

सैद्धान्तिकी

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।

Editorial

The farmers' crisis arising out of two consecutive years of deficit monsoon has put a lot of focus on the state of Indian agriculture and its future readiness recently. The normally urban tinted media has also for once turned its attention to the problems afflicting India's agriculture sector, and distress of farmers who are disproportionately dependent for their livelihood on nature's benevolence. The rising food prices over the past two years and the cascading effect on the entire economy of a slowing agriculture sector has shown us evidently that India cannot dream about a two digit growth rate unless the shackled rural economy is freed and its engine speeded up. The Union Budget of 2016-17 appropriately took cognisance of the fact that the closely intertwined farm sector and rural economy need more than piecemeal benefits to sustain the large population dependent on this sector. The prediction of a healthy monsoon from the weatherman has also brought much relief. However, we need much more than budget allocations and good rainfall to make agriculture sustainable in the long run. We need a broader vision and long term policy approaches. Despite supporting almost 60 percent of India's total population, the contribution of agriculture to the GDP has been consistently declining. It currently stands at around 15 percent. A sector that provides work to more than half of the country's population contributing less than 1/5th to its GDP indicates a clear imbalance. While India grew by over 7 percent per cent last year, agriculture remained more or less stagnant. India's food grain production which has consistently been abundant over the past several years is showing signs of plateauing, suggesting saturation. These statistics point to the need for a major reshuffle in the rural economy. It clearly indicates that an unsustainably excessive part of the population is dependent on one sector and that we need to wean away labour out of agriculture to other sectors. The prevailing situation also calls for a need for major policy measures to boost the rural economy and create new infrastructure for the farm sector. What we need is a dedicated policy push to create alternate avenues of employment and work in rural areas. This calls for major skill development programs in rural areas which can push a section of the population towards non-farm activities and reduce overcrowding of the agriculture sector. Alternative income avenues to create jobs outside agriculture in rural areas include a policy push to help develop the retail sector, improve education, boost rural entrepreneurship, develop tourism, cottage and handicraft industries, horticulture, fisheries and create better connectivity with urban centres and infrastructure to make business ideas viable.

—Editor

इस अंक में

हिन्दी

गोपाल सिंह नेपाली की प्रेमपरक कविताओं में लोक चेतना—डॉ० अशोक कुमार सिन्हा	7
अद्भुत भाषा शैली—डॉ० रेणु कुमारी	13
मुक्तिबोध का रचनात्मक प्रदेय—डॉ० अलका प्रकाश	15
रस-सिद्धांत एवं इसकी रसवादी हिन्दी आलोचना में स्थिति—डॉ० कृपा किन्जल्कम्	22
समकालीन गीतकारों की रचना दृष्टि—डॉ० सुनीता कुमारी	31

राजनीति विज्ञान

“सोशल मीडिया की भूमिका: जनसशक्तीकरण व सहभागी लोकतंत्र के संदर्भ में”—डॉ० किसलय	35
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दर्शन शास्त्र

इमानुएल कांट का नैतिक दर्शन—डॉ० महेश कुमार सिंह	39
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इतिहास

प्रारंभिक मगध साम्राज्य का राजनीतिक एवं आर्थिक अवस्था—सीमा कुमारी	46
मौर्य शासन में राजकीय आय-व्यय का लेखा-जोखा—संदीप कुमार	50
भारत में सामाजिक संबंधों का इतिहास—डॉ० वीरेन्द्र कुमार सिंह	55
ऋग्वैदिक काल से उत्तरवैदिक काल तक सामाजिक जीवन में परिवर्तन—डॉ० अमरकांत सिंह	61

HISTORY

Early Indian Cultural History: Sources and Approaches — Subodh Kumar Gupta	65
Caste System, Family Life and Family Values in India—Basudeo Sah	71

सूचना

(4)/जनवरी-मार्च, 2017

Significance of Sufism in Indian Culture— <i>Hamidul Islam</i>	77
Music and Dance in Mughal Era— <i>Arun Kumar</i>	82
Evolution of Press in India— <i>Vimleshwar Narayan Jha</i>	89
Contribution of Indian Renaissance Movement— <i>Rajan Kumar</i>	96
Politics of Association Before and After Independence— <i>Alaka Rani</i>	104
British Influence on Contemporary Indian Literature— <i>Shyam Kumar</i>	110

SOCIOLOGY

Social Stratification in Social System— <i>Dr. Prem Lata</i>	115
Cultural Sociology of India— <i>Dr. Md. Shakil Anjum</i>	121

ECONOMICS

Women and Labour Markets— <i>Dr. Abdus Samad</i>	126
Social Security and Social Protection for Women— <i>Gunjan Kumar</i>	131

POLITICAL SCIENCE

Energy and Environmental Politics— <i>Dr. Sudhir Kumar Singh</i>	137
Politics of Language, Culture and Regionalism— <i>Mukesh Kumar</i>	144

COMMERCE

Self-Development and Communication in Business— <i>Dr. Kapil Harit</i>	153
Tax Planning for New Business— <i>Dilip Gupta</i>	159
Emerging Business Models and Use of Internet— <i>Raju Prasad Gupta</i>	165
Role of Higher Education in Economic Development— <i>Dr. Ritika Asthana</i>	171

PHILOSOPHY

Origin and Evolution of Buddhist Philosophy— <i>Mornali Mohan</i>	174
Philosophy of Education in India— <i>Preeti Rekha</i>	183
Man and Nature in Yoga— <i>Pradeep Kumar Tiwari</i>	188

ENGLISH

The Contemporary Literary: Theory and Criticism— <i>Gautam Sah</i>	193
--	-----

GEOGRAPHY

Urbanism and Urban Planning—*Sarveshwar Jha* 197

EDUCATION

Adult Education and Women Development—*Dhriymani Das* 202

JOURNALISM

Role of Media in Women Empowerment—*Anil Kumar Nigam* 206

HOME SCIENCE

Renewable Energy and Environment—*Dr. Kiran Upadhyay* 211

गोपाल सिंह नेपाली की प्रेमपरक कविताओं में लोक चेतना

डॉ० अशोक कुमार सिन्हा

अध्यक्ष, स्नातकोत्तर हिन्दी विभाग, राजेन्द्र कॉलेज, छपरा (बिहार)

भारतीय साहित्य में लोक शब्द का प्रयोग प्राचीन काल से ही होता आया है। संसार के प्राचीनतम ग्रंथ 'ऋग्वेद' में लोक शब्द का प्रयोग साधारण जनता (जन) के अर्थ में किया गया है। 'अथर्ववेद' में लोक शब्द से दो लोकों की स्थिति का बोध कराया गया है - पार्थिव और दिव्य (मर्त्यलोक और स्वर्गलोक)। 'उपनिषद्' में भी लोक शब्द के प्रयोग मिलते हैं। रामायण, महाभारत, श्रीमद्भगवद्गीता, रामचरितमानस आदि भारतीय संस्कृति के महत्त्वपूर्ण ग्रंथों में लोक शब्द प्रसंगानुकूल आये हैं। 'श्रीमद्भगवद्गीता' में कई स्थलों पर इस शब्द को हम देखते हैं - इस पुस्तक के तीसरे अध्याय के तीसरे श्लोक में भगवान श्री कृष्ण, अर्जुन को उपदेश देते हुए कहते हैं कि इस 'लोक' में दो प्रकार की निष्ठा मेरे द्वारा कही गयी है - "लोकेऽस्मिन्निद्विधा निष्ठा पुरा प्रोक्ता मयानध। ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥" - 3/3 'गीता' के अन्य स्थलों पर 'लोक' की चर्चा इस प्रकार है - कर्मणैव हि संसिद्धिमास्थिता जनकादयः। लोकसङ्ग्रमेवापि सम्पश्यन्कर्तुमर्हसि॥ - 3/ 20 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते। - 3/21 भरत मुनि के 'नाट्य शास्त्र' में भी 'लोक' शब्द मिलता है। नाट्य शास्त्र में भरत मुनि लिखते हैं कि - 'इस शास्त्र की रचना लोक मनोरंजनार्थ की जा रही है।' तुलसीदास की रचनाओं में भी 'लोक' शब्द का प्रयोग मिलता है - "वेदहू पुरान कही, लोकहू बिलोकिअत, साँकरे सबै पै राम, रावरें कृपा करी।" - उत्तरकाण्ड 'रामचरितमानस' में लोक और वेद का एक साथ प्रयोग भी है - "लोकहु वेद सुसाहिन रीति। विनय सुनत पहचानत प्रीति।" - (रामचरितमानस, बाल काण्ड) आचार्य हजारी प्रसाद द्विवेदी के अनुसार - "लोक शब्द का अर्थ जनपद या ग्राम्य नहीं है, बल्कि नगरों और गाँवों में फैली हुई वह समस्त जनता है जिनके व्यावहारिक ज्ञान का आधार पोथियाँ नहीं हैं। वे लोग नगर में परिष्कृत रुचिसम्पन्न तथा सुसंस्कृत समझे जानेवाले लोगों की अपेक्षा अधिक सरल और अकृत्रिम जीवन के अभ्यस्त होते हैं और परिष्कृत रुचि वाले लोगों की समूची विलासिता और सुकुमारता को जीवित रखने के लिए जो वस्तुएँ आवश्यक होती हैं उन्हें उत्पन्न करते हैं।" वस्तुतः 'लोक' शब्द का अर्थ सामान्य जन या साधारण जनता से है जो ग्रामीण वातावरण में रहते हों या नगर की संस्कृति में जीते हों। आचार्य रामचन्द्र शुक्ल 'चिन्तामणि' निबंध-संग्रह में 'काव्य में लोकमंगल की साधनावस्था' के अन्तर्गत लोक की चर्चा करते हैं। 'हिन्दी शब्द कोश' में 'लोक' शब्द के कई अर्थ मिलते हैं - संसार, प्रदेश, क्षेत्र, जन या लोग, समाज, प्राणी, आदि। रामचन्द्र वर्मा द्वारा संपादित मानक हिन्दी कोश, खण्ड-4 में सात लोकों का उल्लेख किया गया है - अतल, वितल, सुतल, रसातल, तलातल, महातल और पाताल लोक। आजकल विविध पुस्तकों से लेकर सामान्य जन के बीच 'लोक' शब्द से संबंधित अनेक शब्द प्रचलित हैं - लोकसभा, लोकमत, लोकहित, लोकतांत्रिक व्यवस्था, लोक-उपक्रम, लोक-कल्याण, लोक-संस्कृति आदि।

‘लोक’ शब्द के संबंध में ‘डॉ. कृष्णदेव उपाध्याय’ लोकसंस्कृति की रूपरेखा में अत्यंत स्पष्ट रूप से कहते हैं – “‘लोक’ शब्द से ही ‘लोग’ शब्द की व्युत्पत्ति मानी जाती है, जिसका तात्पर्य है साधारण जनता। इस प्रकार ‘लोक’ शब्द का अभिप्राय उस समस्त जनसमूह से है जो किसी देश में निवास करता है।”

‘गोपाल सिंह नेपाली’ के काव्य में लोक चेतना की सुन्दर अभिव्यक्ति मिलती है। “नेपाली का काव्य निर्विवाद रूप से लोक संवेदना का काव्य है, लोक जीवन के गहरे साक्षात्कार का काव्य है। यही कारण है कि अनेक संग्रहों के अनुपलब्ध हो जाने के बावजूद वे लोकप्रिय हैं। उनकी रचनाओं को लोगों ने अपनी स्मृतियों में संजोकर रखा है। लोककंठ में उनके असंख्य गीत आज भी सुरक्षित हैं।”² नेपाली के काव्य में प्रेम की स्वाभाविक अभिव्यक्ति मिलती है। प्रेम दो हृदयों का मिलन है। यह दो आत्माओं का सच्चा मिलन होता है। यह मानव से लेकर मानवेतर प्राणियों तक में देखने को मिलता है। मानव संसार का सबसे विवेकशील और चेतनशील प्राणी है। अतः प्रेम के स्वरूप को समझने एवं विस्तृत आयाम देने का श्रेय मानव को ही है। मानव स्वयं प्रेम करता है और पशु-पक्षियों के प्रेम को भी अभिव्यक्त करता है। मानव जीवन में पुरुष और नारी के बीच का प्रेम एक चर्चित विषय है। लेकिन अन्य संबंधों यथा पिता-पुत्र, भाई-बहन, ईश्वर-भक्त आदि के बीच भी प्रेम दृष्टिगोचर होता है। ईश्वर के संबंध में वेदों, पुराणों उपनिषदों एवं अन्य धर्म-ग्रंथों में नेति-नेति कहा गया है। यही स्थिति प्रेम के साथ भी है। इसीलिए अंग्रेजी साहित्य में कहा गया है – Love is God, God is Love अर्थात् प्रेम ही ईश्वर है, ईश्वर ही प्रेम है। संस्कृत साहित्य में कहा गया है – प्रियस्य भावः प्रेमः। प्रिय का भाव ही प्रेम है। प्रिय का भाव यानी अच्छा लगने का भाव। अच्छा लगने के कारण लगाव बढ़ता है और प्रेमिल भावनाएँ अभिव्यक्त होने लगती हैं। गोपाल सिंह नेपाली की रचनाओं में प्रेम के विविध प्रसंग मिलते हैं। इनके काव्य में एक ओर जहाँ प्रेमी-प्रेमिका प्रेम का इजहार करते हैं, वहीं दूसरी ओर ‘रागिनी’ काव्य संग्रह की ‘भाई-बहन’ कविता में हम देखते हैं कि भाई-बहन दोनों मिलकर राष्ट्र के प्रति प्रेम प्रदर्शित करते हैं। ‘पंछी’ काव्य संग्रह दो पंछियों की अमर प्रेम-कथा है। मानवेतर प्राणियों की यह प्रेम-कथा प्रतीकात्मक रूप में मानव की प्रेम-कथा कहती है। ‘स्वाधीन कलम नेपाली’ पुस्तक में डॉ० इन्दू सिन्हा ठीक ही लिखती हैं – “कवि नेपाली के गीतों का प्रधान स्वर यौवन और प्रेम है। वास्तव में प्रेम और यौवन को काव्य का मेरुदण्ड माना गया है। सौन्दर्य प्रेम का आधार है और काव्य की सर्वोच्च अनुभूति है – प्रेम। सौन्दर्य के प्रति रागात्मक अनुभूति प्रेम कहलाती है और यही अनुभूति गीतों को जन्म देती है।”³ नेपाली का पहला काव्य-संग्रह ‘उमंग’ है और अंतिम ‘हिमालय ने पुकारा’। ‘उमंग’ से लेकर ‘हिमालय ने पुकारा’ तक के सभी काव्य-संग्रहों में प्रेम का मर्मस्पर्शी चित्रण मिलता है। कवि प्रेम को जीवन का अनिवार्य तत्व मानता है। वह कहता है कि मानव जीवन में लगातार प्रेम की विमल धारा प्रवाहित होती रहती है –

“सुख-शांति, नेह, करुणा, दुलार, वत्सलता, संवेदना, प्यार
बहती है इसकी विमल धार, इस वसुधा में रे लगातार।”⁴

नेपाली प्रेम के सच्चे साधक हैं। इनका प्रेम अत्यंत गहराई लिये हुए है। समीक्षकों के अनुसार “नेपाली का प्रेम जीवन्त है। उसमें कल्पना से अधिक अनुभूति है। उनकी प्रेम-दृष्टि एक समग्र दृष्टि है। वह सिर्फ यौवन का ज्वार नहीं बल्कि जीवन की हर अवस्था के लिए उमंग, उत्साह और उल्लास की बौछार है। उनके लिए प्रेम शाश्वत है, चिर-नवीन है। इसीलिए वे उसे सम्पूर्णता में देखना चाहते हैं।”⁵ प्रेम को वे सुख, शांति मस्ती-मौज की स्थिति के साथ-साथ दुःख, कष्ट, पीड़ा आदि में भी समान रूप से देखना चाहते हैं। इसी भाव को वे वसंत और पतझड़ के माध्यम से व्यक्त करते हैं – मधु-ऋतु में जैसे तुम आये, पतझड़ में भी आना, पीले झरते हुए पात का, गाना सुनते जाना। – (पंचमी, पृ. 47.) “प्रेम की नई किन्तु अलग परिभाषा गढ़ने वाले नेपाली की प्रेमपरक कविताओं

में रूप, शृंगार, विरह-मिलन, प्यास और दरस-परस की जो आकुलता अभिव्यक्त हुई है उससे कविता का रंग इन्द्रधनुषी बनकर मन पर सम्मोहन का जादू चलाता है। अभिव्यक्ति के स्तर पर सीधे-सरल शब्दों के माध्यम से सादगी भरे नारी सौन्दर्य के सहज रूप के निखारने से कविता में अतिरिक्त आकर्षण भर गया है।⁶

कवि इस मृत्यु लोक में प्रेम को स्वर्गिक सुख के समान समझता है। वह कहता है कि सभी पशु-पक्षी एवं प्राणी प्रेम के व्यापार में निमग्न रहते हैं। यही जीवन है, संसार है और स्वर्गिक सुख की अनुभूति है। इसी के सहारे हम संसार से पार उतरेंगे, अपना जीवन सार्थक करेंगे -

चातक, मोर, पपीहा, कोयल, अपने जीवन के दिन चार।

करते हैं आकर दुनिया में, यहीं प्रेम का ही व्यापार

किन्तु देव कब समझोगे, है यही स्वर्ग, जीवन, संसार,

यही पुण्य है एक जगत का, उतरेंगे इससे ही पार।” (-उमंग, पृ. 34.)

‘नेपाली’ प्रेम की चर्चा करते समय लोक-जीवन में प्रचलित मीरा की कथा को याद करते हैं। मीरा, कृष्ण के प्रेम में विह्वल होकर घर, परिवार, लोक-लज्जा सबका परित्याग कर देती है। कबीर प्रेम के संबंध में कहते हैं कि ढाई आखर प्रेम का पढ़े सो पंडित होय। नेपाली का कहना है कि मानव के लिए प्रेम अत्यन्त आवश्यक है और वह प्रेम की वाणी पहचान गया है -

नाच गई कांटों में मीरा, झूम-झूम गा गए कबीरा,

जग बदला मेरी बारी में, गंगा बनी गहन-गंभीरा।

इतना है कि प्रेम की वाणी अब पहचान गया हूँ मैं।”

लोक जीवन में देश-प्रेम, प्रकृति-प्रेम, दलित-प्रेम, ईश्वर-प्रेम आदि की प्रधानता है। कविवर नेपाली की मान्यता है कि इन सबों के मूल में प्रेम है - “वह जग का न्यारा देश/ देश का यही प्रांत वीरान/ यही दलितों का संसार/ यहीं पर रहते हैं भगवान।” (उमंग, पृ. 8.)

नेपाली प्रेम और सौन्दर्य के कवि हैं। इनके प्रेम एवं सौन्दर्य के चित्रण में ‘लोक’ शब्द की चर्चा भी हम पाते हैं। वे लोक को सदा आलोकित देखना चाहते हैं। आलोक के रूप में अंधकार को दूर करने के लिए दीप का प्रकाश होता है और नारी की शृंगारपरक सुन्दरता भी। लोक में दीप के प्रकाश का महत्व तो है ही पर नारी का कोयल मन भी उससे कम नहीं है। इसका संबंध आंतरिक सौन्दर्य से है, आंतरिक प्रकाश से है। इस प्रकार कवि ‘लोक’ को दो-दो दीपों से झिलमिल देखना चाहता है -

“घर-आँगन में कक्ष-कक्ष में आज सजा लो दीप,

कर शृंगार खड़ी हो जाओ, तुम भी दीप-समीप,

बाहर घर के दीप, स्नेहमयी भीतर हृदय-प्रदीप,

अश्रुभरी इन आँखों को तुम निर्मल ज्योति दिलाओगी।

प्रिय, आज अपने आँगन में घी के दिए जलाओगी।”⁸

कवि इस ‘लोक’ में स्त्री-पुरुष को अलग-अलग आधा ही मानता है। दोनों के मिलन से ही पूर्णता आती है और मानव जीवन सार्थक होता है। जीवन का बाग सुन्दर-अनुपम बनता है। तभी तो कवि कहता है -

“आधी दुनिया मैं हूँ, आधी तुम हो मेरी रानी/ हमने-तुमने मिलकर कर दी पूरी

एक कहानी।” - (नीलिमा, पृ. 45)

नेपाली को लोक जीवन में हो रही घटनाओं की सच्ची परख थी। सामान्यतः होता है कि प्रिय के आगमन की सूचना मिलते ही मन चंचल हो उठता है। जीवन अस्थिर हो जाता है। जब तक प्रेमी-प्रेमिका का मिलन न हो जाय एक बेचैनी सी बनी रहती है। आगमन की सूचना मन के तारों को झकझोर कर रख देती है। प्रेम की बंशी को जाग्रत कर देती और आशा-आकांक्षाएँ थिरक उठती हैं-

- गूँज उठा मेरा मन-मन्दिर/ प्रिय आगमन की धूम-धाम में जीवन चंचल मन है अस्थिर,

बजी किसी की मंजुल पग-ध्वनि/ बजी किसी की प्रीति-बाँसुरी।

प्रिय आगमन की इस घड़ी में कवि प्रकृति को भी साथ ले लेता है। हवा के झोंके से पेड़-पौधे झूमते रहते हैं। प्रेयसी, प्रिय के आगमन के समय तरुवर को झूमते हुए शीश नवाते हुए देखना चाहती है। निर्झर से भी वह प्रिय के चरण-कमल को धोने की बात करता है - “तरुवर होता, शीश झुकाता/ लिये हाथ में मधुर फल-फूल/ निर्झर होता, धोकर प्रिय के/ चरण और भी बनता निर्मल।” - (पंचमी, पृ. 111) इस स्थल पर महादेवी वर्मा की कविता ‘जो तुम आ जाते एक बार’ का स्मरण हो आता है जिसमें वह कहती है कि प्रिय, अगर तुम एक बार आ जाते तो पथ में पराग बिछ जाता, प्राणों का तार-तार गाता। नेपाली की कई कविताओं में हम देखते हैं कि वे प्रेम के प्रसंग में प्रकृति को भी समेट लेते हैं। वे प्रकृति में भी प्रेम की अनुभूति पाते हैं। प्रकृति के सारे उपादान उन्हें प्रेम की भावनाओं से ओत-प्रोत लगते हैं। तभी तो वे लिखते हैं -

“भौरें गाते हैं प्रेम-गीत, तितली करती है प्रेम-नृत्य

जो बसी हमारी आँखों में, वह प्रीति रंग ला रही आज।” (- नीलिमा, पृ. 17.)

‘प्रेम’ में यह भी देखा जाता है कि प्रेम करने वाले लोक मान्यताओं की परवाह नहीं करते हैं। लोक जीवन के नियम उन्हें बाँध नहीं पाते हैं। वे परम्परावादी लोक मान्यताओं के विरुद्ध अपने प्यार का इजहार करते रहते हैं। वे छिप-छिपकर मिलते रहते हैं। ‘तू डाल-डाल तो मैं पात-पात’ की उक्ति को सार्थक करते रहते हैं। लोक जीवन के इसी दृश्य को नेपाली ‘पंचमी’ काव्य-संग्रह में इस प्रकार व्यक्त करते हैं।

“जब खोज रहे थे जीवन में हम प्रेम-कुँज की छाँह घनी,

उस समय अकारण ही हम पर जग की नंगी तलवार तनी,

हम डाल-डाल जग पात-पात, बस एक जगह हम मिल न सके,

बीते युग, बीत चला, जग से हमसे दो दिन न बनी।” (- पंचमी, पृ. 129)

‘नवीन’ काव्य-संग्रह में भी कवि कहता है कि प्रेम से वशीभूत होकर दो युवा हृदय मिलते हैं। वे आपस में मिलकर आनन्द से झूमते हैं, दुनिया घूमते हैं, संसार को अपनी प्यार भरी आँखों से देखते हैं, लेकिन संसार के लोग इन आजाद दीवानों को कोसते हैं - “दो हृदय मिले भोले-भोले/ऊँची नजरों चुपचाप रहे/ नीची नजरों दोनों बोले/ दुनिया ने मुँह बिचका-बिचका, कोसा आजाद जवानी को।”¹⁰

आज सामान्य जन के बीच अर्थ की प्रधानता है। सारी जनता पैसे के पीछे भाग रही है। अर्थ को अत्यधिक महत्त्व देने के कारण मानव का मानव से दूरी बढ़ती जा रही है, आपसी प्रेम नष्ट होता जा रहा है। ‘नेपाली’ इस तथ्य को अत्यंत गंभीरता से लेते हैं और अपनी कविताओं में उसे चित्रित करते हैं। “भावना के सैलाब में प्रेम की नौका पर सवार गोपाल सिंह नेपाली को दुनियादारी की भी पूरी समझ थी। उन्हें मालूम था कि आज का सृजनविरोधी पूँजीवाद मनुष्यों को लगातार अमानवीय बनाता जा रहा है, समाज के सारे काव्यात्मक संबंधों की चूलें हिल गई हैं और सारे रिश्ते-नाते अपने संबंधों की आत्मीयता और गरमाहट खोकर अब वस्तु में तब्दील हो गए हैं। आज प्रेम के संगीत से

अधिक मधुर सिक्कों की खनखनाहट लगती है। 'प्रेम-राग' से अधिक मीठा 'वित्त-राग' हो गया है – “जग में जो भी दो जने मिले/ उनमें रूपयों का नाता है/ जाती है बैठ यहाँ किस्मत, पतला कागज चल जाता है/ संगीत छिड़ा सिक्कों का है/ फिर मीठी नींद नसीब कहाँ/ निर्दिया तो लूटी रूपयों ने, सपना झनकारों ने लूटा।”¹¹

लोक-जीवन में स्त्री-पुरुष संबंधों का बड़ा महत्व है। परिवार का आधार यही दाम्पत्य जीवन है। अच्छे दाम्पत्य जीवन से सुख समृद्धि एवं शांति आती है। गोपाल सिंह नेपाली का 'पंछी' काव्य, दाम्पत्य जीवन से संबंधित है। इसकी कथा वनराजा और वनरानी की है। वनराजा और वनरानी की प्रेम कथा वनरानी की सखी बुलबुल कहती है। “पल्लवन के एक मनोहर वृक्ष पर 'वनरानी' रहती थी। वह अपूर्व सुन्दरी थी और उसके गले में अद्भूत माधुर्य था। सभी पखेरू उसके रूप लावण्य और स्वर-संगीत की प्रशंसा करते नहीं अघाते थे। वे वनरानी का प्रेम-सौभाग्य पाना चाहते थे। न जाने कितने पंछी उस वनरानी के चरणों पर अपने जीवन की सारी निधियाँ न्योछावर करने आये, पर निर्भय वनरानी ने उन सभी के प्रेम-प्रस्ताव को ठुकरा दिया। सरिता के उस पार कुसुमवन था। उसकी डालों पर मनोहर फूल खिले थे। ग ग ग दोनों को अपनी-अपनी मनचाह जोड़ी मिल गई। दोनों ने एक-दूसरे को अपना-अपना परिचय दिया और फिर सदा के लिए प्रेम-बन्धन में बँध गए।”¹²

पंछी एक शृंगार काव्य है। इसमें शृंगार के मिलन एवं विरह दोनों पक्षों का मर्मस्पर्शी चित्रण मिलता है। मिलन पक्ष में कवि ने पूरी तरह शालीनता का ध्यान रखा है। यह उत्तम दाम्पत्य जीवन का उदाहरण प्रस्तुत करता है। पुस्तक की भूमिका के अनुसार “दाम्पत्य प्रेम पर आश्रित होने के कारण विप्रलम्भ शृंगार का चित्रण भी अत्यंत मार्मिक हुआ है। चित्रण की इस मार्मिकता का रहस्य जहाँ मनोवैज्ञानिकता का सहज आश्रयण है, वहाँ कवि का वर्णन-कौशल भी है। प्रेम के विषय में कवि की पहुँच बहुत गहरी है। अन्तिम मिलन के बाद दोनों प्रेमियों के सदा के लिए सो जाने के पश्चात्, बुलबुल के स्वर में वह कहता है –

“अब समझी मैं यही स्वर्ग है, यही मुक्ति है, धन है,
और जगत में सब बन्धन है, यही एक जीवन है,
यही एक पारस है, जिससे बनता तन कंचन है,
सरस सुधा बरसानेवाला यही एक बस धन है।” (-पंछी, भूमिका, पृ. 25)

सुखद दाम्पत्य जीवन में आपस में मधुर बातचीत होती रहती है। एक-दूसरे की भावना के अनुरूप कार्य होते हैं। दोनों अपने-अपने, परिवेश एवं स्थितियों से अवगत होते रहते हैं। इन सबों का चित्रण 'पंछी' काव्य में विस्तार से मिलता है। कवि दोनों के बीच लुका-छिपी के खेल को भी उद्धृत करता है –

“अरी, उड़ो भी खोजो मुझको, आओ इस तरुवर में,
देखो, कैसे आत्मसमर्पण करता हूँ, क्षण-भर में,
तुम्हीं न आओ, मुझको खोजो, बैठी हूँ इस घर में,
देखो अधिक समर्पण का गुण नारी में या नर में।”¹³

मिलन के बाद विरह की स्थिति आती है। साहित्यकारों की दृष्टि में सच्चे प्रेमी-प्रेमिकाओं की परीक्षा इसी विरह की स्थिति में होती है। इसीलिए विरह को प्रेम की जाग्रत गति कहा जाता है। कविवर पंत – ‘वियोगी होगा पहला कवि/ आह से उपजा होगा गान/ निकलकर आखों से चुपचाप/ वही होगी कविता अनजान/’ कहकर विरह की महत्ता बतलाते हैं। 'पंछी' में वनराजा के नहीं मिलने पर वनरानी चीख-चीख कर रोने लगती है –

“चीख-चीख रोती थी रानी, सारा वन रोता था,
था लोचन रोता, मन रोता, सारा तन रोता था,
बरस रहा था आँसू, दृग का प्यारा घन रोता था,
गोल-गोल आँसू लोचन का तारा बन रोता था।”

इस विरह की वेला में प्रेमिका का सच्चा प्रेम हमारे सामने उभर कर आता है। “प्रेम की इस महिमा-महत्ता से अनुप्राणित प्रेमी-प्रेमिका का प्रेम कितना सच्चा और प्रगाढ़ है कि जब प्रेमी पंछी तूफानों के थपेड़े खा-खाकर जर्जर और निर्बल हो प्राण त्यागता है तो उसकी प्रेमिका भी एकाकी जीवन-जगत् का सुख भोगने के लिए जीवित नहीं रहती, वह भी तुरंत मृत प्रेमी के समक्ष अपने प्राण दे देती है। कवि ने इन दोनों की मर्म-कथा के द्वारा प्रेम की सहज एकनिष्ठता को अभिव्यक्त किया है। प्रेमिका वनरानी और प्रेमी वनराजा के अटूट प्रेम की अपूर्व घटना से भाव-विह्वल होकर वनरानी की सखी बुलबुल कहती है -

‘घूमी-फिरी उम्र भर आली, रेती में, कानन में
लगी रही बस एक नेह की खेती, छन-छन में।
पर देखा न दृश्य ऐसा जगती में, जीवन में,
देखा ऐसा विभव न हीरा-मोती में, कंचन में।’⁴

इनका दाम्पत्य जीवन हीरा-मोती-कंचन के समान सुन्दर मूल्यवान एवं देदीप्यमान है। ऐसा अनुपम दाम्पत्य जीवन, संसार में यदा-कदा ही देखने को मिलता है।

इस प्रकार गोपाल सिंह नेपाली के प्रेमपरक काव्य में लोक जीवन की मर्मस्पर्शी अभिव्यक्ति मिलती है। इन्होंने अपनी कविताओं में प्रेम के विविध पक्षों का चित्रण अत्यंत प्रभावशाली रूप से किया है। ये प्रेम को स्वर्गिक सुख के समान मानते हैं। इनकी दृष्टि में लोक जीवन में पुरुष एवं नारी दोनों का महत्व है। आज भी हम आधी आबादी की चर्चा करते हैं। लोक जीवन में सुखद दाम्पत्य जीवन, प्रेम का उत्तम रूप है। नेपाली की कविताओं में इन सबों का विशद रूप से विवेचन मिलता है।

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अद्भुत भाषा शैली

डॉ० रेणु कुमारी

जय प्रकाश विश्वविद्यालय, छपरा

भावों और विचारों की सफलतम एवं सूक्ष्मतम अभिव्यक्ति का सर्वाधिक सशक्त तथा व्यावहारिक माध्यम है भाषा। शब्द भाषा संरचना की प्रथम अनिवार्य इकाई हैं। शब्दों के संयोजन से ही पद और वाक्यों की रचना होती है, जो मानवीय भावों और विचारों के संवाहक बनकर भाषा का निर्माण करते हैं और हर प्रकार की भाषिक अभिव्यंजना के माध्यम बनते हैं।

आंचलिक उपन्यासों में लोक भाषा या स्थानीय बोलियों के प्रयोग की अनिवार्यता के संदर्भ में आंचलिक उपन्यासकारों की सबसे बड़ी विवशता रही है अनुभूतियों की निश्छल, अकृत्रिम, सच्ची और ईमानदार अभिव्यक्ति तथा भोगे हुए जीवन यथार्थ को उसके यथार्थ प्राकृतिक परिवेश में चित्रित करने की प्रतिबद्धता। वस्तुतः लोक भाषा तथा आंचलिक बोलियाँ वहाँ के निवासियों के संस्कारों, सांस्कृतिक चेतना, अनुभूतियों तथा उनकी अंतश्चेतना के साथ गहरे स्तर पर जुड़ी रहती हैं। इसलिए किसी अंचल विशेष की आंतरिकता की, वहाँ की धरती की, संवेदनाओं की पात्रों की, मानसिकता की तथा परिवेश की छवियों की सच्ची और स्वाभाविक अभिव्यक्ति उसी अंचल की बोली या भाषा में संभव हो सकती हैं। उपन्यास जीवन्त साहित्य रूप है और वह एक प्रकार से जनता का साहित्य हैं। अतः जनजीवन से जुड़े रहने के लिए उसके लिए यह अत्यन्त आवश्यक है कि वह उनकी बात उनकी भाषा में कहे और उसी रूप में समझें भी।

यों तो प्रायः उपन्यासों में चाहे वे अनांचलिक हो या आंचलिक शिल्पगत अनिवार्यता के तहत भाषा प्रयोग के दो स्तर दिखाई देते हैं। लेखक के वर्णन विश्लेषण अथवा कथा-कथन का भाषा स्तर और पात्रों के आपसी वार्तालाप में प्रयुक्त भाषा का स्तर इसे हम उपन्यासकार की भाषा और पात्र की भाषा के रूप में भी विभाजित कर सकते हैं। उपन्यासकार की भाषा में सामान्यतः एकरूपता दिखायी देती है जबकि पात्रों के आपसी संवाद की भाषा उनके शिक्षा स्तर वर्ग, जाति एवं व्यवसाय के आधार पर बदलती रहती है। पात्रों का अपना व्यक्तित्व भी भाषागत विशिष्टता का एक प्रमुख कारण बन जाता है।

आंचलिक उपन्यासों की भाषा भी उनके पात्रों की भाषा जैसी ही या उससे यतिकंचित भिन्न होती है। आंचलिक उपन्यासकार द्रष्टा या कमन्टेटर की तरह अंचल की कथा वर्णन नहीं करता, बल्कि वह भी अपने आंचलिक पात्रों में से एक बनकर उन्हीं की तरह अंचल जीवन के सुख दुःख को भोगता है। उन्हीं की भाषा शैली में उन अनुभूतियों का वर्णन विश्लेषण भी करता चलता है।

उसकी मानसिकता भी अंचल पात्रों की मानसिकता बन जाती है। वस्तुतः यहाँ उपन्यासकार नहीं स्वयं अंचल बोलता है। अपनी कथा वह स्वयं कहता है जैसा कि 'देहाती दुनिया' के कथावाचक स्वयं लेखक यानी शिवपूजन सहाय ही है। इसलिए पात्रों की भाषा और उपन्यासकार की भाषा का अंतर यहाँ प्रायः मिट जाता है। जो आंचलिक उपन्यासकार अपने को अंचल के साथ आत्मसात करने

में जितना सफल होता है और जिस आंचलिक उपन्यास में पात्रों और लेखक की भाषा के बीच की दूरी जितनी ही कम होती है, वह उपन्यासकार और वह उपन्यास उतना ही श्रेष्ठ तथा सफल आंचलिक कहा जा सकता है। शिवपूजन सहाय की 'देहाती दुनिया' की श्रेष्ठता और सफलता का यही रहस्य है।

'देहाती दुनिया' की श्रेष्ठता का एक प्रमुख कारण उसका भाषा शिल्प है और इस नये भाषा शिल्प के आकर्षण का मूल कारण है लोक भाषा या आंचलिक बोली के विविध उपादानों के प्रयोग द्वारा एक सर्वथा नूतन भाषा-संसार की रचना करना। अतः यह मानने में कोई हिचक नहीं होनी चाहिए कि आंचलिक उपन्यासों के भाषा-शिल्प का प्राणतत्त्व लोक भाषा के विविध उपादान ही हैं। आंचलिक भाषा शिल्प के क्षेत्र में तो इनकी प्रयोगगत उपलब्धियाँ विशेष रूप में चर्चा का विषय बनी हैं।

भाषा संरचना के इतने विविध आयाम, लोकगीतों, कथाओं, मुहावरों और लोकोक्तियों का इतना प्रचुर प्रयोग भिन्न-भिन्न ध्वनियों का विशाल स्तर संव्युहन और विभिन्न प्रकृति के शब्दों का इतना विराट संसार रचकर भी सहाय जी ने अपनी भाषिक संरचना को कही भी बोझिल, कृत्रिम और क्लिष्ट नहीं बनने दिया है। यही उनके भाषिक संरचना शिल्प की सबसे बड़ी विशेषता और उपलब्धि है। उपन्यासों में विशेषकर आंचलिक उपन्यासों में बहुत सारे विवरण होते हैं, सूक्ष्म तफसीलें होती हैं, विस्तार और फैलाव होते हैं, इसलिए व्यास शैली अथवा वर्णनात्मक शैली को अपनाये बिना कथा विकास में लेखक का असुविधा होती है।

आंचलिक उपन्यासों के वार्तालाप में शैलीगत विविधता उसके पात्रों के विभिन्न सामाजिक और मानसिक स्तरों के कारण उत्पन्न होती है।

मुक्तिबोध का रचनात्मक प्रदेय

डॉ० अलका प्रकाश

सहायक आचार्य (गेस्ट), हिन्दी विभाग, इलाहाबाद विश्वविद्यालय, इलाहाबाद

प्रायः मुक्तिबोध की प्रतिबद्धता को समझने के लिए वर्ग-चेतना, क्रांति के प्रति उनकी आस्था और मार्क्सवादी विचार-सरणियों का आधार लिया जाता है। उनके साहित्य के वैचारिक-परिप्रेक्ष्य को उनकी आत्मग्रस्तता, उनके काव्य-नायक के व्यक्तित्व और उनके भीतर मौजूद सतत् बेचैनी को अस्तित्ववादी या आधुनिकतावाद जैसे सूत्रों से जोड़कर देखा जाता है। पर ऐसा करना भामक है, क्योंकि ऐसा करने से कविता की संरचना को एक निश्चित अर्थ-संकेत से ही समझा जाता है।

कविता का प्रभाव जनमानस पर एक-सा नहीं पड़ता। कविता को हर पाठक अपने अनुभव, विचार, संस्कार और व्यक्तिगत अभिरूचि के हिसाब से समझता है। मुक्तिबोध ने स्वयं अपने काव्य में निहित वैचारिकता को अनेक कृतियों में अभिव्यक्त किया है, जो पाठक की स्वाधीन कल्पना के लिए एक उत्प्रेरक का कार्य करता है, ताकि वह साहित्य में निहित वैचारिक पक्ष को केवल एक धारणा की तरह न लेकर एक संघर्ष की तरह अनुभव कर सके।

वस्तुतः बहुस्तरीय और जटिलतम युग-जीवन के यथार्थ को रचने की प्रक्रिया में द्वन्द्व और टकराहट ही सर्जन की वह क्रियात्मक शक्ति है, जिससे मुक्तिबोध के काव्य का आलोक फूटता है, और अनेक घात-प्रतिघात, छाया-प्रतिछाया, ध्वनि-प्रतिध्वनि के माध्यम से कविता के अर्थ को उच्चतम शिखरों की ओर प्रवाहित करता है। वह चक्करदार सीढ़ी जिसका जिक्र उनकी कविताओं में बार-बार आया है, उसका वर्णन 'एक साहित्यिक की डायरी' में करते हुए वह कहते हैं कि "उन्नति की बहुमंजिली इमारत में घुस कर ऊपर तक जाने के लिए सिर्फ एक ही जीना है, वह भी चक्करदार। उस पर बहुत भीड़ है। बड़ी ठेलमठेल है। लेखक कहता है, मैं उसके साथ खड़ा रहूँगा, उसके साथ नहीं लेकिन परिस्थिति ने उसको विकल्प ही कहाँ दिया है? वह परिस्थिति से जबरदस्ती विकल्प लेना चाहता है। इसका परिणाम यह होता है कि ठेलमठेल करती हुई भीड़ के नीचे वह कुचला जाता है या इस इमारत के बाहर उसको एकदम खिसक जाना पड़ता है, या वह ठेल दिया जाता है और साधारणतः ऐसे लोग अपनी वर्ग-श्रेणी से गिरे हुए होते हैं। श्रेणी से गिरे हुए की मनःस्थिति हमेशा खराब रहती है।" मुक्तिबोध ऐसी सफलता नहीं चाहते थे, जिससे आत्म-गौरव खोना पड़े। शालीनता के नाम पर सफेदी झूठी खुशामदी करना पड़े। "जिन व्यक्तियों को आप क्षण भर टॉलरेट (सहन) नहीं कर सकते, उनके दरबार का सदस्य बनाना पड़े। हाँ जो लोग यह सब कर सकते हैं, वे अपनी यश पताकाएँ फहराते हुए घर में लौटते हैं और कितने आत्मविश्वास से बात करते हैं! मानों उन्हीं का राज्य है। बहुरूपिया शब्द शायद पुराना हो गया है, लेकिन उसकी कला इन दिनों अत्यंत परिष्कृत होकर भभक उठी है।" इसलिए ही मुक्तिबोध इस वर्ग को अपनी कविताओं में बार-बार धिक्कारते हैं। उन्हें अच्छे से पता है कि इन दो घोड़ों पर एक साथ सवारी नहीं की जा सकती कि लेखक अपनी भौतिक, सांसारिक उन्नति के लिए दन्द-फन्द भी करता रहे और आत्मोन्नति की कोशिश भी करता रहे। इसलिए उन्होंने दूसरा रास्ता चुना जिससे उनके कविता में

इतनी धार आ सकी है। मुक्तिबोध ने शब्द की साधना का रास्ता चुना था। शब्द की साधना शब्दकोष के ज्ञान से सम्भव नहीं है, बल्कि वह एक ऐसी साधना है, जो अनेक स्तरीय निष्ठा की माँग करती है। वह सबकी भाषा को अपनी भाषा और अपनी इस भाषा को फिर से सबकी भाषा बनाने का कठिन और जटिल कार्य है। प्याज के छिलकों की तरह व्यक्तित्व के नामालूम कितने पहलू हैं, पर व्यक्ति अपना चरित्र साक्षात्कार नहीं करता, अन्यो का करने बैठ जाता है, “इसलिए साहित्य मनुष्य के आंशिक साक्षात्कारों के बिम्बों की एक मालिका तैयार करता है और उसका सारा सत्यत्व और औचित्य मनुष्य के जीवन या अन्तर्गत में स्थित है, चूँकि सभी मनुष्यों के अन्तर्गत होते हैं, इसलिए उनके औचित्य और सत्यत्व की अनुभूति सार्वजनीन होती है।”¹⁴ और कविता का कार्य भी यही है। मुक्तिबोध स्वयं मार्क्सवादी होते हुए भी मार्क्सवाद और उसके समर्थकों की कमजोरियों से पूर्णतः अवगत थे जिसका उल्लेख उन्होंने ‘एक साहित्यिक की डायरी’ में बार-बार किया है। अपने पहले के और समकालीन काव्य आंदोलनों से मुक्तिबोध का गहरा असंतोष यहाँ परिलक्षित होता है। सच्चा कवि स्वयं का ही दुश्मन होता है। तभी शायद दूधनाथ सिंह जी ने निराला पर लिखी अपनी पुस्तक का नाम ‘निराला : एक आत्महंता आस्था’ रखा। क्योंकि जो घटनाएँ कवि के समय में घट रही हैं, वह उनसे आश्वस्त नहीं है। आत्म-भर्त्सना और आत्म-धिकार के द्वारा वह इसी दर्द को स्वर दे रहा होता है—

“ज्यादा लिया और दिया बहुत कम
मर गया देश, अरे जीवित रह गये तुम”¹⁵

अपने समय में मुक्तिबोध ने जो सवाल उठाये थे, वे आज भी प्रासंगिक हैं। उन्होंने अपना सम्पूर्ण जीवन मध्यवर्ग के व्यक्तित्वांतरण द्वारा वर्गहीन एवं शोषण मुक्त-समाज के निर्माण में लगा दिया। लेकिन अपने प्रयास में उन्हें वांछित सफलता नहीं मिली। मुक्तिबोध ने ‘इस चौड़े ऊँचे टीले पर’ कविता में स्वयं महसूस किया था—

“मैं खुद मर-मर कर जिया
अंधेरे कोने में एकांत
न जाने किस मास्टर की डांट पड़ रही है
जितना भी ज्यादा किया गया
उससे ज्यादा कर सकते थे
ज्यादा मर सकते थे”

वर्तमान परिदृश्य में जहाँ नामवर आलोचकों की नवधा भक्ति करके संगठन को चंदा देकर कवि हर संकलन पर पुरस्कार पा रहा है। लिखने से पहले ‘सम्मान’ तय करा ले रहा है। पुरस्कार प्राप्त करना ही उसका आत्म-संघर्ष हो गया है। ऐसे दौर में मुक्तिबोध को याद किया जाना प्रासंगिक है, जिसके लिए ‘अब काट-छांट की बाट हर घड़ी है।’ जहाँ ‘भुस भुसे उजाले का फुसफुसाता षड्यंत्र है।’ और ‘दिन के उजाले में भी अंधेरे की साख है।’ ‘चांद का मुँह टेढ़ा है’ की उद्धरित यह पंक्तियाँ एक संवेदनशील कवि के भीषण यंत्रणा से गुजरने की गवाही देती हैं। सन् 47 के बाद के डेढ़ दशक तक के राजनीतिक परिदृश्य को देखने और परखने के बाद मुक्तिबोध ने नव-उपनिवेशवाद और नव-साम्राज्यवाद के खतरे को भविष्यद्रष्टा के समान पहचाना और कविता में उसका प्रतिरोध रचा। जीवनानुभव उन्हें यह भी कोंच-कोंच कर बतलाता था कि मध्यवर्ग का सोचने समझने वाला सृजनशील तबका बड़ी तेजी से एक उठाईगीर संस्कृति का शिकार हो रहा है। इस निम्न-मध्य वर्ग का अन्तःकरण क्या है क्या वहाँ दुःख और उदासी के अलावा कुछ है ही नहीं इसके लिए वर्ग का विवरण नहीं, वर्ग के व्यक्ति के भीतरी मन को जानना जरूरी था—

“अंतकरण का आयतन संक्षिप्त है
आत्मीयता के योग्य मैं सचमुच नहीं।”⁶

इस कविता के प्रारम्भ में जो रूमानियत है, उसे अचानक से एक झटका लगता है, जब हम इसी कविता में लगभग बिना किसी पूर्व सूचना के सुनते हैं-

“कि इतने में भयानक बात होती है
हृदय में घोर दुर्घटना
अचानक एक काला स्याह चेहरा प्रगट होता है
विकट हँसता हुआ अध्यक्ष वह
मेरी अंधेरी खाइयों में
कार्यरत कमजोरियों के छलभरे षड्यंत्र का
केंद्रीय संचालक किसी अज्ञात गोपन कक्ष में
मुझको अजंता की गुफाओं में हमेशा कैद रखता है।
क्या इसीलिए मैं कर्म तक लड़खड़ाता
पहुंच पाता हूँ।”

उपरिनिर्दिष्ट पंक्तियों में जो पीड़ा देखने को मिलती है, वे कर्म तक नहीं पहुँच पाती, उनकी कविता में एक स्थायी तनाव की सृष्टि करती है। यह तनाव उन्होंने मार्क्सवादी, वर्गविश्लेषक के तर्क नहीं अपितु एक आत्म-सजग व्यक्ति की तरह जाना है, जिसे अपनी कमजोरियों का परेशान कर देने वाला अहसास है। निम्न मध्य वर्ग के व्यक्ति को निरे समाजशास्त्रीय वास्तविकता के संदर्भों में जानने पर हम, इस तनाव या बेचैनी का अर्थ नहीं जान पायेंगे। दुहरापन, छिपाव-दुराव, झूठा अहं, दोगी मुद्रा उनमें नहीं थी। तभी वे कह उठते हैं- “काव्य सत्य को मैं बदनाम नहीं करना चाहता। मेरा प्रश्न सीधा-साधा है। काव्य में जीवन के कुछ मूल्य और दृष्टि प्रकट होती है। प्रश्न यह है कि क्या यह दृष्टि आचरण से सामंजस्य स्थापित कर चुकी है अथवा आचरण से सामंजस्य स्थापित करने की प्रेरणा दे रही है। ...वह काव्य सत्य है वह एक वंचना स्वप्न की उपज अहं के प्रेक्षक का परिणाम अथवा आत्माभिनय या साहित्यिक रूप हो सकता है।”⁸ मुक्तिबोध यहाँ सिर्फ कविता में विचार प्रकट कर देने से अपने कर्तव्यों की इतिश्री नहीं समझते अपितु वास्तविक धरातल पर भी उसे कर्म में परिणित करना चाहते हैं। सिर्फ मार्क्सवाद के चश्मे से मुक्तिबोध को परखने वालों को चाहिए कि वह उनकी लिखी सभी रचनाएँ मूलरूप में पढ़ें, तभी निर्णय लें। अकारण नहीं है कि प्रो. राजेन्द्र कुमार जी मुक्तिबोध को जटिल या दुरूह कवि नहीं मानते। दरअसल ‘अंधेरे में’ के प्रकाशन के बाद से ही आलोचकों ने इस कविता को लेकर वैद्ध्य का ऐसा जाल रच दिया कि सामान्य पाठक इस आलोचकी कुहास-दृष्टि के चलते मुक्तिबोध का मूल्यांकन केवल एक मार्क्सवादी, वर्ग-संघर्ष को स्वर देने वाले अस्मिता के खोजी कवि के रूप में करता रहा। पाठक यह भूल गया कि यह वही कवि है जिसने कहा है कि ‘नयी कविता’ में ‘फार्म’ का सवाल नहीं है; सवाल है उन दृष्टियों का जो मेरे ख्याल से बिल्कुल गलत है, गलत ही नहीं बल्कि प्रतिक्रियावादी है।”⁹

“अब मुझे बताइये कि यह वर्ग क्या तो यथार्थवाद प्रस्तुत करेगा और क्या आदर्शवाद? स्वामी विवेकानन्द आज से कोई सौ बरस पहले यह घोषित कर चुके थे कि भारत के उच्चतर वर्ग नैतिक रूप से मृतक हो गये हैं, वे कहते हैं, “भारत की एकमात्र आशा उसकी जनता है। उच्चतर वर्ग दैहिक और नैतिक रूप से मृतवत् हो गये हैं।”¹⁰

मुक्तिबोध आज के छद्म मार्क्सवादियों की तरह नहीं थे, जो स्वामी विवेकानन्द का नाम लेना भी गुनाह समझते हैं, उनका उद्धरण देना तो दूर की बात है। आज दक्षिणपंथ और वामपंथ की लड़ाई चरम पर है। इतिहास संस्कृति और दर्शन की बात करना दूसरे वर्ग को गँवारा नहीं है।

ऐसे में मुक्तिबोध की कविता से गुजरते हुए जब यह पंक्ति दृष्टि पटल के समक्ष उभरती है, तो अनुभव होता है कि मुक्तिबोध ने पारंपरिक शब्दों का किन नवीन अर्थों में प्रयोग किया है—

“आत्मा में, भीषण

सत्-चित् वेदना जब जल उठी दहकी।

इस ‘सत्-चित्’ का विश्लेषण करते हुए प्रो. राम स्वरूप चतुर्वेदी जी कहते हैं, “सरल जीवन संदर्भों के जटिल और तीखे हो जाने के कारण इस युग में कवि को सत् और चित् आनंद की उपलब्धि नहीं कराते, वरन् वेदना की ओर ले जाते हैं। ‘सत्-चित्-वेदना’ का यह प्रयोग भारतीय मानस की संवेदना में मौलिक बदलाव का विशिष्ट साक्ष्य है।¹¹

‘कविता के नये प्रतिमान’ में नामवर सिंह जी ने ‘अंधेरे में’ कविता का मूल कथ्य ‘अस्मिता की खोज’ बतलाया है, “कवि मुक्तिबोध के लिए अस्मिता की खोज व्यक्ति की खोज नहीं बल्कि अभिव्यक्ति की खोज है। एक कवि के नाते उनके लिए परम अभिव्यक्ति ही अस्मिता है।”¹² वहीं मुक्तिबोध के वैचारिक पक्ष पर प्रश्नचिन्ह लगाते हुए डॉ. रामविलास शर्मा कहते हैं— चाहे आत्मपीड़ा हो या जगतपीड़ा उसकी शुरूआत होती है, कवि के आत्मकेंद्रित व्यक्तित्व से मुक्तिबोध की कविता में वेदना का मुख्य स्रोत यह है कि उनकी ज्ञान-प्रक्रिया में बाह्य सामाजिक जीवन की भूमिका गौण है, मुख्य भूमिका अपने मन की है, जो अपना मार्ग स्वयं निकालती है।¹³ यही नहीं डॉ. रामविलास शर्मा यह जानते हैं कि मुक्तिबोध के समूचे काव्य के लिए अपने इस कथन को वे सामान्यीकरण की तरह पेश नहीं कर सकते क्योंकि उसकी काट प्रस्तुत करने वाले अनेक उदाहरण, उनकी कविताओं में ढूँढ़े जा सकते हैं, जहां कि यह मत रामविलास शर्मा के हिसाब से ही प्रगतिशील और प्रतिबद्ध दिखायी देता है। इसलिए संतुलन कायम करते हुए वे यह भी कहते हैं— “असुरक्षित जीवन के कवि मुक्तिबोध में जगत-पीड़ा का बोध भी गहरा है।¹⁴ यह मत डॉ० रामविलास शर्मा ने अज्ञेय और मुक्तिबोध की तुलना करते हुए व्यक्त किया है। साथ ही यह भी जोड़ा है कि “उनके यहाँ अस्तित्ववाद के साथ रहस्यवाद भी है, क्योंकि उनके यहाँ ब्रह्माण्ड और इस पृथ्वी पर रहने वाले मनुष्य की क्रियाओं के एक जगत संबद्ध होने की स्थिति सूचित करने वाली पंक्तियाँ देखने को मिल जाती है।¹⁵ रामविलास जी के इन निष्कर्षों से ऐसा प्रतीत होता है कि उन्होंने मुक्तिबोध की कशमकश और पीड़ा को सहानुभूतिपूर्वक समझने की कोशिश नहीं की, ठीक वैसे ही जैसे रामचंद्र शुक्ल छायावाद की ‘आध्यात्मिकता’ को एक ‘फैशन’ मानते रहे। कवि की रचनात्मक बेचैनी को नयी कविता के फैशन का नाम दिया जा सकता। इन दोनों वरिष्ठ और प्रबुद्ध आलोचकों के प्रति बाद में आपत्तियाँ दर्ज करायी गयीं। अशोक चक्रधर ने इन व्याख्याओं को कलावादियों, रूपवादियों के अधिक निकट बतलाते हुए कहा कि ‘अंधेरे में’ के कथ्य को अस्मिता की खोज’ बतलाकर नामवर सिंह ने अन्ततः इस कविता को आत्मपरक सिद्ध कर दिया। सुधीश पचौरी भी मानते हैं कि ‘अस्मिता की खोज’ कविता का मूल कथ्य नहीं है, क्योंकि अस्मिता के संकट के मूल में ‘आत्मनिर्वासन’ है और इस प्रकार का आत्मनिर्वासन विकसित पूंजीवादी देशों की अतिविकसित औद्योगिक बुर्जुआ व्यवस्था में ही सम्भव है। ‘अंधेरे में’ आत्मपरक कविता नहीं है और परम अभिव्यक्ति की खोज आत्मपरक अर्थों में अस्मिता की खोज भी नहीं है। भगवान सिंह भी मुक्तिबोध की किसी कविता के कथ्य में ‘अस्मिता की खोज’ को नकारते हैं। अन्य आलोचक भी उनके काव्य का संवेदनात्मक

उद्देश्य मानते हैं- व्यक्तित्वांतर, सर्वहारा वर्ग में अपनी मध्यवर्गीय अस्मिता का विलय।” एक सच्चा कवि अनवरत् आत्मालोचन करता रहता है, स्वयं को धिक्कारता रहता है, यह धिक्कार निराला की “राम की शक्तिपूजा में भी आता है, “धिक् जीवन जो पाता ही आया है विरोध” यह आत्मभर्त्सना ‘एक साहित्यिक की डायरी’ के तीसरा क्षण नामक किस्त में मार्मिक रूप से अभिव्यक्ति हुई है, फिर एक रात को जब कराहें सोयी हुई थीं और घर के आले में रखा दिया शांत, रौशनी फैला रहा था, तब मैं अशांत मन से जिंदगी के बारे में सोचने लगा। मैं बहुत उदास हो उठा। लगा कि मेरी जिंदगी असफलता की डाढ़ों में फंसी हुई एक बेबस आँत है।” मुक्तिबोध की गहरी वर्ग-चेतना में निहित आलोचनात्मक विवेक और सर्जनात्मक संकल्प को रेखांकित करते हुए निर्मल वर्मा ने विचार के प्रश्न को एक सवाल की तरह रखा है, उन्होंने विचार की जगह विश्व-दृष्टि शब्द का प्रयोग किया है और पूछा है कि “मार्क्सवाद की इस विश्व दृष्टि को प्राप्त कर लेने के कारण क्या अपने वर्ग के अंतर्विरोधों की बेचैनी का उत्तर मिल गया था।”¹⁶ लेनिन के साहित्यिक सिद्धान्तों की व्याख्या करते हुए स्टेफान मोराव्स्की कहते हैं कि “यह ध्यान रखना जरूरी है कि कलाकार जिनका अपनी सैद्धान्तिक स्थिति के बारे में पूर्णतः जागरूक मिलना कठिन होता है, लेकिन अधिकांशतः मनोसमाजशास्त्रीय घटनाओं जैसे मिथकों, निषेधों, आम जज्बात, अधबनी सामाजिक, प्रवृत्तियों, नैतिक प्रश्नानकुलता आदि के प्रति प्रखर प्रतिक्रिया व्यक्त करते हैं- खुद अपने पेशे की प्रकृति के द्वारा ही एक वर्गीय दृष्टिकोण से परे जाते रहते हैं।¹⁷ यह एक महत्वपूर्ण वक्तव्य है, इस अर्थ में कि यह मुक्तिबोध के काव्य के वैचारिक परिप्रेक्ष्य की समझने के लिए इस तथ्य की ओर संकेत करता है कि कविता जो मानवीय सभ्यता और अस्तित्व के प्रश्नों से लड़ना चाहती है- स्थूल अर्थ में वर्ग की कविता नहीं होती, “कवि का विचार जिसके कारण वह वर्ग की मौजूदगी तथा अस्तित्व की समस्याओं के अंतर्संबंध को रेखांकित करने में सफल होता है उसकी भाषा, उसके विचारों को व्यक्त नहीं करती बल्कि इस भाषा से उसके विचार उसे मिलते हैं।”¹⁸ कविता की रचना-प्रक्रिया के बारे में लिखते हुए मुक्तिबोध ने अकारण ही यह नहीं लिखा कि “फैंटेसी की रचना अंतिम चरण में मूल अनुभव का रूप बदल कर एकदम भिन्न हो जाता है।”¹⁹ यह मनमाने ढंग से भिन्न नहीं होता बल्कि कविता के नियमों के कारण भिन्न होता है। इसलिए कवि के साथ कुछ जिम्मेदारी आलोचक की भी होती है। ‘हाशिये पर कुछ नोट्स’ की किस्त में वह लिखते हैं कि “इसलिए कहता हूँ कि हम आलोचना करते वक्त गलतियों के लिए कम से कम पच्चीस-तीस प्रतिशत हाशिया छोड़ दें- अगर हम ‘हैं’ के बदले ‘हो सकता है’ सम्भव है, ‘कदाचित् यह भी हो, इस तौर से बात करें और मानव ज्ञान और स्वयं अपने ज्ञान की साक्षात् सीमाएँ प्रत्यक्ष ध्यान में रख मार्जिन अपने को और दूसरे को प्रदान करें तो बहुतेरे हृदय-दाह समाप्त हो जायें और हार्दिक तथा वैचारिक आदान-प्रदान अधिक सुगम या सरल हो। क्या मैं गलत कह रहा हूँ।”²⁰

मुक्तिबोध निम्न मध्य वर्ग के जिस मन को अपनी कविता में लिखते हैं, क्या वह समान्यीकृत ढंग से समूचे निम्न मध्य वर्ग का मन है? मलयज ने इस प्रश्न का उत्तर खोजने की कोशिश करते हुए लिखा है, “मुक्तिबोध का आदमी यही औसत आदमी है और उसे अपनी सतह से लगाव है। ध्यान रहे वह आदमी सतह से छिटककर, अपनी वर्ग सीमा को पार कर उसके बाहर नहीं जाता वह सिर्फ उससे ऊपर उठता है, उसी का रहते हुए करता है। यह परिवर्तन कैसे घटित होता है। आदमी सतह से ऊपर कैसे उठता है। यह भावना नहीं इन्स्टिक्ट नहीं, विचार सजग ज्ञान नहीं, जिस सांस्कृतिक दलदल में हमारा जनमानस फंसा हुआ है उससे उबरने की यही सूरत है। विचार जीवन-अनुभूति से उद्भूत पर उससे स्वतंत्र मानव संभावना का नया गणित है। रचना के सामान्य मनुष्य की सतह पर

खड़े-खड़े मुक्तिबोध का विचार जैसे विश्व की परिधि छू लेना चाहते हैं।²¹ 'एक स्वप्न कथा' में काव्य नायक के सामने फैला काला सागर लूट एवं शोषण का है, जिसका सम्बन्ध सुदूर पश्चिम से है-

इस काले सागर का
सुदूर स्थित पश्चिम किनारे से
जरूर कुछ नाता है
इसीलिए हमारे पास सुख नहीं आता है।

पश्चिम किनारे से मुक्तिबोध ने उपनिवेशवादी पश्चिमी देशों की ओर संकेत किया है। मुक्तिबोध का गद्य पढ़ते हुए भी कविता पढ़ने जैसा अहसास होता है, "शाम दुपहर को खो कर रात में लीन हो जाती है और रात भी सुबह में परिणत हो जाती है। यह चक्र चलता आया है, चला चलता है। इसको प्रगति नहीं कहते।"²² यद्यपि इस बात का अभिधार्थ शून्य है, तब भी पाठक इसको एकदम निस्सार नहीं समझेगा कोई न कोई अर्थ ढूँढ़ ही लेगा। अज्ञेय के 'जितना तुम्हारा सच है, उतना ही कहो' कविता की भाँति मुक्तिबोध भी यह कहते हैं कि "बड़ी भारी बिल्डिंग खड़ी करने के बजाय छोटी-सी कुटिया खड़ी की जाय तो अधिक अच्छा होगा।"²³ आगे वह कहते हैं कि "आसमान का चित्रण सधे न सधे, सामने के मैले डबरे में सूरज के बिम्ब का चित्रण करना चाहिए, शायद वह मेरे जीवन-सत्य के अधिक निकट होगा। उतना चित्रण मुझसे सध भी जायेगा। ...हम सब लोग ऐसे ही डबरे हैं, जो अपने भीतर सूरज का प्रतिबिम्ब धारण किये हैं। पूरा वस्तु-सत्य इस इमेज में आ गया है। इसीलिए वह महत्त्वपूर्ण है।"²⁴

मुक्तिबोध की कविता का स्वभाव तथा उसका वैचारिक पक्ष एक दूसरे में समाहित है। 'एक साहित्यिक की डायरी' में उनकी बातचीत वक्त काटने की बातचीत नहीं है। उन्होंने अपने काव्य में निहित विचारों को यहाँ एक नये तरीके से समझाने की कोशिश की है, तभी वह कहते हैं कि मेरा मन है कि अपनी हर कविता पर एक कहानी की रचना करूँ।²⁵ क्योंकि मुक्तिबोध यह मानते थे कि जीवन के जिस क्षेत्र की हम बात करें उसकी शब्दावली आनी चाहिए। ज्ञान भी एक एक प्रकार का अनुभव है, या तो वह हमारा है या दूसरों का उससे हम निष्कर्ष निकालते हैं जिससे जीवन-विवेक का विकास होता है।²⁶ स्पष्ट है कि मुक्तिबोध की कविता के वैचारिक परिप्रेक्ष्य को समझने के लिए उनकी गद्य-कृतियों का अध्ययन आवश्यक है।

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19. मुक्तिबोध रचनावली, भाग-4
20. हाशिये पर कुछ नोट्स, एक साहित्यिक की डायरी, पृ. 50
21. पूर्वग्रह-43, मलयज, पृ. 5-7
22. वीरकर, एक साहित्यिक की डायरी मुक्तिबोध, पृ. 77
23. डबरे पर सूरज का बिम्ब, एक साहित्यिक की डायरी, मुक्तिबोध, पृ. 44
24. पूर्ववत्
25. एक लंबी कविता का अंत, एक साहित्यिक की डायरी मुक्तिबोध, पृ. 32
26. कलाकार की व्यक्तिगत ईमानदारी: दो, एक साहित्यिक की डायरी, मुक्तिबोध, पृ. 120

रस-सिद्धांत एवं इसकी रसवादी हिन्दी आलोचना में स्थिति

डॉ० कृपा किन्जल्कम्

अतिथि प्रवक्ता (हिन्दी), इलाहाबाद विश्वविद्यालय

भारतीय चिंतन पूर्णतया आध्यात्मिक है - रसौ वै सः की अवधारणा भी इसी का परिणाम है। हमारे यहाँ काव्यानंद, ब्रह्मानंद सहोदर माना गया है। यह सच है कि ब्रह्मानंद जहाँ स्थायी एवं नित्य है वही काव्यानंद क्षण स्थायी एवं अनित्य है। तथापि जो साधना ब्रह्मानंद की अनुभूति के लिए आवश्यक है वह काव्य के लिए भी आवश्यक है। और यह काव्यानंद रस का पर्याय है। काव्यात्मा की खोज में सबसे पहला नाम इस सम्प्रदाय का है। काव्य की चरम परिणति रस है। भरतमुनि का ग्रंथ नाट्य शास्त्र इस सूत्र को सर्वप्रथम स्पष्ट करता है -

“तत्र विभावानुभावव्याभिचारिसंयोगाद्रसनिष्पत्तिः”^(१)

अर्थात् वहाँ (रंगमंच में) विभाव अनुभाव और संचारी भावों के संयोग से रस की निष्पत्ति होती है।

भरतमुनि के रस सूत्र में संयोग व निष्पत्ति शब्द अतिमहत्वपूर्ण है। परिवर्त्ती आचार्यों ने इन्हीं शब्दों को लेकर रस सूत्र की भिन्न-भिन्न व्याख्याएँ की हैं। जिनसे रस सिद्धांत का विकास हुआ है भरतमुनि के रस सूत्र की सर्वप्रथम व्याख्या मीमांसक भट्टलोल्लट ने प्रस्तुत की है।

भट्टलोल्लट के अनुसार विभाव आदि के स्थायी भाव से संयोग होने पर रस की निष्पत्ति होती है। विभाव रस के कारण स्वरूप है और इनके द्वारा स्थायी भाव की (उत्पत्ति) उपचित् अवस्था का नाम ही रस है। इस प्रकार भट्टलोल्लट के अनुसार निष्पत्ति शब्द का अर्थ उत्पत्ति है। इस दृष्टि से इनके सिद्धांत को उत्पत्तिवाद भी कहते हैं।^(२) यहाँ महत्वपूर्ण यह है कि भट्टलोल्लट नट को स्थायी भाव को जन्म देने वाला उत्पादक नहीं मानते। नट तो अनुकार्य का अनुकरण करता है। कुछ देर के लिए वेषभूषा बनाकर मूलपात्र का आरोपण अपने ऊपर करता है। प्रमाता नट के कुशल अभिनय को देखकर उसी पर अनुकार्य का आरोप कर रस की प्रतीति कर लेता है। इस प्रकार इस मूलतः मूलपात्र अर्थात् रामादि में ही होता है किंतु उसके रूपादि के आरोपण से यह नट में भी विद्यमान होता है।

परन्तु भट्टलोल्लट के मत पर यह आरोप किया जाता है कि मात्र प्रतीति से ही सहृदय को गंभीर अनुभूति कैसी होती है? साथ ही नट ने मूलपात्र रामादि को देखा नहीं है तो वह मूलपात्र का अनुकरण कैसे करता है। एक अन्य आक्षेप यह है कि ऐतिहासिक पात्र यदि कल्पित हो तो रस की स्थिति कहाँ मानी जायेगी? उपरोक्त प्रश्नों के समग्र प्रभाव के कारण भट्टलोल्लट का सिद्धांत प्रमाता/सहृदय के रसास्वादन की व्याख्या उचित प्रकार से नहीं कर पाता है।

भट्टलोल्लट के विवेचन में उपर्युक्त दोषों का अनुभव करते हुए श्री शंकुक ने रस को अनुमान का विषय सिद्ध करने का प्रयास किया। उनका मत अनुमितिवाद कहलाता है।⁽³⁾ श्री शंकुक रस सूत्र में प्रयुक्त संयोग शब्द का अर्थ अनुयाय्य-अनुयापक संबंध तथा निष्पत्ति का अर्थ अनुमिति किया।

श्री शंकुक अपने मत की व्याख्या चित्र तुरंग न्याय के आधार पर करते हैं।⁽⁴⁾ जिस प्रकार चित्र में घोड़ा देखकर चित्र के वस्तुतः घोड़ा न होते हुए भी, यह घोड़ा है, इस प्रकार की प्रतीति होती है। इसी प्रकार अभिनय में रामादि अनुकार्य के उपस्थित न होते हुए भी नट में प्रमाता को रामादि की प्रतीति होती है। जब प्रमाता उस नट को ही राम समझ लेता है तो शिक्षा और अभ्यास करने में कुशलता के कारण वह नट के विभावानुभावव्यभिचारी भावों को भी कृत्रिम नहीं समझता और उनके द्वारा नट में स्थायीभाव रसादि का अनुमान करता है।

परंतु श्री शंकुक का मत भी पूर्णतया निर्दोष नहीं है क्योंकि

- (1) श्री शंकुक ने जिन विभावादियों को अनुमिति का हेतु बनाया है वे कल्पित व कृत्रिम हैं। इस कारण यदि नटादि में इस का अनुमान कर भी लिया जाए तो यह चमत्कारजनक नहीं होगा।
- (2) सहृदय जनों में रस का प्रत्यक्ष अनुभव ही सिद्ध होता है, अनुमान नहीं।
- (3) यदि प्रमाता को यह निश्चित हो जाए कि ये सीतादि विभावादि कृत्रिम हैं तो उसे रति आदि भावों की अनुमिति न हो सकने के कारण रसानुभूति नहीं हो सकती।

श्री शंकुक पश्चात् इस सूत्र के अगले व्याख्याता भट्टनायक हैं। रसनिष्पत्ति के सम्बंध में भट्टनायक ने अपने पूर्ववर्ती आचार्यों का खण्डन करते हुए अपने पक्ष की स्थापना की है।

आचार्य मम्मट के अनुसार भट्टनायक ने अन्य आचार्यों का खण्डन निम्न शब्दों में करते हुए अपने मत भुक्तिवाद की स्थापना की।⁽⁵⁾

न ताटस्थ्येन नात्मगतत्वेन।

रसः प्रतीयते नोपपद्यते नाभित्यज्यते॥⁽⁶⁾

अर्थात् रस की स्थिति न तो तटस्थ (नट) में होती है और न ही आत्मगत (प्रमाता) में होती है। (इस प्रकार) भट्टनायक न रस अनुमिति और न ही रस की अभिव्यक्ति स्वीकार करते हैं। रसनिष्पत्ति हेतु भट्टनायक भरतमुनि के रस सूत्र के संयोगाद् पद का अर्थ भोज्यभोजकसंबन्धनात् और निष्पत्ति का अर्थ भुक्ति करते हैं। अपने मत की सिद्धि हेतु भट्टनायक काव्यार्थ विषयक तीन व्यापारों को स्वीकार करते हैं:

1. अभिधा
2. भावकत्व
3. भोजकत्व

इसमें अभिधा व्यापार काव्य के अर्थ को समझने में सहायक सिद्ध होता है। भावकत्व व्यापार रसादि विषयक होता है। अर्थात् अभिधा द्वारा काव्य के अर्थ को जानने के पश्चात् भावकत्व व्यापार द्वारा विभावादि का साधारणीकरण होता है:

भावकत्वं साधारणीकरणम्। तेन हि व्यापारेण।

विभावादयः स्थायी च साधारणीक्रियन्ते॥⁽⁷⁾

साधारणीकरण से अभिप्राय है कि रामसीता आदि पात्र अपने विशिष्ट अंश का परित्याग कर मात्र साधारण नायक नायिका के रूप में रह जाए। भावकत्व व्यापार द्वारा साधारणीकरण होने से राम व

सीता का विशिष्ट अंश (रामत्व व सीतात्व) परित्यक्त होने से केवल साधारण नायक-नायिका रह जाते हैं। इस प्रकार साधारणीकरण के द्वारा रसादि भावित होते हैं।

भोजकत्व व्यापार प्रमाता या सहृदय विषयक होता है। जब साधारणीकरण द्वारा रसादि भावित हो जाते हैं तब भोजकत्व व्यापार द्वारा ही स्थायीभाव का भोग निष्पन्न होता है। यह भोग चित्त का विस्तार व विकास रूप है। यह भोग सत्वमय है, चेतन, आनंदस्वरूप व ब्रह्मानंद सहोदर है। इस प्रकार रस की भुक्ति हो जाती है।

भट्टनायक के मत की आलोचना इस आधार पर की जाती है कि भावकत्व व भोजकत्व का कोई शास्त्रीय आधार नहीं है। इन दोनों व्यापारों का काम लक्षणा व व्यंजना शक्ति से चल सकता था परन्तु उपर्युक्त आलोचना के बाद भी संस्कृत एवं समग्र भारतीय साहित्यशास्त्र में भट्टनायक का योगदान साधारणीकरण सिद्धांत को लेकर है जिसको उनके परिवर्ती आचार्यों ने तो स्वीकार किया ही साथ ही किसी न किसी रूप में यह आज भी प्रासंगिक है।

भट्टनायक ने रस निष्पत्ति के लिए भुक्तिवाद के रूप में विवेचना प्रस्तुत की थी वह सभी आचार्यों को स्वीकृत नहीं हुई। भट्टनायक के साधारणीकरण व्यापार को स्वीकार करके भी अन्य आचार्यों ने भावकत्व व भोजकत्व व्यापार को अनावश्यक माना।

इस संदर्भ में आचार्य अभिनवगुप्त का मत है कि भावकत्व, भोजकत्व व्यापार न तो आवश्यक है और न ही प्रमाणिक। रस की निष्पत्ति तो व्यंजना से ही हो जाती है। आचार्य ने संयोग का अर्थ अभिव्यङ्ग्य-अभिव्यंजकभावात् तथा निष्पत्ति का अर्थ अभिव्यक्ति माना। इस प्रकार आचार्य अभिनवगुप्त के मत को अभिव्यक्तिवाद कहते हैं।⁽⁸⁾

आचार्य अभिनव गुप्त ने प्रमाता अथवा सहृदय के हृदय को रस निष्पत्ति के केंद्र में रखा। आचार्य के अनुसार जिस प्रकार पानी छिड़काने से सूखी मिट्टी में से सौंधी सुगंध निःसृत होती है उसी प्रकार विभावादि के प्रभाव से सामाजिक में वासना रूप में स्थित रति आदि स्थायी भाव रस में अभिव्यक्त हो जाते हैं। विभावादि व्यंजक व रस व्यंग्य है। कहने का तात्पर्य है कि अनुकूल सामग्री पाकर सामाजिक के मन में वासना रूप में निहित भाव व्यक्त हो जाते हैं। जब वे जीवन में व्यक्त होते हैं तो भाव कहलाते हैं और जब कविता में व्यक्त होते हैं तो रस कहलाते हैं। इसका कारण साधारणीकरण व्यापार का अलौकिकत्व है। सत्त्वोद्रेक (जब रजो व तमोगुण दमित हो जाए व केवल सतो गुण का उद्रेक हो) की अवस्था के पश्चात् हुई रसाभिव्यक्ति एक लोकोत्तर आनंद को जन्म देती है जहाँ शोकादि विभावात्मक भाव भी आनंदमय हो जाते हैं।

रस सिद्धांत या रस सूत्र या रस निष्पत्ति की विभिन्न व्याख्याओं या मतों में आचार्य अभिनवगुप्त का मत ही सर्वाधिक मान्य है। परिवर्ती आचार्यों में मम्मट ने अगर उन्ही के मत की प्रतिष्ठा प्रदान की है तो रस गंगाधरकार ने आचार्य अभिनवगुप्त द्वारा प्रतिपादित अभिव्यंजना वाद को वेदांत दर्शन के आधार पर स्वीकार किया है।

रस सूत्र या रस सिद्धांत की विशद विवेचना के पश्चात् रस चिंतन से जुड़ा एक महत्वपूर्ण प्रश्न शेष रह जाता है। वह प्रश्न है रसास्वादन अथवा काव्यास्वादन का। काव्यास्वादन या रसास्वादन की इस मौलिक समस्या का कि नट के अभ्यास व शिक्षण से अर्जित कृत्रिम अभिनय को देखकर प्रमाता या सहृदय को वास्तविक आनंद की प्राप्ति कैसी होती है? साथ ही भरतमुनि के रस सूत्र, “विभावानुभावव्यभिचारीसंयोगाद्रसनिष्पत्तिः” में भी प्रश्न मूल प्रश्न यह उत्पन्न होता है कि रसनिष्पत्ति कहाँ होती है? इस प्रश्न के भी चार विकल्प हमारे समक्ष उपलब्ध हैं:

(1) नाटककार में (2) मूलपात्र में (3) नट में (4) सहृदय में

उक्त प्रश्नों के समाधान के निमित्त संस्कृत साहित्य में साधारणीकरण व्यापार विषयक व्यापक चिंतन हुआ है।

साधारणीकरण विषयक चिंतन भारतीय या कि संस्कृत काव्यशास्त्र की एक महत्वपूर्ण उपलब्धि है। इस शब्द का सर्वप्रथम प्रयोग भट्टनायक ने रस निष्पत्ति संबंधी भरतसूत्र की व्याख्या के अन्तर्गत किया था, ज्ञातव्य है कि भट्टनायक के साधारणीकरण व्यापार की विस्तृत चर्चा पूर्वोल्लिखित है। भरतसूत्र के प्रथम दो व्याख्याकर्ताओं भट्टलोल्लट एवं श्री शंकुक के क्रमशः अनुमितिवाद एवं उत्पत्तिवाद पर भट्टनायक ने आपत्ति प्रकट की। भट्टनायक की मुख्य आपत्ति यह थी कि किस प्रकार प्रमाता दूसरों के (मूल नायक नायिका आदि, कवि निर्मित पात्रों आदि के) भावों से रसास्वाद प्राप्त कर सकते हैं, विशेष रूप से उस स्थिति में जब उनमें से किसी एक अथवा कुछ एक अथवा सभी के प्रति वे किसी प्रकार का पूर्वाग्रह (आदर, सम्मान, श्रद्धा, घृणा आदि) रखते हों। इसी आपत्ति के निवारणार्थ भट्टनायक सर्वप्रथम साधारणीकरण सिद्धांत प्रतिपादित करते हैं -

साधारणीकरण व्यापार के संदर्भ में आचार्य भट्टनायक कहते हैं-

काव्ये.....नाट्ये च.....निविडनिजमोहसंकटता-

निवारणकारिणा विभावादि साधारणीकरणात्मा, आधीयतो

द्वितीय अंशेन, भावकत्व व्यापारेण भाव्यमानो रसः⁽⁹⁾॥

अर्थात् काव्य और नाटक में अमिधाव्यापार के उपरान्त भावकत्व व्यापार द्वारा विभाव अनुभाव और संचारीभाव का साधारणीकरण हो जाता है। फलतः प्रमाता या पाठक के अपने समस्त मोह, श्रद्धा भाव आदि एवं तत्जन्य अज्ञान का निवारण हो जाता है। तथा इसके द्वारा रस भाव्यमान होता है। अर्थात् शब्द के तीसरे भोग नामक व्यापार की पृष्ठभूमि तैयार हो जाती है।

भट्टनायक का स्पष्ट मत है कि, “काव्ये नाट्ये चाभिधातो द्वितीयेन विभावादि साधारणीकरणात्मा भावकत्व व्यापारेण भाव्यमानः स्थायी, सत्वोद्रेकप्रकाशानंद-संविद्रिश्रांतिसतत्वेन भोगेन भुज्यते”⁽¹⁰⁾

अर्थात् काव्य अथवा नाटक में अमिधा (तथा लक्षणा) से भिन्न विभावादि के साधारणीकरणस्वरूप भावकत्व नामक व्यापार से (विशेष पात्रादि के संबंध के बिना) साधारणीकृत स्थायीभाव सत्व गुण के उद्रेक से प्रकाश और आनंद की अनुभूति की स्थिति के सदृश भोग से (अर्थात् शब्द के भोजकत्व नामक व्यापार से) आस्वादित किया जाता है।

भट्टनायक के परिवर्ती आचार्य अभिनवगुप्त ने भावकत्व व भोजकत्व दो शब्द शक्तियों को अस्वीकार किया। उनका विचार था कि भावकत्व व भोजकत्व व्यापार का कार्य मात्र व्यंजना शक्ति से भी सम्पन्न हो सकता है। अभिनवगुप्त ने 2 स्तर पर साधारणीकरण स्वीकार किया है :

(1) विभावादि के स्तर पर

(2) सामाजिक/प्रमाता के स्तर पर

“एक स्तर पर विभावादि व्यक्ति विशिष्ट संबंध छूट जाता है और दूसरे स्तर पर सामाजिक का व्यक्तित्व बंधन नष्ट हो जाता है। अर्थात् विभावादि के साथ स्थायी भाव का साधारणीकरण होता है और साथ ही सामाजिक की अनुभूति का साधारणीकरण होता है।”⁽¹¹⁾

वामन झलकीकर, तथा गोविंद ठक्कर ने विभावादि रूप सीता तथा रामादि सम्बंधी रति के सीतात्व-रामत्व के संबंध के स्थान पर सामान्यतः कामिनीरूप में अथवा रति सामान्य रूप में उपस्थित होने को साधारणीकरण माना है।⁽¹²⁾

साहित्यदर्पणकार ने साधारणीकरण को इस रूप में प्रस्तुत किया है:

व्यापाराऽस्ति विभावादेनमि साधारणीकृतः
तत्प्रमावेण, यस्याऽऽसन् पायोधिप्तवनादयः
प्रमाता तद्भेदेन स्वात्मानं प्रतिपद्यते
उत्साहादिसमुद्बोधः साधारण्यभिमानतः
नृणामणि समुद्रादिलङ्घनादौ न दुष्यति।⁽¹³⁾

आचार्य विश्वनाथ का मानना है कि काव्य नाटकगत विभाव आदि तीनों का व्यापार अर्थात् सम्मिश्रित क्रिया कलाप साधारण रूप ग्रहण कर लेता है अर्थात् समस्त घटना अपने विशिष्ट व्यक्तित्व से रहित हो जाता है। फलतः रामादि पात्र और प्रमाता दोनों में तादात्म्य स्थापित हो जाता है। दोनों के स्थायीभाव एक समान हो जाते हैं। अर्थात् प्रमाता पात्र के स्थायीभाव को ग्रहण कर लेता है और यही रसास्वाद की भूमिका है और यही साधारणीकरण की स्थिति है।

आचार्य विश्वनाथ के पश्चात् साधारणीकरण विषयक प्रमुख मत पंडितराज जगन्नाथ का है। पंडितराज ने साधारणीकरण के स्थान पर दोष दर्शन की स्थापना की है। पंडितराज का कथन है कि, “प्राचीन आचार्यों ने विभावादि के साधारणीकरण का कथन किया है। किन्तु यह दोष विशेष की कल्पना के बिना बन नहीं सकता क्योंकि काव्यों में शकुन्तला आदि शब्दों के द्वारा ही शकुन्तला आदि का प्रतिपादन रहता है जो शब्द शकुन्तलात्वेन शकुन्तला आदि के बोधक है वे कान्तात्वेन उनका बोध कैसे करा सकते हैं?” इस प्रकार से जगन्नाथ ने आश्रय के साथ तादात्म्य की अनुभूति के क्षणों में दोष विशेष की कल्पना के साथ निरूपण किया है। उनका दृढ़ मन्तव्य है कि शकुन्तला शब्द से शकुन्तला व्यक्ति विशेष की ही प्रतीति होती है।⁽¹⁴⁾ समग्र रूप से कह सकते हैं कि भट्टनायक से लेकर पंडितराज जगन्नाथ तक सभी ने साधारणीकरण की विभिन्न व्याख्याएँ प्रस्तुत की परन्तु सभी की मूल धारणा कहीं न कहीं यही थी कि, “असाधारणस्य साधारणीकरणम् इति साधारणीकरम्”।

संस्कृत से इतर इधर आधुनिक हिन्दी साहित्य आलोचना में के कुछ आलोचकों ने संस्कृत काव्यशास्त्र के रस चिंतन एवं साधारणीकरण सिद्धांत पर पर्याप्त विचार किया है। इन आलोचकों में प्रमुख हैं आचार्य रामचंद्रशुक्ल, नंददुलारेबाजपेयी, डॉ० नागेन्द्र आचार्य हजारी प्रसाद द्विवेदी आदि। अब तक रस सिद्धांत एवं साधारणीकरण सिद्धांत विषयक संस्कृत साहित्य में हुए विमर्श को प्रस्तुत किया गया। आधुनिक हिन्दी आलोचना में भी कुछ रसवादी आलोचक हुए हैं जिन्होंने रस एवं साधारणीकरण के विषय में पर्याप्त चिंतन किया है।

आचार्य शुक्ल रस सम्बंधी चिंतन के अन्तर्गत रसवाद की लौकिक व्याख्या करते हैं। शुक्ल जी मानते हैं कि रस व्यक्ति को उसकी व्यक्तिगत सीमाओं से ऊपर उठाकर लोक सामान्य की भावभूमि पर प्रतिष्ठित करता है। वे लिखते हैं, “जिस प्रकार आत्मा की मुक्तावस्था ज्ञानदशा कहलाती उसी प्रकार हृदय की मुक्तावस्था रस दशा कहलाती है। हृदय की इसी मुक्ति की साधना के लिए मनुष्य की वाणी जो शब्द-विधान करती आयी है, उसे कविता कहते हैं कविता ही मनुष्य के हृदय को स्वार्थ संबंधों के संकुचित मण्डल से ऊपर उठाकर लोक सामान्य भावभूमि पर ले जाती है। वह अपनी सत्ता को लोक सत्ता में लीन किए रहता है।”⁽¹⁵⁾

साधारणीकरण को स्पष्ट करते वे लिखते हैं, “जब तक किसी भाव का कोई विशेषत्व इस रूप में नहीं लाया जाता कि वह सामान्यतः सबके उसी भाव का आलम्बन हो सके तब तक उसमें रसोद्बोधन की पूर्ण शक्ति नहीं आती। इसी रूप में लाया जाना हमारे यहाँ साधारणीकरण कहलाता है।

अभिप्राय यह है कि पाठक या श्रोता के मन में जो व्यक्ति विशेष या वस्तुविशेष आता है, वह जैसे काव्य में वर्णित आश्रम के भाव का आलम्बन हो जाता है साधारणीकरण आलम्बनत्व धर्म का होता है तात्पर्य यह है कि आलम्बन रूप में प्रतिष्ठित व्यक्ति समान प्रभाव वाले कुछ धर्मों के कारण सबके भावों का आलम्बन हो जाता है।⁽¹⁶⁾

साधारणीकरण के विषय में शुक्ल जी का मत है कि, “साधारणीकरण की दो प्रकार की व्याख्याएँ संभव हो सकती हैं।

- (1) आश्रय के साथ तादात्म्य
- (2) आलम्बन का सामान्य रूप से कथन⁽¹⁷⁾

शुक्ल जी ने सहृदय के आश्रय के साथ तादात्म्य की अनिवार्यता प्रतिपादित करते हुए रस की कोटियों की अवधारणा प्रस्तुत की। शुक्ल जी की मान्यता है कि रस की कोटियाँ 3 प्रकार की होती हैं -

- (1) आश्रय के साथ पूर्ण तादात्म्य की स्थिति में उच्चकोटि की रसात्मकता होगी।
उदाहरणार्थ: शकुन्तला आदि पात्रों के साथ पाठक का तादात्म्य
- (2) जिन स्थलों पर आश्रय के साथ यह तादात्म्य स्थापित नहीं हो सकेगा और सहृदय मात्र शीलद्रष्टा के रूप में प्रभाव ग्रहण करेगा। यहाँ पर साधारणीकरण या तादात्म्य कवि के उस अव्यक्त भाव के साथ होता है जिससे पात्र विशेष की उद्भावना होती है। ऐसी स्थिति में मध्यम कोटि की रसात्मकता होती है।
उदाहरणार्थ: दुष्ट पात्रों (यथा दुर्योधन आदि) का सहृदय से तादात्म्य शीलद्रष्टा के रूप में होता है।
- (3) जहाँ प्रमाता आश्रय की भाव व्यंजना से कुछ भी तादात्म्य नहीं कर पाता, वह रस की अधम कोटि है।

इस प्रकार शुक्लजी ने आलम्बनत्व धर्म का साधारणीकरण माना है तथा साधारणीकरण और तादात्म्य दोनों व्यापारों का शास्त्रीय नाम साधारणीकरण दिया।

नंद दुलारे बाजपेयी, यद्यपि अपनी आलोचना की ऊर्जा आचार्यशुक्ल से ग्रहण करते हैं तथापि उनका दृष्टिकोण अपना विशिष्ट स्थान रखता है। शुक्ल जी रसवाद की लौकिक व्याख्या करते हुए मानते हैं कि रस व्यक्ति को उसकी व्यक्तिगत सीमाओं से ऊपर उठाकर लोक सामान्य की भावभूमि पर प्रतिष्ठित करता है। वे स्पष्टतः लिखते हैं कि, “रसवादी काव्य की आत्मा रस को अलौकिक मानते हैं। यह अलौकिकता का पाखण्डता केवल यही तक रहता है तो एक बात थी। वह जस असत्य आधार पर स्थित हुआ, उसने साहित्य का बड़ा अनिष्ट किया है।⁽¹⁸⁾ बाजपेयी जी, शुक्ल जी की उक्त रस संबंधी नैतिक मान्यता पर आपत्ति करते हुए मानते हैं कि रस नैतिकता से मुक्त एक सर्वथा शुद्ध ओर लोकातीत वस्तु है, जैसा कि वह संस्कृत के आचार्यों के लिए था। शुक्ल जी से इतर बाजपेयी जी रसानुभूति का संबंध लोक से नहीं मानते हैं। इसलिए वे साधारणीकरण तथा इस सिद्धांत पर आधारित शुक्ल जी मान्यता की यह कहकर आलोचना करते हैं कि, “उन्होंने राम के निरूपण में ही रस की सत्ता मानी है रावण के निरूपण में नहीं।⁽¹⁹⁾ रावण के निरूपण से तात्पर्य आदर्श रूप में रावण के निरूपण से है। विस्तृत लौकिक जीवन और उसके क्रिया कलाप को ही शुक्ल जी ने काव्य का विषय, रस एवं साधारणीकरण का आधार माना था जबकि बाजपेयी जी इसे स्थूल व्यवहारवाद की संज्ञा देते हैं।⁽²⁰⁾

वे साधारणीकरण को आलम्बन उद्दीपन आश्रय आदि विशिष्ट भावों के सामान्यीकरण के रूप में स्वीकारते हैं तथा रस एवं रसानुभूति को अलौकिक मानते हैं। उनका कहना है कि, “काव्य की सार्वजनीन रसानुभूति सब वादों से ऊपर है।”⁽²¹⁾ इस प्रकार बाजपेयी जी का रस एवं साधारणीकरण विषयक चिंतन संस्कृत के आचार्यों के अधिक निकट है। आचार्य शुक्ल जैसे दिग्गज आलोचक जो रस को युगानुकूल संशोधित कर काव्य मूल्यांकन की एकान्त और अन्तिम निकष आनन्द का पर्याय ‘हृदय की मुक्तावस्था’ एवं ‘लोक भावभूमि’ तक सीमित रखा उसे मनोविज्ञान की सुदृढ़ पीठिका की आधार शिला पर प्रतिष्ठित कर सर्वथा नवीन व्याख्या और नूतन आयाम देकर काव्य मूल्यांकन का एकान्त प्रतिमान की उद्घोषणा करने वाले उसी परम्परा के आलोचक डॉ० नगेन्द्र हैं। डॉ० नगेन्द्र के अनुसार, ‘रस आस्वाद नहीं है, आस्वाद्य – अर्थात् अनुभूति नहीं है, अनुभूति का विषय है: नवीन शब्दावली में, रस विषयीगत नहीं है, विषयगत है।’ इस प्रकार भावमूलक काव्यसौन्दर्य तथा उसकी अनुभूति एवं सामान्य काव्यसौन्दर्य ही डॉ० नगेन्द्र स्वीकारते हैं जो आनन्दमयी चेतना है। पाश्चात्य दार्शनिकों के मतों से सहमत होते हुए उन्होंने काव्यानन्द को ऐन्द्रिय-मानसिक आनन्द घोषित किया है जो आत्मिक आनन्द का ही एक रूप है। दूसरे शब्दों में ऐन्द्रिय, रागात्मक और बौद्धिक तत्वों का ‘लवण-क्षीर संयोग’ ही आस्वाद है। अनुभूति का मूलतः संवेदन रूप में ही डॉ० नगेन्द्र ने स्वीकारा है।

डॉ० नगेन्द्र रस सम्बंधी उसी चिंतन को स्वीकारते हैं जिसे संस्कृत के काव्यशास्त्रियों ने प्रतिपादित किया था। रस सिद्धांत के महत्व को बताते हुए डॉ० नगेन्द्र लिखते हैं, “भारतीय सौंदर्य दर्शन का मूल आधार है काव्यशास्त्र। सौंदर्य के आस्वाद में विहित प्रीतितत्व का प्राधान्य रस सिद्धांत में प्रस्फुटित और विकसित हुआ, और उधर विस्मय तत्व की प्रमुखता ने वक्रता, अतिशय आदि के माध्यम से अलंकारवाद का रूप धारण किया। इन दोनों तत्वों में रस सिद्धांत केवल कालक्रम की दृष्टि से ही नहीं, वरन् प्रभाव और प्रसार की दृष्टि से भी अधिक महत्वपूर्ण है – वास्तव में भारतीय काव्यशास्त्र की आधारशिला यही है।”⁽²²⁾

साधारणीकरण के प्रसंग में भट्टनायक और अभिनव गुप्त की स्थापना से सहमत होते हुए भी डॉ० नगेन्द्र ने अपनी अलग स्थापना की है। साधारणीकरण से हमारा अभिप्राय असाधारण को साधारण, असामान्य को सामान्य तथा विशिष्ट को सम या विषय को सम बनाने से है। ‘अतएव निष्कर्ष यह निकला कि साधारणीकरण कवित की अपनी अनुभूति का होता है। अर्थात् जब कोई व्यक्ति अपनी अनुभूति की इस प्रकार अभिव्यक्ति कर सकता है कि वह सभी के हृदयों में समान अनुभूति जगा सके तो पारिभाषिक प्रणाली में हम कह सकते हैं कि उसमें साधारणीकरण की शक्ति वर्तमान है। अनुभूति सभी में होती है। सभी व्यक्ति उसे याकितचित व्यक्त भी कर लेते हैं। परन्तु साधारणीकरण की शक्ति सब में नहीं होती।’⁽²³⁾

इस प्रकार स्पष्टतः डॉ० नगेन्द्र के साधारणीकरण के संबंध में विचार आचार्य शुक्ल के विचार से पृथक् है। शुक्लजी के आलम्बनत्व धर्म के साधारणीकरण के विपरीत डॉ० नगेन्द्र का मत है कि, “काव्य प्रसंग और कुछ नहीं कवि की भावना का बिम्ब मात्र है – यह काव्य प्रसंग या बिम्ब शरीर है और कवि भावना उसको प्रकाशित करने वाली चैतन्य आत्मा, और चूँकि साधारणीकरण जड़ यांत्रिक क्रिया न होकर चैतन्य क्रिया है अतः काव्य प्रसंग या रस के समस्त अवयवों का साधारणीकरण मानने की अपेक्षा कवि भावना का साधारणीकरण मनोविज्ञान के अधिक अनुकूल है।”⁽²⁴⁾

इस प्रकार डॉ० नगेन्द्र के अनुसार वास्तव में पाठक का तादात्म्य कवि के भाव के साथ होता है और इस प्रकार आश्रयगत भावों के औचित्य की समस्या भी हल हो जाती है। “रीतिकाव्य की भूमिका” में कवि अनुभूति के साधारणीकरण को और स्पष्ट करते हुए वे लिखते हैं, “आश्रय रूप रावण यदि कही राम की भर्त्सना करता है तो क्या हुआ? हमारी सहानुभूति में कोई बाधा नहीं आती क्योंकि हमारे अंदर में तो वही अनुभूति जागेगी जो कवि ने प्रतीक द्वारा व्यक्त की है।”⁽²⁵⁾ साथ ही डॉ० नगेन्द्र ने स्थायीभाव को स्थिर मनोदशा तथा संचारीभाव को अस्थिर मनोदशा की श्रेणी में मनोवैज्ञानिक धरातल पर रखा है। केवल स्थायी ही रस दशा को प्राप्त करते हैं, संचारी नहीं, क्योंकि प्रत्येक सहृदय के चित्त में वासना रूप से विद्यमान रहने के कारण स्थायी का ही साधारणीकरण सम्भव होता है।⁽²⁶⁾ आलम्बनत्व धर्म के साधारणीकरण के नकार के साथ ही डॉ० नगेन्द्र शुक्ल जी के समान रस की कोटियाँ भी नहीं स्वीकार करते हैं।

आचार्य हजारी प्रसाद द्विवेदी को यद्यपि मानवतावादी समाजशास्त्रीय दृष्टि संयुक्त समीक्षक के रूप में स्वीकार जाता है तथापि उन्होंने भी रस एवं साधारणीकरण संबंधी बड़ा ही रोचक एवं सहज चिंतन किया है। रस के स्वरूप को लेकर द्विवेदी जी का चिंतन परम्परानुरूप ही है, “रस ही भारतीय शिल्प और कला का प्राण है। रस भी आनंद ही है..... वह भी ब्रह्मानंद सहोदर है। इसीलिए उसकी अनुभूति के प्रकार को लेकर बहस हुई है पर उसकी अनुभूति की सच्चाई पर कभी संदेह नहीं किया गया है।”⁽²⁷⁾

रस निष्पत्ति के संबंध में आचार्य हजारी प्रसाद द्विवेदी का मत है, “नीबू और चीनी आदि के संयोग से जो एक विशेष प्रकार का रस बनता है वह न तो नीबू है, न चीनी है, न जल है, न इन सबका मिश्रित रूप है और न इनके बिना ही रह सकता है। ठीक इसी प्रकार विभावादि से जो रस निष्पन्न होता है वह न तो नायक है, न नायिका है, न पुष्पोद्धान विहार है, न स्थायीभाव है, न अनुभाव है, न व्यभिचारी भाव है और न इन सबका मिश्रण है न इनके बिना रह सकता है वह इन सबसे भिन्न है और फिर भी इन्हीं चीजों से निष्पन्न या अभिव्यक्ति हुआ है। इसलिए कवि का उद्देश्य इन वस्तुओं का सूक्ष्म भाव से प्रकट करना नहीं है बल्कि इनको साधन बनाकर उस अलौकिक चमत्कार स्वरूप रस को व्यंग्य करना है। यह भारतीय कवि का विशेष दृष्टिकोण है। उसका प्रयत्न भावनाओं का चित्रण नहीं है, उनके द्वारा उनके उचित संयोग से अलौकिक ब्रह्मानंद तुल्य रस को अभिव्यक्त करने का है।”⁽²⁸⁾

साधारणीकरण के संदर्भ में द्विवेदी जी अभिनवगुप्त के मत का ही समर्थन करते हैं—, “जिस प्रकार अंधकार में रखी हुई वस्तु दीपक आदि से प्रकाशित होकर ज्ञाप्य बनती है, उस प्रकार यह नहीं होता, क्योंकि वह स्वयंसिद्ध है। बल्कि वह विभावादि से व्यंजित होकर आस्वादित होता है। जो कारक द्वारा कार्य नहीं, ज्ञापक द्वारा ज्ञाप्य नहीं, ऐसी कोई वस्तु दुनिया में नहीं हो सकती, इसीलिए रस अलौकिक है। अभिनवगुप्त के इस मत में जो सबसे बड़ी विशेषता है वह यह कि वे स्थायी भाव को पहले ही सहृदय के चित्त में स्थित मानते हैं। निस्सन्देह अभिनवगुप्त का सिद्धान्त मनोविज्ञान सम्मत है और रसानुभूति का सर्वोत्तम मार्ग बताता है।”⁽²⁹⁾

इस प्रकार आचार्य हजारी प्रसाद द्विवेदी की रस एवं साधारणीकरण मान्यताएँ व विचार पूर्णतया संस्कृत काव्यशास्त्र के अनुरूप हैं जो कि स्पष्टतः इसे भारतीय काव्य परम्परा के रूप में स्वीकारते हैं।

परिवर्ती हिन्दी आलोचना में साधारणीकरण को सीधे-सीधे नहीं स्वीकार किया गया। इसका मूल कारण था कि छायावाद एवं उसके पश्चात् जो भी काव्यधाराएँ एवं साहित्य विधाएँ विकसित हुयी

वे सब वैयक्तिकता प्रधान थी।⁽³⁰⁾ फिर भी प्रगतिशील आलोचकों एवं नई कविता के आलोचकों तथा अज्ञेय आदि साहित्यिकों ने कविता के मन्तव्य को पाठक तक पहुँचाने में जिस प्रेषणीयता⁽³¹⁾ या सम्प्रेषणीयता की अवधारणा स्वीकृत की है वह भी प्रकारान्तर से परम्परा भिन्न रूप से साधारणीकरण का ही आधुनिक संस्करण कहा जा सकता है। इस प्रकार यह कहना कि वर्तमान हिन्दी काव्य आस्वादन प्रक्रिया के बीजवपन संस्कृत साहित्य की उर्वर भूमि के अन्तर्गत हुए हैं, अतिशयोक्ति न होगा।

संदर्भ

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समकालीन गीतकारों की रचना दृष्टि

डॉ० सुनीता कुमारी

सहायक प्राध्यापक, हिन्दी विभाग, सोघरा कॉलेज, बिहारशरीफ

प्रत्येक विधा के रचनाकार की अपनी रचना-दृष्टि होती है। यह रचना-दृष्टि स्वयं रचनाकार द्वारा रचित रचनाओं के द्वारा संकेतित होती है जिसमें एक से अधिक विधाओं का समावेश हो सकता है और इस प्रकार, उसकी रचना-दृष्टि परोक्षतः या प्रत्यक्ष रूप से व्यक्त हो सकती है। इस संदर्भ में, मैं यहां पर समकालीन गीतकारों को लूंगा और उनके गीतों के द्वारा प्राप्त रचना-दृष्टि को आरेखित करने का प्रयत्न करूंगा। उनके गीत-सृजन के उन अंशों का संकेत होगा जो उनके दृष्टिकोण को संकेतित कर सके। गीत की अवधारणा के बारे में वह क्या स्वीकार कर रहा है, यह गीत के अंशों के द्वारा व्यक्त होगा और इस प्रकार, गीत के ऐतिहासिक महत्त्व का भी दिग्दर्शन होगा। यही नहीं वरन गीतकार अपने अस्तित्व को भी अर्थ देगा तथा रचना के स्तर पर अपने सोच-संवेदन को भी संकेतित करेगा।

समकालीन गीतकारों ने गीत के ऐतिहासिक महत्त्व तथा उसके परिदृश्य पर यदा-कदा संकेत किए हैं, वे गीत की संरचना के माध्यम से व्यक्त हुए हैं। यह एक ज्वलंत सत्य है कि साहित्य के क्षेत्र में गीत का अस्तित्व किसी न किसी रूप में रहा है। इस तथ्य को कवि प्रत्यक्ष न कहकर कबीर, सूर तथा मीरा बाई के माध्यम से कहता है, और यह सत्य प्रकट करता है कि कविता (साहित्य) के परिदृश्य से उन्हें नकारा नहीं जा सकता है—

साथ कबीर, सूर मीरा बाई होगी

तब तक कविता से गीत की नहीं विदाई होगी। (नचिकेता)

यह भी एक सत्य है कि समय के अनुसार गीत की संरचना में परिवर्तन आए हैं जो एक ऐतिहासिक सत्य है। आज स्थिति यह है कि गीत की संवेदना और संरचना में अंतर आया है, वह भी वैश्विक स्तर पर। यही कारण है कि गीत की संरचना पूर्व के कालों से भिन्न हो गई है। अतः आज का गीत अपनी संवेदना और सृजन में कुछ अनिश्चित और अनमना हो गया है जिसके कारण गीत की संरचना में एक भूचाल-सा आ गया है। यह भूचाल कवि द्वारा निर्मित नए छंदों के प्रयोग से आया है और साथ ही, कथ्य की दृष्टि से। यह सारी स्थिति है तो एक अगम-गति पर इस गति के आगे गीत या किसी भी विधा को अपने तरीके से सामना करना पड़ेगा जो समय की आवश्यकता भी है और नियति भी—

वैश्विक फलक पर

गीत की संवेदना है अनमनी

तुम लौट जाओ

प्यार के संसार में मायाजनी

इस अगम गति की चाल में

भूचाल की है रागिनी!

(दिनेश सिंह)

गीत की संरचना में अंतर का महत्व रहा है और यह अंतर बाह्य घटनाओं के द्वंद्व के प्रकाश में घटित होता है और ये घटनाएं मूलतः अंतर के द्वंद्व को गति देती हैं। यही कारण है कि बाह्य घटनाओं का द्वंद्व जितना तीव्र होगा, उसी की सापेक्षता में अंतर का द्वंद्व भी तीव्र होगा। अतः गीत की संरचना में बाह्य और अंतर का सापेक्ष एवं द्वंद्वात्मक संबंध है। एक गीतकार गीत (या रचना को) को मात्र अंतर से संबंधित करता है, पर सत्य तो यह है कि यह आंतरिक बिंब उस समय तक अधूरा रहेगा जब तक वह बाह्य से संबंधित नहीं होगा। गीत को निम्न संरचना में गीतकार ने मात्र अंतर के महत्व को स्वीकार किया है जो मेरे विचार से सत्य का केवल...पक्ष है। फिर भी गीतकार ने अंतर के बिंब को झाड़ी में छिपे चिड़िया के द्वारा व्यक्त किया है जो अत्यंत सटीक एवं व्यंजनात्मक है—

गीत

सात रंगों का झरना

झरता मन के भीतर

अथवा कोई, चिड़िया चहक रही

झाड़ी में छिपकर।

(नचिकेता)

गीत के ऐतिहासिक परिप्रेक्ष्य में शब्द का अपना महत्व रहा है और यह महत्व सामान्य रूप से सभी जन-क्षेत्रों में अपनी भूमिका अदा करता रहा है। गीत और साहित्य के सभी क्षेत्रों में शब्द मात्र नहीं रहा जाता है, वरन वह किसी न किसी अर्थ या अवधारणा का वाहक होता है। सृजन के क्षेत्र में शब्द-प्रयोग एक जिम्मेदारी है और यह जिम्मेदारी अन्य ज्ञान-क्षेत्रों के लिए भी जरूरी है। शब्द प्रयोग शब्द केलि नहीं है जैसा कि देरिदा का मत है। यह एक सत्य है कि शब्द का अस्तित्व निरपेक्ष नहीं है और न अर्थ का। शब्द और अर्थ का संबंध सापेक्ष है और यह भी सत्य है कि एक शब्द भिन्न संदर्भों में भिन्न अर्थ का व्यंजक होता है। शब्द और अर्थ का यह संबंध अर्थ विज्ञान (सिमैटिक्स) का क्षेत्र है। गीत का संरचना में और रचना प्रक्रिया में शब्द के महत्व तथा उसके व्यापक परिप्रेक्ष्य को (जिसे अंधेरा कहा गया है) रचनाकार इस प्रकार व्यक्त करता है—

एक कोई शब्द/कोई गीत कोई राग बन

चटखता है धमनियों में अर्थ की लपटें पहन

चीरती हैं, अंधेरे की छातियों को।

(माहेश्वरी तिवारी)

रचनाकार यही नहीं रुकता है, पर वह शब्द को कवि के अंदर बैठा हुआ उसे सार्थकता प्रदान करता है—

मुझे यों शब्द से भरता हुआ

कौन है मुझमें/मुझको सार्थक करता हुआ।

(सत्यनारायण)

मेरे विचार से शब्द की सार्थकता दो प्रकार की होती है, रचनाक्रम और उसकी अभिव्यक्ति दोनों के लिए। एक शब्द की वह सार्थकता है जो परंपरा से प्राप्त रूपाकारों-आशयों (शब्द) का समय के अनुसार अर्थ-रूपांतरण करती है और दूसरी वह सार्थकता है जो ज्ञान-विज्ञान के नए रूपाकारों से प्राप्त होती है। काव्य शास्त्र...अमिधा से व्यंजना तक जो व्यापार होता है, वह एक प्रकार से शब्द और उसके अर्थ का ही व्यापार है—

अमिधा से व्यंजना तक/सब है भाषा की प्रतिमाएं
पता नहीं, किस-किस में बिंबित/हो मेरी अभिलाषाएं। (मधु प्रसाद)

यह तो हुआ शब्द का सार्थक एवं अर्थपूर्ण प्रयोग, दूसरी ओर, रचना में शब्द का प्रयोग इस प्रकार से भी होता है कि सृजन अपना अस्तित्व को तलाशता है। कहने का तात्पर्य यह है कि शब्द और अर्थ का सापेक्ष संबंध, जो रचना को सार्थकता देता है। वह एक तरह से अर्थ को पूरी तरह से संकेतित नहीं कर पाता है—

शब्दों के पुल टूट रहे हैं/शब्दातीत मनःस्थितियां हैं
अर्थ सभी के टूट रहे हैं। (सूर्यभानु गुप्त)

जब शब्द और अर्थ का संबंध टूट जाता है, तब भाषा का स्वरूप यांत्रिक सा हो जाता है, तब लोग ऐसी भाषा से मोहित होकर उसे स्वीकार करते हैं। ऐसा मशीनी भाषा से होता यह है कि वह मानव के मध्य संपर्क की भाषा नहीं बन सकती है। कवि के द्वारा ऐसा समय अपाहिज होता है जिसकी चिंताओं को लिया नहीं जा सकता है अथवा उस भाषा प्रयोग पर रोया नहीं जा सकता है—

एक ही भाषा मशीनी है/ निकलती हर गली से
लोग उसको लिए फिरते/ शहर भर में बावले से
आदमी का आदमी से/ जोड़ने के शब्द खोए
इस अपाहिज समय की/ चिंताओं को कौन रोए। (कुमार रविंद्र)

शब्द या भाषा का बाजारीकरण इस कदर हो रहा है कि वे अपने अर्थ-संबंधों को खोकर कविता या गीत मात्र समाचार बन कर रह गए हैं। ऐसी दशा में हम विश्वग्राम तक तो पहुंच गए, पर शब्द समय से अपने संवाद को खो चुका है, और ऐसी स्थिति में शब्द पथरा गए हैं। यह एक तरह से शब्द का अवमूल्यन है—

हमने शब्द लिखा या रिश्ते/ अर्थ हुआ बाजार/ कविता के माने खबरें हैं संवेदनः
व्यापार/ भटकन की, उंगली थामे हम/ बहुत कठिन संवाद समय से शब्द सभी
पथराए। (राजेन्द्र गौतम)

यह तो हुआ शब्द का अवमूल्यन या उनका दुर्प्रयोग। दूसरी ओर सृजन के क्षेत्र में शब्द मात्र शब्द न होकर किसी विचार, धारणा या संवेदना के व्यंजक होते हैं। ये शब्द अनेक दिशाओं से आते हैं और अपने साथ भिन्न विचारों के वाहक होते हैं। अतः भाषा की संरचना में ये शब्द इस प्रकार घुल-मिल जाते हैं कि वे भाषा के अंग बन जाते हैं। यह शब्द का अर्थ विस्तार इस प्रकार घुल-मिल जाते हैं कि वे भाषा के अंग बन जाते हैं। यह शब्द का अर्थ-विस्तार ही है और साथ ही उसका अंतःअनुशासनीय रूप भी—

कौन बहलाता है अब परी-कथाओं से
सौ विचार आते हैं, सभी दिशाओं से। (यश मालवीय)

फिर भी, हर रचनाकार अथवा गीतकार अपने विचार-संवेदन को अपने तरीके से रचनात्मक संदर्भ देता है। हर गीतकार का ट्रीटमेंट अलग-अलग होता है जो उस गीत-सृजन को नवीनता प्रदान करता है। अतः प्रत्येक गीतकार या रचनाकार का स्वर एक सा नहीं होता है, इसलिए ऐसा एक सा नियम सृजनात्मकता को बाधित करेगा—

हर गायक का अपना स्वर है/ हर स्वर की अपनी मादकता
ऐसा नियम न बांधो/ सारे गायक एक तरह से गाएं।

(जयकुमार 'जलज')

उपर्युक्त विवेचन के द्वारा स्वयं गीतकारों का गीत के प्रति उसके ऐतिहासिक और धारणागत महत्त्व तथा गीत में प्रयुक्त शब्दों के परिदृश्य पर विचार करने के बाद गीत की संरचना में प्रयुक्त घटकों यथा छंद, लय, ध्वनि और सौंदर्य की निहित क्या है, इसे गीतकारों के गीत-अंशों के द्वारा रेखांकित करने का प्रयत्न है।

सन्दर्भ

1. आज का वैचारिक संघर्ष और मार्क्सवाद: खगेन्द्र ठाकुर
2. आज की कविता: विनय विश्वास
3. आज की कविता और कवि : राकेश गौतम
4. आधुनिक कथा साहित्य: संजय जैन
5. अभ्युदय संवेदना का विकास: कविता सुरभि

“सोशल मीडिया की भूमिका: जनसशक्तीकरण व सहभागी लोकतंत्र के संदर्भ में”

डॉ० किसलय

पी०डी०एफ०, पी०एचडी, जे०आर०एफ०,
12/30 द्वारिकापुरी कालोनी, म्योर रोड, इलाहाबाद, यू०पी०

आधुनिक लोकतांत्रिक समाज में मीडिया अभिव्यक्ति के एक शक्तिशाली माध्यम के रूप में उदित हुआ है। सामान्य तौर पर मीडिया से तात्पर्य संचार के माध्यम से है। यह व्यक्ति-व्यक्ति, और उससे भी अधिक व्यक्ति सरकार के मध्य संचार का महत्वपूर्ण कार्य करता है। वस्तुतः इस संदर्भ में मीडिया के विभिन्न रूप सामने आते हैं जैसे-इलेक्ट्रॉनिक मीडिया, प्रिन्ट मीडिया, फिल्में, मोबाइल एस०एम०एस० आदि। पिछले कुछ सालों में मीडिया का एक और नवीन संस्करण सामने आया है, इसे सीधे आम व्यक्ति से जुड़े होने कारण वैकल्पिक मीडिया भी कहते हैं। आज मीडिया के इस नवीन रूप ने व्यक्ति को अत्यन्त सशक्तीकृत कर दिया है जिससे वैश्विक स्तर पर लोकतंत्र को बढ़ावा मिला है। अतः प्रस्तुत शोधपत्र का प्रमुख उद्देश्य सहभागी लोकतंत्र के विकास में सोशल मीडिया की भूमिका का अध्ययन करना है, जिससे आधुनिक समय में न केवल लोकतंत्र को क्रियाशील बनाने में अपितु जन सशक्तीकरण के माध्यम के रूप में भी इसकी प्रभावशीलता का आकलन करना सम्भव हो सकेगा।

सामान्यतः सोशल मीडिया से आशय मीडिया के उस रूप से है जिसमें मीडिया बड़े-बड़े कारपोरेट, पूंजीपतियों तथा सरकार आदि के द्वारा संचालित नहीं होती। अपितु तकनीक के विकास के कारण एक ऐसे मीडिया संस्करण जन्म हो गया है जिसका नियंत्रण समाज में रहने वाले आम आदमी के पास है। मीडिया के इस रूप ने समाज में सभी व्यक्तियों को आपस में जोड़कर एक सोशल नेटवर्क की स्थापना कर दी है। सोशल मीडिया जैसे-ट्विटर, फेसबुक, माईस्पेस, व्हाट्स एप, लिन्डेक, फ्लिकर, यू-ट्यूब आदि ने पिछले 10 सालों में अरबों लोगों के आपस में जोड़ा है तथा यह आज क्लासरूप, विज्ञापन उद्योग, राजनीति, प्रचार और हमारे जीवन से जुड़ी अनेक पहलुओं का महत्वपूर्ण हिस्सा बन गया है।¹ इस प्रकार सोशल मीडिया का प्रभाव जीवन के प्रत्येक क्षेत्र में पड़ रहा है तथापि इसका सबसे व्यापक प्रभाव राजनीतिक क्षेत्र में पड़ा है। सोशल मीडिया ने न केवल गैर लोकतान्त्रिक देशों में लोकतंत्र के प्रसार में महत्वपूर्ण भूमिका निभाई है अपितु यह लोकतान्त्रिक देशों में भी लोकतन्त्र को वास्तविक बनाने में प्रभावशाली उपकरण सिद्ध हुआ है।

लोकतंत्र को जनता का, जनता के लिए तथा जनता के द्वारा शासन माना जाता है। इसलिए इसकी सफलता हेतु आवश्यक है कि लोकतांत्रिक शासन प्रक्रिया में जनता को अधिकाधिक सहभागी बनाया जाए। वास्तव में सोशल मीडिया ने लोकतंत्र में जनता की सहभागिता अत्यन्त सरल व सहज बना

दी है। सोशल मीडिया ने नागरिकों को विभिन्न तरीके से शासन प्रक्रिया में भाग लेने हेतु प्रेरित किया है। इसका प्रयोग करके व्यक्ति न केवल अपनी आकांक्षाओं और मांगों को सरकार तक बिना किसी देरी के पहुँचा सकता है अपितु सरकार भी इसका प्रयोग करके जनता व शासन के बीच बढ़ती दूरी को समाप्त कर सकती है। सोशल मीडिया का यह व्यापक प्रभाव भारतीय राजनीति में स्पष्ट रूप से परिलक्षित होता है। वर्ष 2013 नवम्बर-दिसम्बर में हुए चार राज्यों के चुनावों से पहले भारतीय चुनाव आयोग ने सोशल मीडिया पर नवीन मतदाताओं के रजिस्ट्रेशन तथा चुनावों में मतदान जागरूकता को लेकर व्यापक प्रचार अभियान चलाया। इसके परिणाम स्वरूप कुल 790 मिलियन भारतीय मतदाताओं में 18 से 24 साल की आयु के 160 मिलियन नए मतदाताओं ने अपने मतधिकार का प्रयोग किया।²

सोशल मीडिया व्यक्तियों को एक ग्रुप बनाने की आज्ञा देती है। इस प्रकार विभिन्न व्यक्ति फेसबुक, माई-स्पेस, आरकुट आदि सोशल नेटवर्किंग बेवसाइट पर संगठित होकर अपने विचार का आदान-प्रदान करते हैं और एक दबाव समूह के रूप में अपनी मांगों को प्रभावशीलता के साथ रखने में समर्थ होते हैं। अमेरिका में पार्टिसिपेट्री पालिटिक्स न्यू मीडिया एंड यूथ पालिटिकल एक्शन, नाम से हुए अध्ययन में यह दर्शाया गया है कि काफी बड़ी मात्रा में युवा, चाहे वे किसी भी नस्ल व जाति के हों, सोशल मीडिया के माध्यम से राजनीति में सहभागिता कर रहे हैं। वे इस पर नये राजनीतिक समूहों का निर्माण कर रहे हैं, राजनीतिक मुद्दों पर ब्लाक लिख रहे हैं, राजनीतिक वीडियों को शेयर कर रहे हैं और सार्वजनिक विषयों से जुड़े मुद्दों को 'लाइक' करके उस पर 'कमेंट' कर रहे हैं। इस प्रकार एक नई सहभागी राजनीति का विकास हो रहा है। जिसके पीछे मूलरूप से यह नया मीडिया प्लेटफार्म (सोशल मीडिया) है जो कि युवाओं के राजनीतिक सहभागिकरण को सुगम बनाता है।³

सहभागी लोकतन्त्र में सामाजिक आन्दोलन जनभागीदारी सुनिश्चित करने का एक सशक्त जरिया है। सामाजिक आन्दोलन सरकार की गलत नीतियों, सामाजिक अन्याय आदि परिस्थितियों के विरुद्ध व्यापक जन भागीदारी व जन समर्थन से संचालित किए जाते हैं। सोशल मीडिया सामाजिक आन्दोलनों के उद्भव व विकास में महत्वपूर्ण भूमिका निभा रहा है। यह न केवल शोषण, अन्याय, कुरीति आदि के विरुद्ध जनता को जागरूक कर रहा है अपितु यह इस संदर्भ में जनमत निर्माण में भी योगदान दे रहा है। जिससे सामाजिक आन्दोलनों को सफलता प्राप्त हो रही है। अन्ना हजारे के जनलोकपाल आन्दोलन की सफलता के पीछे मूलरूप से सोशल मीडिया ही था जिसने जनता को इस विषय पर जागरूक करके सड़कों पर निकलने हेतु प्रेरित किया। जिसके फलस्वरूप सरकार अन्ततः लोकपाल विधेयक संसद के पास करना ही पड़ा। इसी प्रकार अमेरिका में आक्वूपाई वालस्ट्रीट तथा अरबक्रांति आदि आंदोलनों को भी सोशल मीडिया पर व्यापक समर्थन प्राप्त हुआ।

वस्तुतः अरब देशों में लोकतन्त्र की बयार बह रही है उसके पीछे सोशल मीडिया का महत्वपूर्ण भूमिका है। उदाहरण के लिए ट्यूनीशिया, जहाँ से अरब क्रान्ति की शुरुआत हुई थी, में बेराजगार नागरिक मोहम्मद बुआजिजी की आत्महत्या के बाद फैले जन आक्रोश को संगठित करने तथा बढ़ाने का कार्य सोशल मीडिया ने किया। इस संदर्भ में फेसबुक ने एक ऐसे प्लेटफार्म का कार्य किया जहाँ पर लोग बिना सरकार से डरे अपनी भावनाओं को अभिव्यक्ति करने में समर्थ थे।⁴ इसी प्रकार मिश्र में खालिद सईद नामक व्यक्ति की पुलिस के द्वारा हत्या का विरोध फेसबुक पर एक पेज का निर्माण करके किया गया जिसका शीर्षक था 'हम सब खालिद सईद हैं'। इस पेज ने न केवल इस घटना की तरफ विश्व का ध्यान आकर्षित किया अपितु इसने सरकार की निरंकुशता के विरुद्ध जनता को

एकत्रित किया और अहिंसक क्रांति के माध्यम से तानाशाही शासन को उखाड़ फेंकने के लिए प्रेरित भी किया। इस प्रकार सोशल मीडिया ने इन अरब देशों में जनक्रांति को सार्थक बनाने तथा लोकतंत्र की स्थापन करने में महत्वपूर्ण भूमिका निभाई है।

सोशल मीडिया ने केवल व्यक्ति की शासन तक पहुँच ही सुनिश्चित नहीं की है अपितु इसने सरकार, राजनीतिक दलों, तथा नेताओं को भी जनता से जुड़ने तथा उन्हें निर्णय प्रक्रिया में भागीदारी बनाने का एक नया मार्ग प्रस्तुत किया है। विभिन्न राजनीतिक दल फेसबुक, ट्विटर, गुगल हैंग आउट आदि के जरिए अपना प्रचार अभियान चला रहे हैं। भारत में सभी प्रमुख राजनीतिक दल व इनके नेतागणों के फेसबुक पेज तथा ट्विटर अकाउन्ट हैं, जिस पर न केवल ये विभिन्न विषयों पर अपना विचार रखते हैं अपितु सीधे आम आदमी के साथ सम्बन्ध भी स्थापित करते हैं। वर्ष 2013 दिसम्बर के दिल्ली विधानसभा चुनावों में आम आदमी पार्टी तथा इसके उम्मीदवार अरविंद केजरीवाल के बी०जे०पी० व कांग्रेस के ऊपर अप्रत्याशित विजय के पीछे सोशल मीडिया का ही योगदान माना जाता है।⁵

जनता संग्रह लोकतन्त्र में जन सहभागिता का एक महत्वपूर्ण साधन है। फेसबुक लाइक, ट्विटर, एस०एम०एस० आदि ने जनमत संग्रह की प्रक्रिया को अत्यन्त आसान बना दिया है। आम आदमी पार्टी ने सोशल मीडिया के माध्यम से दिल्ली में सरकार निर्माण को लेकर जनमतसंग्रह कराके भारतीय लोकतंत्र में जनसहभागिता को नया आयाम प्रदान किया। इस पार्टी ने अत्यन्त ही गैरपरम्परागत तथा अक्रामक तरीके से सोशल मीडिया तथा एस०एम०एस० के जरिये जनता की राय लेकर उन्हें निर्णय प्रक्रिया में भागीदार बनाया। वास्तव में प्रचार हेतु तकनीक के प्रयोग में कुछ नया नहीं था अपितु सोशल मीडिया का निर्णय निर्माण प्रक्रिया में प्रयोग करना सर्वथा नवीन विचार था।⁶

इस प्रकार स्पष्ट है कि सोशल मीडिया ने व्यक्ति व सरकार दोनों थे पारस्परिक विचार विमर्श को एक संस्थागत रूप देने का प्रयास किया है। इसमें किसी भी व्यक्ति से वार्तालाप करने हेतु एप्वाइन्टमेन्ट लेने या प्रतीक्षा की आवश्यकता नहीं होती, अपितु एक बटन मात्र को दबाने से हम किसी व्यक्ति से जुड़ सकते हैं। यही कारण है आज इसकी लोकप्रियता चरम स्पर्श कर रही है।⁷

उपरोक्त विश्लेषण के आधार पर यह कहा जा सकता है कि सोशल मीडिया ने लोकतंत्र को व्यवहारिक रूप प्रदान करने में महत्वपूर्ण योगदान दिया है। परन्तु यह इसका केवल एक पक्ष है। अनेक समाज विरोधी तत्वों के हाथों में पड़कर यह जनतंत्र को विकृत करने वाली प्रणाली के रूप में भी सामने आयी है। इसके माध्यम से दुष्प्रचार का सहारा लेकर जहाँ एक ओर जनमत को विकृत करने का प्रयास किया जा रहा है वहीं दूसरी ओर वे कुछ निहित स्वार्थ इसके माध्यम से नस्लवाद, साम्प्रदायिकता, जातिवाद तथा क्षेत्रवाद जैसी संकीर्ण को बढ़ावा लोकतंत्र का मूल आधार ही समाप्त करने का प्रयास कर रहे हैं। असम में हुई हिंसा का अत्यन्त दुष्प्रचार, पूर्वोत्तर निवासियों का शेष भारत में हो रहे उत्पीड़न की अवाह, ब्रिटेन में हुए दंगे आदि के सम्बन्ध में सोशल मीडिया के दुरुपयोग प्रमुख रूप से उत्तरदायी हैं। इसके अतिरिक्त सोशल मीडिया का उपयोग में गरीब व अशिक्षित वर्गों की अक्षमता डिजिटल डिवाइड का एक नवीन रूप प्रस्तुत करती है। जब तक शासन सत्ता तक इस वंचित वर्ग की पहुँच संभव नहीं हो पाएगी तब लोकतंत्र वास्तविक अर्थों में सहभागी नहीं हो सकेगा।

अतएव निष्कर्ष रूप में यह कहा जा सकता है कि सोशल मीडिया के उद्भव से निश्चित रूप से लोकतंत्र में जनसशक्तीकरण तथा जनसहभागिता के स्तर को बढ़ाकर सहभागी लोकतंत्र के

विकास में महत्वपूर्ण योगदान दिया है। आवश्यकता इस बात की है कि जहां एक ओर जनता को अधिकाधिक शिक्षित कर इसकी समाज के निचले वर्गों तक पहुँच सुनिश्चित की जाए वहीं दूसरी ओर इसके दुरुपयोग को देखते हुए कुछ युक्तियुक्त सरकारी नियंत्रण भी स्थापित किया जाए जिससे यह एक संस्थागत साधन के रूप में विकसित होकर सहभागी लोकतंत्र की स्थापना में सकारात्मक योगदान दे सके।

संदर्भ

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इमानुएल कांट का नैतिक दर्शन

डॉ० महेश कुमार सिंह

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इमानुएल कांट (1724-1804) जर्मन वैज्ञानिक, नीतिशास्त्री एवं दार्शनिक थे। उसका वैज्ञानिक मत “कांट-लाप्लास परिकल्पना” (हाइपॉथेसिस) के नाम से विख्यात है। उक्त परिकल्पना के अनुसार संतप्त वाष्पराशि नेबुला से सौरमंडल उत्पन्न हुआ। कांट का नैतिक मत “नैतिक शुद्धता” (मॉरल प्योरिज्म) का सिद्धांत, “कर्तव्य के लिए कर्तव्य” का सिद्धांत अथवा “कठोरतावाद” (रिगोरिज्म) कहा जाता है। उसका दार्शनिक मत “आलोचनात्मक दर्शन” (क्रिटिकल फिलॉसफी) के नाम से प्रसिद्ध है।

इमानुएल कांट अपने इस प्रचार से प्रसिद्ध हुये कि मनुष्य को ऐसे कर्म और कथन करने चाहिये जो अगर सभी करें तो वे मनुष्यता के लिये अच्छे हों।

इमानुएल कांट जर्मनी के पूर्वी प्रशा प्रदेश के अंतर्गत, कोनिगुजबर्ग (Königsland) नगर में घोड़े का साधारण साज बनानेवाले के घर 22 अप्रैल सन् 1724 ई. को पैदा हुए थे। कोनिगुजबर्ग शहर आज रूस में है और अब इसका नाम कालिनिनग्राद Kaliningrad है। उसकी प्रारंभिक शिक्षा अपनी माता की देखरेख में हुई थी, जो अपने समय के “पवित्र मार्ग” (पायाटिज्म) नामक धार्मिक आंदोलन से बहुत प्रभावित थी। अतएव, अल्पायु में ही वह धर्मानुमोदित आचरण, सरल, सुव्यवस्थित एवं अध्यवसायपूर्ण जीवन में रुचि रखने लगा था। 16 वर्ष की आयु में, “कॉलेजियम फीडेरिकियेनम” की शिक्षा समाप्त कर, वह कोनिगजबर्ग के विश्वविद्यालय में प्रविष्ट हुआ, जहाँ छह वर्ष (1746 ई. तक) उसने भौतिकशास्त्र, गणित, दर्शन एवं धर्मशास्त्र का अध्ययन किया।

विश्वविद्यालय छोड़ने के बाद कांट नौ वर्षों के लिए, कोनिगजबर्ग से 60 मील दूर, जुड्स्केन नामक गाँव में चला गया। वहाँ वह दो तीन परिवारों में अध्यापन कार्य कर अपनी जीविका चलाता और भौतिकशास्त्र तथा दर्शन में स्वाध्याय करता रहा। इस बीच उसके बहुत से लेख तथा लघुग्रंथ प्रकाशित हुए, जिनमें से दो—“जीवित शक्तियों के उचित अनुमान पर विचार” (थाट्स अपॉन द टू एस्टिमेशन ऑव लिविंग फोर्सेज, 1747 ई.) तथा “सामान्य प्राकृतिक इतिहास एवं आकाश संबंधी सिद्धांत” (जनरल नैचुरल हिस्ट्री ऐंड थ्योरी ऑव हेवेन, 1755 ई.) विशेष उल्लेख हैं। इनमें से प्रथम प्रकाशन में उसने रीने दकार्त (1596-1650 ई.) तथा गॉटफ्रीड विल्हेल्म लीबनिट्स (1646-1716 ई.) के सत्ता संबंधी विचारों का तथा दूसरे में न्यूटन तथा लीबनिट्स के यांत्रिक एवं प्रयोजनतावादी विचारों का तथा दूसरे में न्यूटन तथा लीबनिट्स के यांत्रिक एवं प्रयोजनतावादी विचारों में समन्वय करने का प्रयत्न किया था। उसने “डाक्टर लेजेस” की उपाधि के निमित्त आवश्यक प्रबंध भी 1755 ई. में प्रस्तुत कर दिया था और कोनिगजबर्ग विश्वविद्यालय ने उसे उक्त उपाधि प्रदान कर उसकी

योग्यता प्रमाणित की थी। किंतु उसकी व्यक्तिगत समस्याओं में कोई परिवर्तन न हुआ। विश्वविद्यालय ने उसके नौ वर्ष के परिश्रम से प्रसन्न होकर उसे विशिष्ट व्याख्याता (प्राइवेट डोजेंट) नियुक्त कर लिया था, किंतु इस कार्य के लिए उसे वेतन कुछ भी नहीं मिलता था।

कांट ने, विषम परिस्थितियों के बावजूद, 1766 ई. तक विश्वविद्यालय की अवैतनिक रूप से सेवा की। 1758 ई. में उसने तर्क और दर्शन के मुख्य अध्यापक पद के लिए प्रार्थना की थी, किंतु वह असफल रहा। 1766 ई. में उसे अध्यापन के साथ-साथ सहायक पुस्तकालय प्रबंधक भी नियुक्त किया गया और अब उसे दस पौंड वार्षिक वेतन मिलने लगा। चार वर्षों तक कांट ने इस रूप में भी कार्य किया, किंतु उसने अध्ययन चिंतन और लेखन कार्य जारी रखा। “प्राइवेट डोजेंट” नियुक्त होने के बाद से 1770ई तक उसके पाँच प्रकरण ग्रंथ प्रकाशित हुए—

(1) “न्याय के चार आकारों की मिथ्या सूक्ष्मता” (ऑन द फाल्स सटिल्टी ऑव द फोर सिलोजिस्टिक फिगर्स, 1762),

(2) “दर्शन में अभावात्मक परिमाण की धारणा के समावेश का प्रयत्न” (अटेंप्ट टु इंट्रोड्यूस द नोशन ऑव नेगेटिव क्वांटिटी इंटु, फिलॉसफी, 1763),

(3) “ईश्वर के अस्तित्व का एकमात्र प्रमाण” (ओन्ली पॉसिब्ल् प्रूफ ऑव द एगिजस्टेंस ऑव गॉड, 1763),

(4) “दर्शन के स्वप्नों द्वारा आत्मवादी के स्वप्नों की व्याख्या” (ड्रीम्स ऑव ए स्पिरिचुअलिस्ट बाइ द ड्रीम्स ऑव मेटाफिजिक, 1766),

(5) “देश की वस्तुओं के भेद के प्रथम आधार पर” (ऑन द फर्स्ट ग्राउंड ऑव द डिस्टिंक्शन ऑव ऑब्जेक्ट्स इन स्पेस, 1768)।

उपर्युक्त ग्रंथों के शीर्षकों से पता चलता है कि 1755 और 1770 ई. के बीच का समय कांट के विचारों के निर्माण का था। सन् 1770 ई. में प्रकाशित लातीनी स्थापनालेख (डिजर्टेशन)—“संसार की समझ और बुद्धि के आकार एवं सिद्धांत” (दी मुंदी सेंसिबिलिस एत इंतेलीजिबिलिस फार्मा एत प्रिंसिपिइस) से उसका चिंतन व्यवस्थित रूप में विकसित होता दिखाई देता है। इसी वर्ष, वह कोनिग्सबर्ग विश्वविद्यालय में तर्क और दर्शन के उसी अध्यापक पद पर नियुक्त हुआ, जिसके लिए उसे 12 वर्ष पूर्व निराश होना पड़ा था। पहले से अब वह चिंतामुक्त भी हो गया था क्योंकि उसे 60 पौंड वार्षिक वेतन मिलने लगा था। उन दिनों इतना वेतन सम्मानित अध्यापकों को ही दिया जाता था। ग्रंथों के प्रकाशन से भी कोई बड़ी धनराशि नहीं प्राप्त होती थी। अपने “क्रिटिक ऑव प्योर रीजन” से कांट को केवल 30 पौंड आय हुई थी। किंतु, भौतिक सुखों की आकांक्षा न कर, 1796 ई. तक वह सक्रिय रूप से संसार के ज्ञानकोश की अभिवृद्धि के निमित्त प्रयत्न करता रहा।

इन 26 वर्षों में से आदि के 12 वर्ष उसने केवल एक पुस्तक “शुद्ध बुद्धि की समीक्षा” (क्रिटिक ऑव प्योर रीजन) के लिखने में व्यतीत किए। उक्त ग्रंथ 1781 ई. में प्रकाशित हुआ था। कांट के प्रौढ़ ग्रंथों में यह सर्वश्रेष्ठ दार्शनिक ग्रंथ माना जाता है। इस काल के अन्य ग्रंथ “प्रत्येक भावी दर्शन की भूमिका” (प्रोलेगोमेना टु एन्री फ्यूचर मेटाफिजिक, 1783), “नीतिदर्शन की पृष्ठभूमि” (द ग्राउंड वर्क ऑव द मेटाफिजिक्स ऑव मॉरल्स, 1786), “प्राकृतिक विज्ञान के दार्शनिक आधार” (मेटाफिजिकल फाउंडेशंस ऑव नैचुरल साइंस, 1787), “व्यावहारिक बुद्धि की समीक्षा” (क्रिटिक

ऑव प्रैक्टिकल रीजन, 1788), “निर्णय की समीक्षा” (क्रिटिक ऑव जजमेंट, 1790), “केवल बुद्धि द्वारा सीमित धर्म” (रिलीजन विदिन द लिमिट्स ऑव मिअर रीजन, 1793), तथा “शाश्वत शांति पर” (आन एवरलास्टिंग पीस, 1795)।

1796 ई. के बाद भी वह अध्ययन, चिंतन एवं लेखन में व्यस्त रहा किंतु उसके जीवन के ये आठ वर्ष बड़ी दयनीय दशा में व्यतीत हुए। उसकी स्मृति इतनी क्षीण हो गई थी कि उसे छोटी-मोटी बातें भी लिखकर याद रखनी पड़ती थीं। स्वयं अपने घर की देखभाल करने की शक्ति उसमें नहीं थी, विवाह उसने किया नहीं था, किंतु 42 वर्ष के अध्यापन काल में उसने अपने सहयोगियों एवं विद्यार्थियों पर अच्छा प्रभाव डाला था। अतएव मित्रों एवं शिष्यों से उसे अपने जीवन के अंतिम भाग में काफी सहायता एवं सहानुभूति प्राप्त हुई। सन् 1801 ई. के बाद तो वह बहुत ही अशक्त हो गया था, किंतु अंतिम तीन वर्षों में वेसियांस्की नामक उसके शिष्य ने साथ रहकर अहर्निश उसकी देखभाल की।

आश्चर्य की बात है कि इस काल के लिखे हुए कांट के सात ग्रंथ उपलब्ध हैं—

“नीतिदर्शन” (मेटाफिजिक्स ऑव मॉरल्स, 1797),

“नैतिक गुण के सिद्धांत के दार्शनिक आधार” (मेटाफिजिकल फाउंडेशंस ऑव द थ्योरी ऑव वर्चू, 1796-97),

“मानस शक्तियों का अंतर्विरोध, (द कॉन्फ्लिक्ट ऑव फैकल्टीज, 1798),

“व्यावहारिक दृष्टि से नृशास्त्र” (ऐंथ्रॉपॉलॉजी फ्रॉम द प्रैक्टिकल प्वाइंट ऑव व्यू, 1798),

“तर्कशास्त्र (लॉजिक, 1800), “भौतिक भूगोल” (1802) तथा “शिक्षाशास्त्र” (पेडॉगॉजिक्स, 1802)।

इतना कार्य करने के बाद 12 फरवरी 1804 ई. को कोनिग्सबर्ग में उसकी मृत्यु हुई। कांट का व्यक्तिगत जीवन अटल नियमों से जकड़ा हुआ था। प्रातरूकाल से संध्या तक उसके सभी काम निश्चित समय पर होते थे। भोजन के समय के संलाप के भी नियम थे। पाश्चात्य दार्शनिकों में से अधिकांश भ्रमणशील रहे हैं, किंतु कांट अपने नगर से जीवन भर में अधिक से अधिक साठ मील गया था। फिर भी उसका दृष्टिकोण संकुचित न था। वह केवल बौद्धिक चिंतक न था, उसने सुकरात और पाइथागोरस की भाँति जीवन में अपने दार्शनिक विचारों को स्थान दिया था। हाइने नामक जर्मन कवि ने कांट के दार्शनिक जीवन की प्रशंसा में ऐसी बातें कही हैं जो उसे सनकी सिद्ध करती हैं, किंतु, उसके विचारों ने उत्तरवर्ती दर्शन को इतना प्रभावित किया कि कांट के अध्येता उसे दर्शन में एक नवीन युग का प्रवर्तक मानते हैं।

काण्टीयवाद

इमानुएल कांट (1724-1804) के दर्शन, को “आलोचनात्मक दर्शन” (क्रिटिसिज्म), “परतावाद” (ट्रैसैंडेंटलिज्म), अथवा “परतावादी प्रत्ययवाद” (ट्रैसैंडेंटल आइडियलिज्म) कहा जाता है। इस दर्शन में ज्ञानशक्तियों की समीक्षा प्रस्तुत की गई है। साथ ही, 17वीं और 18वीं शताब्दियों के इंद्रियवाद (सेंसेशनलिज्म) एवं बुद्धिवाद (इंटेलैक्चुअलिज्म) की समीक्षा है। विचारसामग्री के अर्जन में इंद्रियों की माध्यमिकता की स्वीकृति में कांट इंद्रियवादियों से सहमत था, उक्त सामग्री को विचारों में परिणत

करने में बुद्धि की अनिवार्यता का समर्थन करने में वह बुद्धिवादियों से सहमत था, किंतु वह एक का निराकरण कर दूसरे का समर्थन करने में किसी से सहमत न था। कांट के मत में बुद्धि और इंद्रियाँ ज्ञान संबंधी दो भिन्न संस्थान नहीं हैं, बल्कि एक ही संस्थान के दो विभिन्न अवयव हैं। कांट के दर्शन को “परतावाद” कहने का आशय उसे इंद्रियवाद तथा बुद्धिवाद से “पर” तथा प्रत्येक दार्शनिक विवेचन के लिए आधारभूत मानना है। उसके दर्शन में बुद्धि द्वारा ज्ञेय विषयों का नहीं, स्वयं बुद्धि का परीक्षण किया गया है और बहुत ही विशद रूप में। यूरोपीय दर्शन के विस्तृत इतिहास में, प्रथम और अंतिम बार, कांट के माध्यम से, ज्ञानशक्तियों ने स्वयं की व्याख्या इतने विस्तार से प्रस्तुत की है।

परिचय

इस प्रकार की व्याख्या का प्रथम निर्देश यूनानी दर्शनकाल में सुकरात से प्राप्त हुआ था। उसने कहा था: “अपने आपको जानो”, किंतु उसके बाद अपने आपको जानने के जितने प्रयत्न किए गए सबका पर्यवसान अपने से बाह्य वस्तुओं के ज्ञान में ही होता रहा। आधुनिक काल के प्रारंभ में फ्रांसीसी विचारक देकार्त (1596-1650) ने फिर बलपूर्वक कहा— (1) इंद्रियाँ विश्वास के योग्य नहीं, वे भ्रम उत्पन्न करती हैं, (2) बुद्धि भी निरपेक्ष विश्वास के योग्य नहीं, वह असत् निर्णयों को सत् सिद्ध कर देती हैं, किंतु (3) “मैं विचार करता हूँ, अतएव मैं हूँ”, एक ऐसी प्रतीति है, जिसके खंडन का प्रत्येक प्रयत्न उसकी सत्यता का साक्ष्य प्रस्तुत करता है।

पर, किसी विचारक ने उस ज्ञानधिकरण “मैं”, अथवा बुद्धि के जटिल संस्थान की छानबीन नहीं की। युग की प्रवृत्तियाँ गणित और भौतिकविज्ञान के प्रभावों से आक्रांत थीं। टाइकोब्राही और कोपरनिकस ने गणित के सहारे सदा से संसार के केंद्र में बैठी हुई पृथ्वी को धकेलकर उसके स्थान पर सूर्य को बैठा दिया था। दूसरी ओर गैलीलियो ने पीसा के झुके हुए स्तंभ की चोटी से पत्थरों को गिराकर, पृथ्वी की द्विविध गति का अनुसंधान किया था। यूरोपीय विचारक इन्हीं दोनों प्रभावों के अंतर्गत दो दलों में बँटकर, ज्ञानसाम्राज्य पर बुद्धि अथवा इंद्रियों के एकाधिकार का समर्थन कर रहे थे। एक ओर जर्मन दार्शनिक गॉटफ्रीड विल्हेल्म लीबनिट्स (1646-1716) के अनुयायी थे, दूसरी ओर अंग्रेज विचारक जॉन लॉक (1632-1714) के समर्थक थे। किंतु, युग की दशा देखकर स्काटलैंड के संदेहवादी कहे जानेवाले विचारक डेविड ह्यूम (1711-76) ने फिर पूछा, कारणता (कॉजैलिटी) के समर्थन का आधार कहाँ है? घटनाओं के जाल में केवल पूर्वापर संबंध, सहगमन आदि के अतिरिक्त कुछ भी प्रत्यक्ष का विषय नहीं है।

इस बार, कांट की प्रतिभा जागी और उसने बुद्धि का परीक्षण प्रारंभ किया। 1770 ई. से 1781 ई. तक उसने शुद्ध बुद्धि के कार्यों पर चिंतन कर, “क्रिटिक डेर रीनेन वेरनुन्फट” (क्रिटिक ऑफ प्योर रीजन) के माध्यम से घोषित किया कि शुद्ध बुद्धि ऐंद्रिक प्रदत्तों का संश्लेषण करती है। इसीलिए प्रत्येक वैज्ञानिक निर्णय का सूक्ष्म विश्लेषण करने पर बौद्धिक करने एवं ऐंद्रिक दो प्रकार के तत्व उपलब्ध होते हैं। उक्त समीक्षा के प्रथम भाग में उसने ऐंद्रिक बोध का विवेचन करते हुए, इंद्रियों द्वारा बाह्य जगत् से लाई हुई सामग्री और उसके बोध के स्वभाव में, समाविष्ट रूप में, अंतर किया। उसने बताया कि बाह्य वस्तुएँ इंद्रियों पर जो प्रभाव डालती हैं, वह देश और काल के परिच्छेदों से मुक्त होता है, किंतु, ऐंद्रिक बोध इन परिच्छेदों के बिना संभव नहीं। इस प्रकार उसने निर्णीत किया कि ये बोध के दो रूप हैं, जिन्हें प्रत्येक बोधसामग्री को इंद्रियद्वारों में प्रवेश करते ही ग्रहण करना

पड़ता है। कांट ने देश और काल को अवांतर आकार स्थिर करते हुए, प्रागनुभवीय (आप्रायोरी) तत्व कहा।

बाह्य जगत् से आई हुई सामग्री में इतना रूपांतर हो चुकने पर बुद्धि का दूसरा विभाग, अर्थबोधविभाग (वरस्टैंड) अपना काम प्रारंभ करता है। इस विभाग के कार्यों का विवेचन बुद्धिसमीक्षा के दूसरे भाग, “पर विश्लेषण” (ट्रैंसेंडेंटल अनालिटिक) में किया गया है। वह देश और कालबोध से युक्त सामग्री पर 12 उपाधियों का आरोप करता है। कांट ने अर्थबोध की 12 उपाधियों को चार समूहों में विभाजित किया। एकता (यूनिटी), बहुता (प्लूरैलिटी) और समष्टि (टोटैलिटी) की उपाधियाँ परिमाणसूचक हैं सत्ता (रीअलिटी), निषेध (निगेशन) और ससीमता (लिमिटेशन) की उपाधियाँ गुणसूचक हैं, व्याप्ति-अधि-कृतत्व (इन्हेरेन्स सब्सिस्टेंस), कारणता निर्भरता (कॉजैलिटी डिपेंडेंस) और सामूहिकता (कम्यूनिटी) संबंधसूचक हैं, संभावना असंभावना (पॉसिबिलिटी इंपॉसिबिलिटी), अस्तित्व अनस्तित्व (एक्जिस्टेंस नॉनएक्जिस्टेंस), अनिवार्यता आकस्मिकता (नेसेसिटी कॉंटीजेंसी) प्रकारता (माडलिटी) का बोध कराती हैं।

उपर्युक्त 12 उपाधियों के आरोप के फलस्वरूप 12 प्रकार के बौद्धिक निर्णय उपलब्ध होते हैं—(1) सामान्य (युनिवर्सल), (2) विशिष्ट (पर्टीक्युलर) तथा (3) एकबोधक (सिंगुलर) परिमाण संबंधी निर्णय हैं, (4) स्वीकृतिबोधक (अफर्मेटिव), (5) निषेधबोधक (नेगेटिव) तथा (6) असीमताबोधक (इनफिनिट) निर्णय गुणबोध कराते हैं, निरपेक्ष (कैटेगोरिकल), सापेक्ष (हाइपोथेटिकल) तथा वैकल्पिक (डिस्जंक्टिव) संबंध बोध कराते हैं समस्यामूलक (प्रॉब्लेमैटिक), वर्णनात्मक (एसटारिक) तथा संदेहसूचक (एपोडिक्टिक) निर्णय प्रकारता (माडलिटी) का बोध कराते हैं।

इस प्रकार कांट ने स्थिर किया कि बाह्य जगत् का ज्ञान प्राप्त करने में बुद्धि ऐंद्रिक सामग्री में इतना रूपांतर कर देती है कि इंद्रियद्वारों में प्रविष्ट होने के पश्चात् जगत् का रूप पहले जैसा नहीं रह जाता। अतएव, उसे बुद्धिगत वस्तु और बाह्य वस्तु में भेद करना पड़ा। बुद्धि के अनुशासन से मुक्ति वस्तु की उसने “न्यूमेना” और उक्त अनुशासन में जकड़ी हुई वस्तु का “फेनोमेना” संज्ञा दी। इस अंतर का तात्पर्य यह दिखाना था कि बौद्धिक रूपांतर के पश्चात् सत्य ज्ञेय वस्तु प्रातिभासिक हो जाती है।

अब तीसरे भाग में, जिसे उसने “परद्वैतिकी” (ट्रैंसेंडेंटल डायलेक्टिक) शीर्षक दिया था, उसने बताया कि इंद्रियों की सहकारिता के अभाव में साधनहीन शुद्ध बुद्धि ईश्वर, आत्मा तथा विश्वसमष्टि का ज्ञान प्राप्त करने में असमर्थ है। किंतु, कांट का उद्देश्य बुद्धि को उक्त विषयों के ज्ञान में अक्षम सिद्ध कर “अज्ञानवाद” (एग्नास्टिसिज्म) का प्रवर्तन करना नहीं था। अतएव कांट ने सात वर्ष अपने शुद्ध बुद्धि की समीक्षा के अंतिम निर्णय पर अथक चिंतन किया। अंत में उसे बुद्धि के आगे बढ़ने का मार्ग दिखाई दिया। फलतः सन् 1788 ई. में, उसने दूसरी समीक्षापुस्तक प्रकाशित की। यह “व्यावहारिक बुद्धि की समीक्षा” (क्रिटीक डेर प्रैक्टिस्केन वेरनुम्ट) थी।

सात वर्ष पूर्व शुद्ध के लिए आत्मा, परमात्मा और विश्वसमष्टि के जो अगम क्षेत्र थे, उनमें व्यावहारिक बुद्धि ने, नैतिक अनुभव का पाथेय लेकर, प्रवेश किया। कांट की व्यावहारिक बुद्धि शुद्ध बुद्धि की भाँति बाह्य प्रकृति के तथा अपने स्वभाव के नियमों से सीमित न थी। वह स्वतंत्र बौद्धिक व्यक्ति की बुद्धि थी, जो स्वतः अपना नियमन करने में समर्थ थी। इसका तात्पर्य यह नहीं कि

व्यावहारिक बुद्धि के सिद्धांत से कांट हाब्ज (1588-1679) के व्यक्तिवाद का समर्थन करना चाहता था। उसने व्यावहारिक बुद्धि को स्वशासन की स्वतंत्रता प्रदान की थी, किंतु ऐसे नियमों के अनुसार, जिनका अनुसरण विश्व मानव के लिए उचित हो।

कांट के दर्शन के इस स्तर को समझने के लिए एक ओर परमार्थ और व्यवहार का भेद समझने की और दूसरी ओर सैद्धांतिक और नैतिक बुद्धि के भेद को समझने की आवश्यकता है। वह परमार्थ को ज्ञानात्मक व्यापार की परिधि से “पर” मानता था, इसीलिए सैद्धांतिक चिंतन की समीक्षा प्रस्तुत, जो सत्य है, “व्यवहार” में, जो प्रातिभासिक है, परिणत हो जाता है। किंतु, उसकी दृष्टि में नैतिक चिंतन सैद्धांतिक चिंतन से दूरगामी है, क्योंकि वह सैद्धांतिक प्रतिबंधों से मुक्त है। इसलिए, नैतिक चिंतन उन विषयों तक पहुँच सकता है जो सैद्धांतिक चिंतन के लिए दुरूह हैं। कांट जिसे व्यावहारिक बुद्धि कहता है, सचमुच वह नैतिक बुद्धि है, बौद्धिक मानव की स्वतंत्र संकल्प शक्ति है। इसी प्रसंग में कांट ने आत्मा के अमरत्व की और ईश्वर के अस्तित्व की पुनः स्थापना की है। सैद्धांतिक चिंतन इन अस्तित्वों के बिना भी अपना काम चला सकता है, किंतु इनकी कल्पना के बिना नैतिक चिंतन के पैर नहीं जम सकते। अमर आत्मा की स्वीकृति में शाश्वत जीवन की स्वीकृति है, ईश्वर की स्वीकृति कर्मफलदाता की स्वीकृति है। इनका सैद्धांतिक मूल्य भले ही कुछ न हो, किंतु नैतिक मूल्य बहुत बड़ा है। नैतिक चिंतन में बुद्धि का कार्य आचरण की समस्या पर विचार करना है। इसीलिए कांट ने इसे व्यावहारिक बुद्धि कहा था। किंतु वह अनेक बुद्धियों का समर्थन नहीं कर रहा था। वह दिखाना चाहता था कि विषयभेद से बुद्धि भिन्न रूपों में विकसित होती है, भिन्न नियमों के अनुसार कार्य करती है।

प्रकृति के वैज्ञानिक विवेचन में वह इंद्रियों की सहकारिता की अपेक्षा करती है और अपने 14 नियमों का प्रयोग करती है। वहाँ वह किसी ऐसी सत्ता का समर्थन नहीं करती, जो उसके 14 अनुबंधों के अनुशासन में न आ सके। नैतिक चिंतन में प्रवृत्त होते ही वह संकल्प का रूप ले लेती है और कर्म का पोषण करनेवाली सत्ताओं में विश्वास करती है।

कांट की तीसरी समस्या “सुंदर” के आस्वाद में प्रवृत्त बुद्धि की गतिविधि के निरूपण की थी। वह कार्य करने के लिए उसने “निर्णय की समीक्षा” (क्रिटिक डेर उरथील्लस्क्रेफ्ट) प्रस्तुत की। इसके प्रकाश में आने का समय 1790 ई. था। कांट के अनुसार “सुंदर” की ओर उन्मुख होते ही बुद्धि “निर्णय” का रूप ले लेती है। वह “निर्णय” को शुद्ध बुद्धि और व्यावहारिक बुद्धि के बीच की कड़ी मानता था। उसने प्रकृति को शुद्ध बुद्धि का विषय ठहराया था और प्रकृति के सत्य का अवगाहन एवं अनिवार्यता का अनुसंधान उद्देश्य बताया था। व्यावहारिक बुद्धि अथवा संकल्प का विषय “शुभ” (गुड) तथा उद्देश्य स्वतंत्रता का अनुभव था। अब वह निर्णय का विषय रसानुभूति बताता है और इस अनुभूति को अनिवार्यता तथा स्वतंत्रता के मध्य की स्थिति मानता है। स्पष्टतः निर्णय में वह यथार्थ और आदर्श का गठबंधन कराना चाहता था। उसके विचार को समझने के लिए हमें सुंदर संबंधी कल्पना को ज्ञान और संकल्प के बीच रखना होगा। वह “सुंदर” को ज्ञान मात्र की वस्तु नहीं, सुखद वस्तु मानता था, किंतु उस सुख को जो “सुंदर” के प्रेक्षण से उत्पन्न होता है वह संसर्गवर्जित मानता था। उसने “सुंदर” की परिभाषा में गुण, परिमाण और प्रकारता का समावेश तथा संबंध का निषेध किया है। इस प्रकार की रसानुभूति शुद्ध बुद्धि तथा नैतिक आचरण के बिना संभव नहीं। इसीलिए, वह “सुंदर” की कल्पना को ज्ञान और संकल्प के बीच का निर्णय कहता है।

कांटीय दर्शन का प्रभाव

कांट की इस सर्वांगीण समीक्षा का उत्तरवर्ती विचारधाराओं पर जितना प्रभाव पड़ा उतना किसी आधुनिक मत का नहीं। उसके स्वतंत्रता के विचार ने फिक्टे, शेलिंग और हेगेल को प्रभावित किया। कांट के ज्ञेय और ज्ञात वस्तु के स्वीभावभेद ने शोपेनहार को प्रभावित किया। लोजे का प्रयोजनमूलक प्रत्ययवाद (टीलियालॉजिकल आइडियलिज्म) कांट के ही दर्शन का फल था। उसके मनोवैज्ञानिक एवं व्यवहारवादी विचारों को लेकर लैंग, सिमेल और वाइहिंगर ने अपने मतों का विकास किया। कोहेन, नैट्रॉप, रिकर्ट, हसेरल, हाइडेगर, कैसरर की आलोचना पद्धतियाँ कांट के ही संकेतों पर आधारित हैं। अंग्रेज विचारक केयर्ड, ग्रीन, तथा ब्रैडले ने हेगेल के माध्यम से कांट के प्रभाव को अपने मतों में आत्मसात् किया था। फ्रांस में कांट का प्रभाव देखने के लिए रिनूवियर का अध्ययन किया जा सकता है।

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प्रारंभिक मगध साम्राज्य का राजनीतिक एवं आर्थिक अवस्था

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बुद्धकाल से पूर्व की शताब्दी राजनीतिक अंतर्विरोधों का युग रही थी। जब जनजातीय संगठन का एक नयी राजनीतिक संस्था राजतंत्र से संघर्ष हुआ। किसी विशेष क्षेत्र में स्थायी रूप से बस जाने से किसी जन अथवा जनों के समूह को एक भौगोलिक अभिज्ञता मिल गयी और बाद में उस क्षेत्र पर अपना आधिपत्य स्थापित करके इस अभिज्ञता को ठोस रूप दिया गया। इस अधिकार को बनाये रखने के लिए या तो प्रजातंत्र के रूप में या राजतंत्र के रूप में एक राजनीतिक संस्था आवश्यक थी। इस काल में राजत्व के सिद्धांत में भी बहुत से परिवर्तन हुये। इस काल में जनपद का स्थान महाजनपद ले रहा था तथा राज्य के अंतर्गत बहुत-सी गैर आर्य जनजातियाँ भी शामिल हो रही थीं।

कर का भुगतान करने वाले अब नये आर्थिक समूहों का निर्माण हो रहा था। अतः करारोपण प्रणाली नियमित हो गयी एवं बलि, शुल्क और भाग नामक कर पूरी तरह स्थापित हो गये। इसके साथ राजा की शक्ति में वृद्धि हुयी, क्योंकि स्थायी सेना एवं रक्त संबंध से पृथक् नौकरशाही की स्थापना हुई। इस काल में सर्वप्रथम स्थायी सेना का गठन हुआ। इसके प्रमाण हैं कि बिंबिसार अपने को क्षत्रीय बिंबिसार कहता है जिसका अर्थ है सेना का बिंबिसार।

कोशल का शासक उसी तरह अपने को अधिकारमदमर्त कहता था। राजा की शक्ति में वृद्धि हुयी और उसे 'ब्राह्मण और सेठी' को भूमि अनुदान देने में समुदाय की अनुमति लेने की आवश्यकता नहीं थी। रक्त संबंध से पृथक् नौकरशाही स्थापित हुई। पुरोहित वर्ग से अधिकतर अधिकारी चुने जाते थे। नये अधिकारियों में आयुक्त एवं महामन्त्र की चर्चा मिलती है। उत्तर वैदिक काल में हम करारोपण से जुड़े 'भागदुध' नामक अधिकारी की चर्चा सुनते थे। किंतु इस युग में करारोपण से जुड़े आधे दर्जन अधिकारियों की चर्चा सुनते हैं।

बलिसाधक: यह बलि वसूल करने वाला अधिकारी था।

शौल्किक: यह शुल्काध्यक्ष था, जिसका कार्य शुल्क वसूलना था।

रज्जुग्राहक: यह भूमि की माप करने वाला अधिकारी था। द्रोणमापक: यह अनाज के तौल का निरीक्षण करने वाला अधिकारी था। जातक कथाओं में हमें कुछ दमनात्मक कार्यवाही की चर्चा भी मिलती है। दो अधिकारी तुन्दिया एवं अकाशिया बलपूर्वक कर की वसूली करते थे।

इसी के साथ सभा एवं समिति जैसी आदिम संस्थाओं का अंत हो गया और उनका स्थान परिषद् ने ले लिया। राजकीय मुहर का प्रथम प्रयोग इसी युग में आरंभ हुआ। इसी तरह राजकीय दस्तावेज

की परंपरा भी यहीं से शुरू हुई। 'अक्षपटलाधिकृत' नामक अधिकारी की नियुक्ति हुई। कौटिल्य राज्य के लोक कल्याणकारी रूप पर बल देता है। कानून एवं अदालत का प्रथम विकास इसी युग में हुआ। प्रशासन में लेखन कला के विकास के साथ दक्षता आयी। जाति विभाजित समाज में पुराने समतावादी कानून बाधक सिद्ध हो रहे थे। अतः कबिलायी कानून का स्थान जाति कानूनों ने ले लिया। प्रशासन की छोटी इकाई के रूप में कुल के स्थान पर ग्राम स्थापित हुआ। ग्राम और उससे ऊपर की इकाइयों की चर्चा समकालीन ग्रंथों में की गयी है। ये इकाइयाँ इस प्रकार हैं—

1. ग्राम
2. खर्वटक—200 ग्रामों का संघ
3. द्रोणमुख—400 ग्रामों का संघ
4. पतन—व्यापार या खानों का केंद्र
5. मंतभ—दस हजार ग्रामों और दुर्गों का संघ
6. नगर
7. निगम—व्यापारियों की बस्ती।
8. राजधानी

इस युग में प्रथम बार निवास की भूमि और कृषि की भूमि अलग-अलग हुई। राजा की शक्ति में विकास के परिणामस्वरूप राजस्व से संबंधित दो अवधारणाएँ विकसित हुईं। इस युग में राजतंत्र के अतिरिक्त गणतंत्र भी थे, इन्हें हम गण या संघ के नाम से जानते हैं। गणतंत्र में वास्तविक सत्ता कबिलायी अल्पतंत्र में निहित थी। शासक वर्ग शाक्यों एवं लिच्छवी के गणराज्यों में एक ही गोत्र एवं एक ही वर्ण के होते थे।

वैशाली के लिच्छवियों की सभा में 7707 सदस्य थे जो राजा कहलाते थे। इन सदस्यों में ब्राह्मणों को शामिल नहीं किया गया था। जैसे-मौर्योत्तर काल में मालवों एवं शूद्रकों के गणराज्य में ब्राह्मण एवं क्षत्रिय को नागरिकाता प्राप्त थी, किंतु दासों एवं शूद्रों को नहीं। इसी तरह पंजाब में व्यास नदी के आस-पास एक ऐसा गणतंत्र था, जिसके सभागार में ऐसे ही लोग सदस्य हो सकते थे जो कम-से-कम एक हाथी दे सकते थे। शाक्यों एवं लिच्छवियों का प्रशासन तंत्र सरल था, इसमें राजा, उपराजा, सेनापति एवं भांडागारिक (राजकोषाध्यक्ष) शामिल होते थे।

ग्रीक लेखकों के अनुसार उ.प. के एक राज्य, 'पातल' में एक विशिष्ट प्रकार की व्यवस्था थी। इसमें युद्ध के समय दो वंशानुगत राजा मिलकर शासन करते थे और शांति के समय शासन का संचालन वृद्ध जनों की एक परिषद् द्वारा होता था। उसी तरह 'सौभूति' एवं 'अम्बष्ठ' के गणतंत्र में बच्चों के लालन-पालन का अधिभार राज्य अपने हाथ में लेता था, ताकि बच्चे स्वस्थ पैदा हो सकें। 'मूषिकवंश' एक ऐसा राज्य था, जहाँ दास नहीं पाये जाते थे। इस युग में भी राजा अपनी वैधानिक स्थिति मजबूत करने के लिए विभिन्न प्रकार के यज्ञ करते थे।

अर्थव्यवस्था

उत्तर-पश्चिमी भारत और पश्चिमी एशिया के बीच व्यापार की संभावनाओं ने इस युग में नगर के विकास को बहुत प्रोत्साहन दिया। 700 ई० पू० के आस-पास उत्तर प्रदेश एवं बिहार की जनता की स्थिति में क्रांतिकारी परिवर्तन हुये। पाणिनि की अष्टाध्यायी और सुतनिपात के अनुसार खेत की

दो या तीन बार जुतायी होती थी। कृषि उत्पादन में धान की रोपायी और लोहे के उपकरणों के ज्ञान ने क्रांतिकारी परिवर्तन ला दिया। चावल उत्पादक मध्य गंगा घाटी में गेहूँ उत्पादक ऊपरी गंगा घाटी की तुलना में अधिक उत्पादन होता था।

उत्पादन अधिशेष से जनसंख्या वृद्धि संभव हुई। इसके अतिरिक्त उत्पादन में यज्ञ पर खर्च करने की प्रवृत्ति कम हो गयी। सांख्यायन गृहसूत्र में बैल द्वारा खेती करने, हल चलाने एवं मंत्रों के साथ समस्त कृषि प्रक्रिया को आगे बढ़ाने का उल्लेख है। पाणिनि के समय खेतों का सर्वेक्षण करने वाले अधिकारी को 'क्षेत्रकार' कहा जाता था।

बौधायन धर्मसूत्र के अनुसार छः निर्वर्तन भूमि की उपज से एक परिवार का भरण-पोषण होता था। अतः इससे ज्ञात होता है कि भूमि-माप की इकाई निर्वर्तन कहलाती थी और एक निर्वर्तन भूमि डेढ़ एकड़ के बराबर होती थी। सूत्रग्रंथों में दो प्रकार के जौ- (यव और यवानी) तथा पाँच प्रकार के चावल (कृष्ण ब्रिही, महाब्रिही, हायन, यवक और पष्टिक) का उल्लेख है। ईख की खेती की चर्चा बौद्ध ग्रंथों में की गयी है।

प्राचीन बौद्ध एवं जैन साहित्य में शलिल (चावल) की 4 किस्मों की चर्चा की गयी (रक्त शलि, कालम शलि, गंधशलि, महाशलि) है। प्राचीन बौद्ध साहित्य में खेतपति, खेतस्वामी या वथूपति की चर्चा की गयी है। इसका अर्थ है कि-भूमि के अलग-अलग स्वामी होते थे। इससे यह संकेत मिलता है, भू-व्यक्तिगत स्वामित्व की भावना विकसित हो चुकी थी। कृषि में भी बड़े-बड़े फार्मों का विकास हुआ। माना जाता है कि 500 हलों से खेती की जाती थी। अब बौद्धग्रंथों के अनुसार कृषि में दासों, कर्मकारों एवं पस्सों को लगाया जाता था।

वैदिक युग में याजक (यज्ञ करने वाला) और पशुचारक थे, किंतु छठी सदी ई.पू. में वे पहली बार विशाल पितृसत्तात्मक परिवार का मुखिया बन गये। उन्हें धन के कारण संमान प्राप्त हुआ। राज्य की सेना को गृहपति मेंडक वेतन देता था और बुद्ध संघ की सेवा के लिए उसने 1250 गौ सेवकों को नियुक्त किया था। उसी तरह अनाथपिंडक संपन्न गृहपति था। इन काल में राजगृह में 18 प्रकार के शिल्पों की चर्चा की गयी है। शिल्पों का न केवल विशिष्टीकरण हुआ, बल्कि शिल्पों का क्षेत्रीयकरण भी हुआ। कुंभकार की 500 दुकानें वैशाली के सदलपुत्त में थीं। जुलाहों की भी अलग-अलग बस्तियाँ थीं। जुलाहों का वार्ड तंतुवायधन कहलाता था। हाथी दाँत का काम करने वाले 'दंतकारवीथि' कहलाते थे। रंगरेजों का कार्य करने वाले 'रंगरेजकार विथि' कहलाते थे। यह काल NBPW चरण से जुड़ा हुआ था। इसी काल में 300 ई. पूर्व. ठण्ण के आस-पास घेरेदार कुये एवं पक्के ईंटों का प्रयोग होने लगा।

500 ई. पूर्व. के आस-पास धातु के आहत सिक्के का प्रारंभ हुआ। आरंभ में आहत सिक्के चांदी के बनाये जाते थे, किंतु तांबे के भी होते थे। पंचमार्क सिक्के में धातु के टुकड़ों पर हाथी, मछली, सांड, अर्द्धचंद्र की आकृतियाँ बनायी जाती थीं। विशेष रूप से ये पूर्वी उत्तर प्रदेश, मगध और तक्षशिला में पाये गये हैं। कुछ अन्य सिक्कों की भी चर्चा हुयी है, यथा- कर्षापण, पाद, माशक, काकणिक, सुर्वण (निष्क)।

बिबिसार और अजातशत्रु के काल में राजगृह में पाँच मास, एक पाद के बराबर होता था। पाणिनि के काल में निम्नलिखित सिक्के चलते थे-निष्क, पण, पाद, मास, शान (तांबे का सिक्का)। श्रेणियों के पदाधिकारियों को चौधरी (प्रमुख) और जेठक (ज्येष्ठक) और भाडागारिक कहा जाता था। बिना श्रेणियों के संगठित उद्योगों का संचालन ज्येष्ठक करते थे। व्यापार-प्रमुख या मुखिया 'महासेठी'

कहलाता था। कारवाँ (व्यापारियों का काफिला), सितारों और कौये की सहायता से 'थलनिय्याम' के नेतृत्व में चलता था। बुद्ध काल में आर्थिक संघों को अत्यधिक स्वायत्तता प्राप्त थी। वे वस्तुओं के मूल्य निश्चित करते थे। निजी सदस्यों पर गहरी पकड़ थी और इसके लिए उन्हें राज्य की ओर से भी मान्यता प्रदान की गयी थी। वे भ्रष्ट सदस्यों का निष्कासन कर सकते थे। किसी भी स्त्री को बौद्ध संघ की सदस्यता के लिए अपने पति के अतिरिक्त पति के संघ की अनुमति भी लेनी पड़ती थी।

प्रारंभिक धर्मसूत्रों में ऋणों पर ब्याज $1\frac{1}{4}$ प्रतिशत प्रतिमास (15 प्रतिशत वार्षिक) था। वाणिज्य व्यापार विकसित अवस्था में थी। एक मार्ग ताम्रलिप्ति से पाटलिपुत्र एवं श्रावस्ती के माध्यम से उज्जैन होते हुये भड़ौच से जुड़ता था। दूसरा मार्ग मथुरा-राजस्थान-तक्षशिला से जुड़ा था। व्यापार की वृद्धि के लिए पांडय सिद्धि संस्कार किया जाता था। इसमें सोम की पूजा की जाती थी।

बुद्धकाल को द्वितीय नगरीकरण का काल भी कहा जाता है। प्रथम नगरीकरण सिंधु घाटी सभ्यता के दौरान हुआ था। तैत्तिरीय आरण्यक में पहली बार नगर की चर्चा की गयी है। उस काल में कुल 60 नगर थे, जिनमें श्रावस्ती जैसे 20 नगर थे। बुद्ध काल में 6 बड़े नगर या महानगर थे—यथा राजगृह, चंपा, काशी, श्रावस्ती, साकेत तथा कौशांबी। इस तरह आर्थिक जीवन के बदलते हुये रूप इस काल की एक महत्वपूर्ण विशेषता थी।

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मौर्य शासन में राजकीय आय-व्यय का लेखा-जोखा

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मौर्य शासन काल में भू-राजस्व सरकार की आय का सर्वमान्य स्रोत बन चुका था और यह महसूस किया जाने लगा कि कृषि अर्थव्यवस्था का विस्तार होने पर नियमित कराधान से राजस्व में भी सुनिश्चित वृद्धि होगी। कौटिल्य अर्थशास्त्र में राजकीय आय के निम्नलिखित साधन दिये गये हैं—

1. दुर्ग—मगध-साम्राज्य को नगरों से जो विविध आमदनी प्राप्त होती थी, उसे दुर्ग कहा जाता था। दुर्गों से आय के विविध साधन निम्नलिखित थे—(क) शुल्क—चुंगी; (ख) पौतव—तौल और माप के साधनों को प्रामाणित करने से प्राप्त कर; (ग) दंड—जुर्माना; (घ) नागरक—नगर के शासक द्वारा किये गये जुर्मानों से आय; (ङ) लक्षणाध्यक्ष—मुद्रा पद्धति की आय; (च) मुद्रा—नगर प्रवेश के समय मुद्रा (सरकारी पास) लेने से होने वाली आमदनी; (छ) सुरा—शराब के ठेकों की आय; (ज) सूना—बूचड़खानों की आमदनी; (झ) सूत्र—राज्य की और से सूत कातने आदि के जो काम कराये जाते थे, उनकी आमदनी; (ञ) तेल—तेल के व्यवसाय पर जो, राज्य कर वसूल किया जाता था, उसकी आय (ट) घृत—घी के कारोबार से वसूल होने वाला कर (ठ) नमक—नमक बनाने पर लगाया गया कर; (ड) सौवर्णिक—सुनारों से वसूल होने वाला कर; (ढ) पण्यसंस्था—राजकीय पण्य की बिक्री से होने वाली आय। (ण) वेश्या—वेश्याओं द्वारा आय तथा स्वतंत्र व्यवसाय करने वाली वेश्याओं से कर; (त) द्यूत—जुए की आय; (थ) वास्तुक—अचल संपत्ति से वसूल किया जाने वाला कर तथा जायदाद की बिक्री के समय लिया जाने वाला कर; (द) संस्था—कारीगरों तथा शिल्पियों की श्रेणियों से वसूल होने वाला कर; (ध) देवताध्यक्ष—धर्म मंदिरों से प्राप्त होने वाली आय का अंश; (न) द्वार—नगर के द्वार से आने या जाने वाले माल पर लिया हुआ कर; (प) वाहिरकादेय—अत्यंत धनी लोगों से लिया जाने वाला अतिरिक्त कर।
2. राष्ट्र—राज्य के देहातों या जनपद से जो आमदनी होती थी, उसे राष्ट्र कहते थे। इसके अंतर्गत निम्नलिखित प्रकार की आय होती थी—(क) सीता—राज्य की अपनी जमीनों से होने वाली आय; (ख) भाग—जिन जमीनों पर राज्य का स्वामित्व नहीं था, उनसे वसूल किया जाने वाला अंश; (ग) बलि—तीर्थस्थान आदि धार्मिक स्थानों पर लगा हुआ विशेष कर; (घ) वणिक्—देहात के व्यापार पर लिया जाने वाला कर; (ङ) नदी—नदियों पर बने हुए पुलों पर से पार उतरने पर लिया जाने वाला कर; (च) नाव—नौका से नदी पार करने पर लिया जाने वाला कर; (छ) पट्टन—कस्बों के कर; (ज) विवीत—चरागाहों के कर; (झ) वर्तनी—सड़कों के कर; (अ) चोर रज्जु—चोरों की गिरफ्तारी से प्राप्त होने वाली आमदनी।

3. खनि-मौर्य-युग में खानें राज्य की संपत्ति होती थी। सोना, चाँदी, हीरा, मणि, मुक्ता, शंख, लोहा, नमक, पत्थर तथा अन्य अनेक प्रकार की खानों से राज्यकोष को बहुत आय होती थी।
4. सेतु-जो आय पुष्पों और फूलों के उद्यान, शाक के खेत और मूलों (मूली, शलगम, कंद आदि) के खेतों से होती थी, उसे सेतु कहते थे।
5. वन-उस युग में जंगलों पर राज्य का अधिकार होता था। जंगलों से राज्य की अनेक प्रकार की आय होती थी।
6. व्रज-गाय, घोड़ा, भैंस, बकरी आदि पशुओं से होने वाली आय को व्रज कहते थे। मौर्य काल में राज्य की अपनी पशुशालाएँ भी होती थी।
7. वणिक्पथ-दो प्रकार के वणिक्पथ होते थे, स्थल-पथ और जल-पथ। इनसे होने वाली आय वणिक्पथ कहलाती थी।

आय के ये सात साधन कौटिल्य के अर्थशास्त्र में राजकीय आय के अंतर्गत वर्णित हैं। यदि आधुनिक राजस्व शास्त्र के अनुसार मौर्यकाल की राजकीय आय का हम अनुशीलन करना चाहें तो इस प्रकार कर सकते हैं:

1. भूमिकर-राज्य को जमीन से दो प्रकार की आमदनी होती थी-सीता और भाग। राज्य को अपनी जमीनों से जो आमदनी होती थी, उसे 'सीता' कहते थे। राज्य की अपनी संपत्ति, जो जमीनें नहीं थी, उनसे 'भाग' वसूल किया जाता था। जो किसान स्वतंत्र रूप से खेती करते थे और सिंचाई का प्रबंध भी अपने आप करते थे, उनसे जमीन के उत्तम या निकृष्ट होने के अनुसार कुल उपज का 1/4 या 1/5 भाग भूमिकर के रूप में लिया जाता था। जो किसान सरकार सिंचाई के लिए से जल लेते थे, उनके भूमिकर की दर अलग थी। जिन जमीनों की सिंचाई कूप आदि से हाथ द्वारा पानी खींचकर होती थी, उनसे उपज का 1/5 भाग लिया जाता था, जिनको चरस, रहट आदि द्वारा पानी खींचकर सींचने के लिए दिया जाता था, उनसे उपज का 1/4 भाग लिया जाता था। जहाँ सिंचाई पंप, वातयंत्र आदि द्वारा होती, उनसे उपज का 3/4 भाग लेने का नियम था। नदी या नहर से सिंचाई होने की दशा में भूमिकर की मात्रा उपज का चौथाई भाग होती थी। कोई किसान यदि तालाब या पक्के मकान को नये सिरे से बनाये तो उसे पाँच साल के लिए भूमिकर से मुक्त कर दिया जाता था। टूटे-फूटे तालाब या मकान का सुधार करने पर चार वर्ष तक और बने हुए को बढ़ाने पर तीन साल तक भूमिकर नहीं लिया जाता था।
2. तटकर- मौर्यकाल में दो प्रकार के तटकर होते थे, निष्क्राम्य (निर्यातकर) और प्रवेश्य (आयात-कर)। आयात माल पर कर की मात्रा प्रायः 20 फीसदी थी। सन के कपड़े, मलमल, रेशम, लोहा, पारा आदि अनेक पदार्थों पर कर की दर 10 फीसदी थी। कुछ पदार्थों पर कर की मात्रा 5, 6¼, 7½ और 12½ फीसदी भी होती थी। पर साधारण नियम 20 फीसदी का ही था। कुछ देशों के साथ आयात-कर के संबंध में रियायत भी की जाती थी। इसे 'देशोपकार' कहते थे। चाणक्य ने लिखा है- 'देश और जाति के चरित्र के अनुसार नये और पुराने माल पर कर स्थापित करें। अन्य क्षेत्रों के अपकार करने पर शुल्क को बढ़ा दें। जिन व्यवसायों पर राज्य का एकाधिकार था, उनके अन्य देशों से आने पर अतिरिक्त-कर (वैधरण) भी लिया जाता था।' उदाहरण के लिए यदि नमक को विदेश से मँगाना हो, तो 16 2/3 फीसदी आयात-कर तो लिया ही जाता था, पर साथ ही उतना वैधरण (हर्जाना या अतिरिक्त-कर) भी देना पड़ता था, जितना कि विदेशी नमक के आने से नमक के राजकीय व्यवसाय को हानि पहुँची हो। इसी तरह तेल, शराब आदि राज्याधिकृत वस्तुओं के आयात पर

भी हर्जाना देना होता था। इस आयात का उद्देश्य राजकीय आमदनी को बढ़ाना ही था। विदेशी व्यापार के संबंध में आचार्य चाणक्य की नीति यह थी—‘विदेशी माल को अनुग्रह से स्वदेश में प्रवेश कराया जाय। इसके लिए नाविकों तथा विदेशी माल के व्यापारियों के लिए मुनाफे के ऊपर लिया जाने वाला कर माफ कर दिया जाय।’ कर निर्यात माल पर भी लिया जाता था, यह तो कौटिल्य के अर्थशास्त्र से ज्ञात होता है, पर इस कर की दर क्या थी, इस संबंध में कोई सूचना चाणक्य ने नहीं दी।

अर्थशास्त्र के निम्नलिखित वाक्य अपने देश के माल को बाहर भेजने के संबंध में महत्व के हैं—‘जल-मार्ग से विदेश में माल को भेजने से पहले मार्ग-व्यय, भोजन-व्यय, विनिमय में प्राप्त होने वाले विदेशी माल की कीमत तथा मात्रा, यात्राकाल, भय-प्रतीकार के उपाय में हुआ व्यय, बंदरगाहों के रिवाज, नियमों आदि का पता लगाएं। भिन्न-भिन्न देशों के नियमों को जानकर जिन देशों में माल भेजने से लाभ समझें, वहाँ माल भेजा जाय। जहाँ हानि की संभावना हो, वहाँ से दूर रहें।’ इसी प्रकार परदेश में व्यापार के लिए, पण्य एवं प्रतिपण्य (निर्यात माल और उसके बदले में आने वाला माल) के मूल्य में चुंगी, सड़क-कर, गाड़ी का खर्च, दुर्ग का कर, नौका के भाड़े का खर्च आदि घटाकर शुद्ध लाभ का अनुमान करें। यदि इस ढंग से लाभ न मालूम पड़े तो यह देखें कि अपने देश की चीज के बदले में कोई ऐसी वस्तु विदेश से मँगाई जा सकती है या नहीं, जिससे लाभ रहे। इसमें संदेह नहीं कि आचार्य चाणक्य विदेशी व्यापार को उत्तम मानते थे और उसकी वृद्धि में देश का लाभ समझते थे।

3. बिक्री पर कर—बिक्री पर शुल्क लेने की भी मौर्यकाल में व्यवस्था थी। चाणक्य ने लिखा है कि उत्पत्ति स्थान पर कोई भी पदार्थ बेचा नहीं जा सकता। कोई भी वस्तु शुल्क से न बच सके, इसलिए यह नियम बनाया गया था कि जो इस नियम का उल्लंघन करे, उन पर भारी जुर्माना लगाया जाय। इन जुर्मानों की मात्रा बहुत अधिक थी। खानों से खनिज पदार्थ खरीदने पर 600 पण और खेत से अनाज मोल लेने पर 53 पण जुर्माने की व्यवस्था थी। सारा माल पहले शुल्काध्यक्ष के पास लाया जाता था। शुल्क दे देने के बाद उन पर ‘अभिज्ञानमुद्रा’ लगायी जाती थी। उसके बाद ही माल की बिक्री हो सकती थी, पहले नहीं। शुल्क की मात्रा के संबंध में यह विवरण उद्धृत करने योग्य है—‘नाप कर बेचे जाने वाले पदार्थों पर 6¼ फीसदी, तोलकर बेचे जाने वाले पदार्थों पर 5 फीसदी और गिनकर बेचे जाने वाले पदार्थों पर 9३ प्रतिशत शुल्क लिया जाय।’
4. प्रत्यक्ष कर—जो विविध प्रत्यक्ष कर मौर्ययुग में लगाये जाते थे, उनमें से कुछ निम्नलिखित हैं—
 - (क) तौल और माप के परिमाणों पर चार माषक कर लिया जाता था। प्रामाणिक बट्टों और माप के साधनों को काम में न लाने पर दंड के रूप में 27३ पण जुर्माना लिया जाता था।
 - (ख) जुआ खेलने की अनुमति लेने पर कर देना पड़ता था और जो धन जुए में जीता जाय, उसका 5 फीसदी राज्य लेता था।
 - (ग) रूप से आजीविका चलाने वाली वेश्याओं से दैनिक आमदनी का दुगुना प्रतिमास कर-रूप में लिया जाता था। इसी तरह के कर नटों, नाटक करने वालों, रस्सी पर नाचने वालों, गायकों, वादकों, नर्तकों व अन्य तमाशा करने वालों से भी वसूल करने का नियम था। पर यदि ये लोग विदेशी हों, तो इनसे पाँच पण अतिरिक्त कर लिया जाता था।

(घ) अनेक कर धोबी, सुनार और इस तरह के अन्य शिल्पियों पर भी लगाये जाते थे। इन्हें अपना व्यवसाय चलाने के लिए 'लायसेंस' लेना होता था।

5. राज्य द्वारा अधिकृत व्यवसायों से आय—जिन व्यवसायों पर राज्य का एकाधिपत्य था, उनमें खानें, जंगल, नमक का निर्माण और अस्त्र-शस्त्र का कारोबार मुख्य थे। इनके अतिरिक्त शराब का निर्माण भी राज्य के ही अधीन था। इन सबसे राज्य को अच्छी आमदनी होती थी। अनेक व्यापारियों पर भी राज्य का स्वत्व उस युग में होता था। राज्य की ओर से जो पदार्थ बिक्री के लिए तैयार कराये जाते थे, उनकी बिक्री भी वह स्वयं ही करता था।
6. जुमानों से आय—अनेक अपराधों के लिए दंड के रूप में जुर्माना मौर्यकाल में लिया जाता था। इनका बड़े विस्तार से वर्णन कौटिल्य के अर्थशास्त्र से उपलब्ध होता है।
7. विविध-पूर्णतया मुद्रापद्धति राज्य के हाथ में होती थी। सुवर्ण (सोने के) पण (चांदी के), मषक (तांबे के) आदि सिक्के (रूप) टकसाल में बनते थे। व्यक्ति, जो चाहे अपनी धातु ले जाकर टकसाल में सिक्के ढलवा सकता था। पर इसके लिए एक निश्चित प्रीमियम देना पड़ता था। जो कोई सरकारी टकसाल में नियमानुसार सिक्के न बनवाकर स्वयं बनाता था, उस पर 25 पण जुर्माना किया जाता था। गरीब और अशक्त व्यक्तियों के गुजारे का प्रबंध राज्य करता था, पर इस तरह के लोगों से सूत कातने, कपड़ा बुनने, रस्सी बँलने आदि के काम भी लिए जाते थे। राज्य को इनसे भी आय होती थी।

आपातकाल में इन सबके अतिरिक्त संपत्ति पर अनेक प्रकार के विशेष कर लगाये जाते थे। अर्थशास्त्र में इनका भी विस्तार से वर्णन किया गया है। ऐसे अवसर पर सोना-चाँदी, मणि-मुक्ता आदि का व्यापार करने वाले धनी लोगों से 2 फीसदी अतिरिक्त कर लिया जाता था। अन्य प्रकार के व्यापारियों व व्यवसायियों से भी ऐसे अवसरों पर विशेष कर की व्यवस्था थी, जिसकी मात्रा 50 फीसदी से 2½ फीसदी तक होती थी। ऐसे अवसरों पर मंदिरों और धार्मिक संस्थाओं से भी उपहार और दान लिए जाते थे। जनता से अनुरोध किया जाता था कि ऐसे अवसर पर उदारतापूर्वक राज्य को धन दें। इसके लिए दानियों का अनेक प्रकार से सम्मान भी किया जाता था। जो आमदनी राज्य को विविध करों से होती थी, उसके व्यय के संबंध में भी बहुत-सी उपयोगी बातें कौटिल्य के अर्थशास्त्र से ज्ञात होती हैं। यहाँ इनका भी संक्षेप में उल्लेख करना उपयोगी है।

1. राजकर्मचारियों के वेतन—विविध राजकर्मचारियों के वेतनों की दरें अर्थशास्त्र में उल्लिखित हैं। इसमें मंत्री, पुरोहित, सेनापति जैसे बड़े पदाधिकारियों को 4000 पण मासिक वेतन दिया गया है। प्रशास्ता, समाहर्ता और आंतर्वेशिक सदृश्य कर्मचारियों को 2000 पण मासिक; नायक, व्यावहारिक, अंतपाल आदि को 1000 पण मासिक; अश्वमुख्य, रथमुख्य आदि को 660 पण मासिक; विविध अध्यक्षों को 330 पण मासिक; पदाति सैनिक, लेखक, संख्यायक आदि को 42 पण मासिक और अन्य छोटे-छोटे कर्मचारियों को 5 पण मासिक वेतन मिलता था। यदि इनके अतिरिक्त किसी राजसेवक की राजसेवा करते हुए मृत्यु हो जाती थी तो उसके पुत्र और स्त्री को कुछ वेतन मिलता रहता था। साथ ही, उसके बालक, वृद्ध तथा व्याधिपीडित संबंधियों के साथ अनेक प्रकार के अनुग्रह प्रदर्शित किये जाते थे।
2. सैनिक व्यय—सेना के विविध सिपाहियों और अधिकारियों को किस दर से वेतन मिलता था, इसका पूरा विवरण अर्थशास्त्र में मिलता है। मेगस्थनीज के अनुसार चन्द्रगुप्त मौर्य की सेना में 6 लाख पदाति, तीस हजार अश्वारोही, 9000 हाथी और 8000 रथ थे। यदि अर्थशास्त्र में लिखी दर से इन्हें वेतन दिया जाता था, तो केवल वेतनों में ही प्रतिवर्ष 36½ करोड़ पण खर्च हो जाते थे। इसमें संदेह नहीं कि मगध-साम्राज्य में सैनिक व्यय की मात्रा बहुत अधिक होती थी।

3. शिक्षा—जो व्यय मौर्यकाल में राज्य की ओर से शिक्षा के लिए किया जाता था, उसे देवपूजा कहते थे। अर्थशास्त्र के अध्ययन से प्रतीत होता है कि अनेक शिक्षणालयों का संचालन राज्य की ओर से भी होता था और इनके शिक्षकों को राजा द्वारा वेतन दिया जाता था। इसे भृति या वृत्ति न कह कर 'पूजा वेतन' (आनरेरियम) कहते थे। इनकी दर प्रायः 500 पण से 1000 पण वार्षिक तक होती थी।
4. दान—बालक, वृद्ध, व्याधिपीडित, आपत्तिग्रस्त और इसी तरह के अन्य व्यक्तियों का भरण-पोषण राज्य की ओर से होता था। इस खर्च को दान कहते थे।
5. सहायता—अनेक कार्यों में सरकार की ओर से अनेकविध लोगों की सहायता की जाती थी। मेगस्थनीज के अनुसार शिल्पी लोगों को राज्यकोष से अनेक प्रकार से सहायता प्राप्त होती थी। उन्हें समय-समय पर न केवल करों से मुक्त किया जाता था, बल्कि राज्यकोष से धन भी दिया जाता था।
6. सार्वजनिक आमोद-प्रमोद—वे पुण्यस्थान, उद्यान, चिड़िया घर आदि इस विभाग के अंतर्गत हैं, जिनका निर्माण राज्य की ओर से किया जाता था। राज्य की ओर से पशु, पक्षी, साँप आदि जंतुओं के बहुत-से 'वाट' बनाये जाते थे, जिनका उद्देश्य जनता का मनोरंजन करना था।
7. सार्वजनिक हित के कार्य—मौर्यकाल में राज्य की ओर से जनता की स्वास्थ्यरक्षा व चिकित्सालय आदि का प्रबंध किया जाता था। दुर्भिक्ष, आग, महामारी आदि आपत्तियों से भी जनता की रक्षा की जाती थी। जहाँ जल की कमी हो, वहाँ कूप, तड़ाग आदि बनवाने का विशेष ध्यान रखा जाता था। राज्य को इन सब में बहुत खर्च करना पड़ता था और राजकीय आमदनी का पर्याप्त अंश इन कार्यों में व्यय हो जाता था।
8. राजा का वैयक्तिक खर्च—राजा का मौर्यकाल में वैयक्तिक खर्च भी कम नहीं था। अंतःपुर बहुत शानदार और विशाल बनाये जाते थे। सैकड़ों दौवारिक और हजारों आंतर्वेशिक सैनिक हमेशा राजमहल में विद्यमान रहते थे। राजा बहुत शान के साथ रहता था।

राजा के निजी ठाठ-बाट में भी बहुत अधिक व्यय होता था। केवल पाकशाला (रसोई) का खर्च इतना अधिक था कि चाणक्य ने व्यय के विभागों में उसका भी पृथक् रूप से उल्लेख किया है। राजप्रासाद की अपनी पृथक् पशु-वधशाला (बूचड़खाना) होती थी। राजमहल और अंतःपुर के निवासी स्त्री-पुरुषों की संख्या हजारों में रहती थी। राजा के परिवार के विविध व्यक्तियों को राज्यकोष से वेतन दिया जाता था। इसकी दर भी बहुत अधिक होती थी। युवराज, राजमाता और राजमहिषी को चार-चार हजार पण मासिक और कुमार तथा कुमारियों को एक-एक हजार पण मासिक वेतन दिया जाता था।

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भारत में सामाजिक संबंधों का इतिहास

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भारतीय इतिहास के किसी अन्य पक्षों ने इतना विवाद पैदा नहीं किया होगा जितना भारत में सामाजिक संबंधों के इतिहास ने पैदा किया है। पश्चिम के भारतविद्वान और पश्चिम से प्रभावित हमारे देश के विद्वानों को जाति विभेद, छुआछूत, धार्मिक रूढ़िवादिता, दहेज और सती प्रथा के इन पिछड़ेपन के विशेष साक्ष्यों ने बुरी तरह से जकड़ लिया है। अनेक भारतविदों के लिए ये सामाजिक बुराईयां भारत को परिभाषित करने में उनकी रचनाओं में खास केंद्रबिंदू बनीं।

औपनिवेशिक युग में इसने ब्रिटिशों और उनके यूरोपियन अन्य सहयोगियों की सेवा की। सामाजिक विभाजन और असमानतायें उपनिवेशिकों के शस्त्रागार के सुविधाजनक औजार थे। एक ओर एक समुदाय को दूसरे के विरुद्ध उकसाके अनेक लाभ पाये जा सकते हैं तो दूसरी ओर, यह प्रभाव डालने के लिए मनोवैज्ञानिक हथियार थे कि भारत एक ऐसा भूभाग था जहां विशालरूप से घिनौने सामाजिक रिवाज थे और कि प्रबुद्ध विदेशी ही उनका निराकरण करने में सक्षम थे। भारत की सामाजिक बुराईयां घृणात्मक व्यंग के साथ सोची विचारी जाती थीं और बहुदा एक गहरी शर्म और निरुपेक्षता की भावना पैदा करती थी। इस प्रकार की उपनिवेशिक धारणा के कठोर तत्व पश्चिम के भारतीय शास्त्र के परिदृश्य को शासित करते रहे। उदार, गतिशील और सार्वभौम मानवीय मूल्यों को गले लगाने वाले पश्चिम को कठोर, अपरिवर्तनशील, घृणित मान्यताओं और मूल्यों वाले पूर्व के विरोध में प्रस्तुत किया गया। यह थोड़ा आश्चर्यजनक है इसलिए कि भारत के विज्ञान, ऐतिहासिक गतिविज्ञान और संदर्भ, जिन्होंने इन सामाजिक रिवाजों को पैदा किया, को समझने में और उनसे मुक्ति के उपचार पाने में अयोग्य रहे। बहुत से इतिहासकार और समाजशास्त्री मौन रहकर यह स्वीकार करते प्रतीत होते हैं कि समाज का जातिभेद भारत का अद्वितीय लक्षण है और मनुस्मृति लिखे जाने के जमाने से भारतीय समाज बड़े रूप से अपरिवर्तित रहा जिसने इन सामाजिक असमानताओं को अपनी स्वीकृति प्रदान की।

परंतु जातीय विभाजन न तो अद्वितीय रूप से भारतीय है और जैसा कि विश्वास किया जाता है न ही भारतीय समाज सामाजिकरूप से गतिहीन ही था। सभी गैर समानतावादी समाजों में जिनमें सम्पत्ति और राजनैतिक शक्ति का असमान वितरण होता है, किसी न किसी रूप में असमानतायें पैदा होती रहीं हैं और उनका अर्थ उच्च कुलों को प्रायः वंशानुगत एवं वैधानिक लाभ या समाज समर्थित भेदभाव धर्मतंत्र में निचले स्तर के लोगों के खिलाफ प्राप्त हो जाता है।

जातिवादी विभाजन वास्तव में, अधिकांश देशों के इतिहास में पाया जाता है, चाहे अमेरिका महाद्वीप या अफ्रीका, यूरोप या एशिया की किसी भी जगह में। कुछ समाजों में जाति विभाजन अपेक्षाकृत सरल थे, और कुछ में अत्यंत जटिल थे। उदाहरण के लिए पूर्वी अफ्रीका में कुछ कृषक समाज भूमिस्वामियों और भूमिहीन कबीलों में बंटे हुए थे जिन्होंने जाति समान लक्षण ग्रहण कर लिए थे। 15वीं सदी में मैक्सिको के अजतेक समाज में पुरोहितों और योद्धाओं को विशेष लाभ प्राप्त थे। ऐसा ही मध्यकालीन जापान में सुमराई, कुलीन योद्धा, और धर्म पुरोहित के साथ भी था। शुद्धता और दूषण के विचार जापान में वैसे ही थे जैसे कि भारत में और जो “गंदे” कामों को करते थे उन्हें जात बाहर माना जाता था।

प्राचीन सम्यताओं में रोमन सभ्यता इससे भी अधिक विभाजित थी जहां राज्य समर्थित दासप्रथा के अतिरिक्त कानूनों में वर्णित जाति समान सभी प्रकार की असमानतायें विद्यमान थीं। ईसाई काल में भी यूरोपियन सामंतवाद ने सभी तरह के वंशानुगत लाभ शूरमाओं और भूस्वामी नबावों को दे रखे थे, कुछ-कुछ भारत के राजपूत और ठाकुरों जैसे, और राजवंशियों में तय की गई शादियों में दहेज प्रथा भारत के समान ही प्रचलित थी। संपूर्ण यूरोप में हस्तकारों के विरुद्ध भेदभाव एक सामान्य बात थी और 19वीं शताब्दी तक तो जर्मनी में हस्तकारों के लिए अलग न्याय व्यवस्था से ही उन्हें न्याय पाने के लिए जाना पड़ता था। वे कुलीन जनों एवं भूमिधारियों के न्यायालयों में अर्जी तक नहीं लगा सकते थे। (उदाहरण के लिए विथोवन ने अनेक पत्र जर्मन न्याय विभाग को लिखे थे कि उसे द्वितीय दर्जे का नागरिक न माना जाये कि जर्मनी के उत्कृष्ट संगीतज्ञ के नाते उसे बेहतर व्यवहार मिलना चाहिए।)

अनेक प्राचीन और मध्यकालीन समाजों के अध्ययन से एक सामान्य नमूना सामने आता है कि पुरोहित (धर्मगुरु) और योद्धा मिलकर एक विशिष्ट कुलीन वर्ग का निर्माण करते थे। मध्यकालीन समाजों में सामाजिक सुविधायें समाज की श्रेणी के आधार पर भिन्न-भिन्न होतीं और कृषि प्रधान समाज में भूस्वामित्व से करीब से जुड़ा हुआ होता था।

उदाहरण के लिए सामुदायिक मालिकाने के तौर और मिलजुलकर खेती करने वाले समाजों में हमें जाति समान भेदभाव देखने नहीं मिलते, जहां वस्तु और सेवा, वस्तु विनिमय के आधार पर जरूरतें पूरी कर लीं जाती थीं और ऐसे समाजों में किसी को किसी प्रकार का आदेश नहीं दिया जाता था। ऐसी पंचायतें, एक समय संपूर्ण भारत में रहीं होंगी और कुछ तो पहाड़ों (हिमांचल और उत्तर पूर्व के भागों, आसाम और त्रिपुरा, साथ-साथ मध्य भारत के कुछ हिस्सों और उड़ीसा) में अभी-अभी तक अस्तित्वमान रहीं हैं। इन समाजों में लिंग भेद का प्रभाव बहुत ही कम दिखलाई पड़ता है।

अग्रहोरा गांवों के गरीब लोगों पर ब्राह्मणों के प्रभुत्व, संपत्ति के अधिकारों में बढ़त, राज्य की शक्तिशाली नौकरशाही और अधिकारिक तथा वंशानुगत शासक कुलवंशों के आगमन से भारत में, जात और लिंग भेदभाव अधिक बढ़ा। परंतु यह प्रक्रिया न तो अनुरेखीय थी और न ही अनुपलट। जैसे ही पुराने राजकुल पलट दिये जाते, पूर्ववर्ती जातीय समीकरण और जातीय धर्मतंत्रता को चुनौतियों का सामना करना पड़ता और उन्हें परिवर्तित होना पड़ता था।

भारत के अनेक भागों में इस प्रक्रिया ने ठोस रूप धारण करने में अनेक शताब्दियों का समय लिया और जातीय जड़ता बहुत बाद की परिघटना रही हो बजाय सामान्य तौर पर बताये जाने के। यह

भ्रम कि जात विभाजन हमेशा कठोर रूप से लागू किया जाता रहा हो या कि जात संबंधी जड़ता के लिए कोई चुनौति नहीं रही हो, ऐसा भारतीय ऐतिहासिक अभिलेखों के अवलोकन से प्रकट नहीं होता। इस पर भी जोर दिया जाना चाहिए कि जातीय वरीयता ही केवल माध्यम था जिसमें पुराने काल के समाजों में सामाजिक असमानतायें प्रकट होती थीं।

भारत में जातीय भेदभाव के स्तर और श्रेणियां समय के साथ बदलती रहीं और जातीय तथा सामाजिक गुटों का नीचे या उपर या दोनों होना होता रहा होगा। मनुस्मृति में उल्लेखित ढांचे को मानने से कोई यह भी नतीजा निकाल लेगा कि जाति विभेद पत्थर की लकीर समान अमिट था, उसे कठोरतापूर्वक लागू किया जाता था और जातीय गतिशीलता की संभावनायें शून्य थीं। परंतु इतिहास के अभिलेखों के अवलोकन एक दूसरी ही कहानी कहते हैं।

उपनिषदकाल में ही ब्राह्मण और क्षत्रिय के मध्य तनाव व्याप्त थे और उपनिषादिक ग्रंथों में सुस्पष्ट ऋचायें हैं कि कैसे एक प्रबुद्ध क्षत्रिय विद्वान आध्यात्मिक और दार्शनिक ज्ञान में ब्राह्मण को पार कर सकता था। महाभारत में, ब्राह्मण योद्धा का भी उल्लेख आता है। इस प्रकार से जातीय विभाजन पूरी तौर पर पत्थर की लकीर समान कठोर नहीं था।

उपनिषादिक ग्रंथों में ब्राह्मणों की परजीवितता की आलोचना भी मिलती है। सामाजिक समीक्षक मानते थे कि जो अपने सामाजिक कर्तव्यों से च्युत हो जाता था वह जातिगत लाभों से वंचित हो जाता था। यह एक महत्वपूर्ण नुक्ता है जो इस बात को इंगित करता है कि व्यक्तिगत लाभ और सामाजिक दायित्व दोनों के बीच एक सामाजिक समझौता होता था। राजा शक्ति और आदर पा सकता और प्रजा पर अनेक आदेश लागू कर सकता था परंतु उसे जनता की आक्रमणकारियों से सुरक्षा, पक्षपात रहित न्याय, सिंचाई सुविधाओं का विकास और सड़कों के निर्माण कार्य के कर्तव्यों को पूरा करना होता था। इन आकांक्षाओं की असफलताओं की दशा में विद्रोह और राजकुल के उत्थान एवं पतन का कुछ ही पीढ़ियों में सामना करना पड़ता था।

ब्राह्मणवादी प्रधानता और कठोरता की चुनौतियां

उपनिषदों में ईश्वर संबंधी मत विभिन्नताओं के उल्लेख हैं। ब्राह्मणों के पूजन पाठ या अनुष्ठान आत्म मुक्ति के लिए आवश्यक नहीं। व्यक्ति देवीदेवता एवं पूजन विधि का चुनाव कर सकता था। इसी पक्षपातरहित दृष्टिकोण ने वैकल्पिक नजरियों के बढ़ने में न केवल धार्मिक परंपराओं वरन् सामाजिक ढांचे संबंधी सिद्धांतों की भी मदद की थी।

पुरोहित वर्ग की विशाल शक्ति और निरंकुशवादी शासन और ब्राह्मण प्रधानता को बौद्धकाल में अनेक क्षेत्रों से सामाजिक चुनौतियों का सामना करना पड़ा। संभवतया ये चुनौतियां उस समय सर्वोच्च उंचाई को छू रहीं थीं। मूलतः ये चुनौतियां नास्तिक लोकायतों, अज्ञेयवादी जैनों और शास्त्र विरोधी बौद्धों की ओर से थीं जो समाज का पुनर्गठन भेदभाववादी कम और अधिक मानवीय आधार पर करना चाहते थे।

यद्यपि बौद्धों को पूरी तरह से वर्ण व्यवस्था का विरोधी मान लेना गलत होगा क्योंकि इस बात के साक्ष्य हैं कि उन्होंने संघों के बाहर समाज में जातिगत भेदभाव को स्वीकार किया था। उस काल में भारतीय समाज के रूपांकन में केवल जाति की ही भूमिका नहीं होती थी। इस तथ्य को सुनिश्चित करने में बौद्धों ने अन्य दूसरों के साथ निःसंदेह अहम भूमिका निभाई थी। इसे भुला दिया गया है कि कैसे गैर क्षत्रियों और गैर ब्राह्मणों में से उनके शासक उभर आये थे। नंद, मौर्य, कलिंग और

गुप्ता भारत में शासक वंशों के ज्वलंत उदाहरण हैं। आगे चलकर यही शासक वंश कुलीन और वंशानुगत रूप से स्थापित हुए थे जबकि ये क्षत्रिय पृष्ठभूमि से नहीं थे और न ही ब्राह्मण पृष्ठभूमि से।

यह भी ध्यान देने योग्य है कि हिंदू समाज की मनुस्मृति वर्णित प्राचीन चार वर्ण व्यवस्था यदि कोई ग्रीक इतिहासकार मैगस्थनीज के व्यौरों से देखे तो व्यवहारिक रूप से वर्ण व्यवस्था कोई अधिक महत्वपूर्ण प्रतीत नहीं होती। मौर्य कालीन भारत के वर्णन में मैगस्थनीज समाज में सात स्तरीय सामाजिक व्यवस्था को सूचीबद्ध करता प्रतीत होता है। वह पुरोहित और दार्शनिक के बीच अंतर करता भी प्रतीत होता है। और, न्यायालय के नौकरशाहों जैसे लेखापाल, कर संग्राहक एवं न्यायधीश पर खास ध्यान देता है। वह कृषक को भी मनुस्मृति की अपेक्षा उंचा स्थान देता है। उसे यह देखकर आश्चर्य हुआ था कि लड़ाईयों के दौरान किस प्रकार से किसानों को बिना नुकसान पहुंचाये सुरक्षित रखा जाता था।

मैगस्थनीज के अनुसार दार्शनिकों-वे चाहे ब्राह्मण या जैन या बौद्ध हों का दायित्व था कि वे जनता की नीति, कृषि, स्वास्थ्य और संस्कृति के संबंध में राजा को सलाह दिया करें। बार-बार असफल सलाह की दशा में दार्शनिकों को दी गई सुविधाओं में कटौती बल्कि यहां तक कि देश निकाला या मृत्यु दण्ड तक भी दिया जा सकता था। इस प्रकार से यद्यपि अनेक ब्राह्मण निर्लज्ज चापलूसों की तरह अपनी सुविधाएं लेते रहे हों परंतु दूसरे विज्ञान, दर्शनशास्त्र और संस्कृति के क्षेत्रों में महत्वपूर्ण योगदान देते रहे। सामाजिक गतिशीलता संभव थी क्योंकि शिक्षा केवल ब्राह्मणों के लिए नहीं थी और जैन एवं बौद्ध संघों में समाज के विभिन्न स्तर के पुरुषों एवं स्त्रियों को प्रवेश दिया जाता रहा था। और उत्तरवर्ती संघों में महिलाओं के लिए अलग गणपूर्ति होती थी जिससे पुरुष बहुसंख्यक सभा कोई ऐसा निर्णय न ले सके कि जिसका समर्थन महिलायें न करती हों। कालांतर संघ बिखर गए और उनकी बौद्धिक उर्जा एवं समतावादी वृत्ति नष्ट होती गई जिससे गंगा के मैदानों में ब्राह्मणों ने क्रमशः अपने प्रभाव और शक्ति को बढ़ा लिया था। परंतु 6 से 7वीं सदी तक के गुप्ताकालीन लेख प्रकट करते हैं कि बंगाल में भूमि अनुदान को जो कि मैगस्थनीज के नजरिये से मेल खाते हैं कि भारतीय समाज किस प्रकार का बना हुआ था। वरिष्ठ न्याय प्रशासक की सामाजिक श्रेणी (जो किसी भी जाति से आया हो) निश्चित तौर पर, पुरोहित से उंची होती थी।

गुप्ताकालीन भूमि अनुदान आदेशों की यह बात उल्लेखनीय है कि जाति की पहचानों को इन आदेशों में आम तौर पर छोड़ दिया गया था बनिस्पत उनके खास उल्लेख करने के। यदि जाति सामाजिक श्रेणी की तरह इतनी ही महत्वपूर्ण या प्रभावशाली होती तो कोई इसके विरुद्ध अवश्य होता। कर संग्रह एवं भूमापन में सबसे महत्वपूर्ण लोग सम्मिलित होते थे। इन अधिकारियों की श्रेणियों का उल्लेख उनकी जाति उल्लेख बिना दिया गया है। ग्रामीणों के भी नाम प्रायः उनकी जाति के बिना दिये जाते थे। बहुत ही कम ऐसे संदर्भ हैं जिनमें उनके ब्राह्मण होने का उल्लेख है। भू अनुदान अभिलेख बतलाते हैं कि अनुदान देने से पहले गांव के कुछ महत्वपूर्ण लोगों से अधिकारियों द्वारा सलाह मशविरा लिया जाता था। यद्यपि इन सलाहगारों में ब्राह्मणों का भी लेखा है तथापि समानरूप से दूसरी ग्रामीण श्रेणियों का भी उल्लेख मिलता है यथा “कुतुमबिन” और “महतारा” जो या तो ग्रामीण अधिकारी रहे होंगे या फिर प्रभावशाली भूस्वामी। विश्व मोहन झा ने (देखिए संदर्भ, नीचे) कुतुमबिन और महतारा को जातिरहित स्वतंत्र श्रेणी बतलाया है जिसमें ब्राह्मण और गैर ब्राह्मण दोनों समानरूप से सम्मिलित माने गए थे।

कुछ इशारे सलाहकार समितियों की ओर भी हैं जिनमें मुख्य कारीगर, मुख्य लेखाकार, वाणिज्यिक, और अन्य समुदाय के लोग अध्यक्ष होते थे। यह भी प्रतीत होता है कि प्रशासनिक परिवर्तनों से नए नए पद बनते रहते थे, पुराने पद खत्म हो जाते थे और विभिन्न अधिकारियों की श्रेणियों में परिवर्तन भी होते रहते थे। 5 से 7वीं तक की तीन शताब्दियों तक फैले बंगाल के भू अनुदानों के आदेशों के विश्लेषण से इन और दूसरे परिवर्तनों का पता चलता है यथा प्रविधि संबंधी सलाहकार समिति के संवैधानिक परिवर्तन, शहरी और ग्रामीण निवासियों के विभिन्न समुदायों के स्तर में परिवर्तन के कारण राजनैतिक समीकरणों एवं आर्थिक स्तर के बदलाव आदि।

पश्चिमबाग, बंगाल के भू आबंटन के अभिलेख में ब्राह्मणों को कर देनदार बताया गया है और सामान्य ब्राह्मण किसी भी प्रकार से अलग दिखलाई नहीं पड़ता। उदाहरण के लिए एक शिक्षक या वैदिक विद्वान् 10 पटका जमीन का अधिकार और ब्राह्मण केवल 2 पटका जमीन का हकदार होता था और यह 2 पटका कायस्त लेखपाल या वैद्य से कम होता था। बड़ई, कुम्हार या कारीगर को अन्य सेवा समुदायों से उपर माना जाता था। ऐसी मान्यता भू अनुदान संबंधी थी।

पश्चिमबाग का शिलालेख माली, बड़ई, कुम्हार, लुहार, राजमिस्त्री और मठ सेवा के सफाईदार के लिए भू अनुदान का वर्णन करता है और यह स्पष्ट करता है कि जब भी मंदिर या मठ के लिए भूखंड स्वीकृत किया जाता था तो उन अनुदानों में पुरोहितों के लिए कोई विशेष लाभ नहीं मिलता था। राजस्थान, पाली और कालीकत्ती, कर्नाटक के 12वीं सदी के भू अनुदान संबंधी अध्ययन यह बतलाता है कि भू अनुदान की समयावधि सीमित होती थी यद्यपि प्रारंभिक तौर पर घोषणा जीवन भर या पीढ़ी दर पीढ़ी की हुआ करती थी। भू अनुदान का स्वामित्व हस्तांतरित होता था और एक से दूसरे लाभार्थी को पांच या दस वर्ष बाद भी हस्तांतरित किया जाता था। ऐसा भी लगता है कि इनका चयन श्रेणी के आधार पर होता था बनिस्पत किसी जातिगत संबंधों के आधार के।

यह कतई स्पष्ट नहीं है कि प्रशासनिक श्रेणियां जन्माधारित होतीं थी या नहीं। उड़ीसा में खासकर इसके विपरीत के ही साक्ष्य हैं। साधारण किसान सैनिक पद तक उपर उठ सकता था और संभवतया ऐसी ही स्थिति प्रशासनिक पदों में भी होती रही होगी। मायाधर मनसिन्हा (नीचे संदर्भ देखें) बताते हैं कि पदोन्नति के निर्धारण में सामाजिक स्थिति एवं राजनैतिक संबंधों के अतिरिक्त व्यक्तिगत सुदृढ़ता, गुणवत्ता और प्रशिक्षण के मिले जुले प्रभावों की भी भूमिका होती थी। कर्नाटक में, इस बात के साक्ष्य हैं कि मुख्य प्रशासकों में कुछ महिलायें भी थीं।

ब्राह्मणिक उत्थान

तब भी, ब्राह्मणों को भू अनुदानों के द्वारा अधिक लाभदायी होने के बीज भी बोये जाते रहे हैं। कुछ उदाहरणों में हजारों ब्राह्मणों को पड़ती जमीन के अधिकार अनुदान में दिए जाते थे। दूसरी तरफ, ब्राह्मणों को राज्य प्रशासन के स्थानीय प्रशासक नियुक्त किया जाता रहा। बिहार में, वे छोटे किसानों की अध्यक्षता करते रहे जो लगभग भूमिहीन अधिया बटिया किसान या बंधक मजदूर थे। इन्हें अग्रहार गांव कहा जाता था। ये गांव विचित्र रूप से छोटे और बड़े गांव जहां बड़े भूपति और अनेक जातियों के लोग रहा करते थे, के उप नगर समान होते थे। बिहार में, ये अग्रहारा गांव बिखरे हुए बसे होते थे और यह पूरी तौर पर संभव है कि इनमें दमित सामाजिक संबंधों और सबसे ज्यादा

उर्जावान जाति प्रधान भेदभाव और शोषण के नमूने पैदा हो गए हों। परंतु इन प्रयासों ने भारत के अन्य स्थानों में फैलने में समय लिया पहले बंगाल और पूर्वी उत्तर प्रदेश में और भारत के अन्य स्थानों में धीरे-धीरे। जो भी हो परंतु बिल्कुल ऐसा ही पूरे भारत में नहीं हुआ और कुछ भाग तो अछूते ही रह गए थे। भारत के अन्य भागों के अग्रहारा गांवों में, ब्राह्मणों ने स्थानीय प्रशासन एवं कर वसूली को तो लिया पर वहां बिहार के समान छोटे किसानों की स्थिति दयनीय नहीं हो पाई थी। शोषण और दबाव की श्रेणी का संबंध भूमि स्वामित्व की दूरी से संबंधित रहा था। उदाहरण के लिए दक्षिण कर्नाटक के कालीकली में 13वीं सदी के बाद ब्राह्मणों का दबदबा प्रकट हुआ जब अधिकृत ब्राह्मणों को किसानों से कर इकट्ठा करने का अधिकार प्राप्त हुआ। यह आदेश एक ओर ब्राह्मणों के लिए तनाव और झंझटों से परिपूर्ण था परंतु दूसरी ओर कर चुकाने वाले ग्रामीणों पर बिना किसी गंभीर परिवर्तन के।

यद्यपि जातिवादी व्यवस्था का एक कारक ब्राह्मणवाद भी था, परंतु वह सबसे महत्वपूर्ण कारक नहीं था। इस्लामी आक्रमण और ब्रिटिश उपनिवेशीकरण एवं इक्कोलाजिकल परिवर्तनों के दबाव ने इसमें बराबरी की भागीदारी की थी, यदि अन्य बहुत से मौकों पर निर्णयकारी योगदान न भी दिया हो तो।

उड़ीसा के उदाहरण में नौकरशाही की घनीभूतता और उसके एक लाभदायी समूह में बदलाव और 14 से 15वीं सदी में खासकर जातियां प्रकट होने लगीं थीं जब नदियों के तलछट उपर आने के कारण हम समुद्र के व्यापार में सामान्य उतार देखते हैं। उसी समय ब्राह्मण प्रधानता की बढ़त को जयपुर के राजा मानसिंह और मुगल सेनाओं के द्वारा धार्मिक और सैन्य हार के परिदृश्य में देखते हैं। ये सब कारण उड़िया समाज के विनाश के रहे होंगे और जातिगत रूढ़िगतता के कारण बने होंगे।

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ऋग्वैदिक काल से उत्तरवैदिक काल तक सामाजिक जीवन में परिवर्तन

डॉ० अमरकांत सिंह

इतिहास विभाग, मुरारका कॉलेज, सुल्तानगंज, भागलपुर

वैदिक काल को अध्ययन की सुविधा से दो भागों में बाँटा गया है। किसी भी सभ्यता के काल का विभाजन अत्यंत कठिन कार्य है। आर्यों के भारत में प्रवेश से लेकर ऋग्वेद की रचना और उसके बाद की सभ्यता ऋग्वैदिक काल के नाम से जानी जाती है। इस सभ्यता की जानकारी का मूल स्रोत ऋग्वेद ही है। अतः ऋग्वैदिक काल से अभिप्राय उस युग से है, जिसका विवेचन ऋग्वेद में मिलता है। ऋग्वैदिक काल के बाद जिस काल में सामवेद, यजुर्वेद एवं अथर्ववेद और ब्राह्मण ग्रंथों अरण्यकों तथा उपनिषदों की रचना हुयी, उसे उत्तर वैदिक काल के नाम से जाना जाता है।

समाज

समाज की न्यूनतम इकाई परिवार थी। होमरकालीन यूनानी पिता के समान ऋग्वैदिक पिता के अधिकार भी असीम थे। ऋग्वेद में उल्लेख है कि एक पिता ने अपव्यय के अपराध में अपने पुत्र को अंधा बना दिया था। ऋग्वेद कालीन समाज की व्यवस्था का प्रमुख आधार वर्णव्यवस्था थी। इस व्यवस्था के अंतर्गत प्रत्येक व्यक्ति को अपने स्वाभाविक गुणों के अनुरूप कार्य के चयन की स्वतंत्रता थी।

अतः व्यक्ति के कर्म का विशिष्ट महत्व था, क्योंकि व्यक्ति के वर्ण का निर्धारण उसके कर्म से होता था। अपने गुण एवं कर्म के अनुरूप किये गये कर्तव्य समाज में वर्ण-धर्म के नाम से अभिहित किये जाने लगे। 'वर्ण' शब्द की व्युत्पत्ति संस्कृत के 'वृज वरणे' धातु से हुयी है, जिसका अभिप्राय है 'वरण करना।' इस प्रकार 'वर्ण' से तात्पर्य किसी विशेष व्यवसाय (या वृत्ति) से लिया जाता है। ऋग्वेद में वर्ण शब्द का प्रयोग 'रंग' अथवा 'प्रकाश' के अर्थ में हुआ है। कहीं-कहीं वर्ण का संबंध ऐसे जन वर्गों से दिखाया गया है, जिनका चर्म काला या गोरा है। प्रारंभ में आर्य एक ही वर्ण के थे और आर्यों का समूह विश कहलाता था। इस समय वर्ण, रंग का बोधक था। आगे चलकर दास भी उनसे जुड़ गये। ऋग्वेद की प्रारंभिक स्थिति में समाज के दो वर्ण थे, अर्थात् आर्य और दास। इस ग्रंथ में उल्लिखित है कि उग्र प्रकृति के ऋषि अगस्त्य ने दोनों वर्णों का पोषण किया।

जब उत्पादन अधिशेष की स्थिति उत्पन्न हुयी तो विश का विभाजन योद्धा, पुरोहित एवं सामान्य लोगों में हो गया। इस तरह वर्ण व्यवस्था का आधार अब कर्म हो गया। ऋग्वेद में एक छात्र लिखता है— 'मैं कवि हूँ, मेरे पिता चिकित्सक हैं; और मेरी माता आटा पीसती हैं....।' ब्रह्मक्षत्र की अवधारणा ऋग्वैदिक काल में ही सामने आयी, जिसका तात्पर्य ऐसे व्यक्ति से था, जो जन्म से क्षत्रिय, किंतु कर्म से ब्राह्मण हो।

इससे संकेत मिलता है कि ब्राह्मण-क्षत्रिय द्वंद्व प्रारंभ हो चुका था और क्षत्रियों द्वारा ब्राह्मणों की सर्वोच्चता को चुनौती दी जा रही थी। कर्म से एक राजन पुरोहित हो सकता था एवं पुरोहित राजन। महर्षि विश्वामित्र क्षत्रिय होते हुये भी कर्म से ब्राह्मण थे। उसी तरह ऋषि भृगु के बारे में कहा जाता कि 'भृगु' के वंशज ने अनेक राज्यों की स्थापना की।

ऋग्वेद में ब्राह्मण की चर्चा चौदह बार हुयी है, जबकि क्षत्रिय शब्द की चर्चा नौ बार हुयी है। प्रथम बार शूद्र की चर्चा ऋग्वेद के दसवें मंडल के पुरुष सूक्त में हुयी है। वैश्य शब्द का भी प्रथम बार प्रयोग यहीं मिलता है। इसमें चारों वर्णों की तुलना ब्रह्मा के शरीर के अंगों से की गयी है। ब्राह्मण की तुलना ब्रह्मा के मुख से, क्षत्रिय की भुजा से, वैश्य की जंघा से एवं शूद्र की पैर से की गयी है। सामाजिक व्यवस्था का आधार रक्त संबंध था। समाज पितृसत्तात्मक था। परिवार का मुखिया स्वाभाविक रूप में मानवीय एवं करुणाशील होता था। सिर्फ एक-दो उदाहरण ऐसे मिलते हैं, जिससे यह ज्ञात होता है कि घर का मुखिया कभी-कभी संतान को क्रूर रूप में भी दण्डित करता था। ऋजास्व एवं भुज्यु की कथा में इसका उल्लेख है। ऋजास्व का आख्यान, जिसमें उसे सौ भेंड़ों को गंवा देने के अपराध में अपने पिता द्वारा अंधा कर दिये जाने की चर्चा मिलती है। इसके द्वारा पुत्र के ऊपर पिता का पूर्ण नियंत्रण प्रदर्शित होता है। इस तरह के आख्यान को अपवाद स्वरूप ही लिया जाना चाहिए, क्योंकि ऋग्वेद में अनेक स्थानों पर पुत्र के कल्याण की कामना हेतु निवेदन भी किया गया है। वैदिक समाज में पितृसत्तात्मक व्यवस्था थी।

पुत्र का समाज में विशेष महत्व था। पुत्र न होना दरिद्रता के समान कहा गया है। पिता की मृत्यु के बाद ज्येष्ठ पुत्र को संपत्ति में अधिक हिस्सा मिलता था। वैदिक काल में विवाह पवित्र संस्कार माना जाता था, जो व्यक्ति एवं सामाजिक विकास के लिए आवश्यक था। याजक कार्यों हेतु पति एवं पत्नी दोनों की उपस्थिति वांछनीय थी। अग्नि से प्रार्थना करते हुए कहा गया है कि 'हे अग्ने! तुम कन्याओं के अर्यमा अर्थात् विधान कर्ता के तुल्य हो, तुम जब पति-पत्नी को समान मन वाला बनाते हो, तब वे तुम्हें धृत-दुग्ध द्वारा बंधु के समान सींचते हैं।' लड़कियों को अपने पति का चयन करने की स्वतंत्रता थी। परिवार का प्रधान 'कुलप' कहलाता था।

स्त्रियों की स्थिति

ऋग्वैदिक काल में साधारणतया एक पत्नीव्रत की प्रथा ही प्रचलित थी। समाज पितृसत्तात्मक था, किंतु स्त्रियों की स्थिति अच्छी थी। बाल विवाह का प्रचलन नहीं था। लड़कियों का विवाह 16 या 17 वर्ष की उम्र में होता था। विधवा एवं अंतर्जातीय विवाह भी होता था।

बहुपतित्व विवाह एवं रक्त संबंध में विवाह के कुछ चिह्न मिलते हैं, उदाहरण के लिए यमी ने अपने भाई यम से विवाह का अनुरोध किया, परंतु यम ने उसे अस्वीकार कर दिया। रोदसी को मारुतों ने मिलकर भोगा। उसी तरह अश्विन कुमार दोनों भाई सूर्य की पुत्री सूर्या के साथ रहते थे, किंतु इस विषय में हम कह सकते हैं कि यह आदिम अवस्था के अवशेष थे। बहुपतित्व की प्रथा वास्तव में ऋग्वैदिक काल में नहीं थी। संभवतः उच्च कुल के संपन्न लोग एक से अधिक पत्नियाँ रखते थे। इसलिए हम कह सकते हैं कि पुरुषों में बहुविवाह की प्रथा थी। स्त्रियों की स्थिति अच्छी थी और उन्हें भी उपनयन संस्कार का अधिकार था। बहुत-सी महिलायें विदुषी थीं। उदाहरण के लिए लोपामुद्रा, घोषा, अपाला, विश्वारा, सिक्ता आदि।

लोपामुद्रा क्षत्रिय वर्ण की थी, किंतु उसकी शादी ऋषि अगस्त्य से हुई। तलाक, सती प्रथा, पर्दा प्रथा, बाल विवाह, बहुपत्नीत्व का प्रचलन नहीं था। दूसरी तरफ विधवा विवाह एवं नियोग प्रथा का

प्रचलन था। नियोग प्रथा में विधवा स्त्री को पुत्र प्राप्ति के लिए अपने देवर के साथ पत्नी के रूप में रहना था।

विदुषी महिलाओं को 'ऋषिका' या 'ब्रह्मवादिनी' कहा जाता था। जीवन भर अविवाहित रहने वाली लड़कियों को 'अमाजू' कहा जाता था और इस स्थिति में यदि पुत्री पिता के घर में ही रहती है तो वह पिता की संपत्ति की हिस्सेदार होती थी। अपाला द्वारा अपनी पैतृक संपत्ति में हिस्सा प्राप्ति का उल्लेख ऋग्वेद के आठवें मंडल में है। स्त्रियाँ 'सभा' एवं 'समिति' में भाग लेती थीं। साथ ही, वे पति के साथ यज्ञ में भी भाग लेती थीं। ऋग्वेद में समनो (उत्सवों) का उल्लेख है, जिनमें कन्याएँ स्वयं अपनी पति को वरण कर लेती थीं। कभी-कभी शारीरिक बीमारी के कारण विवाह में विलंब भी हो सकता था। उदाहरण के लिए चर्म रोग के कारण घोषा का विवाह बहुत समय तक नहीं हुआ।

दास व्यवस्था

दास व्यवस्था ऋग्वैदिक काल में प्रचलित थी। इनके दान देने का भी उल्लेख मिलता है। दासों की तुलना में दासियों के दान के अधिक उल्लेख मिलता है। दासों का उपयोग घरेलू दासों के रूप में होता था। कृषि में अभी इन्हें नहीं लगाया गया था।

शिक्षा

शिक्षा की चर्चा सातवें मंडल में है। ऋग्वैदिक कालीन शिक्षण संस्थाओं का स्पष्ट विवेचन नहीं मिलता है, तथापि एक सूक्त से तत्कालीन शिक्षा प्रणाली के विषय में जानकारी प्राप्त होती है। ऋग्वेद के इस सूक्त में मेंढकों के टरने की तुलना गुरु द्वारा उच्चारित शब्दों के विद्यार्थियों द्वारा सामूहिक स्वर में दोहराने से की गयी है। इससे वैदिक शिक्षा प्रणाली एवं शिक्षण संस्थाओं के अस्तित्व का बोध होता है। निश्चित रूप से इनमें वैदिक मंत्रों की शिक्षा दी जाती होगी। इसके अतिरिक्त छंदशास्त्र, ज्यामिति, इतिहास आदि के शिक्षण की व्यवस्था रही होगी। शिक्षा में वाद-विवाद का भी प्रचलन रहा होगा, ऐसे संकेत मिलते हैं। ऋग्वेद से बारह महीनों की चर्चा के साथ-साथ वर्ष विशेष में पढ़ने वाले अधिक मास का उल्लेख आया है।

उत्तरवैदिक समाज में शिक्षा

इस काल में अपार साहित्य की रचना हुई। वैदिक साहित्य का अपार भंडार इस तथ्य का द्योतक है कि प्राचीन काल में शिक्षा की सुनियोजित व्यवस्था थी। उत्तर वैदिक काल को बौद्धिक विकास का युग कहा जाय तो अतिशयोक्ति नहीं होगी, क्योंकि इसी काल में विशाल वैदिक साहित्य का सृजन हुआ, जिसका आधार था उपनयन संस्कार के द्वारा विद्यार्थी जीवन के साथ ही सुनियोजित शिक्षा प्रणाली का प्रारंभ। वैदिक शिक्षा पद्धति का प्रधान आधार था शिक्षक, जिसे आचार्य या गुरु कहा जाता था। शिक्षा का अभिप्राय प्राचीन काल में केवल पुस्तकीय ज्ञान न होकर अंतर्दृष्टि का विकास भी कहा गया है, ऐसी अंतर्दृष्टि का विकास जिससे मोक्ष प्राप्त हो सके।

पिता से ही प्रारंभ में पुत्र को शिक्षा मिलती थी, जैसा कि हमें बृहदारण्यक उपनिषद् के श्वेतकेतु आरुणेय आख्यान से ज्ञात होता है। गुरुकुल प्रणाली प्राचीन भारतीय शिक्षा की प्रमुख विशेषता थी, जिसके अंतर्गत विद्यार्थी को 'अंतैवासी' अर्थात् आचार्य के सान्निध्य में रहना (आश्रम में) होता था। विद्यार्थी का प्रमुख कार्य इस दौरान गुरु के पास रहकर गुरु की सेवा तथा अध्ययन करना था। प्रत्येक शिष्य का स्तर आश्रम में समान था, सबको समान रूप से जलाने की लकड़ियाँ (समिधायें) एकत्र करना, गौचारण तथा भिक्षाटन करना होता था।

इस प्रक्रिया से विद्यार्थियों में छोटे-बड़े की भावना का विकास नहीं हो पाता था। अध्ययन का साहित्य वैदिक काल में बहुत विशाल था। शतपथ ब्राह्मण ने स्वाध्याय के अंतर्गत ऋचाओं, यजुष, साम एवं अथर्ववेद, इतिहास, पुराण व गाथाओं का उल्लेख किया है।

गोपथ ब्राह्मण में सभी वेद, कल्प, रहस्य, ब्राह्मण, उपनिषद्, इतिहास, अन्वाख्यान, पुराण, अनुशासन आदि को अध्ययन योग्य साहित्य कहा गया है। एक विवरण छान्दोग्य उपनिषद् में मिलता है, जिसमें नारद सनत्कुमार से कहते हैं कि—उन्होंने (नारद ने) चारों वेद, इतिहास, पुराण (पंचम वेद रूप), व्याकरण, राशि (अंकगणित), दैव (लक्षण विद्या), निधि (खनिज उत्खनन विद्या), एकायन (राजनीति), देवविद्या (निरुक्त), ब्रह्मविद्या (छन्द एवं ध्वनि विद्या), क्षत्र विद्या (धनुर्वेद), नक्षत्र विद्या, सर्प विद्या एवं देवजन विद्या (गान एवं नृत्य) सीख ली थी। इससे प्रतीत होता है कि उस युग में इन विषयों की शिक्षा दी जाती थी। आश्रमों में विशेष रूप से ब्रह्मविद्या सीखने का अवसर मिलता था, जिससे शिष्य का आत्मिक विकास एवं नैतिक उत्थान होता था। यही भारतीय शिक्षा पद्धति की रीढ़ थी। इसी परिप्रेक्ष्य में विशाल वैदिक साहित्य का सृजन संभव हुआ। जिससे सारे विश्व को आर्य सभ्यता का ज्ञान हुआ।

रीति-रिवाज

वैदिक कालीन रीति-रिवाजों के प्रसंग में तत्कालीन 'समन' नामक उत्सव का उल्लेख करना होगा। ऋग्वेद में वर्णन आया है कि जब कन्या सुंदर है और आभूषित है तो स्वयं पुरुषों के झुंड में से अपना मित्र ढूँढ़ लेती है। एक विशेष परिधान 'वाधूय' का प्रयोग वधू द्वारा विवाह के अवसर पर किया जाता था।

नर्तकियों द्वारा विशिष्ट परिधान 'पेशस' धारण करने का विवेचन मिलता है। कभी-कभी मुनि लोग चर्म को वस्त्र के रूप में उपयोग करते थे। आर्य लोगों की आभूषण प्रियता का विवेचन भी अनेक मंत्रों में हुआ है। अनेक आभूषणों के नाम ऋग्वेद में मिलते हैं, गले में 'निष्क' धारण किया जाता था। कान में 'कर्णशोभन' एवं शीश पर 'कुम्ब' नामक आभूषण पहनने की प्रथा थी। इनके अतिरिक्त 'खादि', 'रुक्म', 'भुजबंद', 'केयूर', 'नूपुर', 'कंकण' एवं 'मुद्रिका' आदि आभूषण भी धारण किये जाते थे। एक सूक्त में अश्विनों को स्वर्ण कमल की माला पहने हुये, होने का उल्लेख किया है।

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Early Indian Cultural History: Sources and Approaches

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Hindu philosophy is divided into six Sanskrit *astika* schools of thought, or *darshanas*, which accept the Vedas as supreme revealed scriptures, and three *nastika* schools, which do not accept the Vedas as supreme. The *astika* schools are:

1. Sankhya, a strongly dualist theoretical exposition of mind and matter.
2. Yoga, a school emphasizing meditation closely based on Sankhya
3. Nyaya or logics
4. Vaisheshika, an empiricist school of actinism
5. Mimamsa, an anti-ascetic and anti-mysticist school of orthopraxy
6. Vedanta, opposing Vedic ritualism in favour of mysticism. Vedanta came to be the dominant current of Hinduism in the post-medieval period.

The *nastika* schools are:

1. Buddhism
2. Jainism
3. Carvaka, a skeptical materialist school, which died out in the 15th century and whose primary texts have been lost.

These nine philosophies form the nine gems of the Sanatana Dharma. In Hindu history, the distinction of these six schools was current in the Gupta period "golden age" of Hinduism. With the disappearance of Vaishshika and Mimamsa, it was obsolete by the later Middle Ages, when the various sub-schools of Vedanta (Dvaita "dualism", Advaita "non-dualism" and others) began to rise to prominence as the main divisions of religious philosophy. Nyaya survived into the 17th century as *Navya Nyaya* "Neo-Nyaya", while Sankhya gradually lost its status as an independent school, its tenets absorbed into Yoga and Vedanta.

Samkhya

Sankhya, also Samkhya, is one of the six schools of classical Indian philosophy. Sage Kapila is traditionally considered to be the founder of the

Sankhya school, although no historical verification is possible. It is regarded as one of the oldest philosophical systems in India. Sankhya was one of the six orthodox systems (*astika*, those systems that recognize vedic authority) of Hindu philosophy. The major text of this Vedic school is the extant *Samkhya Karika*, written by Ishvara Krishna, circa 200 AD. This text (in *karika* 70) identifies Sankhya as a Tantra and its philosophy was one of the main influences both on the rise of the Tantras as a body of literature, as well as Tantra sadhana. There are no purely Sankhya schools existing today in Hinduism, but its influence is felt in the Yoga and Vedanta schools.

Sankhya is an enumerationist philosophy that is strongly dualist. Sankhya philosophy regards the universe as consisting of two realities: Purusha (consciousness) and Prakriti (phenomenal realm of matter). They are the experiencer and the experienced, not unlike the *res cogens* and *res extensa* of Rene Descartes. Prakriti further bifurcates into animate and inanimate realms. On the other hand, Purusha separates out into countless Jivas or individual units of consciousness as souls which fuse into the mind and body of the animate branch of Prakriti. There are differences between Sankhya and Western forms of dualism. In the West, the fundamental distinction is between mind and body. In Sankhya, however, it is between the self (as Purusha) and matter (Prakriti).

Literature

Sage Kapila is considered as the founder of the Samkhya school, but there is no evidence to prove that the texts attributed to him, the *Sakhyaprabhakar Sutra* and the *Tattvasamasa* were actually composed by him. The earliest extant text of this school is *Sakhyakrik* of Ivarak[cGa (3rd century). Ivarak[cGa in his *Krik* described himself as being in the succession of the disciples from Kapila, through *suri* and Pancakes.

Gauapda wrote a commentary on this *Krik*. The next important work is Vcaspati's *Sakhyatattvakaumud* (9th century AD). NryaGa's treatise *SAkhyacandrik* is based on the *Krik*. The *Sakhyaprabhakar Sutra* is assigned to the 14th century, as GuGaratna (14th century) did not refer to this text but referred to the *Krik*. This text consists of 6 s and 526 sktras. The most important commentary on the *Sakhyaprabhakar Sutra* is Vijnabhikcu's *Sakhyaprabhakaranabhicya* (16th century). Anirruddha's *Kpilas Akhyaprabhakanasktrav [tti* (15th century) and Mahdeva's *Sakhyaprabhakanasktrav [ttisra* (c. 1600) and Nge[a's *Laghus Akhyasktrav [tti* are the other important commentaries on this text.

Epistemology

According to the Sankhya school, all knowledge is possible through three *pramanas* (means of valid knowledge)-

1. *Pratyaksha* or *Drishtam*-direct sense perception,
2. *Anumana*-logical inference and
3. *Sabda* or *Aptavacana*-verbal testimony.

Sankhya cites two kinds of perceptions: Indeterminate (*nirvikalpa*) perceptions and determinate (*savikalpa*) perceptions. Indeterminate perceptions are merely impressions without understanding or knowledge. They reveal no knowledge of the form or the name of the object. There is only external awareness about an object.

There is cognition of the object, but no discriminative recognition. For example, a baby's initial experience is full of impression. There is a lot of data from sensory perception, but there is little or no understanding of the inputs.

Hence they can be neither differentiated nor labelled. Most of them are indeterminate perceptions. Determinate perceptions are the mature state of perceptions which have been processed and differentiated appropriately.

Once the sensations have been processed, categorized, and interpreted properly, they become determinate perceptions. They can lead to identification and also generate knowledge.

Metaphysics

Ontology

Broadly, the Samkhya system classifies all objects as falling into one of the two categories: Purusha and Prakriti. Metaphysically, Samkhya maintains an intermingled duality between spirit/consciousness (*Purusha*) and matter (*Prakriti*).

Purusha

Purusha is the Transcendental Self or Pure Consciousness. It is absolute, independent, free, imperceptible, unknowable, above any experience and beyond any words or explanation. It remains pure, "nonattributive consciousness ". Purusha is neither produced nor does it produce. Unlike Advaita Vedanta and like Purva-Mimamsa, Samkhya believes in plurality of the *Purushas*.

Prakriti

Prakriti is the first cause of the universe—of everything except the *Purusha*, which is uncaused, and accounts for whatever is physical, both matter and force. Since it is the first principle (*tattva*) of the universe, it is called the *Pradhana*, but, as it is the unconscious and un-intelligent principle, it is also called the *Jada*. It is composed of three essential characteristics (*trigunas*). These are:

- sattva-fineness, lightness, illumination, and joy;
- rajas-activity, excitation, and pain;
- tamas-coarseness, heaviness, obstruction, and sloth.

All physical events are considered to be manifestations of the evolution of *Prakriti*, or primal nature (from which all physical bodies are derived). Each sentient being is a *Purusha*, and is limitless and unrestricted by its physical

body. *Samsaara* or bondage arises when the *Purusha* does not have the discriminate knowledge and so is misled as to its own identity, confusing itself with the physical body, which is actually an evolute of *Prakriti*. The spirit is liberated when the discriminate knowledge of the difference between conscious *Purusha* and unconscious *Prakriti* is realized.

Ishvara (Creationist God)

The *Sakhyapravacana Sutra* states that there is no philosophical place for a creationist God in this system. It is also argued in this text that the existence of *Ishvara* cannot be proved and hence cannot be admitted to exist and an unchanging *Ishvara* as the cause cannot be the source of a changing world as the effect. Almost all modern scholars are of view that the concept of *Ishvara* was incorporated into the *nirishvara* (atheistic) Samkhya viewpoint only after it became associated with the Yoga, the Pasupata and the Bhagavata schools of philosophy. This theistic Samkhya philosophy is described in the Mahabharata, the Puranas and the Bhagavad Gita

Nature of Duality

The Samkhya recognizes only two ultimate entities, *Prakriti* and *Purusha*. While the *Prakriti* is a single entity, the Samkhya admits a plurality of the *Purushas*. Un-intelligent, unmanifest, uncaused, ever-active, imperceptible and eternal *Prakriti* is alone the final source of the world of objects which is implicitly and potentially contained in its bosom.

The *Purusha* is considered as the intelligent principle, a passive enjoyed (*bhokta*) and the *Prakriti* is the enjoyed (*bhogyā*). Samkhya believes that the *Purusha* cannot be regarded as the source of inanimate world, because an intelligent principle cannot transform itself into the Un-intelligent world. It is a pluralistic spiritualism, atheistic realism and uncompromising dualism.

Theory of Existence

The Sankhya system is based on Satkaryavada. According to Satkaryavada, the effect pre-exists in the cause. Cause and effect are seen as different temporal aspects of the same thing-the effect lies latent in the cause which in turn seeds the next effect. More specifically, Sankhya system follows the *Prakriti-Parinama Vada*. *Parinama* denotes that the effect is a real transformation of the cause. The cause under consideration here is *Prakriti* or more precisely Mula-*Prakriti* (Primordial Matter). The Sankhya system is therefore an exponent of an evolutionary theory of matter beginning with primordial matter.

In evolution, *Prakriti* is transformed and differentiated into multiplicity of objects. Evolution is followed by dissolution. In dissolution the physical existence, all the worldly objects mingle back into *Prakriti*, which now remains as the undifferentiated, primordial substance. This is how the cycles of evolution and dissolution follow each other.

The Twentyfour Principles

Sankhya theorizes that Prakriti is the source of the world of becoming. It is pure potentiality that evolves itself successively into twenty four datives or principles. The evolution itself is possible because *Prakriti* is always in a state of tension among its constituent strands-

- *Sattva*-a template of balance or equilibrium;
- *Rajas*-a template of expansion or activity;
- *Tamas*-a template of inertia or resistance to action.

All macrocosmic and microcosmic creation uses these templates.

The twenty four principles that evolve are-

- *Prakriti*-The most subtle potentiality that is behind whatever is created in the physical universe, also called "primordial Matter". It is also a state of equilibrium amongst the Three Gunas.
- *Mahat*-first product of evolution from Prakriti, pure potentiality. *Mahat* is also considered to be the principle responsible for the rise of *buddhi* or intelligence in living beings.
- *Ahamkara* or ego-sense-second product of evolution. It is responsible for the self-sense in living beings. It is also one's identification with the outer world and its content.
- "Panch Tanmatras" are a simultaneous product from Mahat Tattva, along with the Ahamkara. They are the subtle form of Panch Mahabhutas which result from grossification or Panchikaran of the Tanmatras. Each of these Tanmatras are made of all three Gunas.
- *Manas* or "Antahkaran" evolves from the total sum of the *sattva* aspect of *Panch Tanmatras* or the "Ahamkara"
- *Panch jnana indriyas* or five sense organs-also evolves from the *sattva* aspect of *Ahamkara*.
- *Pancha karma indriya* or five organs of action-The organs of action are hands, legs, vocal apparatus, urinogenital organ and anus. They evolve from the *rajas* aspect of *Ahamkara*.
- *Pancha mahabhuta* or five great substances-ether, air, fire, water and earth. They evolve from the "tamas" aspect of the "Ahamkara". This is the revealed aspect of the physical universe.

The evolution of primal nature is also considered to be purposeful-Prakriti evolves for the spirit in bondage. The spirit who is always free is only a witness to the evolution, even though due to the absence of discriminate knowledge, he misidentifies himself with it.

The evolution obeys causality relationships, with primal Nature itself being the material cause of all physical creation. The cause and effect theory of Sankhya is called *Satkaarya-vaada* (theory of existent causes), and holds that nothing can

really be created from or destroyed into nothingness-all evolution is simply the transformation of primal Nature from one form to another.

The evolution of matter occurs when the relative strengths of the attributes change. The evolution ceases when the spirit realizes that it is distinct from primal Nature and thus cannot evolve. This destroys the purpose of evolution, thus stopping Prakrti from evolving for Purusha.

Sankhyan cosmology describes how life emerges in the universe; the relationship between Purusha and Prakriti is crucial to Patanjali's yoga system. The evolution of forms at the basis of Sankhya is quite remarkable. The strands of Sankhyan thought can be traced back to the Vedic speculation of creation. It is also frequently mentioned in the Mahabharata and Yogavasishta.

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Caste System, Family Life and Family Values in India

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The Indian subcontinent covers an area of 1,269,346 square miles (3,287,590 square kilometres). It is the seventh largest country in the world, with a population that exceeds 1 billion, making it the second most populous country in the world after China. The Himalayan Mountains, the highest range in the world, separate most of northern India from the rest of Asia.

The southern half is a triangular peninsula that stretches southward to the Tropic of Cancer and extends into the Indian Ocean. The Arabian Sea lies to the west of India, and the Bay of Bengal to the east of India (Census of India 2001). India has a rich cultural, social, historical, and religious heritage. The Indus Valley civilization that was established around 2500 B.C.E. was a rich, advanced, and prosperous civilization. Since that time, the Greeks, Persians, Turks, Mughals, and Europeans have collectively enhanced the religious beliefs, traditions, spirituality, and culture of India.

India is a secular and pluralistic society characterized by tremendous cultural and ethnic diversity. It is made up of twenty-eight states and seven union territories. There are eighteen different languages and more than 300 dialects spoken by the Indian people. Indians practice many religions.

Hinduism is the dominant religion in India, but through the centuries Indians have learned to coexist with people of other faiths. A majority (83%) of Indians are Hindus, about 14 percent are Muslims, 2.4 percent are Christians, 2 percent are Sikhs, .7 percent are Buddhists, .5 percent are Jains, and there are smaller numbers of Bahai, Jews, and Zoroastrians (Observer Research Foundation 2001; India at a Glance 2001).

India is distinctive in the proportion of people living in rural and urban communities. In 1999, 72 percent of the residents lived in rural areas and 28 percent lived in urban communities. The proportion of rural-to-urban residents is high, although India is the tenth most industrialized country in the world (World Development Report 2002). The literacy profile of Indians has greatly changed from a mere 5.3 percent in 1901 to 36.13 percent in 1981, to 52 percent in 1991, to 65.38 percent in 2001. The literacy rate is higher (73%) in urban areas as compared

to rural areas (44%). Also, males have a higher literacy rate (76%) compared to females (54%) (Mullatti 1995; Census of India 2001).

Indians identify themselves with a particular religion but also affiliate themselves with a specific geographical region or state in India. Religion specifies the form of worship and guides their day-to-day behaviour, while the specific region generally identifies the language one speaks, the literature, art, music one prefers, the food one eats, and the clothing one wears (Segal 1991).

Because India is a secular and ethnically diverse society, there are religious, regional, cultural, social, and educational variations in structural and functional patterns of family life. Hence, it is difficult to generalize values, behaviours, attitudes, norms, mores, practices, traditions, and beliefs about family life from one community to all Indian communities. Because the large majority of Indians are Hindus, this chapter will primarily focus attention on family life in the Hindu community.

The Hindus believe in a multitude of gods and goddess that are an integral aspect of Hindu mythology. Hinduism is a major world religion, has approximately 800 million followers, and also has had a profound influence on many other religions during its long history that dates back to 1500 B.C.E. The ideal Hindu lifestyle is influenced by the teachings in the Upanishads, Vedas, Bhavadgita, Ramayana, and Mahabharata. These scriptures stress the importance of work, knowledge, sacrifice, and service to others and finally, the renunciation of worldly goods in later life (Chekki 1996).

Hinduism is not an organized religion like Western religions (Nandan and Eames 1980), but rather a way of life. According to the Hindu ideology, a person's life consists of four stages that correspond with the human life-cycle stages. The first stage is the Brahmacharya ashram (apprenticeship)—this is the period of discipline and education. The second stage is the Grihastha ashram (household and family), devoted to marriage, parenthood, family, and establishment of a household.

Stage three is the Vanaprastha ashram (gradual retreat) and is characterized by a gradual retreat and loosening of social, emotional, and material bonds. Finally, the goal of the fourth and final stage, the Sanyasa ashram (renouncement), is to seek solitude, indulge in meditation, prepare for death, and strive for salvation and wisdom (Chekki 1996; Seymour 1999).

Most Hindu households have a prayer platform or room that is considered the most sacred place in the home. Most devout Hindus are vegetarians. They pray, fast, and worship their deity at least once a day, especially on holy days and days of festivities. As part of the religious activities, Hindus take regular morning baths, recite and chant certain mantras, light incense, prepare specific food items, offer flowers to the deities, and worship ancestors.

Mate Selection and Marriage

Marriage in India is regarded as one of the most significant life-cycle rituals and is a familial and societal expectation for Hindus. In traditional Hindu society,

marriage was considered a sacrament and not a contract and therefore was expected to be for life. It is important to point out that *vivah* (wedding) is generally obligatory for all individuals. According to Kanailal Kapadia (1966), the primary aim of a Hindu marriage is *dharma praja* (progeny, particularly sons) and *rati* (pleasure). Furthermore, marriage is regarded not only as a union of two individuals, but also as the union of two families, making them almost like blood relatives. Marriages are religiously, economically, politically, and socially oriented and they are generally arranged by the elders and extended family members (Chekki 1996; Surender, Prabakaran, and Khan 1998).

Even in contemporary Indian society, Hindus consider marriage as a social and cultural obligation and a contract for life. Marriage is not viewed as a means to attain personal happiness nor as a means of sharing your life with a person you love. Instead, the basic qualities of family unity, family togetherness, family harmony, family cohesiveness, and sharing of common family goals, values, and a way of life are of significant importance, and personal considerations are secondary. That the couple is not in love with each other or that the two partners are not physically attracted to one another or the possibility that the two do not have too much in common are not considerations because love is expected to come after marriage (Medora 2002). It is customary for individuals to marry within their religion, caste, and subcaste.

Most marriages in India are arranged to a greater or lesser extent. Even among the educated middle-and upper-class families from urban areas, marriage is as much a concern of the families as it is of the individual (Mullatti 1995; Nanda 1995). Most Indian youths do not believe that they have the experience, knowledge, or wisdom to select a prospective mate.

They also do not believe that it is essential to date many partners to pick the right spouse. The type of family that the prospective spouse comes from is given primary consideration, along with occupational and cultural compatibility. Educational and social class homogamy of the family are also qualities taken into consideration by the respective parents on both sides (Nanda 1995).

A Hindu bride and groom in traditional Indian dress with flower garlands during the wedding ceremony. Hindus consider marriage a social and cultural obligation and a contract for life.

The last decades of the twentieth century brought an increasing trend to consult and get input from the children regarding their marriage. Typically, parents or kin select a prospective pool of eligible partners who have been screened by them first to ensure a similar social, cultural, educational, and economic background. One of the most common ways in which the partners are often selected is from among the children of friends and extended family who have a similar socioeconomic background (Medora 2002).

The use of matrimonial advertisements is increasing and thus becoming an integral part of the mate selection process (Banerjee 1999; Das 1980; Nanda 1995).

Advertisements are placed in the newspaper because it is likely to attract a wide readership. Screening is first done on the basis of photographs. Next, the young adults are allowed to meet and talk over the phone, and occasionally go out with a chaperone who is usually an adult family member who accompanies the young couple while they are trying to determine the person with whom they are most compatible. While this exchange is occurring, marriage is foremost on the minds of both partners and all forms of premarital sex are discouraged (Medora 2002). After the couple go out a few times, the male generally proposes to the woman. If the woman accepts the proposal, the respective parents are informed about their children's decisions.

Before the engagement is announced to friends and the marriage finalized, most Hindu families consult an astrologer to ensure that the two prospective partners are well suited for each other (Sureender, Prabakaran, and Khan 1998). The astrologer matches the two horoscopes and predicts whether the couple will be compatible and happy, enjoy good health, enjoy financial success, and, most importantly, have children. Indians are fatalistic and believe their lives are predestined, their fates preordained, and that they are helpless as far as choice is concerned, and therefore they must succumb to the celestial forces of the universe (Gupta 1976).

Family Life and Family Values

In India the family is the most important institution that has survived through the ages. India, like most other less industrialized, traditional, eastern societies is a collectivist society that emphasizes family integrity, family loyalty, and family unity. C. Harry Hui and Harry C. Triandis (1986) defined collectivism, which is the opposite of individualism as, "a sense of harmony, interdependence and concern for others". More specifically, collectivism is reflected in greater readiness to cooperate with family members and extended kin on decisions affecting most aspects of life, including career choice, mate selection, and marriage (Hui and Triandis 1986; Triandis et al. 1988).

The Indian family has been a dominant institution in the life of the individual and in the life of the community (Mullatti 1992). For the Hindu family, extended family and kinship ties are of utmost importance. In India, families adhere to a patriarchal ideology, follow the patrilineal rule of descent, are patrilocal, have familialistic value orientations, and endorse traditional gender role preferences. The Indian family is considered strong, stable, close, resilient, and enduring (Mullatti 1995; Shangle 1995).

Historically, the traditional, ideal and desired family in India is the joint family. A joint family includes kinsmen, and generally includes three to four living generations, including uncles, aunts, nieces, nephews, and grandparents living together in the same household. It is a group composed of a number of family units living in separate rooms of the same house. These members eat the food cooked at one hearth, share a common income, common property, are related to one another through kinship ties, and worship the same idols. The family supports the old; takes care of widows, never-married adults, and the

disabled; assists during periods of unemployment; and provides security and a sense of support and togetherness (Chekki 1996; Sethi 1989).

The joint family has always been the preferred family type in the Indian culture, and most Indians at some point in their lives have participated in joint family living (Nandan and Eames 1980). With the advent of urbanization and modernization, younger generations are turning away from the joint family form. Some scholars specify that the *modified extended family* has replaced the traditional joint family, in that it does not demand geographical proximity or occupational involvement and does not have a hierarchical authority structure (Nandan and Eames 1980; Mullatti 1995; Shangle 1995).

This new family form encourages frequent visits; financial assistance; aid and support in childcare and household chores; and involvement and participation in life-cycle events such as births, marriages, deaths, and festival celebrations. The familial and kinship bonds are thus maintained and sustained. Even in the more modern and nuclear families in contemporary India, many functional extensions of the traditional joint family have been retained (Nandan and Eames 1980), and the nuclear family is strongly embedded in the extended kinship matrix.

In spite of the numerous changes and adaptations to a pseudo-Western culture and a move toward the nuclear family among the middle and upper classes, the modified extended family is preferred and continues to prevail in modern India (Chekki 1996; Mullatti 1995; Segal 1998). India is an extremely pronatalistic society, and the desire to have a male child is greatly stressed and is considered by some to be a man's highest duty, a religious necessity, and a source of emotional and familial gratification (Kakar 1981).

Because male children are desired more than female children, they are treated with more respect and given special privileges. Male children are raised to be assertive, less tolerant, independent, self-reliant, demanding, and domineering (Kumar and Rohatgi 1987; Pothen 1993). Females, in contrast, are socialized from an early age to be self-sacrificing, docile, accommodating, nurturing, altruistic, adaptive, tolerant, and religious, and to value family above all (Kumar and Rohatgi, 1987; Mullatti, 1995). In rural areas, low-income women have always worked outside the home. In urban areas, there has been a substantial increase in the number of middle-and upper-class women working to supplement their husbands' incomes. In a traditional Indian family, the wife is typically dependent, submissive, compliant, demure, nonassertive, and goes out of her way to please her husband. Women are entrusted with the responsibility of looking after the home and caring for the children and the elderly parents and relatives.

Childrearing practices in India tend to be permissive, and children are not encouraged to be independent and self-sufficient. The family is expected to provide an environment to maximize the development of a child's personality and, within the context of the Hindu beliefs and philosophy, positively influence the child's attitudes and behaviours.

Adolescence and young adulthood are particularly stressful and traumatic stages in the lives of Indian youths. In one way, they desire emancipation and liberation from family but residing in the matrix of the extended family makes it difficult for them to assert themselves and exhibit any independence in thought, action, or behaviour. Social changes are gradually occurring but arranged marriages are still the norm, and dating generally is not allowed.

Furthermore, sex and sexuality issues are not openly discussed, sex education is not readily available, interrelationships with the opposite sex are discouraged, and premarital sex is frowned upon. In the traditional Indian family, communication between parents and children tends to be onesided. Children are expected to listen, respect, and obey their parents. Generally, adolescents do not share their personal concerns with their parents because they believe their parents will not listen and will not understand their problems (Medora, Larson, and Dave 2000).

Life expectancy for both Indian men and women is increasing. According to the 2001 Census of India, life expectancy was 61.9 years for men and 63.1 years for women (Census of India 2001). This has led to a significant increase in the population of elderly individuals.

The elderly in India are generally obeyed, revered, considered to be fountains of knowledge and wisdom, and treated with respect and dignity by family and community members. Old age is a time when a person is expected to relax, enjoy solitude, retirement, pray, enjoy spending time with the grandchildren, and not worry about running the household or about finances because the oldest son is now in charge of the finances and family matters, and the oldest daughter-in-law is generally running the household. In most instances, the elderly care for their grandchildren and assist with cooking and household chores. Even adult children continue to consult their parents on most of the important aspects of life.

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Significance of Sufism in Indian Culture

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Bengal's earliest sustained contact with Islamic civilization occurred in the context of the geopolitical convulsions that had driven large numbers of Turkish-speaking groups from Central Asia into the Iranian plateau and India. Whether as military slaves, as adventurers, or as refugees fleeing before the Mongol advance, Turks gravitated not only to the older centers of the Islamic world — Baghdad, Cairo, Samarkand — but also to its fringes, including Bengal. Immigrant groups were often led by a man called *alp* or *alp-eren*, identified as "the heroic figure of old Turkic saga, the warrior-adventurer whose exploits alone justified his way of life."

Migrating Turks also grouped themselves into Islamic mystical fraternities typically organized around Sufi leaders who combined the characteristics of the "heroic figure of old Turkic saga," the *alp*, and the pre-Islamic Turkish shaman — that is, a charismatic holy man believed to possess magical powers and to have intimate contact with the unseen world. It happened, moreover, that the strict authority structure that had evolved for transmitting Islamic mystical knowledge from master (*murshid*) to disciple (*murid*) proved remarkably well suited for binding retainers to charismatic leaders. This, too, lent force to the Turkish drive to the Bengal frontier. The earliest-known Muslim inscription in Bengal concerns a group of such immigrant Sufis. Written on a stone tablet found in Birbhum District and dated July 29, 1221, just seventeen years after Mohammad Bakhtiyar's conquest, the inscription records the construction of a Sufi lodge (*khanaqah*) by a man described as a *faqir* — that is, a Sufi — and the son of a native of Maragha in northwestern Iran. The building was not meant for this *faqir* alone, but for a group of Sufis "who all the while abide in the presence of the Exalted Allah and occupy themselves in the remembrance of the Exalted Allah." The tablet appears to have been part of a pre-Islamic edifice before it was put to use for the *khanaqah*, for on its reverse side is a Sanskrit inscription mentioning the victorious conquests made in this part of the delta by a subordinate of Nayapala, Pala king from ca. A.D. 1035 to 1050. The inscription refers to a large number of Hindu temples in this region, and, despite the Buddhist orientation of the Pala kings, it identifies this subordinate ruler as a

devotee of Brahmanic gods. Thus the two sides of the same tablet speak suggestively of the complex cultural history of this part of the delta: Brahmanism had flourished and was even patronized by a state whose official cult was Buddhism; on the other hand, the earliest-known representatives of Islam in this area appear to us in the context of the demolished ruins of Bengal's pre-Muslim past.

But were these men themselves temple-destroying iconoclasts? Can we think of them as *ghazis*—that is, men who waged religious war against non-Muslims? Such, indeed, is the perspective of much Orientalist scholarship. In the 1930s the German Orientalist Paul Wittek propounded the thesis that the Turkish drive westward across Anatolia at the expense of Byzantine Greek civilization had been propelled by an ethos of Islamic holy war, or *jihad*, against infidels. Although this thesis subsequently became established in Middle Eastern historiography, recent scholarship has shown that it suffers from lack of contemporary evidence. Instead, as Rudi Lindner has argued, the association of a holy war ethic with the early rise of Ottoman power was the work of ideologues writing several centuries after the events they described. What they wrote, according to Lindner, amounted to an “*ex post facto* purification of early Ottoman deeds, [speaking] more of later propaganda than of early history.”

A similar historiographical pattern is found in Bengal. While it is true that Persian biographies often depict early Sufi holy men of Bengal as pious warriors waging war against the infidel, such biographies were not contemporary with those Sufis. Take, for example, the case of Shaikh Jalal al-Din Tabrizi (d. 1244–45), one of the earliest-known Sufis of Bengal. The earliest notice of him appears in the *Siyar al-Arifin*, a compendium of Sufi biographies compiled around 1530–36, three centuries after the Shaikh's lifetime. According to this account, after initially studying Sufism in his native Tabriz (in northwestern Iran), Jalal al-Din Tabrizi left around 1228 for Baghdad, where he studied for seven years with the renowned mystic Shaikh Shihab al-Din Suhrawardi. When the latter died in 1235, Jalal al-Din Tabrizi travelled to India and, not finding a warm welcome in the court of Delhi, eventually moved on to Lakhnauti, then the remote provincial capital of Bengal. There he remained until his death ten years later. “When he went to Bengal,” the account records, all the population there came to him and became his disciples. There he built a hospice and a public kitchen, and bought several gardens and lands as an endowment for the kitchen. These increased.

There was also there a (river) port called Deva Mahal, where an infidel had built a temple at great cost. The Shaikh destroyed that temple and in its place constructed a (Sufi) rest-house [*takya*]. There, he made many infidels into Muslims. Today [i.e., 1530–36], his holy tomb is located at the very site of that temple, and half the income of that port is dedicated to the upkeep of the public kitchen there.

Since no contemporary evidence shows that he or any other Sufi in Bengal actually indulged in the destruction of temples, it is probable that as with Turkish

Sufis in contemporary Anatolia, later biographers reworked Jalal al-Din Tabrizi's career for the purpose of expressing their own vision of how the past ought to have happened. For such biographers, the Shaikh's alleged destruction of a Hindu temple, his conversion of the local population, and his raising a Sufi hospice on the temple site all defined for later generations his imagined role as one who had made a decisive break between Bengal's Hindu past and its Muslim future.

Much the same hagiographical reconstruction was given the career of Shah Jalal Mujarrad (d. 1346), Bengal's best-known Muslim saint. His biography was first recorded in the mid sixteenth century by a certain Shaikh 'Ali (d. ca. 1562), a descendant of one of Shah Jalal's companions. Once again we note a gap of several centuries between the life of the saint and that of his earliest biographer. According to this account, Shah Jalal had been born in Turkestan, where he became a spiritual disciple of Saiyid Ahmad Yasawi, one of the founders of the Central Asian Sufi tradition. The account then casts the Shaikh's expedition to India in the framework of holy war, mentioning both his (lesser) war against the infidel and his (greater) war against the lower self.

"One day," the biographer recorded, Shah Jalal represented to his bright-souled *pir* [i.e., Ahmad Yasawi] that his ambition was that just as with the guidance of the master he had achieved a certain amount of success in the Higher (spiritual) *jihad*, similarly with the help of his object-fulfilling courage he should achieve the desire of his heart in the Lesser (material) *jihad*, and wherever there may be a Dar-ul-harb [i.e., Land of non-Islam], in attempting its conquest he may attain the rank of a *ghazi* or a *Shahid* [martyr]. The revered *pir* accepted his request and sent 700 of his senior fortunate disciples...along with him. Wherever they had a fight with the enemies, they unfurled the banner of victory.

It is true that the notion of two "strivings" (*jihad*)—one against the unbeliever and the other against one's lower soul—had been current in the Perso-Islamic world for several centuries before Shah Jalal's lifetime. But a fuller reading of the text suggests other motives for the Shaikh's journey to Bengal. After reaching the Indian subcontinent, he and his band of followers are said to have drifted to Sylhet, on the easternmost edge of the Bengal delta.

"In these far-flung campaigns," the narrative continued, "they had no means of subsistence, except the booty, but they lived in splendour. Whenever any valley or cattle were acquired, they were charged with the responsibility of propagation and teaching of Islam. In short, [Shah Jalal] reached Sirhat (Sylhet), one of the areas of the province of Bengal, with 313 persons. [After defeating the ruler of the area] all the region fell into the hands of the conquerors of the spiritual and the material worlds. Shaikh [Jalal] Mujarrad, making a portion for everybody, made it their allowance and permitted them to get married."

Written so long after the events it describes, this account has a certain paradigmatic quality. Like Shaikh Jalal al-Din Tabrizi, Shah Jalal is presented as having brought about a break between Bengal's Hindu past and its Muslim

future, and to this end a parallel is drawn between the career of the saint and that of the Prophet of Islam, Mohammad. The number of companions said to have accompanied Shah Jalal to Bengal, 313, corresponds precisely to the number of companions who are thought to have accompanied the Prophet Mohammad at the Battle of Badr in A.D. 624, the first major battle in Mohammad's career and a crucial event in launching Islam as a world religion. The story thus has an obvious ideological drive to it.

But other aspects of the narrative are more suggestive of Bengal's social atmosphere at the time of the conquest. References to "far-flung campaigns" where Shah Jalal's warrior-disciples "had no means of subsistence, except the booty" suggest the truly nomadic base of these Turkish freebooters, and, incidentally, refute the claim (made in the same narrative) that Shah Jalal's principal motive for coming to Bengal was religious in nature. In fact, reference to his having made "a portion for everybody" suggests the sort of behavior befitting a tribal chieftain vis-a-vis his pastoral retainers, while the reference to his permitting them to marry suggests a process by which mobile bands of unmarried nomads—Shah Jalal's own title *mujarrad* means "bachelor"—settled down as propertied groups rooted in local society. Moreover, the Persian text records that Shah Jalal had ordered his followers to become *kadkhudâ*, a word that can mean either "householder" or "landlord."

Not having brought wives and families with them, his companions evidently married local women and, settling on the land, gradually became integrated with local society. All of this paralleled the early Ottoman experience. At the same time that Shah Jalal's nomadic followers were settling down in eastern Bengal, companions of Osman (d. 1326), the founder of the Ottoman dynasty, were also passing from a pastoral to a sedentary life in northwestern Anatolia.

Fortunately, we are in a position to compare the later, hagiographic account of Shah Jalal's career with two independent non-hagiographic sources. The first is an inscription from Sylhet town, dated 1512–13, from which we learn that it was a certain Sikandar Khan Ghazi, and not the Shaikh, who had actually conquered the town, and that this occurred in the year 1303–4. The second is a contemporary account from the pen of the famous Moroccan traveller Ibn Battuta (d. 1377), who personally met Shah Jalal in 1345. The Shaikh was quite an old man by then and sufficiently renowned throughout the Muslim world that the great world traveller made a considerable detour—he had been sailing from South India to China—in order to visit him. Travelling by boat up the Meghna and Surma rivers, Ibn Battuta spent three days as Shah Jalal's guest in his mountain cave near Sylhet town. As the Moroccan later recalled,

This Shaikh was one of the great saints and one of the unique personalities. He had to his credit miracles (*karâmat*) well known to the public as well as great deeds, and he was a man of hoary age....The inhabitants of these mountains had embraced Islam at his hands, and for this reason he stayed amidst them.

One would like to know more about the religious culture of these people prior to their conversion to Islam. The fragmentary evidence of Ibn Battuta's account suggests that they were indigenous peoples who had little formal contact with literate representatives of Brahmanism or Buddhism, for the Moroccan visitor elsewhere describes the inhabitants of the East Bengal hills as "noted for their devotion to and practice of magic and witchcraft." The remark seems to distinguish these people from the agrarian society of the Surma plains below the hills of Sylhet, a society Ibn Battuta unambiguously identifies as Hindu. It is thus possible that in Shah Jalal these hill people had their first intense exposure to a formal, literate religious tradition.

In sum, the more contemporary evidence of Sufis on Bengal's political frontier portrays men who had entered the delta not as holy warriors but as pious mystics or freebooting settlers operating under the authority of charismatic leaders. No contemporary source endows them with the ideology of holy war; nor is there contemporary evidence that they slew non-Muslims or destroyed non-Muslim monuments. No Sufi of Bengal—and for that matter no Bengali sultan, whether in inscriptions or on coins—is known to have styled himself *ghazi*.

Such ideas only appear in hagiographical accounts written several centuries after the conquest. In particular, it seems that biographers and hagiographers of the sixteenth century consciously (or perhaps unconsciously) projected backward in time an ideology of conquest and conversion that had become prevalent in their own day. As part of that process, they refashioned the careers of holy men of the thirteenth and fourteenth centuries so as to fit within the framework of that ideology.

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History

Music and Dance in Mughal Era

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During the Mughal rule in India, Indian Classical music emerged as two separate traditions-north Indian Hindustani and the south Indian Carnatic, mainly because of the Islamic influence. The Hindustani system may be thought as a mixture of traditional Indian musical concepts and Persian performance practice. Many new musical forms like Khayal and Ghazal, and new instruments like Sitar, Sarod and Tabla emerged under the Mughal Rule. Dhrupad, the earliest form of Hindustani music, which emerged around 13th century, reached its pinnacle during the reign of Akbar. The Khayal form of music can be thought of as the ultimate blending of Indian musical theory and Persian musical expression. The concept of a 'Raag' was made popular during the Mughal rule.

Music in Mughal India

Tansen the famous singer at Akbar's court is credited with having enriched the Hindustani school by composing many new melodies or ragas. One of the most popular of these was the raga Darbari. Jahangir and ShahJahan continued patronizing music in the royal court. New styles of singing such as the khayal and thumri became popular. However music in all forms continued to be patronized by Aurangzeb's queens and by the nobles. That is the reason for largest number of books on classical Indian music in Persian were written during Aurangzeb's reign. But some of the most important developments in the field of music took place only in the 18th century during the reign of Muhammad Shah.

Tansen

Considered as the greatest musician in India, Tansen (1506-1589) is instrumental in the creation of the classical music that dominates the north of India. He was considered as one of the Navaratnas (Nine Gems) in the court of Emperor Akbar. Tansen was born in a Hindu family in a place called Gwalior located in Madhya Pradesh. His father was a famous poet by the name of Mukund Mishra. Tansen was named Tannu Mishra when he was born. To know more about the fascinating life history of this great musician, go through this biography of Mian Tansen.

He received the prefix “Mian” from Emperor Akbar. As a young boy, Tansen learnt music from his Guru, Shri Haridas Swamy. He was considered to be a legendary teacher of that time. It is said that Tansen has no equal apart from his teacher. Such was his passion for music that he is said to have performed astonishing miracles merely by singing. He could bring rain by singing in a particular Raag known as Megh Malhar. Similarly he could start a fire by singing in Raag Deepak. He has also composed several Ragas that have been the foundation of classical music like Bhairav, Darbari Todi, Darbari Kanada, Malhar, Sarang and Rageshwari.

There is no particular evidence of the origin of each and every school of music. Since he is the greatest musician, every school of music tries to trace its origin from him. The Dhrupad style of music is likely to have been started by him and his Guru. Some of his important works on music are the Rajmala and Sangeet Sara.

Such was the power of his music that when he used to sing in the court of Akbar, candles used to light up automatically. Even today, Tansen is considered to be the greatest of all and there is no comparison when it comes to his style of singing. His contribution to the world of music is priceless and is still worshipped by leading singers and composers of the world.

Persian Influence on Mughal Music

The advent of Islamic rule under the Delhi Sultanate and later the Mughal Empire over northern India caused considerable cultural interchange. Increasingly, musicians received patronage in the courts of the new rulers, who in their turn, started taking increasing interest in local music forms. While the initial generations may have been rooted in cultural traditions outside India, they gradually adopted many aspects from their kingdoms which retained the traditional Hindu culture. This helped spur the fusion of Hindu and Muslim ideas to bring forth new forms of musical synthesis like qawwali and khayal.

The most influential musician from the Delhi Sultanate period was Amir Khusrau (1253-1325), sometimes called the father of modern Hindustani classical music. A prolific composer in Persian, Turkish, Arabic, as well as Braj Bhasha, he is credited with systematizing many aspects of Hindustani music, and also introducing several ragas such as Yaman Kalyan, Zeelaf and Sarpada. He created the qawwali genre, which fuses Persian melody and beat on a dhrupad like structure. A number of instruments (such as the sitar and tabla) were also introduced in his time. Amir Khusrau is sometimes credited with the origins of the khayal form, but the record of his compositions do not appear to support this. The compositions by the court musician Niyamat Khan (*Sadarang*) in the court of Muhammad Shah ‘Rangiley’ bear a closer affinity to the modern khyal, and suggests that while khyal already existed in some form, ‘Sadarang’ may have been the father of modern day khyal.

Much of the musical forms innovated by these pioneers merged with the Hindu tradition, composed in the popular language of the people (as opposed to Sanskrit) in the work of composers like Kabir or Nanak. This can be seen as part of a larger Bhakti tradition, (strongly related to the Vaishnavite movement) which remained influential across several centuries; notable figures include Jayadeva (11th century), Vidyapati (1375 AD), Chandidas (14th-15th century), and Meerabai (1555-1603 AD). As the Mughal Empire came into closer contact with Hindus, especially under Jalal ud-Din Akbar, music and dance also flourished. Particularly, the legendary musician Tansen is recognized as having introduced a number of innovations, ragas as well as particular compositions. Legend has it that upon his rendition of a night-time raga in the morning, the entire city fell under a hush and clouds gathered in the sky, or that he could light fires by singing raga Deepak, which is supposed to be composed of notes in high octaves.

At the royal house of Gwalior, Raja Mansingh Tomar (1486-1516 AD) also participated in the shift from Sanskrit to the local idiom (Hindi) as the language for classical songs. He himself penned several volumes of compositions on religious and secular themes, and was also responsible for the major compilation, the *Mankutuhāl* (book of curiosity), which outlined the major forms of music prevalent at the time. In particular, the musical form known as dhrupad saw considerable development in his court and remained a strong point of the Gwalior gharana for many centuries.

After the dissolution of the Mughal empire, the patronage of music continued in smaller princely kingdoms like Lucknow, Patiala, and Banaras, giving rise to the diversity of styles that is today known as gharanas. Many musician families obtained large grants of land which made them self sufficient, at least for a few generations (e.g. the Sham Chaurasia gharana). Meanwhile the Bhakti and Sufi traditions continued to develop, and interact with the different gharanas and groups.

Zeb-un-nisa, Jani, Lal Kunwar and Muhammad Shah Rangeela

Two of them were Mughal princesses who deserve to be remembered. One was Jani Begum, the daughter of Dara Shikoh, later married to Aurangzeb's son Azam. The second was Zeb-un-nisa, Aurangzeb's daughter. The third was Lal Kanwar, a dancing girl destined to be a queen. Zeb-un-nisa, like her uncle Dara Shikoh, was devoted to studies from her childhood. Being the daughter of the reigning Emperor, she was given Tees Hazari, the imposing garden house that had once belonged to Jahan Ara, as her jagir (property). Here she built an excellent library.

It was better than any other private collections of the time. She employed many scholars to write literary work. Others were employed to copy manuscripts. She paid the scholars handsomely. She loved poetry and was a special patron of the poets. In fact she was a poet herself and wrote in Persian

under the pen name of Makhvi (the concealed one). After her death Zeb-un-nisa was buried in Tees Hazari. But when the British took over, they ruined the garden completely.

Later with the advent of the railways Zeb-un-nisa's tomb was pulled down and the railway tracks laid over it. Jani, the darling of grandfather Shah Jahan and adored by father Dara Shikoh, was brought up by Jahan Ara when Aurangzeb demolished the rest of her family. She stands out as an incredible character in the gory history of the Red Fort. Jani was totally void of bitterness and hatred despite her tragic life. She did not believe in the doctrine of 'eye for an eye'.

She constantly upheld Babar's example, who had laid down his own life for his son Humayun, rather than remember those who had butchered and tortured their own brothers and kinsmen. She was so sweet, and so free from hatred and any resentment, that even Aurangzeb eventually came under her spell and could not help loving her. He went to Jahan Ara himself and formally asked for her hand in marriage to Azam, his second and most favourite son. The wedding was celebrated with great pomp and show. Azam was a brave soldier. Jani Begum always accompanied him to the battlefield. Once when fighting in Deccan Azam's life was in real danger and Aurangzeb himself ordered him to come back. But Azam sent word, saying, "Moharnrad Azam, his two sons and Begum will not retreat from this post of danger so long as he is alive. After my death His Majesty may have my corpse removed for burial. My followers may stay or go as they please." On hearing this, Aurangzeb sent a relief force. But it was Jani who saved his life by following him on elephant with Anirudh Singh, whom she called her son.

The battle was won as a result of their combined effort. The entire city rejoiced when Azam returned to the Red Fort with Jani. After Aurangzeb's death Azam became the next Emperor, succeeding the throne on March 14, 1707. But his reign lasted a bare three months. He was succeeded by Bahadur Shah I who hardly set his foot inside the Red Fort because he had to be on the move all the time, pacifying his troubled kingdom to the best of his ability. Many historians have called him an able king and administrator.

Percival writes: "The gallery of the great Mughals is completed by Aurangzeb's son Bahadur Shah, commonly neglected because his reign lasted barely five years. He waged the usual war of succession with resolution, skill and unusual humanity. He made a settlement with the implacable Marathas, tranquilized the Rajputs, decisively defeated the Sikhs in Punjab and took their last Guru into his service. He travelled throughout his reign and only came to rest at Lahore during the last few months of his life." His son Jahandar Shah succeeded him on March 29, 1712. Jahandar was fond of dance and music and beautiful women. He was no good as a king or as an administrator. Delhi was plunged into utter chaos and misrule during his reign. A lot of it was due to Lal Kunwar, a dancing-girl whom he married later, giving her the supreme position

of Empress. She had him under her thumb and soon became the real power behind the throne. Her hold over the Emperor is aptly brought out in the Son-et-Lumiere.

We hear Jahandar Shah addressing her as “the form of an angel and the voice of a nightingale.” when Lal Kunwar protests, saying that she is only a slave, he announces that henceforth she would be known as Begum Imtiaz Mahal. Lal Kunwar says, “But I shall have to live in the palace then...How will I see Zohra ?” The king enquires who Zohra is. Lal Kunwar replies, “Zohra ? She is my best friend. She sells water-melons... the sweetest water-melons in Delhi.” The king appoints Zohra as her chief lady-in-waiting, so that she might live in the palace with her. Then Lal Kunwar asks, “But what about Niyamat? He is my brother and plays the Sarangi.” The king appoints Niyamat the Governor of Multan! There is an interesting story according to which Zulfikar Khan, the Emperor’s wazir, is said to have demanded 1,000 sarangis as bribe from the brother of Lal Kunwar.

When the Emperor asked him what he was going to do with so many sarangis, the wazir told him that since sarangi players were being made Governors, he wanted to present a sarangi to each of the nobles in the Empire, so that they too might qualify themselves for the service of the Emperor! In the words of another historian: “Lal Kunwar’s brothers and relations swaggered through the streets, committing every kind of outrage while the Emperor gave himself to drinking and other vices.” Jahandar Shah came to be known as the “Lord of Misrule”. The once glorious Diwan-i-Khas was reduced to a farcical emblem from where one foolish decree followed another.

Incredible as it might seem, Lal Kunwar belonged to the family of Tansen, the famous singer at Akbar’s court, revered to this day. Lal Kunwar, though beautiful and skilled in singing, was prone to crazy whims, many of them brutal and heartless. And Jahandar Shah gave in to all of them. When she remarked one day that she had never seen a boat sink with people drowning Jahandar Shah immediately ordered a boat to be taken to the Yamuna and made to sink. So that Lal Kunwar might watch the agony of the drowning people!

When she said that she was curious to know what the Faiz canal would look like without the trees on both sides, the Emperor ordered the trees to be felled down immediately. Of course it is not quite fair to blame just Lal Kunwar for these follies. The besotted Emperor who gave these crazy orders should be blamed even more. The only thing that may be said in Lal Kanwar’s favor was that she was truly devoted to Jahandar all her life and had once saved his life in the battlefield when he was badly wounded. She rushed to the field on her own elephant and carried him to safety, looking after him until he was able to resume fighting once again. Jahandar Shah’s reign was short-lived. His nephew Farrukhsiyar who entered Delhi in a procession on February 12, 1713 strangled him to death. He ordered that the head of Jahandar Shah should be carried on the point of a long bamboo pole and paraded all over the city. The severed body

was laid across another elephant. The new king, an otherwise cowardly, contemptible and good-for-nothing man, reveled in gruesome deeds.

It was during his reign that the Sikh Guru Banda Bahadur was executed. The captive Guru and his 740 followers were brought to Delhi and paraded through the city in a most humiliating manner before they were killed. But they maintained their dignity and showed no signs of dejection. Nor did any of them offer to change their religion in order to save their heads! Farrukhsiyar, in his turn, was assassinated in the Nakkar Khana of the Red Fort in 1718 by the Sayyid Brothers. After a quick succession of two rulers, whose reigns lasted for just a few months, Mohammad Shah, the grandson of Bahadur Shah I, took over as the new king. He was the last Mughal Emperor to sit on the Peacock Throne.

People called him Mohammed Shah Rangeela (the Merry Monarch) because the only thing he cared for was merry-making! He loved wine, music and dancing-girls-three things that dominated his life. His favourite pastimes were watching animal and bird fights, mimics, jokers, play actors, puppeteers, acrobats, and conjurers. As a result all these crafts were developed and patronized during his reign. The Bhagat Baz or play-actors performed plays based on epics like the Ramayana and Mahabharata.

Bahuropees (actors who dressed up as different characters) were patronized too, and so were the dancers, known as nats and natnis. But Muhammad Shah Rangeela's reign is considered important for a special reason. It is because some important cultural developments took place during the time. It was during his reign that Wali Deccani, said to be the first Urdu poet, came to Delhi with his collection of Urdu poetry. The new language was developed and recognized as never before and provided a new meeting ground for the Hindus and the Muslims. Rangeela was the Emperor who made Urdu a court language. From a mere dialect it was given the status of a full-fledged language.

Khayal, a new style of classical singing, was also developed to perfection during this period. In fact it grew so popular that the old style of Dhrupad was virtually pushed aside. Both Qawwali and the dance form of kathak made great strides during this period. Nawab Salar Jung in his *Muraqqa-i-Delhi* mentions many famous musicians in the court of Rangeela Shah, such as Naimat Khan, a great veena player, and Feroz Khan. The Emperor gave them the titles of Sadarang and Adarang. But every single thing Rangeela did was accompanied by bouts of drinking. During one such carousal, the Persians, led by Emperor Nadir Shah, invaded India. But the merry monarch was too busy to take the messenger's warning seriously.

"Hanooz Dilli Door Ast" (it's a long way to Delhi) said he, pouring more and yet more wine from the goblet. By the time he really woke up to the seriousness of the situation it was too late. Nadir Shah and his men were already at the threshold of the seventh city of Delhi.

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Evolution of Press in India

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A British man William Bolts in 1766 offered the first ever paper to his fellow countrymen in Calcutta and helped them establish a printing press. Since he was against the East India Company Government, so after two years of establishing his press he was sent back to England by the Company. He published a book of 500 pages which carried details of corruption in East India Company and hardships faced by Indian people. In 1780 another man named James Augustus Hickey published a newspaper with the name of Bengal Gazette/General Calcutta Adviser. The size of that paper was 12"x8" with only 4 pages. Hickey too was against the Company Government and published internal news of the employees of the Company. Soon the Government withdrew the postage facility for his paper as a fallout of a news against them. Hickey still managed to deliver his paper by appointing 20 men for delivering it. Once he published a news against the Chief Missionary of the Main Church, Jan Zakariya. Jan complained to the Government for that fake news and filed a defamation petition against Hickey. Hickey was fined Rs 500 and awarded 4 months imprisonment.

In November 1781 another newspaper with name of "India Gazette" was also introduced which was pro Government and against Hickey. Newspapers of that time were in English and the news only related to British activity in India. As the readers were also British, the local population was not the target. But the Company feared that these Indian papers could get to England and may defame the Company in England. English papers used to take 9 months to reach India.

James Augustus Hickey is considered as the "father of Indian press" as he started the first Indian newspaper from Calcutta, the *Calcutta General Advertiser* or the *Bengal Gazette* in January, 1780. In 1789, the first newspaper from Bombay, the *Bombay Herald* appeared, followed by the *Bombay Courier* next year (this newspaper was later amalgamated with the Times of India in 1861).

The first newspaper in an Indian language was the *Samachar Darpan* in Bengali. The first issue of this daily was published from the Serampore Mission Press on May 23, 1818. In the same year, Ganga Kishore Bhattacharya started publishing another newspaper in Bengali, the *Bengal Gazetti*. On July 1, 1822 the first Gujarati newspaper the *Bombay Samachar* was published from Bombay,

which is still extant. The first Hindi newspaper, the *Samachar Sudha Varshan* began in 1854. Since then, the prominent Indian languages in which papers have grown over the years are Hindi, Marathi, Malayalam, Kannada, Tamil, Telugu, Urdu and Bengali.

Hickey's Bengal Gazette

Founded by James Augustus Hickey (surname) or Hicky, a highly eccentric Irishman who had previously spent two years in gaol for debt, *Hickey's Bengal Gazette or the Calcutta General Advertiser* was the first English language newspaper, and indeed the first printed newspaper, to be published in the Indian subcontinent.

It was a weekly newspaper, and was founded in 1779, in Calcutta, the capital of British India. The memoirist William Hickey (who, confusingly, was not in fact related to the paper's founder) describes its establishment shortly after he had succeeded (in his capacity as an attorney-at-law) in having James Hicky released from debtor's gaol:

"At the time I first saw Hicky he had been about seven years in India. During his confinement he met with a treatise upon printing, from which he collected sufficient information to commence [as a] printer, there never having been a press in Calcutta.....it occurred to Hicky that great benefit might arise from setting on foot a public newspaper, nothing of that kind ever having appeared. Upon his types &c., therefore reaching him, he issued proposals for printing a weekly paper, which, meeting with extraordinary encouragement, he speedily issued his first work. As a novelty every person read it, and was delighted. Possessing a fund of low wit, his paper abounded with proof of that talent. He had also a happy knack at applying appropriate nicknames and relating satirical anecdotes".

Unfortunately for Hicky he himself benefited little from the paper, as William Hickey further tells us that he allowed it "to become the channel of personal invective, and the most scurrilous abuse of individuals of all ranks, high and low, rich and poor, many were attacked in the most wanton and cruel manner.....His utter ruin was the consequence". The paper itself survived until the 1830s, when its circulation was exceeded by *The Englishman* (also published from Calcutta from 1818, and now known as *The Statesman*).

Samachar Darpan

Samachar Darpan was a Bengali weekly newspaper published by the Baptist Missionary Society from the Baptist Mission Press at Serampore in early half of the 19th century. It is considered to be the first Indian language newspaper although some historians contend that the Bengali weekly Bengal Gazette published by Ganga Kishore Bhattacharya had commenced publication first.

History

The success of the Bengali monthly *Digdarshan* encouraged the missionaries of the Baptist Missionary Society to embark on a new venture-the publication

of a Bengali newspaper. The initiative was taken by Joshua Marshman and William Ward. At about the same time Harachandra Roy was also planning to start a Bengali newspaper from his own printing press at Chorebagan Steet in Calcutta. But before he could bring out his publication, the missionaries published the first issue of *Samachar Darpan* from the Baptist Mission Press at Serampore on May 23, 1818.

The newspaper was published every Saturday and was edited by John Clark Marshman. Its price was 4 *annas* per copy. It contained news, both Indian and European, collected from various sources, particular from English newspapers. It also contained brief articles on various subjects. It carried some material of educational value which made it respected and popular among the educated people. Both in typography and contents the *Samachar Darpan* maintained a fairly good standard. Its coverage of local news was certainly better than any other English or Indian language newspaper. By reprinting news and comments from other Bengali newspapers, the *Samachar Darpan* enabled its readers to have acquaintance with the different sections of the Bengali opinion.

The paper covered seven main beats: news of the government officials, government circulars, news of the European countries other than Britain, new events, birth, obituary and wedding, news of England, history of India and its scholarly books. It published useful information on the appointment of judges, collectors and so on.

From July 1829, the newspaper began to appear in both Bengali and English; the Bengali and English sections represented translation of each other. From January 1832, the *Samachar Darpan* began to be published twice a week-on Wednesday and Saturday. The price was raised from a rupee per month to one and a half. However as a result of the hike in postage duty the twice a week publication was discontinued and it again became a weekly newspaper from 8 November 1834.

In December 1841 the missionaries decided to discontinue the publication that ended with the last issue of December. The official reason stated was that John Clark Marshman who was still the editor of the newspaper couldn't find sufficient time owing to other pre-occupations. But the actual reason was that the *Samachar Darpan*, though very successful as a newspaper, had failed miserably in its primary objective-propagation of Christianity.

Samachar Darpan had an uninterrupted career till the end of 1841, when the publication was discontinued. By 1836, the circulation had reached 400, which was much higher than any other Indian language publication.

Editorial Board

John Clark Marshman, was the official editor and the editorial staff included some of the most distinguished Bengali Hindu pundits of the time. Marshman's control over the newspaper was only nominal and he had to depend much on his editorial board. Once when the pundits took an extended leave during the Puja, Marshman had to postpone the publications as well and he apologized to the subscribers for the delay.

Government Attitude

The Government showed a favourable attitude towards the publication, because the primary objective of the publication was the propagation of Christianity. The Government warned the missionaries that, "extra-ordinary precautions must be used not to give the natives cause for suspicion that the paper had been devised as an engine for undermining their religious opinions." The newspaper was allowed to be circulated through the post office at one-fourth of the usual charge. The general tone of the newspaper was moderate as compared to other missionary publications. It had to be so if the newspaper was to gain some patronage from the public.

The Government appreciated the usefulness of the newspaper as a medium of communication with the literate public.

Antihinduism

At the beginning, the Hindus were not friendly towards the *Darpan*. But as time passed their attitude changed towards the paper. Reformist and liberal Hindus, generally found in the *Samachar Darpan* a valuable ally because of its strong support in favour of social reform and education.

But conflict arose when Ram Mohan Roy wrote a book under the title *The Precept of Jesus: The Guide To Peace And Happiness* where he refuted the supernaturalism of Jesus but admired his moral teachings. The missionaries not content with vindicating the excellence of their own doctrines, attacked all the Hindu shastras as unreasonable, and also abused the Hindus in very offensive terms in *Darpan* dated 14 July 1821. Doubts were expressed concerning Vedantic teaching about Maya; the teaching of Nyaya Shastra about God and creation; the dualism of Samkhya system; and the interpretation of sacrificial rites in the Mimamsa Shastra. An outraged Ram Mohan Roy, responded to the article in a forceful letter, only to find that his missive was completely ignored by the editor. Spurred by indignation and eager to counterbalance the Christian missionary propaganda Roy started his own Brahminical Magazine where he eventually published the letter.

Persian Edition

In 1826, the Government requested the missionaries to bring out a Persian edition of *Samachar Darpan* to provide a better communication with the people of Upper India, which did not have any Indian language newspaper as yet. Accordingly the Persian version called Akhbar-i-Serampur was published on 6 May 1826. The Government subsidized this newspaper with a monthly grant of one hundred and sixty rupees. But after two years the publication was discontinued to lack of sufficient patronage.

Sambad Kaumudi

Sambad Kaumudi was a Bengali weekly newspaper published from Kolkata in the first half of the 19th century by Ram Mohan Roy. It was a noted pro-Reformist publication that actively campaigned for the abolition of the Sati.

History

In the prospectus for the *Sambad Kaumudi*, published in English and Bengali in November 1821, Ram Mohan appealed to his countrymen to lend him “the support and patronage of all who feel themselves interested in the moral and intellectual improvement of our countrymen”. In the same prospectus, he further stated that religious, moral and political matters, domestic occurrence, foreign as well as local intelligence including original communications on various hitherto unpublished interesting local topics, etc. would be published in the *Sambad Kaumudi* every Tuesday.

Although Ram Mohan Roy was the owner, *Kaumudi* was actually published in the name of Bhabani Charan Bandopadhyay. The latter soon found Ram Mohan’s ideas too radical and parted company to start a rival newspaper called *Samachar Chandrika*, which became an organ of orthodox Hinduism. According to different source, *Kaumudi* was started by Tarachand Dutta and Bhabani Charan Bandopadhyay. The first issue of *Sambad Kaumudi* appeared on December 4, 1821. It contained an ‘Appeal to the Bengali Public’ in which it proclaimed that the primary object of its publication was to promote the ‘public good’. On December 20, 1821, the Calcutta Journal brought out an editorial, commenting on the publication of this “new Bengali newspaper edited by a learned Hindu”. It also reproduced the prospectus and the ‘Appeal to the Bengali Public’. In the appeal, Ram Mohan Roy said: “It is our intention hereafter to give further currency to the Articles inserted in this paper, by translating the most interesting parts in the different languages of the East, particularly Persian and Hindustani; but all this will entail considerable expense, the accomplishment of it will, of course, depend upon the encouragement which we may be able to obtain. The foregoing being an outline of what we are desirous of performing, our countrymen will readily conclude that although the paper in question be conducted by us, and may consequently be considered our property, yet virtually it is the ‘paper of the public’ since in it they can at all times have inserted, anything that tends to the public good...”

Though Bhabani Charan Bandopadhyay was nominally in charge of this weekly till the publication of its thirteenth issue, Ram Mohan was its promoter, and for all practical purposes, also its editor. After Bhabani Charan Bandopadhyay, Harihar Dutta was the editor for some time, followed by Gobinda Chandra Kongar. Due to lack of sufficient patronage *Kaumudi* had to stop publication in October 1822. In April 1823 a license was granted under the new Press Regulation to Gobinda Chandra Kongar to publish and Ananda Gopal Mukherji to edit the newspaper.

Campaign against Sati

Sambad Kaumudi regularly editorialised against Sati, denouncing it as barbaric and un-Hindu. It was the main vehicle of Ram Mohan Roy’s campaign

against Sati. The editorial in the Calcutta Journal on February 14, 1823 observed, "The paper which was considered so fraught with danger and likely to explode over all India like a spark thrown into a barrel of gunpowder, has long since fallen to the ground for want of support; chiefly we understand because it offended the native community by opposing some of three customs, and particularly the burning of Hindu widows, etc." Governor-General Bentinck, largely (though not exclusively) instigated by Ram Mohan Roy, responded to the growing public outcry by outlawing Sati in 1829.

Government Attitude

The Government viewed the newspaper with an eye of suspicion. The officials believed that the newspaper was inspired by the Calcutta Journal and patronized by its owner James Silk Buckingham. The Asiatic Journal, the unofficial organ of the East India Company published from London took Buckingham to task for encouraging and patronizing an Indian newspaper like the *Sambad Kaumudi* which, it thought, could serve no other purpose than to promote Indian disaffection against British rule.

Sambad Prabhakar

Sambad Prabhakar or *Sombod Provokar* was a newspaper created by Ishwar Chandra Gupta in 1831. It was a newspaper read by many and included views on: religion, politics, society, and India as well as covering literature and foreign news.

Creation

Sambad Prabhakar was the brainchild of Ishwar Chandra Gupta. He was patronized by Yogendra Mohan Thakur of Pathurighata. It began as a weekly newspaper launched on January 28, 1831 (16 Magh 1237BS). As stated, Mr. Thakur was the backbone to this paper and his death caused the paper to close publication in 1832.

In 1836, the newspaper was revived by Ishwar Chandra Gupta and appeared as a tri-weekly on August 10, 1836. The Thakurs of Pathurighata lent a helping hand to the paper again and in 1837 the *Sambad Prabhakar* became the first Bengali language daily on June 14, 1839.

Brahminical Magazine

The *Brahminical Magazine* was an English language newspaper set up by Indian reformer Raja Rammohan Roy in the 1820s.

Bombay Chronicle

Bombay Chronicle was an English-language newspaper, started in 1910 by Sir Pherozeshah Mehta (1845-1915), a prominent lawyer, who later became the president of the Indian National Congress in 1890, and a member of the Bombay Legislative Council in 1893.

It was an important Nationalist newspaper of its time, and an important chronicler of the political upheavals of a volatile pre-independent India.

The newspaper closed down in 1959.

Amrita Bazar Patrika

Amrita Bazar Patrika was one of the oldest newspapers in India; it is written Bengali. It debuted on 20 February 1868. It was started by Sisir Ghosh and Moti Lal Ghosh, sons of Hari Naryan Ghose, a rich merchant from Magur, in District Jessore, in Bengal Province of British Empire in India. The family had constructed a Bazar and named it after Amrita, wife of Hari Naryan Ghosh. Sisir Ghosh and Moti Lal Ghosh started *Amrita Bazar Patrika* as a weekly first. It was first edited by Moti Lal Ghosh, who did not have formal University Degree. The paper was popular for its honest reporting and caustic reporting. It had built its readership as a rival to *Bengali* which was being looked after by Surendera Nath Banerjee. It was an English daily newspaper published from Kolkata and other locations such as Cuttack, Ranchi and Allahabad.

Amrita Bazar Patrika which used to be a nationalist newspaper during the British rule, discontinued its publication from 1986. Recently it was announced that the newspaper would be relaunched.

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Contribution of Indian Renaissance Movement

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Indian society had deteriorated considerably in the years by the time the British had become the rulers of India. Social evils were crippling the society and situation was slowly getting out of hand. Indian society was hopelessly divided on the issue of caste, and the influence of the priests had reached astounding levels. The upper castes considered themselves superior to the lower castes, and some of the lowest castes were considered untouchables.

It had reached such a level, that they were not even allowed to visit the same places of worship, and had to build their own. The society still believed in many backward and outdated ideas, and the position of women was extremely low. The practice of sati, where the widow was burnt alive together with her husband on the funeral pyre was now even more prevalent. Widows were not allowed to remarry. The life of a widow was extremely hard, she was required to live a life of extreme austerity and moderation. The education of women had also largely suffered, for society believed that educated women would enslave their husbands. The practice of dowry (where the bride's family gives substantial gifts to the bridegroom at the time of marriage) had also become prevalent.

Another notable feature was that the British, unlike previous foreign invaders did not make any attempt to integrate into Indian society, remaining aloof and considering themselves superior. However, their arrival brought new ideas and concepts, which began influencing elements within Indian society. Indians exposed to western ideas and education realized the sorry state that Indian society had fallen into. They realized that the reason India had fallen from greatness and was overrun by a small trading company was because of the internal weaknesses in its society.

The beginning of the nineteenth Century was a time in Indian history when many of the traditional beliefs and ideas were challenged by new radical ideas from the Western world. The British had just colonized India and gradually the effects began percolating down. New liberal ideas from the Western world were introduced, some of which were good and some were controversial. Although most of them were good for society in the long run, the common people were still very hesitant to accept them. Among the educated class as well, there were

the conservatives. However, there were a section of Indians, who began to take a closer look at Indian society and recognized the evils that had embedded themselves into it. They were impressed in particular by modern science and the doctrines of reason and humanism. Thus a movement began, of social reformers who were keen to remove the evils and strengthen Indian society. Social reformers were people who were dedicated to regenerating Indian society. They wanted Indians to accept the new modern beliefs and make decisions based on logic and reason, and not on what their priests or customs forced them to do. They strived for a modern India where social evils, inequality, narrow-minded thinking etc. were all removed so that their society would return to its former glory. We shall now take a look at some of the notable social reformers of the period.

Social and Religious Reform Movement

Colonialism, Caste Order and Tribal Movements

After going through this unit, you should be able to: explain the nature of the anti-caste movements that arose in the aftermath of British Colonialism and discuss the genesis and evolution of Tribal movements in colonial India.

As you have read in Unit 1 of this course, the advent of British Colonialism drastically and rapidly altered the social and economic structure of India-and of course, alongside, its politics! and administrative set up. In fact, the changes in the polity and administration, namely, the Constitution of India as a single politico-administrative entity, creation of a civil service, an army, a judiciary etc., were necessary to effect widespread changes in the socioeconomic structure of the country. This was not an end in itself, since these changes were introduced for facilitating the appropriation of surplus from the colony and its repatriation to England.

Colonialism and its Impact in the Cultural and Social Fields

The integration of Indian economy with the world capitalist system was followed by changes in the social and cultural fields. Colonialism facilitated India's contact with the momentous changes that the western world was undergoing and introduced Indian intellectuals to the radical and liberal ideals of democracy, popular sovereignty and rationalism. The industrial revolution, the breath-taking advance of science and technology and the great revolutionary upheavals of the 18th and 19th centuries in the west were tarnishing the whole face of the world-it was never to be the same again. The profound impact that this along with the introduction of modern education had on the sectans of Indian middle classes led to intense questioning and critical appraisal of the backward and degrading socio-religious practices prevalent in Indian society.

The socio-cultural milieu of pre-colonial India was primarily shaped by the family and kinship institutions which conditioned the mind with a religious and caste identity. All the traditional practices were through these institutions; passed on from generation to generation. Initially, modern education did not

touch more than the frills of Indian society. The lack of sufficient cultural resources and ideological apparatus at the command of the colonial state eventually led the British, in the person of Lord Macaulay, to direct their efforts at producing a class from among the Indians who would be carriers of colonial culture and ideology-Indians by the colour of their skin but British in their tastes and thought.

However, whatever be the case, under this influence of modern ideas there developed in India, a whole series of socio-religious reform movements.

Reformist Movements

These movements took the form of a 'struggle against the backward elements of traditional culture', an important dimension of which was opposition to caste. The movements like Brahmo Samaj and Prarthana Samaj advocated the removal of caste distinction.

Following the reform movements of the early nineteenth century which were explicitly influenced by liberal ideas, there were religious reform movements like the Arya Samaj and Ramakrishna Mission. Though different in their religious messages and concepts, these movements too, had an anti-caste edge. Arya Samaj drew its inspiration from Vedic Hinduism, rejected polytheism and idolatry, and sought to give greater role to individuality. 'Swami Dayananda Saraswati, the architect of Arya Samaj accepted that all persons including Sudras could read the Vedas. This was a remarkable innovation in traditional Hinduism, where something like Shudras having access to scriptures was considered blasphemous. Dayananda Saraswati considered caste as having had a useful function in the past. However, in his conception he introduced much greater flexibility by asserting that birth should not be the sole criterion. Guna 1 (character), Karma (action) and Swabhav (nature), according to him must be the criteria. He; therefore, denounced untouchability as being inhuman. The 'Ramakrishna mission, on the other hand, preached Vedantic Hinduism and 'advocated universal brotherhood. Initiated by a simple village Saint Ramakrishna, this powerful revivalist movement in Bengal was subsequently carried forward by Swami Vivekananda. Vivekananda did not want to discard the caste system altogether, but attacked its aridity. He too wanted to transform it from a system based solely on birth to one based on merit. He vigorously attacked the practice of untouchability.

Anti-Caste Movements: Some Details

One of the most important aspects of these reform movements was their opposition to caste and its accompanying rigidity. The outspokenly anti-caste movements led by Rarnaswami Naicker, Jyotiba Phule and Sri Narayana Guru bear testimony to this. As you shall see later in this block, the chief inspiration for Ambedkar's crusade came from the ideals of liberty, fraternity and equality- the slogans of the Western revolutions. The socially progressive stance of these

movements on questions of sati, dowry, widow remarriage, etc. along with intense questioning of the rigidities of the caste system show that Western ideas of liberalism had a powerful impact.

Colonialism and its Impact on the Economy

Here we shall deal primarily with the impact on the agrarian economy. Among the major changes introduced by the British in Indian economy, the far-reaching changes in agriculture were probably the most important. These changes introduced with a view to cornering the surplus in the form of land revenue and to make Indian agriculture an appendage of the British economy, greatly transformed the face of the countryside. It was precisely with this purpose that, as you have read earlier, the colonial authorities introduced two major tenurial and land revenue systems-the Zamindari and Ryotwari systems, whereby the position of peasant cultivators became quite precarious. They were forced to pay very high rents and were made to pay illegal dues and cesses and often had to perform forced labour.

High rates of revenue forced these peasant cultivators to take recourse to borrowing money-at equally high rates of interest-often forcing the peasant to resort to distress sales. Floods and famines aggravated the situation and made them more and more susceptible to the money-lenders grip, who in any case were being helped by the Government. This increasing grip of the money-lenders over the agrarian economy eventually enabled them to acquire the land of the distressed peasants whose pauperization was becoming a growing feature of rural life.

Side by side with the above, the British made conscious efforts to incorporate the Indian agricultural and tribal economy into the ever-expanding market of British colonialism. To this end, Indian agriculture was forced to cater to the needs of British Capital. Therefore, there was massive forced production of cash crops like cotton, indigo, sugar, tea and coffee. This spread of crops designed for export to Indian and foreign markets was one of the main forces which created a more homogeneous agrarian society in the early 19th century. Not only were tribal people and nomads being settled and subordinated to the discipline of producing an exportable surplus, but many of the gradations in status and function between people of the settled agricultural tracts which had obtained under indigenous rule were disappearing, giving way to simple distinctions of wealth and landholding.

Among the changes that the whole gamut of British policies brought in the agrarian set-up was a change in the social relationships too. Slow penetration of capital and of consumption into the forests (i.e. following integration of tribal economies into the market) was a very significant change. The partnership between the Company and the money-lender-trader which had facilitated the subjugation of India now proceeded in the conquest of India's internal frontiers. Monied 'settlers from the plains trickled into the central Indian tribal zone

establishing landlordism and indebtedness alien to the domestic economy of the indigenous tribal systems. As late as the 18th century, there still existed an extensive pastoral and nomadic economy which had changed in a big way by mid-nineteenth century. Everywhere they (British) sought to settle and discipline groups such as the Gujars, Bhathis, Ranjar, Rajputs and Mewatis who moved around, extracting protection rent. The assessment of waste land and creation of more rigid property rights enforceable by court order restricted the nomads' mobility. Many of the herdsmen carrier people of the Deccan for instance, had already become subordinate agricultural 'Castes' before 1870. The changes in the pastoral and agrarian economy though they were a cause for much discontent and rebellions, as you shall see later, however, affected changes in the caste structure too.

Caste Order and Colonialism

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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History

Politics of Association Before and After Independence

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Landholders' Society

The Zamindari Association, which was later renamed Landholders' Society, was established in 1831 by Dwarkanath Tagore, Prasanna Kumar Tagore, Radhakanta Deb, Ramkamal Sen and Bhabani Charan Mitra. It has been described as "the first organisation of Bengal with distinct political object." The society virtually became defunct after the death of Dwarkanath Tagore.

Dwarkanath Tagore

Dwarkanath Tagore was one of the earliest entrepreneurs from India, and founder of the Jorasanko branch of the Tagore family, and is notable for making substantial contributions to the Bengal Renaissance. Dwarkanath Tagore was the second son of Rammoni Thakur (employed in the Calcutta Police) from his first wife Menaka. Menaka was the younger sister of Alakasundari, wife to Rammoni's elder brother Ramlochan, who was childless. Soon after his birth in 1794 Dwarkanath was informally adopted by Ramlochan and Alakasundari and formally adopted in 1799. His early education and upbringing was within the family house (*Thakur Bari*), but at age 10 in 1804 he was admitted to Sherbourne's school on the Chitpur Road and become one of Mr. Sherbourne's favourite pupils.

On 12 December 1807, Ramlochan died leaving all his property to his adopted son Dwarkanath who was then a minor. This property consisted of zamindari estates governed by the complicated Regulations of Permanent Settlement introduced by Lord Cornwallis in 1792. The zamindari being a system with harsh penalty for default and frequent auctions of defaulters, Dwarkanath left school in 1810 at the age of 16 and apprenticed himself under a renowned barrister at Calcutta Robert Cutlar Fergusson and shuttled between Calcutta and his estates at Behrampore and Cuttack.

On 7 February 1811 Dwarkanath was married to Digambaridevi (then 9 years old and extremely goodlooking and devout). A popular myth was that she was the incarnation of the Goddess Lakshmi for Dwarkanath's family fortune took a decided turn for the better once she entered his house, also bearing him one daughter and 5 sons before her death in January 1839.

Dwarkanath and Zamindari

"As a zamindar Dwarkanath was mercilessly efficient and businesslike, but not generous". Dwarkanath looked upon his investment in land as investment in any other business or enterprise and claimed what he deemed a fair return. In later years Dwarkanath would appoint European managers for his estates at Sahajadpur and Behrampore. He knew that the *riots* were more amenable to the disciplinary control of British managers than their Bengali counterparts. In time Dwarkanath would convert his estates to integrated commercial-industrial complexes with indigo, silk and sugar factories. In the cut throat world of zamindari politics Dwarkanath took no nonsense and gave no quarter to either European or native. His knowledge of the tenancy laws stood him in good stead. Unlike his good friend Rammohan Roy who pleaded for the rights of the poor *riots*, Dwarkanath's sympathies were more one sided and tilted towards his own class.

Service with the Company

In 1822 Dwarkanath, while carrying on his private ventures, took additional service in the British East India Company as *Shestidar* to Trevor Plowden Collector for the 24-Parganas. Although the pay was meagre at under Rs.500 per year, the prestige and avenues for additional income was considerable and gave Dwarkanath an intimate insight into the functioning of the government. Trevor Plowden formed a lifelong friendship with Dwarkanath. In 1827 there arose a great scandal in the Salt Revenue department centred on a dishonest Dewan, and assured of Dwarkanath's own personal integrity and character, he was requested to take over as Dewan of the Board. He did not take long to rend asunder the network of corruption which resulted in a counter petition against him to the Board accusing him of defalcation. To clear his name an enquiry was ordered which at each stage of enquiry, by the Board, by the Governor General and finally by the India Office at London cleared him unreservedly. By then Dwarkanath had enough of Government service and resigned in June 1834 to launch into his spectacular career as a full time entrepreneur.

Dabbling in Politics

Dwarkanath Tagore was of the firm conviction that at those times "the happiness of India is best secured by her connection with England". Dwarkanath was no doubt a loyalist, and a sincere one at that, but he was by no means a toady. Servility was as far from his character as was lack of generosity from his nature. He was also firm in defending the interest and sentiments of his people against European prejudices. With this in view he established on 21 March 1838 an Association for Landholders (later known as the Landholder's Society).

The association was overtly a self serving political association, founded on a large and liberal basis, to admit landholders of all descriptions, Englishmen, Mussalman, Christian and Hindus. What is interesting is that cut across racial and religious divides being founded along with his old rival Raja Radhakant Deb with whom he had earlier founded the Gaudiya Sabha. It was the first political association in India to ventilate in a constitutional manner the grievances of the people or a section of them that were outspoken. From this grew the British India Association, the precursor to the Indian National Congress.

Ramkamal Sen

Ramkamal Sen (1783-1844) was the Diwan of the Treasury, Treasurer of the Bank of Bengal and Secretary of the Asiatic Society, Calcutta.

Childhood

Born at Gariffa village on the banks of the Hooghly River, he proceeded to Kolkata in 1791 for his education.

His grandson was the pre-eminent social reformer and founder of the Nababidhan Brahmo Samaj, Keshab Chandra Sen.

Career

A self-made man, starting as a petty compositor earning eight rupees a month, "He worked for several years in a Hindustani press after which he was appointed as a clerk in the Asiatic Society". Shibnath Shastri writes, "by dint of his capabilities, hard work and diligence, he rose to be its indigenous secretary. He was subsequently nominated a member of its committee."

In 1812, he secured a job in Fort William College. Finally, he rose to be a Dewani of the Treasury, and treasurer of the Bengal Bank.

Social Work

He was connected with many of the social activities of his time. When Hindu College was established in 1817, he was a member of its committee. After a failed first attempt to remove Derozio from the school for preaching Christianity, he also became principal of the newly established Sanskrit College for sometime.

Shastri wrote: "Babu Ramkamal Sen acting as their mouthpiece,... called a Committee meeting, and moved that Mr. Derozios's manners and conduct was such as to injure the morals of the boys in touch with him and he should be removed from the staff of masters."

He was a member of the Medical Commission set up by Lord William Bentinck. Ramkamal Sen was well known as being a staunch pro-*sati* activist and lifelong opponent of Ram Mohan Roy. He publicly opposed (with Radhakant Deb) Roy's agitation against *sati* (the practice of forcing Hindu widows to be burnt on their husbands funeral pyre). He was also President of the *Gaudiya Sabha*, (a prominent association of Bengali Hindu ultra-conservatives).

Along with Radhakanta Deb, he was appointed as an Indian member of the "Tea Committee" in 1834. In the same year he published an English-Bengali dictionary in 2 volumes with 58,000 words which was commissioned by the Serampore Baptist Mission (1817-1834). Another famous book that he co-authored was *Hitopadesha* in 1820, a collection of fables modelled on Aesop's.

British India Society

The British India Society was set up in 1839 in England primarily as a result of the efforts of William Adam, who had come to India and befriended Ram Mohan Roy. On his return to England he took up India's cause. Others who were involved were George Thompson, William Ednis, and Major General Briggs. They organised meetings at various places and enlightened people about conditions in India. In 1841, it started publishing a newspaper named *British Indian Advocate*, edited by William Adam.

In 1842, Dwarkanath Tagore, accompanied by Chandramohan Chatterjee and Paramananda Maitra, went to England. It was the second visit abroad by educated Indians and the first since that of Ram Mohan Roy. Dwarkanath Tagore returned from England with George Thomson. His oratory charmed everybody and drew in Young Bengal members such as Ramgopal Ghosh, Tarachand Chakrabarti and Peary Chand Mitra.

As a result of the efforts of George Thompson the Bengal British India Society was founded on 20 April 1843. The object of the society was to secure the welfare, and advance the interests of all classes, but it would "adopt and recommend such measures only as are consistent with pure loyalty to the person and government of the reigning sovereign of the British dominions."

Its first executive committee consisted of four Europeans and eleven Indians with George Thompson as President, GF Remfry and Ramgopal Ghosh as Vice-Presidents, Peary Chand Mitra as Secretary. The members on the committee were Tarachand Chakrabarti, Dakshinaranjan Mukherjee, Brojonath Dhar, Krishna Mohan Banerjee, Hari Mohan, Govind Chandra Sen, Chandra Sekhar Deb, Shyama Charan Sen and Satkari Datta. There were people like Ramtanu Lahiri, also associated in some way.

In 1849, John Elliot Drinkwater Bethune prepared drafts of certain legislative efforts aimed at bringing the British-born subjects of the crown under the jurisdiction of the British East India Company, but the Europeans named these bills the Black Acts and opposed them tooth and nail. This opposition led Indians to think that their fortunes were not linked to those of the Europeans and that they needed associations of Indians to take care of their interests. Moreover, some changes were anticipated with the possible termination of the Company's charter. Ramgopal Ghosh and Digamber Mitra played a particularly significant role in the formation of the British Indian Society.

British Indian Association

The British Indian Association was established on the 31st of October, 1851. Its formation was a major event of 19th century India. Its establishment meant

Indians had come together and could no longer be ignored. It developed enormous hopes amongst the Indians about their future.

The first committee of the association was composed of : Raja Radhakanta Deb – President, Raja Kalikrishna Deb – Vice-President, Debendranath Tagore – secretary, Digambar Mitra – Asst Secretary, members – Raja Staya Saran Ghosal, Harakumar Tagore, Prasanna Coomar Tagore, Ramanath Tagore, Jay Krishna Mukerjee, Asutosh Deb, Harimohan Sen, Ramgopal Ghosh, Umesh Chandra Dutta (Rambagan), Krishna Kishore Ghosh, Jagadananda Mukhopadhyaya, Peary Chand Mitra, and Sambhunath Pandit.

Most of the early leaders of the British Indian Association were conservatives by tradition and temperament, although there were some progressive like Ramgopal Ghosh and Peary Chand Mitra. It was formed by the amalgamation of the Landholders' Society and the Bengal British India Society.

Objectives and Extent of British Indian Association

The object of the Association was 'to secure improvements in the local administration of the country and in the system of government laid down by Parliament'. During the early years the activities of the association consisted mainly of submissions of petitions to the Government and to the British Parliament on grievances. There was an inherent trust in the good intentions of the rulers. The association sought to take up issues on behalf of all sections of society but occasionally it made conscious efforts to protect the right of the landed aristocracy. Despite its shortcomings, it was the only association of Indians which took up their causes and represented to the government.

From the very beginning, the British Indian Association had an all-India outlook. Associations were formed in different parts of the country and they maintained correspondence with each other. Its first annual report noted with satisfaction the formation at Poona, Madras and Bombay successively of associations of similar nature, "though they elected to carry on operations independently." In Lucknow, Dakshinaranjan Mukherjee established the Awadh British Indian Association in 1871 and campaigned for the formation of a provincial government with equal number of nominated and elected legislators.

Indian National Association

The Indian National Association was the first avowed nationalist organization founded in British India by Surendra Nath Bannerjee and Anand Mohan Bose in 1876. The objectives of this Association were "promoting by every legitimate means the political, intellectual and material advancement of the people". The Association attracted educated Indians and civic leaders from all parts of the country, and became an important forum for India's aspirations for independence. It later merged with the Indian National Congress.

Timeline

Its origins are from the Zamindari *Sabha* (Association) founded by Dwarkanath Tagore and his illustrious cousin Prasanno Coomar Tagore in 1831.

and the Adi Brahmo Sabha founded in 1843. In 1851 it took shape as the British Indian Association with Debendranath Tagore as its Honorary Secretary. In 1857 the Association supported the East India Company in the Sepoy Mutiny, calling for stern punishment for the rebels. In 1866 Pandit Navin Chandra Roy was appointed Secretary of the Association, a post which he held for 4 years, before he finally moved to Lahore in the course of his employment. Ramanath Tagore was the President from 1867 to 1877.

After a stormy meeting in 1870 a resolution moved by nationalist Adi Dharma faction of Baboo Hemendranath Tagore was approved to voice the concerns of educated Indians to the British authorities on issues of discrimination, participation of Indians in the Indian Civil Service, and the political empowerment and representation of Indians. This resulted in a split, whereby Freemason Crown loyalists formed a breakaway association called the Indian Reform Association under Keshub Chunder Sen to “uplift the common people but only give them political representation when they are ready for it”. In 1871 a branch was established by Adi Dharm faction in Oudh (modern Lucknow) by Dakshinaranjan Mookerjee for demanding Indian elected representation in legislatures.

The Reform Association faction on July 26, 1876 established a *Bharat Sabha* with Bengali leaders like Surendranath Banerjea, Sivanath Shastri, Ananda Mohan Bose etc. and held its first annual conference in Calcutta. Initially under Sen it was pro-Crown. However, after the 2nd Brahmo Schism of 1878, the Sadharan Brahmo Samaj regrouped with Adi Brahmo Samaj to promote nationalism and freedom from British rule. From 1880 till 1890 a bitter battle for control of the Reform Association ensued between the pro-Sen and anti-Sen factions. After the death of Sen in 1884 the Reform Association also passed fully into the hands of Brahmo Samaj by 1885 allowing all the Brahmo factions (i.e. Adi Brahmo Samaj, Adi Dharm Sabha, Sadharan Brahmo Samaj, Prarthana Samaj, to form in 1885 the Indian National Congress which has ruled present day India for most of its independent history.

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British Influence on Contemporary Indian Literature

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At the height of its glory, the British Empire encompassed nearly a quarter of the earth's land mass and a quarter of its population. Of all its possessions, none was more precious than India, the 'jewel in the crown' of Victoria's Empire. Other possessions may have been larger or more profitable, but with none of them was there the same deep relationship as that which existed between Britain and India, a relationship whose essence was so perfectly captured by James Morris: India was different in kind from the rest of the Empire — British for so long that it had become part of the national consciousness, so immense that it really formed, with Britain itself, the second focus of a dual power. If much of the Empire was a blank in British minds, India meant something to everybody, from the Queen herself with her Hindu menservants to the humblest family whose ne'er-do-well brother, long before, had sailed away to lose himself in the barracks of Cawnpore.

India was the brightest gem, the Raj, part of the order of things: to a people of the drizzly north, the possession of such a country was like some marvel in the house, a caged phoenix perhaps, or the portrait of some fabulously endowed if distant relative. India appealed to the British love of pageantry and fairy-tale, and to most people the destinies of the two countries seemed not merely intertwined, but indissoluble. This unique relationship found expression in a large body of English literature, so large as to constitute a genre in itself. Here in Japan, this body of literature has been almost totally ignored by scholars. Perhaps this has been due to a failure to recognize the relationship noted above, or perhaps it may be attributable to a narrow and exclusive interpretation of what is meant by 'English Literature'.

Whatever be the case, any attempt to introduce the literature of British India demands at least some familiarity on the part of the reader with the subject matter of the genre. Of the thousands of fictional works, and the tens of thousands of non-fictional books written about India, the overwhelming majority deal with the interaction between the small British community in India and the march of historical events in the subcontinent.

The following introduction to the literature of the British Raj is, therefore, prefaced by two summaries of the historical and social backgrounds to nearly three centuries of British involvement in India.

Historical Background

The British arrived in India almost as an afterthought. Founded by royal charter in 1600, the East India Company had as its primary aim a share of the valuable spice trade with Indonesia. Finding the Dutch firmly in control, it turned its attention to a secondary market — India.

The British were not the first Europeans to reach India. In the 4th century BC the conquering armies of Alexander the Great penetrated deep into the Punjab, and opened up trade routes that lasted for over 800 years. The fall of the Roman Empire and the rise of Arabic power in the Middle East virtually cut off Western Europe from India, and it was not until the 16th century that Portuguese explorers began to re-establish contact. With their superior maritime technology and proselytizing fervour, the Portuguese soon carved out a large empire for themselves in the Indian Ocean. In 1580 Portugal was annexed to Spain, and in 1588 the Spanish Armada was routed by the British navy. The collapse of the Portuguese Empire opened up the way for other European nations to sail into the Indian Ocean in search of trade and profit.

Frustrated in its attempts to enter the lucrative Indonesian spice trade, the East India Company turned to India, where the Mughal Empire was only too happy to have the British rid it of the last unwelcome vestiges of Portuguese naval power. In return, the British were given trading rights and allowed to establish factories. The 17th century was one of slow but steady consolidation. France and other European countries also obtained similar land and trading rights, but the sheer size of the market, and the relatively small scale of the enterprises, did not lead to any real competition.

The situation was dramatically altered by the War of the Austrian Succession. In 1742 England and France found themselves at war with each other, and this purely European conflict sparked a period of parallel military and political confrontation in India. Both sides made full use of political intrigue and machination, entering into fragile alliances with local Indian rulers, backing rival claimants to vacant thrones, and generally manipulating the confused domestic Indian situation of the time to their own advantage. After a period of initial setbacks, the military genius of Robert Clive turned the tide in favour of the British, and by 1761 the French presence had been totally neutralized.

The most important gain of this period of Anglo-French conflict was the establishment of undisputed British power in Bengal. Concerned only with the preservation of their trading post in Calcutta, the British successfully countered an armed attempt to oust them. In so doing, they found themselves the de facto rulers of a vast province many times the size of England.

The ultimate aim of the East India Company, however, was trade and profit, not territorial expansion. Using its position of military superiority, the Company

wrested numerous commercial concessions from the local ruler. The most important of these was a total exemption from the tax levied on private trade by members of the Company. With this concession, the way was opened up for the amassing of huge private fortunes. The gross excesses of the next twenty years prompted the passage of William Pitt's India Act of 1784, which set up dual control of commerce and administration. Ultimate political power was taken from the hands of the East India Company, and the British government accepted a share of responsibility for its involvement in India.

The new century saw further changes in the pattern of British expansion in India. Hitherto, all political and economic activity had been motivated by purely mercenary considerations, but gradually there emerged a hesitant awareness of a new role: that of welding the many kingdoms of the fragmented Mughal Empire into a single, peaceful whole, and bringing Western civilization to this vast subcontinent. By the middle of the 19th century many of these goals had been achieved. Almost all of India was either under direct British control, or under the rule of pliable native kings rendered impotent by the British monopoly of foreign affairs and military power. The great Land Settlements surveyed and apportioned land rights, and fixed the taxes due from each holding. For the first time in Indian history, the historical claims of Indian peasants to their own land were recognized in law, and an end was put to the corruption of the old tax-gathering systems. Unfortunately for the peasants, most of the tax assessments were unrealistically high, and wholesale forfeiture of land led to the creation of a new wealthy Indian land-owning class.

In 1857 the apparent tranquillity of the Indian subcontinent was shattered by the revolt of a handful of Indian soldiers in Meerut. The revolt quickly spread to Delhi, where the renegade soldiers proclaimed the decrepit titular Mughal Emperor as their leader. The Indian Mutiny lasted for only a few months. The last pockets of resistance were finally put down in 1859, but not before two new names had been etched irrevocably on the psyche of the British nation: Lucknow and Cawnpore, the first a synonym for British courage, and the second the apotheosis of Indian perfidy.

The causes of the Mutiny will, perhaps, remain forever a matter of controversy and conjecture. Even today, there is disagreement on the scale and significance of the revolt. What is clear, however, is the effect the Mutiny had on all subsequent relations between Indians and Englishmen. Even whilst the British army was exacting a bloody toll of reprisals in India, the government in London was hastily pushing through measures to ensure that such a revolt never took place again.

The Government of India Act of 1858 transferred the remnants of the power of the East India Company to the Crown, and in the same year a royal proclamation changed the direction of British policy in India. There was to be no more annexation of Indian kingdoms, no more westernization of Indian

society or culture. The initial anger of the British in India was replaced with distrust and disinterest, and the small Anglo-Indian community turned in upon itself.

The relative stability and steady economic progress of the latter half of the century were marred by paranoid fears of Russian incursions in the north, and consequent involvement in the humiliating debacle of the Second Afghan War. The occasional efforts of Whitehall liberals to grant Indians a measure of self-determination in the affairs of their own country were greeted with fierce local antagonism. The Ilbert Bill of 1883, which was to have ended discrimination in the legal system, and given Indian judges the power to try Europeans, was totally emasculated as a result of the violent outcry from the white community. The tide of history was turning, however, and the attempt to partition Bengal in 1905 led to such an upsurge of organized Indian protest that the measure was finally revoked in 1911. In many ways, the Bengal crisis reflected the new political reality of India: the triangular conflict of interest between the British administration on the one hand, and the emerging Hindu Congress and Muslim League on the other.

The First World War found Indians shelving their differences and animosities, and joining wholeheartedly in the war effort. Expectations that their sacrifices would bring the reward of limited independence from a grateful Crown were dashed, however, when the Rowlatt Acts of 1919 extended existing emergency wartime powers. The Government of India Act of December 1919 was an attempt to pacify the outrage that ensued, but it did not come soon enough to avert the Amritsar Massacre.

Led by a young Gujarati lawyer called Mohandas Gandhi, the organized protests against the Rowlatt Acts reached a climax in April, with riots and demonstrations in the Punjab. The army was called upon to restore order, and on the 13th of that month a contingent of soldiers led by General Dyer opened fire on a crowd of 10,000 Indians gathered in Amritsar. When the shooting was done, over 1,500 civilians lay dead or wounded. Dyer was relieved of his command, but remained a hero in the eyes of British admirers.

As Gandhi's campaigns of civil disobedience gained impetus, the British began to make reluctant concessions, allowing Indians to occupy a limited number of administrative posts, and espousing a policy of dual government. This policy of 'dyarchy' culminated in the Government of India Act of 1935, which offered a new constitution and a wide franchise. Members of both the Hindu Congress and the Muslim League were divided as to whether to cooperate or not, but finally the decision was made to put up candidates in the first elections to be held under the new constitution. Of the 1,585 seats contested, Congress won 716 seats and absolute majorities in four states, whilst the League garnered 109 seats in Muslim-dominated areas. Thus was born the first elected Indian Congress, and a brief period of uneasy cooperation with the British rulers began.

The Second World War intervened, and altered the course of modern Indian history. The British unilaterally declared India at war, without taking the trouble to consult Congress on its opinion in the matter. After some heart-searching indecision, Congress ministers resigned en masse and refused to cooperate with the British. As the Japanese advanced ever closer, Gandhi called upon the British to 'Quit India', and let the Indians come to a nonviolent peace settlement with the Japanese. Gandhi's expectations of a Japanese victory, and the dawn of a new era in Asia, were shared by members of the Indian National Army, a small body of Indian prisoners-of-war recruited by Subhas Chandra Bose and persuaded by him that the future of an independent India lay in military cooperation with the Japanese. The INA was soon disillusioned, and abandoned by the Japanese, it was virtually annihilated at the Battle of Imphal. The Japanese advance on India was checked, and Congress hopes for a speedy British withdrawal from India again seemed to recede.

The end of the war and the election of a new Labour government in Britain, however, produced a new political climate, and the rush to independence began. Attempts to hand over the reins of power to a united and peaceful India proved fruitless, and on the 15th of August 1947, the two new states of India and Pakistan were born.

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Social Stratification in Social System

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In sociology and other social sciences, social stratification refers to the hierarchical arrangement of individuals into divisions of power and wealth within a society. *Stratification* derives from the geological concept of *strata* - rock layers created by natural processes. The term most commonly relates to the socio-economic concept of class, involving the "classification of persons into groups based on shared socio-economic conditions... a relational set of inequalities with economic, social, political and ideological dimensions."

In modern Western societies, stratification is broadly organized into three main layers: upper class, middle class, and lower class. Each class may be further subdivided into smaller classes (e.g. occupational). These categories are particular to state-level societies as distinguished from, for instance, feudal societies composed of nobility-to-peasant relations. Stratification may also be defined by kinship ties or castes. For Max Weber, social class pertaining broadly to material wealth is distinguished from status class which is based on such variables as honour, prestige and religious affiliation. It is debatable whether the earliest hunter-gatherer groups may be defined as 'stratified', or if such differentials began with agriculture and broad acts of exchange between groups.

One of the ongoing issues in determining social stratification arises from the point that status inequalities between individuals are common, so it becomes a quantitative issue to determine how much inequality qualifies as stratification.

Sociological Overview

The concept of social stratification is interpreted differently by the various theoretical perspectives of sociology. Proponents of structural-functionalism have suggested that since social stratification is commonly found in developed societies, hierarchy may be necessary in order to stabilize social structure. Talcott Parsons, an American sociologist, asserted that stability and social order are achieved by means of a universal value consensus, satisfying the functional prerequisites of a society.

By contrast, conflict theories, such as Marxism, point to the inaccessibility of resources and lack of social mobility found in stratified societies. Many sociological theorists have criticized the extent to which the working classes are unlikely to advance socioeconomically; the wealthy tend to hold political power which they use to exploit the proletariat intergenerationally. Theorists such as Ralf Dahrendorf, however, have noted the tendency toward an enlarged middle-class in modern Western societies due to the necessity of an educated workforce in technological and service economies. Various social and political perspectives concerning globalization, such as dependency theory, suggest that these effects are due to the shift of workers to the third world.

Karl Marx

In Marxist theory, the capitalist mode of production consists of two main economic parts: the Base and the Superstructure. The base comprehends the relations of production — employer-employee work conditions, the technical division of labour, and property relations — into which people enter to produce the necessities and amenities of life. In the capitalist system, the ruling classes own the means of production, which essentially includes the working class itself as they only have their own labour power ('wage labour') to offer in order to survive. These relations fundamentally determine the ideas and philosophies of a society, constituting the superstructure. A temporary status quo is achieved by various methods of social control employed, consciously or unconsciously, by the bourgeoisie in the course of various aspects of social life. Through the ideology of the ruling class, false consciousness is promoted both through ostensibly political and non-political institutions, but also through the arts and other elements of culture. Marx believed the capitalist mode would eventually give way, through its own internal conflict, to revolutionary consciousness and the development of egalitarian communist society.

According to Marvin Harris and Tim Ingold, Lewis Henry Morgan's accounts of egalitarian hunter-gatherers formed part of Karl Marx and Engels's inspiration for communism. Morgan spoke of a situation in which people living in the same community pooled their efforts and shared the rewards of those efforts fairly equally. He called this "communism in living." But when Marx expanded on these ideas, he still emphasized an economically-oriented culture, with property defining the fundamental relationships between people. Yet, issues of ownership and property are arguably less emphasized in hunter-gatherer societies.

This, combined with the very different social and economic situations of hunter-gatherers may account for many of the difficulties encountered when implementing communism in industrialized states. As Ingold points out: "The notion of communism, removed from the context of domesticity and harnessed to support a project of social engineering for large-scale, industrialized states with populations of millions, eventually came to mean something quite different from what Morgan had intended: namely, a principle of redistribution that would override all ties of a personal or familial nature, and cancel out their effects."

Max Weber

Max Weber was strongly influenced by Marx's ideas, but rejected the possibility of effective communism, arguing that it would require an even greater level of detrimental social control and bureaucratization than capitalist society. Moreover, Weber criticized the dialectical presumption of proletariat revolt, believing it to be unlikely. Instead, he developed the three-component theory of stratification and the concept of life chances. Weber supposed there were more class divisions than Marx suggested, taking different concepts from both functionalist and Marxist theories to create his own system. He emphasized the difference between class, status, and party, and treated these as separate but related sources of power, each with different effects on social action. Working around half a century later than Marx, Weber claimed there to be in fact four main classes: the upper class, the white collar workers, the petite bourgeoisie, and the manual working class. Weber's theory more-closely resembles modern Western class structures, although economic status does not seem to depend strictly on earnings in the way Weber envisioned.

Weber derived many of his key concepts on social stratification by examining the social structure of Germany. He noted that contrary to Marx's theories, stratification was based on more than simply ownership of capital. Weber examined how many members of the aristocracy lacked economic wealth yet had strong political power. Many wealthy families lacked prestige and power, for example, because they were Jewish. Weber introduced three independent factors that form his theory of stratification hierarchy; class, status, and power:

- **Class:** A person's economic position in a society. Weber differs from Marx in that he does not see this as the supreme factor in stratification. Weber noted how managers of corporations or industries control firms they do not own; Marx would have placed such a person in the proletariat.
- **Status:** A person's prestige, social honour, or popularity in a society. Weber noted that political power was not rooted in capital value solely, but also in one's individual status. Poets or saints, for example, can possess immense influence on society with often little economic worth.
- **Power:** A person's ability to get their way despite the resistance of others. For example, individuals in state jobs, such as an employee of the Federal Bureau of Investigation, or a member of the United States Congress, may hold little property or status but they still hold immense power.

Three-component Theory of Stratification

The three-component theory of stratification, more widely known as Weberian Stratification or Three Class System, was developed by German sociologist Max Weber with class, status and party as distinct ideal types. Weber developed a multidimensional approach to Social stratification that reflects the interplay among wealth, prestige and power.. "Weber argued that power can take a variety of forms. A person's power can be shown in the social order through their status, in the economic order through their class, and in the

political order through their party. Thus, class, status and party are each aspects of the distribution of power within a community." (Hurst, 202) Class, Status and party have a great deal of effect not only within their individual areas but also have a great deal of influence over the other areas as well.

- Wealth: includes property such as buildings, lands, farms, houses, factories and as well as other assets - Economic situation
- Prestige: the respect with which a person or status position is regarded by others - Status Situation
- Power: the ability of people or groups to achieve their goals despite opposition from others - Parties

There are two basic dimensions of power: The possession of power and the exercising of power.

The Possession of Power

According to Weber, the ability to possess power derives from the individual's ability to control various "social resources." "The mode of distribution gives to the propertied a monopoly on the possibility of transferring property from the sphere of use as "wealth" to the sphere of "capital," that is, it gives them the entrepreneurial function and all chances to share directly or indirectly in returns on capital."

These resources can be anything and everything and might include things like land, capital, social respect, physical strength, intellectual knowledge, etc.

The Exercising of Power

The ability to exercise power takes a number of different forms, but all involve the idea that it means the ability to get your own way with others, regardless of their ability to resist you." For example, if we think about an individual's chances of realizing their own will against someone else, it is reasonable to believe that the person's social prestige, class position, and membership in a political group will have an effect on these chances." In terms of understanding the relationship between power and social stratification, Weber theorized the various ways in which societies are organized in hierarchical systems of domination and subordination using the several major concepts.

Class Power

"Class, at its core, is an economic concept; it is the position of individuals in the market that determines their class position. And it is how one is situated in the marketplace that directly affects one's life chances." This was theorized by Weber on the basis of "unequal access to material resources."

For example, if someone possesses something that you want or need then this makes him potentially more powerful than you. He is in a dominant position and you are in a subordinate position because he controls access to a desired social resource. A classic illustration here is the relationship between an employer and employee.

Social Power (Status)

"The existence of status groups most often shows itself in the form of:

1. endogamy or the restricted pattern of social intercourse,
2. sharing of food and other benefits within groups,
3. status conventions or traditions, and
4. monopolistic acquisition of certain economic opportunities or the avoidance of certain kinds of acquisitions.

If you respect someone or view him as your social superior, then he will potentially be able to exercise power over you (since you will respond positively to his instructions/commands).

In this respect, social status is a social resource simply because he may have it while you may not.. "Not all power, however entails social honour: The Typical American Boss, as well as the typical big speculator, deliberately relinquishes social honour. Quite generally, "mere economic" power, and especially "naked" money power, is by no means a recognized basis or social honour."

Political Power (Party)

Parties are associations that aim at securing "power within an organization [or the state] for its leaders in order to attain ideal or material advantages for its active members." This form of power can be related to the way in which the State is organized in modern social systems (involving the ability to make laws, for example). If you can influence this process of law creation then you will be in a potentially powerful position.

Thus, by your ability to influence a decision-making process you possess power, even though you may not directly exercise that power personally. Political parties are the organizational means to possess power through the mechanism of the State and they include not just formally organized parties, but any group that is organized to influence the way in which power is exercised legitimately through the machinery of the State.

"Since parties aim at such goals as getting their programs developed or accepted and getting positions of influence within organizations, it is clear that they operate only within a rational order within which these goals are possible to attain and only when there is a struggle for power".

Social Action

Social action is in direct relation to "Political or Party Power" in combination with the class situation. The influence of laws is based on the social action of members of the classes. "The direction of interests may vary according to whether or not social action of a larger or smaller portion of those commonly affected by the class situation, or even an association among them, e.g., a trade union, has grown out of the class situation, from which the individual may expect promising results for himself."

“The degree in which “social action” and possibly associations emerge from the mass behaviour of the members of a class is linked to general cultural conditions, especially to those of an intellectual sort. It is also linked to the extent of the contrasts that have already evolved.” We can also see this in another quote “Class-conscious action is most likely if, first, “the connection between the causes and consequences of the ‘class situation’” are transparent, or clear. If individuals can plainly see that there is a connection between the structure of the economic system and what happens to them in terms of life chances, class action is more likely” The greater the numbers within these class positions will increase the chance that they will rise up in action.

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Cultural Sociology of India

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The culture of India has been shaped not only by its long history, unique geography and diverse demography, but also by its ancient heritages, which were formed during the Indus Valley Civilization and evolved further during the Vedic age, rise and decline of Buddhism, the Golden age, invasions from Central Asia, European colonization and the Indian independence movement.

India's languages, religions, dance, music, architecture and customs differ from place to place within the country, but nevertheless possess a commonality. The culture of India is an amalgamation of these diverse sub-cultures spread all over the Indian subcontinent and traditions that are several millennia old.

Regarded by some historians as the "oldest living civilization of Earth", the Indian tradition dates back to 8,000 BC and has a continuous recorded history for over 2,500 years. Several elements of India's diverse culture — such as Indian religions, yóga and Indian cuisine — have had a profound impact across the world.

Religions and Spirituality

India is the birth place of Hinduism, Buddhism, Jainism and Sikhism, collectively known as Indian religions. Indian religions, also known as Dharmic religions are a major form of world religions along with Abrahamic ones. Today, Hinduism and Buddhism are the world's third-and fourth-largest religions respectively, with over 2 billion followers altogether, and possibly as many as 2.5 or 2.6 billion followers. India is also the birthplace for the Sikh, Jain, Lingayat, and Ahmadiyya faiths.

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of most of its people. The religion of 80% of the people is Hinduism. Islam is practiced by around 13% of all Indians. Sikhism, Jainism and especially Buddhism are influential not only in India but across the world. Christianity, Zoroastrianism, Judaism and the Baha'í Faith are also influential but their numbers are smaller. Despite the strong role of religion in Indian life, atheism and agnostics also have visible influence along with a self-ascribed tolerance to other people.

Society

Overview

According to Eugene M. Makar, traditional Indian culture is defined by relatively strict social hierarchy. He also mentions that from an early age, children are reminded of their roles and places in society. This is reinforced by the fact that many believe gods and spirits have an integral and functional role in determining their life. Several differences such as religion divide the culture. However, a far more powerful division is the traditional Hindu bifurcation into non-polluting and polluting occupations. Strict social taboos have governed these groups for thousands of years. In recent years, particularly in cities, some of these lines have blurred and sometimes even disappeared. Important family relations extend as far as gotra, the mainly patrilinear lineage or clan assigned to a Hindu at birth. In rural areas & sometimes in urban areas as well, it is common that three or four generations of the family live under the same roof. The patriarch often resolves family issues.

Family

Family plays a significant role in the Indian culture. For generations, India has had a prevailing tradition of the joint family system. It is a system under which extended members of a family – parents, children, the children's spouses and their offspring, etc. – live together. Usually, the eldest male member is the head in the joint Indian family system. He makes all important decisions and rules, and other family members abide by them. Even today, the vast majority of Indians have their marriages planned by their parents and other respected family-members, with the consent of the bride and groom. Arranged matches are made after taking into account factors such as age, height, personal values and tastes, the backgrounds of their families (wealth, social standing), their castes and the astrological compatibility of the couples' horoscopes.

In India, the marriage is thought to be for life, and the divorce rate is extremely low — 1.1% compared with about 50% in the United States. The arranged marriages generally have a much lower divorce rate. The divorce rates have risen significantly in recent years:

"Opinion is divided over what the phenomenon means: for traditionalists the rising numbers portend the breakdown of society while, for some modernists, they speak of a healthy new empowerment for women."

Animals

The varied and rich wildlife of India has had a profound impact on the region's popular culture. Common name for wilderness in India is Jungle which was adopted by the British colonialists to the English language. The word has been also made famous in *The Jungle Book* by Rudyard Kipling. India's wildlife has been the subject of numerous other tales and fables such as the *Panchatantra* and the *Jataka tales*.

In Hinduism, the cow is regarded as a symbol of *ahimsa* (non-violence), mother goddess and bringer of good fortune and wealth. For this reason, cows are revered in Hindu culture and feeding a cow is seen as an act of worship.

Namaste

Namaste, Namaskar or Namaskara or Namaskaram, Vanakkam or Sat Shri Akal is a common spoken greeting or salutation in the Indian subcontinent. Namaskar is considered a slightly more formal version than namaste but both express deep respect. It is commonly used in India and Nepal by Hindus, Jains, Buddhists and Sikhs, and many continue to use this outside the Indian subcontinent. In Indian and Nepali culture, the word is spoken at the beginning of written or verbal communication. However, the same hands folded gesture is made usually wordlessly upon departure. Taken literally, it means “I bow to you”. The word is derived from Sanskrit (namah): to bow, obeisance, reverential salutation, and respect, and (te): “to you”. As explained by an Indian scholar, in literal terms Namaste refers to ‘That which is of God in me bows to that which is of God in you’.

Festivals

India, being a multi-cultural and multi-religious society, celebrates holidays and festivals of various religions. The three national holidays in India, the Independence Day, the Republic Day and the Gandhi Jayanti, are celebrated with zeal and enthusiasm across India. In addition, many states and regions have local festivals depending on prevalent religious and linguistic demographics. Popular religious festivals include the Hindu festivals of *Navratri*, *Diwali*, *Ganesh Chaturthi*, *Durga puja*, *Holi*, *Rakshabandhan* and *Dussehra*. Several harvest festivals, such as *Sankranti*, *Pongal* and *Onam*, “Nuakhai” are also fairly popular.

Certain festivals in India are celebrated by multiple religions. Notable examples include Diwali, which is celebrated by Hindus, Sikhs and Jains, and *Buddh Purnima*, celebrated by Buddhists and Hindus. Islamic festivals, such as *Eid ul-Fitr*, *Eid al-Adha* and *Ramadan*, are celebrated by Muslims across India. Sikh Festivals, such as *Guru Nanak Jayanti*, *Baisakhi* are celebrated with full fanfare by Sikhs and Hindu. Adding colors to the culture of India, the Dree Festival is one of the tribal festivals of India celebrated by the Apatanis of the Ziro of death hai.

Cuisine

The multiple varieties of Indian cuisine are characterized by their sophisticated and subtle use of many spices and herbs. Each family of this cuisine is characterized by a wide assortment of dishes and cooking techniques. Though a significant portion of Indian food is vegetarian, many traditional Indian dishes also include chicken, goat, lamb, fish, and other meats.

Food is an important part of Indian culture, playing a role in everyday life as well as in festivals. Indian cuisine varies from region to region, reflecting the varied demographics of the country. Generally, Indian cuisine can be split into five categories — northern, southern, eastern, western and north-eastern. India

is known for its love for food and spices. India has some of the best restaurants and cafes which can be easily explored at Foodiebay.com.

Despite this diversity, some unifying threads emerge. Varied uses of spices are an integral part of food preparation, and are used to enhance the flavour of a dish and create unique flavors and aromas. Cuisine across India has also been influenced by various cultural groups that entered India throughout history, such as the Persians, Mughals, and European colonists. Though the *tandoor* originated in Central Asia, Indian tandoori dishes, such as *chicken tikka* made with Indian ingredients, enjoy widespread popularity.

Indian cuisine is one of the most popular cuisines across the globe. Historically, Indian spices and herbs were one of the most sought after trade commodities. The spice trade between India and Europe led to the rise and dominance of Arab traders to such an extent that European explorers, such as Vasco da Gama and Christopher Columbus, set out to find new trade routes with India leading to the *Age of Discovery*. The popularity of *curry*, which originated in India, across Asia has often led to the dish being labelled as the “pan-Asian” dish.

Clothing

Traditional clothing in India greatly varies across different parts of the country and is influenced immensely by local culture, geography and climate. Popular styles of dress include draped garments such as sari for women and dhoti or lungi for men; in addition, stitched clothes such as salwar kameez for women and kurta-pyjama and European-style trousers and shirts for men, are also popular.

In India, a person’s social status is perceived to be symbolized by his or her attire. Indian dress etiquette discourages exposure of skin and wearing transparent or tight clothes. Most Indian clothes are made from cotton which is ideal for the region’s hot weather. Since India’s weather is mostly hot and rainy, majority of Indians wear sandals. Worn by women on their forehead, the *bindi* is considered to be a highly auspicious mark in Hindu religion. Traditionally, the red *bindi* (or *sindoor*) was worn only by the married Hindu women, but now it has become a part of women’s fashion. Some Indian traditions consider the *bindi* to be representative of the third eye.

India’s clothing styles have continuously evolved over the course of the country’s history. Ancient Vedic texts mention clothes made from barks and leaves (known as *phataka*). The 11th century BC *Rig-veda* mentions dyed and embroidered garments (known as *paridhan* and *pesas* respectively) and thus highlights the development of sophisticated garment manufacturing techniques during the Vedic age.

In 5th century BC, Greek historian Herodotus describes the richness of the quality of Indian cotton clothes. By 2nd century AD, muslins manufactured in southern India were imported by the Roman Empire and silk cloth was one of the major exports of ancient India along with Indian spices. Stitched clothing in

India was developed before 10th century AD and was further popularized in 15th century by Muslim empires in India. Draped clothing styles remained popular with India's Hindu population while the Muslims increasingly adopted tailored garments.

During the British Raj, India's large clothing and handicrafts industry was left paralyzed so as to make place for British industrial cloth.

Consequently, Indian independence movement leader Mahatma Gandhi successfully advocated for what he termed as *khadi clothing* — light colored hand-woven clothes — so as to decrease reliance of the Indian people on British industrial goods.

The 1980s was marked by a widespread modification to Indian clothing fashions which was characterized by a large-scale growth of fashion schools in India, increasing involvement of women in the fashion industry and changing Indian attitudes towards multiculturalism. These developments played a pivotal role in the fusion of Indian and Western clothing styles.

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Women and Labour Markets

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The crisis response and recovery policies of Asian governments have been shaped by the lessons learned from the Asian financial crisis of the late 1990s. An important lesson emerging from the recent crisis is that the policy goal should not be to return to a “normal” pre-crisis situation but to address fundamental and not just short-term urgencies, and seize the opportunity to rebalance towards a new development trajectory that is job-rich, just, sustainable and inclusive. The main components of “rebalancing” have been identified as transition from public to private sector-led growth, domestic-led growth of consumption and investments in place of export-led growth, shifts to green jobs and green enterprises and deeper Asian regional integration.

Women in India are far less likely than men to have a job or to be looking for one. Experts are of the view that women’s less than fair participation in the labour market is stymieing India’s growth rates.

According to the International Labour Organization (ILO) report “Global Employment Trends 2013” published in February 2013, India’s labour force participation rate for women fell from just over 37 per cent in 2004-05 to 29 per cent in 2009-10. What’s even worse, India was ranked 11th from the bottom in female labour force participation among 131 countries for which data was available.

Factors Affecting Female Entry in Labour Market

One of the most striking phenomena of recent times has been the extent to which women have increased their share of the labour force; the increasing participation of women in paid work has been driving employment trends and the gender gaps in labour force participation rates have been shrinking.

Especially in the 1980s and early 1990s, labour force growth was substantially higher for women than for men for every region of the world except Africa. In the developed industrialized countries, increasing female labour force participation has been linked to the completion of the fertility transition. In many developing countries, however, fertility decline has been slow or stalled.

Supply and Demand for Female Labour in Developed and Developing Countries, Particularly India

The supply of labour has been very much a result of economic processes, not something extraneous to it. Throughout its history, capitalism has proved adept at causing patterns of labour supply to change in accordance with demand. Migration – whether of slaves, indentured labour, or free workers – has been instrumental in this regard. The use of child labour similarly has been sanctioned and encouraged or disapproved and suppressed in varying economic conditions. But nowhere has this particular capacity of capitalism to generate its own labour been more evident than in the case of female labour.

Women have been part of the working class since the beginning of capitalism, even when they have not been widely acknowledged as workers in their own right. Even when they are not paid workers, their often unacknowledged and unpaid contribution to social reproduction, as well as to many economic activities, has always been absolutely essential for the functioning of the system. All women are usually workers, whether or not they are defined or recognized as such. In all societies, and particularly in developing countries, there remain essential but usually unpaid activities (such as cooking, cleaning, and other housework, provisioning of basic household needs, child care, care of the sick and the elderly, as well as community-based activities), which are largely seen as the responsibility of women. This pattern of unpaid work tends to exist even when women are engaged in outside work for an income, whether as wage workers or self-employed workers. Women from poor families who are engaged in outside work usually cannot afford to hire others to perform these tasks, so most often these are passed on to young girls and elderly women within the household, or become a “double burden” of work for such women. These processes are also integral to capitalism: the production of both use values and exchange values by women is essential for the accumulation process, and, if anything, this reliance has become more marked in recent years.

Despite this, it took a long time for women’s struggles to be accepted as an integral part of working-class struggles for a better society. For more than a century, trade unions and other worker organizations tended to be male preserves, based on the “male breadwinner” model of the household, in which the husband/father worked outside to earn money, and the wife/mother did not earn outside income and handled the domestic work. It has taken prolonged struggle and determined mobilization to generate greater social recognition of the role of women as wage workers in different forms, and to bring out the crucial economic significance of unpaid household and community-based work. In the early struggles of workers in Europe after the Industrial Revolution, shorter working hours was a major demand. The shift to factory work (in which large numbers of women and children also participated, at much lower wages than men) was generally unregulated and involved very long working hours, which ranged from ten to as much as sixteen hours per day. Women and children

in England were granted the ten-hour day in 1847. In France, workers won the twelve-hour day after the February revolution of 1848. It took until the early or middle part of the twentieth century for workers in most industrial countries to be granted the legal right for a limitation of the working day to eight hours with the provision of overtime for additional hours of work. Of course, this still left out the significant time spent by women in unpaid work, usually within their households.

However, in most developing countries, where a large part of the workforce is not covered by labour protection and regulation, even the condition of regulating the time spent in paid work is still far from being achieved for most workers. The problem of long hours of work is also usually associated with relatively low pay, which affects the health of workers and the possibility of living a minimally satisfying life. For women workers, the problem of long working hours is compounded by the significant amount of unpaid labour they are required to perform.

This means that the issues relating to women's work are qualitatively different from those of male workers. Just increasing paid employment does not always mean an improvement in the conditions for women workers, since it can lead to a double burden upon women whose household obligations still have to be fulfilled. So there has to be a focus on the *quality*, the *recognition*, and the *remuneration* of women's work in developing countries, as well as the *conditions* facilitating it, such as alternative arrangements for household work and child care. All of these are critically affected by social relationships as well as by economic policies and processes, which determine whether increased labour market activity by women is associated with genuine improvements in their economic circumstances.

There is some historical evidence that with material progress in a society, the socioeconomic conditions of women tend to improve. But this is not automatic; it also reflects the outcome of women's struggles for equality and justice. The growing significance of paid work by women is one aspect of that. In recent times, the ability of women's movements to fight for greater rights and empowerment has been conditioned by the broader economic processes that have determined the explicit participation of women in the labour market. There has been progress as well as reversal, and it is evident that early gains in some societies cannot be taken for granted.

Global Processes Affecting Women

While imperialism remains a defining feature of the world economy, its contours have been changing. The dominance of finance capital, the emergence of new trade links, and the expansion of global production chains based on splitting up the production process across different locations, have all dramatically changed productive structures and labour markets across the world.

Both financial and productive sectors have become more concentrated, causing a relative decline in small enterprises that are typically more

employment-intensive. Except for a brief spurt in public spending immediately after the global financial crisis in 2008, governments have been less willing or able to use macroeconomic policies to maintain or expand employment. Trade openness has destroyed some livelihoods while creating some new opportunities for income generation and employment, albeit to a lesser extent. These changes have been reflected in transformations in labour markets in different countries. Thus open unemployment rates have increased, and formal or organized sector employment has declined as a proportion of the work force across the world. At the same time, reduced public spending on “social sectors” has tended to burden the unpaid labour of women within households with more of the tasks of social reproduction.

Because of the decline in formal employment, workers have crowded into informal sector activities, perpetuating a vicious circle of poverty leading to low employment generation leading to poverty. Global production chains are growing in significance as a result of technological changes, making production and workforces in different countries more interdependent. There has also been a global increase in unpaid labour within households—predominantly (but not exclusively) performed by women, as governments renege on basic social responsibilities for the provision of public goods and services, and more of the care economy is located in the unpaid sector.

These changes have been particularly marked in developing Asia, which has become both the most “globalized” and the most economically dynamic region of the world. And women in Asia have taken the brunt of the changes, with rapid shifts into (and out of) paid work, greater roles in providing outside income for households, increased rates of migration for work, and greater involvement in unpaid labour. Women have moved—voluntarily or forcibly—in search of work within and across countries and regions, more than ever before. Their livelihoods in rural areas, predominantly in agriculture, have been affected by the agrarian crisis that is now widespread in most developing countries. Across societies in the region, massive increases in the availability of different consumer goods, due to trade liberalization, have accompanied declines in access to basic public goods and services. The expansion of global production chains that rely on the labour of women, especially at the bottom end, has transformed patterns of paid work. In addition, there is a significant globalization of services, which involves both local shifts in workforces and migration of women in the “care” sectors of economies. At the same time, technological changes have made communication and the transmission of cultural forms more extensive and rapid than could have even been imagined in the past. All these changes have had very substantial and complex effects upon the position of women and their ability to control their own lives.

In addition, these economic changes have other adverse social consequences for women. The increasing emphasis on markets and profitability requires luring more consumers into the web of purchase through advertising and attempts to manipulate peoples’ tastes and choices. In this effort, advertising companies have notoriously used women as objects to purvey their products. The dual

relationship with women, as objects to be used in selling goods and as a huge potential market for goods, creates a peculiar process whereby women are encouraged and persuaded to participate actively in their own objectification. The huge media attention given to beauty contests, “successful” models, and the like, has fed into the rapidly expanding beauty industry in developing Asia, which includes not only cosmetics and beauty aids, but slimming agents, beauty parlours, weight loss clinics, and so on. Many of these trends contribute to the most undesirable and retrograde attitudes towards both women and their appearance, which can push women into newer forms of social oppression that are no less demeaning than earlier explicitly patriarchal forms.

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Social Security and Social Protection for Women

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Social Security is based upon a concept set forth in Article 22 of the Universal Declaration of Human Rights which states, *Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.* In simple terms, the signatories agree that society in which a person lives should help them to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to them in the country.

Social Security may also refer to the action programmes of government intended to promote the welfare of the population through assistance measures guaranteeing access to sufficient resources for food and shelter and to promote health and well-being for the population at large and potentially vulnerable segments such as children, the elderly, the sick and the unemployed. Services providing social security are often called social services.

Terminology in this area in the United States is somewhat different from in the rest of the English-speaking world. The general term for an action programme in support of the well being of the population in the United States is *welfare programme* and the general term for all such programmes is simply *welfare*. In American society, the term *welfare* arguably has negative connotations. The term *Social Security*, in the United States, refers to a specific social insurance programme for the retired and the disabled. Elsewhere the term is used in a much broader sense, referring to the economic security society offers when people are faced with certain risks. In its 1952 *Social Security (Minimum Standards) Convention (nr. 102)*, the International Labour Organization defined the traditional contingencies covered by social security as follows:

- Survival beyond a prescribed age, to be covered by *old age pensions*;
- The loss of support suffered by a widow or child as the result of the death of the breadwinner (*survivor's benefit*);
- Responsibility for the maintenance of children (*family benefit*);
- The treatment of any morbid condition (including pregnancy), whatever its cause (*medical care*);

- A suspension of earnings due to pregnancy and confinement and their consequences (*maternity benefit*);
- A suspension of earnings due to an inability to obtain suitable employment for protected persons who are capable of, and available for, work (*unemployment benefit*);
- A suspension of earnings due to an incapacity for work resulting from a morbid condition (*sickness leave benefit*);
- A permanent or persistent inability to engage in any gainful activity (*disability benefit*);
- The costs and losses involved in medical care, sickness leave, invalidity and death of the breadwinner due to an occupational accident or disease (*employment injuries*).

People who cannot reach a guaranteed social minimum for other reasons may be eligible for *social assistance* (or welfare, in American English).

Modern authors often consider the ILO approach too narrow. In their view social security is not limited to the provision of cash transfers, but also aims at security of work, health, and social participation; and new social risks (single parenthood, the reconciliation of work and family life) should be included in the list as well.

Social security may refer to:

- social insurance, where people receive benefits or services in recognition of contributions to an insurance programme. These services typically include provision for retirement pensions, disability insurance, survivor benefits and unemployment insurance.
- services provided by government or designated agencies responsible for social security provision. In different countries, that may include medical care, financial support during unemployment, sickness, or retirement, health and safety at work, aspects of social work and even industrial relations.
- basic security irrespective of participation in specific insurance programmes where eligibility may otherwise be an issue. For instance, assistance given to newly arrived refugees for basic necessities such as food, clothing, housing, education, money, and medical care.

Income Maintenance

This policy is usually applied through various programmes designed to provide a population with income at times when they are unable to care for themselves. Income maintenance is based in a combination of five main types of programme:

- Social insurance, considered above
- Means-tested benefits, financial assistance provided for those who are unable to cover basic needs, such as food, clothing and housing, due to poverty or lack of income because of unemployment, sickness, disability,

or caring for children. While assistance is often in the form of financial payments, those eligible for social welfare can usually access health and educational services free of charge. The amount of support is enough to cover basic needs and eligibility is often subject to a comprehensive and complex assessment of an applicant's social and financial situation.

- Non-contributory benefits. Several countries have special schemes, administered with no requirement for contributions and no means test, for people in certain categories of need: for example, veterans of armed forces, people with disabilities and very old people.
- Discretionary benefits. Some schemes are based on the discretion of an official, such as a social worker.
- Universal or categorical benefits, also known as demogranants. These are non-contributory benefits given for whole sections of the population without a means test, such as family allowances or the public pension in New Zealand (known as New Zealand Superannuation).

Social Protection

Social protection refers to a set of benefits available (or not available) from the state, market, civil society and households, or through a combination of these agencies, to the individual/households to reduce multi-dimensional deprivation. This multi-dimensional deprivation could be affecting less active poor persons (such as the elderly or the disabled) and active poor persons (such as the unemployed). This broad framework makes this concept more acceptable in developing countries than the concept of social security. Social security is more applicable in the conditions, where large numbers of citizens depend on the formal economy for their livelihood. Through a defined contribution, this social security may be managed.

But, in the context of widespread informal economy, formal social security arrangements are almost absent for the vast majority of the working population. Besides, in developing countries, the state's capacity to reach the vast majority of the poor people may be limited because of its limited resources. In such a context, multiple agencies that could provide for social protection is important for policy consideration. The framework of social protection is thus capable of holding the state responsible to provide for the poorest sections by regulating non-state agencies.

Social protection floors have an important role to play in redressing the gender inequalities inherent in many social protection policies and schemes, and in filling gendered coverage gaps. Even though many current social protection schemes do not *explicitly* take gender into account with their design, implementation and monitoring mechanisms, these schemes can nonetheless contribute either to promoting gender equality *or* to reinforcing existing inequalities. Ensuring that gender relations are given due consideration at each stage of policy design, implementation and monitoring can ensure a positive impact on gender equality on the part of social protection programmes.

Social Security of Women

Social security for women in India, despite the existence of multiple Government sponsored schemes, is an issue that has not yet been tackled efficiently as these schemes still fail to reach the most marginalised women in society. Due to a series of systemic failures, women's lives and work are adversely impacted in both the productive and reproductive domains. There is, thus, an urgent need to efficiently implement social security schemes for women in order to counter their vulnerability in our society.

While growth is an important precondition for expanding the scope of social security, no less important is the need for adopting special social security policies. The concept of social security includes many crucial aspects of human development. Education and health facilities, old age pension, security of jobs, insurance against risks, unemployment and deprivation, are some of the issues that come within the scope of social security. There is a major on-going debate on finding ways and means of bringing the informal sector into the fold of social security schemes in a more effective manner. This kind of widening of scope of social security schemes is a socially desirable objective. But achieving it is a daunting task as the informal sector in South Asian countries is excessively large (usually larger than 50%). It has significant policy implications in terms of allocation of resources and implementation of schemes. Some efforts are on but we need to put these issues at the forefront.

Social Security in Indian Context

Several developing countries in Asia and Pacific have been searching for extending alternatives social security protection to various groups. Each country is faced with a different situation. India as such is a vast nation with one-sixth of the world human population. The social security measures planned and implemented in India in the post Independence era has been limited to organized sectors whereas the majority of the work force earns wages through unorganized labour markets. The Government of India has been dealing with a population that has been ever growing. The planners with the limited resources have barely been able to cope with the ever-increasing demands. The rapid disorganization of a joint family system due to urbanization is leaving more and more families in secured, vulnerable and devoid of social security. The Government institutions and NGOs have to build up a system in order to built in a community-based network.

Social Security and Women

The Government of India from time to time has moved legislations that concern social security of women. Although all its Acts are gender sensitive, however, newer dimensions have been provided to make women rights more relevant in modern sense. The Hindu Marriage Act, 1956 reasons out the division of property in a Hindu joint family structure and the rights of a woman. Maternity Benefit Act, 1961 addresses the need of maternity leave for a workingwoman in various sectors during and after childbirth. In case of separation, the woman is given the equal right to guardian the child by a court

of law, which leads to a high degree of emotional security. We therefore understand that various laws have been enacted by the Governing Bodies to provide inbuilt support system for providing social security to women.

Also recently, the Supreme Court of India has given landmark judgement protecting women against Sexual Harassment in workplace but again the judgement has only remained on paper and again 'the workplace' is only confined to organized workplace and there are no laws to protect women against their exploitation in the large unorganized work areas.

Social Transformation and Change

Provision of social security in a dynamic society by State Legislations can be seen as an element of social change. In a modern context the provision of social security does not limit itself as a State subject. The time has come when people, citizens and institutions by and large should come forward and participate in the decision making process that affects them while designing the policy matters on social security concerns. As this can be seen from the fact that various Governments have addressed the need of various notified communities and groups and thereby helped them to join the development main streams e.g.

- 1) The Untouchability Offences Act, 1955 - By Act of Parliament, Government of India.
- 2) The Women Reservation Bill - Under consideration.

Strategies and Development of Social Security in a Rapidly Changing Environment

The challenges of social security have become increasingly acute. There is apprehension that the fast pace of liberalization and globalization would increase social tensions since the system is not geared to the task of providing social security in an adequate manner. It is accordingly urged that the pace of liberalization and globalization should be in conformity with our ability to put in place a suitable social security system. National pension programmes have an effect on saving and investment decisions, the nature of labour supply, international competitiveness, and sustainability of development in general. Therefore, while undertaking macroeconomic reforms, these issues would have to be taken into account.

Entitlement

An entitlement is a government programme guaranteeing access to some benefit, such as to welfare benefits or tax-incentives, by members of a specific group and based on established rights or by legislation. The term may also reflect a pejorative connotation, as in a "sense of entitlement". A "right" is itself an entitlement associated with a moral or social principle, such that an "entitlement" is a provision made in accordance with a legal framework of a society. Typically, entitlements are based on concepts of principle ("rights") which are themselves based in concepts of social equality or enfranchisement.

Women in India face a lot of social inequalities ranging from gender specific abortions, mistreatment by their spouses, to eve teasing. Most women aren't

aware of women rights in India and other times their legal rights are not protected as they should be.

In most Indian families, women do not own any property in their own names, and do not get a share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women, when it comes to land and property rights.

The Hindu personal laws of 1956 (applying to Hindus, Buddhists, Sikhs and Jains) gave women rights to inheritances. However, sons had an independent share in the ancestral property, while the daughters' shares were based on the share received by their father. Hence, a father could effectively disinherit a daughter by renouncing his share of the ancestral property, but a son would continue to have a share in his own right. Additionally, married daughters, even those facing marital harassment, had no residential rights in the ancestral home. Thanks to amendment of the Hindu laws in 2005, women now have the same status as men.

In 1986, the Supreme Court of India ruled that Shah Bano, an elderly divorced Muslim woman, was eligible for maintenance money. However, the decision was vociferously opposed by fundamentalist Muslim leaders, who alleged that the court was interfering in their personal law. The Union Government subsequently passed the Muslim Women's (Protection of Rights Upon Divorce) Act. Similarly, Christian women have struggled over years for equal rights in divorce and succession. In 1994, all churches, jointly with women's organisations, drew up a draft law called the Christian Marriage and Matrimonial Causes Bill. However, the government has still not amended the relevant laws.

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Energy and Environmental Politics

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No government that is serious about environmental protection will imitate the Mexican model. The undrinkable waters and defiled deserts of Mexico's northern border towns and the poisoned air of its capital city are infamous. But there are noticeable changes in Mexican politicians' and lawmakers' attitudes toward the country's environmental ills, in no small part because of changing public attitudes toward these problems. As Mexico's political system becomes more open and democratic, policy elites are increasingly attentive to environmental problems, as ordinary citizens, and especially urbanites, vent their frustration at the ballot box. Perhaps ironically, Mexico's hydrocarbon industries are potential leaders in the nascent environmental reform process. Inducements for better environmental behaviour by the oil and natural gas industries are new, municipal and federal environmental regulations, stepped-up enforcement, and local and cross-border markets for Mexico's gas.

Mexico is at a political and ecological crossroads. Its political system is increasingly open and competitive, as evidenced by comparatively clean presidential, congressional, state, and local elections and opposition party victories in the late 1990s and 2000. However, democratic reforms in Mexico are uneven, and in the early 21st century, an authoritarian political culture persists in some regions. In this nascent democracy, newly elected and appointed officials inherit serious social and political crises, including high rates of official corruption and violent crime; civil strife and armed resistance in the nation's south; and as examined in this chapter, persistent public health and ecological crises, including formidable air and water pollution and waste management problems in the Mexico City conurbation where roughly one in four Mexicans resides. Improving Mexico City's and other regions' environmental quality depends in part on the reform of Mexico's economically vital petroleum sector, for certain key air pollution problems (e.g., airborne soot; ozone; oxides of carbon, sulfur, and nitrogen); contamination of water (i.e., from oil extraction); and some of Mexico's most deadly industrial accidents (notably, an explosion of gasoline in a sewer line in Guadalajara in 1992) are related to the petroleum industries' operations and the use of its products. The hydrocarbon sector is also Mexico's main economic engine, and it possesses the economic and

technological wherewithal to remediate many of Mexico's environmental ills. Indeed, Mexico's oil and natural gas industries are potentially key players in regional and global scale environmental management efforts. Enrolling the Mexican hydrocarbon sector as a force for environmental good requires systemic reforms in the political relations between the state and industry a process that commenced in Mexico in the 1980s and continues at the dawn of a new century.

This chapter examines the gradual transition from corporatism to pluralism in the relations among Mexican state, energy, and environmental interests. In democratising Mexico, powerful but pollution-prone energy interests are pressured to improve their environmental performance. Growing demands for environmental accountability in the energy industry are manifestations of broader institutional changes in the relations among political parties, regulatory agencies, industry, and environmentalists in Mexico. By institutions, I mean formal and informal arrangements, including rules, decisionmaking procedures, and programmatic activities designed to resolve collective action problems among interdependent actors.

In Mexico, these institutions are evolving as central and provincial authorities become more responsive to public concerns; as paternalistic modes of policymaking are replaced by impersonal, bureaucratic policy structures and functions; and as the hydrocarbon industries learn to master a new game: currying favour with not one but multiple, competitive, political parties. Forces inside and outside Mexico hasten these institutional changes, and in particular bilateral and international legal obligations, market opportunities, and demands from Mexico's urban middle class push the reform process. Fragile institutions for environmental protection that emerged in Mexico in the 1980s and 1990s will be fortified in the 21st century as an authoritarian political culture becomes more open and pluralistic and as Mexican citizens, particularly urban citizens, remain steadfast in demanding a clean environment. The first part of this chapter puts Mexican corporatism into comparative context, in part to distinguish it from European corporatist systems examined elsewhere in this symposium. A contrast of Nordic and Mexican corporatist systems is of particular interest, because in both regions economic security depends heavily on the economic well-being of pollution-prone, extractive industries.

The second section considers prospects for the transformation of top-down decisionmaking arrangements within official Mexican energy and environmental policy institutions. Challenges to the authoritarian status quo take the form of soured relations between state and energy interests and the emerging power of urban environmentalists. The final sections consider economic and technological incentives for environmental reform in Mexico's hydrocarbon industries and prospects for improved environmental cooperation between U.S. and Mexican energy and environmental interests.

Mexican and Nordic Corporatism

As is true of the oil and gas industries in Mexico, the petroleum industries in Norway and the pulp and paper industries in Sweden and Finland are vitally

important national economic actors. In Sweden and Finland, the forest products industry accounted for over one-half of net exports during the 1980s and early 1990s. During that same period, between one-tenth and one-quarter of Mexico's and Norway's total exports were derived from oil, gas, and petrochemical products. The pollution burden generated by these extractive industries is substantial. Chemical pulp mills producing bleached pulp are the largest stationary source emitters of organochlorines in Sweden and Finland and also are major emitters of biodegradable contaminants, especially nitrates and phosphates.

Baseline data are lacking on pollution emissions from Mexico's oil and gas industries, and environmental impact studies of these industries are few. However, there is evidence that oil production, in particular, has badly damaged cropland and nearshore fisheries in Mexico's petroleum-producing regions. In the oil-rich region of Tabasco, for example, the state-owned oil and gas monopoly, Petroleos Mexicanos (PEMEX), has paid several million dollars to compensate farmers and fishermen for lost livelihood, and PEMEX paid over \$100 million to settle claims following the deadly gas explosion in the Guadalajara sewer system. In 1979, a blow-out of an offshore oil well in Mexico's Bay of Campeche discharged 10 times more oil than was spilled by the Exxon Valdez in 1989. Were there reliable air pollution data, Mexico's oil and gas industries likely would account for a large share of total nitrogen emissions, as is the case in Norway. The Norwegian hydrocarbon industry is that country's largest single industrial emitter of N[Ox] and volatile organic compounds. Oil and gas discharges and spills from both offshore platforms and onshore oil derricks contaminate numerous Norwegian estuarine and shoreline habitats.

Through the 1970s, management and labour in these economically powerful and environmentally problematic industries were prominent actors in the corporatist pact. To many observers, the similarities between Latin American and Nordic corporatist systems might end there. Corporate interests in Mexico are creations of and are dependent on the state, consistent with Schmitter's (1979) conception of state corporatism. Nordic corporatism has been labelled variously bipartite corporatism, new corporatism, and liberal corporatism, and is distinguished by the generally cooperative practices and conduct permeating state/interest group relations and by interest groups' relatively great access to policymaking processes. Some experts propose that the contractual, cooperative brand of corporatism found in the Nordic countries is determined by demographics and culture. Nordic peoples, especially in the post-World War II era, exhibit strong preferences for income equality, generous and broadly distributed government largesse, and consensual bargaining in relations among state, capital, and labour interests. These features of Nordic society contrast sharply with populous, ethnically diverse Mexico, with the latter's large indigenous underclass, its maldistributed wealth and persistent poverty, and the omnipresence of personalistic political and economic relations within and between public authorities, capital, labour leaders, and the rank-and-file.

The corporatist pact in the Nordic countries, and especially in Norway and Sweden, was forged in consensus-oriented behaviour in the workplace. Social

structures in 19th century Norwegian and Swedish foundries and mills were Organised along patterns of cooperation and hard work. The assiduous worker was rewarded with subsidised housing, schools, and health care. Both on the farm and in the factory, there was a tendency for managers and workers to “compromise not polarise”. In Scandinavia, traditions that emphasized public participation, volunteerism, and a teamwork ethic in the workplace were ingredients for a strong labour movement in the 20th century. In contrast, in the first decades after Mexico’s 1910 Revolution, inter organisational relations between management and labour, but also intraorganisational relations between labour elites and rank-and-file, were incorporated vertically, with decisionmaking and economic resources concentrated at the top. From its origins in Mexico, the actor with predominant power in the corporatist pact was the state, promoting or hindering the aspirations of new and existing corporate interests and using patronage to control union leaders. Formal incorporation of Organised labour and peasant movements commenced in the latter half of the 1930s under President Lazaro Cardenas.

The national confederations of labour and peasant unions were affiliated with Cardenas’s ruling party, the predecessor to the Institutional Revolutionary Party (PRI). Interests that resisted incorporation or otherwise failed to gain access to state-controlled resources relied on personal contacts (patrons) within the government and workplace. Patronage outside the confederation (central) system remains an important vehicle for career advancement and for moving economic resources. Cornelius and Craig argue that the state tacitly encourages the formation of patron-client networks because these networks effectively stratify social groups into discrete units whose demands are met or denied on an individualised basis. These networks seldom coalesce to confront the regime with collective grievances and demands.

In contrast, labour possesses considerable power in the more participatory, more competitive Nordic corporatist pact. Nordic labour’s power was manifested in full employment policies in Norway, Sweden, and Finland during the 1970s and 1980s. In both Mexican and Nordic corporatist systems, union leaders bargain on behalf of workers for wage and nonwage benefits. However, transparent rules and grievance procedures govern the Nordic centralised wage bargaining system. The charrismo system in Mexico, where union leaders exploit their political power to amass personal fortunes, knows no equivalent in the Nordic confederated union system. Moreover, Organised labour in the Nordic countries is not subject to the intense, political coercion prevalent in many Mexican unions. For example, in corporatist Sweden of the 1970s and 1980s, the free-spirited paper worker who voted for the “wrong” political party did not risk losing his/her job a tactic employed by some Mexican union bosses as late as the 1994 presidential election.

Post-Corporatist Mexico

The preceding taxonomy of differences between Mexican and Nordic corporatist arrangements should not overshadow one important similarity

between the two systems: In both contexts, the corporatist pact is eroding. Decorporatization in the Nordic countries is driven by governments' willingness to allow competition in the delivery of certain social services, the gradual replacement of national corporatist institutions by European collectivist institutions, the diminishing importance of class-based interests and demands, and the erosion of union solidarity. In addition, in Sweden and Finland, economic recession accompanied by large budget deficits and stubbornly high unemployment rates has forced governments, including governments led by Social Democrats, to pare social welfare spending.

A foreign debt crisis and runaway inflation in the early 1980s fractured the corporatist pact in Mexico and inspired large cutbacks in public spending. Under Presidents Miguel de la Madrid and Carlos Salinas de Gortari, a cadre of market-oriented politicians and technocrats aggressively privatized state-owned enterprises and parastatals. Privatization, its proponents urged, would instigate Mexico's economic recovery and ensure its long-term competitiveness. To attract foreign investment, de la Madrid and Salinas demanded reforms among powerful labour unions affiliated with the PRI.

In the petroleum sector, mining, and other extractive industries, reform meant rewriting contractual agreements, denying labour's wage demands, eliminating strike privileges, increasing outsourcing to the private sector, reorganisation and layoffs, and disempowerment of union bosses. The de la Madrid and Salinas administrations moved aggressively against uncooperative leaders in the Petroleum Workers Union (STPRM) and downsized various departments in PEMEX. During the late 1980s, disaffection of union members from the PRI spread from labour elites down to rank-and-file. In Mexico's petroleum-extraction regions, opposition party leader Cuauhtémoc Cárdenas received more votes than the ruling party's Salinas in the 1988 presidential election. Smarting from the loss of over 60,000 jobs in the oil and gas industries between 1989 and 1992, petroleum districts reaffirmed their preference for opposition parties in the 1994 presidential elections.

The government's privatization, anticorruption, and antipatronage policies have not always led to increasing openness and competition in Mexican political and economic institutions. Many patron-client networks that were never part of the official corporatist structure remain intact in industry, and "local boss rule," or *caciquismo*, remains widespread in rural areas. In the urban setting, relations among public authorities, employers, and labour are changing as patronage networks are replaced by legalistic bureaucracies and routinized public service delivery systems.

However, the transition is not linear. Denationalisation of state-owned enterprises does not ensure greater competition in these industries' decisionmaking structures. For example, in the Mexican telecommunications industry, neoliberal reformers are reluctant to invite employees and customers to weigh into the institutional reform process. Also, some critics contend that

democratic reforms have been impeded by neocorporatist pacts among the state, urban poor, and peasantry. In the 1980s, President Salinas inaugurated a policy of social consensus (*concertacion social*) permitting citizens, especially peasants and underemployed urban workers, to make demands on the bureaucracy by dealing directly with high officials in state-level and federal governments, bypassing the confederated interest networks. Several independent peasant Organisations and associations of the urban poor have signed contracts with federal and state governments to undertake antipoverty projects.

Some critics alleged that the institution of *concertacion* was the PRI's deliberate design to splinter Mexico's political left and undermine competition in Mexican politics. Assuming, for the sake of argument, that the critics are correct, the PRI may have allocated too many resources in shoring up its left flank. In 2000, the PRI's undoing came from the right, not the left, as National Action Party (PAN) leader Vicente Fox Quesada scored a dramatic and historic victory in Mexico's presidential election.

Fox's victory accents a string of successful opposition party-led campaigns in the 1990s and in the 21st century. Each triumph of a non-PRI candidate is testament to freer, fairer political elections in Mexico. Opposition party victories in local elections in Chihuahua in 1983 and in Baja California Norte in 1989, the 1997 Mexico City mayoral election of Cuauhtemoc Cardenas, and the unprecedented political realignment of the lower house of Congress in 1997 are noteworthy not only because they attest to the competitiveness of opposition politics in Mexico, but that a ruling party, suspected of using political coercion in past elections, accepted election outcomes that were unfavourable to its own interests. The opposition parties' electoral victories were made possible in part by significant, though imperfect, legal and administrative reforms.

In 1993, President Salinas instituted changes to the Constitution and to electoral law guaranteeing that no fewer than one-quarter of all senate seats would be occupied by opposition parties. Another reform ensured that no single party by itself could amend the Constitution. Reliability of voting procedures and election results is enhanced by external audits of the electoral registry and the issuance of voter identification cards.

Print and broadcast media enjoy greater freedom to investigate alleged acts of official corruption, and, as evidenced in the 1994, 1997, and 2000 elections, the state loosened official and de facto prohibitions on opposition party advertising in newspapers, television, and radio. Critics claim that the reforms, especially the constitutional and electoral reforms, are carefully engineered to preserve the ruling party's dominance in Congress and the executive branch. These alleged machinations notwithstanding, it is evident that the new system did not protect the PRI's majority in Mexico's lower Chamber of Deputies in 1997 nor its control of the executive branch in 2000.

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Politics of Language, Culture and Regionalism

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India is a large country having continental dimensions and comprising no fewer than 28 States and 7 Union Territories. It is a multi-racial, multi-lingual nation. There are scores of regional languages, various strains of culture and different loyalties, single as well as multiple.

Amidst the amazing diversities, it is natural that regional feelings, regional parties, regional institutions and similar other organizations meant for voicing the aspirations of local people and providing forums for them, should emerge. Indeed, with the passage of years, the multi-faceted aspirations, which together may be described as regionalism, have gained strength.

It is not a new phenomenon. In fact, the fillip given to regionalism by the emergence of the Telegu Desam Party (TDP) in Andhra Pradesh in 1982 has a historical continuity. The growth of this trend can be traced back to the fast unto death by Potti Srivamulu over the demand for the creation of Andhra Pradesh which set in motion the reorganization of State along linguistic lines in 1956.

In principle, regionalism need not be regarded as an un-healthy or anti-national phenomenon — unless it takes a militant, aggressive turn and encourages the growth of secessionist tendencies, (as it did in Punjab during the past five years or so). National unity is not impaired if the people of a region have a genuine pride in their language and culture.

But regionalism develops into a serious threat to national unity if politicians do not go beyond their regional loyalty and claim to stand only for their regional interests if regionalism is to be regarded as an unhealthy phenomenon, decentralization too would be objectionable, which of course it is not. So there is nothing basically contradictory between nationalism and regionalism. Nor does the growth of regional values and consolidation of regional forces as such pose a challenge to the central administration of the country.

Any attempt to counter regionalism in the erroneous belief that is not conducive to national interests, would be ill-conceived. Enforced uniformity in

a huge country like India would be sheer-folly. Regional parties do not hinder national unity and integrity as long as they do not exceed their area of activity.

Several regional political parties have merged in recent years and have gained strength for obvious reasons. The handful of national parties cannot, by the very nature of things, adequately represent and pursue regional causes. Most of the national parties have even failed to live up to the people's expectations. That explains why more State-based parties have been formed in various regions and are quite successful in their aims.

Regional parties are not a new phenomenon. Several parties have been existing in the country for the last many decades. They have held power, or are still holding power, in many states such as Andhra Pradesh, Tamil Nadu, Goa, Pondicherry, Jammu and Kashmir, Assam and other States in the North-Eastern region. But never before were regional parties dubbed as anti-national or regarded as a threat to the nation's unity.

People repose confidence in regional parties because they believe that they alone can safeguard the interests of the State concerned and can fight for the legitimate rights and powers of the States without being hamstringed by their association with a national party. Regional parties naturally concentrate on safeguarding and promoting regional interests. But they do not sacrifice the larger interests of the country. It is also significant that in the Lok Sabha a regional party (Telugu Desam) now forms the largest opposition group.

Among the causes of the growth of regionalism is prolonged maladministration and neglect of an area or State by the Central Government. There has been a creeping disillusionment against Central rule. Regional symbols, regional culture, history and in many cases a common language, all promote regionalism. The Centre's indifference to the development of certain regions has created imbalances. Some areas particularly in the North, are well developed, with adequate infrastructure while others are way behind. This explains why there is Telugu Desam in Andhra Pradesh, DMK in Tamil Nadu and the Jharkhand Movement in Bihar.

There is much concern among leaders of the Congress (I) about the growth of regionalism in the country. It is looked upon with suspicion and is even regarded as a challenge to democracy and national integration. But this concern is largely unwarranted; Regionalism will come into conflict with nationalism only when it becomes aggressive and when members of the various regional parties tend to forget that they are Indians first and last, citizens of the same country.

Non-regional conflicts are however a cause for concern. There are constitutional means to deal with regional conflicts, while the communal and caste conflicts have often to be settled in the streets. Inter-regional or centre-region disputes have never created a serious explosion whereas communal clashes frequently cause havoc.

Unfortunately, there are important differences among the regional parties themselves in the country. The differences of approach and policy have hindered

the formation of an effective, durable and viable combination of regional parties so as to facilitate the emergence of a national alternative to the ruling party at the centre. The growth of regional parties in itself is not incompatible with the process of nation-building.

In a democracy, ideological options are open in the sense that any individual or group can adopt any ideology, provided, of course, it is within the legal framework. Political parties have the freedom to compete for power and pursue their respective ideologies. Since ideologies are no respecters of geographical boundaries, they also check the exclusiveness of regional identities. In fact, it has been the decline of the party system in recent years that has inflated the role of regionalism in the country.

As for the cures, three suggestions may be made. First, there should be a greater spirit of accommodation on the part of the Central authorities. This implies a reversal of the process of concentration of power which has admittedly been much in evidence in the country, causing resentment among the opposition-governed State. Power and authority must be shared on an equitable basis between the Centre and the constituent units, of the Indian Federation.

Harmonious, balanced growth should be the administration's aim, not suppression of local desires and demands. Of course, firmness is necessary when regionalism, assumes militant forms, as it has done in Punjab in the form of Operation Blue Star and Operation Thunder, where in recent years certain groups of misguided youth started running a parallel government and creating chaos. Regionalism must not be allowed to become a shield for militancy, extremism, establishing a reign of terror and carrying on other anti-national activities.

The regional parties' patriotism should not be suspected, regionalism does not weaken India. The majority groups should not become arrogant or obsessed with power. They should be generous towards the minorities, religious, cultural and linguistic suppression of regional aspirations is not the right remedy.

There are some uniting factors which need to be further promoted. The emergence of a national market, the spread of communications, the influence of all India institutions, the widening transport facilities, the vast network of the electronic media, the establishment of a common structure of formal education almost throughout the country (four states have yet to switch over to 10 plus 2 plus 3). These factors help to counter regional tendencies.

Religion, Caste, Regionalism and Politics in India

When Guru Govind Singh, the Tenth Guru, ruled that he would be the last human guru and the Guru Granth Sahib itself would be the eternal Living Guru, he said that in case of any doubt search within the Shabad, or the Guru Granth Sahib and all doubts would be resolved. To me the Constitution of India is the Shabad and when I have any doubt I go back to the Constitution and it speaks loud and clear to me.

The whole Constitution is designed to make India a secular republic in which there is justice, liberty, equality and fraternity for all, in which there is total equality before law and in which the dignity of the individual is of paramount importance. The Constitution, in order to promote equality, abolishes untouchability through Article 17 and through Article 18 it abolishes titles. Regardless of birth and circumstance all Indians are equal and in this there is no room for differentiation on account of religion, caste, class, region or any other factor which divides man from man.

How are we governed? India is a Union of States and the bounds between the Union, or the Centre and the States are prescribed by the Seventh Schedule of the Constitution which gives the exclusive jurisdiction of Parliament and of the State Legislatures within their respective domains and the concurrent jurisdiction for both regarding those items which fall within the Concurrent List.

Within the framework of the States by the 73 and 74 Amendments of the Constitution have been constituted rural and urban local bodies, which form the third tier of government. The Preamble makes India a democratic republic and government at all levels is to be conducted by democratically elected people who will then elect the Council of Ministers in the Centre and the States and will constitute the village or town council, as the case may be.

The execution and implementation of decisions of the elected representatives of the people would be done by officers appointed by the President or the Governor, as the case may be and they, too, will function independently as per the Rules of Business under Article 77 in the case of the Government of India and Article 166 framed for the Government of a State.

Every Indian above the age of eighteen is entitled to be included in the electoral roll and cannot be excluded on grounds of religion, race, caste, sex or any of them under Article 325. There will be a single electoral roll and the Constitution specifically prohibits the preparation of a special electoral roll.

Under Article 326 election to the House of the People of Parliament and the Legislative Assemblies of States is to be on the basis of adult franchise, which is universal.

The Constitution specifically prohibits any discrimination on any grounds whatsoever in the matter of elections, which are the very basis for the formation of government.

From this one can infer that the theme of the Constitution is that we move towards a casteless, classless, secular society in which neither religion, nor sex, nor domicile will in any way influence or determine the course of elections.

Having said this one would also have to look at the ground reality. The State of Karnataka has two dominant castes, the *lingayats* and the *vokkaligars*. Deve Gowda, former Prime Minister and Sadanand Gowda, the outgoing Chief Minister of Karnataka are vokkaligars, BSR Yeddiurappa, on the other hand, is a *lingayat*. Yeddiurappa had to resign as Chief Minister because he was

arrested in a case of corruption and is even now facing investigation on charges of corruption framed by the Supreme Court of India.

When he was removed from office, virtually kicking and screaming, he insisted that Sadanand Gowda be made Chief Minister. The BJP national leadership conceded this demand. Thereafter Yeddiyurappa wanted to return to office and when this was not allowed he sulked and instigated a revolt in BJP. Instead of expelling him BJP once again succumbed to his demand that Sadanand Gowda should be removed and Jagadish Shettar, a *lingayat* be made Chief Minister.

The top leadership of BJP again gave in and Gowda is out and Shettar is in. Neither the merit of Gowda nor of Shettar has been the determinant of who should be Chief Minister. What has triumphed is caste equations. One can now look forward to a *vokkaligar* revolt. What happens to good government in Karnataka is one one's concern.

Let us move to Uttar Pradesh and the elections held earlier this year. This is one State, in population India's largest State, where caste has been the determinant of electoral politics and equations. The Samajwadi Party has Yadavs, Gujjars and Ahirs as its solid vote base. The BJP and the Congress are considered upper caste parties, though Mayawati and BSP did play the spoiler by deliberately giving seats in substantial numbers to the Brahmins and Rajputs. The fairly sizable population of Muslims in Uttar Pradesh was wooed by the Congress and the Samajwadi Party. The Congress has always looked upon the Muslims as creatures of its own backyard, whose votes could be taken for granted. However, there is such total disillusionment with the Congress among the Muslims that in Uttar Pradesh they have substantially drifted towards the Samajwadi Party and in Bihar towards the Janata Dal (United). The Congress has been left high and dry.

That the Congress is quite happy to play the religious card is proved by the fact that during the entire election campaign Rahul Gandhi was paraded in the Muslim dominated areas sporting an emerging beard of a fortnight's growth which gradually thickened as the days passed. If a beard makes one a Muslim, then many of the Syrian Orthodox priests of Kerala and people such as Acharya Giriraj Kishore would win hands down because their beards compete with the best that a Mullah can sport.

Crocodile tears over the Bata House encounter, false promises about what Congress will do for the Muslims failed because the Muslim refuses to be considered part of a homogenous group whose only desire is to be appealed to as a Muslim. He refuses to be a vote bank which can be taken for granted. He is an Indian, a human being and an individual and wants to be treated as such.

The Indian Muslim of 2012 is not the same person as the Muslim of 1947. Because India is secular and because its leadership, by and large, is committed to secularism, the majority of Indian Muslims has voted with their feet to be

Indians and have refused to migrate to Pakistan. In population India is the second largest Islamic country in the world after Indonesia.

The Muslim population is so large that it cannot really be called a minority and the Muslim is asserting his rights in the same manner as any other citizen of India. He wants security, justice, equality of opportunity, he wants his children to be educated, he wants his cut of the development pie and he wants a share of power. These are the legitimate aspirations of every Indian and any party which fails to recognise this has no business to be in the game of politics in India.

This lesson the Congress has not learnt and it will never learn. Even Gujarat, whose name is anathema of all our neoliberals, has reached the stage where many Muslims are prepared to move forward from the horrors of 2002, because the results of purposive government has been that the Muslims are now beginning to feel physically secure and certainly they are not left untouched by the economic development of that State.

Paradoxically, the very State which conjures up vision of the horrors of 2002 is also the State where about 150 Muslims were elected on a BJP ticket in the local government elections. In Gujarat the Muslim community is moving forward in the matter of education and economic development. A secular party such as the Congress can surely do much more than this. It can prove that it no longer thinks of the Muslims as a collective vote bank and instead desires to move forward to treat the Muslims as individual citizens whose support it seeks.

What is preventing this? It is Congress which set up the Sachar Committee, whose mandate was to look at the position of the minorities in India. But the said committee ended up with only looking at the position of Muslims. The committee has remarked that in the matter of education, employment, holding of political office and economic development the Muslim is far behind the Hindu and that he needs special assistance to be able to catch up.

The tenor of the report is that government and the majority community have both discriminated against Muslims, denied them equal opportunity in the matter of education and employment and, therefore, the Muslim is virtually a second class citizen in India. Justice Rajinder Sachar never really asked the question, "Why are the Muslims backward?" The Committee's report itself states that compared to the majority community the level of education amongst Muslims is low. In every State of India the female literacy rate of Muslims is lower than the average of female literacy in that State.

Fewer Muslim girls go to school than, for example, Hindu or Christian girls. Even when we were in the throes of the horrors of partition, no one in India had said that Muslim children, especially girls, should not be educated. Because there was no legal compulsion to educate, because India had no Truancy Act whereby absence from school could invite a penalty for the parents, school enrolment of Muslims, especially girls, definitely lagged behind the admission rate for other communities.

Naturally Muslims lag behind other communities in the matter of higher and technical education also and this directly affects their employment profile

because so many of them are unemployable. This has to be corrected very fast if Muslims are to keep on par with other communities. Certainly reservation in jobs will not give the desired results because the few Muslims who are already educated would monopolise jobs, leaving the needy in the community high and dry.

The parties which call themselves secular, the Congress, Samajwadi Party, Trinamool Congress, etc., should have launched a campaign for bringing Muslim children to school and ensuring that they completed their education. An educated person cannot be denied employment because if India cannot employ him or her, jobs would be found somewhere else in the world. From 1923 the Madras Presidency, which included Tamil Nadu, Andhra Pradesh minus Telangana and Hyderabad, Malabar District in Kerala and Mangalore in Karnataka, had a reservation policy which virtually denied Brahmins an entry into higher education and government jobs.

There was no Sachar Committee to look at the plight of the Brahmins, but the community collectively decided that regardless of what happened to the then current generation, the children would be educated. Denied admission in Tamil Nadu they migrated in large numbers to wherever they could be admitted in India. Universities in Madhya Pradesh, Maharashtra, Uttar Pradesh were flooded with Tamil students and today children of the community virtually rule Silicon Valley in the United States of America.

The way to eliminate religion as a determinant of politics is to make the Muslims take the educational path to progress and instead of appealing to narrow religious sentiments the parties which seek power should persuade backward communities like the Muslims take advantage of what the education system has to offer. In the long run this would pay rich dividends to the community, the country and our political parties.

The use of religion, caste and class as a political weapon is potentially fraught with danger. When differences are highlighted base passions are ignited and caste wars in India are endemic. The result of the caste divide in Bihar was utter lawlessness in the State and this has pushed Bihar's progress back by half a century.

Nitish Kumar's greatest achievement is that he is able to cut through caste barriers and has launched Bihar on a development path which unites rather than divides. The significant improvement in law and order in Bihar is not necessarily because of better policing but because of more impartial policing and the Chief Minister's efforts to put development above caste considerations.

The most dangerous form of divisiveness is religion. The post Godhra riots in Gujarat in 2002 were by no means the worst in that State's history. The 1969 riots lasted longer and took a larger toll of life. Maharashtra, especially the city of Bombay, has experienced some of the bloodiest communal riots in India, almost all of them under a Congress regime. What set the Gujarat riots apart is the allegation of State patronage of the riots.

This has not been proved and at least in North Gujarat and Saurashtra either there were no riots or the district administration acted firmly and promptly to nip the trouble in the bud. In Central and South Gujarat, on the other hand, there was a real communal divide and there the riots were more prolonged.

The fact that since 2002 there have been no major riots in Gujarat shows that the Chief Minister has since encouraged effective law enforcement and that the 2002 riots were an unfortunate episode which is being blown out of proportion. However, the fact remains that in Central and South Gujarat there is a Hindu-Muslim divide and that is the principal cause of riots in that part of the State.

The lesson to us is that if the divide continues it is inevitable that violence will occur. Why blame the Muslim League and Jinnah for partition of the country when right from Gram Panchayat up to Parliament all our politicians are busy playing the game of setting caste against caste, religion against religion, all for the sake of a few votes. The Indian State is capable of containing and eliminating separatist movements, terrorism, militancy and even violent Naxalism. It is not these factors which will destroy India.

It is the politics of divisiveness, religion, caste, class, regionalism which is posing the real danger to the integrity of our nation. If the political parties decide to fight elections on the basis of ideology, programmes and plans instead of flaunting the caste and religious factors, most of the problems of India will disappear and certainly the country will no longer be split apart by religion, caste, class, or region.

How deeply is caste entrenched? In the upcoming presidential election one candidate, P.A. Sangma, is projecting himself as a tribal, a Christian and a North Easterner.

The BJP is doing the same for Sangma. There is not a word about how as Chief Minister of Meghalaya, as an Union Minister and Speaker of the Lok Sabha Sangma put in a sterling performance which is no less than that of Pranab Mukherji.

Ethnicity in this case rather than caste, minority status as a Christian and the regional appeal of the North East are the dominant factors in the election campaign. Does this promote equality, secularism and rational politics?

The whole campaign for reservation for other backward classes, which is a thinly disguised cover for intermediate castes, is directly aimed at further entrenching the caste system in our psyche. When we take a highly competitive examination like the Civil Services Examination, ultimately the selection is of fifty percent of those who are neither SC, nor ST, nor OBC.

The general category, therefore, becomes another caste. The OBCs are resented by SC and ST people because reservation for OBCs cuts into their own employment opportunities. To this witch's brew we now want to add reservation for Muslims. There is already a demand from Christian groups that members of the

SC who lost their status on conversion to Christianity should be recognised as Christian dalits and given all the concessions available to a scheduled caste, notwithstanding the fact that caste is a function of the Hindu religion and does not apply to any other religion.

They say that a house divided cannot stand. Our politicians are using a sledge hammer, a battering ram to cause our house to splinter so that the whole nation gets divided and sub-divided between religion, caste and region. Let us not discount regionalism because it is this which has led the movements such as those for Vidarbha, Telangana, Bodoland, Gurkhaland, separatism as in Kashmir and other forms of violent militancy in different parts of the country. Such fissiparous tendencies can only be combated if we pull ourselves back from the brink of fragmentation caused by religion, caste, class and regionalism.

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Self-Development and Communication in Business

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Personal development includes activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability, enhance quality of life and contribute to the realization of dreams and aspirations. The concept is not limited to self-help but includes formal and informal activities for developing others in roles such as teacher, guide, counselor, manager, life coach or mentor. When personal development takes place in the context of institutions, it refers to the methods, programmes, tools, techniques, and assessment systems that support human development at the individual level in organizations.

Personal development includes the following activities:

- improving self-awareness
- improving self-knowledge
- improving or learning new skills
- becoming a self-leader
- building or renewing identity/self-esteem
- developing strengths or talents
- improving wealth
- spiritual development
- identifying or improving potential
- building employability or human capital
- enhancing lifestyle or the quality of life
- improving health
- fulfilling aspirations
- initiating a life enterprise or personal autonomy
- defining and executing personal development plans
- improving social abilities

Personal development can also include developing other people. This may take place through roles such as those of a teacher or mentor, either through a

personal competency (such as the skill of certain managers in developing the potential of employees) or a professional service (such as providing training, assessment or coaching).

Beyond improving oneself and developing others, personal development is a field of practice and research. As a field of practice it includes personal development methods, learning programmes, assessment systems, tools and techniques. As a field of research, personal development topics increasingly appear in scientific journals, higher education reviews, management journals and business books.

Any sort of development—whether economic, political, biological, organizational or personal—requires a framework if one wishes to know whether change has actually occurred. In the case of personal development, an individual often functions as the primary judge of improvement, but validation of objective improvement requires assessment using standard criteria. Personal development frameworks may include goals or benchmarks that define the end-points, strategies or plans for reaching goals, measurement and assessment of progress, levels or stages that define milestones along a development path, and a feedback system to provide information on changes.

Communication skills are an integral factor in personal development success. Knowledge is important but without the knowledge of effective communication skills, personal development goals cannot be achieved. Effective communication skills include among others, active listening, good comprehension, ability to collect & deliver thoughts and ideas in a way that it is perceived as it is intended, understanding the circumstances & surroundings, valuing feedback, willingness and ability to continuously improve through training and practice.

Components of Communication Process

For any communication process, a few essential components exist. They are:

- the speaker or the communicator
- the listening or ability for comprehension
- the audience or recipients of information or message
- tools or medium used for disseminating information
- the message or information
- the communication delivery
- the context or surrounding circumstances
- the feedback or response mechanism

Development of Positive Personal Attitudes

A positive attitude helps you cope more easily with the daily affairs of life. It brings optimism into your life, and makes it easier to avoid worries and negative thinking. If you adopt it as a way of life, it will bring constructive

changes into your life, and makes them happier, brighter and more successful. With a positive attitude you see the bright side of life, become optimistic, and expect the best to happen. It is certainly a state of mind that is well worth developing.

Positive attitude manifests in the following ways:

- Positive thinking.
- Constructive thinking.
- Creative thinking.
- Optimism.
- The motivation and energy to do things and accomplish goals.
- A attitude of happiness.

A positive frame of mind helps in a lot of ways, such as:

- Expecting success and not failure.
- It makes you feel inspired.
- It gives you the strength not to give up, if you encounter obstacles on your way.
- You regard failure and problems as blessings in disguise.
- Believing in yourself and in your abilities.>
- You show more self-esteem and confidence.
- You look for solutions, instead of dwelling on problems.
- You see and recognize opportunities.

A positive attitude leads to happiness and success and can change your whole life. If you look at the bright side of life, your whole life becomes filled with light. This light affects not only you and the way you look at the world, but it also affects your whole environment and the people around you. If this attitude is strong enough, it becomes contagious. It's like radiating light around you.

The benefits of a positive attitude: This might seem like a repitition of the above, but it helps to make this message clearer.

- It helps you achieve goals and attain success.
- It brings more happiness into your life.
- It produces more energy.
- Positive attitude increases your faith in your abilities, and brings hope for a brighter future.
- You become able to inspire and motivate yourself and others.
- You encounter fewer obstacles and difficulties in your daily life.
- You get more respect and love from other people.
- Life smiles at you.

Negative attitude says: you cannot achieve success.

Positive attitude says: You can achieve success.

If you have been exhibiting a negative attitude and expecting failure and difficulties, it is now the time to change the way you think. It is time to get rid of negative thoughts and behaviour and lead a happier and more successful life. Why not start today? If you have tried and failed, it only means that you have not tried enough.

Simple tips for developing a positive attitude:

1. Choose to be happy. Yes, it is a matter of choice. When negative thoughts enter your mind, just refuse to look at them, substituting them with happy thoughts
2. Look at the bright side of life. It's a matter of choice and repeated attempts.
3. Choose to be optimistic.
4. Find reasons to smile more often. You can find such reasons, if you look for them.
5. Have faith in yourself, and believe that the Universe can help you.
6. Associate yourself with happy people.
7. Read inspiring stories.
8. Read inspiring quotes.
9. Repeat affirmations that inspire and motivate you.
10. Visualize only what you want to happen, not what you don't want.
11. Learn to master your thoughts

SWOT Analysis

A SWOT analysis (alternatively SWOT matrix) is a structured planning method used to evaluate the strengths, weaknesses, opportunities and threats involved in a project or in a business venture. A SWOT analysis can be carried out for a product, place, industry or person. It involves specifying the objective of the business venture or project and identifying the internal and external factors that are favourable and unfavourable to achieve that objective. Some authors credit SWOT to Albert Humphrey, who led a convention at the Stanford Research Institute (now SRI International) in the 1960s and 1970s using data from Fortune 500 companies. However, Humphrey himself does not claim the creation of SWOT, and the origins remain obscure. The degree to which the internal environment of the firm matches with the external environment is expressed by the concept of strategic fit.

- Strengths: characteristics of the business or project that give it an advantage over others.
- Weaknesses: characteristics that place the business or project at a disadvantage relative to others
- Opportunities: elements that the project could exploit to its advantage
- Threats: elements in the environment that could cause trouble for the business or project

Identification of SWOTs is important because they can inform later steps in planning to achieve the objective. First, the decision makers should consider whether the objective is attainable, given the SWOTs. If the objective is *not*

attainable a different objective must be selected and the process repeated. Users of SWOT analysis need to ask and answer questions that generate meaningful information for each category (strengths, weaknesses, opportunities, and threats) to make the analysis useful and find their competitive advantage.

Matching and Converting

One way of utilizing SWOT is matching and converting. Matching is used to find competitive advantage by matching the strengths to opportunities. Converting is to apply conversion strategies to convert weaknesses or threats into strengths or opportunities. An example of conversion strategy is to find new markets. If the threats or weaknesses cannot be converted, a company should try to minimize or avoid them.

Internal and External Factors

So it is said that if you know your enemies and know yourself, you can win a hundred battles without a single loss. If you only know yourself, but not your opponent, you may win or may lose. If you know neither yourself nor your enemy, you will always endanger yourself.

The Art of War by Sun Tzu

SWOT analysis aims to identify the key internal and external factors seen as important to achieving an objective. SWOT analysis groups key pieces of information into two main categories:

1. internal factors – the *strengths* and *weaknesses* internal to the organization
2. external factors – the *opportunities* and *threats* presented by the environment external to the organization

Analysis may view the internal factors as strengths or as weaknesses depending upon their effect on the organization's objectives. What may represent strengths with respect to one objective may be weaknesses (distractions, competition) for another objective. The factors may include all of the 4Ps; as well as personnel, finance, manufacturing capabilities, and so on. The external factors may include macroeconomic matters, technological change, legislation, and sociocultural changes, as well as changes in the marketplace or in competitive position. The results are often presented in the form of a matrix.

SWOT analysis is just one method of categorization and has its own weaknesses. For example, it may tend to persuade its users to compile lists rather than to think about actual important factors in achieving objectives. It also presents the resulting lists uncritically and without clear prioritization so that, for example, weak opportunities may appear to balance strong threats. It is prudent not to eliminate any candidate SWOT entry too quickly. The importance of individual SWOTs will be revealed by the value of the strategies they generate. A SWOT item that produces valuable strategies is important. A SWOT item that generates no strategies is not important.

Use

The usefulness of SWOT analysis is not limited to profit-seeking organizations. SWOT analysis may be used in any decision-making situation

when a desired end-state (objective) is defined. Examples include: non-profit organizations, governmental units, and individuals. SWOT analysis may also be used in pre-crisis planning and preventive crisis management. SWOT analysis may also be used in creating a recommendation during a viability study/survey.

Strategy Building

SWOT analysis can be used effectively to build organization or personal strategy. Steps necessary to execute strategy-oriented analysis involve: identification of internal and external factors (using popular 2x2 matrix), selection and evaluation of the most important factors and identification of relations existing between internal and external features. For instance: strong relations between strengths and opportunities can suggest good condition of the company and allow using *aggressive* strategy. On the other hand strong interaction between weaknesses and threats could be analyzed as potential warning and advise for using *defensive* strategy.

Criticism

Some findings from Menon et al. (1999) and Hill and Westbrook (1997) have shown that SWOT may harm performance. Other complementary analyses have been proposed, such as the Growth-share matrix. Heinz Weihrich said that some users found it difficult to translate the results of the SWOT analysis into meaningful actions that could be adopted within the wider corporate strategy. He introduced the TOWS Matrix, a conceptual framework that helps in finding the most efficient actions.

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Tax Planning for New Business

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Tax planning involves conceiving of and implementing various strategies in order to minimize the amount of taxes paid for a given period. For a small business, minimizing the tax liability can provide more money for expenses, investment, or growth. In this way, tax planning can be a source of working capital. According to *The Entrepreneur Magazine Small Business Advisor*, two basic rules apply to tax planning.

First, a small business should never incur additional expenses only to gain a tax deduction. While purchasing necessary equipment prior to the end of the tax year can be a valuable tax planning strategy, making unnecessary purchases is not recommended. Second, a small business should always attempt to defer taxes when possible. Deferring taxes enables the business to use that money interest-free, and sometimes even earn interest on it, until the next time taxes are due.

Experts recommend that entrepreneurs and small business owners conduct formal tax planning sessions in the middle of each tax year. This approach will give them time to apply their strategies to the current year as well as allow them to get a jump on the following year. It is important for small business owners to maintain a personal awareness of tax planning issues in order to save money. Even if they employ a professional bookkeeper or accountant, small business owners should keep careful tabs on their own tax preparation in order to take advantage of all possible opportunities for deductions and tax savings.

Double taxation

Double taxation is the levying of tax by two or more jurisdictions on the same declared income (in the case of income taxes), asset (in the case of capital taxes), or financial transaction (in the case of sales taxes). This double liability is often mitigated by tax treaties between countries.

The term 'double taxation' is additionally used, particularly in the USA, to refer to the fact that corporate profits are taxed and the shareholders of the corporation are (usually) subject to personal taxation when they receive dividends or distributions of those profits.

International Double Taxation Agreements

It is not unusual for a business or individual who is resident in one country to make a taxable gain (earnings, profits) in another. This person may find that he is obliged by domestic laws to pay tax on that gain locally *and* pay again in the country in which the gain was made. Since this is inequitable, many nations make bilateral double taxation agreements with each other.

In some cases, this requires that tax be paid in the country of residence and be exempt in the country in which it arises. In the remaining cases, the country where the gain arises deducts taxation at source (“withholding tax”) and the taxpayer receives a compensating foreign tax credit in the country of residence to reflect the fact that tax has already been paid.

To do this, the taxpayer must declare himself (in the foreign country) to be non-resident there. So the second aspect of the agreement is that the two taxation authorities exchange information about such declarations, and so may investigate any anomalies that might indicate tax evasion. While individuals, or *natural persons* can have only one residence at a time; *corporate persons*, owning foreign subsidiaries, can be simultaneously resident in multiple countries. Control of unreasonable tax avoidance of corporations becomes more difficult and requires investigation of transfer pricing set for transfer of goods, Intellectual property rights, and services, among its subsidiaries.

Double Taxation in India

India has entered into Double Taxation Avoidance Agreements (DTAA) with 65 countries including countries like U.S.A., U.K., Japan, France, Germany, etc. These agreements provide for relief from double taxation in respect of incomes by providing exemption and also by providing credits for taxes paid in one of the countries. These treaties are based on the general principles laid down in the model draft of the Organisation for Economic Cooperation and Development (OECD) with suitable modifications as agreed to by the other contracting countries. A typical DTA agreement between India and another country covers only residents of India and the other contracting country which has entered into the agreement with India.

A person who is not a resident either of India or of the other contracting country cannot claim any benefit under the said DTA agreement. Such agreement generally provides that the laws of the two contracting states will govern the taxation of income in respective states except when express provision to the contrary is made in the agreement.

A situation may arise when originally the tax provision in the other contracting state gave concessional treatment compared to India at a particular time but Indian laws were subsequently amended to bring incidence of tax to a level lower than the tax rate existing in the other contracting state. Since the tax treaties are meant to be beneficial and not intended to put taxpayers of a contracting state to a disadvantage, it is provided in Sec. 90 that a beneficial

provisions under the Indian Income Tax Act will not be denied to residents of contracting state merely because the corresponding provision in tax treaty is less beneficial.

Some Double taxation avoidance agreements provide that income by way of interest, royalty or fee for technical services is charged to tax on net basis. This may result in tax deducted at source from sums paid to non- residents which may be more than the final tax liability.

Taxation of Business Profits under DTA agreements

One of the important terms that occurs in all the Double Taxation Avoidance Agreements is the term 'Permanent Establishment' (PE) which has not been defined in the Income Tax Act. However as per the Double Taxation Avoidance Agreements, PE includes, a wide variety of arrangements i.e. a place of management, a branch, an office, a factory, a workshop or a warehouse, a mine, a quarry, an oilfield etc. Imposition of tax on a foreign enterprise is done only if it has a PE in the contracting state. Tax is computed by treating the PE as a distinct and independent enterprise.

In order to avoid double taxation it is provided that if a resident of India becomes liable to pay tax either directly or by deduction in the other country in respect of income from any source, he shall be allowed credit against the Indian tax payable in respect of such income in an amount not exceeding the tax borne by him in the other country on that portion of the income which is taxed in the said other country.

The same benefit is available to the resident of the other Country, on income taxed in India.

In respect of incomes on which taxes are either exempted or reduced, the country of residence will not take the exempted income into account while determining the tax to be imposed on the rest of the income.

Taxation of Income from Air and Shipping Transport under DTA agreements

Income derived from the operation of Air transport in international traffic by an enterprise of one contracting state will not be taxed in the other contracting state. In respect of an enterprise of one contracting state, income earned in the other contracting state from the operation of ships in international traffic, will be taxed in that contracting state wherein the place of effective management of enterprise is situated. However some DTA agreement contain provisions to tax the income in the other contracting state also, although at reduced rate. These provisions do not apply to coastal traffic.

Taxation of Income from Associated Enterprises under DTA agreements

In order to plug loop holes for tax evasion, a separate article in DTA agreement provides for taxing the notional income deemed to arise on account of an enterprise of one contracting state participating directly / indirectly in the

management of another enterprise in the other contracting state or where some persons participate directly or indirectly in both the enterprises under conditions different from those existing between the independent enterprises.

Taxation of Dividend Income under DTA agreements

Dividend paid by a Company which is a resident of a Contracting State to a resident of the other Contracting State will be taxed in both the States.

Taxation of Interest Income under DTA agreement

Interest paid in a Contracting State to a resident of the other Contracting State is chargeable in both the States.

Taxation of Income from Royalties under DTA agreements

Regarding Royalties arising in a Contracting State and paid to a resident of the other Contracting State

1. Some DTA agreements provide for taxation in the other Contracting State.
2. Some agreements provide for taxation in the contracting State.
3. Some agreements provide for taxation in both the States.

Taxation of Income from Capital Gains under DTA agreements

Capital Gains will be taxed in the state where the capital asset is situated at the time of sale.

Taxation of Income from Professional Services under DTA Agreements

Income will be taxed in the state where the person is a resident. However if he has a fixed base in the other Contracting State, the income attributable to the fixed base will be taxed in the other contracting state.

Double Taxation Relief where no DTA Agreements are Entered into

Apart from relief to persons of a country where India has entered into Double Taxation Avoidance Agreement, there is relief given even in cases where the Government of India has not entered into DTA agreement with any foreign country. In such cases if any resident Indian produces evidences to show that he has paid any tax in any country with which the Government of India has not entered into a DTA agreement, tax relief on that part of his income which suffered taxation in the foreign country, to the extent of tax so paid in such foreign country, or the tax leviable in India under the Income Tax Act on such income whichever is less, shall be allowed as deduction u/s 91 while calculating his tax liabilities on such income.

Double Taxation Avoidance Agreements

In case of countries with which India has double taxation avoidance agreements, the tax rates are determined by such agreements and are indicated for various countries as under

<i>Name of the Country</i>	<i>Dividend</i>	<i>Interest</i>	<i>Royalty</i>	<i>Technical Fee</i>
Austria	Not Mentioned	Not Mentioned	Not Mentioned	Exempt, except on amounts (net) attributable to activities performed in the state
Australia	15	15	10/1/20	No separate provision
Bangladesh	10,15	10	10	-
Brazil	15	15	15/25	No separate provision
Belgium	15	15	30	30
Canada	15,15	15	20	20
Czechoslovakia	25,25	15	30	30
Denmark	15,25	10,15	20	20
Federal German Republic	15	10,15	Not Mentioned	20
Finland	15,25	15	30	30
France	Not Mentioned	Not Mentioned	Not Mentioned	Exempt, except on amounts (net) attributable to activities performed in the state
Great Britain	15	10,15	30	30
Greece	Not Mentioned	Not Mentioned	Not Mentioned	No separate provision
Hungary	15	15	40	20
Indonesia	10,15	10	15	No separate provision
Italy	Not Mentioned	15	Not Mentioned	Not Mentioned
Japan	15	10,15	20	20
Kenya	15	15	20	17.5
Korea (South)	15,20	10,15	15	15
Libya	Not Mentioned	Not Mentioned	Not Mentioned	No separate provision
Malaysia	Not Mentioned	Not Mentioned	Not Mentioned	No separate provision
Mauritius	5,15	Nil, Not Mentioned	15	No separate provision
Nepal	10,15	10,15	15	No separate provision
Netherlands	15	10,15	20	20
New Zealand	20	15	30	30
Poland	15	15	22.5	22.5
Norway	15,25	15	20	20
Romania	15,20	15	22.5	22.5
Singapore	Not Mentioned	Not Mentioned	Not Mentioned	No separate provision
Sri Lanka	15	10	10	No separate provision
Syria	Not Mentioned	7.5	10	No separate provision
Sweden	15,25	15,10	20	20
Tanzania	10,15	12.5	20	20
Thailand	15,20	10,25	15	No separate provision
United Arab Republic	Not Mentioned	Not Mentioned	Not Mentioned	No separate provision
USA	15,25	10,15	20,15	20,15
UAE	15	15	22.5	22.5
Zambia	5,15	10	10	10

These agreements follow a near uniform pattern in as much as India has guided itself by the UN model of double taxation avoidance agreements. The agreements allocate jurisdiction between the source and residence country.

Wherever such jurisdiction is given to both the countries, the agreements prescribe maximum rate of taxation in the source country which is generally lower than the rate of tax under the domestic laws of that country.

The double taxation in such cases are avoided by the residence country agreeing to give credit for tax paid in the source country thereby reducing tax payable in the residence country by the amount of tax paid in the source country. These agreements give the right of taxation in respect of the income of the nature of interest, dividend, royalty and fees for technical services to the country of residence. However the source country is also given the right but such taxation in the source country has to be limited to the rates prescribed in the agreement. The rate of taxation is on gross receipts without deduction of expenses.

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Emerging Business Models and Use of Internet

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Right now more than 20,000 multinationals are operating in emerging economies. According to the Economist, Western multinationals expect to find 70% of their future growth there—40% of it in China and India alone. But if the opportunity is huge, so are the obstacles to seizing it. On its 2010 Ease of Doing Business Index, the World Bank ranked China 89th, Brazil 129th, and India 133rd out of 183 countries.

The Internet of Things (IoT) has the potential to establish transformative business models. As the internet is now reaching beyond IT departments and traditional internet-enabled devices, business models across industries will also change as they adjust to the new realities of what can be delivered in everything from city-wide transit systems to smart homes. The business models themselves are thus changing, and IoT products will help with that shift.

Retail Model

The most common and most profitable digital business model is that of the *traditional retailer*. The traditional retailer profits by selling products and services directly to buyers at a mark-up from the actual cost. Nearly all bricks-and-mortar retailers employ this complementary business model online, and there are many online-only retailers that employ this business model. The retail strategies employed by digital retailers and physical retailers are often very different.

The *traditional retail* business model translates easily to a digital environment, but there are several aspects of the digital model that differentiate it from the bricks-and-mortar model. For example, a digital retailer can expand its product selection to hundreds of thousands of stock keeping units (SKUs), where the physical retail store is limited by its shelf space.

The digital retailer can also stay open 24 hours a day, every day of the year, whereas most physical retail stores cannot afford to keep the lights on every hour of every day. Finally, the digital retailer doesn't have to worry about the infrastructure that comes from physical stores, including the utilities, building

maintenance, real estate, and staff overhead required to keep hundreds of stores open.

That isn't to say that the digital retail model doesn't have its own issues to deal with. For example, a digital retailer must develop a robust warehousing and distribution infrastructure with very tight integration with the postal service and companies like FedEx and UPS. Digital retailers often have to pass along shipping costs to customers, whereas the physical retailer builds the cost of shipping and distribution into product pricing.

The customer service skills for a digital retailer are very different from the physical retailer, with an emphasis on phone and online communication, and a majority of support coming after the sale instead of before the sale. Finally, digital retailers must be much more dynamic in terms of pricing and selection because the competition is a single click away.

Variations on the Traditional Retail Model

Not all traditional retailers operate in the same way. There are three common variations: low cost, cost plus, and premium retailers.

Low Cost Retailer

Low cost retailers generally sell to the mass market with a strong emphasis on price over quality or other premium product/service attributes. Low cost retailers typically offer a high number of SKUs at the best possible price. By emphasizing price, the low cost retailer operates on very low margins and must have the market power to negotiate deep discounts from its suppliers, coupled with significant operational efficiencies. Amazon and Wal-Mart serve as the best examples of low cost digital retailers. Wal-Mart benefits from its vast size in the physical retail space, leveraging its volume operations in the digital space. Amazon has created its own efficiencies using digital technology, and doesn't have to support physical stores, allowing the company to maintain its price leadership online.

Cost Plus Retailer

Cost plus retailers generally sell to a segmented mass market, trying to maintain comfortable margins instead of focusing on price, and justifying those margins through quality, service, and selection. Most cost plus retailers choose specific product segments, such as computers and electronics or office supplies, and develop a level of expertise that mass market retailers cannot match. Others may offer a broad product offering but emphasize shopping experience or a higher level of customer service. Staples and Best Buy represent the best examples of cost plus retailers that focus on specific product categories, while Target is a good example of a cost plus retailer that offers a broad array of products. Each of these represent physical retailers that have successfully transferred their retail expertise to the digital space. Newegg is an example of a digital-only company that is successful as a cost plus retailer.

Premium Retailer

Premium retailers target highly segmented markets with an emphasis on prestige, quality, and performance much more than price. In fact, many premium retailers find that higher prices positively correlate to the prestige of the brand. In many cases, the premium retailer sells its own branded products instead of reselling other brands.

The premium retailer cannot simply mark up Product X when another retailer sells Product X at cost-plus unless it adds some value that justifies the premium price. Instead, premium retailers manufacture their own or work with contract manufacturers to develop name brand products for sale at premium prices.

Williams-Sonoma and Victoria's Secret are examples of premium retailers that have successfully transitioned their physical brands to the digital world. Each has developed its own mainstream premium product category by selling quality, private-label products. Gilt Groupe is an example of a digital premium retailer that has created an outlet to sell other premium brands to a targeted group of customers.

Strengths and Weaknesses of the Traditional Retail Model

Relative to other digital business models, the *traditional retail* model is fairly simple to execute. Customers understand the retail business model, companies have clear value propositions, and the market presents very high revenue potential to traditional retailers. But the model also has its weaknesses as a result. The high revenue potential ensures that a company will operate in a crowded marketplace with a lot of competitors. This makes it difficult to differentiate from the competition and leads to generally low profit margins (with obvious exceptions like the *premium retail* business model).

Along with a crowded marketplace and the difficulty in differentiation, there is a double-edged sword for traditional retailers in terms of switching costs. In general, switching costs for customers are extremely low. It takes little or no effort—particularly online—for a customer to switch from one company to another. But low switching costs also provide an opportunity, making it easy for the traditional retailer to poach customers from the competition. Weighing these strengths and weaknesses, traditional retailers spend most of their time fighting for sales volume and trying to build customer loyalty.

The Traditional Retail Business Model Canvas

Alexander Osterwalder and Yves Pigneur, authors of *Business Model Generation*, have developed the popular business model canvas. The canvas is described as "a shared language for describing, visualizing, assessing, and changing business models." It's made up of nine building blocks that help focus attention on key attributes of a business.

The business model canvas is most useful when looking at specific companies, but I've attempted to create a template canvas for the *traditional retail* business model. While the building blocks will change slightly depending on the company, some blocks are more important than others to the traditional retailer regardless of the company.

Key Partners

For the *traditional retail* business model, key partners include major brand manufacturers, regional and national suppliers, and local governments. To appeal to a wide variety of consumer tastes, traditional retailers must have access to national name brands and plenty of products. Local governments can strongly influence the choice of retail locations as well as provide tax incentives. Digital retailers are particularly interested in local government actions with regard to sales tax rates.

Key Activities

Traditional retailers spend significant time and effort shaping the shopping experience (through store layouts and/or website design) and finding opportunities to increase share of wallet and overall order size. Marketing efforts are focused on point-of-sale, up-selling, and cross-selling, encouraging customers to purchase more than what they originally began shopping for. Key for the traditional retailer is determining the correct merchandising mix, offering exactly the right products in the right sizes and colours, along with complementary products. Finally, retailers are now focusing on purchase and customer analytics to better understand buying habits and tastes.

Key Resources

Successful traditional retailers are able to leverage their brand recognition among customer segments, which is built up through awareness marketing activities. Retailers today focus on optimizing supply chain operations and managing real estate. For digital retailers, the most important resource is brand recognition.

Value Propositions

The *traditional retail* business model emphasizes convenience as the value proposition. Beyond that, each variation offers a different value proposition: price for the low cost retailer, value and quality for the cost plus retailer, and quality and prestige for the premium retailer.

Customer Relationships

For the traditional retailer, customer relationships depend on the style of retailer. The low cost and cost plus retailer generally focuses on self service or pre-sale service, while the premium retailer emphasizes personal assistance and post-sale service. Digital retailers focus almost exclusively on self service.

Channels

The traditional retailer sells through two main channels: bricks-and-mortar retail stores and their own company websites. Sometimes these retailers work with other mass merchants to distribute their own branded products.

Customer Segments

Most traditional retailers target the mass market, but some choose to target specific segments, such as consumer electronics, home goods, and office supplies. Premium retailers always target specific segments within the mass market, although they often build brands that appeal to the mass market.

Cost Structure

Because of low margins, traditional retailers are very cost driven. They attempt to create economies of scale to overcome significant fixed costs associated with a large retail footprint. The digital retailer flips much of this upside down with relatively low fixed costs and the ability to grow sales without significantly increasing costs. Premium retailers are more value driven than cost driven.

Revenue Streams

The largest source of revenue for the traditional retailer is from profit on the sale of products or services. Some retailers also collect rebates and incentives from manufacturers in return for premium shelf space (or website placement) and promotion.

Critical Success Factors for the Traditional Retail Business Model

Given all of the above, there are a few critical success factors that can be found in the most profitable traditional retailers. This is true for the physical retailer or the digital retailer. First is the merchandising mix, the lifeblood of most retailers. Merchandising simply comes down to having the right products available in the variations that customer want most. Next is the value proposition, which is inherent in how the retailer positions its brand and markets itself. Through the use of analytics, companies can optimize the merchandising mix and target its up-selling and cross-selling efforts, as well as learn more about the shopping habits of its target customers. Analytics are a much more important factor in digital retailing, although physical retailers are also learning. Lastly is the ability to foster customer relationships that promote self service, although this factor is less important for premium retailers. These are the critical factors that make companies employing the *traditional retail* model successful.

Starting an online retail business requires patience, diligence and the right online business tools. The E-commerce landscape delivers a wide range of business benefits, including operating a store 24 hours each day. Delivering a simple shopping experience will keep customers coming back to complete purchases. For someone just starting, online retail business can provide a strong

environment for building a business. Shopify offers a range of tools to help business owners start and sustain a successful business.

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Role of Higher Education in Economic Development

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Introduction

Studies by UGC show that Indian higher education system is one of the largest in the world. The demands and needs of the society are undergoing a vast change, which renders the old systems of education and learning as obsolete. This calls for continuous and rapid changes in the existing system of education and learning. It is the need of the hour to make the youth of India competitive according to the international scenario and make the youngsters of India eligible enough to export the Indian brand of education to foreign countries. This is very important to raise the standards of Indian talent, skills and resourcefulness. The main governing body for higher education in India is UGC at the tertiary level. It is engaged in establishing standards, advising the government and establishing coordination between the centre and state. The set up of Indian higher education is increasing at a very fast pace by adding about 20,000 colleges and more than 8 million students in a decade from 2000-01 to 2010-11 (source: Wikipedia). The IITs, IIMs, NITs, IIITs and several other universities contribute year by year towards endowing the country with high quality graduates and a raised standard of education which is acclaimed at the global level.

Importance of Higher Education

The structure of higher education is a very important determinant of the growth and development of any economy, as it can be considered to be a representative of the quality of the workforce the country possesses. The role of higher education can be summed up into the following points-

- Creating a high quality workforce by growing and training the talent
- Supporting the business and industry
- Improving the learning and teaching environment
- Dissemination of research and promotion of technology and knowledge transfer
- Enhancing the technological infrastructure
- Employment of a diverse workforce

Hence, on the basis of the roles of higher education, it can be rightly said that higher education is a need today as it enables the people to equip themselves with the skills and knowledge which is required by the professionals, trainers and policy makers.

Higher Education & Economic Development

Present era is categorized by some revolutionary developments in the field of education. Earlier, it was unimaginable that a student sitting hundreds of kilometers away would be able to attend the classes of a university while sitting in his home town. This has been made possible with the help of the distance learning courses, educational videos, video conferencing, blogs and other educational mediums. This development owes its existence to the contribution of information and communication technology. Education is a major source of growth in the present era as it determines the quality of workforce in the particular economy. A higher standard of education causes an increase in the quality of the human capital of the country, which in turn helps a great deal in the process of rapid industrialization. The reason for this phenomenon is that a high standard of education provides the country with a higher level of professional, technical and managerial skills.

The structure of higher education also includes the quality of teaching and research work which the economy possesses. Research and development helps in devising new and improved methods of production, which can be undertaken at a much lower cost than before. This helps in the development of economy to a great deal by firstly, saving on the cost of production and secondly, by providing improved methods of production, it helps in raising the quality of goods and services produced in the country. It also helps in educating the workers and is very instrumental in introducing new products in the market with the help of continuous researches in different areas.

Education also helps in making people aware about the methods of savings and investments. It helps people in exploring all the latest developments in the areas of investments, which is a very important component of the development index of any country. It also helps in building and developing the entrepreneurial skills of the people by enabling them to know about their rights and scope for business in different areas. Under the Skill India program as well, principal thrust is upon enhancing the skills of the people in order to enable them to establish themselves as successful entrepreneurs. Various courses have also been designed exclusively for this purpose.

Education acts as a very important means for creating awareness amongst people about their responsibilities towards the society. An educated nation is always characterized by civilized and socially aware people. Education differs widely from literacy as it not only includes the reading and writing capacity of the people but the level of their awareness, sensitivity towards the society and capacity to take rational decisions. In other words, it can be said that education not only helps a country in becoming a strong nation but is also very instrumental in marking its appeal worldwide.

Conclusion

For a developing country like India, a high standard of education is very important as it would enable the country to be able to mark its presence in the global markets. Without an improved structure of higher education, it will not be able to attain the high levels of technology which are demanded by the global economy at present. It is mandatory to produce such educated youths who are in a position to satisfy the requirements of the international markets. It is also equally important in order to make the people of the country aware about the needs of health and sanitation, population control, pollution control and duties towards the country apart from their own individual rights. It is also necessary to create awareness about the policies of the government and various opportunities & privileges available to the people by the government, of which they remain completely ignorant in the absence of education and are kept exploited by the dominant class of people. Various evils in the society are directly or remotely existent in the society due to lack of education only. Looking at the current state of affairs, it has become the need of the hour to provide the right direction to the youth specially, which can be very clearly seen to be heading in the wrong direction which ultimately leads to an incurable damage to the entire country. They need to be educated about their duties towards the country and to be made sensitive enough such that they are in a position to understand the difference between right and wrong. In order to materialize these needs, it is very important to modify the education system according to the current situation because a misguided youth always results in a misguided country.

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Origin and Evolution of Buddhist Philosophy

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A singing bowl, also known as a Himalayan bowl or cup gong, is a musical instrument used in Buddhist meditation, dating back many centuries. They are traditionally played in Tibet, Nepal, India, China, Japan, and Korea, mostly by Buddhist monks and in monasteries. The instrument is made of metal, often including precious metals such as silver and gold. Many other metals, including copper, tin, zinc, lead, iron, and, nickel also feature in many bowls' metallic makeup. Generally, singing bowls can be made of many different metals.

Singing bowls are played by hitting, striking, or slowly rubbing/stirring a wooden striker/mallet within or on the top outer surface of the bowl. When done correctly, the bowl will produce a continuous harmonic sound, said to be relaxing and good for the chakra. Some claim that many bowls are "tuned" to a specific chakra. Currently, these bowls are used for meditation, yoga, healing, sound massage, sound therapy, and chakra balancing. Singing bowls can be found in a variety of shapes, sizes, designs, colours, carvings and craftings. They may be found with various religious themes and symbols, like Tibetan mantra chant om mani padme hum, dragon carvings, mandala carvings, *asta mangal* (eight auspicious good luck symbols), Buddhist religious symbols and many more. The making of traditional bowls is now considered a lost art. Most old bowls contain very little, if any, ornamentation. Most bowls are handmade, apart from some tools used for shining and polishing, and fall into two categories. The first is the hand-hammered (beaten) singing bowl, most of which come from Nepal and India, and are manufactured using traditional processes. Hand-hammered bowls are very much more popular for meditation, healing and sound therapy. The second type is the colored, carved and crafted bowl. These are popular for gifts, decorations and souvenir items, and are mostly from Nepal, the Himalayan Country.

Basic Buddhist Philosophical Doctrines

There are some philosophical doctrines that are so early and so fundamental to Buddhism that denials of them tend to be regarded as profoundly non-

Buddhist heterodoxies. All forms of Buddhism endeavor to maintain these principles.

1. *Momentariness*: Nothing exists for any length of time. There is no *substance* or duration to things. Each moment is an entirely new existence, which is succeeded by an entirely new existence. The only connection between one thing and the next is that one causes the next. This doctrine sounds much like the Greek philosopher Heraclitus. The “things” tend to be called the *dharma*s in Buddhist thought.
2. *Relative Existence or No Self Nature*: Nothing has a *essence*, nature, or character by itself. Things in isolation are *shunya*, “empty.” The nature of things only exists in relation to everything else that exists. Existence as we know it is thus completely relative and conditioned by everything else. Only *Nirvana* would be unconditioned, although we cannot know what it is like. The distinction between the conditioned reality that we know and the unconditioned reality that we do not know is similar to the distinction between *phenomena* and *things-in-themselves* made by the German philosopher Immanuel Kant. The notion that the *dharma*s derive their nature from everything else has led to comparison with the “monads” of another German philosopher, Leibniz. The monads also represent the whole universe. However, since the *dharma*s are momentary, this is actually more like the actual entities postulated by Alfred North Whitehead (1861-1947) in his “Process” philosophy. *Shunyata*, “Emptiness,” is easily misunderstood. It is not nothingness. Emptiness is neither existence, nor non-existence, nor both existence and non-existence, nor neither existence nor non-existence. At the very least, this means that we don’t know what is left when we take away all conditioned relations. Beyond that, it can mean that we *cannot* know what that is. No Self Nature means that there are no *essences*, just as Momentariness means that there are no *substances*.
3. *No-Atman*: There is no Self (*atman*) in Buddhism, either as an essence or as a substance. What we call our self is a collection of things, the “aggregates” (*skandhas*): 1) the body, or “form,” 2) feelings, 3) ideas, 4) impressions, & 5) momentary consciousness. There is no enduring thing present in the aggregates. This critique of the self as just a collection is very similar to the view of the Scottish philosopher David Hume. An implication of No-Atman is that reincarnation cannot be *transmigration*, since there is nothing to migrate.
4. *No-God*: There is no Brahman or any other such ultimate enduring substance or nature to reality. *Nirvana* thus cannot be characterized as realizing either Self, Brahman, or God.
5. *Dependent Origination*: Everything has a cause. A momentary existence occurs as it does because of a previous momentary existence, but the cause itself is also momentary. Dependent Origination combines the doctrines of momentariness and relative existence and is why in the Second Noble Truth desire and ignorance cause each other. That relationship can be expanded:

1. Ignorance (*avidya*), causes
2. Impressions (*samakarasa*), which cause
3. Consciousness (*vijnana*), which causes
4. Mind-body (*namarupa*), which causes
5. The sense organs (*sadayatana*), which cause
6. Contact with objects (*sparsha*), which cause
7. Experience (*vedana*), which causes
8. Desire, which causes
9. Clinging (*upadana*), which causes
10. The will to be born (*bhava*), which causes
11. Rebirth (*jati*), which causes
12. Suffering (*jaramarana*), which in turn causes
13. Ignorance (*avidya*).

Nirvana is thus not the removal of an ultimate cause but the simultaneous removal of *all* causes, all of conditioned existence.

6. *Karma*: Because there is no substance or duration in Buddhism, the Buddhist view of karma is different from that in Hinduism or Jainism. Karma is only causation, without the mediation of any substance (*apurva*, causal body, etc.). Reincarnation thus consists in our being *caused* by something in the past, and our karma is simply the effect now of past actions.

In the history of Buddhist philosophy, these doctrines created some difficulties. If there is no self, then what is it that attains enlightenment or Nirvana? It is not me, for I am already gone in an instant; and if it is not me, then why bother? Also, if there is no enduring self, then the rewards and punishments of karma are visited on different beings than those who merited them. Why do I, instead of someone else, deserve the karma of some past existence? The Buddha himself probably would have been irritated with the doctrines that created these difficulties, since he rejected theorizing (it did not “tend to edification”), and he would have expected no less than that such theories would lead to tangled and merely theoretical disputes.

The important philosophical lesson of these difficulties, however, is whether the concept of causality can be used as a substitute for the concept of substance. In all honesty, no. Something rather like the Buddhist position, however, can be formulated by Kant, for whom the concept of substance applies to phenomena but has only uncertain meaning when applied to things-in-themselves. Phenomena are only “provisional existence” to Buddhism, and the Buddhist doctrine of no enduring Self could easily be adapted to the Kantian transcendent.

Stages in the History of Buddhism: The history of Buddhism in India, which lasted about 1500 years, can be divided into 500 year periods, during which

distinctive forms of Buddhism emerged. This is an idealized and schematic picture, but it is convenient, and it can be matched up with where Buddhism spread during these periods and what forms of Buddhism became dominant there.

Buddhist doctrine and practice in the earliest period were agreed upon in a series of Councils, sometimes reckoned to be three, or four.

1. The First Council was held shortly after the Buddha's death, at Rajagriha. Issues about the conduct of the Sangha, the monastic community, in the absence of the Buddha appear to have been settled.
2. The Second Council was held about a century after the Buddha's death, at Vaishali. Sometimes this is considered the First Council, or is confused with the previous one. It began to agree on the content of the Buddhist Canon and on the monastic discipline, the vinaya.
3. The Third Council was called by the Emperor Ashoka and held at Pataliputra. The content of the Pali Tripitaka, "Three Baskets," is supposed to have been settled at this Council, or thereabouts in this period, consisting of the Sutra-pitaka [Sutta in Pali], the sermons of the Buddha, the Vinaya-pitaka, the monastic discipline, and the Abhidharma-pitaka [dharma is dhamma in Pali], the philosophical development of Buddhist doctrine. Buddhism was introduced into Sri Lanka (Ceylon) as the result of Ashoka's own efforts, and the Canon in Pali was preserved there.
4. The Fourth Council was called under the Emperor Kanishka I and held at Jalandhara. This is not attested in Pali sources, and so one often hears that there were only three Councils. The Council is supposed to have supervised the translation of the Tripitaka into Sanskrit. The Canon apparently had not only existed in Pali, but in other Prakrits, which were all consulted for a standard Sanskrit version. It appears to be the Sanskrit texts that were subsequently spread to China. The sutras of the Mahayana may have existed only in Sanskrit from the beginning.

Theravada (Teaching of the Elders) Buddhism (called "Hinayana," the "Lesser Vehicle," by the Mahayana): In India, 5th century BC to 1st century AD.

1. Distinctive doctrines:
2. The Buddha (Siddhartha Gautama, Shakyamuni) is gone, and individual practitioners must work out their salvation on their own.
3. The Buddha was unique, and individual practitioners cannot become Buddhas, only *arhats* (saints). There will be a future Buddha, Maitreya, but not for thousands of years.
4. *Nirvana* (liberation) and *samsara* (the place of death and rebirth) are definitely different. *Samsara* is a place of suffering to be left behind. *Nirvana* is a liberation that is free of death and rebirth but is beyond description and rational understanding.

Mahayana (Great Vehicle) Buddhism: In India, 1st century AD to 6th century. is not gone, and individual practitioners are not on their own. Instead, the

Buddha taught the dharma out of compassion, and his compassion would prevent him from being unavailable to practitioners now. Indeed, to emulate the compassion of the Buddha, practitioners become bodhisattvas, who vow to carry all beings with them into salvation. Bodhisattvas are also available, like the Buddhas, to help people work out their salvation. Maitreya is presently a bodhisattva, but the most important bodhisattva is probably Avalokiteshvara, who became identified with the Chinese goddess of Mercy, Guanyin (Kwan-in in Wade-Giles, Kannon in Japan).

The Buddha was not unique, and individual practitioners who have become bodhisattvas can become Buddhas. There are already multiple Buddhas besides Shakyamuni. Most important are Mahavairocana and Amitabha. Amitabha is famous for his Western Paradise, or Pure Land, where he has Vowed to cause anyone who calls on him for help to be born, so they will be free of the world of suffering to work out their ultimate liberation. In Japan Amitabha is known as Amida and Mahavairocana as Dainichi. Most of the famous Buddha statues in Japan are not Shakyamuni: the great outdoor bronze Buddha at Kamakura is Amida, and the Buddha enshrined in the Todaiji ("Great Eastern") Temple in Nara (the largest wooden building in the world), is another Buddha named Locana.

Nirvana and samsara are no longer definitely different. The "Fourfold Negation" is applied to the relationship between the two. Samsara and Nirvana are thus neither the same, nor different, nor both the same and different, nor neither the same nor different. This allows some room for maneuver, which may have made Buddhism more palatable in China, where Confucianism never did approve either of the world-denying metaphysics or the monasticism of Buddhism. Distinctively Chinese schools of Buddhism developed, like T'ien-t'ai (Tendai in Japan) and Ch'an (Seon [Son] in Korea, Thien in Vietnam, Zen in Japan), for whom samsara and Nirvana were virtually identical, so that enlightenment and Nirvana transformed the world rather than eliminated it.

The paradoxical metaphysics of Buddhism could be assimilated to the similar paradoxical doctrines of the native Chinese philosophical school of Taoism.

- *Places where Mahayana spread:* Mahayana Buddhism is presently practiced in China, Korea, Vietnam, and Japan. Buddhism was propagated in China by missionaries from India, like Kumarajiva (344-413), who arrived in China in 401, and Buddhahadra (359-429), who arrived in 408, and by Chinese pilgrims who traveled to India, like Fa-Hsien (Fa³xian³), who travelled to India between 399 and 414, and Hsüan-tsang (Xuánzang³, 600-664), who went to India between 629 and 645. These were difficult journeys, either by sea around Malaya, where many ships were attacked by pirates or sunk by storms, or by land through Central Asia, on the "Silk Road" caravan route, through deserts and over some of the highest mountains in the world. The highest peaks of the Pamirs and related mountain chains,

called Bam-e Donya in Persian, “the Roof of the World,” are all over 24,000 feet [note]. One story of a Buddhist missionary crossing the Pamirs, Kumarayana, father of Kumarajiva, is that he carried a Buddha image during the day — and the Buddha image carried him during the night! Kumarajiva, Fa-Hsien, and Hsuan-tsang all brought Buddhist texts from India to China and translated them.

The Buddhist canon as it arrived in China was in Sanskrit, and it included many special Mahayana Sutras that are not in the Pali Canon (though many are now suspected of being Chinese forgeries). The stories of Fa-Hsien and Hsüan-tsang’s travels are important parts of Chinese literature, and Fa-Hsien’s account of India during the reign of Chandra Gupta II (375-415) is an important document for the history of India.

Vajrayana (“Thunderbolt Vehicle”) Buddhism: In India, 6th to 11th century

- *Distinctive doctrines:* Vajrayana Buddhism is Tantric Buddhism, often called “esoteric” Buddhism. Although it is sometimes also translated as “diamond” (i.e. “hard”), the vajra (kongo in Japanese) was originally the thunderbolt of Indra; and in Vajrayana it symbolizes the magical power of Tantrism. Tantric magic could be worked through mandalas, sacred diagrams, mantras, sacred formulas for recitation (the most famous one being, “Om, mane padme hum” — “The jewel is in the lotus”) and mudras, sacred gestures. This Tantric magic could be merely thaumaturgical (“wonder working”) or could be regarded as means of achieving liberation in addition to or apart from meditative or meritorious practices. Just as Hindu Tantrism expresses its magical power through goddesses like Kali, Vajrayana emphasizes female figures. Vajrayana comes to balance male Bodhisattvas with female Bodhisattvas as attendants of the various Buddhas. And while Buddhas tend to be regarded as male in all branches of Buddhism, Tibetan Buddhism supplies female figures corresponding to each Buddha, like the “savioresses” Green Tara, White Tara, and Mamaki, who actually vow to always be reborn as women in the process of leading all beings to salvation. Vajrayana symbolism always balances male and female: the Vajra Mandala (or the “jewel” above) corresponds to the Womb (or Matrix) Mandala (the lotus). The extent to which Vajrayana practiced real sexual union, been the physical male “vajra” and the physical female womb, as part of its Tantrism is unclear and disputed. Often “right-handed.”

Tantrism is distinguished from “left-handed” Tantrism, in which the former practiced the union of male and female, in symbolic, iconographic form, while the latter practiced it literally. While the “right-handed” forms are mainly what remain in Tibet and in Japanese Shingon today, there is little doubt that real “left-handed” practices existed in the past and survive to an extent in the present, and Tibetan art sometimes still portrays the more violent and disturbing aspects of Tantric practice — rape, bestiality, etc.

- *Places where Vajrayana Spread:* Vajrayana Buddhism most importantly spread to Tibet and then Mongolia. In Tibet it assumed distinctive forms that are usually called Lamaism, since the monks are called Lamas. The present Dalai Lama, who was the priestly ruler of Tibet until he fled the Communist Chinese in 1959, is from a line that is reputed to be successive incarnations of the Bodhisattva Avalokiteshvara.

Vajrayana Buddhism also entered China, Japan, etc. as special “esoteric” schools, like the Japanese Shingon school. The great temple at Borobudur, outside Jakarta on the island of Java, dates from this period (c. 800) and embodies Vajrayana Mandala forms; but in Indonesia Buddhism soon thereafter gave way to Islam.

The End of Buddhism in India: Buddhism may have died out in India in the 11th century because:

1. It had become almost indistinguishable from the Tantric forms of Hinduism. Sophisticated Buddhist doctrine did not appeal to most people, and the actual practices and iconography of Vajrayana could easily be assimilated into Hinduism. And,
2. Islam arrived in earnest in India with the Afghan prince Mahmud of Ghazna, who defeated a coalition of Hindu princes in 1008 and soon annexed the Punjab. As Buddhism was persecuted, conversions to Islam increased, and Buddhism declined. By the time the British arrived, about 25% of India was Moslem. That ultimately led to the partition of the country into India and Pakistan. The Gautama Buddha himself has ended up being regarded as the 9th Incarnation (Avatar) of the great Hindu God Visnu, although the unflattering take on it is that he deliberately taught a false doctrine (*i.e.* Buddhism) in order to deceive and destroy demons.

The Final Dharma Age: Another way of dividing the history of Buddhism emerged in the Buddhist tradition as a way of dealing with the prediction of the Buddha himself that the Dharma would only last 500 years. This became a matter of concern in China, where Buddhism did not even become established until nearly 1000 years after the time of the Buddha. Indeed, there was uncertainty about when the time of the Buddha had been, but soon enough it was obvious that far more than 500 years had passed. The doctrine that was formulated in response to this we find in K’uei-chi (Tz’u-en, 632-682), founder of the Fa-hsian school early in the T’ang Dynasty, in his I-lin-chang, “The Grove of Meanings.” There we find a division into three periods based on the existence of Buddhist teaching, Buddhist practice and Buddhist “proof,” *i.e.* results — supernatural powers and Nirvana:

- The Age of the True Dharma (Sanskrit Saddharma, Japanese shobo). In the first 500 years of Buddhism (sometimes put at 1000 years, however), the teaching, the practice, and the proof of Buddhism are all evident and effective. This becomes the Buddhist equivalent of the “age of the Apostles” in Christianity or of the “companions of the Prophet” in Islam — when

the best exemplars of the religion lived, people whose achievements are now largely beyond the reach of believers (as most Protestants do not believe that any modern Christians can perform miracles on the scale of the Apostles). It becomes, naturally, particularly associated with Buddhism in India, the first step in the Sangoku, or “three nations,” ideology that later developed in Japan.

- The Age of the Counterfeit Dharma (Sanskrit Saddharma-pratirupaka, Japanese zoho). In the 1000 years following the True Dharma, the teaching and the practice of Buddhism are evident but the proof fails. While uncertainty about the length of the True Dharma Age could postpone a reckoning, Buddhism in China — which now becomes particularly associated with the second Age — eventually had to face the fact that the full force of the Dharma, as defined by the Buddha himself, was spent. This would seem to remove the point of Buddhist belief and practice altogether, but it was also something whose full implications most Buddhists were unwilling to accept. One result was the popularity of devotionalistic forms of Buddhism, which substitute intermediate goals before final Nirvana. In Pure Land practice, the Vow of the Buddha Amitabha enables devotees to be reborn in a Pure Land, where they will be free of suffering, let alone the Hells, and can work out their salvation without distractions (like hunger or sex). Pure Land Buddhism, indeed, became the most popular form of Buddhism in China and Japan. Another approach, which we see in the T’ien-tai (Japanese Tendai) and Ch’an (Zen) Schools, was to redefine the “proof,” so that avoiding rebirth was no longer the goal of Buddhist practice. Instead, life in the world of samsara can become the equivalent of Nirvana. This gives to Buddhism itself a very different character, unlike the world-denying tendencies of India and more conformable to the sensibilities of both Confucianism and Taoism. This goes along with discussions about whether it was really necessary to keep Buddhist Precepts. Nevertheless, we do have a continuation of traditional monasticism, and of course not everyone agrees with the new tendencies in thinking.
- The Age of the Final Dharma (Sanskrit Saddharma-vipralopa, Japanese mappo). If the Counterfeit Dharma posed a disturbing challenge for Buddhism, the Final Dharma was even worse. At that point the real practice and proof of Buddhism are both supposed to no longer be possible. Only the teaching remains. While K’uei-chi didn’t yet quite have to worry about that, by the time we get to the Kamakura Period (1186-1336) in Japanese history, it becomes widely accepted that the Final Dharma, Mappo, is upon them. This is expected to last no less than 10,000 years. After that, Buddhism will simply be forgotten, and ages will pass, perhaps a million years, before the arrival of the Future Buddha, Maitreya. By this time, of course, Buddhism was already vanishing in India itself. Some Japanese expected

this, or were aware of it, others didn't believe it. But it was the kind of thing to reinforce the sense of the fading of the Dharma.

The response was a period of religious creativity, in which a number of Chinese schools were adopted and reworked (Tendai, Zen, Jodo), and some original Japanese schools (Jodo Shin, Nichiren) emerged. Japanese monks ceased taking full monastic vows, clerical marriage became tolerated, sometimes sanctioned (in Jodo Shin), later even expected, and Japanese monks could easily gain reputations as formidable drinkers, despite the Precept against intoxicants. To Buddhists elsewhere, this kind of thing often makes it seem that Japanese monks are no longer proper Buddhists. In the Japanese tradition, however, this is all of a piece with Mappo, and the development of Japanese Buddhism was seen as actually making it the living center of the Buddhist world.

Thus, in the Sangoku ideology, Japan itself becomes the exemplar of the third Age. This would have some unfortunate implications, when Imperial Japan saw itself as exporting its superiority to the rest of Asia. Japanese Buddhist "missions" in Korea helped discredit Buddhism to many, resulting in large numbers of Koreans converting to Christianity. Nevertheless, Japanese religious creativity remains impressive, as groups of "New Religions" continue to draw on Buddhist and various eclectic sources, and some schools, like Nichiren, have managed to establish themselves among non-Japanese around the world.

While many Buddhists now no longer worry about the problem of the fading Dharma, there is no denying the statement of the Buddha, or the role that dealing with this has played in the history of Buddhism.

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Philosophy of Education in India

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Education in its broadest sense is any act or experience that has a formative effect on the mind, character, or physical ability of an individual (e.g., the consciousness of an infant is educated by its environment through its interaction with its environment); and in its technical sense education is the process by which society deliberately transmits its accumulated knowledge, values, and skills from one generation to another through institutions.

Teachers in such institutions direct the education of students and might draw on many subjects, including reading, writing, mathematics, science and history. This technical process is sometimes called schooling when referring to the compulsory education of youth. Teachers in specialized professions such as astrophysics, law, or zoology may teach only a certain subject, usually as professors at institutions of higher learning.

There is also instruction in fields for those who want specific vocational skills, such as those required to be a pilot. In addition there is an array of education possible at the informal level, e.g., at museums and libraries, with the Internet, and in life experience.

The right to education has been described as a basic human right: since 1952, Article 2 of the first Protocol to the European Convention on Human Rights obliges all signatory parties to guarantee the right to education. At world level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13.

The Meaning of Philosophy and its Relation to Education

Philosophy of education is a field of applied philosophy, drawing from the traditional fields of philosophy (ontology, ethics, epistemology, etc.) and its approaches (speculative, prescriptive, and/or analytic) to address questions regarding education policy, human development, and curriculum theory, to name a few. Put another way, philosophy of education is the philosophical study of the purpose, process, nature and ideals of education.

For example, it might study what constitutes upbringing and education, the values and norms revealed through upbringing and educational practices,

the limits and legitimization of education as an academic discipline, and the relation between educational theory and practice.

Philosophy of education can be considered a branch of both philosophy and education. The multiple ways of conceiving education coupled with the multiple fields and approaches of philosophy make philosophy of education not only a very diverse field but also one that is not easily defined. Although there is overlap, philosophy of education should not be conflated with educational theory, which is not defined specifically by the application of philosophy to questions in education.

Although philosophers around the world have asked questions regarding education for millennia, as an academic discipline with its own place in the university it is relatively new. Nonetheless, it is an internationally well-established field, with departments and programs around the world.

Implications of the Impulses for Philosophy of Education

Given the existence of these three impulses, how can they help in providing an overview of the field of philosophy of education that does not fall into arguments about disciplinary boundary maintenance? First, these very broad orientations are in many respects easier to generalize within the field than would be any specific set of disciplinary criteria; many different kinds of philosophy of education can manifest these sorts of inclinations.

Indeed, it makes for strange bedfellows when people consider that despite their vigorous paradigmatic differences they are actually motivated by very similar underlying philosophical commitments. Perhaps this recognition might create a stronger incentive for them to engage one another respectfully across those differences.

Second, it is beneficial for philosophers to consider that the validity they attribute to certain kinds of arguments may not be driven simply by the objective force of those arguments, but also by a particular appeal those kinds of arguments have *for them*. This sort of reflectiveness might be fruitful for various reasons, but a significant benefit could be in raising a person's appreciation for why others may not be moved by the arguments that seem so patently obvious to that person; and why the force of argument alone may not be sufficient to generate philosophical agreement or reconcile disagreement.

Given the pervasively eclectic and interdisciplinary nature of the field of philosophy of education, such a spirit of tolerance and inclusiveness, while not needing to be unbounded entirely, would be a valuable corrective to the historical tendency to establish *the* method or *the* philosophical school that will separate proper philosophy of education from the imposters.

Advocates of more prescriptive approaches typically buttress their case for dominance by reference to canonical Great Works (Plato, ancient Greek philosopher Aristotle, Locke, Rousseau, Dewey). This sort of system-building across epistemological, ethical, and social/political issues is what the great philosophers *do*, and it is revealing that for them philosophy of education was rarely seen as a distinct area of inquiry but merely the working out in practice

of implications for teaching and learning that were derived from their larger positions about truth, value, justice, and so on.

Advocates of more analytical approaches, as noted, tend to put more reliance upon the tools of philosophical investigation, and less on particular authors or sources. In the twentieth century, versions of these approaches tended to dominate philosophy of education, especially in the English-speaking world, as they have many departments of philosophy itself. Indeed, when one surveys accounts of the field of philosophy of education from the 1990s forward, they nearly all chart the history as one of the rise to dominance of an analytical approach and then a succession of critiques and attacks upon it.

Advocates of more critical approaches suffer from a particular difficulty—carrying out their philosophical work in a way that is consistent with their broader commitments. Naturally, any philosophical approach aspires to consistency of some sort; but to the extent that critically oriented philosophers are concerned with challenging power structures, hegemonic belief systems, and universalisms that obscure, not to say squelch, the particular beliefs, values, and experiences of those whom they seem to empower, such philosophers must also endeavour to avoid these potentially oppressive tendencies in their own writing and teaching. This tension is perhaps felt most acutely by contemporary post-modern philosophers of education, but it can be seen in much of the work of neo-Marxists, critical theorists, feminists, and Foucauldians as well: how to argue for and promote an emancipatory approach to education that does not itself fall into the habits of exclusionary language, authoritative (if not authoritarian) postures, and universalizing generalizations that are excoriated when detected in the work of others.

Where is the Proper Meaning of Education in India?

Our country needs to introduce a uniform pattern of education in all places. If the parents have a transferable job or changing jobs in private sector, then such children suffer the most as they do not have proper domicile papers in any state and they have to apply in private colleges for professional studies. Moreover these entrance exams are a big hindrance for students with our huge population, the competition is too much, and very few seats, it creates a lot of stress and tension.

We have reservations, thanks to our politicians and our higher castes, especially in villages where these higher castes exploit the less privileged, and the politicians exploit these people for their votes. But the general category is the most affected in these entrance exams, especially in the medical entrances, where the numbers of seats are less and lakhs of students write these exams. Let us put the poor students under so much stress and tension. Let us control our population growth especially in the rural sector. Let us get the India of Mahatma Gandhi who desired to see a liberated India wherein anyone who wanted to study any course could get the seat with the required marks.

Many students get seats in colleges paying so much money, but to get the money back, which they used for education loans or entry donation, those

candidates either select corrupt methods while working or their parents demand huge dowries as their sons are engineer/doctors etc.

Every action has a reaction; it affects so many persons in different ways. Our education should be kept away from the politicians, let us give our children good education, it should be within the reach of all.

There are various definitions of education. The one as defined by the Oxford dictionary is the most satisfactory: development of character or mental powers. It is in the latter sense that today the use of the word 'education' conveys the maximum meaning. The basic validity of this concept is rooted in the very nature of man i.e. he is a learner and he has no instincts like the other animals. Thus, education is a must for man; for, it fosters development of character/mental powers. These two acquisitions enable man to field power. That is why it is often said that knowledge is power. With this power as conferred by education man manipulates and has even power over material and non-material things around.

A few who have more power of education than others are more important than others. In other words, stratification of society could have come into existence based on the criterion of education power. Both in ancient Greece and ancient India the learned ranked as the highest in society. This stratification was further strengthened by the innate urge of each individual to be superior to others. In other words, there is a Lucifer in each one of us.

It is this Lucifer that was strengthened by the knowledge that education conferred. Over time as the means of disseminating education multiplied evolution of alphabet facilitating the art of writing, material on which it could be written, printing press and modern telecommunications — it has become difficult to monopolies this power of education. Locally, the distinction based on learning has come to be blurred since each individual has access to the means by which one could acquire the power conferred by education.

The mental powers that one acquires are memory, analysis, logical thinking, sense of discrimination, constructive thinking and cultivated aesthetic and spiritual sense. Human mind by itself has no mental power of its own. Man, unlike animals who are guided by instincts, is a learner. Thus whatever may be the agency that is instrumental for imparting education to new members of society contributes to the development of their mental powers. The agencies that nurture the mental powers of man are traditionally two; one family and the other society. In modern times a third agency has come into existence i.e. formal and institutionalized form of education. This agency for imparting education is becoming all-important because modern education has almost totally become utilitarian i.e. education to enable the new entrants into society find occupations for earning their livelihood.

The occupations, in turn are becoming more and more specialized or professional. In brief, the formal educational institutions that are multiplying today are primarily serving the purpose of youngsters filling the various slots that are available in society (statuses or job opportunities and professions). Apart from these three main agencies of education, today there are a few more intruders.

One is the mass media, particularly exponential increase in audio-visual gadgets. On the other hand, the roles of society, family and elders are on the decline. Besides changed nature of the agencies imparting education, the content has also been transformed. In ancient times languages and scriptures constituted the primary subjects of study. In a country like India even these areas were limited to the upper most stratum of society while knowledge that was needed to pursue manual occupations were transmitted through the family channel along with the binding ethic of caste and occupation.

This pattern of education was almost totally dislodged with the introduction of western type of education by the British Raj. While educational institutions based on western pattern with English medium of instructions grew under the sponsorship of the British Raj the same tract was followed by private individuals since it came to be accepted that only in the English medium and the new kind of knowledge that was imparted that one can secure a job or pursue a profession of the time. After independence development of education became more angular because with the growing stress on specialization and professional skills. The latest figures of India show that the service sector has started making perceptible contribution to the GNP at the expense of agriculture and animal husbandry. In developed countries the percentage of contribution by the service sector occupies the top place.

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Man and Nature in Yoga

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In our previous chapter we have dealt with the relation of man and nature in Samkhya philosophy. We know that Samkhya and Yoga are allied system. Yoga has no metaphysics and samkhya has no practical approach.¹ In other words yoga is a system of applied Samakhya. If system studies man and nature on a theoretical ground then Yoga discussed their relations on practical ground. Yoga tries to know the true nature of *Prakriti* and real nature of Purusa. With the realization of the pure consciousness of Purusa, the function of Yoga ends. In the last one chapter we have also seen that how *Prakriti* creates its every evolutes from subtle to gross.yoga, by the process of *Yama, niyama, Pranayam, Pratyahara, Dharn, Dhyana, Asana* and *Samadhi* learns us how we can detached ourselves from the grip of *Prakriti*. In this way, it is a reverse process because in this process we start from gross to the subtle nature of *Prakriti* and lastly arrive at the stage of pure consciousness. So, it is not useful for us to repeat again the theoretical aspects of Samakhya – Yoga system and we shall straight come to the exercise of Yoga, where we shall also see that how much how this system is effective from the Applied Ethical point of view.

In our first chapter we have mentioned regarding the standard of morality accepted in Applied Ethics. They are two: Deontological standard and Consequentialis standard. The Jains and Buddhists believe in deontological standard of morality, while the Samakha – Yoga believes in teleological standard of morality. One moves rapidly toward intrinsic value of nature while another goes slowly towards an end. But the moral attempts of both are to serve man and nature together. The bodhisattva and tirthamkara are not far from a true Yogin. Now, it os our task to lay down those path through which one can be transformed oneself into a Yogi.

At the very beginning Yoga has defined the term in following manner, ;ksxf'pÜko'fÜkfujks/k.² Now the most fundamental question regarding this system can be raised, what is *Chitta* and what is *Vriti*? We have no exact synonym in English language to denote the terms. But it can be said to some extent that the combination of heart and mind is *Chitta* and *Vrti* is its function or conscious selection towards which heart and mind learn to do. It is a composition of conscious foresightedness and choice. In Yoga *Chittorti* is considered to be the ground of all kinds of action whether, the actions are reflective or automatic. Because action is instinct designation or passion of the organic beings. In

Chittavrti, according to Patanjali, there are two kinds of *Vriti*, *Pravriti* and *Nivrti*. The first is positive aspect while the second is negative aspect of the *Chitta*. One moves towards good while another is attracted by bad. No individual can claim that he performs only the good and not bad. Under the influence of environment every individual is a bundle of good and bad. But foremost important question, from the ethical point of view, can be raised, what we shall do and how we shall do? Yoga system is the answer of these two questions.

In this context, let us discuss the nature of *Chitta* according to Yoga. As we have mentioned above that yoga means spiritual action and *Samkhya* means knowledge. *Samkhya* is theory and Yoga is practice. So Yoga starts with the consideration of *Chittavriti*, because in worldly life we apprehend *Chitta* and not *Purusa*. From the ethical point of view *Chitta* is the subject, agent or doer of an action. *Chitta* means the three internal organs of *Samkhya* – *buddhi* or Intellect, *Ahankara* or ego and *Manas* or mind. *Chitta* of Yoga is like the daemon of Socrates or Conscience of Joseph Butler (*AntahKaran*). In other words it is *mahat* or intellect which includes ego and mind. *Chitta* is the first evolute of *Prakriti* and so it highly represents *Sattva* quality. Though by nature it is unconscious but due to the nearest contact of *Purusa*, it has capacity to reflect *Purusa* and therefore, appears as if it is conscious. It has inner capacity to take the 'form' of any capacity to adopt the form of the object concerned, is valid *Vriti* or modification. The light of consciousness that comes from *Purusa*, illuminates this form and the process is called knowledge. *Purusa* is essentially pure consciousness and it is free from the modification of *Prakriti*. But due to ignorance it allies itself wrongly with its reflection in *Chitta* is the physical medium for the manifestation of spirit. And the spirit becomes subject, especially an ethical agent of an action. *Purusa* since here becomes enjoyer and seeks pleasure and pain of the consequence of action. Fire has no form, but when it comes close to iron, it takes the form of an iron rod and in the same way, redness is not the quality of iron but along with heat it looks like so. Similarly on accounts of its reflection in *Chitta*, *Purusa* changes itself and *Chitta* becomes conscious.

We have mentioned above that when the light of consciousness which comes from the *Purusa* through intellect and illuminates the form of the concerned object, is knowledge. *Acharyacarka* and *Sushrut* have recognized that intellect is the modification or quality of *Purusa*. *Mahat* has three qualities, but in it, reflection of *Sattva* is higher than the other two. But it is clear like a crystal. *Chitta* also reflects the intellect and so it looks like conscious. Therefore, it is called desirous.³ When intellect comes in contact with mind, mind and sense – organs then it decides the form of the object. Intellect receives object through mind and sense organs and afterward the function of intellect and mind start. After receiving the object of pleasure or pain mind resolves what is it, and then intellect decides whether it should be granted or performed.⁴

All objects of the world including the intellect possess *Sattva*, *Rajas* and *Tamas*, but it is highlights the *Sattva* more than the two. When intellect goes under the influence of *Sattva*, its function is action, *dharma* (religion and duty). Knowledge and renunciation but it is affected by *Rajas* and *Tamas*, its function

is immoral, ignorance, non-renunciation or attachment and non-glory.⁵ When^{there} is an increment of Tamas in intellect then moral in immoral, knowledge in ignorance and renunciation converted into selfishness. These unethical qualities have four kinds, they are together called Raga or attachment. The essential evolutes of intellect is Ahamkara⁶ Mahtoahamkara. Egoistic feeling is the consequence of ahamkara. It is mine or it is I is the symbol of ego. This filling comes in intellect through mind and sense-organs. First of all sense-organs perceive the objects, then mind determines their nature and later on we desire to perform certain worldly actions. This particular desire is the root of delusion. In mind, egoistic feeling comes when Rajas is stronger than the other two in the intellect, because ego also possesses sattva, Rajas and Tamas. The nature of ego is Rajas as it is the evolute of it.

Chemicals which are used in agriculture sectors have an important role in the life-cycle of parasites. Chemical fertilizers or insecticides are the best diets for fungus and they rapidly increase the population rate of them. Actually fungus are the food of snails and if there are plentifulness of foods are available then higher growths of populations are natural. The reproduction system of Trematoda has been rapidly extended due to the population explosion of the snails. The scientist throws different quality of fertilizers in 36 ponds to test his hypothesis. He found that the number of snails were twice in those tanks in which nutritive chemicals were put in. John Warns us towards the disappearance of species from the earth due to the change of climate. These activities of humans will vanish many species from the environment.

Undoubtedly motion is the cause of tiredness. The motion is labour and restless and in comparison of it, stability is rest and happiness. If we know the causes of diseases, they can be treated successfully. In the same way, fickleness of mind is a mental disease and cause of it is the appearance of pleasure and pain. To be free from such impasse stability of mind is a prior condition. One who has done so, is free from all suffering of the world.⁷

To turn the current of water-flow, dam is essential, as is the case with Chittivrti. To constrain the Vrti of the Chitta, renunciation is a prior condition. And later on with the help of exercise Purusa and Prakriti is differentiated. Therefore, renunciation and exercise are the means to be reluctant from the worldly affairs. This assertion of Patanjali is also supported by the Gita.

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥6.35॥

It is exercise that makes the difficult task easy one. Even poison like morphine becomes habit when it is used for a long time. So is the case with Yoga.

The root cause of raga and dvesha is ignorance. Due to ignorance ego is raised in purusa. Therefore ignorance is cause and ego is effect. With the acquaintance of right knowledge, raga and dvesha are diminished. From the ethical point of view yama, Niyama, Asana, Pranayama and pratyahara are important. Yoga-asana is a pacific kind of sitting in different position for a long and short period.

The number of Asanas are many but for worldly man a few are important. Asanas like Padmasana, Vivasana, Mandukasana, Matsyendrasana etc. are essential to maintain the body. Through these Yogasana one can live apart from the diseases. Yogasanas are very important for the health. In healthy body, healthy mind lives. Only healthy people can have restrained person also have patience.

These passions again may determine the moral agent in various ways. Thus some may indulge their passions by overt acts, some again may persuade others to act that will gratify themselves, while some may merely approve such acts in others. All these again may be of various degrees of intensity. Some may be wild and comparatively harmless, some again of mean (Madhya) intensity and therefore, not to be neglected, and some violent (Adhimatra) and urgently requiring control.

Vyasa in his commentary goes a step further in this quantitative division. According to him each of these degrees is capable of a further subdivision on the same impulses we may notice the three grades of the extremely feeble, the moderately feeble and the feeble approaching the mean in intensity.

The virtues, according to Patanjali, are the Yamas, the restraints that purify the mind of the evil passions and thus clear the ground for Yoga. They thus form a subordinate class within the wider Nayaya classification of virtues, a class of virtues suitable only for Yoga.

These virtues are Ahimsa – Tenderness, Benevolence, Goodwill, satya (veracity), Asteya (Abstinence), Brahmacharya (continence) and Aprigraha (unworldliness, Renunciation) Ahimsa – Through negatively stated as abstention from himsa (violence) or injury to living beings, it also implies positive goodwill and amity with all creatures. Further it is a virtue which is to be cultivated without any restrictions as to specific occasions or particular methods: सर्वथासर्वदासर्वभूतानामनभिद्रोहः । सर्वघ्राणिनां भवति.....¹⁸ Hence it is not allowable to make any exception with regard to himsa or cruelty involved in the sacrifices enjoined by scriptures. These must be abjured just as the other forms of himsa.

But recent development of applied ethics has revised this principle along with truth. According to this view even satya can be ignored for the sake of good and in the same way good can also be away for the sake of life. As J.P. Thiroux says, “the principle of goodness may take precedence over the value of life.” “If a person does not regard other’s life and good, he has no right to survive any more. Manu also suggests that if a teacher commits heinous crime, his disciples are entitled to kill him. In this way the principle of ahimsa, now a days, has been revised.

In this way we find an intimate relationship between man and Nature in Yoga system of ethics. Here we are as much nature as the Nature itself. If we practice violence, it will imbalance our ecological system and that will never be beneficial for us. If we are above from greed, we shall never commit crime and there will be peace in the society. So is the case with all virtues of Yoga. So, this system tries to prove that man is the part and parcel of nature. We should refine our nature day by day with the help of *Yogabhyasa*.

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The Contemporary Literary: Theory and Criticism

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Literary theory in a strict sense is the systematic study of the nature of literature and of the methods for analyzing literature. However, literary scholarship since the 19th century often includes—in addition to, or even instead of literary theory in the strict sense—considerations of intellectual history, moral philosophy, social prophecy, and other interdisciplinary themes which are of relevance to the way humans interpret meaning. In humanities in modern academia, the latter style of scholarship is an outgrowth of critical theory and is often called simply “theory.” As a consequence, the word “theory” has become an umbrella term for a variety of scholarly approaches to reading texts. Many of these approaches are informed by various strands of Continental philosophy and sociology.

History

The practise of literary theory became a profession in the 20th century, but it has historical roots that run as far back as ancient Greece (Aristotle’s *Poetics* is an often cited early example), ancient India (Bharata Muni’s *Natya Shastra*), ancient Rome (Longinus’s *On the Sublime*) and medieval Iraq (Al-Jahiz’s *al-Bayan wa-l-tabyin* and *al-Hayawan*, and ibn al-Mu’tazz’s *Kitab al-Badi*), and the aesthetic theories of philosophers from ancient philosophy through the 18th and 19th centuries are important influences on current literary study. The theory and criticism of literature are, of course, also closely tied to the history of literature. The modern sense of “literary theory,” however, dates only to approximately the 1950s, when the structuralist linguistics of Ferdinand de Saussure began strongly to influence English language literary criticism.

The New Critics and various European-influenced formalists (particularly the Russian Formalists) had described some of their more abstract efforts as “theoretical” as well. But it was not until the broad impact of structuralism began to be felt in the English-speaking academic world that “literary theory” was thought of as a unified domain.

In the academic world of the United Kingdom and the United States, literary theory was at its most popular from the late 1960s (when its influence was

beginning to spread outward from elite universities like Johns Hopkins, Yale, and Cornell) through the 1980s (by which time it was taught nearly everywhere in some form).

During this span of time, literary theory was perceived as academically cutting-edge, and most university literature departments sought to teach and study theory and incorporate it into their curricula. Because of its meteoric rise in popularity and the difficult language of its key texts, theory was also often criticized as faddish or trendy obscurantism (and many academic satire novels of the period, such as those by David Lodge, feature theory prominently). Some scholars, both theoretical and anti-theoretical, refer to the 1970s and 1980s debates on the academic merits of theory as “the theory wars.”

By the early 1990s, the popularity of “theory” as a subject of interest by itself was declining slightly (along with job openings for pure “theorists”) even as the texts of literary theory were incorporated into the study of almost all literature.

As of 2004, the controversy over the use of theory in literary studies has all but died out, and discussions on the topic within literary and cultural studies tend now to be considerably milder and less acrimonious (though the appearance of volumes such as *Theory’s Empire*:

An Anthology of Dissent, edited by Nathan Parker with Andrew Costigan, sought a resurgence of the controversy). Some scholars draw heavily on theory in their work, while others only mention it in passing or not at all; but it is an acknowledged, important part of the study of literature.

About

One of the fundamental questions of literary theory is “what is literature?” – although many contemporary theorists and literary scholars believe either that “literature” cannot be defined or that it can refer to any use of language. Specific theories are distinguished not only by their methods and conclusions, but even by how they define a “text”. For some scholars of literature, “texts” comprises little more than “books belonging to the Western literary canon.”

The principles and methods of literary theory apply to non-fiction, popular fiction, film, historical documents, law, advertising, etc., and in the related field of cultural studies. Some scholars within cultural studies treat cultural events, like fashion or football riots, as “texts” to be interpreted. By this measure, literary theory can be thought of as the general theory of interpretation.

Since theorists of literature often draw on a very heterogeneous tradition of Continental philosophy and the philosophy of language, any classification of their approaches is only an approximation. There are many types of literary theory, which take different approaches to texts. Even among those listed below, combine methods from more than one of these approaches (for instance, the deconstructive approach of Paul de Man drew on a long tradition of close reading pioneered by the New Critics, and de Man was trained in the European hermeneutic tradition).

Broad schools of theory that have historically been important include historical and biographical criticism, New Criticism, formalism, Russian formalism, and structuralism, post-structuralism, Marxism, feminism and French feminism, post-colonialism, new historicism, deconstruction, reader-response criticism, and psychoanalytic criticism.

Differences Among Schools

The different interpretive and epistemological perspectives of different schools of theory often arise from, and so give support to, different moral and political commitments. For instance, the work of the New Critics often contained an implicit moral dimension, and sometimes even a religious one: a New Critic might read a poem by T. S. Eliot or Gerard Manley Hopkins for its degree of honesty in expressing the torment and contradiction of a serious search for belief in the modern world. Meanwhile a Marxist critic might find such judgements merely ideological rather than critical; the Marxist would say that the New Critical reading did not keep enough critical distance from the poem's religious stance to be able to understand it. Or a post-structuralist critic might simply avoid the issue by understanding the religious meaning of a poem as an allegory of meaning, treating the poem's references to "God" by discussing their referential nature rather than what they refer to. A critic using Darwinian literary studies might use arguments from the evolutionary psychology of religion.

Such a disagreement cannot be easily resolved, because it is inherent in the radically different terms and goals (that is, the theories) of the critics. Their theories of reading derive from vastly different intellectual traditions: the New Critic bases his work on an East-Coast American scholarly and religious tradition, while the Marxist derives his thought from a body of critical social and economic thought, the post-structuralist's work emerges from twentieth-century Continental philosophy of language, and the Darwinian from the modern evolutionary synthesis. To expect such different approaches to have much in common would be naïve; so calling them all "theories of literature" without acknowledging their heterogeneity is itself a reduction of their differences.

In the late 1950s, Canadian literary critic Northrop Frye attempted to establish an approach for reconciling historical criticism and New Criticism while addressing concerns of early reader-response and numerous psychological and social approaches. His approach, laid out in his *Anatomy of Criticism*, was explicitly structuralist, relying on the assumption of an intertextual "order of words" and universality of certain structural types. His approach held sway in English literature programmes for several decades but lost favour during the ascendance of post-structuralism.

For some theories of literature (especially certain kinds of formalism), the distinction between "literary" and other sorts of texts is of paramount

importance. Other schools (particularly post-structuralism in its various forms: new historicism, deconstruction, some strains of Marxism and feminism) have sought to break down distinctions between the two and have applied the tools of textual interpretation to a wide range of "texts", including film, non-fiction, historical writing, and even cultural events.

Bakhtin argued that the "utter inadequacy" of literary theory is evident when it is forced to deal with the novel; while other genres are fairly stabilized, the novel is still developing.

Another crucial distinction among the various theories of literary interpretation is intentionality, the amount of weight given to the author's own opinions about and intentions for a work. For most pre-20th century approaches, the author's intentions are a guiding factor and an important determiner of the "correct" interpretation of texts. The New Criticism was the first school to disavow the role of the author in interpreting texts, preferring to focus on "the text itself" in a close reading. In fact, as much contention as there is between formalism and later schools, they share the tenet that the author's interpretation of a work is no more inherently meaningful than any other.

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Urbanism and Urban Planning

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Urbanisation or the process of intense city growth due to prolific economic activities around the city core, often at the expense of the rural or agricultural hinterlands, is largely a product of the 20th Century particularly in the wake of the Industrial Revolution and the advent of the Automobile Industry. The word urban or urban living can be traced to the original latin word - urbs: meaning a city. The township or city as we know it today represents a place for human activities of a fairly sophisticated nature and not merely a cumulation of numbers. Cities had been established for more than 5,000 years ago mainly in the river valleys of Mesopotamia, the Nile in Egypt, ancient Greece and Crete, the Yang Tse Kiang valley in China and Mohenjo Daro in the Indus Valley.

All these places revealed a remarkably advanced state of civilisation and town building achievements. In order to qualify for township or city status the denizens need to break away from its traditional agrigarian and servitudal heritage and claim forth the rights of citizenship to live a civil life. To fully justify the word 'city' man has to attain the most advanced state of social organisation.

Urbanisation means the radical transformation of society and a deep-seated change in human psychology where the environment has made him more aware of the isolation of the individuals and his growing mobility through the modern transportation system and choice of employments. The undisciplined growth of the city has resulted in the uprooting of traditional homes where the individual is swallowed up by the immense scale of thing, exposing him to all kinds destructive influences. At the lowest level is the whole lot of unhappy homes, broken marriages and other ills resulting in the spate of vandalism, graffity and expression of rage such as found in the act of mugging, road-bullying and gangsterism. At the next level is the growing number of society especially the younger generation becoming dependent on drugs and its cancerous nature. At the highest level, in my opinion, is the growing number of H.I.V. Positives found in society due to the supposedly affluence lifestyle we live in today which promote sexual aggravation and unhealthy social practice.

Evidently all these three main categories have now become a scourge in our own towns and cities and need very urgent reparations. Although a lot of

organisations have been set up to attend to the immediate problems it is felt that a lot can be done through careful planning of the urban dwelling and its physical organisation. The urban revolution has given rise to new cultural, economic and political trends where the individual is lost in the conglomeration of lonely people working in large concerns, rubbing elbows with strangers in complete anonymity and where relationships are just casual and fleeting.

In such a situation the importance of community building is obvious. There is a need for the home to retain its intimate character and neighbourliness as a source of warmth and friendship. There must be room to allow for the town dwellers to make for themselves a circle of friends, creating solid community ties within the framework of the town. Although it is difficult to influence the trends of development with its wide divergent need but useful experience of the past should serve as a guide to the future.

Town Design

The design of the town and city involves the meticulous hand of the Masterplanner who must be both an artist and a technician. A qualified town planner does not necessarily make a good town designer. He may have a lot of ideas and sound theories to put into practice but he will need the sensitivity of the artist to make his planning concept emerge as a praiseworthy physical entity. The beautiful city is a visual experience which requires concerted efforts to reconcile the intrinsic quality of the terrain onto the two-dimensional plan that take into considerations breathtaking vistas.

Exquisite natural vegetations and other element of surprises that can put the beholder into a state of awe. It is also widely believed that Mother Earth has an inborn spirituality that guides its future destiny governed by her relationship with the Cosmos. The 'genii loci' which means the spirit of the place in Latin will inevitably determine the future success or otherwise of the city based on its original siting. The juxtaposition of the early cities that stood the test of time, required painstaking effort in the proper siting by the planner to ensure a healthy and vantage position and to avoid soggy ground, prone to fogs and other ills. The lay of the land or topography should not encourage draughts and strong winds through the artificially formed spaces and lend towards pollution.

Hence the important of Fung Shui and geomancy in the laying of the chinese cities and prominent buildings which remain a landmark to this day and the believe that such practice could avoid the depressive attributes of the locality and enhance all the positive ambience.

Oftentime the early city builders were architects and millitary strategist whose contributions to the future growth of the city as a centre of commerce and millitary fort could not be questioned. Sir Christopher Wren for London, General La Fayette for New York and Captain Sir Francis Light for both Adelaide in Australia and George Town in Penang are some of the famous names that

were responsible for city designs across the continents whose handyworks are still appreciated today.

Present Approach to Planning

The present day approach to town building where sporadic housing estates are allowed to come together as adjoining growth centres to form larger township is disastrous not only to the future traffic circulation but also to the social units and community well-being.

The rows and rows of barrack like terrace blocks built in a rigid pattern to maximise the number of units will no doubt satisfy the developer but will do nothing towards the preservation of the family unit and the quality of life within the built neighbourhoods. With the current system of planning approval the planners are more concerned with satisfying standards from within each housing estate rather than meeting the need of the whole conglomeration of housing estates whose threshold requirements in term of basic facilities and social amenities may differ quite drastically.

Planners fail to grasp the global implications of the fusion that takes place between the independently planned housing estates especially in relation to the disruptive nature of the resultant circulation pattern or road networks.

Let us look at a real situation today namely the much talked about traffic crawl in Subang Jaya. When it was first built the overall planning was commendable with its wide dual carriageway roads, up to date town centre design and spacious well equipped playgrounds; the whole set up was a breeze. Subsequently more housing estates by other developers were approved either directly adjoining it or within close proximity to it. Such was the case when Wangsa Baiduri, Subang Perdana, Sunway project and the spate of housing developments that took place at the nearby Puchong area following in their wakes. Of course the planner has no inkling of the volume of cross towns traffic that are going to be generated by the phenomenal increase in the number of work places, places of entertainment, commercial attractions and other Nodes that sprung up in the locality causing havoc to the crucial origin and destination factors in the traffic pattern.

The four lane dual carriageway, the roundabouts and even the traffic lights are no longer adequate to meet the cross-town flow let alone cater for the doubling in the number of houses in Subang Jaya itself through its USJ expansion that is still going on and contributing to the growing nightmare.

Yet all these could have been avoided if proper scrutiny of the regional growth pattern is made and a forecast attempted on the direction and size of all future developments at the outset. Once the upper limit of all future housing density for the whole region is evolved then it is possible to calculate the ultimate traffic volume and flow in order to design the requisite arterial roads and superhighways to effeciently accomodate the anticipated growth in vehicular traffic. Unfortunately the government and taxpayers will have to fork out the

vast amount of money needed to correct the problem which has become compounded with continuing growth.

A Theoretical Review of the Urban Informal Sector or Informal Economy in Developing Countries and Its Future Directions in an Era of Globalisation. Abstract: This paper is a theoretical review of the urban informal sector or 'informal economy' in developing countries.

It reviews various literature on Market-Place studies done since 1970's in different countries and studies of contemporary Small and Medium Enterprises to review the informal sector theory. Although there are many theories on urban economic activities in developing countries; *dualistic, structuralist and legalistic*, this paper, first, examines the different traditional dualistic paradigms used in the analysis of urban economic activities in developing countries to provide the theoretical background. Secondly, an analysis of functions and characteristics of market-places and their participants is done from diverse literature to illustrate how the market activity and its participants fit into the dualistic theoretical paradigms.

Finally, the Informal Sector theory is examined in the context of a more contemporary theme of globalisation to provide a greater reality of the analysis of the Informal Sector enterprises. Here focus is on Small and Medium Enterprises. It is concluded that the dualistic models are fundamental but not ideal in the study of urban economic activities. Non-dualistic models such as "Petty Commodity Production", Globalisation and the legalistic paradigms provide a greater reality in the analysis of Informal Sector enterprises. In an era of globalization the urban 'Informal Sector', now conceptualised as the "Informal Economy" occupies a substantial position and it is integrated with the 'formal' sector and the global economy with development of a heterogeneous mix of Small and Medium Enterprises. Thus, the use of dualistic paradigms in an analysis of informality is inappropriate. The informal economy is better addressed with the use of the globalisation and in a legalistic framework. Keywords: informal sector, market-place trade, Small and Medium Enterprises produce, peasant economy, women, Asia-Pacific, Globalisation.

Dualistic Theories

The Third World urban systems exhibit contrasting systems of production and distribution. Most researchers have conceptualised these differences in terms of a duality. Geertz (1963) conceptualised the urban economy of Third World countries in terms of a 'bazaar' sector and a 'firm-centred' sector. The International Labour Organisation (1972) and Hart (1973) conceptualised in terms of 'formal' and 'informal' sectors. Santos (1979) introduced the concept of different 'circuits' of production and distribution. Santos divided Third World employment into upper and lower circuits. Dependency theorists and Marxists, such as Gerry (1979) and Gerry and Birkbeck (1981), used the concept of 'mode

of production' where they refer to the informal sector as 'petty commodity production'.

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Education

Adult Education and Women Development

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Out of an estimated 1.2 billion poor people in the world, over two thirds are women. They face abject poverty in want of adequate food, clean water, sanitation, and health care. They often lack access to the critical resources of credit, land and inheritance. They are denied opportunities, choices, access to information, education, and skills. Without any sense of power whatsoever, their participation in decision- making is minimal, both at home and in the community.

Women are found extending their working hours inordinately at home and outside, to earn enough to meet the subsistence requirements of their households. Yet, their labour goes unrewarded and unrecognized, in most cases. Given the plight of women, it becomes important to redefine poverty. This calls for a concept of poverty that doesn't only take into account the absence of minimum basic needs, but also includes denial of opportunities and choices. Poverty reduction implies enhancing resources, choices, capabilities and the power necessary to enjoy an adequate standard of living and other rights (civil cultural, political and social).

When provided with access to economic and educational opportunities, as well as the autonomy needed to take advantage of such opportunities, poor women are enabled to make strategic life choices to negotiate their poverty. The provision of credit, especially micro credit, is increasingly being recognized as an effective strategy for poverty eradication. Self-Help Groups (SHGs) formed to encourage savings and credit activities are one of the effective methods of socioeconomic development of women.

The attempts to empower women have travelled through the decades. Considerable efforts have been made by governments and other agencies, and most especially the Millennium Development Goals (MDGs) have been established to address women's needs and their exclusion from the benefits of development. It is stated under the third goal of the MDGs on promoting gender equality and empowering women that women have an enormous impact on the well-being of their families and societies but their potential is not realized because of discriminatory social norms, incentives, and legal institutions. In

the process of promoting and achieving women's empowerment, several policy approaches have been used.

It is said that though the Women in Development (WID), Women and Development (WAD)/Gender and Development (GAD) strategies that shaped policy interventions and informed scholarly reflections in the 1960s and 1970s were limited by the fact that they remained within the established parameters of the state-led model of development and the discourses of its organic intellectuals, these approaches went some way in addressing some of the gender-based contradictions in the development process.

Over the years adult education has been used as a tool for improving the lot of people through capacity building. Based on the findings of a survey on women in the Mo communities of Ghana, this paper assesses how adult education could promote empowerment among women, most especially those in rural communities. The first part of the paper discusses the women's empowerment concept. This is followed by a survey report. The final section of the paper shows how adult education could be used to facilitate empowerment among rural women.

The Women's Empowerment Concept

Private researchers, donor literature, policy documents and several other literatures have shared views on women's empowerment. Karl (1995) remarks that long before the word became popular women were speaking about gaining control over their lives, and participating in decisions that affected them in the home and the community, in government and international development policies and adds that the word empowerment captures this sense of gaining control, and of participating in decision-making. The word has entered the vocabulary of development agencies, and other international organisations.

In defining the term empowerment, Karl (1995:14) explains what power means to her as:

- Having control, or gaining further control
- Having a say and being listened to
- Being able to define and create from a woman's perspective
- Being able to influence social choices and decisions affecting the whole society, and
- Being recognized and respected as equal citizens and human beings with a contribution to make

Women's empowerment could be briefly explained as the process of improving the human capital of women for effective participation in all aspects of development of a nation. This will make women become makers of development and history, not just receivers or objects of it. Women need not be just objects or beneficiaries of development but the development process of a nation needs the equal participation of women as well. Given that women form over 50% of the world population, their capacity building is crucial for holistic development.

Women's empowerment could also be said to comprise building their capacity or making the best of the lives of women for governance and socio-economic advancement. It is obvious that access to literacy or education, information or knowledge resources, natural or material resources, productive skills and capital facilitates the empowerment of women.

It could also be observed that culture, tradition, formed opinions and perceptions all combine to define a marginalized status for women in society. Efforts will therefore have to be made to transform the patriarchal society through conscientization and awareness creation. In this process traditions, structures, institutions and ideologies that have contributed to the discrimination and subordination of women will have to be challenged. Some of these traditions and structures include the extended family, the caste system, ethnicity, religion, the media, the law, policies, and top-down development approaches as against bottom-up or participatory approaches among others.

In providing a women's empowerment framework Karl (1995) gives five levels which include welfare, access, conscientization, participation and control. These levels also reflect the various approaches that have been used to promote the empowerment of women over the years.

The first level, welfare, addresses the basic needs of women. This approach does not recognize or attempt to solve the underlying structural causes which necessitate provision of welfare services. At this point women are merely passive beneficiaries of welfare benefits. It is obvious that such an approach promotes dependence on the provider. Access, the second level, involves equality of access to resources, such as education, opportunities, land and credit. This is essential for women to make meaningful progress. The path to empowerment is initiated when women recognize their lack of access to resources as a barrier to their growth and overall well-being and take action to address it.

Conscientization is a crucial point in the empowerment framework. For women to take appropriate action to close gender gaps or gender inequalities there must be recognition that their problems stem from inherent structural and institutional discrimination. They must also recognize the role they can often play in reinforcing the system that restricts their growth.

Participation is the point when women are taking decisions alongside men to ensure equity and fairness. To reach this level, however, mobilization is necessary. By organizing themselves and working collectively, women will be empowered to gain increased representation, which will lead to increased empowerment and ultimately greater control.

This level reinforces the mainstreaming approach which proposes that the concerns of both men and women be recognized and integrated into all plans, policies, programmes, goals, objectives, activities, and monitoring and evaluation indicators.

This implies that in all interventions, implications for women and men should be assessed in all areas at all levels. Another implication also is that though there might be the need for special programmes to bridge existing gaps, this should be for a period of time in a project's life cycle in order to avoid

creating another imbalance. In the framework, control is presented as the ultimate level of equity and empowerment. At this stage women are able to make decisions over their lives and the lives of their children, and play an active role in society and the development process. Further, the contributions of women are fully recognized and rewarded as such.

This framework shows how since the early 70s the women's empowerment processes have travelled from Welfare, Women in Development, Gender and Development, to Mainstreaming and Empowerment. A study on Gender Mapping (2000) also emphasises that key fundamental changes in the way all governments and agencies address women's concerns have been from Women in Development (WID) to Gender and Development (GAD); and from targeting to mainstreaming.

It is obvious that most of these approaches overlap but this shows the trend of progress. In all these stages of progress, there are bound to be draw-backs and inhibiting factors, which inform the strategy or approach that follows. Despite the constraints and challenges, one could say that much has been achieved towards the empowerment of women.

Karl's (1995) study identifies the measures commonly used by development agencies to include empowerment to increase women's economic status through employment, income generation and access to credit; and empowerment through integrated rural development programmes in which strengthening women's economic status is only one component along with education, literacy, the provision of basic needs and services, and fertility control.

In recent terms focus has been on integrated quality health care provision, inclusion in sustainable natural resource management, full participation in governance especially at the grass roots level etc.

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Role of Media in Women Empowerment

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Abstract

Woman plays variety of significant roles in our society from her birth till the end of life. She is believed to have her aspiration, abilities and qualities as a man does have. It is an irony of our society that even after playing her all the roles in competent manner in the modern society, she is weak because men are still the strongest gender of the society. In fact, the scenario in the field of journalism and mass communication sector has been changing rapidly for last few decades. It is true that the presence of women in media has more than doubled. They constitute only 28.6 percent of the media workforce in Asia and the Pacific region. The ratio of men and women in India is 4:1 and 5:1 in Pakistan. We cannot deny the fact that few women have attained positions at the decision-making level that influence media policy. But the lack of gender sensitivity in the media is evidenced by the failure to eliminate the gender-based stereotyping and it is found in public and private local, national and international media organizations.

It is also said the Media is the mirror of the society. But the portrayal of women in the mass media as sex icon to increase the appeal of media or a product to the detriment of, or without regard to, the interests of the women is degrading images of women in electronic, print, visual and audio visual media. This does not provide a balanced picture of women's diverse lives and contributions to society in a changing world. In addition, violent and degrading or pornographic media products are also negatively affecting women and their participation in society. This article will focus on the subjects why media is not capable to handle and solve the issues of women and woman is not still empowered.

First it was said that Literature is the mirror of the society, but today it won't be wrong if I say that Media is the mirror of society and media reports are reflection of happenings in the society. The media plays very significant role in shaping present days society. It has become the part of the life. It directs

and guides our routine as we watch shows on television, music on the radio, read the books, magazines and newspapers. It entertains and educates people about the current affairs and makes or influences the public opinion. Today, we are dependent on media to know about happenings in the society. We know it very well that media is considered to be the 4th estate of the democracy. Media has to have the keen observation on the happenings in the country and has power to analyse the drawbacks of democracy.

The common people can not imagine the smooth life without the information. After the information revolution the reach of media to common people has increased and it has started to play very powerful role in all spheres of life. The social & electronic media have become the very influential medium of mass communication in the country. In spite of its significant role in the society, There arises the question whether media is wavering from its actual role and giving mere entertaining or biased information.

This information is not appropriate and this is why it is big barrier in the development of the healthy society. Today, media has become more responsive towards global market and commercial gains. TV news channels, Magazines and newspapers are trying to make fast money by cashing on the news in wrong direction. They are sensationalizing the news and information to attract the audience. In the race TRP and money making, they have broken all the limits of principles and ethics.

There has been low priority of Indian media to portray women as equals in the society. They have been interested in conveying to the public a particular kind of message regarding women. The Indian media loves to see women as home-makers and as ardent consumer. It focuses much more on a whole host of negative or limiting aspects of women, including an intense scrutiny of and emphasis on their looks, and a keen focus on how they're struggling so hard to balance life and work. For them, the woman is the one who buys without end and her hair, dress, shoes, each bears the stamp of the latest, the most expensive products.

According to findings of a study, "Inside the News: Challenges and Aspirations of Women Journalists in Asia and the Pacific", launched by UNESCO, and the UN Women and the International Federation of Journalists (IFJ) in 2014-the presence of working women in media has increased double in last two decades. They constitute 28.6 percent of the media workforce in Asia and the Pacific. Our neighbor Pakistan has one of the worst gender imbalances in terms of the gender pay gap. But the situation of India is also not satisfactory. The ratio of men and women is 4:1 in India and 5:1 in Pakistan.

Only two regions in the world, Eastern Europe and Nordic Europe, have crossed "one-third Rubicon" occupying 33 percent or more of the top management and governance jobs in the media. While Asia and the Pacific are located at the other end of the scale with "women occupying only about a fifth

of governance positions and holding less than 10 percent of top management jobs”.

The report says, Cambodia and Pakistan had the widest gender pay-gap with men earning much higher salaries. Apart from this, sexual harassment remains a key issue in workplaces with 34 percent of journalists in Asia and the Pacific saying they witnessed sexual harassment at work places. At least 17 percent of female journalists have personally experienced workplace sexual harassment, and 59 percent of the time it is a superior who is the perpetrator. Further, nearly 42.5 percent of all respondents said there was no official complaints cell or anti-sexual harassment policy in their workplace. In its analysis of the Indian media scene, the report states that the country has a well-established media and its strong media landscape was full of women journalists. But Sexual harassment remains a critical issue for the industry. Nevertheless, women within the industry are strong and defiant, and are regularly challenging this status quo on gender rights issues and sexual harassment.

Women are Moving Up in the Indian Media. But it is not laudable. A journalist Divyani Rattanpal says, I am a journalist, and the newsroom I work in is dominated by women like me and we feel empowered. But are things really equal for women in the Indian media? Not quite. A Newslaundry review of four leading Indian English newspapers in 2015 says that there is a clear gender imbalance in the number of contributors to the press. Of the 8,681 articles reviewed, 73 percent were written by men. This means that for every piece written by a woman, three were written by men. A UNESCO report on women journalists says that even today, women in the media account only for 24 percent of all opinion-makers. But if you looked at absolute number of employees, the imbalance is not as skewed. A senior journalist Seema Chisti believes that the media is one of the few industries in India where women can outnumber men, at least in metro dailies, websites and TV channels. That doesn't mean however that these women are making it to the top.

The biased attitude of male journalists is often seen in media. Though not so prevalent in television these days, women have often been asked by editors to focus on “soft stories”. They are asked to write features, and report on issues that men can't. Men don't want to cover gender, fashion, lifestyle, health and education issues. Reporting on hard stories like terrorism or crime is more difficult to break into. Still, even here the glass ceiling has been breached.

Journalism especially reporting field for women is full of challenges. Dhanya Rajendran, Senior journalist says that reporting is in fact easy for a woman. Her experience as a reporter in southern India has been better than it would have been had she been a man. She says that even in tense, crowded situations in villages in Tamil Nadu and Karnataka, people have been better behaved with a woman journalist. But This is not situation everywhere Sameeksha Uniyal, who worked as a crime reporter for the channel TV9 had to leave her job in a year. She says, my job of a crime reporter was challenging. The cops don't take you seriously.

Language press has more sexism, sexual harassment, and a bigger pay gap for women, says Dhanya, who has worked along with reporters from the language-press and regional television news networks. Though television news channels have thrown open all doors for women reporters and editors, women are routinely judged on the basis of their looks, especially if they appear on screen.

There is lack of appropriate media coverage on women related issues. Public awareness is significantly lessened if a story is not reported. Various incidents of violence against women occur but the consequences of media ignorance and bias are horrific. In our country media coverage is proportional to the actual prevalence of the kinds of violence and gives a false impression. Most disturbing is the disproportionate coverage of sensationalized violence. Invariably, rape stories get far more coverage than domestic violence stories. More often the sexual brutalization of women is a highly marketable business and a profitable story for the media. For example the Indian media prefers to highlight the rape and murder of a 14-year-old girl rather than to report about the success of women in recent municipality elections in any state. They usually show only those handpicked stories which sells and increase their TRPs.

Thus I have come to this conclusion that Indian media has not empowered the woman. It needs to be sensitized to gender issues. The media must project the working women in the unorganized sector as worker and not merely as performing the duties of wife or daughter. They being major earners, must be projected as producers and not merely consumers. It should play proactive role in inculcating gender sensitivity in the country and should ensure that women are not depicted in poor light.

The media should go in long way in enhancement of women's empowerment and facilitate drastic reduction in cultural biases as well as gender biases. There is need for a widespread understanding that the nation cannot progress, as long as women are left behind as the lesser half of society. Therefore, the improvement of women's conditions, status and image must be defined to be a major objective for media channels. Women must not be portrayed in stereotyped images that emphasis passive, submissive qualities and encourage them to play a subordinate secondary role in the family and society. Both men and women should be portrayed in ways that encourage mutual respect and a spirit of give and take between the sexes. It is necessary to ensure that a large number of rural women gain access to TV. Therefore, in the placement of community TV sets preference should be given to the meeting place of Mandals; Mahila Mandals should also be involved in the community viewing arrangement." Along with this Press Council should be given more powers so that it could intervene effectively to counteract objectionable publications. There must be mechanisms to sensitize Censor Boards and bring about a working dialogue between members of the Censor Board and citizens groups. The Government must at the earliest formulate clear guidelines regarding the positive portrayal of women on television.

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Renewable Energy and Environment

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Renewable energy is an energy which is auto rechargeable with natural resources, such as sunray, wind, rain, tides, waves, and geothermal heat. Renewable energy replaces conventional fuels in four distinct areas: electricity generation, air and water heating/cooling, motor fuels, and rural (off-grid) energy services.

Renewable technologies are considered as clean sources of energy and optimal use of these resources minimize environmental impacts, produce minimum secondary wastes and are sustainable based on current and future economic and social societal needs. Sun is the source of all energies. The primary forms of solar energy are heat and light. Sunlight and heat are transformed and absorbed by the environment in a multitude of ways. Some of these transformations result in renewable energy flows such as biomass and wind energy. Renewable energy technologies provide an excellent opportunity for mitigation of greenhouse gas emission and reducing global warming through substituting conventional energy sources. Solar cooker, water heater, dryer, bio-fuel, improved cook stoves etc. may uplift the rural life.

About 50% of the global population lives on the river bank and near the coast. But habitat destruction and land use changes are degrading and destroying wetlands and coastal forests, the natural buffers that help protect coastal areas against storm surges, rising sea levels and erosion.

Massive amounts of carbon are stored in tropical forests. When we destroy these areas to clear land for ranches or farms, that carbon gets released into the atmosphere and accelerates climate change. Studies show that deforestation accounts for 11% of all human-caused greenhouse gas emissions.

Scientists estimate that by 2050, we need to reduce worldwide emissions to at least half of their 1990 levels in order to avoid further harmful impacts from climate change. It is an urgent challenge, and it requires an equally urgent response. Around the world, many of the most vulnerable communities are already struggling to cope with the impacts of climate change.

Key word: Renewable energy, Biomass, Solar,

1.1 History

The oldest known use of renewable energy, in the form of traditional biomass to fuel fires, dates from 790,000 years ago. Use of biomass for fire did not become commonplace until many hundreds of thousands of years later, sometime between 200,000 and 400,000 years ago. Probably the second oldest usage of renewable energy is harnessing the wind in order to drive ships over water. This practice can be traced back some 7000 years, to ships on the Nile. Moving into the time of recorded history, the primary sources of traditional renewable energy were human labor, animal power, water power, and wind, in grain crushing windmills, and firewood, a traditional biomass.

1.2 What is Renewable Energy

Renewable energy is generally defined as energy that is collected from resources which are naturally replenished on a human timescale, such as sunlight, wind, rain, tides, waves, and geothermal heat. In other words Energy that can be replenished at the same rate as it is used.

Sources renewable energy Solar power can be used directly for heating and producing electricity or indirectly via biomass, wind, ocean thermal and hydroelectric power. Energy from the gravitational field can be harnessed by tidal power; and the internal heat of the Earth can be tapped geothermal.

The 250 MW Agua Caliente Solar Project, in the United States, and the 221 MW Charanka Solar Park in India, are the world's largest photovoltaic plants.

1.3 Form of Renewable Energy

Most of these renewable energies depend in one way or another on sunlight. Wind and hydroelectric power are the direct result of differential heating of the Earth's surface which leads to air moving about (wind) and precipitation forming as the air is lifted. Solar energy is the direct conversion of sunlight using panels or collectors. Biomass energy is stored sunlight contained in plants. Other renewable energies that do not depend on sunlight are geothermal energy, which is a result of radioactive decay in the crust combined with the original heat of accreting the Earth, and tidal energy, which is a conversion of gravitational energy.

1.3.1 Solar. This form of energy relies on the nuclear fusion power from the core of the Sun. This energy can be collected and converted in a few different ways. The range is from solar water heating with solar collectors or attic cooling with solar attic fans for domestic use to the complex technologies of direct conversion of sunlight to electrical energy using mirrors and boilers or photovoltaic cells. Unfortunately these are currently insufficient to fully power our modern society.

1.3.2 Wind Power. The movement of the atmosphere is driven by differences of temperature at the Earth's surface due to varying temperatures of the Earth's surface when lit by sunlight. Wind energy can be used to pump water or generate

electricity, but requires extensive areal coverage to produce significant amounts of energy.

1.3.3 Hydroelectric Energy. This form uses the gravitational potential of elevated water that was lifted from the oceans by sunlight. It is not strictly speaking renewable since all reservoirs eventually fill up and require very expensive excavation to become useful again. At this time, most of the available locations for hydroelectric dams are already used in the developed world.

1.3.4 Biomass is the term for energy from plants. Energy in this form is very commonly used throughout the world. Unfortunately the most popular is the burning of trees for cooking and warmth. This process releases copious amounts of carbon dioxide gases into the atmosphere and is a major contributor to unhealthy air in many areas. Some of the more modern forms of biomass energy are methane generation and production of alcohol for automobile fuel and fueling electric power plants.

1.3.5 Hydrogen and fuel cells. These are also not strictly renewable energy resources but are very abundant in availability and are very low in pollution when utilized. Hydrogen can be burned as a fuel, typically in a vehicle, with only water as the combustion product. This clean burning fuel can mean a significant reduction of pollution in cities. Or the hydrogen can be used in fuel cells, which are similar to batteries, to power an electric motor. In either case significant production of hydrogen requires abundant power. Due to the need for energy to produce the initial hydrogen gas, the result is the relocation of pollution from the cities to the power plants. There are several promising methods to produce hydrogen, such as solar power, that may alter this picture drastically.

1.3.6 Geothermal power. Energy left over from the original accretion of the planet and augmented by heat from radioactive decay seeps out slowly everywhere, everyday. In certain areas the geothermal gradient (increase in temperature with depth) is high enough to exploit to generate electricity. This possibility is limited to a few locations on Earth and many technical problems exist that limit its utility. Another form of geothermal energy is Earth energy, a result of the heat storage in the Earth's surface. Soil everywhere tends to stay at a relatively constant temperature, the yearly average, and can be used with heat pumps to heat a building in winter and cool a building in summer. This form of energy can lessen the need for other power to maintain comfortable temperatures in buildings, but cannot be used to produce electricity.

Other forms of energy. Energy from tides, the oceans and hot hydrogen fusion are other forms that can be used to generate electricity. Each of these is discussed in some detail with the final result being that each suffers from one or another significant drawback and cannot be relied upon at this time to solve the upcoming energy crunch.

1.4 Why Renewable Energy Needed

1.4.1 Releashing The existing stock of non renewable sources of energy viz coal fire wood and oil are depleting very fast. The natural resources are limited and unable meet our demand for ever.

1.4.2 Environmental factor In the present era, we daily come across with fossil fuel either in case of gasoline in car, diesel in DG sets or solvent, detergents, asphalt lubricant etc all imparts soil contamination & underground water table, India will add 250 million cars, 185 million 2 and 3 three-wheelers and 30 million trucks and vans to its roads by 2040'

In case of Atomic power plant, the Uranium, after fission in Calandria tube in reactor, its wastage is a highly dangerous for human being many decades.

"As India has yet to build its more than 50% infrastructure for its 1.25 billion people and 100 smart cities, huge challenges lie ahead in terms of how this can be achieved without any environmental costs," says Ritu Mathur, economic analyst at the New Delhi-based The Energy and Resources Institute (TERI).

Unregulated development is creating monsters like air pollution that threatens to take more lives than ever. IEA projects in its report that over the next 25 years till 2040, pollutants like sulphur oxide, nitrogen oxide and particulate matter (PM 2.5) will spiral because of coal combustion in power plants, transport emissions and the incomplete combustion of biomass in households and industry.

Chlorofluorocarbons (CFC), released from refrigerators, air-conditioners, deodorants and insect repellents cause severe damage to the Earth's environment. This gas has slowly damaged the atmosphere and depleted the ozone layer leading to global warming

The situation has already reached crisis point in many places, including the national capital New Delhi where air quality in November and the first half of December swung from "poor, very poor to severe".

"Central Pollution Control Board (CPCB) has reported that in the month of November and first 10 days of December, Air Quality Index varied from poor, very poor to severe and is mainly attributed to increased Particulate Matter in ambient air, PM10 and PM 2.5 or both," Environment Minister Prakash Javadekar was reported as saying in the upper house of parliament, Rajya Sabha.

"On reaching air quality at higher level, necessary action required to be taken by regulatory agency for example, may include: strict control on vehicle emissions, road dust/re-suspension of dust and other fugitive emissions, air pollution from biomass and municipal solid waste burning, industrial air pollution, air pollution from construction and demolition activities and intense monitoring of the ambient air quality, etc," Javadekar said in reply to a question.

According to the 2015 State of India's Health report issued by the New Delhi based think-tank Centre for Science and Environment, air pollution is one of the top 10 killers in the world and is the fifth leading cause of death in India.

According to WHO estimates, 644,993 people died in India in 2010 alone due to diseases related to air pollution – a death toll exceeded only by China with 1,357,353 deaths. China has already started taking measures like ordering limits on cars, factories and construction sites through red-alerts.

Conclusion

Renewable electricity production, from sources such as wind power and solar power, is sometimes criticized for being variable or intermittent, but is not true for concentrated solar, geothermal and biofuels, that have continuity

If you think 100% renewable energy will never happen, think again. Several countries have adopted ambitious plan to obtain their power from renewable energy. These countries are not only accelerating RE installations but are also integrating RE into their existing infrastructure to reach a 100% RE mix.

<i>Selected renewable energy global indicators</i>	<i>2008</i>	<i>2009</i>	<i>2010</i>	<i>2011</i>	<i>2012</i>	<i>2013</i>	<i>2014</i>
Investment in new renewable capacity (annual) (10 ⁹ USD)	182	178	237	279	256	232	270
Renewable power capacity (existing) (GWe)	1,140	1,230	1,320	1,360	1,470	1,578	1,712
Hydropower capacity (existing) (GWe)	885	915	945	970	990	1,018	1,055
Wind power capacity (existing) (GWe)	121	159	198	238	283	319	370
Solar PV capacity (grid-connected) (GWe)	16	23	40	70	100	138	177
Solar hot water capacity (existing) (GWth)	130	160	185	232	255	373	406
Ethanol production (annual) (10 ⁹ litres)	67	76	86	86	83	87	94
Biodiesel production (annual) (10 ⁹ litres)	12	17.8	18.5	21.4	22.5	26	29.7
Countries with policy targets for renewable energy use	79	89	98	118	138	144	164

Source: The Renewable Energy Policy Network for the 21st Century (REN21)–Global Status Report^l

The IEA's report has also suggested five steps which can improve India's air quality. These include:

- Tighter controls on emissions from large combustion plants. These would be more stringent for new plants but also require the retrofit of existing plants with appropriate equipment like flue gas desulphurization, NOx controls or high efficiency de-dusters. Measures would also include a requirement to use best available technologies for certain industrial processes, including energy-intensive industries such as iron and steel, cement, chemicals and others.
- The introduction of maximum sulphur content requirements for liquids fuels, at the level of 1% for heavy fuel oil, 0.1% for light fuel oil and sulphur-free fuels (a maximum of 10 parts per million) for transport.
- Higher standards for exhaust emissions from road vehicles, up to the equivalent of Euro 6 for light-duty cars and trucks, Euro 6 for heavy-duty trucks and Euro 3 for motorcycles and mopeds, along with measures for non-road vehicles (tractors and other agricultural/construction vehicles, trains, ships etc.)
- Low-cost measures to control emissions of volatile organic compounds from liquid fuels production, storage and distribution, such as leak detection and more efficient covers and seals.

- e. Accelerated roll-out of improved efficiency biomass cook stoves, accompanied by continued efforts to encourage switching from solid biomass to LPG and electricity.

Renewable energy can contribute to “social and economic development, energy access, secure energy supply, climate change mitigation, and the reduction of negative environmental and health impacts”.

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