

संस्कृतिका

समय-समाज के संदर्भों की शोध-पत्रिका

संपादक

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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

आज का युवा और गाँधी

7 नवम्बर, 1929 के 'यंग इंडिया' में गाँधीजी ने लिखा था कि "हम एक ऊँची ग्राम सभ्यता के उत्तराधिकारी हैं। हमारे देश की विशालता, आबादी की बहुलता और हमारी भूमि की स्थिति तथा आबोहवा ने मेरी राय में मानो यह तय कर दिया है कि उसकी सभ्यता ग्राम सभ्यता होगी। उसके दोष मशहूर हैं, लेकिन उनमें कोई ऐसा नहीं है, जिसका इलाज नहीं हो सकता हो। इस सभ्यता को मिटाकर उसकी जगह शहरी सभ्यता को जमाना मुझे तो अराक्य मालूम होता है। हाँ, हम लोग किन्हीं कठोर उपायों के द्वारा अपनी आबादी 30 करोड़ से घटाकर 3 करोड़ या 30 लाख करने को तैयार हो जायें तो दूसरी बात है। इसलिये यह मानकर कि हम लोगों को मौजूदा ग्राम सभ्यता ही कायम रखनी है और उसके माने हुये दोषों को दूर करने का प्रयत्न करना है, मैंने उन दोषों के इलाज सुझाए हैं। लेकिन, इन इलाजों का उपयोग तभी हो सकता है जब देश का युवा वर्ग ग्राम जीवन को अपना ले। उन्हें अपने जीवन का तौर तरीका बदलना चाहिए और अपनी छुट्टियों का हर दिन अपने कॉलेज या स्कूल के आसपास वाले गाँवों में बिताना चाहिए और जो अपनी शिक्षा पूरी कर लेते हैं या जो शिक्षा ले ही न रहे हों, उन्हें गाँवों में बसने का इरादा कर लेना चाहिए।

आज का नवयुवक अंग्रेजी शिक्षा के पीछे पागल है। गाँधीजी अंग्रेजी के स्थान पर मातृभाषा के माध्यम से शिक्षा प्राप्ति पर बल देते थे। 2 मार्च, 1947 के 'हरिजन सेवक' के युवकों को फटकारते हुए उन्होंने लिखा "हमने अंग्रेजी के मोह में फँसकर मातृभाषा से द्रोह किया है। इस द्रोह के प्रायश्चित्त के तौर पर भी ग्राम सेवक के प्रति लोगों के मन में प्रेम उत्पन्न करेगा। उसके मन में हिन्दुस्तान की सब भाषाओं के लिये आदर होगा। इन सबके साथ-साथ आर्थिक समानता का प्रयोग न किया गया तो वह सब निकम्मा समझना चाहिये। आर्थिक समानता का अर्थ है कि हर एक के पास ऐसा घर-बार, वस्त्र और खाने-पीने का सामान होगा कि जिससे वह सुख से रह सके। और जो असमानता आज मौजूद है, वह केवल अहिंसक उपायों से ही नष्ट होगी।

आज का युवा एक अजीब किस्म की हीन ग्रन्थि से ग्रस्त है। प्रत्येक बी.ए./एम.ए. पास युवा सरकारी, अर्धसरकारी नौकरी पाने में ही पढ़ाई का परम उद्देश्य समझता है, उसे खेतों में काम करना पसन्द नहीं, सड़कों पर मजदूरी करना पसंद नहीं। उसकी इस प्रवृत्ति से माँ-बाप आजिज हैं। 19 सितम्बर, 1936 के 'हरिजन' में युवा वर्ग की इस प्रवृत्ति को दूर करने की गरज से उन्होंने टिप्पणी लिखी— "जो आदमी अपनी जीविका ईमानदारी से कमाना चाहता है, वह किसी भी श्रम को छोटा, अपनी प्रतिष्ठा को घटाने वाला नहीं मानेगा। महत्व की बात यह है कि भगवान ने हमें जो हाथ-पाँव दिये हैं, हम उनका उपयोग करने के लिये तैयार रहें।" गाँधीजी का मार्ग कठोर आत्मानुशासन का मार्ग था, सत्य, अहिंसा और चरम नैतिकता से शोधित-परिशोधित। सत्य और नैतिकता से हीन पांडित्य या शिक्षा दिशा को वे बेकार मानते थे। इस आशय की टिप्पणी उन्होंने 21 दिसम्बर, 1929 के 'यंग इंडिया' में युवाओं को संबोधित करते हुये की थी। जो इस प्रकार है— "अपना सारा ज्ञान और पांडित्य तराजू के एक पलड़े पर और सत्य और पवित्रता को दूसरे पलड़े पर रखकर देखो। सत्य और पवित्रता वाला पलड़ा पहले पलड़े से कहीं भारी पड़ेगा। नैतिक अपवित्रता की विषैली हवा आज हमारे छात्रों में भी जा पहुँची है और किसी छिपी हुई महामारी की तरह उसकी भयंकर बर्बादी कर रही है। इसलिये मैं तुम लोगों से अनुरोध करता हूँ कि तुम अपना मन और शरीर पवित्र रखो। तुम्हारा अध्ययन बिल्कुल बेकार होगा, यदि तुम उनकी शिक्षाओं को अपने दैनिक जीवन में न उतार सको।"

वे युवाओं को देश और भविष्य का विधाता और आशाओं का केन्द्र मानते थे। उन्हें देखकर कोपत हुआ करती थी कि कुछ युवा दिग्भ्रमित हैं। वे राष्ट्र विरोधी और नशीली चीजों के शिकार हैं। यह शौक पूरा करने के लिये वे ऊलूल-जलूल साधनों का सहारा लेते हैं। ऐसे में देश का भविष्य कैसे संवरे, जब युवा वर्ग ही मतिभ्रमित हो? 9 जुलाई, 1935 के 'यंग इंडिया' में उन्होंने लिखा— "मेरी आशा देश के युवाओं पर है। उनमें से जो बुरी आदत के शिकार हैं, स्वभाव से बुरे नहीं हैं। वे उनमें लाचारी से और बिना सोचे-समझे फँस जाते हैं।" आज भी हमारे कुछ युवा राष्ट्र विरोधी, समाज विरोधी, गतिविधियों में लिप्त हैं। ऐसे युवाओं के लिये गाँधीजी की ये बातें सही रास्ते पर लाने के लिये काफी नहीं हैं।

—ब्रज कुमार पांडेय

इश अंक में

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गुप्तकालीन अभिलेखों का महत्व, अपूर्णता तथा दोषः समीक्षात्मक अध्ययन

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प्राचीन भारतीय इतिहास का ज्ञान प्राप्त करने के प्रमुख स्रोतों में पुरातत्व का महत्वपूर्ण स्थान है। पुरातत्व के अन्तर्गत अभिलेख, मुद्राएँ, प्राचीन स्मारक एवं उत्खनन से प्राप्त अन्य वस्तुओं की गणना होती है। इन सब में अभिलेख सबसे महत्वपूर्ण हैं, क्योंकि मुद्राओं में मात्र राजा का नाम और उस काल की आर्थिक स्थिति का ज्ञान होता है।

अन्य जानकारी भी मुद्राओं से होती है, परन्तु इन मुद्राओं से किसी वंश का क्रमिक इतिहास (तिथिबद्ध) नहीं रचा जा सकता, जबकि अभिलेखों से क्रमिक इतिहास और संस्कृति की रचना कर सकते हैं। गुप्त वंश का भी इतिहास इन्हीं अभिलेखों के आधार पर रचा गया है। अभिलेखों से इतिहास और संस्कृति पर विकसित और सर्वांगीण प्रकाश पड़ता है। अतः अभिलेख इस क्षेत्र में अधिक उपयोगी हैं। अभिलेख प्राचीन साहित्यों में वर्णित तथ्यों की प्रमाणिकता प्रस्तुत करते हैं और कहीं-कहीं अज्ञात इतिहास अथवा उससे संबंधित संस्कृति का भी अध्ययन कराते हैं।

ये संस्कृति सामाजिक, राजनैतिक, धार्मिक, दार्शनिक, शैक्षणिक तथा आर्थिक तत्वों से संबंधित होते हैं। जहाँ साहित्य दुर्बोध होता है वहाँ अभिलेखों की सहायता लेकर इतिहास तैयार किया जाता है। नए तथ्यों का उद्घाटन भी अभिलेख करते हैं और इतिहास की रचना भी करते हैं। इस संदर्भ में समुद्रगुप्त की प्रयाग प्रशस्ति¹ उल्लेखनीय है। इस

प्रशस्ति की उपलब्धि के अभाव में समुद्रगुप्त जैसे गुप्तवंशीय अद्वितीय प्रतापी वीर राजा के बारे में जानकारी प्राप्त करने से हम वंचित रह जाते। ध्यातव्य है कि इस नरेश के संबंध में अन्य जानकारी प्राप्त नहीं होती।

नए तथ्यों के उद्घाटन के साथ-साथ साहित्यों में वर्णित तथ्यों की पुष्टि भी इन अभिलेखों से होती है। समुद्रगुप्त के ज्येष्ठ पुत्र रामगुप्त के संबंध में हमें साहित्यों में चर्चा मिलती है। इन साहित्यों में चर्चा होने के कारण जनश्रुतियों में भी रामगुप्त की पर्याप्त चर्चा फैल चुकी है। साहित्यिक साक्ष्य विशाखादत्त कृत देवीचन्द्रगुप्तम्² नामक संस्कृत नाटक में इसका उल्लेख है कि रामगुप्त नामक व्यक्ति समुद्रगुप्त का पुत्र था।

इसके अतिरिक्त बाण ने हर्षचरित³ में भी रामगुप्त का उल्लेख करते हुए कहा है कि, अरिपुर में शक नरेश नारीवेश धारी चन्द्रगुप्त द्वारा उस समय मारा गया जब वह परस्त्री का आलिंगन कर रहा था। अबुल हसन ने इसका उल्लेख अपने मुजमल-उन-तवारिख में अधिक विस्तार से किया है कि शक नरेश की हत्या से चन्द्रगुप्त की प्रतिष्ठा जनता के हृदय में घर कर गई थी और वह लोगों में आदर का पात्र बन गया था।⁴

उपर्युक्त विवरण से स्पष्ट है कि साहित्य तथा विभिन्न विवरणों में उल्लिखित रामगुप्त नामक कोई राजा था, जिसका ध्रुवस्वामिनी से विवाह हुआ था। परन्तु भाई रामगुप्त की हत्या कर चन्द्रगुप्त ने ध्रुवस्वामिनी से विवाह किया। साहित्यों में वर्णित रामगुप्त की ऐतिहासिकता को कतिपय विद्वान स्वीकार नहीं करते।

वे उसे एक काल्पनिक व्यक्ति मानते हैं। परन्तु एरण से प्राप्त एक मुद्रा अभिलेख से⁵ रामगुप्त नामक राजा की ऐतिहासिकता की पुष्टि प्राफेसर के. डी. वाजपेयी ने की है। इसी भाँति विदिशा नगर के समीप से प्राप्त तीन प्रतिमाओं से भी उसकी पुष्टि होती है। इनमें से प्रथम मूर्ति की चरण पीठिका पर⁶ एक अभिलेख उत्कीर्ण है। रामगुप्त की ऐतिहासिकता सिद्ध हो जाने के कारण उसकी कायरता तथा चन्द्रगुप्त की वीरता को देखते हुए उसकी कहानी को भी सत्य मानना

पड़ेगा। इस प्रकार रामगुप्त की ऐतिहासिकता से संबंधित साहित्य जहां दुर्बोध रहे, उसकी पुष्टि तथा स्पष्टीकरण अभिलेख से हो जाता है। इसी बात की चर्चा अमोधवर्ष के संजन ताम्रपत्रलेखन (शक संवत् 735) में भी है कि कलियुग में गुप्तवंशीय राजा ने अपने भाई को मारकर उसका राज्य तथा उसकी पत्नी प्राप्त की थी⁷ तथा खम्भात ताम्रलेख⁸ (शक संवत् 852) एवं सांगली ताम्रलेख⁹ (शक संवत् 855) में किया गया है। उसमें उल्लिखित साहसांक की पहचान भली प्रकार चन्द्रगुप्त द्वितीय से की जा सकती है। इस प्रकार साहित्यिक ग्रन्थों में उल्लिखित तथ्यों की पुष्टि अभिलेखों से होती है।

अभिलेखों के अध्ययन से भाषा का भी ज्ञान होता है कि उस समय की भाषा क्या थी। साहित्य समाज का दर्पण होता है और उसके लिए आवश्यक है कि जिस काल के, जिस समाज की हम संस्कृति जानना चाहें उस काल के उस समाज की भाषा भी हम जानें; क्योंकि भाषा और साहित्य का अभिन्न संयोग है। विद्वानों की यह धारणा है कि गुप्तकाल में संस्कृत भाषा का भारत में बोल-बाला था। धर्म संबंधी नवचेतना के साथ ही साहित्य में भी पुनर्जागरण हुआ और पाली तथा प्राकृत का स्थान संस्कृत ने ले लिया।¹⁰

विदेशी तथा देशी विद्वानों ने संस्कृत साहित्य को उन्नत करने के लिए इस काल में काफी प्रशंसनीय कार्य किये। परन्तु डा. उपाध्याय महोदय यहां इस मत से सहमत नहीं हैं। वे कहते हैं कि, “गुप्त काल में संस्कृत का पुनरुज्जीवन

नहीं हुआ। प्रत्युत प्राचीन काल से अविच्छिन्न रूप से चले आने वाली साहित्य की अनुकूल परिस्थितियों में तथा शांतिमय वातावरण में एक रमणीय विकास मात्र हुआ।”

इस काल में संस्कृत भाषा का खूब प्रचार हुआ। ब्राह्मणों की धार्मिक भाषा होने के कारण देव वाणी से जो बौद्ध तथा जैन मतावलंबी पृथक होते जाते थे उन्होंने भी पाली तथा अर्धमागधी के मोह को छोड़कर संस्कृत से स्नेह बढ़ाया एवं संस्कृत में धर्म व दर्शन ग्रन्थों की रचनाएं की¹¹।

इसीलिए सभी गुप्तों के अभिलेख संस्कृत में लिखे गये हैं, एक भी अभिलेख प्राकृत या पाली में नहीं है। परन्तु इसमें कुछ पालि और प्राकृत भाषा का प्रभाव अवश्य है। मथुरा से प्राप्त चन्द्रगुप्त द्वितीय का एक प्रस्तर अभिलेख प्राकृत भाषा¹² से प्रभावित संस्कृत भाषा में उत्कीर्ण किया गया है। इन प्राप्त अभिलेखों के सम्यक अध्ययन के लिये संस्कृत भाषा का ज्ञान अनिवार्य है। अभिलेखों के माध्यम से हम तत्कालीन भाषाओं का परिचय प्राप्त करते हैं और उस काल की संस्कृति व भाषा से आत्मानुशीलन करने का प्रयास करते हैं।

लिपि और भाषा के आधार पर ही अभिलेख के उत्कीर्ण पत्थर की कला को हम जानते हैं कि यह किस काल का है। यदि हमें उस अभिलेख की भाषा का ज्ञान नहीं होता तो हम कैसे कहते कि प्रयाग प्रशस्ति¹³ जो कि इलाहाबाद में प्राप्त हुआ है अशोक के काल में बना और उससे पहले अशोक

के अभिलेख खुदे और वह अशोक के काल में बन कर गुप्त काल में भी समुद्रगुप्त की प्रशस्ति का स्थान चुने गये और उससे समुद्रगुप्त की समस्त दिग्विजय आदि चर्चाएं लिखी गई हैं। क्यों नहीं उसे एक ही काल का मान लेते इस प्रकार यह एक अभिलेख का पत्थर दो शासकों के काल में सुरक्षित रहा और अभिलेख उत्कीर्ण करने का आकर्षण बना।

अभिलेखों के आधार पर ही हम अनेक प्रतिमाओं को पहचानते हैं कि यह किसकी प्रतिमा है। कभी-कभी मूर्ति को देखकर उसके खण्डित अवस्था में प्राप्त होने पर उसको पहचाना जा सके ऐसे चिन्ह प्राप्त नहीं होते। ऐसी अवस्था में अभिलेख जो कि उसके आधार पर उत्कीर्ण होता है ज्ञात करा देता है कि यह किसकी प्रतिमा है।

अभिलेख की लिपि की शैली से भी उसे हम उसे काल विशेष में रखते हैं। कई अभिलेख तिथि रहित भी प्राप्त हुए हैं। परन्तु हम उनकी लिपि के आधार पर किसी काल विशेष में उन्हें रख सकते हैं। इस कोटि के प्राप्त अभिलेखों में तुषाभ का शिलालेख, देओरिया प्रतिमालेख, सांची का प्रतिमालेख एवं बोधगया का प्रतिमालेख¹⁴ आदि का लिपिशास्त्रियों ने अध्ययन किया और बताया कि ये अभिलेख गुप्तकाल के हैं।

अभिलेख से हमें राजवंशों के उत्थान व पतन का भी ज्ञान होता है कि यह वंश किस राजा के काल में उत्थान की ओर अग्रसर था और किस शासक के काल में पतन की ओर। गुप्तकालीन

अभिलेखों से स्पष्ट होता है कि समुद्रगुप्त के काल में गुप्तों का शासन बहुत बड़ा था और यह वंश श्रीगुप्त के काल से काफी उत्थान की ओर अग्रसर था। प्रयाग प्रशस्ति¹⁵ के सीमा निर्देश से इसका अनुमान किया जा सकता है।

अभिलेखों का परिशीलन तत्संबंधी राजाओं की वंश-परंपरा का भी ज्ञान कराता है। जिस शासक के काल में अभिलेख उत्कीर्ण होता था उसके पूरे वंश का उल्लेख अभिलेख में कर दिया जाता था।

गुप्तों के अभिलेख में यह परंपरा विशेष रूप से अपनाई गई और यह चरम सीमा पर थी। समुद्रगुप्त की प्रयाग प्रशस्ति¹⁶ और स्कंदगुप्त के भीतरी अभिलेख¹⁷ में पूरी वंशावली दी गई है। इसी प्रकार गुप्तकालीन वाकाट्क राजा विंध्य शक्ति के ताम्रपत्र में भी उसके पितामह प्रवरसेन तथा पिता सर्वसेन का नाम आया है। इसमें रुद्रसेन, पृथ्वीसेन, रुद्रसेन द्वितीय आदि के नाम हैं। इसमें हमें वाकाट्क वंशवृक्ष का ज्ञान होता है जो चम्पक ताम्रपत्र में है¹⁸।

अभिलेखों में हमें राजधानी व नगर की भी चर्चा प्राप्त होती है। समुद्रगुप्त के विजय प्रसंग में प्रयाग प्रशस्ति¹⁹ में कोशल, पिष्ठपुर, कांची, प्रभृति नगरों का नाम तथा दक्षिण भारत के विजय प्रसंग में समतट, पुष्पाक कामरूप, नेपाल आदि प्रदेशों के नाम हैं। ये सीमान्त राज्य थे। इसी प्रकार चन्द्रगुप्त द्वितीय के विजित प्रान्तों में काकनाद (सांची) कुमारगुप्त प्रथम के मंदसोर अभिलेख में लाट व दसपुर नामक दो प्रधान व्यापारिक नगरों की चर्चा है²⁰।

अभिलेखों के अध्ययन के आधार पर अध्येय, अभिलेख की तिथि का भी ज्ञान प्राप्त कर लेते हैं क्योंकि उससे उल्लिखित अन्य शासकों या व्यक्तियों के नाम से हम उस निष्कर्ष पर पहुँच जाते हैं।

इस संदर्भ में उदयगिरि²¹ की गुफा से प्राप्त एक अभिलेख उल्लेखनीय है जिसमें सनकानिक नामक सामंत महाराज ने लिखा है कि, “चन्द्रगुप्त द्वितीय के चरणों का ध्यान करते हैं”। इसमें तिथि भी उल्लिखित है। यदि इसमें तिथि का अंकन न भी होता तो भी हम चन्द्रगुप्त के नाम के आधार पर इस सनकानिक द्वारा उत्कीर्ण अभिलेख की तिथि ज्ञात कर सकते थे।

इसके अतिरिक्त अभिलेखों के और भी गौण महत्व हैं उपरोक्त बातों को देखते हुए प्राचीन भारतीय इतिहास व संस्कृति के अध्ययन में अभिलेखों का महत्वपूर्ण स्थान है और इसके द्वारा हम क्रमिक इतिहास की रचना कर सकते हैं।

अभिलेखों की अपूर्णता तथा दोष

अभिलेखों में साहित्यिक गुणों का समावेश होने से उनमें कल्पना व अतिशयोक्ति के पुट भी आ जाते हैं, जिसके परिणाम स्वरूप उनमें अनैतिहासिक तथ्यों का भी उल्लेख हो जाता है जो इतिहास की दृष्टि से अनुचित है क्योंकि इतिहास यथार्थ के धरातल पर ही लिखा जाता है। गुप्त नरेशों के अभिलेखों में भी हमें यह सभी गुण दिखलाई पड़ते हैं। प्रायः सभी अभिलेखों

में साहित्यिक गुणों का समावेश करके तथ्यों को प्रस्तुत किया गया है²²। कतिपय ऐसे अभिलेख भी हैं जिनमें उत्कीर्ण कराने वाले शासक या व्यक्ति का नाम अलंकारिक शब्दों के साथ संक्षिप्त रूप में उल्लिखित है।

ऐसे नामों की तदात्मता करने में कठिनाई होती है। मेहरावली के स्तम्भाभिलेख²³ में चन्द्र नामक किसी राजा का नाम अंकित है। चन्द्र नाम वाले अनेक राजा भारतीय इतिहास में हो चुके हैं। अतैथिक अभिलेख होने के कारण मेहरावली के स्तम्भाभिलेख के चन्द्र की तदात्मता अभी तक निश्चित रूप से नहीं हो पाई है।

अभिलेखों का सही-सही अध्ययन तभी सम्भव है जबकि अभिलेख पूर्ण हों। अभिलेखों की पंक्तियों के खंडित होने, मिट जाने तथा अप्राप्त होने से अभिलेख की बहुत-सी विषय-वस्तुओं से हम परिचित नहीं हो पाते हैं। समुद्रगुप्त की प्रयाग प्रशस्ति की प्रारम्भिक कुछ पंक्तियों के टूट जाने से उस पंक्ति में वर्णित तथ्यों के ज्ञान से वंचित होना पड़ा है। खंडित अवस्था में होने के कारण इस संदर्भ में हम कुछ भी नहीं कह सकते कि वहां पर क्या उत्कीर्ण रहा होगा।

इसी प्रकार समुद्रगुप्त का ऐरण अभिलेख, चन्द्रगुप्त का मथुरा अभिलेख, चन्द्रगुप्त का गढ़वा अभिलेख, कुमारगुप्त का गढ़वा अभिलेख, स्कन्दगुप्त का बिहार अभिलेख भी खण्डित अवस्था में प्राप्त हुए हैं²⁴। इनमें से कुछ अभिलेखों का प्रारम्भिक भाग टूटा हुआ है तो कुछ का अंतिम। कहीं-कहीं मध्य के अक्षरों,

पंक्तियों तथा शब्दों के अप्राप्त होने से इतिहास का निखरा तथा सम्यक् रूप हम प्रस्तुत नहीं कर पाते हैं और संभावनाओं के बीच गुजरने लगते हैं। कुछ ऐसे भी अभिलेख प्राप्त होते हैं, जिनमें नाम तो अंकित रहता है पर उनमें तिथि नहीं रहती। ऐसी अवस्था में यदि एक ही नाम के अनेक राजा हों तो यह प्रश्न उठता है कि यह अभिलेख किस राजा का है? परिणामस्वरूप विवाद उत्पन्न हो जाता है। यदि मेहरावली के अभिलेख में तिथि अंकित होती तो हमें उसमें अंकित चन्द्र को पहचानने में सहायता मिल सकती थी।

इसी प्रकार एरण के भानुगुप्त के अभिलेख में निश्चित तिथि न रहने के कारण एरण के भानुगुप्त की पहचान ठीक से नहीं हो पाती है और न यह ही निश्चय हो पाता है कि भानुगुप्त किस वंश के किस काल में हुआ था। केवल सम्भावनाओं के आधार पर इसे गुप्तकालीन मानते हैं। इसी प्रकार कुछ अभिलेखों में नाम एवं तिथि दोनों अंकित हैं परन्तु कठिनाई यह होती है कि यह तिथि कौन सी है, इसका उल्लेख अभिलेखों में न रहने से यह भी विवाद उत्पन्न कर देता है कि यह व्यक्ति कौन हो सकता है²⁵।

कभी-कभी अभिलेख तिथि एवं नाम के अभाव में महत्वपूर्ण होते हुए भी महत्वहीन कोटि में गिने जाते हैं क्योंकि उन्हें हम तिथि व नामाभाव के कारण किसी भी शासक से संबंधित नहीं कर सकते हैं। ऐसी स्थिति में ये अभिलेख अपूर्ण होते हैं और उन्हें हम लिपि के आधार पर अनुमान से सम्भावित शासक

के काल में रखते हैं। देवरिया प्रतिमा लेख, कसिया लेख, गढ़वा लेख, सांची प्रस्तर स्तम्भ आदि इसी प्रकार के लेख हैं²⁶। इसी भाँति कुछ अभिलेखों में कवि के नामोल्लेख का अभाव रहता है, यदि अभिलेखों में प्रशस्तिकार का नाम मिलता तो अभिलेख की तिथि निर्धारित करने में सहायता मिल सकती थी क्योंकि कभी-कभी प्रशस्तिकारों के साथ-साथ आश्रयदाता राजा का नाम भी उद्धृत होता है। प्रशस्तिकार अपने सम्मान की वृद्धि के लिये राजा का नाम अपने साथ अंकित करा देता है।

क्योंकि अभिलेख उत्कीर्ण कराने का उद्देश्य सीमित होता था अतः उत्कीर्ण अभिलेखों में सम्पूर्ण सांस्कृतिक तत्वों का होना असंभव था। प्रायः राजा अपने विजयों तथा कीर्तियों को अमर करने के लिए ही अभिलेख उत्कीर्ण कराते थे। इसीलिए उनमें सम्पूर्ण सामाजिक, कलात्मक, आर्थिक, धार्मिक, दण्ड, न्याय आदि का परिचय पाना कठिन होता है। यह कठिनाई हमें अभिलेखों के अर्ध उद्देश्य के कारण ही होती है। हम इन अभिलेखों में प्रसंगवश आये संस्कृति के विभिन्न तत्वों का संग्रह कर इतिहास की संरचना कर सकते हैं या इतिहास की रचना में सहयोग प्रदान कर सकते हैं।

नाम या तिथि के अभाव में यदि अभिलेखों में पूर्वज या वंशज का नाम होता तो भी उसे पहचानने में सहायता मिलती, परन्तु कतिपय अभिलेखों में राजा और उसकी तिथि के अभाव के साथ ही साथ उसके पूर्वजों का भी उल्लेख नहीं होता है। ऐसी स्थिति में

अभिलेख का समय अनिश्चित होने के कारण प्रस्तुत अभिलेख किस काल की संस्कृति का प्रतिनिधित्व कर रहा है निश्चित नहीं हो पाता है।

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गाँधी के 'हिन्द स्वराज' में 'स्वराज' की अवधारणा

विपिन चन्द्रा

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पटना

गाँधीजी ने 'हिन्द स्वराज' में द्वेष के स्थान पर प्रेम, हिंसा की जगह बलिदान और पशुबल की बजाय आत्मबल की तार्किक वकालत के साथ आधुनिक मानवीय सभ्य के विकास को वैकल्पिक दिशा देने की कोशिश की। प्राचीन काल से दुनिया में धर्मपरायण और नीति प्रधान सभ्यता आचरण का जोर और प्रसार रहा है।

नए दौर में अमेरिका और यूरोप की हिंसक विकास और भौतिकवादी समृद्धि और चिंतन का अकर्षण पूरी दुनिया में बढ़ा। गाँधीजी इस विरोधाभासी स्थिति को समझ रहे थे। उन्हें लगा कि जो लोग आस्थावान हैं और धर्म के साथ नीति प्रधान आचरण के हिमायती हैं, उनको नए समय की द्वंद्वत्मक स्थिति में आत्मशक्ति का प्रयोग करना सिखाया जाए। स्वराजशास्त्र इसी विचार को तार्किक कसौटी प्रदान करता है।

गाँधीजी ने अपनी पुस्तक 'हिन्द स्वराज' में 'स्वराज' को परिभाषित किया है। उनकी नजर में स्वराज का अर्थ था—मनुष्य की और समाज की किसी के प्रति पराधीनता नहीं हो, किसी की अधीनता नहीं हो, लेकिन साथ ही अपने ऊपर भी आत्मनियंत्रण हो।

आजादी और आत्मनियंत्रण यानी आत्मसंयम, यही गाँधीजी के स्वराज का अर्थ था। इसलिए वह अंग्रेजी राज्य के विकल्प के तौर पर भारतीय विशिष्टजनों का राज्य, भारतीय राजा-महाराजाओं का राज्य या देशी धार्मिक गुरुओं और संतों का नियंत्रण, इनमें से किसी को भी वे अंग्रेजी गुलामी के

समान ही खतरनाक समझते थे। उनकी राज्य-संस्था की समाज को दिशा देने के बारे में कोई खास आस्था नहीं थी और वह बाजार को भी मूलतः लोभ और विषमता का स्रोत मानते थे।

इसलिए वह सामुदायिक स्वावलंबन, सामुदायिक सहयोग और सर्वोदय के दर्शन के आधार पर मनुष्य को स्वाधीनता की कल्पना करने के लिए और स्वाधीन समाज की संरचना करने के लिए प्रेरित करना चाहते थे। गाँधीजी ने हमेशा धर्म और आध्यात्मिकता के संदर्भ में यह लगातार समझाने का प्रयास किया कि मनुष्य का जीवन सिर्फ भौतिक जगत का परिणाम नहीं है।

इसमें उससे ऊपर भी, उससे अलग भी, उससे ज्यादा गहरा और एक व्यापक पहलू है और इसे उन्होंने धर्म को भारतीय दर्शन परंपरा के द्वारा दी गई परिभाषा के आधार पर माना, जिसमें धर्म नैतिकता और सदाचार का स्रोत माना गया है। इसलिए वे अंततः आध्यात्मिकता का श्रेष्ठतम आधार सर्वधर्म समभाव को मानते थे।

इसके अलावा भारत की गुलामी के जो कारण थे, इस बारे में हिन्द स्वराज एक मौलिक दृष्टि देती है। गाँधीजी के अनुसार दुनिया का कोई भी देश तभी किसी और देश द्वारा पराधीन और पराजित किया जा सकता है, जब वह देश अपनी विरासत और अपनी परंपरा के जो श्रेष्ठ तत्व हैं उनसे विचलित हो, स्खलित हो और किसी दूसरी संस्कृति के विधि-विधान और भौतिक ढांचे के प्रति आकर्षित हो। उनका ये मानना था चूँकि भारत में पश्चिम के प्रति लालच पैदा हुआ, अपनी जड़ों के प्रति नासमझी पैदा हुई और बहुत गहराई तक सामाजिक विषमता फैली।

इसलिए भारत पश्चिम के भौतिकवादी आकर्षण और अपनी अंदरूनी सामाजिक अराजकता या विचलन के संयोग से अंग्रेजों का गुलाम हुआ।

उन्होंने माना कि भारत की आजादी के लिए अंग्रेजों की हत्या करना उतना जरूरी नहीं है, जितना अंग्रेजीयत के प्रति या पश्चिमी सभ्यता के प्रति सारे मध्यवर्ग समेत देश के बड़े हिस्से में जो आकर्षण फैला हुआ है, उसको दूर किया जाए।

इसलिए असहयोग से शुरू होकर स्वदेशी तक जाना ही हमारी स्वतंत्रता को साकार करने का सीधा रास्ता है। स्वदेशी को बहुत से लोग समझते हैं कि गाँधीजी ने बैलगाड़ी युग की तरफ जाने का रास्ता दिखाया। जबकि सच्चाई ठीक इसके उलट है।

स्वदेशी की अवधारणा को गाँधीजी कुछ इस तरह कहते थे कि मेरी भौतिक जरूरतों के लिए मेरा गांव मेरी दुनिया है और मेरी आध्यात्मिक जरूरतों के लिए समूची दुनिया मेरा गांव है। उनके स्वदेशी का अर्थ अपने पड़ोस से उत्पन्न संसाधनों के आधार पर जीवनशैली बनाने की रणनीति है।

गाँधीजी के मन में सभ्यता विकास के भौतिकवादी, यांत्रिक और हिंसक विकल्प को लेकर बढ़े आकर्षण का खतरा सबसे ज्यादा था। इसके प्रति वह प्रखर और विरोधी युवा भारतीय मन के साथ पूरी दुनिया को भी आगाह करना चाहते थे।

उन्होंने लिखा, 'यंत्र आज की सभ्यता की मुख्य निशानी है और महापाप है। अगर इस समय नहीं चेते तो चारों ओर से धिरकर बर्बाद हो जायेंगे।' उन्होंने सख्ती के साथ कहा, 'हिन्दुस्तान को रेलों ने, वकीलों ने और डॉक्टरों ने कंगाल बना दिया है।'

गाँधीजी के यंत्र विरोध की बात देश-विदेश के विचारकों के गले नहीं उतरी। मिल्टन मरी ने कहा कि चरखा भी इंसान की बनाई हुई कृत्रिम चीज है। इसी तरह डिलाइल बर्न ने हल, सिंचाई के साधनों आदि की मिसाल देते

हुए कहा कि ये मनुष्य के हजारों सालों के प्रयत्न और परिश्रम से बने हैं। नीतिहीनता यंत्रों में नहीं, उसके इस्तेमाल करने वालों में होती है। ऐसा नहीं है कि गाँधीजी इन विचारों से सहमत नहीं थे।

जब उनसे इस बाबत पूछा गया तो वे मुस्कुराते हुए बोले, 'यह शरीर भी एक नाजुक यंत्र ही है। चरखा और दांत की छोटी कुरेदनी भी यंत्र ही है। मेरा विरोध यंत्रों से नहीं बल्कि यंत्रों के पीछे जो पागलपन चल रहा है, उससे है। यंत्र से मेहनत जरूर बचती है, पर लाखों लोग बेकार होकर भूखों मरने लगते हैं। यंत्र के पीछे प्रेरणा मेहनत बचाने की नहीं, धन कमाने का लोभ है।

गाँधीजी के रेलगाड़ियों का विरोध तो आज तक लोगों के गले नहीं उतरा है। स्थान और दूरी को आपस में जोड़ने में रेलगाड़ियों की भूमिका क्रांतिकारी है। देश में रेल की पटरियां बिछाने वाले अंग्रेजों ने तो यहां तक दावेदारी की कि रेलगाड़ियों ने भारत को एक राष्ट्र के रूप में जोड़ा है, पर शायद गाँधीजी की चिन्ता का स्तर कुछ और था। वे देख रहे थे कि रेल से कच्चा माल और सस्ता श्रम शहरों में पहुंच रहा है। इस दोहन में गांव के हिस्से से जितना कुछ जा रहा है, उतना लौटकर नहीं आ रहा है।

इससे गांवों की अपनी ताकत, उसकी श्रम शक्ति और हुनरमंदी छिन रही है और उसकी जगह चंद लोगों की समृद्धि और कुछेक शहरों का चमकीला विकास आकार ले रहा है। शायद रेल विरोध से

असहमत होने वाले भी गाँधीजी की इस चिन्ता को सीधे खारिज न कर सके।

'हिन्द स्वराज' को लेकर एक बड़ी गलतफहमी इसमें डॉक्टरों, वकीलों, इंजीनियरों और शिक्षकों आदि के पेशे पर की गई टिप्पणियों को लेकर है। वे इन पेशों को धनार्जन से सीधे जोड़ने के विरोधी थे। उनके मुताबिक, सेवा और कर्तव्य को पेशा और धंधा बनाना मानव सभ्यता के लिए कदापि मंगलकारी नहीं हो सकता।

पिछले कई दशकों में इन पेशों से जुड़े लोगों और उनके कृत्य को लेकर कई शर्मनाक अनुभव हमारे सामने हैं। विकास को पेशेवर नजरिये से देखने वाले भी शायद ही यह वकालत करें कि मानव सेवा और विकास से जुड़े ये पेशे सीधे-सीधे काले मन और काले धन से जुड़ जाएँ।

गाँधीजी की सामाजिक-आर्थिक संरचना का मुख्य आधार नैतिक था। यह दृष्टि 'हिन्द स्वराज' में मिलती है। इसकी मुख्य विशेषता है कि गाँधी ने पाश्चात्य सभ्यता को एक सिरे से नकार दिया है।

हिन्द स्वराज में गाँधी ने कहा कि लोग अच्छे घरों में रहना और अच्छे कपड़े पहनने को सभ्यता समझते हैं; शारीरिक सुख को सभ्यता से जोड़ते हैं। इसने इंग्लैण्ड के लोगों को आधा पागल बना दिया है। भारत को अपरिवर्तनशील होने के कारण पिछड़ा माना जाता है। लेकिन यही भारत की शक्ति है। सुधार या आधुनिकीकरण लोगों को अपने कर्तव्यों को भली-भांति

करना सिखाता है। यह लोगों को आत्मानुशासित रखता है। यह वास्तविक आधुनिकीकरण है।

शरीर को तो जितना आराम दीजिये उसे उतना ही और चाहिये। भारत के पूर्वजों ने इसे समझ लिया था। सुख या दुःख मस्तिष्क की अवस्थाएँ हैं। इसका गरीबी या अमीरी से कोई सम्बन्ध नहीं है।

गाँधी राज्य की न्यूनतम भूमिका के पक्ष में थे। यह तभी संभव है जब व्यक्ति स्वानुशासित हो। गाँधी की दृष्टि में नैतिक उन्नति ही वास्तविक विकास है न कि भौतिक उन्नति। भौतिक उन्नति वाला समाज अन्ततः नैतिक रूप से गिर जाता है। एक गरीब व्यक्ति जितना नैतिक होता है उतना अमीर नहीं है। इसी आधार पर उन्होंने अपरिग्रह का सिद्धान्त दिया।

भारत के संतों, ऋषियों ने उच्च नैतिक आदर्शों के लिये सादा जीवन स्वीकार किया। भौतिक उन्नति केवल अति निर्धनता के कष्ट के निवारण की सीमा तक होनी चाहिए। गाँधी के अनुसार व्यक्ति के लिये निर्धारित मानदंड ही समाज के ऊपर भी लागू होते हैं। इस प्रकार की सामाजिक-आर्थिक संरचना ही एक स्थिर समाज दे सकती है।

आज पूंजीवाद ने पूरी दुनिया को जिस तरह अपनी चपेट में लिया है और उसके क्या परिणाम आ रहे हैं, यह बताने की जरूरत नहीं है। अमीर को और अमीर बनाया तथा गरीब को मजबूर और मजदूर। अमीरी का ढिंढोरा पीटा जा रहा है। गरीबी देखकर राजनेताओं

को न शर्म आ रही है और न करुणा। किसान आत्महत्या कर रहे हैं, कितनों को इसकी फिक्र है?

रोजगार की तलाश में गांवों के लोग शहर की ओर पलायन कर रहे हैं। इसलिए कि गांवों में पेट भरना भी समस्या बन गया है। पूंजीवाद के कारण आई आर्थिक मंदी रोजगार में लगे लोगों को भी सड़क पर ढकेले जा रही है। बैंको के ईएमआई नहीं भरने की वजह से लोग फांसी पर लटक रहे हैं। सब तरफ अराजकता है।

गाँधीजी ने सौ साल पहले इस भयावह भविष्य को देखकर ही समानता, घरेलू उद्योग, पारंपरिक बातों की ओर ध्यान दिलाया था। गाँधीजी ने मशीन का विरोध नहीं किया, उसे सेवा से जोड़ने का विचार दिया। खादी के प्रचार-प्रसार में इसलिए अपनी ताकत झोंक दी क्योंकि उससे असमानता मिटती और करोड़ों लोगों को रोजगार मिलता।

गाँधीजी का संकेत था कि जब तक जन और समाज लोगों की आँखों में नहीं होगा तब तक राजनीतिक, आर्थिक तथा सामाजिक व्यवस्था मजबूत नहीं होगी। संसद के चुनाव हो रहे हैं, उसमें किस तरह का माहौल है, क्या कभी किसी ने गाँधी मार्ग को समझने की कोशिश की?

गाँधीजी के स्वराज का मतलब है, स्वयं के अन्दर पहले व्यवस्था तैयार करो यानी निज पर शासन। अगर ऐसा हो पाए तो देश की आधी समस्याएँ वैसे भी दूर हो जायेगी।

गाँधीजी ने पश्चिमी सभ्यता के अवगुणों को दिखाया था। उन्होंने उसे देखा था, अनुभव किया था। आज वही पश्चिमी मुल्क गाँधी यानी भारत (पूरब) के दर्शन को अपनाने के लिए परेशान है। पूरब की संस्कृति में उन्हें सुख, शांति, आनंद के संपूर्ण भाव दिखाई दे रहे हैं।

इसलिए आज की सबसे बड़ी जरूरत है कि 'हिन्द स्वराज' के बारे में आज की पीढ़ी को बताया जाए ताकि उन्हें पता चल पाए कि भारतीय किस तरह अपने जीवन, दर्शन, परंपरा और लौकिक संस्कृति को छोड़ते जा रहे हैं और फिर वहीं लौटने की कितनी जरूरत है।

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वैशाली गणतंत्रः एक ऐतिहासिक परिदृष्टि

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भगवान बुद्ध के पूर्व, उनके काल में तथा उनके पश्चात् भी सैकड़ों वर्ष तक बिहार प्रदेश नामक कोई क्षेत्र नहीं था। वर्तमान समय में जिसे हम बिहार राज्य कहते हैं वह दो राज्यों में विभक्त था—

(क) मगध का राजतंत्र और

(ख) वैशाली का गणतंत्र

गंगा के उत्तर में स्थित वैशाली गणतंत्र वज्जिसंघ के नाम से विश्रुत था जो वर्तमान मुजफ्फरपुर, सीतामढ़ी और सारण जिले तक फैला था। मिथिला के अंतिम राजा 'सुमति' को पराजित कर बज्जिसंघ ने मिथिला को अपने गणतंत्र के अधीन कर लिया था। उन दिनों वैशाली अपनी सभ्यता-संस्कृति, अपने धर्म-दर्शन और धन-वैभव में उत्कर्ष के शिखर पर थी।

वैशाली का इतिहास अत्यन्त ही प्राचीन है। 'वाल्मीकीय रामायण' में इस बात का उल्लेख मिलता है कि जब राम-लक्ष्मण अपने गुरु विश्वामित्र के साथ जनकपुर जा रहे थे तो मार्ग में उन्हें 'विशाला' नगरी मिली थी। यही 'विशाला' कालान्तर में 'वैशाली' के नाम से प्रसिद्ध हुई। इस नगरी को इक्ष्वाकु-पुत्र महाराज विशाल ने बसाया था—

'इक्ष्वाकोऽस्तु नरव्याघ्रः पुत्रः परमधार्मिकः।

अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः॥

तेन चासीदिह स्थाने विशालेति पुरी कृता।'

मगर विष्णुपुराण के अनुसार विशाल इक्ष्वाकु के पुत्र नहीं, बल्कि इक्ष्वाकु-वंश के महाराज तृणविन्दु के पुत्र थे -

'ततश्चालम्बुषा नाम वराप्सरास्तृणविन्दु भेजे तस्यामप्यस्य विशालो जज्ञे यः पुरी विशाला निर्ममे।'

कुछ विद्वानों के विचारानुसार भगवान महावीर वर्द्धमान की माता का नाम 'त्रिशला' था जिसे 'विशाला' भी कहा जाता था और इसी विशाला के गर्भ से उत्पन्न होने के कारण महावीर वर्द्धमान को 'वैशालिक' कहा गया, जिनके नाम पर ही इस क्षेत्र का नाम 'वैशाली' पड़ा।

उन दिनों वैशाली की शासन-प्रणाली, एकता और समृद्धि देखते ही बनती थी। यहाँ एक-से-एक विद्वान, दार्शनिक, तार्किक, शास्त्रज्ञ और वीर पुरुष थे। ऐसे लोगों में आनन्द, सच्चक, सिंह सेनापति आदि के नाम लिये जा सकते हैं। श्रेरीगाथा के अध्ययन से विदित होता है कि वत्सा, जयन्ती, विमला, सिंहा, वासिष्ठी, सच्चा, लोला, अववादका, पाटाचारा आदि जैसी विदुषी नारियाँ भी वैशाली की ही विभूतियाँ थीं। वैशाली की राजनर्तकी आम्रपाली की भी काफ़ी प्रसिद्धि थी।

विनय ग्रन्थ इस बात का प्रमाण है कि उन दिनों वैशाली नगरी तीन भागों में विभक्त थी। प्रथम भाग में उच्च कुल के लोग, द्वितीय भाग में मध्य कुल के लोग और तृतीय भाग में साधारण कुल के लोग निवास करते थे। प्रथम भाग में सुवर्ण-गुम्बद-युक्त 7000 प्रासाद, द्वितीय भाग में रजत-मेण्डित गुम्बदों से युक्त 14000 महल और तृतीय भाग में ताम्रवेष्टित गुम्बदों से युक्त 21000 मकान थे। उन दिनों यहाँ लगभग 42000 परिवार निवास करते थे।

'भद्रसाल जातक' में इस बात का उल्लेख मिलता है कि वैशाली में एक अभिषेक पुष्करिणी थी जिसके चारों ओर घाट बने हुए थे और उन घाटों पर पत्थर की सीढ़ियाँ बनी हुई थीं। पुष्करिणी के चारों ओर लोहे के तार की जाली थी, जिससे उसमें कोई अन्य व्यक्ति या पशु-पक्षी तक प्रवेश नहीं कर सकते थे। इस पुष्करिणी के पवित्र जल से ही वैशाली के राजाओं का राज्याभिषेक होता था। पुष्करिणी के रक्षणार्थ उसके चतुर्दिक सैनिकों का कड़ा पहरा रहता था। आज वह अभिषेक पुष्करिणी 'खरौना पोखर' के नाम से जानी जाती है।

वैशाली के सभासद बड़े ही योग्य व्यवहार-कुशल और सुसंस्कृत होते थे। वे सभी 'राजा' की संज्ञा से अभिधीत किये

जाते थे। बुद्ध जब अपने जीवन के अन्तिम वर्ष में वैशाली आये थे तो उनके दर्शनार्थ ये सभासद उनके पास पहुँचे। उन्हें दिखाते हुए बुद्ध ने अपने शिष्यों से कहा था - भिक्षुओं! जिन्होंने तावत् त्रिंशद् देवताओं को नहीं देखा है, वे इन बज्जियों को देख लें।

जो भी हो, इतना तो मानना ही होगा कि वैशाली का इतिहास बड़ा ही गौरवपूर्ण रहा है। स्व. जयशंकर प्रसाद के नाटक 'ध्रुवस्वामिनी' की नायिका 'ध्रुवस्वामिनी' लिच्छवी राजकुमारी ही थी। बसाद की खुदाई से प्राप्त एक सिक्का पर अंकित है - 'महाराजाधिराज श्री चन्द्रगुप्त पत्नी महाराज गोविन्द गुप्त माता महादेवी श्री ध्रुवस्वामिनी'। सुप्रसिद्ध इतिहासकार डॉ. विमलचरण लाहा के अनुसार, वैशाली नगर गरिमा के सर्वोच्च शिखर पर आरूढ़ थी ठीक, किन्तु लिच्छवीगण इस गरिमा को चिरस्थायी नहीं रख सके। बज्जियों ने अनेक बार मगध के राजा अजातशत्रु के विरुद्ध चढ़ाई की, जिससे राजा ने सुनीध और वस्सकार नामक दो मंत्री-गुप्तचरों को वहाँ के लोगों और सभासदों में फूट डालने के लिए भेजा। अन्ततोगत्वा अजातशत्रु ने लिच्छवियों का विध्वंस करके ही छोड़ा।

आज वैशाली नगर का ध्वंसावशेषमात्र ही रह गया है जिसे लोग 'वैशाली गढ़' के नाम से जानते हैं। वैशाली क्षेत्र का बालुका ग्राम, आनन्दग्राम, अम्बारा, भमियार, मँडपसौना, अशोक-स्तंभ आदि मौन-भाव से अपने अतीत की कथा कह रहे हैं। स्वतंत्र भारत के प्रथम राष्ट्रपति स्व. डॉ. राजेन्द्र प्रसाद के शब्दों में, 'हमारे प्राचीन इतिहास में वैशाली का बड़ा ही अधिक महत्त्व है।' डॉ. एन.के.पी. श्रीवास्तव के शब्दों में

'वैशाली मात्र ऐतिहासिक दृष्टि से ही नहीं, अपितु धार्मिक और सांस्कृतिक दृष्टि से भी उत्कर्ष पर थी।' प्रो. ओ. सी. गांगुली के अनुसार, 'जिस नगर ने अपने युग में उत्तमोत्तम कर्मों की महिमा से इतिहास के पन्नों को उज्ज्वल रखा है, जो नगर अपनी अनेक कीर्ति से एवं बुद्धदेव और उनकी शिष्यमण्डली के पद-चिह्नों के कारण बार-बार जगमगा उठा है, जिस नगर में बुद्धदेव की परम भक्त-मण्डली लिच्छवी जाति ने बौद्ध धर्म के भण्डार को पूरा किया है और जिस नगर को भगवान तीर्थंकर महावीर की जन्मभूमि होने का सौभाग्य प्राप्त है।' महापण्डित राहुल सांकृत्यायन ने भी ठीक ही कहा है- 'वैशाली की यह भूमि कितनी पुनीत है, इसका इतिहास कितना गौरवपूर्ण है, इसका स्मरण करते ही हृदय इतने भावों से भरा हुआ है जिन्हें प्रकट करने के लिए वाणी असमर्थ है।'

प्रसिद्ध चीनी यात्री ह्वेनसांग और फाह्यान ने तो अपनी-अपनी डायरी में वैशाली की भूरि-भूरि प्रशंसा की है।

वैशाली में आज भी बौद्ध-स्तूप, आनन्द-स्तूप, महावीर की जन्मभूमि पर स्थित मंदिर, जैन-संग्रहालय, अनेक देशों द्वारा निर्मित बौद्ध मंदिर आदि भी दर्शनीय हैं। वैशाली की प्राकृतिक छटा भी कम मनमोहक नहीं है।

भगवान बुद्ध को वैशाली से बहुत अधिक स्नेह था। इसी कारण वे बार-बार वैशाली आते रहे और वैशालीवासियों ने भी उन्हें काफी सम्मान दिया। वैशाली की महिमा की ओर इंगित करते हुए स्वयं उन्होंने कहा है - 'रमणीया आनन्द वैशाली। रमणीय उदेनं चेतियं, रमणीयं गोतमकं चेतियं, रमणीयं सत्तम्बकं चेतियं,

रमणीयं बहुपुत्त चेतियं, रमणीयं सारन्दं चेतियं, रमणीयं चापालं चेतियं।'

विभिन्न समयों में जनरल कनिंघम, ब्लाश, स्पूनर, कृष्णदेव, अल्टेकर आदि द्वारा खुदाई से जो अवशेष प्राप्त हुए हैं उनसे वैशाली की तत्कालीन संस्कृति का पता चलता है।

इस प्रकार वैशाली का इतिहास अपने आप में बड़ा ही अधिक महत्त्व रखता है। इसकी समृद्धि, इसके शौर्य तथा इसके गौरव की ओर संकेत करते हुए विपुष श्रीधर ने अपने 'वड्ढमाण चरिऊ में लिखा है-

'णिवसई विदेहु णामेण देसु खयराम रेहि सुहयर पएमु।

तहि णिवसई कुंडपुराहिहाणु पुरुध य-चय-मांपिय-तित्व भाणु।'

वैशाली कला, धर्म, संस्कृति और ज्ञान की भूमि तो रही ही है, दार्शनिक समन्वय की भी भूमि रही है।

आज वैशाली पर अनुसन्धान-कार्य करने की आवश्यकता है, जिससे विभिन्न नये-नये तथ्यों के उद्घाटन हो सकें और इतिहास में एक नया अध्याय जुड़ सके।

संदर्भ ग्रन्थों की सूची -

1. दीघ निकाय - भारतीय ज्ञानपीठ, काशी
2. बाल्मीकीय रामायण - गीता प्रेस, गोरखपुर
3. विष्णु पुराण - गीता प्रेस, गोरखपुर
4. धम्मपद अट्ठकथा - काशी प्र. जायसवाल शोध संस्थान, पटना
5. जातककट्ठ कथा - साहित्य सम्मेलन, प्रयाग
6. बौद्ध धर्म और बिहार - हवलदार त्रिपाठी, बिहार राष्ट्रभाषा परिषद्, पटना
7. थैरीगाथा - सस्ता साहित्य मंडल, नई दिल्ली।

अंग्रेजी राज्य में कृषि का वाणिज्यीकरण

उपासना

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19वीं शताब्दी में भारत का उदय ब्रिटिश साम्राज्य के एक कृषि-उपनिवेश के रूप में हुआ, जिसे ब्रिटेन में बने माल की एक मंडी और कच्चा माल भेजने वाले एक उपनिवेश की भूमिका निभानी थी। भारत अब एक संतुलित ग्रामीण आत्मनिर्भरता से उठकर एक कृषि-प्रधान देश बन गया। भारत को अब केवल उन्हीं वस्तुओं का उत्पादन करना था जिनकी इंग्लैंड की मिलों व ब्रिटेनवासियों को आवश्यकता थी। इसके अतिरिक्त भारत में औपनिवेशिक पूँजीवादी व्यवस्था के बढ़ने के साथ-साथ तथा नए भूमि-संबंधों व लगान-नीति के कारण किसान को अब रोकड़ राशि की आवश्यकता थी। इसलिए किसान भी अब उन फसलों को उगाने के लिए मजबूर होने लगा जिनका बाजार में क्रय-विक्रय हो सके। इस तरह उत्पादन के स्वरूप और प्रकृति में मूलभूत परिवर्तन हुए। फलतः एक ऐसे तत्त्व का आविर्भाव हुआ जिसे 'कृषि के वाणिज्यीकरण' की संज्ञा दी जाती है। परम्परावादी अर्थशास्त्रियों की प्रवृत्ति कृषि के वाणिज्यीकरण को अतिरिक्त कृषि उत्पादों एवं ग्रामीण समृद्धि से जोड़कर देखने की रही है। विश्लेषण करने पर कृषि का यह वाणिज्यीकरण प्रायः एक कृत्रिम तथा थोपी गयी प्रक्रिया ही दिखाई देता है जिसने किसी वास्तविक समृद्धि के बिना ही विभेदीकरण को जन्म दिया।

प्राक्-ब्रिटिश भारत में उत्पादन उन वस्तुओं का होता था जो मानव के लिए आवश्यक थी तथा जिनका प्रयोग विनिमय के लिए होता था, बाजार के लिए नहीं। लेकिन अब किसान केवल वे वस्तुएँ उगाने लगा जिनका देशी और विदेशी बाजार के दृष्टिकोण से अधिक मूल्य था। इस तरह कृषि के स्वरूप में मूलभूत परिवर्तन हुआ। अपनी विशिष्टता के कारण कई स्थानों पर अब एक-सी ही फसल उगाई जाने लगी, जैसे बंगाल में केवल जूट के उत्पादन पर और पंजाब में केवल गेहूँ की फसल पर अधिक बल दिया गया। अफीम के व्यापार के लिए पोस्त की खेती को बनारस, बंगाल, बिहार तथा मध्य भारत व मालवा में बढ़ाया गया। बर्मा में चावल की खेती बढ़ी। अपने व्यापारिक हितों को दृष्टि में रखकर सरकार द्वारा

इन कृषि उत्पादनों को बढ़ाने के लिए अग्रिम राशि भी दी जाती थी। 1853 के बाद तो ब्रिटिश पूँजीपतियों के द्वारा भारत में पूँजी निवेश के कारण नील, चाय, कॉफी, रबर आदि की खेती पर भी बल दिया गया। कृषि के वाणिज्यीकरण की यह प्रक्रिया वास्तव में बलात् प्रक्रिया थी जिसका सही-सही प्रतिमान प्रत्येक फसल के लिए भिन्न होता था।

बंगाल में नील और पोस्त के उत्पादन तथा किस सीमा तक किस रूप में इनकी खेती की जाएगी इसका निर्णय स्वयं किसान पर नहीं छोड़ा गया था, अपितु सरकार अपनी फसल तथा राजस्व की जरूरतों के हिसाब से इसे तय करती थी तथा अपना एकाधिकार कायम किए हुए थी। किसान इन फसलों की खेती अनिच्छापूर्वक तथा गोरे साहब के दबाव में आकर करते थे। इस अनिच्छा का कारण यह था कि इस खेती से उन्हें कम लाभ मिलता था, जो अनिश्चित भी होती थी और जिससे फसल-चक्र भी गड़बड़ जाता था। सरकारी एकाधिकार को लागू करने के लिए विभिन्न स्तरों पर बिचौलियों को रखने का तरीका भी अपनाया गया था। यद्यपि समय के साथ-साथ सीधा दमन कम होता गया, किन्तु उत्पादन की प्रकृति किसान की इच्छा और नियंत्रण के परे ही रही। पहले नील और फिर चाय के मामले में नियंत्रण यूरोपीय बागान मालिकों के हाथ में था जो इन बागानों का प्रबंध पूँजीवादी पद्धति से करते थे, जबकि मजदूरों को सामंती दासता की हालत में काम करना पड़ता था।

वास्तव में, कृषि में व्यावसायीकरण के प्रवेश के कारण एक पूरा तंत्र स्थापित हो गया था। जिसके केन्द्र में जमींदार-ऋणदाता-व्यापारी थे जिन्होंने ग्रामीण गरीबों के शोषण के लिए औपनिवेशिक राज्य के साथ हाथ मिला रखा था। इस प्रणाली का आधार था अग्रिम-राशि, ऋण-आपदा में फसल की बिक्री का चक्र, जिसने छोटे किसानों को अधिक से अधिक लूटे जाने में मदद पहुँचाई और इस पर भी उद्योग में किसी वैकल्पिक रोजगार के अभाव में ये किसान भूमि के सहारे ही अपना गुजर-बसर करने के लिए बाध्य थे जो कि प्रायः कर्ज के कारण उत्पन्न और फिर निरंतर रहने वाली अर्ध-दासता की स्थिति में होता है। देश के अन्य भागों में भी थोड़े बहुत हेर-फेर के साथ यही प्रणाली अपनाई जा रही थी। जो कुछ अन्तर था वह भी मुख्यतः खेती के विभिन्न रूपों, उस क्षेत्र में कृषि संबंधों की विशिष्टता तथा उगाई जाने वाली फसलों आदि के कारण ही था। कर्ज और दासता के दुष्चक्र या शोषण के अन्य सामंती रूपों के जबड़े में फँसा किसान कानूनेतर उत्पीड़न का भी शिकार था। उसकी फसल या तो पहले ही बिक चुकी होती थी या फिर उसे कटाई के समय ही (जबकि भाव कम होते थे) फसल बेचने पर मजबूर होना

पड़ता था। यद्यपि समृद्ध किसान तथा जमींदार अपनी फसल कटाई के बाद बेचकर उसकी अच्छी कीमत वसूल कर लेते थे और इस प्रकार व्यवसायीकरण से इन्हें अवश्य कुछ लाभ हुआ, किन्तु अधिकतर किसानों को अपनी फसल विपत्ति में अलाभकर कीमतों पर बेचनी पड़ती थी अथवा उससे विदा लेनी पड़ती थी।

मद्रास प्रेसीडेंसी में भी, जहाँ रैयतवाड़ी प्रथा लागू थी, व्यवसायीकरण में वृद्धि के कारण गरीब किसानों की स्थिति में और गिरावट देखने में आई। उस समय प्रचलित कीमतों ने भी उत्पादन को हतोत्साहित किया। इसी प्रकार संयुक्त प्रान्त में 'आधुनिकीकरण' की नीति-जिसके अन्तर्गत सड़कों, रेलों तथा नहरों का निर्माण किया गया, के बावजूद कृषि के व्यवसायीकरण का विस्तार भू-राजस्व की अत्यधिक उच्च दर, कठोरता से वसूला जाने वाला राजस्व तथा किसानों की ऋणग्रस्तता से जुड़ा था। इस क्षेत्र में कृषि का जो भी विस्तार हुआ। वह नकदी फसलों में ही हुआ, जैसे गन्ना, गेहूँ आदि। इनमें से अधिकांश फसलों को तत्काल होने वाले खर्च को पूरा करने के लिए उगाया जाता था जिसका अर्थ सदा भू-राजस्व, लगान तथा पुराने ऋण चुकाना होता था।

बम्बई प्रेसीडेंसी में कृषि के व्यवसायीकरण से इस प्रकार की अस्तव्यस्ता पैदा हुई। इसके कारण विषमता बढ़ी और दलित वर्गों की स्थिति बद से बदतर होती गयी। लगातार बढ़ रहे सामाजिक तनावों और नवधनाढ्य व्यापारी वर्ग के खिलाफ आक्रोश की परिणति 1875 के दक्कन के दंगों के रूप में हुयी जब व्यापारियों के खिलाफ कुनबी उठ खड़े हुए।

पंजाब में स्थिति ऊपरी तौर पर बेहतर प्रतीत होती थी किन्तु मूल प्रवृत्ति यहाँ भी वही रही। सिंचाई के विस्तार तथा

कृषि के व्यवसायीकरण के परिणामस्वरूप कृषि उत्पादों का व्यापार अभूतपूर्व पैमाने पर बढ़ गया। मुख्य फसलें अमेरिकी कपास और गेहूँ की विशेष किस्में थीं जिनका एक बड़ा भाग कराची के रास्ते भारत से बाहर जाता था। किन्तु, व्यापार के भारी-भरकम आँकड़ों के साथ ही ग्रामीण ऋणग्रस्तता, कृषि-क्षेत्र का विखंडीकरण, बटाई पर दिये गये खेतों में वृद्धि, काशतकारी आदि में भी बढ़ोतरी हुई। वाणिज्यीकरण की इस कृत्रिम एवं थोपी गयी प्रक्रिया के अन्तर्गत कृषि का पूँजीवादी विकास संभव नहीं था। 19वीं सदी के उत्तरार्ध तक देश के विदेश व्यापार, जहाजरानी एवं बीमे के कारोबार पर वस्तुतः ब्रिटिश व्यापारिक प्रतिष्ठानों का पूर्ण नियंत्रण हो चुका था। अतः बढ़ते निर्यात से मिलने वाले लाभांश का बड़ा हिस्सा विदेशी फर्में हड़प लेती थीं और वह 'विदेशी रिसावों' के रूप में देश से बाहर चला जाता था। इसका एक गौण किन्तु अच्छा खासा भाग भारतीय व्यापारियों एवं महाजनों को जाता था। ये वे दलाल थे जो किसानों को आवश्यक अग्रिम राशि देकर उत्पादन पर अपना नियंत्रण स्थापित कर लेते थे। ऐसी पेशगियों की आवश्यकता भी लगान के बोझ से जुड़ी हुयी थी, और इस प्रकार कृषि में पूँजीवादी पैठ पहले से स्थापित भू-स्वामी एवं साहूकार के शोषण की संरचना को सुदृढ़ करने में सहायक हुई। कुछ क्षेत्रों में धनी कृषकों के एक छोटे से वर्ग का भी उदय हो रहा था, जैसे दक्षिण के कपास क्षेत्र में, आंध्र और तमिलनाडु में गोदावरी-कृष्णा और कावेरी के मुहाना क्षेत्रों में, और पंजाब में जहाँ 19वीं सदी के अंत तक सिंचाई की बड़ी योजनाओं के फलस्वरूप समृद्ध कृषि हो रही थी।

मुख्य बात सम्पूर्ण व्यवस्था की वह विकृत प्रवृत्ति थी जो पूँजीवादी कृषि की प्रगति के विरुद्ध थी। कृषक को

एक अत्यन्त दूरस्थ एवं अपरिचित विदेशी बाजार पर आश्रित बना दिया गया था, जिसके साथ उसका एकमात्र संबंध विचौलियों की एक सशक्त शृंखला के माध्यम से ही था। उसे मूल्यों में अप्रत्याशित उतार-चढ़ाव का भार भी वहन करना पड़ता था। 1860 के दशक में होने वाली कपास की गरम बाजारी उतनी ही नाटकीय ढंग से गायब हो गयी जितने नाटकीय ढंग से वह प्रकट हुयी थी। परिणामस्वरूप 1860 के दशक में दक्षिण के कपास क्षेत्र में आने वाली समृद्धि 1870 के दशक के मध्य में भारी ऋणग्रस्तता, अकाल एवं खेतिहर दंगों में परिवर्तित हो गयी।

1870 और 1890 के दशकों के बीच संसार भर में कृषि उत्पादों के मूल्यों में गिरावट आयी (जिसका कारण अमेरिका, अर्जेंटीना एवं आस्ट्रेलिया से आपूर्ति का बेहद बढ़ जाना था), और इसने भारतीय गेहूँ एवं कपास के मूल्यों को भी प्रभावित किया। निर्यात करने वाली बड़ी फर्में एवं चतुर भारतीय व्यापारी और साहूकार तो घटे हुए मूल्यों से भी उसी प्रकार लाभ उठा सकते थे जिस प्रकार बढ़े मूल्यों से, किन्तु उत्पादक के लिए कृषि क्षेत्र में पूँजी निवेश एक जोखिम भरा कार्य था। किसी भी किसान के पास जब थोड़ा धन जमा हो जाता था तो वह अपनी जमीन को बटाई पर देने की ओर रुख करता था, और इस प्रकार स्वयं वास्तविक पूँजीवादी कृषि न करके उत्पादन का समस्त खतरा परजीवी रूप में दूसरों पर डाल देता था। अतः स्पष्ट है कि पूँजीवादी कृषि में जोखिम भरे पूँजी-निवेश के स्थान पर वे सामंतवादी और महाजनी शोषण को ही अधिक अच्छा समझते थे।

जहाँ तक बहुसंख्यक निर्धन किसानों का प्रश्न था, वे बाध्य होकर वाणिज्यीकरण की प्रक्रिया में पड़ते थे क्योंकि राजस्व एवं भूमि का भाड़ा चुकाने के लिए नकद रूपों की

आवश्यकता होती थी। इस प्रकार उपनिवेशवाद की विकृत तर्क प्रणाली में फँस कर कृषि का वाणिज्यीकरण पूँजीवादी कृषि को जन्म न दे सका। यह ध्यान देने योग्य बात है कि भारत में हुए वाणिज्यीकरण की प्रकृति और इंग्लैंड में घटित वाणिज्यीकरण की प्रक्रिया में अन्तर था।

इंग्लैंड में कृषि की आंतरिक पैदावार के बाजार में वृद्धि कृषि उत्पादन के मूल्यों में वृद्धि के साथ-साथ घटित हुयी थी। इससे किसानों के एक बड़े हिस्से को लाभ हुआ तथा कृषि का और अधिक विकास हुआ।

इसके परिणामस्वरूप बिना जोती हुयी जमीन तथा जुताई के लिए अनुपयुक्त भूमि पर भी खेती की गयी तथा खेती के नए और वैज्ञानिक तरीके अपनाए गये जिसके कारण कृषि का विस्तार हुआ। वास्तव में इस 'कृषि क्रांति' ने ही वहाँ के समाज को उस औद्योगिक प्रगति के लिए तैयार किया, जिसने इंग्लैंड को संसार का स्वामी बना दिया।

इंग्लैंड में 18वीं और 19वीं शताब्दी में घटित होने वाली यह ऐतिहासिक प्रक्रिया भारत में होने वाले 'वाणिज्यीकरण' में आरम्भ से ही गायब थी। सच पूछा जाए तो भारत में यह प्रक्रिया अपने स्वाभाविक ऐतिहासिक रूप में शुरू ही नहीं हुयी थी।

इसे मात्र साम्राज्यवादी जरूरतों को पूरा करने के लिए आरम्भ किया गया था। ऐसा नहीं था कि कृषि के विकास के कारण बेचने के लिए अतिरिक्त पैदावार होने लगी थी, बल्कि इसके विपरीत बाजार में अधिक मात्रा में आ रहे कृषि-उत्पादन के पीछे सरकार द्वारा राजस्व की नकद रुपयों में वसूली होती थी। इसके अतिरिक्त फसल बेचने से मिली रकम अक्सर सूदखोरों और जमींदारों की जब में पहुँचती थी क्योंकि फसल बेचने या खेती को सुधारने की सोचने

से पहले किसान को अपने गुजारे के लिए इन लोगों पर ही निर्भर रहना पड़ता था। अधिकांश इतिहासकारों का मत है कि इस वाणिज्यीकरण को सरकारी नीति द्वारा 'थोपा' गया था। अतः इसने कृषि अर्थव्यवस्था के अंतर्विरोधों को हल करने के स्थान पर उन्हें और अधिक तीव्र बनाया। जहाँ वाणिज्यीकरण की इस प्रक्रिया से सरकार एवं बिचौलियों को लाभ हुआ, वहीं इसने किसानों की गरीबी को और अधिक बढ़ा दिया।

व्यापारी वर्ग खड़ी फसलों को सस्ते दामों पर खरीद लेता था और किसान अपनी तत्कालीन आवश्यकताओं की पूर्ति के लिए अपनी फसल मंडी में न ले जाकर कटाई के समय खेत में ही बेच देता था, हालांकि छह महीने बाद वह वही फसल अपने विक्रय मूल्य से अधिक कीमत देकर खरीदता था और यही उसकी तबाही का कारण बनता था। राजस्व एवं लगान के दबाव के कारण खेती का रुख गरीबों के खाद्यान्नों जैसे-ज्वार, बाजरा आदि से हट कर नकदी फसलों एवं गेहूँ जैसी अधिक मूल्य दिलाने वाली फसलों की ओर हो गया। अतः खाद्यान्नों में भारी कमी होने लगी जिससे अकाल पड़ने लगे। प्राक्-ब्रिटिश भारत में भी अकाल पड़ते थे लेकिन इसका कारण धन का अभाव न होकर यातायात के साधनों का अभाव होता था। लेकिन ब्रिटिश भारत में अकाल और सूखों का प्रत्यक्ष कारण ब्रिटिश औद्योगिक एवं कृषि नीति थी।

वाणिज्यीकरण का एक अन्य अपरिहार्य परिणाम था-किसानों की साहूकारों पर बढ़ती हुयी निर्भरता। चूँकि नकदी फसलों की खेती में अधिक लागत आती थी, इसलिए किसानों को साहूकारों से अग्रिम राशि भी अधिक लेनी पड़ती थी। इस प्रकार धीरे-धीरे गरीब किसान साहूकार के चंगुल में फँस जाते थे। इन दुःखों के बावजूद ब्रिटिश कृषि-नीति ने भारतीय गाँवों को

भारतीय अर्थव्यवस्था की एक इकाई बना दिया। बढ़ती हुयी आर्थिक परेशानियों व यातायात में सुधार के कारण गाँव व शहर परस्पर समीप आए। उनमें आपसी सहयोग की स्थापना हुई। इस सहयोग से राजनीतिक चेतना का प्रादुर्भाव हुआ, जिसने किसानों को शोषणकारियों के विरुद्ध विद्रोह के लिए उकसाया। यही कारण है कि कृषि क्षेत्र में जैसे-जैसे पूँजीवादी व्यवस्था सुदृढ़ हुयी, वैसे-वैसे किसान-विद्रोह भी हुए।

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ईस्ट इंडिया कम्पनी के शासन काल में न्याय प्रणाली का विकास

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भारत में आधुनिक न्याय प्रणाली का विकास मुख्यतः अंग्रेजी राज्य की स्थापना से जुड़ा है। भारत में अंग्रेजों ने दीवानी एवं फौजदारी न्यायालयों के श्रेणीबद्ध संगठन के जरिए न्याय प्रदान करने की एक नवीन व्यवस्था की शुरुआत की। इस नवीन व्यवस्था को वारेन हेस्टिंग्स (1772-85) ने प्रारंभ किया, जबकि इसको सुदृढ़ बनाने का श्रेय लॉर्ड कार्नवालिस (1786-93ई.) को है।

सर्वप्रथम 1772 ई. में वारेन हेस्टिंग्स ने प्रत्येक जिले में दो न्यायालय स्थापित किये। ये थे 1. दीवानी न्यायालय 2. फौजदारी न्यायालय। दीवानी न्यायालय का अध्यक्ष जिले का अंग्रेज़ कलक्टर होता था और उसकी मदद के लिए एक भारतीय अधिकारी होता था।

दीवानी न्यायालय में सम्पत्ति, विवाह, जाति प्रथा, ऋण, अनुबंध, भू-राजस्व तथा उत्तराधिकार से संबंधित मामले की सुनवाई की जाती थी। यहाँ हिन्दुओं पर हिन्दू विधि एवं मुसलमानों पर मुस्लिम विधि लागू होती थी। जिला दीवानी न्यायालय के ऊपर कलकत्ता में एक सदर दीवानी न्यायालय की स्थापना की गयी थी।

कलकत्ता कौंसिल का अध्यक्ष (गवर्नर) सदर दीवानी न्यायालय का अध्यक्ष होता था, जबकि कौंसिल के सदस्य न्यायालय के सदस्य होते थे।

जिला फौजदारी न्यायालय का अध्यक्ष एक भारतीय काज़ी होता था तथा उसकी मदद के लिए एक मुफ्ती और दो मौलवी हुआ करते थे। जिले का कलक्टर काज़ी के काम पर नज़र रखता था।

फौजदारी न्यायालय में चोरी, हत्या, तथा बलात् सम्पत्ति हड़पने से संबंधित मुकदमे की सुनवाई होती थी। जिला फौजदारी न्यायालय के ऊपर कलकत्ता में एक सदर फौजदारी (निजामत) न्यायालय स्थापित की गयी थी। फौजदारी न्यायालय की अध्यक्षता “दरोगा-ए-अदालत” करता था और उसकी सहायता के लिए एक मुख्य काज़ी, एक मुफ्ती तथा तीन मौलवी होते थे।

कलकत्ता कौंसिल सदर निजामत न्यायालय के कार्यों की देख-रेख करता था। यहाँ मुस्लिम कानून लागू होता था। जिला फौजदारी न्यायालय को मृत्युदण्ड देने एवं सम्पत्ति जब्त करने का अधिकार नहीं था। इसके लिए उसे सदर निजामत न्यायालय से प्रमाणित करवाना पड़ता था।

उपरोक्त न्यायालयों के अतिरिक्त 1774 ई. में रेगुलेटिंग एक्ट के तहत कलकत्ता में एक सुप्रीम कोर्ट की स्थापना की गयी। इसमें एक मुख्य न्यायाधीश सहित तीन अन्य न्यायाधीश होते थे। यहाँ अंग्रेज़ी कानून लागू होता था इसके अंतर्गत बिहार, बंगाल एवं उड़ीसा की यूरोपीय प्रजा आती थी।

हेस्टिंग्स द्वारा स्थापित सदर दीवानी एवं निजामत न्यायालय तथा सुप्रीम कोर्ट के मध्य संबंधों को स्पष्ट नहीं किया गया था, जिससे दोनों के मध्य टकराव हो जाता था। इस टकराव को दूर करने के लिए 1781 ई. में एक एक्ट पास किया गया। इस एक्ट के तहत सुप्रीम कोर्ट के कार्य क्षेत्र को स्पष्ट रूप से निर्धारित कर दिया गया और भू-राजस्व वसूली के मामलों में उसका कोई अधिकार नहीं रह गया।

कार्नवालिस ने न्याय व्यवस्था को सुदृढ़ करने के उद्देश्य से अपनी न्यायिक सुधार योजना 1793 ई. में प्रस्तुत की। जिसे कार्नवालिस संहिता (कोड) के नाम से जाना जाता है। यह

संहिता शक्ति के पृथक्करण के सिद्धांत पर आधारित थी। इस संहिता के तहत कलक्टरों से न्याय संबंधी सभी अधिकार लेकर न्यायाधीशों को दे दिये गये। अब जिला न्यायाधीश सभी दीवानी मुकदमों को देखने लगा। जिला न्यायाधीश नागरिक सेवा का सदस्य होता था।

कार्नवालिस ने दीवानी न्यायालयों की एक क्रमबद्ध श्रृंखला स्थापित की, जिसके सबसे नीचे मुसिफ एवं अमीन का न्यायालय था। मुसिफ न्यायालय का अध्यक्ष एक भारतीय होता था, जिसे 50 रुपये तक के मामलों की सुनवाई का अधिकार था। इसके ऊपर रजिस्ट्रार का न्यायालय था, जिसका न्यायाधीश यूरोपीय होता था। इसे 200 रुपये तक के मामलों की सुनवाई का अधिकार था।

उपरोक्त सभी न्यायालय के निर्णयों के विरुद्ध जिला न्यायालय में अपील की जा सकती थी। यहाँ यूरोपीय न्यायाधीश भारतीय विधिवेत्ताओं की मदद से मुकदमे की सुनवाई करते थे।

जिला न्यायालय के ऊपर चार प्रान्तीय न्यायालय कलकत्ता, मुर्शिदाबाद, ढाका तथा पटना में थे। अब प्रत्येक न्यायालय में दो के बदले तीन यूरोपीय न्यायाधीश होते थे। वे पूर्ववत् फौजदारी सर्किट कोर्ट (भ्रमणशील न्यायालय) का काम करते थे। ये न्यायालय 1000 रुपये तक के मामले की सुनवाई कर सकते थे।

इनके ऊपर कलकत्ता में सदर दीवानी न्यायालय (सर्वोच्च न्यायालय) होता था, जिसके सदस्य गवर्नर जनरल एवं उसके

पार्षद होते थे। यह न्यायालय 1000 से 5000 रुपये तक के मामले की सुनवाई कर सकता था।

कार्नवालिस संहिता के तहत दीवानी के भ्रमणशील न्यायालयों को निजामत के सभी अधिकार दे दिये गये थे। साथ ही, फौजदारी न्यायालयों के मुस्लिम फौजदारी कानून को संशोधित किया गया और उन्हें कम सख्त बनाया गया, जैसे अंग-भंग की सजा देने की मनाही कर दी गयी।

फौजदारी न्यायालयों से सभी संबंधित मुकदमे अब अंग्रेज़ न्यायाधीशों द्वारा सम्पन्न होने लगे। भारतीयों को इससे मुक्त कर दिया गया। इसके अतिरिक्त गवर्नर जनरल को सजा कम करने अथवा माफ करने का अधिकार दिया गया।

इस प्रकार, कार्नवालिस की न्याय प्रणाली पश्चिमी न्याय प्रणाली पर आधारित थी। छोटे-मोटे संशोधन के साथ यह प्रणाली बेंटिक के समय तक चलती रही। उसने इसमें व्यापक संशोधन किये। बेंटिक ने प्रान्तीय, अपीलीय तथा भ्रमणशील न्यायालयों को भंग कर दिया। न्याय की दृष्टि से उसने बंगाल प्रेसीडेन्सी को 20 भागों (डिवीज़न) में विभक्त कर दिया। प्रत्येक डिवीज़न के कार्य कमिश्नरों (आयुक्तों) को सौंप दिये गये। इसके अतिरिक्त कमिश्नरों को अपने अधीन कलक्टरों, मजिस्ट्रेटों और न्यायाधीशों पर नज़र रखनी पड़ती थी।

अन्ततः 1865 ई. में सदर दीवानी अदालत और सदर निजामत अदालतों

की जगह कलकत्ता, मद्रास तथा बम्बई में उच्च न्यायालय स्थापित किये गये। सरकार ने 1833 ई. में लार्ड मैकॉले के नेतृत्व में भारतीय कानूनों को संहिताबद्ध करने के लिए एक विधि आयोग नियुक्त किया।

लार्ड मैकॉले के परिश्रम के परिणामस्वरूप भारतीय दंड संहिता में पश्चिमी देशों से लायी गयी दीवानी प्रक्रिया, दण्ड प्रक्रिया एवं अन्य कानूनों को समाहित किया गया। इन नवीन कानूनों में विधि का शासन एवं कानून के सम्मुख समानता की आधुनिक धारणाएं शामिल थीं।

इस प्रकार, अब सारे देश में एक ही प्रकार के कानून लागू हो गये। साथ ही इन कानूनों को न्यायालय की समरूप प्रणाली के तहत लागू भी किया गया। अतः यह कहा जा सकता है कि भारत को न्यायिक रूप से सूत्रबद्ध किया गया।

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पत्रकारिता का भारत की आजादी में योगदान

शिप्रा प्रभा

भारत के पत्रकार मूलतः जनता के प्रतिनिधि बनकर पत्रकारिता के क्षेत्र में आए थे। यदि सही ढंग से आँका जाए तो स्वतंत्रता की पृष्ठभूमि पत्रों एवं पत्रकों ने ही तैयार की, जिसने आगे चलकर राजनेताओं एवं स्वतंत्रता सेनानियों को पहले पत्रकार बनने के लिए प्रेरित किया। पं. बालगंगाधर तिलक, लाला लाजपत राय, महात्मा गांधी, जवाहर लाल नेहरू एवं डॉ. राजेन्द्र प्रसाद आदि सभी पत्रकारिता से संबद्ध रहे। कांग्रेस भी जब दो विचारों में विभक्त हुई, उस समय भी गरम दल का दिशा-निर्देश भारतमित्र, अभ्युदय, प्रताप, नृसिंह, केशरी एवं रणभेरी आदि पत्रों ने किया तथा नरम दल का बिहार बंधु, नागरीनिरंद, मतवाला, हिमालय एवं जागरण ने किया।

पत्रकारों के संघर्ष का युग

भारतेन्दु युग मात्र साहित्यिक युग ही नहीं, अपितु स्वतंत्रता एवं राष्ट्रीय जागरण का युगबोध कराने वाला युगदृष्ट का युग था। महात्मा गांधी के लिए यही प्रेरक युग कहा जाना पत्रकारिता का शाश्वत सत्य होगा। स्वतंत्रता आंदोलन के लिए राजनेताओं को जितना संघर्ष करना पड़ा, उससे तनिक भी कम संघर्ष पत्रों एवं पत्रकारों को नहीं करना पड़ा। बुद्धिजीवी, ऋषियों की मौन साधना, तपस्या और त्याग इतिहास की धरोहर हैं, जिसे मात्र साहित्य तक सीमित नहीं रखा जाना चाहिए, बल्कि स्वतंत्रता की बलिवेदी पर आहुति करनेवालों को श्रृंखलाबद्ध समूह के रूप में भी माना जाना चाहिए।

तकनीकी रूप में प्रारंभिक पत्रकार स्वयं रिपोर्टर, लेखक, लिपिक, प्रूफरीडर, पैकर, प्रिंटर, संपादक एवं वितरक भी थे। क्रूरता, अन्याय, क्षोभ, विरोध, क्लेश, संज्ञास एवं गतिरोध उनकी दिनचर्या थी, फिर भी वे अटल थे, अडिग थे, क्योंकि उनके समक्ष एक लक्ष्य था। वे देशभक्त थे। देशभक्त के समक्ष सभी अवरोधों, प्रतिरोधों एवं बाधक विचारों का खंडन उनका उद्देश्य था। ऐसी स्थिति में ब्रिटिश सरकार की दमनात्मक नीतियों के समक्ष सरकारी सहायता कौन कहे, साधारण सहिष्णुता भी उपलब्ध नहीं, जो आज सर्वत्र दृष्टव्य है। भले ही इनकी दिशाविहीनता के कारण उन आदर्शों के निकट नहीं

है। उस समय न नियमित पाठक थे, न नियमित प्रेस अथवा प्रकाशन। मुद्रण के लिए दूसरे प्रेसों के समक्ष हाथ-पाँव जोड़कर चिरौरी करनी पड़ती थी, ताकि कुछ अंक निकल पाएँ। ग्राहकों और पाठकों की स्थिति यह थी कि महीनों-महीना पत्र माँगाते थे और पैसा माँगने पर वे वापस कर देते थे। ऐसी स्थिति में प्रायः सभी पत्र-पत्रिकाओं में प्रार्थना, तगादा, चेतावनी और धमकियों के लिए कतिपय शीर्षकों में प्रकाशन होता था— जैसे 'इसे भी पढ़ ले' विज्ञापन एवं सूचना के रूप में आदि-आदि।

उदंड मार्तंड से शुरुआत

निःसंदेह हिंदी का सर्वप्रथम समाचार पत्र 'उदंड मार्तंड' 30.05.1826 को कलकत्ता से प्रकाशित हुआ था, जिसके संचालक पं. युगल किशोर थे एवं सन् 1891 को गोरखपुर से मुद्रित 'विद्याधर्म दीपिका' भारत वर्ष की सर्वप्रथम निःशुल्क पत्रिका थी, किंतु आंग्ल महाप्रभुओं के प्रभाव में चल रहे पाठकों के अभाव में यह पत्रिका भी अनियमित होते-होते काल-कवलित हो गई।

भारत वर्ष की पत्रकारिता इसी पृष्ठभूमि में 18वीं सदी के उत्तरार्ध में अंकुरित हुई। ईस्ट इंडिया कंपनी के स्थापनोपरांत कई स्वतंत्र व्यापारी भी यहाँ प्रवेश पा चुके थे। ये व्यापारी भारतीय जन जीवन के साथ अपनत्व स्थापित कर स्वतंत्र पत्र-पत्रिका निकालने को तत्पर हुए। विलियम बोल्टस प्रथम व्यापारी था, जिसने 1764 में प्रथम विज्ञापन प्रसारित किया कि कंपनी शासकों की गतिविधियों से जन सामान्य को अवगत कराने के लिए वह पत्र निकालना चाहता है। कंपनी ने इस विज्ञापन को पढ़ते ही उसे देश निर्वासित कर इंग्लैंड वापस भेज दिया। अंग्रेजों का पत्र, पत्रिकाओं, पत्रकारों एवं पत्रकारिता के खिलाफ दमन का श्रीगणेश यहीं से प्रारंभ हुआ, किंतु वोल्टस द्वारा लगाया हुआ बीज अंकुरित होकर अगस्टम हिकी के हाथों में आकर एक पत्र के रूप में प्रस्फुटित हो गया जिसका नाम पड़ा 'बंगाल गजट एंड कलकत्ता जनरल एडवर टाइजर' जिसने 'हिकीगजट' के नाम से 1780 में प्रथम पत्र के रूप में जन्म लिया। वारेन हेस्टिंग्स उस समय भारत वर्ष का गवर्नर जनरल था, जो अपने अथवा अपने मंत्रिमंडल के प्रतिकूल एक साधारण आलोचना भी बर्दाश्त नहीं कर सकता था। हिकीगजट इसका कटु आलोचक बन गया और फलस्वरूप 14.11.1780 को प्रथम दमनात्मक प्रहार के रूप में इस पत्रिका को जो डाक से भेजने की सुविधा प्राप्त थी, उसे छीन ली गई। आलोचना तीव्रतर बढ़ी गई, जिसके चलते

जेम्स अगस्टस को कारागार में डाल दिया गया और अंततः उसे देश से निर्वासित कर दिया गया। इसी श्रृंखला में एक दूसरे पत्रकार विलियम हुआनी को भी निर्वासित किया गया। अन्य प्रदेशों से भी जो पत्र निकलते थे उनके लिए सरकार से लाइसेंस प्राप्त करना अनिवार्य किया गया। मद्रास से 'इंफ्रेस' ने बिना लाइसेंस प्राप्त किए 'इंडिया हेराल्ड' निकालना प्रारंभ कर दिया। इसके लिए इनको कानूनी कार्रवाई के तहत गिरफ्तार किया गया और अंत में इन्हें भी निर्वासित कर इंग्लैंड भेज दिया गया।

प्रेस संबंधी प्रथम कानून

18वीं शताब्दी के अंत तक लगभग 20-25 अंग्रेजी पत्रों का प्रकाशन हो चुका था जिसमें प्रमुख थे बॉम्बे हेराल्ड, बॉम्बे कैरियर, बंगाल हरकारू, कलकत्ता कैरियर, मॉर्निंग पोस्ट, ओरियंट स्टार, इंडिया गजट तथा एशियाटिक मिरर आदि। पत्र-पत्रिकाओं की उत्तरोत्तर वृद्धि अंग्रेजों की दमनात्मक कार्रवाइयों को भी उसी अनुपात में बढ़ाने के लिए बाध्य करती गई। सन् 1799 में लार्ड वेल्सली ने प्रेस संबंधी प्रथम कानून बनाया कि पत्र प्रकाशन के पूर्व समाचारों को सेंसर करना अनिवार्य है तथा अन्य शर्तें इस तरह लागू कर दी गईं।

- (क) पत्र के अंत में मुद्रक का नाम एवं पता स्पष्ट रूप से छपा जाए।
- (ख) पत्र के मालिक एवं संपादक का नाम, पता एवं आवास का पूर्व विवरण सरकारी सेक्रेटरी को दिया जाए।
- (ग) सेक्रेटरी के देखे बिना कोई पाठ्य सामग्री छपी नहीं जाए एवं
- (घ) प्रकाशन रविवार को बंद रखा जाए।

अब तक के सभी पत्र अंग्रेजी भाषा में प्रकाशित हो रहे थे तथा सभी संपादक भी अंग्रेज थे, फिर भी विरोधात्मक स्थिति में केवल इन्हें निर्वासित कर देना

ही पर्याप्त दंड माना जाता था। बाद में सरकार के किसी कार्य पर टीका-टिप्पणी करने पर प्रतिबंध लगा दिया गया जो बेलेसली से लार्ड मिंटो तक चला। भारतीय पत्रकारिता इससे बेहद दुष्प्रभावित हुई। लार्ड हेस्टिंग्स के गवर्नर जनरल बनते ही उपर्युक्त शर्तों में ढील दी गई, जिसके अंतर्गत प्रकाशन के पूर्व सेंसर की प्रथा समाप्त करते हुए रविवार को प्रकाशन प्रतिबंध समाप्त कर निम्न आदेश जारी किए गए:

- सरकारी आचरण पर आक्षेप लगाने वाला समाचार नहीं छपा जाए।
- भारतवासियों के मन में शंका उत्पन्न करनेवाला समाचार नहीं छपा जाए।
- धार्मिक मामलों में हस्तक्षेप नहीं किया जाए।
- ब्रिटिश सरकार की प्रतिष्ठा पर आँच आनेवाला समाचार नहीं छपा जाए।
- व्यक्तिगत दुराचार विषयक कोई चर्चा पत्रों में नहीं की जाए।

भारतीय भाषाओं के समाचार पत्र

इन शर्तों के बावजूद हेस्टिंग्स का रवैया उदारवादी था, इसलिए इनका पालन सख्ती से नहीं हो पाया। फलतः भारतीय भाषाओं में भी पत्र प्रकाशित होने लगे। इसमें प्रमुख पत्र थे— कलकत्ता जर्नल 1818, बंगाल गजट 1818, दिग्दर्शन 1818, फ्रेंड ऑफ इंडिया 1819, ब्रह्मनिकल मैगिज़िन 1822, संवाद कुमुदिनी 1822, मिरातुल अखबार 1822 आदि। इनमें कलकत्ता जर्नल एवं संवाद कुमुदिनी सबसे उग्र थे, क्योंकि उस समय भारतीय जीवन के अग्रदूत के रूप में राजा राममोहन राय नेतृत्व कर रहे थे।

हेस्टिंग्स के अवकाशग्रहण के बाद तथा जॉन आडम के नए गवर्नर जनरल

के रूप में आते ही, पत्रों की स्वतंत्रता पुनः समाप्त हो गई और 04-04-1823 को प्रेस संबंधी नए कानूनों द्वारा ये प्रतिबंध फिर लगा दिए गए:

- कोई व्यक्ति अथवा व्यक्ति समूह सरकारी स्वीकृति के बिना फोर्ट विलियम के आबादी वाले क्षेत्रों में कोई समाचार पत्र, पत्रिका, विज्ञप्ति अथवा पुस्तक किसी भाषा में प्रकाशित नहीं करेगा, जिस पर सरकारी नीति एवं कार्य पद्धति पर टीका-टिप्पणी हो।
- लाइसेंस प्राप्ति के लिए जो आवेदन पत्र दिए जाएँ उसके साथ शपथ पत्र भी दिया जाए जिसमें पत्र, पत्रिका, पुस्तक, मुद्रक, प्रकाशक एवं प्रेस मालिक का पूर्ण विवरण भी दिया जाए, जहाँ से प्रकाशन होगा।
- बिना लाइसेंस प्राप्त किए पत्र प्रकाशित पाए जाने पर प्रकाशक को चार सौ रुपया जुर्माना अथवा चार महीने कैद की सजा दी जाएगी।
- छापाखाने के लिए भी लाइसेंस अनिवार्य बनाया गया। बिना लाइसेंस के छापाखाने को जब्त कर, मालिक को छह माह का कारावास एवं एक सौ रुपया जुर्माना होगा।
- जिस पत्र का प्रकाशन रोका गया है। उसके वितरक को भी एक हजार रुपया जुर्माना तथा दो माह कारावास का दंड होगा।

इन प्रतिबंधों का पूरे देश में घोर विरोध किया गया, जिसके फलस्वरूप बंगाल का 'मिरातुल अखबार एवं कलकत्ता जर्नल की आहुति हो गई। सन् 1828 में विलियम बेंटिक के गवर्नर जनरल का प्रभार लेते ही उपर्युक्त कानून हटाए तो नहीं गए, किंतु कार्यान्वयन में उदारता बरती गई। सन् 1835 में

‘सर चार्ल्स मेटकफ’ के कार्यभार लेने के बाद भी, वही उदारनीति बरकरार रही और अंततः 03.08.1835 में इन्हें समाप्त कर दिया गया, किंतु नियंत्रण रखने के लिए कुछ नियम बनाए गए। इस उदार नीति के कारण 1839 में पत्र-पत्रिकाओं की संख्या इस तरह हो गई— कलकत्ता में 26 यूरोपियन पत्र जिनमें नौ भारतीय थे एवं नौ दैनिक, बंबई से दस यूरोपियन पत्र थे तथा चार भारतीय। मद्रास में नौ यूरोपियन पत्र थे। इसके अतिरिक्त दिल्ली, लुधियाना एवं आगरा से भी पत्र प्रकाशित होने लगे। सरसैयद अहमद खाँ द्वारा 1839 में ही ‘सैयादुल अखवाराय’ दिल्ली का पत्र लोकप्रिय हो गया।

इस प्रकार प्रथम स्वतंत्रता संग्राम के लिए पूरे भारत वर्ष में पत्र, पत्रकारों एवं पत्रकारिता का चैतन्यपूर्ण परिवेश सृजित हो गया। लॉर्ड केनिंग ने इस सुलगाती आग की गहराई को महसूस कर भारतीय पत्रों पर नियंत्रण के लिए 13.06.1857 को प्रेस संबंधी नए कानून बनाकर सरकारी नियंत्रण बरकरार रखा।

इंडियन पेनल कोड में संशोधन: लॉर्ड मेकाले द्वारा 1836 में जो धारा 110 लगाई गई थी उसे 1860 में समाप्त कर दिया गया।

रेगुलेशन ओफ प्रिंटिंग प्रेस एवं न्यूजपेपर्स एक्ट 1876: इस अधिनियम के अनुसार समाचार पत्रों एवं पुस्तकों के प्रकाशन की स्वतंत्रता समाप्त कर दी गई। इंडियन पेनल कोड में एक नई धारा जोड़कर आपत्तिजनक लेखकों को दंडित करने का प्रावधान कर दिया गया। इन प्रावधानों का विरोध करनेवाले प्रमुख पत्रों में ‘स्टेट्समैन’, ‘पायोनियर’, ‘अमृत बाजार पत्रिका’ तथा ‘टाइम्स ऑफ इंडिया’ प्रमुख थे।

गैंगिंग प्रेस एक्ट ओफ 1878: स्वतंत्रता के प्रथम संग्राम 1857 के बाद पत्रकारों के बीच नवजागरण उत्पन्न

हुआ जो मूलतः भारतेंदु युग का प्रथम चरण बना। इनके नेतृत्व में पत्रकार ‘स्व’ से निकलकर ‘देशहित’ में अग्रसर हुए। इस युग के प्रमुख पत्रों में ‘बिहार बंधु’, ‘कविवचन सुधा’ हरिश्चंद्र मैगजीन, ब्राह्मण, भारतमित्र, सारसुधानिधि हिंदी वंशावली, ‘हिंदी प्रदीप’ एवं उचित वक्ता आदि अग्रणी रहे।

वर्नाकुलर प्रेस एक्ट-1878: भारतेंदु युग से प्रस्फुटित उत्साह देखकर अंग्रेज घबरा उठे एवं इस कानून द्वारा देशी भाषा के पत्रों के संपादकों, प्रकाशकों एवं मुद्रकों के लिए एक शर्त अनिवार्य कर दी गई कि वे कोई ऐसा प्रकाशन नहीं करें, जिससे घृणा एवं द्रोह उत्पन्न हो। अंग्रेजी पत्रों को मुक्त रखा गया, किंतु 1880 में लॉर्ड रिपन के आने पर वर्नाकुलर एक्ट 07.09.1889 में रद्द कर दिया गया। उसकी उदार एवं सुधार नीतियों के कारण सर्वत्र उल्लासपूर्ण वातावरण फैल गया। सन् 1885 में इंडियन नेशनल कांग्रेस की स्थापना हुई।

ऑफिशियल सिक्रेटस एक्ट ऑफ 1889: लॉर्ड रिपन की उदारता अंग्रेजों के लिए असह्य हो उठी। अतः अंग्रेजी पत्रों ने सरकार को ‘कार्यालय गोपनीय प्रविष्टिकरण’ को 17.10.1889 से लागू करने के लिए बाध्य कर दिया। उसके द्वारा किसी योजना का प्रकाशन कानूनी अपराध घोषित कर दिया गया। वस्तुतः योजना का अर्थ राष्ट्रीय जागरण से संबंधित था।

राजद्रोह अधिनियम 1898: लॉर्ड कर्जन के 1898 में कार्यभार ग्रहण करते ही भारतीय समाचार पत्रों पर नियंत्रण करना पुनः प्रारंभ कर दिया गया, क्योंकि अब तक लखनऊ से ‘हिन्दुस्तानी अवध बिहार’, ‘विद्या विनोद’, ‘एडवोकेट’ मेरठ से शाहना-ए-हिन्दी, अनीस-ए-हिंद, इटावा से आलवसीर, बरेली से यूनियन तथा इलाहाबाद से अभ्युदय आदि राष्ट्रीय स्तर पर शंखनाद कर रहे थे।

प्रेस एक्ट 1910: बीसवीं सदी के प्रारंभ होते ही विभिन्न घटनाओं ने राष्ट्रीय स्तर पर झंझावात उत्पन्न कर दिया जिसमें 1905 का बंगाल विभाजन भी प्रमुख था। सुधार के बहाने सरकार ने विभिन्न समितियों का गठन किया, किंतु 1910 में यह अधिनियम पारित हो ही गया। इसके बाद अंततः 1922 में यह कानून रद्द कर दिया गया।

प्रेस बिल 1931: पूरा देश एवं राजनेता ‘राउंड टेबल कान्फ्रेंस’ में व्यस्त थे और सरकार ने इसी बीच अध्यादेश को कानून के रूप में पेश कर पारित करा लिया। इसके अंतर्गत समाचार एवं पत्रों के शीर्ष, संपादकीय टिप्पणियों को बदलने का भी अधिकार सुरक्षित रख लिया गया। इसके बाद 1935 में भारतीय प्रशासन कांग्रेस के हाथ में आ गया और फलतः समाचार पत्रों को स्वतंत्रता प्राप्त हुई।

सन् 1939 में द्वितीय विश्व युद्ध प्रारंभ होते ही कांग्रेस सरकार को पदत्याग करना पड़ा और पत्रों की स्वतंत्रता पुनः नष्ट हो गई जो 1947 तक चली। स्वतंत्रता प्राप्ति के बाद 1950 में नया कानून बना जिसके द्वारा लगभग सभी प्रतिरोध समाप्त कर दिए गए।

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संकट में भारत का भूमिगत जल

संजय कुमार

शोध छात्र, बीआरए बिहार विश्वविद्यालय,
मुजफ्फरपुर

इसे भारत की कुछ अनजानी विडंबनाओं में से एक कह सकते हैं। पिछले कुछ सालों में भारतीय राज्य ने सार्वजनिक सिंचाई एजेंसियों के माध्यम से सतही जल प्रणाली का प्रबंधन अपने हाथ में ले लिया है। इसने सिंचाई प्रणालियों- बांध, तालाब, नहर आदि के निर्माण, इनके रख-रखाव और पानी की आपूर्ति का काम संभाल लिया है।

इसका अर्थ यह है कि इसने पिछले कुछ सालों में जल संसाधनों को ग्रामीण समुदायों से लेकर अपने पास रख लिया है। विडंबना यह है कि राज्य ने यह अधिकार ले लिया है, फिर भी लोगों ने पानी अपने नियंत्रण में रखा है। हर व्यक्ति के जमीन के नीचे का पानी उसके अधीन है और देश में ज्यादातर जमीन पर सिंचाई उसी पानी से होती है। इसका अर्थ यह है कि सरकार का नियंत्रण एक भ्रम मात्र है।

फिलहाल अपने देश के सिंचित इलाके के तीन-चौथाई क्षेत्र में भूमिगत जल से सिंचाई होती है, सतही जल से नहीं। इस जल से सिंचाई का बुनियादी ढांचा किसी भी तरह से कर्ज के माध्यम से धन जुटाकर (धनी और गरीब) सभी किसानों ने बना लिया है। इससे यह बहस तो हो सकती है कि राज्य की ओर संस्थागत मदद न मिलने के कारण किसान साहूकारों या कर्जदाता एजेंसियों के चंगुल में फंसे हुए हैं और उनकी गरीबी बरकरार है। लेकिन हकीकत यह भी है कि हाल में हुए तीसरी लघु सिंचाई जनगणना के आंकड़े बताते हैं कि इस समय देश में एक करोड़ 90 लाख कुएं और गहरे ट्यूबवेल हैं। लेकिन पानी के शासन को समझने के लिए हमें अनिवार्य

रूप से यह समझना होगा कि क्यों सिंचाई का अर्थशास्त्र मौजूदा तकनीक की सीमाओं से जुड़ा हुआ है। यह जरूरी इसलिए है, क्योंकि यह इसका असर दूसरे क्षेत्रों मसलन ऊर्जा उत्पादन, बिजली आपूर्ति आदि में भी देखने को मिलता है। यह मान लिया गया है कि पानी के लिए बुनियादी ढांचे में होने वाला निवेश सिंचाई के बुनियादी ढांचे के बढ़ते खर्च और राज्य के निवेश में आने वाली कमी की वजह से संदिग्ध हो गया है।

10वीं योजना की मध्यावधि समीक्षा में बताया गया है कि सिंचाई की सुविधा के विस्तार का पूंजीगत खर्च प्रति हेक्टेयर 40 हजार रुपये से बढ़कर ढाई लाख रुपये हो गया है और भंडारण की सुविधा की जरूरत पिछले एक दशक में दोगुनी हो गयी है। इसमें विस्थापितों के पुनर्वास और जैव विविधता के क्षरण की भरपाई में खर्च होने वाली रकम को नहीं जोड़ा गया है।

जैसे-जैसे सिंचाई के बुनियादी ढांचे के निर्माण का खर्च बढ़ता गया, किसानों से इसकी लागत, खर्च और इसके रख-रखाव के खर्च की वसूली संभव नहीं रही। ज्यादातर राज्यों में सिंचाई के काम देखने वाली एजेंसियां पिछले साल रख-रखाव के खर्च का महज 30 फीसदी ही किसानों से वसूल पायीं।

इसकी वजह से उनका क्षरण होने लगा। आज स्थिति यह है कि भूमिगत जल से संचालित नहरों की हालत खराब है और उनकी मरम्मत की बेहद सख्त जरूरत है। इसलिए आश्चर्य नहीं है कि सिंचाई के बुनियादी ढांचे की क्षमता और इसके वास्तविक इस्तेमाल के बीच का अंतर बढ़ता जा रहा है। यह सिमट कर एक करोड़ 40 लाख हेक्टेयर रह गया है, जो कुल क्षमता का महज 20 फीसदी है। दूसरी ओर सतही जल से सिंचाई के सिस्टम में पानी ढोकर काफी दूर ले जाना होता है वह भी घाटे में है और अक्षम साबित हो चुका है। एक अनुमान के मुताबिक सतही सिंचाई प्रणाली 35-40 फीसदी क्षमता से काम कर रही है।

चूंकि पूंजी और संसाधनों की कमी है, इसलिए सभी तक सुविधा पहुंचाना संभव नहीं है। आज स्थिति यह है कि 45 फीसदी खाद्यान्न का उत्पादन उन इलाकों में होता है, जहां

बारिश के पानी से ही सिंचाई होती है। गरीबों का जीवन इसी उत्पादन से चलता है। दूसरे शब्दों में कहें तो सतही सिंचाई प्रणाली में किये गये निवेश ने समृद्धि के चंद टापू तैयार किये, लेकिन स्थानीय स्तर पर खाद्य सुरक्षा सुनिश्चित करने की दिशा में बहुत कम योगदान किया।

इसी वजह से भूमिगत सिंचाई की प्रणाली शुरू हुई। यह सफल रही क्योंकि यह लोगों के हाथ में था। वे अपनी जरूरत के समय इसका इस्तेमाल कर सकते थे। अगर उनके ट्यूबवेल चलाने के लिए बिजली नहीं है तो वे डीजल से मशीन चलाते हैं या भाड़े पर जेनरेटर ले आते हैं और जमीन से पानी खींचते हैं। यह जानी हुई हकीकत है कि जो जितना सक्षम किसान है वह भूमिगत जल का उतना ही आसानी से इस्तेमाल करता है।

इसका खर्च बहुत कम है क्योंकि यह आसानी से स्थानीय स्तर पर उपलब्ध है। कई मायनों में भूमिगत जल के जरिए होने वाली सिंचाई सबसे बेहतर वितरण का विकेंद्रित विकल्प है, लेकिन इसकी शर्त यह है कि इसका प्रबंधन समझदारी से हो।

इस संसाधन के सघन इस्तेमाल का अनिवार्य नतीजा यह हुआ है कि पूरे देश में भूमिगत जल का स्तर तेजी से गिरा है। तकनीक ने ज्यादा से ज्यादा गहराई से पानी खींचने की सुविधा दी है और सब्सिडी से मिलने वाली ऊर्जा ने उन्हें ज्यादा पानी खींचने के लिए प्रेरित किया है। अध्ययन बताते हैं कि जहां सस्ती बिजली उपलब्ध है, वहां हर

फसल के लिए दोगुना पानी खींचा गया है उन जगहों के मुकाबले जहां डीजल के इस्तेमाल से पानी खींचा जाता है।

हम कानून बनाकर इस इस्तेमाल को नियंत्रित कर सकते हैं। एक करोड़ 90 लाख उपभोक्ताओं को नियंत्रित करना मुश्किल जरूर है पर असंभव नहीं है। हमें यह समझना होगा कि भूमिगत जल एक सीमित संसाधन है और इसके लिए कुओं को रीचार्ज करने की जरूरत होती है, इसलिए इसे एक स्थायी संसाधन बनाये रखने के लिए इसका सालाना इस्तेमाल सीमित करना होगा। दूसरे शब्दों में, हमें भूमिगत जल का इस्तेमाल बैंक की तरह करना होगा यानी इसका ब्याज इस्तेमाल करें और मूल धन को बचाए रखें।

लेकिन यहां विडंबना दोहरी हो जाती है। एक तरफ सिंचाई की सतही प्रणाली की जगह भूमिगत जल की प्रणाली ने ले ली है और दूसरी ओर सिंचाई के अन्य साधन जैसे कुएं, तालाब और समुदाय आधारित विकेंद्रित वाटर-हार्वैस्टिंग सिस्टम में गिरावट आई है। जबकि हकीकत यह है कि ये साधन भूमिगत जल को रीचार्ज करने में भी काफी मददगार होते हैं। इसका मतलब है कि हम जमीन के नीचे से ज्यादा से ज्यादा पानी खींच रहे हैं और उसे कम से कम रीचार्ज कर रहे हैं। अगर अपनी पारंपरिक प्रणालियों का सम्मान नहीं करेंगे, तो हमारे पानी का भविष्य अंधकारमय हो जायेगा। पारंपरिक प्रणालियों में वर्षा के पानी को रोकने के हजारों माध्यम होते थे और विभिन्न किस्म की संरचनाएं होती थीं, जो अब विलुप्तप्राय हैं। स्पष्ट है कि हमें इसके

अर्थशास्त्र को समझने के लिए तकनीक की राजनीति को समझना होगा।

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स्वाधीनता संग्राम में महिलाओं की भूमिका

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भारतीय समाज में स्त्री का स्थान पूजनीय रहा है। समाज तथा सभ्यता के विकास में महिलाओं का योगदान सर्वोपरि रहा है। कभी वह बेटे बनकर परिवार की शोभा बढ़ाती है तो कभी बहन बनकर भाइयों से दुलार करती है, वहीं माँ बनकर संतान का लालन-पालन करती है। बड़ी होने पर भी उसका सम्मान कम नहीं होता और वह दादी-नानी बनकर गौरवमय जीवन जीती है। भारत ही नहीं सम्पूर्ण विश्व में नारी का स्थान महत्वपूर्ण रहा है। किसी भी सभ्य समाज की स्थिति उस समाज में स्त्रियों की दशा देखकर ज्ञात की जा सकती है। स्त्रियों की स्थिति ही समाज की दशा और दिशा को स्पष्ट कर देता है। जहाँ तक राष्ट्रीय आंदोलन में महिलाओं की भूमिका का प्रश्न है, उसके पूर्व महिलाओं की स्थिति पर गौर कर लेना उचित होगा। भारतीय इतिहास के वैदिक युग में महिलाओं की स्थिति सुदृढ़ थी। उन्हें कुलदेवी का स्थान प्राप्त था। शिक्षा का समान अधिकार मिला था, तभी तो वे ज्ञानी, विद्वान और विचारिका हुआ करती थीं। स्त्रियों द्वारा रची गई कई कथाएँ इसका प्रमाण हैं। संपत्ति पर भी उनका समान हक था। घर की स्वामिनि होने के बावजूद उनका कार्यक्षेत्र घर तक सीमित नहीं था। वे घर के बाहर भी निकलती थीं। क्षत्रिय महिलाओं को तो युद्ध में सारथ्य करने का भी अधिकार प्राप्त था परन्तु बाद में उनकी स्थिति बदतर होती चली गई। उनके अधिकार छीनते चले गए। पुरुषों के बनाए नियम-कानून से उन्हें वंचित कर दिया गया। पति सेवा, बच्चों का जन्म एवं गृहकार्य तक उनकी जिंदगी सिमट गई। पुरुषों ने उन्हें अबला और अशिक्षित करके घर में कैद कर दिया। वे एक निर्जीव पदार्थ के समान हो गईं, जो अपने ऊपर होने वाले अत्याचारों के विरुद्ध उफ़ भी नहीं कर सकती थीं।

महिलाओं की यह स्थिति भारत समेत पूरी दुनिया में थी। सब जगह उनको पुरुषों के अत्याचार सहने पड़ रहे थे। ऐसी ही समझ जब भारत में विकसित हुई तो महिलाओं की बेहतर की प्रयास प्रारंभ हुए। 19वीं सदी में राजाराम मोहन राय,

ईश्वरचंद्र विद्यासागर तथा स्वामी दयानंद सरस्वती जैसे सुधारकों ने सामाजिक बुराइयों के खिलाफ लड़ाइयाँ लड़ीं। परिणामतः बंद दीवार में एक खिड़की खुली, जिससे महिलाओं को बाहर झाँकने का मौका मिला। उनमें दीवार से बाहर आने की ललक पैदा हुई और स्वाधीनता आंदोलन में अपनी भूमिका अदा की। यह ठीक है कि स्वाधीनता आंदोलन का प्रारंभ 1857 के सिपाही विद्रोह से माना जाता है लेकिन यह आंदोलन गाँधीजी के समय से ही बन पाया। राष्ट्रीय आंदोलन के विभिन्न चरणों में महिलाओं की काफी महत्वपूर्ण भूमिका रही। अपनी आशाओं और आकांक्षाओं के साथ संख्यात्मक दृष्टि से तो उसे मजबूत बनाया ही, वे आंदोलन में अपने मुद्दे और मसविदे भी साथ लेकर आयीं। महिलाओं को पहली बार घर से बाहर किसी गतिविधि में भाग लेने का मौका मिला।

राष्ट्रीय आंदोलन के क्रम में जो विभिन्न आन्दोलन-असहयोग आन्दोलन, खिलाफत आन्दोलन, सविनय अवज्ञा आन्दोलन, भारत छोड़ो आन्दोलन, यहाँ तक कि क्रांतिकारी और कम्युनिस्ट आन्दोलन में भी महिलाओं की महत्वपूर्ण भूमिका रही।

सन् 1921-22 में जब असहयोग आन्दोलन प्रारंभ हुआ तो महिलाओं की भागीदारी काफी संख्या में रही। गाँधीजी भी आन्दोलन में महिलाओं की भागीदारी के पूर्ण पक्षधर थे। वे महिलाओं की सभाओं में, अपने भाषणों में, आन्दोलन में उनकी भागीदारी अनिवार्य बताते थे। और साथ ही उन्हें यह कहकर प्रेरित करते थे कि, देवियों और वीरांगनाओं की तरह आन्दोलन में उनकी अपनी अलग भूमिका है और उनमें इस भूमिका को निभाने की शक्ति और हिम्मत भी है। गाँधीजी ने महिलाओं को विश्वास दिलाया कि आन्दोलन को उनके महत्वपूर्ण योगदान की ज़रूरत है। परिणामतः सैकड़ों महिलाओं ने असहयोग आन्दोलन के क्रम में आन्दोलन को सफल बनाने हेतु गली-गली जाकर खादी और चरखा को लोकप्रिय बनाया, जुलूस निकाला, समूहों में विदेशी कपड़ों की होली जलाई, शराब की दुकान पर धरना दिया और शराब के लाइसेंस की सरकारी नीलामी को रोका। 1921 के काँग्रेस सम्मेलन में 144 महिला प्रतिनिधियों ने भाग लिया। इसमें 131 महिला स्वैच्छिक कार्यकर्ता थीं और 13 महिला विभिन्न समितियों में थीं। मुंबई में महिलाओं ने राष्ट्रीय स्त्री सभा का गठन किया जो पूरी तरह राष्ट्रीय आन्दोलन में सक्रिय था। नवम्बर 1921 में 'प्रिंस ऑफ मेन्स' की भारत यात्रा के विरोध में पूरे मुंबई में हड़ताल का आयोजन किया। सभा की सदस्याओं ने गाँवों में बनाई जाने वाली खादी की बिक्री के लिए शहरों में कई केन्द्र खोले तथा प्रदर्शनियाँ आयोजित की।

इसी प्रकार अली भाई के राजनीतिक/धार्मिक खिलाफत आन्दोलन में महिलाओं की महत्वपूर्ण भूमिका रही। अली भाई की माँ तथा बहू खिलाफत आन्दोलन में काफी सक्रिय थीं।

इस परिवार की महिलाओं ने अन्य महिलाओं को पतियों का समर्थन भगवान की भक्ति मानकर करने को कहा। घर के खर्चे में मितव्ययिता बरत कर आन्दोलन में धन देने को कहा। बाबा रामचन्द्र के नेतृत्व में अवध की महिलाओं ने अगस्त-सितम्बर 1920 से ही हज़ारों की संख्या में भाग लेना प्रारंभ कर दिया था। जहाँ तक सविनय अवज्ञा आन्दोलन में महिलाओं की भूमिका का प्रश्न है— 1930 में प्रारंभ इस आन्दोलन में महिलाओं की भागीदारी संख्यात्मक एवं गुणात्मक दोनों ही दृष्टि से 1920 के आन्दोलन की भागीदारी से भिन्न थी। यह आन्दोलन अंग्रेज़ों के नमक कानून को तोड़ने तथा उनके नमक बनाने के एकाधिकार को चुनौती देने के लिए था। आन्दोलन अहमदाबाद से डांडी तक 240 मील डांडी यात्रा से प्रारंभ हुआ। गाँधीजी ने इस आन्दोलन में महिलाओं को भाग लेने से यह कहते हुए मना किया कि इससे अंग्रेज़ सोचेंगे कि भारतीय कायर हैं और खुद की बजाय महिलाओं को आगे कर रहे हैं। फिर भी जहाँ-जहाँ यात्रा का पड़ाव होता था, भारी संख्या में महिलाएँ गाँधीजी को सुनने के लिए जमा होती थीं और गाँधीजी सबको संबोधित करते थे।

डांडी यात्रा के बाद महिलाओं को पूरी तरह से आन्दोलन में सम्मिलित कर लिया गया। जैसे-जैसे यह आन्दोलन भारत के अन्य भागों में फैलता गया महिलाओं की भागीदारी बढ़ती गई। हज़ारों महिलाओं ने नमक सत्याग्रह में नमक बनाने से लेकर बेचने तक के काम किए। कमलादेवी चट्टोपाध्याय जैसी महिला नेताओं ने शहरी श्रमिक महिलाओं के बजाय ग्रामीण किसान महिलाओं को राष्ट्रीय आन्दोलन से जोड़ा। इस आन्दोलन में महिलाओं को भी पुलिस दमन का सामना करना पड़ा। महिलाओं के जुलूसों पर भी लाठीचार्ज किया गया। कई बार पुलिस उन्हें बेरहमी से पीटती थी। इस तरह की घटनाओं से जनता में काफी आक्रोश फैला और आंदोलन ने और

ज़ोर पकड़ा। जहाँ तक क्रांतिकारी आन्दोलन में महिलाओं की भागीदारी की बात है— काफी संख्या में महिलाएँ क्रांतिकारी आन्दोलन से जुड़ी थीं। इनमें अधिकतर छात्राएँ थीं। प्रारंभ से क्रांतिकारी महिलाएँ, क्रांतिकारियों को घर में पनाह देना, प्रचार करना, हथियारों को छिपाकर रखना, पैसा इकट्ठा करना तथा विस्फोटक बनाने में मदद करती थीं लेकिन धीरे-धीरे वे प्रत्यक्ष गतिविधियों में भूमिका अदा करने लगीं। 1928 से ही उषा ताई डांगे मुंबई में श्रमिक महिलाओं के बीच सक्रिय थीं। डांगे ने सूती वस्त्र उद्योग में लगीं श्रमिक महिलाओं को संगठित कर राष्ट्रीय आन्दोलन में सक्रिय बनाया।

1939 में महिला राजनीतिक एक्टिविस्टों ने मिलकर काँग्रेस महिला संघ बनाया। महिला संघ ने 'मंदिरा' शीर्षक से एक पत्रिका निकाली एवं नुक्कड़ नाटक व सभाएँ करके आन्दोलन में अपनी भूमिका का निर्वाह किया।

राष्ट्रीय आन्दोलन के अन्तिम चरण 1942 के भारत छोड़ो आन्दोलन में महिलाओं की महत्वपूर्ण भूमिका रही। हज़ारों महिलाएँ भूमिगत हुईं तथा सैकड़ों, कई गैरकानूनी कामों में बंदी बनाई गईं। महिलाओं की आत्मरक्षा समितियाँ बनीं, जहाँ उन्हें लाठी चलाने का प्रशिक्षण दिया गया। पटना में महिलाओं ने प्रभात फेरियाँ निकालीं और पोस्टर प्रदर्शनियाँ कीं।

निष्कर्षतः कहा जा सकता है कि राष्ट्रीय आन्दोलन में महिलाओं ने खुलकर भाग लिया। राष्ट्रीय मुद्दों के साथ-साथ महिलाओं से संबंधित मुद्दे भी इस दौरान उठाए गए। 1945 में देश के स्वतंत्र होने के आसार दिखने लगे थे और महिला आन्दोलन पूर्णरूपेण स्वाधीनता आन्दोलन में समाहित हो गया था। नेहरूजी ने अपनी पुस्तक 'भारत एक खोज' में लिखा है कि महिलाओं की इस सक्रियता ने अंग्रेज़ी सरकार को ही भयभीत नहीं किया था बल्कि काँग्रेसी

नेता भी भौंचक्के रह गए थे। आन्दोलन में उनकी भागीदारी से न तो उनके घरेलू जीवन या पारिवारिक समीकरणों में कोई अंतर आया, न ही उनकी जीवन शैली में कोई परिवर्तन आया और न ही उनकी राजनीतिक भूमिका में कोई बदलाव आया। इसका मुख्य कारण था कि स्वाधीनता संग्राम को केवल बाहरी राजनीतिक आन्दोलन न मानकर एक विशेष प्रकार का त्याग और बलिदान माना गया। राष्ट्रीय आन्दोलन को एक धार्मिक मिशन के रूप में देखा गया, देश पूजा माना गया। स्वाधीनता संग्राम में भाग लेना राजनीतिक माना ही नहीं गया। तनिका सरकार ने अपने शोध में इस पहलू पर विशेष ज़ोर दिया है कि महिलाओं का स्वाधीनता संग्राम में सामंजस्य इसलिए आसानी से हो सका क्योंकि गाँधीजी को एक संत एवं देवता तथा देशभक्ति के आन्दोलन को धर्मयुद्ध माना गया। स्वाधीनता संग्राम में महिलाओं को बार-बार यह कहकर जोड़ा गया कि जब तक महिलाओं की भीतरी शक्ति बाहर नहीं आएगी, बलिदान अधूरा ही रहेगा।

अन्त में मैं कहना चाहूँगा कि कारण चाहे गाँधीजी रहे हों, चाहे आन्दोलन का धार्मिक स्वरूप रहा हो, चाहे देशपूजा की भावना रही हो, स्वाधीनता संग्राम में महिलाओं की भूमिका महत्वपूर्ण रही।

संदर्भ

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संस्कृत साहित्य में प्रकृति चित्रण

डॉ. इन्दु कुमारी

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प्राचीन संस्कृति के धरोहर, भारतीय मनीषा की देन, विश्व साहित्य की सबसे पृथुल रचना, उपजीव्य महाकाव्य तथा जातीय इतिहास “महाभारत” के कुछ पर्वों में प्रकृति-चित्रण देखे जा सकते हैं। ठीक ही कहा गया है, जैसे दही में मक्खन, मनुष्यों में ब्राह्मण, वेदों में आरण्यक, औषधि में अमृत, जलाशयों में समुद्र और चतुष्पदों में गौ श्रेष्ठ है; उसी प्रकार समस्त इतिहासों में ‘महाभारत’ श्रेष्ठ है। महाभारत का रचयिता अपने-अपने युग की समग्र साहित्यिक और सांस्कृतिक निधि को अपनी कला के माध्यम से एक सूत्र में उपनिबद्ध करने में सफल हुआ है।

सचमुच यह विशाल विश्वकोष है, जिसमें प्राचीन भारत की ऐतिहासिक, धार्मिक, नैतिक, सांस्कृतिक, प्राकृतिक, दार्शनिक आदर्शों की अमूल्य संचित निधि है। इसमें बहुत ऐसी घटना है, जो प्राकृतिक दृष्टि से हमारा ध्यान आकर्षित करता है। सर्प गरुड़ के साथ उस द्वीप के मनोरम वन में आते हैं, जो चारों ओर समुद्र द्वारा घिरकर उसके जल से अभिषिक्त हो रहा था। वहां झुंड-के-झुंड पक्षी कलरव कर रहे थे। वहां ऊंचे-ऊंचे मलयज वृक्ष ऐसे प्रतीत होते थे, मानो आकाश में उड़े जा रहे हों। वे वायु के वेग से विकम्पित हो फूलों की वर्षा करते हुए उस प्रदेश की शोभा बढ़ा रहे थे। इसके अतिरिक्त वन पर्व, विराट् पर्व, महाप्रस्थानिक पर्व तथा स्वर्गारोहण पर्व में भी प्रकृति-चित्रण हुआ है। रामायण और महाभारत के पश्चात् नीति कथा का अभ्युदय हुआ और नीतिकथाओं का मूल, स्रोत ‘पंचतंत्रम्’ में प्रकृति को केंद्रित कर ही कथाएं लिखी गईं, जिनमें पेड़-पौधे, पशु-पक्षी, वन-गुफा, नदी-पर्वत आदि शामिल हैं। संस्कृत साहित्य के सुदीर्घ परंपरा के ऐतिहासिक केंद्रबिंदु भगवान् पाणिनि! विश्व वाङ्मय के सर्वश्रेष्ठ वैयाकरण ही नहीं प्रसिद्धि कवि भी थे, जिनके काव्यों में प्रकृति-चित्रण हमें हमेशा आकर्षित करता है। पाणिनि की कविता से हृदय-सागर में बलात आनंद-लहरी उठने लगता है। प्राकृतिक

दृश्यों का अतिशय अलंकृत भाषा में वर्णन बड़ा ही सजीव तथा मनोहारी है।

सावन की घटा छाई हुई है। प्रत्येक दिशा में बादल घिर आये हैं। बिजली भी इन मेघों से कौंध जाती है। वर्षाकाल में मेघों की प्रचंड गर्जना हो रही है। वर्षा में आधी रात के समय चन्द्रमा का बिंब मेघों की पटल में बिल्कुल अंतर्हित हो गया है। बादलों की कड़ाके की आवाज चारों ओर से आ रही है। इस पर हमारे सहृदय कवि कह रहे हैं कि यह तो निशा रूपी गाय का हुंकार है। जिस प्रकार प्यारे बछड़े को आंखों के सामने न देखकर गाय हुंकार भरती है, उसी प्रकार यह रात्रि भी अपने प्यारे चन्द्र को न देखकर मेघ में गर्जना के ब्याज से हुंकार कर रहे हैं।

प्रकृति प्रकाश के प्रणेता वररुचि की रचनाओं में प्रकृति का स्थान महत्वपूर्ण है। वर्षा की बहार देखिए। लाल-लाल वीर बहूटियों से पृथ्वी चारों ओर आच्छादित हो गई है। मालूम पड़ता है कि ये लड्डू की बूंदें हैं, जो कामदेव के बाणों से घायल होने वाले प्रवासी विरहियों के हृदय से चू-चू कर जमीन पर गिर पड़ी है। जब खेत का उपकारी जल धीरे-धीरे घटने लगा तब तक धान भी सहानुभूति से पीला पड़ गया और उदास हो, उसने अपना मुंह नीचे कर लिया। खेतों में धान के पौधे लहरा रहे हैं। पकी हुई बालियों के बोझ से उसका मस्तक झुका हुआ है। जान पड़ता है कि समीप में उगे हुए कमलों को सूंघने के लिए धान के पौधों ने अपना सिर झुका दिया है। धान का यह काम सर्वथा उचित है। यदि सजीव प्रकृति के पौधे सूंघने का प्रयत्न करते हैं तो क्या बेजा करते हैं।

संस्कृत साहित्य में प्रकृति परंपरा के जाज्वल्य रत्न, प्रकृति देवी के प्रवीण पुरोहित कालिदास की सर्वव्यापिनी दृष्टि ने प्रकृति के सूक्ष्म रहस्यों को सावधान पूर्वक हृदयंगम किया था। उनके प्रकृति-वर्णन इतने सजीव हैं कि वर्णित वस्तु हमारे नेत्रों के सामने आकर नाचने लगती है। ब्राह्म जगत् के सौंदर्यमय वर्णन से कालिदास की विलक्षण परीक्षणशक्ति का परिचय प्रत्येक कवितापारखी को मिलता है। जगत्पावन तीर्थराज प्रयाग में गंगा-यमुना से कल्लोलें कर रही हैं—भागीरथी का विमल जल सूर्यसुता के नील नीर से मिलकर कितना रमणीय मालूम हो रहा है। पर्वत के झरनों पर जब दिन के समय सूर्य की किरणें पड़ती हैं तब उनमें इन्द्रधनुष चमकने लगते हैं, परंतु संध्या के समय सूर्य के पश्चिम ओर लटक जाने पर उसमें इन्द्रधनुष नहीं दिखलाई पड़ते हैं। परंतु झरनों में इन्द्र

धनुष के न दिखलाई पड़ने पर भी तालाबों के जल में लटकते हुए सूर्य की समतल काँति पड़ने पर ऐसा जान पड़ता है। मानों उनके ऊपर सोने का पुल बना हो। रघुवंश के नवम् सर्ग में कविवर ने वसन्त का बड़ा ही मनोहारी वर्णन किया है। पवन से हिलाई गयी लता उपवन में नाच रही हैं, सुनने में रमणीय भ्रमर की गुंजार गान की भाँति मालूम होती है; विकसित फूल कोमल काँति वाले चमकते दाँत जैसे गाते समय नर्तकी के दाँत स्फुट दिखाई देते हैं। उसी तरह लता के विकसित कुसुम रमणीय जान पड़ते हैं। उनके कोमल पत्ते वायु से हिल रहे हैं; मानो वे लय से युक्त हाथों से भाव बतला रही हों। लता तथा नर्तकी का साम्य कितना सुंदर है।

ऋतुसंहार में छः ऋतुओं का वर्णन बड़ा ही मनोहारी है। प्रकृति का सच्चा स्वरूप तो हमें वर्षा ऋतु, शरद् ऋतु और वसंत ऋतु में देखने को मिलता है। आम के बाग में बैठे हुई मतवाली कोकिला की कूक सुन कर अपना तन-मन न्यौछावर कर दिया जाता है, वन्य प्राणियों द्वारा। कालिदास का मेघदूत तो प्रकृति-स्थल ही है। आषाढ़ के प्रारंभ में रामगिरि पर्वत के उन्नत शिखर से सटा काले-काले बादल के टुकड़े आसमान में उड़ते हुए दर्शनीय सौंदर्य की आभा बिखेर रहे हैं।

प्रकृति रमणी के लालित्यपूर्ण मनोरम विलास-चेष्टाओं का आगार ही है। पूर्व मेघ में आरंभ से अंत तक कैसा अनुपम प्रकृति का वर्णन है। वर्षा के प्रारंभ में जब जल की बूंदों के गिरने पर भूमि से सोंधी-सोंधी गंध उठती है, उस समय संपूर्ण प्रकृति में हरियाली छा जाती है। अनुकूल वायु धीरे-धीरे बह रही है, जातक मधुर शब्द कर रहा है। विन्ध्यपर्वत के पैर पर गिरी हुई रेवा नदी, हाथी की

देह पर टूटी-फूटी रेखाओं द्वारा निर्मित भस्म-शृंगार सी मालूम पड़ती है। पीड़ा के कशाघात से दलित यक्ष के अंतः प्रदेश में, समासोक्ति और उपमा द्वारा मूर्त रेवा आह्लाद की अजस्र धारा प्रवाहित करती है। मेघदूत में मेघ, पानी, पर्वत, नदी, वृक्ष, धुआँ, आग तथा अलकापुरी का बड़ा ही विशद वर्णन हुआ है। जिसके प्रकृति-प्रेम का अनुपम मेघदूत के इस एक ही श्लोक से लगाया जा सकता है—धनपति कुबेर की उस अलकापुरी की यक्षिणियों का वर्णन है, जहां महापद्म आदि नवो सिद्धियाँ-रिद्धियाँ सदा निवास करती हैं।

जहां की भूमि मणि की बनी है, जहां गगनचुंबी प्रासाद खड़े हैं, जहां सितमणि के हर्म्यस्थल हैं, कनकमय सिकता है, अमर-प्रार्थित यक्षकन्याएं जहां दिन रात मणियों से खेल खेला करती हैं, रात्रि में जहां रत्न प्रदीप जला करते हैं, चन्द्रकांता शिलाओं का बहुमूल्य है, जहां तालाबों की सीढ़ियाँ मरकत आदि मणियों की बनी हैं, हेम कमलों में वैदूर्य मणि के नाल हैं, वाद्ययंत्र शृंगार की सामग्रियाँ प्रकृति की विभूतियाँ हैं। अलका में बसने वाली वालाएं (वधूएं) एक ही समय छः ऋतुओं के फूलों से अपना शृंगार करती हैं। शरद् के कमल उनके हाथों में खेल के लिए होते हैं। हेमंद के टटके कुंदपुष्प उनके घुंघराले बालों में गूंथे जाते हैं। शिशिर के लोघ्र पुष्पों का पीला पराग वे मुख की उज्ज्वलता के लिए लगाती हैं।

वसंत के कुरबक के नये फूलों से अपना जूड़ा सजाती है। गरमी में खिलने वाले सिरस के सुंदर फूलों को कानों में पहनती और वर्षा में जो कदम्ब-पुष्प खिलते हैं, उन्हें वे अपनी मांगों में सजाती हैं। प्रकृति-चित्रण की परंपरा में यतकिंचित ही सही, महाकवि अश्वषोष

का भी योगदान रहा है। सौन्दररानंद के सप्तम् सर्ग की प्रकृति प्रियाविरह का अनुभव करते, नंद के लिए उद्दीपन का काम करती है। वह कमल के समान लाल वस्त्र पहने हुए थी, उसका मुख कमल के समान था, उसकी आंखें कमल के पत्तों के समान विशाल थीं। वह वैसे ही गिर पड़ी जैसे कि पद्म धारण कुम्हलाने लगी जैसे कि धूप में पद्मों की माला।

संदर्भ

1. उत्पतद्विखाकाशं वृक्षैर्मलयजैरपि। शोभितं पुष्पवर्षाणि मुंचद्विर्मारुतोद्धतैः। महाभारत (आदिपर्व/27/6)
2. The Panchatantra so called because it is divided into five books. It become be literary paint of view the most important and interasting work in the branch of Indian literature (Mac Donell.)
3. गतेडधरात्रे परिमन्दमंदं, गर्जन्ति यत्प्रावृषि कालमेघाः। पश्यती वत्समिवेन्दुबिम्बं, तच्छर्वरी गौरिव हुं करोति॥
4. कलमं फलभारातिगुरुमूर्धतया शनैः। विननामान्ति कोद् भूतं समाप्रातुभिवोत्पलम॥ सूक्ति संग्रह, (शरद वर्णन)
5. पश्च पश्चिम-दिगन्तलम्बिना नर्मितं मितकथे विवस्थवता। लब्धया प्रतिमया सरोऽम्भसां तापनीयमिव सेतु-बंधनम्॥ (कुमार सं० 8/34)
6. श्रुतिमुखाभ्रमरस्वनगीतयः कुसुमकोमलदन्तरुचो बभुः। उपवनान्तलताः पवनाहतैः किसलयैः सलयैरिव पाणिभिः॥ (रघुवंशम् 9/35)
7. आकम्पयन् कुसुमिताः सहकारशाखाः विस्तारयन् परभृतस्य वचांसि दिक्षु। वायुर्विवाति हृदयानि हरन्नराणां नीहारपातविगमात् सुभगो वसंतैः। (ऋतुसंहार, 6/24)

“शिशुपालवधम्” में राजनीति निरूपण

डॉ. कुमारी संगीता

लाला टोली, छोटा तेलपा
छपरा (सारण), बिहार

महाकवि माघ संस्कृत साहित्य में अलंकृत शैली के प्रबल समर्थक के रूप में प्रतिष्ठित हैं। माघ का समय 675 ई. के लगभग मान्य है। उनके काव्य में कलापक्ष की कमनीयता एवं उत्कृष्टता से प्रभावित होकर “माघे सन्ति त्रयो गुणाः”, “मेघे माघे गतं वयः” तथा “तावत् भा भारवेभाति यावन्माघस्य नोदयः”, इत्यादि सूक्तियाँ प्रसिद्ध हैं। शिशुपालवध का कथानक महाभारत से गृहीत है। इसमें वीररस, अङ्गीरस के रूप में वर्णित है। माघ में पांडित्य पूर्णतः परिलक्षित होता है। उन्हें वेदशास्त्र, पुराण, दर्शन और राजनीतिशास्त्र आदि का विशद ज्ञान था। संस्कृत भाषा पर उनका असाधारण अधिकार था। उनके विषय में एक उक्ति है – “नवसर्गगते माघेनवशब्दो न विद्यते”।

उन्होंने महाभारत की कथा में अपनी उद्भावना शक्ति एवं कल्पना के प्रयोग के द्वारा अनेक परिवर्तन कर उसे विपुलकाय प्रबन्ध के रूप में वर्णित कर अपने कवित्व एवं पांडित्य का परिचय दिया है।

इसमें देवर्षि नारद द्वारा शिशुपाल का पूर्वजन्मों का विवरण देते हुए उसके अत्याचारों का उल्लेख श्री कृष्ण से उसके संहार की प्रार्थना, युधिष्ठिर के राजसूय यज्ञ में श्री कृष्ण का इन्द्रप्रस्थ पहुँचना, शिशुपाल का अभद्र व्यवहार और क्रुद्ध श्री कृष्ण द्वारा उसका वध वर्णित है।

राजनीति और साहित्य का घनिष्ठ संबंध है। कवि तत्कालीन राजनीति से प्रभावित होकर उसका वर्णन अपनी रचना में करता है। माघ भी इसके अपवाद में है। महाकवि माघ का राजनीति शास्त्र का ज्ञान अत्यन्त उत्कृष्ट है। उन्हें राजनीति के विभिन्न अंगों का पूर्ण ज्ञान था। उन्होंने षड्गुण-शक्तित्रय,

अङ्गपञ्चक, तीन उदय, विजिगिषु, द्वादश राजमण्डल आदि पारिभाषिक शब्दों का समीचीन प्रयोग किया है।

द्वितीय सर्ग में उद्धव और बलराम के मुख से तथा राजसूय यज्ञ के अवसर पर युधिष्ठिर और भीम के मुख से राजनीति के जटिल से जटिल समस्याओं का हल कराया है। इन्होंने अपने काव्य में भारतीय संस्कृति के अनुरूप राजनीति का वर्णन किया है। “शिशुपालवध” के समान राजनीति का वर्णन अन्य काव्यों में नहीं मिलता है। यों तो पूरे शिशुपालवध में यथा स्थान राजनीतिक सिद्धान्तों का समयक् निरूपण किया गया है, किन्तु द्वितीय सर्ग में राजनीति का भण्डार भरा हुआ परिलक्षित होता है।

“स्वशक्त्युपचये केचित् परस्य व्यसनेऽपरेः”

यानमाहुस्तदासीनं त्वामुत्यापयति द्वयमा॥”

इसमें कुछ राजशास्त्राचार्यों के सिद्धान्त के अनुसार, अपनी शक्ति की वृद्धि के समय शत्रु पर चढ़ाई करनी चाहिए और कुछ के अनुसार, “शत्रु के विपदग्रस्त होने की स्थिति में चढ़ाई करनी चाहिए” इस सिद्धान्त के अनुसार शत्रु वध के लिए उदयत् होने के लिए प्रेरित किया गया है।

भारतीय राजनीतिशास्त्र की भाषा में संधि विग्रह, याद, आसन, द्वैधी भाव तथा समाश्रय ये राजनीति के छः गुण माने जाते हैं। प्रभुशक्ति, मंत्रशक्ति तथा उत्साहशक्ति ये तीन शक्तियाँ हैं, इन तीन शक्तियों से उत्पन्न होने वाली सिद्धियाँ भी तीन प्रकार की हैं। वृद्धि, क्षय तथा स्थान ये तीन प्रकार के उदय कहलाते हैं। इनका निरूपण निम्न श्लोक में किया गया है –

षड्गुणाः शक्तयस्तिस्त्रः सिद्धयश्चोदयास्त्रयः”

ग्रन्थानधीत्य व्याकर्तुमिति दुमेधसोऽप्यलम्॥

शत्रु को सम्यक् रीति से नष्ट किये बिना प्रतिष्ठा दुर्लभ है। धूलि को कीचड़ बनाये बिना जल स्थिर नहीं होता। इस तथ्य को निरूपित करते हुए कवि का कथन है –

“विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा”

अनीत्वा पड्कतां धूलिमुदकं नावतिष्ठते॥”

जिस प्रकार शून्यवादियों के मत में स्कन्धा पञ्चक को छोड़कर शरीर में अन्य आत्मा नहीं है, उसी तरह संधि, विग्रह आदि कार्यों में अङ्ग पञ्चक के अतिरिक्त मंत्र नहीं है। मंत्र

की सिद्धि होनी चाहिए केवल पाठ नहीं, इस बात का उल्लेख निम्नलिखित श्लोक में द्रष्टव्य है—

“सर्वकार्यशरीरेषु मुक्त्वाडङ्गस्कन्धपञ्चकम्।⁸

सौगतानामिवात्माऽन्योनास्ति मन्त्रो महीमृताम्॥

इस विषय में कामन्दकीय वचन भी द्रष्टव्य हैं।

“सहायाः साधनोपाया विभागो देशकालयोः।”⁹

उपाय का आश्रम करने पर भी प्रमाद करने वाले पुरुष के कार्य नष्ट हो जाते हैं। क्योंकि सोनेवाला व्याध मृग के रास्ते पर बैठा हुआ भी मृगों को नहीं मार सकता है।

“उपायमास्थितस्यापि नश्यन्त्यर्थाः प्रमाद्यतः।¹⁰

हन्ति नोपशयस्थोऽपि शयालुर्मृगयुर्मृगान्॥”

विजय की इच्छा करनेवाला अकेला बारह प्रकार के राजाओं में बारह प्रकार के सूर्य के बीच में दिनकर की तरह उत्साह को न छोड़ता हुआ उदय के लिए समर्थ होता है। अतः उत्साह की आवश्यकता बताते हुए कवि का कथन है—

उदेतुमत्यजन्नीहां राजसु द्वादशस्वपि।¹¹

जिगिषुरेको दिनकृदादित्येष्विव कल्पते॥

बुद्धि ही जिनका शस्त्र है, प्रकृति (राज्याडूग) जिसके अडूग हैं, भली भाँति ही मन्त्र-गुप्ति ही जिसका कवच है, और गुप्तचर ही जिसके नेत्र तथा दूत ही जिसके मुख हैं ऐसे राजा कोई लोकोत्तर पुरुष होता है।

बुद्धिशस्त्रः प्रकृत्यडूगो धनसंवृतिकञ्चुकः।¹²

चारेक्षणो दूतमुखः पुरुषः कोऽपि पार्थिवः॥

एक कार्य रूपी सूत्र में बंधे हुए यातव्य, पृष्ठ ग्राही आदि बारह प्रकार के राजारूपी माला में अधिक तेजस्वी विजय राजा मध्यमणि की तरह कार्य करता है, अर्थात् सर्वश्रेष्ठ होता है।

यातव्यपाणिग्राहादिमालामधिकद्युतिः।¹³

एकार्थतन्तुप्रोतायां नायको नायकायते॥

अपनी शक्ति का विचार करता हुआ सन्धि-विग्रहादिरूपी रसायन का सेवन करें। ऐसा करने से स्वाभ्यादि और हस्त-पादादि अडूग स्थिर और बलवान होते हैं।

“षाड्गुण्यमुपयुज्जीतशक्तयपेक्षो रसायनम्।¹⁴

भवन्त्यस्येवउमडूगानि स्थान्नुनि बलवन्ति च॥”

शक्य कार्य में क्षमा करने वाले राजाओं की शक्तिपूर्वक सन्धिविग्रहादि प्रयोग करने पर वृद्धि होती है। अपने बल का विचार न करके आरम्भ करना क्षयसम्पत्ति का आदि कारण।

“स्थाने शमवतां शक्त्या व्यायामे वृद्धिरङ्गिनाम्।¹⁵

अयथाबलमारम्भो निदानं क्षयसम्पदः॥”

उपर्युक्त विवेचन से यह स्पष्टतया प्रतीत होता है कि माघ महावैयाकरण, दार्शनिक, राजनीति विशारद एवं नीतिशास्त्री भी थे। शिशुपालवध के द्वितीय सर्ग में उद्धव, श्रीकृष्ण एवं बलराम के संवाद के माध्यम से अनेक राजनीतिक गुत्थियाँ सुलझायी गयी हैं तथा राज्यशास्त्र के सिद्धान्तों का भी प्रतिपादन किया गया है। राजनीतिशास्त्रानुसार राजा के बारह भेदों का वर्णन, सात राज्याडूगों तथा शत्रु के अठारह तीर्थों का वर्णन इनके प्रगाढ़ अनुशीलन का परिणाम है।¹⁶

“माघ” और उनके “शिशुपालवध” के संबंध में कहा गया है -

“नेतास्मिन् यदुनन्दनः स भगवान् वीरः प्रधानो रस

श्रुडूगारादिभिरडूगवान विजयते पूर्णा पुनर्वर्णना।

इन्द्रप्रस्थागमाद्य पायषिषयश्चैद्यावसादः फलं

धन्यो माघकविर्वयं तु कृतिनस्तत्सूक्तिसेवनात्॥

संदर्भः

- (1) प्रशस्तिपरख प्रसिद्ध उक्ति
- (2) माघविषयक प्रशस्तिपरख उक्ति
- (3) वही
- (4) वही
- (5) माघ - शिशुपालवधम् - 2/57
- (6) वही - वही - 2/26
- (7) वही - वही - 2/34
- (8) वही - वही - 2/28
- (9) कामन्दक - कामन्दकनीतिशास्त्र
- (10) माघ - शिशुपालवधम् - 2/80
- (11) वही - वही - 2/81
- (12) वही - वही - 2/82
- (13) वही - वही - 2/92
- (14) वही - वही - 2/93
- (15) वही - वही - 2/94
- (16) डा. राजवंश सहाय हीरा - संस्कृत साहित्य कोश पृष्ठ-387

वैदिककालीन समाज में वर्ण व्यवस्था

डा. जय प्रकाश पाण्डेय

सहायक-शिक्षक (संस्कृत)

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वैदिक साहित्य प्राचीन भारतीय समाज के सामाजिक जीवन को जानने का महत्वपूर्ण आधार है। भारतीय समाज की विभिन्न व्यवस्थाएं चाहे सामाजिक हो या आर्थिक, राजनीति हो या सांस्कृतिक हो, इन सभी का आधार प्राचीन वैदिक कालीन समाज रहा है।

सामाजिक संरचना का मूल आधार स्तंभ वर्ण व्यवस्था है। कालान्तर में यही वर्ण-व्यवस्था जाति-व्यवस्था में परिवर्तित हो गई। भारतीय सामाजिक जीवन में जाति-व्यवस्था जिसे वर्ण व्यवस्था कहा जाता था, अत्यन्त प्रारम्भिक काल से एक महत्वपूर्ण संस्था के रूप में विद्यमान रही है। ऋग्वेद काल में समाज को पुरुष का रूपक दिया गया है। उस समाजरूपी पुरुष के चार अंग हैं— मुख ब्राह्मण, मस्तक, भुजाएं क्षत्रिय, जंघाएं वैश्य एवं पाद को शूद्र के रूप में कल्पित किया गया।¹

सर्वप्रथम ऋग्वेद का अध्ययन से उस समय के सामाजिक वर्ण व्यवस्था की उत्पत्ति पर महत्वपूर्ण जानकारी प्राप्त होती है। ऋग्वेद में 'आर्य' और 'अनार्य' शब्द जन समुदाय के लिए उपयोग किये गये हैं। पश्चिमोत्तर भारत में (सप्त सिंधु प्रदेश) में अधिकार स्थापित कर बसने के लिए उन्हें भारत के मूल निवासियों से संघर्ष करना पड़ा जिन्हें 'दस्यु'² 'दास'³ आदि नामों से सम्बोधित किया गया।

दस्यु या दास के सम्बोधन का कारण ऐसा विदित होता है कि आर्यों ने जब यहाँ के मूल निवासियों को पराजित कर दिया, तब बहुत से मूल निवासी तो इस क्षेत्र से भाग कर भारत

के दूसरे क्षेत्रों में बस गये और कुछ यहीं रह गये जिन्हें दस्यु या 'दास' के रूप में मान लिया गया। ये लोग यज्ञादि कर्म तथा आर्यों के देवताओं में विश्वास नहीं रखते थे। ऋग्वेद में इन्हें अकर्म, अमन्तु, अन्यव्रत, अमुख आदि विशेषणों से सम्बोधित किया गया है तथा ऋग्वेद में इन्द्र से इन दासों के नाश के लिए प्रार्थना की गई है। कीथ एवं मैक्डोनल ने वैदिक इन्डैक्स में लिखा है कि इन्द्र ने दस्युहत्या की। ऋग्वेद में दस्यु को अमानुष, अन्यव्रत अयज्वान, अदेवयु आदि नामों से सम्बोधित किया है⁴ तथा इन्द्र से उसके नाश की प्रार्थना की गई है।

ऋग्वेद का एक मंत्र उल्लेखनीय है, जिसमें, क्रमशः ब्रह्म, क्षत और विश्व की श्री वृद्धि के लिए तथा उन्हें बुद्धि, बाहुबल एवं पशुधन प्रदान करने के लिए अश्विनों से प्रार्थना की गई है⁵ यह अधिक संभव लगता है कि प्रारम्भ में 'ब्रह्म' तथा 'क्षत्र' केवल दो ही वर्ग थे और आर्यों में जनसामान्य को विश्व कहा जाता था। कालान्तर में विश्व के अन्तर्गत कृषि कर्म, पशुपालन, वाणिज्य कर्म में लगे हुए लोगों को वैश्य तथा पराभूत अनार्यों को, आर्थिक विपन्नता तथा अन्य कारणों से सेवा कर्म आदि में लगे लोगों को शूद्र संज्ञा प्राप्त हुई।

वस्तुतः पुरुष सूक्त के मंत्र में समाज को एक कायिक इकाई के रूप में परिकल्पित किया है। प्रकृति के समान समाज को भी दैवी पुरुष से उद्भूत माना गया है। समाज के विविध वर्ग उसके विविध अंगों के समरूप हैं। इसमें यह उपलक्षित है कि समाज व्यक्ति के समान है तथा इसके निर्मायक वर्ग अलग-अलग कार्य व्यापारों में प्रवृत्त विविध अंगों के समान हैं।

यह सहज ही प्लेटो की उस अवधारणा की याद दिलाता है, जिसमें समाज को व्यक्ति के रूप में परिकल्पित किया गया है जिसका ईकाईपन परस्पर सम्बद्ध कार्यात्मक वैविधियों में अन्तर्निहित है। मुख के समान ब्राह्मण प्रार्थना एवं शिक्षण से सम्बद्ध है तथा उसकी शक्ति शब्द अथवा 'ब्रह्मन्' में निहित है। व्यक्ति की भुजाओं के समान क्षत्रिय राज्य एवं जनसामान्य की रक्षा करता है जबकि जंघों अथवा शरीर के निचले भाग के अनुरूप वैश्य सम्पूर्ण राष्ट्र को अपनी अर्थशक्ति से वहन

करता है। समाज की आर्थिक समस्याओं का समाधान 'विशु' पर था। समाज की सेवा में प्रवृत्त लोगों को शूद्र अभिधान प्राप्त हुआ है।⁷

ऋग्वेद काल में वर्ण-व्यवस्था वंशानुगत नहीं थी, अपितु वृत्तिपरक थी, जिन्हें अपनी इच्छा और क्षमता के अनुसार कोई भी आर्य अपना सकता था। यदि इस काल में इन वर्गों ने परवर्ती काल की जातियों का स्वरूप ग्रहण कर लिया होता तो ऋग्वेद में इनका उल्लेख केवल एक बार नहीं हुआ होता।

ऋग्वेद में 'वर्ण' शब्द का प्रयोग संपूर्ण आर्य जनसमुदाय के लिए हुआ है। जिसके विरोध में 'दास वर्ण' अथवा 'दस्युवर्ण' की चर्चा की गई है। आर्य समुदाय के विभिन्न वर्गों के लिए शब्दों के प्रयोग में दृश्यमान लचीलापन भी उनके निरुद्ध न होने की ओर संकेत करता है। राजन्य 'वैश्य' तथा शूद्र शब्द केवल पुरुष सूक्त में उल्लिखित हुये हैं।

ऋग्वेद में क्षत्रिय शब्द का प्रयोग जाति के अर्थ में न होकर केवल शक्ति सम्पन्न व्यक्ति के अर्थ में हुआ है। ब्राह्मण, शब्द का प्रयोग भी सामान्यतः प्रतिभावान् अथवा गुणवान् के अर्थ में हुआ है, केवल कुछ दृष्टान्तों में ही यह व्यवसाय कर्म से 'पुरोहित' इस अर्थ में प्रयुक्त हुआ है।

यह भी उल्लेखनीय है कि ऐसे व्यक्ति के लिए केवल 'ब्रह्म' अथवा 'ब्राह्मण' शब्दों का ही प्रयोग नहीं हुआ है। 'कारू' 'विप्र' 'कवि' वेधस् आदि अन्य शब्द हैं जिनका प्रयोग भी इसी

अर्थ में किया गया है। कई दृष्टान्तों में 'विश' शब्द का प्रयोग कृषक अथवा व्यापारी वर्ग के अर्थ में न होकर सम्पूर्ण आर्य जनसमुदाय के लिए किया गया है।⁸ ऋग्वेद के प्रथम मंडल के पन्द्रहवें सूक्त में स्तुति करने वाला ऋषि स्वयं को वरुण का 'विश' अर्थात् सामान्य जन कहलाता है।

ऋग्वैदिककाल में विविध व्यवसाय वंशानुगत नहीं हुए थे। एक ही परिवार में भिन्न व्यक्तियों द्वारा भिन्न व्यवसायों को अपनाये जाने के दृष्टान्त प्राप्त होते हैं। एक मंत्र में एक ऋषि कहते हैं। 'मैं मंत्र का रचयिता हूँ, मेरे पिता चिकित्सक हैं, मेरी माता चक्की पीसने वाली है'⁹ एक ऋषि इन्द्र से प्रार्थना करता है वह उसे एक धनवान् व्यक्ति बनाये।¹⁰

एक अन्य मंत्र में भी ब्राह्मण, द्वारा चिकित्सा कर्म अपनाने का उल्लेख है।¹¹ ब्राह्मण, ऋषि भृगु, के वंशजों में से कुछ का रथ बनाने में दक्ष शिल्पियों के रूप में उल्लेख किया गया है।¹² इसी प्रकार ऋभुगण दक्ष शिल्पी थे किन्तु उन्हें दैवी सम्मान प्रदान किया गया है।¹³ वंशानुगतिक जाति व्यवस्था में इस प्रकार के दृष्टान्तों की कल्पना नहीं की जा सकती है।

समाज के विभिन्न वर्गों में परस्पर ऊंच-नीच की भावना का सर्वथा अभाव था और न ही पारस्परिक खान-पान पर कोई बंधन था। एक वर्ग का व्यक्ति दूसरे वर्गों में विवाह कर सकता था।¹⁴ ऋग्वैदिक काल में अंगिरस कुल प्रसिद्ध ऋषि-कुल था, असंग नामक राजा का विवाह इस कुल की एक कन्या के साथ हुआ था।¹⁵ कक्षीवान् नामक ऋषि

ने राजा रचनय की कन्याओं से विवाह किया था।¹⁶

ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र इन चारों के लिए वर्ण शब्द का प्रयोग सर्वप्रथम शतपथ ब्राह्मण, में प्राप्त होता है।

उत्तर वैदिक काल में वर्ण व्यवस्था पर्याप्त विकसित एवं जटिल हो चली थी तथा इसमें परवर्ती जाति व्यवस्था के विभिन्न लक्षणों का संनिवेश हो गया था। शतपथ ब्राह्मण, में विभिन्न वर्णों के लोगों को बुलाने के लिए अलग-अलग संबोधनों की व्यवस्था की गई है।¹⁷ यही नहीं मृत्युपरान्त उनके लिए अलग-अलग आकार की चिन्ताओं की व्यवस्था की गई है।¹⁸ इसी ब्राह्मण, में यह कहा गया है कि गायत्री मंत्र के पाठ का प्रारम्भ ब्राह्मण, क्षत्रिय तथा वैश्य अलग-अलग प्रकार से करें।¹⁹

यज्ञ के अवसर पर अलग-अलग वृक्षों की लकड़ी का प्रयोग भी बताया गया है।²⁰ शूद्रों को इन धार्मिक कृत्यों से बहिष्कृत ही रखा गया है। अपनी दक्षिण पूर्वाभिमुख विस्तरण की प्रक्रिया में आर्यजन कई आर्योत्तर जन जातियों के संपर्क में आये। यहाँ के मूल निवासियों के साथ संबंध ने उनकी सामाजिक व्यवस्था को नया आयाम दिया। उत्तर वैदिक काल में ब्राह्मणों तथा क्षत्रियों को स्पष्टरूपेण वैश्यों से श्रेष्ठ माना गया है।

वाजसनेयी संहिता में ब्राह्मणों को राजा से श्रेष्ठ माना गया है।²¹ शतपथ ब्राह्मण, के अनुसार राजा का निर्भरशील होने पर भी ब्राह्मण, राजा से श्रेष्ठ है।²²

राजा की शक्ति का आधार ब्राह्मण, है।²³ किन्तु दूसरी ओर काठक संहिता में ब्राह्मण, के ऊपर क्षत्रिय की श्रेष्ठता का प्रतिपादन किया गया है।²⁴ और ऐतरेय ब्राह्मण, में भी एक जगह ब्राह्मण को क्षत्रिय से नीचा कहा गया है।²⁵

फिर भी सामाजिक श्रेष्ठता के लिए दोनों वर्णों में संघर्ष का अस्तित्व मानना ठीक नहीं है। ब्राह्मण, और क्षत्रिय की तुलना में वैश्य वर्ण की हीनता की चर्चा कई ग्रंथों में मिलती है।²⁶ मुख्य रूप से यह वर्ण कृषि कार्य एवं पशुपालन में प्रवृत्त था। साथ ही साथ वाणिज्य कर्म एवं विविध उद्योग शिल्पों का भी अनुसरण करते थे। वैश्य वर्ण को ऐसे कई सामाजिक व धार्मिक विशेषाधिकार प्राप्त थे जो शूद्र वर्ण को अनुपलब्ध थे।

वैश्य वेदाध्ययन कर सकता था, वह न केवल यज्ञों में भाग लेता था अपितु उसे यज्ञ करने का अधिकार था।²⁷ ब्राह्मण, और क्षत्रिय के समान उपनयनकर्म भी वैश्यों का होता था जो इनके वैदिक शिक्षा का अधिकारी होने का परिचायक है। वैसे यह बात और है कि वैश्य वर्ण अपना श्रम और समय वैदिक शिक्षा में प्रवीण होने की चेष्टा में न लगाकर अपनी व्यावसायिक शिक्षा तथा उसके बल पर धनोपार्जन में लगाता था।

शूद्र वर्ण में मूलतः आर्येतर तत्व का प्राधान्य था किन्तु उत्तर वैदिक काल के अंत में सूत्रकाल तक आते-आते आर्य समाज में हीन व्यवसाय में लगे लोगों को भी इस वर्ण के अन्तर्गत रख दिया गया था। आर्थिक विपन्नता से

ग्रस्त और सांस्कृतिक दृष्टिकोण से पिछड़े आर्यजनों को शूद्र वर्ण के अन्तर्गत सम्मिलित किया गया। शूद्रों को हीन स्थान प्राप्त था। वह दूसरों का सेवक था जिसे उसका स्वामी इच्छानुसार निष्कासित कर सकता था।²⁸

शूद्रों के साथ वैवाहिक संबंध ठीक नहीं माना जाता था किन्तु सामाजिक निषेध होने पर भी उच्च वर्ण के लोग शूद्र स्त्रियों से विवाह कर लिया करते थे।²⁹ शूद्रों को कई सामाजिक तथा धार्मिक अधिकारों से वंचित रखा गया था।

शतपथ ब्राह्मण, के अनुसार यज्ञ की अग्नि शूद्र के लिए अस्पृश्य है।³⁰ यद्यपि शूद्रों को धार्मिक अधिकार नहीं दिये गये थे किन्तु उन्हें अस्पृश्य नहीं माना जाता था जैसा कि आपस्तम्बधर्मसूत्र से ज्ञात होता है कि यज्ञ के अवसर पर आर्य लोग भोजन भी बनवाते थे।³¹ शूद्रों का मुख्य कार्य दूसरों की सेवा करना माना गया।³² शूद्र श्रमजीवी थे।

‘अस्तु’ वैदिक कालीन समाज में वर्ण व्यवस्था सांस्कृतिक विकास का कारण बनी, क्योंकि सभी वर्णों के लोग पूरी निष्ठा, लगन और समर्पण के साथ अपना-अपना कार्य करते थे। उनमें किसी प्रकार का वैमनस्य या भेदभाव नहीं था।

सभी वर्ण वाले परस्पर मिलकर वैदिक संस्कृति के विकास में गति दी और सामाजिक समरसता के साथ मानव कल्याण के विकास को बल दिया, जिससे एक सुसंगठित कर्म प्रधान समाज का निर्माण हुआ।

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The Aryans

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The word Aryans is derived from the Sanskrit word 'arya' which means noble, and it is a fairly recent term referring to a mythical race whose key founding value is racism. It is generally stated that they entered India through the northwest sometime after 1000 BC, however, no archaeological data has been found to fix the date of this event. The term Aryan is applied to the three so-called forward castes in India-Brahmins, Kshatriyas and Vaisyas who constitute about 12% of India's population. However, this minority group has for the most part gained control of the religious, political and economic power in India today. The Brahmins are also called the Rig Vedic people and are classified as the religious patriarchs of all religious thought in India and the world. The Rig Veda is considered very ancient and the foundation of all religious thought. Prior to the arrival of the Vedic people, the Indian population, the Dravidians, were considered uncivilized, who were later cultured and illuminated by the Vedic people. The Rig Veda which speaks in such derogatory terms of the enemies subdued by the Aryan tribes, gives the impression that they were all savage barbarians.¹ However, with the discovery of the Indus Valley civilization in 1920, centuries of error in our history has been exposed. The ancient dwellers in India, the Dravidians, were highly cultured and had developed an advanced and sophisticated way of life.

In tracing the history of these Vedic people it is seen that they have been involved in manipulating society for self gain. The Brahmin ancestors, the Vedic people, are the authors of caste system with them at the top of the hierarchy. Over the years the caste system has been used to cause divisions and conflicts in society, and many innocent lives have been either seriously hurt or killed, and certain people are living under the most oppressive circumstances. The vicious religious philosophy of the caste system is also referred to as Brahmanism. Today Brahmanism is also practiced by Dravidians to oppress and manipulate fellow Dravidians!

Brahmanism is contrary to the Gospel since man is liberated in Jesus Christ. The religion and culture of India is highly misunderstood, and mission strategies are based on this misunderstanding. Today mission strategies like the people movement approach have ignorantly brought the caste system into the Church, and, the Church has become ineffective. The crucial thinking in this strategy is not to disturb the culture of the people involved in the movement into the church, and casteism is considered very ancient and part of the culture. However, the ridiculous nature of this thinking is best illustrated by a modern day example. Let's say that there was a people movement amongst Nazis or the Ku Klux Klan (KKK), how would the church handle it? Would it cater to them by having a separate church so that they would feel comfortable? Would it wait 3 to 4 generations before addressing their racist attitudes? By the way did not Hitler say that he was a Christian?

In tracing the Brahmin ancestry, the best evidence seen thus far is their religious affinity to the Rig Veda. That is why they are often referred to as the Vedic people.² The earliest evidence of Vedic worship is seen in on a cuneiform tablet excavated at El-Amarna in Egypt, on a document from Bogazkoy in Anatolia (Asia Minor)³. The tablet is in Hittite cuneiform and written in the Akkadian language, and is an adjunct to a treaty between the Hittite king Suppiluliuma and his son-in-law, the Mitannian king Kurtiwaza, and it contains a long list of the gods of the peoples who were parties to it.⁴ The tablet is dated around the 14th century BC.

The gods are invoked to witness the conclusion of the treaty and guarantee its observance. The gods of the Mitannians are named in these forms: Mi-it-ra, U-ru-ua-na, In-da-ra, and Na-sa-at-ti-ia-an-na. It is evident that these names correspond to Mitra, Varuna, Indra, and Nasatua of the Vedic pantheon. The following curse is pronounced against the Mitannians: "If you, Kurtiwaza, the prince, and the sons of the Hurri country do not fulfil the words of the treaty, may the gods, the lords of earth, blot you out, you and the Hurri men together with your country, your wives, and all that you have".⁵ In this treatise, Mithra (or Mitra)

is invoked as the god of contract and mutual obligation. In short Mithra may signify any kind of communication between men and whatever establishes relations between them.⁶ The treatise is in the time frame of Israel invading the land of Canaan and their occupation causes a migratory movement in Canaan and surrounding areas. Thus these early Vedic elements spread to other nations.

The worship of Mithra is next seen in Iran where he has evolved and become the god of the sun, justice, contract and war. Before Zoroaster (6th century BC) the Iranians had a polytheistic religion and Mithra was the most important of their gods.⁷ However, Zoroastrianism, a monotheistic faith, displaces the importance of Mithra. Zoroaster's teaching centred on Ahura Mazda, who is the highest god, creator of heaven and earth and alone is worthy of worship.⁸

Zoroaster taught the concept of two kingdoms, the kingdom of God and the kingdom of Ahriman, the enemy of God who was evil. Each kingdom had its followers who had the freedom to choose, however, in the end the kingdom of God vanquishes the kingdom of Ahriman.⁸

An interesting piece of evidence surfaces when we look at cultic reforms due to Zoroastrianism.

Zoroaster forbade all sacrifices in honour of Ahriman or of his adherents, the daevas, who from pre-Zoroastrian times had degenerated into hostile deities. In the prevailing religious tradition, Zoroaster probably found that the practice of sacrificing cattle,

combined with the consumption of intoxicating drinks (haoma), led to orgiastic excess.⁸

The Vedic people had a similar potent drink called soma which is the same as haoma in Persia, drunk only at sacrifices, and caused the most invigorating effects.⁹ Another interesting fact is also seen, Indra to whom nearly one-quarter of the hymns are dedicated¹⁰ appears in the Avesta as a demon.¹¹ In the Bible after the incident of the den of lions king Darius made the following declaration,

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.¹²

The influence of Daniel continued in the reign of Cyrus the Persian.¹³ The monotheistic faith, teachings and reforms of Zoroastrianism strongly suggests that this religion arose through the influence of Daniel in the Medo-Persian Empire. Apart from the biblical evidence for the source of Zoroastrianism no other can be found.

Zoroastrianism seems to have slowly decayed into fire worship. Early reliefs show the king praying to Ahura Mazda before a flaming altar. However, later the king appears on coins without Ahura Mazda, dressed in the costume of a fire priest,

praying directly to a fire. This change occurred around the late 5th or 4th century BC.¹⁴ The worship of fire, Agni, is also of importance to the Vedic people.

When Alexander the Great conquered the Persian Empire around 330 BC, the old structure of worship appears to have broken down completely and about the worship of Mithra in Persia no more is heard.¹⁵ However, the worship of Mithra spreads to other parts of the world. In the Roman Empire,

Mithraism is a western mystery cult which sprang into existence in the last century BC and flourished during the first centuries of the Roman empire. Its adherents were almost exclusively small groups in the Roman army. Renan's famous and too-often quoted dictum "If the world had not become Christian, it would have become Mithraic"¹⁶

and further,

In the Roman Empire from about the year 136 AD onward, there are hundreds of dedicatory inscriptions to Mithra.¹⁷

However, Mithraism had evolved to become acceptable to the Roman world and it was a religion of loyalty to the emperor. Prior to Constantine's time it was the chief opponent of Christianity in the Roman Empire.

The Roman Empire at its peak (2nd c AD) extended over Italy, Spain and Portugal, Britain, France, Belgium, Germany west of the Rhine, Switzerland, Rumania, Balkans, Asia Minor, Syria, Egypt and North Africa. The last Roman Emperor was dethroned in 476 AD and in the confusion that followed Europe entered the

Dark Ages (476 to 918 AD). Christianity spreads in Europe, and the Papacy develops.

During this time, the Arabs develop as a civilization (7th to 12th c AD) which was far advanced to anything in Europe. Their basis was India, Persia and Greece. Around the 11th c AD, pilgrimages began to the Holy Land and a new code of chivalry developed to give ones life for the defenseless and the church. There were four principal crusades and the first was from 1096 AD to 1099 AD. From around 1300 to 1500 AD, Europe transitioned from its medieval culture to modern times.

In India, the first evidence of Vedic worship is seen in 183 BC in the Sunga Empire,

For some fifty years Mauryan kings continued to rule in Magadha until about 183 BC when Pusyamitra Sunga, a Brahman general of Brhadhratha, the last Mauryan king, succeeded in gaining power by a palace revolution. Pusyamitra was a supporter of the orthodox faith and revived the ancient Vedic sacrifices, including the horse sacrifice.¹⁸

Most scholars agree that the Sungas were the ancestors of the Brahmins, though they were not called Brahmins at this time. However, their affinity to the Vedic practices and the usage of Mitra in their names (Pusyamitra's son was called Agnimitra) are evidence that they were Vedic people. The Sungas were overthrown by the Kanvas in 72 BC, and the Kanva dynasty came to an end in 28 BC. The Kanvas are also considered in the Brahmin ancestry.¹⁹ The Sungas and the Kanvas were weak empires

which did not last very long. Thus the present Brahmin race can be traced from the Sunga empire through Persia to western Asia. They were nomads and their gods were inspired by nature and sacrifice is an important part of their ritual. However,

"Sacrificial ritual was beginning to be replaced by the practice of bhakti (personal devotion), positing a personal relationship between the individual and the deity"²⁰

The numerous Vedic deities lost significance and,

The numerous solar deities of the Vedas were merged in Hinduism into a single god, usually known as Surya ("the Sun")²¹

Numerous temples of the sun are found in Gupta and medieval times. Amongst these is the "Black Pagoda" of Konarak, Orissa, built in the 13th century AD. This sun temple contains very explicit pornographic sculptures.²² After the fall of the Sungas and Kanvas nothing significant is heard of the Brahmin ancestors for a while and there was religious and social harmony in the land,

Till the close of the sixth century AD different religious sects lived together in admirable harmony²³

However, after the death of Harshavardhana in 647 AD, his empire crumbled and there was great confusion in India. From this confusion arose the Rajputs,

The Rajputs maintained their unchallenged supremacy over northern India from the death of Harsha to the first Turk invasion. That is why, the period between 647 to 1200 AD is known as the Rajput period.²⁴

and

The Rajputs were the descendants of Sakas, Hunas, and Kushans who came to India and settled here. Later, they entirely mixed themselves in the Indian society and almost lost their individuality.²⁵

The foreign origin of the Rajputs is based on the fact that the word Rajput does not appear in ancient Sanskrit literature prior to the rise of the Hunas.²⁶

Khurana points out the salient features²⁷ of the Rajput period,

1. India remained free from foreign attacks during the Rajput period except for a mild invasion of Sindh by Arabs. This invasion also proved to be ineffective due to the sudden death of Muhammad bin Qasim, the leader of the Arabs. The absence of foreign raids rendered the people lazy and uncaring of military preparations. The feeling of patriotism was getting weak and it affected the national unity. Moreover, it created a sense of superiority and pride among Indians that they were omnipotent.
2. India had no relations with the other countries of the world. It made the Indian civilization and culture to stagnate. Relations with China and the West were snapped due to political changes in Central Asia. Having been cut off from intercourse with progressive countries India could not forge ahead.
3. It is stated by foreign travellers like Ibn-Batuta that prostitution was not

considered as an evil. There were several shortcomings in religion. People were habitual of drinking. Morality, chastity and religious contemplation had bidden adieu, and intoxication and luxury were the order of the day. The monasteries and dwelling places of monks and nuns had become the centres of immorality and luxury.

4. The entire northern India was divided into small principalities. These always remained at daggers drawn with one another. The political unity of India received a great setback during this period. These small kingdoms were getting weaker all the more day by day due to their mutual conflicts. They failed to patch up their difference even at the time of foreign attacks.
5. The presence of Charans and Bhats (bards) was a new feature of the Rajput period. They were appointed at the courts to recite poems in praise of their masters. They also used to sing the heroic deeds of the ancestors of Rajputs. They used to accompany the army to the battlefield. Their duty was only to sing the heroic deeds and rouse the feelings of courage and bravery in the soldiers. They often used to act as messengers.

Further the caste system was the foundation stone of the Rajput society. The posts of Purohitas (family priest or court

chaplain) were reserved exclusively to the Brahmin ancestors and the posts were hereditary. These Purohitas were never given capital punishment since they were considered an authority in the field of religion and spiritualism and they seem to have been the chief advisors to the king during the Rajput period. The Rajput society was marked by a lack of unity, mutual quarrels and pride. Sati system, child marriage and female infanticide were evil practices rampant.²⁸

Thus based on these evidences we can see that the Brahmin ancestors and Rajputs set up the caste system during the Rajput period to control the Dravidian population of India which constitute about 88% of India's population today. The Brahmin ancestors became the religious leaders and the Rajputs, the rulers or Kshatriyas. This was the beginning of the mythical race called the Aryans. The foreigners who were involved in trade were later included as the Vaishyas²⁹. It is often amusing to read the contradictions of historians when describing the Rajputs. They are described as brave and valorous, but with whom? Their wars were basically internal fighting with one another due to personal conflicts and mutual jealousies.

During the Rajput period the Brahmins and Kshatriyas developed the Laws of Manu or Varnashrama Dharma in order to bring racism into Indian society under the guise of religion. They elevated themselves as a superior caste by birth and degraded the Dravidians as a lower caste by

birth. The Deivanayagams write²,

In Northern India after the reign of Harsha, that is in the 7th c.A.D., the reign of 'Huns' started spreading and they are referred to as demonic hordes by the historians. Huns were the cruel rulers who tyrannically suppressed and oppressed the Dravidians in northern India from 7th c.A.D. to 12th c.A.D. During this period the 1) Persians 2) Greeks 3) Sakas 4) Romans 5) Kushans and the 6) Huns who came to India in different periods without any religion were united as Aryans (Sanskrit word for noble) and were ruling. During this time, the Aryan laws like Manudharma Sasthra, which elevate the Aryans (foreigners) and degrade the Dravidians (Indians) were devised.

An important fact during the Rajput period is brought out in the account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India about AD 1030 by Alberuni (edited by Dr. Edward C. Sachau). He states that,

"The Indian scribes are careless, and do not take pains to produce correct and well-collated copies. In consequence, the highest results of the author's mental development are lost by their negligence, and his book becomes already in the first or second copy so full of faults, that the text appears as something entirely new, which neither a scholar nor one familiar with the subject, whether Hindu or Muslim, could any longer understand. It will sufficiently illustrate the matter if we tell the reader that we have sometimes written down a word from the mouth of Hindus, taking the greatest pains to fix its

pronunciation, and that afterwards when we repeated it to them, they had great difficulty in recognizing it."

This is a clear opposite to Hiuen Tsiang's time in the 7th c AD, when this young Chinese Buddhist scholar came to India on a mission to find authentic sacred books which he accomplished. This is an important fact since all the ancient writings of Indian thought were corrupted and our ancient history distorted to elevate the Aryans and degrade the Dravidians. However, the recent evidence of Angus Madison indicates that the caste system had only a small effect on India till the arrival of the Europeans.

The Gross Domestic Product (GDP) is the total market value of all final goods and services produced in a country in a given year, equal to total consumer, investment and government spending, plus the value of exports, minus the value of imports. Both India and China were the most affluent regions in the world for many centuries. However, when the British came to India for trade, they deceptively took control by setting Indian against Indian, assisted by the Brahmins. This completely destroyed India's moral fibre and ruined its economy. The Brahmins worked with the British to take control of India. They were quick to portray Manu Dharma (the law of the Caste System based on ones skin colour or varna) as the Hindu law, and through the translation of William Jones this poison entered the society of the world.

In Sri Lanka which is largely Buddhist, there are

many castes which is unusual for Buddhist societies. The population of Sri Lanka is mainly Sinhalese who constitute 74 % and they are called an Aryan people³⁰. Thus we can see that where ever the Aryan people are, the society is degraded by racism and oppression. This is the root cause of the civil strife in Sri Lanka today. Another example is Adolph Hitler who claimed to belong to the mythical Aryan race. In conclusion, there is no such race as the Aryans and the term is synonymous with racism and deception. Today there is much being written in the media denying the Aryan race and declaring it a myth. However, the intention is not to bring equality in the society, but rather to cover up the deception in history exposed by the discovery of the Indus Valley civilization.³¹

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Hindu Reformers and Indian Nationalism

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Brahmo Samaj

In 1828, a man named Raja Ram Mohan Roy (1772-1833) founded an organization called 'Brahmo Samaj'. Indian historians consider this organization forerunner which paved the way for reformation in India and its establisher as the 'father of modern India'. Raja Ram was a Brahman from Bengal. He was a British civil servant in India. He saw in British rule of India the best things that were beneficial to India. He adored the west European philosophy of democracy, liberalism and humanism. He had a great interest in non-Indian cultures and religions. He was especially impressed by Christianity and other religions which preached the existence of one Almighty God.

Raja Ram tried to create a new Hindu religion philosophy and enfolded in it the existence of one God and other beliefs, which were then not the predominant features in Hinduism. He attacked some Hindu traditions and features among them caste system, child marriages, Sati-burning of the live wife over her dead husband's pyre, idolatry and other beliefs. He tried to change the popular Hindu traditions and claimed that the popular Hindu traditions were different from the real Hindu beliefs.

Raja Ram and his organization 'Brahmo Samaj' tried to change the social order of India. He established newspapers and schools all around India. He convinced the British in 1829 to outlaw Sati. But during that period there wasn't yet an Indian ethos among the Indians. Indians were never one nation but always a collection of different entities. They were used to different

rulers including non-Indians. From their point of view the British were just another ruler over them (see India in the past). But the main contribution of the Brahmo Samaj to the society of India was that it evoked issues that were common to people all around the Indian sub-continent. The notions of this organization were the inspiration for other organizations and various secular political parties, like the Indian National Congress, which were later on created in India (see Creating the Indian identity).

Sati-The Burning of the Widow

Sati is described as a Hindu custom in India in which the widow was burnt to ashes on her dead husband's pyre. Basically the custom of Sati was believed to be a voluntary Hindu act in which the woman voluntary decides to end her life with her husband after his death. But there were many incidences in which the women were forced to commit Sati, sometimes even dragged against her wish to the lighted pyre.

Though Sati is considered a Hindu custom, the women, known as Sati in Hindu religious literature, did not commit suicide on their dead husband's pyre. The first woman known as Sati was the consort of Lord Shiva. She burnt herself in fire as protest against her father who did not give her consort Shiva the respect she thought he deserved, while burning herself she prayed to reborn again as the new consort of Shiva, which she became and her name in the new incarnation was Parvati. Other famous woman in Hindu literature titled Sati was Savitri. When Savitri's husband Satyavan died, the Lord of death, Yama arrived to take his soul. Savitri begged Yama to restore Satyavan and take her life instead, which he could not do. So Savitri followed Lord Yama a long way. After a long way in which Yama noticed that Savitri was losing strength but was still following him and her dead husband, Yama offered Savitri a boon, anything other than her husband's life. Savitri asked to have children from Satyavan. In order to give Savitri her boon, Lord Yama had no choice but to restore Satyavan to life and so Savitri gained her husband back.

These two women along with other women in Hindu mythology who were exceptionally devoted to their husbands symbolized the truthful Indian wife who would do everything

for their husband and they were named Sati. The meaning of the word sati is righteous. But as written earlier the women named Sati, in Hindu religious literature, did not commit suicide on their dead husband's pyre. Therefore the custom of burning the widow on her dead husband's pyre probably did not evolve from religious background but from social background.

There are different theories about the origins of Sati. One theory says that Sati was introduced to prevent wives from poisoning their wealthy husbands and marry their real lovers. Other theory says that Sati began with a jealous queen who heard that dead kings were welcomed in heaven by hundreds of beautiful women, called Apsaras. And therefore when her husband died, she demanded to be burnt on her dead husband's pyre and so to arrive with him to heaven and this way to prevent the Apsaras from consorting with her husband. There are also other theories about the origins of Sati.

Even though Sati is considered an Indian custom or a Hindu custom it was not practiced all over India by all Hindus but only among certain communities of India. On the other hand, sacrificing the widow in her dead husband's funeral or pyre was not unique only to India. In many ancient communities it was an acceptable feature. This custom was prevalent among Egyptians, Greek, Goths, Scythians and others. Among these communities it was a custom to bury the dead king

with his mistresses or wives, servants and other things so that they could continue to serve him in the next world. Another theory claims that Sati was probably brought to India by the Scythians invaders of India. When these Scythians arrived in India, they adopted the Indian system of funeral, which was cremating the dead. And so instead of burying their kings and his servers they started cremating their dead with his surviving lovers. The Scythians were warrior tribes and they were given a status of warrior castes in Hindu religious hierarchy. Many of the Rajput clans are believed to originate from the Scythians. Later on other castes who claimed warrior status or higher also adopted this custom.

This custom was more dominant among the warrior communities in north India, especially in Rajasthan and also among the higher castes in Bengal in east India. Among the Rajputs of Rajasthan, who gave lot of importance to valor and self sacrifice, wives and concubines of the nobles even committed suicide, when they came to know that their beloved died in battlefield. In other parts of India it was comparatively low. And among the majority of Indian communities it did not exist at all.

A few rulers of India tried to ban this custom. The Mughals tried to ban it. The British, due to the efforts of Hindu reformers like Raja Ram Mohan Roy outlawed this custom in 1829.

There aren't exact figures about the number of Sati incidences. In general, before

this custom was outlawed in 1829, there were a few hundred officially recorded incidences each year. Even after the custom was outlawed, this custom did not vanish completely. It took few decades before this custom almost vanished. But still there are rare incidences in which the widow demands to voluntary commit Sati. In 1987 an eighteen years old widow committed Sati in a village of Rajasthan with the blessing of her family members. In this incidence the villagers took part in the ceremony, praising and supporting the widow for her act. In October 1999 a woman hysterically jumped on her husband's pyre surprising everyone. But this incidence was declared suicide and not Sati, because this woman was not compelled, forced or praised to commit this act.

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Aurangzeb's Religious Policy: Its Emergence and Impact on Mughal Polity

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Aurangzeb was the third son of the Mughal emperor Shah Jahan; his mother was Mumtaz Mahal, who is buried in the Taj Mahal. Aurangzeb showed his ability in administrative and military matters in various appointments, which gradually caused him to envy his eldest brother Dara Shikoh, the designated successor to the throne.

In 1657 Shah Jahan became seriously ill, and the rivalry between Dara Shikoh and Aurangzeb turned into open confrontation. Shah Jahan recovered unexpectedly, but the struggle for succession continued. Aurangzeb placed his father under house arrest, drove one brother into death, had two other brothers executed and in 1658 declared himself emperor of the Mughal empire, assuming the name 'Alangir ("the World Seizer").

Aurangzeb did not share the interest of his ancestors and relatives in the arts, drink and the good life generally but was serious-minded and religious. He inherited an empire that had flourished for nearly a century under the wise administrative and economic procedures introduced by his great-grandfather Akbar the Great. The economic boom had led to the development of artisanal activity in all villages, and the municipalities had become economically much less dependent on the central power.

Aurangzeb tried to stem the growing independence of the different parts of his empire by returning to autocratic rule. He abandoned the

policy of separation of religion and state and turned away from the policy of religious tolerance that during the previous three generations had kept Muslims, Hindus, Sikhs, Christians and others together in peace and common destiny. In 1675 he executed the Sikh guru Tegh Bahadur because of his refusal to convert to Islam. The Sikh rebellion that followed continued throughout Aurangzeb's reign; relations between Sikhs and Muslims have been strained ever since.

In 1679 Aurangzeb reintroduced the jizya, a poll tax for non-Muslims that had been abolished by Akbar the Great a century earlier. The result was a revolt of the Hindu Rajputs, supported by Aurangzeb's third son Akbar, in 1680-1681. In the south of the empire the Maratha kingdom was conquered and broken up and its ruler Sambhaji executed in 1689, which started a long and exhausting guerilla campaign by the Maratha Hindu population.

The ongoing struggles placed severe strain on the empire's finances, and increased taxation led to several peasant revolts, often but not always under the guise of religious movements.

At Aurangzeb's death the empire was larger than before but severely weakened. It survived for another 150 years but was in constant religious strife. What Akbar the Great had so splendidly begun collapsed 300 years later under the colonial onslaught, because the empire's economic progress did not lead to the political reform that would have allowed further development.

Jizyah According to Satish Chandra

Aurangzeb introduced the Jizyah, but, cautions Satish Chandra, "it was not meant to be an economic pressure for forcing Hindus to convert to Islam, for its incidence was to be light." For this assertion Satish Chandra gives two bits of proof, so to say. First, "women, children, the disabled, the indigent, that is, those whose income was less than the means of subsistence, were exempted as were those in government service." How could even Aurangzeb have exacted a tax from those "whose income was less than the means of subsistence?" And why would he exact a discriminatory and humiliating tax from those who were in government service, that is, from those who were already serving his interests and those of the Islamic State? The

second proof that Satish Chandra gives is that “in fact, only an insignificant section of Hindus changed their religion due to this tax” — but could that not have been because of the firm attachment of Hindus to their faith, because of their tenacity rather than because of the liberality of Aurangzeb?

The Jizyah was not meant either to meet “a difficult financial situation”. Its reimposition was in fact, says Satish Chandra, “both political and ideological in nature.” Political in the sense that “it was meant to rally the Muslims for the defence of the State against the Marathas and the Rajputs who were up in arms, and possibly against the Muslim States of Deccan, especially Golconda, which was in alliance with the infidels.” A parity twice-over — one, that Aurangzeb was only trying to rally the Muslims just as those opposing him had rallied the Marathas and Rajputs. And, in any case, the ones who were opposing him were “infidels”

“Jizyah was to be collected by honest; God-fearing Muslims who were specially appointed for the purpose and its proceeds were reserved for the Ulema.” As the proceeds went to Ulama, there was a secular reason for exacting the tax — it was to be “a type of bribe for the theologians among whom there was a lot of unemployment,”

Aurangzeb's Administration

Aurangzeb ruled for almost 50 years. During his long reign, the Mughal Empire reached territorial climax. Aurangzeb proved to be a hardworking ruler and never spared himself

or his subordinates in the task of government. He was a strict disciplinarian who did not spare his own sons, during his reign he introduced few administrative changes. According to histories, Aurangzeb brought changes in administration. Those were that the senior Hindu officers in the finance ministry were retained and even promoted, although in Banaras and some other places and Brahmans were harassed, and Hindu temples were also demolished by orthodox mobs. Aurangzeb stopped this desecration, but, in accordance with Islamic Sharia rules no new temples would be elected. A high proved mansabdar was appointed as censor of morals (muhtasib) to prevent drinking and to make Muslim changes to Quranic Laws.

There were many changes regarding festival's celebration also. Like celebration of Iranian Naw festival, which falls on the day the sun enters Aries was banned. The “Kalima”, or the confession of faith, was no longer stamped on coins, to prevent the holy words from being defiled by unbelievers or heretics. These reforms in no way undermined Hindu political and economic interests. Aurangzeb also used to send gift to holy men of Mecca-Madina & those were suppose to be distributed among poor or needy but to Aurangzeb's disappointment the funds were misused. In other words some historians used different way of describing Aurangzeb's reign. They divided his reign into two phases. First phase was from 1658-1679 and second was from

1679 to his death 1707. And these were divided again into severed sub-phases. Other Historians defines economy measures, tax, Hindu temples etc. in the reign of Aurangzeb. There were many ceremonies, which were used to perform, were also stopped like the practices of the Emperor putting a Tika or saffron paste on the forehead of a new raja was stopped. Practices, which were considered against Islamic spirit, were banned. Public displays of Holi and Muharram procession were also stopped. The courtiers were also asked not to wear silk gowns or gowns of mixed silk and cottons.

Taxes

There were taxes. Basically there were many taxes and we are told that Khalisa areas alone, rahdari had yielded 25 lakhs of rupees a year. Another tax was pandari or ground rent for stalls in the bazar in the capital and others towns. Another vexation tax, which was abolished in 1666, was the octroi duty on Tobacco.

Aurangzeb's Religious Policy

According to historians Aurangzeb reversed Akbar's Policy of religious toleration. He basically used those policies which were already introduced by his predecessor but those were not that strong so again Aurangzeb during his reign again used those policies and one of them in Religious policy.

Aurangzeb's religious policy was largely based on his analysis of the first half of Aurangzeb's reign, which in his opinion was climaxed by the

reinposition of Jizyah (poll tax). The other orthodox measures of Aurangzeb were insidious attempts on his part to establish an Islamic state in India which in effect implied conversion of the entire population to Islam and the extinction of every form of dissent. The religion policy of Mughal was largely the reflection of the personal religious views etc. It was a very narrow and orthodox kind of policy taken by Aurangzeb. He put ban on the practice, which were considered as against Islamic spirit. And many ceremonies and festivals were banned that time. Many temples were also destroyed that time. It was earlier found that long standing temple should not be demolished but no new temples allowed to be built. But later on it was found that many temples were demolished. And this was so because Aurangzeb started fearing for his political existence because there were some temple where both Hindu & Muslim used to go and learn teachings and Aurangzeb thinking that these kind of practice may hamper therefore, there should be stopped so demolition took place. There was also tax, which was imposed on non-Muslims like Jizyah.

Jizyah

It was that tax which was reimposed by Aurangzeb on the non-muslims. Aurangzeb considered reimposition of Jizyah, but postponed the matter due to "certain political exigencies". That it was reimposed twenty-two years after Aurangzeb's accession to the throne is clear indication

that its institution was on account of political considerations. Jizyah was used to be collected by honest God-fearing Muslims, who were especially appointed for this purpose. Because of this tax many got converted and enjoyed benefits but many did not left their religion and were being harassed. There were exception in this tax was that the women, children and the person who can not earn even for his own livelihood will be taken into consideration. So basically Jizyah was not an Income Tax but was a kind of property tax, which is imposed only in non-Muslim. These many let Islam grow.

Conclusion

After reading or researching it can be said that Aurangzeb was very orthodox regarding his religious policy but indeed was a hardworking personality and he was of such kind that he did not even allow his officers to be spare. But even Aurangzeb got only disappointment. Reason can be that he was very orthodox regarding religious policies and also Jizyah. Religious policy was basically concern with Islamic spirits. And Jizyah was there because of this Religious policy, People who do not belonged to Islamic religion or who were non-Muslim were charged with this Jizyah tax. To conclude Aurangzeb's religious policy we will have to go through a number of phases. Through Aurangzeb's policy he brought system under tremendous pressure especially by his religious policy and also political policies. Aurangzeb's religious policy should be seen

in a wider context. Aurangzeb was orthodox in his outlook and tried to remain within the framework of Islamic law. But this law was development outside India in a vastly dissimilar situation, and could hardly be applied rigidly to India. His failure to respect the susceptibilities of his non-Muslim subjects can be seen on many occasions. And his reimposition of Jizyah did not help him to rally the Muslims to his side or generate a greater sense of loyalty towards a state based on Islamic Law. So overall his policies had weakened his administration. And religious policy played very important role in his reign. Aurangzeb died in 1707 and after his death's Mughal became weaker than before. And it stood nearly for some 100 years and then lost, as there were many problems regarding religion also but alone religion was not the reason but there were many reasons behind.

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Economic and Social Developments under the Mughals

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IT WAS the normal policy of the Timurid rulers, both in their original Central Asian homelands and in India, to encourage trade. As in much else, Sher Shah Suri during his brief reign (1538–1545) set a pattern that was followed by the later Mughals, especially Akbar, when he encouraged trade by linking together various parts of the country through an efficient system of roads and abolishing many inland tolls and duties.

The Mughals maintained this general policy, but their rule was distinguished by the importance which foreign trade attained by the end of the sixteenth century. This was partly the result of the discovery of the new sea-route to India; but even so, progress would have been limited if conditions within the country had not been favourable.

Trade and Industry

Both Akbar and Jahangir interested themselves in the foreign seaborne trade, and Akbar himself took part in commercial activities for a time. The Mughals welcomed the foreign trader, provided ample protection and security for his transactions, and levied a very low custom duty (usually no more than 2½ percent ad valorem). Furthermore, the expansion of local handicrafts and industry resulted in a reservoir

of exportable goods. Indian exports consisted mainly of manufactured articles, with cotton cloth in great demand in Europe and elsewhere. Indigo, saltpeter, spices, opium, sugar, woolen and silk cloth of various kinds, yarn, asafoetida, salt, beads, borax, turmeric, lac, sealing wax, and drugs of various kinds, were also exported.

The principal imports were bullion, horses, and a certain quantity of luxury goods for the upper classes, like raw silk, coral, amber, precious stones, superior textiles (silk, velvet, brocade, broadcloth), perfumes, drugs, china goods, and European wines.

By and large, however, in return for their goods Indian merchants insisted on payment in gold or silver. Naturally this was not popular in England and the rest of Europe, and writers on economic affairs in the seventeenth century frequently complained, as did Sir Thomas Roe, that “Europe bleedeth to enrich Asia.”

The demand for articles supplied by India was so great, however, and her requirements of European goods so limited, that Europe was obliged to trade on India’s own terms until the eighteenth century, when special measures were taken in England and elsewhere to discourage the demand for Indian goods.

The manufacture of cotton goods had assumed such extensive proportions that in addition to satisfying her own needs, India sent cloth to almost half the world: the east coast of Africa, Arabia, Egypt, Southeast Asia, as well as Europe.

The textile industry, well established in Akbar’s day, continued to flourish under his successors, and soon the operations of Dutch and English traders brought India into direct touch with Western markets. This resulted in great demand for Indian cotton goods from Europe, which naturally increased production at home. Even the silk industry—especially in Bengal—was in flourishing condition. Bernier wrote: “There is in Bengal such a quantity of cotton and

silk, that the kingdom may be called the common storehouse for these two kinds of merchandise, not of Hindoustan or the Empire of the Great Mogul only, but of all the neighbouring kingdoms, and even of Europe."

Apart from silk and cotton textiles, other industries were shawl and carpet weaving, woolen goods, pottery, leather goods, and articles made of wood. Owing to its proximity to sources of suitable timbers, Chittagong specialized in shipbuilding, and at one time supplied ships to distant Istanbul.

The commercial side of the industry was in the hands of middlemen, but the Mughal government, like the earlier sultans, made its own contribution. The emperor controlled a large number of royal workshops, busily turning out articles for his own use, for his household, for the court, and for the imperial army. Akbar took a special interest in the development of indigenous industry. He was directly responsible for the expansion of silk weaving at Lahore, Agra, Fathpur-Sikri, and in Gujarat.

He opened a large number of factories at important centres, importing master weavers from Persia, Kashmir, and Turkistan. Akbar frequently visited the workshops near the palace to watch the artisans at work, which encouraged the craftsmen and raised their

status. It is said that he took such an interest in the industry that to foster demand he "ordered people of certain ranks to wear particular kinds of locally woven coverings ... an order which resulted in the establishment of a large number of shawl manufactories in Lahore; and inducements were offered to foreign carpet-weavers to settle in Agra, Fathpur Sikri, and Lahore, and manufacture carpets to compete with those imported from Persia."

In the course of time, the foreign traders established close contracts with important markets in India, and new articles which were more in demand in Western Europe began to be produced in increasing quantities. Among the foreign inventions that excited Akbar's interest was an organ, "one of the wonders of creation," that had been brought from Europe.

Urban Life

All foreign travellers speak of the wealth and prosperity of Mughal cities and large towns. Monserrate stated that Lahore in 1581 was "not second to any city in Europe or Asia." Finch, who travelled in the early days of Jahangir, found both Agra and Lahore to be much larger than London, and his testimony is supported by others.

Other cities like Surat ("A city of good quantity, with many fair merchants and houses therein"), Ahmadabad, Allahabad, Benares, and Patna

similarly excited the admiration of visitors. The new port towns of Bombay, Calcutta, Madras, and Karachi developed under British rule, but they had their predecessors in Satgaon, Surat, Cambay, Lari Bunder, and other ports.

The efficient system of city government under the Mughals encouraged trade. The pivot of urban administration was the kotwal, the city governor. In addition to his executive and judicial powers, it was his duty to prevent and detect crime, to perform many of the functions now assigned to the municipal boards, to regulate prices, and in general, to be responsible for the peace and prosperity of the city.

The efficient discharge of these duties depended on the personality of the individual city governor, but the Mughals tried to ensure high standards by making the kotwal personally responsible for the property and the security of the citizens. Akbar had decreed (probably following Sher Shah Suri's example of fixing the responsibility on village chiefs for highway robberies in their territory) that the kotwal was to either recover stolen goods or be held responsible for their loss.

That this was not only a pious hope is borne out by the testimony of several foreign travellers who state that the kotwal was personally liable to make good the value of any stolen property which he was

unable to recover. The kotwals often found pretexts to evade the ultimate responsibility, but in general they took elaborate measures to prevent thefts.

Most of this flourishing commerce was in the hands of the traditional Hindu merchant classes, whose business acumen was proverbial. Their caste guilds added to the skills in trade and commerce that they had learned through the centuries. Not only were their disputes settled by their panchayats, but they would frequently impose pressure on the government by organized action. Foreign visitors record that the governors and kotwals were very sensitive to this, and in spite of hardships inseparable from a despotic system of administration, the business communities had their own means of obtaining redress. Bernier, writing during Aurangzeb's time, declared that the Hindus possessed "almost exclusively the trade and wealth of the country." If Muslims enjoyed advantages in higher administrative posts and in the army, Hindu merchants maintained the monopoly in trade and finance that they had during the sultanate. A Dutch traveller in the early seventeenth century was struck by the fact that few Muslims engaged in handicraft industries, and that even when a Muslim merchant did have a large business, he employed Hindu bookkeepers and agents. Banking was almost exclusively in Hindu hands. In the years of

the decline of the Mughals, a rich Hindu banker would finance his favourite rival claimant for the throne. The role of Jagat Seth of Murshidabad in the history of Bengal is well known. Even the "war of succession" out of which Aurangzeb emerged victorious was financed by a loan of five and a half lakhs of rupees from the Jain bankers of Ahmadabad. Here one sees a contrast with British rule, when the British not only monopolized the higher civil service posts but also controlled most of the major industries as well as the great banks and trading agencies.

Rural Conditions

Conditions in the rural areas during the Mughal period were much the same as at present, with one important difference—the Muslim rulers had scarcely disturbed the old organization of the villages. The panchayats continued to settle most disputes, with the state impinging very little on village life, except for the collection of land revenue, and even this was very often done on a village basis rather than through individuals, with the age-old arrangements being preserved. The incidence of land revenue was substantially higher under the Mughals and in Hindu states like Vijayanagar than in British India, but the administration was more flexible, both in theory and in practice, in its assessment and collection. Apart from the

remission of land revenue when crops failed, there was reduction in government demand even when bumper crops caused prices to fall. For example, between 1585 and 1590 very large sums had to be written off because a series of exceptionally good harvests had resulted in a surplus, and peasants could not sell their crops. The state also advanced loans to the cultivators, and occasionally provided seed as well as implements for digging wells. Loans advanced to the cultivators for seeds, implements, bullocks, or digging of wells were called *taqavi*—an expression which has continued in modern land revenue administration.

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Socio-economic Profile of the Tribals During the Colonial Period

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Rural India had been inhabited by the tribal population from the beginning. The tribal communities lived in relative seclusion and isolation for centuries and in varying states of economy. In spite of their contacts with the non-tribals, they maintained their separate identity. Each tribal community maintained its own socio-religious and cultural life and its political and economic organisations. Until the arrival of the British in the tribal areas, the main means of production and subsistence of the tribals were land and forests. The forests were of great significance for the tribals all over India. They had customary rights to use the minor forest products. Firewood, flowers, fruits, leaves, honey, housing material, edible nuts, medical herbs etc. formed the essential items of the daily requirements of tribals. They used forest products for food, constructing houses and shifting cultivation. They grazed their cattle in the forests. The forests provided them with security. About the significance of the forests for the tribals Dr. Suresh Singh says: "They (Tribal communities) can, therefore, subsist on conditions in which members of these more civilized race could not exist. When the crop fails, jungle fruits and vegetables of all kinds (sag) are valuable reserve. With the help of these they succeed in teething over the period of stress which could play havoc.

In addition, the tribals practised weaving, basket making, fishing, hunting and food gathering. Their instruments of labour and livelihood were not very developed. Bows and arrows were the main instruments of self-defence and hunting.

The tribal communities had their respective chiefs and clan councils (panehayat) to look after them and manage their social, religious, economic and political affairs. Each tribal paid some amount of land produce to his respective chief. But it was not a legal right; it was a moral requirement. The chiefs were given voluntary contribution in kind and a few days of free labour every year by the people.

The Impact of the British Policies on the Tribals

The British policies disturbed the traditional tribal systems. The tribal land system was marked by its corporational ownership of land and absence of the landlords. But the British changed the land system of the tribals. They created the hitherto unknown class of zamindars (landlords) in the tribal areas. Rajputs were brought in the tribal areas of Chotanagpur to perform military and religious services. For their roles, they were assigned the zamindari rights in the land. The zamindars were considered outsiders by the tribals. The tribals were reduced to the position of tenants. The clan councils of the tribals were replaced by the councils of rajas consisting of their followers, traditional land system of the British was turned into tenancy systems.

The British also introduced contractors (Thekedars) in the tribal areas. The zamindars and thekedars introduced the land rent in the tribal areas. Following the introduction of market economy, a class of traders also developed in the tribal areas. The tribal tenants had to pay the rent in cash.

As they did not have cash with them, they had to borrow from the moneylenders. Hence, a class of moneylenders also came into being in the tribal areas. The isolated tribal communities were connected with the outside world following the introduction of means of communication and transportation. The self-sufficient tribal economy

was converted into market economy.

The customary system of justice was replaced by the new legal system. The new legal system was not suitable to the tribals. The tribals could not afford to utilise the new legal system, as they were not educated and they did not have money for the fees of the lawyers. The British brought a host of petty government official and clerks in the tribal areas.

All these classes-zamindars, thekedars, traders, moneylenders, government officials-were not natives of the tribal areas. Nor did they belong to the tribal communities. They were brought into the tribal areas by the British. They could be Hindus, Muslims, Christians, Sikhs or Europeans. Hence, they were considered outsiders-dikus-by the tribals. These classes collaborated with the British administration in the process of exploitation and oppression of the tribals. The landlords extracted exorbitant amount of rent from the tribals, evicted them from their land and extracted begar (forcible labour) from the tribals. In case of defiance, the tribals were physically assaulted by the zamindars. They were deprived of their belongings. The moneylenders exploited the tribals by charging exorbitant amount of interests from them. Many a time the tribals were forced to sell out their belongings and children and wives to meet the requirements of the landlords and

moneylenders. The government officials took advantage of their innocence. They were the ally of landlords, moneylenders, contractors and traders in the exploitation of the tribals.

Salient Features of the Tribal Movements

The tribals responded to their exploitation and oppression in the form of reva and movements. The die notified their enemies in the outsiders (dikus)-landlords, moneylenders, thekedars and missionaries and European government officials. They launched movements against their oppressors in their respective regions. Their agitations against the outsiders could be called anti-colonial. They revolted against them because of their exploitation in the form of encroachment on their land, eviction from their land, annulment of the traditional legal and social rights and customs, against enhancement of rent, 2 for transfer of land to the tiller, abolition of feudal and semi-feudal form of law ownership. On the whole, these movements had social and religious overtone But they were directed against the issues related to their existence. These 'movements were launched under the leadership of their respective chiefs. Although the movements initially began on social and religious issues and against the oppression of outsiders, in course of time, they merged with the National movement and with the no-tax campaign. The tribals fought against their enemies with their

traditional weapons i.e. bows, arrows, lathis and axe! Their movement often took a violent turn resulting in the murder of oppress and the burning of their houses. Most of the movements were ruthlessly suppressed by the government. The tribals had to comply with British police: which were detrimental to their interests. The government introduced protective administration in tribal areas. The government thought that the normal laws could not be applied in the tribal areas. The government passed I Scheduled District Act (1874) and categorised the tribal areas as excluded area the Govt. of India Act of 1935.

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Muslim Communal Separatism in Modern India

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Many authors have pointed out that nationalism of the Maharashtra and Bengal school antagonized the Muslims of India and was a potent cause behind the rise of Muslim communal separatism. It should be pointed out here that neither of these two schools of aggressive, popular and uncompromisingly anticolonial nationalism was by intent directly against the Muslim interest or meant to hurt their sentiments. As a matter of fact, in the early stages of militant nationalism in Bengal Muslims could be found in the ranks of the militants though not in large numbers. They were also appreciative of the uncompromising hostility towards British rule and did not oppose the swadeshi movement at its inception.

It is true, however, that the intense religious symbolism of both the schools was bolstered by references to Shivaji who fought against Muslim rule as well as by Bankim Chandra's novel 'Ananda Math' which hinted at a revolt and the missionary zeal which the author of the novel lent to this effort did provide grounds for uneasiness and a sense of alienation in the minds of the Muslims. Of equal importance was certainly the desperate and Political and Rellidon on concerted efforts on the part of the British Indian Government to bring about a rift-Modern India: the Interftee in the nationalist forces, by pulling back sixty two million Muslims from the fold of nationalism.

Under the instructions of Lord Morley who was the Viceroy, and Minto and egged on by the bureaucracy, a representative delegation of the Muslim upper classes was invited to be entertained by the Viceroy in his garden at Simla

on October 1, 1906 to press on him the urgent need to protect the interests of the Muslim community, ostensibly against the possible onslaught of the Hindu majority.

The Muslim upper classes who were to a large extent dependent on the colonial government readily obliged. The Viceroy sympathized with the claims made by the delegation for state patronage. Referring to the event, an official wrote to the Viceroy that it was "A work of statesmanship that will affect India and Indian history for many a long year."

Similar views were expressed by both Morley and Minto. The same year on December 30 the All India Muslim League was founded to promote feelings of loyalty to the British government and to protect the political and other rights of Indian Muslims. In 1908 and in the following year, the League demanded the extension of representation on communal basis. In the year 1909, the Morley-Minto Reforms brought forward the divisive doctrine of minority representation on the basis of religion.

The efforts of the British to divide Indians and to use one against another was given another expression through the doctrine of communal representation. It was designed to strengthen communalism, introduce political discrimination and create endless complications, especially for the Congress and the nationalist forces engaged in the struggle to free India from colonial 'subjection. The Congress promptly protested against the principle of communal representation as well as disproportionate representation given to the Muslims. The Congress also pointed out in its Lahore session of 1909 that the distinctions to be brought about were "unjust, invidious, and humiliating."

In the analysis of this highly regrettable and regressive development in the struggle for freedom, proper weightage should be given to the religious symbolism of militant nationalism, the role of the Muslim upper class as well as the malicious and mischievous policies of the British government.

Main Trends of Muslim Political Thinking

If we analyse Muslim political thinking of the first two decades of the twentieth century, it will

be seen that the main trends in their thinking during this period were:

- a) that the Congress does not adequately represent all the nationalities and races of India;
- b) that the Muslims are backward educationally and in economic standing, and constitute a minority compared to the Hindus. Therefore, in any future system of representative government and administration in India the Muslim will be swamped by type Hindus;
- c) that the Muslims are different from the Hindus in their culture, moral code, social organisation, religion and therefore constitute a separate entity or nationality.

In addition to the above, there were other trends of thought each of which had its ascendance and decline among the Muslims, e.g., it is the duty of Muslims to be loyal to the government, seek protection including political rights. Another trend stood for joining the fight against the British government.

There was a small, though occasionally influential, nationalist group which held the opinion that the two communities should co-operate in as many spheres of action as possible including the nationalist struggle and that Hindus should show more generosity to the requirements and sentiments of the minority community. Apart from these trends of thinking, the pan-Islamic sensitivity always played an important role in

prompting the Indian Muslims to unite their ranks for action.

It will be seen that as India's political struggle unfolded, the Muslim League, which claimed to represent the entire-community, and succeeded in substantially establishing its claim only after 1937, pitched its political demand on the basis of one or more of the trends of thought listed above. Sir Syed Ahmed Khan's plea for considering the Muslims as a distinct and separate nationality on grounds of "race, culture, religion, physique, social organisation, moral code, political outlook and historical associations" was a substantive formulation on which M.A. Jinnah based his 'Two Nation Theory' and the demand for partition of India in 1940. Loyalty to and dependence on the British colonial government for special favours and protection of Muslim interests resulted in separate electorates, job reservation and demand for parity of status with the majority community in political representation. From the assumed incompatibility of Muslim interests with those of the Hindus, possible intolerance and communal flare-ups that compromised the temper and strength of the anti-colonial struggle of Gandhian Congress and the Marxist parties appears to be a logical development. Similarly, pan-Islamic sentiment and religious affinity with the Muslim cause everywhere, of which Iqbal theorized so eloquently, rallied the Indian Muslims for Khilafat Non-Co-operation struggle against the government by the All India Khilafat Committee and the Indian National

Congress during 1920-22. The nationalist trend of thought among the Muslims saw its ascendancy in years of the First World War. It was a trend subscribed to by some of the eminent scholars and professional men like M.A.N. Hydari, R.M. Sayani, Mohammad Ali, M.A. Ansari, Maulana Abul Kalam Azad and M.A. Jinnah.

From what has been said above, it should be evident that in the thought pattern of the Muslims, the desire for peace, amity and cooperative action was present and attained temporary dominance at different periods of the anti-colonial struggle in India. But it could not become the effective pattern for the entire period under consideration. In the following passages, we take a look at Hindu religion based political thinking as well as nationalist discourse in an attempt to ascertain the-nature of the problem that existed.

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The Rise of Hindu Nationalism in Modern India

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“Nationalism” and “Communalism” are synonymous in an Indian context and are negative concepts. They are identified with the misuse of religion in politics. Worldwide, the first such misuse of religion in politics took place in late 19th century in America when the Conservative Protestants in the face of rationalism and scientific values came up with reassertion of ‘fundamentals’ of Christianity. Essentially, this was an attempt to re-impose the pre-modern values of birth based hierarchy of gender and class.

Later, in Europe, the Nazi and fascist onslaughts used race for similar reasons. In recent times, we have seen the rise of Islamic or communalism in several countries of the middle-east, typified by Ayatullah Kohemini in the Iran of eighties and nineties.

Communalism in India made its major appearance, in the pre-Independence era, in 1886, with the formation of two communal streams – the Muslim League (based on Islam) and the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh (based on Hinduism). Over the years, these two streams have constantly tried to fan the communal passions of their followers, be it in the Shah Banoo case or the perennial dispute with regard to the Babri Masjid in Ayodhya. With the emergence of the Hindu right-wing party, the Bharatiya Janata Party (BJP) as a major political force in the country, the proponents of Hindu communalism, better known through its ideology “Hindutva”, seem to have gained the upper hand.

Hindutva

The fundamental goal of the “Hindutva” ideology is the establishment of a Hindu-Nation state exemplified in the fascist doctrine of “one nation, one culture, one language, one religion”. It is a very narrow type of “nationalism” which seeks legitimacy through demonizing other religions and faiths, very specially Islam and Christianity. Whilst it is not representative of the Hindu majority of the country, it makes every attempt to appear to champion the concerns of mainstream Hinduism.

These posturings have created a great deal of disharmony in various parts of the country particularly in the last fifteen years when in 1990 one of the main exponents of the “Hindu Rashtra” namely, Mr. L. K. Advani, (a former Deputy Prime Minister of the country and currently the President of the BJP) went across the country on a “Rath Yatra”. This created a great deal of animosity, blood-shed and deepened the divide between the Hindus and Muslims of the country.

In the wake of the demolition of the Babri Masjid on 6th December 1992, India became divided even more, on communal lines. This was followed by several other instances of communal violence which include the bashing up of Christians in Gujarat (Northwest India) in 1998 –99 and the Gujarat Genocide of 2002 (when more than 2000 Muslims were killed in Gujarat); among the other communal incidents were the horrendous murder of the Australian Missionary Graham Staines and his two sons (in January 1999 in Manoharpur, Orissa) and the attack on the Sisters of Mother Teresa in Kerala in October 2004.

Comparison between Hindu Rashtra and Secular Democratic India

It is important at this juncture to emphasize that the Constitution of India is a secular one in which all citizens are equal and which guarantees freedom of thought, expression and belief to every single Indian.

India is therefore not a theocratic state and any “nationalism” based on religion or on

fundamentalism is bound to create chaos and confusion and ultimately division.

The Hindutva ideology, based on the theory of the nation-state, talks essentially about the "Hindu Rashtra" (nation). This is in total opposition to the Constitution of India which speaks about a sovereign, socialist, secular, democratic republic.

Those of us who have been trying to put a stop to this are convinced that religion should not be used in politics and vice-versa. In fact, religion, if true, has to be used only for the promotion of communal peace, harmony, justice, love and compassion. Any religion worth its salt will not do otherwise.

Hoping that this brief presentation into "The rise of Hindu nationalism in India would have given you some insight into the reality we face back home, I invite you in joining me in praying a favourite prayer of mine which was composed years ago by the poet laureate of India. He thus laid the first brick on which the edifice of Pakistan was raised.

Akhil Bharatiya Hindu Mahasabha

Akhil Bharat Hindu Mahasabha, a Hindu nationalist organization, was founded in 1915 to counter the Muslim League and the Indian National Congress. The president of Hindu Mahasabha was V.D. Savarkar. K.B. Hedgewar served as vice president of the

organisation and later left the Mahasabha to form Rashtriya Swayamsevak Sangh. Dr Narayan Bhaskar Khare was the president of Mahasabha during 1949-1951.

Soon after India's Independence, and the subsequent assassination of Gandhi, a good number of Hindu Mahasabhaites joined Bharatiya Jana Sangh under the leadership of S.P. Mukherjee, who had left Hindu Mahasabha and joined hands with the RSS to float a political party under the control and supervision of RSS. Mukherjee had left Mahasabha after his proposal to allow Muslims to gain membership was turned down by the followers of V.D. Savarkar. The relationship between Savarkar's Mahasabha and RSS was strained mainly because the then chief of RSS, M.S. Golwalkar, felt overshadowed by the influence of Savarkar over the Hindu populace. Officially Mahasabha is still a distinct political entity but its election symbol has been withheld as it has not been getting enough votes. So now the party fights elections on different symbols in different constituencies.

Bishan Chandra Seth of Shahjahanpur elected from twice from Etah was one of the longest serving parliamentarians from Hindu Mahasabha. Other long serving parliamentarian from Sabha was Mahant Avaindnath.

The New leadership is dedicated towards the cause of

HINDUS as defined by the Honble Supreme Court of India.

Vinayak Damodar Savarkar

Vinayak Damodar Savarkar (May 28, 1883 – February 26, 1966) was an Indian revolutionary and politician, who is credited with developing the Hindu nationalist political ideology *Hindutva*. He is considered to be the central icon of modern Hindu nationalist political parties. The commemorative blue plaque on India House fixed by the Historic Building and Monuments Commission for England reads "Vinayak Damodar Savarkar 1883-1966 Indian patriot and philosopher lived here".

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Role of Muslim League in the Creation of Pakistan

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Introduction

Anti partition agitation staged by Hindus made it clear to the Muslims that they must have a separate political organization. In December, 1906 Muslim Leaders from all over the Sub Continent assembled in Dacca to attend the All India Muhammadan to establish a central political organization for Muslims called the "All India Muslim League."

The Muslim League was established with the primary aim of protecting the political rights of Indian Muslims and presenting their demands and problems before the British Government.

Foundation of Muslim League

The success of Simla Deputation made it imperative for the Muslims of the Sub Continent to have their own political organization. In 1906, the Muslims of India founded a political party of their own known as "All India Muslim league."

Causes of Muslim League's Foundation

The partition of Bengal by the British Government in 1905 greatly embittered the relations between Hindus and Muslims. The partition ensured a number of political benefits for the Muslim but the Hindus reacted towards the partitions of Bengal in a hostile and violent manner. This made it clear that the Hindus were not willing to give Muslims their due share. This violent protest of the Hindus convinced the educated Muslims that they could be redeemed

only if they created their own political force and their own leadership.

Aims of Muslim League

The aims of Muslim League are given below:

1. To safe guard and protect Muslim interests and to convey their demands to British Government.
2. To create a feeling of respect and good will in Muslim for the British Government.
3. To promote brotherhood between the different nations of India.

Role of Muslim League

The role played by All India Muslim League in the creation of Pakistan is summarized under:

1. *Minto – Morley Reform Act – 1909*: The Muslims under the able leadership of the Muslim league now began to press for the separate electorate for the Muslims. The authorities accepted their demand in an Act, called "The Minto – Morley Reform Act", in 1909.
2. *Lucknow Pact – 1916*: In November 1916, two committees of League and Congress met at Calcutta and drew an agreement draft of political reform for India called "Lucknow Pact." Through this pact the Congress recognized the separate status of Muslims.
3. *Simon Commission*: In 1927, Simon Commission was sent to India under the chairmanship of Sir John Simon to settle Muslim Hindu differences. It was rejected because there was no Indian member on the commission.
4. *Jinnah's Fourteen Points – 1929*: The Quaid-e-Azam refused to accept the Nehru – report. In order to protect the Muslim's point of view on the political issues of South Asia, he prepared a draft of guiding principles consisting of 14 points, popularly known as "Jinnah's Fourteen Points."
5. *Allama Iqbal's Allahabad Address – 1930*: In 1930, in his presidential address at annual session of League at Allahabad, Iqbal proposed the formation of a separate Muslim State by combining Northern and South-Western Muslim majority region in Sub Continent.

6. *Day of Deliverance*: On 22 December, Muslim League observed "Deliverance Day" to thank God for resignation of Congress Ministers.
7. *Pakistan Resolution-1940*: The attitude of the Hindus made it clear that the Hindus and the Muslims were two separate nations. On March 23, at the annual session of Muslim League at Lahore, the famous resolution, commonly known as the Pakistan Resolution was passed. It was presented by Maulvi Fazlul Haq. Quaid-e-Azam said in his address:
"By all means Muslims are one nation and they need a separate homeland where they could live their spiritual, cultural, economical, social and political lives independently."
8. *Cripps Mission-1942*: Sir Stafford Cripps was sent by the British Government to India, to discuss with Indian leaders, the future Indian Constitutions. His proposal was rejected by both the Congress and the League. The Congress characterized them as "a postdated cheque on a failing bank." Jinnah said that:
"If these were accepted "Muslims would become a minority in their majority provinces as well."
9. *Gandhi Jinnah Talks-1944*: Gandhi held talks with Jinnah to discuss about the future of India, but no

fruitful results came out of it because Gandhi did not accept Muslims as a separate nation.

Louis Feisher wrote:

"The wall between Jinnah and Gandhi was the Two Nation Theory."

10. *Simla Conference-1945*: Lord Wavell called a conference at Simla. The conference failed to achieve any purpose due to one sided attitude of Lord Wavell. In this conference, Quaid-e-Azam made it crystal clear that the Muslim League can represent Muslims of India.
11. *General Elections – 1945-1946*: Elections for the central and provincial assemblies were held in 1945-1946 in which Muslim League won 30 seats of central legislative meant for Muslims and 430 seats out of 495 in the provincial legislative. Quaid-e-Azam said on this occasion:
"I have no doubt now in the achievement of Pakistan. The Muslims of India told the world what they want. No power of world can topple the opinion of 10 crore Muslims of India."
12. *Cabinet Mission-1946*: Cabinet Mission visited India in 1946 and submitted its recommendations to the Britishers. As a result Interim Government was formed but Congress and League couldn't cooperate amongst themselves.

13. *Delhi Convention-1946*: Quaid-e-Azam called a convention of all the Muslim League members at Delhi. At the convention every member took the pledge to under go any danger for the attainment of national goal of Pakistan.
14. *3 June Plan-1947*: Lord Mount Batten prepared the plan for transference of power according to the wish of people. He emphasized on the partition of the country and told that it was the only solution of the Indian political deadlock. Both League and Congress accepted the plan.

Conclusion

Muslim League thus got its object and Pakistan was created on 14 August 1947. In short we can say that the creation of Pakistan is the result of the ceaseless efforts of the Muslim League and the great heroes which dedicated their lives for the creation of Pakistan. If there were be no Muslim League the fate of the Muslims of the Sub Continent could not be changed.

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Caste Order and Colonialism

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You must have read about the caste-system in Indian society in the course on Indian Government and Politics. Also you must be aware of its main features, its hierarchical and closed structure as also of the trends and mechanisms of upward mobility between castes. In this unit we shall introduce you to the impact of colonialism on the caste order. However, before we go on to see what changes colonialism brought in its wake, let us briefly enumerate certain basic features of the caste system. G.S. Ghurye, in his authoritative work on Caste has enumerated six such features:

- a) Segmental division of society, i.e., the "quasi-sovereignty of caste" and its governing body, as a result of which members of a caste ceased to be members of a community as a whole, insofar as such caste as a group with a separate arrangement for meeting out justice to its members. Thus, it implied a situation where citizens owned moral allegiance to their caste first, rather than to the community as a whole.
 - b) Hierarchy or rigid ordering of society from top to bottom on the basis of ritual status and equally rigid definition of roles and functions that each group must perform.
 - c) Restrictions in interdining and social intercourse according to the detailed rules which prescribe what sort of food or drink can be accepted by a person and from what castes.
 - d) Civil and religious disabilities and privileges of different sections: mainly expressed through separated living and some castes not having access to certain areas, streets, temples, practices like untouchability and so on.
 - e) Lack of unrestricted choice of occupation
 - f) Endogamy or restriction of marriage
- Colonialism affected the caste system mainly in two different ways. Firstly,

through the various judicial and administrative practices that the British introduced. Secondly, indirectly through the influence of liberal ideas on the sections of Indian society who, thereafter took up cudgels to fight for social reforms.

Impact of British Judicial and Administrative Practise

The judicial and administrative practices introduced by the British based on the principle of equality before law. Further, introduction by the British of a uniform criminal law "removed from the purview of caste, many matters that used to be adjudicated by it earlier." No longer were caste-governing bodies to decide on matters of assault, adultery, rape and so on. Gradually, even in certain matters of civil law, like marriage and divorce, the authority of caste started getting eroded. The second aspect was the enactment of certain laws which practically eroded the authority of castes in many respects though practically, often the impact was marginal. Despite this, legislations like the Widow Remarriage Act of 1856 or the Castes Disabilities Removal Act of 1850 did have considerable impact on the authority of caste. Regarding marriage, usually the British legal system tried to adhere to the practices laid down by local customs. British administration also took up the question of civil equality for lower castes. The Govt. in Bombay Presidency, for example, issued a resolution in 1923 threatening to withhold grants to any school/educational institution that refused to admit students from lower castes. Also the practice of segregating students from lower castes in classes was gradually abandoned and they were made to sit with co-pupils from among the caste Hindus. The Madras Govt. in 1923 empowered Magistrates to punish offenders of lower castes and in 1925 through a special legislation threw open all public roads and streets giving access to any public office, well, tank or place of public resort to all classes of people including the depressed. The Govt. of Madras Presidency was in fact, the first to introduce protective discrimination in jobs for the lower castes, as early as in 1873.

Impact of Economic Changes

We have mentioned in the first section how the advent of British rule affected the economy of India. You have seen how this changing economic structure led to integration of certain nomadic people into the caste structure with the

expansion of agricultural activities. It also led to a change in the status of certain caste groups within the caste hierarchy with land becoming a commodity that could be sold to anyone who could pay for it, even a 'low caste' member, provided an opportunity to many to acquire an economic status whereby they could gradually strive for upward mobility. Availability of new economic opportunities in port cities and capitals and access to new trading and employment opportunities for the lower castes resulted in relative prosperity for them. For instance, the improved communications brought about an enlargement of market for oil and pressed oilseeds, from which Telis (Oilmen) all over eastern India benefited. The Noniyas of eastern UP, Kolis of Surat coast and several other groups benefited from the new employment opportunities resulting from railway, road and canal construction. In such cases, according to M.N. Srinivas, the wealthier families or sections became possessed of a desire to move up in caste hierarchy by acquiring the symbols and rituals of higher castes, This upward mobility is known as 'Sanskritization'. The changes from an agricultural economy to an industrial economy also brought in its wake processes like westernization which involved a change in status based on adoption of western values.

Anti-Caste Movements under the Influence of Liberal Philosophy

The third major way in which the caste structure was affected was through powerful anti-caste and social reform movements under the Arya Samaj in Northern India, Raja

Ram Mohan Roy in Bengal, Jyotiba Phule in Maharashtra, Sri Narayana Guru in Kerala, Ramaswami Naicker in Madras and so on. The major themes taken up by these movements were reform in regard to the position of women, equality for oppressed castes, general reform in religion and rituals. So, for instance, social reformers had exerted enough pressure for the enactment of the Special Marriage Act in 1872, that made inter-caste marriage possible.

Questions of widow remarriage, Sati, women's education etc. were important issues of struggle waged by the social reformers, particularly in Bengal. The mobility of a few low castes had in Srinivas' words, a 'demonstration effect' on all others in the region. The latter felt that they were no longer condemned to a life of poverty and oppression. Provided they made the effort, they could also rise up the ladder. Perhaps this feeling significantly contributed to lending a strength to the movement of lower and backward castes. What has come to be known as the 'Backward Classes Movement' acquired a widespread character and was particularly strong in Southern parts of India. These movements, passed through two stages: in the first, the lower castes tried to acquire the symbols and rituals of high status, while in the second aspirations moved towards acquisition of political power, education and share in the new economic opportunities.

The emergence of caste sabhas or associations gave organizational impetus to the movement of backward castes. Initial activity of these sabhas were directed at trying 'to reform caste customs and

undertake welfare activities of the benefit of their caste brethren, in the form of building hostels, houses on a cooperative basis, setting up colleges and hospitals, and provide scholarships.

An overview of the most important anti-caste movements mentioned above suggests that, despite widely differing approaches and methods they had a common stand, in that they were motivated by similar issues which became the total point of reform. While the social reformers of Bengal explicitly challenged the very basis of caste oppression by advocating nationalism, the Arya Samaj and or the Ramakrishna Mission sought to modify the caste system by efforts in the direction of removal of untouchability. Phule and Naicker organized the 'lower castes to lead an assault on the upper caste domination in all spheres of social life. However, it has been pointed out that such movements which organized the lower castes against upper caste domination, in due course got transformed into a movement of caste solidarity themselves.

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Education under British Rule

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British records show that indigenous 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. But scholars have questioned the validity of such an argument. They argue that proponents of indigenous education fail to recognize the importance of the widespread use of printed books in the West since the sixteenth century, which led to a remarkable advancement of knowledge. However, printed books were introduced in India by 1579.[6] The entire claim of indigenous education proponents is based on the thesis advocated by Dharampal which says that there was a general decline in Indian society and economy with the coming of British rule. In the process, indigenous education suffered. This, however, is too broad a generalization, and the exact impact of British rule on different regions at different times has to be studied more carefully before we conclude that the curve everywhere steadily declined. He argues that pre-British schools and colleges were maintained by grants of revenue-free land. The East India Company, with its policy of maximizing land revenue, stopped this and thus starved the Indian education system of its financial resources. Again, we need more detailed evidence to show how far inam lands were taken over by the government.

The current system of education, with its western style and content, was introduced & funded by the British in the 19th century, following recommendations by Macaulay. 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 British rule. The British established many colleges like St. Xavier's College, Sydenham College, Wilson College and Elphinstone College in India. According to Prof. Emeritus M.G. Sahadevan, F.R.C.P. (London), the first 'western-modelled' medical college of Kerala was started at Calicut, in 1942-43, during World War II. Due to shortage of doctors to serve the military, the British Government decided to open a branch of Madras Medical College in Malabar, which was under Madras Presidency then. After the war, the medical school at Calicut was closed and the students continued their studies at Madras Medical College.

Colonial Experiments with Vernacular Education, Pre-1857

Early education policy was amorphous; the company men were mainly traders, while their Indian subordinates rendered vital assistance in matters of administration. There are no sustained accounts available of the trajectory of education in 19th century India, especially in its phase of transition and as merchant capitalism gave way to imperialism. In the late 18th century, from the details available in Calcutta, indigenous schools of elementary ('pathshalas') and higher learning, where education was imparted in Bengali, Sanskrit, and also in Arabic and Persian, existed along with largely missionary-run English schools. It was left to Calcutta's elite to organise and reform the pathshalas. This began with the setting up of the Calcutta Book Society and Calcutta School Society in 1817 and 1818, respectively [Acharya 1990]. These societies brought various schools under its purview and also introduced printed textbooks and new subjects like geography. They arranged for training of the teachers and set up five model pathshalas. These societies sought to improve the quality of education without changing its indigenous character. Of the 78,500 books printed by the Calcutta Book Society, between 1817 and 1821, 48,750 were in Bengali and only 3,500 were in English (ibid). The rest were in Persian, Hindustani, Sanskrit, etc. Bengali was the main medium of instruction and sometimes the only language taught (ibid). By the late 18th century, English pathshalas had mushroomed in Calcutta to meet the needs of indigent English-speaking people. The first Bengali-run English school in Calcutta was set up in 1774 – where students were charged Rs 4-16 depending on their means. More and more schools came up, for Indians as well as

Anglo Indians sometimes introducing new subjects and new methods of teaching.

In its initial stages, English education in India was always a two-way process. David Hare was instrumental for the Calcutta School Society's model schools, especially the Arpuly school, and did much to influence their later growth. To meet the increasing demand for English education, parallel English classes were begun; but to guard against the neglect of vernacular studies, only students proficient in Bengali were granted admission to the English classes and later of receiving higher English education at the society's expense. During Ishwar Chandra Vidyasagar's tenure as the principal of Sanskrit College (1851-58), a condensed course in Sanskrit was introduced along with some exposure to English language and literature (Acharya). Thus, a balance was sought between the claims of English and vernacular education. Other schools such as this came up, in the so-called Anglo vernacular model. The Tatwabodhini Pathshala was set up by Debendranath Tagore (Rabindranath's father) in 1840; his aim was to develop it into a model "national school". But this, as would be seen for most schools in the Anglo vernacular tradition, did not survive. Debendranath's school was abolished in 1848. The reason was the big demand for English education, chiefly for the purposes of serving the colonial bureaucracy. By 1830, Alexander Duff had already opened his General Assembly's Institution, where English was the only medium of instruction, with five pupils. Its swift success was a victory for Duff's zealous support for English education and paved the way

for Macaulay and his by now famous minute of 1835. From the towns, this trend only spread to other provinces following the sway of colonial rule.

Colonial Education Policy

The colonial education policy could arguably be said to have begun with the observation made in 1792 by Charles Grant, adviser to Lord Cornwallis, then governor general. Grant advocated spreading the light of European knowledge through the medium of the English language. Macaulay's notions, coming some three decades later, derived much from Charles Grant. Up to the 1830s no uniform system of education existed. The function of the general committee of public instruction formed in 1823 was confined to funding and supervising government institutions. The general committee for its part was sharply divided into two groups – the Anglicists (who believed in the superiority of English and European knowledge) and the orientalist (who were keener on restoring and rejuvenating ancient knowledge and languages of the orient). But neither showed any concern for vernacular education – even the orientalist chiefly favoured Sanskrit, Arabic and Persian.

A report in 1822 of the proceedings of the parliamentary committee reveals the British government's anxiety to resolve this crisis over education policy. A majority in the committee was in favour of English education, with only James Mill recommending the translation of European books into Indian languages. The majority opinion prevailed and

Macaulay was made the president of the general committee in 1834. His historic minute was issued on February 2, 1835.

A decade before this, in 1823, the general committee for public instruction had asked the local committees in Agra, Delhi and other north Indian towns to report on the condition of education within their province and to propose measures to raise standards. For Delhi, the picture was dismal. Although there were some madrasas, as the foundation and endowment of educational institutions was perceived as a good deed by pious Muslims, the number of students was small, as compared to the city's inhabitants. Attendance was tardy and quality of teaching was poor. The government sanctioned a grant of Rs 600 per month "for the instruction of Muhammadan youth" in Delhi and thus, the Delhi College began its existence. It commenced teaching in the Ghaziu'd-Din madrasa barely two years later [Pernau 2006]. Macaulay's minute of 1835 that enshrined English as the principle medium for effecting the progressive "westernisation" of "Indian" cultures and subjectivities and Charles Wood's despatch of 1854 are generally held as the two major milestones of colonial educational policy. Wood's despatch stressed the educational responsibility of the state and envisioned a complete and integrated system comprising primary, secondary and collegiate education. Oriental literature, it proposed, should not be neglected but European language should be cultivated. English should be the medium of higher studies for the few and the vernacular at a lower level for the many.

Wood's despatch and subsequent state directives on educational policy urged the restriction of state investment to higher education and the upper classes (classes that upheld British interests) for they would purportedly disseminate "European knowledge" to the masses. Such a differential construction of the curriculum at the school and university level has been described as "functionalist".

A system of "grants-in-aid" was also proposed to encourage vernacular education. English medium instruction was the exclusive provenance of the first universities established in 1857. The universities established were based on the model of London University – not in teaching but examining and conferring degrees – and also for affiliated colleges of different kinds (ibid). The entrance examination and college teaching were conducted in English. In colleges, the vernacular soon came to be excluded from the first arts (FA) and BA courses in 1864. The Hindu College set the pattern in this respect. English not only had pride of place in the curriculum but overshadowed every other subject.

A process of downward filtration extended this English bias to school education as well, in spite of Wood's despatch. The model pathshalas of the Calcutta School Society for instance, became model primary schools – a component of the uniform system – where education was imparted in English as it was envisaged by the government. Like the indigenous elementary schools, vernacular missionary schools also turned into English schools or died away.

In the NWP, educational policies were also influenced by the crisis of the Indian political system, brought on by the gradual, at times sudden, changes in society and economy.

In the early 19th century, the intermediate economy still flourished. As Chris Bayly (1998) explains, the company's revenue policy was relatively indulgent to the notables in the NWP whose pomp and display helped generate employment and sustain an intermediate economy based on military, artisan and transport services. From the 1830s a disruption set in of demand at both luxury and intermediate levels of the economy. The result of a complex set of changes were:

- (i) The Gangetic area and the western areas suffered a depression deriving from the problems of liquidity. The acreage under cash crops, especially indigo, had been at artificially high levels for this served as a channel of remittance for Indian profits and salaries to Britain. The collapse of some European agency houses in 1827-28 disrupted the flow of cash and credit that affected the export sector and internal trade also.
- (ii) British standardisation of the economy affected the local taxation, local mints and "idle consumption" that had been the hallmark of the small kingdoms and principalities besides enticing away the mercantile capital that supported them.
- (iii) Between 1803 and 1830, there was also a substantial increase in the

real revenue collected that reduced the disposable income of the rich zamindars and cut off the large variety of perquisites, which actually sustained the artisan economy.

- (iv) The anti-talukdar settlements of Thomason and Bird also deprived the little kings of the locality of a large proportion of their revenue-engaging rights and put in their stead a variety of village magnates who were perceived as "ancient owners of the soil". The settlements (as Metcalfe says) did substantially alter the social map of the Gangetic valley and its western tracts. The landlords and large owners of Agra, Etawah and Mainpuri districts were permanently weakened. Over a period of 20 years, many notables spent large sums in fighting law suits.

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The Historical Origins of Human Rights

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Human rights are a product of a philosophical debate that has raged for over two thousand years within the European societies and their colonial descendants. This argument has focused on a search for moral standards of political organization and behaviour that is independent of the contemporary society. In other words, many people have been unsatisfied with the notion that what is right or good is simply what a particular society or ruling elite feels is right or good at any given time. This unease has led to a quest for enduring moral imperatives that bind societies and their rulers over time and from place to place. Fierce debates raged among political philosophers as these issues were argued through. While a path was paved by successive thinkers that led to contemporary human rights, a second lane was laid down at the same time by those who resisted this direction. The emergence of human rights from the natural rights tradition did not come without opposition, as some argued that rights could only come from the law of a particular society and could not come from any natural or inherent source. The essence of this debate continues today from seeds sown by previous generations of philosophers.

The earliest direct precursor to human rights might be found in the notions of 'natural right' developed by classical Greek philosophers, such as Aristotle, but this concept was more fully developed by Thomas Aquinas in his *Summa Theological*. For several centuries Aquinas' conception held sway: there were goods or behaviours that were naturally right (or wrong) because God ordained it so. What was naturally right could be ascertained by humans by 'right reason'-thinking properly. Hugo Grotius further expanded on this notion in *De jure belli et paci*, where he propounded the immutability of what is naturally right and wrong:

Now the Law of Nature is so unalterable, that

it cannot be changed even by God himself. For although the power of God is infinite, yet there are some things, to which it does not extend.... Thus two and two must make four, nor is it possible otherwise; nor, again, can what is really evil not be evil. The moral authority of natural right was assured because it had divine authorship. In effect, God decided what limits should be placed on the human political activity. But the long-term difficulty for this train of political thought lay precisely in its religious foundations.

As the reformation caught on and ecclesiastical authority was shaken and challenged by rationalism, political philosophers argued for new bases of natural right. Thomas Hobbes posed the first major assault in 1651 on the divine basis of natural right by describing a State of Nature in which God did not seem to play any role. Perhaps more importantly, however, Hobbes also made a crucial leap from 'natural right' to 'a natural right'. In other words, there was no longer just a list of behaviour that was naturally right or wrong; Hobbes added that there could be some claim or entitlement which was derived from nature. In Hobbes' view, this natural right was one of self-preservation.

Further reinforcement of natural rights came with Immanuel Kant's writings later in the 17th century that reacted to Hobbes' work. In his view, the congregation of humans into a state-structured society resulted from a rational need for protection from each other's violence that would be found in a state of nature. However, the fundamental requirements of morality required that each treat another according to universal principles. Kant's political doctrine was derived from his moral philosophy, and as such he argued that a state had to be organized through the imposition of, and obedience to, laws that applied universally; nevertheless, these laws should respect the equality, freedom, and autonomy of the citizens. In this way Kant prescribed that basic rights were necessary for civil society: A true system of politics cannot therefore take a single step without first paying tribute to morality.... The rights of man must be held sacred, however great a sacrifice the ruling power must make.

However, the divine basis of natural right was still pursued for more than a century after Hobbes published his *Leviathan*. John Locke wrote a

strong defence of natural rights in the late 17th century with the publication of his *Two Treatises on Government*, but his arguments were filled with references to what God had ordained or given to mankind. Locke had a lasting influence on political discourse that was reflected in both the American Declaration of Independence and France's Declaration of the Rights of Man and the Citizen, passed by the Republican Assembly after the revolution in 1789. The French declaration proclaimed 17 rights as "the natural, inalienable and sacred rights of man".

The French Declaration of Rights immediately galvanized political writers in England and provoked two scathing attacks on its notion of natural rights. Jeremy Bentham's clause-by-clause critique of the Declaration, entitled *Anarchical Fallacies*, argued vehemently that there can be no natural rights, since rights are created by the law of a society:

Right, the substantive *right*, is the child of law: from *real* laws come *real* rights; but from laws of nature, fancied and invented by poets, rhetoricians, and dealers in moral and intellectual poisons come *imaginary* rights, a bastard brood of monsters, 'gorgons and chimeras dire'.

Natural rights is simple nonsense: natural and imprescriptible rights, rhetorical nonsense, -nonsense upon stilts.

Edmund Burke also wrote a stinging attack on the French Declaration's assertion of natural rights, in which he argued that rights were those benefits won within each society. The rights held by the English and French were different, since they were the

product of different political struggles through history.

Soon after the attacks on the French Declaration, Thomas Paine wrote a defence of the conception of natural rights and their connection to the rights of a particular society. In *The Rights of Man*, published in two parts in 1791 and 1792, Paine made a distinction between *natural* rights and *civil* rights, but he continued to see a necessary connection: Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others. Civil rights are those which appertain to man in right of being a member of society. Every civil right has for its foundation, some natural right pre-existing in the individual, but to the enjoyment of which his individual power is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

This passage reflects another, earlier inspiration for human rights from the social contract views of writers such as Jean-Jacques Rousseau, who argued that people agree to live in common if society protects them. Indeed, the purpose of the state is to protect those rights that individuals cannot defend on their own. Rousseau had set the ground for Paine decades earlier with his *Social Contract*, in which he not only lambasted attempts to tie religion to the foundations of political order but disentangled the rights of a society from natural rights. In Rousseau's view, the rights in a civil society

are hallowed: "But the social order is a sacred right which serves as a basis for other rights. And as it is not a natural right, it must be one founded on covenants." Rousseau then elaborated a number of rights of citizens and limits on the sovereign's power. The debate in the late eighteenth century has left telling traces. Controversy continues to swirl over the question whether rights are creations of particular societies or independent of them.

Modern theorists have developed a notion of natural rights that does not draw its source or inspiration from a divine ordering. The ground work for this secular natural rights trend was laid by Paine and even Rousseau. In its place has arisen a variety of theories that are humanist and rationalist; the 'natural' element is determined from the prerequisites of human society which are said to be rationally ascertainable. Thus there are constant criteria which can be identified for peaceful governance and the development of human society. But problems can develop for this school of thought when notions of a social contract are said to underlie the society from which rights are deduced.

Contemporary notions of human rights draw very deeply from this natural rights tradition. In a further extension of the natural rights tradition, human rights are now often viewed as arising essentially from the nature of humankind itself. The idea that all humans possess human rights simply by existing and that these rights cannot be taken away from them are direct descendants of natural rights. However, a persistent opposition to this

view builds on the criticisms of Burke and Bentham, and even from the contractarian views of Rousseau's image of civil society. In this perspective rights do not exist independently of human endeavour; they can only be created by human action. Rights are viewed as the product a particular society and its legal system.

In this vein, Karl Marx also left a legacy of opposition to rights that hindered socialist thinkers from accommodating rights within their theories of society. Marx denounced rights as a fabrication of bourgeois society, in which the individual was divorced from his or her society; rights were needed in capitalist states in order to provide protection from the state. In the marxist view of society, an individual is essentially a product of society and, ideally, should not be seen in an antagonistic relationship where rights are needed. However, many socialists have come to accept certain conceptions of rights in the late twentieth century.

Thus, the history of political philosophy has been one of several centuries of debate. The child of natural rights philosophers, human rights, has come to hold a powerful place in contemporary political consciousness. However, neither preponderant belief in, nor even a consensus of support for human rights do not answer the concerns raised by the earlier thinkers-are rights truly the product of a particular vision and laws of a society? Or, are human rights so inherent in humanness that their origins and foundations are incontestable?

A further difficulty, with profound implications, that

human rights theories have to overcome is their emergence from these Western political traditions. Not only are they a product of European natural rights, but the particular rights that are viewed as 'natural' have been profoundly shaped by the liberalism that emerged in the 19th and 20th centuries. With human rights, the rhetorical framework of the natural rights tradition has come to serve as a vehicle for the values of Western liberalism.

An easy and powerful criticism is that human rights cannot be universal. In their basic concept they are a Western creation, based on the European tradition that individuals are separable from their society. But one may question whether these rights can apply to collectivist or communitarian societies that view the individual as an indivisible element of the whole society. Westerners, and many others, have come to place a high value on each individual human, but this is not a value judgment that is universal. There is substantive disagreement on the extent of, or even the need for, any protection of individuals against their society. In addition to this problem with the concept itself, there are strong objections to the manner in which human rights have been conceptualized. Many lists of human rights read like specifications for liberal democracy. A variety of traditional societies can be found in the world that operate harmoniously, but are not based on equality let alone universal suffrage.

A question that will recur in later discussions is whether the 'human rights' advocated today are really *civil* rights that pertain to a particular-liberal-

conception of society. To a large extent, the resolution of this issue depends upon the ultimate goal of human rights. If human rights are really surrogate liberalism, then it will be next to impossible to argue their inherent authority over competing political values. In order for human rights to enjoy universal legitimacy they must have a basis that survives charges of ideological imperialism. Human rights must have a universally acceptable basis in order for there to be any substantial measure of compliance.

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Contemporary Approaches to the Study of the State

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There are three main traditions within political science and sociology that shape 'theories of the state': the Marxist, the pluralist, and the institutionalist. Each of these theories has been employed to gain understanding on the state, while recognizing its complexity. Several issues underlie this complexity.

First, the boundaries of the state are not closely defined, but constantly changing.

Second, the state is not only the site of conflict between different organizations, but also internal conflict and conflict within organizations.

Some scholars speak of the 'state's interest,' but there are often various interests within different parts of the state that are neither solely state-centred nor solely society-centred, but develop between different groups in civil society and different state actors.

Marxism

For Marxist theorists, the role of modern states is determined or related to their position in capitalist societies. Many contemporary Marxists offer a liberal interpretation of Marx's comment in *The Communist Manifesto* that the state is but the executive committee for managing the common affairs of the whole bourgeoisie.

Ralph Miliband argued that the ruling class uses the state as its instrument to dominate society by virtue of the interpersonal ties between state officials and economic elites. For Miliband, the state is dominated by an elite that comes from the

same background as the capitalist class. State officials therefore share the same interests as owners of capital and are linked to them through a wide array of interpersonal and political ties.

By contrast, other Marxist theorists argue that the question of who controls the state is irrelevant. Heavily influenced by Gramsci, Nicos Poulantzas, a Greek neo-Marxist theorist argued that capitalist states do not always act on behalf of the ruling class, and when they do, it is not necessarily the case because state officials consciously strive to do so, but because the 'structural' position of the state is configured in such a way to ensure that the long-term interests of capital are always dominant.

Poulantzas' main contribution to the Marxist literature on the state was the concept of 'relative autonomy' of the state. While Poulantzas' work on 'state autonomy' has served to sharpen and specify a great deal of Marxist literature on the state, his own framework came under criticism for its 'structural functionalism.'

Pluralism

While neo-Marxist theories of the state were relatively influential in continental Europe in the 1960s and 1970s, pluralism, a contending approach, gained greater adherence in the United States.

Within the pluralist tradition, Robert Dahl developed the theory of the state as a neutral arena for contending interests or its agencies as simply another set of interest groups. With power competitively arranged in society, state policy is a product of recurrent bargaining.

Although pluralism recognizes the existence of inequality, it asserts that all groups have an opportunity to pressure the state. The pluralist approach suggests that the modern democratic state's actions are the result of pressures applied by a variety of organized interests. Dahl called this kind of state a polyarchy.

Institutionalise

Both the Marxist and pluralist approaches view the state as reacting to the activities of groups within society, such as classes or interest

groups. In this sense, they have both come under criticism for their 'society-centred' understanding of the state by scholars who emphasize the autonomy of the state with respect to social forces.

In particular, the "new institutionalise," an approach to politics that holds that behaviour is fundamentally molded by the institutions in which it is embedded, asserts that the state is not an 'instrument' or an 'arena' and does not 'function' in the interests of a single class. Scholars working within this approach stress the importance of interposing civil society between the economy and the state to explain variation in state forms.

"New institutionalist" writings on the state, such as the works of Theda Skocpol, suggest that state actors are to an important degree autonomous. In other words, state personnel have interests of their own, which they can and do pursue independently (at times in conflict with) actors in society. Since the state controls the means of coercion, and given the dependence of many groups in civil society on the state for achieving any goals they may espouse, state personnel can to some extent impose their own preferences on civil society.

'New institutionalist' writers, claiming allegiance to Weber, often utilize the distinction between 'strong states' and 'weak states,'

claiming that the degree of 'relative autonomy' of the state from pressures in society determines the power of the state—a position that has found favour in the field of international political economy.

The State in Modern Political Thought

The rise of the modern state system was closely related to changes in political thought, especially concerning the changing understanding of legitimate state power. Early modern defenders of absolutism such as Thomas Hobbes and Jean Bodin undermined the doctrine of the divine right of kings by arguing that the power of kings should be justified by reference to the people.

Hobbes in particular went further and argued that political power should be justified with reference to the individual, not just to the people understood collectively. Both Hobbes and Bodin thought they were defending the power of kings, not advocating democracy, but their arguments about the nature of sovereignty were fiercely resisted by more traditional defenders of the power of kings, like Sir Robert Filmer in England, who thought that such defences ultimately opened the way to more democratic claims.

These and other early thinkers introduced two

important concepts in order to justify sovereign power: the idea of a state of nature and the idea of a social contract.

The first concept describes an imagined situation in which the state—understood as a centralized, coercive power—does not exist, and human beings have all their natural rights and powers; the second describes the conditions under which a voluntary agreement could take human beings out of the state of nature and into a state of civil society.

Depending on what they understood human nature to be and the natural rights they thought human beings had in that state, various writers were able to justify more or less extensive forms of the state as a remedy for the problems of the state of nature. Thus, for example, Hobbes, who described the state of nature as a "war of every man, against every man," argued that sovereign power should be almost absolute since almost all sovereign power would be better than such a war, whereas John Locke, who understood the state of nature in more positive terms, thought that state power should be strictly limited. Both of them nevertheless understood the powers of the state to be limited by what rational individuals would agree to in a hypothetical or actual social contract.

The idea of the social contract lent itself to more democratic interpretations than

Hobbes or Locke would have wanted. Jean-Jacques Rousseau, for example, argued that the only valid social contract would be one where individuals would be subject to laws that only themselves had made and assented to, as in a small direct democracy.

Today the tradition of social contract reasoning is alive in the work of John Rawls and his intellectual heirs, though in a very abstract form. Rawls argued that rational individuals would only agree to social institutions specifying a set of inviolable basic liberties and a certain amount of redistribution to alleviate inequalities for the benefit of the worst off.

Lockean state of nature reasoning, by contrast, is more common in the libertarian tradition of political thought represented by the work of Robert Nozick. Nozick argued that given the natural rights that human beings would have in a state of nature, the only state that could be justified would be a minimal state whose sole functions would be to provide protection and enforce agreements. Murray Rothbard, another prominent libertarian, suggests that these protection and enforcement functions of government lead to a definition of the state as any entity that has a monopoly on crime in a given area.

Some contemporary thinkers, such as Michel Foucault, have argued that

political theory needs to get away from the notion of the state: "We need to cut off the king's head. In political theory that has still to be done." By this he meant that power in the modern world is much more decentralized and uses different instruments than power in the early modern era, so that the notion of a sovereign, centralized state is increasingly out of date.

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India is a federation of states and union territories. As of now, there are 28 states and 7 union territories in the country, all these states have made tremendous progress in almost every sphere since 1947, when the nation had attained freedom. People of one state have little authentic knowledge about other states. This situation, in some cases, creates problems and difficulties with no ready solution at hand. The books cover life and people under various heads—Land and the People, Education, History, Geography, Economy, Polity, Tourism, etc. This is the best example of 'knowledge in a nutshell'.

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Concepts of Liberty in History

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The first known use of the word *freedom* in a political context dates back to the 24th century BC, in a text describing the restoration of social and economic liberty in Lagash, a Sumerian city-state.

Urukagina, the king of Lagash, established the first known legal code to protect citizens from the rich and powerful. Known as a great reformer, Urukagina established laws that forbade compelling the sale of property and required the charges against the accused to be stated before any man accused of a crime could be punished. This is the first known example of any form of due process in the history of humanity.

Like Urukagina, most ancient freedoms focused on *negative liberty*, protecting the less fortunate from harassment or imposition. Other ancient legal codes, such as the Code of Hammurabi, similarly forbade compulsion in economic matters, like the sale of land, and made it clear that when a rich man murders a poor one, it is still murder. Still, these codes relied on a certain virtuousness of kings and ministers, which was far from reliable.

In the Persian Empire, citizens of all religions and ethnic groups were given the same rights and had the same freedom of religion, women had the same rights as men, and slavery was abolished. All the palaces of the kings of Persia were built by paid workers in an era where slaves typically did such work.

In the Maurya Empire of ancient India, citizens of all religions and ethnic groups had rights to freedom, tolerance, and equality. The need for tolerance on an egalitarian basis can be found in the Edicts of Ashoka the Great, which emphasize the importance of tolerance in public

policy by the government. The slaughter or capture of prisoners of war was also condemned by Ashoka. Slavery was also non-existent in ancient India.

Roman law also embraced certain limited forms of liberty, even under the rule of the Roman Emperors.

However, these liberties were accorded only to Roman citizens. Still, the Roman citizen enjoyed a combination of positive liberty (the right to a trial, a right of appeal, law and contract enforcement) and negative liberty (unhindered right to contract and the right to not be tortured). Many of the liberties enjoyed under Roman law endured through the Middle Ages, but were enjoyed solely by the nobility, never by the common man. The idea of unalienable and universal liberties had to wait until the Age of Enlightenment.

Social Contract

The social contract theory, invented by Hobbes, John Locke and Rousseau, were among the first to provide a political classification of rights, in particular through the notion of sovereignty and of natural rights. The thinkers of the Enlightenment reasoned the assertion that law governed both heavenly and human affairs, and that law gave the king his power, rather than the king's power giving force to law.

The divine right of kings was thus opposed to the sovereign's unchecked *auctoritas*. This conception of law would find its culmination in Montesquieu's thought.

The conception of law as a relationship between individuals, rather than families, came to the fore, and with it the increasing focus on individual liberty as a fundamental reality, given by "Nature and Nature's God," which, in the ideal state, would be as expansive as possible. The Enlightenment created then, among other ideas, *liberty*: that is, of a free individual being most free within the context of a state which provides stability of the laws. Later, more radical philosophies such as socialism articulated

themselves in the course of the French Revolution and in the 19th century.

Modern Perspectives

The modern conceptions of democracy, whether representative democracies or other types of democracies, are all found on the Rousseauist idea of popular sovereignty. However, liberalism distinguishes itself from socialism and communism in that it advocates for a form of representative democracy, while socialism works to a direct democracy.

Liberalism is a political current embracing several historical and present-day ideologies that claim defence of individual liberty as the purpose of government.

Two main strands are apparent, although both are founded on an individualist ideology economic liberalism is the right of the individual to contract, trade and operate in a market free of constraint social liberalism is the right to dissent from orthodox tenets or established authorities in political or religious matters. Both are core political issues, and highly contentious.

United States

In the United States Supreme Court decision *Griswold v. Connecticut*, Justice William O. Douglas argued that liberties relating to personal relationships, such as marriage, have a unique primacy of place in the hierarchy of freedoms. Professor Jacob M. Appel has

summarized this principle as follows:

I am grateful that I have rights in the proverbial public square — but, as a practical matter, my most cherished rights are those that I possess in my bedroom and hospital room and death chamber. Most people are far more concerned that they can control their own bodies than they are about petitioning Congress.

A school of thought popular among US libertarians holds that there is no tenable distinction between the two sorts of liberty—that they are, indeed, one and the same, to be protected (or opposed) together. In the context of U.S. constitutional law, for example, they point out that the constitution twice lists “life, liberty, and property” without making any distinctions within that troika.

Anarcho-Individualists, such as Max Stirner, demanded the utmost respect for the liberty of the individual. From a very similar perspective from North America, primitivists like John Zerzan proclaimed that civilization *not just the state* (as in socialist thought) would need to be abolished to foster liberty. Some in the US see protecting the ideal of liberty as a conservative policy, because this would conform to the spirit of individual liberty that they consider is at the heart of the American constitution.

Some think liberty is almost synonymous with democracy, at least in one sense of that

word, while others see conflicts or even opposition between the two concepts, with democracy being nothing more than the tyranny of the majority

Positive and Negative Liberty

Negative liberty is the absence of obstacles, barriers or constraints. One has negative liberty to the extent that actions are available to one in this negative sense. Positive liberty is the possibility of acting — or the fact of acting — in such a way as to take control of one’s life and realize one’s fundamental purposes. While negative liberty is usually attributed to individual agents, positive liberty is sometimes attributed to collectivities, or to individuals considered primarily as members of given collectivities.

The idea of distinguishing between a negative and a positive sense of the term ‘liberty’ goes back at least to Kant, and was examined and defended in depth by Isaiah Berlin in the 1950s and ’60s. Discussions about positive and negative liberty normally take place within the context of political and social philosophy.

They are distinct from, though sometimes related to, philosophical discussions about free will. Work on the nature of positive liberty often overlaps, however, with work on the nature of autonomy.

As Berlin showed, negative and positive liberty are not merely two distinct kinds of

liberty; they can be seen as rival, incompatible interpretations of a single political ideal.

Since few people claim to be against liberty, the way this term is interpreted and defined can have important political implications.

Political liberalism tends to presuppose a negative definition of liberty: liberals generally claim that if one favours individual liberty one should place strong limitations on the activities of the state.

Critics of liberalism often contest this implication by contesting the negative definition of liberty: they argue that the pursuit of liberty understood as self-realization or as self-determination (whether of the individual or of the collectivity) can require state intervention of a kind not normally allowed by liberals.

Many authors prefer to talk of positive and negative *freedom*. This is only a difference of style, and the terms 'liberty' and 'freedom' can be used interchangeably. Although some attempts have been made to distinguish between liberty and freedom, these have not caught on. Neither can they be translated into other European languages, which contain only the one term, of either Latin or Germanic origin (e.g. *liberte*, *Freiheit*), where English contains both.

Two Concepts of Liberty

Imagine you are driving a car through town, and you

come to a fork in the road. You turn left, but no one was forcing you to go one way or the other. Next you come to a crossroads. You turn right, but no one was preventing you from going left or straight on.

There is no traffic to speak of and there are no diversions or police roadblocks. So you seem, as a driver, to be completely free. But this picture of your situation might change quite dramatically if we consider that the reason you went left and then right is that you're addicted to cigarettes and you're desperate to get to the tobacconists before it closes.

Rather than *driving*, you feel you are *being driven*, as your urge to smoke leads you uncontrollably to turn the wheel first to the left and then to the right. Moreover, you're perfectly aware that your turning right at the crossroads means you'll probably miss a train that was to take you to an appointment you care about very much. You long to be free of this irrational desire that is not only threatening your longevity but is also stopping you right now from doing what you think you ought to be doing.

This story gives us two contrasting ways of thinking of liberty. On the one hand, one can think of liberty as the absence of obstacles external to the agent. You are free if no one is stopping you from doing whatever you might want to do. In the above story you appear,

in this sense, to be free. On the other hand, one can think of liberty as the presence of control on the part of the agent. To be free, you must be self-determined, which is to say that you must be able to control your own destiny in your own interests.

In the above story you appear, in this sense, to be unfree: you are not in control of your own destiny, as you are failing to control a passion that you yourself would rather be rid of and which is preventing you from realizing what you recognize to be your true interests. One might say that while on the first view liberty is simply about how many doors are open to the agent, on the second view it is more about going through the right doors for the right reasons.

In a famous essay first published in 1958, Isaiah Berlin called these two concepts of liberty negative and positive respectively (Berlin 1969). The reason for using these labels is that in the first case liberty seems to be a mere *absence* of something (i.e. of obstacles, barriers, constraints or interference from others), whereas in the second case it seems to require the *presence* of something (i.e. of control, self-mastery, self-determination or self-realization).

In Berlin's words, we use the negative concept of liberty in attempting to answer the question "What is the area within which the subject — a person or group of persons —

is or should be left to do or be what he is able to do or be, without interference by other persons?", whereas we use the positive concept in attempting to answer the question "What, or who, is the source of control or interference that can determine someone to do, or be, this rather than that?".

It is useful to think of the difference between the two concepts in terms of the difference between factors that are external and factors that are internal to the agent. While theorists of negative freedom are primarily interested in the degree to which individuals or groups suffer interference from external bodies, theorists of positive freedom are more attentive to the internal factors affecting the degree to which individuals or groups act autonomously. Given this difference, one might be tempted to think that a political philosopher should concentrate exclusively on negative freedom, a concern with positive freedom being more relevant to psychology or individual morality than to political and social institutions. This, however, would be premature, for among the most hotly debated issues in political philosophy are the following: *Is the positive concept of freedom a political concept? Can individuals or groups achieve positive freedom through political action? Is it possible for the state to promote the positive freedom of citizens on their behalf? And if so, is it desirable for the state to do so? The classic*

texts in the history of western political thought are divided over how these questions should be answered: theorists in the classical liberal tradition, like Constant, Humboldt, Spencer and Mill, are typically classed as answering 'no' and therefore as defending a negative concept of political freedom; theorists that are critical of this tradition, like Rousseau, Hegel, Marx and T.H. Green, are typically classed as answering 'yes' and as defending a positive concept of political freedom.

In its political form, positive freedom has often been thought of as necessarily achieved through a collectivity. Perhaps the clearest case is that of Rousseau's theory of freedom, according to which individual freedom is achieved through participation in the process whereby one's community exercises collective control over its own affairs in accordance with the 'general will'. Put in the simplest terms, one might say that a democratic society is a free society because it is a self-determined society, and that a member of that society is free to the extent that he or she participates in its democratic process. But there are also individualist applications of the concept of positive freedom. For example, it is sometimes said that a government should aim actively to create the conditions necessary for individuals to be self-sufficient or to achieve self-realization. The negative concept of freedom, on the other hand, is

most commonly assumed in liberal defences of the constitutional liberties typical of liberal-democratic societies, such as freedom of movement, freedom of religion, and freedom of speech, and in arguments against paternalist or moralist state intervention. It is also often invoked in defences of the right to private property, although some have contested the claim that private property necessarily enhances negative liberty (Cohen, 1991, 1995).

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Political Obligation in Historical Perspective

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The phrase “political obligation” is apparently no older than T. H. Green’s *Lectures on the Principles of Political Obligation*, delivered at Oxford University in 1879-80.

The two words from which Green formed the phrase are much older, of course, and he apparently thought that combining them required no elaborate explanation or defence.

In any case, there was nothing novel about the problem Green addressed in his lectures: “to discover the true ground or justification for obedience to law”. Sophocles raised this problem in his play *Antigone*, first performed around 440 BCE, and Plato’s *Crito* recounts Socrates’ philosophical response to the problem, in the face of his own death, some forty years later.

Socrates on Obeying the Law

In 399 BCE an Athenian jury found Socrates guilty of impiety and corrupting the morals of the youth, for which crimes the jury condemned him to death. According to Plato’s account, Socrates’ friends arranged his escape, but he chose to stay and drink the fatal hemlock, arguing that to defy the judgment against him would be to break his “agreements and commitments” and to “mistreat” his friends, his country, and the laws of Athens.

Socrates’ arguments are sketchy, and Crito, his interlocutor, does little to challenge them, but they are nevertheless suggestive of the theories

of political obligation that have emerged in the two and a half millennia since his death.

These arguments fall into four categories. First, Socrates maintains that his long residence in Athens shows that he has entered into an agreement with its laws and committed himself to obey them — an argument that anticipates the social contract or consent theory of political obligation. Second, he acknowledges that he owes his birth, nurture, and education, among other goods, to the laws of Athens, and he hints at the gratitude theory of obligation when he concludes that it would be wrong of him to disobey its laws now. Third, he appeals to what is now known as the argument from fairness or fair play when he suggests that disobedience would be a kind of mistreatment of his fellow citizens.

As he asks Crito, “if we leave here without the city’s permission, are we mistreating people whom we should least mistreat?” (50a) There is, finally, a trace of utilitarian reasoning, as when Socrates imagines “the laws and the state” confronting him with this challenge: “do you think it possible for a city not to be destroyed if the verdicts of its courts have no force but are nullified and set at naught by private individuals?” (50b).

None of these arguments is fully developed, but their presence in the *Crito* is testimony to the staying power of intuitions and concepts — commitment and agreement, gratitude, fair play, and utility — that continue to figure in discussions of obligation and obedience.

Plato’s *Crito* is noteworthy not only as the first philosophical exploration of political obligation but also as the last to appear for centuries. The Cynics and others did question the value of political life, and indirectly the existence of an obligation to obey the law, but they left no record of a discussion of the subject as sustained as even the five or six pages in the *Crito*. When the morality of obedience and disobedience next became a much discussed issue, it was a religious as much as a philosophical discussion.

Divine Command

Throughout history, the belief that political society and its rules are divinely ordained has been so strong as to keep many people, and probably most, from considering the possibility that disobeying those rules might ever be justified. With the advent of Christianity, however, that possibility had to be taken seriously.

For the Christian, the distinction Jesus draws (Matthew 22:15-22) between the tribute owed to Caesar and that owed to God makes it clear that what the rulers command may be at odds with what God wants done. That point became even clearer when the rulers tried to suppress Christianity. Nevertheless, Christian doctrine held that there is an obligation to obey the law grounded in divine command, with the most important text being Paul's Epistle to the Romans (13:1-2): "For there is no authority except from God, and those that exist have been instituted by God.

Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment."

As a theory of political obligation, divine command faces two general problems. First, it presupposes the existence of divinity of some sort; and second, the commands of the divine being(s) are not always clear. It is one thing to

know that we should give to Caesar what is Caesar's and to God what is God's, for example, and quite another to know what exactly is Caesar's due. For Christians, however, the main challenge was to reconcile Paul's text with the uncomfortable fact that rulers were often hostile to Christianity — or, with the rise of Protestantism in the sixteenth century, hostile to what one took to be true Christianity.

To this challenge, one response was simply to hold that hostile or vicious rulers must be endured, for God must have given them power as a sign of His displeasure with a wicked people. Other responses, though, made room for disobedience.

One such response was to distinguish the divinely ordained office from the officer who occupied it. That is, God ordains that political authority must exist, because the condition of human life since the fall from grace requires such authority; but God does not ordain that this or that particular person hold a position of authority, and He certainly does not want rulers to abuse their authority by ruling tyrannically.

This distinction, employed as early as the fourth century by St. John Chrysostom, was invoked throughout the middle ages. A second response to the problem Romans 13 posed was to distinguish disobedience

from resistance. According to Martin Luther and others who drew this distinction, Christians may not actively resist their rulers, but they must disobey them when the rulers' commands are contrary to God's. Yet a third response was to note the possibility of conflict between two or more of one's rulers.

In other words, if more than one person holds political authority over you, and if they issue conflicting commands, then you may satisfy Paul's injunction by obeying the authority whose commands are more congenial to your understanding of true Christianity, even when such obedience entails resisting the commands of others in authority.

These last two responses played an especially important part in the political disputes that accompanied the Protestant Reformation. Under the pressure of those disputes, however, another theory of political obligation became increasingly prominent, as Protestants came to rely on the belief that political authority derives from the consent of the governed.

The Social Contract

Although the idea of the social contract long antedates the modern era (Gough 1967), its full development occurred in the seventeenth century, when Thomas Hobbes and John Locke used the theory to rather

different ends. Jean-Jacques Rousseau, Immanuel Kant, and other philosophers have also relied on social contract theory, but the classic expressions of the contract theory of political obligation remain Hobbes's *Leviathan* (1651) and Locke's *Second Treatise of Government* (1690).

For Hobbes, social contract theory established the authority of anyone who was able to wield and hold power. If we imagine ourselves in a state of nature, he argued, with no government and no law to guide us but the law of nature, we will recognize that everyone is naturally equal and independent.

But we should also recognize that this state of nature will also be a state of war, for the "restlesse desire for Power after power" that drives all of us will lead to "a warre of every man against every man". To escape so dreadful a condition, people surrender their independence by entering into a covenant to obey a sovereign power that will have the authority to make, enforce, and interpret laws.

This form of the social contract Hobbes called "sovereignty by institution." But he also insisted that conquerors acquire authority over those they subject to their rule — "sovereignty by acquisition" — when they allow those subjects to go about their business. In either case, Hobbes

said, the subjects consent to obey those who have effective power over them, whether the subject has a choice in who holds power or not. Because they consent, they therefore have an obligation to obey the sovereign, whether sovereignty be instituted or acquired.

Exactly how much Locke differs from Hobbes in his conclusions is a matter of scholarly dispute, but there is no doubt that he puts the same concepts to work for what seem to be more limited ends.

According to Locke, the free and equal individuals in the state of nature establish government as a way of overcoming the "inconveniences" of that state. Moreover, Locke's social contract appears to have two stages.

In the first stage the naturally free and equal individuals agree to form themselves into a political society, under law, and in the second they establish the government. This move allows Locke to argue, contrary to Hobbes, for a right of revolution on the ground that overthrowing the government will not immediately return the people to the state of nature. Nor does he hold, with Hobbes, that mere submission to a conqueror constitutes a form of consent to the conqueror's rule.

Locke does agree with Hobbes, of course, in deriving obligations to obey the law

from the consent of the governed. In developing his argument, however, he reveals three problems that have bedevilled social contract theory. One problem has to do with the nature of the contract: is it historical or hypothetical? If the former, then the problem is to show that most people truly have entered into such a contract.

If the contract is meant to be a device that illustrates how people *would have* given their consent, on the other hand, then the difficulty is that a hypothetical contract "is no contract at all". The second problem has to do with the way Hobbes and Locke rely on *tacit* consent.

If only express or explicit statements of agreement or commitment count as genuine consent, then it appears that relatively few people have consented to obey the laws of their country; but if tacit or implied consent is allowed, the concept of consent may be stretched too far.

Hobbes does this when he counts submission to a conqueror as consent, but Locke also runs this risk when he states, in §119 of the *Second Treatise*, that the "very being of anyone within the territories" of a government amounts to tacit consent. Finally, it is not clear that consent is really the key to political obligation in these theories.

The upshot of Hobbes's

theory seems to be that we have an obligation to obey anyone who can maintain order, and in Locke's it seems that there are some things to which we cannot consent. In particular, we cannot consent to place ourselves under an absolute ruler, for doing so would defeat the very purposes for which we enter the social contract — to protect our lives, liberty, and property (Pitkin 1965).

One of the first to find fault with the argument from consent or contract was David Hume.

In "Of the Original Contract," published in 1752, Hume takes particular exception to the appeal to tacit consent. To say, he protests, that most people have given their consent to obey the laws simply by remaining in their country of birth is tantamount to saying that someone tacitly consents to obey a ship's captain "though he was carried on board while asleep and must leap into the ocean and perish the moment he leaves her".

For Hume, it seems, the obligation to obey the law derives not from consent or contract but from the straightforward utility of a system of laws that enables people to pursue their interests peacefully and conveniently.

Utility and Obligation

For all its influence in other areas of legal, moral, and political philosophy, utilitarianism has found few

adherents among those who believe that there is a general obligation to obey the laws of one's country. Part of the reason for this situation may be the fact that Jeremy Bentham, John Stuart Mill, and others who followed Hume's path had little to say about political obligation. A more powerful reason, though, is that utilitarians have trouble accounting for obligations of any kind.

If one's guiding principle is always to act to maximize expected utility, or promote the greatest happiness of the greatest number, then obligations seem to have little or no binding force.

After all, if I can do more good by giving the money in my possession to charity than by paying my debts, then that is what I should do, notwithstanding my obligations to my creditors. By the same reasoning, whether I should obey or disobey the law is a matter to be settled by considering which will do more good, not by determining whether I have an obligation to obey.

Some utilitarian philosophers have struggled to overcome this problem, either by pointing to reasons to believe that respecting obligations serves to promote utility or by restricting calculations of utility to rules or norms rather than to individual acts. Whether their efforts have been successful remains a matter of debate.

There seems to be a consensus, however, that the most sophisticated attempts to provide a utilitarian grounding for political obligation, such as those of Rolf Sartorius and R. M. Hare (1976), have proved unsuccessful. As a result, utilitarianism seldom figures in the debates of those contemporary political philosophers who continue to believe that there is, in some political societies, a general obligation to obey the law.

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Women Political Leaders of Asia in New World Order: Their Tryst with Democracy

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During the post Cold War period – popularly referred to as the New World Order – several Asian nations including India, Pakistan, Sri Lanka, Bangladesh, Malaysia, Indonesia, Burma and Philippines have had women at the helm of the political affairs of their nations. Almost all of these women leaders have had a rich political background but none rose to the top just by riding at the back of family's fascinating political history. In fact, most had never dreamt or desired of being at the centre stage of national politics. Some had actively professed to live low-profile life as daughters or wives. But destiny had other plans in store for them as they all got dragged into the mainstream politics of their nations. "These world changing women often needed even more vision and courage than their male counterparts."¹ Assassinations of family members and subjugation of democracy by authoritarian regimes apparently triggered them to accept politics as a challenge. "In Asia," writes James Okey, "the concept of public and private spheres was strong, and that women were largely confined to the private sphere unless they were 'filling a political void created by the death or imprisonment of a male family member.' Thus family ties were crucial to breaking through the structures of patriarchy, and misfortune enhanced the opportunity."² Western education in their own

country and in US and Europe contributed in laying the basis of their democratic foundations. And each one of the women political leaders struggled either to establish democracy or to safeguard the democratic process in their countries. Despite riding over popularity waves, none of them ever adopted any undue means to usurp any political authority, not even the ones held by illegitimate rulers. None entered into any agreement for power based on compromising with democratic ideals. It may further be noted that ascension of women in countries under the military junta is particularly exceptional as 'in countries that have experienced lengthy periods of military control, formal political power has been exclusively male.'³

"All these women," writes Andrea Fleschenberg, "have their democratic legitimizations in common since each of them has been confirmed in her formal or informal position through elections, which is quite an outstanding act for this region."⁴ Some, like Corazon Aquino of Philippines, laid down office when the nation still desired to be led by them. Other than Gloria Macapagal Arroyo of Philippines – who has announced to contest for office of Speaker of Philippine House of Representatives – none else has shown the desire of clinging on to power by occupying some constitutional office or the other in the country after being barred by constitution for another term in that capacity.

Except for Nobel Laureate Aung San Suu Kyi of Burma – whose struggle has been one of the severest – all others managed to achieve their objectives. Apart from Suu Kyi of Burma – who was deprived by the military from assuming office of Prime Minister – Congress President Sonia Gandhi of India – who declined office of Prime Minister of India – and the former Leader of Opposition in Malaysia, Wan Asisah Wan Ismail, all other women leaders served their nations either as Presidents or Prime Ministers.

It is an altogether different issue that 'although a tiny elite of highly educated women in Asia have achieved the highest positions in government; the majority of women by contrast have been typically marginalised from participating in mainstream politics.'⁵

Nevertheless each of these women's trysts with democracy also bore certain distinct features by way of the nature of the democratic movements that they got associated with. As such a brief outline of their commitment towards democracy is being presented below.

Commitment Towards Democracy

In Burma Aung San Suu Kyi has been leading a struggle based on Buddhist ideals towards establishment of democracy. After having successfully led the National League for Democracy (NLD) to victory in 1990 general elections, she was about to assume office of Prime Minister when the military nullified the results and refused to hand over power. She has refused to leave country and has stayed back, often braving harsh treatment, to relentlessly struggle for democracy. She has remained under various forms of detention for almost 14 out of the past 20 years. Suu Kyi has been able to attract the world's attention and has generated support towards cause of democracy from United Nations and several important countries and leaders. She was awarded the Nobel Peace Prize in 1991 for her 'non-violent struggle for democracy and human rights.' "Her fight for freedom and democracy and her commitment to non-violence," writes Bettina Ling, "connect her to leaders like Dr Martin Luther King, Jr., Mahatma Gandhi, and Nelson Mandela."⁶

In Pakistan, Benazir began her innings in politics by struggling to rally political support to force Pakistan President General Muhammad Zia-ul-Haq to drop the 'widely doubted' murder charges against her father Zulfikar Ali Bhutto. After Zulfikar was hanged in 1979, she faced six years of house arrest and imprisonment that she described as 'extremely hard' at times. Succumbing to international pressure, the government allowed her to travel abroad where she resumed her political activities and began raising concern for human rights violations of political prisoners in Pakistan and demanded for holding of elections in the country. Describing her ability, Kalim Bahadur wrote: "Benazir had during the worst days of Gen Zia's regime and in the face of harsh repression, imprisonments, threats and harassments, carried on a relentless campaign against the military dictatorship. Even when forced to go to exile she returned to restart the movement, kept the party together, no easy task under Zia..."⁷ After death of Zia-ul-Haq, she returned to Pakistan to lead her Pakistan People's Party (PPP) to victory in the first open elections held in more than a decade on November 1988. She was sworn in Prime Minister on 2 December 1988, becoming at the age of 35, the youngest person – and the first woman – to head a government of a Muslim-majority state in modern times. She became prime minister again in 1993.

However, on both occasions she was dismissed on charges of corruption. In the election of 2002, the Benazir-led PPP secured highest number of votes – though not a majority – but did not form government. Later too, the governments of Nawaz Sharif and Pervez Musharraf levelled charges against her. However she was never convicted. After generating adequate people's pressure on government of Pervez Musharraf to hold elections, Benazir returned in 2007 after eight years of exile to prepare for the national elections. When President Musharraf declared a state of emergency, Benazir demanded for lifting of emergency saying: "The extremists need a dictatorship, and dictatorship needs extremists." In order to establish lasting democracy, Benazir advocated measures for women emancipation. She condemned terrorist acts and appealed to 'stop appeasing militants.' She was assassinated while leaving an election-campaign rally of the PPP at Rawalpindi on 27 December 2007 and did not live to witness the formation of a democratically elected government in Pakistan headed by her husband Asif Ali Zardari as President and PPP leader Syed Yousuf Raza Gilani serving as Prime Minister.

In Sri Lanka Chandrika Kumaratunga assumed office – first as Prime Minister of a People's Alliance (PA) on 19 August 1994 and then as President in November 1994 – at a time when the Tamil Tigers led by the LTTE posed the

biggest challenge to the nation's stability and integrity. W. D. Lakshman & Clement Allan Tisdell observed: "The platform of the PA consisted of a programme to resurrect democracy, peace and human rights and to resolve the ethnic crisis through devolution of power."⁸ She preferred to make conciliatory advances towards the separatist Tamil Tigers to attempt to end the ongoing civil war but later, pursued a more military-based strategy against them later, when the earlier overtures had failed. She noted later: "I sincerely tried to reach a political consensus to solve the ethnic question, and tried to introduce a pluralistic constitution that would cater to the political aspirations of the Tamil people without dividing the country." When her party lost the 2001 parliamentary election, she accepted her rival Ranil Wickremasinghe as Prime Minister. She however showed all her firmness and did not hesitate to prorogue parliament and remove Wickremasinghe from office when it was felt that his government was making too many concessions to the Tamil rebels. Practising high ideals of democracy she laid down office on completion of her second term in 2005 as the Sri Lankan constitution does not permit for a third term for President.

Bangladesh proudly boasts of having two women leaders leading different political groups to first restore democracy and then compete with each other to share power alternatively in the interests of country's democracy. Under the leadership of Begum Khaleda

Zia, the Bangladesh Nationalist Party (BNP) formed a seven-party alliance and launched a relentless struggle – at times braving prohibitive laws – against the autocratic regime of General Ershad. Like Zia-ur-Rahman before him, Ershad too attempted to give his rule a civilian and democratic face, but Khaleda boycotted all elections during his rule. She was detained seven times in the nine years of autocratic rule. The alliance led by Khaleda and her BNP and Sheikh Hasina Wazed and her Awami League led a movement 'in order to establish democracy and the rule of law in the country.'⁹ Ershad was compelled to hand over power to a neutral caretaker government on 6 December 1990. In the parliamentary elections held on February 1991, BNP emerged victorious and Khaleda was sworn in as the first female Prime Minister of Bangladesh. Hasina's Awami League emerged as the largest opposition party. The BNP-led government restored the parliamentary system through the 12th amendment to the Constitution the same year. In order to make democracy lasting and meaningful, Khaleda's government made the highest budgetary allocation in the education sector and introduced free and compulsory primary education. She also introduced several programmes that were meant exclusively for women. She also played a commendable role in revitalising the South Asian Association for Regional Cooperation. However, Sheikh

Hasina Wazed protested by boycotting the elections and launching a movement when Khaleda won the February 1996 elections under a 'favourable' caretaker government. Parliamentary elections had to be re-held again in June 1996. Sheikh Hasina and her Awami League won the elections as Hasina became the second woman Prime Minister of Bangladesh. Khaleda's BNP emerged as the largest opposition party in the country's parliamentary history. After victory, Hasina pronounced her democratic priorities saying that 'her Government would not be Government of Awami League alone; it would be the government of 120 million people. Her party would not be the master, it would be the servant of the people.'¹⁰ Khaleda returned to power during the 2001 elections and served till 2006. The new caretaker government attempted to usurp the democratic process by postponing elections and forcing both – Khaleda and Hasina – to exile. This time it was Sheikh Hasina's Awami League that spearheaded a massive agitation for restoration of democracy. Hasina won the December 2008 elections and vowed to build a "Digital Bangladesh" by 2021.

In Philippines, Corazon Aquino – hailed by many Filipinos as 'Icon of Democracy' and by Time magazine as 'Saint of Democracy' – launched a massive movement best remembered as the 1986 EDSA (Epifanio De los Santos) People

Power Revolution that brought an end to the authoritarian regime of Ferdinand Marcos and which 'restored democracy'¹¹ in Philippines. An unwilling and reluctant leader of the opposition, Aquino had thrust herself into the political arena after one million signatures urging her to run for president were presented to her as a result of efforts of media mogul Don Joaquin "Chino" Roces. She had united the fragmented opposition and strengthened its moral crusade against the abuses and excesses of President Marcos' martial rule. When Marcos called a snap poll in 1986 and was proclaimed winner by his allies-dominated Batasang Pambansa (Philippine parliament) Corazon had declared herself as the real winner and called for a massive civil disobedience that culminated with the ouster of Marcos.

The triumph of the peaceful People Power Revolution and the ascension of Corazon Aquino into power signalled the dawning of a new era for Filipinos. The peaceful transition of power drew international acclaim. Under Aquino, Philippines soon experienced radical changes and sweeping democratic reforms. She created the Presidential Commission on Good Government, abolished the 1973 "Marcos Constitution" and dissolved the Batasang Pambansa. She oversaw the restoration of democracy in the country and the promulgation of a new constitution, which limited the powers of the presidency and established a

bicameral legislature. To establish democracy at the lower levels, she promulgated the Local Government Code which devolved national government powers to local government units. Her administration gave strong emphasis and concern for civil liberties and human rights, peace talks and dialogues with communist insurgents and Muslim secessionists. She also streamlined the economy by bringing about fiscal discipline. She strongly declining the requests for her to seek re-election and she said that she wanted to set an example to both citizen and politicians that the presidency was not a lifetime position.

After her term ended in 1992, Corazon Aquino returned to private life although she remained active in the public eye, constantly voicing her views and opinions on the pressing political issues in the country and opposing government actions and policies, which she deemed as threats to the liberal traditions and democratic foundations of the country. She faced many ups and downs in her political career but, as wrote Jose Veloso Abueva and Emerlinda R. Roman, "in victory or defeat, she remained dedicated to democratic government."¹²

The Philippines is currently headed by Maria Gloria Macapagal Arroyo, who is the fourteenth president and the second female head-of-state of the country. She is also the second longest serving president after Ferdinand Marcos. Gloria was first elected

to the office of Vice President in 1998 with Estrada as the President. After President Estrada was accused of corruption, Gloria resigned from the cabinet in October 2000. Initially she resisted pressure from allies to speak out against Estrada, but eventually joined calls for Estrada's resignation. As Estrada turned authoritarian, Gloria took to the streets to lead the Filipinos to what is known as EDSA II to clamour for President Estrada's resignation. As Estrada was compelled to step down against growing people's pressure, Gloria assumed office as President. When her first term neared its end, she initially announced that she would no longer seek the presidency but soon changed her mind explaining: 'there is a higher cause to change society.....in a way that nourishes our future.' She won the 2004 presidential election by a margin of over one million votes and outlined her vision for the country as "building a strong republic." Her agenda consisted of building up a strong bureaucracy, lowering crime rates, increasing tax collection, improving economic growth, and intensifying counter-terrorism efforts. With a view to give democracy a firm footing in Philippines, Gloria Arroyo is currently spearheading an overhaul of the constitution to transform the present unitary and presidential republic with a bicameral legislature into a federal parliamentary government with a unicameral legislature.

Diah Permata Megawati Setiawati Sukarnoputri served as President of Indonesia from 23 July 2001 to 20 October 2004. She was the country's first female president and the daughter of Indonesia's first president Sukarno. Megawati took to politics in 1987 and played a crucial role in ridding Indonesia from the 32-year authoritarian rule of Suharto who had wrested power from Sukarno. Megawati joined Indonesian Democratic Party (PDI) in 1987 and soon got elected to People's Representative Council (DPR). When her candidacy for chairpersonship received overwhelming support, the government began to manoeuvre as it apparently feared Megawati's political growth. Suharto's government adopted certain unscrupulous measures that led to a split in PDI and then went on to recognise the anti-Megawati faction as being the official PDI. It then banned Megawati from contesting in 1997 legislative elections. Megawati and her supporters threw their support behind the United Development Party (PPP), the other political party that the government had allowed to exist. Leading a popular upsurge against Suharto over issues of Asian Financial Crisis, pervasive corruption, genocide and increasingly centralised and military rule under Suharto's "New Order" administration, Megawati registered a moral victory by making Suharto step down in May 1998. With removal of restriction upon her Megawati began to consolidate her

political position. In October 1998, her supporters held a National Congress whereby Megawati's PDI became known as Indonesian Democratic Party-Struggle (PDI-P) She was elected the chairperson and was nominated as the party's presidential candidate. However, the United Development Party (PPP) detested the prospect as it did not want that Indonesia should have a female president. Megawati lost the presidential elections of 1999 to Wahid but contested and won the vice presidency by defeating her rival Hamzah comfortably with 396 votes to 284. Megawati wielded considerable authority as Wahid proved to be an ineffective president and a poor administrator. Apparently realising his limitations, Wahid had issued a Presidential Decree giving Vice President Megawati day-to-day control of the Government. Later the People's Consultative Assembly (MPR) removed Wahid from office before appointing Megawati as President in July 2001. She ran for re-election in the 2004 presidential election, but was defeated by Susilo Bambang Yudhoyono. Megawati's rise in the political spectrum of her country and her wide acceptance by the masses is a phenomenal achievement, particularly, as writes Cheris Kramarae, Dale Spender, "in Suharto's Indonesia, the *State Ministry for the Role of Women* actively promoted an ideology that emphasized a woman's duties as wife and mother."¹³

Pratibha Devisingh Patil became the 12th and current

President of India on 25 July 2007. She is the first woman to hold the office. A member of the Indian National Congress (INC), she was nominated as a candidate by the ruling United Progressive Alliance (UPA) and the Left Front. As per the constitution of India, the office of President is largely ceremonial and authority is vested in the office of the Prime Minister. But in reality it is the Italian-born Sonia Gandhi who wields all authority as heir to the Nehru-Gandhi legacy and as president of the INC. Both Pratibha Patil and Prime Minister of India, Dr Manmohan Singh have been virtually handpicked by Sonia Gandhi. Her involvement with Indian public life began after the assassination of her mother-in-law, Prime Minister Indira Gandhi and her husband, Rajiv Gandhi's subsequent election as Prime Minister. After the assassination of her husband Rajiv Gandhi, she declined the offer of becoming Prime Minister of India and stayed away from politics. However, in an effort to revive the INC's sagging fortunes, she formally joined Congress Party in 1997 and soon rose to become its president. Since then she has consecutively got elected to Lok Sabha, the Lower House of the Indian Parliament. She was elected as leader of the opposition in the 13th Lok Sabha in 1999. After the Congress led coalition procured majority in 2004 general elections, Sonia Gandhi was unanimously elected to lead a 15-party UPA government with support of the left. She set an example by declining to accept

office of Prime Minister and earned wide appreciation. "The refusal" wrote Andrea Fleschenberg, "brought her a second victory – a moral one – which boosted her reputation, and.....she was considered to be one of India's kingmakers."¹⁴ She continues to be the president of the INC – 13th year at a stretch – and has proved her popularity by leading the UPA to a comfortable victory during the 2009 parliamentary polls. She has attained distinction by being the centre of authority in India which happens to be the world's largest democracy. Commenting on her faith in democracy, Nurul Islam Sarkar wrote: "Sonia is a strong believer in democratic values and has special honour for those who come through the system."¹⁵

"In Malaysia," wrote Andrea Fleschenberg, "Wan Azizah Wan Ismail fought for the liberation of her formerly jailed husband, Anwar Ibrahim, and has headed the parliamentary opposition party, Barisan Alternatif,..... since late 1990s."¹⁶ She is currently the president of Parti Keadilan Rakyat (People's Justice Party) – the second woman in Malaysia's history to lead a political party – and had earlier served as Leader of Opposition in Dewan Rakyat (Malaysian parliament) from March to July 2008. As Leader of Opposition, she had brought no-confidence against Prime Minister Datuk Seri Abdullah Ahmed Badawi and generated adequate pressure on him for furtherance of pro-people policies. Her husband had been appointed as Deputy Prime Minister of

Malaysia in 1993. After the arrest of her husband, she became leader of fledgling Reformasi movement. She won the parliament seat of Permatang Pauh in 1999, 2004 and in election of March 2008. After her husband was released, she vacated her seat which was retained by her husband by a big margin in by-election of August 2008.

Conclusion

It is immensely heartening that despite odds, all these women have consistently stood in favour of the democratization of the political system of their nations with the additional aim of also improving the lot of the average womenfolk. Apparently taking a cue from the famous saying of Eleanor Roosevelt, "You must do the thing you think you cannot do," the women leaders have served as inspirations to millions across the globe and have earned recognition by way of several awards and citations. The violence-ravaged Asia would surely be a very different region if more such women come forward in the days ahead to shoulder democratic responsibilities of their nations. Margaret Mead has correctly pointed out: "Never doubt that a small group of thoughtful, committed citizens can change the world, indeed it's the only thing that ever has."

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Secularism in India: Concept and Practices

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Introduction :-Secularism is significant, disputed and more relevant topic of today's Indian polity. As we know India is multi religious and multi linguistic country, so, unity in diversity is our crucial objective. It is an important question for us as to how can we achieve this goal. For achieving the goal of unity in diversity India has declared itself a secular state by the Forty Second Amendment Act 1976 of constitution. The preamble had amended for the words "Sovereign democratic Republic" by the words "Sovereign, Socialist, Secular, democratic Republic".

Concept of Secularism :-Secularism as a concept has its origin in western countries and relates to separation of the church from the state, giving the state a position of neutrality between different religions, amounting to even while at indifference of state towards religion, while the same time guaranteeing all citizen the right to profess any religion. In some ways the word secular was used as a contrast to the word 'religious', which some time led people to believe that secularism is oppose to religion. But broadly it is used not as opposed to religion but as divorced from all religions, or religions having nothing to do with the conduct of state affairs.

The English dictionary on historical principles define secularism as : The doctrine that morality should be based solely on regard to the well being of mankind in the present life, to exclusion of all considerations drawn from belief in God or in a future state¹. The Oxford Dictionary of the Christian church explains secularism as denoting a system which seeks to interpret and order life on principles taken solely from this world without recourse to belief in God and a future life².

The concept of western secularism implied anti-religious ideology so to say. But it cannot be

applied in India same way. Because India is not only a multi-religious but highly religious society also. Prime Minister Indira Gandhi precisely had remarked "Secularism is neither a religion nor indifference to religion but respect for all religions".

The concept of secularism has been used in India not as state's indifference meaning towards religions but as treatment of all religions in an equal fashion and ruling without discrimination of any Indian on the ground of his or her religion. The supreme court defines the secular character of Indian constitution in these words "There is no mysticism in the secular character of the state. Secularism is neither anti-God nor pro-God, it treats alike the devout, the antagonistic and the atheist. It eliminates God from the matters of the state and ensures that no one shall be discriminated on the ground of the religion.

Thus, the country stands as a secular state. It has no official religion. It gives full opportunity to all persons to profess, practice and propagate any religion of their choice. The constitution also ensures freedom for one who has no religion and it scrupulously restrains the state from making any discrimination on ground of religion. A single citizenship is assured to all persons irrespective of their religions³.

A secular state is founded on the idea that the state is concerned with the relation between man and man and not with the relation between man and God which is a matter for individual conscience⁴. In our constitution the attitude of impartiality towards religion have several provision in article 25-28.

Article 29 guarantees the right to any section of the citizens residing in any part of the country having a distinct language script or culture of its own to conserve the same. Article 30 provide that "all minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

More importantly, Constitutional protection is given to the minorities by article 29 and 30 as this provisions make our state more secular than even the united states of America⁵. But it is also necessary to assess whether it creates vested interests in them because it may lead to strengthen communal forces which are certainly threat to both, the national interest and secularism.

The Practice of secularism

:-In ancient period it reflected in contemporary conflict among the Shaiva and the Vaishnava. But after some times they co-ordinated themselves. Ashoka the great emperor has declared Buddhism as state religion. In the very beginning of 8th century Mohammad Bin Kasim invaded Sindha. After capturing of Sindha he used the state force to convert the sindhimen into Islam⁶. After Kasim many invaders came to India. Md. Gajanavi attacks somnath temple and cracks the statue of Shivalinga. Bakhtiyar Khilzi destroyed the Nalanda and Takshashila university. That was very unsecular step of Khilzi. But in mediaval period Akbar was a very secular Muslim ruler. He propagated Din-e-ellahi (Devine faith) and Sulah-I-Kul (Peace with all). It can be traced as spirit of secularism. After that Aurangzeb was a very communal and anti-secular ruler. He had taken zazia tax from Hindus⁷.

In the British period Queen Victoria put it in the charter that her government would be natural in matters of religion. But later on the British rulers started playing communal politics and adopted "Devide and rule policy". It can be seen in 1905, division of Bengal, communal provision in Morley Monto reforms in 1909 and through communal electrolal method adopted by 1919 Government of India Act. After 1928 Md. Ali Jinna became the hero of communal politics and the country was divided and that proved a very communal cruelty to the Indian polity.

After Independence not only equal rights and protection of law had been given to all section of religious community

but they actively participated in social, political and religious life also. Dr. Zakir Hussain, Fakhruddin Ali Ahmad and Gyani Zail Singh and A.P.J. Abdul Kalam had been honoured with the post of the president of India. Mufti Mohammad Sayeed had been honoured by the post of the Home minister of India. Dilip Kumar, Salman Khan, Amir Khan and Shahrukh Khan are most popular filmi actor of Indian society. There is no discrimination on the basis of communalism. But the political parties and politicians have been using the concept of secularism in different frame. Mostly, their first concern has been to create favourite vote banks and vote combinations. Muslims constitute the biggest vote banks as they generally vote as a community. While the Hindu conciousness at political level gets fragmented along caste, linguistic and regional lines. Therefore, the politicians under the cover of secularism try to appeal to the religious sentiments of the Muslims by raising the bogey of "majority communalism". For example it can be seen in the Shahbano case and the prohibition on the book 'satenic verses' written by Salman Rushdie⁸.

Now, the Indian political parties and politicians are divided into two groups on the basis of secularism. The Bhartiya Janta party maintains that our present secularism is pseudo secularism as it amounts to 'appeasement' of the Muslim minorities. While the Indian National Congress (I), Rashtriya Janta Dal, Samajwadi Party, Lok Janashakti Party, Bahujan Samaj Party and communist party of India, Communist party Marxist etc. has declared them selves as secular party and

depicted that B.J.P. as communal party and there are two group of political parties existing on the basis of secularism that is National Democratic Allince and United Progressive Allience.

The Communal violence can be seen in Indian society before Independence and after Independence of the country also. At the time of Independence by 'direct action' call of Muslim League country suffered a very cruel communal riots and every now and then communal disturbances and riots have been occurring. Hundreds of district are very sensitive to communal tension in the country. In Godhra 56 Karsewaks burnt alive by some Muslim extremists and thereafter a long reaction took place in the form of riots between Hindus and Muslims in Gujrat. These events were very harmful to secularism and the health of country. When I think about Godhra and Gujrat it confuses me if at all we are going through 21st century and if we are going through a civilized human society.

In fact, there are two types of discriminations found in our Indian society. The Hindus society discriminate human beings on the ground of caste. Each caste has a certain position in society. The Scheduled Caste and Lower caste peoples torturing and discriminating by the upper castes even now. The Muslim society discriminates human being on the ground of Muslim and Kafir (Non Muslim). This discrimination is based on belief in Islam and Islamic rules⁹.

There are Hindus who identity secularism with Muslim appeasement and Muslim who dismiss secularism as an un-Islamic¹⁰.

Obviously, Secularism cannot be one sided affair between a secular Hindu and a non secular Muslim community. Our constitution provides freedom to all community to establish religious educational institutions and manage or administer their affairs. All these religious institutions are teaching students in their religious ideology and they usually offer narrow world view¹¹. In this position question arises as to how we can produce a secular citizen of India and how it can be possible to establish a secular society.

Communalism is major problem of the country. For this we must remove all grounds which generate ill will in the minds of minority against majority and in the minds of majority against minority as well. It is also essential that we overcome the religion-phobia in our educational system. We should liberate religious education entirely from the hands or bodies, which under take the task of usually offering the narrow sentiments or bias. The new education policy formulated by the government talks only of value education. This can only be done, if our educational system accepts the multiplicity of our religious traditions, not only one in its confines¹².

Cultural identity is another aspect of communal problem. The Hindu had one set of heroes like Rana Pratap, Laxmi Bai, Mahatma Gandhi, Bhagat Singh, Vivekananda, Subhash Chandra Bose, J.L. Nehru and Sardar Patel etc. But the Muslim has another set of heroes like Md. Gori, Gajani, Babar, Akbar, Aurangzeb, Shahjahan, Mazharool Haque etc. This crisis largely arose from history and therefore history should be

rewritten with a correct and balance perspective¹³. The news media can be a potent force for good or evil. Some structural safeguards are needed to be introduced to prevent the use of media for wrong ends, which is of course a challenging and complicated task.

Conclusion-The main objective of secularism in India is to prevent religious differentiation and promote the emotions of fraternity and co-existence. Declaration of secularism is not enough. Important thing is as to how we can establish a secular society.

Any how capturing the political power has becomes the main motto of Indian political parties, and for this they are using caste and religious sentiments. Killing of a Hindu becomes an issue of a political party and the killing of a Muslim becomes an issue for another political party. But the killing of the human beings is not becoming the issue of any political party.

Political parties has divided the country in minority and majority in his political selfishness. By this, the emotion of separatism has arisen in the minds of minorities. Appeasement of certain community has creates reaction of majority. According to leftist thinker Bipin Chandra 'The secularists are not criticising as the communality of minorities as they are criticising the communality of majority'¹⁴. Therefore the implementation of common civil code has becomes very difficult. objective of secularism which depends on that we all Indian with our hearts should voice a feeling that we are firstly and lastly Indians and we are proud of our Indianness. Infact,

secularism is not feasible in India without social and religious reforms and the concept of secularism should be used in balanced perspective by the politicians. The message of all religion is all men are children of god. In India we have to bring home to all concerned this essential message of the religion. All human beings are created by Khuda or God or Ishwar and no one has right to kill or punish them on the ground of disobedience of Khuda or God or Ishwar. Only khuda or God or Iswar has right to punish or reward them.

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The Political Economy and Global Capitalism

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International Relations

“Foreign policy is the key element in the process by which a state translates its broadly conceived goals and-interests into concrete courses of action to attain these objectives and pressure its interest”-Padelford and Lincoln.

The foreign policy of a country very much concerned with the behavior of a state-the plan of action and policy as executed towards other states. The Brookings institution in its book Major Problems of United States Foreign policy 1952-3 used the term foreign policy to refers to the complex and dynamic political course that a nation follows in relation to others states. It is not with the single nation but can be envisaged with all country's of determinants of foreign policy which are many in numbers and varies time to time. Factors behind have been-size, geography, economy, development of socio-economy internal, external structure science, technology and above all the great power structure prevailing in the world politics. The policy of a country apart from its political structure at the global level other structures like social economical cultural intellectual also greatly influence.

The main tenets of Indian foreign policy are peaceful existence, self reliance, cooperation, non-alignment, support, for decolonization disarmament, restructuring of the iniquitous International economic order and the global fight against environmental and racism, terrorism, feminism.

After 1991 India's foreign policy is determined either by international environment or by the domestic factors. Recent momentous political, social and economical developments through out the world have brought about radical transformation in international ideological, political strategical economical relations and have had far reaching implications for India's Foreign policy. Basic consideration which governed the structuring of our policy and its implication are preservation of India's national identity as a plural democratic and secular society, India's territorial integrity and the most is well being of our citizen. The end of cold war and unexpected sudden collapse of Soviet Union (USSR) brought India at the point to revise its external policies.

It was mid 1991 when India had the major point to evaluate its relation with nations as the Indian government initiated its economic reforms programme and open all the door and windows foe new identification of globalization and liberalization. “It is impossible to withdraw from the world if right principles ruled through kingdom there would be no necessity for me to change the state”...-Confusius.

India too along with the world walked over into a new era of Globalization intertwined with unipolarization and capitalization in the shape of liberalization. As globalization is a complex phenomenon. Some of the fears expressed about Globalization sounds like an animal analogous to the big shark in jaws. Some calls this more folly. What exactly is globalization has been inviting various global interactions held under this broad complex heading. Theorists of globalization had always been observed so many aspects emerged out of the surface, all that can be placed serially. Those are as follows:-

- In 1983 Harold Levitts wrote “Globalization of Market”.
- In 1990 Kenichi ohmae's called Borderless world.
- In 1993 Paul Kennedy warns in “Preparing for the Twenty first century”.

- In 1997 political economist Dani Rodrik rings alarm in “Has globalization gone too far”-by showing concern of increasing free international economical and financial flows.

Globalization entails to compress space and time and cross borders to pave the way to flows goods services, money, information, culture and people themselves too. It includes human right, the environment and women’s right and their empowerment.

Hence in 1991 India had to reestablish balance between political and economical situation as globalization challenged both the autonomy of a nation and the independency of decision making. It often raises a question about the obvious meaning of sovereignty in its external sense. The one of the determinant of Indian Foreign policy have been ethics and value while the prevailing concept of world global places two different modes full of dilemma-if one is liberalization of market the other is liberalism of democratic citizenship. Thus all moral concerns stop at the national borders as concept of citizen has intertwined with the concept of consumer.

Impact of globalization on inequality across and with in country is also a serious points to often various thought full of depth. In comparison to previous long back years inequality prevails more clearly across and with in the country. The gap in percapita income between rich and developing nations has grown five fold during last 100 years. During the last 20 years increased foreign trade and invested has resulted into higher wage inequality as well as unemployment with in countries. Obvious indicators of countries to be considered developed, are the wealth of the Nations, the prosperity of its people and its standing in the international forum.

So far the wealth of a nation is considered it is indicated on the basis of these followings-

- (A) GNP (The Gross National Product)
- (B) GDP(The Gross Domestic Product)
- (C) The Balance of Payments (Foreign exchange rate of economic growth, per capita income etc.)

- (D) The volume of trade (the share in international trade-export import both)

Analysis of GNP and GDP shows, in spite of increase in international income during 2004 and 05 the per capita income growth is yet poor, it has increased only of 91 (ninety one) times.

As well as an economical survey shows after independence the percentage of import has amazingly increased while the percentage of export has gone lower.

Year	Import	Export
1950-51	608	606
1960-61	1,112	642
1970-71	1,632	1,535
1980-81	12,549	6,711
1990-91	43,198	32,553
2000-01	2,30,873	2,03,571
2003-04	3,59,108	2,93,367

(Economics, P-257)

Of course India may hope for the better on the basis of the analysis of FDI which was 15.7 million dollar during 2006-07 and still it is maintained.

Globalization is considered as integration with the world economy which brings the influence of external forces into our society through implementation of thought act and modern VSAT as well as internet.

Up to 2002 approx 13 crore people were attached with the world of internet.

India’s awareness and consciousness has also widened. India has occupied a very secured world wide position in the sphere of software and followed the concept of good governance but winner and losers both are at the state level and with in the society.

Consequently concept of difference between Bharat and India emerged. The human development report 1991 produced by UNDP contains plentiful evidences of the fact that “Globalization is without human face”. It has created “Global apartheid” by creating huge social disparities between the richest and the poorest. Ulreck Beck rightly calls “Global social Darwinism”.

Annual report of Amnest international 2001 the growing economic pressure brought about by globalization in all societies possess a systematic threat to human fights. As common man has lost his freedom the promised era of equality, liberty. Indian magazine often moved around New imperialism of multinational corporations.

If not India certainly Bharat is being oppressed by global utopia.

During last 15 years, if sense of "Core competencies" has developed inside this country the sense of hegemony of single power has also enhanced with the collapse of socialist Soviet Union, capitalistic powers are at full swing.

Unipolar system has pushed the principle of power balance back. If Indian nuclear test has caused foreign resentment usually in bygone days, may Indian software or agro-food export-(if increases) not cause resentment and reaction in coming days?

India needs political

technical economical vision towards every multilateral, bilateral treaties. Indian core strength is consisted in the following four dimensions:-

- (A) People
- (B) Economy
- (C) Strategic strength
- (D) Ability to sustain

Naturally, India should always be careful towards these above mentioned essence of development.

Westernization of nations in face of globalization is also a serious challenge for overall old Indians identity.

Besides this India should be conscious towards uni polar and single country hegemony. As US has occupied 15.4% of whole world trade, as without caring for human right and world reaction.

Saddam Hussain's dynasty was ruined and Saddam was hanged to death in Dec. 2006.

Therefore India needs to remain with open eyes to keep on all its old established ideologies as well as ideology based its all policies.

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New Release

The Hero of Changing World Barack Obama

By Ravi Kant Dubey

Vedic Science and Technology Specially in Astronomy and Cosmology

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The oldest literary remains of the Indo-European language group are the vedas which means knowledge. The world is derived from the root 'Vid' which means to know. Signifying 'knowledge par excellence. It is specially applied to a branch of literature which is declared to be sacred knowledge or divine revelation i.e. 'Sruti'. Though the hymns of the sruti are attributed to several rishis (sages), tradition maintains that these hymns were merely revealed to the sages and not composed by them. Hence the vedic scriptures are called apaurusheya (not made by man) and nitya (existing in all eternity).¹

For the evolution of scientific and technological developments in Ancient India, it is worthwhile to have a look at the vedic scriptures, Brahmanas and puranic literatures. The ancient Indian Scholars of the vedic and puranic periods deals with many problems pertaining to cosmology, Astronomy and cosmography. For issues like, whether matter existed prior to the creation of the world or whether

the universe was created from a Pre-existing substance or if it was made out of nothing are mentioned in the vedas and the Puranas. In an interesting description is Rigveda. Universe has created from four different processes viz mechanical instrumental artistic and philosophical processes.² The artistic creation solely at-tribute the origin of the Universe to various Gods who contributed their skill to the construction of the Universe. The Rig Veda

alludes to various stakes in the construction of this universal house. The concept of mechanical origin has been describe in Purusha Sukta of the Rig Veda. It owes its origin from the disintegration of the primeval body known as Adi-purusha who is conceived as soil and the nucleus of the Universe. The philosophical theory of the origin of Universe opines that its creation was due to its own nature perhaps due to it's inherent heat i.e. due to the physical action of the matter or substance. The instrumental origin is based on the occurrence of parent bodies from which the Universe was created.³

The earliest concept of heliocentric model of the solar system in which sun is at the centre and the earth is orbiting it is found in several vedic Sanskrit texts written in ancient India. The Aitreya Mahmana states that the sun never sets nor rise. It is stationary and the earth is revolving around it. Vishnu purana (2.8) states that "the sun is stationed for all time in the middle of the day. Yagnavalkya recognized that the earth was round and believed that the sun riyas at the centre of the sphere as described in the Vedas. This astronomical text Satapatha Brahmana (8.7.3.10) states that "The sun strings these words the Earth, the Planets the Atmosphere-to himself on the thread. He recognized that Sun was much larger than the Earth which would have influenced the early heliocentric concept. He also accurately measured the relative distances of the Sun and the Moon from the Earth as 108 times the diameters of the heavenly bodies almost close to the modern measurement of 10.6 for the sun and 110.6 for the Moon.⁴

The Vedic cosmology is based upon the square and cube. It is based on a square with a corner towards the South and shaped like a Pyramid with a successive homocentric square terraces rising up at point, on the top of it the Mount Meru, a Pyramid wideniry out as if rises, at a small angle omologous squares on a horizontal plane above the Sun's planet is that of the Moon with similar orbits. The system was dictated by mathematical rather than astronomical requirements.

Ancient Indian mathematics shows an early interest in large numbers expressed in powers of ten, in the nature of numbers and their factors

and in the division of time into smaller units. These references have been mentioned in Vedic Samhitas, Brahmanas. Sutras. Of the greatest importance the historian of mathematics are Sulvasutra, part of the Kalpasutra and deal with the construction of sacrificial altars used in the Vedic rituals. Seven Sulvasutras have survived of these three are most important viz-Baudhavane. Apastamba and Katyayane. They deal with the matters like the construction of squares and rectangles, the relations of the sides to the diagonals, the construction of triangles equivalent to squares and circles.

The evidences in Vedic & Puranic literature reveals that the Aryans were quite familiar with atmosphere, weather and climate.⁶ According to them, the Earth was surrounded by Antriksha (space) which exist between Earth and the heaven. The Rigveda mentions that the thickness of the atmosphere cannot be traversed by the birds. It also mentions five seasons i.e. Vasanta, Grisma, Prurit, Sarad and Hemanta. From the above ritus, it becomes clear that the Indians in ancient times had a great knowledge of seasons especially those of northern India.⁷

The Vedic scriptures mention the concept of time is the Prahara. On the basis of latitudes... they divided the Earth in to various regions. For example Naraka (Hell) represents the equatorial belt while Meru (North Pole) is 90° latitude. The longitude of Ujjain passing through Lanka and Mt Meru was taken as prime meridian by Indian astronomers.⁸

Craft, textile and lithic technology Vedic people have made immense progress. The technologies practised by the Vedic people have been divided in to two broad categories like Taksha and Ghanna. The Taksha technology was based upon addition subtraction, duplication and multiplication of the given material where as Gharna technology was based upon the thermal principle is upon firing technique for plasticity.⁹

Thus we find that Vedic culture contributed India astronomy, astrology, cosmology, geography along with metal and metallurgical process. It can be said that the overall enrichment of these subjects begins from Vedic period.

In scientific parlance astronomy and cosmology are related to pure and applied sciences. The ancient Indians made valuable contributions to science and technology. In ancient times, astronomy and cosmology made great strides because the planets and stars came to be regarded as Gods and their movements began to be observed scientifically. In other words, religion and science were so inextricably linked together and their study became essential on account of their connection with changes in atmospheric and weather conditions which was an essential ingredient of the primitive agricultural operations. The ancient Indian scholars like Varahminira, Brahmagupta, Aryabhatta, Bhaskaracharya, Bhattila, Vijaynandi have substantially enriched the corpus of literature related to astronomy and

cosmology.¹⁰ Perhaps the earliest source dealing exclusively with astronomy is *the Jyotisha Vedanga* (500 B.C.) The term 'Bhogol' in ancient Indian literature was used for the first time in *Survasiddhanra* and in the *Padina Puranas*¹¹ a difference has been made between Bhogol (Geography) and Khogol (the science of space) and Jyotishkra (astrology).

The ancient Indian literature like *Vedas, Vedangas* the two great epics like *Mahabharata & Ramayana* Buddhist Canonical and Non Canonical texts along with Jaina texts and the Puranas had conjectured about the solar system and the universe. Issues like whether matter existed prior to the creation of the world or whether the universe was created from pre-existing substance are mentioned in the vedas and the puranas. The cosmology of the vedas may be summarized as (1) artistic origin of the universe. (2) Mechanical origin (3) Instrumental origin (4) Philosophical Origin.¹²

The *Rigveda* (Veda of praise) consists of 1017 hymns (suktas) and supplemented by 11 others called valakhilyas. The oldest hymns are contained in mapdals II to VII which is known as the 'Family Books' on account of their composition being ascribed to certain families of sages. It represents a stage of deployment of the human mind in which natural phenomena were personified in to Gods. The *Rigveda* mentions a number of Gods, who contributed their skill to the construction and completion of the Universe.¹³ They created the

universe by woying various materials in to a pattern through blasting and smelting proces.¹⁴

The mechanical origin of the universe developed in the *Purus* Sukta of the 10th mandala of *Rigveda*. It describe that the sacrifice of the primeval body known as adi-purusa who is conceived as soul and the nucleus of the universe and an embodiment of the supreme spirit. The sun, moon, wind rain along with all the tenistrial elements were the products of the disintegration of purusa as a result of sacrificial ceremony.¹⁵

The philosophical origin of the universe envisage that in the bezin-ring there was neither being or not being. There was no atmosphere, no sky, no days and nights. The-space was a vaccum but as a unit it was created by it's own nature perhaps due to it's inherent heat which can he considered as a physical action in the process of formation of the universe.¹⁶

The instrumental origin of the universe envisage that the union of the earth with the heaven results in the birth of the sun which is the most important agent in the creation of the world. Agni (fire), Indra soma, Surva (Sun), Rudra and other Gods are instrumental in the creation of the earth.¹⁷

The universe has been described as Brahmand in the ancient Indian literature. It was conceived as very vast and wide and was divided in several divisions. About the origin of the earth. It has been mentioned in the Upanishads that in the beginning death concealed all. Water was produced after worshipping death from which earth was originated.

The ancient Indian astronomers mathematically defined the rules for calculating the position of the new and full moon amongst the 27 nakshatras, and of he ayanas which will fall in cycles of 5 years each of 366 days. In five solar years were 67 lunar months, so that if there are taken as equivalent to 62 synodic months are omitted from each cycle. The ancient Indian astronomer believed in the '*Theory of Geocentric Universe*'. In *Rigveda* we come across the description of 34 heavenly bodies including the sun the moon five planets (grah) and thirty seven constellation. These five planets have been described as the five Gods. The puranas mentions nine planets namely the Sun, the Moon, the Mars, the Jupiter, the Venus, the Saturn, the Rahu and

the Ketu, Mercury has been mentioned as green colour. Venus of white colour, Mars of red colour. Jupiter of yellow colour and Saturn of black colour.¹⁸

The early Aryans were conscious of the phenomenon of the eclipses. It was in their life an eclipse was considered inauspicious and a source of misery. In order to ward off the evils several rituals and ceremonies have been prescribed. If in a single month both solar and lunar eclipses occur then it is more disastrous. Varahmihira has considered the effects of eclipse monthwise and emphasized the fact that the eclipse in December leads to famine and its occurence in April and May results in good rainfall while in March and June this phenomenoun brings misery.¹⁹

Early Indian astronomers believed that earth is an oblate spheroid slightly tapered at the poles. It's equatorial perimeter is 12,755 kms and Polar one is 12,713 kms. The ancient texts of 5th and 6th century A.D.²⁰ Provides information regarding the earths dimension which is as follows:

Dimension of the Earth	Yojnas	Kms
<i>Pancha siddhnlka (verse-18)</i>	1018.6	13038
<i>Arvabhalla</i>	1050.0	13440

The estimate made by *Surva-Siddhanta* and *Arvabhattia* were very, close to modern scientific calculations. Early Indian cosmology is generally based upon the square and cube. There is first of all the earth based on a square..with a cornertowards the south and shaped like a pyramid with a number of successive homocentric square terraces rising up to a point (or rather to small square), on the top of this is Mount Meru. a Pyramid widening out as it rises at a small angle homologous squares on a horizontal plane, above the sun's plane is that of the moon with similar orbits. The rishis of *Rigveda* formulated the principle of

four direction i.e. purva (east), Paschima (west), uttra (north) and dakshina (south). By adding Zenith (Meru) and Nadir (Badavanala) it was raised to six. After wards eight and ten directions are frequently mentioned in the puranic literature. The designation literature *Saptapadarthi* is significant in the sense that it bears the original concept of the Gods dominating in each of them.²¹

Direction

Hindi	English	Ruling diety
Purva	East	Indra, Aani
Dakshina	South	Yama
Nairitya	South-West	Niriti
Paschima	West	Varuna
Uttara	North	Kubera
Adhah	Nadir	Sesanga
Isana	North-East	Isa

The classical Indian astronomers were also conscious of the local time (Prahara) of a given place depending upon the position of the sun or the moon in the sky differs from that of other places situated along other meridians. The, devised a methodology in calculating the longitudinal differences of different place in order to Calculate time.²²

In order to decipher the origin of earth and it's crust they followed the scientific line. They believed that earth crust is made of hard rock (sila). clayey (bhumih) and sand (asma). The puranas depict that the earth is floating on water like a boat in the river.²³

In Buddhist and Jain texts, a radical departure occurs related to Meru Cosmology. In text like *Surva Prajnapti* (Perhaps 200 B.C.) where the earth is represented as a circular disc with Mount Meru as its centre and the pole star directly above. Surrounding the earth are the seven oceans and continents while the rotation of the planets are from east to west around Mount Meru.

The astronomical treatises from *Paitamaha Siddhanta* to *Suriva Siddhanta* (A.D. 400) shows a phase of transition. Varahamihira summarized in his *Panchasiddhantika* five siddhantas-entitled *Paitamaha, Vassistha, Paulisa, Romaka and Surya* though the last version indicates a phase of transition an influence of Greek science on Indian astronomy. The Greek influence can be noticed in *Brihajjataka* and *Laghujatak* of Varahamihira.

It is evident from the above discussions that ancient Indian astronomers made valuable contribution in the field of astronomy and cosmology. Their calculation regarding the earth diameter and perimeter, calculation of longitudes and latitudes are still valid. Later on with the synthesization of the Greek sciences with the Indian one astronomy included astrology in to it's fold.

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The Nature of Geomorphology

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Definitions

Geomorphology is the study of landforms and landscapes, including the description, classification, origin, development, and history of planetary surfaces. During the early part of this century, the study of regional-scale geomorphology was termed "physiography" (Salisbury, 1907). Unfortunately, physiography also became synonymous with physical geography, and the concept became embroiled in controversy surrounding the appropriate concerns of that discipline. Some geomorphologists held to a geological basis for physiography and emphasized a concept of physiographic regions (Fenneman, 1938). A conflicting trend among geographers was to equate physiography with "pure morphology," divorced of its geological heritage. In the period following World War II, the emergence of process, climatic, and quantitative studies led to a preference by many Earth scientists for the term "geomorphology" in order to suggest an analytical approach to landscapes rather than a descriptive one.

In the second half of the twentieth century, the study of regional-scale geomorphology—the original physiography—was generally neglected. Russell (1958) attributed the decline of physiography to its elaborate terminology and to its detachment from evidence acquired by other disciplines, chiefly geology. Although the concept of physiographic regions endured among geologists (Thornbury, 1965; Hunt, 1967), geographers became much more interested in the details of man/land interactions and in the applications of modelling and systems analysis (Chorley and Kennedy, 1971) to geomorphology.

In the exploration of planetary surfaces by various space missions, the perspective of regional geomorphology has been the required starting point for scientific inquiry. Global studies

of Mars (Mutch *et al.*, 1976), the Moon (McCauley and Wilhelms, 1971), Mercury (Strom, 1984), and Venus (Masursky *et al.*, 1980) resulted in the identification of "surface units" or physiographic provinces. The Colorado Plateau (Plate I-1) is an excellent example of a terrestrial physiographic province. Plate I-1 illustrates the use of a large-scale perspective to focus on this naturally defined region.

The term "mega-geomorphology" was introduced in March 1981 at the 21st anniversary meeting of the British Geomorphology Research Group. The proceedings of that meeting (Gardner and Scoging, 1983) reveal that the concept was not well defined. It clearly involves a return by geomorphologists to the study of phenomena on large spatial scales, ranging from regions to continents to planets. It also involves large time scales. Nevertheless, mega-geomorphology is merely a convenient term, unencumbered by past philosophical trappings, that emphasizes planetary surface studies at large scales.

The interrelation of temporal and spatial scales in geomorphology is illustrated by the tentative classification shown in Table 1-1. Of course, such a hierarchical ordering of geomorphic features is far from satisfying. As stated by Sparks (1971), classifications are arbitrary constructions designed to facilitate the discussion of diverse phenomena at the risk of some distortion of the truth. The scheme merely illustrates what was well known to the great geomorphologists at the last turn of the century. The large first order features, continents and ocean basins, persist and evolve over long time scales. Small high-order features are transient. Fundamental units appear at different orders. The old concept of physiographic regions was used to designate second-order forms, such as entire mountain ranges or coastal plains. Massive entities within a physiographic region might constitute a third-order form, such as a domal uplift. The details of the classification are unimportant as the analysis moves on to exploring the explanation of phenomena.

This book explores mega-geomorphology. The parent science of geology has long emphasized large-scale features in its central discipline of tectonics. Although early proponents

of largescale crustal mobilism, such as Alfred Wegener, were decidedly renounced by the mainstream scientific community, their ideas provided the stimulus for work that eventually transformed the Earth sciences. The plate tectonic model that emerged in the late 1960s was but a quantitatively geophysical confirmation of the elegant hypothesis developed by careful attention to large-scale structural patterns on the Earth's surface. Of course, this is not intended to imply that microscale studies are unimportant in structural geology. Such studies tell much about the details of rock deformation and the fabric of resulting materials. The lesson here is that significant science occurs at all scales of study. Scientists neglect the study of one spatial scale to the peril of their advancement to understanding.

Role of Geomorphic Studies

There is no question that geomorphology is a science of fundamental importance. We inhabit, indeed all life evolved at, a dynamic interface between a rocky planetary surface and its atmosphere and hydrosphere. However, geomorphology is also a science in transition, in which serious questions arise concerning basic methodology and philosophy. During the last half of this century, many geomorphologists neglected the macroscale concept of landscape development over time by the action of processes on geologic structure. Instead, they emphasized the study of process alone and the short-

term response of landforms to processes. When most geomorphologists abandoned the Davisian model and its attendant concern with denudation chronology, many embraced a systems approach, with emphasis on statistical analysis and predictive modelling of process/response phenomena on the Earth's surface. However, this change in methodology also engendered a change in the scale of phenomena studied. Smallscale features and short-acting processes proved to be most amenable to the new methodology. The global concern with longacting denudation was ignored, not because of its importance, but because of methodological inadequacies in its past study.

The dominance of process studies in geomorphology is exemplified in the following statement of Thornes and Brunsden (1977, p. 116): "The current paradigm is one in which process studies prevail effected principally and increasingly through mathematical and stochastic models." In contrast, Church (1980) writes, "Contemporary process studies are of little worth in evaluating landscape evolution." The fact remains that landscape evolution remains a critical concern for geomorphology, despite past problems in the implementation of its study. Thornbury (1969) made a key point when he noted that geomorphology, although concerned primarily with present-day landscapes, attains its maximum usefulness by historical extension. Although some upward extrapolation is possible (Church and Mark,

1980), a balanced approach to these problems demands research on very large temporal and spatial scales.

It can be argued that the greatest advances in science occur not by reaction to present concerns-embellishing models established in current paradigms. Rather, major advancement comes from a concentration on the anomalies in the present scientific understanding-the points at which models fail. The clear inability of small-scale process studies to be extrapolated to largescale geomorphic concerns should not be viewed as a failure of geomorphic theory. Indeed, it is an opportunity. Geomorphologists need to engage in large-scale studies, employing the most modern research techniques of remote sensing, computer modelling, and geochemical dating. It would be refreshing to see what comes of some downward extrapolation.

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Application of Remote Sensing for Urbanization

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Abstract

There is a continuous pressure on existing urban areas due to rapid and uncontrolled migration of rural population towards cities for various reasons. This in turn has resulted into unplanned urban growth and its overall adverse impact upon urban infrastructure and service functions such as overcrowding, house problems, poor sanitation, safe drinking water problem, inadequate sewerage disposal provisions mushrooming of slums, etc.

In most of the cities "Residential" land use class is the most class with respect to its area limit and they form the largest component in the inhabited area which varies between 40 to 70 percent of the urban area.

Preparing and initiating development schemes for capacity and infrastructure building in urban areas is a real time information intensive task.

But the information management system that exists at the lowest administrative units (Nagarpalikas) is not fully geared up to address the information needs of integrated urban infrastructure and utility management. The conventional methods of data collection/collation have got their attendant handicaps for quick updation, retrieval and holistic analysis.

Introduction

Moreover in order to fulfil these social obligations, the institutional changes were brought about through the 73rd and 74th Constitutional Amendment Act (1992 and 1993) which actually have focused on infrastructure and capacity building in rural sector and urban utility management at urban sector respectively.

The Eleventh and Twelfth schedules (ANNEXURE 1 and 2) of the Constitution while specifying the sectors for the Panchayat and Nagarpalikas have also designed the role for the multi level institution of governance in planning and the integrated developmental schemes.

Remote sensing is the science and art of obtaining information about an object, area of phenomenon through the analysis of data acquired by a device that is not in contact with the object, area, or phenomenon under investigation.

We are faced with ever increasing problems of ecological balance, deforestation, soil erosion, mismanagement of water, flood hazards soil exhaustion. There is clearly an urgent need for well-balanced management of the renewable land resources based on reliable data and information. This is where remote sensing plays a crucial role.

Urbanisation

The proportion of a country's total population living in urban areas has generally been considered as a major of the level of urbanization.

- In Europe, where urbanization has been linked with the general development of the population and has a tendency to slow down.
- In countries belongs to former Soviet Union; where moderate expansion corresponds with economic development;

The main causes of diversity of urbanizations are the three fundamental aspects:-

1. The tertiary activities (Commerce, Transport & Administration)

2. The industrial activities (Mines, Factories, Workshops etc.)
3. Residences.

The secondary & tertiary occupations may be more or less equal, or one may be more important than the other; the secondary may almost non-existent or the tertiary but feebly developed; the residential functions is always present but it may offer a great variety of towns.

Problem

- The spontaneous development of towns and their continuous attractions of masses of people have often led to quite monstrous growth.
- When land is scarce, there is a tendency to build upwards, in order to accommodate the maximum number of dwellings or offices.
- The relief of the land may exercise a similar influence, for in narrow mountain valleys where space is at a premium, tall narrow houses are the general rule; the same thing is true of hill-top towns and of towns that cling to steep coastal Or valley slopes.

Problems associated with urbanizations:-

- Movement and Transport.
- Supplies.
- The problem of water.
- Disposal of wastes.

- Urban saturation.
- Urban renewal.

Application of Remote Sensing in Urban & Regional Planning

Multi-disciplinary studies based on information gathered through Remote sensing, can help in framing/formulating integrated approach of development planning at regional level.

Apart from mapping these data products can also be of great help in urban area interpretation and analysis. In general, such R.S. data products are found useful in:-

- Urban land use mapping.
- General land use mapping.
- Study of urban sprawl growth/trend.
- Updating/monitoring.
- Slums, detection, upgrading and monitoring.
- The traffic studies.
- Space use mapping & site suitability studies.
- Catchments area analysis.
- Environmental monitoring/impact assessment.
- Urban population estimation.
- Urban drainage analysis.

Remote Sensing

Definition:- Many people have defined remote sensing. A number of different, and equally correct, definition of remote sensing are given below:

- Remote Sensing is science of acquiring, processing and interpreting images that record the interaction between electromagnetic energy and matter (Sabins, 1996).
- Remote Sensing is science and art of obtaining information about an object, area or phenomenon through the analysis of data acquired by a device (sensor) that is not in contact with the object, area or phenomenon under investigation (Lillesand and Kieffer, 1994)

Common to all three definitions is that data on characteristics of the earth's surface acquired by a device (sensor) is not contact with the objects being measured.

The characteristics measured by the sensor are the electromagnetic energy reflected or emitted by the earth surface.

This concept is illustrated in fig. (1) while fig. (2) shows the flow of remote sensing, where three different objects are measured by a sensor in a limited number of bands with respect to their, electromagnetic characteristics after various factors have affected the signal.

The remote sensing data will be processed automatically by computer and/or manually interpreted by humans and

finally utilized in agriculture, land use, forestry, geology, hydrology, oceanography, meteorology, environment etc.

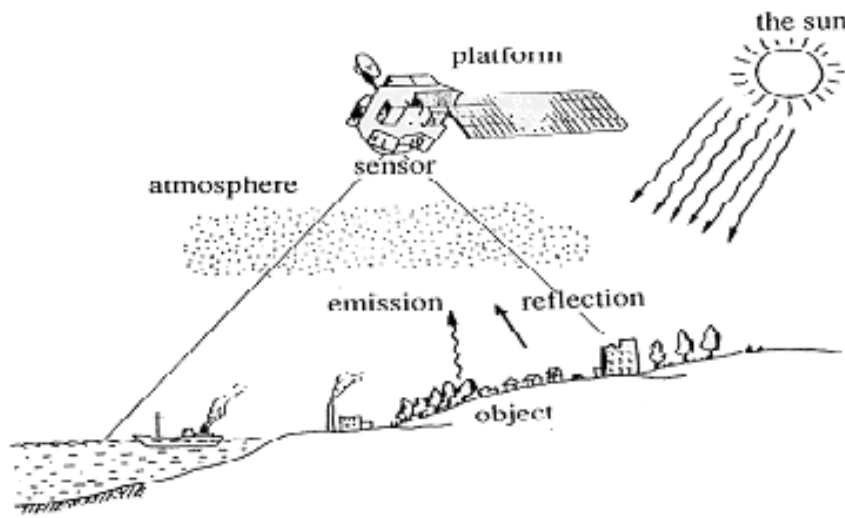


Fig. (1)

Techniques of Interpretation

- i) Different aspects of aerial photographs, its characteristics and interpretation, both vertical as well as horizontal views,
- ii) Working with different scales of aerial photographs,
- iii) Working with photographs of urban areas, fringe areas, rural areas,
- iv) Interpretation of different land uses, based on activities and association,
- v) Definition/delineation rules/classification criterion in urban areas,
- vi) Using photo keys to interpret different types of residential areas.

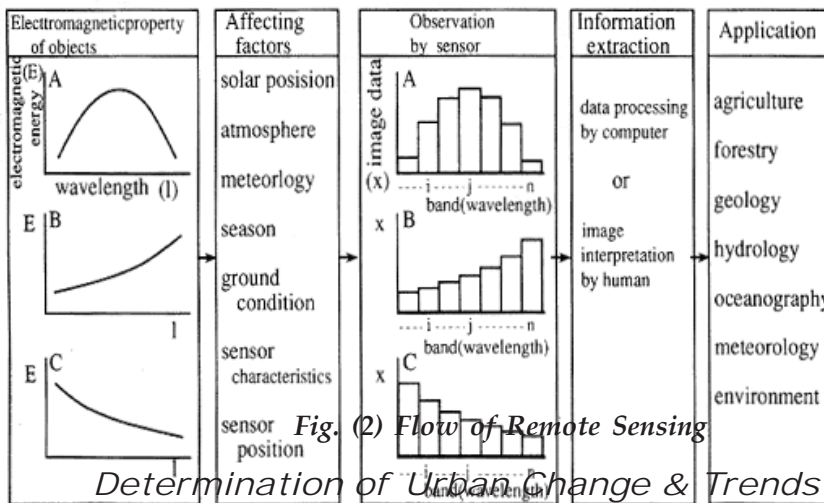


Fig. (2) Flow of Remote Sensing

Determination of Urban Change & Trends of Growth

- Study of physical aspects of environment.
- Detection of slums, their identification, delineation.
- Their capacity and future projection.
- Census application.
- Space use in city centre area.

Application of Satellite Imagery for Urban Area Analysis

Apart from serial photographs of various kinds/types, satellite systems also provide imagery with different spatial, spectral and temporal resolutions.

The best spatial resolution (civilian system) so far with being 5.8 meter in pan-chromatic form in IRS – 1 C/1D. Other advantages being the multi-spectral characteristics and revisit capability. With the emergence of RESOURCESAT (in MSS mode it is 5 mt.) data the urban area analysis has become much easier.

For Visual interpretation these imagery are available:-

In single spectral range – B/W panchromatic as in SPOT and IRS – 1C/1D

B/W in multi-spectral mode, 4 bands in MSS, 7 in TM, 3 in SPOT, 4 in IRS-1A/1B/1C/1D

False colour composites:-

- To avoid the effect of atmospheric haze (bluish effect) most of these systems record data beyond the blue range i.e. about 0.45 wave length onwards.
- Therefore, most of the colour composites prepared are the combination of three or more spectral bands and in false colour composition and the scheme of colour sensitive layers is such that the green, becomes blue, the red is green and infrared in red colour.
- An interpreter has, therefore, to be aware of these factors and trained accordingly.
- Similarly in single band B/W imagery, the interpreter has to learn, as to how different land use appears in different spectral bands.

Urban land use studies up to level II:-

- Change detection and analysis of the above categories on scales 1 : 50,000 or so

- In regional planning – general land use surveys and monitoring
- Updating and monitoring of 1 : 50,000 topomap with respect to the areal changes and prominent linear details, with combined panchromatic and multispectral product of SPOT and IRS – 1 C/1D (to be assessed further)
- Other thematic mapping.
- District level planning.

Environmental Criteria Used in City Condition Determination:-

A. LAND CROWDING

1. Coverage by structures
2. Residential Building Density.
3. Population Density
4. Residential Yard Areas.
5. Building Frontages.
6. Multiple versus single unit structures.

B. CONDITION OF PRIVATE FREE SPACE:

7. Landscaping.
8. Condition of grassed areas.
9. Presence of litter or garbage.

C. NON – RESIDENTIAL LAND USES:

10. Areal incidence of non-residential uses.
11. Linear incidence of non – residential uses.
12. Specific non-residential hazards and nuisances.
13. Smoke incidence.

14. Hazards to morals and public peace.
15. Non – structure supporting land (utilized)
16. Non – structure supporting land (un-utilized)
17. On street parking.

D. TRANSPORTATION SYSTEM :

18. Street traffic.
19. Rail, Road and Switchyards.
20. Airports
21. Alleyways

E. HAZARDS AND NUISANCES FROM NATURAL PHENOMENA :

22. Surface flooding.
23. Swamps and marshes.
24. Uneven ground.

F. INADEQUATE UTILITIES AND SANITATION:

25. Sanitary sewage system.
26. Public water supply.
27. Streets and sidewalks
28. Condition of parkways.

G. INADEQUATE BASIC COMMUNITY FACILITIES :

29. Elementary public schools.
30. Public play-grounds.
31. Public play-fields.
32. Other public parks.
33. Public transportation.
34. Food Stores.

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Consumption and Consumerism

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In 1995, the inequality in consumption was wider, but the United Nations also provided some eye-opening statistics (which do not appear available, yet, for the later years) worth noting here:

Today's consumption is undermining the environmental resource base. It is exacerbating inequalities. And the dynamics of the consumption-poverty-inequality-environment nexus are accelerating.

If the trends continue without change — not redistributing from high-income to low-income consumers, not shifting from polluting to cleaner goods and production technologies, not promoting goods that empower poor producers, not shifting priority from consumption for conspicuous display to meeting basic needs—today's problems of consumption and human development will worsen.

... The real issue is not consumption itself but its patterns and effects.

... Inequalities in consumption are stark. Globally, the 20% of the world's people in the highest-income countries account for 86% of total private consumption expenditures — the poorest 20% a minuscule 1.3%. More specifically, the richest fifth:

- Consume 45% of all meat and fish, the poorest fifth 5%
- Consume 58% of total energy, the poorest fifth less than 4%
- Have 74% of all telephone lines, the poorest fifth 1.5%
- Consume 84% of all paper, the poorest fifth 1.1%
- Own 87% of the world's vehicle fleet, the poorest fifth less than 1%.

Runaway growth in consumption in the past

50 years is putting strains on the environment never before seen.

— *Human Development Report 1998 Overview, United Nations Development Programme (UNDP) — Emphasis Added.*

If they were available, it would likely be that the breakdowns shown for the 1995 figures will not be as wide in 2005. However, they are likely to still show wide inequalities in consumption. Furthermore, as a few developing countries continue to develop and help make the numbers show a narrowing gap, there are at least two further issues:

- Generalized figures hide extreme poverty and inequality of consumption on the whole (for example, between 1995 and 2005, the inequality in consumption for the poorest fifth of humanity has hardly changed)
- If emerging nations follow the same path as today's rich countries, their consumption patterns will also be damaging to the environment

And consider the following, reflecting world priorities:

<i>Global Priority</i>	<i>\$U.S. Billions</i>
Cosmetics in the United States	8
Ice cream in Europe	11
Perfumes in Europe and the United States	12
Pet foods in Europe and the United States	17
Business entertainment in Japan	35
Cigarettes in Europe	50
Alcoholic drinks in Europe	105
Narcotics drugs in the world	400
Military spending in the world	780

And compare that to what was estimated as *additional* costs to achieve universal access to basic social services in all developing countries:

<i>Global Priority</i>	<i>\$U.S. Billions</i>
Basic education for all	6
Water and sanitation for all	9
Reproductive health for all women	12
Basic health and nutrition	13

(Source: *The state of human development, United Nations Human Development Report 1998*)

We consume a variety of resources and products today having moved beyond basic needs to include luxury items and technological innovations to try to improve efficiency. Such consumption beyond minimal and basic needs is not necessarily a bad thing in and of itself, as throughout history we have always sought to find ways to make our lives a bit easier to live. However, increasingly, there are important issues around consumerism that need to be understood. For example:

- How are the products and resources we consume actually produced?
- What are the impacts of that process of production on the environment, society, on individuals?
- What are the impacts of certain forms of consumption on the environment, on society, on individuals?
- Which actors influence our choices of consumption?
- Which actors influence how and why things are produced or not?
- What is a necessity and what is a luxury?
- How do demands on items affect the requirements placed upon the environment?
- How do consumption habits change as societies change?
- Businesses and advertising are major engines in promoting the consumption of products so that they may survive. How much of what we

consume is influenced by their needs versus our needs?

- Also influential is the very culture of today in many countries, as well as the media and the political institutions themselves. What is the impact on poorer nations and people on the demands of the wealthier nations and people that are able to afford to consume more?
- How do material values influence our relationships with other people?
- What impact does that have on our personal values?
- And so on.

Just from these questions, we can likely think of numerous others as well. We can additionally, see that consumerism and consumption are at the core of many, if not most societies. The impacts of consumerism, positive and negative are very significant to all aspects of our lives, as well as our planet. But equally important to bear in mind in discussing consumption patterns is the underlying system that promotes certain types of consumption and not other types.

Inherent in today's global economic system is the wasteful use of resources, labour and capital. These need to be addressed. Waste is not only things like via not recycling etc.; it is deep within the system.

The U.N. statistics above are hard hitting, highlight one of the major impacts of today's form of corporate-led globalization.

“Over” population is usually blamed as the major cause of environmental degradation, but the above statistics strongly suggests otherwise. As we will see, consumption patterns today are not to meet everyone's needs. The system that drives these consumption patterns also contribute to inequality of consumption patterns too.

This section of the globalissues.org web site will attempt to provide an introductory look at various aspects of what we consume and how.

- We will see possible “hidden” costs of convenient items to society, the environment and individuals, as well as the relationship with various sociopolitical and economic effects on those who do consume, and those who are unable to consume as much (due to poverty and so on).
- We will look at how some luxuries were turned into necessities in order to increase profits.
- This section goes beyond the “don't buy this product” type of conclusion to the deeper issues and ramifications.
- We will see just a hint at how wasteful all this is on resources, society and capital. The roots of such disparities in consumption are inextricably linked to the roots of poverty. There is such enormous waste in the way we consume that an incredible amount of resources is wasted as

well. Furthermore, the processes that lead to such disparities in unequal consumption are themselves wasteful and is structured deep into the system itself. Economic efficiency is for making profits, not necessarily for social good (which is treated as a side effect). The waste in the economic system is, as a result, deep. Eliminating the causes of this type of waste are related to the elimination of poverty and bringing rights to all. Eliminating the waste also allows for further equitable consumption for all, as well as a decent standard of consumption.

- So these issues go beyond just consumption, and this section only begins to highlight the enormous waste in our economy which is not measured as such.
- A further bold conclusion is also made that elimination of so much wasted capital would actually require a reduction of people's workweek. This is because the elimination of such waste means entire industries are halved in size in some cases. So much labour redundancy cannot be tolerated, and hence the answer is therefore to share the remaining productive jobs, which means reducing the workweek!
- We will see therefore, that political causes of poverty are very much related to

political issues and roots of consumerism. Hence solutions to things like hunger, environmental degradation, poverty and other problems have many commonalities that would need to be addressed.

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राजनीति विज्ञान पर कुछ बेहतरीन पुस्तकें

- भारत का संविधान
- सामाजिक संरचना
- भारतीय राजनीतिक व्यवस्था: दशा एवं दिशा
- भारतीय राजनीति : उभरते मुद्दे
- राजनीति के प्रमुख वाद
- दलीय व्यवस्था तथा राजनीतिक प्रक्रिया
- नौकरशाही एवं विकास
- राजनीतिक वादों का अध्ययन
- भूमंडलीकरण : विविध आयाम
- भारतीय शासन एवं राजनीति
- प्रजातंत्र
- भारत में सामाजिक आन्दोलन
- धर्म निरपेक्षता की आवश्यकता
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पुस्तकें मंगाने के लिए लिखें-

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Limitations of GDP to Judge the Health of an Economy

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GDP is widely used by economists to gauge the health of an economy, as its variations are relatively quickly identified. However, its value as an indicator for the standard of living is considered to be limited. Not only that, but if the aim of economic activity is to produce ecologically sustainable increases in the overall human standard of living, GDP is a perverse measurement; it treats loss of ecosystem services as a benefit instead of a cost. Other criticisms of how the GDP is used include:

- Wealth distribution-GDP does not take disparity in incomes between the rich and poor into account. However, numerous Nobel-prize winning economists have disputed the importance of income inequality as a factor in improving long-term economic growth. In fact, short term increases in income inequality may even lead to long term decreases in income inequality.
- Non-market transactions-GDP excludes activities that are not provided through the market, such as household production and volunteer or unpaid services. As a result, GDP is understated. Unpaid work conducted on Free and Open Source Software (such as Linux) contribute nothing to GDP, but it was estimated that it would have cost more than a billion US dollars for a commercial company to develop. Also, if

Free and Open Source Software became identical to its proprietary software counterparts, and the nation producing the propriety software stops buying proprietary software and switches to Free and Open Source Software, then the GDP of this nation would reduce, however there would be no reduction in economic production or standard of living. The work of New Zealand economist Marilyn Waring has highlighted that if a concerted attempt to factor in unpaid work were made, then it would in part undo the injustices of unpaid (and in some cases, slave) labour, and also provide the political transparency and accountability necessary for democracy. Shedding some doubt on this claim, however, is the theory that won economist Douglass North the Nobel Prize in 1993. North argued that the creation and strengthening of the patent system, by encouraging private invention and enterprise, became the fundamental catalyst behind the Industrial Revolution in England.

- Underground economy-Official GDP estimates may not take into account the underground economy, in which transactions contributing to production, such as illegal trade and tax-avoiding activities, are unreported, causing GDP to be underestimated.
- Non-monetary economy-GDP omits economies where no money comes into play at all, resulting in inaccurate or abnormally low GDP figures. For example, in countries with major business transactions occurring informally, portions of local economy are not easily registered. Bartering may be more prominent than the use of money, even extending to services (I helped you build your house ten years ago, so now you help me).
- GDP also ignores subsistence production.
- Quality of goods-People may buy cheap, low-durability goods over and over again, or they may buy high-durability goods less often. It is possible that the monetary value

of the items sold in the first case is higher than that in the second case, in which case a higher GDP is simply the result of greater inefficiency and waste.

- Quality improvements and inclusion of new products-By not adjusting for quality improvements and new products, GDP understates true economic growth. For instance, although computers today are less expensive and more powerful than computers from the past, GDP treats them as the same products by only accounting for the monetary value. The introduction of new products is also difficult to measure accurately and is not reflected in GDP despite the fact that it may increase the standard of living. For example, even the richest person from 1900 could not purchase standard products, such as antibiotics and cell phones, that an average consumer can buy today, since such modern conveniences did not exist back then.
- What is being produced-GDP counts work that produces no net change or that results from repairing harm. For example, rebuilding after a natural disaster or war may produce a considerable amount of economic activity and thus boost GDP. The economic value

of health care is another classic example—it may raise GDP if many people are sick and they are receiving expensive treatment, but it is not a desirable situation. Alternative economic estimates, such as the standard of living or discretionary income per capita try to measure the human utility of economic activity.

- Externalities-GDP ignores externalities or economic bads such as damage to the environment. By counting goods which increase utility but not deducting bads or accounting for the negative effects of higher production, such as more pollution, GDP is overstating economic welfare. The Genuine Progress Indicator is thus proposed by ecological economists and green economists as a substitute for GDP, supposing a consensus on relevant data to measure “progress”. In countries highly dependent on resource extraction or with high ecological footprints the disparities between GDP and GPI can be very large, indicating ecological overshoot. Some environmental costs, such as cleaning up oil spills are included in GDP.
- Sustainability of growth-GDP is not a tool of economic projections,

which would make it subjective, it is just a measurement of economic activity. That is why it does not measure what is considered the sustainability of growth. A country may achieve a temporarily high GDP by over-exploiting natural resources or by misallocating investment. For example, the large deposits of phosphates gave the people of Nauru one of the highest per capita incomes on earth, but since 1989 their standard of living has declined sharply as the supply has run out. Oil-rich states can sustain high GDPs without industrializing, but this high level would no longer be sustainable if the oil runs out. Economies experiencing an economic bubble, such as a housing bubble or stock bubble, or a low private-saving rate tend to appear to grow faster owing to higher consumption, mortgaging their futures for present growth. Economic growth at the expense of environmental degradation can end up costing dearly to clean up.

- One main problem in estimating GDP growth over time is that the purchasing power of money varies in different proportion for different goods, so when the GDP figure is deflated over time, GDP growth can

vary greatly depending on the basket of goods used and the relative proportions used to deflate the GDP figure. For example, in the past 80 years the GDP per capita of the United States if measured by purchasing power of potatoes, did not grow significantly. But if it is measured by the purchasing power of eggs, it grew several times. For this reason, economists comparing multiple countries usually use a varied basket of goods.

- Cross-border comparisons of GDP can be inaccurate as they do not take into account local differences in the quality of goods, even when adjusted for purchasing power parity. This type of adjustment to an exchange rate is controversial because of the difficulties of finding comparable baskets of goods to compare purchasing power across countries. For instance, people in country A may consume the same number of locally produced apples as in country B, but apples in country A are of a more tasty variety. This difference in material well being will not show up in GDP statistics. This is especially true for goods that are not traded globally, such as housing.
- Transfer pricing on cross-border trades between

associated companies may distort import and export measures.

- As a measure of actual sale prices, GDP does not capture the economic surplus between the price paid and subjective value received, and can therefore underestimate aggregate utility.
- Austrian economist critique-Criticisms of GDP figures were expressed by Austrian economist Frank Shostak. Among other criticisms, he stated the following:

The GDP framework cannot tell us whether final goods and services that were produced during a particular period of time are a reflection of real wealth expansion, or a reflection of capital consumption.

He goes on: For instance, if a government embarks on the building of a pyramid, which adds absolutely nothing to the well-being of individuals, the GDP framework will regard this as economic growth. In reality, however, the building of the pyramid will divert real funding from wealth-generating activities, thereby stifling the production of wealth.

Austrian economists are critical of the basic idea of attempting to quantify national output. Shostak quotes Austrian economist Ludwig von Mises: The attempt to determine in money the wealth of a nation or the whole mankind are as childish as the mystic efforts to solve the

riddles of the universe by worrying about the dimension of the pyramid of Cheops. Simon Kuznets in his very first report to the US Congress in 1934 said: ...the welfare of a nation [can] scarcely be inferred from a measure of national income...

In 1962, Kuznets stated: Distinctions must be kept in mind between quantity and quality of growth, between costs and returns, and between the short and long run. Goals for more growth should specify more growth of what and for what.

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Measures of National Income and Output

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A variety of measures of national income and output are used in economics to estimate total economic activity in a country or region, including gross domestic product (GDP), gross national product (GNP), and net national income (NNI). All are specially concerned with counting the total amount of goods and services produced within some "boundary".

The boundary may be defined climatologically, or by citizenship; and limits on the type of activity also form part of the conceptual boundary; for instance, these measures are for the most part limited to counting goods and services that are exchanged for money: production not for sale but for barter, for one's own personal use, or for one's family, is largely left out of these measures, although some attempts are made to include some of those kinds of production by *imputing* monetary values to them.

As can be imagined, arriving at a figure for the total production of goods and services in a large region like a country entails an enormous amount of data-collection and calculation. Although some attempts were made to estimate national incomes as long ago as the 17th century, the systematic keeping of national accounts, of which these figures are a part, only began in the 1930s, in the United States and some European countries.

The impetus for that major statistical effort was the Great Depression and the rise of Keynesian economics, which prescribed a greater role for the government in managing an economy, and made it necessary for governments to obtain accurate information so that their interventions

into the economy could proceed as much as possible from a basis of fact.

In order to count a good or service it is necessary to assign some value to it. The value that all of the measures discussed here assign to a good or service is its market value – the price it fetches when bought or sold. No attempt is made to estimate the actual usefulness of a product – its use-value – assuming that to be any different from its market value.

Three strategies have been used to obtain the market values of all the goods and services produced: the product (or output) method, the expenditure method, and the income method. The product method looks at the economy on an industry-by-industry basis. The total output of the economy is the sum of the outputs of every industry.

However, since an output of one industry may be used by another industry and become part of the output of that second industry, to avoid counting the item twice we use, not the value output by each industry, but the value-added; that is, the difference between the value of what it puts out and what it takes in. The total value produced by the economy is the sum of the values-added by every industry.

The expenditure method is based on the idea that all products are bought by somebody or some organisation. Therefore we sum up the total amount of money people and organisations spend in buying things. This amount must equal the value of everything produced.

Usually expenditures by private individuals, expenditures by businesses, and expenditures by government are calculated separately and then summed to give the total expenditure. Also, a correction term must be introduced to account for imports and exports outside the boundary.

The income method works by summing the incomes of all producers within the boundary. Since what they are paid is just the market value of their product, their total income must be the total value of the product. Wages, proprietor's

incomes, and corporate profits are the major subdivisions of income.

The names of all of the measures discussed here consist of one of the words “Gross” or “Net”, followed by one of the words “National” or “Domestic”, followed by one of the words “Product”, “Income”, or “Expenditure”. All of these terms can be explained separately.

“Gross” means total product, regardless of the use to which it is subsequently put.

“Net” means “Gross” minus the amount that must be used to offset depreciation – ie., wear-and-tear or obsolescence of the nation’s fixed capital assets. “Net” gives an indication of how much product is actually available for consumption or new investment.

“Domestic” means the boundary is geographical: we are counting all goods and services produced within the country’s borders, regardless of by whom.

“National” means the boundary is defined by citizenship (nationality). We count all goods and services produced by the nationals of the country (or businesses owned by them) regardless of where that production physically takes place.

The output of a French-owned cotton factory in Senegal counts as part of the Domestic figures for Senegal, but the National figures of France.

“Product”, “Income”, and “Expenditure” refer to the three counting methodologies explained earlier: the product, income, and expenditure approaches. However the terms are used loosely.

“Product” is the general term, often used when any of the three approaches was actually used. Sometimes the word “Product” is used and then some additional symbol or phrase to indicate the methodology; so, for instance, we get “Gross Domestic Product by income”, “GDP (income)”, “GDP(I)”, and similar constructions.

“Income” specifically means that the income approach was used.

“Expenditure” specifically means that the expenditure approach was used.

Note that all three counting methods should in theory give the same final figure. However, in practice minor differences are obtained from the three methods for several reasons, including changes in inventory levels and errors in the statistics. One problem for instance is that goods in inventory have been produced (therefore included in Product), but not yet sold (therefore not yet included in Expenditure). Similar timing issues can also cause a slight discrepancy between the value of goods produced (Product) and the payments to the factors that produced the goods (Income), particularly if inputs are purchased on credit, and also because wages are collected often after a period of production.

General

Gross domestic product (GDP) is defined as the “value of all final goods and services produced in a country in 1 year”.

Gross National Product (GNP) is defined as the market value of all goods and services produced in one year by labour and property supplied by the residents of a country.

As an example, the table below shows some GDP and GNP, and NNI data for the United States:

National income and output (Billions of dollars)

<i>Period Ending</i>	<i>2003</i>
Gross national product	11,063.3
Net U.S. income receipts from rest of the world	55.2
U.S. income receipts	329.1
U.S. income payments	-273.9
Gross domestic product	11,008.1
Private consumption of fixed capital	1,135.9
Government consumption of fixed capital	218.1
Statistical discrepancy	25.6
National Income	9,679.7

- NDP: Net domestic product is defined as “gross domestic product (GDP) minus depreciation of capital”, similar to NNP.

- GDP per capita: Gross domestic product per capita is the mean value of the output produced per person, which is also the mean income.

The Output Approach

The output approach focuses on finding the total output of a nation by directly finding the total value of all goods and services a nation produces.

Because of the complication of the multiple stages in the production of a good or service, only the final value of a good or service is included in total output. This avoids an issue often called 'double counting', wherein the total value of a good is included several times in national output, by counting it repeatedly in several stages of production. In the example of meat production, the value of the good from the farm may be \$10, then \$30 from the butchers, and then \$60 from the supermarket. The value that should be included in final national output should be \$60, not the sum of all those numbers, \$100. The values added at each stage of production over the previous stage are respectively \$10, \$20, and \$30. Their sum gives an alternative way of calculating the value of final output.

Formulae: GDP (gross domestic product) at market price = value of output in an economy in a particular year-intermediate consumption

NNP at factor cost = GDP at market price - depreciation +

NFIA (*net factor income from abroad*)-net indirect taxes

The Income Approach

The income approach focuses on finding the total output of a nation by finding the total income received by the factors of production owned by that nation.

The main types of income that are included in this approach are rent (the money paid to owners of land), salaries and wages (the money paid to workers who are involved in the production process, and those who provide the natural resources), interest (the money paid for the use of man-made resources, such as machines used in production), and profit (the money gained by the entrepreneur-the businessman who combines these resources to produce a good or service).

Formulae: NDP at factor cost = compensation of employee + operating surplus + mixed income of self employee

National income = NDP at factor cost + NFIA (*net factor income from abroad*)-Depreciation

The Expenditure Approach

The expenditure approach is basically an output accounting method. It focuses on finding the total output of a nation by finding the total amount of money spent. This is acceptable, because like income, the total value of all goods is equal to the total amount of money spent on goods. The basic formula for

domestic output combines all the different areas in which money is spent within the region, and then combining them to find the total output.

$$\text{GDP} = C + I + G + (X - M)$$

Where:

C = household consumption expenditures/personal consumption expenditures

I = gross private domestic investment

G = government consumption and gross investment expenditures

X = gross exports of goods and services

M = gross imports of goods and services

Note: (X-M) is often written as X_N , which stands for "net exports"

National Income and Welfare

GDP per capita (per person) is often used as a measure of a person's welfare. Countries with higher GDP may be more likely to also score highly on other measures of welfare, such as life expectancy. However, there are serious limitations to the usefulness of GDP as a measure of welfare:

- Measures of GDP typically exclude unpaid economic activity, most importantly domestic work such as childcare. This leads to distortions; for example, a paid nanny's income contributes to GDP, but an unpaid parent's time spent caring for children will not, even though they

are both carrying out the same economic activity.

- GDP takes no account of the inputs used to produce the output. For example, if everyone worked for twice the number of hours, then GDP might roughly double, but this does not necessarily mean that workers are better off as they would have less leisure time. Similarly, the impact of economic activity on the environment is not measured in calculating GDP.
- Comparison of GDP from one country to another may be distorted by movements in exchange rates. Measuring national income at purchasing power parity may overcome this problem at the risk of overvaluing basic goods and services, for example subsistence farming.
- GDP does not measure factors that affect quality of life, such as the quality of the environment (as distinct from the input value) and security from crime. This leads to distortions-for example, spending on cleaning up an oil spill is included in GDP, but the negative impact of the spill on well-being (e.g. loss of clean beaches) is not measured.
- GDP is the mean (average) wealth rather than median (middle-point) wealth.

Countries with a skewed income distribution may have a relatively high per-capita GDP while the majority of its citizens have a relatively low level of income, due to concentration of wealth in the hands of a small fraction of the population.

Because of this, other measures of welfare such as the Human Development Index (HDI), Index of Sustainable Economic Welfare (ISEW), Genuine Progress Indicator (GPI), gross national happiness (GNH), and sustainable national income (SNI) are used.

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उपन्यास

राधारानी

आनन्दमठ

शिकारी

यामा, भाग-1

फर्ज

महानायिका

गरीबी जुर्म नहीं

दर्द भरा दिल

चन्द्रकांता संतति

स्वामी

काशीनाथ

बर्फोली आंधी

यामा, भाग-2

आहुति

द गेट वे ऑफ इंडिया

कमाई की जगह

चन्द्रकांता (भाग 1 से 6)

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Retail Sector-a Journey From Unorganised to Organized

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Abstract

The drivers of impending retail boom and 'R' revolution are many. Retail in India is undergoing vast changes. Although the word retail is not new but many believe that it is a recent phenomenon. Last decade has proved to be a transition period for organised retail in India. Technological reforms, government policies, innovations, lifestyle changes, income growth, have brought a huge transformation in retail industry. This paper puts light on the evolution of organised retail, its contribution to India, positive outcome of organised retail and its future in India. The paper also contains challenges for organised retail, thus giving overall views by taking into consideration all the aspects of organised retail.

Key Words

Retail differentiation, Changing consumer behaviour, Increasing disposable income, Career opportunities, Infrastructure, Private label and Economic growth.

Introduction

Retail comes from the French word 'Retailleur' which refers to "cutting off, clip and divide" in terms of tailoring. It was recorded as a noun with the meaning of a "sale in small quantities". Its literal meaning for retail was to "cut off, shred, paring".

"Any business that directs its marketing efforts towards satisfying the final consumer based upon the organisation of selling goods and services as a means of distribution" —David Gilbert

Retailing is one of the pillars of the Indian economy and accounts for 35% of GDP. The retail industry is divided into organised and unorganised sectors. Organised retailing refers to trading activities undertaken by licensed retailers, that is, those who are registered for sales tax, income tax, etc. These include the corporate-backed hypermarkets and retail chains, and also the privately owned large retail businesses. Unorganised retailing, on the other hand, refers to the traditional formats of low-cost retailing, for example, the local kirana shops, owner manned general stores, paan/beedi shops, convenience stores, hand cart and pavement vendors, etc.

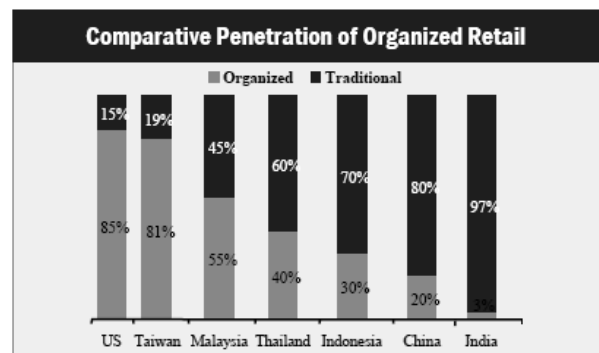


Table-1: Organized and Unorganized retail

(Source: Retail News, Ernst and Young LLP, Spring 2006.)

India has the highest shop density in the world and the present retail market in India is estimated to be US\$200 billion of which only 3% (around US\$ 64 billion) is in the organised sector. For two consecutive years India is ranked first in the global retail development index out of 30 by AT Kearney. With the FDI of 51% India is attracting global retailers also. With the growing rate of 25-30% organised sector is growing substantially as compare to the 6 % growth rate of unorganised sector. The food and grocery were the fastest-growing segments in the country, with the expected to growth in revenues by five times over the next five years.

Evolution of Retail

Retail in India exists since independence in the form of Haats, Melas, and Mandis which were prominent in urban as well as rural areas. The roots of public distribution system of grains in India date back to the rationing system which was introduced by the British in 1939 in Bombay started and emerged as the largest retail chain in India. The system was abolished post war and due to the comfortable availability of the food grains it started losing its importance. Now there has been a paradigm shift in the outlook of retail. The dynamic process has brought a new commercialised concept in the form of organised retail.

Year	Growth	Functions
2000	First Phase	Entry, Growth, Expansion, Top line focus, The drivers
2005	Second Phase	Range, Portfolio, Former options
2008	Third Phase	End to end supply chain management, Backend operation, Technology, Process
2011	Fourth Phase	M&A, Shakeout, Consolidation, High investment.

Source : Ernst & Young, 2007

Table 2 : Journey of Organized Retail in India

In 1990, the Indian economy slowly progressed from being state-led to becoming "market-friendly". Textiles were the first sector to attempt organised retailing. Manufacture retail chains like DCM, Gwalior, Bombay Dying, Raymond's, Titan etc. started making its appearance in metros and small towns. From 1995 onwards retailers like Planet M, Music World, Crossword and some other started their shopping centres. Raymond's one of the greatest pioneers in this field set up their stores in retail fabric. The millennium year saw the emergence of super markets and hyper market. Now this hiking sector is attracting big players like Reliance, Bharti, Tata, HLL, and ITC to enter into the organised retailing.

Contribution of organized retail sector:

Mass Employment: Development of retail

shops is expected to give direct employment to many qualified professionals in the field of financial securities i.e. banking, mutual funds, personal finance, healthcare, automobile industry, architects, and display designer and in allied areas. One million people will be employed by this organized retail sector and 3.2 million will be required by 2010 (Source CII).

Infrastructure: The medium of transport like air, road and rail will be used extensively and thereby building the infrastructure of the country.

Education: Foreign institutional investors and corporate like Lifestyle tie up with Indian Institute like National Institute of Fashion Technology to start both short and long term course for fashion retail management and retail supply management.

New Business Opportunity: The business giants like Wadia, Godrej, Tata, India Bulls and many more are entering into organized retail sector.

Consumer Benefit: The consumers will be benefited by getting everything under one roof at competitive rates which will help in saving time and money of the customers.

Reduces Wastage: By developing the supply chain management the goods will be delivered on time thus helping reduce wastage for perishable items.

Agribusiness Growth: Growing organised food retailing will bring subsequent changes in agribusiness and bring about a change in the life of the farmers and villagers involved in these activities.

Positive Outcome of Organised Retail

The Indian retail sector is a sunrise industry with tremendous potential in term of both ripe consumer demand and favorable economic factors acting as further catalysts. Opportunities in Indian retail sector are immense. Some of them are as follows.

Competitive Penetration: The penetration of organised retail in India is growing at the rate of 25-30% per annum and expected revenues are to be 3 times more from the current revenue i.e. from US\$7.7 billion to US \$ 24 billion by 2010.

Virtual Retail: Time saving techniques is used such as online shopping; home delivery through Web and ability for better comparison of products is leading to customer satisfaction. This is leading to the development of the banking industry in the form of credit cards.

Rural Retailing: The organised retailers are directly purchasing the goods from the farmers and this is helping the farmers in earning a better price for their product. Investment will increase in irrigation, cold storage, green banks and most important in the development of agricultural marketing which is providing a new horizon for the retailers to exploit.

Global Reach: Indian export will get a boost when the big showrooms sources Indian goods from small business for their international outlets and it will help them to find the market for the products from rural areas and thus making unorganised sector more organised. Spyker one of the Indian retailers is now planning to open 3 outlets in London by the end of 2008.

New Avenues of Organized Retail

Automobile Industry: There is a huge potential market for second hand cars and two-wheelers as the buyers and sellers are scattered. The market is getting consolidated because of new companies like Automart. This sector is growing at 25% on a year on year basis.

Healthcare (Retail Clinic): All the services are provided under one roof which is beneficial for the infants and senior citizens. The industry is in its nascent stage but offers tremendous growth in the near future.

Consultant and Brokers: They cater to the specific demand of the consumers and provide services in areas like Insurance and Mutual funds. This sector is growing at a rapid pace with the penetration of 30-35% every year.

Private Label: A private label involves the retailer doing the designing, merchandising, sourcing and distribution. Most of the large department stores have their own private label which cater to a specific audience and rely largely on in store advertising. Across 38 countries and 80 categories of products the private label has been growing at a rapid pace. Private label products contribute to a retail brand differentiation and give profits around 50-60%.

Challenges

There are few challenges for organised retailing to grow and prosper and prove to be a future market leader.

Legal Issues: The key issues will be the laws laid by the government like Small and Medium Enterprises Act 2006, Agricultural Produce Marketing Committee, Municipal by Laws, Essential Commodities Act. The companies have to overcome a hurdle by applying for 29 unique licenses which

takes 6 months to start a hypermarket.

FDI Policies: As the upper limit of FDI is 49%. The problem exists for the global retailer like Wal-Mart, Tesco, and Metro AG; they are entering into the market indirectly by franchise agreement, cash and carry wholesale agreement.

Increase in real estate prices: There is escalating increase in the price of real estate, the expected growth rate is 41% and this will lead to significant challenge for the retailers to occupy key areas.

Knowledge Management: As there is scarcity of talented pool of people having the knowledge of retail the biggest problem will be to retain them by paying high, this in result bring down the profit level of retailer.

Customization: The Indian consumer is sensitive, emotional and requires a personal understanding of their needs, which these organised retail stores fail to provide.

Merchandising: Planning is one of the biggest challenges that any multi store retailer faces. Getting the right mix of products, which store specific across organization, a combination of customer insight, allocation and techniques.

Credit Provisions: Majority of the Indian consumers belong to the service class and they require credit facility to satisfy their month end needs and wants which is a constraint that the retailers are facing.

Future in India

The behaviour patterns of the Indian consumer have undergone a major change. The reason behind this is the Indian consumer is earning more, western influences, women working force is increasing, desire for luxury items and better quality. Now the consumer wants to eat, shop, and get entertained under the same roof. All this have brought the customer satisfaction and has promoted the Indian organized retail sector to give more. Organised retail could double farm incomes in India by enhancing farmers' returns on food items from the current low level of 30-35 percent of the retail price to the international norm of over 50 percent. This enhancement would come from cost savings that would result from improving the presently underdeveloped supply chain for unprocessed food items. India's retail industry accounted for almost a third of the country's GDP at an estimated Rs 10 lakh crore in 2007. F&G items account for more than 70 percent of all retail sales. However, the penetration of organised retail in the F&G segment is negligible at only around 1 percent.

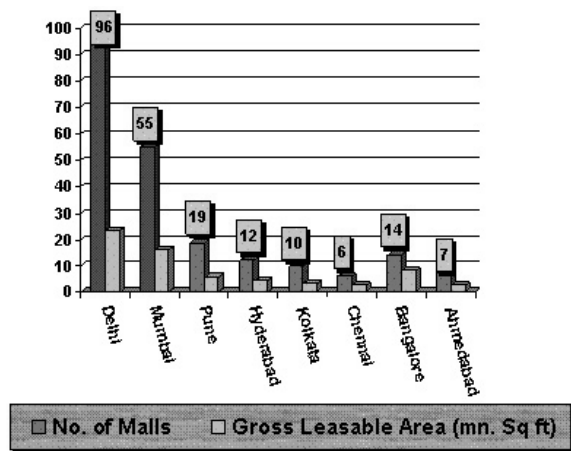
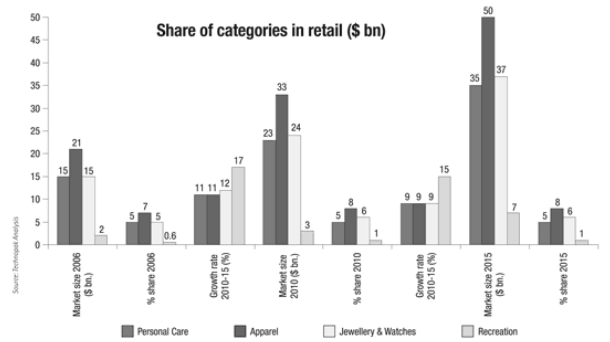


Table: 3 Number of retail malls in India

The Indian retail sector has experienced M&A activity over the past few months. New entrants are finding it easier to pay a premium and acquire regional players in order to rapidly scale up their operations and establish a footprint in the sector. Examples include the recently concluded acquisition of Trinethra by the Aditya Birla group and the acquisition of Nilgiris by a private equity fund. There would be 600 shopping malls in India

within the next three years, according to a report brought by Federation of Indian Chambers of Commerce and Industry, and Ernst and Young. The sector is expected to grow rapidly to reach \$30 billion by 2010 driven by the increasing number of nuclear families, working women, greater work pressure, easy accessibility and convenience. Retail is to create 2 million jobs in 2 years; women and locals to be major beneficiaries. If the progress forecasted for retail sector in India keeps moving like this, then, by the end of 2008, a supply of 66 million sq ft. of new retail space will be developed in the Indian cities. The bar graph below gives us a brief idea about the penetration of the organised retailer in India in the near future. The growth in FMCG sector is predicted to grow by 50% growth rate. The Bar-Graph below shows the Present, and future situation of organised retail.



Indian Retail Market

Unorganised retailing is by far the prevalent form of trade in India – constituting 98% of total trade, while organized trade accounts only for the remaining 2%. Estimates vary widely about the true size of the retail business in India. AT Kearney estimated it to be Rs. 4,00,000 crores and poised to double in 2005. On the other hand, if one used the Government's figures the retail trade in 2002-03 amounted to Rs. 3,82,000 crores. One thing all consultants are agreed upon is that the total size of the corporate owned retail business was Rs. 15,000 crores in 1999 and poised to grow to Rs. 35,000 crores by 2005 and keep growing at rate of 40% per annum. In a recent presentation, FICCI has estimated the total retail business to be Rs. 11,00,000 crores or 44% of GDP. According to this survey in 2003, sales now account for 44% of the total GDP.

INDIAN RETAIL MARKET (Rs. Crore)				ORGANISED RETAIL (Rs. Crore)		
Retail Segments	2006	2007	Growth 2007 > 2006 (%)	2006	2007	Growth 2007 > 2006 (%)
Clothing, Textiles & Fashion Accessories	113,500	131,300	15.7	21,400	29,800	39.3
Jewellery	60,200	69,400	15.3	1,680	2,300	36.9
Watches	3,950	4,400	11.4	1,800	2,150	19.4
Footwear	13,750	16,000	16.4	5,200	7,750	49.0
Health & Beauty Care Services	3,800	4,600	21.1	400	660	65.0
Pharmaceuticals	42,200	48,800	15.6	1,100	1,540	40.0
Consumer Durables, Home Appliances/equipments	48,100	57,500	19.5	5,000	7,100	42.0
Mobile handsets, Accessories & Services	21,650	27,200	25.6	1,740	2,700	55.2
Furnishings, Utensils, Furniture-Home & Office	40,650	45,500	11.9	3,700	5,000	35.1
Food & Grocery	743,900	792,000	6.5	5,800	9,000	55.2
Out-of-Home Food (Catering) Services	57,000	71,300	25.1	3,940	5,700	44.7
Books, Music & Gifts	13,300	16,400	23.3	1,680	2,200	30.9
Entertainment	38,000	45,600	20.0	1,560	2,400	53.8
TOTAL	1,200,000	1,330,000	10.8	55,000	78,300	42.4

Table: 4 Indian Retail Market

With the upturn in economic growth during 2003, retail sales are also expected to expand at a higher pace of nearly 10%. Across the country, retail sales in real terms are predicted to rise more rapidly than consumer expenditure during 2003-08. The forecast growth in real retail sales during 2003-08 is 8.3% per year, compared with 7.1% for consumer expenditure. Modernization of the Indian retail sector will be reflected in rapid growth in sales of supermarkets, departmental stores and hypermarkets.

Sales from these large-format stores are to expand at growth rates ranging from 24% to 49% per year during 2003-08, according to a latest report by Euro monitor International, a leading provider of global consumer-market intelligence index. A T Kearney places India 6th on a global retail development index. The country has the highest per capita outlets in the world – 5.5 outlets per 1000 population. Around 7% of the population in India is engaged in retailing, as compared to 20% in USA.

Conclusion

Organized retailing in India has been maturing by passing through many trends with the entry of many big players trying to build and strengthen their retail muscle by pumping in a lot of

money in the retail space. And in the light of this situation some feel that the conventional stores may loose out their existence. But the very fact that the US unorganized retail market accounts to only 20% of its entire retail market which is still bigger than the Indian retail market reveals that the conventional stores and the modern retail formats will co-exist. Once the FDI is allowed into the Indian retail market there may be drastic changes in the Indian retailing and its focus may also shift to the vast untapped rural market which needs huge investments to build the infrastructure. All these changes in the Indian retail market are finally going to end up by benefiting the Indian consumer.

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Co-operative Credit Institutions as source of Agricultural Finance: An Evaluation

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Agriculture is one of the major sources of livelihood for Indian workforce which accounts for the engagement of about 52% of total working population and contributes 17.1% of the national income.

Though it is such an important sector but still banks did not show much interest in advancing loans to agriculture and allied activities for a long time and farmers were forced to depend on moneylenders and Mahajans. Government is continuously making its every effort to provide credit facilities to the farmers, when required by them, in order to encourage this sector but still it is far behind than the desired level.

Co-operatives are one of the major institutional sources of agricultural finance. Co-operative movement in India was initiated by the government in 1904 as a long term strategy for improving the supply of institutional credit to agriculture.

The principle of cooperation is highly laudable, if operated in true spirit and on sound principles of management, it can be of immense help-more so in our country where the economy has numerous weak areas. The scope of cooperation is by no means limited to agricultural

credit or even to agricultural sector as a whole. The very concept of cooperation spells its relevance to the efforts for economic prosperity. While individual economic units remain defenseless against onslaught of various forces, they can gain strength and prosperity through mutual co-operation, help and pooling of resources.

Co-operation, in proper sense of the term, is purely voluntary in which individuals with a common goal of collective benefit join into a democratic organization on the basis of equality. If any of these fundamentals is violated, if individual members try to gain at the cost of each other or if the organization lacks proper and effective management, the co-operation can't succeed.

Co-operative movement was launched in India by the passage of the Co-operative Credit Society's Act, 1904 that provided for the reorganization and registration of, cooperative societies. It was, however, a movement, which had a foreign origin and was little understood by the people. It had no local initiative-a deficiency which persists even now to a significant extent. The act of 1904 also suffered from some defects, which were soon realized. Under this Act only credit societies could be formed and there was no provision for apex bodies to monitor, regulate, guide and help them.

The Act of 1912 tried to rectify these defects and allowed the formation of non-credit societies as well. The Maclagan Committee, in its reporting 1915, advocated the setting up of Central Co-operative Banks. The subject of cooperation was passed on to provinces under the Government of India Act 1919.

The fact that Indian farmers were very poor and looked at cooperative societies only at credit lending institutions, discouraged richer farmers from becoming this members. The progress of cooperatives was therefore intimately linked to the availability of funds, which in turn was dependent upon the financial health of agricultural sector. As a result, while cooperative

movement gained strength during 1920's it suffered severe blows during the great depression.

The establishment of RBI in 1935 with an express objective of helping agriculture and co-operative movement and the second world war stimulated the growth of cooperatives in India. The movements also diversified into non-credit areas.

But in totality the movement continued to suffer from poor health. More specifically, it not able to meet even a reasonable proportion of credit needs of agriculture. Meanwhile the problem of rural indebtedness, which had gained deep roots over decades, continued to pester our agriculture.

According to the Rural credit survey of 1951, cooperatives were providing only 3.1% of total agricultural credit. Even this partly amount of credit was concerned by richer farmers.

Moreover, large parts of the country were not covered by the cooperatives. The committee, therefore, recommended a fundamental change in state policy towards cooperatives to ensure that though they had failed till then, they succeed in future.

The committee visualized cooperatives as the leading source of institutional credit to agriculture and recommended *specific steps to this end*. Firstly, the state was to take an active

part in strengthening co-operative institutions. Secondly, their administration was to be strengthened and professionalized. Thirdly, coordination between 'credit and other activities such as processing and marketing was to be ensured. Fourthly, cooperative credit was to be supplemented by commercial banking credit. In pursuance of these recommendations, State Bank of India was established by nationalizing the Imperial Bank of India.

The RBI established two special funds for helping agriculture and cooperatives and state Government were to be given loans for party coating in share capital of State Cooperative Banks (SCBs).

Structure of Credit Cooperatives

The main structure of credit cooperatives and their groupings, sub groupings and hierarchical structure are depicted in the chart given below:

It is seen that cooperatives for agricultural credit form an important part of the total cooperative credit set up. Agriculture requires credit both for short and long-terms, and two different sets of cooperative institutions cater to them.

Short term credit

Cooperatives for providing short term agricultural credit are organized on a three-tier basis. At the base, it has a vast network of Primary

Agricultural Credit Societies (PACs). These societies operate at the village level, each society catering to one or more villages. The middle tier consists of the Central Cooperative Banks' (CCBs). A CCB serves PACs within a specified area, usually a district. At the apex, each state has a State Cooperative Bank (SCB).

Long-term Credit

For long term credit, these are Land Development Banks (LDBs), earlier known as Land Mortgage Banks. LDBs operate on a two-tier basis comprising of Primary Land Development Banks (PLDBs) and State Level Land Development Banks (SLDBs).

The hierarchical system is supposed to be necessary for reasons of economy and efficiency. Primary societies provide an essential link with the population they are supposed to serve, especially because the very spirit of cooperation is that through these institutions, the members of the society decide to be of help to themselves.

On the other hand, the main problem of primary societies is their inability to raise enough of resources through share capital, deposits and local borrowings. Traditionally, cooperative societies have been more attractive to those members who are in need to borrow than to those who have surplus funds to invest.

Accordingly, some form of

inflow of resources to the system had to be provided to make it viable. PACs have never been in a position to borrow sizeable amounts even locally, let alone from the capital markets of the country. Therefore, the resource inflow has come from commercial banks, the RBI (now NABARD) and the government.

Administratively and otherwise, however, it is not possible and economical for the resource suppliers, especially the NABARD, to contact individual PACs who number around 1,06,500 and PLDBs. Even the state governments do not assist PACs directly or CCBs, They help the cooperative Banking system through the SCBs by contribution to their share capital.

Even the CCBs do not lend to each other. Instead they deposit their surplus funds with the respective SCBs, and draw funds from them in times of need. SCBs deal only with CCBs within its jurisdiction. Only in case a CCB does not exist within an area, will it deal directly with the PACs.

However, under no circumstances does it come in contact with individual members of the primary societies as borrowers. Similarly, a CCB deals only with PACs within its area jurisdiction. Technically, there is a two-way resource-flow between the three tiers. PACs are supposed to deposit their

surplus funds with CCBs which in turn are to deposit their surplus resources with SCBs. In addition, primary societies contribute to the share capital of CCBs.

The CCBs likewise invest in the shares of SCBs and deposit their surplus funds with CCBs, which in turn are to deposit their surplus resources with SCBs. In addition, Primary societies contribute to the share capital of CCBs. The CCBs likewise invest in the shares of SCBs and deposit their surplus funds with them. The downward flow is generated when CCBs borrow from SCBs and PACs borrow from CCBs.

In practice, however, the resource flow process is highly uneven because cooperatives have seldom any surplus to deposit. The downward flow dominates the scene. As a rule, a PAC can borrow from a CCB upto ten times its share capital in the latter, and a CCB can similarly borrow a multiple of its share capital in the SCB.

PACs acquire resources by way of membership fees, earnings and reserves, deposits from members, and borrowings. They lend to their individual members. CCBs, similarly, have their own funds comprising of capital and reserves. They also receive deposits and borrow from either the SCBs or [in their absence] from NABARD. The SCBs supplement their own

funds by deposits from individuals and others and borrowings which are only from NABARD. Similarly, LDBs, apart from accepting deposits, issue debentures to supplement their resources. Their ordinary debentures are guaranteed by the respective State Governments.

The role of the RBI needs a mention here. It has been providing substantial amounts of loans and advances directly to the SCBs. In addition, it has been assisting the State Governments by way of long-term loans for contribution to share capital of cooperatives. ARDC has also been used as a channel to help cooperative Banks.

Now National Bank for Agricultural and Rural Development (NABARD) has taken over the entire undertaking of agricultural refinance and development corporation (ARC). The liabilities and assets of two funds maintained by the RBI, namely, National agricultural credit [Long-term operations] Fund and National agricultural credit [Stabilisation] Fund, were transferred to two newly created similar funds with NABARD namely national rural credit [long-term operation] fund and national rural credit [Stabilisation] fund.

The outstandings in respect of short-term loans granted by RBI to SCBs and regional rural Banks [RRBs] under section 17

of the RBI Act [except those under section (4) (a)] were also transferred to NABARD which in Um responsibility of helping SCBs and RRBs through short-term credit by way of refinance is now with NABARD.

It converts short-term credit of SCBs and RRBs into medium-term loans under natural calamities and droughts etc, NABARD also gives long-term loans directly to States for maturities not exceeding 20 years for subscription, directly or indirectly, to share capital of cooperative credit societies, while loans upto 25 year are given to LDBs, RRBs and SCBs.

Briefly, therefore, the responsibility of helping cooperative banking system now lies with NABARD instead of with RBI.

The rural credit co-operative structure in India is a huge institutional structure comprising 31 StCBs, 369 DCCBs and 1,06,384 PACSs at the grass roots level in the short-term credit structure and 20 SCARDBs and 696 PCARDBs in the long-term credit structure as at end-march 2006.

However, the density of network of rural co-operative credit institutions shows marked regional variations. As far as the short-term co-operative credit structure is concerned, the number of villages per PACS varies from one in Kerala to 29 in Assam, with all-India average being 7. As far as the long-term co-

operative credit structure is concerned, the number of villages per branch ranges from 25 in Kerala to 2,122 in Assam. At the all-India level, there are 410 villages per branch.

Co-operative Credit: An Evaluation

Each and every committee/ working group which has reported on the rural credit system in India since the Royal commission on agriculture (1928) has reaffirmed that from the point of view of structural appropriateness, there is no alternative to co-operatives at the village level for provision of rural credit.

The Rural credit survey committee (1954) eloquently expressed this view in the oft-quoted statement, "co-operation has failed, but co-operation must succeed." Even the All India Rural Credit Review Committee (1969) which recommended the entry of commercial banks into the rural credit system stated clearly that this was being done to 'supplement' and not 'supplant' the cooperative credit structure.

In fact, there has been an extensive expansion, both in the coverage and operations, of co-operative credit societies in the post-independence period the performance in the issue of loans is also commendable. However, the rural co-operative institutions are beset with many problems ranging from low resource base, high dependence

on refinancing agencies, lack of diversification, huge accumulated losses, persistent NPAs (non-performing assets), low recovery levels and various other types of organisational weaknesses.

Many institutions have continued to make losses over the years. The major deficiencies in the working of the co-operative societies are as follows:

1. The essence or basic features of co-operative banking system must be a larger reliance on resources mobilised locally and a lesser and lesser dependence on higher credit institutions. However, many PACSs are at present dependent on CCBs and have failed miserably in mobilising rural savings. Heavy dependence on outside funds has, on the one hand, made the members less vigilant, not treating these funds as their own and on the other led to greater outside interference and control. Overall, this has made the co-operatives a "mediocre, inefficient and static system".
2. The cooperative credit institutions are plagued by the problem of high level of overdues. These overdues have clogged the process of credit recycling since they have substantially reduced the

capacity of co-operatives to grant loans. Overdues have also impaired the eligibility of the co-operatives for availing of refinance facilities from NABARD. Not only this, mounting overdues result in increasing the transaction cost for effecting recovery. According to Agrawal, Puhazhendhi and Satyasai, the worst implication of build-up of overdues is that large number of farmers who are still outside the purview of institutional credit suffer on account of non-availability of credit.

3. The rural co-operative institutions have a high level of NPAs (non-performing assets). For instance, as at end-March 2006, the aggregate NPAs of StCBs were estimated at Rs. 6,360 crore that was 16.0 per cent of the total outstanding loans and advances. For DCCBs, on the same date, gross NPAs were at Rs. 15,712 crore, which was equivalent to 19.8 per cent of their outstanding loans and advances. Gross NPAs of SCARDBs and PCARDBs (as percentage of loans outstanding) were as high as 32.7 per cent and 35.7 per cent respectively in 2006 (i.e., a little less than one-third of their loans and advances.) These high level of NPAs have

seriously affected the overall 'health' of the co-operative institutions and adversely affected their viability.

4. A large number of rural co-operative credit institutions have incurred substantial losses. The number of loss making entities far exceeded the number of profit making institutions in 2005-06. Institution-wise, while the upper tier of the short-term and long-term structure made profit, the lower tier (i.e., PACSs and PCARDBs) made losses. For instance, while 44,321 PACSs made profit of Rs. 1,064 crore, as many as 53,050 incurred losses of Rs. 1,920 crore. Thus, the net loss of PACSs in 2005-06 was as high as Rs.856 crore.
5. PACS is the most important link in the short-term co-operative credit structure. However, most of them are too small to be economical and viable. Besides, several of them are also dormant while some are defunct. Out of 1,06,376 PACS as on March 31, 2006, 3,538 (i.e., 2.4 per cent) were reported to be dormant and 1,998 (i.e., 1.9 per cent) defunct.
6. Because of their strong socioeconomic position and grip over the rural economy, large land-

owners have cornered greater benefits from co-operatives. This is the opposite of what the planners intended. Farmers having holdings less than 2 hectares in size have received about one-third of total loans advanced by the PACSs while the share of tenants, sharecroppers and landless labourers (who are the poorest and, therefore, the most needy) has hovered around only 7 per cent. The restricted access of small farmers to co-operative credit is further highlighted by the fact that only 30 per cent of the farmers holding less than 1 hectare are members of PACSs whereas almost all the farmers holding above 4 hectares are members of PACSs.

7. There are considerable regional disparities in the distribution of credit by co-operative societies with the six States (Andhra Pradesh, Gujarat, Maharashtra, Kerala, Punjab and Tamil Nadu) accounting for more than three-fourths of the loans provided by the PACSs.
8. The powers, which vest in the government under the co-operative law and rules, are all pervasive. Over the years, State has come to gain almost total financial and administra-

tive control waver the co-operative, in the process stifling their growth. Instead of strengthening the base, a weak vase was vastly expanded as per plan targets and an immense governmental and semi-governmental superstructure was created. The driving principle seemed to be 'If people cannot or will not do it, the state can and will do it'. As a result, the co-operative have virtually become 'government-directed, government-controlled and government-regulated enterprises' giving rise to red-tapes and administrative interference by the government in the day-to-day working of the co-operative. More serious consequences of this 'politicization' of co-operative societies are interference in recovery of co-operative dues or promise to write off dues if elected to power, and determination of interest rates on considerations other than financial returns i.e. with an eye on populist appeal. As correctly pointed out by ACRC, such actions generate a general psychology of non-repayment, vitiating the recovery climate and jeopardizing the financial interest of credit agencies. Besides, mass superse-

ssion's of elected bodies are resorted to on political considerations. Replacement of democratically elected managements with government officials or nominated non-officials has struck at the very great to the co-operative system. Even where suppression has not taken place, the show is managed by invoking the powers of the government and deferring election as long as possible.

9. The domination of government over the co-operative is unhealthy in another sense as well-It has siphoned off more funds from the co-operative sector than it contributed. For example, it has been estimated that by end-June 1978 the government's assistance to co-operative in the form of contributing towards the equity base of co-operative was to the tune of Rs. 220 crore whereas the investment by the co-operatives in government securities as a whole in 1978 was of Rs.350 crore. This resulted in a net withdrawal by government of the order of Rs. 130 crore. This net withdrawal rose to Rs. 2,558 crore in 1994-95, which was 764 per cent of government contribution. According to Staysail and Badatya, "this brings out a fact, which many non-

official workers may not be aware of, that government is not a net lender, but a net borrower from the co-operatives."

In addition to the above problems, many co-operative institutions suffer from poor management and lack of enthusiasm and dedication among members resulting in a great deal of inefficiency and poor service to the members.

Moreover, affairs of most of the co-operative societies are managed by the large farmers to their advantage in connivance and collusion with government officials while the small and marginal farmers and other poor member generally have no say.

This dampens the spirit of the latter and their faith in 'co-operation' is badly shaken. This is a serious threat to the long-term sustainability of the co-operative movement.

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Problem of Price Rising in India

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During the last one decade price have been rising in our country. It has created many problems for general people. In the last five years and so they had started rising at a gainting pace. The situation had become very dreadful during Indo-Pak war of 1965. After some years, the scanty rains and food shortage created a very bad situation in India. A terrible economic problem evoked all at once. So India had to import food grains and other necessary goods from other countries at a very high rate likewise our economic condition was also hammered between 1971 to 1975 when nearly 10 million refugees entered India to seek their shelter. They wanted to save themselves from the boundless cruelties of Pakistani army. In this critical situation, India had to protect them all. She had to provide them food, medicine and clothing. These problems had made the economic condition of our country topsy-turvy or confused, but our nation had endured those ill-omended and disturbing elements. India had done a lot for those refugees though her own economic condition was not so good at that time.

India had to spend a large amount of money on those teening million for nine months.

When the people of Bangladesh had been fighting for their independence, India also helped them. In this connection Indo-Pak war occurred in 1971. A huge number of Pakistani soldiers were arrested by the army of India. It was again burdened with the 95000 Pakistani prisoners. She had to feed them at her own cost for so many months.

During the year 1972-73 and 1973-74 the price situation was very bad. It had gone. as much as

47%. Besides all these reasons there were also many other factors which were responsible for the economic crisis. A large number of greedy and selfish capitalists, the black-marketers and the smugglers created artificial shortage of food grains and other things. They hided them in their godowns or warehouses and latter on sold them at high cost. Activities of the black marketeers and smugglers were also responsible for economic crisis in India at that time. According to Ghose and Chatarjee, 'The smugglers with the help of blackmoney at their disposal caused much damage to the economy. They also deprived the country of the foreign exchange earnings. The politicians also caused law and order problems in the country. They organised strikes, agitations and demonstrations among the Government servants and factory workers. The students in the colleges and universities were also instigated to create hindrance and trouble. All these added to the worsening of economic condition in the country.'

After that India had to suffer from oil crisis in 1973-74. The cost of petroleum jumped high nearly five to six times. These waist-breakers economic crisis was very serious for our nation.

At present the whole world is suffering from a great oil crisis. No doubt, petroleum plays a vital role in the advanced countries like America, England, Italy, Japan etc. The crisis of petroleum has hit both the rich and poor countries. This crisis is a cause of inflation of money. The Arab petroleum producing countries enriched the oil prices. Many countries of the world has been affected by this oil crisis. India was spending only 11 percent of her foreign exchange earning on the import of crude oil before Arab-Israel war of 1973. Now She was compelled to spend nearly two thirds of her foreign exchange earning on the import of oil only.' After the imposition of emergency, India looked that the price--rise had been stopped but it started again in 1976. After the expiry of emergency, the date of parliamentary election was declared. The Congress Party was defeated badly and the 'Janta Dal' formed its Government in the centre. It took some effective steps to control the rise in price

for the convenience of the people.

In the last parliamentary election again Congress Party formed its Government. Mr. Manmohan Singh was elected the prime minister of India. Mr. Pranav Mukharjee became the home minister cum finance minister of the country. But both the leaders failed to control the price of oil. Price-rise of oil has effected the industries, many vehicle like aeroplane, train, motor car, truck, tempo etc. It has also effected different kinds of trade and business.

The price situation of our country became out of control in March 2010. Mr. Pravava Mukharjee, the finance minister presented a budget related to finance in the parliament. This budget was excruciating for the general people.

In the near future, this petroleum crisis will again create hindrance all over the world. The price of oil is again showing an upward trend and it is sure that the price will again increase. So the central Government should take

effective steps to check the rising price.

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Development of Entrepreneurship through Technological Development

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From our earlier discussion it is clear that the present dominating success factors are information and coordination. Based on these factors Islam and Mamun (2000) provided a model that is shown in appendix, is the first phase of our proposed model. In this phase we have tried to show the development of entrepreneurship through technological development. The different integrating variables of this model are-

Primary Review of the Technological Development

The effectiveness and efficiency in performance of technology depends on internal and external environmental factors. Moreover, existing environmental concepts act as the guideline in designing and implementing the technology development programs. For this reason in selecting, transforming, adopting or developing the technology environmental factors have been considered as vital.

Thus the present model emphasizes environmental review as the primary task before going to take the initiative of developing technology. So, for scanning external and internal environmental factors the Environmental Threats and Opportunity Profile (ETOP) and Strategic Advantage Profile (SAP) are suggested by Islam and Mamun (2000) respectively in their proposed model. Here, the external variables are

organization of the social setup, politico-legal environment, socio-cultural variables, demographic variables, existing productive forces and relations, infrastructural facilities of the community and supply of technical experts in the society whereas internal variables to judge strengths and weaknesses are-human resource availability and their capability, financial capability of the organs, present mode of operations in comparison with competitors strength, status of information available in organization and management capability, etc.

Initiating Strategies for Technology Development

Technology is a powerful tool for exploiting the competitive advantage in the interdependent world (Sharif, 1995). So, for the development of technology in-depth deliberation, multi oriental consideration and combination of several important tasks (Islam and Mamun, 2000) are required. In developing countries technological development requires twofold initiatives according to Islam and Mamun.

These initiatives are-1) technological development by national efforts 2) technology transfer from developed countries and adopting it to the local community by careful investigations. On the other hand, to develop technology within the indigenous structure research and development program is the basic contributing factor. Especially commercial research inventions and innovations are disseminated to the entrepreneurs for adoption in the industry and agriculture by preplanned programs and injects the financial benefits to the total economy (APO 1985).

This is why attention should be made in researching the entrepreneurship development potentiality and strategies to the off farm sector for rural innovations and informal sector for urban innovations (Islam and Mamun, 2000).

Another form of technology development strategy is transfer of technology from developed countries mediation with transnational companies. This transfer and absorption of technologies to the developing countries may be of different forms, such as, direct foreign

investment, international sub-contracting and licensing.

Total Development in the Technology

Technology is a complex combination of technoware, humanware, informer and orgaware which are dynamically interrelated (Islam and Mamun, 2000). Technological development is further influenced by its life cycle in that passage. This life cycle of technology is divided into four stages named innovation stage, syndication stage, diffusion stage, and substitution stage. To face these four stages of technological development, entrepreneurs can use technology leader, technology follower, and technology exploiter and technology extender strategies. At the initial stage, entrepreneur comes in the market with innovative new products, new ideas are generated by need-pull and knowledge-push concepts, and customers show interest to test revolutionary products. Entrepreneurial ventures gradually march forward to the growth and maturity through occupation and expansion of market by initial cost absorption, close contact with customers, solving problems in the new ways and learning by doing methods. And finally technology gains its highest possible market, competition comes to its highest peak, per unit margin on the product is minimized by auto-game between the competitors in the total market. At the ending point extender take the opportunity to purchase the old

technology with minimum cost and by his available resources. But for inventing and innovating new ways real entrepreneur always seeks and investigates into the technological phenomena by latest knowledge, which was referred in the article³ as knowledge push innovation. On the other hand with the expansion o market creative customers do not feel satisfaction by consuming and utilizing existing products and services in traditional and conventional patters. Rather they find new offerings or new methods for satisfying their needs. The dynamic entrepreneur in that stage conducts survey to know the hidden demand of the customers and translate it by the new blending of means of production for the fulfilment of new demands of the product. The method of innovation in this way is regarded as demand-pull method. Thus, reinvestigations for further innovation by creative entrepreneurs is started in the declining stage of old technology utilization. Development in technology is further affected by the macro environmental settings.

Mass Participation in Technological Innovation for Entrepreneurship

The successful implication of the technology depends on the commercialization, which in the output of combined consideration of market demand and purposeful marketing strategy for selling for the technology to its target

markets. Other argued competent and dynamic industrial partner, their techno-managerial capabilities for project execution commitment and interest is also notable considering aspects in commercializing the technology to the ultimate entrepreneurs. Thus, developing technology by taking care of market demand and planned publicity for diffusion of technology to general mass increase the acceptability of technology to the target clients. To keep this objective in view continuous coordination among the academic and research institutions, research and development institutes, and engineering and production units with assessment and reassessment of the production and commercialization results are essential. Providing integrated assistance package to the entrepreneurs for translating their dream into economic reality by utilizing technological innovation is another important prerequisite for mass entrepreneurial supply in an economy. Thus implementation of the technology diffusion programs and integrated assistance services in combined form create avenues for the entrepreneurs to start and run their enterprises. This way total society is blessed with breeding and development of huge number of entrepreneurial ventures.

The model discussed above doesn't base on the concept of Franchising Networks. But from our earlier discussion, it is also found that such type of

model is important in the era of tremendous development of IT and people's perception of entrepreneurial development link to economic development of a country or a nation. So, in the second phase of our model, the relationship between networks and economic growth through entrepreneurship development. This relationship is shown below-

Development of Entrepreneurship through Networks

In this phase we have tried to show by the figure-in the appendix how the shifted entrepreneurial success factors accelerate entrepreneurship development as well as how it increases the economic growth through networks. In this figure networks may be established between entrepreneurs to entrepreneurs and also between entrepreneurs to suppliers, customers, markets, etc. First type of network may be used for horizontal coordination and second type of the same may be used for vertical coordination. Moreover, from this networks entrepreneurs may collect their necessary information related with the sources of raw materials, modern and advanced production methods, potential customer's need, potential markets, competitive products and their familiarity to the clients, market share of the same product and it's new dimensions, etc; with least cost. So, such networking system increases profit of entrepreneurs by reducing the cost of production. As a result, the increased profit also

increases the investment, employment and productivity, etc; which leads economic growth. On the other hand, suppliers can establish supply chain with low cost by collecting necessary information through this network, customers can purchase goods and services with low cost and the ultimate result is that suppliers can maximize their profit, can reinvest a part of this profit, can create more employment and increase consumption. All these factors also lead to contribute to economic growth. So, it is clear that networks can help a nation to accelerate its economic growth through entrepreneurship supported by same.

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Institutional Support for Small-scale Rural Processing Enterprises

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Introduction

In India, the latest definition of a small-scale industry (SSI) is any unit with an upper limit on investment (in plant and machinery) of from Rs. 0.20 million to Rs. 0.35 million in the case of SSI and Rs. 0.45 million in the case of ancillary units. What is called the village and small industries (VSI) sector comprises both traditional and modern small industries; it is constituted by eight specific groups viz.

Handloom, Handicrafts, Coir, Sericulture, Khadi, Village Industries, Small-Scale Industries and Powerlooms. The last two items constitute the modern group of industries, the others being traditional.

In the economic development of India, a strategic position has been given to the development of village and small industries (VSI) which constitute an important segment of the overall economy. Next to agriculture, the VSI sector provides the greatest employment opportunities, a considerable portion of which is in rural and semi-rural areas. It contributes about fifty percent of the value added in manufacturing.

India's overall policy on all industrial development is contained in the Industrial Policy Resolution of 1956, as amended from time to time. New priorities have been developed as and when

required including some designed to reduce the basic handicaps of small-scale industries. The latest of these is the Industrial Policy of July 1980 which aims to harmonise growth in the small-scale sector with that in the large and medium sectors and to remove the dichotomies between the two sectors.

During the sixth plan period (1979-80 to 1984-85) production in this sector increased from Rs. 335380 million to Rs. 657300 million at current prices and employment from 23.37 million to 31.50 million persons.

The latter figure represents nearly 80 percent of the entire industrial employment. Of this total, modern small-scale industries employ 9 million people; next in importance is the handloom subsector which employs about 7.5 million people.

During the seventh plan period (1985-90) the total value of production of the VSI sector is expected to increase by about 52.4 percent and employment by 27 percent to 40.0 million. The seventh plan also lays emphasis on the necessity of providing a new thrust for tiny units having fixed investment of less than Rs. 0.2 million. They form nearly 90 percent of the total number of small-scale industrial enterprises. A modified strategy will provide adequate facilities in rural and semi-urban areas which will increase dispersion of these industries.

Key Problems

The impressive recent growth of village and small industries recorded above suggests a healthy sector. This is in general true but a number of problems continue to face the sector. An important one is that the interdependence of the different strata of industry (large, medium and small) has not been fully realised. Thus, for example, schemes for making VSI ancillaries of large industries have not spread as widely as had been hoped for. The second problem is that many VSI are technologically obsolete and this has restrained their growth. They are also undercapitalised, use outmoded equipment and

exhibit low productivity and high production costs.

Furthermore, many small units are sickly and significant numbers of them are going out of business. Some of these should never have been started as they are in activities where prospects are too poor to justify further encouragement of VSI development.

Another important problem is that in the name of backward area development, industries have been set up in inaccessible areas where there are no distinct advantages of raw materials or market. This has resulted in considerable increase in production costs.

Marketing arrangements continue to be a hurdle in spite of official schemes to favour VSI. Reservation of some official markets for VSI has been abused: it is noted for example that many small units tend to overprice their goods due to the absence of competition from larger scale industries. With regard to raw materials, small-scale enterprises still have to purchase these in small lots and through middlemen, which results in high costs. By contrast, large industries are offered raw materials at lower cost under long-term agreements.

Finally, there is no unified law so far to protect or regulate small-scale industries. Instead, a wide array of laws and ad hoc regulations apply to the sector, some on a local basis. There is accordingly much room for misinterpretation and for

inadvertent infringement of regulations.

This leads to less than orderly development of the small-scale sector.

Institutional Framework

Official Assistance Institutions

For developmental purposes, the entire field of village and small industries has been grouped broadly under six different areas.

Each area comes under the overview of one of the following organizations set up by the Central Government:

- a) The Small-Scale Industries Board
- b) The Khadi and Village Industries Commission
- c) The All India Handicrafts Board
- d) The Central Silk Board
- e) The Central Coir Board
- f) The All India Handloom Board.

The last three have specialist responsibilities reflected in their names. They will not be discussed further in this paper.

The Small-Scale Industries Board is chaired by the Union Minister of Industry with the Development Commissioner for Small-Scale Industries (DCSSI) as its Member Secretary. Other union ministries, state governments, SSI associations, financial institutions, eminent industrialists etc. are represented on the board. As the Secretariat of this

board the office of the DCSSI (also known as Small Industries Development Organisation (SIDO)) is the nodal agency for formulating, coordinating and monitoring the policies and programmes for promotion and development of small-scale industries in the country.

Facilities are provided by SIDO through a network of 26 small industries service institutes (SISIs), 20 branch institutes, 40 extension centres, product and process development centres, production centres, field testing stations etc. in areas where specific types of industries are concentrated.

A range of specialised institutions have been set up for providing assistance to SSIs. These are the National Small Industries Corporation, the National Institute for Entrepreneurship and Small Business Development, the Small Industries Extension Training Institute, Integrated Training Centre, and several centres or institutes on tools design and training.

Operating in parallel to SIDO is the Khadi and Village Industries Commission (KVIC) which is a government-financed statutory body responsible for selected types of village industries including Khadi.

The national KVIC formulates the broad pattern of development needs of the village industries many of which are in the "tiny" category and are traditional. Similar action is taken by the state level

KVI Boards which are jointly funded by the respective State Governments. The KVIC also operates through registered institutions and Cooperative Societies which are directly financed by the KVIC or partly through respective State Governments depending on whether they serve more than one state.

All-India Handicraft Boards are a third set of national institutions which oversee implementation of small industry programmes. Some states have also set up Handicrafts Development Boards to supplement the activities of the All India Organisations. In areas of concentration of particular handicraft items, Research and Development Centres, Design Centres etc. are established.

Small Enterprises' Organisations

The large number of official assistance institutions at national, state, and lower levels still have problems in reaching their dispersed clientele. Small industries have attempted to facilitate access by grouping themselves into associations. Such associations also provide direct assistance to their members but their most important role is probably that of lobbying for small-industry interests in dealings with the authorities. The most prominent VSI organisations are outlined below.

At the top is the Federation of Associations of Small Industries of India (FASII),

established in 1959, whose main aim is to promote the development of small-scale industries. The Federation has set up functional and industry-wise panels at national and regional levels which are consulted by the central and state governments in framing policies and providing assistance to SSI units. Recognised as the national apex body, FASII has been given representation on all committees of the Central Ministries as well as State Governments. The federation has played an important role in changing the definition of small industry, seeking reservation of items for exclusive SSI production and supply and negotiating a host of other concessions to small industries. Membership includes associations at all levels, prominent individual units, and industry-specific associations.

Small-Scale Industry Cooperatives have been organised in almost all fields of village and small industries. In the case of many subsectors the progress has not been significant so that there are still under 0.1 million cooperatives. At the national level, a National Federation of Industrial Cooperatives (NFIC) exists which assists in local and overseas promotion and marketing of cooperative products and imports scarce raw materials, components and goods for its members.

Societies at state and regional or district levels and

large primary societies are members of the NFIC while the Government of India and the State Trading Corporation are shareholders. The Federation concentrates marketing attention on a few priority products (wood carvings among them).

There is also a National Alliance of Young Entrepreneurs (NAYE) which works to safeguard the interests of young entrepreneurs; it has a special wing for women entrepreneurs. The Alliance is represented in the metropolitan cities and in all states.

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Care of Elder At Home

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No one can stem the tide of youth, for old age catches up with everyone. It is a global phenomena and one that needs to be addressed. The aspect of elderly care gathers greater significance in the light of the fact that families are becoming nuclear and want to stay that way. Hence this is not only a private concern but also a public one where the state or social institutions come into play.

Let us take the domestic scenario. Elderly people at home contribute greatly to the family environment enriching the essence and spirit of existence. After a certain stage however, they cannot contribute actively to the family and tend to think of themselves as redundant. So not only do we have to cater to their physical needs but also to their emotional needs. This requires a lot of patience, immense understanding and the ability to keep cool and level headed at all times.

Caring for the elder is always a challenge and the older the person is, the more difficult it becomes. The sense of responsibility increases manifold. Sickness and ailments is something which seems to follow them and inevitably there are crises, which arise suddenly. A sudden heart attack, a broken hip or limb, side effects of medicines which cause allergies or respiratory and digestive infections which surface all the time—these are just some of the things that we have to take care of. During this time, in spite of regular work schedules, we have to make time to take care of them and their needs. Understanding their mental makeup and learning to identify signals, which spell their requirements, are very important aspects.

Elders do not always air their problems for fear of getting hurt, so learning to anticipate and doing things for them before they ask is

appreciated greatly. It could be something as simple as giving a parent a hot water bag or massaging aching parts and it could be something a little bit more serious like administering the correct dose of insulin at the correct time for a diabetic patient or rendering timely first aid in the case of an asthmatic attack. Talking to them, cajoling them, and making them feel that they are needed are very important. They need to be humoured and their views need to be considered in order to give them a sense of importance.

Elderly care can be emotionally trying for both the cared and the caregiver. On the one hand, the caregiver rues the fact that a healthy individual has metamorphosed into a sickly senior and on the other hand the elder parent or individual feels that he is robbed of his sense of independence and is hence emotionally drained.

Addressing this problem is not easy, but reassurance has to be given time and time again to reiterate the fact that the senior is not alone in his troubles. Sometimes it may so happen that the elderly person may have to be left alone for sometime or for part of the day. This can be agonizing for both. The caregiver is always on tenterhooks wondering if the aged individual is safe and worrying about strangers entering the house and rendering it unsafe. The senior keeps waiting for the caregiver to return. Loneliness can be very disturbing for them.

The other important factor, which is also very relevant, is how they will fend for themselves during mealtimes. If they can cook, will they turn off the stove and if they just have to eat without having to cook, will they be able to manage to warm the food without causing harm to themselves. If medication needs to be taken before and after eating can they be relied upon to take the correct medications in the correct dosage. The caregiver has got to think, anticipate, and find ways to take care of all this. Balancing safety and needs without compromising too much on independence is a task by itself. If there are other family members to take care, the problem is slightly less and with paid caregivers, the emotional quotient will be missing.

In *India*, when there were joint families and people were not hard pressed for time, there was

always someone to take care of the elderly. Now times have changed. The Indian elderly population is growing rapidly because science and technology has created a revolution in the healthcare system and the health care needs of the elderly Indian has increased. Poverty and illiteracy have exacerbated the problem of elderly care and has rendered them more vulnerable. In rural India, the problem is worse. In such a situation, having to depend on their children to look after them brings a lot of fundamental values and the principles of ethics into play. Morally one is bound to look after one's parents, but what happens when the children are so poor that they cannot even take care of themselves. They are surrounded by a sense of moral responsibility on one hand and an inability to look after on the other. A piquant situation indeed and one perhaps which has no real solution. The role of health insurance in India and the old age pension schemes for the elderly are woefully inadequate. Hence in such a set up to render elderly care without allowing the seniors to lose their sense of dignity and independence is very very difficult.

Improving mobility in the elderly

Impaired mobility is a major health concern for older adults, affecting fifty percent of people over 85 and at least a quarter of those over 75. As adults lose the ability to walk, to climb stairs, and to rise from a chair, they become completely disabled. The problem cannot

be ignored because people over 65 constitute the fastest growing segment of the U.S. population.

Therapy designed to improve mobility in elderly patients is usually built around diagnosing and treating specific impairments, such as reduced strength or poor balance. It is appropriate to compare older adults seeking to improve their mobility to athletes seeking to improve their split times. People in both groups perform best when they measure their progress and work toward specific goals related to strength, aerobic capacity, and other physical qualities. Someone attempting to improve an older adult's mobility must decide what impairments to focus on, and in many cases, there is little scientific evidence to justify any of the options.

Today, many caregivers choose to focus on leg strength and balance. New research suggests that limb velocity and core strength may also be important factors in mobility.

The family is one of the most important providers for the elderly. In fact, the majority of caregivers for the elderly are often members of their own family, most often a daughter or a granddaughter. Family and friends can provide a home (i.e. have elderly relatives live with them), help with money and meet social needs by visiting, taking them out on trips, etc.

Declaring elderly incompetence

In almost all cases in which elderly persons are declared

mentally or physically incompetent to adequately take care of themselves, state laws require that a minimum of two doctors, or other health professionals, vouch for evidence of such incompetence. Only then can legal supervision by a loved one or caretaker be initiated, including power of attorney, guardianship and conservatorship.

If doctors' corroboration cannot be obtained by interested parties, then other proof must be proffered to support the case for incompetence, including outstanding bills and financial debt, or substandard living conditions that would be deemed unsafe or hazardous to the elderly person(s).

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Concept of Health and Nutrition in Community

Asha Kumari

Nutrition is the science of food values. It is relatively a new science, which was evolved from chemistry and physiology. The effect of food in our body is explained in nutrition. In other words, nutrition is defined as food at work in the body. In a broader sense nutrition is defined as “the science of foods, the nutrients and other substances their action, interaction, and balance in relationship to health and diseases, the process by which the organism ingests, digests, absorbs, transport and utilizes nutrients and dispose off their end products, in addition nutrition must be concerned with the social, economic, cultural and psychological implication of food and eating.”

Nutrients are defined as the constituents of food, which perform important functions in our body. If these nutrients are not present in our food in sufficient amount, the result is ill health. Important nutrients include carbohydrates, proteins lipids, vitamins, minerals, and water.

Food also contains many substances, which are non-nutrients e.g. colouring and flavouring substances in food. When all essential nutrients are present in correct amount and proportion as required by our body it is called *optimum nutrition* or *adequate nutrition*. Optimum nutrition is required to maintain good health.

Malnutrition is an impairment of health either from a deficiency or excess or imbalance of nutrients. In other words, malnutrition refers to both under nutrition and over nutrition, under nutrition means a deficiency or lack of one or more nutrients. For example, vitamin A deficiency

and PEM (Protein Energy Malnutrition) are common problems in India. Over nutrition means excess of one or more nutrients. For example overweight or obesity occurs when an individual takes more energy than he is able to agenda on his daily activities which results in accumulation of fat and hence weight increase (overweight).

Relationships of food to health have been made from the research conducted by chemists, microbiologists, pathologists, and nutritionist for the past two centuries. Human nutrition is governed by many factors like food habits and behaviour, food beliefs, ethnic influences, geographic influences, religious and sociological factors, psychological factors, food and production, income, national and international food policies, food technology, processing, fisheries, transportation, marketing, educational status and other mass media facilities.

Health is a common theme in most cultures. In fact, all communities have their concepts of health. Traditionally health is conceived as “absence of disease”. At the individual level, it cannot be said that health occupies an important place.

It is usually subjugated to other needs defined as more important e.g. wealth, power, prestige, knowledge, security etc. Health is often taken for granted and its value is not fully understood unless it is lost.

Health is one of those terms which most people find it difficult to define, although they are confident of its meaning. Therefore many definitions of health have been offered with the terms. Some of them are:

- a. “The condition of being sound in body, in mind and spirit, especially freedom from physical disease or pain” (Webster).
- b. “Soundness of body or mind, that conditions in which its functions are duly and efficiently discharged” (Oxford English Dictionary).
- c. “A condition or quality of human organism expressing the adequate functioning of the organism in given condition, genetic and environmental”.

WHO Definition

The widely accepted definition of health is that given by the world Health Organisation (1948). It defines it as “a state of complete physical, mental and social well being and not merely an absence of disease or infirmity”.

In recent years, this statement has been amplified to include the ability to lead a “socially and economically productive life”. The WHO definition envisages three specific dimensions—the physical, mental, and social aspect of health and many more may be cited viz. spiritual, emotional, vocational, and political dimensions.

(i) *Physical dimensions*: It is the easiest to understand. The state of physical health implies the notion of “Perfect functioning” of the body. The signs of physical health in an individual are “ a good complexion, a clear skin, bright eyes, lustrous hair with a body well clothed with firm flesh not too fat, a sweet breadth, a good appetite, sound sleep, regular activity of bowels and bladder and smooth, easy coordinated bodily movement. All the organs of the body are of anexceptional size and function normally; all the senses are in tact; the resulting pulse rate, blood pressure and exercise tolerance are all within the range of “normality” for the individual’s age and sex. This state of normality has fairly wide limits,

which are set by observing a large number of ‘normal’ people, who are free from evident disease.

(ii) *Mental Dimensions*: Mental and physical dimension of health are interrelated. It is not the mere absence of mental illness. Good mental health is the ability to respond to the many varied experiences of life. Poor mental health affects physical well being also and vice-versa. Psychological factors are considered to play a major role in disorders such as hypertension, peptic ulcer and asthma.

(iii) *Social Dimension*: Social well being implies harmony and integration within the individual, between each individual and other members of the society and between individuals and the world in which they live, social health of a community depends upon its progress, broad-mindedness, consideration, through fullness and sympathy towards other. It also depends upon the education, productivity, health and social security of its members.

(iv) *Spiritual Dimension*: Due to stresses and strains of modern life, it is very important for us to consider this dimension of health as well. An individual has to be at peace with himself, before he can be at peace with the

world. Attention to moral values, ethics, exercise, and mediation are some of the ways of attaining spiritual health.

(v) *Vocational Dimensional*: The vocational aspect of life is a new dimension. The importance of this dimension is exposed when individuals suddenly lose their jobs or faced with mandatory retirement. For many individuals, the vocational dimension may be nearly a source of income. To others, this dimension represents the culmination of the efforts of other dimensions as they function together to provide what the individual consider in life “Success”

Determinants of Health

Health does not exist in isolation. The factors, which influences health lie both within the individual and externally in the society in which he or she lives. These factors interact and the result of these interactions may be health promoting or deleterious.

Thus, the health of individuals and whole communities may be the result of much such interaction. Some of the important determinants of health are discussed below.

- i) Heredity
- ii) Environment
- iii) Life style.
- iv) Socioeconomic conditions
- v) Health and family welfare services

vi) Others.

Heredity: The physical and mental traits of every human being are to some extent determined by the nature of his genes at the moment of conception. This genetic make up is unique, that it cannot be altered after conception. A number of diseases are known to be of genetic disorder, e.g. chromosomal anomalies, sickle cell anemia, hemophilia, errors of metabolism, mental retardation, some types of diabetes, etc. The state of health, therefore depends on the genetic constitution of man.

Environment: It was Hippocrates who first related disease to environmental e.g. climate, water, food, air, etc. Centuries later Pettenkofer in Germany revived the concepts of disease environment association. The external environment consists of those things to which the man is exposed after conception. It is defined as "all that which is external to the individual human host".

It can be divided into physical, biological, and psychosocial components, any or all of which can effect the health of man and his susceptibility to illness. It has a direct impact on the physical, mental and social well being of those living in it. If the environment is favourable to the individual he can make full use of his physical and mental capabilities.

Lifestyle: The term life style implies "the way people live". Reflecting a whole range of social values, attitudes and activities. It is composed of

cultural and behavioural patterns and life long personal habits. (e.g. smoking, alcoholism) that have developed through process of socialization. Lifestyle is learnt through social interactions with parents, peer groups, friends and siblings and through school and mass media. Health requires the promotion of healthy lifestyles, examples include adequate nutrition, enough sleep, sufficient physical activity etc. Health is both a consequence of an individual's life style and a factor determining it. Many current day health problems especially in the developed countries (e.g. coronary heart disease, obesity, lung cancer, drug addiction) are associated with lifestyles changes. In developing countries such as India where traditional lifestyle will persist, risks of illness and death are connected with lack of sanitation, poor nutrition, personal hygiene, elementary human habits, customs and cultural patterns. In short the achievement of optimum health demands adoption of healthy lifestyles.

Socioeconomic conditions: It has long been known that socioeconomic conditions influence human health, some of the important factors which determine the socioeconomic conditions are:

a) **Economic Status:** The per capita GNP is the most widely accepted measure of general economic performance. The economic status determines the purchasing power, standard of living, quality

of life, size of the family and the pattern of disease and deviant behaviour in the community. It is also an important factor in seeking health care; ironically, affluence may also be a contributory sense of illness as exemplified by the high rates of coronary heart disease, diabetes and obesity in the upper socioeconomic groups.

b) **Education:** A second major factor influencing health status is education (especially female education). The world map of illiteracy closely coincides with the maps of poverty, malnutrition, ill health, high infant and child mortality rates. Studies indicate that education to some extent compensates the effect of poverty on health irrespective of the availability of health facilities. In India Kerala is an example, Kerala has an estimated infant mortality rate of 29 compared to 104 for all India in 1984, and major factors is the highest female literacy rate of 65.7% compared to 24.8% of all-India.

c) **Occupation:** Unemployment shows a higher incidence of ill-health and death. From many loss of work does not only mean loss of income and status, but psychological and social damages also.

d) **Political system:** Health is also related to country's political system. Often the

main obstacles to the implementation of health technologies are not technical, but rather political. Recessions concerning resource allocation, manpower policy, choice of technology and the degree to which the health services are made available and accessible to different segments of the society are examples of the manner in which the political system can shape community health services.

e) *Health Services:* The purpose of health services is to improve the health status of population. The term health and family welfare services cover a

wide spectrum of personal and community services for treatment of disease, prevention of illness and promotional of health. Immunization of children can influence the incidence/prevalence of a particular disease. Provision of safe water can prevent mortality and morbidity from water-borne diseases. The care of pregnant women and children would contribute to the reduction of maternal and child morbidity and mortality. All these are ingredients of what is now termed as "primary health care", which is seen as the way to better health.

f) *Other factors:* Other factors

which influence the health of populations are beside the formal health care system. This would include opportunities, increase wages, prepared medical programmes and family support system. In short medicine is not the sole contributor to the health and well being of populations. The contributions of intersectoral programmes to the health of communities is increasingly recognized.

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New Release

THE WORLD OF CHEMISTRY

By Dr. Sapna Kumari

Chemistry is the science concerned with the composition, structure, and properties of matter, as well as the changes it undergoes during chemical reactions. It is a physical science for studies of various atoms, molecules, crystals and other aggregates of matter whether in isolation or combination, which incorporates the concepts of energy and entropy in relation to the spontaneity of chemical processes. Modern chemistry evolved out of alchemy following the chemical revolution.

Elementary Knowledge of Nutrients

Shingla Prabha

Good Nutrition is a basic component of health. It is of prime importance in the attainment of normal growth and development and in the maintenance of health throughout life. The discovery of vitamins at the turn of the past century has "rediscovered", the science of nutrition. Since then, great advances have been made in the field of nutrition. Between the two world wars, research was mainly centred around vitamins.

After the Second World War, research on protein gained momentum. During the seventies a great deal of interest had been focused on the role of dietary fats in the pathogenesis of atherosclerosis and its complications, particularly coronary artery disease.

In the last decades the role of trace elements and dietary fibre in human health and disease have attracted considerable attention. Since all foods are not of the same quality from the nutritional point of view, man's ability to meet his nutritional needs and maintain good health depends upon the type and quantity of foodstuffs he is able to include in his diet.

Nutrition: It is the science of foods, the nutrients, and other substances therein, their action, interaction, and balance in relationship to health and disease.

Food: The edible stuff that provides us with nutrients is termed as food. Food is broadly classified as cereals, pulses, vegetable, fruits, milk, eggs, flesh foods, fats and sugars.

Nutrients: are the constituents in food that

must be supplied to the body in suitable amounts. These include proteins, fats, carbohydrates, minerals, water and vitamins.

Nutrition status: It is defined as the extent to which a customary diet meets the body's requirement. In other words, it signifies the condition of body after the consumption of food. The Condition of health of individuals as influenced by the utilization of nutrients.

It can be assessed by dietary survey, anthropometry, clinical and laboratory investigations. A brief outline of the dietary information on the importance of various nutritional constituents that are present in foodstuffs is given in the following pages.

Energy

Energy is defined as the capacity for doing work. It is the heat produced in the body which is utilized for performing the involuntary and voluntary activities, to maintain body temperature to synthesize new body constituents.

Basal Metabolic Rate: A number of processes go on in the body without any conscious effort, even when subject is at complete rest and no physical work is done. These include involuntary processes such as the beating of heart, the circulation of blood etc. These activities are called basal metabolic processes. The energy used for carrying out these activities, is known as the basal metabolic rate, abbreviated BMR. The basal energy need constitute more than half of the total energy need, for most of the people.

Unit of Energy: The energy value of food is expressed in terms of Kilocalories (K cal or C). A Kilocalorie is defined as the amount of heat required to raise the temperature of one kg of water by 10C. In the metric system, the international unit, which is Kilojoules, is used instead of Kilocalories. A Kilojoule is energy expended when one kg. of mass is moved by one meter using a force of a newton.

Factors influencing the total Energy Requirement: Among factors which influences

energy needs are age, sex, body size, climate, secretion of endocrine glands, status of health, altered physiological activity.

- 1) **Age:** During the growth period, the BMR is high, therefore during infancy the energy need per Kg of body weight are highest than during adulthood. Energy requirement also decline progressively after early adulthood due to steady decline in BMR thereafter. The basal metabolism during rapid growth is at a high level. The younger the individuals the higher, the basal metabolism since much energy is stored for growth. The period at which the basal metabolism reaches its highest level is between the ages of 1-2 years. A gradual decline occurs between the age of 2-5 years, with a more rapid decline until adult age is reached.
- 2) **Sex:** The BMR is higher in adolescent boys and adult males as compared to adolescent girls and adult females though it is not due to direct influence of sex differences, but is due to the differences in body composition. Males have a greater amount of muscles and glandular tissues which is metabolically more active whereas, females have greater

adipose tissues which is metabolically less active, Hence energy requirement of males is higher than of females.

- 3) **Body Size:** It will have an important effect on energy needs because a larger body has a greater amount of muscles and glandular tissue to maintain, thus requiring higher energy allowances. Heat is continuously lost through the skin by radiation. Since the heat loss is proportional to the skin surface, the basal heat production is directly proportional to the surface area. A tall thin individual has a greater surface area than an individual of the same weight who is short and fat and the former will therefore, have a higher basal metabolic rate.
- 4) **Climate:** It is known that the BMR is lower in tropics than in temperate zones. Hence the energy cost of work is slightly higher when the temperature falls below 14°C. However, it is felt that there is no need to make any adjustment for temperature in India.
- 5) **Secretion of Endocrine Glands:** The thyroid gland in particular exerts a marked influence on the energy requirement. If it is overactive (hyperthyroidism), the BMR will increase; if the activity of

the gland decreases (hypo-thyroidism), the BMR will be reduced. Thereby, increasing or decreasing energy requirement accordingly.

- 6) **Status of health:** During the periods of fever as well as malnutrition, the BMR of an individual is affected. Illness involving an elevation of body temperature markedly increases the basal heat production thus increasing the BMR, hence increased energy requirement.
- 7) **Altered Physiological States:** During pregnancy and lactation, the energy needs are increased because of an elevated BMR. In pregnancy; this additional energy is needed to support the growth of foetus and maternal tissues. During lactation energy is required for synthesis of milk.
- 8) **Effect of food:** A certain amount of work is expended in the digestion of food, its absorption transfer to the tissues and utilization. The increased heat production as a result of the ingestion of food is known as the specific dynamic action of the food. Protein when eaten alone has been shown to increase the metabolic rate by 30%. On the basis of the mixed diets, which are

usually consumed, the specific dynamic action of food is approximately 10% of the energy requirement.

- 9) **Extent of Physical activity:** Any kind of physical activity increases the energy expenditure above the basal energy need. Energy for the performance of all types of physical activities ranks next to basal metabolism in amount of energy expended. Sleep causes a reduction of about 10% in the BMR depending on the number of hours spent in sleeping and its manner i.e. restless/peaceful.

The energy need is determined by the nature and duration of physical activity. Sedentary work, which includes office work, bookkeeping, typing, teaching, etc., calls for lesser energy than moderate work (more active and strenuous occupations) such as nursing, homemaking, or gardening. A still greater amount of energy is required by those individuals who are involved in heavy work (hard manual labourer) such as ditch digging, shifting freight etc. Energy needs vary with age, occupation and physiological state.

Recommended Daily allowances: The Indian Council of Medical research 1990 recommended the following standards in respect of energy requirements in India.

Proteins

The word protein mean to "take the first place". In 1938 a Dutch Chemist Mulder, described that all living plants and animal contain certain substance without which life was not possible and this was identified as proteins. In constitution of body they stand next to the water. Indeed proteins are of the greatest importance in human nutrition. They are complex organic compounds containing the carbon, hydrogen, oxygen, nitrogen, and usually sulphur. Some proteins also contain phosphorus, iron, iodine, copper and other inorganic elements. The proteins differ from carbohydrates and fat as they contain nitrogen, Proteins are made up of much smaller units known as *amino acids*.

Function

Proteins are very essential for life processes, as there is hardly any important physiological function in which proteins do not participate. The important functions of proteins are:

Body building: It is the most important function of protein. These are the major structural components of body tissues. Infact every living cell contains protein. The first need for proteins therefore is to supply the materials for the growth and development and the continuous replacement of the cell protein.

Body Regulatory: Many proteins have highly specialized functions in the regulation

of body processes. All chemical reaction in the body are carried out by enzymes, which are protein in nature. Proteins are also a constituent of hemoglobin, which is necessary to carry oxygen from lungs to tissues and bring back CO₂. Governing the body reaction are hormones, which are also proteins. Plasma protein has a fundamental role in the maintenance of water balance. Blood proteins also help in maintaining acid base balance of the body.

Body protection: There is a protein called gamma globulin, which has a capacity to fight against invading organism. The body's resistance to disease is maintained in part by antibodies, which are protein in nature.

Energy Yielding: The energy needs of the body take priority over other needs, and if the diet does not furnish sufficient energy from carbohydrates and fats. The proteins of the diet as well as tissue protein will be used up for giving energy. One gram of protein gives 4 calories.

Maintenance of body temperature: During the metabolism of proteins extra heat is liberated, which is used for maintaining the body temperature.

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Understanding Vitamins

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The term 'vitamine' derives from the word 'vital amine' which means essential nitrogenous compounds. The term was coined by Polish Scientist, Funk, who gave the name 'vitamine' to anti-beriberi substance. Later on 'e' was dropped and thus the term 'vitamin' was coined. However with the discovery of more vitamins, it was soon realized that all the vitamins are not nitrogenous compounds; but all vitamins are essential for health. Vitamins are complex chemical substances, required by the body in very small amounts. They do not yield energy, but act as catalyst in various body process. Since vitamins cannot be manufactured in the body (at least in sufficient amounts) they have to be supplied through the diet. Vitamins are broadly divided into two grounds.

- (1) *Fat soluble vitamins* e.g. Vitamins A, D, E and K
- (2) *Water soluble vitamins* e.g. Vitamins of B Group and Vitamins C.

Vitamins A

Vitamins A was discovered in the early nineteenth century by Dr. McCollum and Davis. Dr. McCollum carried out experiments on rats and found that when butter and egg yolk were added to the diet of group of rats, they were healthier, stronger as compared to the other group which were fed on lard and vegetables only. He came to the conclusion that butter and egg yolk contain some vital elements that were absent in lard and vegetables. In 1913, he isolated vitamin A from butter and egg yolk.

Chemistry

Vitamin A occurs in several forms: as retinal, as retinal, as an aldehyde and as retinoic acid. These several forms may be referred to as vitamin A. In its pure form, vitamin A is a pale yellow

crystalline compound and occurs naturally in animals. It is soluble in fat solvents but insoluble in water, and is relatively stable to heat, acids and alkalies. It is easily oxidized and rapidly destroyed by ultraviolet radiation.

The ultimate source of all vitamin A is in the carotenes which are synthesized by plants. Animals, as well as man in turn convert a considerable portion of carotene of the foods they eat into vitamin A. Carotenes are dark-red crystalline compounds also known as "Provitamin A" or "precursors of vitamin A". Alfa, Beta, Gama, molecules of carotene are of significance in nutrition. Each molecule of beta-carotene yields two molecules of vitamin A.

Functions

1. Vitamin A is required for normal vision in dim light. The retina has two kinds of cells- rods and cones. Rods are sensitive to dim light, the cones respond to bright light. The rods contain a pigment called rhodospin. Rhodospin is formed by the combination of a specific form of vitamin A with a protein. Rhodospin in the presence of bright light, breaks down into its components. In the dark these components, Vitamin A and protein again combine to regenerate rhodospin. This rhodospin helps us to see in dim light. This is called a visual cycle.
2. Vitamin A is required to maintain the integrity of epithelium, especially the membranes that line eyes, the mouth and the gastrointestinal, respiratory and genitourinary tracts. These membranes offer resistance to bacterial invasion.
3. Vitamin A is essential for normal skeletal and tooth development.
4. It has a probable role in the immunological defence mechanism of the body.

Food Sources

Only animal foods contain vitamin A as such; fish-liver oil being the outstanding. Milk, butter, wholemilk cheese, liver and egg-yolk contain good quantities of vitamin A. Vitamin A is not present in plant foods, but its precursor, carotene is present which is converted into vitamin A in

the body. Carotene is present in plants with green and yellow colourings.

There is a direct correlation between the greenness of a leaf and its carotene content. *Green leafy vegetable*: spinach, turnip tops, beet greens, coriander leaves, curry leaves. *Yellow vegetables* : Carrot, sweet potatoes, pumpkin *Yellow fruit* : Papaya, mango, apricots, peaches.

Recommended Daily Allowances

The recommended allowances for the Indians are given in the table I. One IU of Vitamin A is equal to 0.3 mcg of retinol or 0.6 mcg of Beta – carotene.

Deficiency

Xerophthalmia is an eye manifestation arising due to vitamin A deficiency. Blindness, as a result of xerophthalmia, is an important public health problem in India.

- (i) One of the earliest manifestations of xerophthalmia is *night blindness*. Individual suffering from night blindness cannot see in dim light or around dusk. This is followed by *conjunctival xerosis* which means, dryness of the conjunctiva (this transparent membrane that covers the cornea and lines the inside of the eyelid). In addition to *xerosis*, dry foamy, triangular spots may appear on the conjunctiva. These are called *Bitot's spot*. As in the case of

conjunctiva, the normal cornea (the anterior, transparent portion of the outermost layer of the eye is moist and shining, when vitamin A deficiency become severe, the cornea becomes dry and dull and appear like ground glass. This condition is called corneal *xerosis* which means dryness of the cornea the most dangerous form of *xerophthalmia* is known as *keratomalacia*. In this condition, the cornea become very soft and raw and easily infected. It leads to destruction of they eye. The eyes gets completely melted and destroyed. This condition leads to *irreversible blindness*.

- (ii) The deficiency of vitamin A leads to the *degeneration and keratinization of the epithelium*. This increase the susceptibility to infection of the eye, nasal passages, middle ear, pharynx, mouth, respiratory tract, lungs and genitourinary tract.
- (iii) Dry and scaly skin is an important symptom of a deficiency of this vitamin. This patched skin is an important symptom of a deficiency of this vitamin. This patched skin is termed as *toad's skin*.

Vitamins D

Pure Vitamin D was isolated in crystalline form in 1930 and was called *calciferol*. It was also known as antirachitic vitamin.

Chemistry and Characteristic

Vitamin D is a group of sterol compounds possessing anti-rachitic properties, but only two are of nutritional interest. (i) *Vitamin D2* or Ergocalciferol found in a plants and (ii) *Vitamin D3* or cholecalciferol which occurs in animal cells and activates in the skin on exposure to ultraviolet light. Pure Vitamin D are white, crystalline compounds which are soluble in fats and fat solvents, but insoluble in water. They are stable to heat, alkalies and oxidation.

Function

1. Vitamin D regulates the absorption of calcium and phosphorus from the interestinal tract and also calcification of bones and teeth. It is believed that vitamin D renders the intestinal mucosa more permeable to calcium and phosphorus. Thus vitamin D is required for normal bone and teeth development.
2. Vitamin D regulates the enzyme 'alkaline phosphates' which regulates the release of phosphate organic compounds.

Food Sources

Vitamin D occurs only in foods of animal origin. Fish liver oils are the richest natural source. Liver, eggs and butter contain useful amount. Small amounts are present in fresh milk and milk products. Another cheap source of vitamin D is sunlight. Exposure

to ultraviolet rays of the sunlight converts the precursor of vitamin D (7-dehydrocholesterol) present in the skin, to its active form.

Recommended Daily Allowances

The recommended daily allowances of Vitamin D is not fully known for the present. 200 IU of Vitamin D can be taken as tentative value. If exposure to sunlight is sufficient, deficiency symptom are not seen.

Deficiency: Deficiency of vitamin D leads to *Rickets* in Children, a condition in which the level of calcium and phosphorus is always low. Bone growth cease and in more severe cases the bone which has already formed may be demineralised. This results in clinical changes which are observed by the swelling or bending of ribs. This condition is known as '*rachitic rosary*'.

The long bones increase in at the ends and they may become curved instead of remaining straight. This leads to '*knock-kees*', bowed legs, curvature of vertebral column and deformities of the pelvic bones.

Softening of the skull, particularly in infants and the delayed closing of fontanelle is another feature of the deficiency of this vitamin. Deficiency in adults leads to *Obsteomalacia*, a condition in which bones become fragile so that they are susceptible to fracture. In old age a deficiency of both vitamin D and calcium leads to *Osteoporosis*, a condition in which bones become porous and break easily.

Vitamins E

Evans and Bishop established the fact that a fat soluble factor was necessary for reproduction in rats. They showed that the absence of this factor, or vitamin E, as it was designated, leads to infertility in rats.

Chemistry and characteristic

Vitamin E consists of a group of chemical substances called 'tocopherols'.

Alphatocopherol is the compound possessing the greatest vitamin E activity. High temperature and acids do not affect the stability of this vitamin, but oxidation takes places in the presence of rancid fats or lead and iron salts. Decomposition occurs in ultraviolet light, alkalies and oxygen.

Functions

1. The primary role of vitamin E is to act as an anti-oxidant. By accepting the oxygent, it helps to prevent the oxidation of vitamin A in the intestine, thereby sparing vitamin A.
2. Vitamin E reduces the oxidation of the polyunsaturated fatty acids, thereby helping to maintain the integrity of the cell membranes.
3. Vitamin E plays a part in the formation of RBC's in the bone marrow.
4. It helps in releasing the energy from carbohydrates and fats, through the synthesis of a coenzyme Q.

5. In some animals vitamin E is required to prevent the sterility.

Food Sources

Many vegetables oils such as wheat germ oil and cotton seed oil are goods sources of vitamin E. Good concentration of vitamin E is present in dark-green leafy vegetables, nuts, legumes, as well as whole-grain cereals. Although foods of animal origin are low in vitamin E, liver, heart, kidney milk and eggs are the animal sources of this vitamin. Human milk provides an adequate amount of vitamin E to infants, cow's milk is low in this vitamin.

Recommended Daily allowances

The vitamin E requirement is linked to that of essential fatty acids. The requirement of vitamin E suggested is 0.8 mg/g of essential fatty acids.

Deficiency

Vitamin E deficiency results in increased haemolysis (break down) of the red blood cells leading to anaemia. Premature infants also shows a low level to tocopherol. In some species of animals, vitamin E deficiency is known to cause reproductive failure. In human beings vitamin E deficiency is not frequently reported.

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Organizational Culture

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Organizational culture is an idea in the field of Organizational studies and management which describes the psychology, attitudes, experiences, beliefs and values (personal and cultural values) of an organization. It has been defined as “the specific collection of values and norms that are shared by people and groups in an organization and that control the way they interact with each other and with stakeholders outside the organization.”

This definition continues to explain organizational values also known as “beliefs and ideas about what kinds of goals members of an organization should pursue and ideas about the appropriate kinds or standards of behaviour organizational members should use to achieve these goals.

From organizational values develop organizational norms, guidelines or expectations that prescribe appropriate kinds of behaviour by employees in particular situations and control the behaviour of organizational members towards one another.”

Organizational culture is not the same as corporate culture. It is wider and deeper concepts, something that an organization ‘is’ rather than what it ‘has’.

Corporate culture is the total sum of the values, customs, traditions and meanings that make a company unique. Corporate culture is often called “the character of an organization” since it embodies the vision of the company’s founders. The values of a corporate culture influence the ethical standards within a

corporation, as well as managerial behaviour. Senior management may try to determine a *corporate culture*. They may wish to impose corporate values and standards of behaviour that specifically reflect the objectives of the organization. In addition, there will also be an extant internal culture within the workforce. Work-groups within the organization have their own behavioural quirks and interactions which, to an extent, affect the whole system. Roger Harrison’s four-culture typology, and adapted by Charles Handy, suggests that unlike organizational culture, corporate culture can be ‘imported’. For example, computer technicians will have expertise, language and behaviours gained independently of the organization, but their presence can influence the culture of the organization as a whole.

Strong/Weak Cultures

Strong culture is said to exist where staff respond to stimulus because of their alignment to organizational values. In such environments, strong cultures help firms operate like well-oiled machines, cruising along with outstanding execution and perhaps minor tweaking of existing procedures here and there.

Conversely, there is weak culture where there is little alignment with organizational values and control must be exercised through extensive procedures and bureaucracy.

Where culture is strong—people do things because they believe it is the right thing to do—there is a risk of another phenomenon, Group think. “Group think” was described by Irving L. Janis. He defined it as “...a quick and easy way to refer to a mode of thinking that people engage when they are deeply involved in a cohesive ingroup, when members’ strivings for unanimity override their motivation to realistically appraise alternatives of action.”

This is a state where people, even if they have different ideas, do not challenge organizational

thinking, and therefore there is a reduced capacity for innovative thoughts. This could occur, for example, where there is heavy reliance on a central charismatic figure in the organization, or where there is an evangelical belief in the organization's values, or also in groups where a friendly climate is at the base of their identity (avoidance of conflict).

In fact group think is very common, it happens all the time, in almost every group. Members that are defiant are often turned down or seen as a negative influence by the rest of the group, because they bring conflict.

Innovative organizations need individuals who are prepared to challenge the status quo—be it group think or bureaucracy, and also need procedures to implement new ideas effectively.

Typologies of Organizational Cultures

Several methods have been used to classify organizational culture. Some are described below:

Demonstrated that there are national and regional cultural groupings that affect the behaviour of organizations.

Hofstede looked for national differences between over 100,000 of IBM's employees in different parts of the world, in an attempt to find aspects of culture that might influence business behaviour.

Hofstede identified five dimensions of culture in his study of national influences:

- *Power distance*-The degree to which a society expects there to be differences in the levels of power. A high score suggests that there is an expectation that some individuals wield larger amounts of power than others. A low score reflects the view that all people should have equal rights.
- *Uncertainty avoidance* reflects the extent to which a society accepts uncertainty and risk.
- *Individualism vs. collectivism*-individualism is contrasted with collectivism, and refers to the extent to which people are expected to stand up for themselves, or alternatively act predominantly as a member of the group or organization. However, recent researches have shown that high individualism may not necessarily mean low collectivism, and vice versa. Research indicates that the two concepts are actually unrelated. Some people and cultures might have both high individualism and high collectivism, for example. Someone who highly values duty to his or her group does not necessarily give a low priority to personal

freedom and self-sufficiency

- *Masculinity vs. femininity*-refers to the value placed on traditionally male or female values. Male values for example include competitiveness, assertiveness, ambition, and the accumulation of wealth and material possessions.
- *Long vs. short term orientation*-describes a society's "time horizon," or the importance attached to the future versus the past and present. In long term oriented societies, thrift and perseverance are valued more; in short term oriented societies, respect for tradition and reciprocation of gifts and favours are valued more. Eastern nations tend to score especially high here, with Western nations scoring low and the less developed nations very low; China scored highest and Pakistan lowest.

Deal and Kennedy

Deal and Kennedy defined organizational culture as *the way things get done around here*. They measured organizations in respect of:

- *Feedback*-quick feedback means an instant response. This could be in monetary terms, but could also be seen in other ways, such as the impact of a

great save in a soccer match.

- Risk-represents the degree of uncertainty in the organization's activities.

Using these parameters, they were able to suggest four classifications of organizational culture:

- The Tough-Guy Macho Culture. Feedback is quick and the rewards are high. This often applies to fast moving financial activities such as brokerage, but could also apply to a police force, or athletes competing in team sports. This can be a very stressful culture in which to operate.
- The Work Hard/Play Hard Culture is characterized by few risks being taken, all with rapid feedback. This is typical in large organizations, which strive for high quality customer service. It is often characterized by team meetings, jargon and buzzwords.
- The Bet your Company Culture, where big stakes decisions are taken, but it may be years before the results are known. Typically, these might involve development or exploration projects, which take years to come to fruition, such as oil prospecting or military aviation.
- The Process Culture

occurs in organizations where there is little or no feedback. People become bogged down with how things are done not with what is to be achieved. This is often associated with bureaucracies. While it is easy to criticize these cultures for being overly cautious or bogged down in red tape, they do produce consistent results, which is ideal in, for example, public services.

Charles Handy

Charles Handy (1985) popularized the 1972 work of Roger Harrison of looking at culture which some scholars have used to link organizational structure to organizational culture. He describes Harrison's four types thus:

- a Power Culture which concentrates power among a few. Control radiates from the centre like a web. Power Cultures have few rules and little bureaucracy; swift decisions can ensue.
- In a Role Culture, people have clearly delegated authorities within a highly defined structure. Typically, these organizations form hierarchical bureaucracies. Power derives from a person's position and little scope exists for expert power.
- By contrast, in a Task Culture, teams are formed to solve particular

problems. Power derives from expertise as long as a team requires expertise. These cultures often feature the multiple reporting lines of a matrix structure.

- A Person Culture exists where all individuals believe themselves superior to the organization. Survival can become difficult for such organizations, since the concept of an organization suggests that a group of like-minded individuals pursue the organizational goals. Some professional partnerships can operate as person cultures, because each partner brings a particular expertise and clientele to the firm.

Edgar Schein

Edgar Schein, an MIT Sloan School of Management professor, defines organizational culture as:

"A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel in relation to those problems".

According to Schein, culture is the most difficult organizational attribute to change, outlasting organizational products, services, founders and leadership and all

other physical attributes of the organization. His organizational model illuminates culture from the standpoint of the observer, described by three cognitive levels of organizational culture.

At the first and most cursory level of Schein's model is organizational attributes that can be seen, felt and heard by the uninitiated observer—collectively known as *artifacts*. Included are the facilities, offices, furnishings, visible awards and recognition, the way that its members dress, how each person visibly interacts with each other and with organizational outsiders, and even company slogans, mission statements and other operational creeds.

The next level deals with the professed culture of an organization's members—the *values*. At this level, local and personal values are widely expressed within the organization. Organizational behaviour at this level usually can be studied by interviewing the organization's membership and using questionnaires to gather attitudes about organizational membership.

At the third and deepest level, the organization's tacit assumptions are found. These are the elements of culture that are unseen and not cognitively identified in everyday interactions between organizational members. Additionally, these are the elements of culture which are

often taboo to discuss inside the organization. Many of these 'unspoken rules' exist without the conscious knowledge of the membership.

Those with sufficient experience to understand this deepest level of organizational culture usually become acclimatized to its attributes over time, thus reinforcing the invisibility of their existence. Surveys and casual interviews with organizational members cannot draw out these attributes—rather much more in-depth means is required to first identify then understand organizational culture at this level. Notably, culture at this level is the underlying and driving element often missed by organizational behaviourists.

Using Schein's model, understanding paradoxical organizational behaviours becomes more apparent. For instance, an organization can profess highly aesthetic and moral standards at the second level of Schein's model while simultaneously displaying curiously opposing behaviour at the third and deepest level of culture. Superficially, organizational rewards can imply one organizational norm but at the deepest level imply something completely different. This insight offers an understanding of the difficulty that organizational newcomers have in assimilating organizational culture and why it takes time to become

acclimatized. It also explains why organizational change agents usually fail to achieve their goals: underlying tacit cultural norms are generally not understood before would-be change agents begin their actions.

Merely understanding culture at the deepest level may be insufficient to institute cultural change because the dynamics of interpersonal relationships (often under threatening conditions) are added to the dynamics of organizational culture while attempts are made to institute desired change.

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Theories of Leadership

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Students of leadership have produced theories involving traits, situational interaction, function, behaviour, power, vision and values, charisma, and intelligence among others.

Trait Theory

Trait theory tries to describe the characteristics associated with effective leadership.

Early History

The search for the characteristics or traits of leaders has been ongoing for centuries. History's greatest philosophical writings from Plato's *Republic* to Plutarch's *Lives* have explored the question of "What qualities distinguish an individual as a leader?"

Underlying this search was the early recognition of the importance of leadership and the assumption that leadership is rooted in the characteristics that certain individuals possess. This idea that leadership is based on individual attributes is known as the "trait theory of leadership."

This view of leadership, the trait theory, was explored at length in a number of works in the previous century. Most notable are the writings of Thomas Carlyle and Francis Galton, whose works have prompted decades of research. In *Heroes and Hero Worship* (1841), Carlyle identified the talents, skills, and physical characteristics of men who rose to power.

In Galton's (1869) *Hereditary Genius*, he examined leadership qualities in the families of powerful men. After showing that the numbers

of eminent relatives dropped off when moving from first degree to second degree relatives, Galton concluded that leadership was inherited. In other words, leaders were born, not developed. Both of these notable works lent great initial support for the notion that leadership is rooted in characteristics of the leader.

For decades, this trait-based perspective dominated empirical and theoretical work in leadership. Using early research techniques, researchers conducted over a hundred studies proposing a number of characteristics that distinguished leaders from nonleaders: intelligence, dominance, adaptability, persistence, integrity, socioeconomic status, and self-confidence just to name a few.

The Rise of Alternative Leadership Theories

In the late 1940s and early 1950s, however, a series of qualitative reviews of these studies (e.g., Bird, 1940; Stogdill, 1948; Mann, 1959) prompted researchers to take a drastically different view of the driving forces behind leadership.

In reviewing the extant literature, Stogdill and Mann found that while some traits were common across a number of studies, the overall evidence suggested that persons who are leaders in one situation may not necessarily be leaders in other situations. Subsequently, leadership was no longer characterized as an enduring individual trait, as situational approaches posited that individuals can be effective in certain situations, but not others. This approach dominated much of the leadership theory and research for the next few decades.

The Re-emergence of the Trait Theory

New methods and measurements were developed after these influential reviews that would ultimately reestablish the trait theory as a viable approach to the study of leadership. For example, improvements in researchers' use of the round robin research design methodology

allowed researchers to see that individuals can and do emerge as leaders across a variety of situations and tasks. Additionally, during the 1980s statistical advances allowed researchers to conduct meta-analyses, in which they could quantitatively analyse and summarize the findings from a wide array of studies.

This advent allowed trait theorists to create a comprehensive and parsimonious picture of previous leadership research rather than rely on the qualitative reviews of the past. Equipped with new methods, leadership researchers revealed the following:

- Individuals can and do emerge as leaders across a variety of situations and tasks
- Significant relationships exist between leadership and such individual traits as:
 - intelligence
 - adjustment
 - extraversion
 - conscientiousness
 - openness to experience
 - general self-efficacy

Current Criticisms of the Trait Theory

While the trait theory of leadership has certainly regained popularity, its re-emergence has not been accompanied by a corresponding increase in sophisticated conceptual frameworks.

Specifically, Zaccaro (2007) noted that trait theories still:

1. Focus on a small set of individual attributes such as Big Five personality traits, to the neglect of cognitive abilities, motives, values, social skills, expertise, and problem-solving skills
2. Fail to consider patterns or integrations of multiple attributes
3. Do not distinguish between those leader attributes that are generally not malleable over time and those that are shaped by, and bound to, situational influences
4. Do not consider how stable leader attributes account for the behavioural diversity necessary for effective leadership.

Leader Attribute Pattern Approach

Considering the criticisms of the trait theory outlined above, several researchers have begun to adopt a different perspective of leader individual differences-the leader attribute pattern approach.

In contrast to the traditional approach, the leader attribute pattern approach is based on theorists' arguments that the influence of individual characteristics on outcomes is best understood by considering the person as an integrated totality rather than a

summation of individual variables. In other words, the leader attribute pattern approach argues that integrated constellations or combinations of individual differences may explain substantial variance in both leader emergence and leader effectiveness beyond that explained by single attributes, or by additive combinations of multiple attributes.

Behavioural and Style Theories

In response to the early criticisms of the trait approach, theorists began to research leadership as a set of behaviours, evaluating the behaviour of 'successful' leaders, determining a behaviour taxonomy and identifying broad leadership styles.

David McClelland, for example, Leadership takes a strong personality with a well developed positive ego. Not so much as a pattern of motives, but a set of traits is crucial. To lead; self-confidence and a high self-esteem is useful, perhaps even essential. [Kevin Mick]

Kurt Lewin, Ronald Lipitt, and Ralph White developed in 1939 the seminal work on the influence of leadership styles and performance. The researchers evaluated the performance of groups of eleven-year-old boys under different types of work climate. In each, the leader exercised his influence regarding the type of group decision making, praise

and criticism (feedback), and the management of the group tasks (project management) according to three styles:

- (1) authoritarian,
- (2) democratic and
- (3) laissez-faire.

Authoritarian climates were characterized by leaders who make decisions alone, demand strict compliance to his orders, and dictate each step taken; future steps were uncertain to a large degree. The leader is not necessarily hostile but is aloof from participation in work and commonly offers personal praise and criticism for the work done.

Democratic climates were characterized by collective decision processes, assisted by the leader. Before accomplishing tasks, perspectives are gained from group discussion and technical advice from a leader.

Members are given choices and collectively decide the division of labour. Praise and criticism in such an environment are objective, fact minded and given by a group member without necessarily having participated extensively in the actual work.

Laissez faire climates gave freedom to the group for policy determination without any participation from the leader. The leader remains uninvolved in work decisions unless asked, does not participate in the division of labour, and very infrequently gives praise. The

results seemed to confirm that the democratic climate was preferred.

The managerial grid model is also based on a behavioural theory. The model was developed by Robert Blake and Jane Mouton in 1964 and suggests five different leadership styles, based on the leaders' concern for people and their concern for goal achievement.

B.F. Skinner is the father of Behaviour Modification and developed the concept of positive reinforcement. Positive reinforcement occurs when a stimulus is presented contingent upon a behaviour which results in a higher probability of that behaviour increasing in the future.

The following is an example of how positive reinforcement can be used in a business setting. Assume praise is a positive reinforcer for a particular employee. This employee does not show up to work on time every day.

The manager of this employee decides to praise the employee for showing up on time every day the employee actually shows up to work on time. As a result, the employee comes to work on time more often because the employee likes to be praised.

In this example, praise (i.e. stimulus) is a positive reinforcer for this employee because the employee arrives (i.e. behaviour) to work on time

more frequently after being praised for showing up to work on time.

The use of positive reinforcement is a successful and growing technique used by leaders to motivate and attain desired behaviours from subordinates. Organizations such as Frito-Lay, 3M, B.F. Goodrich, Michigan Bell, and Emery Air Freight have all used reinforcement to increase productivity.

Empirical research covering the last 20 years suggests that reinforcement theory has a 17 percent increase in performance. Additionally, many reinforcement techniques such as the use of praise are inexpensive which can result in higher performances for low monetary costs.

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