of meaningful KPIs, but the challenge is to select a few which reflects your overall strategy. In addition to reflecting your strategy it should also enable staff to limit their focus to the areas that really matter. The focus must be of those KPIs, which will deliver the most value to the overall objective, e.g. cost saving, service improving etc. It must also be done in such a way that staff sincerely believe that they can make a difference with the effort.

One of the most important aspects of a customer service KPI is that of what is often referred to as the "Feel Good Factor". Basically the goal is to not only help the customer have a good experience, but to offer them an experience that exceeds their expectations. Several key points are listed as follows:

1. Know your product-Know what products/service you are offering back to front. In other words be an information expert. It is okay to say "I don't know", but it should always be followed up by... "but let me find out" or possibly " but my friend knows!" Whatever the situation may be, make sure that you don't leave your customer with an unanswered question.
2. Body Language/Communication-Most of the communication that we relay to others is done through body language. If we have a negative body language when we interact with others it can show our lack of care. Two of the most important parts of positive body language are smiling, and eye contact. Make sure to look your customers in the eye. It shows that we are listening to them, not at them. And then of course smiling is just more inviting than someone who has a blank look on their face.

3. Anticipate Guest Needs-Nothing surprises your customer more than an employee going the extra mile to help them. Always look for ways to serve your customer more than they expect. In doing so it helps them to know that you care and it will leave them with the “Feel Good Factor” that we are searching for.

Standardization

There are few standards on this topic. ISO and The International Customer Service Institute (TICSI) have published the following ones:

- ISO 9004:2000, on performance improvement
- ISO 10001:2007, on customer service conduct
- ISO 10002:2004, on quality management in handling customer complaints
- ISO 10003:2007, on dispute resolution
- The International Customer Service Standard (TICSS).

There is also an Information Technology service management standard: ISO/IEC 20000:2005. Its first part concerns specifications and its second part the code of practice.

Understanding and Managing Customer Perception

In today’s globalising economy competition is getting more and more fierce. That means it becomes more difficult for products and services to differentiate themselves from other offerings than ever before. Not only is the number of competitive offerings rising due to globalisation of production, sourcing, logistics and access to information. Many products and services face new competition from substitutes and from completely new offerings or bundles from industry outsiders. Since product differences are closed at an increasing speed and many companies try to win the battle for customers by price reductions, products and services tend to become commodities.

On the other hand, customer behaviour becomes more hybrid. On one hand, customers are increasingly price sensitive – searching for bargains at marketplaces like ebay or buying their groceries at discount markets. On the other hand they enjoy branded and luxury goods. One and the same person may plan a weekend trip with a no-frills airline and a stay at a five-star-hotel.

In the result, customers have a wider choice of often less distinguishable products and they are much better informed. For many offerings the balance of power shifts towards the customer. Customers are widely aware of their greater power, which raises their expectations on how companies should care for them.

Bringing it all together, it becomes ever more difficult to differentiate a product or service by traditional categories like price, quality, functionality etc.

In this situation the development of a strong relationship between customers and a company could likely prove to be a significant opportunity for competitive advantage. This relationship is not longer based on features like price and quality alone. Today it is more the perceived experience a customer makes in his various interactions with a company (e.g. how fast, easy, efficient and reliable the process is) that can make or break the relationship. Problems during a single transaction can damage a so far favourable customer attitude. The consequence for companies is that they have to adapt their ways of competing for customers. Traditionally, companies have focused their efforts of customer relationship management on issues like customer satisfaction and targeted marketing activities like event marketing, direct marketing or advertising. Although doubtless necessary and beneficial, these activities are not longer enough. They narrow the relationship between company and customer down to a particular set of contacts in which the company invests its efforts. Most likely this will produce not more than a satisfied customer who is well aware of the companies offerings and has a positive attitude towards them. However, a satisfied customer is not necessarily a loyal one.

If a customer is satisfied that means that a product of service has met his expectations and that he was not dissatisfied by it. Customer satisfaction is doubtlessly very important. It is the precondition for repeat purchases and it prevents the customer from telling others about his disappointing experiences. A loyal customer, however, is more than a customer who frequently purchases from a company. The difference is the emotional bond which links the customer so closely to the company that he develops a clear preference for these products or brands and is even willing to recommend them to others. Loyal customers truly prefer a product, brand or company over competitive offerings. Thus loyalty goes beyond a rational decision for known quality or superior price-performance-ratio. It is about the customers' feelings and perceptions about the brand or product.

When the customer makes his buying decision, he evaluates the benefits he perceives from a particular product and compares them with the costs. The value a customer perceives when buying and using a product or service go beyond usability. There is a set of emotional values as well, such as social status, exclusivity, friendliness and responsiveness or the degree to which personal expectations and preferences are met. Similarly, the costs perceived by the customer, normally comprise more than the actual price.

They also include costs of usage, the lost opportunity to use an other offering, potential switching costs etc. Hence, the customer establishes an equation between perceived benefits and perceived costs of one product and compares this to similar equations of other products. Based on this, customer loyalty can be understood as to how customers feel about a product, service or brand and whether their perceived total investments with a it live up to their expectations.

The important point here is the involvement of feelings, emotions and perceptions. In today's competitive marketplace, these perceptions are becoming much more important for gaining sustainable competitive advantage. Customer perceptions are influenced by a variety of factors. Besides the actual outcome – i.e. did the product or service deliver the expected function and did it fulfil the customers need – the whole process of consumption and all interactions involved are of crucial importance. In today's globalised information driven economy this can also comprise issues like:

- How other customers or influencing groups perceive the product or brand.
- The degree to which the customer feels the actual marketing campaign addresses the most important issues.
- Responsiveness and service quality of any affiliates, e.g. distribution partners.

Customer perceptions are dynamic. First of all, with the developing relationship between customer and company, his perceptions of the company and its products or services will change. The more experience the customer accumulates, the more his perceptions will shift from fact-based judgements to a more general meaning the whole relationship gains for him. Over time, he puts a stronger focus on the consequence of the product or service consumption.

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Social Responsibility in Marketing

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Ethical responsibilities and constraints. Businesses and people face some constraints on what can ethically be done to make money or to pursue other goals. Fraud and deception are not only morally wrong but also inhibit the efficient functioning of the economy. There are also behaviours that, even if they are not strictly illegal in a given jurisdiction, cannot be undertaken with a good conscience.

There are a number of areas where an individual must consider his or her conscience to decide if a venture is acceptable. Some "paycheck advance" loan operators charge very high interest rates on small loans made in anticipation of a consumer's next paycheck. Depending on state laws, effective interest rates (interest rates plus other fees involved) may exceed 20% per month. In some cases, borrowers put up their automobiles as security, with many losing their only source of transportation through default.

Although some consider this practice unconscionable, others assert that such loans may be the only way that a family can obtain cash to fill an immediate need. Because of costs of administration are high, these costs, when spread over a small amount, will amount to a large percentage. Further, because the customer groups in question tend to have poor credit ratings with high anticipated rates of default, rates must be high enough to cover this.

Sustainability. Sustainability is a notion that proposes that socially responsible firms will somehow financially outperform other less responsible firms in the long run. This might result from customer loyalty, better employee morale, or public policy favouring ethical conduct. Empirical results testing this hypothesis are mixed, neither suggesting that more responsible firms, on the average, have a clear financial advantage nor a large burden. Thus, a useful approach may be to determine (1) specific circumstances under which a firm may actually find the more responsible approach to be more profitable, (2) under which circumstances responsible behavior can be pursued without an overall significant downside, and (3) the ethical responsibilities that a firm faces when a more responsible approach may be more costly.

The individual, the firm, and society. Different individuals vary in their ethical convictions. Some are willing to work for the tobacco

industry, for example, while others are not. Some are willing to mislead potential customers while others will normally not do this. There are, however, also broader societal and companywide values that may influence the individual business decision maker. Some religions, including Islam, dis-favour the charging of interest. Although different groups differ somewhat in their interpretations of this issue, the Koran at the very least prohibits *usury*—charging excessive interest rates.

There is some disagreement as to whether more modest, fair interest rates are acceptable. In cultures where the stricter interpretation applies, a firm may be unwilling to set up an interest-based financing plan for customers who cannot pay cash. The firm might, instead, charge a higher price, with no additional charge for interest. Some firms also have their own ethical stands, either implicitly or explicitly. For example, Google has the motto “Do no evil.” Other firms, on the other hand, may actively encourage lies, deception, and other reprehensible behavior. Some firms elect to sell in less developed countries products that have been banned as unsafe in their own countries.

Making it profitable for the tobacco industry to “harvest.” Many see the tobacco industry as the “enemy” and may not want to do anything that can benefit the industry. However, in principle, it may actually be possible to make it profitable for the tobacco industry to “harvest”—to spend less money on brand building and gradually reduce the quantities sold. The tobacco industry is heavily concentrated, with three firms controlling most of the market. Some other industries are exempt from many antitrust law provisions. If the tobacco companies were allowed to collude and set prices, the equilibrium market price would probably go up, and the quantity of tobacco demanded would then go down. It is been found that among teenagers, smoking rates are especially likely to decrease when prices increase. The tobacco companies could also be given some immediate tax breaks in return for giving up their trademarks some thirty years in the future. This would reduce the incentive to advertise, again leading to decreased demand in the future. The tax benefits needed might have to be very high, thus making the idea infeasible unless the nation is willing to trade off better health for such large revenue losses.

“Win-win” marketing. In some cases, it may actually be profitable for companies to do good deeds. This may be the case, for example, when a firm receives a large amount of favourable publicity for its contributions, resulting in customer goodwill and an enhanced brand value. A pharmacy chain, for example, might pay for charitable good to develop information about treating diabetes. The chain could then make this information on its web

site, paying for bandwidth and other hosting expenses that may be considerably less than the value of the positive publicity received.

“Sponsored Fundraising.” Non-profit groups often spend a large proportion of the money they take in on fundraising. This is problematic both because of the inefficiency of the process and the loss of potential proceeds that result and because potential donors who learn about or suspect high fundraising expenses may be less likely to donate. This is an especially critical issue now that information on fundraising overhead for different organizations is readily available on the Internet.

An alternative approach to fundraising that does not currently appear to be much in use is the idea of “sponsored” fundraising. The idea here is that some firm might volunteer to send out fundraising appeals on behalf of the organization. For example, Microsoft might volunteer to send out letters asking people to donate to the American Red Cross. This may be a very cost effective method of promotion for the firm since the sponsor would benefit from both the positive publicity for its involvement and from the greater attention that would likely be given a fundraising appeal for a group of special interest than would be given to an ordinary advertisement or direct mail piece advertising the sponsor in a traditional way.

One issue that comes up is the potential match between the sponsor and sponsee organization. This may or may not be a critical issue since respondents are selected for the solicitation based on their predicted interest in the organization. Microsoft—directly or indirectly through the Bill and Melinda Gates Foundation—has been credited with a large number of charitable ventures and has the Congressional Black Caucus as one of its greatest supporters. In many cases, firms might volunteer for this fundraising effort in large part because of the spear heading efforts of high level executives whose families are affected by autism.

Commercial Comedy. Another win-win deal potential between industry and non-profit groups involves the idea of *commercial comedy*. Many non-profit groups are interested in finding low cost, high quality entertainment for fundraising events. After all, money spent on buying entertainment reduces the net proceeds available for the organization’s program. Firms, on the other hand, have difficulty getting current and potential customers to give attention to advertising in traditional media. If firms were able to create some high quality entertainment involving their mascotss—e.g., the Energizer Bunny, the Pillsbury Doughboy, and the AFLAC Duck—the audience at a fundraising event would give attention for an extended period of time. Good will would also be generated, and it is likely that the act would receive considerable media coverage.

Segmentation, Targeting, and Positioning

Segmentation, targeting, and positioning together comprise a three stage process. We first (1) determine which kinds of customers exist, then (2) select which ones we are best off trying to serve and, finally, (3) implement our segmentation by optimizing our products/services for that segment and communicating that we have made the choice to distinguish ourselves that way.

Segmentation involves finding out what kinds of consumers with different needs exist. In the auto market, for example, some consumers demand speed and performance, while others are much more concerned about roominess and safety. In general, it holds true that “You can’t be all things to all people,” and experience has demonstrated that firms that specialize in meeting the needs of one group of consumers over another tend to be more profitable.

Generically, there are three approaches to marketing. In the *undifferentiated* strategy, all consumers are treated as the same, with firms not making any specific efforts to satisfy particular groups. This may work when the product is a standard one where one competitor really can’t offer much that another one can’t. Usually, this is the case only for commodities. In the *concentrated* strategy, one firm chooses to focus on one of several segments that exist while leaving other segments to competitors. For example, Southwest Airlines focuses on price sensitive consumers who will forego meals and assigned seating for low prices. In contrast, most airlines follow the *differentiated* strategy: They offer high priced tickets to those who are inflexible in that they cannot tell in advance when they need to fly and find it impractical to stay over a Saturday. These travellers—usually business travellers—pay high fares but can only fill the planes up partially. The same airlines then sell some of the remaining seats to more price sensitive customers who can buy two weeks in advance and stay over.

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Coal Mining and Environmental Issues

Nripendra Kr. Singh, Punam Kumari and S. K. Singh

1.0 Introduction

Scientific and technological evolution has resulted in unprecedented growth of industrial production in all economic areas in the 20th century. It is estimated during the last 30 years, the world industrial output has increased more than six times while the world population has doubled only. The rapid development of the mining activities has been of the greatest importance in the growth of the modern industry. From an environmental point of view, it could be argued that mining is "temporary use of land, to be restored to its original shape or made suitable for better use after extraction of the mineral". Unfortunately, in India, not much care has been taken towards environmental protection by the mining sector. Major environmental impacts result from both underground and opencast mining. Some of the issues are common for both types of mining such as lowering of ground water table, pollution of surface water streams, displacement of population, change in land use pattern, habitat disturbance and socioeconomic stresses. Some impacts are more pronounced for underground mining as mine fire, problems of subsidence etc. while issues related with land degradation, waste dumps, air pollution, noise and vibration problems are more prominent in case of open cast mining.

Mining is one of the oldest industries of the world. It is as old as civilization and has always been known as a hazardous occupation. Open cast mining is one of the methods of mining, in which the rocks and alluvium, below which the ore and mineral deposit lies, are removed and dumped in the initial stage in a place which is not required in future for quarrying, residential or other purposes. The mineral exposed is completely extracted in this method of mining. The rejects are often dumped indiscriminately, and since the mineral areas are usually abandoned without any reclamation practices, the entire area becomes barren and unsightly. Also other activities of mining, which includes drilling, blasting, loading & transportation generate dust & noise pollution. The open cast mining affects the environment in many diverse ways depending on the terrain feature, type & extent of mining activities, nature of mineral etc.

2.0 Mining

Active mining of the coal seams started in India in the year 1815, mainly underground through pits sunk near Damalia jore of

Raniganj coalfield and extended to Jharia, Central Indian coalfields, Singareni and Assam. Its impact was observed before 1864 in the form of surface subsidence, fire and flood in pockets of Raniganj coalfield. The condition in Jharia coalfield deteriorated after the second World War when a large number of fire broke out with frequent surface subsidence due to selective and unscientific mining of thick seams. The share of underground coal production of India before 1957 was 95% of the total, which changed with the formation of the then NCDC when open cast mining was introduced in pockets. With the nationalization of coal industry in the year 1971/72, the opencast mining became extremely popular accounting for nearly 68% of the total production by 1994. Opencast mining, known to be responsible for extensive damage of the environment and ecology. (Singh, T. N. 1995).

2.1 Current Mining Practice

The Indian Coal Industry is labour intensive one and will continue to be so despite some mechanisation and increase in open cast production. The total manpower of Coal India Ltd. the principal producer of coal in India (237 million tones i.e. 88% of the total production) is as high as six hundred and thirty six thousand as of 31.03.1996. The productivity in terms of output per men shift varies as follows:

Opencast	2.35 to 12.77 tone/man shift
Underground	0.38 to 0.86 tone/man shift
Overall	0.78 to 6.33 tone/man shift

The tendency towards opencast mining has been steadily increasing over the years and currently more than half the coal produced in India is derived from opencast mining. The trend is likely to increase. Extraction techniques practiced in 1994-95 and those projected for 1999 - 2000 are as follows:

Technology	Production (million tones)	
	1994-95	1999-2000
Underground Mining		
* Conventional Board & Pillar	70.4	75.0
* Mechanised Board & Pillar	29.0	35.0
* Longwall mining using mechanized powered support	22.0	40.0
* Longwall mining using conventional system with individual props. both stowing & caving	4.0	10.0
* Special technology such as hydraulic mining, descending shield method etc.	3.5	3.0
	129.0	165.0
Opencast Mining mainly by shovel-dumper operation	124.73	251.0
	253.73	416.0

Coal mining operations in the past without environmental safeguards have resulted in massive environmental degradation. Degraded land due to subsidence caused by underground mining operations, dug quarries and overburden hills left behind by abandoned open cast coal mines are the major environmental problems. Lowering of ground water table, pollution of river and streams due to discharges of mine waters, air pollution from dust generation and mining machinery exhausts, release of noxious gases during blasting operations, disturbance to flora and fauna, mine fires both in underground mines as well as lips etc are some of the other environmental impacts due to past mining operations. All of these issues are relevant for present day mining operations as well.

<i>Period</i>	<i>Underground (milli tonne)</i>	<i>Opencast (milli tonne)</i>	<i>Total (milli tonne)</i>
1973-74	53.03 (74.5%)	19.80 (25.5%)	77.83
1978-79	68.13 (60.8%)	33.84 (32.2%)	101.97
1983-84	75.53 (54.6%)	62.75 (45.4%)	138.28
1994-95	129.00 (50.8%)	129.73 (49.2%)	253.6
1999-00*	165.00 (39.7%)	251.00 (60.3%)	416.0
2004-05*	210.00 (40.0%)	310.00 (60.0%)	520.0

* Projected figures.

2.2 Underground Mining

The following techniques are currently practiced:

- Mechanical Longwall
- Conventional Longwall
- Mechanized Board & Pillar
- Manual Board & Pillar
- Other methods include Blasting Gallery, Descending shield, Hydraulic Mining etc.

Presently, the Board & Pillar technique is predominant. However, it is envisaged that in the coming years, more production will take place by the longwall methods.

2.3 Opencast Mining

In the opencast category, only about 1.4% of the production in 1994-95 was raised by manual mining, the remaining 98.6% being obtained by mechanized means. Major heavy equipment population statistics among CIL subsidiaries as on January 1, 1995 is as follows:

<i>Equipment</i>	<i>ECL</i>	<i>BCCL</i>	<i>CCL</i>	<i>NCL</i>	<i>WCL</i>	<i>SECL</i>	<i>MCL</i>	<i>CIL</i>
Dragline	0	2	0	13	4	10	7	36
Shovel	92	177	165	105	122	110	73	844
Dumper	409	678	1031	530	690	481	323	4142
Dozer	116	174	229	162	146	155	88	107
Drill	68	160	191	111	94	116	76	861
Total	685	1191	1616	921	1056	872	567	6908

Besides the above, other machinery (e.g motor grader, front end loader, crane, water tanker etc.) is also used in the opencast operations. Over the last two decades, there has been considerable increase in the size of the equipment used in open cast mines.

2.4 Illegal Mining

Illegal mining has developed in recent years and as the price of coal has risen and the destitute local tribals have been driven by sheer want and poverty to accept any kind of employment. There are two forms of illegal mining, first in pilferage of coal whereby official coal stocks are illegally sold off while it is replaced by inferior quality coal, shale and mud. Large scale pilferage and smuggling of coal takes place regularly in Dhanbad area. The magnitude of illegal mining through actual mining from abandoned and virgin mines is considerable.

3.0 Jharia Coal Field & It's Main Environmental Issues

The Jharia coal-fields are located in the Dhanbad district of Jharkhand (earlier in Bihar) state between 23° 39' N to 23° 48' N latitude and 86° 11' E to 86° 27' E longitude. Dhanbad area includes mainly Jharia coalfield. Out of the total 470 sq. km. of Jharia coalfield, BCCL leasehold is spread over 280 sq.km and contains a reserve of approximately 13000 million tones of coal (Banerjee, S.P. 1982). Its leasehold covers in Raniganj Coalfield only an area of 32 sq.km. There are 29 opencast mines and 80 underground mines some of which are combined units. In 1994-95, the production of coal was 11.49 million tones from underground mines and 17.26 million tones from open cast mines. (Choudhary P., De, P. K. & Sharma B. K. 1995).

The entire coal-field is elliptical or sickle shaped and is delimited by the river Damodar on the southern edge. Coal is found mainly in the Barker and the Raniganj formations and coal-fields have been experiencing mining activities for about last 100 years which has resulted in severe environmental degradation in the region. Due to fires approximately 37 million tones of prime coking coal is already lost and another 48 million tones is rendered inaccessible due to flooding or sealing of underground workings. (Sinha, P.R, 1986 "Mine fires of Indian coalfields", Energy, Vol. 11 p.p. 1147-1154).

Mining activities in this coalfield started about 100 years back and the coal deposits since then has been extensively exploited. Unplanned and Unscientific exploitation of coal seams in the past brought in its wake numerous environmental problems. This coalfield has very peculiar geo – mining conditions. It is characterised by existence of as many as 30 coal seams some of which are very thick. The superior quality of top seams of coking

coal is prone to spontaneous heating. These special features coupled with extensive exploitation in the past caused numerous problems, via, large subsidence areas and numerous fire spots. Due to presence of lower seams in the bottom horizon, simultaneous reclamation of land has not been possible in open cast mines in this coalfield leading to formation of external over burden dumps. (Choudhary P., De, P. K. & Sharma B. K.1995).

Open Cast Coal Mining drastically disturbs the physical, chemical, biological and Socio- economical features of the area. For each million tones of coal production, about 0.24 Sq. km of land gets degraded due to the Heavy Earth Moving Equipments for removal of top soil and overburden to get the coal. Mine overburden is stacked in the form of large dumps. The entire soil profile during the process gets highly disturbed and may be altogether inverted. (Tandon P.P., sengar C.B. 1994)

The overburden with rich topsoil is scrapped off and pushed down slope causing extensive damage to the vegetation and natural watercourses. Exposure of fresh rocks and mine waste initiates Weathering to produce toxic substances. The surface runoff carries away loose debris to choke up the stream and to destroy fertile paddy fields. Pollution of surface and groundwater, air as well as sitting has collectively given rise to a serious environmental hazard.

The original fertile topsoil layer may be buried deep inside the dumps and sandy/shale evadable material consisting of boulders devoid of organic matter and generally lacking in mineral nutrients and moisture retentive capacity normally comes on the top. Not only land degradation, mining activities also create variety of pollution lie air, water & noise pollution etc. Air pollution problem is more relevant in case of open cast mines and is caused by blasting operations, movement of dumpers and other HEMM on haul roads, drilling operation, overburden and reject dumping, handling of coal through conveyers etc., loading of coal onto trucks or wagons, exhaust emissions from heavy machines, gaseous emission from blasting. Land degradation is directly related to air pollution. During excavation of coal the fire dust and trace elements released in air. These dust particles and element deteriorated air quality and create major health problem. Due to excavation of coal, the strata are usually disturbed very much and as a result, water regime is affected. This disturbance causes various problems including seepage or sudden inrush of water into the extraction areas. The major sources of water pollution due to mining are mine drainage, water seepage through waste dumps, surface runoff and ground water interception with excavation. It is found that majority of people in the mining areas are affected with water borne diseases like skin abdominal disease etc.

1.1 Environmental Impacts due to Open cast mining

1. Atmospheric Impacts

- Rise in SPM level while/due to removal of vegetation cover from the area designated for mining.
- Removal, handling, transportation and storage of topsoil and sub soils cause rise in SPM level. In case diesel equipment is used it can increase NOx level also.
- Dry drilling causes rise in SPM level. Diesel drills adds NOx.
- Blasting of overburden and coal generate air borne fines. NOx, SO₂ etc are also released.
- Loading and transportation of blasted rock/coal cause rise in SPM level. Exhaust emissions from Dumpers, Trucks etc contain SO₂, HC, NOx etc.
- In-pit crushing of coal causes rise in SPM level. Exhaust emissions from dumpers contain SO₂, HC, NOx etc.
- If rock masses having pyrites and sulphides there are possibilities of these reacting with moisture and oxygen and producing CO.
- Dumping /backfilling will cause SPM rise in SPM level.
- Coal seams and carbonaceous shales may emit methane and thus contribute it to the atmosphere.
- Coal Handling Plant (CHP) in the mine produces dusts.
- Open burning of coal for domestic and other purposes in the vicinity of the mines can contribute SPM, SO₂, CO₂ to the atmosphere.

2. Impacts on water regime

- Removal/ diversion of surface water bodies from the area designated for opencast mining.
- Water table aquifer also gets mined alongwith coal
- In case a high pressure aquifer is presented below the coal seam to be mined, the aquifer is drained out to reduce the pressure in aquifer.
- Pollution of water in nearby surface water bodies due to leaching from dumps, discharge from open pit mine water and other activities in and around mine. Surface fires may cause additional water pollution.
- Pyrites and Sulphides in mine water and leachets make the water acidic and thus enhance chances of Heavy metal pollution.

3. Impacts on Land & Land use

- Land scarring due to cration of voids and overburden dumps.

- Diversion of land use from agricultural to mining, dumping, other associated industrial infrastructures and colony etc.
- Agricultural land use is also affected due to decrease in yield level owing to rise in pollution level.

4. Ecological Impacts

- Removal of vegetation and fauna in the construction stage.
- Increased dust level retards the growth of plant species in nearby areas.
- Noise and blast vibration drive away and avi-fauna from nearby forests.
- Draining of water due to mining may cause depletion of water level, which may affect growth of vegetation in and around the mining areas.

5. Socio Economic Impact

- Displacement of people.
- Loss of livelihood
- Change in population dynamics
- Increased cost of living
- Deterioration of Health status
- Improvement of infrastructural facilities
- Economic disparity and frustration
- Rise of aspiration level of ethnic people.

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Immediate Effects of Climatic Change: A Geographical Study

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Abstract

This paper introduces a special feature on narratives of climate change, containing papers by Richard Hamblyn, Sverker Sorliri, Michael Bravo and Diana Liverman. The feature reflects the rising cultural profile of climate change in the public sphere, as represented, for example, by Al Gore's documentary film, *An Inconvenient Truth*, and art exhibitions devoted to the subject.

Climate change is presently a Big Story, as both a world-wide chronicle of rising cultural consciousness political elites and the population at large, as well as the grand, often crisis narratives of environmental change itself, notably aligned to the graphic rising curves of global warming. Like another major scare story early this century- that of global terrorism- climate change appears millennial in a cultural as well as chronological sense, its moral imperatives assuming an evangelical urgency. It is, then timely to consider climate change narratives of all kinds in historical- geographical perspective, as forms of knowledge produced and distributed in particular periods and places, which propose powerful imaginative worlds in the form of past scenarios as well as future prospects.

Climate change narratives, at various geographical scales, can be situated within a wide repertoire of environmental stories. Sceptical of modern anthropogenic theories of climate change after the Second World War, and cleaving to chronicle of enduring continuities, of 'secular variations' and 'periodicities'. Gordon Manley, President of Royal Meteorological Society, explored the shaping influence on temperate climate on the landscape and livelihood of the British Isles in *Climate and the British Scene* (1952). In contrast to the extreme climatic and social regimes of the 'Russian plains or American prairies', a benign British climate, according to Manley, encouraged a cultural and topography of small scale individual effort and enterprise¹ an ideal type evident in anti-modern plot lines of other patriotic landscape histories of the time, including WG Hoskins' *The Making of the English Landscape* (1955). In his influential essay 'A place for stories: nature, history and

narrative', William Cronon focused on the environmental histories of one region, the American Great Plains, during the early twentieth century, identifying a range of sometimes contradictory plot lines of desiccation, often drawing on the same factual evidence. As one label among many. 'The Dust Bowl' implied ' a different possible narrative... and different possible endings' with contrasting judgments on cultural meaning of the event.

Including New Deal planning for the region's reconstruction." The stories were carried by pictures as well as words, panoramic diagrams of historical progress and iconic photographs of farmers and land. These picture are part of the historical sequence of crisis images charted in Denis Cosgrove's recent essay on 'Images and imagination in twentieth-century environmentalism' as the locus of western moral concern moved (and not for the first time) from temperate to tropical and polar geographies, and the threatened worlds of other species of plant and animal as sigh for life on earth as a whole.³ Climate stories are of course articulated in many ways, by communities who make a livelihood from the land as well as experts who pronounce on it, in the making of traditional practice.

The social memory of droughts, floods, and other extreme weather events and their impacts has conditional the ways communities have conceptualised and dealt with the problems of climate uncertainty, risk and preparedness, and prompted a variety of remedial or mitigating actions, coping strategies and adaptations, creating conflict as well as fostering co-operation.⁵ Such Climate narratives are as much about the spatially and temporally subtle patterns of the social effects of climate variability as climatic crisis.⁶

Some key historical-geographical questions on environmental narrative are addressed by the papers in this special feature, which were first presented at a JHG-sponsored plenary session at the RGS-IBG Annual conference in 2006. How have the truths of climate change been told as situated stories, plotted in space and time? How has casual agency been distributed within and between the human and non- human world? What are the relations between global, sometimes long term, narratives of climate and more local , sometimes episodic and anecdotal narratives of weather? what are the canonical sites and spaces for climate stories, including research arenas of field and laboratory? How are climate change scenarios envisaged, pictured in terms of maps, diagrams and landscape images? What are the ideologies of such images, and what do they reveal and conceal ? what do climate change narratives mean for publics in species places and what are their effects; how do they matter? The papers consider a range of, often overlapping , forms of climate knowledge and citizenship, professional, popular,

academic, indigenous, commercial and religious, and their relation to various forms of experience on the ground. As a discursive field this includes many narrative forms, social memory, scientific modelling, economic forecasting and apocalyptic prophecy. The contributors consider multiple and contested narratives, relations between stories told by people in the past and ones told now.

In a keynote address on 'fables of climate change', Bills Cronon focused on the history of global warming narratives, their currency in present scientific and policy discourses and implications for generating action in the public realm. A series of earlier twentieth-century observations on CO_2 emissions, some of which attracted relatively little attention in their time, were configured late in the century as portents, canonical episodes in a moral narrative frame of global warming, at a time of growing public concern about human induced environmental harm and the deployment of increasing computational power to plot discernible rises in global temperature and extreme climatic events. In process the story line enlisted a wider array of fears about environmental apocalypse, including nineteenth-century concerns about resource exhaustion (which had recede as they had advanced) in an archetypal fable of threats to the foundation of civilization. Events were placed in a framework of moral, sometimes millennial, imperative, prediction converted into prophecy. To illustrate analytical purchase on the arguments of global climate change deniers as well as evangelists, Cronon focused on the intersections of various axes of global warming: methodological and metaphysical, macrocosmic and microcosmic, normally maximal and minimal.

This was not to adjudicated between them, but to lay out their salient characteristics, note the political implications of their claims and rhetorical strategies, their likely motives and impact, including drawing some tentative moral lessons from his stories about stories, about which ones matter and mean most. As well as recognizing that charting carbon dioxide is now fundamental to plotting climate narrative whereas blaming shorter term agents like George W. Bush is not, this also places a premium on stories which describe human resourcefulness of reckoning with climate change, in particular circumstances, drawing on vernacular knowledge as well as professional expertise. Cronon compared the diminishing public impact of some dramatic crisis narratives, such as the various sermons on Hurricane Katrina, when they enter a cycle of repetition in western news and media, falling on defeated ears, with the cumulative power of apparently minor anecdotes, from an account of an Inuit adjusting his daily hunting routine to garden talk about British butterflies, synecdochal stories about fellow humans figuring out impersonal in familiar places.

In his paper, *The whistleblower and the canary: rhetorical constructions of climate change*¹, Richard Hamblyn highlights how historical episodes or 'signal moments' of 'disclosure and revelation' have in themselves helped shape and frame contemporary climate change debates. Figures like Calendar, an engineer and amateur climatologist, who undertook research into the human enhanced global warming in the 1930s, ironically around the same time as Milankovitch proposed orbital changes as the cause of ice ages, have tended to remain 'lone whistleblowers' in a predominantly scientific arena, but equally have provoked scientists to investigate the climate change problem, supported by injections of government funding, and as Sverker Sorlin suggests in his paper, 'Narratives and counter-narratives of climate change: North Atlantic glaciology and meteorology, c. 1930 -1955', financial support from military agencies with openly geopolitical concerns. Hamblyn also illustrates how climate change 'canaries', indicators of the reality of climate change and its impacts upon individual species, ecosystems or communities, as well as graphical representations of scientific data which arguably confirm the reality of climate change, have also significantly shaped modern climate change narratives. Sorlin explores the early history of global warming narratives by tracing the distinctive genealogies of North Atlantic Glaciology and Meteorology. Both academic fields, and particularly the spaces in which they were practiced, he argues, have played significant roles in establishing climate change as a scientific and policy problem, but were to some extent positioned as 'stylised antagonists' in debates over the existence of global warming and its link to anthropogenic forcing. Through these genealogies, Sorlin highlights that the development of climate change science should not be viewed as 'a cumulative affair'¹ where ever more precise, scientific knowledge is amassed. Rather, he argues that there is 'a broader, much more complex narrative to be told' in which the disciplinary cognitive structures and associated epistemic communities, and the prevailing geopolitical context, were fundamental to the development of scientific attitudes towards climate change as it was understood in the middle of the twentieth century.

The production and the reception of climate science can be considered in relation to recent work on the 'local' nature of scientific knowledge-its making, reception and mobility.⁷ As Micheal Bravo indicates in his paper, 'Voices from the sea ice: the reception of climate impact narratives' the public spaces in which information is promoted, circulated and read can in fact be central to the production and interpretation of climate knowledge. The Inuit, as Bravo suggests, are often described as 'as early warning

system' of environment change, while images of retreating glaciers and of melting sea ice in the Arctic are being used as vehicles or exemplars not only to demonstrate the increasing vulnerability of ice-dependent species, but also to legitimize claims for rapid anthropogenic change. Indeed, various media sources have seized upon such powerful rhetorical and representational tools and visual strategies in order to frame discussion about the reality of climate change, epitomised in the ARctic Climate Impacts Assessment of 2005 as well as the most recent IPCC report (2007). Drawing on his recent visits to Inuit communities in and around Nunavut, in northern Canada, as well as recent surveys on Inuit views of climate change, Bravo's paper refocuses attention on 'self-representation, as well as representation by others', in such crisis narratives. He addresses the little-explored arenas of citizenship, public participation and policy making with respect to climate change actually within the Article, and explores how public narratives represent a shared means through which climate change knowledge is received and discussed.

Climate change is a problem in which the stakes are high and political decisions may well be necessary⁷, but in which facts are still very uncertain and values very much in dispute, so much so that " traditional science is not always able to legitimize" - and governments unable or unwilling to take - the drastic steps that may in fact be needed to deal with the climate change 'problem'. Accountability remains a central political question, the allocation of responsibility for anthropogenic climate being, as Diana Liverman has suggested, ' variously assigned to the global collective, to nation states, to economic sectors and to individuals'. Just how knowledge about climate change is represented also plays a key role in shaping the public awareness and discussion of climate change and has important implications for assessing public and governmental responses to climate change.⁹ The way in which information about the relative 'danger' of climate change is received, interpreted and understood ultimately affects which actions are taken.¹⁰ In her paper, 'Conventions of climate change: constructions of danger and the dispossession of the atmosphere', Diana Liverman address three narratives which have become embedded within climate change policy at the international level- the need to avoid 'dangerous' climate change, the common but differentiated responsibility for climate change and, finally, market-based solution as means of reducing the climate change problem. Tracing the origins of these narratives, Liverman illustrates how the powerful rhetorical and representational strategies adopted by scientists, media and governments today masks the historical geographies of anthropogenic climate change, oversimplifying and generating

largely response to the problem. Moreover, the visual imagery designed to alert policy and popular audiences has served to obscure the distinctive geographies of climate change. Two of the most powerful images which have been used to define and communicate ideas about 'dangerous' climate change, are the so called 'Burning Embers' image and the Tipping points map. As Liverman Suggests, the first image 'tends to conceal the geographical of climate change¹, offering only a weak analysis of the spatial variations in climate change impacts which draws which draws on relatively narrow perspectives and value judgments regarding unique and vulnerable ecosystems and cultures and fails to engage with the uncertainties inherent in climate change predictions and differential variability in adaptation and vulnerability. The Tipping Points figure, designed to illustrate where global warming could trigger abrupt climate change, is no less biophysical in its orientation. Both images, Liverman argues, lean towards an environmental deterministic scientific interpretation of climate change impacts, glossing over the 'particular geographies of inequality' which are in fact pivotal to understanding the impacts and response engendered by predicated climates.¹¹ Market solutions to climate mitigation have, Liverman argues, done little to address this differential social vulnerability, but have fostered a new commodity in carbon reductions, which though a Victory¹ for market environmentalism and neoliberalism, is of 'questionable value to the poor'.

The conference session at which these papers were first presented coincided with a key moment in the rising cultural profile of climate change in the public sphere, as represented by two events: the release of Al Gore's documentary film an Inconvenient Truth and the opening of the exhibition. The ship at the Natural History Museum in London. What is striking about both film and exhibition, and their accompanying publications, is the way individual life stories are woven into longer term narratives of climate change, reaching beyond human history. These projects renovate powerful conventions in the cultural history of climate, which had a strong currency in enlightened circles of eighteenth -century Europe and its dominions. The global schema of climate, the longitudinal zones of frigid, temperate and tropical, framed grand theoretical narratives on the course of social development, and became a key conceptual resource for dealing with human and natural development, including that of imperial possessions.¹³ As well as documenting the influence of climate on the process of decline of civilization, observers watched for signs that large scale, human induced environmental transformations such as clearing forests and draining marshes, and building large industrial cities changed

climate for better or worse, and with it the trajectory of natural and human history.¹⁴ Local, chorographic annals of weather were charted alongside the global, geographic narratives of climate, by a broad constituency of amateur enthusiasts. Landscape stories, from parish histories to the weather-conscious scenes of passing time painted by John Constable, geared sometimes hourly observations in the idiom of modern natural history and philosophy with providential narratives of the Bible, spectacular events like rainbows conjoining the real and symbolic, the epic and the everyday.¹⁵ Jan Golinski has descried how the keeping of weather diaries was a popular accomplishment in polite society, for which magazines provided a template and common calendar and brought local, private weather watchers into a public sphere of observance. Noting extraordinary 'meteoric' events, as well as normal, expected ones, and their actual or portentous bearing on livelihood, including such fundamentals as crop yields and dwelling, such diaries brought weather and climate into the sphere of news, current affairs, as well as history, including a history that included the waters of the Noachian Flood and the fires of the Apocalypse. Like all diaries, they were also a form of life writing, a cognitive instrument, supported by thermometers and barometers, for recording the course of relations of individuals to their environment. These diaries, so often kept by clergymen, represent a reformation of an older, more communal and flexibly chronological culture of weather lore in which church bells were tolled and prayers offer to appease God's wrath during storms and drought, if the magic of omens and prognostications, of saints days and astrological conjunctions, persisted in popular culture, including mass circulation almanacs.

An Inconvenient Truth updates a popular form of enlightenment entertainment, a travelling lecture show, with spectacular special effects, and rapt audience, with elements of evangelical sermons in which confessional, autobiographical anecdotes focus longer histories of revelation and prospects of salvation. The film establishes the graph as a compelling form of public knowledge and reckoning, show singly, with animated lines, or in combination with other visual forms such as world maps and scenic and aerial landscape images, particularly those which show the insignia of climate change, from shrinking lakes to collapsing ice walls. Panoramic in scope, running the length of the lecture stage, the graphs plot various indices of climate change over various time-scales, their local topography of peaks and troughs telling an over-riding story which comes to a climax in the lecture's lifespan, with a marked acceleration of human induced global warming and projections of worse to come if humankind in general, and the Bush

Administration in particular, does not confess its responsibility and change its ways. The film's narrative, both personal and public, starts with a graph, that first drawn by one of Gore's teachers at Harvard, Roger Revelle, showing trends in atmospheric CO₂, projecting serious implications for humanity: 'He saw where the story was going after the first few years of data' (the professor's prophet stature contrasts with Gore's geography school teacher who chastised a smart pupil for observing that the world map showed evidence of continental drift). A theologically tinted natural agency has a key place in the narrative, in particular the contemporary version of sermons in stones; 'the ice has stories to tell us', the lecture announces, including ice cores which told of the recent episode where the clean air policy authored by vice-president Gore came into effect, Extreme events in Gore's life, the death of his sister, the near death of his son, the false reckoning of the Florida recount, which stopped his election to the presidency in 2000, are woven into the climate story, in the process recapping Gore's own life-path, in many ways a conventional one for a southern senator's son, long on law and divinity, rather than science, as one of pilgrimage prophecy.

The Ship: The art of Climate Change displayed the work of 16 artists in the Jerwood Gallery of the Natural History Museum. All were alumni of Cape Farewell project, that with major public funding from the Arts Council of England sends British artists and writers (notably international famous ones like Rachel Whiteread and Ian McEwan), educators, journalists with scientists on month long schooner voyages to the Arctic. The project follows the recent shift in canonical climate change geography, from the tropical rain forest to the polar ice fields, and with the activation of a long standing polar imagination in temperate British culture. Cape Farewell also renovates a tradition of artist-accompanied British exploratory voyages, including those of Captain Cook and Scott, and the ocean as an arena in which climate is encountered and codified. British artists were challenged by Cape Farewell to look beyond domestic images of climate change, the 'parched English landscape with dying beech trees', to make sense of the thermal front line of global warming where the Gulf Stream meets the North Atlantic current, a space of lines and points (tipping, turning and pivoting)- of many of the artists engaged with board wilderness landscape conventions rather than the specific of climate change. In the tradition of ships logs, some participants kept diaries. The artists who have travelled as part of the Cape Farewell expedition have told personal stories of change', notes Buckland, 'they made works on a human scale about what is a global problem'. The exhibition included a film about the 2005 voyage and was accompanied by a book *Burning*

Ice created by the project's director, skipper and participant artist David Buckland which has contributions from climate scientists who did not come aboard (including geographer Diana Liverman who shifted the locus of attention to Mexico and Bangladesh, and the implication of the recent global story of neo-liberalism with that of climate change).

The name Cape Farewell, Buckland explains, combined the idea of parting with the idea of turning, and was as much about 'saving a place in our imagination', the ice fields of the polar environment, as about a portion a living planet. Buckland's Ice Texts are photo works which project apocalyptic messages, 'Black Abyss'¹ and 'Burning Ice' among them, on the wall of a crumbling glacier.¹⁷

The following papers contribute precise historical-geographical enquiry integral to the reconnection of climate and culture that Mike Hulme has called for in a series of recent interventions on current academic and policy thinking on climate change, particularly the common framing of human predicament in terms of a fix-it problem-solution binary, and the attendant reduction of human motivation and conduct to an issue of social engineering. As the contributors show, what people make of climate change, and what they do about it, are complex cultural matters, with a matrix of narratives, specific meanings emerging in and from particular times and places; they draw attention to a continuing, if troubled, and fractious, history of human- environment relations.

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Concept of Hindu Philosophy

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Hindu philosophy is divided into six Sanskrit *astika* schools of thought, or *darshanas*, which accept the Vedas as supreme revealed scriptures, and three *nastika* schools, which do not accept the Vedas as supreme. The *astika* schools are:

1. Sankhya, a strongly dualist theoretical exposition of mind and matter.
2. Yoga, a school emphasizing meditation closely based on Sankhya
3. Nyaya or logics
4. Vaisheshika, an empiricist school of actinism
5. Mimamsa, an anti-ascetic and anti-mysticist school of orthopraxy
6. Vedanta, opposing Vedic ritualism in favour of mysticism. Vedanta came to be the dominant current of Hinduism in the post-medieval period.

The *nastika* schools are:

1. Buddhism
2. Jainism
3. Carvaka, a skeptical materialist school, which died out in the 15th century and whose primary texts have been lost.

These nine philosophies form the nine gems of the Sanatana Dharma. In Hindu history, the distinction of these six schools was current in the Gupta period "golden age" of Hinduism. With the disappearance of Vaishshika and Mimamsa, it was obsolete by the later Middle Ages, when the various sub-schools of Vedanta (Dvaita "dualism", Advaita "non-dualism" and others) began to rise to prominence as the main divisions of religious philosophy. Nyaya survived into the 17th century as *Navya Nyaya* "Neo-Nyaya", while Sankhya gradually lost its status as an independent school, its tenets absorbed into Yoga and Vedanta.

Samkhya

Sankhya, also Samkhya, is one of the six schools of classical Indian philosophy. Sage Kapila is traditionally considered to be

the founder of the Sankhya school, although no historical verification is possible. It is regarded as one of the oldest philosophical systems in India. Sankhya was one of the six orthodox systems (*astika*, those systems that recognize vedic authority) of Hindu philosophy.

The major text of this Vedic school is the extant *Samkhya Karika*, written by Ishvara Krishna, circa 200 AD. This text (in karika 70) identifies Sankhya as a Tantra and its philosophy was one of the main influences both on the rise of the Tantras as a body of literature, as well as Tantra sadhana. There are no purely Sankhya schools existing today in Hinduism, but its influence is felt in the Yoga and Vedanta schools.

Sankhya is an enumerationist philosophy that is strongly dualist. Sankhya philosophy regards the universe as consisting of two realities: Purusha (consciousness) and Prakriti (phenomenal realm of matter).

They are the experiencer and the experienced, not unlike the *res cogens* and *res extensa* of Rene Descartes. Prakriti further bifurcates into animate and inanimate realms. On the other hand, Purusha separates out into countless Jivas or individual units of consciousness as souls which fuse into the mind and body of the animate branch of Prakriti.

There are differences between Sankhya and Western forms of dualism. In the West, the fundamental distinction is between mind and body. In Sankhya, however, it is between the self (as Purusha) and matter (Prakriti).

Epistemology

According to the Sankhya school, all knowledge is possible through three *pramanas* (means of valid knowledge)-

1. *Pratyaksha* or *Drishtam*-direct sense perception,
2. *Anumana*-logical inference and
3. *Sabda* or *Aptavacana*-verbal testimony.

Sankhya cites two kinds of perceptions: Indeterminate (*nirvikalpa*) perceptions and determinate (*savikalpa*) perceptions.

Indeterminate perceptions are merely impressions without understanding or knowledge. They reveal no knowledge of the form or the name of the object. There is only external awareness about an object. There is cognition of the object, but no discriminative recognition.

For example, a baby's initial experience is full of impression. There is a lot of data from sensory perception, but there is little or

no understanding of the inputs. Hence they can be neither differentiated nor labelled. Most of them are indeterminate perceptions.

Determinate perceptions are the mature state of perceptions which have been processed and differentiated appropriately. Once the sensations have been processed, categorized, and interpreted properly, they become determinate perceptions. They can lead to identification and also generate knowledge.

Metaphysics

Ontology

Broadly, the Samkhya system classifies all objects as falling into one of the two categories: Purusha and Prakriti. Metaphysically, Samkhya maintains an intermingled duality between spirit/consciousness (*Purusha*) and matter (*Prakriti*).

Purusha

Purusha is the Transcendental Self or Pure Consciousness. It is absolute, independent, free, imperceptible, unknowable, above any experience and beyond any words or explanation. It remains pure, “nonattributive consciousness”. Purusha is neither produced nor does it produce. Unlike Advaita Vedanta and like Purva-Mimamsa, Samkhya believes in plurality of the *Purushas*.

Prakriti

Prakriti is the first cause of the universe — of everything except the *Purusha*, which is uncaused, and accounts for whatever is physical, both matter and force. Since it is the first principle (*tattva*) of the universe, it is called the *Pradhana*, but, as it is the unconscious and un-intelligent principle, it is also called the *Jada*. It is composed of three essential characteristics (*trigunas*). These are:

- sattva-fineness, lightness, illumination, and joy;
- rajas-activity, excitation, and pain;
- tamas-coarseness, heavyness, obstruction, and sloth.

All physical events are considered to be manifestations of the evolution of *Prakriti*, or primal nature (from which all physical bodies are derived).

Each sentient being is a *Purusha*, and is limitless and unrestricted by its physical body. *Samsaara* or bondage arises when the *Purusha* does not have the discriminate knowledge and so is misled as to its own identity, confusing itself with the physical body,

which is actually an evolute of *Prakriti*. The spirit is liberated when the discriminate knowledge of the difference between conscious Purusha and unconscious Prakriti is realized.

Moksha

Like other major systems of Indian philosophy, Sankhya regards ignorance as the root cause of bondage and suffering (*Samsara*). According to Sankhya, the Purusha is eternal, pure consciousness. Due to ignorance, it identifies itself with the physical body and its constituents—Manas, Ahankara and Mahat, which are products of Prakriti.

Once it becomes free of this false identification and the material bonds, Moksha ensues. Other forms of Sankhya teach that Moksha is attained by one's own development of the higher faculties of discrimination achieved by meditation and other yogic practices as prescribed through the Hindu Vedas.

Views of what happens to the soul after liberation vary tremendously, as the Sankhya view is used by many different Hindu sects and is rarely practice alone.

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Way to Learn English in India

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Two skill areas must be emphasized if you want to learn to speak English fluently. The first is memory (which is involved in both vocabulary and syntax) and the second is proprioceptive responses (which are involved in both pronunciation and syntax). You may be able to learn simple vocabulary-related memory skills with equal effectiveness by using either verbal or visual training methods. That is, you may be able to learn pure memory skills equally well with either spoken drills or written exercises.

However, it is impossible for you to retrain your proprioceptive sense without hearing your own voice at full speaking volume. Thus, in my opinion, it is a waste of your time to do written assignments for the purpose of learning spoken English. Surprisingly, it will take far less time for you to learn both fluent spoken English and excellent English grammar by studying only spoken English first, than it will for you to study written English grammar lessons before you can speak English. This does not mean, however, that grammar is not a necessary part of spoken English instruction. It is impossible to speak English— or any other language— without correct use of its grammar. My statement simply means that the best way to learn English grammar is through spoken English exercises.

It is the important area of the proprioceptive sense which has been most overlooked in current grammar-based teaching methodology. When any student over the age of about 12 attempts to learn a spoken language, his or her proprioceptive sense must be consciously retrained for all of the new sounds and syntax. Furthermore, to properly retrain the proprioceptive sense of the mouth, the combined feedback from the mouth and hearing must be simultaneously processed in the mind. Simply said, the student must speak out loud for optimum spoken language learning.

Without simultaneous involvement of all skill areas of speech, it is impossible for you to effectively retrain your proprioceptive sense in order for you to speak fluent English. Yet, this is exactly what grammar-based English instruction has traditionally done by introducing grammar, listening, writing, and reading as segregated activities. It is not surprising that you have studied English so long in school without learning to speak fluently.

Grammar-based instruction has hindered English learning by segregating individual areas of study. Grammar-based English training has not only isolated proprioceptive training areas so that it prevents simultaneous skill development, it has replaced it with visual memory training by using written assignments. Grammar-based language instruction teaches English as though spoken English was an open-loop system. The result for the student is that, gaining English fluency requires far more study time, pronunciation is often faulty, and grammar becomes more difficult to learn.

Grammar-based English language instruction teaches as though spoken English is primarily a function of memory. Consequently, grammar-based English lessons emphasizes nonverbal (written) studies of grammar, writing, reading, and listening. All of these activities may increase recall memory for written examinations, but they have little benefit in teaching you to speak fluent English.

The only way you can effectively learn spoken English is by using spoken English as the method of instruction. All of your study (including English grammar) should be done by speaking English at full voice volume for the entire study period. Some researchers think human speech is an open-loop system. However, it has been shown that the human brain does many things using both open- and closed-loop control. As suggested in this chapter, spoken English learning would be improved using spoken English study irrespective of whether speech control is open- or closed-loop.

The terms Proprioceptive Method and Feedback Training Method may be used interchangeably in describing this language learning method.

Four Rules for Learning Spoken English

There are four simple rules you must follow when you are learning to speak English: To learn to speak English correctly, you must speak it aloud.

It is important that you speak loudly and clearly when you are studying spoken English. You are retraining your mind to respond to a new pattern of proprioceptive and auditory stimuli. This can only be done when you are speaking aloud at full volume.

One of the reasons that your English study in school required so much time while producing such poor results is that none of the silent study did anything to train your tongue to speak English.

To learn to speak English fluently, you must think in English.

The proprioceptive sense is not all that you are retraining when you learn spoken English. There is cognitive learning (memory) which must also take place. Grammar-based English instruction has emphasized cognitive learning to the exclusion of retraining

the proprioceptive sense. Nonetheless, cognitive learning is an important part of learning to speak English fluently.

For speech to occur, your mind must be actively involved in syntax development. The more actively your mind is involved in spoken English, the more effective the learning process becomes.

However, just as you will hinder proprioceptive training by trying to study silently, so you will also limit cognitive learning by reading from a text rather than constructing the syntax in your own mind. If you are studying English with SPOKEN ENGLISH LEARNED QUICKLY, you may use the written text when you first study a new exercise. However, after repeating the exercise two or three times, you must close the text and do the exercise from recall memory as you listen to the audio recording. You must force your mind to think in English by using your recall memory when you are studying spoken exercises. You cannot read from a text.

Selecting a Text, because there will be times when reading from a text such as a newspaper is an effective language learning tool. But when you are doing sentence responses with recorded exercises, you must force your mind to develop the syntax by doing the exercise without reading from a text. You are not thinking in English if you are reading. Making your mind work in order to think of the answer is an important part of learning to speak English.

The more you speak English aloud, the more quickly you will learn to speak it fluently.

Proprioceptive retraining is not instantaneous. It will require a great deal of repetition to build the new language patterns in your mind. As these new patterns develop, there will be progression from a laborious, conscious effort, to speech which is reproduced rapidly and unconsciously.

When you speak your first language, you do so with no conscious awareness of tongue or mouth position and the air flow through the vocal cords. In contrast, it requires experimentation and conscious effort when you first attempt to make an unknown discrete sound in English—this single sound, usually represented by one letter, is called a phoneme. Some new sounds will be relatively simple for you to make. Others will be more difficult.

To add to the complexity, each phoneme has other phonemes or stops adjacent to it which change its sound slightly. (A stop is a break caused by momentarily restricting the air flow with the tongue or throat.) For example, the simple English sentence, “Why didn’t that work?” may be difficult for you to pronounce if your language does not use the English “th” sound. But it may give you difficulty for another reason as well. There are actually two stops in the sentence. When properly pronounced, there is a stop between

the “n” and “t” in “didn’t” and another stop between the final “t” in “didn’t” and the first “t” in “that.” Even though the sentence may be said very quickly, the two stops would make it, “Why didn’t/that work?”

Your objective is not to be able to write the sentence, “Why didn’t that work?” accurately in English. Your goal is not even to be able to say it just well enough so that someone could figure out what you meant. Your objective is to be able to say, “Why didn’t that work?” so perfectly to an American that she would think she had just been asked the question by a fellow American.

That degree of perfection will require thousands—if not tens of thousands—of repetitions.

Therefore—to be somewhat facetious—the more quickly you correctly repeat a particularly difficult phoneme ten thousand times, the more quickly you will be able to use it fluently. That is what I mean when I say, “The more you speak English aloud, the more quickly you will learn to speak fluently.”

You must never make a mistake when you are practicing spoken English.

When you are learning spoken English using the SPOKEN ENGLISH LEARNED QUICKLY method, you are strongly reinforcing the learning process each time you speak. However, when you construct a sentence incorrectly, you have not only wasted the learning time used to construct that sentence, but you must now invest even more time in order to retrain your mind, mouth, and hearing in order to construct the sentence correctly.

The more you use a sentence structure incorrectly, the longer it will take for your mind, mouth, and hearing to identify the correct syntax.

Ideally, if you used only correct syntax and pronunciation, you could retrain your speech in considerably less time. Consequently, you would learn to speak fluent English more quickly.

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Economic and Political Systems of Society

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An economic system is the system of production, distribution and consumption of goods and services of an economy. Alternatively, it is the set of principles and techniques by which problems of economics are addressed, such as the economic problem of scarcity through allocation of finite productive resources. The economic system is composed of people and institutions, including their relationships to productive resources, such as through the convention of property. Examples of contemporary economic systems include capitalist systems, socialist systems, and mixed economies. An economic system can be defined as a “set of methods and standards by which a society decides and organizes the allocation of limited economic resources to satisfy unlimited human wants. At one extreme, production is carried in a *private-enterprise system* such that all resources are privately owned. It was described by Adam Smith as frequently promoting a social interest, although only a private interest was intended. At the other extreme, following Karl Marx and Vladimir Lenin is what is commonly called a pure-communist system, such that all resources are publicly owned with intent of minimizing inequalities of wealth among other social objectives”.

Alternatively, ‘economic system’ refers to the organizational arrangements and process through which a society makes its production and consumption decisions. In creating and modifying its economic system, each society chooses among alternative objectives and alternative decision modes. Many objectives may be seen as desirable, like efficiency, growth, liberty, and equality.

Part of a Social System

An economic system can be considered a part of the social system and hierarchically equal to the law system, political system, cultural, etc. There is often a strong correlation between certain ideologies, political systems and certain economic systems (for example, consider the meanings of the term “communism”). Many economic systems overlap each other in various areas (for example, the term “mixed economy” can be argued to include elements from various systems). There are also various mutually exclusive hierarchical categorizations.

Basic Types Economic Systems

The basic and general economic systems are:

- Market economy (the basis for several “hands off” systems, such as capitalism).
- Mixed economy (a compromise economic system that incorporates some aspects of the market approach as well as some aspects of the planned approach).
- Planned economy (the basis for several “hands on” systems, such as socialism, or a command economy).
- Traditional economy (a generic term for the oldest and traditional economic systems)
- Participatory economics (a recent proposal for a new economic system)
- Inclusive Democracy (a project for a new political and economic system).

There are several basic and unfinished questions that must be answered in order to resolve the problems of economics satisfactorily. The scarcity problem, for example, requires answers to basic questions, such as: *what* to produce, *how* to produce it, and *who* gets what is produced. An economic system is a way of answering these basic questions, and different economic systems answer them differently.

Division of Economic Systems

Typically, “hands-on” economic systems involve a greater role for society and/or the state to pick goods and services, with the stated aim of ensuring social justice and a more equitable distribution of wealth or ameliorating market failures. Meanwhile, “hands-off” economic systems give more power to private businesses (and perhaps corporations) to make those decisions, rather than leaving them up to society as a whole, and often limit government involvement in the market economy.

Often the primary concern of many “hands-on” economic systems that contain government involvement in market-oriented economies is usually egalitarianism, while the primary concern for traditional “hands-on” socialist economic systems was to rationalize production, better coordinate economic activity (and thus provide a superior form of economic organization and exchange to capitalism) and advance the productive forces of the economy from the perspective that the market mechanism of exchange was prone to systemic crises and inefficiencies; while the primary concern of “hands-off” economic systems is usually private property. Libertarians target individual economic freedom as a primary goal of their “hands-off” policies, though in general, most types of

economic systems claim that their system of economic organization is either most efficient or socially effective. After independence, India opted for a centrally planned economy to try to achieve an effective and equitable allocation of national resources and balanced economic development. The process of formulation and direction of the Five-Year Plans is carried out by the Planning Commission, headed by the Prime Minister of India as its chairperson.

The number of people employed in non-agricultural occupations in the public and private sectors. Totals are rounded. Private sector data relates to non-agriculture establishments with 10 or more employees. The number of people employed in non-agricultural occupations in the public and private sectors. Totals are rounded. Private sector data relates to non-agriculture establishments with 10 or more employees.

India's mixed economy combines features of both capitalist market economy and the socialist command economy, but has shifted more towards the former over the past decade. The public sector generally covers areas which are deemed too important or not profitable enough to leave to the market, including such services as the railways and postal system. Since independence, there have been phases of nationalizing such areas as banking and, more recently, of privatization.

The economy of India is the twelfth largest economy in the world by nominal value and the fourth largest by purchasing power parity (PPP). In the 1990s, following economic reform from the socialist-inspired economy of post-independence India, the country began to experience rapid economic growth, as markets opened for international competition and investment. In the 21st century, India is an emerging economic power with vast human and natural resources, and a huge knowledge base. Economists predict that by 2020, India will be among the leading economies of the world.

India was under social democratic-based policies from 1947 to 1991. The economy was characterised by extensive regulation, protectionism, and public ownership, leading to pervasive corruption and slow growth. Since 1991, continuing economic liberalisation has moved the economy towards a market-based system. A revival of economic reforms and better economic policy in 2000s accelerated India's economic growth rate. By 2008, India had established itself as the world's second-fastest growing major economy. However, the year 2009 saw a significant slowdown in India's official GDP growth rate to 6.1% as well as the return of a large projected fiscal deficit of 10.3% of GDP which would be among the highest in the world. India's large service industry accounts for 62.6% of the country's GDP while the industrial and agricultural sector contribute 20% and 17.5% respectively.

Agriculture is the predominant occupation in India, accounting for about 52% of employment. The service sector makes up a further 34%, and industrial sector around 14%. The labour force totals half a billion workers. Major agricultural products include rice, wheat, oilseed, cotton, jute, tea, sugarcane, potatoes, cattle, water buffalo, sheep, goats, poultry and fish. Major industries include telecommunications, textiles, chemicals, food processing, steel, transportation equipment, cement, mining, petroleum, machinery, information technology enabled services and software.

India's per capita income (nominal) is \$1032, ranked 139th in the world, while its per capita (PPP) of US\$2, 932 is ranked 128th. Previously a closed economy, India's trade has grown fast. India currently accounts for 1.5% of World trade as of 2007 according to the WTO. According to the World Trade Statistics of the WTO in 2006, India's total merchandise trade (counting exports and imports) was valued at \$294 billion in 2006 and India's services trade inclusive of export and import was \$143 billion.

Thus, India's global economic engagement in 2006 covering both merchandise and services trade was of the order of \$437 billion, up by a record 72% from a level of \$253 billion in 2004. India's trade has reached a still relatively moderate share 24% of GDP in 2006, up from 6% in 1985.

Despite robust economic growth, India continues to face many major problems. The recent economic development has widened the economic inequality across the country. Despite sustained high economic growth rate, approximately 80% of its population lives on less than \$2 a day (PPP). Even though the arrival of Green Revolution brought end to famines in India, 40% of children under the age of three are underweight and a third of all men and women suffer from chronic energy deficiency.

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Sociology of the Urban Family

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Urban family has always been characterized by diversity. In the case of Chinese family in Taiwan, Thornton, et al (1994) argue that social and economic change brought about by the urban world and culture modify the family mode of organization through the proliferation of social structures outside the family that come to organize many of the dimensions of life formerly managed within family unit and, further, lead to change in family structure and relationship. Based on the result of Indonesian Censuses, Adioetomo (1999) shows that the extended type of extended family prevails in Indonesian cities. In addition to the most prevalence nuclear and extended families in urban setting, the diversity of family forms include single parent families, group parents, never married individuals who adopt a child, and homosexuals as parents. Related to the diversity of family system, one should turn to marriage as it plays a basic role in family formation. People may marry according to either religious law and/or civil law and a few others follow the existing tribal law. In contemporary urban societies, however, consensual unions have become more popular. In recent years in Western societies they may even be considered as a contemporary form of customary marriages. Family system and family change are also discussed around the concept of family life-cycle. It generally represents a sequence of events: marriage, birth of first child, birth of last child, first passage of child, last passage of child, first parental death (Ryder, 1992). The events are dated by specification of the age of a reference person, typically the wife/mother of particular family. Ryder (1992) further argues about the first technical problem with this formulation namely that the sequence of dates progressively loses coherence: not all of those families experiencing earlier event go on to experience the next event. In reality, people may marry at later age, many choose simply to cohabit without any official commitments under either civil or religious law, many evidence of marriages end in divorce, single-parent, step and blended families and same sex marriages are part of everyday life, all add to the complexity of evolving family structure.

Family Relationships

The relationships of family members have been traditionally defined with prominent features of respect for age, gender roles of men outside the home as providers and women in the dominant

role inside the home. It is not uncommon, however, that both in Western and non-Western countries, urban family has begun to challenge this tradition and form very different types of family. There are increasing egalitarian relationships between family members based on believe that authority is achieved rather than ascribed, that roles of people with different ages and gender are shared rather than rigidly divided. Many families may change their perception that personal identity is attached to the individual person rather than their place in a family structure that brings about a significant changes on the perceived roles of women and children to be more independent and to have a say on their rights.

In line with arguments above, in her study on the impacts of mega-city growth on families and households, Masini (1994: 218-224) reveals that urban family tend to be more egalitarian in terms of power structure and relation between parents and between parents and children with the greatest change to have occurred in the family is the reduction of husband's and/or father's authority. One should be attentive; however, that social and urban change may cause detrimental impacts on family relationships. As For whatever reason, the family is precisely the institution one should expect to become focus for strain, conflict and transformation (Ryder, 1992: 175). Social, economic, environmental, and legal conflicts place some urban families at risk for meeting core needs and having coping skills necessary for survival. Consequently, a family may become a contesting site for power among its members, especially men and women either as husband and wife or partners. One possible end of this phenomenon is the increasing number of divorce and single parent.

Living Apart as a Specific form of Family Arrangement

Among other family forms and relationship I would pay attention on the evidence of living apart. The experience of living apart does not seem to be one isolated episode among married couples. In Indonesia, data on living apart is lacking. Indonesian censuses come up with the figure of female-headed household that is largely used to indicate the evidence of female single parent but it is too early to use this figure as indicator of living apart phenomenon. My personal observation, however, makes clear that this specific family residential arrangement shapes and has been shaped by significant changes on gender values and norms as well as roles and responsibilities of men and women as parents.

The growing number of dual career families, mainly as a result of the increase of women social status through education attainment, lead to mutual agreement between husband and wife to rearrange their residential patterns and presume its social, economic, cultural and psychological consequences to all members of family. Different with the increasing evidence of rural-urban and

international migration that force many rural families to live apart, urban-based evidence of living apart can be related to the alternative family life-style.

Thornton, et al (1994) further investigation in the case of Chinese family in Taiwan reveals that industrialization and economic growth expand material aspirations by creating new products and improving old ones. The tastes of individuals and family may shift across time and the additional economic resources could be used to finance the newly acquired tastes. Aspirations for consumer goods may also increase faster than either income or things essential for family life. This aspiration change may lead to the formation of family living apart, a condition in which both husband and wife resist their work for acquiring more money.

In their study on separation, reconciliation and living apart among cohabiting and marital union Binstock and Thornton (2003) differentiate the reasons for the evidence namely discord and other than discord. They find out that little is documented about living apart for reasons other than discord such as military service, incarceration, or occupational, educational, familial or other circumstances. Virtually they find no study on the prevalence of living apart other than discord. Binstock and Thornton's study reveals that episode of living apart are relatively short. More than half of those who live away from the spouse resume coresidence within the first three months and more than eight tenths reunite within the first six months and only a minority of married couples in which spouses separated for reasons other than discord never united. Based on their research, they prove that any presumption that married or cohabiting couples live together unless the relationship is dissolved by discord is not true for many people (1992:442). Nevertheless, living apart for reasons other than discord during marital unions implies adjustments in aspects such as daily routine, emotional companionship, and financial burden which in turn could lead to dissolution of marriage.

My premature observation findings in Indonesian case, confirm Binstock and Thornton's study about the reasons behind family's decision to live apart. The period of living apart can be differed from a number of visits for the purpose of family reunion. The family may continue to live apart due to occupational reasons, maintaining dual households in different places but it has been reunited through regular visits of either one of the couple and/or children. There has been local anecdotal terms referring to the behavior of regular visits, such as tutor (setu setor) or S3 (saben setu setor), PJKK (pulang jumat kembali ahad) and to the status of couple who lives apart such as bujang lokal (local bachelor). Other reasons of family decision to live apart may lead to different period of regular visits (once in every one month or more), occasional

family reunion (during school holiday or religious feasts) and the decision to resume coresidence (after graduation or retirement).

Family Change and the Future of Urban Family as Culture Resources

The diversity of urban family forms and relationships has led to a highly debate that centred around the conservative and progressive views on family change (Kinnear, 2002). The conservatives views family change as a wholly negative phenomenon and attribute 'family breakdown' to a wider decline in moral values and the unhealthy dominance of selfish individualism over more traditional values of responsibility and obligation.

To link this with family roles as both a site of cultural learning and culture resources, urban family must be protected from any changes damaging the traditional function of family to produce and reproduce values and norms needed to maintain traditional family forms both nuclear and extended families from the forces of change. By contrast, social progressives reject the notion of family breakdown. The transition to a new diversity of family form is unavoidable with regard to the idea of family as an evolving social construct that both transforms and is transformed by wider social changes. In a progressive manner Kinnear (2002) argues further that the functions of caring, companionship and nurturing that families have always fulfilled are not being abandoned in 'new families' but continue to be provided within new structures in new forms of relationships consistent with the times.

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Study of urban religious demography of India

Tuppad Veeranna

Introduction

The Study of “urban religious demography of a country” offers a realm for the demographers, economists, development researchers, anthropologists, and sociologists to ponder on the various dimensions and work relentlessly to bring out the new, undiscovered vistas into light. The religious demography of nation is also affected by the degree of Urbanisation. The various religious communities react differently and at a different pace to the process of urbanization. Urbanization is an index of transformation from traditional rural economies to modern industrial one. It is a long term and spontaneous process. Urbanisation is a product of demographic explosion and poverty induced rural- to- urban migration. Urbanisation is not the outcome of mere urban pull factors but also the rural-push factors.

Objectives

1. To study the urban religious demography with special emphasis on urban-Muslim population of India.
2. To examine how the Urban-Muslim population is distributed across the towns of India.
3. To make a comparative study of the Urban-Muslim population vis-à-vis Christian Urban-population.

Limitations

The endeavour of examining the Urban demography of Urban-Muslims suffers from few inherent limitations.

- (1) The data used is of a single year. The data of Census 2011 on religion has not been published yet.
- (2) The study is carried out only for urban Muslim and to some extent the urban Christian population. The study does not pertain to the demographic pattern of other religions existing in India.

- (3) The study of Urban demography is to make an observation of the pattern of distribution of urban Muslim population across the towns of India. No effort has been made to test any hypothesis or prescribe policy for any problems .

Data Source

To study the urban religious demography for India the data of Census of India 2001 has been used.

Literature Review

There are significant research works and academic exercises carried out related to this topic. There has been an endeavour to carry out a detailed literature review. The following are the highlights of the literature review.

The “Religious Demography of India” authored by Dr A.P. Joshi, Dr M.D. Srinivas and Dr J.K. Bajaj has exhaustive compilation of the religious demographic data of the last hundred years for different regions of the Indian Subcontinent and almost all districts of the Country. The book also contains the religious demography of different countries and regions of the world in the course of the twentieth century

R. Ramachandran in his book “Urbanization and Urban Systems in India” has elaborately explained the classification of urban places in chapter 6. In the same chapter in page 173, he has classified urban areas based on religion and ethnicity. He states that Indian cities vary in religious compositions of their population. Describing the classification he states that “except for the Sikhs, religious minorities show a distinct tendency towards concentration in urban places.

Prof .Ashish Bose in his book “India’s Billion Plus People” presents the first results of the 2001 census of India in a user-friendly manner. He has described briefly the house listing operation and the enumeration as well as the new features of the census, demographic profile of India and the states and union territories, implications of the census results, census methodology .

Population Profile of Religion in India : District wise Data from 1991 Census by Ashish Bose is another reference book, the first of its kind, is based on 1991 census data on religion, The focus was on religious composition of population at the district level in each state and union territory of India.

Rural-Urban Divide: Changing Spatial Pattern of Social Variables is a book by Sneh Sangwan and Randhir Singh Sangwan., The book is really useful to get a idea of the concept of the changing spatial pattern.

Sriya Iyer's book "Demography and Religion in India" examines the role of religion on population growth in India. The book examines the theological content of Islam and Hinduism in the context of population growth. It also offers evidence that religious differences in fertility and two of its proximate determinants, contraceptive choice and the age at marriage, are in fact, due to differences in socio-economic characteristics, such as access to education. The econometric analysis is based on fieldwork carried out among Hindu, Muslim, and Christian women in a cluster of communities in the south Indian state of Karnataka.

The Sachar committee report has evoked the interest to go for a study of the pattern of the distribution of Muslim Population across the country. The committee was set up to enquire into the social, economic and educational status of Muslims in India.

Methodology

The methodology involved the study of distribution of urban Muslim population in the towns of India is simple yet pragmatic. Firstly the towns of India have been classified according to the urban population of the individual towns. In this case, the classification used is more elaborate than the traditional / usual classification in which towns are classified into 6 classes for a better understanding of the phenomena, an attempt has been made to classify the towns into 18 classes ranging from "less than 5000" to "above 5,000,000". Although this classification is wide yet at any point of time one can revert back to the usual classification of 6 classes and make a comparative study.

Another classification of towns is undertaken to study the distribution of urban Muslim and urban Christian population and to make a comparative study of the two. Under this classification, towns are classified according to the percentage of Muslims and Christians in the individual towns. The towns are classified into 12 classes ranging from "less than 5%" to "above 90%". Here, "less than 5%" implies that the urban population of Muslim in that particular town is less than 5% of the population of that town.

Pearson's correlation is calculated for the percentage of Urban-Muslims and percentage of Urban-Christians to study if there exists any correlation between the two.

Analysis and Observations

Decadal Growth of Urban-population in India (1951-2001)

Table 1: Decadal growth of Urban-population (1951-2001)

<i>Census Years</i>	<i>Number of Towns</i>	<i>Urban Population</i>	<i>% Decadal Growth</i>
1951	2,843	62,443,709	-
1961	2,363	78,936,603	26.41
1971	2,590	10,9113,977	38.23
1981	3,378	159,462,547	46.14
1991	3,768	21,7177,625	36.19
2001	5,161	28,6119,689	31.74

The Table 1 shows that the percentage growth of urban population in India was rapidly increasing in 1961–1981 from 26.41% to 46.14%. Subsequent increase in seen the number of towns, they were 2,363 in 1961 and went up to 3,378 in 1981. Since 1981 the percentage decadal growth rate started decreasing it was 31.74% in 2001 but the number of towns kept on increasing to 5,161 in 2001.

Definition of Urban Area According to the Census of India

In census of India, 2001 two types of towns were identified:

- (1) Statutory Towns : All places with a municipality , corporation , Cantonment Board or notified town area committee etc. so declared by state law.
- (2) Census Towns: Places which satisfy following criteria :
 - (i) Minimum population of 5000
 - (ii) At least 75% of male working population engaged in non-agricultural pursuits ; and
 - (iii) A density of population of at least 400 persons per square Kilometre.

The usual classification of towns on the basis of population is to classify them into six classes: viz.

Class I: Greater than 1,00,000 population.

Class II: 50,000 -1,00,000 population.

Class III: 20,000 —50,000 population.

Class IV: 10,000 — 20,000 population.

Class V: 5,000 — 10,000 population.

Class VI: Less than 5000 population.

In the present study towns have been classified into the class sizes ranging from less than 5,000 to Above 5,000,000. This Classification enables to give a more vivid and clear depiction of the phenomenon of Urbanization.

Table 2: The Classifications of the towns

<i>Classification used in this study</i>	<i>Usual / traditional Classification</i>
<i>Class size</i>	
less than 5,000	Class-VI
5,001 to 10,000	Class-V
10,001 to 20,000	Class-IV
20,001 to 30,000	Class-III
30,001 to 40,000	
40,001 to 50,000	
50,001 to 100,000	Class II
100,001 to 150,000	Class I
150,001 to 200,000	
200,001 to 300,000	
300,001 to 400,000	
400,001 to 500,000	
500,001 to 1,000,000	
1,000,001 to 2,000,000	
2,000,001 to 3,000,000	
3,000,001 to 4,000,000	
4,000,001 to 5,000,000	
Above 5,000,000	

To start the study with, the towns of India have been classified according to the urban population of the individual towns. In this case, the classification that has been used is more elaborate than the traditional / usual classification in which towns are classified into 6 classes. For a better understanding of the phenomena, an attempt has been made to classify the towns into 18 classes ranging from "less than 5000" to "above 5,000,000". Although this classification is wide yet at any point of time one can revert back to the usual classification of 6 classes and make a comparative study. "Towns" in this study refers to 5,161 urban areas as derived from 2001 Census irrespective of itself being a metropolitan city or a small township.

Another classification of towns is undertaken to study the distribution of urban Muslim and urban Christian population and to make a comparative study of the two. Under this classification, towns are classified according to the percentage of Muslims and Christians in the individual towns. The towns are classified into 12 classes ranging from "less than 5%" to "above 90%". Here, "less

than 5%” implies that the urban population of Muslim in that particular town is less than 5% of the population of that town.

Table3: Distribution of Urban population of Indian ,Urban-Muslims(M), Urban-Christians(C) and number of towns across the Indian states

State	Total Urban Population	Urban Muslim	Urban Christian	%Urban Muslim	%Urban Christian	No. of Towns
Andaman & Nicobar	116,198	13,939	13,182	12	11.34	3
Andhra Pradesh	20,808,940	4,058,287	537,344	19.5	2.58	210
Arunachal Pradesh	227,881	10,306	22,210	4.52	9.75	17
Assam	3,439,240	525,992	50,581	15.29	1.47	125
Bihar	8,681,800	1,702,039	23,133	19.6	0.27	130
Chandigarh	808,515	31,491	7,255	3.89	0.9	1
Chattisgarh	4,185,747	257,448	99,909	6.15	2.39	97
Dadra & Nagar Haveli	107,811	11,878	4,266	11.02	3.96	4
Delhi	12,905,780	1,558,220	123,953	12.07	0.96	62
Goa	670,577	75,117	169,630	11.2	25.3	44
Gujarat	18,930,250	2,693,821	121,945	14.23	0.64	242
Haryana	6,115,304	177,163	17,510	2.9	0.29	106
Himachal	595,581	16,981	3,317	2.85	0.56	57
Jammu& Kashmir	2,516,638	1,504,492	13,425	59.78	0.53	75
Jharkhand	5,993,741	945,395	174,517	15.77	2.91	152
Karnataka	17,961,529	3,815,301	680,754	21.24	3.79	270
Kerala	8,266,925	1,998,397	1,426,646	24.17	17.26	159
Lakshadweep	26,967	25,229	290	93.56	1.08	3
Madhya Pradesh	15,967,145	2,440,210	112,322	15.28	0.7	394
Maharashtra	41,100,980	7,188,933	898,736	17.49	2.19	378
Manipur	575,968	55,445	32,905	9.63	5.71	33
Meghalaya	454,111	12,148	284,471	2.68	62.64	16
Mizoram	441,006	6,781	410,256	1.54	93.03	22
Nagaland	342,787	18,373	241,128	5.36	70.34	9
Orissa	5,517,238	317,509	134,666	5.75	2.44	138
Pondicherry	648,619	46,887	58,005	7.23	8.94	6
Punjab	8,262,511	166,529	81,640	2.02	0.99	157
Rajasthan	13,214,375	2,317,295	41,625	17.54	0.31	222
Sikkim	59,870	2,780	3,923	4.64	6.55	9
Tamil Nadu	27,483,998	2,525,837	2,135,338	9.19	7.77	832
Tripura	545,750	17,694	2,669	3.24	0.49	23
Uttar Pradesh	34,539,582	11,073,861	120,982	32.06	0.35	704
Uttanchal	2,179,074	386,209	15,733	17.72	0.72	86
West Bengal	22,427,251	3,395,509	121,792	15.14	0.54	375
Total	286,119,689	49,393,496	8,186,058	17.26	2.86	5,161

Source: Census Report of India, 2001

A study of the State-wise demographic composition of the towns reveals that the towns of India are unevenly distributed

across the states and Union Territories.

According to Census report, 2001; Tamil Nadu has the highest number of towns (832), followed by Uttar Pradesh (704), Madhya Pradesh (394), Maharashtra (378) as shown in Table 3.

Andaman & Nicobar Islands, Dadra & Nagar Haveli, Lakshadweep have 3 towns each. Chandigarh and Union Territory has 1 town.

There are 18 states having less than 100 towns. The number of states having more than 200 towns is 16. Assam (125), Bihar (130), Haryana (106), Jharkhand (152), Kerala (159), Orissa (138), Punjab (157) are the states having number of towns in between 100 to 200.

In 2001, Maharashtra (41,100,980) has the highest total urban population, followed by Uttar Pradesh (34,539,582) and Tamil Nadu (27,483,998). Lakshadweep (27,483,998) has the lowest Urban Population.

Uttar Pradesh (11,073,861) has the highest Urban- Muslim Population in India, followed by Maharashtra (71,88,933), Andhra Pradesh (405,827) and Karnataka (3,515,301).

Lakshadweep with the urban-Muslim population of 25,229 has the highest percentage (93.56) of urban-Muslim followed by Jammu & Kashmir, Uttar Pradesh.

Meghalaya and Punjab have 2.68% and 2.02 % of Urban-Muslim Population respectively. Mizoram with total urban Population of 441,006 and urban-Muslim Population of 6,781 has the lowest percentage of Urban- Muslim population (1.54%)

Interestingly, Mizoram with a Christian Population of 410,256 has the highest Percentage (93.03%) of urban-Christian Population. Nagaland with (70.34%) and Meghalaya with (62.64%) follow Mizoram.

Bihar has the lowest percentage of Urban-Muslim. Haryana and Rajasthan has higher than Bihar. Bihar has a total Urban Population of 8,681,800 of which only 23,133 are Christians and that amounts to 0.27 % of Bihar's total urban –population.

This particular classification of towns although different from the usual classification is very useful in the endeavour to trace the urbanization of Muslim and Christian Communities in India. In this classification towns are classified into 18 class sizes as shown in Table 4.

Table 4 Distribution of Total-Urban, Urban-Muslim, Urban-Christian Population of India (according to the new Classification)

Class size	Total Urban	Urban Muslim	Urban Christian	% Urban Muslim	% Urban Christian	No. of Towns
less than 5,000	820,632	89,365	42,997	10.89	5.24	232
5,001 to 10,000	7,889,668	1,055,689	254,172	13.38	3.22	1041
10,001 to 20,000	22,614,319	3,616,591	979,541	15.99	4.33	1563
20,001 to 30,000	18,599,573	3,407,541	631,204	18.32	3.39	769
30,001 to 40,000	13,606,963	2,606,395	452,018	19.15	3.32	396
40,001 to 50,000	9,912,744	1,937,858	331,571	19.55	3.34	223
50,001 to 100,000	34,451,500	7,015,294	839,506	20.36	2.44	496
100,001 to 150,000	19,162,887	2,874,107	382,367	15	2	159
150,001 to 200,000	14,720,827	2,507,058	284,550	17.03	1.93	87
200,001 to 300,000	17,617,231	2,657,437	743,511	15.08	4.22	73
300,001 to 400,000	10,246,737	1,701,551	329,412	16.61	3.21	30
400,001 to 500,000	9,372,047	1,923,346	180,264	20.52	1.92	21
500,001 to 1,000,000	28,967,967	5,513,083	1,068,068	19.03	3.69	40
1,000,001 to 2,000,000	21,330,893	2,796,246	239,609	13.11	1.12	18
2,000,001 to 3,000,000	14,357,156	2,252,831	122,550	15.69	0.85	6
3,000,001 to 4,000,000	7,353,484	2,064,923	114,999	28.08	1.56	2
4,000,001 to 5,000,000	13,237,439	1,992,462	646,260	15.05	4.88	3
Above 5,000,000	21,857,622	3,381,719	543,459	15.47	2.49	2
TOTAL	28,6119,689	49,393,496	8,186,058	17.26	2.86	5,161

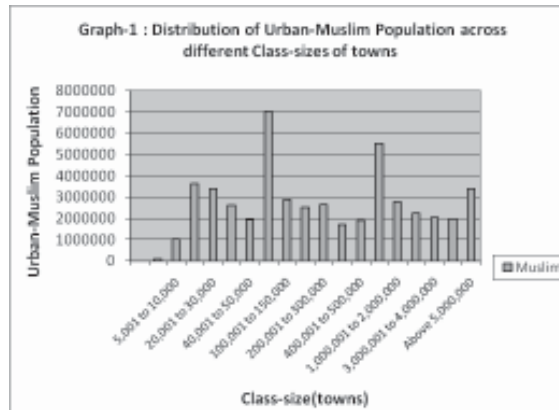
The towns are unevenly distributed across the different class-sizes. There are 232 towns in the class-size of “Less than 5000” population. The Class-size having a population “Above 5,000,000” has just 2 towns. The Table 4 also portrays the distribution of urban–Muslim and Urban-Christian population in the different categories of towns.

The urban- Muslim population

The Urban-Muslim population is 49,393,496, which constitutes 17.26% of the Total-Urban Population. (Graph-1).

The Urban-Muslim Population has been distributed in an uneven manner as found in graph 1. 0.18% of Urban –Muslim Population reside in the class size of towns of “ less than 5000”. The Urban-Muslim population and the number of towns of this class size are 89365 and 232 respectively.

The Class –size “Above 5,000,000 “ contains 6.85% of the Urban-Muslim Population that amounts to 3,381,719. The number of towns in this class-size are 2.

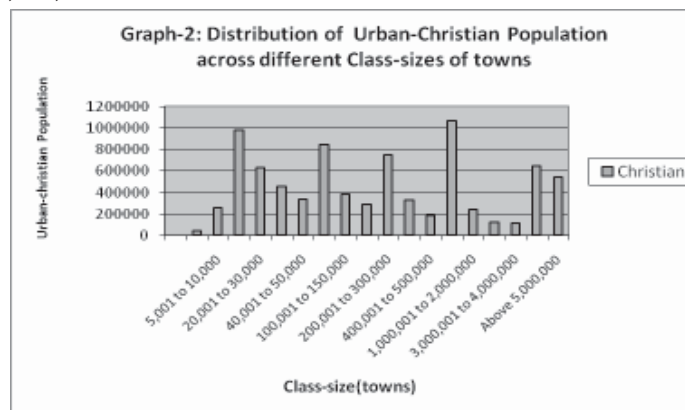


9.46% of the Urban-Muslim Population stay in towns of less than 20,000 population. This includes the class sizes {Less than 5,000; 5001 to 10,000 and 10,001 to 20,001}. 4,761,645 Urban-Muslim population included in this class stay in 2,836 different towns across India.

39.94% of the Urban-Muslim populations stay in 4,720 towns that have population less than 100,000. The towns with population above 100,000 have 60.06 % of the Urban-Muslim Population distributed among 441 towns. There are 31 towns having population above 1,000,000 that has 25.28% of the urban-Muslim population, which is equal to 12,488,181.

The urban-Christian population

The Urban-Christian Population constitutes 2.86% of the Total Urban Population of India. There distribution across the 5,161 different towns is uneven too. The total Urban-Christian Population is 8,186,058.



In the class-size of “less than 5000”, the urban Christian, population residing amounts to 0.53% of the total Urban-Christian Population of India. 0.53% means 42997 urban-Christians, who reside across 232 towns.

The 2 towns having population above 5,000,000 have 6.64 % of the Urban-Christians, which equals to 543,459.

15.07 % of Urban Christians i.e. 1,276,710 Urban-Christians stay in towns having population less than 20,000 .43.13% of the Urban-Christians which is equal to 3531009 reside in 4720 towns that have population below 100,000. The towns of the class “Above 5,000,000” have 6.64 % of the Urban-Christian population, which is equal to 543,459 Urban-Christians. The 441 towns that have population above 100,000 have 4,655,049 Urban-Christians, which constitute 56.87% of the Total Urban-Christian Population.

The Distribution of Urban-Muslim Population in India

In order to get a clear picture of the phenomenon of distribution of Urban-Muslim population in India, the towns are classified according to the percentage of Urban-Muslim population residing in the towns as shown in Table 5.

Table 5: Categorization of towns according to the percentage of Muslim

	<i>Total Urban Population</i>	<i>Urban-Muslim</i>	<i>% Urban Muslim</i>	<i>No. of Towns</i>
Less than 5 %	49,669,952	1,161,495	2.34	1,742
Between 5% to 10 %	52,092,502	3,984,915	7.65	892
Between 10 % to 15 %	55,637,145	6,914,876	12.43	618
Between 15% to 20 %	44,720,189	7,899,114	17.66	450
Between 20 % to30 %	42,782,259	10,075,498	23.55	592
Between 30 % to 40 %	17,262,217	5,964,741	34.55	326
Between 40 % to50 %	12,346,224	5,399,253	43.73	177
Between 50% to 60 %	4,131,993	2,233,232	54.05	120
Between 60% to 70 %	2,566,637	1,688,629	65.79	86
Between 70 % to 80%	2,489,234	1,852,367	74.42	69
Between 80 % to90 %	816,055	696,667	85.37	40
Above 90%	1,605,282	1,522,709	94.86	49
Total	286,119,689	49,393,496	17.26	5,161

According to 2001 Census Report, In India there are 1,742 towns where the urban-Muslim population is less than 5% of the total urban Population. The urban-Muslim population that comes under this category is equal to 1,161,495.

On the contrary, there are 49 towns where the Urban-Muslim population is higher than 90% of the total population of the towns,

each town taken separately. 1,522,709 urban-Muslim Population are distributed among these 49 towns as shown in Table 6.

Table 6: Percentage Distribution

<i>State</i>	<i>Area Name</i>	<i>Urban-Muslim</i>	<i>Urban-Christian</i>	<i>% Urban-Muslim</i>	<i>% Urban-Christian</i>
Assam	Anand Nagar (CT)	4,606	1	91.64	0.02
Assam	Silchar Part-X (CT)	4,827	2	97.99	0.04
Jammu & Kashmir	Kupwara (NAC)	13,925	18	93.73	0.12
Jammu & Kashmir	Handwara (NAC)	9,753	30	91.68	0.28
Jammu & Kashmir	Bandipore (NAC)	24,433	45	94.72	0.17
Jammu & Kashmir	Hajan (NAC)	9,875	2	99.03	0.02
Jammu & Kashmir	Sumbal (NAC)	10,531	6	98.84	0.06
Jammu & Kashmir	Sopore (TC+OG)	58,524	51	98.16	0.09
Jammu & Kashmir	Pattan (NAC)	11,109	1	97.83	0.01
Jammu & Kashmir	Kunzer (NAC)	1,898	0	99.84	0.00
Jammu & Kashmir	Ganderbal (NAC)	13,390	9	97.59	0.07
Jammu & Kashmir	Srinagar	898,529	1,353	94.35	0.14
Jammu & Kashmir	Magam (NAC)	4,285	0	99.37	0.00
Jammu & Kashmir	Khan Sahib (NAC)	2,031	0	99.66	0.00
Jammu & Kashmir	Chrari Shariief (NAC)	7,354	0	99.73	0.00
Jammu & Kashmir	Pampore (NAC)	16,770	16	98.86	0.09
Jammu & Kashmir	Khrew (NAC)	7,135	3	99.57	0.04
Jammu & Kashmir	Tral (NAC)	10,951	39	93.99	0.33
Jammu & Kashmir	Pulwama (NAC)	12,845	39	90.27	0.27
Jammu & Kashmir	Shupiyani (NAC)	12,175	17	99.42	0.14
Jammu & Kashmir	Pahalgam (NAC)	5,753	12	94.84	0.20
Jammu & Kashmir	Bijbehara (NAC)	19,062	10	96.30	0.05
Jammu & Kashmir	Mattan (NAC)	5,987	3	91.59	0.05
Jammu & Kashmir	Anantnag	88,125	91	96.46	0.10
Jammu & Kashmir	Achabal (NAC)	5,820	0	99.76	0.00
Jammu & Kashmir	Kulgam (NAC)	12,764	11	97.17	0.08
Jammu & Kashmir	Qazigund (NAC)	3,336	5	94.32	0.14
Jammu & Kashmir	Duru-Verinag (NAC)	16,186	16	93.90	0.09
Jammu & Kashmir	Thanamandi (NAC)	3,381	3	97.29	0.09
Jharkhand	Paratdih (CT)	5,996	19	90.23	0.29
Lakshadweep	Amini (CT)	7,238	35	98.44	0.48
Lakshadweep	Minicoy (CT)	8,891	141	93.64	1.48
Rajasthan	Basni Belima (CT)	20,548	19	95.31	0.09
Tamil Nadu	Pallapatti (TP)	17,643	125	92.67	0.66
Uttar Pradesh	Sahaspur (NP)	20,683	12	91.49	0.05
Uttar Pradesh	Umri Kalan (NP)	15,124	8	98.89	0.05
Uttar Pradesh	Naugawan Sadat (NP)	25,146	8	92.91	0.03
Uttar Pradesh	Bhargain (NP)	18,680	41	93.49	0.21
Uttar Pradesh	Richha (NP)	16,230	21	92.70	0.12
Uttar Pradesh	Thiriya Nizam Khan (NP)	17,907	45	93.02	0.23
West Bengal	Uttar Mahammadpur (CT)	6,091	4	98.37	0.06
West Bengal	Chachanda (CT)	9,283	3	90.13	0.03
West Bengal	Charka (CT)	5,729	0	97.45	0.00
West Bengal	Khodarampur (CT)	4,866	1	95.24	0.02
West Bengal	Raigachhi (CT)	6,570	1	97.64	0.01
West Bengal	Dakshin Baguan (CT)	4,289	2	91.76	0.04
West Bengal	Chak Enayetnagar (CT)	5,637	0	99.52	0.00
West Bengal	Uttar Kalas (CT)	5,215	0	95.36	0.00
West Bengal	Bilandapur (CT)	5,583	0	97.57	0.00

4,797 towns in India are such that the urban-Muslim population of such towns is below 50% of the urban population of the towns considered separately. 41,399,892 urban-Muslim people are found in this category.

Comparison of Urban- Muslim and Urban-Christian Population

A significant and interesting phenomenon is noted when a relative study is carried out for the urban-Muslim and Urban-Christian population. To study both the groups of population, two sets of towns are being taken.

1. The first set consists of 29 towns where Urban-Christian population is "above 85%". (Table 7)
2. The second set consists of 70 towns where Urban-Muslim population is "above 85%". (Table 8)

Table 7: Towns with Urban-Christian Population above 85 %

State	Distt	Area Name	% Urban-Muslim	% Urban-Christian
Goa	South Goa	Varca (CT)	1.56	86.93
Goa	South Goa	Chinchinim (CT)	1.69	85.10
Meghalaya	West Khasi Hills	Nongstoin (TC)	0.18	98.18
Meghalaya	West Khasi Hills	Mairang (TC)	0.08	92.68
Meghalaya	East Khasi Hills	Mawlai (CT)	0.31	90.53
Mizoram	Mamit	Zawlhuam (NT)	3.24	95.29
Mizoram	Mamit	Mamit (NT)	0.51	96.95
Mizoram	Mamit	Lengpui (NT)	0.54	98.35
Mizoram	Kolasib	Bairabi (NT)	4.18	85.47
Mizoram	Kolasib	Kolasib (NT)	1.08	91.45
Mizoram	Kolasib	N.Kawnpui (NT)	0.25	92.01
Mizoram	Aizawl	Darlawn (NT)	0.57	98.34
Mizoram	Aizawl	Sairang (NT)	0.91	96.50
Mizoram	Aizawl	Aizawl (NT)	2.12	92.20
Mizoram	Aizawl	Saitual (NT)	0.38	92.51
Mizoram	Champhai	Khawzawl (NT)	0.93	85.79
Mizoram	Champhai	Champhai (NT)	0.86	97.00
Mizoram	Champhai	Khawhai (NT)	0.29	99.54
Mizoram	Champhai	Biate (NT)	0.22	99.01
Mizoram	Serchhip	Serchhip (NT)	0.61	98.44
Mizoram	Serchhip	Thenzawl (NT)	0.22	98.84
Mizoram	Serchhip	N.Vanlaiphai (NT)	0.18	98.20
Mizoram	Lunglei	Lunglei (NT)	1.20	93.78
Mizoram	Lunglei	Hnahtial (NT)	0.64	94.91
Mizoram	Saiha	Saiha (NT)	0.78	96.30
Nagaland	Mon	Mon Town (TC)	2.41	88.95
Nagaland	Tuensang	Tuensang (TC)	2.38	85.45
Nagaland	Zunheboto	Zunheboto (TC)	1.23	88.83
Nagaland	Wokha	Wokha (TC)	2.13	92.66

Table 8: Towns with Urban-Muslim Population above 85 %

<i>State</i>	<i>Distt</i>	<i>Area Name</i>	<i>% Urban-Muslim</i>	<i>% Urban-Christian</i>
Assam	Dhubri	Anand Nagar (CT)	91.64	0.02
Assam	Cachar	Silchar Part-X (CT)	97.99	0.04
Gujarat	Jamnagar	Salaya (M)	88.15	0.00
Jammu- Kashmir	Kupwara	Kupwara (NAC)	93.73	0.12
Jammu- Kashmir	Kupwara	Handwara (NAC)	91.68	0.28
Jammu- Kashmir	Baramula	Bandipore (NAC)	94.72	0.17
Jammu- Kashmir	Baramula	Hajan (NAC)	99.03	0.02
Jammu- Kashmir	Baramula	Sumbal (NAC)	98.84	0.06
Jammu- Kashmir	Baramula	Sopore (TC+OG)	98.16	0.09
Jammu- Kashmir	Baramula	Pattan (NAC)	97.83	0.01
Jammu- Kashmir	Baramula	Baramula (TC+OG)	88.93	0.17
Jammu- Kashmir	Baramula	Kunzer (NAC)	99.84	0.00
Jammu- Kashmir	Srinagar	Ganderbal (NAC)	97.59	0.07
Jammu- Kashmir	Badgam	Srinagar	94.35	0.14
Jammu- Kashmir	Badgam	Magam (NAC)	99.37	0.00
Jammu- Kashmir	Badgam	Beerwah (NAC)	89.12	0.32
Jammu- Kashmir	Badgam	Badgam (NAC)	85.40	0.12
Jammu- Kashmir	Badgam	Khan Sahib (NAC)	99.66	0.00
Jammu- Kashmir	Badgam	Chrari Sharief (NAC)	99.73	0.00
Jammu- Kashmir	Pulwama	Pampore (NAC)	98.86	0.09
Jammu- Kashmir	Pulwama	Khrew (NAC)	99.57	0.04
Jammu- Kashmir	Pulwama	Tral (NAC)	93.99	0.33
Jammu- Kashmir	Pulwama	Awantipora (NAC)	85.04	0.45
Jammu- Kashmir	Pulwama	Pulwama (NAC)	90.27	0.27
Jammu- Kashmir	Pulwama	Shupiyan (NAC)	99.42	0.14
Jammu- Kashmir	Anantnag	Pahalgam (NAC)	94.84	0.20
Jammu- Kashmir	Anantnag	Bijbehara (NAC)	96.30	0.05
Jammu- Kashmir	Anantnag	Mattan (NAC)	91.59	0.05
Jammu- Kashmir	Anantnag	Anantnag	96.46	0.10
Jammu- Kashmir	Anantnag	Achabal (NAC)	99.76	0.00
Jammu- Kashmir	Anantnag	Kulgam (NAC)	97.17	0.08
Jammu- Kashmir	Anantnag	Qazigund (NAC)	94.32	0.14
Jammu- Kashmir	Anantnag	Duru-Verinag (NAC)	93.90	0.09
Jammu- Kashmir	Kargil	Kargil (NAC)	85.31	0.12
Jammu- Kashmir	Doda	Banihal (NAC)	85.80	0.14
Jammu- Kashmir	Rajauri	Thanamandi (NAC)	97.29	0.09
Jharkhand	Hazaribag	Palawa (CT)	85.04	0.30
Jharkhand	Giridih	Paratdih (CT)	90.23	0.29
Lakshadweep	Lakshadweep	Amini (CT)	98.44	0.48
Lakshadweep	Lakshadweep	Kavaratti (CT)	89.93	1.13
Lakshadweep	Lakshadweep	Minicoy (CT)	93.64	1.48
Manipur	Bishnupur	Kwakta (NP)	87.34	4.50
Manipur	na	Lilong (Thoubal)	85.45	0.17
Rajasthan	Nagaur	Basni Belima (CT)	95.31	0.09
Tamil Nadu	Karur	Pallapatti (TP)	92.67	0.66
Tamil Nadu	Perambalur	Labbaikudikadu (TP)	86.29	0.64

Uttar Pradesh	Bijnor	Jalalabad (NP)	88.87	0.09
Uttar Pradesh	Bijnor	Sahaspur (NP)	91.49	0.05
Uttar Pradesh	Moradabad	Umri Kalan (NP)	98.89	0.05
Uttar Pradesh	Moradabad	Bhojpur Dharampur (NP)	89.24	0.17
Uttar Pradesh	Jyotiba Phule Nagar	Naugawan Sadat (NP)	92.91	0.03
Uttar Pradesh	Etah	Bhargain (NP)	93.49	0.21
Uttar Pradesh	Budaun	Saidpur (NP)	88.26	0.31
Uttar Pradesh	Budaun	Kakrala (MB)	89.05	0.06
Uttar Pradesh	Bareilly	Richha (NP)	92.70	0.12
Uttar Pradesh	Bareilly	Shishgarh (NP)	88.01	0.08
Uttar Pradesh	Bareilly	Thiriya Nizamat Khan (NP)	93.02	0.23
Uttar Pradesh	Pilibhit	Nyoria Husainpur (NP)	87.84	0.45
Uttaranchal	Hardwar	Manglaur (MB)	85.52	0.19
West Bengal	Murshidabad	Anup Nagar (CT)	87.65	0.17
West Bengal	Murshidabad	Uttar Mahammadpur (CT)	98.37	0.06
West Bengal	Murshidabad	Kankuria (CT)	88.09	0.09
West Bengal	Murshidabad	Chachanda (CT)	90.13	0.03
West Bengal	Murshidabad	Charka (CT)	97.45	0.00
West Bengal	Murshidabad	Khodarampur (CT)	95.24	0.02
West Bengal	North 24 Parganas	Raigachhi (CT)	97.64	0.01
West Bengal	Medinipur	Dakshin Baguan (CT)	91.76	0.04
West Bengal	South 24 Parganas	Chak Enayetnagar (CT)	99.52	0.00
West Bengal	South 24 Parganas	Uttar Kalas (CT)	95.36	0.00
West Bengal	South 24 Parganas	Bilandapur (CT)	97.57	0.00

From the above tables it is found that the places where Urban-Christian population is high, the percentage of urban-Muslim population is low and the places where urban-Muslim population is high, the percentage of Urban-Christian population is low.

In Chinchinim of Goa, Urban-Christian Population is 85.10 % of the total urban population of the town, but the urban-Muslim population is just 1.69 %. Similarly, In Khawhai of Mizoram the percentage of urban-Christian population is 99.54 % of the total urban-population of the town, whereas the urban-Muslim Population of Khawhai is just 0.29%. It is found that, In Awantipora of Jammu & Kashmir and Palawa of Jharkhand the urban-Muslim population is 85.04 % of the total Urban-populations of the towns taken separately. But, the Urban Christians in these towns represent only 0.45 % and 0.30 % of the total urban population of the towns respectively.

Kuzner in Jammu & Kashmir has urban-Muslim population that amounts to 99.84% of the total urban population of the town, but as we can see from the table that no urban-Christian population exists in this town. There are 10 towns in the table where no Urban-

Christians are residing and these towns have been found to have urban-Muslim population above 88.15 %.

The Pearson's Correlation Coefficient is calculated for the percentage of urban population of both Christian and Muslim population in the individual towns of the 5,161 towns. The Pearson Correlation is found to be (-.154) also indicates the presence of a negative correlation between the Urban-Christian and Urban-Muslim Population in India.

For certain reasons, not discussed and beyond the scope of the present study, it is very important to observe a very special phenomenon of Urban-Muslim and Urban-Christian co-habiting. The towns, where Urban-Christian population is high, the percentage of urban-Muslim population is low and similarly, where Urban-Muslim population is high, the percentage of urban-Christian population is low.

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