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प्रबंध सम्पादक

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संपादकीय

शिक्षण हेतु स्वाध्याय एवं शोध अपरिहार्य हैं। विस्तृत एवं गहन स्वाध्याय हमें किसी विषय विशेष के व्यापक क्षेत्र एवं प्रभाव को समझने में मदद करते हैं; परन्तु अध्ययन हमें तथ्यों के वर्णन तक सीमित रखता है, जबकि शोध के अन्तर्गत तथ्यों में निहित विश्लेषण का विवेचन किया जाता है। अध्ययन एवं शोध दोनों ही अपनी प्रकृति में अन्तर्विषयक होते हैं। अध्ययन एवं शोध में अन्तर्विषयकता वर्तमान में अपरिहार्य भी है। उपर्युक्त संकल्पनाओं के साथ प्रज्ञान का यह अंक भी पूर्व की भांति अपनी प्रकृति में अन्तर्विषयक एवं द्विभाषी है।

महाविद्यालय की यह शोध पत्रिका अन्तर्विषयक के साथ वास्तविक अर्थों में अन्तर्राज्यीय स्वरूप की ओर अग्रसर है। देश के विभिन्न राज्यों से प्राप्त पर्याप्त शोध पत्र निःसन्देह हर्ष का विषय है। प्रकाशन में गुणवत्ता हेतु शोध पत्रों की समीक्षा सम्पादक मण्डल के साथ-साथ विभिन्न विषय विशेषज्ञों से भी करायी गयी। लेखक-शोधार्थियों को आवश्यक सुधार हेतु सूचित किया गया एवं संशोधनों को समाहित कर शोध पत्रिका को Peer Reviewed Journal की श्रेणी में लाने का प्रयास किया गया है।

प्रज्ञान का यह अंक कला, मानविकी एवं सामाजिकी के क्षेत्र के विषय यथा- भारतीय संस्कृति, धर्म और सहिष्णुता, जैन धर्म, बौद्ध धर्म, पौराणिक ज्ञान एवं आधुनिक विज्ञान, अम्बेडकरवाद, नारीवाद, लैंगिक समानता एवं महिला सशक्तिकरण, भारतीय संस्कृति में पर्यावरण चेतना, भगवतगीता, गीताजलि, विवेकानंद दर्शन, तरुणों में सामाजिक परिपक्वता और पूर्णतः समसामयिक विषय मोदी जी के चुनाव प्रबंधन की रणनीति आदि समाहित किये हुए हैं। विज्ञान के क्षेत्र के विषयों में राष्ट्रीय राजधानी क्षेत्र में जल प्रदूषण, धातु के चुम्बकीय प्रभाव तथा कृषि एवं वैश्वीकरण इस अंक में शामिल है। वाणिज्य एवं प्रबंधन के क्षेत्र से भारतीय बैंकिंग और उपभोक्ता प्रवृत्ति जैसे विषय को इस अंक में शामिल किया गया है। साथ ही शिक्षा के प्रत्येक क्षेत्र के विषय भी प्रज्ञान के इस अंक में समाहित है।

शोध पत्रिका प्रज्ञान के समस्त लेखकों-शोधार्थियों, संपादक मण्डल, समीक्षक मण्डल, प्रकाशक, महाविद्यालय सहकर्मियों को आभार व्यक्त करता हूँ। प्रस्तुत अंक पर आपके सुझाव, विचार एवं प्रतिक्रियाएं आमंत्रित हैं।

किशोर कुमार

समसामयिक परिवेश में धर्म, सहिष्णुता एवं राजनीति

डा. किशोर कुमार

असि. प्रो. इतिहास विभाग

कु. मा. रा. म. स्ना. महाविद्यालय

बादलपुर, गौतमबुद्ध नगर

धर्म जीवन की अलौकिक आस्था का विषय है। यह आध्यात्मिकता के लक्ष्य को प्राप्त करने का माध्यम है परन्तु आज धर्म को साम्प्रदायिक ध्रुवीकरण हेतु प्रयुक्त किया जा रहा है। सहिष्णुता समसामयिक परिवेश में ज्वलंत मुद्दा है और सहिष्णुता को समझते-समझते हम सभी अनजाने में असहिष्णुता का शिकार होते जा रहे हैं। भारतीय राजनीति और लोकतन्त्र अद्यतन अपने संक्रमण काल में हैं। परिपक्व राजमर्मज्ञ एवं लोकतंत्र राष्ट्र की आवश्यकता हैं।

शब्द 'धर्म' सन्दर्भ बोध के साथ ही अर्थ बदल देता है इसलिए इसे समझने के लिए सर्वप्रथम धर्म, सम्प्रदाय और मत को समझना आवश्यक है। सामान्यतः धर्म जीवन की अलौकिक आस्था एवं सर्वोच्च सत्य को जानने की अभीप्सा है। जब से मानव जाति ने शब्द संरचना का ज्ञान अर्जित करना प्रारम्भ किया, सभ्यता और संस्कृति के नये-नये सोपान रचना और संहिता का सृजन कर समाज को सभ्य तरीके से संचालित करने का क्रम आरम्भ हुआ, भौतिक उपलब्धियों का सुख उसे अधिक समय तक बाँधे नहीं रख सका, फलतः भौतिकता से इतर परमार्थ के धरातल पर कुछ आध्यात्मिक चिन्तन की धारा फूटी और विस्तृत हुई। इस आध्यात्मिक चिन्तन का लक्ष्य था-शाश्वत सुख की प्राप्ति और परम सत्ता का दर्शन लाभ। चिन्तन की यह धारा, समाज को वैयक्तिक स्तर से ऊपर उठाकर निर्वैयक्तिक तथा 'बहुजन हिताय बहुजन सुखाय' के मानक से बंधकर आचरण करने, पारस्परिक ईर्ष्या-द्वेष से मुक्त होने, मैत्री सद्भाव, सहनशीलता का व्यवहार करने का मार्गदर्शन करने लगी। परम सत्ता को सर्वकालिक, सार्वजनीन और सार्वभौमिक कहकर आधारभूत मान्यता स्थापित की गई-यही था मानव धर्म और इस मानव धर्म को उस कालखंड में सामाजिक स्वीकार्यता भी प्राप्त थी।

किन्तु जैसे-जैसे समय व्यतीत होता रहा और मानव की स्वाभाविक चिन्तन प्रक्रिया विकसित होती रही, सार्वभौम सत्ता की पहचान स्थापित करने के लिए व्यक्ति और ईश्वर (यहाँ जीव और ब्रह्म कहना अधिक समीचीन होगा) के बीच सम्बन्ध जोड़े जाने लगे। किसी ने जीव को ब्रह्म का अंश तो किसी ने ब्रह्म को निराकार अथवा साकार कहकर अपने मत की स्थापना की। एक ही सत्य को विविध ढंग से देखने का यह प्रयास, जो परवर्ती चिन्तकों के चिन्तन में उद्भाषित हुआ, इसे मत कहा जाने लगा। 'मत-मतान्तरण' यानि की मत वैभिन्य जो अपनी पूर्ववर्ती मान्यताओं को खंडित कर स्थापित होते रहे या हुए, वे अध्यात्म की भाषा में सम्प्रदाय कहे जाने लगे। जब धर्म और सम्प्रदाय अध्यात्म से जुड़ते हैं, तो वे एकता, समन्वय और उन्नति का मार्ग प्रशस्त करते हैं। सम्प्रदाय की अभिप्रेत विचारधारा धर्म के समान्तर और धर्म से जुड़कर समाज को वैचारिक धरातल पर चिन्तन से समृद्ध करती रही तथा परस्पर विचार वैमन्य के साथ-साथ समाज में समादृत भी होती रही। स्वामी विवेकानन्द विभिन्न धर्मों के तुलनात्मक अध्ययन के आधार पर कहते हैं कि धर्म हमें बंधनों से मुक्त करने का माध्यम है, अर्थात् मुक्ति लक्ष्य है और धर्म माध्यम परन्तु हमने धर्म को लक्ष्य मान लिया है धर्म का ऐसा बाह्य, सतही एवं छद्म रूप हमें सम्प्रदायवाद की ओर ले जा रहा है अतः हमें छद्म चेतना से बचना है और वास्तविक चेतना को जागृत करना है।

जब धर्म को राजनीति तथा सत्ता और शक्ति पाने के लोभ से जोड़ दिया गया और सम्प्रदाय के प्रति संकीर्ण प्रवृत्ति अपनाई जाती है परिणामस्वरूप साम्प्रदायिकता का जन्म होता है। साम्प्रदायिकता एक ऐसी अवधारणा है जिसमें इस छद्म तर्क पर जोर दिया जाता है कि विभिन्न धर्मावलम्बियों के सामाजिक, आर्थिक, राजनीतिक एवं धार्मिक हित भिन्न-भिन्न नहीं वरन एक दूसरे के विरोधी होते हैं।

यह छद्म चेतना धर्म के माध्यम से नहीं स्थापित होती है, यह स्थापित होती है धर्म के कथित नेतृत्व कर्त्ताओं से जो कि धर्म विशेष के अस्तित्व को बचाने के नाम पर अपने स्वयं के अस्तित्व को बचाने

का प्रयास कर रहे होते हैं। ऐसे कथित नेतृत्वकर्ता (इन्हें धार्मिक ठेकेदार कहना अधिक समीचीन होगा) सामाजिक समरसता के लिए चुनौती है।

सर्वविदित है कि प्राचीन एवं मध्यकालीन विश्व में राजनीति, धार्मिक संस्थानों के माध्यम से संचालित होती रही। निःसन्देह मध्यकालीन भारत में शासकों ने अन्य धर्मों अनुयायियों को बलपूर्वक धर्म परिवर्तन के लिए बाध्य करके अपने साम्राज्य का विस्तार किया। वस्तुतः इस कार्यवाही का उद्देश्य अपने राजनीतिक प्रभुत्व को स्थापित करना एवं धार्मिक समर्थन प्राप्त करना था यहाँ उल्लेखनीय है कि इस धार्मिक उत्पीड़न में जन भागीदारी नहीं थी। शासन के सर्वोच्च शिखर से किया गया प्रयास भारत की भूसांस्कृतिक अवधारणा 'विविधताओं में एकता' को समाप्त न कर सके, परन्तु परवर्ती औपनिवेशिक ब्रिटिश शासन ने भारत की इन विविधताओं का उपभोग अपने व्यापारिक, राजनीतिक एवं साम्राज्यवादी हितों की पूर्ति के लिए करते हुए, इन्हें विभाजन का आधार प्रदान किया और भारत में साम्प्रदायिकता को एक योजना के अन्तर्गत अंकुरित एवं पोषित किया। उपनिवेशवादी अर्थव्यवस्था से उत्पन्न आर्थिक ठहराव, मध्यवर्ग में उत्पन्न असमानताएं, सामाजिक स्तर पर अपने अस्तित्व के लिए किया जाने वाला संघर्ष और भारतीय समाज में लोगों का धर्म में अत्यधिक विश्वास एवं उससे उत्पन्न धार्मिक कट्टरता और मानसिक संकीर्णता इन सबने साथ मिलकर अलगाव का मार्ग प्रशस्त किया।

साम्प्रदायिक विभाजन एवं उसके विभिन्न नकारात्मक परिणामों के बावजूद भारत के समक्ष साम्प्रदायिकता अपने विभिन्न रूपों में मौजूद है जो निश्चय ही हमारी व्यवस्था में दोषों को स्पष्ट करती है। दूरदर्शिता, परिकल्पना एवं प्रासंगिक नीतियों के अभाव में सत्ता को राजनीति का प्रथम एवं अंतिम लक्ष्य मानने वाले राजनेताओं ने स्वयं को ब्रिटिश चरित्र और दृष्टिकोण से अलग नहीं किया है। जवाबदेही की कमी, निर्णयों के स्तरों में अधिकता, गतिशीलता और पारदर्शिता का विरोध, भारतीय नौकरशाही की ब्रिटिश धरोहर है, जिसने आधुनिक प्रशासनिक अवधारणा 'अच्छी सरकार' (Good Governance) की आत्मा को ही मृतप्राय कर दिया है। भारतीय नौकरशाही में संरचनात्मक बदलाव एक प्रशासनिक अपरिहार्यता है क्योंकि एक विकसित राष्ट्र के निर्माण की रणनीति एवं लक्ष्य को पूर्ण करने के लिए नौकरशाहों की निष्ठा भारतीय राष्ट्र, भारतीय संविधान एवं भारतीय जनता के प्रति होनी चाहिए न कि सम्प्रदाय, जाति, क्षेत्र और राजनीतिक दलों के प्रति। भारतीय जनमानस से भी यह अपेक्षित है कि वे धर्म के सच्चे स्वरूप को समझकर समरस भारत के निर्माण में योग दें।

समसामयिक भारत में सहिष्णुता एक विमर्श का प्रश्न है। सहिष्णुता एक अमूर्त परन्तु किसी भी मूर्त तत्व से महत्वपूर्ण व्यक्तिगत, सामाजिक, सांस्कृतिक राष्ट्रीय एवं वैश्विक लक्षण है। सहिष्णुता जहाँ विद्यमान होगी वहाँ वैचारिक भिन्नताओं के बावजूद संवाद को स्थान प्राप्त होगा अगर हम अमूर्त सहिष्णुता को मूर्त रूप में इमारत मान ले तो संवाद उसका आधार है।

भारतीय संस्कृति की प्राचीनता, विभिन्नता में एकता, धर्म, श्रद्धा, सहिष्णुता निःसन्देह प्रमाणिक है, निःसन्देह भारतीय संस्कृति श्रेष्ठ है। यहाँ यह समझना अत्यन्त आवश्यक है कि संस्कृति एक गतिशील प्रक्रिया है इसके उत्पादों की प्रकृति बदलती रहती है। इसी तरह सहिष्णुता एक उत्प्रेरक है अनेक अनुवर्ती क्रियाओं की। जिस समाज में सहिष्णुता है, वहाँ क्षमा है। जहाँ क्षमा है, वहाँ सौहार्द है। जहाँ सौहार्द है वहाँ सहयोग और समन्वय है। जहाँ समन्वय है, वहाँ शांति है अतः लक्ष्य समन्वय और शांति है और संस्कृति एवं सहिष्णुता माध्यम है। एकान्तिक पक्ष से अपने दल, विचारधारा, जाति धर्म के दृष्टिकोण से देखने वाला व्यक्ति या समाज चाहकर भी सहिष्णु नहीं हो पाता है। भारतीय संस्कृति के श्रेष्ठ गुणों के बावजूद भी हम किसी भी संस्कृति और समाज को पूर्णतः न्यायसंगत या लोकतांत्रिक समाज नहीं कह सकते धर्म, नस्ल, जाति, लिंग क्षेत्र इत्यादि के आधार पर भेदभाव एवं शोषण के साक्ष्य प्रत्येक समाज में कम या ज्यादा अस्तित्व में बने रहते हैं। ऐतिहासिक एवं समसामयिक दोनों ही परिवेशों में समस्त विश्व में शोषण के साक्ष्य मौजूद रहे हैं। आधुनिकता और उत्तर आधुनिकता के श्रेष्ठ लक्षणों को प्राप्त करने के पश्चात भी अमेरिका अद्यतन नस्लवाद की समस्या से ग्रस्त है।

प्रगति के पथ पर निरन्तर अग्रसर भारत विश्व की वृहद् अर्थव्यवस्था में से एक है, वैश्वीकरण, भूमण्डलीकरण के प्रक्रिया में अहम भूमिका के बावजूद भारत में मौजूद साम्प्रदायिक, जातीय, लैंगिक शोषण हमारी व्यवस्था में भारी दोष को दर्शाता है। सहिष्णुता “जीयो और जीने दो” जैसे स्वाभाविक आदर्श पर टिकी है। यह सहिष्णुता तटस्थवाद को प्रतिनिधित्व नहीं प्रदान करती जैसा कि प्रायः मान लिया जाता है। पुनः कहना चाहूँगा कि सहिष्णुता एक उत्प्रेरक है जिसे क्षमा, सौहार्द, संवाद, अहिंसा, के माध्यम से शांति एवं समन्वय को स्थापित करने के लिए माध्यम के रूपमें प्रयोग किया जाना चाहिए और मुद्दों का राजनीतिकरण हमें विषयान्तर और गलत पथ की ओर अग्रसर करता है।

आजादी के 68 वर्ष पश्चात् भी भारतीय राजनीति संक्रमण के दौर में है। यहाँ उल्लेखनीय है कि एक राष्ट्र-राज्य एवं वास्तविक लोकतंत्र की स्थापना हेतु निःसन्देह 68 वर्ष एक संक्षिप्त काल है। आज जब हम 2025 में एक विकसित राष्ट्र की परिकल्पना कर रहे हैं और औद्योगिक एवं तकनीकी विकास के रास्ते पर उत्कर्ष की ओर सतत् बढ़ते हुए इस हेतु प्रयासरत है वहीं समसामयिक भारत में प्रत्येक संसदीय एवं विधान सभा चुनावों में टिकटों का वितरण उम्मीदवारों की योग्यता एवं दृष्टिकोण से नहीं वरन् धार्मिक एवं जातीय गणित पर निर्भर करता है। कथित बुद्धिजीवी एवं मीडिया आदि के लोग भी इन्हीं साम्प्रदायिक एवं जातीय आधारों पर विभिन्न दलों की सीटों की संख्या का आकलन करते हैं। निःसन्देह यह अच्छे लक्षण नहीं है। आज भी भारतीयों के लिए यह एक आदर्श परिकल्पना है कि हमारे जनप्रतिनिधि जनता के हितों का प्रतिनिधित्व कर भारतीय भूसांस्कृतिक अवधारणा “विविधताओं में एकता” को स्थापित करने में अपना योगदान दें।

सन्दर्भ-

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भारतीय धर्म, संस्कृति, एवं समाज पर पर्यावरण का प्रभाव

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प्राचीन भारतीय सभ्यता में पर्यावरण को अत्यधिक महत्व दिया गया है तथा पर्यावरण का संरक्षण करना, उसको नष्ट होने से बचाना प्रत्येक नागरिक अपनी जिम्मेदारी मानता था। प्राचीन भारतीय सभ्यता, संस्कृति और दर्शन का सूक्ष्म रूप से अध्ययन करने से ज्ञात होता है कि हमारे ऋषियों, मुनियों ने हजारों वर्ष पूर्व ही पर्यावरण के महत्व को समझ लिया था तथा इसी के अनुकूल सम्पूर्ण मानव जाति से आचरण करने का आवहन किया था। यही हमारी प्रकृति ही है जिसमें पृथ्वी पर ऊर्जा के एकमात्र स्रोत सूर्य की उपासना की जाति है, हमें प्राण-वायु उपलब्ध कराने वाले वृक्षों की पूजा की जाती है तथा अग्नि की अराधना की जाती है। हिन्दू धर्म में विभिन्न देवी देवताओं जैसे इन्द्र, विष्णु, शिव, दुर्गा, काली, आदि की उपासना के साथ ही प्रकृति पूजा पर भी बल दिया गया है। प्रकृति अराधना तो भारतीय धर्म का अभिन्न अंग है।

“पर्यावरण से अभिप्राय जीव को चारों ओर से घेरे उन सभी भौतिक स्वरूपों से है, जिनमें वह रहता है, जिनका उसकी आदतों, उसकी क्रियाओं पर प्रभाव पड़ता है। इस प्रकार के स्वरूपों में भूमि, जलवायु, मिट्टी, की प्रकृति, वनस्पति, प्राकृतिक संसाधन, खनिज, जल-थल आदि सम्मिलित हैं।”

—डी. डेविस

पर्यावरण दो शब्दों के योग से बना है अर्थात् परि + आवरण। “परि” का शाब्दिक अर्थ है— “चारों ओर” तथा “आवरण” का शाब्दिक अर्थ है— “घेरने वाला”। अतः पर्यावरण का शाब्दिक अर्थ है— चारों ओर से घेरने वाला। हम जिस परिवेश में रहते हैं वह हमारा पर्यावरण है। भूमि, जल, वायु, पशु-पक्षी, वनस्पति, पेड़ पौधे सब मिलकर पर्यावरण में अपना जीवन यापन करता है तथा अंत में पर्यावरण में ही लीन हो जाता है। प्रत्येक जीव का अपना अलग पर्यावरण होता है। मिट्टी में रहने वाले सूक्ष्म जीवों के लिये मिट्टी, घस फूस ही उनका पर्यावरण है जबकि जलीय जीवों के लिये चारों ओर फैला हुआ समुद्र जल अथवा नदी, जलीय वनस्पति तथा अन्य जलीय जीव उनका पर्यावरण होता है। इसी प्रकार मानव के लिये चहु ओर फैली वायु, जल, और थल उसका पर्यावरण होता है। जल, थल और वायु में रहने वाले अन्य छोटे बड़े जीव जन्तु और पेड़ पौधे भी मानव तथा उसके पर्यावरण को प्रभावित करते हैं। पर्यावरण एक अत्यन्त व्यापक और विस्तारित विषय है। पृथ्वी पर उपस्थित सभी कुछ, किसी न किसी रूप में पर्यावरण के अन्तर्गत आता है। बुडवर्थ के अनुसार— “पर्यावरण शब्द का अभिप्राय उन सब बाहरी शक्तियों एवं तत्वों से है जो व्यक्ति को आजीवन प्रभावित करते हैं।”

हर्स कोविट्स एम. जे. के अनुसार— “पर्यावरण उन सभी बाहरी दशाओं और प्रभावों का योग है जो जीवधारियों के जीवन, उनके विकास और उनकी क्रियाओं को प्रभावित करता है।”

राष्ट्रीय साक्षरता मिशन के महानिदेशक श्री लक्ष्मीधर के अनुसार, “पर्यावरण उन सभी प्राकृतिक संसाधनों की समग्रता का नाम है, जो पृथ्वी ने मानव जाति के लिये वरदान के रूप में दिये हैं। पृथ्वी, जल, वायु, वनस्पति, वन और वन्य जीव सभी प्रतिदिन हमारे जीवन को प्रभावित करते हैं।

ऐतिहासिक परिपेक्ष्य में यदि हम पर्यावरण और इसके संरक्षण का अध्ययन करें, तो हमारी भारतीय संस्कृति, समाज, नैतिक मूल्यों व जीवन दर्शन से इसका गहरा जुड़ाव है। प्राचीन समय में जब मानव जाति का विकास प्रारम्भ हुआ तो सभी विश्व की सभ्यतायें नदियों के किनारे विकसित हुईं। ऐसा होना स्वाभाविक ही था। जब सिंचाई, यातायात के साधन विकसित नहीं थे तो अपनी दैनिक आवश्यकताओं की पूर्ति हेतु मानव ने नदियों के किनारे के स्थान को अपना निवास स्थान बनाकर वहाँ बसना प्रारम्भ किया। मिस्र

की सभ्यता, सुमेयिन सभ्यता, मैसोपोटामियन सभ्यता व सिन्धु घाटी की भारतीय सभ्यता इन सबका अद्भुत उदाहरण हैं।

प्राचीन भारतीय सभ्यता में पर्यावरण को अत्यधिक महत्व दिया गया है तथा पर्यावरण का संरक्षण करना, उसको नष्ट होने से बचाना प्रत्येक नागरिक अपनी जिम्मेदारी मानता था। प्राचीन भारतीय सभ्यता, संस्कृति और दर्शन का सूक्ष्म रूप से अध्ययन करने से ज्ञात होता है कि हमारे ऋषियों, मुनियों ने हजारों वर्ष पूर्व ही पर्यावरण के महत्व को समझ लिया था तथा इसी के अनुकूल सम्पूर्ण मानव जाति से आचरण करने का आवहन किया था। यही हमारी प्रकृति ही है जिसमें पृथ्वी पर ऊर्जा के एकमात्र स्रोत सूर्य की उपासना की जाति है, हमें प्राण-वायु उपलब्ध कराने वाले वृक्षों की पूजा की जाती है तथा अग्नि की अराधना की जाती है। हिन्दू धर्म में विभिन्न देवी देवताओं जैसे इन्द्र, विष्णु, शिव, दुर्गा, काली, आदि की उपासना के साथ ही प्रकृति पूजा पर भी बल दिया गया है। प्रकृति अराधना तो भारतीय धर्म का अभिन्न अंग है ही, इसके साथ ही यहाँ अनेक जानवर जैसे— गाय, भैंस, बकरी, कुत्ता, बैल आदि भी पूजनीय हैं। भारतीय संस्कृति में 'अहिंसा' को भी महत्वपूर्ण स्थान प्राप्त है। हिन्दू धर्म, बौद्धधर्म व जैन धर्म सभी अहिंसा के पक्षधर हैं। जीव जन्तुओं के विनाश को हमारे शास्त्रों में अक्षम्य (क्षमा करने के अयोग्य) बताया गया है और सूर्यास्त होने के उपरांत पेड़ पौधों तक को छूने की मनाही है। ऐसा माना गया है कि सभी चेतन वस्तुओं (मनुष्य, पशु पक्षी, व पेड़ पौधे) में आत्मा का वास है व इनकी रक्षा करना प्रत्येक नागरिक का कर्तव्य है। तैत्तरीय उपनिषद् में कहा गया है कि— "ईश्वरीय आत्मा से आकाश की, आकाश से वायु की, वायु से अग्नि की, अग्नि से जल की और जल से पृथ्वी की उत्पत्ती हुई। पृथ्वी ने पेड़ पौधों को जन्म दिया, अन्न उपजाया और सभी जन्तुओं को जीवन दिया। इस प्रकार इस सृष्टि में प्रत्येक जीव जंतु की अत्यंत महत्वपूर्ण भूमिका होती है।" भारतीय संस्कृति और दर्शन में ईश्वर, प्रकृति तथा सभी जीव जन्तुओं में संबंध स्थापित किया गया है। 'अहिंसा परमो धर्मः', अहिंसा परम धर्म है, इस प्रकार की सोच का कारण भारतीय पर्यावरण ही है। भारतीय संस्कृति में अनेक ऋषियों, मुनियों, संतो, विचारकों का प्रादुर्भाव— पर्यावरणीय आधार पर उनके लिये उपयुक्त वातावरण होने का संकेत देता है।

भारत एक ओर हिमालय एवं तीन ओर से समुद्र से घिरा होने के कारण संसार से अलग भौगोलिक इकाई बन गया और यहाँ एक विशेष सभ्यता एवं संस्कृति का उदय हुआ। डॉ. राय चौधरी भारत की भौगोलिक और पर्यावरणीय स्थिति के विषय में लिखते हैं कि—

“भारत की महान पर्वत श्रृंखला ने इस देश को एशिया से अलग कर दिया और इसे एक ऐसा देश बना दिया जो अपने में ही एक संसार के समान है और इस प्रकार यहाँ एक अलग प्रकार की सभ्यता को विकसित होने में सहयोग दिया है।” हिमालय के घने जंगलों में अनेक एकान्त स्थान हैं। इन एकान्त जंगलों में अनेक ऋषियों मुनियों को तपस्या साधना करने के लिये प्रेरित किया तथा इन्हीं एकान्त स्थानों में अनेक धार्मिक ग्रन्थों की रचना की गयी। यहाँ की पर्यावरणीय स्थिति ने भारत को आध्यात्मिकता की ओर अग्रसर किया। प्राचीन काल से ही भारतीयों की रूचि आध्यात्म और धार्मिक क्रियाकलापों की ओर थी। इसी कारण अनेक विदेशियों का तो यहाँ तक कहना है कि भारतीयों को इतिहास लेखन में रूचि नहीं थी न ही उन्हें तिथिक्रम का ज्ञान था। ऐसे इतिहासकारों में फलीट, एलिसटन, स्मिथ, मजूमदार व त्रिपाठी प्रमुख हैं। इस मत के खण्डन में यह कहा जा सकता है कि जब विश्व के अनेक देश इतिहास लेखन में व्यस्त थे, उस समय भारतवर्ष में विशाल धार्मिक साहित्य का सृजन हुआ। अतः यह मानना कि भारतीयों में इतिहास-बुद्धि न थी, सर्वथा असंगत है। आध्यात्म-प्रधान समाज होने के कारण प्राचीन भारतीय लेखन का उद्देश्य राजनैतिक घटनाओं का वर्णन करना न होकर धार्मिक, दार्शनिक, साहित्यिक व सामाजिक परम्पराओं को जीवित रखना था। हिन्दू धर्म के अन्तर्गत वेद, ब्राह्मण, आरण्यक, उपनिषद्, वेदांग, रामायण, महाभारत, पुराण आदि लिखे गये। इसके अतिरिक्त बौद्ध धर्म के अन्तर्गत त्रिपिटक-विनय, सूत व अदिदम्भ पिटक तथा जातक ग्रन्थों की रचना हुई तथा जैन धर्म के अन्तर्गत भी अनेक ग्रन्थों भद्रबाहुचरित, परिशिष्टपर्व, लोक विभाग आदि लिखे गये। इन सभी धर्म ग्रन्थों की रचना का एकमात्र कारण भारत के

पर्यावरणीय वातावरण का ही परिणाम है।

पर्यावरणीय संतुलन में पृथ्वी का अत्यधिक महत्वपूर्ण स्थान है। भारतीय संस्कृति में 'पृथ्वी' को माता का स्थान दिया गया है। जिस प्रकार माता अपने बच्चे का लालन-पालन करती है, उसी प्रकार पृथ्वी भी अपने सभी जीव जन्तुओं को जीवन देती है, उनका पालन व रक्षा करती है। मनुस्मृति का 'भूमि सूक्तम' अध्याय पूर्णतया पृथ्वी को समर्पित है जिसमें पृथ्वी की महत्ता उसकी महिमा का गुणगान किया गया है। अथर्ववेद में भी वर्णित है:-

“माता भूमिः पुत्रोऽहं पृथिव्याः”

अर्थात् भूमि माता हैं और मैं उसका पुत्र हूँ। हमारे सभी धार्मिक ग्रन्थों-वेदों, पुराणों, उपनिषदों में प्राकृतिक शक्तियों को वंदनीय माना गया है। वृक्षों और नदियों के महत्व को आज भी नकारा नहीं जा सकता। प्राचीन काल से ही (सिन्धु घाटी की सभ्यता व आर्यों की सभ्यता) भारत में अनेक वृक्षों, नदियों को पूजा जाता है। मनुष्य की संरचना के समान ही प्रकृति ने अन्य जीव-जन्तुओं व वनस्पति की रचना की। अतः प्रकृति की दृष्टि में सभी जीव समान हैं।

वन, तपोवन भारतीय संस्कृति के फलने-फूलने के स्थान हैं। वन, उपवन, पेड़-पौधे, फल-फूल तथा अन्य वनस्पतियाँ न केवल देखने में सुन्दर लगते हैं बल्कि वे हमारे मित्र सहचर हाने की भूमिका निभाते हैं। वृक्ष जब पृथ्वी को अपने आप से ढक लेते हैं तो वे पर्यावरण के रूप में सहज प्रहरी के रूप में कार्य करते हैं। प्रदूषण को वे अपने आप पर हावी नहीं होने देते। प्रकृति, पर्यावरण व मानव के दैनिक जीवन के संबंध बेहद गहरे होते हैं।

हिन्दू धर्म में पर्यावरण संरक्षण को अत्यधिक महत्व दिया गया है। भगवान श्री कृष्ण ने गोकुलवासियों को इन्द्र की पूजा करने की अपेक्षा गोवर्धन पर्वत की पूजा करने के लिये उद्बोधित किया था। गंगा, यमुना, सरस्वती आदि नदियाँ हिन्दू धर्म में सदैव पूजनीय है। विभिन्न हिन्दू धर्म ग्रन्थों में सूर्य, पृथ्वी, अग्नि, जल, वायु, इन्द्र आदि की पूजा को नियमित रूप से करने का आदेश दिया गया है। पीपल, तुलसी, बड़, नीम आदि वृक्षों की तुलना देवताओं से की गयी है। इस प्रकार हिन्दू धर्म में मान्यता है कि प्राकृतिक रूप से उपलब्ध इन संसाधनों की पूजा करने से मनोरथ सिद्ध किये जा सकते हैं तथा सभी मनोकामनायें पूरी की जा सकती है।

प्राचीन भारतीय समाज को विकसित, पुष्पित, पल्लवित करने में भी पर्यावरण का अत्यधिक योगदान है। पर्यावरणीय परिस्थितियों के कारण भारतीय समाज में कुछ विशेषताओं का आविर्भाव हुआ।

उपलब्ध प्रमाणों से इस बात की पुष्टि होती है कि जब विश्व के अन्य भागों में संस्कृति के अंकुर फूटने प्रारम्भ भी नहीं हुये थे, तब भारत में एक विकसित संस्कृति पल्लवित हो चुकी थी। सर्वाधिक प्राचीन होते हुये भी भारतीय संस्कृति आज तक जीवित और क्रियाशील है। सुमेर, काबुल, मिस्र, युनान तथा रोम की प्राचीन संस्कृतियाँ जब आज खण्डहर हो चुकी हैं, भारतीय संस्कृति की परम्परायें अक्षुण्ण है। यहाँ मानव की तार्किक प्रवृत्ति की तुलना में आध्यात्मिकता पर बल दिया गया है। इसी कारण भारतीय समाज में कुछ विशेष गुण पाये जाते हैं। सहिष्णुता, विषम परिस्थितियों को अपने अनुकूल बनाने की क्षमता, दार्शनिकता, ग्रहणशीलता, धर्म प्रधानता भारतीय समाज की विशेषतायें हैं।

भारतीय समाज में नैतिक मूल्यों पर अत्यधिक बल दिया गया है। माता-पिता की सेवा, गुरुजनों का आदर, आतिथ्य सत्कार की भावना, बड़ों का आदर, छोटों से प्रेम, सभी से समानता का व्यवहार भारतीय समाज के उच्चादर्श है। मूल्य कोई जन्मजात प्रवृत्ति नहीं है। इसका विकास व्यक्ति के जीवन में समाजीकरण की प्रक्रिया के साथ-साथ होता है। मूल्य एक दिन में अथवा एकाएक अर्जित नहीं किये जाते मूल्यों को सामाजिक-सांस्कृतिक पर्यावरण द्वारा अर्जित किया जाता है। परिवार में शिशु अपने आधारभूत मूल्यों को विकसित करता है क्योंकि परिवार के सदस्यों के साथ उसका संबंध आन्तरिक व घनिष्ठ होता है। हरविट्ज

का मत है कि “बालकों में विकसित मूल्यों के लिये माता पिता ही उत्तरदायी होते हैं।”

मूल्यों को अर्जित करने में अध्यापकों का भी महत्वपूर्ण योगदान होता है तथा व्यस्क हो जाने के उपरान्त व्यक्ति जब वृहत्तर समाज के सम्पर्क में आता है तो वह विभिन्न विषयों से संबन्धित मूल्यों को अर्जित करता है।

इस प्रकार हम कह सकते हैं कि भारतीय समाज धर्म, संस्कृति को पर्यावरण ने विभिन्न रूपों से प्रभावित किया है। स्वच्छ व स्वस्थ पर्यावरण के महत्व को जानकर ही यहाँ के धार्मिक ग्रंथों व दर्शन में पर्यावरण संरक्षण पर बल दिया गया था। पर्यावरण मानव जीवन को आधार प्रदान करता है तथा पर्यावरण के तत्वों की विद्यमानता से ही पृथ्वीतल पर जीवन सम्भव हुआ है। जैव समुदाय की सभी आवश्यकतायें पर्यावरण के तत्वों द्वारा ही पूर्ण होती हैं। प्राचीन समय के ऋषि-मुनि प्रदूषण के खतरे को जानते थे, इसी कारण उस समय सभी धार्मिक और सामाजिक कर्मकांडों में पर्यावरण को दूषित होने से बचाने वाले क्रिया-कलाप भी सम्मिलित रहते थे।

खेद का विषय है कि आज की वर्तमान परिस्थितियों में सम्पूर्ण ब्रह्मांड में आनंद और शान्ति का स्थान क्रमशः शोक और अशांति ने ले लिया है। आज पर्यावरण में इतना अधिक प्रदूषण व्याप्त हो गया है कि उसने सम्पूर्ण मानव समाज को अस्त-व्यस्त कर दिया है। मानव प्रदूषण के कारण भविष्य में आने वाली परेशानियों से अनभिज्ञ है। भागदौड़ की जिंदगी में व्यक्ति अपनी प्राचीन सभ्यता, संस्कृति व मूल्यों से दूर होता जा रहा है। इसी कारण समाज में भ्रष्टाचार और अनेक प्रकार की कुरीतियाँ निरन्तर घर करती जा रही हैं। जनसंख्या वृद्धि, औद्योगिक क्रांति, प्राकृतिक संसाधनों के दुरुपयोग के कारण आज मानव पर्यावरण संरक्षण की ओर ध्यान नहीं दे पा रहा है। आवश्यकता है भावी पीढ़ी को सचेत करने की, उसे पर्यावरण संतुलन को बिगाड़ने वाले तत्वों की जानकारी देने की तथा पर्यावरण शिक्षा के माध्यम से पर्यावरण संरक्षण में उसे सहायक बनाने की अपने पर्यावरण को सुरक्षित रखकर ही हम भारतीय सभ्यता और संस्कृति को नष्ट होने से बचा सकते हैं। आज के दौर में शिक्षा की गुणवत्ता बढ़ गई है। शिक्षा द्वारा विज्ञान और मानवतावाद में समन्वय स्थापित किया जा सकता है। आधुनिक समय में विज्ञान और तकनीकी के विस्तार से बुद्धि और विवेक संकुचित हुये हैं। ज्ञान का क्षेत्र तो बढ़ रहा है परन्तु व्यक्तित्व पतनोन्मुख है। इस प्रकार ज्ञान और विवेक का असन्तुलन हो गया है। शिक्षा में आध्यात्म को स्थान देकर जीवन मूल्यों को धराशायी होने से बचाया जा सकता है।

**अगर चाहिये जीवन रक्षा, पर्यावरण की करें सुरक्षा,
पर्यावरण जो गन्दा होगा, सुखी न कोई बन्दा होगा,
पर्यावरण सुरक्षा का व्रत हमको लेना होगा,
स्वस्थ, सम्पन्न, सुरक्षित जग, कल को देना होगा॥**

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भारतीय संस्कृति एवं त्योहारों में पर्यावरण चेतना

डॉ. दीप्ति वाजपेयी

असि. प्रो., संस्कृत

कृ.मा.रा.म. स्ना. महाविद्यालय,

बादलपुर, गौतमबुद्ध नगर

भारतीय संस्कृति प्रकृति अनुरागी है। प्राचीन भारत में पर्यावरण सन्तुलन अपने चरम पर था। प्रकृति और मानव एक दूसरे के साथ तादात्म्यकरण के भाव से रहते थे। मानव प्रकृति को आत्मवत् मानकर उसके साथ सहभाव स्थापित करता था। वह उसे दोहन की वस्तु न मानकर दिव्य भाव से उसके प्रति श्रद्धावान्त रहता था। जीविकोपार्जन हेतु प्रकृति से प्राप्त समस्त संसाधनों के लिए कृतज्ञता के भाव धारण कर प्रकृति के संवर्धन हेतु विविध प्रयास करता था। मानवता का अस्तित्व प्रकृति संरक्षण पर निर्भर है। मानवता की रक्षा के लिए प्रकृति की सुरक्षा अत्यधिक आवश्यक है। अतः विज्ञान व प्रकृति में सामन्जस्य स्थापित कर जीवन जीने की पद्धति को विकसित करना चाहिए जिससे मनुष्य प्रकृति के सानिध्य में रहकर अपने जीवन को उन्नत और समृद्ध बना सके। भारतीय संस्कृति में पर्यावरण सम्बन्धी नैतिक अनुशासन की शिक्षा विविध रूपों में दी गई है, साथ ही मानव व प्रकृति के प्रति मानवीय व्यवहार के नियमों को भी निर्धारित किया गया है तथा पर्यावरण मानवीय जीवन पद्धति से मिला हुआ है। इसमें जीवन का कोई भी पक्ष पर्यावरण से पृथक् करके नहीं देखा गया है। मानवों की नित्य क्रिया, संस्कार, व्रत-अनुष्ठान, त्योहार, क्रियाकर्म, पूजा-पद्धति, नृत्य-गीत सभी में पर्यावरण संरक्षण की भावना निहित है। यही भावना पर्यावरण संतुलन को दृढ़ता प्रदान करती है।

संस्कृति का अर्थ सामंजस्य, संतुलन, सद्विवेक, संरक्षण व समत्व भाव है। प्रकृति के साथ सहअस्तित्व व सह-अनुकूलन ही भारतीय संस्कृति का आधार है। भारतीय संस्कृति प्रकृति के साथ संघर्ष तथा उस पर विजय पाने जैसे विचारों से विनिर्मित नहीं है। इसका मानना है कि प्रकृति के पास हमारी आवश्यकताओं की पूर्ति के लिए साधन है किन्तु हमारी लालसाओं की पूर्ति के लिए नहीं। इसलिए मनुष्यों द्वारा प्रकृति के अविवेक पूर्ण दोहन को रोकने की दृष्टि से हमारी संस्कृति में समस्त प्राकृतिक तत्वों को दैवत्व की श्रेणी में रखा गया है।

भारतीय संस्कृति में पृथ्वी को मातृवत् स्थान दिया गया है। “माता भूमिः पुत्रोऽहं पृथिव्याः” कहकर पृथ्वी को माता के समान सम्माननीय माना गया है इसलिए प्रातः काल उठने पर धरती पर पैर रखने से पहले उससे क्षमा याचना माँगने का विधान है—

समुद्रवसेन देवी पर्वतस्तन मण्डले,
विष्णुपत्नी नमस्तुभ्यं पादस्पर्श क्षमस्व मे।

यह पृथ्वी मानव के साथ-साथ समस्त प्राणियों का एकमात्र आधार है। यह भूमि हिरण्यगर्भा, वसुधरा, विश्वम्भरा तथा बलबुद्धि प्रदायिनी है। अतः अथर्ववेद में इसकी स्तुति करते हुए कहा गया है—

विश्वम्भरा वसुधीनी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी,
वैश्वरं बिभ्रती भूमिरग्निमिन्द्र ऋषभ द्रविणे नो दधातु।

अतः जो माता हमारा पोषण करती है उसे शुद्ध व अक्षत बनाये रखना हम सबका पावन कर्तव्य है।

भारतीय संस्कृति में वृक्षों को अत्यधिक महत्व प्राप्त है। वनरक्षा, वृक्षरक्षा तथा वृक्षारोपण को मानव कर्तव्यों में सम्मिलित किया गया है। वस्तुतः वृक्ष हर रूप में मनुष्य के लिए उपयोगी और जीवन दायक होता है इसलिए भारतीय संस्कृति में सामाजिक अनुष्ठानों और त्योहारों में वृक्ष पूजा का विधान किया गया है। तुलसी के पौधे के औषधीय गुण को देखते हुए घर-घर में तुलसी पूजा को नैतिक कृत्य बना दिया गया है तुलसी का पौधा हमारी संस्कृति का प्रतीक है इसके विषय में प्रचलित है—

यन्मूले सर्वतीर्थानि, यन्मध्ये सर्वदेवता।
यदग्रे सर्ववेदाश्च, तुलसित्वा नमाभ्यहम्।

अर्थात् हे माँ तुलसी! हम तुम्हें नमन करते हैं। आपमें सभी तीर्थों व सभी देवताओं का वास है और आपके अन्दर समस्त वेदों का ज्ञान निहित हैं।

सर्वविदित है कि पंचामृत व प्रसाद में तुलसी दल का समावेश अनिवार्य है इसके अभाव में इन्हें पूर्ण नहीं माना जाता है। तुलसी दल युक्त वासुदेव पूजा को फलदायी बताया गया है—

**मन्त्रेनानेन यः कुर्याद् गृहीत्वा तुलसीदलम्।
पूजनं वायुदेवस्य लक्षपूजाफलं लभेत्॥**

वस्तुतः वृक्षों के औषधीय गुणों, जीवनोपयोगी साधनों व सत्त् प्राणदायक वायु का संचार करने के कारण **नमोवृक्षेभ्यः** कहकर अनेकानेक रूपों में इनकी स्तुति की गई है। तुलसी के समान पीपल का वृक्ष भी भारतीय संस्कृति में स्तुत्य है—

**मूले ब्रह्मा, त्वच्चि विष्णुः शाखायां शांकरः एव च।
पत्रे-पत्रे सर्वदेवाः वासुदेवाय ते नमः॥**

अर्थात् पीपल वृक्ष के अंग-अंग में देवताओं का वास है। अतः हमें इसे पूर्ण आस्था के साथ संरक्षित रखना चाहिए।

बरगद के वृक्ष के विषय में भारतीय संस्कृति की मान्यता है कि पशु-पक्षियों व मानवों को अपनी शीतल छाया में प्रश्रय देने वाला यह वृक्ष जनमानस की मनोकामना भी पूर्ण करता है। पुराणों में इसे विष्णु का अवतार भी बताया गया है। इसी प्रकार नीम के वृक्ष के औषधीय गुणों के कारण इसे संरक्षित रखने के विशिष्ट निर्देश दिए गये हैं। अशोक के वृक्ष का संरक्षण भी आवश्यक है। शुभ अवसरों पर इसी के पत्तों से द्वार सजाने की प्रथा है तथा अशोकाष्टमी को इसकी विशेष पूजा का विधान है फलस्वरूप इसे संरक्षित रखना आवश्यक है। चन्दन की शीतलता से सभी सुपरिचित हैं। सौन्दर्यवर्धन के साथ-साथ भारतीय जनमानस विभिन्न अवसरों पर इसके लेप को मस्तक पर धारण कर अपने सांस्कृतिक अस्तित्व का परिचय भी देता है।

नारियल के वृक्ष का अपना विशिष्ट सांस्कृतिक स्थान है। कोई भी मांगलिक कार्य बिना नारियल के पूर्ण नहीं होता। विवाह, जन्मोत्सव, भूमि पूजन, गृह प्रवेश अथवा किसी भी नव कार्य की शुभ समाप्ति हेतु नारियल का चढ़ाया जाना अनिवार्य माना गया है अतः इसका संवर्धन व पोषण आवश्यक माना गया है।

शिवरात्रि व सावन मास में शिवजी पर चढ़ाये जाने वाले बेल के वृक्ष को क्षति पहुँचाना अक्षम्य अपराध माना गया है। इसी प्रकार आम्रवृक्ष, केला, आंवला, पान, केसर, इलायची लौंग इत्यादि अनेकानेक वृक्षों को भारतीय संस्कृति में सम्मानीय स्थान प्राप्त है। इन वृक्षों को धार्मिक कृत्यों एवं विश्वासों के साथ जोड़ने के पीछे इनके संरक्षण द्वारा पर्यावरण को समृद्ध व संतुलित बनाने का भाव ही निहित है क्योंकि भारतीय संस्कृति के अनुसार छोटे-बड़े वृक्ष ही प्राणियों के प्राण हैं। अथर्ववेद में कहा गया है—

**यत् ते भूमेविश्वनामि क्षिप्रं तदपि रोहतु।
मा ते मर्म विभृग्वरि मातेहृदयमपिमम्॥**

उसकी प्रेरणा है कि पृथ्वी पर उगने वाले वृक्षों को मत काटो। यदि काटने की आवश्यकता हो तो इस प्रकार काटो जैसे एक उत्तम वैद्य भारी को और अधिक स्वस्थ बनाने हेतु जर्जरित अवयव को काट देता है। वृक्षों को इस प्रकार काटो कि वह पुनः अंकुरित हो उठे।

वनस्पतियाँ न केवल हमें आहार, ईंधन, औषधियाँ तथा अन्य बहुमूल्य वस्तुएँ प्रदान करती हैं वरन शुद्ध वातावरण का संचालन भी करती है। इसी कारण भारतीय संस्कृति में सामाजिक, धार्मिक अनुष्ठानों में वृक्ष पूजा का विधान रखा गया है। वनों व वृक्षों का संरक्षण एवं संवर्धन किसी भी राष्ट्र की सुख-शान्ति की अनिवार्य कड़ी है। दुर्गासप्तशती के अनुसार जब तक यह पृथ्वी वनाच्छादित रहेगी तब तक इस धरती पर जीवन क्रम चलता रहेगा—

यावत् भूमण्डलं धत्ते सशैल वन-काननम्।
तावत् तिष्ठति मेदिन्या सन्ततिः पुत्र पौत्रिकी॥

हमारी संस्कृति पर्यावरण संरक्षण की यह परम्परा मात्र इतने तक सीमित नहीं हैं वरन् विभिन्न भारतीय त्योहारों व पर्वों का निर्धारण प्राकृतिक चक्र को ध्यान में रखकर किया गया है।

शरद पूर्णिमा का पर्व जनमानस को प्रकृति के अधिकाधिक सामीप्य का संदेश देता है इसकी चाँदनी रात्रि में शीतलता से युक्त खीर वस्तुतः अमृत तुल्य हो जाती है। इस पर्व में चाँद के प्रकाश में धागा पिरोना उज्ज्वल दृष्टि के साथ-साथ इस बात का संदेश भी देता है कि जो प्रकृति के जितना करीब होगा उतना ही कांतिमय व व्याधि रहित रहेगा। बसंत पंचमी में जहाँ सम्पूर्ण प्रकृति उल्लासपूर्ण, समृद्धिशाली व प्रदूषण रहित दिखाई देती है वहीं जनमानस भी बसन्तोत्सव के उल्लास में उल्लासित होकर माँ सरस्वती की उपासना द्वारा प्रकृति के सानिध्य में निर्मल ज्ञान का वरदान प्राप्त कर लेता है। भारत में अनेक स्थानों पर मनाया जाने वाला वट सावित्री का पर्व भी पर्यावरण को संरक्षित करने की प्रेरणा देता है। इसमें बरगद के वृक्ष की पूजा आराधना कर अपने पति की लंबी आयु के लिए बाँधा जाने वाला धागा वृक्ष को संरक्षित करने की अनुपम प्रत्याशा है। श्रावण मास में प्रकृति के स्वाभाविक सौन्दर्य की अनुपम छटा सहज ही जन-मानस के हृदय को आह्लादित कर देती है तथा वृक्षों पर झूले डालकर गाये जाने वाले गीतों के माध्यम से नर-नारी प्रकृति के प्रति अपने जीवन में लाने वाले उमंग व प्रसन्नता हेतु कृतज्ञता व्यक्त करते प्रतीत होते हैं।

नागपंचमी का पर्व प्रकृति के अनन्य अंग जीव जगत का भी संरक्षण करता प्रतीत होता है। जीव जन्तु पर्यावरण की दृष्टि से आवश्यक है व प्राकृतिक पर्यावरण को संतुलित बनाने में उनका भी महत्वपूर्ण योगदान है इसीलिए धातक होते हुए भी सर्प को दूध पिलाकर प्रकृति के अंग के रूप में नागपंचमी का पर्व उनके संरक्षण की प्रेरणा देता है।

करवा चौथ में चाँद को तथा छठपूजा में सूर्य को अर्घ देना भी प्रकृति के प्रति हमारी श्रद्धा भावना का प्रतीक है। श्राद्ध के अवसर पर पितरों के साथ-साथ गाय, कुत्ता, व कौवें के लिए निकाला जाने वाला भोज्य पदार्थ भी यही इंगित करता है कि प्रकृति का प्रत्येक घटक हमारे जीवन में महत्वपूर्ण है व सबका संरक्षण आवश्यक है। भारतीय संस्कृति में गाय का विशिष्ट महत्व है। यह दूध प्रदान करने के साथ-साथ हमारे परलोक को भी सुधारने का कार्य करती है, इसीलिए उसे वैतरणी से पार लगाने वाली कहा गया है। गोदान का भी हमारी संस्कृति में विशिष्ट महत्व है। इन सबके पीछे भाव यही है कि गाय को संरक्षित रखना चाहिए।

ज्वार, मक्का, बाजरा, मूंगफली और रेवड़ियों के साथ मनाया जाने वाला लोहड़ी का पर्व प्रदूषण को नष्ट करने में महत्वपूर्ण भूमिका निभाता है क्योंकि स्थान-स्थान पर नृत्य करने के लिए प्रज्वलित की गई अग्नि कीटाणुओं का विनाश कर पर्यावरण को शुद्ध बनाती है। इसी प्रकार रंग-बिरंगे होली के त्योहार में भी होलिका जलाने के बहाने पर्यावरण की शुद्धि पर ही बल दिया गया है। पर्यावरण को प्रदूषण मुक्त रखने में दीपावली का भी विशिष्ट स्थान है। इस पर्व में घर-घर में होने वाली सफाई, लिपाई-पुताई प्रदूषित करने वाले कीटाणुओं का नाश कर स्वच्छता प्रदान करने वाली है। यह प्रकाश की अभ्यर्थना का त्यौहार है, जिसमें ज्ञान का प्रकाश, उमंग व उल्लास का प्रकाश व प्राकृतिक शुद्धता का प्रकाश समाहित है इस प्रकार प्रत्येक उत्सव का सामाजिक मूल्य है। धर्म का अंग होने से उनमें स्थायित्व आता है, विशेष श्रद्धा का संचार होता है और अप्रत्यक्ष रूप से पर्यावरण संरक्षण होता है। विदित है कि भारतीय संस्कृति में यज्ञ का विशिष्ट महत्व है। इसकी पृष्ठभूमि में भी पर्यावरणीय दृष्टि ही है। मनुस्मृति में कहा गया है कि अग्नि में अच्छी प्रकार से दी हुई आहुति सूर्य को जाती है, सूर्य से वृष्टि होती है, वृष्टि से अन्न व अन्न से प्रजा उत्पन्न होती है—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याजजायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः॥

यज्ञ की आहुतियों, हव्य पदार्थ यज्ञीय धूम आदि से पर्यावरण की शुद्धता की वैज्ञानिकता सर्व विदित है।

भारतीय धर्म व संस्कृति में अवतारवाद की सकल्पना वस्तुतः पर्यावरणीय तत्वों के संरक्षण व संवर्धन की पृष्ठभूमि प्रस्तुत करती है। वैष्णव धर्म में दशावतारों का उल्लेख किया गया है यथा-मत्स्य, सूर्य, वराह, नृसिंह, वामन, परशुराम, राम, कृष्ण, बुद्ध व कल्कि। भारतीय समाज में जैविक, भौतिक, एवं सांस्कृतिक पर्यावरण चेतना के विकास में प्रत्येक अवतार की महत्ता है। ईश्वर के मत्स्यावतार रूप में प्रलयकाल के बाद जीव जगत की रक्षा का ही तत्व निहित है। भगवान विष्णु के इस अवतार द्वारा सम्पूर्ण जीवों की सुरक्षा व्यवस्था है जिससे पारिस्थितिकी संतुलन बना रहे। वस्तुतः मत्स्य जल का प्रतीक है और इस अवतार द्वारा जल संरक्षण व शुद्धीकरण पर बल दिया गया है। श्री विष्णु के कूर्मावतार में भी पर्यावरणीय संरक्षण समाहित है सृष्टि के आदि में सर्वत्र जल की स्थिति होने के कारण प्रजापति विष्णु को जलीय जीवों के संरक्षण हेतु इस रूप में अवतरित होना अवश्यभावी था। वराहावतार पृथ्वी पर विद्यमान सभी पदार्थों, जीव, वनस्पतियों की रक्षा का ही प्रतीकात्मक रूप है। एक पशु-जीव के रूप में भी वराह पर्यावरण की शुद्धता का प्रतीक है। विष्णु का वामनावतार त्रिविक्रम के रूप में प्रसिद्ध है। इस अवतार से जगत का भौतिक परिवेश संरक्षित हुआ है। लघु से लघुतम जागतिक इकाइयों में सत्व की स्थापना वामनावतार की पर्यावरणीय दृष्टि है।

वैष्णव अवतारों में रामावतार पर्यावरण की दृष्टि से महत्वपूर्ण अवतार है। श्रीराम ने वनवास अवधि में उन शक्तियों का विनाश किया जो प्रकृति, वन, सम्पदा, वन्यजीव, जल-चर, नभ-चर सभी के लिए संकट थे। इस कार्य में उन्होंने वन्य जीवों को भी संगठित किया। रामावतार वस्तुतः जैविक, भौतिक एवं सांस्कृतिक पर्यावरण का संरक्षण है।

पर्यावरण संरक्षण में रामावतार की भाँति कृष्णावतार का भी विशिष्ट महत्व है। श्री कृष्ण का परिवेश आदर्श पर्यावरण का जीवंत स्वरूप है। श्री कृष्ण ने भौतिक पर्यावरण की शुद्धि के साथ-साथ सांस्कृतिक पर्यावरण की शुद्धता पर भी बल दिया। बुद्धावतार के रूप में भी जीव-जन्तुओं की हिंसा को निषेध किया गया है तथा पर्यावरण की स्वाभाविकता पर बल दिया गया है। इस प्रकार भारतीय संस्कृति में अवतारवाद की मान्यता पर्यावरण को संरक्षित रखने के पावन उद्देश्य पर आधारित है।

अतःहमारी भारतीय संस्कृति में विभिन्न त्यौहार हो या दैनिक व नैतिक क्रियाकलापों के निर्देश सभी में प्रकृति संरक्षण व संवर्धन की शिक्षा ही निहित है।

वर्तमान पर्यावरण असन्तुलन के कारण उत्पन्न हुई प्राकृतिक आपदाओं से सुरक्षित रहने के लिए हमें पुनः अपनी संस्कृति से जुड़ना होगा। पर्यावरण संकट के सार्थक निदान के लिए भोगवादी संस्कृति को त्याग कर अपनी सांस्कृतिक विरासत व परम्परा को पुनः संभालना होगा तभी हम प्रकृति के प्रकोप से बच सकते हैं। यह तभी सम्भव है जब हम वैदिक मंत्र “ॐ द्यौ शान्ति, पृथ्वी शान्ति, आपः शान्ति, अन्तरिक्ष शान्ति” कहते हुए मन-वचन-कर्म से भारतीय संस्कृति को पूर्णतः आत्मसात करें साथ ही पर्यावरण संरक्षण की इस प्राचीन परम्परा को नये उत्साह के साथ भावी पीढ़ी को शिक्षित कर उन्हें हस्तान्तरित करें।

सन्दर्भ—

1. कुलश्रेष्ठ सुषमा, संस्कृत साहित्य एवं पर्यावरण, ईस्टर्न बुक लिंकर्स, दिल्ली।
2. द्विवेदी कपिलदेव, वैदिक साहित्य एवं संस्कृति, विश्व भारती अनुसंधान परिषद् भद्रोदी, ज्ञानपुर।
3. यादव वी०एस०, पर्यावरणः वर्तमान और भविष्य, राधा पब्लिकेशन, नई दिल्ली।
4. राठौर एन०, पुराण साहित्य में पर्यावरण संरक्षण, डीसेन्ट पब्लिकेशन, दिल्ली।
5. व्यास किशोरीलाल, भारतीय संस्कृति और पर्यावरण संरक्षण, क्लासिकल पब्लिशिंग कम्पनी, नई दिल्ली।
6. विशनोई कृष्णाराम, धर्म और पर्यावरण, दयापब्लिशिंग हाउस, दिल्ली।
7. सौजित्रा विजय एस०, वैदिक संस्कृति एवं पर्यावरण संरक्षण, पैराडाइज पब्लिशर्स, जयपुर।

पब्लिक स्कूल तथा वर्तमान शिक्षा व्यवस्था

सुधीर कुमार

डॉ० स्नेहलता शिवहरे

असि. प्रो. (शिक्षा संकाय)

पी-एच.डी. (समाजशास्त्र) सी.एस.जे.एम.यू. कानपुर

कृ. मा. रा. म. स्ना. महाविद्यालय,

(यू.पी.)जे. आर. एफ. (शिक्षाशास्त्र)

बादलपुर, गौतमबुद्ध नगर

पब्लिक स्कूल का शाब्दिक अर्थ है जनता का स्कूल, परन्तु पब्लिक का यह शाब्दिक अर्थ इन स्कूलों की प्रकृति तथा क्रियाकलापों से बिल्कुल भिन्न है क्योंकि इन स्कूलों में केवल उच्च व धनी वर्ग के बच्चे ही शिक्षा ग्रहण करते हैं। इन स्कूलों में पढ़ने वाले बालकों की शिक्षा का खर्च बहुत अधिक होता है। सामान्य परिवारों के साधारण व्यक्ति इन स्कूलों के खर्च को वहन नहीं कर सकते हैं जिसके कारण वे अपने बच्चों को इन स्कूलों में नहीं भेज पाते हैं। भारतीय संदर्भ में पब्लिक स्कूल से तात्पर्य ऐसे स्कूलों से है जिनमें प्रायः अत्यन्त उच्च आय वर्ग के बालक-बालिकायें शिक्षा प्राप्त करते हैं। इन स्कूलों में शिक्षा के माध्यम से एक ऐसी वर्ग चेतना का विकास करने का प्रयास किया जाता है जो भविष्य में समाज में तथाकथित अभिजात्य वर्ग का निर्माण करने में सक्षम हो सकें। ऐसे स्कूल में प्रायः पाश्चात्य संस्कृति से ओत-प्रोत ऐसी शिक्षा प्रदान की जाती है जिसका माध्यम अंग्रेजी भाषा होती है। पब्लिक स्कूल आर्थिक रूप से सुदृढ़, सुरम्य परिवेश तथा गुणवत्ता से परिपूर्ण होते हैं। परन्तु पब्लिक स्कूलों का कठोर अनुशासन, झूठी शान-शौकत तथा अत्यधिक व्यय साध्य होना इनके प्रमुख अवगुण हैं इसके अतिरिक्त इन स्कूलों में भारतीय परिवेश, संस्कृति व परम्पराओं की अवहेलना की जाती है आज भारत में अनेक पब्लिक स्कूल गुणवत्तापरक शिक्षा प्रदान कर रहे हैं। यद्यपि अच्छे पब्लिक स्कूलों की संख्या अभी भी कम है लेकिन आज घर-घर में दुकानों की भाँति पब्लिक स्कूल नामक स्कूल कार्य कर रहे हैं। वर्तमान में पब्लिक स्कूलों में शिक्षा का स्तर भी पूर्व की भाँति उच्च स्तरीय नहीं रह गया है। फिर भी कुछ पब्लिक स्कूल शिक्षा के क्षेत्र में सराहनीय कार्य कर रहे हैं। प्रस्तुत लेख में भारत में विभिन्न प्रकार के पब्लिक स्कूलों के विकास तथा वर्तमान स्थिति पर प्रकाश डाला गया है।

प्रस्तावना (Introduction) – पब्लिक स्कूल का शाब्दिक अर्थ है जनता का स्कूल परन्तु पब्लिक का यह शाब्दिक अर्थ इन स्कूलों की प्रकृति तथा क्रियाकलापों से बिल्कुल भिन्न है क्योंकि इन स्कूलों में केवल उच्च व धनी वर्ग के बच्चे ही शिक्षा ग्रहण करते हैं। इन स्कूलों में पढ़ने वाले बालकों की शिक्षा का खर्च बहुत अधिक होता है। सामान्य परिवारों के साधारण व्यक्ति इन स्कूलों के खर्च को वहन नहीं कर सकते हैं जिसके कारण वे अपने बच्चों को इन स्कूलों में नहीं भेज पाते हैं। ऐतिहासिक परिप्रेक्ष्य में अध्ययन करने पर ज्ञात होता है कि भारत में पब्लिक स्कूल सर्वप्रथम राज परिवार के बच्चों को शिक्षित करने के लिए खोले गये थे। सबसे पहला पब्लिक स्कूल सन् 1870 में राजकोट में खोला गया था। इसके पश्चात् उन्नीसवीं सदी के अन्त तक रायपुर, लखनऊ, ग्वालियर आदि अनेक स्कूलों को खोला गया परन्तु इन स्कूलों में केवल राजपरिवारों या अन्य उच्च धनी वर्गों के बालक-बालिकायें ही शिक्षा प्राप्त करते थे। एक अन्य प्रकार के स्कूलों का चलन भी भारत में ब्रिटिश काल में प्रारम्भ हुआ था। उन्हें भी पब्लिक स्कूल कहा जाता था लेकिन इन स्कूलों में केवल यूरोपीय नागरिकों के बालक बालिकायें ही शिक्षा ग्रहण किया करते थे। देहरादून का दून पब्लिक स्कूल, शिमला का कान्वेट स्कूल और दार्जिलिंग का सेन्टपाल स्कूल इस प्रकार के स्कूलों के कुछ उदाहरण हैं। इसके अतिरिक्त एक अन्य प्रकार के पब्लिक स्कूलों का भी भारत में चलन हुआ जिनमें केवल सैनिकों के बच्चे ही शिक्षा ग्रहण किया करते थे। लारेन्स स्कूल और किंग जार्ज पंचम स्कूल इसी प्रकार के स्कूल के उदाहरण हैं।

भारत में इन पब्लिक स्कूलों का प्रारम्भ वस्तुतः इंग्लैण्ड के पब्लिक स्कूलों का अनुकरण करना मात्र ही था वास्तव में भारत में पब्लिक स्कूलों की परम्परा का प्रारम्भ इंग्लैण्ड के विनचेस्टर, ईटर तथा हैरी पब्लिक स्कूलों का अनुकरण करने का प्रयास था। इंग्लैण्ड में 500 वर्ष पूर्व सामन्तों, धनाढ्यों तथा कुलीन वर्ग के बालकों की शिक्षा के लिए पब्लिक स्कूल प्रारम्भ किये गये। इन विद्यालयों में विद्यार्थियों को राजसी टाट-बाट के वातावरण में शिक्षा दी जाती थी। इंग्लैण्ड के विनचेस्टर स्कूल को विश्व का सर्वप्रथम पब्लिक

स्कूल माना जाता है। यह स्कूल अपने आप में स्वायत्त व आवासीय स्कूल था जिसकी स्थापना उच्च गुणवत्तापरक शिक्षा देने के उद्देश्य से की गई थी। इंग्लैण्ड के पब्लिक स्कूलों की ख्याति को देखते हुए इन विद्यालयों में अध्ययन करने के लिए अन्य देशों से छात्र छात्रायें भी आने लगे। ब्रिटिश प्रभाव के कारण भारत में पब्लिक स्कूल से तात्पर्य गैरसरकारी, आवासीय एवं उच्च गुणवत्ता परक शिक्षा प्रदान करने वाले स्कूल से लगाया जाता है। भारत में सन् 1935 में देहरादून में पहला पब्लिक स्कूल श्री एस0 आर0 दास ने प्रारम्भ किया जो दून पब्लिक स्कूल के नाम से विख्यात हुआ। इसके अतिरिक्त अनेक रियासतों व रजवाड़ों में राजपरिवार व अभिजात्य वर्ग के बालक-बालिकाओं को शिक्षा प्रदान करने के लिए पब्लिक स्कूल खोले गए। भारत में पब्लिक स्कूलों की व्यवस्था अपना एक अलग स्वरूप लिये हुए है।

आमतौर पर यह एक सही धारणा है कि पब्लिक स्कूल ऐसे शिक्षा केन्द्र होते हैं जहाँ धनी वर्ग के लड़के लड़कियाँ पाँच सितारा संस्कृति में पढ़ते व रहते हैं। वे बड़ी-बड़ी मोटरगाड़ियों या साफ सुथरी बसों में पढ़ने जाते हैं। जहाँ स्कूल की फीस बहुत अधिक होती है। जो बच्चे अंग्रेजी बोलते हैं और अंग्रेजी साहित्य तथा अंग्रेजों द्वारा लिखित इतिहास पढ़ते हैं, वे साफ-सुथरे और महँगे कपड़े पहनते हैं, डिनर पार्टियों तथा पाइप-सिगारों की बात करते हैं, कॉमिक्स पढ़ते हैं, अंग्रेजी फिल्मों की हिंसा से प्रभावित होते हैं, अपनी संस्कृति या सभ्यता के विषय में वे बच्चे कुछ नहीं जानते तथा न समझने की कोशिश करते हैं। इतना ही नहीं इन स्कूलों में अध्ययनरत छात्र साधारण लोगों तथा स्कूलों में पढ़ने वाले छात्रों को हेय दृष्टि से देखते हैं। आज भारत में अनेक पब्लिक स्कूल गुणवत्तापरक शिक्षा प्रदान कर रहे हैं। यद्यपि अच्छे पब्लिक स्कूलों की संख्या अभी भी कम है लेकिन आज घर-घर में दुकानों की भाँति पब्लिक स्कूल नामक स्कूल कार्य कर रहे हैं। वर्तमान में पब्लिक स्कूलों में शिक्षा का स्तर भी पूर्व की भाँति उच्च स्तरीय नहीं रह गया है। फिर भी कुछ पब्लिक स्कूल शिक्षा के क्षेत्र में सराहनीय कार्य कर रहे हैं।

पब्लिक स्कूलों के गुण – यद्यपि यह सत्य है कि पब्लिक स्कूलों की स्थापना मुख्य रूप से समाज के अभिजात्य वर्ग के बच्चों को शिक्षित करने के लिए की गई थी और उद्देश्य वर्तमान में भी यथावत विद्यमान है तथापि अन्य अनेक कारणों से इन पब्लिक स्कूलों की उपेक्षा नहीं की जा सकती है। भारतीय शिक्षा शास्त्रियों ने भी पब्लिक स्कूलों की आवश्यकता तथा महत्व को स्वीकार किया है। पब्लिक स्कूलों के कुछ प्रमुख गुण निम्नवत् लिखे जा सकते हैं।

- * पब्लिक स्कूल मुख्य रूप से समाज के विशिष्ट व अभिजात्य वर्गों की ओर अपना ध्यान केन्द्रित करते हैं जिसके कारण इन स्कूलों पर किसी भी प्रकार का आर्थिक दबाव नहीं रहता है। परिणाम स्वरूप इन स्कूलों में पढ़ने वाले छात्रों की शिक्षा का स्तर अन्य स्कूलों में पढ़ने वाले छात्रों की अपेक्षा उच्च होता है।
- * पब्लिक स्कूल प्रायः जातिवाद, ऊँच-नीच एवं साम्प्रदायिकता की भावना से मुक्त रहते हैं जिस कारण इनमें किसी धर्म या जाति के बच्चे को प्रवेश की सुविधा रहती है।
- * पब्लिक स्कूलों में शैक्षिक वातावरण अच्छा होता है। इन स्कूलों में छात्र अनुशासन पर विशेष ध्यान दिया जाता है। जिसके कारण शिक्षकों का छात्रों पर बड़ा नियंत्रण होता है शिक्षकों के नियंत्रण में छात्रों द्वारा शिक्षा ग्रहण करने के कारण ही छात्रों का सर्वांगीण विकास सम्भव हो पाता है।
- * पब्लिक स्कूल प्राचीन भारतीय वैदिक शिक्षा की गुरुकुल परम्पराओं से भी काफी हद तक साम्यता रखते हैं। ये स्कूल छात्रों को छात्रावासों में रखकर उन्हें सहभागिता व सह-अस्तित्व के साथ भावी जीवन के लिए तैयार करते हैं।
- * पब्लिक स्कूलों का स्वरूप एक संगठित समाज की भाँति होता है जिसके कारण इन स्कूलों में शिक्षा ग्रहण कर रहे छात्र एक साथ रहते हुए सामुदायिक जीवन के क्रियाकलापों व सहअस्तित्व से भली-भाँति परिचित हो जाते हैं।

- * पब्लिक स्कूलों के अध्यापकों के वेतनमान प्रायः अन्य विद्यालयों के वेतनमान से कहीं अधिक होते हैं, अन्य अनेक प्रकार की सुविधायें भी विद्यालय द्वारा प्रदान की जाती हैं। जिसके कारण अच्छे अध्यापक इन स्कूलों में अध्यापन कार्य करने के लिए आकर्षित होते हैं। तथा वे एकाग्रचित होकर शिक्षण कार्य करते हैं।
- * पब्लिक स्कूलों के अध्यापकों में सहयोग व सहकारिता की भावना अपेक्षाकृत अधिक पायी जाती है। इन्हीं भावनाओं से प्रेरित होकर अध्यापक विद्यालय की गतिविधियों के संचालन में पूरे परिश्रम से लगे रहते हैं, जिसका लाभ प्रकारान्तर से छात्रों को सर्वांगीण विकास व शिक्षा स्तर के उच्च होने के रूप में मिलता है।
- * पब्लिक स्कूलों में छात्रों के बौद्धिक व मानसिक विकास के साथ-साथ शारीरिक विकास व स्वच्छता पर भी विशेष रूप से ध्यान दिया जाता है। छात्रों के नाखून एवं बालों आदि की सफाई पर विशेष ध्यान दिया जाता है। समय-समय पर सुयोग्य चिकित्सकों द्वारा छात्रों की आँख, नाक, कान आदि का परीक्षण कराया जाता है। और आवश्यकता पड़ने पर उन्हें वांछित चिकित्सा सुविधा भी उपलब्ध कराई जाती है।
- * प्रायः पब्लिक स्कूल सुरम्य प्रांगणों के मध्य अच्छे साफ-सुथरे व सुन्दर भवनों में स्थित होते हैं। इन स्कूलों के पास साधनों की कोई कमी नहीं होती है। इसलिए वे विद्यालय प्रयोगशालाओं, पुस्तकालयों, संग्रहालयों, क्रीडास्थलों, व्यायामशालाओं, तरणताल, छात्रावासों तथा हरे-भरे प्राकृतिक वातावरण से युक्त होते हैं। इस प्रकार का वातावरण छात्रों के शैक्षिक विकास के साथ-साथ मानसिक एवं शारीरिक विकास पर सकारात्मक प्रभाव डालता है।
- * पब्लिक स्कूलों के प्रधानाचार्य विद्यालय के संचालन से सम्बन्धित अधिकारों से युक्त होते हैं। स्कूल के अन्य अध्यापकों की नियुक्ति, उन्नति, छात्रों के प्रवेश व निष्कासन सम्बन्धी निर्णय लगभग स्वतंत्र रूप से ले सकते हैं जिसके कारण इन स्कूलों का प्रशासन व नियंत्रण प्रभावी रहता है।
- * पब्लिक स्कूलों में सभी छात्रों को कुछ वर्ग में विभक्त कर दिया जाता है। इन वर्गों को गृह या हाउस (house) कहते हैं। तथा इनका नामकरण या तो रंगों के आधार पर जैसे Red, Yellow, Green, Blue अथवा प्रसिद्ध व्यक्तियों, स्थानों, पर्वतों आदि जैसे वाल्मीकी, व्यास, भारद्वाज, आदि के आधार पर कर दिया जाता है। प्रत्येक गृह अर्थात् हाउस किसी अध्यापक के नेतृत्व में काम करता है जिसे हाउस मास्टर कहते हैं। यह गृहप्रणाली छात्रों में स्वस्थ प्रतियोगिता की भावना विकसित करती है।
- * पब्लिक स्कूल में प्रत्येक कक्षा के किसी एक छात्र को प्रीफेक्ट (मॉनीटर) नियुक्त किया जाता है। प्रीफेक्ट अपनी कक्षा के छात्रों का नेतृत्व करता है तथा कक्षा कक्ष को साफ सुथरा बनाये रखने एवं अध्यापक की अनुपस्थिति में कक्षा में अनुशासन बनाने के लिए उत्तरदायी होता है।

पब्लिक स्कूलों की उपरोक्त वर्णित विशेषतायें उन्हें अन्य स्कूलों से अलग करती हैं। अपनी इन्हीं विशेषताओं के कारण पब्लिक स्कूल अपने छात्रों को उच्च स्तर की शिक्षा प्रदान करती हैं।

पब्लिक स्कूलों के दोष – स्वतंत्रता प्राप्ति के पश्चात भारत में पब्लिक स्कूलों का प्रचार-प्रसार तीव्रता से हुआ। पिछले कुछ दशकों में तो पब्लिक स्कूलों के खुलने की दिशा में बाढ़ सी आ गई है। प्रत्येक पचास-सौ मीटर की दूरी पर एक पब्लिक स्कूल दिखाई पड़ जाता है। जिसके कारण इन स्कूलों की शिक्षा के स्तर में गिरावट आने लगी है। अब पब्लिक स्कूल केवल धनाढ्य वर्ग के लिए ही नहीं वरन् आम जनता के लिए भी उपलब्ध है जिसके कारण इन पब्लिक स्कूलों में कुछ कमियाँ, दोष या अवगुण आ गये हैं। पब्लिक स्कूलों के कुछ प्रमुख अवगुण निम्नवत हैं—

- * पब्लिक स्कूलों का सबसे बड़ा दोष तो इनका बहुत अधिक मंहगा होना है। इन स्कूलों द्वारा लिया जाने वाला शुल्क व अन्य खर्च इतने अधिक होते हैं कि उन्हें साधारण आय वाला व्यक्ति कदापि वहन नहीं कर सकता है।

- * अत्याधिक मंहगे होने के कारण पब्लिक स्कूलों में आज भी विशिष्ट अभिजात्य वर्ग के व्यक्तियों जैसे पूँजीपतियों, सरकारी मंत्री, सरकारी उच्च अधिकारी व नेताओं के बच्चे ही प्रवेश पाते हैं। इन बच्चों में प्रायः अहंकार की भावना रहती है। तथा ये बच्चे स्वयं को समाज के अन्य बालकों से भिन्न व श्रेष्ठ समझने लगते हैं। यह एक अनुचित प्रवृत्ति ही कही जाती है जो समाज को धनी व निर्धन के दो वर्गों में विभाजित करके सामाजिक समरसता को प्रभावित करती है। इन स्कूलों में शिक्षा प्राप्त ये अहंकारी बच्चे जब ऊँचे पदों पर आसीन होते हैं तो जनसाधारण से कटे होने के कारण ये जनसाधारण की समस्याओं को समझने तथा उनका समाधान करने में असफल रहते हैं।
- * पब्लिक स्कूलों में प्रायः झूठी शान-शौकत, आडम्बर तथा दिखावे की प्रवृत्ति की अधिकता रहती है जिससे छात्रों की जीवन शैली वास्तविकता से दूर होकर कृत्रिम बन जाती है। इस प्रकार की आडम्बरयुक्त जीवन शैली छात्रों, समाज तथा राष्ट्र के हित में कदापि नहीं होती है।
- * पब्लिक स्कूलों का वातावरण भारतीय परिवेश से बिल्कुल भिन्न होता है। जिसके कारण यहाँ पर शिक्षा प्राप्त कर रहे छात्र-छात्रायें जब इन स्कूलों से पढ़कर बाहर निकलते हैं तो वे भारतीय समाज के वातावरण से सामंजस्य स्थापित नहीं कर पाते हैं।
- * पब्लिक स्कूलों में भारतीय सभ्यता एवं संस्कृति की पूर्णरूप से अवहेलना की जाती है। छात्रों को पाश्चात्य सभ्यता व संस्कृति में ढालने का प्रयास किया जाता है जो कि किसी भी तरह से उपयुक्त स्वीकार नहीं किया जा सकता है।
- * प्रजातंत्र में सभी को शिक्षा प्राप्त करने के समान अवसर उपलब्ध होने चाहिए पब्लिक स्कूलों में शिक्षा के समान अवसरों की अवधारणा को पूर्ण रूप से नकार दिया गया है। पब्लिक स्कूल प्रजातांत्रिक आधारों की पूर्ण रूप से उपेक्षा करते हैं। इन स्कूलों में शिक्षा प्राप्त करने के अवसर उपलब्ध रहते हैं जो प्रजातंत्र की भावना के प्रतिकूल हैं।
- * पब्लिक स्कूलों में प्रवेश के लिए छात्रों की योग्यता का आधार आर्थिक स्थिति को मानना एक बहुत बड़ी भूल है। प्रवेश के समय योग्यता को महत्व दिया जाना चाहिए।
- * यह धारणा कि पब्लिक स्कूल प्रतिभाशाली एवं योग्य नागरिकों को जन्म दे रहे हैं जो पूर्णतः गलत तथा निराधार हैं। सार्वजनिक सेवा तथा उच्च कक्षाओं में प्रवेश के लिए आयोजित की जाने वाली परीक्षाओं में उत्तीर्ण होने वाले पब्लिक स्कूलों से शिक्षा प्राप्त छात्रों की संख्या का औसत कम ही रहता है। वास्तव में पब्लिक स्कूल अहंकारी तथा समाज में सामान्य वर्ग से अलग एक अन्य वर्ग ही तैयार कर रहे हैं जिसमें राष्ट्रभक्ति की भावना का नितान्त अभाव होता है।
- * पब्लिक स्कूलों में प्रायः छात्रों का छात्रावास में रहना आवश्यक होता है। ऐसी स्थिति में ये बालक अपने माता-पिता व परिजनों के स्नेह से वंचित रह जाते हैं जिसके कारण इन बालकों में आत्मविश्वास की कमी होती है तथा आत्महीनता व असुरक्षा की भावना से ग्रसित रहते हैं।

पब्लिक स्कूलों की उपयोगिता के सम्बन्ध में डा० सम्पूर्णनन्द जी ने कहा है कि “ इन स्कूलों के बारे में जो दावे किये जाते हैं वे सत्य नहीं हैं। इन स्कूलों से पढ़े हुए ऐसे कितने छात्र हैं जो हमारे देश में वैज्ञानिक बने हैं? ऐसे कितने लोग हैं जिन्होंने देश की सेवा की है? कितने लोग पब्लिक स्कूलों से निकले हैं जिन्होंने चरित्र बल पर यह साबित किया है कि वह ऊँचे चरित्र के लोग हैं? यदि आप इनका औसत निकालेंगे तो यह बहुत कम ही होगा।”

भारत में पब्लिक स्कूलों की वर्तमान स्थिति – वर्तमान परिप्रेक्ष्य में यह कहना तनिक भी गलत नहीं होगा कि जिन गुणों का पीछे उल्लेख किया गया है वैसे पब्लिक स्कूलों का प्रतिशत हमारे देश में बहुत ही कम है। अधिकांश पब्लिक स्कूलों में केवल स्वच्छ रहने, यूनिफार्म पहनने, अनुशासन कायम रखने और अंग्रेजी माध्यम से शिक्षा देने पर जोर दिया जाता है। साधारण जनता भी इस वातावरण से पूरी तरह भ्रमित

है। वह उसी पब्लिक स्कूल को अच्छा समझ बैठती है जहाँ पर यूनिफार्म व अनुशासन की ओर विशेष ध्यान दिया जाता है। और बहुत अधिक शुल्क लिया जाता है। अब तो अधिक शुल्क के साथ-साथ अभिभावकों से आवश्यक दान के रूप में अतिरिक्त धन लेने की प्रथा इन पब्लिक स्कूलों में प्रारम्भ हो गई है। इन स्कूलों में एकमात्र धन को ही महत्व दिया जाने लगा है। यदि अभिभावकों के पास इन स्कूलों को देने के लिए धन है तो वे अपने नालायक से नालायक बच्चे को भी इन स्कूलों में प्रवेश दिला सकते हैं। कुछ पब्लिक स्कूलों में तो यह भी देखा गया है कि ये धन के आधार पर इन बच्चों को अच्छे अंक, ग्रेड व श्रेणी भी प्रदान कर दिए जाते हैं। आम व्यक्तियों में ऐसी मिथ्या धारणा है कि पब्लिक स्कूलों में शिक्षा प्राप्त करने वाले छात्र बहुत मेधावी होते हैं। किन्तु वास्तव में ऐसा नहीं है। जनसाधारण से आए हुए बच्चों को जब इन पब्लिक स्कूलों में अंग्रेजी के माध्यम से शिक्षा ग्रहण करनी होती है तो उन्हें विशेष कठिनाई का सामना करना होता है। वे न तो अंग्रेजी भाषा ही सीख पाते हैं और न ही मातृभाषा में निपुण हो पाते हैं।

जहाँ तक इन स्कूलों के प्रशासन एवं संगठन की व्यवस्था का प्रश्न है, पब्लिक स्कूल कुछ स्थानीय संस्थाओं, राज्य व केंद्रीय सरकारों व विदेशी संस्थाओं द्वारा संचालित किये जा रहे हैं। आज भारत में बहुत बड़ी संख्या में छात्र इन स्कूलों में अध्ययन कर रहे हैं। इन पब्लिक स्कूलों में प्रवेश परीक्षा की परम्परा समाप्त हुई है। नर्सरी कक्षा में बालकों को प्रवेश दिलाने के लिए भी अभिभावकों को अत्यन्त कठिनाई का सामना करना पड़ता है तथा बच्चों के प्रवेश हेतु माता-पिता को भी साक्षात्कार का सामना करना पड़ता है। कुछ स्कूलों में बच्चे के जन्म के कुछ दिन पश्चात ही उसका रजिस्ट्रेशन कराने की व्यवस्था है जो अपने आप में हास्यास्पद बात है। जहाँ तक पब्लिक स्कूलों के भारत में औचित्य का प्रश्न है, इन स्कूलों का वर्तमान स्वरूप जारी रखते हुए समर्थन नहीं किया जाना चाहिए। ये पब्लिक स्कूल पूर्ण रूप से योरोपीय संस्कृति सभ्यता पर आधारित हैं और उसी का प्रचार प्रसार करते हैं। ये पब्लिक स्कूल भारतीय सभ्यता व संस्कृति के बारे में छात्रों को कोई ज्ञान नहीं देते हैं जबकि इन स्कूलों के अधिकांश छात्र-छात्राओं को भारतीय वातावरण में रहते हुए ही जीवन व्यतीत करना होता है। अतः यह आवश्यक है कि शैक्षिक जीवन के दौरान छात्राओं को उनकी अपनी संस्कृति एवं सभ्यता से परिचित कराया जाये।

भारत के पब्लिक स्कूलों का वर्तमान स्वरूप परिवेश पूर्ण से भारत के राष्ट्रीय आदर्शों, प्रजातान्त्रिक व्यवस्था तथा संवैधानिक संकल्पों के विपरीत है। अतः इन स्कूलों को प्रोत्साहित नहीं किया जाना चाहिए तथा भारत सरकार को इन पर अंकुश लगाकर इन्हें भारतीय परिवेश में रहते हुए भारतीय आदर्शों के अनुकूल ही बालकों को शिक्षित करने के लिए बाध्य किया जाना चाहिए। कोठारी आयोग ने तो अपने प्रतिवेदन में पब्लिक स्कूलों का कड़ा विरोध किया था। कोठारी आयोग का मानना था कि हमें जनजीवन की सर्वमान्य तथा समरूप शिक्षा प्रणाली के लक्ष्य की ओर ध्यान केंद्रित करना चाहिए। भारत सरकार ने राष्ट्रीय शिक्षा नीति 1986 के संकल्पों के अनुरूप नवोदय विद्यालय रूपी अनेक पब्लिक स्कूल खोले हैं जिनमें प्रवेश का आधार योग्यता को स्वीकार किया गया है। **प्रसिद्ध शिक्षाशास्त्री हुमायू कबीर** ने पब्लिक स्कूलों को लघु भारतीय समाज के रूप में परिवर्तित करने पर जोर दिया। उनका कहना था कि इन विद्यालयों को भारतीय समाज का प्रतिबिम्ब होना चाहिए। वस्तुतः पब्लिक स्कूलों को जनता विद्यालयों में परिवर्तित कर दिया जाना चाहिए और इन विद्यालयों द्वारा लिये जाने वाले शुल्क पर केंद्र तथा राज्य सरकारों द्वारा नियन्त्रण लगाया जाना चाहिए। इसके अतिरिक्त डोनेशन प्रथा को रोकने के लिए भी कड़े नियम बनाने चाहिए। तभी इन पब्लिक स्कूलों द्वारा दी जाने वाली उच्च गुणवत्ता की शिक्षा का लाभ साधारण जनता को मिल सकेगा।

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माध्यमिक स्तर पर विद्यार्थियों का नामांकन एवं ठहराव (सहारनपुर जनपद के विशेष सन्दर्भ में)

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प्राथमिक शिक्षा की तरह ही माध्यमिक शिक्षा में भी गहरा संकट है। शिक्षा के सार्वभौमिकरण एवं गुणवत्ता बढ़ाने हेतु नयी-नयी योजनाएँ लाने के पश्चात् भी बालकों का विद्यालय छोड़ना जारी है। विद्यालयी शिक्षा में सुधार लाने की चर्चाएँ हमेशा चलती रहती हैं। इसमें महत्वपूर्ण भूमिका निभाती है समय-समय पर घोषित शिक्षा नीतियाँ, आयोगों और समितियों के प्रतिवेदन, राष्ट्रीय पाठ्यचर्या की रूप रेखाएँ आदि। परन्तु इन सबके पश्चात् भी विद्यालयों में छात्र / छात्राओं का ठहराव शत प्रतिशत नहीं हो पाया है। यदि हम प्राथमिक शिक्षा की बात करें तो शिक्षा का अधिकार अधिनियम जिसमें 14 वर्ष तक के आयु वर्ग वाले छात्रों को निःशुल्क एवं अनिवार्य शिक्षा की बात कही गयी है, के लागू होने के पश्चात अवरोधन एवं अपव्यय की समस्या से निजात मिलती दिख रही है। पर क्या वास्तविकता में हम बच्चों के ठहराव को शत प्रतिशत कर पाए है तो ईमानदारी से कहा जाए तो अभी तक आँकड़ों का मायाजाल मात्र दिखाई पड़ता है वास्तविकता कुछ और ही है।

संविधान में धारा-15 के अन्तर्गत यह व्यवस्था दी गई है कि निःशुल्क एवं अनिवार्य शिक्षा सबके लिए होगी चाहे वह किसी भी जाति, रंग, धर्म, लिंग, स्थान या वर्ण का हो। 1985 के नीति संबंधी परिप्रेक्ष्य के आधार पर राजनैतिक पहल पर 1986 में राष्ट्रीय शिक्षा नीति तैयार कर प्रकाशित की गई। इस राष्ट्रीय शिक्षा नीति की यह विशेषता रही कि उसमें सर्वाधिक बल प्रारम्भिक शिक्षा के सार्वभौमिकरण पर दिया गया। प्रो० यशपाल समिति ने बालकों के बस्ते का बोझ कम करने की सिफारिश की जिसमें कहीं ना कहीं बच्चों के डर को समझा गया।

लड़कियों की माध्यमिक शिक्षा के लिए राष्ट्रीय योजना मई 2008 में इस उद्देश्य से शुरू की गई कि स्कूल छोड़ने वालों की संख्या कम हो। राष्ट्रीय माध्यमिक शिक्षा अभियान (आर०एम०एस०ए०) माध्यमिक शिक्षा तक पहुँच एवं गुणवत्ता में सुधार के उद्देश्य से यह योजना मार्च 2009 में शुरू की गई। इसी प्रकार केन्द्र सरकार द्वारा नवंबर 1962 से भारत द्वारा केन्द्रीय विद्यालय संगठन की योजना अनुमोदित की गई ताकि केन्द्र सरकार के स्थानान्तरण वाले कर्मचारियों के बच्चों को निर्बाध शिक्षा प्रदान की जा सके। राष्ट्रीय शिक्षा नीति 1986 के अनुरूप उक्तृष्टता के साथ समानता एवं सामाजिक न्याय प्रदान करने के उद्देश्य से आवासीय नवोदय विद्यालयों की स्थापना की गई। स्कूल शिक्षा को गुणवत्ता परिवर्तन की ओर ले जाने वाले एक उच्चतम राष्ट्रीय निकाय के रूप में 1 सितम्बर 1961 को राष्ट्रीय शैक्षणिक अनुसंधान एवं प्रशिक्षण परिषद (एन०सी०ई०आर०टी) की स्थापना की गई।

सन् 2011 की जनगणना के अनुसार भारत में साक्षरता प्रतिशत 73% है जिसमें पुरुष साक्षरता 80.9% व महिला साक्षरता 64.6% है। आँकड़ों में भले ही इतनी साक्षरता दर हो परन्तु इनमें से बहुत बड़ी संख्या ऐसी भी है जो केवल साक्षर है और उन्होंने माध्यमिक विद्यालयों का मुँह भी नहीं देखा है। साक्षरता दर कम होने के कारण नामांकित बच्चों का ठहराव जरूरी है क्योंकि महिलाओं की साक्षरता दर अभी मात्र 64.6% ही है।

अध्ययन की आवश्यकता— भारत की जनगणना-2011 के अनुसार भारत में अभी भी 27% जनसंख्या निरक्षर है। माध्यमिक स्तर की शिक्षा की बात करें तो माध्यमिक स्तर की शिक्षा से वंचित जनसंख्या 35% से भी अधिक है। इतने लोगों का निरक्षर होना अभिशाप जैसा है। शिक्षा ही एक ऐसा माध्यम है जो व्यक्ति में जागरूकता लाती है उसे अपने अधिकारों एवं कर्तव्यों का बोध कराती है। उनकी स्वावलंबन व निर्णय शक्ति का विकास करती है। सरकार द्वारा नयी-नयी योजनाएँ लाने के पश्चात् भी बालकों का विद्यालय छोड़ना जारी है। बालकों के विद्यालय

छोड़ने के पीछे क्या कारण है तथा उनका निवारण कैसे किया जाए? जानने के लिए यह अध्ययन करना आवश्यक समझा गया।

प्रयुक्त पद—

1. **ठहराव**— नामांकित छात्रों के ठहराव से तात्पर्य यह है कि कक्षा 6 में प्रवेश लेने के पश्चात् 5 वर्ष की शिक्षा पूर्ण कर उस विद्यालय से कक्षा 10 उत्तीर्ण करके ही निकले या कक्षा 10 तक उस विद्यालय में रुका रहे।
2. **ठहराव दर**— यहां ठहराव दर से तात्पर्य एक वर्ष में एक कक्षा से अगली कक्षा में प्रोन्नती से है।
3. **माध्यमिक स्तर**— यहां माध्यमिक स्तर से तात्पर्य कक्षा 6 से कक्षा 10 तक के विद्यार्थियों से है।

प्रयुक्त उपकरण व विधि प्रविधि— विद्यार्थियों के ठहराव के अध्ययन हेतु सर्वेक्षण विधि का प्रयोग किया गया है। अध्ययन हेतु अनुसंधानकर्ता द्वारा स्वनिर्मित साक्षात्कार अनुसूची एवं आंकड़ा अनुसूची का प्रयोग किया गया है। आंकड़ा अनुसूची का प्रयोग विद्यार्थियों का ठहराव जानने हेतु विद्यालय रिकार्ड के आंकड़े एकत्रित करने हेतु तथा असंरचित साक्षात्कार अनुसूची का प्रयोग अध्यापक वर्ग के लिए किया गया है। क्षेत्र अध्ययन हेतु निरीक्षण प्रपत्र का प्रयोग किया गया।

छात्र / छात्राओं के नामांकन के पश्चात् कक्षा 10 तक आते-आते यह संख्या कितनी रह जाती है उसे जानने हेतु प्रपत्र में 2008-2009 में कक्षा 6 में नामांकित होने वाले छात्र-छात्राओं तथा 2012-2013 में कक्षा 10 में अध्ययनरत छात्र / छात्राओं की संख्या के आंकड़े लिए गए। 2008-09 में कक्षा 6 में नामांकित छात्र-छात्राएं ही सत्र 2012-13 में कक्षा 10 में अध्ययनरत होंगे जिससे माध्यमिक स्तर पर विद्यालय छोड़ने वाले बच्चों का पता लगता है।

ठहराव एवं नामांकन के लिए विद्यालय द्वारा किए गए प्रयासों एवं सुझावों को जानने हेतु साक्षात्कार अनुसूची का निर्माण किया गया है।

सांख्यिकी प्रविधि—

प्राप्त प्रदत्तो का विश्लेषण उपयुक्त सांख्यिकीय प्रविधियों द्वारा किया गया।

अध्ययन का उद्देश्य—

उ०प्र० राज्य के सहारनपुर जनपद के ग्रामीण क्षेत्र के विकास क्षेत्र पुंवारका, बलियाखेड़ी, सरसावा व मुजफ्फराबाद के माध्यमिक विद्यालयों के 'ठहराव' का अध्ययन करना।

परिकल्पना—

सहारनपुर जिले के विकास क्षेत्र पुंवारका, बलियाखेड़ी, सरसावा व मुजफ्फराबाद में बालकों का ठहराव बालिकाओं की तुलना में अधिक है।

अध्ययन सीमा— माध्यमिक स्तर के विद्यार्थियों के ठहराव का अध्ययन करने के लिए उत्तर प्रदेश के सहारनपुर जनपद के चार विकास क्षेत्र (पुंवारका, बलियाखेड़ी, सरसावा व मुजफ्फराबाद) तक अध्ययन को सीमित किया गया है। इस शोध कार्य को केवल ग्रामीण क्षेत्र के माध्यमिक विद्यालयों तक सीमित किया गया है तथा प्रस्तुत शोध को माध्यमिक विद्यालयों के छात्रों के ठहराव सम्बन्धी अध्ययन तक सीमित किया गया है।

न्यादर्श— उ०प्र० राज्य के सहारनपुर जनपद में पुंवारका, बलियाखेड़ी, सरसावा व मुजफ्फराबाद विकास क्षेत्रों के 20 हाईस्कूलों का चयन आँकड़े एकत्रित करने में किया गया है। प्रत्येक विकास क्षेत्र से 5 माध्यमिक स्तर के विद्यालयों का चयन यादृच्छिक (Randomly) रूप से किया गया है तथा इन विद्यालयों में कार्यरत अध्यापकों को साक्षात्कार में सम्मिलित किया गया।

निष्कर्ष— इस अध्ययन के उद्देश्य को ध्यान में रखते हुए सहारनपुर जनपद के विकास क्षेत्र पुंवारका,

बलियाखेड़ी, सरसावा व मुजफ्फराबाद के माध्यमिक स्तर के विद्यार्थियों के कुल ठहराव का अध्ययन करने पर प्राप्त आंकड़ों को नीचे तालिका में प्रदर्शित किया गया है।

तालिका

क्र०स०	विकास क्षेत्र	ठहराव (प्रतिशत में)		सत्र 2012-13 कुल
		छात्र	छात्राएं	
1	पुंवारका	78	70	74
2	बलियाखेड़ी	82	71	76.5
3	सरसावा	75	72	73.5
4	मुजफ्फराबाद	72	65	68.5
	कुल औसत	76.75	69.50	73.125

उपरोक्त तालिका के आधार पर निम्नलिखित निष्कर्ष प्राप्त होते हैं—

- * सहारनपुर जनपद के विकास क्षेत्र पुंवारका में सत्र 2012-13 में विद्यार्थियों का ठहराव 74 प्रतिशत है जिनमें छात्रों (बालकों) का ठहराव प्रतिशत 78% व छात्राओं का ठहराव प्रतिशत 70% है।
- * विकास क्षेत्र बलियाखेड़ी में सत्र 2012-13 में विद्यार्थियों का ठहराव प्रतिशत 76.5% है जिनमें छात्रों का ठहराव प्रतिशत 82% व छात्राओं का ठहराव प्रतिशत 71% है।
- * विकास क्षेत्र सरसावा में विद्यार्थियों का ठहराव प्रतिशत 73.5% है जिसमें छात्रों का ठहराव प्रतिशत 75% व छात्राओं का ठहराव प्रतिशत 72% है।
- * विकास क्षेत्र मुजफ्फराबाद में विद्यार्थियों का ठहराव प्रतिशत 68.5% है जिसमें छात्रों का ठहराव प्रतिशत 72% व छात्राओं का ठहराव प्रतिशत 65% है।
- * चारों विकास क्षेत्रों का कुल औसत ठहराव प्रतिशत 73.125 है जिसमें छात्रों का औसत ठहराव प्रतिशत 76.75% व छात्राओं का औसत ठहराव प्रतिशत 69.50% है।

सहारनपुर जनपद के चारों विकास क्षेत्रों में छात्राओं की ठहराव दर छात्रों की अपेक्षा कम है। अर्थात् छात्राएं अधिक संख्या में नामांकन के पश्चात् अपनी पढ़ाई बीच में ही छोड़ देती हैं।

विद्यालयों में कार्यरत अध्यापकों व अभिभावकों से साक्षात्कार और निरीक्षण के आधार पर ज्ञात होता है कि नामांकन बढ़ाने एवं ठहराव में वृद्धि करने हेतु विद्यालयों के अध्यापकों ने अपने-अपने स्तर पर प्रयास किए हैं। अध्यापकों ने बताया कि नामांकन को अधिकतम करने के लिए अभिभावकों से मिलकर उन्हें अच्छा परिणाम देने, बच्चों की पढ़ाई की समस्याओं का निराकरण करने तथा बच्चों में नैतिक मूल्यों का विकास करने आदि का ठोस आश्वासन दिया जाता है परन्तु सरकारी स्कूलों का वातावरण आकर्षक न होने के कारण अभिभावक अपने बालकों को प्रवेश दिलाने से झिझकते हैं।

अध्ययन में यह भी पाया गया कि मध्याह्न भोजन, (कक्षा-8 तक) छात्रवृत्ति वितरण, पोषाक वितरण करने पर विद्यार्थी विद्यालय नियमित आने हेतु प्रेरित होते हैं।

नामांकन में आने वाली बाधाएं –

- * विद्यार्थियों को जब तक अच्छी प्रकार से पाठ्यवस्तु को समझाया नहीं जाएगा तथा समस्याओं को सही प्रकार से हल नहीं किया जाएगा तब तक वो उसे समझेंगे नहीं तथा पढ़ाई से जी चुराएंगे जिसमें नामांकन व ठहराव में कमी आती है।

- * विद्यालयों में शैक्षिक वातावरण की कमी होने पर भी नामांकन एवं ठहराव में कमी आती है।
- * छात्राओं के प्रति अभिभावकों का उदासीन रवैया तथा छोटी उम्र में ही शादी कर देने के कारण छात्राओं का ठहराव कम होता है।
- * बालक एवं बालिकाओं में समाज द्वारा अन्तर करने के कारण अभिभावकों का छात्राओं को विद्यालयों से पढ़ाई पूर्ण किए बिना हटा लेना।
- * बच्चों द्वारा घरेलू कार्य में माता-पिता का हाथ बटाने के कारण भी पढ़ाई बीच में छोड़नी पड़ती है।
- * गरीबी सबसे बड़ा अभिशाप माना जाता है। गरीबी के कारण कुछ विद्यार्थियों को अपनी पढ़ाई बीच में छोड़नी पड़ती है।
- * रोजगार की तलाश में अभिभावक शहरों में पलायन हेतु मजबूर होते हैं जिसके कारण वे अपने परिवार को भी साथ ही ले जाते हैं तथा बच्चों को विद्यालय से हटा लेते हैं।
- * अभिभावकों के अशिक्षित होने के कारण वे बच्चों को पढ़ाने की अपेक्षा अन्य कार्यों में लगा देते हैं। बच्चों को कक्षा 5 या कक्षा 8 तक पढ़ाने के पश्चात् या तो उनसे छोटे भाई बहनों की देखभाल के लिए विद्यालय छोड़वा लिया जाता है या किसी अन्य आय के काम में लगा दिया जाता है।

नामांकन युक्त ठहराव को अधिकतम बनाने के लिए सुझाव—

प्रस्तुत अध्ययन में यह देखने में आया है कि छात्रों की अपेक्षा छात्राओं का नामांकन एवं विद्यालय में ठहराव कम है छात्राओं में ठहराव को बढ़ाने हेतु बालिकाओं को भी बालकों के समान सुविधाएं देने हेतु अभिभावकों को जागरूक करने की आवश्यकता है, साथ ही बालक / बालिकाओं को एक समान समझने की आवश्यकता है।

बच्चों का विद्यालयी शिक्षा को पूर्ण किए बिना विद्यालय छोड़ देने की समस्या बड़े परिवारों में अधिक है। अतः छोटे परिवार हेतु जन-जागरण अति आवश्यक है। बाल केन्द्रित शिक्षा अर्थात् बच्चे की आयु स्तर रूचि के अनुसार शिक्षण करवाने के साथ ही गुणात्मक शिक्षा को बढ़ावा देना अति आवश्यक है जिसमें छात्र-छात्राओं को गुणवत्ता आधारित शिक्षा दी जा सके और विद्यार्थियों का ठहराव अधिकतम हो सके।

सभी बालकों को सीखने के समान अवसर प्रदान करने होंगे ताकि छात्रों को विद्यालय आने में खुशी एवं आनंद का अनुभव हो तथा छात्रों का रुझान विद्यालयों की ओर बढ़ सके। साथ ही विद्यालयों में भयमुक्त वातावरण विकसित करना आवश्यक है अर्थात् छात्रों के मन से विद्यालय एवं अध्यापकों के डर को दूर भगाना होगा। हम बच्चों को पीटने या डराने के बजाए प्यार से रहे तो निश्चित रूप से छात्रों में अध्यापक एवं विद्यालय के प्रति सकारात्मक दृष्टिकोण उत्पन्न होगा जिसमें छात्रों के ठहराव को अधिक बनाने में सहायता मिलेगी।

अध्यापकों को अभिभावकों से मिलकर छात्रों के सामने उत्पन्न समस्याओं को दूर करना चाहिए साथ ही अशिक्षित अभिभावकों को शिक्षा के प्रति जागरूक करके छात्रों के ठहराव में सकारात्मक परिवर्तन किया जा सकता है।

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जैन नीतिशास्त्र में 'त्रिरत्न'

डॉ. नीलम शर्मा

असि. प्रो. संस्कृत विभाग

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जैन दर्शन मूलतः एक जीवन पद्धति और नीतिशास्त्र ही है, वस्तुतः तर्कशास्त्र और तत्त्वमीमांसा उसके नीतिशास्त्र का समर्थन करने के लिये ही विकसित हुए हैं। अन्यान्य दर्शनों की भाँति जैन आचारदर्शन भी आत्मा के बन्धन और मुक्ति की अवधारणा में पूर्ण आस्था रखता है। स्वभावतः अनन्तचतुष्टय से युक्त आत्मा कर्मपुद्गलों से बन्धनग्रस्त हो जाता है और इन समस्त कर्मपुद्गलों से सम्बन्ध विच्छेद या उनके पूर्ण नाश के उपरान्त आत्मा के स्वस्वरूप में अवस्थान ही मुक्ति है। इस मुक्ति की प्राप्ति के लिए जैन दर्शन में त्रिविध साधन प्रतिपादित हैं। इनके अत्यधिक महत्त्व के कारण इन्हें 'त्रिरत्न' से अभिहित किया गया है। वस्तुतः जैन दर्शन का सम्पूर्ण आचारशास्त्र इन त्रिरत्नों पर ही आधारित है। ये त्रिरत्न हैं— सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चारित्र्य। इन त्रिविध साधनामार्ग के विधान में जैन आचार्यों की मनोवैज्ञानिक दृष्टि रही है। इस मनोवैज्ञानिक दृष्टि से मानवीय चेतना के तीन पक्ष हैं— ज्ञान, भाव और संकल्प। चेतना के भावनात्मक पक्ष के उचित नियोजन के लिए सम्यक् दर्शन, ज्ञानात्मक के लिए सम्यक् ज्ञान और संकल्प पक्ष के लिए सम्यक् चारित्र्य का विधान किया गया है। इन त्रिरत्नों के मनोवैज्ञानिक आधार और विशिष्ट स्वरूपपूर्वक वर्तमान में इनकी प्रासंगिकता का निरूपण ही प्रस्तुत शोधपत्र का लक्ष्य है।

अन्याय दर्शनों की भाँति जैन आचारदर्शन भी आत्मा के बन्धन और मुक्ति की अवधारणा में पूर्ण आस्था रखता है। अन्यान्य दर्शनों के समान जैन दर्शन में भी मुक्ति अथवा मोक्ष को मानव जीवन का सर्वोच्च और अंतिम लक्ष्य माना गया है। यद्यपि स्वभावतः जीव या आत्मा अनन्त दर्शन, अनन्त ज्ञान, अनन्त आनन्द और अनन्त वीर्य इन अनन्त चतुष्टय से युक्त है, किन्तु जब वह कर्मपुद्गलों को ग्रहण कर लेता है तो बंधनग्रस्त हो जाता है।¹— इस बन्धन के 5 कारण हैं²— (1.) मिथ्या दर्शन (सदसदविवेक या अश्रद्धा) (2.) अविरति (वैराग्याभाव अर्थात् रागादि) (3.) प्रमाद (कर्तव्याकर्तव्य में असावधान) (4.) कषाय (क्रोध, लोभ, मान और माया) (5.) योग (मानसिक, वाचिक व कायिक क्रिया)। इनके कारण कर्मपुद्गलों से संयुक्त हुए जीव में उसके वास्तविक लक्षण तिरोहित हो जाते हैं और वह सांसारिक दुःखों से त्रस्त होता हुआ जन्म मरण चक्र में फँस जाता है।

जैन दर्शन में जीव के बन्धन से मोक्ष प्राप्ति तक क्रमिक 5 सोपान माने गये हैं। ये हैं— (1.) आस्रव (2.) बन्ध (3.) संवर (4.) निर्जरा (5.) मोक्षा। ये सभी भाव और द्रव्य भेद से द्विविध हैं। इनमें भाव मानसिक क्रिया या संकल्प रूप है। यह आत्मनिष्ठ है, अर्थात् इससे केवल आन्तरिक भावों में परिवर्तन होता है। किन्तु जब वास्तविक रूप में बाह्य स्थिति में परिवर्तन हो जाता है तो उसे द्रव्य कहते हैं। द्रव्य वस्तुनिष्ठ है। यद्यपि तार्किक दृष्टि से भाव, द्रव्य का कारण है, किन्तु सामयिक दृष्टि से दोनों एक ही साथ समानान्तर रूप से होते हैं।

यहाँ आस्रव का तात्पर्य कर्मपुद्गलों का जीव की ओर प्रवाह से है।³— जो मिथ्यात्व, अविरति, प्रमाद, कषाय और योग के कारण होता है। अतः कर्मों के प्रवाह में निमित्तभूत इन पाँचों का समूह ही आस्रव कहलाता है। यह आस्रव ही बंधन का कारण है। यह बन्धन प्रकृति-स्थिति-अनुभाग और प्रदेश भेद से चतुर्विध है।⁴— इस प्रकार कर्मों का आत्मा से सम्बद्ध होना बन्धन है अतः इन कर्मों से सम्बन्धविच्छेद या इन समस्त कर्मपुद्गलों का नाश ही मोक्ष है। किन्तु इस मोक्षावस्था की प्राप्ति के लिये कर्मप्रवाह का रुकना और पूर्वसम्बद्ध कर्मों का आत्मा से वियोग अत्यन्त अपेक्षित है। यहाँ कर्म प्रवाह रूप आस्रव का रुकना ही संवर है।⁵— इनके कारण जीव में नवीन कर्मों का प्रवाह सर्वथा अवरुद्ध कर दिया जाता है। तथापि मुक्ति के लिये अनागत कर्मों का अवरोध ही पर्याप्त नहीं है अपितु जो कर्मपुद्गल जीव से संयुक्त हो, उसके वास्तविक स्वरूप के आवरक हैं, उनका नाश भी अत्यन्त आवश्यक है। इन पूर्वसंचित कर्मों के नाश की प्रक्रिया या

अवस्था ही निर्जरा कहलाती है।⁶— इससे समस्त कर्मपरमाणुओं से वियुक्त हुआ जीव शुद्ध, निर्मल और आत्मरूप हो जाता है। यही उसकी मोक्षावस्था है।⁷— इसी को कैवल्य ज्ञान भी कहा गया है। जैन दर्शन में मोक्ष कोई अभावात्मक अवस्था नहीं है, अपितु भावात्मक अवस्था है। यह केवल दुःख निवृत्ति की ही नहीं अपितु अनन्त आनन्द और अनन्त ज्ञान की अवस्था है। क्योंकि मुक्त होकर जीव अपने मूलस्वरूप अनन्त चतुष्टय से युक्त हो जाता है।

त्रिरत्न :

इस मोक्षावस्था की प्राप्ति के लिये जैनदर्शन में त्रिविध साधन या मार्ग बताये गये हैं। तत्त्वार्थसूत्र में सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चारित्र को मोक्षमार्ग कहा गया है।⁸— यद्यपि उत्तराध्ययनसूत्र में सम्यक् ज्ञान, सम्यक् दर्शन, सम्यक् चारित्र और सम्यक् तप ये चतुर्विध साधन माने गये हैं।⁹— तथापि जैनाचार्यों ने तप का अन्तर्भाव चारित्र में ही कर लिया है और सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चारित्र को ही त्रिविध साधनामार्ग के रूप में मान्यता प्रदान करते हुए इन पर अत्यधिक बल दिया है। इनके अत्यधिक महत्त्व के कारण ही इन्हें 'त्रिरत्न' की संज्ञा से अभिषिक्त किया है। यदि देखा जाये तो जैनदर्शन का सम्पूर्ण आचारशास्त्र इन त्रिरत्नों पर ही आधारित है—

सम्यक् दर्शन— इनमें मोक्ष प्राप्ति के लिये प्रथम चरण सम्यक् दर्शन ही है। सम्यक् दर्शन पद की व्याख्या अनेक जैनाचार्यों ने अनेक प्रकार से की है। मुख्यतः सम्यक् दर्शन की चतुर्विध व्याख्यान प्राप्त होती है।¹⁰— (1) तत्त्वार्थ श्रद्धा के रूप में (2) स्वस्वरूप की निश्चित रूप में (3) स्व पर भेदविज्ञान रूप में तथा (4) यथार्थ देव, शास्त्र, गुरु के प्रति श्रद्धान रूप में। तथापि इनमें 'तत्त्वार्थ के श्रद्धान को ही सम्यक् दर्शन के सर्वमान्य लक्षण के रूप में स्वीकार किया गया है।¹¹ क्योंकि स्व और पर के भेदज्ञान स्वरूप में जो सम्यक्दर्शन माना गया है, वह भी तत्त्वार्थ श्रद्धान से ही प्राप्य है।¹² जैन मत में जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा और मोक्ष ये सात तत्त्व माने गये हैं।¹³ इनमें यथार्थ श्रद्धा का होना ही सम्यग्दर्शन बतलाया गया है। इस सम्यग्दर्शन की उत्पत्ति निसर्ग से और अधिगम से होती है।¹⁴ निसर्ग का अर्थ है — स्वभाव और अधिगम का अर्थ पदार्थ का ज्ञान है। इस प्रकार इसके दो हेतुओं का निर्देश किया गया है। उनकी अपेक्षा से यह द्विविध है— निसर्गज और अधिगमज। जो पर के उपदेश के बिना स्वभावतः या अपने आप उत्पन्न है वह निसर्गज है। यद्यपि अधिगम शब्द का अर्थ ज्ञान है तथापि प्रकृत में इसका अर्थ परोपदेशपूर्वक होने वाला ज्ञान ही लेना चाहिये। अतः परोपदेश आदि से होने वाला सम्यग्दर्शन अधिगमज है।

सम्यग्दर्शन के पश्चात् सम्यग्ज्ञान आता है, क्योंकि तत्त्वों पर श्रद्धा से ही ज्ञान की उपलब्धि संभव है। गीता में भी कहा गया है 'श्रद्धावाँल्लभते ज्ञानम्'।¹⁵

सम्यग्ज्ञान — सम्यग्दर्शन के उपरान्त मोक्षमार्ग पर बढ़ने के लिये दूसरी साधना ज्ञानोपासना है। सम्यग्दर्शन द्वारा जिन तत्त्वों में श्रद्धा उत्पन्न हुई है उनका विधिवत् यथार्थ ज्ञान करना ही सम्यग्ज्ञान है। अर्थात् संशय, विपर्यय और अनध्यवसाय रहित आत्मा और अन्य तत्त्वों का विशेष ज्ञान ही सम्यग्ज्ञान है।¹⁶ आत्मानात्म विवेक रूप इस सम्यग्ज्ञान के पाँच भेद हैं।¹⁷— (1.) मतिज्ञान (2.) श्रुतज्ञान (3.) अवधिज्ञान (4.) मनः पर्यायज्ञान (5.) केवलज्ञान। ज्ञेयपदार्थ और इन्द्रियविशेष के सन्निकर्ष से मन की सहायता से जो ज्ञान प्राप्त होता है वह मतिज्ञान है। मतिज्ञान द्वारा ज्ञात पदार्थ का स्पष्ट और विशेष ज्ञान श्रुतज्ञान है। इसमें मतिज्ञान के आश्रय से युक्ति, तर्क, अनुमान व शब्दार्थ द्वारा परोक्ष पदार्थों का भी ज्ञान होता है। इन्द्रिय और मन के सहयोग के बिना ही किन्तु दिक् काल परिच्छिन्न अदृष्ट दूरस्थित पदार्थों का ज्ञान अवधिज्ञान है। दिक् काल से सीमित होने के कारण यह अवधि कहलाता है। अन्य व्यक्तियों के मन के भावों और विचारों का ज्ञान मनः पर्याय ज्ञान कहलाता है। केवलज्ञान रूपी-अरूपी समस्त द्रव्यों और उनके त्रिकालवर्ती पर्यायों का युगपत् ज्ञान है। यह सभी पदार्थों एवं उनके परिवर्तनों का पूर्ण ज्ञान है। मतिज्ञान और श्रुत ज्ञान परोक्ष है, अन्तिम तीन अपरोक्ष या प्रत्यक्ष ज्ञान हैं।

सम्यक् चरित्र – मोक्षमार्ग का तीसरा और महत्वपूर्ण सोपान है – सम्यक् चरित्र। सम्यक् दर्शन और सम्यक् ज्ञान की आचरण में परिणति सम्यक् चरित्र है। अहितकारी कर्मों का परित्याग और हितकारी कर्मों का आचरण ही सम्यक् चरित्र है। यह मोक्ष का साक्षात् साधन माना गया है, क्योंकि ऐसा सम्यक् दर्शन और सम्यक् ज्ञान जो सम्यक् चरित्र का पोषक या वर्धक नहीं है मोक्ष का साधन नहीं होता। कोरा ज्ञान भार स्वरूप ही होता है। अतः जो ज्ञान जीवन में उतर कर आत्मशोधन करे वहीं मोक्ष का साधन है। अन्ततः सच्ची श्रद्धा और ज्ञान का फल चरित्र की शुद्धि ही है। जैन परम्परा में सम्यक् चरित्र के दो रूप माने गये हैं— निश्चय चरित्र और व्यवहार चरित्र। निश्चय चरित्र शुद्ध मनोभावना या मानसिक पवित्रता रूप है। सम्यक् ज्ञानी द्वारा बाह्य और आभ्यान्तर क्रियाओं को रोकने से आत्मा की विशेष निर्मल अवस्था प्राप्त होती है।¹⁸ यह जीवन में समत्व की स्थिति है, आत्मरमण की स्थिति है। इसमें आत्मा विभावों से हटकर स्वाभाविक अवस्था में आ जाती है। आत्मा के विभाव हैं – क्रोध, मान, माया, लोभ। राग द्वेष, कषाय, विषयवासना और प्रमाद से रहित होकर साधक जब प्रत्येक क्रिया के सम्पादन में आत्मजाग्रत होता है और उसका आचरण बाह्य आवेगों और वासनाओं से विचलित नहीं होता। वस्तुतः वही नैश्चयिक चरित्र का पालनकर्ता माना जाता है।

व्यवहार चरित्र निश्चय चरित्र को प्राप्त करने का साधन मात्र है। आचरण के विधि निषेध व्यवहार चरित्र कहे जाते हैं। अर्थात् मन, वचन और काय से शुभ कर्मों में प्रवृत्ति और अशुभ कर्मों से निवृत्ति करना। व्यवहार चरित्र के रूप में समिति, गुप्ति, परिषह-जय, इन्द्रिय निग्रह, तप-ध्यान, समाधि, व्रत-नियम तथा संयम आदि जो साधन निश्चय या भाव चरित्र के पोषक हैं, उन्हें उपादेय माना गया है।

संवर के हेतु के रूप में चरित्र का विवेचन करते हुए आचार्य उमास्वामी ने इसके पाँच भेद बताये हैं¹⁹— (1.) सामयिक (2.) छेदोपस्थापना (3.) परिहारविशुद्धि (4.) सूक्ष्मसाम्पराय (5.) यथाख्यात। समस्त पाप क्रियाओं का त्याग और समता भाव की अराधना सामयिक चरित्र है। प्रमाद वश दोष लग जाने पर प्रायश्चित्त के द्वारा दोष का परिहार कर पुनः निर्दोष चरित्र स्वीकार करना छेदोपस्थापना चरित्र है। जीवों की हिंसा का त्याग कर विशेष शुद्धि की प्राप्ति परिहारविशुद्धि चरित्र है। सूक्ष्म कषायों का संयमन करना सूक्ष्मसाम्पराय चरित्र है। समस्त कषायों के सर्वथा उपशम अथवा क्षय होने पर आत्मस्वरूप में रमण की स्थिति यथाख्यात चरित्र है।

सामान्यतः समस्त जैनाचार्यों ने सम्यक् चरित्र के रूप में 5 व्रतों का पालन आवश्यक माना है। ये हैं²⁰— (1.) अहिंसा (2.) सत्य (3.) अस्तेय (4.) ब्रह्मचर्य (5.) अपरिग्रह। इन सभी में अहिंसा का प्राथमिक और महत्वपूर्ण स्थान है। अहिंसा का सिद्धान्त जैनदर्शन की भारत को ही नहीं अपितु सम्पूर्ण विश्व को अद्वितीय देन है। जैनदर्शन की विशेषता है कि उसने अहिंसा को अपनी सम्पूर्ण आचार संहिता में व्याप्त कर दिया है। मन, वचन और कर्म तीनों से ही इन पंचव्रतों का पालन आवश्यक है।

त्रिरत्न का साहचर्य : अब यहाँ जिज्ञासा होती है कि सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चरित्र इन त्रिविध मोक्षमार्गों में से क्या किसी एक साधन से ही मुक्ति संभव है या सभी अपरिार्य हैं? इसका समाधान है कि जैन परम्परा में इन त्रिविध रत्नों के साहचर्य से ही मोक्ष को प्राप्य माना गया है। किसी एक के अभाव में मोक्ष की प्राप्ति सम्भव नहीं है। उत्तराध्ययन सूत्र के अनुसार दर्शन के बिना ज्ञान नहीं होता, ज्ञान के अभाव में आचरण सम्यक् नहीं हो सकता और सम्यक् आचरण के अभाव में मुक्ति कदापि संभव नहीं है।²¹ अतः इन तीनों का साहचर्य ही मुक्ति का हेतु है। तत्त्वार्थसूत्रकार ने भी रत्नत्रय को सम्मिलित रूप में ही मोक्षमार्ग माना है – सम्यग्दर्शनज्ञान- चरित्राणिमोक्षमार्गः²² यहाँ आचार्य ने मोक्षमार्गः में बहुवचन का प्रयोग न करके एकवचन का प्रयोग यह सूचित करने के लिये ही किया है कि तीनों दण्डचक्रादिन्याय से मोक्ष के सम्मिलित हेतु है, तृणारणिमणिन्याय से नहीं।

त्रिरत्न का मनोवैज्ञानिक आधार : अब यहाँ एक अन्य जिज्ञासा होती है कि यहाँ त्रिविध साधनों का ही विधान क्यों किया गया है? यहाँ ध्यातव्य है कि अन्यान्य भारतीय दर्शनों में भी साधनत्रय मोक्ष के हेतु रूप में प्राप्त होते हैं। बौद्धदर्शन का अष्टांग मार्ग भी शील, समाधि और प्रज्ञा इन त्रिविध साधनामार्ग में ही

अन्तर्भूत है। वस्तुतः बौद्धदर्शन का यह त्रिविध साधनामार्ग जैनदर्शन के त्रिरत्न का समानार्थक है। तुलनात्मक दृष्टि से शील को सम्यक् चरित्र से, समाधि को सम्यक् दर्शन से और प्रज्ञा को सम्यक् ज्ञान से तुलनीय माना जा सकता है। श्रीमद्भगवद्गीता में भी ज्ञान, कर्म और भक्ति रूप में मोक्ष के त्रिविध साधनामार्ग का उल्लेख है। उननिषदों में भी श्रवण, मनन, निदिध्यासन के रूप में त्रिविध साधनों का उल्लेख हुआ है।²³ यहाँ भी यदि सूक्ष्म दृष्टि से विचार किया जाये तो श्रवण श्रद्धा में, मनन ज्ञान में और निदिध्यासन कर्म में अन्तर्भूत हो सकते हैं। इस प्रकार साधन त्रय का स्वीकरण किया जाता रहा है। इन त्रिविध साधन मार्ग के विधान में भी जैन आचार्यों की एक महान मनोवैज्ञानिक दृष्टि रही है। मनोवैज्ञानिक दृष्टिकोण से मानवीय चेतना के तीन पक्ष हैं—

(1.) ज्ञान (2.) भाव (3.) संकल्प। व्यवहारिक जीवन में भी हमारे सम्पूर्ण प्रयास हमारी चेतना के ज्ञानात्मक, भावात्मक और संकल्पात्मक शक्तियों के विकास के निमित्त ही होते हैं। प्रत्येक व्यक्ति अपनी इन त्रिविध क्षमताओं की पूर्णता चाहता है। वस्तुतः जैन समस्त मोक्ष भी चेतना के इन्हीं तीन पक्षों की पूर्णता का द्योतक है। जीवन के ज्ञानात्मक पक्ष की पूर्णता अनन्त ज्ञान और अनन्त दर्शन में, भावात्मक पक्ष की पूर्णता अनन्त आनन्द में और संकल्पात्मक पक्ष की पूर्णता अनन्त वीर्य में मानी गयी है। आत्मा के इस अनन्त चतुष्टय रूप की प्राप्ति ही मोक्ष है। ज्ञान, भाव और संकल्प रूप चेतना के त्रिविध पक्षों के विकास के लिये ही त्रिविध साधनामार्ग का विधान किया गया है। चेतना के भावात्मक पक्ष के उचित नियोजन के लिये सम्यक् दर्शन, ज्ञानात्मक पक्ष के लिये सम्यक् ज्ञान और संकल्पात्मक पक्ष के लिये सम्यक् चरित्र प्रावधान किया गया है। श्रीमद्भगवद्गीता में भी ज्ञान प्रधान व्यक्तियों के लिये ज्ञानमार्ग, भाव प्रधान व्यक्तियों के लिये भक्तिमार्ग और क्रिया प्रधान व्यक्तियों के लिये कर्म मार्ग का प्रतिपादन किया गया है। तथापि तीनों मार्गों में कोई विरोध नहीं है। तीनों ही एक-दूसरे के पूरक हैं। इस प्रकार त्रिविध साधन मार्ग के पीछे एक मनोवैज्ञानिक आधार है।

वर्तमानकालीन प्रासंगिकता : ये त्रिरत्न वर्तमान संदर्भों में भी अत्यन्त प्रासंगिक है। जीवन और समाज में समता, शान्ति और सन्तुलन बनाये रखने के लिये ये अत्यन्त अपरिहार्य हैं। आज सम्पूर्ण विश्व आंतकवाद, असुरक्षा, भय, हिंसा, साम्प्रदायिकता, क्षेत्रवाद जैसी गम्भीर समस्याओं से जूझ रहा है। सर्वत्र नैतिक पतन दृष्टिगोचर होता है। ऐसी परिस्थितियों में अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह आदि की अत्यन्त आवश्यकता है। सामान्यतः सूक्ष्म रूप से विचार करे तो सभी में श्रद्धा का भाव रखें यही सम्यक् दर्शन है। अपने स्वरूप का ज्ञान और स्वाधिकार की मर्यादा का ज्ञान सम्यग्ज्ञान है और अपने अधिकार और स्वरूप की सीमा में रहकर दूसरे के अधिकार और स्वरूप की सुरक्षा के अनुकूल जीवन में व्यवहार किया जाये वही सम्यक् चरित्र है। जब सर्वत्र सभी के प्रति श्रद्धा और सम्मान की भावना होगी, सभी को अपने अधिकारों और कर्तव्यों का सम्यक् ज्ञान होगा और तदनुकूल ही आचरण होगा। कोई किसी को पीड़ा नहीं पहुँचायेगा, किसी के अधिकारों को हनन करने की भावना नहीं होगी, समत्व भावना से व्यवहार होगा अर्थात् अपने ही समान सभी प्राणियों से व्यवहार की स्थिति में कहीं कोई कष्ट, पीड़ा, अशान्ति, असुरक्षा, भय, अभाव की स्थिति नहीं होगी।

उपर्युक्त विवेचन से स्पष्ट है कि जैन दर्शन में त्रिरत्न का अत्यन्त महत्त्व है और ये त्रिरत्न न केवल जैन दर्शन में अपितु अन्य दर्शनों में भी किसी न किसी रूप में सर्वमान्य हैं। इनकी उपयोगिता सार्वभौमिक और सार्वकालिक है।

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विश्व उत्पत्ति विषयक पौराणिक अवधारणा एवं आधुनिक विज्ञान

डॉ. अंजना शर्मा

एसो. प्रो. संस्कृत विभाग

संस्कृत दर्शन एवं वैदिक अध्ययन विभाग,

वनस्थली विद्यापीठ, राजस्थान

विश्व-ब्रह्माण्ड के आयोजन-प्रयोजन एवं विज्ञान विषयक जिज्ञासा चिरप्राचीन काल से मानव चिन्तन को आन्दोलन आलोडित करती रही है। विश्व-ब्रह्माण्ड की उत्पत्ति कैसे हुई, कब हुई, इसका रचयिता कौन है? इत्यादि के विषय में जानने की उत्कण्ठा ने सम्पूर्ण वैदिक, पौराणिक, दार्शनिक चिन्तन एवं वैज्ञानिक प्रयोगों को दिशा निर्देशित किया है। फलस्वरूप, वेद, पुराण, दर्शन, विज्ञान-सर्वत्र विश्व-ब्रह्माण्ड के रहस्य को सुलझाने का प्रयास किया गया है।

पुराणों के पंचलक्षण¹ अथवा दशलक्षणों² में सर्ग-प्रतिसर्ग का प्रमुख स्थान है। प्रायः सभी पुराण विश्व की उत्पत्ति-प्रक्रिया आदि का किञ्चित् मतवैभिन्न्य के साथ निरूपण करते हैं।

पौराणिक मतानुसार विश्व के मूल में एक सनातन अव्यय तत्त्व है, जो कि सर्वाध्यक्ष, सर्वकारण और सर्वाधिष्ठान है। वह तत्त्व निर्विशेष और निर्धर्मक है। अतएव नामरूप से रहित है। किन्तु बिना नाम के किसी प्रकार का व्यवहार असंभव है। अतः भविष्यवृत्ति से उसके कार्य आदि को देखकर उसका 'ब्रह्म' नाम कल्पित है। क्योंकि वह बढ़ता है अथवा बढ़ता है – “ब्रह्म वृंहति वृंहयति।” “वृहत्त्वाद्बृहणात्वाच्च यत्ब्रह्म परमं विदुः।” उसे ही कृष्ण, विष्णु, वासुदेव, परमात्मन् गोविन्द, परमानन्द, एक, अक्षर और अच्युतादि कहा गया है।³

विश्व की उत्पत्ति के पूर्व एकमात्र यही परमतत्त्व था। न रात्रि थी, न दिन और न आकाश था।⁴ केवल ब्रह्मसंज्ञक सबको सम्पन्न करने वाली यही ज्योति थी। यह ब्रह्मात्मक ज्योति नित्य, निरञ्जन, शान्त, निर्गुण, सर्वज्ञ, निर्मल, अविनाशी, अज, अव्यय और व्यापक है।⁵

विश्व की उत्पत्ति प्रक्रिया :-

पुराण परमतत्त्व की सिसृक्षोन्मुखता से सर्वप्रथम पुरुष और फिर प्रधान का अविर्भाव मानते हैं। पुरुष परमतत्त्व का प्रथम रूप है। प्रधान, व्यक्त और काल-ये तीन भी परमतत्त्व के रूप हैं। इन चारों रूपों से अथवा सहयोग से परमात्मा विश्व की उत्पत्ति और पालन आदि करता है।⁶ जब परमतत्त्व में एक से अनेक होने की इच्छा प्रकट हुई, तब उसने अपने स्वरूप में स्वयं प्राप्त काल, स्वभाव और कर्म को स्वीकार किया है और पुरुष रूप के द्वारा काल शक्ति से क्षोभित त्रिगुणमयी प्रधान में चिदाभास रूप बीज का वपन किया।⁷ तब उस काल प्रेरित अव्यक्त से महत्तत्त्व की उत्पत्ति हुई। महत्तत्त्व से अहंकार और अहंकार के विकार को प्राप्त होने पर उसके तीन भेद हुए सात्त्विक अथवा वैकारिक, राजस अथवा तैजस और तामस। सात्त्विक अहंकार से दिशा, वायु, सूर्य, इन्द्र वरुण, अश्विनी कुमार, अग्नि, विष्णु, मित्र और प्रजापति ये-दशदेवता तथा ग्यारहवें मन की उत्पत्ति हुई।⁸ राजस अहंकार से पंचज्ञानेन्द्रियाँ, पंचकर्मेन्द्रियाँ एवं पंचप्राण उत्पन्न हुए और तामस अहंकार से क्रमशः शब्द, स्पर्श, रूप, रस और गन्ध- ये पाँच तन्मात्रा और क्रमशः तत्तत् गुण वाले पंचमहाभूत-आकाश, वायु, अग्नि, जल और पृथ्वी का प्रादुर्भाव हुआ।⁹

उक्त सृष्टि प्रक्रिया से स्पष्ट प्रक्रिया में सूक्ष्म से स्थूल की उत्पत्ति है। जैसे सर्वप्रथम महत् तदनन्तर अहंकार, इन्द्रियाँ, तन्मात्रा और पंचमहाभूत। महाभूतों में भी सबसे पहले आकाश, फिर वायु, अग्नि और उसके बाद तरल अवस्था जल की उत्पत्ति है। सबसे अन्त में ठोस रूप पृथ्वी की उत्पत्ति निरूपित है।

महदादिभूतपर्यन्त ये सभी तत्त्व जब अपने रहने के लिए भोगों के साधन रूप शरीर की रचना नहीं कर सके, तब परमात्मा ने उन्हें अपनी शक्ति से प्रेरित किया, जिससे एक अण्ड की रचना हुई।¹⁰ यहाँ यह द्रष्टव्य है कि यह अण्ड हिरण्याण्ड अथवा हिरण्यगर्भ है। यह ब्रह्मरेतस् अथवा हिरण्यवीर्य को अपने में गर्भित करता

है। अतः हिरण्यगर्भ कहा गया है।¹¹ शतपथ ब्राह्मण के अनुसार भी यह हिरण्यगण्ड अग्नि का रेतस् है।¹² इस हिरण्यगण्ड को फोड़कर विराट् पुरुष का अविर्भाव हुआ, जिसके सहस्रों की संख्या में जंघा, चरण, भुजायें, नेत्र, मुख और मस्तक थे।¹³ इस विराट् पुरुष के अंगों में चौदह लोकों आदि की स्थिति है।¹⁴ यह विराट् पुरुष सम्पूर्ण विश्व जो कुछ कभी था, है या होगा सभी को व्याप्त कर अवस्थित है तथा उसके अभ्यन्तर में यह विश्व उसके केवल दस अंगुल के परिमाण में ही स्थित है।¹⁵

विराट् पुरुष की नाभि से कमल और कमल से ब्रह्मा का प्रादुर्भाव हुआ, जिन्होंने सृष्टि प्रक्रिया को आगे बढ़ाते हुए नवविध सृष्टि रचना की।¹⁶

यहाँ यह शंका होती है कि जब ब्रह्मा की उत्पत्ति कमल से है, तो निश्चित रूप से कमल की अवस्थिति ब्रह्मा को पूर्वज कैसे कहा जा सकता है? इस शंका का समाधान करता हुआ नारदीय पुराण कहता है कि परमात्मा ने स्वयं को ब्रह्मा के शरीर के रूप में परिवर्तित किया। पृथ्वी कमल के रूप में उसका आसन बन गई। गगनचुम्बी सुमेरू पर्वत उस कमल का कोश बना। इसी कोश में रहते हुए ब्रह्मा ने सृष्टि रचना की।¹⁷

इस प्रकार परमतत्त्व, कारणभूत-हिरण्यगर्भ और विराट् पुरुष— इन अने त्रिरूपों से, तदनन्तर ब्रह्मा रूप से सृष्टि रचना करता है।

सृष्टि तीन प्रकार की है— 1. प्राकृत सर्ग 2. वैकृत सर्ग, 3. प्राकृत-वैकृत सर्ग। प्राकृत सर्ग तीन प्रकार का है— ब्रह्मसर्ग अथवा महत्सर्ग, भूतसर्ग और वैकारिक सर्ग। वैकृतसर्ग मुख्य, तिर्यक्, देव, मानुष एवं अनुग्रह सर्ग के भेद से पंचविध है। सनत्कुमारआदि-कौमारसर्ग प्राकृत-वैकृत सर्ग है।¹⁸

यहाँ प्राकृत सर्ग नैसर्गिक सृष्टि है। इस सर्ग के लिए सृष्टिकर्ता ब्रह्मा को अपनी बुद्धि या अपने विचार को सृष्टि हेतु कार्यरूप में लाने की आवश्यकता नहीं होती है। अतः इस प्राकृत सर्ग को अबुद्धिपूर्वक की संज्ञा प्रदान की गई है। इसके विपरीत वैकृत सर्ग बुद्धिपूर्वक सृष्टि है, जिसके निमित्त ब्रह्मा ने अपने बुद्धि वैभव का प्रयोग अत्यन्त बुद्धिपूर्वक किया है। यही प्राकृत सर्ग और वैकृत सर्ग में पार्थक्य है।¹⁹

ब्रह्माण्ड : ब्रह्माण्ड के स्वरूप को स्पष्ट करते हुए पुराण कहते हैं कि सात द्वीप, सात नाक तथा सात पाताल वाले लोक ब्रह्माण्ड है।²⁰ पृथ्वी सात द्वीपों में विभक्त है — जम्बू द्वीप, प्लक्षद्वीप, कौच द्वीप शक द्वीप, कुश द्वीप तथा पुष्कर द्वीप। ये सातों द्वीप क्रमशः सात वलयाकार वाले लवण, इक्षुरस, सुरा, धृत, दधि, दुग्ध तथा जल-सागरों से आवृत हैं। सात ऊर्ध्व लोक हैं — भू- भुवः, स्वः, महः, जनः, तपः, तथा सत्य। सात अधोलोक हैं— जिन्हें सात पाताल भी कहा गया है— अतल वितल, सुतल, तलातल, महातल, रसातल, पाताल।²¹ पुराण इन सभी का विस्तृत वर्णन करते हैं। वे ब्रह्माण्ड के इस स्वरूप से उसकी उपमा कपित्थ और नारिकेल से देते हैं।²² जिस प्रकार कैथ तथा नारियल का बीज अनेक छिलकों से ढका रहता है, इसी प्रकार यह ब्रह्माण्ड भी सात आवरणों से परिवेष्टित है।

आधुनिक विज्ञान: 1. पौराणिक मान्यता के अनुसार सम्पूर्ण विश्व एक ही परमतत्त्व का रूप है। परमतत्त्व स्वयं अपने में से विश्व का अविर्भाव और तिरोभाव करता है। पुराणों का यह सिद्धान्त आधुनिक विज्ञान के अनुकूल है। कैसे? आधुनिक विज्ञान में यह सर्वमान्य धारणा है कि यह सम्पूर्ण सृष्टि ऊर्जा के ही विभिन्न रूप हैं, अर्थात् सृष्टि में जो कुछ भी दृश्यमान है; वह सब ऊर्जा ही है। आइन्सटाइन वैज्ञानिक के सापेक्षवाद सिद्धान्त के अनुसार “द्रव्य तथा ऊर्जा” परस्पर तुल्य होते हैं। जब द्रव्य का क्षय होता है, तो ऊर्जा उत्पन्न होती है तथा जब ऊर्जा का क्षय होता है, तो द्रव्य की उत्पत्ति होती है। द्रव्य का क्षय नाभिकीय विखण्डन या संलयन में होता है। आइन्सटाइन के अनुसार जब M द्रव्यमान का क्षय होता है, तो ऊर्जा $E=Mc^2$ (यहाँ C= प्रकाश का वेग 3×10^{10} मीटर 1 सैकण्ड) उत्पन्न होती है। यह सम्बन्ध आइन्सटाइन का ऊर्जा द्रव्यमान सम्बन्ध कहलाता है। इससे हम इस निष्कर्ष पर पहुँचते हैं कि विश्व में ऊर्जा एवं द्रव्यमान दोनों के योग का संरक्षण होता है, अर्थात् जो कुछ भी द्रव्यमान इस सृष्टि में उपस्थित है, वह भी ऊर्जा ही है। यह सब ऊर्जा के विभिन्न रूप हैं।²³ अतः यहाँ यह माना जा सकता है कि इस सम्पूर्ण सृष्टि की उत्पत्ति ऊर्जा

से ही हुई है ऊर्जा संरक्षण का नियम यह प्रतिपादित करता है कि किसी भी विलगित तंत्र में ऊर्जा को न तो उत्पन्न ही किया जा सकता है और न ही उसे नष्ट किया जा सकता है। ऊर्जा अपने एक स्वरूप से दूसरे रूप में परिवर्तित होती रहती है। यही तथ्य ब्रह्म के विषय में है। अतः इस ऊर्जा को ब्रह्म नाम दिया जाय, तो कोई अनुचित न होगा, क्योंकि जो कुछ भी दिखाई देता है : श्रुति के अनुसार वह सब ब्रह्म है।²⁴ आधुनिक विज्ञान की ऊर्जा और पुराणों के परब्रह्म में कहीं विरोधाभास नहीं है।

2. पुराण वर्णन करते हैं कि परमतत्त्व के हिरण्याण्ड अथवा हिरण्य गर्भ रूप को फोड़कर विराट् पुरुष का अविर्भाव हुआ, जिससे सम्पूर्ण विश्व उत्पन्न है। यह पौराणिक मान्यता विज्ञान के अनुकूल है। विज्ञान में विश्व की उत्पत्ति प्रक्रिया स्टीफन हाकिंग के बिग बैंग सिद्धान्त प आधारित है। इस सिद्धान्त के अनुसार सृष्टि के पूर्व सम्पूर्ण ब्रह्माण्ड एक बड़े आग के गोले के समान था। यह आग का गोला प्रकाश के वेग की गति से फटता है। आधुनिक वैज्ञानिकों ने इसे महान् विस्फोट का नाम दिया। इसके बाद सृष्टि प्रक्रिया प्रारम्भ होती है। और 15 बिलियन वर्षों के बाद सृष्टि का वह रूप बना, जिसे हम आज देख रहे हैं। बिग बैंग सिद्धान्त के प्रायोगिक प्रमाण उपलब्ध हैं। इस महान विस्फोट के समय माइक्रोवेव बेकग्राउण्ड रेडियेशन उत्पन्न हुए थे। इन माइक्रोवेव बेकग्राउण्ड रेडियेशन को अमेरिका के वैज्ञानिक अर्नोपेनजिआस तथा रॉबर्ट विलसन ने प्राप्त करके बिग बैंग सिद्धान्त पर प्रायोगिक प्रमाणों की मोहर लगा दी। इन दोनों वैज्ञानिकों को इस कार्य हेतु सन् 1964 में नोबेल पुरस्कार से सम्मानित किया गया। आज कॉस्मिक बेकग्राउण्ड एक्सप्लोरर (कोब) उपग्रह के द्वारा उस समय के फोटोग्राफ भी ले लिए गये हैं, ज करीब विस्फोट के तीन लाख वर्ष बाद गैलेक्सियों का बनना प्रारम्भ हुआ था। कोब उपग्रह के द्वारा उस महान विस्फोट के रेडियो तरंगों को ग्रहण करके 1964 के प्रमाणों की और भी पुष्टि की जा चुकी है। जो विस्फोट आज से 15 बिलियन वर्ष पूर्व हुआ था, उसकी रेडियो तरंगें अब पृथ्वी पर पहुँच रही हैं। अतः यह प्रमाणित हो चुका है कि सृष्टि का प्रारम्भ एक महान् विस्फोट से, आग के गोले के फटने से हुआ।²⁵

आधुनिक विज्ञान इस बात की विस्तृत व्याख्या नहीं करता कि जिस आग के गोले के फटने से वह विश्व की उत्पत्ति मानता है, उसका स्वभाव अथवा गुण क्या था? और विश्व की उत्पत्ति से पूर्व तो आग व प्रकाश जैसी कोई चीज नहीं थी। अतः उस समय क्या था? यहाँ पौराणिक सिद्धान्त उपयुक्त है, जो कि स्पष्ट कर देता है कि न केवल पश्चात् अपितु हिरण्याण्ड से पूर्व भी परमतत्त्व की स्थिति है। यह परमतत्त्व उस समय शान्त, निष्क्रिय और निर्गुण रूप में था। इस प्रकार स्पष्ट है कि पौराणिक सिद्धान्त आधुनिक विज्ञान के सिद्धान्त के बहुत करीब है। वह विश्व की उत्पत्ति प्रक्रिया को वैज्ञानिक ढंग से समझता है।

पौराणिक मतानुसार सृष्टि प्रक्रिया में सूक्ष्म से स्थूल की उत्पत्ति होती है। जैसे सर्वप्रथम आकाश, तदनन्तर वायु, अग्नि और फिर तरल अवस्था जल की उत्पत्ति होती है। यही मान्यता विज्ञान की है कि सर्वप्रथम सूक्ष्म व्यापी विकिरण-आकाश उत्पन्न हुआ। उस विकिरण-आकाश से वायु-गैसीय अवस्था हुई। उससे अग्निपिण्ड उत्पन्न हुआ। इसके बाद तरल अवस्था जल-द्रव्य की आयी।

4. पुराणों ने ब्रह्माण्ड के स्वरूप का जिस रूप में वर्णन किया है। प्रायः वही रूप भौगोलिक विज्ञान ने निर्धारित किया है। पुराण पृथ्वी पर सात द्वीपों का वर्णन करते हैं, तो भूगोल के अनुसार भी पृथ्वी पर सात द्वीप हैं— एशिया, यूरोप और आस्ट्रेलिया आदि। पौराणिक मत मे भारत जम्बूद्वीप में स्थित है और यह जम्बूद्वीप आज का एशिया है, यदि यह कहा जाए तो कोई अनुचित न होगा। इसी प्रकार सात समुद्र आदि की स्थिति को देखा जा सकता है।

इस प्रकार उपर्युक्त सम्पूर्ण विवेचन से स्पष्ट है कि पौराणिक मतानुसार विश्व के मूल में एक परमतत्त्व है। उस परमतत्त्व के द्वारा विश्व की उत्पत्ति में उसके प्रधान, पुरुष, व्यक्त और काल— ये चार रूप सहयोगी हैं। परमतत्त्व कारणभूत-हिरण्यगर्भ और विराट् पुरुष-इस त्रिरूप अवस्था क्रम से, ब्रह्मा रूप द्वारा विश्व की उत्पत्ति करता है। यह विश्व की उत्पत्ति प्रक्रिया और ब्रह्माण्ड विज्ञान आधुनिक विज्ञान के सिद्धान्तों के बहुत नजदीक है।

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माध्यमिक शिक्षा: एक कमजोर कड़ी

उदय प्रकाश पासवान

असि. प्रो. -बी.एड. संकाय

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प्राचीन काल से ही आर्थिक एवं सामाजिक प्रगति में शिक्षा के महत्वपूर्ण स्थान को स्वीकार किया गया है। शिक्षा ही सच्चे लोकतान्त्रिक समाज का निर्माण कर सकती है। शिक्षा ही राष्ट्रीय एकता को सम्भव बना सकती है। शिक्षा ही व्यक्ति को श्रेष्ठता एवं पूर्णता की अनन्त खोज के लिए प्रेरणा दे सकती है। स्वतन्त्रता प्राप्ति के समय से ही सभी स्तरों पर शिक्षा का असाधारण विस्तार एवं विकास हुआ, किन्तु इस विस्तार व विकास के बावजूद शिक्षा के अनेक अंगों के सम्बन्ध में व्यापक असन्तोष एवं कमियाँ हैं जैसे-प्राथमिक शिक्षा का सार्वभौमिकरण, प्राथमिक शिक्षा में अपव्यय एवं अवरोधन, न्यूनतम अधिगम स्तर, उच्च शिक्षा का निजीकरण, माध्यमिक शिक्षा एवं उच्च शिक्षा के पाठ्यक्रमों में विभिन्नीकरण इत्यादि। जिस गति से शिक्षा में संख्यात्मक उन्नति हुई उस गति से गुणात्मक उन्नति नहीं हो पायी है। देश व जनता का जितना हित शिक्षा से हो सकता, उतना किसी अन्य माध्यम से नहीं हो सकता है। सशक्त माध्यमिक विद्यालय के बिना सुदृढ़ विश्वविद्यालयी शिक्षा नहीं हो सकती है और माध्यमिक विद्यालय तभी उत्तम हो सकते हैं जब प्राथमिक विद्यालय कुशलतापूर्वक कार्य करें।

माध्यमिक शिक्षा प्राथमिक एवं उच्च शिक्षा के बीच की कड़ी है। यह अपने में पूर्ण इकाई होती है और बच्चों के निर्माण का महत्वपूर्ण स्तर होता है, परन्तु माध्यमिक शिक्षा बच्चों की किस आयु से किस आयु तक हो इसमें भी मतभेद है। विश्व में भिन्न-2 देशों के यह आयु वर्ग भिन्न-2 है। प्राचीन और मध्यकाल में शिक्षा केवल दो स्तरों प्राथमिक एवं उच्च स्तर में विभाजित रही है। शिक्षा का माध्यमिक स्तर अंग्रेजों की देन मानी जा सकती है। भारत में आधुनिक माध्यमिक शिक्षा का स्वरूप सुनिश्चित करने में सबसे बड़ी भूमिका वुड के घोषण पत्र- 1854 की रही है। स्वतन्त्रता के पश्चात 1952 में भारत सरकार ने माध्यमिक शिक्षा आयोग का गठन किया, जिसने माध्यमिक शिक्षा को एक संगठित रूप प्रदान किया, तत्पश्चात अनेक आयोग एवं समितियों के द्वारा माध्यमिक शिक्षा के सम्बन्ध में कई महत्वपूर्ण सुझाव एवं सिफारिशें दी गईं, जिसके फलस्वरूप माध्यमिक शिक्षा एक सुदृढ़ स्वरूप में सामने आई, किन्तु माध्यमिक शिक्षा में जो विकास एवं गुणवत्ता पूर्ण शिक्षा होनी चाहिए उसका अभाव आज भी देखने को मिलता है। आज भी माध्यमिक शिक्षा, प्राथमिक शिक्षा व उच्च शिक्षा के मध्य एक कमजोर कड़ी के रूप दिखाई पड़ती है।

हमारे देश में माध्यमिक शिक्षा की व्यवस्था करना केन्द्र व राज्य सरकार दोनों का उत्तरदायित्व है। केन्द्र सरकार इसके लिए नीति का निर्धारण करती है और योजनाओं के क्रियान्वयन में आर्थिक सहायता देती है परन्तु इसमें समानता का अभाव पाया जाता है। जैसे केन्द्र सरकार द्वारा संचालित केन्द्रीय विद्यालय, नवोदय विद्यालय आदि और राज्य सरकारों द्वारा संचालित राजकीय विद्यालय एवं निजी संस्थाओं द्वारा संचालित विद्यालय, सम्प्रदाय विशेष (अल्प संख्यकों) द्वारा संचालित विद्यालयों में विशेष रूप से समानता नहीं पाई जाती है। इस समस्या का प्रमुख कारण शिक्षा सम्बन्धित नीतियों का निर्धारण केन्द्र सरकार करती है परन्तु उसके अनुपालन में वह राज्य सरकारों को बाध्य नहीं कर सकती है। इतना ही नहीं केन्द्र सरकार की शिक्षा सम्बन्धी नीतियाँ इतनी लचर होती हैं कि राज्य सरकार उसे अपने हित में तोड़-मरोड़ लेती हैं।

शिक्षा प्रसार की समस्या भी माध्यमिक शिक्षा को कमजोर बनाती है। माध्यमिक शिक्षा के प्रसार से तात्पर्य-माध्यमिक विद्यालयों कि संख्या में वृद्धि से होता है, परन्तु इसको यह व्यापक रूप में देखा जाए तो अपव्यय अवरोधन दोनों को दूर करना प्रसार हेतु आवश्यक है, अर्थात् बालकों का विद्यालय में प्रवेश लेने के उपरान्त ठहराव सुनिश्चित होना चाहिए, यदि बालक कक्षा छठी में नामांकन करवाता है तो पाँच वर्ष पश्चात उसे निश्चित रूप से कक्षा दस उत्तीर्ण कर लेनी चाहिए। एक अनुमान में माध्यमिक शिक्षा प्राप्त करने

योग्य लगभग 5 करोड़ बच्चे माध्यमिक शिक्षा से वंचित है।

माध्यमिक विद्यालयों में संसाधनों की अनुपलब्धता भी एक बहुत बड़ी समस्या है और इससे भी बड़ी समस्या यह है कि जहां संसाधन उपलब्ध है वहाँ उनका समुचित उपयोग एवं रख-रखाव नहीं हो पाता है। जिसके कारण माध्यमिक शिक्षा में छात्र/छात्राओं का ठहराव व नामांकन प्रभावित होता है।

माध्यमिक शिक्षा में प्रसार न होने का कारण अभिभावकों की निर्धनता भी एक महत्वपूर्ण कारक के रूप में विद्यमान है। हमारे देश में लगभग 30 प्रतिशत परिवार गरीबी रेखा से नीचे जीवन यापन कर रहे हैं जिसके कारण इन परिवारों के बच्चों को आय आधारित कार्य अर्थात् मजदूरी भी करनी पड़ती है जिसके कारण इनके पास शिक्षा के लिए समय और साधन का अभाव रहता है। विस्तृत एवं बोझिल पाठ्यक्रम के कारण भी माध्यमिक शिक्षा का प्रसार सही ढंग से नहीं हो पा रहा है। छात्र समुचित निर्देशन के अभाव में पाठ्यक्रमों का चयन करने में स्वयं को असमर्थ पाते हैं। अभिभावकों की अशिक्षा उन्हें शिक्षा के लिए जागरूक नहीं बनाती। जिसके कारण वे दिनों-दिन पिछड़ते जाते हैं।

माध्यमिक शिक्षा के लिए समान पाठ्यचर्या बनाना एक कठिन कार्य है। राष्ट्रीय शिक्षा नीति 1986 में समान पाठ्यचर्या को महत्व दिया गया, फिर भी इस पर अमल नहीं किया जा सका। केन्द्रीय विद्यालयों के पाठ्यक्रम अलग तथा राज्य सरकारों के माध्यमिक विद्यालयों के पाठ्यक्रम अलग-अलग होने से जो समस्या आती है, उसके कारण छात्रों में विभेद होने लगता है, तथा मूल्यांकन में कठिनाईयों का सामना करना पड़ता है।

भारत विभिन्न भाषाओं का देश है। जब देश स्वतन्त्र हुआ तो भाषा से सम्बन्धित समस्याएँ सामने आईं। हिन्दी को राष्ट्र भाषा घोषित किया गया, त्रिभाषा सूत्र को भी अपनाया गया, फिर भी भाषा की समस्या जस की तस बनी हुई है। वोट की राजनीति भाषायी समस्या का सबसे बड़ा कारण है। जब तक सीमित हित से ऊपर उठ कर राष्ट्र हित में सोचना शुरू नहीं होगा भाषा की समस्या का हल निकालना एक कठिन कार्य है।

माध्यमिक शिक्षा को व्यवसाय से जोड़ने का सुझाव सर्वप्रथम भारतीय शिक्षा आयोग-1882 (हंटर आयोग) ने दिया। इसी तरह माध्यमिक शिक्षा आयोग 1952-53 ने माध्यमिक स्तर के पाठ्यक्रम के विविधीकरण का सुझाव दिया, जिसके लिए बहुउद्देशीय विद्यालयों की स्थापना की सिफारिश की। व्यवसायिक पाठ्यक्रम को सामान्य पाठ्यक्रम के साथ संचालित करना कठिन है। इन विद्यालयों के लिए संसाधनों का अभाव, प्रयोगशाला एवं कार्यशाला की उचित व्यवस्था का न होना सबसे बड़ी समस्या है। आज माध्यमिक विद्यालयों की यह स्थिति है कि अच्छे से अच्छे माध्यमिक विद्यालय में विज्ञान प्रयोगशाला का प्रायः अभाव देखा जा सकता है।

जहाँ तक शैक्षिक निर्देशन की बात है इसकी आवश्यकता शिक्षा के प्रत्येक स्तर पर होती है निर्देशन एक ऐसी प्रक्रिया है जो छात्र को स्वयं समस्या समाधान के योग्य बनाती है। माध्यमिक स्तर पर शैक्षिक निर्देशन के साथ-साथ कैरियर उन्मुख निर्देशन की आवश्यकता होती है क्योंकि माध्यमिक स्तर पर छात्रों को सही निर्देशन देकर उन्हें योग्य एवं कुशल नागरिक बनाया जा सकता है। समय-समय पर गठित आयोग एवं समितियों में शैक्षिक एवं व्यवसायिक निर्देशन हेतु सुझाव दिये हैं।

उत्तम आचरण एवं नैतिक चरित्र का विकास करना शिक्षा का मुख्य उद्देश्य माना गया है। सामाजिक मानदण्डों के विपरीत आचरण एवं व्यवहार करना ही अनुशासनहीनता है। अनुशासनहीनता के उत्तरदायी कारणों में-माध्यमिक विद्यालयों में वाचनालय एवं पुस्तकालय का अभाव पर्याप्त खेलकूद एवं शिक्षण सामग्री का अभाव परिवार एवं समुदाय का वातावरण मनोवैज्ञानिक कारण इत्यादि को सम्मिलित किया जा सकता है। प्राथमिक एवं उच्च शिक्षा दोनों ही स्तरों पर अध्यापकों के प्रशिक्षण के लिए संस्थाएँ कार्य करती हैं किन्तु माध्यमिक स्तर पर ऐसी संस्था का प्रायः अभाव ही है। माध्यमिक शिक्षा के शिक्षकों के प्रशिक्षण की समुचित व्यवस्था का न होना इस स्तर की शिक्षा को कमजोर बनाता है। जिस तरह प्राथमिक शिक्षा में सेवा पूर्व एवं

सेवारत अध्यापकों के लिए समुचित प्रकार के प्रशिक्षण हेतु जिला शिक्षा एवं प्रशिक्षण संस्थान (डाइट) की स्थापना की गई है। ऐसी ही एक संस्था माध्यमिक शिक्षा के अध्यापकों के प्रशिक्षण के लिए होनी चाहिए।

- * माध्यमिक शिक्षा में व्यापक सुधार के लिए सबसे पहले एक समान पाठ्यक्रम प्रणाली को लागू करना होगा जिससे माध्यमिक शिक्षा में एकरूपता आये।
- * अशिक्षित अभिभावकों को शिक्षा के प्रति जागरूक करने के साथ-साथ उन्हें अनौपचारिक शिक्षा के साधनों द्वारा शिक्षित करने की व्यवस्था करनी होगी।
- * परीक्षा एवं मूल्यांकन प्रणाली में समानता लाने हेतु एक समान मूल्यांकन प्रणाली की व्यवस्था करनी होगी।
- * माध्यमिक शिक्षा के व्यवसायीकरण हेतु बहुउद्देशीय विद्यालयों की स्थापना के साथ-साथ तकनीकी संस्थाओं को माध्यमिक शिक्षा से जोड़ा जाना चाहिए।
- * राष्ट्रीय माध्यमिक शिक्षा अभियान को और प्रभावी ढंग से लागू किया जाना चाहिए।
- * माध्यमिक विद्यालयों में शैक्षिक एवं व्यवसायिक निर्देशन की समुचित व्यवस्था होनी चाहिए।

संक्षेप में यह कहा जा सकता है कि इस समय हमारे देश में माध्यमिक शिक्षा के उद्देश्य विस्तृत एवं सुस्पष्ट है। उसकी आधारभूत पाठ्यचर्या भी निश्चित है। जहां तक माध्यमिक शिक्षा के व्यवसायीकरण का प्रश्न है? हमें पूर्व अनुभव से लाभ उठाना चाहिए। अनुशासनहीनता की कमी देशव्यापी समस्या है। इसके समाधान के लिए शासन को सशक्त होना पड़ेगा। परीक्षा एवं मूल्यांकन प्रणाली में सुधार के नाम पर हवा में बात न करके यथार्थ के धरातल पर सोचना होगा। किसी भी क्षेत्र में यदि ईमानदारी से कार्य किये जाये तो कम साधनों में भी अच्छे परिणाम प्राप्त किये जा सकते हैं।

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“भारत की ग्रामीण अर्थव्यवस्था में डॉ० अम्बेडकर का योगदान”

डॉ० राजेश कुमार यादव

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भारतीय समाज एक प्राचीन एवं परम्परावादी समाज है। इसके संगठन का आधार वर्ण-व्यवस्था है और वर्ण-व्यवस्था का पुरातन आधार है श्रम-विभाजन एवं योग्यता। वर्ण-व्यवस्था को प्रगतिशील बताया जाता रहा है; प्राचीन ग्रन्थों में लिखा गया है कि योग्यता एवं कार्यकुशलता के आधार पर व्यक्ति जिस वर्ण में जन्मा है, उससे अपनी इच्छानुसार दूसरे वर्ण में शामिल होकर उस वर्ण का कार्य कर सकता है जिसको उसने स्वीकार किया है, लेकिन आगे चलकर वर्ण-व्यवस्था का आधार कार्यकुशलता व श्रमविभाजन न रहकर जन्म बन गया। परिणाम स्वरूप समाज के एक बड़े वर्ग को सामाजिक उत्पादन के प्रतिफल से वंचित रखा गया। यह समस्या पहली बार स्वतन्त्र भारत के संवैधानिक प्रावधानों के द्वारा विचार-विमर्श का मुद्दा बन सके, ऐसा प्रयास बाबा साहब डॉ० अम्बेडकर ने ग्रामीण पिछड़े एवं दलितों की आर्थिक दशा सुधारने हेतु भारत सरकार से 'वतन भूमि' परम्परा का अन्त करवाया।

ग्रामीण अर्थव्यवस्था में सुधार करने हेतु डॉ० अम्बेडकर ने भारत सरकार को ग्रामीण क्षेत्रों में लघु व कुटीर उद्योगों को प्रोत्साहन व आर्थिक अनुदान देने का भी सुझाव दिया। औद्योगिक विवाद बिल के अनुसार श्रमिक अपने अधिकारों के लिए हड़ताल नहीं कर सकते थे, डॉ० अम्बेडकर ने श्रमिक-मजदूर वर्ग को संगठित किया और उन्हें अपने अधिकार मांगने का साहस प्रदान किया।

डॉ० अम्बेडकर सामाजिक मानवतावादी विचार धारा के व्यक्ति थे और वे जनकल्याण को सर्वोपरि मानते थे।

भारतीय ग्रामीण अर्थव्यवस्था में योगदान के रूप में डॉ० अम्बेडकर ने सर्वप्रथम, 1927 में “महाड़” में एवं उसके बाद “कोलाबा” में दलितवर्ग का एक सम्मेलन बुलाकर उन्हें आत्म-उत्थान हेतु “आत्म-सहायता के सिद्धान्त” को अपनाने का पाठ पढ़ाया, जिसके परिणाम स्वरूप दलित, वंचित वर्ग को अपने अधिकारों की अनुभूति हुई और भारत सरकार को वाह्य होकर सार्वजनिक तालाबों, कुओं आदि की व्यवस्था करनी पड़ी, जिसके चलते भारत सरकार को ग्रामीण पेयजल हेतु अलग से राशि निर्धारित करने के लिए मजबूर होना पड़ा, इसी पेयजल के माध्यम से ग्रामीण बीमारियों की रोकथाम कृषि उपज में वृद्धि और जीवन-स्तर में सुधार आदि में कारगर साबित हुए। ग्रामीण अर्थव्यवस्था में सुधार के लिए ग्रामीण क्षेत्रों में लघु व कुटीर उद्योगों को प्रोत्साहन व आर्थिक अनुदान देने का भी सुझाव दिया। उस समय वृहत उद्योगों को ब्रिटिश सरकार ने पनपने नहीं दिया था। डॉ० अम्बेडकर ने स्वतन्त्र मजदूर संघों का गठन करके ग्रामीण जनता को उनके वांछित अधिकार दिलाये और साम्यवादी तथा पूँजीवादी अर्थव्यवस्था के बजाय समाजवादी अर्थव्यवस्था के माध्यम से गरीब एवं दलित वर्ग को रोटी, कपड़ा और मकान उपलब्ध कराने के लिए भारत सरकार पर बार-बार दबाव डाला।

डॉ० अम्बेडकर के अनुसार मशीनगत सभ्यता, खोजों तथा विचारों से भारत के उन उपेक्षित देहाती लोगों को लाभ पहुँचाना आवश्यक है, जो सदैव परिश्रम करने के बाद भी पिछड़े तथा निर्धन रहते हैं।

उनका कहना था, कि देश के बेकार और बंजर भूमि को खेती योग्य बनाकर अन्न उत्पादन करना प्रत्येक नागरिक का काम नहीं तो अधिकार अवश्य है। बाबा साहब ने एक आम सभा को सम्बोधित करते हुए कहा था, कि भूमिहीन कृषि मजदूरों को सरकार की बंजर भूमि पर कब्जा कर लेना चाहिए और सरकार को बदले में भूमिकर या लगान अदा कर देना चाहिए। यही नहीं बाबा साहब ने सच्चे और प्रगतिशील समाज की स्थापना करने के लिए ग्रामीण क्षेत्रों में शिक्षा एवं आधुनिक सुविधाएँ यथा-यातायात, चिकित्सा आदि की

सुविधाएं उपलब्ध कराने के लिए भारत सरकार को न केवल प्रेरित किया, बल्कि उस पर निरन्तर दबाव भी बनाये रखा।

डॉ० अम्बेडकर गाँव और शहर में कोई भेद नहीं करते थे, बल्कि यह चाहते थे कि ग्रामीण क्षेत्रों में भी वे सभी सुविधायें उपलब्ध होनी चाहिए जो शहरी क्षेत्रों में उपलब्ध होती है। उनका मानना था, कि भारत सरकार ने गाँवों की उपेक्षा का रूख अपना रखा है, जिससे शहर और गाँव की दूरी बढ़ने लगी है, जो राष्ट्र के विकास में बाधक सिद्ध हो सकती है। आज जिस किसान की जय बोलने का नारा लगा है, उस बात की ओर बाबा साहेब ने वर्षों पहले भारत सरकार का ध्यान आकर्षित कर दिया था।

वास्तव में 'जय किसान' का नारा भले ही देरी से जनता के सामने आया हो लेकिन वह डॉ० अम्बेडकर की अनुभूति का ही परिणाम है।

डॉ० अम्बेडकर उत्पादन के साधनों का विकेंद्रीकरण चाहते थे। उनका मानना था, कि यदि भौतिक साधन समाज के कुछ ही लोगों तक सीमित रहे तो अमीर एवं गरीब की खाई और अधिक गहरी होती जायेगी। बाबा साहेब के इन आर्थिक विचारों का मूल आधार नैतिक उद्देश्य या जिसमें मानव कल्याण के दृष्टिकोण की भावना निहित थी। डॉ० अम्बेडकर का यह भी कहना था, कि उत्पादन के मुख्य स्रोत यथा भूमि, पूँजी, श्रम, साहस और प्रबन्ध की राष्ट्रीय आय में समुचित भागीदारी होनी चाहिए तथा उत्पादन के प्रत्येक स्रोत को अपना वांछित प्रतिफल मिलना चाहिए ताकि –

राष्ट्रीय अर्थव्यवस्था में मांग और पूर्ति का नियमित रूप से संतुलन बना रहे। डॉ० अम्बेडकर का कहना था, कि यदि श्रम प्रधान उद्योगों में श्रमिक को उचित प्रतिफल नहीं मिला तो श्रमिक वर्ग को बाध्य होकर हड़ताल करनी पड़ेगी। फलस्वरूप उत्पादन हतोत्साहित होगा, मांग और पूर्ति का संतुलन बिगड़ जायेगा और इस देश की अर्थव्यवस्था छिन्न-भिन्न हो जायेगी।

भारत की परिगणित जातियों के प्रमुख नेता डॉ० अम्बेडकर स्वर्णों एवं प्रभावशाली जातियों के व्यवहारों से आहत होकर दलितों, अछूतों एवं पिछड़ों को संगठित किया, उनका राजनैतिक दल बनाया, भारत सरकार को जनकल्याणकारी कार्यों के लिए बाध्य किया और इस प्रकार समाज के दलित वर्ग को न केवल उसके वांछित अधिकार ही दिलाये, बल्कि उसे देश के आर्थिक विकास की प्रक्रिया में भागीदारी निभाने का अवसर भी प्रदान किया। अतः स्पष्ट है, कि डॉ० अम्बेडकर रिकार्डों, माल्थस जैसे अर्थशास्त्रियों के उत्पादन वितरण के सिद्धान्त के समर्थक थे, और उसे सर्वाधिक महत्व देते थे।

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भारत में भारतीय धर्म-मत एवं सम्प्रदाय में सद्भावना के तत्व की विवेचना

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युगों से भारतीय सभ्यता एवं संस्कृति विभिन्नताओं में एकता का तत्व समाहित किये हुये है। यहाँ पर विभिन्नता का अर्थ विभेद नहीं है और एकता का अर्थ एक रूप नहीं है। भारतीय राष्ट्रपति परिप्रेक्ष्य में राष्ट्र के विकास एवं सौर्हादपूर्ण वातावरण में समस्त धर्म के व्यक्तियों का समान योगदान है। भारतीय समाज इस उत्तर-आधुनिकतावादी अभिरूचि पर यकीन करता है, जिसमें माना जाता है कि विभिन्न धर्म एवं संस्कृति के लोग एक समाज में आपसी मेल जोल से प्रगति एवं समृद्धि की ओर अग्रसर हो सकते हैं। इसी संकल्पना के साथ पूरा विश्व एक सामाजिक, आर्थिक एवं सांस्कृतिक सांचे में परिवर्तित हो रहा है। परन्तु इस सकारात्मक भाव 'वसुधैव कुटुम्बकम्' की भावना पर प्रहार करने वाली चुनौतियाँ भी कम नहीं है। साम्प्रदायिकता, जातिवाद, क्षेत्रवाद, भाषावाद जैसी चुनौतियाँ हमारी सांस्कृतिक धरोहर को निरन्तर चुनौती दे रही है। इन चुनौतियों से अधिक खतरनाक है, इन मुद्दों का राजनीतिकरण हो जाना। मुद्दों का राजनीतिकरण व्यक्ति को वोट में परिवर्तित कर देता है जो निःसन्देह राष्ट्र की अवनति का कारण बनता जा रहा है।

“साम्प्रदायिकता एक रोग है और वह भी संक्रामक”

—रामधारी सिंह दिनकर

मानव इतिहास में सदैव जाति-धर्म के नाम पर विवाद उठते रहे हैं। इन आपसी विवादों ने आज विशालतम रूप ग्रहण कर लिया है। भारत जैसे विशालतम जनसंख्या और विभिन्नता वाले देश में जहाँ विभिन्न धर्मों को मानने वाले लोग निवास करते है, वहाँ पर आज जाति, धर्म, सम्प्रदाय के नाम पर आपसी विवाद बढ़ रहे है। स्वाधीनता आन्दोलनों के पूर्व अंग्रेजों ने भी भारत में अपना शासन बनाये रखने के लिए यहाँ की जनता में धर्म व जाति के आधार पर 'फूट डालो और शासन करो' की रणनीति अपनाकर सैकड़ों वर्षों तक शासन किया। इस प्रकार धार्मिक भेद-भावों का विशेष लाभ उठाया। अंग्रेज भारत में प्रतिनिधित्व का अर्थ अलग- अलग समूहों, वर्गों, धर्मों, क्षेत्रों और संस्थानों का प्रतिनिधित्व समझते थे।

स्वतन्त्रता प्राप्ति के पश्चात भारत को एक धर्म निरपेक्ष राज्य घोषित किया गया, परन्तु फिर भी भारतीय राजनीति में धर्म महत्वपूर्ण भूमिका निभा रहा है। हमने सर्वैधानिक रूप से धर्म निरपेक्ष राज्य की तो स्थापना कर ली, परन्तु धर्म निरपेक्ष समाज की स्थापना नहीं कर सकें। जिसके भयावह परिणाम आज हम सभी के समक्ष है। अब यह प्रश्न सदैव महत्व का है कि स्वतन्त्रता प्राप्ति के पश्चात भारत में साम्प्रदायिक के जो तत्व प्रतीत हो रहे हैं वह क्यों हो रहे है? स्वाधीनता से पूर्व अंग्रेजों ने 'फूट डालो और शासन करो' की नीति अपनाई थी किन्तु आजादी के उपरान्त देश के विभाजन और राष्ट्रीय सरकार की स्थापना के पश्चात भी साम्प्रदायिकता का रंग क्यों दिखाई देता है?।

स्वतंत्रता प्राप्ति के पश्चात भारत में समय के साथ साम्प्रदायिकता का संकट और भी अधिक गहरा गया है क्योंकि हम लोगों के संस्कार, क्रिया-कलाप, हमारी आस्थाएँ, मूल्य आदि सब कुछ धर्म-मत से अनुप्रमाणित होते हैं। धर्म हमारी सबसे संवेदनशील आस्थाओं में से एक है इसलिए धर्म के नाम पर व्यापार करने वाले भ्रष्ट तत्वों के हाथों में यह बहुत शीघ्रता से शोषण का एक हथियार बन जाता है। धर्म का राजनीतिक शोषण ही तो साम्प्रदायिकता है।² साम्प्रदायिकता वर्तमान परिप्रेक्ष्य में राजनीतिक स्वरूप ग्रहण करती जा रही है। साहित्यकार कालबुर्गी के मुख पर काली स्याही पोतना, गौतमबुद्ध नगर के बिसहड़ा ग्राम में साम्प्रदायिक घटनाओं ने जिस तरह राजनीतिक असहिष्णुता का मुद्दा बलवती हुआ है वह इस बात का ही व्यापक परिणाम है।

प० नेहरू ने कहा था :- “साम्प्रदायिकता धार्मिक समुदाय पर आधारित एक संकीर्ण समूह मनोवृत्ति है लेकिन वस्तुतः यह निहित स्वार्थ के अन्तर्गत राजनीतिक शक्ति और संरक्षण को सिद्ध करने का माध्यम है”¹³

साम्प्रदायिकता को प्रभावित करने वाले विभिन्न कारणों पर निम्न प्रकार प्रकाश डाला गया है। जैसे—

हिन्दू व मुसलमानों में प्रथक्करण की भावना होना! देश का विभाजन होने के उपरान्त भी हिन्दू-मुस्लिम आपस में धर्म जाति के आधार पर विभाजित हुये हैं। आये दिन दोनों सम्प्रदायों के मध्य दंगे होते रहते हैं। यह दंगे क्षेत्रीय स्तर पर होते हैं परन्तु इसका प्रभाव सम्पूर्ण देश पर पड़ता है जिससे मुसलमानों के अन्दर प्रथक्करण की भावना बलवती होती जा रही है और इसका फायदा कुछ राजनीतिज्ञ अपने स्वार्थ पूर्ति हेतु उठाते हैं। इन सब बातों का प्रभाव किसी न किसी प्रकार से आम नागरिकों पर प्रभाव पड़ता है।

धर्म के आधार पर आज भी देश के विभिन्न राज्यों में अलग राज्य स्थापित करने की मांगें उठती हैं और ये मांगें दिन-प्रतिदिन बलवती होती जा रही हैं। कई बार परोक्ष रूप से धर्म के आधार पर पृथक राज्यों की मांग की जाती रही है जैसे— अकाली दल द्वारा पंजाबी सूबे की मांग ऊपरी तौर से भाषाई आधार की मांग की जाती रही यथार्थ में यह धर्म के आधार पर ही पृथक राज्य की मांग थी।

भारत की राज्य व्यवस्था में सत्तारूढ़ दल का साम्प्रदायिक एवं विभिन्न सम्प्रदाय के संगठनों के अस्तित्व का बनाये रखने में अपना स्वार्थ निहित रहता है। ये संगठन धर्म के नाम पर समाज के विभाजन में अपनी महत्वपूर्ण भूमिका का निर्वहन करते हैं। यही कारण है कि सत्ताधारी दल के समक्ष हमेशा भय की स्थिति में बनी रहती है क्योंकि ये कभी भी सत्ताधारी दल सत्ता को चुनौती दे सकते हैं। साम्प्रदायिकता की भावना देश के लिए एक गम्भीर अभिशाप है। भारत जैसे विशालतम जनसंख्या वाल देश में तो यह और भी अधिक घातक सिद्ध हुई है।

हिन्दू धर्म मूलतः— उदारता और सहिष्णुता प्रधान रहा है। लेकिन हिन्दू-मुस्लिम साम्प्रदायिकता की प्रतिक्रिया और चुनावी राजनीति के छल-फरेबों ने कुछ अंशों में संकुचित हिन्दू राष्ट्रवाद की स्थिति को जन्म दे दिया है। इस स्थिति के आधार पर कहा जाने लगा कि भारत केवल हिन्दुओं का देश है। संकुचित हिन्दू-राष्ट्रवाद, मुस्लिम-साम्प्रदायिकता और इसाई साम्प्रदायिकता आदि को बढ़ावा देने का ही कार्य करता है। लेकिन यह संकुचित हिन्दू-राष्ट्रवाद हिन्दूत्व की मूल धारा नहीं है, तथ्यों द्वारा परिलक्षित हुआ है कि इसे हिन्दू जनसंख्या के बहुत थोड़े भाग ने ही अपनाया है।

सरकार और प्रशासन की उदासीनता के परिणाम स्वरूप भी कभी-कभी साम्प्रदायिक दंगे होते रहे हैं। सामान्य सी घटना प्रशासन की असावधानी के कारण कई बार साम्प्रदायिक दंगों का रूप ग्रहण कर लेती है। जून 1984 में महाराष्ट्र के भिवण्डी और मुम्बई में साम्प्रदायिक दंगे हुए और मई से जुलाई 1987 तक मेरठ में ‘साम्प्रदायिक ताण्डव’ देखा गया व वर्तमान में पूर्ववत् 2014 में मुजफ्फरनगर में साम्प्रदायिक उपद्रवों की स्थिति बनी उसका एक प्रमुख कारण प्रशासनिक अक्षमता रहा है।¹⁴

वर्तमान परिस्थितियों में साम्प्रदायिक समस्या का एक बड़ा कारण संकुचित तथा निहित स्वार्थों से प्रेरित दलिय एवं चुनावी राजनीति है। भारत में विविध राजनीति दल व गुट चुनावी राजनीति को दृष्टि में रखते हुए न केवल साम्प्रदायिकता को बदला देते हैं, अपितु उसे उभारने का भी कार्य करते हैं।¹⁵

वर्तमान समय में शिक्षा की कमी के कारण ही मुसलमानों की आर्थिक स्थिति पिछड़ेपन की शिकार बनी हुयी है। इसी कारण से मुस्लिम स्वतन्त्रता प्राप्ति के पश्चात भी अपने बच्चों को शिक्षित करने की दिशा में कोई ठोस कदम नहीं उठा पा रहे हैं। क्योंकि इनकी धार्मिक रूढ़िवादिता और ज्ञान विरोधी नीति होने के कारण ये विभिन्न सरकारी नौकरियों में नहीं पहुँच पा रहे हैं इसलिए इनकी अन्य संप्रदायों कि अपेक्षा शिक्षा का स्तर अत्यन्त निम्न है। सच्चिदानन्द रिपोर्ट हमें मुस्लिम संख्याओं से अवगत करने का कार्य करती है।

पाकिस्तान में संचालित प्ले द्वारा भी भारत में साम्प्रदायिकता को बढ़ाने का कार्य किया है क्योंकि देश में घटित विभिन्न आतंकी हमलों में संधिध भूमिका रही है। वही दूसरी और पाकिस्तानी नेताओं, रेडियों, समाचार-पत्रों, टेलीविजन व मीडिया ने वास्तविकता को जाने बिना ही हिन्दुओं द्वारा मुसलमानों पर अत्याचार

की नये तरीके से परिभाषित किया है परिणाम स्वरूप सार्दों की भावना आहत हुई है।

बौद्धिक वर्ग के लिए यह अत्यन्त भोचनीय स्थिति है कि विभिन्न धार्मिक विद्यालयों चाहे व किसी भी धर्म से सम्बन्धित हो चलाये जा रहे हैं इन विद्यालयों में भी धार्मिक शिक्षा प्रदान कि जा रही है। इन संस्थाओं के माध्यम से नागरिकों में धार्मिक कट्टरता को बढ़ावा दिया जा रहा है। परिणामस्वरूप समाज के विभिन्न धर्मों में दूसरे धर्मों के प्रति वैचारिक वैमनस्य फैल रहा है।

कई राजनीतिक दल साम्प्रदायिक व जातिगत राजनीति करते रहे हैं ये दल विशेष सम्प्रदाय के लोगों के लिए कार्य करते हैं इससे साम्प्रदायिकता बढ़ती है। भारत में शायद ही ऐसी कोई छोटी या बड़ी राजनीतिक दल हो जो चुनावों में वोट प्राप्त हेतु साम्प्रदायिक तत्वों के साथ समझौता न करती हो।⁶

साम्प्रदायिकता को दूर करने के लिये निम्न प्रकार कार्य किया जाना चाहिए—

सभी धर्मों के लोगों में बन्धुत्व भावना को प्रोत्साहन दिया जाये। अपने धर्म के आधार पर अमन-चैन के साथ अपनी धार्मिक मान्यताओं का पालन करें साथ ही सार्वजनिक अथवा व्यक्तिगत स्थानों पर जहाँ प्रार्थना होती हो वहाँ साम्प्रदायिकता के विरोध का वातावरण न बनाए।

सरकार को सभी धर्मों व वर्गों के लोगों को ध्यान में रखकर नीति निर्धारित करनी चाहिये तथा उनका शासन द्वारा उचित पालन होना चाहिए। सरकार व प्रशासन को इस प्रकार कार्य करना चाहिए की कोई भी घटना साम्प्रदायिकता का रूप न धारण कर सके। राजनीति दलों को व्यापक दृष्टिकोण अपनाना चाहिये और चुनावी राजनीति में धर्म व जाति को एक साधन के रूप में प्रयोग नहीं करना चाहिए।

शिक्षा एक ऐसी शक्तिशाली साधन है जिसके माध्यम से किसी भी प्रकार के कार्य को करने में विजय प्राप्त की जा सकती है। शिक्षा के माध्यम से ही साम्प्रदायिकता को आसानी से समाप्त किया जा सकता है। क्योंकि जब शिक्षित लोगों की संख्या में वृद्धि होगी तो उनमें वैचपरिक विकास बढेगा अर्थात् उन पद धर्म का प्रभाव भी सकारात्मक रूप में होगा न कि नकारात्मक। इससे नागरिकों में राष्ट्रवाद की भावना विकसित होगी और इसी के माध्यम से साम्प्रदायिकता नामक व्याधि भी धीरे-धीरे समाप्त हो जायेगी।

सरकार को उन सभी ऐसे दलों को समाप्त कर देना चाहिए, जो साम्प्रदायिकता पर आधारित हैं। प्रधानमन्त्री श्री मोरारजी देसाई के मतानुसार चुनाव आयोग द्वारा साम्प्रदायिक दलों को मान्यता नहीं देनी चाहिए। प्रधानमन्त्री श्री मोरारजी देसाई के विचारानुसार किसी भी राष्ट्रीय दल को साम्प्रदायिक दलों से गठजोड़ नहीं करना चाहिए और न ही साम्प्रदायिक दलों को चुनाव लड़ने की अनुमति दी जानी चाहिए। सभी साम्प्रदायिक पार्टियों पर प्रतिबन्ध लगाने चाहिए।⁷

देश में साम्प्रदायिकता को रोकने हेतु धर्म को राजनीति से दूर रखना चाहिए। इस पर 25 फरवरी, 1987 को भारतीय संसद में राष्ट्रपति अभिभाषण पर धन्यवाद प्रस्ताव पर चर्चा के दौरान सदस्यों ने धर्म को राजनीति से अलग रखने पर जोर दिया था।⁸ पूर्व प्रधानमन्त्री राजीव गांधी ने भी कई बार अपने भाषणों में धर्म को राजनीति से अलग करने की बात कही थी क्योंकि वे जानते थे कि साम्प्रदायिकता को दूर करने का यही उपाय बेहतर है।

साम्प्रदायिकता को दूर करने के लिए साम्प्रदायिकता विरोधी सम्मेलनों का आयोजन निरन्तर किया जाना चाहिए। अब तक भारत सरकार के द्वारा इस प्रकार के कई सम्मेलनों का आयोजन किया जा चुका है— नई दिल्ली-1956, इलाहाबाद-1970, भोपाल-1972 आदि सम्मेलनों के माध्यम से आपसी तालमेल बैठाने का प्रयास किया जा रहा है।⁹ साथ ही सरकार को विभिन्न साम्प्रदायिक संगठनों पर भी कठोरता के साथ प्रतिबन्ध लगाना चाहिए।

देश में धार्मिक विभिन्नताओं के कारण समाजों में विभिन्न प्रकार के आपसी मत-भेद उत्पन्न होते रहते हैं ये निरन्तर बढ़ते ही जा रहे हैं। इन धार्मिक विभिन्नताओं को बढ़ाने में राजनीतिज्ञों का विभिन्न प्रकार से विशेष योगदान रहा है। जिस प्रकार अंग्रेजों की नीति “फूट डालो शासन करो” थी ठीक उसी प्रकार वर्तमान परिप्रेक्ष्य में देखे तो इसी नीति के आधार पर राजनीतिज्ञों द्वारा लोगों को जाति, धर्म, वर्ग, रंग-भेद सम्प्रदाय के आधार पर लड़ाया जा रहा है जो न्यायोचित नहीं है। राजनीतिज्ञों को अपने स्वार्थ पूर्ति के लिए कार्य न

करके समस्त नागरिकों के हितों के विषय में विचार करना चाहिए। क्योंकि आज नागरिक-देश का नागरिक न रह कर मात्र एक वोट में परिवर्तित हो गया है जिसका लाभ राजनीतिज्ञ आसानी से उठा रहे हैं।

इस प्रकार उपर्युक्त विवेचन के आधार पर यह कहना सर्वदा उचित होगा कि साम्प्रदायिकता को समाप्त करके ही राष्ट्र की एकता स्थिर रह सकती है। इसके साथ ही सरकार को उन अधिकारियों को भी दण्ड देना चाहिए जिनकी असफलता के कारण इस प्रकार के दंगे विस्तृत रूप धारण करते हैं।

आज भारतीय राजनीतिक जीवन में साम्प्रदायिकता का विष इतना फैल गया है कि हमारे लोकतंत्र का ढाँचा खतरे में पड़ गया है। धर्म का उपयोग समेकित राष्ट्रवाद के उदय के लिए नहीं, बल्कि अपने-अपने निहित उद्देश्यों की पूर्ति के लिए किया जा रहा है।¹⁰ धर्म का विकृत रूप प्रत्यक्ष या अप्रत्यक्ष रूप से राजनीतिक दौंवपेच व अखाड़ेबाजी का केन्द्र बन गया है। राजनीतिक दल सम्प्रदाय व जाति की घटती-बढ़ती निष्ठा के खिलौने मात्र बन कर रह गए हैं।

प्रधानमन्त्री इन्दिरा गांधी ने अगस्त तथा सितंबर, 1980 के दंगों के दौरान कई बार कहा कि हम साम्प्रदायिक एकता और शान्ति बनाए रखने के लिए दृढ़ प्रतिज्ञा है। श्रीमती गांधी ने कहा कि जातिवाद साम्प्रदायिकता तथा अन्धविश्वास को आधुनिक समाज में असंगत बताते हुए लोगों के मन से इन्हें दूर करने की बात पर बल दिया है।

आज हमें इस बात का गर्व है कि हमारे देश में विभिन्न जाति व धर्मों को मानने वाले लोग निवास करते हैं। विश्व में शायद ही कोई धर्म होगा जिसके अनुयायी भारत में न मिले इसलिये भारत को संवैधानिक रूप से धर्म होगा जिसके अनुयायी भारत में न मिले इसलिये भारत को संवैधानिक रूप से धर्म निरपेक्ष राज्य घोषित किया गया था। साम्प्रदायिकता भारत के विकास आधुनिकीकरण एवं राष्ट्र निर्माण में सबसे बड़ी बाधा है। अतः आज की वर्तमान परिस्थितियों की महती आवश्यकता है कि समुचित ढंग एवं चैतन्य मनोवृत्ति के माध्यम से निपटने के लिए हमें भारतीय नागरिकों में साम्प्रदायिकता के विरोध में सोचने की शक्ति को विकसित करना होगा तभी साम्प्रदायिकता को दूर किया जा सकता है।

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स्वातन्त्रोत्तर काल में उच्च शिक्षा का विकास

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भारतीय उच्च शिक्षा प्रणाली ने प्राचीन काल से लेकर अब तक अनेक उतार-चढ़ाव देखे हैं। तक्षशिला और नालन्दा विश्वविद्यालयों की ख्याति इतिहास के पन्नों में दर्ज होकर रह गई है। वर्तमान में भारतीय उच्च शिक्षा प्रणाली का जो स्वरूप दिखाई देती है उसमें आज भी ब्रिटेन से मिली दो सौ वर्षों कह गुलामी की बू आती है। लॉर्ड मैकाले द्वारा प्रारम्भ की गई शिक्षा प्रणाली के बुनियादी सिद्धान्तों के अन्तर्गत वुड्स डिस्पेच, हण्टर आयोग, डॉ० राधाकृष्णन आयोग, कोठारी आयोग, नई शिक्षा नीति आदि सभी के अन्तर्गत उच्च शिक्षा के विकास हेतु जो रणनीति प्रस्तावित की गई उसमें किसी भी स्तर पर भारत की पारम्परिक एवं स्वस्थापित गुरु-शिष्य परम्परा को स्थापित करने का प्रयास नहीं किया गया।

स्वातन्त्रोत्तर में उच्च शिक्षा के विकास हेतु राधाकृष्णन आयोग, कोठारी आयोग, शिक्षा नीति (1968), नई शिक्षा नीति (1986)-(1992) तक किये गये सुधारों के साथ में एक आदर्श उच्च शिक्षा प्रणाली विकसित करने के लिए रूप-रेखा तैयार की गई। लेकिन व्यावहारिक धरातल पर विगत 66 वर्षों में उच्च शिक्षा का जो स्वरूप उभरकर सामने आया है वह किसी भी स्तर पर संतोषजनक नहीं है। दूर-संचार विशेषज्ञ, उद्यमी, राष्ट्रीय ज्ञान आयोग के पूर्व अध्यक्ष सैम पित्रोदा का कहना है कि “भारत अपनी उच्च शिक्षा प्रणाली में गम्भीर समस्याओं का सामना कर रहा है और जब तक त्वरित ढंग से इन समस्याओं का निवारण नहीं कर लिया जाता तब तक भारत को एक बड़े वैश्विक खिलाड़ी बनने की ओर बाधाएँ खड़ी होती रहेगी।”¹ सैम पित्रोदा भारतीय उच्च शिक्षा प्रणाली में अन्तर निहित तीन प्रमुख कमियों की ओर इंगित करते हैं—

1. देश की आवश्यकताओं के अनुरूप क्षमता न होना
2. उच्च शिक्षा तक सीमित पहुँच
3. शिक्षा की गुणवत्ता में कमी

इसमें कोई संदेह नहीं कि भारत में शिक्षित-प्रशिक्षित इंजीनियर, चिकित्सक, मैनेजर, वैज्ञानिक और शिक्षक विश्व के लगभग सभी देशों में अपने ज्ञान और अनुभव का लोहा मनवा रहे हैं लेकिन वैश्विक स्तर पर भारतीय उच्च शिक्षा प्रणाली की स्थिति अच्छी नहीं मानी जाती। अनुसंधान विश्वविद्यालयों के वैश्विक नेटवर्क 21 की रैंकिंग (2013) में भारत 49वें स्थान पर है जबकि संयुक्त राज्य अमेरिका पहले स्थान पर है।² इस रैंकिंग के निर्धारण हेतु निम्नलिखित प्राचलों को प्रयुक्त किया गया है—

1. उपलब्धि (अनुसंधान एवं इसका प्रभाव श्रम बाजार की आवश्यकताओं को पूरा करने लायक शिक्षित श्रम-बल)-40 प्रतिशत भारांकन।
2. संसाधन (सरकार और निजी क्षेत्रों द्वारा निवेश)-25 प्रतिशत भारांकन
3. वातावरण (सरकारी नीति और विनियमन, विविधता एवं सहभागिता के अवसर)-20 प्रतिशत भारांकन)
4. प्रणाली के बचाव तथा संकीर्णता के विरुद्ध प्रणाली के बचाव हेतु सहयोग-15 प्रतिशत भारांकन इस रैंकिंग में विभिन्न देशों की स्थिति निम्नलिखित प्रकार है—

तालिका1: उच्च शिक्षा के क्षेत्र में विभिन्न देशों की रैंकिंग स्थिति (2013)

रैंक	देश	मान
1	संयुक्त राज्य अमेरिका	100.0

2	स्वीडन	85.2
3	स्विट्जरलैण्ड	81.6
4	कनाडा	80.0
5	डेनमार्क	79.8
6	फिनलैण्ड	79.8
7	नीदरलैण्ड	78.2
8	ऑस्ट्रेलिया	77.2
9	सिंगापुर	76.6
10	यूनाटेड किंगडम	74.9
33	रूस	49.5
41	ब्राजील	45.6
42	चीन	44.5
43	मेक्सिको	42.8
45	टर्की	38.9
46	दक्षिण अफ्रीका	38.1
47	थाईलैण्ड	37.9
48	ईरान	37.2
49	भारत	36.2

स्रोत : = 21 ए ग्लोबल नेटवर्क ऑफ रिसर्च यूनिवर्सिटीज, यूनिवर्सिटील ऑफ मेलबोर्न

स्वतन्त्रता प्राप्ति के बाद से परिमाणात्मक रूप से भारतीय उच्च शिक्षा प्रणाली में काफी वृद्धि दिखायी देती है। स्वतन्त्रता प्राप्ति के समय भारत में केवल 20 विश्वविद्यालय तथा 496 महाविद्यालय थे जिनमें 2.1 लाख छात्र-छात्राएँ अध्ययनरत् थीं। वर्ष 2013-14 में विश्व विद्यालयों की संख्या बढ़कर 712 (42 केन्द्रीय विश्वविद्यालय 127 सम्बद्ध विश्व विद्यालयवत, 310 राज्य विश्वविद्यालय (सार्वजनिक), एवं 5 संस्थान विशेष राज्य विधान अधिनियमों के अन्तर्गत स्थापित), 1 राष्ट्रीय मुक्त विश्वविद्यालय, 13 राज्य मुक्त विश्वविद्यालय, 68 राष्ट्रीय महत्व के संस्थान, 3 अन्य संस्थान और महाविद्यालयों की संख्या बढ़कर 3667 हो गई है। इस प्रकार विश्व विद्यालयों की संख्या में 28.7 गुना और महाविद्यालयों की संख्या में 71 गुना वृद्धि हुई है। इसके अतिरिक्त डिप्लोमा स्तर के 3541 संस्थान, पोस्ट ग्रेजुएट डिप्लोमा प्रदान करने वाले 392 संस्थान, नर्सिंग में डिप्लोमा प्रदान करने वाले 2674, शिक्षक प्रशिक्षण में डिप्लोमा प्रदान करने वाले 4706 तथा विभिन्न मन्त्रालयों के अधीन डिप्लोमा प्रदान करने वाले 132 संस्थान कार्यरत हैं (तालिका 2)। पंजीकृत छात्र-छात्रों की संख्या 97 गुना बढ़ गई है।³

तालिका 2 : भारत में स्वातंत्र्योत्तर काल में विश्वविद्यालयों, महाविद्यालयों नामांकन वाले छात्रों की संख्या

वर्ष की संख्या	विश्वविद्यालयों की संख्या	महाविद्यालयों की संख्या	उच्च शिक्षा में अध्ययनरत् छात्र-छात्राओं की संख्या (मिलियन)
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1947-48	20	496	0.2
1950-51	27	578	0.2
1960-61	45	1819	0.6
1970-71	182	3277	2.0
1980-81	110	6963	2.8
1990-91	184	7346	4.9
2000-01	254	10152	8.4
2006-07	371	19812	16.6
2011-12	642	39582	25.9
2012-13	665	35829	29.2
2013-14	712	36671	29.6

स्रोत : फिक्की (2013) : हायर एजुकेशन इन इण्डिया: ट्वैल्थ फाइव ईयर प्लान (2012-17) एण्ड बियोण्ड, योजना आयोग, अर्न्सट एण्ड यंग, पृ० 8. **भारत सरकार (2014):** एजुकेशन स्टैटिस्टिक्स, पूर्वो० पृ० 14.

जहाँ तक राज्यों में स्थित विश्वविद्यालयों का प्रश्न है, तो 55 विश्वविद्यालयों के साथ तमिलनाडु राज्य सूची में सबसे ऊपर है। इसके बाद उत्तर प्रदेश (54) राजस्थान (47) तथा आन्ध्र प्रदेश (43) का स्थान आता है। जहाँ तक महाविद्यालयों का प्रश्न है उनके वितरण में भी असमानताएँ हैं। 4836 महाविद्यालयों के साथ महाराष्ट्र पहले स्थान पर, आन्ध्र प्रदेश (4550) दूसरे स्थान पर तथा उत्तर प्रदेश (4440) तीसरे स्थान पर है (तालिका 3)।¹⁴

तालिका3 : भारत में उच्च शिक्षा की संस्थाएँ (2013-14)

संस्थाएँ	संख्या (31 मार्च 2014)	
विश्व विद्यालय		
1. केन्द्रीय विश्व विद्यालय	42	
2. राज्य सार्वजनिक विश्वविद्यालय	310	
3. राज्य निजी विश्व विद्यालय	143	
4. विश्व विद्यालयवत् संस्थाएँ	127	
5. इन्दिरा गांधी राष्ट्रीय मुक्त विश्व विद्यालय	01	
6. राज्य मुक्त विश्वविद्यालय	13	
7. राष्ट्रीय महत्व के शिक्षण संस्थान	68	
8. राज्य विधान मण्डलों द्वारा पारित अधिनियमों के अन्तर्गत स्थापित संस्थान	05	
9. अन्य संस्थान	03	
कुल	712	
महाविद्यालय	36671	
अन्य शिक्षण संस्थान	1. डिप्लोमा स्तरीय तकनीकी संस्थान	3541

2. प्रबन्ध में परास्नातक डिप्लोमा संस्थान	392
3. नर्सिंग में डिप्लोमा प्रदान करने वाले संस्थान	2574
4. शिक्षक प्रशिक्षण में डिप्लोमा स्तरीय संस्थान	4706
5. मन्त्रालयों के अधीन कार्यरत संस्थान	132
कुल	11445

स्रोत : भारत सरकार (2014) : एजुकेशनल स्टैटिस्टिक्स एट ए ग्लांस, मानव संस्थान विकास मन्त्रालय, नई दिल्ली, ब्यूरो ऑफ प्लानिंग, मॉन्टनीट्रिंग एण्ड स्टैटिस्टिक्स, पृ० 3.

तालिका 4: विश्वविद्यालय अनुदान आयोग द्वारा सूचीबद्ध विश्वविद्यालयों की राज्यवार संख्या : 2011-2012 (31 मार्च, 2012 की स्थिति के अनुसार)

क्र० सं० राज्य	विश्वविद्यालयों की संख्या				महाविद्यालयों की संख्या		
	कुल केन्द्रीय	राज्य सरकार	राज्य निजी	सम वि०वि०	अन्य		
1. आन्ध्र प्रदेश	43	3	32	7	1	4550	
2. अरुणाचल प्रदेश	2	1	1	-	17		
3. असम	9	2	5	2	-	507	
4. बिहार	18	1	14	2	1	706	
5. छत्तीसगढ़	15	1	10	4	-	681	
6. गोवा	1	-	1	-	-	80	
7. गुजरात	32	1	18	11	2	1849	
8. हरियाणा	22	1	10	6	5	976	
9. हिमाचल प्रदेश	17	1	4	12	-	348	
10. जम्मू और कश्मीर	9	2	6	-	1	314	
11. झारखण्ड	11	1	7	1	2	231	
12. कर्नाटक	40	1	22	2	15	3370	
13. केरल	14	1	11	-	2	1063	
14. मध्यप्रदेश	27	2	15	7	3	2364	
15. महाराष्ट्र	41	1	19	-	21	4836	
16. मणिपुर	2	2	-	-	-	80	
17. मेघालय	9	1	-	8	-	69	
18. मिजोरम	2	1	-	1	-	28	
19. नागालैंड	3	1	-	2	-	58	
20. ओड़ीशा	16	1	12	1	2	1117	
21. पंजाब	13	1	7	3	2	978	

22.	राजस्थान	47	1	14	24	8	2753
23.	सिक्किम	5	1	-	4	-	15
24.	तमिलनाडु	55	2	24	-	29	2410
25.	त्रिपुरा	2	1	-	1	-	40
26.	उत्तरप्रदेश	54	4	23	16	10	4440
27.	उत्तराखण्ड	17	1	6	6	4	413
28.	पश्चिम बंगाल	22	1	20	-	1	896
29.	एन.सी.आर. दिल्ली	21	5	5	-	11	240
30.	चंडीगढ़	2	-	1	-	1	27
31.	पुडुचेरी	2	1	-	-	1	86
32.	अन्य	-	-	-	-	-	17
	कुल	573	43	286	111	129	35539

स्रोत : विश्वविद्यालय अनुदान आयोग (2013) : वार्षिक रिपोर्ट 2011-2012, मानव संसाधन विकास मंत्रालय, नई दिल्ली, पृ० 60-61

तालिका 5 : उच्च शिक्षा में नामांकन 2013-14 (हजार में)

	स्तर	पुरुष संख्या %	महिला संख्या %	कुल संख्या %
1.	स्नातक स्तर	12723	77.92	10815
2.	परास्नातक स्तर	81.31	23538	79.44
3.	एम.फिल स्तर	1744	10.68	1631
		12.26	3374	11.39
4.	परास्नातक डिप्लोमा	164	1.00	51
		0.38	215	0.72
5.	पीएच. डी.	50	0.31	34
		0.26	84	0.28
6.	डिप्लोमा	1500	9.19	624
		4.09	2124	7.17
7.	प्रमाण पत्र	81	0.50	95
		0.71	176	0.59
8.	एकीकृत	51	0.31	32
		0.24	83	0.28
	उच्च शिक्षा कुल	16329	100	13301
		100	29629	100

स्रोत : भारत सरकार (2014) : एजूकेशनल स्टैटिस्टिक्स एट ग्लान्स, पूर्वो, पृ० 4.

वर्ष 2013-14 में भारत में उच्च शिक्षा के विभिन्न पाठ्यक्रमों में कुल 29629 हजार विद्यार्थी

अध्ययनरत थे जिसमें से 16329 (55.11 प्रतिशत) छात्र तथा 13301 (44.89 प्रतिशत) छात्राएं थीं। अनुसूचित जातियों के 3637 हजार (12.27 प्रतिशत) तथा अनुसूचित जनजातियों के 1315 (4.43 प्रतिशत) विद्यार्थी शिक्षारत थे। स्पष्ट है कि उच्च शिक्षा में अनुसूचित जातियों तथा अनुसूचित जनजातियों की भागीदारी कुल जनसंख्या में उनके अनुपात के अनुरूप भी नहीं है। कुल छात्रों में अनुसूचित जाति के छात्रों का अनुपात 12.27 प्रतिशत तथा छात्राओं में 12.27 प्रतिशत है जबकि अनुसूचित जनजातियों में यह क्रमशः 4.46 प्रतिशत तथा 4.40 प्रतिशत ही है।¹⁵

इसके विपरीत 79.43 प्रतिशत शोध छात्र विश्वविद्यालयों से थे। डिप्लोमा/प्रमाण-पत्र पाठ्यक्रमों में नामांकन के मामले में विश्वविद्यालय विभागों/विश्वविद्यालयों महाविद्यालयों की संख्या, संबद्ध महाविद्यालयों की संख्या से ऊपर ही थी। फिर भी, यह तथ्य, संबद्ध महाविद्यालय जहाँ पर उच्च शिक्षण की नींव रखी जा रही है उनमें प्रवेश प्राप्त कुछ छात्रों में से अधिकांश के ऊपर ध्यान केन्द्रित किया जाना चाहिए— विशेषज्ञ रूप से सापेक्षता के रूप में छात्रों की पहुँच बनाने में, समानता गुणवत्ता एवं उत्कृष्टता आदि को प्रोन्नत करने का प्रयास होना चाहिए। यह बात ध्यान देने योग्य है कि प्रतिशता के दृष्टिकोण से छात्रों का चरणबद्ध वितरण कमोवेश पिछले एक दशक के दौरान अपरिवर्तित ही रहा है।

शैक्षिक वर्ष 2013-2014 के दौरान नामांकन स्थिति से पता चलता है कि उच्च शिक्षा प्रणाली में स्नातक पूर्व स्तर पर विविध प्रकार के पाठ्यक्रमों में अधिसंख्य छात्रों का नामांकन होता है। महाविद्यालयों तथा विश्वविद्यालयों दोनों में मिलाकर, अस्थायी तौर पर उस स्तर पर 85.87 प्रतिशत छात्र नामांकित होते हैं। ऐसे छात्र जिन्होंने स्नातकोत्तर स्तर पाठ्यक्रमों (पी.जी.) में प्रवेश लिया हुआ है, उनकी प्रतिशतता 11.39 प्रतिशत रही जबकि शोध हेतु प्रवेश प्राप्त छात्रों की प्रतिशतता बहुत ही न्यून रही अर्थात् 0.28 प्रतिशत इस प्रकार डिप्लोमा/प्रमाण-पत्र पाठ्यक्रमों के लिए कुल छात्रों में से मात्र 7.17 प्रतिशत ने ही प्रवेश लिया (तालिका 5)।

सर्वाधिक नामांकन (33.55 प्रतिशत) बी०ए० में होता है। उसके बाद बी०कॉम० (11.42 प्रतिशत) तथा बी०एससी० (11.17 प्रतिशत) का स्थान आता है। बी०टैक०/बी०ई० में प्रवेश लेने वाले विद्यार्थियों का अनुपात 13.27 प्रतिशत है। एम०ए०/एम०कॉम०/ एम०एससी० में प्रवेश लेने वालों का अनुपात 7.17 प्रतिशत ही है। (तालिका 6)।¹⁶

तालिका6 : विभिन्न स्तरीय पाठ्यक्रमों में नामांकन का स्तर (कुल नामांकन से प्रतिशत)

पाठ्यक्रम	पुरुष	महिला	कुल
बी०ए०	28.22	37.84	32.55
बी० कॉम	11.51	11.30	11.42
बी० एससी०	10.41	12.09	11.17
बी० टैक०	9.10	4.46	7.01
बी० ई०	8.07	4.06	6.26
बी० एड०	1.34	2.84	2.01
एलएल० बी०	0.86	0.48	0.69
एम० ए०	3.45	5.42	4.34
एम० एससी०	1.59	2.31	1.91
एम० बी० ए०	2.25	1.44	1.88

एम० कॉम०	0.77	1.16	0.94
एम० सी० ए०	0.92	0.75	0.84
एम० बी० बी० एस०	0.46	0.52	0.49
एम० टैक०	0.61	0.39	0.51
मास्टर ऑफ इंजीनियरिंग	0.25	0.22	0.24
अन्य	20.20	14.72	17.73

स्रोत: भारत सरकार (2014) : एजूकेशनल स्टैटिस्टिक्स एट ए ग्लान्स, पूर्वो० पृ० 6.

तालिका7 : संकायवार छात्रों का नामांकन प्रतिशत (2012-2013)

क्र० सं०	संकाय	कुल की प्रतिशतता
1.	कला/ मानविकी/ सामाजिक विज्ञान	40.69
2.	विज्ञान	12.60
3.	वाणिज्य/प्रबंधन	14.53
4.	शिक्षा	3.10
5.	इंजीनियरिंग/प्रौद्योगिकी	16.34
6.	औषधि विज्ञान	2.87
7.	कृषि विज्ञान	0.55
8.	सूचना प्रौद्योगिकी एवं कम्प्यूटर	4.11
9.	विधि	0.95
10	अन्य	4.25
	कुल जोड़	100

स्रोत : भारत सरकार (2014): एजूकेशनल स्टैटिस्टिक्स एट ए ग्लान्स, पूर्वो० पृ० 5

तालिका8 : भारत में राज्यवार उच्च शिक्षा में कुल नामांकन तथा महिला नामांकन (2011-12)

क्र० सं०	राज्य/संघ शासित प्रदेश	कुल नामांकन	महिला नामांकन	महिलाओं की प्रतिशतता
1.	आन्ध्र प्रदेश	1998541	797992	39.93
2.	अरुणाचल प्रदेश	20254	7431	36.69
3.	असम	279243	133461	47.79
4.	बिहार	930544	344026	36.97
5.	छत्तीसगढ़	386514	143690	37.18
6.	दिल्ली	296837	137524	46.33
7.	गोवा	27792	16760	60.31
8.	गुजरात	1093124	475714	43.52

9.	हरियाणा	486569	214727	44.13
10.	हिमाचल प्रदेश	144023	73676	51.16
11.	जम्मू और कश्मीर	205039	94339	46.01
12.	झारखण्ड	431829	166708	38.61
13.	कर्नाटक	1009972	462707	45.81
14.	केरल	508931	298324	58.62
15.	मध्य प्रदेश	1165173	441405	37.88
16.	महाराष्ट्र	2413713	1059590	43.90
17.	मणिपुर	36958	16144	43.68
18.	मेघालय	44006	23849	54.19
19.	मिजोरम	15848	7583	47.85
20.	नागालैण्ड	24207	11882	49.08
21.	ओडिशा	563102	230460	40.93
22.	पंजाब	511678	254194	49.68
23.	राजस्थान	1244018	479421	38.54
24.	सिक्किम	12757	6126	48.02
25.	तमिलनाडू	1854740	861494	46.45
26.	त्रिपुरा	47440	20068	42.30
27.	उत्तर प्रदेश	2911104	1201146	41.26
28.	उत्तराखण्ड	302326	302326	10.97
29.	पश्चिम बंगाल	1238799	505674	40.82
30.	अंडमान निकोबार द्वीप समूह	3637	2123	58.37
31.	चण्डीगढ़	67235	33867	50.37
32.	दादरा एवं नागर हवेली	2120	996	46.98
33.	दमन एवं द्वीप	949	561	59.11
34.	लक्षद्वीप	429	175	40.79
35.	पाण्डुचेरी	48027	24744	51.52
	कुल	20327478	8672431	42.66

स्रोत: विश्वविद्यालय अनुदान आयोग (2013): वार्षिक रिपोर्ट 2011-2012 मानव संसाधन विकास मंत्रालय, दिल्ली पृ० 341

तालिका9 : विश्वविद्यालय अध्यापन विभागों/विश्वविद्यालय/महाविद्यालय एवं सम्बद्ध कालेजों में छात्रों का स्तरवान नामांकन (2011-2012)

क्र० सं० स्तर विश्वविद्यालय विभाग/विश्वविद्यालय कॉलेज सम्बद्ध कॉलेज कुल (कुल जोड़ का प्रतिशत) सम्बद्ध कॉलेजों में प्रतिशत

1. स्नातक	1853109	15602420	17455529 (85.87)	89.38
2. स्नातकोत्तर	693864	1798608	2492472 (12.26)	72.16
3. शोध	127780	33092	160872 (0.79)	20.57
4. डिप्लोमा/प्रमाण-पत्र	132620	85985	218605 (1.08)	39.33
	कुल जोड़	2807373	17520105 (100.00)	86.19

स्रोत: विश्वविद्यालय अनुदान (2013): वार्षिक रिपोर्ट 2011-2012 मानव संसाधन विकास मंत्रालय नई दिल्ली, पृ० 342

भारतीय उच्च शिक्षा प्रणाली की अद्यतन स्थिति

भारत सरकार के मानव संसाधन विकास मंत्रालय के उच्च शिक्षा विभाग द्वारा वर्ष 2011-12 में कराए गए उच्चशिक्षा पर अखिल भारतीय सर्वेक्षण के अनुसार भारत की उच्च शिक्षा प्रणाली की ताजातरीन स्थिति निम्नलिखित प्रकार है—7

- * 31 मार्च 2014 की स्थिति के अनुसार भारत में 712 विश्व विद्यालय, 36671 महाविद्यालय तथा 11445 उच्च शिक्षा के अन्य संस्थान संचालित हैं।
- * सामान्य विश्वविद्यालयों से इतर 83 तकनीकी विश्वविद्यालय, 66 कृषि विश्व विद्यालय, 24 चिकित्सा विश्वविद्यालय, 17 विधि विश्वविद्यालय तथा 10 पशुचिकित्सा विज्ञान विश्वविद्यालय हैं।
- * महाविद्यालयों की संख की दृष्टि से उत्तरप्रदेश, आन्ध्र प्रदेश, महाराष्ट्र, कर्नाटक, राजस्थान तथा तमिलनाडु देश के शीर्ष 6 राज्य हैं।
- * सर्वाधिक 924 महाविद्यालय बंगलौर जनपद में है इसके बाद जयपुर का स्थान आता है जहाँ 544 महाविद्यालय हैं। देश के 36 प्रतिशत महाविद्यालय मात्र 50 जनपदों में हैं।
- * प्रति एक लाख अर्ह जनसंख्या (18-23 वर्ष आयुवर्ग) के आधार पर महाविद्यालयों का घनत्व जहाँ बिहार में मात्र 6 हैं, वहीं पुदुचेरी में 64 है। सम्पूर्ण भारत के लिए प्रति एक लाख अर्ह जनसंख्या पर 25 महाविद्यालय हैं।
- * 73 प्रतिशत महाविद्यालय निजी प्रबन्ध तन्त्रों द्वारा प्रबन्ध व्यवस्था के अन्तर्गत हैं (58 प्रतिशत निजी अनानुदानित तथा 15 प्रतिशत निजी अनुदानित)। आन्ध्रप्रदेश तथा तमिलनाडु में 85 प्रतिशत महाविद्यालय जहाँ निजी अनानुदानित हैं वहीं बिहार में मात्र 6 प्रतिशत तथा असम में 10 प्रतिशत महाविद्यालय निजी अनानुदानित संवर्ग में है।
- * वर्ष 2013-2014 में उच्च शिक्षा में कुल 29.63 मिलियन छात्र-छात्राएँ अध्ययनरत हैं जिसमें 16.33 मिलियन छात्र तथा 13.30 मिलियन छात्राएँ (44.89 प्रतिशत) है।
- * वर्ष 2012-2014 में उच्च शिक्षा में सकल नामांकन अनुपात (18-23 वर्ष आयुवर्ग की जनसंख्या के लिए) 21. प्रतिशत है। पुरुषों के लिए सकल नामांकन अनुपात 22.3 तथा महिलाओं के लिए 19.8 है।
- * उच्च शिक्षा में अध्ययनरत कुल विद्यार्थियों में से 12.5 प्रतिशत दूरस्थ शिक्षा प्रणाली में पंजीकृत है। 39.9 प्रतिशत छात्राएँ दूरस्थ शिक्षा प्रणाली में शिक्षा प्राप्त कर रही है।

- * 79 प्रतिशत विद्यार्थी स्नातक स्तरीय पाठ्यक्रमों में शिक्षारत है देश में मात्र 84505 विद्यार्थी ही पीएच० डी० उपाधि हेतु पंजीकृत है जो कुल नामांकन का 0.5 प्रतिशत से भी कम है।
- * सारे देश में उच्च शिक्षा में संचालित स्नातक स्तरीय लगभग 150 पाठ्यक्रमों में से मात्र 20 पाठ्यक्रमों में ही उच्च शिक्षा में पंजीकृत कुल विद्यार्थियों में से 83 प्रतिशत विद्यार्थी पंजीकृत हैं।
- * विद्यार्थियों की सर्वाधिक संख्या बी०ए० में है, उसके बाद बी०एस०सी० तथा बी० कॉम का स्थान आता है।
- * उच्च शिक्षा में अध्ययनरत कुल विद्यार्थियों में से 34 प्रतिशत कला संकाय में 19 प्रतिशत इंजीनियरिंग एवं प्रौद्योगिकी संकाय में, 14.5 प्रतिशत वाणिज्य संकाय में तथा 12 प्रतिशत विज्ञान संकाय में है।
- * पीएच०डी० स्तर पर सर्वाधिक विद्यार्थी विज्ञान विषयों में है इसके बाद इंजीनियरिंग एवं प्रौद्योगिकी में पंजीकृत छात्रों की संख्या है।
- * उच्च शिक्षा संस्थानों में नामांकन कराने वाले कुल विद्यार्थियों में से अनुसूचित जातियों को विद्यार्थियों का अनुपात 12.5 प्रतिशत अनुसूचित जनजातियों के विद्यार्थियों का अनुपात 42 प्रतिशत, अन्य पिछड़ा वर्ग के विद्यार्थियों का अनुपात 31.6 प्रतिशत मुसलमान विद्यार्थियों का 4.5 प्रतिशत अन्य अल्प संख्यकों का 2.1 प्रतिशत है।
- * विश्व विद्यालयों एवं महाविद्यालयों में विद्यार्थी शिक्षक अनुपात 25.6 है।

निष्कर्ष

भारतीय उच्च शिक्षा प्रणाली ने प्राचीन काल से लेकर अब तक अनेक उतार-चढ़ाव देखे हैं। तक्षशिला और नालन्दा विश्वविद्यालयों की ख्याति इतिहास के पन्नों में दर्ज होकर रह गई है। वर्तमान में भारतीय उच्च शिक्षा प्रणाली का जो स्वरूप दिखाई देती है उसमें आज भी ब्रिटेन से मिली दो सौ वर्षों कह गुलामी की बू आती है। लॉर्ड मैकाले द्वारा प्रारम्भ की गई शिक्षा प्रणाली के बुनियादी सिद्धान्तों के अन्तर्गत वुड्स डिस्पेच, हण्टर आयोग, डॉ० राधाकृष्णन आयोग, कोठारी आयोग, नई शिक्षा नीति आदि सभी के अन्तर्गत उच्च शिक्षा के विकास हेतु जो रणनीति प्रस्तावित की गई उसमें किसी भी स्तर पर भारत की पारम्परिक एवं स्वस्थापित गुरु-शिष्य परम्परा को स्थापित करने का प्रयास नहीं किया गया। डिग्री को नौकरी पाने की एक अनिवार्यता मान लिया गया जिसने विद्यार्थियों को ज्ञान के प्रति जिज्ञासु और उत्सुक बनाने का कार्य तो नहीं किया अपितु येन केन प्रकारेण डिग्री प्राप्त करके नौकरी पाने की होड़ में शामिल कर दिया। विभिन्न स्तरीय परीक्षाओं में और प्रतियोगी परीक्षाओं में निरन्तर ऊँची उठती कट ऑफ प्रतिशतता ने युवाओं को महज रट्टू तोता बना दिया। अधिकाधिक धनोपार्जन की होड़ में शिक्षक महज एक एक वेतन भोगी कार्मिक बनकर रह गये हैं। विगत दो दशकों में भारतीय उच्च शिक्षा प्रणाली में सार्वजनिक निजी सहभागिता बढ़ाने के नाम पर निजी उद्यमियों को प्रवेश दे दिया है जिससे लगभग प्रत्येक राज्य में स्ववित्त पोषित निजी महाविद्यालयों और विश्व विद्यालयों की बाढ़ सी आ गई है। निजी उच्च शिक्षा संस्थानों में ऊँचे-ऊँचे अतिसुसज्जित भवन, स्मार्ट क्लास आदि की सुविधाएँ तो हैं लेकिन उच्च ज्ञान-वान संकाय नहीं है। “लाभ को अधिकतम करने” की भावना से प्रेरित स्थापित और संचालित उच्च शिक्षा संस्थान लागत में कमी करने के नाम पर केवल कम से कम वेतन पर काम करने वाले घटिया और अयोग्य प्राध्यापकों की नियुक्ति को ही प्राथमिकता प्रदान करते हैं ताकि मजदूरी बिल कम से कम रहे और उनके लाभ अधिकतम होते रहें।

सरकारी खर्च पर चलने वाले विश्वविद्यालय और महाविद्यालयों में प्राध्यापकों के 40 प्रतिशत से अधिक पद रिक्त पड़े हैं और तदर्थ प्राध्यापकों अथवा अतिथि प्राध्यापकों के माध्यम से शिक्षण कार्य करारकर पाठ्यक्रमों को पूरा करने की खानापूर्ति कर ली जाती है। यही कारण है कि उच्च शिक्षा संस्थानों में गुणवत्ता युक्त अनुसंधान का स्तर अत्यधिक नीचा है। इन संस्थानों से उत्तीर्ण होकर निकलने वाले स्नातकों और परास्नातकों में से 85 प्रतिशत रोजगार पाने लायक ही नहीं है।

सन्दर्भ—

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भारतीय संस्कृति के विकास में बौद्ध धर्म का योगदान

डॉ. अनीता सिंह

एसो. प्रो. इतिहास विभाग
कु. मा. रा. म. स्ना. महाविद्यालय
बादलपुर, गौतमबुद्धनगर

छठी शताब्दी ई.पू. में धर्मसुधार आन्दोलन के परिणाम स्वरूप जिन नवीन धर्मों का उदय और विकास हुआ, उनमें सबसे प्रमुख बौद्ध धर्म है। बौद्ध धर्म ने भारतीय समाज, राजनीति, धर्म, दर्शन, साहित्य और कला को प्रभावित किया। इस शोध पत्र में भारतीय संस्कृति के विभिन्न पक्षों के निर्माण एवम् विकास में बौद्ध धर्म के महत्वपूर्ण योगदान पर चर्चा की है।

भारतीय संस्कृति में धर्म का सर्वाधिक महत्वपूर्ण स्थान रहा है। भारतवर्ष अनेक धर्मों तथा सम्प्रदायों की क्रीड़ास्थली रही। धार्मिक सहिष्णुता का जो आदर्श हमें यहाँ देखने को मिलता है वह विश्व की किसी अन्य संस्कृति में दुर्लभ है। प्रत्येक धर्म ने भारतीय संस्कृति के निर्माण में अपना-अपना योगदान दिया है। बौद्ध धर्म प्रमुख धर्मों में से एक है। भारतीय संस्कृति के विभिन्न पक्षों के निर्माण एवम् विकास में बौद्ध धर्म का महत्वपूर्ण योगदान रहा है।

छठी शताब्दी ई.पू. में धार्मिक क्रान्ति के परिणाम स्वरूप बौद्ध धर्म का उदय हुआ। गौतम बुद्ध, बौद्ध धर्म के संस्थापक का जन्म 563 ई.पू. में कपिलवस्तु के समीप लुम्बिनी वन में हुआ था। उन्होंने अपने विचारों से तत्कालीन समाज को गम्भीर रूप से प्रभावित किया। उन्होंने मनुष्य की श्रेष्ठता को जन्म के आधार पर न मानकर कर्म से माना। वर्णव्यवस्था को अस्वीकार कर सभी व्यक्ति को समान स्तर पर लाये। स्त्रियों को भी समानता का अधिकार दिया। उन्हें बौद्ध संघ में प्रवेश की अनुमति भी दे दी गयी। यह बौद्ध धर्म का ही प्रभाव था कि वैष्णव सतों ने भी जाति प्रथा का विरोध किया।

बौद्ध धर्म ने ही सर्वप्रथम भारतीयों को एक सरल तथा आडम्बर रहित धर्म प्रदान किया जिसका अनुसरण राजा-रंक सभी कर सकते थे। बौद्ध धर्म ने वेदों की प्रमाणिकता और वैदिक कालीन यज्ञ व कर्मकाण्डों को अस्वीकार करके संयम अहिंसात्मक का आधार माना। पुराहितों और वेदों की अधिसत्ता समाप्त कर दी। अब कोई भी व्यक्ति बुद्ध के मार्ग पर चलते हुए स्वयं ही निर्वाण प्राप्त कर सकता था, उसके लिए पुरोहितों की आवश्यकता नहीं थी। निर्वाण प्राप्ति भी यज्ञ एवम् बलि द्वारा नहीं बल्कि सदाचारी जीवन व्यतीत करने में ही प्राप्त हो सकता था। उन्होंने अहिंसात्मक जीवन व नैतिक आधार विचार को ही मोक्ष का आधार माना।

बौद्ध धर्म ने भारतीय जनमानस को सर्वप्रिय धर्म प्रदान किया, जिसमें सदाचार, नैतिकता, जन-सेवा, स्वार्थ और त्याग के उच्च आदर्शों पर अधिक जोर दिया गया। बौद्ध धर्म के महायान मतावलम्बियों ने बोधिसत्व के रूप में जन सेवा का श्रेष्ठ आदर्श लोगों के सम्मुख रखा। वे अपनी मुक्ति की चिन्ता न करके, अपना ध्यान दूसरों के दुःखों के निवारण हेतु लगाते थे। बोधिसत्व के इस आदर्श ने एक ओर बौद्ध धर्म के प्रचार में महत्वपूर्ण योगदान दिया तो दूसरी ओर हिन्दू धर्म को भी अत्यधिक प्रभावित किया।

बौद्ध धर्म के सिद्धान्त, विचार और नैतिकता की गहरी छाप कालांतर में हिन्दू धर्म पर पड़ी। अहिंसा एवम् सहिष्णुता पर बौद्धों ने जोर दिया। अशोक, कनिष्ठ, हर्ष आदि राजाओं में जो धार्मिक सहिष्णुता देखने को मिलती है, वह बौद्ध धर्म के प्रभाव का ही परिणाम थी। अशोक ने अपने कार्यों का क्षेत्र अधिक विस्तृत कर लिया एवम् मानवों तथा पशुओं, दोनों के लिए निःशुल्क औषधालय खोल दिये। ऐसा प्रतीत होता है कि पिंजरापोल, गौशाला तथा अन्नक्षेत्र जैसी संस्थाओं का जो आधुनिक हिन्दू दानशीलता की प्रमुख विशेषताएँ हैं, इनका उद्भव अशोक के निःशुल्क औषधालयों और दान क्षेत्रों से हुआ। अशोक ने युद्ध विजय की नीति का परित्याग कर धर्म विजय की नीति को अपनाया तथा लोक कल्याण का आदर्श समस्त विश्व के समक्ष प्रस्तुत किया।

अहिंसा के जिस सिद्धान्त पर बौद्धों ने जोर दिया, उसे ब्राह्मणों ने भी प्राणी मात्र पर दया रखने का

उपदेश प्रारम्भ किया। बौद्ध धर्म के प्रभाव में रक्तम यज्ञों तथा पशु बलि की प्रधानता क्रम होने लगी। कालांतर में बौद्ध धर्म के अप्रत्यक्ष प्रभाव के कारण भागवत धर्म का विकास हुआ जिसमें 'अहिंसा परमी धर्म' के सिद्धान्त को और महायान बौद्धों के भक्ति मार्गों को अपना लिया गया। बौद्ध धर्म ने न केवल भारत अपितु विश्व के देशों को अहिंसा, शान्ति, बन्धुत्व सह-अस्तित्व आदि का आदर्श बताया। इसके कारण ही भारत का विश्व के देशों पर नैतिक आधिपत्य कायम हुआ।

विद्वानों का मत है कि भारत में मूर्ति पूजा का व्यापक प्रसार बौद्ध धर्म ने किया। बौद्ध धर्मावलम्बी महात्मा बुद्ध व बोधिसत्वों की मूर्ति बनाकर उनकी पूजा करते, चैत्यो और विहारों में सामूहिक और व्यक्तिगत प्रार्थना करते थे और बौद्ध स्तूपों की पूजा करते थे। बौद्धों का अनुसार कर हिन्दू भी अपने देवी-देवताओं की प्रतिमामें बनाकर, उन्हें मन्दिरों में प्रतिष्ठित कर उनकी पूजा, उपासना और अर्चना करने लगे। मूल ब्राह्मण धर्म या वैदिक धर्म में मूर्तिपूजा प्रचलित नहीं थी। उसमें वेदियों पर यज्ञ, ध्वन, अनुष्ठान आदि करना ही प्रमुख था।

बौद्ध धर्म के प्रभाव से वास्तु कला, भवन निर्माण कला, चित्रकला और मूर्तिकला का अत्यधिक विकास हुआ। बौद्ध विहारो, मन्दिरों, स्तूपों, स्तम्भो आदि का निर्माण तथा स्थापत्य कला, मूर्तिकला और चित्रकला की नवीन शैलियों का विकास हुआ। स्तूपों, विहारो एवम् चैत्यो के निर्माण की एक विशिष्ट कला शैली थी, जो बौद्ध स्थापत्य कला के नाम से विख्यात हैं विहारो का निर्माण बौद्ध भिक्षुओं के निवास के लिए किया गया। चट्टानों को काटकर गुफाओं में भी विहार बनाये गये। गुहा कला का प्रारम्भ बौद्ध प्रचार से ही हुआ। अजन्ता, एलोरा बाघ और बारबरा गुहाओं में बौद्धकालीन, स्थापत्य कला और चित्रकला के सर्वोत्कृष्ट नमूने हैं। सांची का स्तूप, उसकी चारदीवारी और उसके कलापूर्ण चार प्रवेशद्वार विश्व में बेजोड़ है। गया का बौद्ध मन्दिर एवं विशाल व सुन्दर भवन आज भी बौद्धकालीन कला की श्रेष्ठता को प्रकट करते हैं। बौद्ध स्थापत्य कला के नमूने अपने असाधारण कला सौन्दर्य और सौष्ठव के कारण विश्व में कला के सर्वोत्कृष्ट उदाहरण माने जाते हैं। बौद्ध स्थापत्यकला ने बाद में मध्य एशिया एवं दक्षिण पूर्व एशिया की स्थापत्य-कला को भी प्रभावित किया। बौद्ध धर्म के प्रभाव में मूर्तिकला की एक नवीन शैली का विकास हुआ। बुद्ध की विशाल और सुन्दर मूर्तियाँ धातु और पत्थर की बनाई गयी। गांधार और मथुरा की विशिष्ट शैलियों में बुद्ध की प्रतिमायें बनीं। बौद्ध मूर्तिकला का प्रसार मध्य एशिया में भी हुआ। बाभिलियान (अफगानिस्तान) में बुद्ध की सबसे ऊँची प्रतिमा है। चित्रकला के क्षेत्र में भी प्रगति हुई। बाघ, अजन्ता और एलोरा की गुफाओं की चित्रकारियाँ इसका सबसे उत्कृष्ट उदाहरण है। बुद्ध का व्यक्तित्व, जीवन गाथा तथा जातक कथाएँ स्थापत्य, शिल्प तथा चित्रकला की प्रेरणा शक्ति बनीं।

बौद्ध धर्म की एक बड़ी विशिष्ट मौलिक देन बौद्ध धर्म संघ व्यवस्था है। बौद्ध धर्म के पूर्व ब्राह्मण धर्म के सन्यासी, ऋषि मुनि और आचार्य वनों में, आश्रमों में रहते थे, वहीं धर्मोपदेश देते थे और आध्यात्मिक चिंतन और मनन करते थे तथा ज्ञान का प्रसार करते थे। उनका जीवन एकाकी होता था। उनमें सुव्यवस्थित संगठन बनाकर कार्य करने की प्रणाली नहीं थी। परन्तु महात्मा बुद्ध ने बौद्ध सन्यासियों और भिक्षुओं को संगठित किया, उनका संघ बनाया उन्हें अनुशासनबद्ध सामूहिक जीवन बिताने का आदेश दिया। हिन्दू धर्म के रामद्वारे, मठ और सन्यासी सम्प्रदायों के अखाड़े तथा महन्तों के सामुदायिक बौद्ध धर्म ने धर्म प्रचार की एक नवीन प्रणाली प्रारम्भ की।

बौद्ध धर्म ने भारत में शिक्षा एवं साहित्य के विकास के महत्वपूर्ण योगदान दिया। बौद्ध संघ के हेतु निर्मित विहार और मठ ज्ञान-विज्ञान के केन्द्र थे। नालंदा, विक्रमशीला और उदन्तपुरी के बौद्ध विहार प्रसिद्ध विश्वविद्यालय बन गए जहाँ देश-विदेश के सहस्रों विद्यार्थी ज्ञानार्जन के लिए रहते थे। नागार्जुन, वसुमित्र, दिंडनाथ, धर्मकीर्ति आदि विद्वानों ने विद्या की प्रगति में महत्वपूर्ण योगदान दिया। बौद्ध विद्वानों ने अपने शिक्षाओं के प्रसार के लिये पाली भाषा को माध्यम बनाया जिससे पाली भाषा का विकास ही नहीं वरन् अन्य देशों में प्रसार भी हुआ। डॉ. एस. एस. अल्तेकर के अनुसार, "संगठित सार्वजनिक शिक्षा संस्थाओं का उत्थान मुख्यतया बौद्ध धर्म के प्रभाव के कारण था।"

बौद्ध धर्म ने भारतीय संस्कृति को एक विशाल साहित्य प्रदान किया, जिसमें समय-समय पर अनेकानेक

बौद्ध धर्म ग्रन्थों की रचनायें की गईं। महायान और वज्रयान सम्प्रदायों ने अपने पृथक धार्मिक ग्रन्थों का निर्माण किया जो भारतीय साहित्य में श्रेष्ठ स्थान रखते हैं। ये ग्रन्थ धर्म और दर्शन की दृष्टि से ही लाभदायक नहीं हैं अपितु इनमें तत्कालीन इतिहास को जानने में भी विशेष सहायता मिलती है। ललित विस्तार, मिलिन्दपन्थ, महावस्तु, मंजुश्रीमूलकल्प, दिव्यावदान, सारिपुत्र-प्रकरण, बुद्धचरित आदि ग्रन्थ तथा जातक कथायें भारत को बौद्ध धर्म की अमूल्य देन हैं।

भारतीय दर्शन में तर्कशास्त्र की प्रगति बौद्ध धर्म के प्रभाव से हुई। बौद्ध धर्म ने अनात्मवाद, अनीश्वरवाद, कर्मवाद और पुर्नजन्मवाद का दर्शन भी दिया। नागार्जुन ने शून्यवाद और माध्यमिक दर्शन का प्रतिपादन किया। विज्ञानवाद का भी उदय हुआ। शून्यवाद से अभिप्राय है कि परम तत्व को बुद्धि तथा विचार की शक्ति से नहीं जाना जा सकता अपितु शून्य दृष्टि से उसके विषय में ज्ञान प्राप्त किया जा सकता है। विज्ञानवाद का सिद्धान्त है कि चित्त अथवा विज्ञान के अतिरिक्त इस विश्व में अन्य कोई वस्तु सत्य और शाश्वत नहीं है। सभी माया और धोखा है। नागार्जुन, अश्वघोष, अंसग, वसुमित्र, धर्मकीर्ति, दिग्नाग आदि प्रसिद्ध बौद्ध दार्शनिक थे जिन्होंने विस्तृत और समृद्ध बौद्ध दार्शनिक साहित्य का सृजन किया बौद्ध दर्शन में शून्यवाद विज्ञानवाद आदि जिन दार्शनिक पद्धतियों का उदय हुआ उनका प्रभाव शंकराचार्य के दर्शन पर पड़ा यही कारण है कि शंकराचार्य को कभी-कभी प्रच्छन्न बौद्ध भी कहा जाता है।

बौद्ध धर्म के माध्यम से ही भारत का सांस्कृतिक सम्पर्क विश्व के विभिन्न देशों के साथ स्थापित हुआ। भारत के भिक्षुओं ने विश्व के विभिन्न भागों में जाकर अपने सिद्धान्तों का प्रचार किया। स्वयं सम्राट अशोक ने अपने पुत्र महेन्द्र और पुत्री संघमित्रा को बौद्ध धर्म के प्रचार के लिए लंका भेजा था। यही नहीं, उनके युग में अनेक बौद्ध प्रचारक तिब्बत, चीन और दक्षिण पूर्व एशिया के देशों में गए। पश्चिम में यूनान आदि देशों में भी अशोक के प्रतिनिधि भेजे गए थे। इस प्रकार मौर्य युग और उसके बाद से विभिन्न देशों में बौद्ध प्रचारकों ने जाकर बौद्ध धर्म और ज्ञान की ज्योति जलाई। परिणाम स्वरूप विदेशों से बौद्ध अनुयायियों का भारत आना प्रारम्भ हो गया। उनके भारत आने का उद्देश्य बौद्ध धर्म के तीर्थ स्थानों की यात्रा करना और तत्सम्बन्धी साहित्य संकलित करना था। फाहियान, हुएनसांग तथा इरिसंग जैसे चीनी यात्रियों ने भारत में वर्षों तक निवास कर इस धर्म का प्रत्यक्ष ज्ञान प्राप्त किया। वस्तुतः यह बौद्ध धर्म की मूर्तिमान देन ही थी कि भारतीय धर्म और संस्कृति को विश्व के विभिन्न देशों ने अपनाया। कुषाण जैसे पश्चिमोत्तर के राजवंश ने भी बौद्ध धर्म को स्वीकार किया था। इस वंश का महान बौद्ध शासक कनिष्क था। जिसने बौद्ध धर्म अपनाकर मध्य एशिया के विस्तृत प्रदेश में इसका प्रसार किया। तजाकिस्तान और उसके निकटवर्ती भू-भाग (रूस का आधुनिक पश्चिम दक्षिण भाग) से मिले अवशेषों से यह विदित होता है कि वहाँ अनेक बौद्ध मन्दिरों, स्तूपों और संघों का निर्माण हुआ था। आज भी वहाँ कभी-कभी खुदाई में बुद्ध की विशालकाय प्रतिमाएँ मिल जाती हैं।

इस प्रकार यह स्पष्ट है कि शताब्दियों पूर्व महात्मा बुद्ध ने जिन सिद्धान्तों एवम् आदर्शों का प्रतिपादन किया वे आज के वैज्ञानिक युग में भी अपनी मान्यता बनाये हुए हैं तथा संसार के देश उन्हें कार्यान्वित करने का प्रयास कर रहे हैं। भारत ने अपने राजचिन्ह के रूप में बौद्ध प्रतीक को ही ग्रहण किया है। तथा वह शान्ति एवम् सह-अस्तित्व के सिद्धान्तों का पोषक बना हुआ है। पंचशील का सिद्धान्त बौद्ध धर्म की ही देन है। आधुनिक संघर्षशील युग में यदि हम महात्मा बुद्ध के सिद्धान्तों का अनुसरण करें तो निःसन्देह शान्ति एवम् सद्भाव स्थापित हो सकती है।

संदर्भ-

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“प्रेमचन्द का नारी विषयक सुधारवादी दृष्टिकोण”

डॉ० मिन्तु

असि. प्रो. हिन्दी विभाग

कु. मा. रा. म. स्ना. महाविद्यालय,

बादलपुर, गौतमबुद्ध नगर

आरम्भ से ही प्रेमचन्द भारतीय संस्कृति की मूलभूत विशेषताओं के प्रति आस्थावान थे मध्यवित्त वर्गीय परिवार के सदस्य होने के कारण उनमें उसके संस्कार भी समाहित थे। जब प्रेमचन्द ने लिखना शुरू किया तब भारतीय समाज के सुधार के लिए अनेक प्रयत्न किए जा रहे थे। आर्य समाज, ब्रह्म समाज, रामकृष्ण मिशन और थियोसोफिकल सोसायटी आदि शक्तिशाली एवं जनसमर्थित संस्थाएँ कार्यरत थीं। उनकी रचनाएँ सुधारवादी प्रभावों से अछूती नहीं रह सकती थी क्योंकि सुधार समय की माँग थी। देश में सुधारवादी संस्थाएँ कार्यरत थीं और अनेक नयी संस्थाएँ बनती जा रही थी। आर्य समाज के प्रयास से देश के कोन-कोने में अनाथालय और विधवाश्रमों की बाढ़ आ रही थी। पूना में शारदा सदन और अनाथ बालिकाश्रम खुल चुका था। गोपाल कृष्ण गोखले ने भारत सेवक समाज और हृदय नाथ कुंजरु ने सेवासदन का गठन किया था। इन आश्रमों के माध्यम से समाज में विधवा-विवाह का समर्थन क्रियान्वयन, बाल विवाह का विरोध, दहेज की भर्त्सना, पर्दा-प्रथा का विरोध और नारी जागृति का कार्य, स्त्री शिक्षा का समर्थन और बालिका विद्यालयों की स्थापना, छुआ-छूत और मद्यसेवन का विरोध, धार्मिक आडम्बरों के पर्दाफाश सम्बन्धी रचनात्मक कार्य आदि सम्पन्न हो रहे थे। शोषित जनता इन सुधारों से संतुष्ट लग रही थी। अनेक साहित्यकार सुधारवादी साहित्य सृजन करने में तत्पर थे। निश्चय ही प्रेमचन्द पर अपने समाज तथा पूर्व और समकालीन साहित्यकारों के विचारों का भरपूर असर पड़ा।

प्रेमचन्द नारी पराधीनता के प्रति हमेशा चिन्तित दिखायी देते हैं। प्रारम्भिक लेखन में प्रेमचन्द स्त्री शिक्षा पर विशेष बल देते हैं। प्रेमचन्द साहित्य में ऐसे सुधारकों के खोखलेपन की कलई खोलते हैं। ‘सेवासदन’ का विट्ठल और सदन, कायाकल्प का चक्रधर, कर्मभूमि का अमरकान्त इसके उदाहरण हैं। स्त्री मुक्ति की व्यग्र भावना उनके साहित्य में सर्वत्र विद्यमान है। विधवा विवाह, जाति बन्धन तथा पर्दा-प्रथा की समस्याएँ मूल रूप से उठायी गयी हैं।

‘सेवासदन’ वेश्या समस्या का सुधारवादी हल प्रस्तुत करने वाला उपन्यास है। यद्यपि इसके सम्पूर्ण फलक में नारी की सामाजिक शोषण से मुक्ति की आकांक्षा विद्यमान है यद्यपि सुमन शहर की दालमण्डी से निकालकर अलईपुर में बसा दी जाती है किन्तु फिर भी वह अस्पृश्य ही समझी जाती है। यही नहीं अलईपुर में वेश्याएँ संयमपूर्ण जीवन नहीं बिता सकती क्योंकि वहाँ भी सामन्तों की घुसपैठ है। पारिवारिक परिवेश दूषित होने के कारण सुमन को बचपन से ऐसी महिलाओं का सानिध्य प्राप्त होता है जो पति को इन्द्रिय भोग का साधन मात्र समझती हैं। पद्म सिंह शर्मा जैसे सामाजिक कार्यकर्ता भी अपना व समाज का अन्याय स्वीकार करते हैं—

“यह हमारी ही कुवासनाएँ हमारे ही सामाजिक अत्याचार, हमारी ही कुप्रथाएँ हैं जिन्होंने वेश्याओं का रूप धारण कर लिया है।” प्रेमचन्द स्पष्ट संकेत देते हैं कि बिना सम्पूर्ण सामाजिक ढाँचा बदले हुए सुधार असम्भव है। यही प्रेमचन्द की सोच का केन्द्रीय बिन्दु है जो सेवासदन से गोदान तक फैलाव पाता है। ‘सेवासदन’ में ढाँचे को बदलने का आग्रह सुधारवादी आग्रह के समक्ष दबा-दबा सा है। कदाचित् इसीलिए उपन्यास के पात्र अन्ततः हृदय परिवर्तन करने को बाध्य होते हैं। प्रेमचन्द आश्रमवादी हल से ही संशकित नहीं हैं समाज सुधारकों पर भी शंकालु है। डॉ० श्यामा चरण के स्वर में ही संशकित बिट्ठलदास की खिल्ली उड़ाते हैं। संकीर्ण सुधारवादियों के कार्य की निन्दा इसी तरह विवेकानन्द ने किया था यह बात प्रेमचन्द भूलते नहीं हैं। वह ‘सेवासदन’ में वेश्याओं का विवाह कराके, उनकी पुत्रियों के लिए अनाथालय का निर्माण कराके तथा हृदय परिवर्तन द्वारा शहर में वेश्याओं के प्रति सहानुभूति उत्पन्न करके समाधान की ओर बढ़ते हैं किन्तु तुरन्त ही सुमन के मन में ‘वेश्या पुत्रियों के विवाह की शंका’ उठाकर ऐसे आश्रमवादी सुधारवाद से असहमति भी जाहिर करते हैं— “उद्योग यह होना चाहिए की उन कुप्रथाओं का सुधार किया जाए जिनके कारण ऐसी

समस्याएं उत्पन्न होती हैं।¹²”

प्रेमचन्द म्यूनिसिपैलिटी का चित्रण करते हैं जिसमें साम्प्रदायिक सदभावनाएं बनाए रखने के लिए हिन्दु-मुसलमान सदस्यों का औसत दस और आठ रखते हैं। यद्यपि सदस्यों को सामान्त व्यापारी, धनाधीश ही रखकर यथार्थ चित्र उपस्थित करते हैं किन्तु शोषक सदस्यों का अंत में हृदय परिवर्तन कर सुधार कर देते हैं। इसी तरह जमींदार सदन, पद्मसिंह और अनिरुद्ध सिंह का हृदय परिवर्तन होता है, वे जनसेवा का व्रत लेते हैं।

प्रेमाश्रम का तेवर यथार्थवादी है किन्तु अंत गांधीवादी समझौते के सिद्धान्त पर होता है क्योंकि सभी शोषकों और अधर्मियों का हृदय परिवर्तन हो जाता है। प्रेमाश्रम में गायत्री के माध्यम से विधवा समस्या भी उठायी गयी है। विधवा भी सम्पन्न और बुद्धिमती हो किन्तु पुरुष का सानिध्य प्राप्त कर उन्मुक्त आचरण करने पर वह शोषण का शिकार हो जाती है। ‘रंगभूमि’ गाँधीवादी सिद्धान्तों को वहन करने वाली आदर्शवादी रचना है। सूरदास गाँधी का प्रतिरूप लगता है जिसके माध्यम से प्रेमचन्द तमाम आदर्शों की स्थापना करते हैं। धर्म पर अधर्म के आक्रमण की निंदा करता है। गाँधी की तरह वह भी कहता है— “साहब किरस्तान है, धरमशाले में तम्बाकू का गोदाम बनाएंगे। मंदिर में उनके मजदूर सोएंगे। कुएं में उनके मजदूरों का अड्डा होगा। बहु-बेटियाँ पानी भरने न जा सकेंगे। ताड़ी शराब का भी तो परचार बढ़ जाएगा। कसबियाँ भी तो आकर बस जाएंगी। परदेशी आदमी हमारी बहु-बेटियों को धूरेगें। कितना अधरम होगा। दिहात के किसान अपना काम छोड़कर मजूरी की लालच में दौड़ेंगे। बुरी बुरी आचरण अपने गाँव में फैलाएंगे। दिहातों की लड़कियाँ मजूरी पैसे के लोभ में अपना धरम बिगाड़ेंगी। यही रौनक शहरों में है।¹³”

प्रेमचन्द अस्पृश्यता निवारण की पहल भी करते दिखाई देते हैं। पाण्डेपुर में मंदिर में जुटने वाली संगत में सूरदास भी महन्त दयागिरी के समान आदर पाता है और सभी जातियों के लोग बैठकर भजन गाते हैं। इसमें भैरव व जगधर पासी हैं। सूरदास दलित, बजरंगी अही, नायकराम पण्डा तथा दयागिरी ब्राह्मण। इस संगत में हिन्दु जाति के संगठन का भी संकेत करते हुए प्रेमचन्द इसी माध्यम से सुधार चाहते हैं — “हमारा उद्धार देशवासियों से भ्रातृत्व रखने में है। आखिर हम भी तो इसी जननी की सन्तान हैं।¹⁴”

जनसंख्या वृद्धि को रोकने की बात भी प्रेमचन्द करते हैं — “हमारे देश में जनसंख्या जरूरत से ज्यादा हो गई है। हमारी जननी संतान वृद्धि के भार को अब नहीं सह सकती। भोजन का अभाव ही हमारे नैतिक और आर्थिक पतन का मुख्य कारण है।¹⁵ विचारात्मक लेखन में प्रेमचन्द संतान वृद्धि का बार-बार विरोध करते हैं। मित्र जैनेन्द्र को एक पत्र में लिखा— “मैं तो पुराने ख्याल का आदमी हूँ। दो पुत्रों को तो बधाई दूंगा। इसके बाद जरा सोचूंगा।¹⁶”

निर्मला यथार्थवादी रचना है। अनमेल विवाह और दहेज से उत्पन्न त्रासदी को अंत में सुधारवाद से जोड़ा गया है। प्रेमचन्द स्वीकार करते हैं कि दहेज के अभाव में कुँवारी कन्या की लोग किसी धनवान बूढ़े के साथ शादी कर देते हैं लेकिन स्त्री को समव्यस्क गरीब पति की अपेक्षा धनवान अनमेल पति सुख नहीं दे सकता और स्त्री का जीवन नारकीय हो जाता है। निर्मला की मानसिकता और छटपटाहट जिसमें पति तोताराम पिता समान दिखाई देता है वह भी उस पर लांछन लगाता है। ये सारी स्थितियाँ धन को नगण्य कर देती हैं क्योंकि स्त्री का समव्यस्क पति ही सबसे बड़ी सम्पत्ति है। निर्मला इसका समाधान देती हुई कहती है— “बच्ची को अपनी गोद में छोड़ जाती हूँ। अगर जीती जागती रहे तो किसी अच्छे कुल में विवाह कर दीजिएगा। चाहे कुँवारी रखिएगा चाहे विष देकर मार डालिएगा। पर किसी कुपात्र के गले न मढिएगा।¹⁷” दहेज का दूसरा सुधारवादी समाधान डॉ. सिन्हा प्रस्तुत करते हैं जो पहले दहेज के अभाव में निर्मला से शादी नहीं करते अन्ततः प्रायश्चित्त करते हैं और अपने छोटे भाई भुवन की शादी निर्मला की छोटी बहन कृष्णा से कर देते हैं।

निर्मला में प्रेमचन्द अनेक सुधारवादी समाधानों की ओर संकेत करते हैं जैसे— अछूतोद्धार, विवाहादि के

अवसर पर सादगी का आग्रह, कुल मर्यादा के पालन पर जोर, पर्दा-प्रथा का बहिष्कार, बाल विवाह विरोध आदि। बाल-विवाह को अभिशाप और विधवा जीवन का एक कारण मानते हुए प्रेमचन्द इस कुप्रथा के सुधार हेतु हल प्रस्तुत करते हैं।

‘गबन’ में आभूषण प्रियता का मजाक उड़ाया गया है। उससे उत्पन्न परिस्थितियों की ओर ध्यान आकर्षित किया गया है। ‘सेवासदन’ के बाद की रचनाओं में यह समस्या बुराई के रूप में उभारी गई है। ‘प्रेमाश्रम’ में आभूषण प्रेम के कारण ही विधवा गायत्री विलासिनी होकर लाँछित होते होते बच जाती है। रंगभूमि में प्रेमचन्द बाहय श्रृंगार का विरोध करते हैं— “विचारोत्कर्ष का ही सौन्दर्य वास्तविक श्रृंगार है। वस्त्राभूषणों से तो उसकी शोभा ही नष्ट हो जाती है। वह कृत्रिम और वासनामय हो जाता है।”⁸ इसी तरह ‘कायाकल्प’ में लिखते हैं— अलंकार भावों के अभाव का आवरण है। सुन्दरता को अलंकारों की जरूरत नहीं। कोमलता अलंकारों का भार नहीं सह सकती।”⁹

गबन का अंत सभी पात्रों के हृदय परिवर्तन से होता है। गबन में आभूषण और मध्यवर्गीय प्रदर्शन प्रियता के प्रति घृणा पैदाकर प्रेमचन्द हृदय परिवर्तन कराते हैं और सभी पात्र एक ही स्थान प्रयाग में जाकर खेती करते हुए रहने लगते हैं।

कर्मभूमि का आरम्भ प्रेमचन्द शिक्षा समस्या से करते हैं। वह शिक्षा की प्रचलित पश्चिमी प्रणाली से असहमत है और इसे विकास में बाधक मानते हैं— “शिक्षालय क्या है जुर्मानालय है। यही हमारी पश्चिमी शिक्षा का आदर्श है”।¹⁰

स्पष्ट है कि प्रेमचन्द आरम्भ से ही कर्मभूमि तक अनेक कुप्रथाओं और समस्याओं के सुधार के लिए तत्पर दिखायी देते हैं। जिस पर कहीं सुधारवादी संस्थाओं का प्रभाव है, कहीं गाँधी जी का, किन्तु इसके पीछे मौलिक चिन्तन काम करता है जो जाहिर है कि कहीं आर्य समाज से प्रभावित जान पड़ता है। कहीं गाँधी से प्रभावित हुए किन्तु इसे एक संयोग ही मानना चाहिए मात्र संयोग। वस्तुतः उनका चिन्तन मौलिक है।

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भारत में महिला सशक्तिकरण के प्रमुख प्रयास: एक वर्णन

विजय कुमार

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मेरठ कॉलेज, मेरठ

वर्तमान के ज्वलन्त मुद्दों में महिला अधिकार या महिला सशक्तिकरण का मुद्दा जोरो पर है, जिसे कुछ पश्चिमी विचारक नारीवाद जैसे शब्दों से परिभाषित करते हैं।¹ साधारण शब्दों में नारीवाद या महिला सशक्तिकरण का विचार महिलाओं को पुरुषों के समान मानने, उन्हें बराबर का अधिकार दिलाने व उनके विरुद्ध होने वाली हिंसा के विरोध में एक आन्दोलन के रूप में उभरा है।

हमारे देश की कुल आबादी में महिलाओं की संख्या करीब 48 प्रतिशत है। इसका एक बड़ा हिस्सा अपने मूलभूत अधिकारों से वंचित है, विशेषकर ग्रामीण क्षेत्रों में। आज देश में ऐसी महिलाओं की संख्या बहुत अधिक है जो शिक्षा, स्वास्थ्य, सामाजिक-आर्थिक जैसे कई क्षेत्रों में पुरुषों के मुकाबले निम्न दशा में है। इसके अलावा महिलाओं के प्रति जन्म से मृत्यु तक हिंसा की घटनाएं आम हैं। महिलाओं के प्रति हिंसा का सबसे घिनोना पक्ष यह है कि उनके प्रति सर्कोण सामाजिक मानसिकता के कारण बेटियों को जन्म के दौरान, पूर्व या पश्चात मार दिया जाता है। इतना ही नहीं सामाजिक प्रतिष्ठा का नाम देकर महिलाओं को कई तरीके से प्रतिबन्धित करना और उनका शोषण करना भी समाज में खूब प्रचलित है। प्रतिदिन देश के विभिन्न हिस्सों से महिलाओं के प्रति हिंसा की घटनाएं समाचार-पत्रों व दूरदर्शन का हिस्सा बन चुकी हैं। ऐसी शोषित महिलाओं को सामाजिक-आर्थिक स्तर पर पुरुषों के लगभग समान लाने के लिये अनेक सरकारी एवं गैर-सरकारी प्रयास किये जा रहे हैं, इन प्रयासों के सकारात्मक परिणामों को महिला सशक्तिकरण की संज्ञा दी जा सकती है।

महिलाओं की जैसी स्थिति आधुनिक भारत में है, वैसी स्थिति प्राचीन वैदिक काल में नहीं थी। वैदिक काल में महिलाओं को पुरुषों के बराबर सम्मान एवं महत्व प्राप्त था। वैदिक काल में महिलाओं के विषय में कहा गया कि “महिला का त्याग और बलिदान भारतीय संस्कृति की अमूल्य निधि है”² इस काल में नारी को समस्त देवताओं की भक्ति के तुल्य माना जाता था। घर-परिवार, शिक्षा आदि सभी क्षेत्रों में नारी की स्थिति उत्तम थी³ कौटिल्य ने नारी के बहुत सारे अधिकारों का वर्णन किया है।

“कौटिल्य के अनुसार” स्त्री को अपने पति से प्रताड़ित होने पर न्यायालय में जाने पुरुष से भरण-पोषण प्राप्त करने व दोबारा शादी करने जैसे अधिकार थे”⁴

वैदिक काल में तो नारी कि दशा उन्नत थी मगर उत्तरोत्तर में समाज में उनका स्थान गिरता चला गया। भारत में तीसरी शताब्दी से लेकर ग्यारहवीं शताब्दी तक हिन्दू धर्म शास्त्रों का युग माना जाता है। इस युग में मनुस्मृति के विचार सम्पूर्ण समाज पर हावी हो गये। मनुस्मृति में महिलाओं को पुरुषों से कमजोर एवं मात्र भोग-विलास और सेवा की वस्तु माना गया है। मनुस्मृति के एक श्लोक में कहा गया है कि “स्त्री की बचपन में उसका पिता रक्षा करें, युवावस्था में उसका पति और जब उसका पति मृत्यु को प्राप्त हो जाये तब उसे अपने पुत्रों के अधीन रहना चाहिए, स्त्री को कभी स्वतंत्र नहीं रहना चाहिए”⁵ इस काल में स्त्री की स्थिति दयनीय हो गयी। उसके बाद भारत में मुस्लिम शासक आये और उन्होंने नारी की दशा को और भी गर्त में पहुँचा दिया। उनसे शिक्षा के अधिकार छीन लिए गये और उन्हें मात्र भोग-विलास की वस्तु बना दिया।⁶

ब्रिटिश शासन आते-2 भारतीय समाज का सामाजिक, आर्थिक व सांस्कृतिक ढाँचा ऐसा हो गया जिसमें स्त्रियाँ पुरुषों की परतन्त्र हो गयी। परम्पराओं, रूढ़ियों, परिवार के मूल्यों और आदर्शों के बीच भारतीय महिला बन्ध कर रह गयी। अशिक्षा ने उनको अधिकारों से अनभिज्ञ कर दिया। वही बाल-विवाह, बहुपत्नी विवाह, दहेज प्रथा, विधवा विवाह निषेध, सती प्रथा इत्यादि सामाजिक कुरूपतियों ने महिलाओं को निम्न स्तर पर ला दिया।⁷ स्त्रियों की इस दयनीय स्थिति में सुधार का प्रयास पुनर्जागरण काल से प्रारम्भ होता है, जहाँ पर राजा राम मोहन राय, दयानन्द सरस्वती, स्वामी विवेकानन्द, के शवचन्द सैन, आदि बुद्धिजीवियों ने अथक प्रयास किये। पुनर्जागरण काल से लेकर वर्तमान तक महिला सशक्तिकरण के जो प्रमुख सरकारी व गैर-सरकारी

प्रयास किये गये वे निम्न है—

ब्रह्मसमाजः— ब्रह्मसमाज हिन्दू धर्म सुधार से सम्बन्धित प्रथम संस्था थी। इसकी स्थापना 20 अगस्त 1928 को राजा राम मोहन राय ने की। इस संस्था का प्रमुख उद्देश्य तत्कालीन हिन्दू समाज में व्याप्त बुराईयों जैसे— सती प्रथा, बहु-विवाह, वे यागमन, जातिवाद आदि को समाप्त करना था।¹⁸ राजा राममोहन राय स्त्रियों को अधिकार देने के पक्ष में थे। उत्तराधिकार की आधुनिक विधि से स्त्रियों के साथ जो अन्याय होता था, उसकी राजा राम ने कटु आलोचना की। आधुनिक भारत में स्त्रियों के अधिकारों का समर्थन करने वाले वे सबसे पहले ऐसे व्यक्ति थे, जिन्होंने स्त्रियों की पराधीनता के विरुद्ध विद्रोह किया।⁹

ब्रह्मसमाज से प्रेरित एक और विचारक केशव चन्द सैन ने भी स्त्री सुधार में विशेष योगदान दिया। केशव चन्द ने स्त्रियों की उच्च शिक्षा का समर्थन किया। उनके निरन्तर प्रयासों के कारण ही सन् 1872 का अधिनियम-3 पारित हो सका, जिसने ब्रह्मसमाजी पद्धति के विवाहों को वैधता प्रदान करायी।¹⁰ सन् 1856 में विद्यासागर के प्रयत्नों के फलस्वरूप एक अधिनियम पारित हुआ जिसने हिन्दू विधवाओं के पुनर्विवाह को वैधता प्रदान की।¹¹

प्रार्थना समाजः— प्रार्थना समाज की स्थापना महादेव गोविन्द राणाडे, आत्माराम पाण्डूरंग, चन्द्रावरकर आदि द्वारा सन् 1867 ई० में की गयी। इनका प्रमुख कार्यक्षेत्र अन्तर्जातीय खानपान, स्त्री शिक्षा व स्त्री की सामाजिक स्थिति में सुधार करना था।

सत्य शोधक समाजः— सत्य शोधक समाज की स्थापना महात्मा ज्योतिबाफूले द्वारा सन् 1873 ई० में की गयी। उन्होंने लड़कियों एवं हरिजनों के लिए स्कूल और विधवाओं के लिए अनाथालय खोले। उनका उद्देश्य नारी शिक्षा व समानता का प्रसार करना, विधवा पुनर्विवाह का समर्थन करना एवं धार्मिक अन्धविश्वासों का खण्डन करना था।¹² सामाजिक इतिहास में हम पाते हैं कि ज्योतिबा फूले एवं उनकी पत्नी सावित्री फूले ने अपने स्तर से मनुवदी स्त्री व्यवस्था के विरोद्ध में अपनी सारी सामर्थ्य की आहुति दे दी और सफलता भी प्राप्त की।¹³

इनके अलावा महाराष्ट्र की रमाबाई भी अद्भुत महिला थी। रमाबाई जन्म से ब्राह्मण थी, किन्तु उन्होंने अपना सारा जीवन ईसाई बनकर व्यतीत किया और हिन्दू महिलाओं के लिए अनेक हितकारी कार्य किये। पूना में रमाबाई द्वारा स्थापित असहाय स्त्रियों के लिए बनाये आश्रम आज भी कार्यरत हैं।¹⁴

आर्य समाजः— 10 अप्रैल सन् 1875 ई० में बम्बई में स्वामी दयानन्द सरस्वती ने 'आर्यसमाज' की स्थापना की। इस संस्था ने भारत की एकता को बढ़ाने व विदेशी प्रभाव को कम करने का प्रयत्न किया। जाति-प्रथा, मूर्ति पूजा, ब्राह्मण श्रेष्ठता के विचार का विरोध करते हुए इन्होंने अन्तर्जातीय विवाह और विधवा विवाह पर बल दिया।¹⁵

भारत स्त्री मण्डलः— सन् 1910 में सरला देवी ने 'भारत स्त्री मण्डल' की स्थापना की। भारत स्त्री मण्डल ने स्त्री शिक्षा, पर्दा प्रथा, बाल-विवाह जैसे मुद्दों को उठाया, जिज्ञासु महिलाओं को उनके घर जाकर पढ़ाने लायक शिक्षकों व पाठ्यक्रमों को तैयार किया। इसके अलावा रामकृष्ण मिशन, थियोसोफिकल सोसायटी, नेहरू, गाँधी, अम्बेडकर, ऐनी बेसेन्ट, सरोजनी नायडू जैसे अनेक समाजसुधारकों के नाम स्त्री सुधार में हमेशा प्रेरणादायी हैं।

अखिल भारतीय महिला सम्मेलनः— सन् 1927 में अखिल भारतीय महिला सम्मेलन नाम के एक गैर-सरकारी संगठन की स्थापना हुई। इस संगठन का मुख्य काम महिलाओं की सामाजिक और शैक्षणिक स्थिति को मजबूत करना व उनमें राजनीतिक चेतना जागृत करना था। इनके प्रयासों से सन् 1929 में बाल-विवाह निषेध अधिनियम पास हुआ, जो महिलाओं की सामाजिक स्थिति के सुधार में एक नया मोड़ था।¹⁶

संवैधानिक प्रावधानः— एक दीर्घ समयावधि में निर्मित संविधान को हमने 26 जनवरी सन् 1950 को अंगीकृत किया। संविधान की मूल आत्मा स्वतन्त्रता, समानता, बंधुत्व पर आधारित थी। इसी भावना को आधार बनाकर स्त्री-दशा सुधार के प्रावधान भी संविधान में रखे गये, जिनमें से मुख्य निम्न हैं—

अनुच्छेद 14 —राजनीतिक, सामाजिक और आर्थिक क्षेत्रों में समान अधिकार एवं अवसर पर बला।

अनुच्छेद 15 —धर्म, मूलवंश, जाति, लिंग के आधार पर विभेद का निषेध।

अनुच्छेद 15ग —महिलाओं के पक्ष में सकारात्मक दृष्टिकोण।

अनुच्छेद 16 —लोक नियोजन के विषय में अवसर की समता।

अनुच्छेद 19 —समान रूप से अभिव्यक्ति की स्वतन्त्रता।

अनुच्छेद 21 —प्राण एवं दैहिक स्वाधीनता से वंचित न किया जाना।

अनुच्छेद 23 —क्रय-विक्रय एवं बलात श्रम से संरक्षण।

अनुच्छेद 24 —14 वर्ष से कम आयु के बालक/बालिका के नियोजन की मनाही।

अनुच्छेद 39 —समान रूप से आजीविका का साधन उपलब्ध कराना।

अनुच्छेद 42 —काम की न्यायसंगत, मानवोचित दशाओं का निर्माण व प्रसूति काल में सहायता।

अनुच्छेद 47 —महिलाओं के लिए पौशाहार एवं लोक स्वास्थ्य में सुधार करना।

अनुच्छेद 51 ड —स्त्रियों के सम्मान के विरुद्ध प्रथाओं का त्याग करना।17

अनुच्छेद 243 घ —पंचायतों में विभिन्न वर्गों की महिलाओं का आरक्षण।

अनुच्छेद 243 न —नगरपालिकाओं में विभिन्न वर्गों की महिलाओं का आरक्षण।

अनुच्छेद 325 — भेदभाव बिना निर्वाचक नामावली में सम्मिलित होने का अधिकार।

इसके अलावा आई०पी०सी० में विभिन्न प्रावधान किये गये हैं।

राष्ट्रीय महिला आयोगः— महिलाओं को संवैधानिक तथा कानूनी सुरक्षा प्रदान करने के लिए जनवरी 1990 में महिला आयोग की स्थापना की गयी। साथ ही ग्रामीण महिलाओं के कल्याण के लिए भी प्रत्येक राज्य में महिला आयोग का गठन किया गया। यह आयोग एक संवैधानिक संस्था है। और इस संस्था को सिविल अदालत के अधिकार प्राप्त हैं। यह आयोग जाँचकर्ता, परिक्षणकर्ता और पर्यवेक्षक की भूमिका निभाता है। आयोग की सिफारिशों को सरकार भी अनदेखा नहीं कर सकती।18

राष्ट्रीय महिला कोषः— राष्ट्रीय महिला कोष का गठन 31 करोड़ रूपयें की पूंजी से 30 मार्च सन् 1993 को किया गया। इसका मुख्य उद्देश्य गरीब महिलाओं, विशेष रूप से अनौपचारिक क्षेत्र की निर्धन महिलाओं की ऋण सम्बन्धी आवश्यकताओं को पूरा करना है।

केन्द्रीय समाज कल्याण बोर्डः— देश में समाज कल्याण सम्बन्धी गतिविधियों को बढ़ावा देने तथा महिलाओं, बच्चों व विकलांगों के कल्याण कार्यक्रमों को स्वयंसेवी संगठनों के माध्यम से लागू करने के लिए केन्द्रीय कल्याण बोर्ड गठित किया गया था। स्वतन्त्र भारत का यह पहला संगठन है, जो महिलाओं और बच्चों के विकास कार्यक्रम में गैर-सरकारी संगठनों की मदद ले रहा है।

घरेलू हिंसा से महिलाओं का संरक्षण अधिनियमः— यह विधेयक 13 सितम्बर 2005 को पारित किया गया। वास्तव में यह अधिनियम महिला सशक्तिकरण की दिशा में उठाया गया एक ठोस व्यवहारिक कदम है। यह आवश्यक नहीं है कि सिर्फ पत्नी ही घरेलू हिंसा की शिकार हो, इसलिए इस अधिनियम में माँ, बहन, बेटी, दादी, भाभी, सास, नानी, नौकरानी आदि को शामिल किया गया है। इस अधिनियम के बाद

हिंसा की रिपोर्ट कोई अन्य व्यक्ति भी दर्ज करा सकता है।¹⁹

राष्ट्रीय महिला उत्थान नीति:— देश महिलाओं को राजनीतिक, आर्थिक और समाजिक विकास में बराबर की भागेदारी के अवसर प्रदान करने के उद्देश्य को लेकर केन्द्र सरकार द्वारा 20 मार्च 2001 को राष्ट्रीय महिला उत्थान नीति की घोषणा की गई।

इसके अलावा कुछ अन्य नीतियाँ व कार्यक्रम बनाये गये जो निम्न हैं—

कामकाजी महिलाओं के लिए हॉस्टल (1972-73), रोजगार और प्रशिक्षण के लिये सहायता देने का कार्यक्रम (स्टेप) (1986-87), महिला स्वालम्बन (1982-83), राष्ट्रीय महिला सशक्तिकरण नीति (2001), महिला स्वयंसिद्धा (2001), स्वधारा (2001-2), स्वर्णिम योजना (2002), महिला सामाख्या योजना (1989), आशा योजना (2005), बालिका समृद्धि योजना (1997), स्वशक्ति योजना (1998), अल्पावधि प्रवास गृह (1969), परिवार परामर्श केन्द्र (1984), निशुल्क बालिका शिक्षा (इन्दिरा गाँधी इकलौती बालिका छात्रवृत्ति) (2005), बालिका प्रोत्साहन योजना (2006-07), किशोरी शक्ति योजना (2001), राष्ट्रीय पोशाहार मिशन (2001), महिला उद्यमियों हेतु ऋण योजना (2001), जननी सुरक्षा योजना (2005), जीवन भारती सुरक्षा योजना (2003), कस्तूरबा गाँधी बालिका विद्यालय योजना (2004), वन्देमातरम योजना (2004), मौलाना आजाद राष्ट्रीय छात्रवृत्ति (2003), जेण्डर बजटिंग (2004-05), स्त्री शक्ति पुरुषकार (1999), राष्ट्रीय ग्रामीण रोजगार गारण्टी योजना (2005), चलो गाँव की ओर कार्यक्रम (2006), उज्ज्वला योजना (2007), धनलक्ष्मी योजना (2008), राजीव गाँधी किशोरी सशक्तिकरण स्कीम (2010-11), इन्दिरा गाँधी मातृत्व सहयोग योजना (2010-11), महिला किसान सशक्तिकरण योजना (2010), जननी शिशु सुरक्षा कार्यक्रम (2010), बेटी बचाओं बेटी पढाओं (2015) इत्यादि।²⁰

इस प्रकार कि विभिन्न योजनाओं, कार्यक्रमों व अधिनियमों के माध्यमों से महिलाओं के सामाजिक, आर्थिक और शैक्षणिक सशक्तिकरण के उद्देश्य को प्राप्त करने के प्रयत्न किये जा रहे हैं। वर्तमान में न केवल भारत अपितु सम्पूर्ण विश्व में महिला उत्थान व सशक्तिकरण के प्रयास किये जा रहे हैं। महिला सशक्तिकरण को लेकर **जे॰एस॰ मिल** ने तर्क दिया है कि “पुरुष के प्रति स्त्री की अधीनता न केवल अपने आप में अनुचित है बल्कि यह मानव जाति की उन्नति के मार्ग की भी मुख्य बाधा है”²¹

हमारी समाज व्यवस्था ऐसी बनी हुई है, जिसमें स्त्रियाँ घर की चारदीवारी के बाहर की दुनियाँ में कोई महत्वपूर्ण भूमिका निभाने योग्य नहीं समझी जाती। स्त्रियों को शैशवकाल से यह मानने के लिए तैयार किया जाता है कि सार्वजनिक जीवन में भक्ति का प्रयोग पुरुषों को ही शोभा देता है। फिर औपचारिक शिक्षा, लोकप्रिय संस्कृति, धर्म, कला और मनोविश्लेषण के माध्यम से बार-2 इस मान्यता की पुष्टि की जाती है। ऐसी ही व्यवस्था का विरोध महिला सशक्तिकरण करता है। महिला सशक्तिकरण के सम्बन्ध में **वाल्सटनक्राफ्ट** ने तर्क दिया है कि “यदि स्त्रियों को उपयोगी शिक्षा दी जाये, पूर्ण नागरिक अधिकार प्रदान किये जायें, कानूनी तौर पर उन्हें पति से स्वाधीन माना जाये और वे अपनी पंसद से अपनी योग्यता का प्रयोग करने में स्वतन्त्र हो, तो वे समाज की पूर्ण सदस्य बनने के लिए सक्षम हो जायेगी और स्वयं पुरुषों के लिए भी यह उचित सिद्ध होगा”²² हम संसद व विधानसभाओं में महिलाओं के प्रतिनिधित्व व आरक्षण की बात करते हैं, मगर कोई भी राजनीतिक दल चुनाव आयोग के उस सुझाव को मानने को तैयार नहीं, जिसमें टिकट के बंटवारे के समय ही महिलाओं के प्रतिनिधित्व का कोटा तय कर दिया जाये।²⁴ महिला सशक्तिकरण अपने आप में मात्र एक विचार है, एक ऐसा विचार जो पुरुष की संकीर्ण विचारधारा के विरोध स्वरूप उत्पन्न हुआ है। अगर पुरुष अपनी संकीर्ण विचारधारा बदल दे तो महिला सशक्तिकरण स्वयं ही हो जायेगा और फिर किसी आन्दोलन या अधिनियम बनाने की आवश्यकता नहीं पड़ेगी।

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गुप्तकालीन अभिलेखों एवं साहित्य में महिलाओं की भूमिका

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विश्वविद्यालय, मेरठ

हम गुप्तकाल की स्त्रियों का उल्लेख प्रमुख रूप से तत्कालीन स्मृति ग्रंथों, संस्कृत नाटकों काव्य आख्यायिका व अभिलेखों एवं सिक्कों इत्यादि में पाते हैं। उपर्युक्त ग्रंथों में नारियों की दोहरी सामाजिक स्थिति दिखाई देती है। धर्मशास्त्र व साहित्य में प्रधानतः स्त्रियों की आदर्शमय स्थिति पर बल दिया है, हालांकि यथार्थ स्थिति भी वर्णित है। वही अभिलेखीय साक्ष्यों में यथार्थ पर अधिक बल दिया गया है, आदर्श पर कम।

गुप्तकाल भारतीय इतिहास में स्वर्णकाल के नाम से प्रसिद्ध है। इस युग में जिस कला-संस्कृति, साहित्य, विज्ञान, चित्रकला एवं राजनीतिक आदर्श की स्थापना हुई वह अनुकरणीय व सम्मानजनक माना गया। इस युग में चहुँमुखी विकास हुआ, परंतु आर्थिक प्रगति पर विद्वानों में मतैक्य नहीं है। अब नवीन शोधों, संगोष्ठियों एवं कार्यशालाओं में गुप्तयुगीन साहित्य में वर्णित आदर्शमय सामाजिक अवस्था पर प्रश्न खड़े होने लगे हैं। अतः इन विषयों पर मौलिक व निष्पक्ष शोध कार्य की अपेक्षा की जाती है। अभी तक हमें गुप्तयुगीन स्त्रियों की सामाजिक अवस्था पर कोई नवीन, मौलिक विषय आधारित पुस्तक उपलब्ध नहीं है। जो पुस्तकें अभी तक उपलब्ध हैं उनमें अल्तेकर, ए.एस. द पॉजिशन ऑफ वुमन इन हिन्दु सिविलाइजेशन फ्रॉम प्री हिस्टोरिक टाइम टु द प्रजेंट डेज, मोतीलाल बनारसीदास दिल्ली तृतीय संस्करण 1974, शर्मा, आर.एस. प्रारंभिक भारत का आर्थिक और सामाजिक इतिहास, काणे पी.वी. हिस्ट्री ऑफ धर्मशास्त्र, उत्तर प्रदेश हिन्दी संस्थान, लखनऊ, तृतीय संस्करण, 1980, राय के, पोजीशन एण्ड स्टेटस ओफशॉयन इन एन्शिपेन्टडाईड डिपार्टमेंट ऑफ आर्कियोलोजी, बनारस हिन्दी विश्वविद्यालय, वाराणसी 1988, शाह किरित के, दि प्रॉब्लम ऑफ आइडेंटिटी: वुमन इन अर्ली इंडियन इन्स्क्रिप्शन्स, ऑक्सफोर्ड यूनिवर्सिटी प्रेस आनंद अनिता, गुप्तकाल में नारियों की स्थिति, राधा पब्लिकेशन, नई दिल्ली, 1992, राय जयमल, व रूरल-अरबन इकॉनामी एंड सोशल चैन्जेज इन एन्शिपेन्ट इंडिया, भारतीय विद्या प्रकाशन, वाराणसी, 1974, जापल एम, दी स्टेट ऑफ 247 इन दी एथिक्स, मोतीलाल बनारसीदास, दिल्ली 1966 इत्यादि प्रमुख हैं।

हम गुप्तकाल की स्त्रियों का उल्लेख प्रमुख रूप से तत्कालीन स्मृति ग्रंथों, संस्कृत नाटकों काव्य आख्यायिका व अभिलेखों एवं सिक्कों इत्यादि में पाते हैं। उपर्युक्त ग्रंथों में नारियों की दोहरी सामाजिक स्थिति दिखाई देती है। धर्मशास्त्र व साहित्य में प्रधानतः स्त्रियों की आदर्शमय स्थिति पर बल दिया है, हालांकि यथार्थ स्थिति भी वर्णित है। वही अभिलेखीय साक्ष्यों में यथार्थ पर अधिक बल दिया गया है, आदर्श पर कम।

वही उस युग के महान् विद्वान् कालिदास के ग्रंथों में स्त्रियों की मिली-जुली अवस्था का वर्णन मिलता है। अब सवाल उठता है कि गुप्तयुग में स्त्रियों की क्या स्थिति थी? उनका समाज में क्या स्थान था? पुरुषों की तुलना में उन्हें क्या अधिकार मिले हुए थे? क्या उनकी स्थिति में पहले से सुधार हुआ था? इन तथ्यों का बड़ी सावधानीपूर्वक निष्पक्ष अध्ययन करके ही वास्तविकता की खोज की जा सकती है। यही सच्चे इतिहास लेखक, शोधार्थी का दायित्व है।

गुप्तयुग तक भारतीय समाज एवं स्त्रियों की अवस्था में कई उतार-चढ़ाव आ चुके थे। लेकिन सभ्यता के प्रत्येक चरण में स्त्री-पुरुष समाज के आधारस्वंध रहे हैं। ये एक ही सिक्के के दो पहलू हैं। इनमें से किसी एक के अभाव में समाज-निर्माण असंभव है। प्रागैतिहासिक युग में यायावर प्रवृत्ति के लोग थे एवं उनमें एक साथ रहने की प्रवृत्ति थी। कोई सामाजिक-आर्थिक मतभेद नहीं थे, क्योंकि सभ्यता प्रारंभिक स्तर पर थी। कांस्ययुग या सैंधव सभ्यता में हमें पहली बार वर्ग विभाजन के संकेत मिलते हैं। लेकिन अभिलेखों को न पढ़े जाने से हम उनके दार्शनिक पक्ष को नहीं पहचान सके हैं। हाँ, खुदाई में बहुत सी स्त्री मृणमूर्तियाँ मिली हैं, लेकिन समाज मातृसत्ता प्रधान था या नहीं, यह निश्चयपूर्वक नहीं कहा जा सकता, हाँ तत्कालीन मिश्र

में मातृसत्तात्मक शासन था व पुत्री को उत्तराधिकार मिलता था।¹ वैदिक युग में जहाँ एक ओर दिखाई देता है। कि स्त्रियों की स्थिति सम्मानजनक थी, उन्होंने ऋग्वेद की ऋचाएं बनाई, वेद पढ़े और पतियों के साथ धार्मिक कृत्यों में भाग लिया। हमें मंत्रदृष्टा घोषा, अपाला, रोमशा, पौलौमी एवं विश्ववारा का उल्लेख मिलता है, जिन्हें ऋषिका और ब्रह्मवादिनी कहा गया है।² वहीं दूसरी ओर वैदिक युग में भी स्त्रियों को नीची दृष्टि से देखे जाने के उदाहरण भी मिलते हैं। उन्हें सम्पत्ति में कोई भाग नहीं मिलता था तथा वे आश्रित थीं। ऋग्वेद के अनुसार ही स्त्रियाँ दास की सेना एवं अस्त्र-शस्त्र हैं।³ अतः समानान्तर रूप से आदर्श व यथार्थ दोनों दिखाई देते हैं। उत्तरवैदिक युग में स्त्रियों की अवस्था में गिरावट आई और युगीन परिस्थितियों के बदलने से धर्मसूत्र एवं गृहसूत्रों के समय यह अवस्था और भी बिगड़ गयी। मनुस्मृति में जब मनु सामाजिक आदर्श की बात करते हैं तो कहते हैं कि जहाँ स्त्रियों की पूजा होती है वहाँ देवता निवास करते हैं।⁴ लेकिन जब बदली हुई परिस्थिति में मनु समाज की सुरक्षा की और समाज को बचाने की बात करते हैं तो वे स्त्री को पहले पिता, व बाद तमें पुत्र फिर पति के अधीन रखने की बात करते हैं।⁵ मनु का कथन है कि स्त्री, पुत्र और दास जो कुछ कमाते हैं वह उनके स्वामी की सम्पत्ति है।⁶ गुप्तयुगीन नारद स्मृति के अनुसार भी स्त्री कभी स्वतंत्रता नहीं पा सकती।⁷ इसमें दो बातें दिखाई देती हैं। एक स्त्री व दास भी अर्थव्यवस्था में कुछ भूमिका निभाते थे, दूसरी युगीन परिस्थितियों में वे इतने सक्षम नहीं थे कि अपनी सम्पत्ति की सुरक्षा स्वयं कर सकें, अतः इसे वे उनके स्वामी की सम्पत्ति बतलाते हैं इसी बीच मौर्यों के पतन से गुप्तों के अभ्युदय तक अनेकों विदेशी शक्तियाँ भारत में आईं, जिससे सुरक्षात्मक उपायों, सामाजिक श्रेष्ठता की भावना इत्यादि के कारण स्त्रियों की स्थिति में गिरावट के संकेत दिखाई देते हैं।

हम गुप्त सम्राटों एवं उनके समकालीन राजवंशों के अभिलेखों, प्रशस्तियों एवं सिक्कों में स्त्रियों की यथार्थ स्थिति का वर्णन पाते हैं। लेकिन इसकी तुलना साहित्य से करने पर ही वास्तविकता के नजदीक पहुँचा जा सकता है। प्रयाग प्रशस्ति की 23वीं पंक्ति में हम शक, मुरुण्ड इत्यादि द्वारा समुद्रगुप्त को कन्याओं के उपहार में देने का उल्लेख पाते हैं।⁸ यहाँ विजित राजाओं के साथ पराजित शासकों द्वारा अपनी पुत्री का विवाह करने का अर्थ निहित है। यहाँ कन्या अथवा स्त्री की स्वतंत्रता का हनन दिखाई देता है। उसे विजेता राजा की पहले से विद्यमान सैकड़ों रानियों के झुण्ड में सम्मिलित कर लिया जाता था। लेकिन ध्रुवस्वामिनी कथानक (जिसकी प्रमाणिकता अब सिद्ध हो चुकी है) से यह बात स्पष्ट हो जाती है कि चन्द्रगुप्त द्वितीय ने रामगुप्त द्वारा शकराज को सौंपी हुई ध्रुवस्वामिनी के लिए संघर्ष किया एवं उसे मुक्त कराके अपनी पत्नी के रूप में स्वीकार किया। इसमें स्त्रियों के सम्मान की रक्षा का भाव निहित है। वहीं प्रशस्ति में 28वीं पंक्ति में कुमारदेवी (समुद्रगुप्त की माँ, लिच्छवि कुलोद्भूत) को महादेवी कहा गया है, जो समान सूचक शब्द है।⁹ गौरतलब है कि चन्द्रगुप्त प्रथम की मुद्राओं को राजा-रानी प्रकार नाम दिया गया है। इन मुद्राओं के अग्रभाग पर राजा-रानी का चित्र है एवं बाईं ओर चन्द्रगुप्त व दाहिनी ओर कुमारदेवी लिखा है। पृष्ठ भाग पर लिच्छवयः शब्द अंकित है।¹⁰ इससे लिच्छवी गणराज्य की इस राजकुमारी को यथेष्ट सम्मान प्राप्त हुआ है। अतः संभव है उच्च कुल की नारियों को सम्मान दिया जाता था, लेकिन अन्य की स्थिति स्पष्ट नहीं है। यह भी सम्भावना है कि चन्द्रगुप्त प्रथम ने प्रारंभ में अपनी कमजोरी स्थिति को सुदृढ़ करने के लिए लिच्छवि जैसे पुराने राजवंश का साथ लेने के लिए ऐसा किया हो। क्योंकि स्त्रियों के वंश का अन्य गुप्त शासकों के सिक्कों पर वर्णन नहीं मिलता। समुद्रगुप्त के ही एरण अभिलेख¹¹ में एक गुणशीला एवं पतिपरायणा पत्नी (सम्भवत यह समुद्रगुप्त की पत्नी दत्तदेवी थी) का उल्लेख है। जिसे स्त्रीधन प्रदान किया गया। उसे भारी परिमाण में हाथी, अश्व, धन-धान्य से परिपूर्ण होना स्त्रियों की आर्थिक स्थिति में सुधार का संकेत है। इस युग की स्मृतियाँ¹² भी स्त्रीधन के रूप में स्त्रियों की निजी संपत्ति का उल्लेख करती हैं। कात्यायन का कहना है कि स्त्री अपने स्त्रीधन के साथ अपनी अचल संपत्ति को भी बेच सकती है और गिरवी रख सकती है।¹³ विभिन्न ग्रंथों में हम उल्लेख पाते हैं कि नीचे के दो वर्णों की स्त्रियाँ (शूद्र व वैश्य वर्ण की) अब खेतों में भी काम करने लगीं जिससे उनकी आर्थिक स्थिति मजबूत हुई एवं स्वतंत्रता मिलने लगी। लेकिन वास्तव में स्त्रियों का अधिकार स्त्रीधन तक ही रहा। जो उनकी चल संपत्ति थी, जिसका प्रयोग वे दुर्दिन में करती थी।¹⁴ इस प्रकार सम्पत्ति पर स्त्रियों

का अधिकार या उनका उत्तराधिकार सीमित था और उमरों भी जाति प्रथा और क्षेत्र के अनुसार फर्क होता है। हमें अभिलेखों में उनके अचल सम्पत्ति पर अधिकार का वर्णन नहीं मिलता। साथ ही पुराणों एवं महाकाव्यों में स्त्रियों एवं सम्पत्ति के सम्मिलित उल्लेख मिलते हैं। जो स्त्री के निम्न अवस्था के सूचक है। वहीं अनेक संस्कृत ग्रंथों में स्त्री एवं शूद्र का साथ-साथ उल्लेख करके उस पर वे ही अनेक अपात्रताएं थप दी गईं, जो शूद्रों पर थोपी गई थी। इसी प्रकार हम देखते हैं कि शिक्षित व सुसंस्कृत नहीं होने के कारण संस्कृत भाषा में बोलते हैं, जो कि राजभाषा थी।¹⁵ संभवतः ये अपात्रताएं शूद्र व स्त्री, शूद्र व स्त्री के शुद्धि संबंधी एवं ज्ञान संबंधी सामन्जस्य के कारण हो। परन्तु गौरतलब है कि गीता जैसी रचना में भी स्त्री, शूद्र और वैश्य और शूद्र, मेरी शरण में आकर परम गति को प्राप्त करते हैं। संभव है तीनों की आर्थिक समता के कारण इनका वर्णन एक जगह हो, परन्तु पापयोनि कहना इनकी निम्न अवस्था का ही संकेत है। स्त्री और शूद्र की संगति और उनकी संगति में रहने वालों की मुक्ति नहीं हो सकती थी। तीनों उच्च वर्ग के लोग वैदिक विधि से स्नान और जप सकते थे किन्तु स्त्री और शूद्र और यह अधिकार प्राप्त नहीं था। इसी प्रकार द्विज नमो भगवते वासुदेवाय मंत्र ॐकार सहित जप सकते थे किन्तु स्त्री व शूद्र को ॐकार के साथ जप करने का अधिकार नहीं था। मनु स्मृति और कूर्मपुराण में कहा गया है कि स्नातक को यह नहीं चाहिए कि व्रत के बहाने वह अपने पाप छिपाये, और स्त्री और शूद्र को उनकी अज्ञानता के कारण ठगने की चेष्टा करें।¹⁶ इससे स्पष्ट होता है कि स्त्री और शूद्र अज्ञानी समझे जाते थे। व्यास स्मृति में नारी को नौकरानी का दर्जा दिया गया है।¹⁷ हमें वृहत्संहिता जैसे ज्योतिष ग्रंथ में भी स्त्री और शूद्र का साथ-साथ उल्लेख मिलता है। इस काल में विधवाओं की दयनीय अवस्था अभिलेखों एवं साहित्य दोनों से प्राप्त होती है। कुमारगुप्त व बन्धुवर्मन के मन्दसौर अभिलेख में वैधव्य को दारुण पीड़ा कहा गया है।¹⁸ स्मृतियों (उपसतम्ब, मनु, नारद) से स्पष्ट होता है कि पुत्रवती विधवा को मृत पति की सम्पत्ति नहीं दी जाती थी। प्राचीन काल में विधवा का दाय्याधिकार नहीं था, इस विषय में हमें अभिज्ञानशाकुन्तलम् से भी प्रकाश मिलता है। जहाँ मंत्री राजा ने लिखा है कि मरणशील वणिक् की सम्पत्ति विधवा को न मिलकर राजा को मिलेगी।¹⁹ किन्तु याज्ञवल्क्य, विष्णु एवं कात्यायन ने कहा कि पुत्रहीन पुरुष की विधवा प्रथम उत्तराधिकारी है। वस्तुतः स्मृतियों में सबसे पहले स्त्रियों की स्वतंत्रता पर नियंत्रण लगा दिया। उनके वेदों का अध्ययन तथा यज्ञ करने पर प्रतिबंध लग गया। इसे उपनयन संस्कार से वंचित कर दिया। अमरकोष में स्त्री के 11 नामों में अबला का भी उल्लेख किया गया है।²⁰ यह स्त्रियों को कमजोर माने जाने का उदाहरण है। मृच्छकटिकम् से स्पष्ट होता है कि दासियां दान में और उधार दी जा सकती थी, इसलिए उनका जीवन दुःखी था। मृच्छकटिकम् में धृता कुलस्त्री है और वसन्तसेना गणिका। इसके चौथे अंक में विदूषक कहता है कि उसका घर कुबेर के घर का एक खण्ड सा मालूम पड़ता है।²¹ परन्तु वेश्याजीवन की अपेक्षा एक गृहस्थ कुलीन स्त्री का जीवन उसे अत्यधिक पवित्र व सम्माननीय प्रतीत होता है। अतः स्पष्ट है समृद्ध होने पर भी गणिका या वेश्या का जीवन सम्मानजनक नहीं था। मृच्छकटिकम् के चतुर्थ अंक में कहा है कि अच्छे कुल एवं स्वभाव वाले पुरुष को वेश्याओं को शमशान (भूमि)के फूल के समान छोड़ देना चाहिए। गुप्तकाल में जहाँ एक ओर सती प्रथा के साहित्यिक एवं अभिलेखीय प्रमाण मिलते हैं वहीं कुछ लेखकों ने इसकी प्रबल भर्त्सना भी की है। विशेष परिस्थिति में पुनर्विवाह होने के भी संकेत मिलते हैं।²² नारद स्मृति में मृदुभाषी, कुशला, साध्वी, संतानवती स्त्री को त्यागने पर पुरुष को दंड देने का विधान बताया गया। माता की प्रशंसा अनेक स्मृति ग्रंथों में की गई है। गौतम का कहना है कि आचार्य गुरुओं में श्रेष्ठ है किन्तु कुछ लोगों के मत से माता ही सर्वश्रेष्ठ है। याज्ञवल्क्य के अनुसार अपने गुरु, आचार्य एवं उपाध्याय से माता बढ़कर है।

इस प्रकार गुप्तयुग तक आते-आते हमें स्त्रियों की सामाजिक स्थिति में कई परिवर्तन दिखाई देते हैं। उनके आर्थिक अधिकार बढ़े, स्त्रीधन का दायरा बढ़ा एवं नीचे के वर्णों की स्त्रियों खेती इत्यादि में कार्य करने लगी। इससे उन्हें कुछ स्वतंत्रता मिली एवं इस युग में शूद्रों की भांति स्त्रियों को भी रामायण, महाभारत और पुराण सुनने का अधिकार मिला। शिक्षा के क्षेत्र में प्रगति का आभास हमें कामसूत्र से मिलता है। जहाँ चौंसठ कलाओं में आलेख्य विद्या (चित्रकला), प्रहेलिका (पहेली बुझानी की कला), प्रतिमाला (अत्याक्षरी की

कला) दुर्वाचकयोग कला, पुस्तकवाचन कला (ग्रंथवाचन की कला), म्लेच्छित विकल्प (गुप्त भाषा का ज्ञान), धारणमातृका कला (स्मरण शक्ति बढ़ाने की कला), अभिधानकोश कला (शब्दकोष निर्माण कला) क्रियाकल्प (काव्य-अलंकार शास्त्र के ज्ञान की कला) इत्यादि की गणना की गई है। गुप्तयुगीन अमरकोश में बुद्धिमति, समझदार या अक्लमंद औरत के लिए दो नाम आये हैं—प्राज्ञा और धीमती एवं स्वयं विद्या पढ़ाने वाली स्त्री के दो नामों में उपाध्याया व उपाध्यायी का उल्लेख मिलता है वहीं मंत्र का अर्थ करने वाली स्त्री के लिए आचार्य शब्द का प्रयोग हुआ है। वात्स्यायन द्वारा वर्णित आर्दश पत्नी स्मृतियों में वर्णित पतिव्रता व कुलीन स्त्री के जैसा ही है।²³ प्राचीन भारत में कालिदास, वराहमिहिर, बाणभट्ट व भवभूति ने स्त्रियों के पक्ष में व उनकी प्रशंसा में बड़े सुन्दर वाक्य कह रहे हैं। कोसलनरेश अज की पत्नी इन्दुमति की मृत्यु पर अज रोता है व कहता है—एकमात्र तुम्ही मेरी स्त्री, सम्मति देने वाली मित्र थी, एकान्त की सखी थी और गानविद्या आदि ललित कलाओं मेरी शिष्या थी।²⁴ वराहमिहिर ने स्त्रीनिन्दकों की निन्दा करते हुए कहा है—बड़े आश्चर्य की बात है कि असज्जन लोग, निष्पाप स्त्रियों की भी मिथ्या निन्दा करते हैं। यह उनकी धृष्टता की पराकाष्ठा है मानो चोर स्वयं भागते भागते ही स्वयं चोर-चोर, पकड़ो चिल्लाकर लोगों का ध्यान अपने ऊपर से हटाने का प्रयास कर रहा हो। स्त्रियों की प्रशंसा में वृहत्संहिता में हमें स्त्री प्रशंसाध्याय मिलता है। परन्तु वात्स्यायन के उल्लेख में हमें स्मृतियों की भांति बहुपत्नी प्रथा का भी संकेत मिलता है। पर्दा प्रथा का उल्लेख किसी न किसी प्रकार इस समय जारी रहा। फिर भी बाल विवाह इस हद तक हावी रहा कि कई बार तो रजस्वला होने से पूर्व लड़कियों की शादी कर दी जाती थी। इस युग में स्त्रियों के शासन संचालन का प्रमाण भी यह सिद्ध करता है अब पहले जितने कठोर नियम-कानून शिथिल पड़ गये थे। उदाहरणार्थ चन्द्रगुप्त द्वितीय की पुत्री रानी प्रभावती गुप्ता के चौथी सदी में अपने नाबालिग पुत्र की ओर से वाकटक राज्य की व्यवस्था संचालना। वृहत्संहिता में भी हमें स्त्री राज्य होने का प्रमाण मिलता है।

उपर्युक्त उदाहरणों, प्रमाणों के संदर्भ में हम यह निश्चित रूप से नहीं कह सकते हैं कि गुप्तकाल में स्त्रियों को सामाजिक सम्मान नहीं मिलता था? लगभग हर युग में स्त्रियों की जनसंख्या लगभग आधी रही होगी और इतनी बड़ी जनसंख्या का उपेक्षित होना संभव प्रतीत नहीं होता। परन्तु इसे युगीन परिस्थिति के संदर्भ में देखना चाहिए। आज लगभग गुप्तकाल को बीते 1500-1600 वर्ष हो चुके हैं लेकिन आज भी स्त्रियों का पूर्णतया पुरुषों के समान अधिकार प्राप्त नहीं है। चाहे बात शिक्षा की हो, सामाजिक सम्मान की, पुत्री की तुलना में पुत्र प्राप्ति की या संसद में बराबर महिला प्रतिनिधित्व की, कहीं ना कहीं पितृसत्ता का बोलबाला आज भी है। यदि यहीं ढुलमुल रवैया स्त्रियों के प्रति आज भी जारी रहा तो इतिहास में आगे चलकर आज के राजनेता, नीतिनिर्माता, कानूनविद् व समाजविशेषज्ञों की भी आलोचना की जायेगी। जो हमारे लोकतांत्रिक मूल्यों पर प्रश्नचिह्न होगा। आज का यथार्थ और आदर्श इतिहास की धारा में हर युग में सुरक्षित दिखाई देता है। वो तो देखने पढ़ने और प्रस्तुत करने वाले इतिहासकार के प्रस्तुतिकरण में आकार और रूप प्राप्त करता है।

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अष्टादशस्मृति, पं. मिहिरचन्द्र, राष्ट्रीय—संस्कृत—संस्थानम्, नई दिल्ली, पृष्ठ 624
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धर्म पहचान एवं भीमराव अम्बेडकर की विचारधारा

उपेन्द्र कुमार

शोध छात्र (इतिहास)

दिल्ली विश्वविद्यालय

वर्तमान संदर्भ में धर्म शब्द का उपयोग संप्रदाय, समुदाय, पूजा विधि के कारण विवादास्पद बनता दिखाई दे रहा है और अंग्रेजी के शब्द रिलिजन धर्म का पर्यायवाची बन गया है, क्योंकि इस पर्यायवाची शब्द ने हमारी समझ, सोच को संकीर्ण बना दिया है। यही कारण है कि 'धर्म' शब्द के प्रयोग के संदर्भ में मूल अवधारणा अतीत की बात हो गयी है और यहाँ तक कि इसे याद करना, रूढ़िवादी, अप्रगतिशील एवं कट्टरपंथी होने का संकेत ही हम कह सकते हैं। समाज में कई लोग हैं जो धर्म को ज़हर और अफीम की संज्ञा देते नहीं थकते। जबकि धर्म का वास्तविक उद्देश्य बहुत ही विस्तृत है।

धर्म का अर्थ है 'धर्मः इति धरयत' अर्थात् समाज को अपने मूल रूप में धारणा करने से है। इसकी उत्पत्ति द्यूत से बताई जाती है जो पोषण का पर्याय है, 'अथर्ववेद एवं अन्य मुककदश ग्रंथों में धर्म को इस प्रकार से परिभाषित की गयी है।

येनाः देनाः स्वाररूः हुहित्वा, शरीरं प्रितस्य नाभिं। तेन गेश्म स्कृतस्य लोकान, धर्मस्य ब्रतेन तपसा यशस्वयावाह।'

यह धर्म है जिसके माध्यम से देवताओं ने अपने शरीर को त्यागने के पश्चात् मुक्ति का अमृत प्राप्त किया है, यानि कहने का तात्पर्य यह है कि हम इस महान विश्व में तपस्या के दौर के पश्चात् आए और धर्म का अवलोकन करने के बाद आए हैं। बाल्मीकि कृत रामायण² से हमें यह सूचना मिलती है।:

धर्मादायां प्रभावती धर्मात् प्रभावते सुखं।

धर्मेन लभते सर्वं धर्म, सर्मिदांगं जगता।³

अर्थात् धर्म से हमें साधन की प्राप्ति होती है, खुशी धर्म से आती है और आदमी सिर्फ धर्म के माध्यम से सब कुछ पा लेता है। धर्म को इस दुनिया का सार कहा गया है, महाभारत जैसे महाकाव्यों में यह स्पष्ट उल्लेख है, 'धर्मो ही हतो हन्ति ना संशयः'⁴ जिसका अर्थ धर्म मानवता की जड़ है। धर्म को नष्ट करने का तात्पर्य आदमी एवं मानवता को नष्ट करने से है, पौराणिक ग्रंथों की अगर बात की जाय तो पाते हैं कि धर्म के बारे में कोई संशयात्मक स्थिति नहीं है। संशय को दूरी हेतु हम 'महाभारत के आदि पर्व में यह उल्लेख है'

'येन येनाचारेद धर्मं तस्मेन गदना विधिते,⁵ इसका अर्थ है कि धर्म की स्थापना के किसी भी उपाय की किसी भी परिस्थिति में निंदा नहीं की जा सकती है।

वर्तमान संदर्भ में मनु स्मृति एवं दूसरे ग्रंथों जो कि पूरे जनमानस को प्रतिबिंबित करती हुई दिखाई नहीं देती, जिसमें जातिवाद, छुआछूत की भावना, धार्मिक कल्पनात्मक दृष्टिकोण जैसे सामाजिक बुराईयों इत्यादि का मूल है। उसे ही 'डा. अम्बेडकर ने जलाया था, या ऐसे ग्रन्थों को जलाने की बात की गयी है। तो वही हम 'मनु स्मृति' के उन वाक्यों पर ध्यान देते हैं जिसमें कहा गया है कि धृतीह क्षमा, क्षमस्त्यंग शौच मिंद्रिया निग्रह, धीरविद्या सत्यम् क्रोधो दशकांग धर्म लक्षणम्।⁶

इसमें परिभाषित दस तत्व हैं जो हमें धर्म की विशेषता, धैर्य क्षमा इंद्रियों पर नियंत्रण, बुद्धि, ज्ञान, सत्य, शान्ति, शक्ति आदि पर बल देता हुआ दिखाई देता है। जहाँ हम समस्या का समाधान ढूँढ सकते हैं। डा. अम्बेडकर धर्म को जीवन के एक अभिन्न अंग के रूप में मानते हैं और समाज के अस्तित्व के लिए इसे आवश्यक समझते हैं', धर्म की समाज और शिक्षा के मामले में एक महत्वपूर्ण भूमिका है, यह व्यक्तिगत पवित्रता और सामाजिक शक्ति को ऊर्जा प्रदान करता है। डॉ. अम्बेडकर का मूल्यांकन केवल राजनीतिक नजरिये से ही नहीं बल्कि उन्हें एक राष्ट्रवादी, दार्शनिक जिसमें समाजशास्त्री का उत्साह हो, के रूप में देखा जाय। उन्होंने धर्म की व्याख्या सामाजिक जीवन और विरासत के एक अभिन्न हिस्से के रूप में परिभाषित किया है। वे धर्म को मानवीय कल्याण से जोड़ते हैं। उनका कहना है कि धर्म मन की एक दशा है जो हमारी सामाजिक

जरूरतों को पूरा करता है।

धर्म एक प्रकार का नैतिक आचरण है जो समाज में उपस्थित व्यक्तियों के बीच मानवीय संबंधों की स्थापना पर बल देता है। डॉ. अम्बेडकर धर्म को समाज की नींव के रूप में देखते हैं और उनका कहना है कि इसकी एक सामाजिक तत्व के रूप में अनदेखी नहीं कर सकते हैं, सच्चा धर्म तो वही है जो राष्ट्र और समाज के विकास में अपना योगदान सुनिश्चित करें। डॉ. अम्बेडकर का यह मानना कि धर्म समाज के लिए बिल्कुल आवश्यक नहीं है। इस दृष्टिकोण पर धनंजय कीर जैसे लेखक का कहना है कि मेरे लिए तो धर्म की नींव जीवन और सामाजिक व्यवहार के लिए आवश्यक है।⁷ जबकि डॉ. अम्बेडकर ने धर्म को सामाजिक जीवन और विरासत का अभिन्न हिस्सा माना है, उनके लिए तो मानव कल्याण हर धर्म का उद्देश्य अवश्य होना चाहिए, और उन्होंने धर्म को अध्यात्मिकता के साथ जोड़ा था न कि गाँधी की तरह दिव्य जीवन से, इससे जोड़ने से मानवीय, हित सुनिश्चित नहीं हो सकते हैं, क्योंकि डॉ. अम्बेडकर को यह पता था कि सामान्य लोगों के भौतिकवादी दृष्टिकोण और व्यवहार क्या है। भौतिक सुविधाएँ, व्यक्ति की समस्याओं को सुलझाने का साधन नहीं हो सकती हैं, उनका कहना था कि कोई भी व्यक्ति केवल रोटी पर नहीं रह सकता है, क्योंकि रोटी से अपनी भूख तो शान्त कर लेगा लेकिन मन को भोजन के लिए क्या करेगा? धर्म आदमी में आशा का संचार कर उसके माध्यम से उसे सक्रिय करता है। दलित युवकों की एक बैठक को संबोधित करते हुए उन्होंने धर्म की उपयोगिता के संदर्भ में कहा “मुझे दर्द होता है जब मैं धर्म की उपेक्षा युवकों को देखता हूँ, धर्म एक दवा की तरह बिल्कुल नहीं है जैसा कि कुछ लोग इसे कहते हुए सुने जाते हैं। अम्बेडकर धर्म के पक्षधर हैं न कि धर्म के नाम पर पाखण्ड के।⁸

डॉ. अम्बेडकर धर्म को जीवन के एक अभिन्न अंग के रूप में मानते हैं और समाज के अस्तित्व के लिए इसकी आवश्यकता पर बल देते हुए कहते हैं कि धर्म की समाज और शिक्षा के मामले में एक महत्वपूर्ण भूमिका है, और यही वहज है कि यह व्यक्तिगत पवित्रता और सामाजिक शक्ति को बढ़ाता है। और भलाई हेतु आगे की गति में चला जाता है, डॉ. अम्बेडकर का मत है कि सच्चा धर्म ही ऐसा कर सकता है। उनके अनुसार, राज्य और धर्म के बीच घनिष्ठ संबंध है जिससे राज्यों से संबंधित कार्य सुचारू रूप से चलते हैं,

इसलिए यह राज्य का कर्तव्य है कि वह न तो किसी भी धर्म का विरोधी हो और न ही समर्थक या, कठोर और न ही किसी खास धर्म के पक्ष में हो।

डॉ. अम्बेडकर का मत एक धर्मनिरपेक्ष राज्य का मायने यह नहीं है कि लोगों की धार्मिक भावनाओं को नहीं देखा जाना चाहिए। इसका आशय केवल यह है कि संसद सभी लोगों पर किसी विशेष धर्म को लागू करने के लिए सक्षम नहीं होगा। इसके अलावा उनका दृष्टिकोण प्रत्येक नागरिक को उसके या उसकी पंसद की धारणा और धर्म का प्रचार करने की स्वतंत्रता प्रदान करना था। इसके अलावा धार्मिक रूपान्तरण भी अवधारणा कानून के तहत और नैतिकता के प्रतिबंध के भीतर प्रदान की जानी चाहिए। डॉ. अम्बेडकर को यह पता था कि धार्मिक स्वतंत्रता भारतीय संस्कृति की आत्मा थी और ऐसी स्वतंत्रता अपने नागरिकों के लिए बहुत ही आवश्यक थी, क्योंकि यदि एक व्यक्ति अंतर्मुखी है तो धर्म उसे समाज सेवा का कार्य करने के लिए प्रेरित कर सकता है, और डॉ. अम्बेडकर के लिए धार्मिक इसलिए भी जरूरी थी, कि किसी व्यक्ति को धर्म का त्याग करने के लिए या, किसी भी धार्मिक संस्था और संगठन की सदस्यता स्वीकार करने के लिए मजबूर नहीं किया जाना चाहिए या उसे धार्मिक शिक्षा प्राप्त करने के लिए मजबूर न होना पड़े, उन पर किसी प्रकार का बंधन न हो, जब तक बच्चे परिपक्व नहीं हो जाते तब तक एक बच्चे को धार्मिक शिक्षा देने की जिम्मेदारी उसके माता-पिता पर छोड़ा जाना चाहिए। परिपक्वता प्राप्ति के पश्चात् यदि कोई बच्चा किसी भी अन्य धर्म में दीक्षित (बदलना) होना चाहता है, उसे ऐसा करने के लिए स्वतंत्रता मिलनी चाहिए। डॉ. अम्बेडकर ने खुद हिन्दू धर्म को त्यागने और बौद्ध धर्म अपनाने के लिए इस अधिकार का उपयोग किया था। उन्होंने धार्मिक कल्पना और कट्टरपंथ को खारिज करने के लिए कहा और जोरदार तरीके से धार्मिक भेदभाव, दबाव और कट्टरता का विरोध किया था। बहुत से लोग धर्म का संरक्षण और महिमा के लिए अपने जीवन का बलिदान करने को तैयार हैं, लेकिन उनका अपना खुद का आचरण अपने धर्म के स्तर से मेल

नहीं खाता है। डॉ. अम्बेडकर ने ऐसे विरोधाभाषी दृष्टिकोण का अनुमोदन नहीं किया “धर्म आदमी के लिए है, आदमी धर्म के लिए नहीं” धर्म से हमें सही आचरण और पवित्रता तरीका का संदेश मिलता है, सही धार्मिक आचरण का एक व्यक्ति सामाजिक एकता औ सामाजिक सुधार के लिए काम करने में हमेशा सहायक होता है। इस तरह के अनुयायी खुद को देश के लिए अच्छा और समर्पित नागरिक साबित करते हैं, और देश की ताकत और एकता के लिए यह जरूरी है कि लोगों की पवित्रता, शुद्धता और सही आचरण पर विशेष ध्यान केंद्रित किया जाये।

इसमें कहीं, किसी प्रकार का कोई संदेह नहीं कि डॉ. अम्बेडकर एक मानवतावादी थे, लेकिन वे धर्म एवं धार्मिक स्वतंत्रता के भी पक्षधर थे। वे राज्य के उद्देश्यों को प्राप्त करने में धार्मिक संस्थाओं के महत्व पर बल दिया और उन्होंने कहा कि इन संस्थाओं को शासन की कानून और व्यवस्था के तहत काम करना चाहिए एवं सभी धार्मिक संस्थाओं को अपने सदस्यों द्वारा उन्हें कुछ आर्थिक योगदान देने के लिए नियम बनाने की स्वतंत्रता होनी चाहिए। किसी भी व्यक्ति को धार्मिक संस्था को आर्थिक योगदान देने हेतु मजबूर नहीं किया जाना चाहिए जिसका कि वह एक सदस्य न हो, डॉ. अम्बेडकर धार्मिक मामलों में राज्य के किसी भी प्रकार के हस्तक्षेप के खिलाफ थे। सभी प्रकार के धार्मिक कर्म, अनुष्ठान और कानूनों को मानवता हित में होना चाहिए न कि राष्ट्रहित के खिलाफ जाना चाहिए।

डॉ. अम्बेडकर के दृष्टिकोण से यह स्पष्ट है कि उन्होंने अपनी राजनीतिक सोच के तहत भारत में धर्मनिरपेक्षता के आदर्शों को बहुत महत्व प्रदान किया। डॉ. अम्बेडकर ने इस बात पर विशेष बल दिया कि ‘कोई भी धर्म राज्य के धर्म के रूप में घोषित नहीं किया जाना चाहिए। बल्कि हमारा संविधान तो धर्म का विरोध भी नहीं करता है और प्रत्येक नागरिक को अपनी पसंद के धर्म का पालन करने और धार्मिक स्वतंत्रता की ही बात करता है। यही वजह है कि धर्मनिरपेक्षता को राज्य संविधान दायरे में ही देखा जाना चाहिए जो किसी प्रकार से किसी विशेष धर्म के पक्ष या खिलाफ न हो, धर्म और राजनीति के संबंध पर उन्होंने धर्म को उच्च प्राथमिकता की बात करते हैं और कहते हैं कि धर्म एक व्यक्ति की सामाजिक विरासत का हिस्सा बतलाया है, जीवन की गरिमा और सम्मान को धर्म के साथ जुड़ा हुआ बतलाया है और धर्म का त्याग मुश्किल काम बतलाया, उन्होंने कहा कि क्रान्तिकारी परिवर्तन तो केवल धर्म के माध्यम से उत्पन्न होते हैं क्योंकि धर्म (धर्म बिना) राजनीतिक शक्ति अधूरी ही है।

डॉ. अम्बेडकर इतिहास के अध्ययन और सर्वेक्षण करने के पश्चात् इस निष्कर्ष पर जोड़ देते हैं कि राजनीतिक क्रान्ति केवल एक परिवर्तन का प्रतीक है जबकि धार्मिक क्रान्ति समाज में एक मूलभूत परिवर्तन लाती है। और धार्मिक क्रान्ति के रास्ते से ही पूरे युग को बदलना संभव बतलाया है जैसा कि हम महावीर, बुद्ध, कबीर, रैदास और नानक आदि द्वारा ऐतिहासिक परिवर्तन के मामले में हुआ था।

डॉ. अम्बेडकर का दर्शन हमें आत्म विश्वास और सामाजिक समानता के पथ की ओर ले जाता है, जिसमें भाग्य और आकाशीय चमत्कार जैसी चीजों की कोई जगह नहीं है। उनका कहना है कि हर आदमी खुद ही अपने जीवन के सफर का निर्णय लेता है और अपना रास्ता भी खुद ही चुनता है तो धार्मिक ग्रंथ गीता के दर्शन एवं हिन्दू धर्म, की प्रासंगिकता कहाँ है। यही कारण है कि इसका विरोध करते हैं। डॉ. अम्बेडकर ने अपने क्रान्तिकारी विचारों से मानव अस्तित्व को एक नया आयाम देते हैं। और अपनी प्रासंगिकता को साबित करते हैं। उन्होंने ऐसे धर्म की वकालत की जो नैतिकता के सार्वभौमिक सिद्धान्तों पर आधारित है और जो प्रासंगिक है और किसी प्रकार के भेदभाव के बिना सभी पर लागू है। डॉ. अम्बेडकर हिन्दू धर्म के व्यवहारिक पहलुओं के साथ बहुत ज्यादा असंतुष्ट थे जिसमें यह सभी सिद्धान्त जैसे कि समानता, स्वतंत्रता और विरादरी के मौलिक सिद्धान्तों को आसानी से बनाए रखे जाने की बात नहीं की गयी थी। उन्होंने हिन्दू धर्म पर हल्ला बोलते हुए कहा कि यह धर्म सामाजिक एकता के सिद्धान्त को पोषण नहीं करता, बल्कि अपने भेदभाव पूर्ण दृष्टिकोण से सामाजिक विभाजन को प्रोत्साहित करता है। उन्होंने जातिवाद पर प्रहार करते हुए कहा कि यह छुआछूत का मूल कारण है, अस्पृश्यता हिन्दू धर्म का सबसे अप्रिय विरूपण था। चतुर्थ वर्णों की अवधारणा ही असमानता का मूल कारण है, इसी कारण से वह चार वर्णों की अवधारणा असमानता का मूल कारण है,

इसी कारण से वह चार वर्णों की अवधारणा से हिन्दू धर्म को मुक्त कराना चाहते थे। वे धर्म के सार्वभौमिक मूल्यों का समर्थन किया और लोगों को उन्हें अपनाने के लिए प्रेरित किया। वे शोषण, असमानता और छुआछूत के खिलाफ युद्ध छेड़ने के लिए लोगों को आत्म सम्मान, आत्म-विश्वास और कड़ी मेहनत को महत्व देने को कहा और अपनी गुलामी की स्थिति से अपने आपको ही आजाद कर सकते हैं न कि कोई भगवान था, कोई महान व्यक्ति आपके बचाव के लिए आयेगा। आगे, देखेंगे कि जैसे ही आप इस संबंध में अपनी गलतफहमी दूर कर लेंगे आपको अपने दुख से राहत मिल जायेगी। उन्होंने अपनी ताकत पर भरोसे की बात कही न कि भाग्य पर। डॉ. अम्बेडकर का कहना था कि 'भगवान या, किसी चमत्कारी (बतपेउंजपब) व्यक्ति में विश्वास झूठ पर विश्वास करने जैसा है। इस प्रकार की अवधारणा एक आदमी को भाग्यवादी और निष्क्रिय बना देती है उन्होंने हिन्दू धर्म की बुराईयों के बारे में कहा, एक धर्म जो एक आदमी को अन्य आदमी के साथ व्यवहार को प्रतिबंधित करता है उसे धर्म बिल्कुल भी नहीं कहा जा सकता, बल्कि यह तो एक शक्ति प्रदर्शन जैसा है। एक वैसा धर्म जो एक अनपढ़ व्यक्ति को अशिक्षित रहने के लिए अनुमति देता है एक गरीब बने रहने के लिए अनुमति देता है। यह धर्म नहीं बल्कि यह एक दण्ड है। आलोचकों ने डॉ. अम्बेडकर के विचार की आलोचना किया और यह कहा कि वे दलित समाज को गुमराह किया। इसके जवाब में अम्बेडकर ने उत्तर देते हुए कहा 'यदि आप कहते हैं कि आपका धर्म और मेरा एक है तो दोनों के अधिकार समान होने चाहिए लेकिन क्या हकीकत में ऐसा ही है। यदि नहीं तो आप किस आधार पर हमें हिन्दू समाज में रहने के लिए पूछ रहे हैं। वैसा धर्म जो दो को बाँटता है भेदभावपूर्ण है। जो अपने करोड़ों अनुयायियों से सुअर, कुत्तों और अपराधियों से ही बदतर व्यवहार करता दिखाई देता है वह धर्म नहीं और गुलामी और धर्म एक दूसरे के विरोधाभाषी है। अस्पृश्यता गुलामी का ही दूसरा सच है। उन्होंने धर्म का मूल्यांकन सामाजिक मूल्यों और सामाजिक स्तर के आधार पर करने की बात कही और उन्होंने सामाजिक और आध्यात्मिक एकता पर बल देते हुए धर्म की व्याख्या की बात की। उन्होंने जैसे धर्म की कल्पना की जो हर व्यक्ति और समाज के लिए सुलभ हो और जो प्रासंगिक हो एवं सार्वभौमिकता और स्वतंत्रता हो।

डॉ. अम्बेडकर ने धर्म के विभिन्न विशेषताओं का उल्लेख किया है।

नैतिक सिद्धान्त को शामिल करने की बात की ताकि धर्म के अन्तर्गत सामाजिक आचरण को अनुशासित और विनियमित किया जा सके।

मैं ये नहीं कहता कि धर्म विज्ञान के बराबर नहीं हो सकता, पर उसमें तर्कसंगतता पर बल दिया।

धर्म में आचरण की नैतिक संहिता को शामिल किये जाने पर जोर दिया जाना चाहिए ताकि उसमें मूलभूत सिद्धान्त के रूप में स्वतंत्रता, समानता और सामाजिक सामंजस्यता को स्थापित किया जा सके।

वर्ग, गरीबी और वर्गीकरण को न तो एक अभिशाप और न ही वरदान के रूप में लिये जाने की आवश्यकता है और न तो प्रकृति दण्ड जैसे विचारों से पोषित किया जाना चाहिए।

डॉ. अम्बेडकर ने अपने अध्ययन के पश्चात् पाया कि हिन्दू धर्म में उन सभी प्रकार के विशेषताओं का अभाव है, जो 'सर्वधर्म समभाव' की बात करे, अतः इस धर्म को नष्ट करने का सुझाव दिया था और अपने तर्क में उन्होंने निम्नलिखित विशेषताओं को धर्म के सैद्धान्तिक पहलुओं के लिए आवश्यक समझा।

हिन्दू धर्म से संबंधित एक प्रमाणिक शस्त्र हो।

पुरोहित प्रणाली के अन्तर्गत उत्तराधिकार का नियम समाप्त हो, पुजारी की नियुक्ति का मापदण्ड खुली प्रतिस्पर्धा एवं योग्यता के आधार पर ही हो,

पुजारियों को प्रमाण पत्र की व्यवस्था राज्य द्वारा होनी चाहिए।

पुजारियों की संख्या सीमित और विधीसम्मत हो,

राज्य को ये भी सुनिश्चित करना चाहिए कि पुजारियों का नैतिक आचरण, विश्वास और प्रार्थना का निरीक्षण समय पर हो।

अम्बेडकर ने धर्म के विकास के 4 चरणों को आधार मानकर इसकी व्याख्या प्रस्तुत की।

अ-मूल रूप से धर्म ने आत्मा या एक व्यक्ति की खुद (स्वयं) मुक्ति के लिए प्रोत्साहन पर जोर दिया।

ब-धर्म ने नैतिक मूल्यों को आधार बनाकर एक आदमी की बिरादरी और व्यवहार को दूसरे आदमी के लिए नियंत्रित किया।

स-जिन्होंने उसकी इच्छाओं को पूरा करने में मदद की उन आदमियों ने उनकी पूजा करना आरम्भ किया।

द-व्यक्ति ने उन लोगों की पूजा अर्चना शुरू कर दी जो चम्कारपूर्ण थे

डॉ. अम्बेडकर धर्म विकास के इन 4 चरणों के पश्चात् इस निष्कर्ष पर पहुँचे कि हिन्दू समाज में पतन हेतु एक व्यक्ति और नायक की पूजा करने को जिम्मेदार ठहराया और अपना तर्क प्रस्तुत करते हुए उन्होंने कहा कि यही कारण है कि लोग कर्तव्य विमुद्द हो गए और अराजकता और आपातकाल के समय लोगों ने बजाय परिस्थिति का मिलकर सामना करने के बजाय भगवान के अवतार के लिए इंतजार करना शुरू कर दिया।

अम्बेडकर ने धार्मिक कट्टरता, अवसर वादिता जैसे तत्वों का जबरदस्त विरोध किया और कहा कि धर्म, आदमी और भगवान के बीच सेतु का कार्य करें न कि आदमी और भगवान के बीच केंद्रक की तरह। वे सभी प्रकार के धार्मिक आडंबर और पुरोहित प्रणाली के खिलाफ थे और उन्होंने एक किरायेदार का उदाहरण देकर इस प्रकार से स्पष्ट करते हुए कहा कि एक किरायेदार को राम के भजन गाने से क्या किराया देने से छूट मिल सकती है। इस सभी स्पष्टीकरण द्वारा लोगों के मन में आशावादी मूल्यों का संचार किया।

डॉ. अम्बेडकर ने हिन्दू धर्म की सिद्धान्त, प्रथाएं एवं विचारों को अंतर्विरोधों का खजाना बतलाया है, और इस धर्म में विद्यमान विरोधाभाष को रेखांकित करते हुए सिद्ध किया है कि:-

यह (हिन्दू धर्म) धर्म को धार्मिक निर्देशों एवं प्रतिबंधों का सकलन मात्र करार दिया।

नैतिक आजीविका के लिये आजादी के दरवाजे हमेशा के लिए बंद किया।

यह धर्म उपेदाशात्मक है। जिसमें सिद्धांत और पोषण अधिकार के प्रति प्रतिबद्धता का अभाव है।

इस धर्म में वर्ग एवं जाति आधारित नियमों और कानूनों का समावेश है ये प्रगतिशील नहीं है। बल्कि जटिल हैं।

ये नियम व कानून भगवान द्वारा तैयार नहीं किया गया है।

आचार संहिता को परम सत्यता के रूप में स्थापित किया गया है। जो कि विरोधाभाषी और कपोल कल्पित व्याख्या को जन्म देता है। उपरोक्त निम्नलिखित तथ्यों के आधार पर अंबेडकर इस निष्कर्ष पर पहुँचे हैं कि कम से कम लोगों को इस तथ्यों का अनुभूति होनी चाहिए, कि जिसे वे अपना धर्म मान रहे हैं। वह वास्तव में समाज के एक खास वर्ग के प्रमुख से जकड़ा है और यही कारण है कि इसमें परिवर्तन करने की आवश्यकता है।

इन सभी तथ्यों पर गौर करने के पश्चात मैं यह उल्लेख करना उचित समझता हूँ कि अंबेडकर न तो हिन्दू नेताओं एवं न तो उनके धर्म के खिलाफ थे, बल्कि वे गलत सिद्धान्तों एवं इसके द्वारा समाज पर पड़ रहे उनके नकारात्मक प्रभावों से चिंतित थे। ये ही कारण है कि हिन्दू धर्म को सामाजिक एकता का समर्थक नहीं कहा जा सकता। बल्कि यहाँ तो हिन्दू धर्म और सामाजिक एकता एक दूसरे के विरोधी हैं। और उन्होंने कहा कि हिन्दू धर्म की पारंपरिक संरचना हिन्दू धर्म के रास्ते में सबसे बड़ी अवरोधक है। आज वे कहते हैं कि एक समय हिन्दू धर्म में सेवा उन्मूखता का वातावरण था, लेकिन जाति व्यवस्था ने इसे असमानता के 'धर्म' में परिवर्तित करके रख दिया। यही कारण है कि वे जाति प्रथा और वर्ण व्यवस्था दोनों के सफाया के पक्षधर थे और वे सुधार और पुर्ननिर्माण के पक्षधर थे यही कारण है कि उन्होंने कहा भी था 'हिन्दू समाज को दो मुख्य सिद्धान्तों के आधार पर पुनर्गठन की बात की।

(अ) समानता (ब) जाति विहीनता

लेकिन जब वे अपने प्रयासों में सफलता प्राप्त नहीं कर पाये तो 13 अक्टूबर 1935 को उन्होंने येल्ला (योला) (नासिक) नामक स्थान पर दलितों के सम्मेलन में घोषणा की की 'दुभाग्य से मुझे लगता है कि मैं एक हिन्दू के रूप में पैदा हुआ था जिस पर मैं कोई नियंत्रण नहीं था, लेकिन हिन्दू धर्म के तहत अपमान जनक और शर्मनाम स्थिति में रहने से बहतर है कि मैं एक हिन्दू के रूप में नहीं मरूँगा। 30 अक्टूबर 1935

को दलित वर्गों का सम्मेलन जब योला में हो रहा था तभी अम्बेडकर ने का कि धर्म आदमी के लिए है, न कि आदमी धर्म के लिए। भारतीय दलित आन्दोलन का इतिहास मोहनदास नैमिशराय राधाकृष्ण, नई दिल्ली पार्ट-3-2013 उसी समय यह प्रसिद्ध वाक्य कहते हैं— “मैं दृढ़ प्रतिज्ञा करता हूँ कि मैं एक हिन्दू के रूप में नहीं मरूंगा”⁹ अपने भाषण की समाप्ति होते ही अपने अनुयायियों से कलाराम मन्दिर प्रवेश सत्याग्रह समाप्त करने को कहा, जिसको 5 वर्षों से चला रहे थे। डॉ. अम्बेडकर के घोषणा ने न केवल विभिन्न राजनीतिक दलों के होश उड़ा दिये बल्कि अनेक सामाजिक संस्थाओं तक को हिला कर रख दिया। उस समय के विभिन्न धर्मों के उच्च नेताओं से अंबेडकर के पास प्रस्ताव आने लगे, उसमें शामिल थे। प्रसिद्ध मुस्लिम नेता श्री के. एल.गौबा, बंबई के विशप ब्रैडले, बनारस के महाबोधि समाज के सचिव, स्वर्ण मन्दिर कार्यालय समिति के उप-प्रजापति सरदार दलीप सिंह दोविया इत्यादि ने उन्हें शामिल होने के लिए प्रस्ताव भेजा। जबकि गाँधी जी ने अंबेडकर के धर्म-परिवर्तन की घोषणा को दुर्भाग्यपूर्ण कदम बताया। गाँधी के अनुसार तो भरत में अछूत पर हिंदुओं द्वारा किए गए अत्याचारों पर डॉ. अम्बेडकर जैसे श्रेष्ठ व्यक्ति की वेदना तो वे समझ सकते थे, लेकिन धर्म-परिवर्तन से सहमत नहीं थे। गाँधी का कथन था “धर्म कोई घर या वस्तु नहीं है, जिसे जब मन चाहे बदल लें। यह तो व्यक्ति के व्यक्तित्व का अभिन्न अंग है। इस बात पर मैं आश्चर्य हूँ कि इनके धर्म के बदलाव या वे जो यह प्रतिज्ञा लेंगे, उससे उनका लक्ष्य पूरा नहीं होगा..... क्योंकि करोड़ों निश्छल अशिक्षित हरिजन उनकी बात नहीं सुनेंगे, जिन्होंने अपने पूर्वजों के धर्म को त्याग दिया है, वो भी तब, जबकि ये जानते हैं कि अच्छा या बुरा, इनका जीवन हिन्दू जाति से बंधा हुआ बतलाया”¹⁰

वीर सावरकर अछूतों से प्रार्थना करने में ज्यादा ही विवेकी दिखे, क्योंकि उन्होंने उनसे यह शब्द कहे “सच तो यह है कि धर्म के अर्थ में प्रत्येक वाद धारणाओं पर आधारित होता है, जो यह मानते हैं कि विद्यमान धार्मिक विचारों में कोई विवेकपूर्ण सुधार नहीं लाना है। तो उन्हें धारणाओं को बिल्कुल गले नहीं लगाना चाहिए। और सलाह देते हैं कि अंबेडकर को ऐसा धर्म अपनाना चाहिए जो उसूलों पर आधारित हो और तर्कशक्ति और विवेक के खिलाफ न हो।”³⁰ अक्टूबर 1935 के उत्पीड़ित जाति सम्मेलन में पास किए गए प्रस्ताव की निंदा की। फिर भी उन्होंने उसमें विद्यमान नफरत और कठोरता के प्रवाह की सराहना की जिससे उन्हें यह प्रस्ताव पारित करना पड़ा। डॉ. अम्बेडकर के धर्म परिवर्तन की घोषणा ने सारे देश को हिलाकर रख दिया। अत्यंत विवश होकर प्रसिद्ध हिन्दू धर्म प्रचारी नेता स्वर्गवासी मसूरकर महाराज ने जिनका दस हजार गोअन ईसाईयों का हिन्दू धर्म के परिवर्तन में बड़ा हाथ था, अम्बेडकर से प्रार्थना करते हैं कि वे अपनी घोषणा वापस लें क्योंकि अछूतों के अन्य किसी धर्म-परिवर्तन से हिन्दू समाज का विनाश हो जायेगा।¹¹ इसके उत्तर में अंबेडकर ने ईमानदारी पूर्वक कहा कि वे मसूरकर महाराज से सहमत हैं साथ ही यह भी जोड़ा कि वे भी धर्म परिवर्तन के विचार से खुश नहीं हैं लेकिन इस भयानक दुर्घटना को बचाना उच्च हिन्दू जाति के हाथ में है। और उन्होंने कहा कि एक ही विकल्प है हिन्दू जाति इमानदारी से प्रण लें कि हिन्दू समाज से अछूत का यह धब्बा एक निर्धारित समय के भीतर उखाड़ दिया जायेगा। मसूरकर महाराज डॉ. अम्बेडकर से सहमत हुए और उन्हें इस समस्या का अति विशाल आकार दिखाकर अम्बेडकर से थोड़ा धैर्य रखने की प्रार्थना की। इसी प्रकार अनेकों प्रतिनिधियों का एक दल श्री आर.जी.प्रधान के नेतृत्व में अंबेडकर के पास इस आशा से गया कि वे डॉ. साहब को सकारात्मक आश्वासन देकर उन्हें धर्म परिवर्तन न करने के लिए अवश्य ही मना लेंगे। अंबेडकर का उत्तर इस प्रकार था। “कुछ लोगों का यह मत है कि समाज के लिए धर्म परिवर्तन न करने के लिए अवश्य ही मना लेंगे। अंबेडकर का उत्तर इस प्रकार था। “कुछ लोगों का यह मत है कि समाज के लिए धर्म जरूरी नहीं है। लेकिन ये मेरा दृष्टिकोण ऐसा नहीं है बल्कि मैं धर्म के आधार को जीवन और सामाजिक व्यवस्था के लिए जरूरी मानता हूँ। हिन्दू सामाजिक व्यवस्था के मूल में मनुस्मृति द्वारा निर्धारित धर्म ही है। ऐसा होने के कारण मुझे नहीं लगता कि हिन्दू समाज से तब तक विषमता मिटाई जा सकती है जब तक कि हिन्दू समाज में “स्मृति” का विद्यमान आधार-धर्म नहीं हटाया जाता और उसकी जगह कोई दूसरा बेहतर आधार न रखा जाये। मुझे कहीं से कोई उम्मीद नह है कि हिन्दू समाज की बेहतर नींव पर आधारित होने के बारे में बिल्कुल आशाहीन हूँ।” साथ ही साथ अपने हमेशा की तरह खुले मस्तिष्क से उन्होंने नासिक के

प्रतिनिधियों को कहा कि वे 5 वर्षों तक रूकने के लिए अवश्य ही तैयार हैं बशर्ते कि हिन्दू अपने शब्दों से ही नहीं, कर्मों से यह विश्वास दिला दें कि उनका हृदय बदल चुका है तो वे पूरे मसले पर गंभीरतापूर्वक विचार की बात कही। लेकिन अन्ततः अम्बेडकर को निराशा ही हाथ लगी, हिन्दू धर्म की जातिवादी ढांचे से निराशा होने के पश्चात् उन्होंने बौद्ध धर्म को अपनाया। अब प्रश्न उठता है बाबा साहेब ने बौद्ध धर्म का ही अनुशरण क्यों किया। इस प्रश्न पर गौर करने के बाद हम इस निष्कर्ष पर पहुँचते हैं कि अम्बेडकर जन्म से ही हिन्दू संसार के अर्न्तगत पले बड़े और यहीं धार्मिक संस्कार के बीज उनके ठेठ अवचेतन मन को प्रभावित कर रही है और उससे मुक्ति होना उनके लिए संभव नहीं था। बौद्ध धर्म में भी वैदिक धर्म की तरह जप, मन्त्रों और ध्यान जैसे परंपरा को स्वीकाराया गया है। बुद्ध भी केवल वैदिक परंपराओं में सुधार किया। उन्होंने वैदिक परंपरा को एक नया मोड़ दिया, लेकिन उस परंपरा ने उनको मुक्त नहीं होने दिया। शायद यही परंपरा ने अम्बेडकर को भी प्रभावित किया जो उनके दृष्टिकोण में हमेशा जीवन्त है। उन्होंने बहुत ही गहराई से ईसाई धर्म, इस्लाम धर्म, एवं अन्य धर्मों का अध्ययन किया और तभी इस निष्कर्ष पर पहुँचे कि कौन से धर्म को अपनाना है। उन्होंने बौद्ध धर्म को अपनाया और उनका कहना था कि दया की तलाश अब पूरी हो चुकी है क्योंकि ये तो बौद्ध धर्म में ही तथा दुनिया के किसी और धर्म में नहीं मिला। बौद्ध धर्म कट्टरवाद, धर्म और नबी के वाद पर स्थापित नहीं किया गया है। बल्कि इस धर्म में दयालुता का अर्क एवं खुलापन शामिल है जो संकीर्ण सोच और विकृति से मनुष्य को मुक्त करता है। बौद्ध धर्म के इस आकर्षक विचार के ने बौद्ध भिक्षु के दर्शन की ओर डॉ. अम्बेडकर को आकर्षित किया, क्योंकि उनके विचारों में शुद्ध प्रवाह है न कि कोई द्वेष है। डॉ. अम्बेडकर ने अपने आत्ममंथन के पश्चात् ही बौद्ध धर्म को अपनाया क्योंकि इस धर्म में सुधारात्मक प्रकृति और आन्दोलन जैसे कारण विद्यमान थे यही कारण है कि उन्होंने स्वीकार किया, अपने अपमान पर काबू पाने के पश्चात् वे महसूस किया कि केवल बौद्ध धर्म ही वैसा धर्म है जो दुनिया में सत्य धर्म के सभी आयामों, मापदण्डों को पूरा करता है और सच्चे धर्म की कसौटी पर खरा उतरता है। 24 मई 1956 को बंबई में यह घोषणा की कि बौद्ध धर्म को अपना लेंगे और अक्टूबर 1956 को बौद्ध धर्म में परिवर्तित होंगे। इसी बीच वे एक स्मरणीय किताब लिख रहे थे जिसका शीर्षक था 'बुद्ध और उनका धर्म'। इसके बाद उन्होंने घोषणा की कि वे 14 अक्टूबर 1956 को महाराष्ट्र के शहर नागपुर में बौद्ध धर्म को अपनायेंगे। गोरखपुर (उ.प्र.) जिले में कुशीनगर में भिक्षु चंद्रमणि को आमंत्रित किया ताकि उन्हें बौद्ध धर्म में परिवर्तित करने का प्रथम संस्कार कर सकें। 14 अक्टूबर 1956 की सुबह 5 लाख से अधिक व्यक्तियों ने डॉ. अम्बेडकर के प्रथम संस्कार की विधि को उत्साह पूर्वक दूखा जो चंद्रमणि सहित चार अन्य बौद्ध भिक्षुओं द्वारा पुरा किया जा रहा था। भिक्षु चंद्रमणि द्वारा बतायी गयी 5 प्रतिज्ञाओं को अम्बेडकर और उनकी पत्नी ने दोहराया जिसमें—मारना, चोरी, झूठ बोलना, अनैतिक संबंध और शराब पीने से परहेज और अंत में वे भगवान बुद्ध की मूर्ति के आगे तीन बार मुझे और उनके चरणों में सफेद कमल की पंखुड़ियाँ रख दीं उसके बाद महती भीड़ को संबोधन के क्रम में स्वयं निर्मित 22 प्रतिज्ञाओं की घोषणा की "मैं हिन्दू धर्म का परित्याग करता हूँ" जैसे शब्द कहा और उपस्थित भीड़ से मुखातिब होकर उन्होंने पूछा कि जो लोग बौद्ध धर्म अपनाना चाहते हैं वे खड़े हो जायें। सारा समूह खड़ा होकर उकनी बातों की स्वीकृति प्रदान की। अम्बेडकर ने बढ़कर उन्हें 3 (तीन) आत्रय, 5 (पाँच) नियम तथा 22 (बाईस) प्रतिज्ञाओं के अधीन कर दिया। इसी अवसर पर अन्य मुख्य व्यक्तियों ने भी बौद्ध धर्म में शामिल होने की घोषणा की जिसमें नागपुर उच्च न्यायालय के भूतपूर्व मुख्य न्यायाधीश डॉ. एन.बी. नियोगी ने भी इस अवसर पर बौद्ध धर्म अपना लिया।

कई प्रमुख समाचार पत्रों ने बंबई के 'इंडियन एक्सप्रेस और नागपुर के हितावाद' ने डॉ. अम्बेडकर को धर्म परिवर्तन के लिए भारतीय मूल के धर्म चुनने के लिए प्रशंसा की। 16 अक्टूबर, 1956 को बैरिस्टर राजाभाऊ खोबरागडे के आसह पर डॉ. अम्बेडकर ने चंद्रपुर में ऐसे ही समूह के धर्म परिवर्तन समारोह पर उपस्थित होकर असंख्य आदमी, औरतों, बच्चों को इस अवसर पर मित्रों और शुभ चिंतकों के कई बार आग्रह करने पर काठमाण्डू, नेपाल में नवम्बर 1956 को होने वाले 'बौद्ध संसार समागम' के चतुर्थ सम्मेलन में उपस्थित होने के लिए तैयार हो गया। 15 नवम्बर 1956 को नेपाल सरकार द्वारा अवकाश की घोषणा की

गयी। इस अवसर पर बोलते हुए अम्बेडकर ने कहा कि ये यह मानते हैं कि बौद्ध न केवल एक महान धर्म है बल्कि वह एक उत्तम सामाजिक व्यवस्था भी है। 20 नवम्बर 1956 को 'बुद्ध एवं कार्ल मार्क्स' नाम का एक भाषण दिया, जिसमें उन्होंने कहा कि बुद्ध और कार्ल मार्क्स लक्ष्य एक ही था क्योंकि दोनों का उद्देश्य था धरती से दुख और शोषण मिटाना। लेकिन उन्होंने यह भी कहा कि जहाँ तक इस साधन की बात है तो बौद्ध धर्म और साम्यवाद एक दूसरे से काफी अलग है। जहाँ उन्होंने साम्यवाद को सारे हिंसक तरीके का अपनाने की बात कही तो वही बौद्ध धर्म अहिंसा और सदाचार पर जोर डालता है। वे कहते हैं कि बौद्ध सदाचारी नहीं तो कुछ भी नहीं है। यह सच है कि बौद्ध धर्म ने सदाचार को ही भगवान के स्थान पर रख लिया था। सारनाथ यात्रा के क्रम में अंबेडकर ने बी.एच.यू. और काशी विद्यापीठ प्रभावशाली तरीके से बौद्ध धर्म के तत्वों उन उपस्थित समुदायों को अवगत कराया। इसका विस्तृत वर्णन डॉ. अम्बेडकर की 'बुद्ध धर्म और आधुनिक विचार' में कहा है "मनुष्य पर हमेशा बाहरी शक्ति ने शासन किया है। अगर उसे सचमुच सम्य बनाना है, तो उसे स्वयं अपने सिद्धान्तों से नियमित होना चाहिए। 14 अक्टूबर 1956 में हुए प्रसिद्ध धर्म परिवर्तन के एक दिन पूर्व डॉ. अम्बेडकर ने यह कहा—“बौद्ध धर्म का मौलिक सिद्धान्त है, समानता। अरे भिक्षुओं! तुम अलग-अलग जाति के हो और विभिन्न देशों से आये हो। जिस तरह बड़ी नदियाँ, विशाल सागर में गिरकर अपनी पहचान खो देती हैं उसी प्रकार मेरे प्रिय भाईयों, जब ये चार जातियाँ क्षत्रिय, ब्राह्मण, वैश्य और शूद्र तथागत (बुद्ध) द्वारा प्रस्तुत किये गये मत और अनुशासन को मनाने लगते हैं तब वे अपनी श्रेणी और जाति के भिन्न-भिन्न त्याग कर एक ही समाज के सदस्य बन जाते हैं।” यही तथागत के शब्द हैं। और समानता का मैं पक्षधर हूँ। कुछ क्षणों में समानता का मार्ग दिखाने वाले बुद्ध के मार्ग को अपनाकर बाबा साहेब ने लाखों दलितों की भावना बदल डाली थी।

बुद्धम शरणम् गच्छामि।

धर्मम् शरणम् गच्छामि।

संघम् शरणम् गच्छामि।

का पाठ हर व्यक्ति कार्यक्रम समाप्ति से प्रसन्न दिख रहा था। जहाँ तक अंबेडकर द्वारा धर्म परिवर्तन का सवाल है, उनके समर्थन या प्रतिक्रिया अथवा विरोधस्वरूप, जो कुछ भी कहा जाये, तीन प्रकार के विचारधारा हमें दिखने को मिलते हैं—

अ—वे लोग जो बाबा साहेब से प्रभावित रहे या उनके अनुयायी थे, उन्होंने धर्मान्तरण के पक्ष में को बाबा साहेब की तरह ही स्वीकार किया।

ब—खुलकर विरोध, गाँधी जी के अनुयायी द्वारा।

स—तर्क-वितर्क द्वारा।

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Influence of The Bhagavad Gita on Litterateurs of India and Abroad

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गीता सुगीताकर्तव्याकमिन्यैः शास्त्रं विस्तरै

(Once you master the Gita, there is no need going to other scriptures).

“In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagwat-Geeta, since whose cosmopolitan years of Gods have elapsed, and in comparison with which our modern world and its literature seems puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.”

- Henry David Thoreau

“I owed - my friend and I owed – a magnificent day to the Bhagwat-Geeta. It was the first of the books; it was as if an empire spoke to us, nothing small unworthy, but large, serene, consistent, the voice of the old intelligences which in another age and climate had pondered and thus disposed of the same questions which exercise us”.

- Emerson

Although ancient Indian works, such as the Vedas, the Upanishads etc. exercised an irresistible fascination on the imagination of the Western world from times immemorial, the Bhagavad Gita perhaps disseminated the Indian philosophical ideas more effectively and extensively than any other book from the East. While one expects the Bhagavad Gita to influence India as a country and Hinduism as a religion, this influence has spread beyond India to many other countries and culture and has even veered outside the bounds of religion. First translated into English in 1785 by Sir Charles Wilkins under the patronage of Sir Warren Hastings, the then Governor General of India, the teachings of the Bhagavad Gita sank deep into the Western psyche. Throughout the nineteenth century there has been a spate of translations of the Gita into almost all the languages of the Western world. Hardly had there been a writer of eminence in English language in Europe and America who failed to imbibe the main teachings of the Gita. The main source of the doctrine of Karma Yoga is obviously Bhagavad Gita. Albert Schweitzer found in Gita “a profound influence on the spirit of mankind by its devotion to God which is manifested by actions.”

Men of letters like Southey, Coleridge, Emerson, Thoreau, Carlyle, Matthew Arnold, Whitman in the nineteenth century and W. B. Yeats, T. S. Eliot, Aldous Huxley, Tagore, Sri Aurobindo, Gandhi and many others in the twentieth century in India and abroad assimilated the ideas of the Gita so intensely that they have given expression to them in their works. Aldous Huxley found Gita the most systematic statement of spiritual evolution of endowing value to mankind.” Sunita Williams, an American astronaut who holds the record for longest single space flight by a woman, carried a copy of Bhagavad Gita and Upanishads with her to space, said, “Those are spiritual things to reflect upon yourself, life, world around you and see things other way. I thought it quite appropriate” while

talking about her time in space. The Bhagavad Gita's emphasis on selfless service was a prime source of inspiration for Mohandas Karamchand Gandhi. Gandhi ji told, "When doubts haunt me, when disappointments stare me in the face, and I see not a ray of hope on the horizon, I turn to Bhagwat Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meaning from it every day."

In the present paper an attempt has been made to trace the influence of the Bhagavad Gita on all those litterateurs who acknowledged having read it and followed its teachings.

The Bhagavad Gita is the Book which contains eighteen discourses in seven hundred shlokas delivered by Lord Krishna to Arjun during the battle of Kurukshetra. It forms part of the sixth book of the Indian epic the Mahabharata, written by Vyasa Ji, with Arjun as the central figure. The central teaching of the Gita consists in discharging duties without attachment and expectation of reward, with belief in God. Emphasis has been laid on lifting up once lower self by mental equilibrium and dispassion by experiencing the object of senses. It also deals with the classification of man and the universe on the basis of three gunnasor qualities, that is, the Sattva, Rajas and Tamas. Its main theme comprise of the Jnana-yoga, Karma-Yoga and Bhakti-Yoga. The Gita is said to be the essence of the Vedas and the Upanishads.

The word Gita in the Sanskrit language means the religious teaching or doctrines declared in metrical form by an inspired sage or holy man, directed by divine influence. The word Bhagavat means being of virtuous disposition: disposed to virtuous acts; virtuous or righteous. In its Vedic connotation, Bhagavat means glorious, illustrious, sacred, revered, divine, holy. It has been frequently used in the Vedic literature as an epithet of a holy personage. It is in this sense that the word Bhagvan is still used for a holy person. Thus the compound word Bhagavad Gita denotes the religious teachings or doctrines declared in a metrical form by a holy man under Divine influence or instruction.

Aldous Huxley, the author of 'Brave New World' who wrote an introduction to one version of Bhagavad Gita is reputed to have stated, "the Bhagwat Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all humanity" (quoted in Das).

The impact of the Gita on Huxley is more pronounced in his celebrated book 'Ends and Means' (1937). The author makes an in-depth study of the varied aspects of modern life. He pleads for good means to attain novel ends. According to him, man's highest aim is to attain unity with the Ultimate Reality. This is possible only through "nonattachment" and "self-discipline". Such a man, according to Gita, is a God realised man, a perfect yogi. When Arjun wants to know from Krishna about the true ideal man, the Lord replies:

"He, who, having totally given up attachment to actions and their fruits, has got over the dependence on the world, and is ever the satisfied, does nothing at all, though he may be ever engaged in actions."

- (Ch. IV, V. 20)

Both, Gita and Huxley agree that without the attainment of the state of 'non-attachment', unity with the Divine Ground is impossible. Huxley writes:

"... We can say that separateness is attachment and that without non-attachment no individual can attain unity either with God, or, through God, with other individuals."

- (Ends and Means. P303)

The prominent methods of God realisation are Karmyoga, Bhaktiyoga, Rajyoga and Jnanyoga. Ever since the ancient times these methods have occupied the minds of both the realised saints as well as professional philosophers. They have differed in their conviction of one's method's superiority over the other. Huxley's position in this controversy is noteworthy. About Bhaktimarga he writes:

"Bhaktimarga played a relatively small part in Indian religion – at any rate in the religion of the educated classes – until the coming of the Bhagavata reformation of the middle ages. Revolting against the pantheism of the Vedanta and the atheism of the Sankhya philosophy and of Buddhism, the leader of the Bhagavata reformation insisted on the personal nature of God ..."

- (Ends and Means. P235)

According to Dr Neria H. Hebbar, Ralph Waldo Emerson received a copy of the 'Bhagavad Gita' and its influence reflects itself in his work as the "poems Celestial Love", Woodnotes and Brahma describes nature and immanent God, akin to that seen in Upanishds" (Hebbar). Hebbar also indicates that Emerson believed in the Supreme Being, and was a believer of immortality and reincarnation. Furthermore, many believe that the Gita directly influenced Emerson's essay "Over Soul". William Torrey Harris and John Smith Harrison after him insisted that Bhagavad Gita 8.3 was Emerson's prototype: "absara brahma paramarsvabhavadhyitmanucate, where adhyatam, "literally translated, yields very naturally Oversoul (Leidecker).

Gita is a beautiful and poetic presentation of Vedantic synthesis and a unique revelation of the spiritual experiences of great seers and sages. It is valuable and imperishable possession of mankind. Sri Aurobindo says:

"The Gita is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision."

Gita, which dates back to fifth century B.C.; has exercised great and lasting influence on human thought, conduct, philosophy, literature and poetry all over the world. Both its subject matter and style and versification have inspired not only Indian writers and poets but also English and American writers. The great English romantic poets – William Blake, Wordsworth, Coleridge, and Shelley; the great Victorian writers and poets Tennyson, Arnold, Carlyle and Ruskin ; the American transcendentalist Emerson, Thoreau, Whitman and many others have been greatly influenced by the Gita, the luminaries in Indian English literature – Swami Vivekananda, Swami Ram Tirtha, Sri Aurobindo, Purohit Swami, Rabindranath Tagore and Mahatma Gandhi attained

unscalable spiritual heights both in their life and writings due to the immense influence of the Gita. Their writings are suffused with the Vedantic philosophy of Gita.

The subject of Gita entails the comprehension of five fundamental truths. First, the science of God is lucidly, convincingly, and logically explained and then the constitutional position of living entities (jivas). God (isvara), the supreme controller, controls the entire existence of living entities, who own both their origin and extinction to Him material nature (prakriti) and time are also discussed in detail. Gita emphasises on the Supreme who creates the perceptible world by His nature (prakriti). The Lord says:

“The eternal cosmos is my Womb, in which I plant the seed,

From which all beings are born, O Prince; O illustrious soon of Kunti; through whatever wombs men are born,

It is the spirit itself that conceives and I am their father.”

He is responsible for the creation, preservation and dissolution of the universe. He is the source and sustainer of eternal values. He resides in the heart of every being:

“God dwells in the hearts of all beings, O Arjuna; He causes them to revolve as it were on a wheel by his mystic power.”

He is the enjoyer and lord of all sacrifices:

“I am the willing recipient of sacrifice, and I am its true Lord.

But these do not know Me in truth and so they sink back.”

Lord Krishna used the images of tree, branches, leaves and root to describe the reality of this world:

(The Bhagavadgita, XV, 1-2)

But a person who needs to know the reality and Absolute Truth will have to cut under this tree:

(The Bhagavadgita, XV, 3-4)

W. B. Yeats seems to express these ideas using the same images in ‘The Coming of Wisdom with Time:

Though leaves are many, the root is one;

Through all the lying days of my youth I swayed my leaves and flowers in the Sun;

Now I may wither into the truth.”

(Selected Poetry, P45)

After re-living its earthly experiences, the soul prepares for another incarnation. Lord Krishna tells Arjuna:

(The Bhagavadgita, II, 22)

“If it be true”, Yeats wrote in In the Serpent’s Mouth, “that God is a circle whose centre is everywhere, the saint goes to the centre, the poet and artist to the ring where everything comes round again.”

Rudolph Steiner, an Austrian philosopher, literary scholar, educator, artist, playwright, and esoteric gave a series of lecture (now in book form) called the 'Bhagavad Gita and the West': The Esoteric Meaning of the Bhagavad Gita and its Relation to the Letters of St. Paul. In these lectures, Steiner essentially connected the "Bhagavad Gita" and Lord Krishna to Jesus Christ and his teachings (Steiner).

President Obama stated the following in his book 'The audacity of Hope' concerning the Gita: "In [my mother's] mind, a working knowledge of the world's great religions was a necessary part of any well-rounded education. In our household the Bible, the Koran, and the Bhagavad Gita sat on the shelf alongside books of Greek and Norse and African mythology" (qtd in Whitten).

President Obama was also given his own copy of the 'Bhagavad Gita As It Is' (which is considered to be one of the best-selling versions of the Bhagavad Gita in the West) by KrishnalalyaDasi, a disciple of SrilaPrabhupada, right after his inauguration last January. Dasi attended school with Obama back in Hawaii and with her gift, she wrote a note to him that read:

"In modern times, Bhagavad Gita provided guidance, wisdom, and solace for Mahatma Gandhi, who regularly turned to it. Even the great American transcendentalists Thoreau and Emerson found great wisdom in the Gita and often quoted from it. My hope is that you will also find the same support in this classical Vedic text. Please let it speak for itself." (qtd in Whitten).

The Gita's influence even reaches the American cinema. According to Steven J. Rosen's article in Hinduism Today, Robert Redford's film "The Legend of Bagger Vance" is based on the book The Legend of Bagger Vance by Steven Pressfield, who in turn based his text off the story of Krishna and Arjuna in the Bhagavad Gita (Rosen), Rosen states, "In his work, Pressfield introduces us to the mysterious caddie known as Bagger Vance, a variation on Bhagavan, a name for Lord Krishna who knows the parallels between the secrets of golf and the secrets of life, and the famed but troubled war hero, RannulphJunuh, "Get it? Arjuna ..." (Rosen).

All in all, Albert Einstein's quote regarding the "Bhagavad Gita" sums it up succinctly "when I read the Bhagavad Gita and reflect about how God created this universe, everything else seems so superfluous (qtd in Das).

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TERRORISM DEMYSTIFIED

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Terrorism and insurgency are major factors that destabilise the developing world. The emerging trends in the pattern of terrorism since the end of Cold War, have arisen due to certain politico-economic, geo-political and strategic factors.

The nature and scope of terrorism today, has become transnational in character, which has added a new dimension to an essentially old threat. The change-over of terrorism from a largely intra-state phenomenon to a transnational one using mercenaries, organised crime and drug cartels, sophisticated weaponry and advanced communication system, poses a serious security challenge to the global order. This in turn raises concerns about the prospects of stability and instability, thereby demonstrating the vulnerability of a technologically dependent world. States plagued by transnational terrorism responded individually and collectively to combat the phenomenon during the Cold War. But, the best approach for dealing with global terrorism is to pool resources together in a coalition of the willing nations, in which forces from the global North are seeking to improve the capabilities of specific partner states in the global South. The response to terrorism has to be very guarded and well thought out, with a close nexus between public opinion and official policy. More importantly, we have to fight not only the symptoms, but, the disease.

Terrorism, be it national or international, not only constitutes perhaps the most potent threat to human security today, but has also assumed great significance as a factor capable of destabilising national and international politics. It exists in many forms today— bomb explosions, assassinations, indiscriminate killings, blackmailing, cross-border infiltrations, hijackings etc., to name a few. Both the developed and the developing world are equally affected by some form of terrorism or the other. Yet, attempts to define, understand, contain and finally eradicate it, have by and large, proved futile so far. Like all factors that apparently look simple on their face value, terrorism is a very complex phenomenon, that needs to be analysed in depth, through a multi-disciplinary study which should include politics, economy, sociology, psychology, and security studies.¹

The pattern of terrorism varies from country to country and from region to region. But religion, ethnicity and ideology form the basis of most terrorist movements. Whatever the origin and form of terrorism may be in a country, it poses a serious challenge to democratic societies by putting their liberal systems under stress. It has been used as a weapon of coercion against defenceless people by various groups and individuals, as also powerful states and the ruling elite. It has been in the forefront of covert wars sponsored by one nation against another, being a safe and effective method of avoiding an all-out conventional war. The instability generated by terrorism has even intensified regional conflicts, which often have spill-over effects. Add to this the mixture of drugs, small weapons and now technology, and terrorism becomes a threat to the internal and external security of nation-states. Combating terrorism has thus become one of the main tasks of governments all over the world.²

The conceptualisation of terrorism poses many problems, as definitions get in-

volved in political and ideological controversies. Most definitions are neither adequate nor comprehensive, because they cannot address all the issues and problems connected with terrorism. Attempts to find a comprehensive, all-embracing definition have proved elusive, because terrorism is a multifaceted and dynamic phenomenon which defies description. Terrorism is often used indiscriminately to mean various forms of political extremism, including insurgency, rebellion and guerrilla warfare. But it is necessary to define and delimit terrorism, so as to isolate it from other forms of protest. Also, terrorism needs to be looked upon not as a short-term phenomenon in isolation, but as a warning of a long-term threat to the very basis of the state system. The US state system defines terrorism as "a premeditated politically motivated violence perpetuated against non-combatant targets by sub-national groups, or clandestine state agents, usually intended to influence an audience."³ Eugene Walters considers three elements essential to the process of terrorism—the act or threat of violence, the emotional fear on the part of the potential victim, and the social effects that follow violence or its threat. Terrorism is violence for effect. Its victims may be totally unrelated to the terrorist's causes; therefore it is violence aimed at people watching. Fear is the intended effect, not the by-product of the force employed. Terrorism may be used against individuals or entire communities. It can substitute war and be used effectively for the destruction of a socio-political structure in peace-time. It must therefore be accepted that no definition of terrorism can be considered adequate to cover all attributes of a complex phenomenon, which changes form and shape to suit a given situation. However, whichever form it takes, terrorism attacks an entire social structure at several levels, with the aim of shattering the cohesion of a community.⁴

The emerging trends in the pattern of terrorism since the end of Cold War, have arisen due to certain politico-economic, geo-political and strategic factors. The challenge to Asian as well as international security comes from the transformations that terrorism as a phenomenon has been undergoing. The nature and scope of terrorism today, has become transnational in character, which has added a new dimension to an essentially old threat. The change-over of terrorism from a largely intra-state phenomenon to a transnational one using mercenaries, organised crime and drug cartels, sophisticated weaponry and advanced communication system, poses a serious security challenge to the global order. This in turn raises concerns about the prospects of stability and instability, thereby demonstrating the vulnerability of a technologically dependent world.⁵

Terrorism is an international problem, but not an international phenomenon. It germinates in a domestic environment and then acquires a transnational character, often increasing its expanse, depending on a large number of conditionalities. Even though this problem was noticeable in the Sixties and Seventies, and has been referred to by analysts, the vigour that it exhibits now, is a post Cold War phenomenon. The transformation of terrorism from being a largely intra-state phenomenon to a transnational one, has come about due to several factors:-

- The impact of globalisation, which has created an inter-dependent international system and a technologically dependent world.⁶ The technologies associated with globalization have improved the ability of terrorist groups to work together, share

information and reach out to previously unavailable audiences.

- Another factor is the inequitable distribution of wealth, and the widening gap between the richest and poorest countries, as between the rich and poor within most societies.
- The end of Cold War saw the search for new ideologies, particularly in societies undergoing a crisis situation related to their social, political or economic systems.
- Motivated by promises of rewards in the afterlife, some terrorists who call themselves mujahideens, are driven by religious reasons to kill as many of the non-believers as possible, giving it the name of jihad or holy war.
- A factor which makes terrorism widespread, is the availability of a large youthful population open for recruitment and manipulation for the above mentioned cause, usually in Muslim societies, which use the mandate and sanction of the divine to commit otherwise illegal and/or immoral acts.
- The massive transfers of light weapons into proxy war theatres and the raising of resources from the illicit drug trade to execute covert wars.⁷

The above factors may not provide a complete picture to understand the phenomenon of transnational terrorism, but they are some of the most identifiable. The above complex interplay of factors operate at both the ideological and material levels. The base is the underlying cause of why people resort to armed violence, depending on the political or socio-economic dynamics of their given environment, whereas the superstructure only provides the network that allows the space and opportunity for terrorism to acquire a transnational character. Thus terrorism today is becoming international in scope because the support and logistical infrastructure that backs up terrorism and facilitates it, is becoming global.⁸

States plagued by transnational terrorism responded individually and collectively to combat the phenomenon during the Cold War. These responses included passing anti-terrorist laws, taking preventive security measures and creating special operations counter-terrorism forces etc. But the states disagree on how best to deal with the current form of global terrorist violence. Much of the controversy relates to the nature of the threat and the approach that should be taken to deal with it. In order to defeat terrorism, individual states have a responsibility to protect civilian populations, while dealing with terrorist cells, supporters and sympathisers within their own borders. The best approach for dealing with global terrorism is to pool resources together in a coalition of the willing nations, in which forces from the global North are seeking to improve the capabilities of specific partner states in the global South.⁹ However, most responses and initiatives up till recently, have been largely unilateral, regional or adhoc in nature.

Terrorism and insurgency are major factors that destabilise the developing world. Today, terrorism has developed links with the elements among the Afghan Mujahideens and the drug mafia, not only in south Asia, but also in the West. It has given it an autonomous source and base of power which any single country will find difficult to control. The North creates a lot of noise about terrorism, but it is still a stable society,

when compared to the developing world. The Afro-Asian societies are very fragile and are still in the process of nation-building. This is the reason why they are much more vulnerable to the destabilising effects of terrorism than the western society.¹⁰ Besides, the amount of money, resources and time spent on taking counter-terrorism measures by young nations could otherwise well be spent on their socio-economic development. The developed nations of the North should be responsible enough to realise this, and thus plan to tackle terrorism not only on a regional but global level.

The response to terrorism has to be very guarded and well thought out. There has to be a close nexus between public opinion and official policy. The media has a major role to play in that, lest it helps to create a public opinion that forces the government to take steps that might prove counter-productive. The public too has a major role in winning over the terrorists through several positive actions like greater communal harmony, and an effective rapport between the public and the officials etc. Thus public opinion too helps in building up a climate which can lead to a political dialogue though which alone the question can be fruitfully resolved.¹¹ This holds true even when we consider the fact that merely countering or condemning terrorism is only half the battle won. To eliminate terrorism, one has not only to bring the terrorist to book, but also endeavour to eliminate the factors that led to the terrorist act. In other words, we have to fight not only the symptoms, but more importantly, the disease.

India needs a coherent national strategy for dealing effectively with post-modern terrorism. We should achieve a higher level of preparedness in various urban centres of the metropolitan cities which are usually the soft targets. We have several agencies dealing with various aspects of law enforcement, fire-fighting, public health and medical care etc., but most of them often function in separate compartments. The lower levels of administration have never been fully activated and the first responders are not fully aware of their specific roles. It is essential to adopt functional strategies that would enable all the echelons of administration to act properly in case of an attack. This can be brought about by bringing various agencies dealing with organised violence and terrorism under one roof, with a permanent coordinating staff, to ensure continuity. The future pattern of terrorist movements must be discerned in order to check and defeat them. Every state should have special force contingents, available for taking immediate action against the terrorists without waiting for help from central agencies. Real time intelligence obtained with the help of the locals can prevent or foil most terrorist attacks. Besides, as most terrorist groups operating in India are either based in Pakistan or PoK, their base areas and support organisations must be brought under unbearable pressure.¹²

However, no country can combat international terrorism alone. Cooperation among nations on the regional and global levels is essential for the efforts to be effective. Some of the measures can be as follows :-

- Improvement in exchange of information on terrorist groups and their movement.
- Coordination among police forces, including cross-training facilities and exchange of data.
- Cooperation in aviation security and protection of vital installations.

- An effective system of intelligence pooling, regarding profile of prominent terrorists.
- Multinational counter-terrorist treaties.
- Exchange of experts and cooperation in contingency planning.

Both government and non-government efforts in this regard are essential, and long-term strategies have to be devised. Even after such an exercise, it has to be accepted that terrorism in its present form can only be contained, and not completely eliminated.¹³

Terrorism remains a complex phenomenon in which violence is used to obtain political power to redress grievances that may have become more acute through the process of globalization. Although disagreements still exist over how best to deal with it, the biggest problem lies in locating terrorists and isolating them from their means of support. Globalization has improved the capabilities of terrorists and given them global reach, but has not altered the fundamental fact that terrorism represents the extreme views of a minority of the global population. In other word, globalization has changed the scope of terrorism but not its nature. The benefits that globalization provides terrorists, is neither one-sided nor absolute. The same technologies and processes also provide more effective measures to the states for combating them. The challenge for the global community will be in utilizing its advantages to contain and defeat the current wave of terrorist violence.¹⁴

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INDIA AND CHINA: OPEN NEW HORIZONS OF COOPERATION

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China and India are the two most populous countries and fastest growing major economies in the world. The resultant growth in India and China's international diplomatic and economic influence has also increased the significance of their bilateral relationship. India and China are two of the world's oldest civilizations and have co-existed in peace for millennia. Cultural and economic relations between China and India date back to ancient times. The Silk Road not only served as a major trade route between India and China, but is also credited for facilitating the spread of Buddhism from India to East Asia. India China trade relations are the most important part of bilateral relations between India and China. India's trade with China in 2000-01 was \$2 billion, and it became \$65.86 billion in 2013-14, with the potential to top \$100 billion in 2015. This should mean tremendous opportunities for traders and investors in both countries. India's emergence as an investment hub can be seen as average net inflow increased to \$13.6 billion during 2006-2011, up from an average net inflow of \$3.8 billion during 2001-2005. The average net inflow could rise to \$22 billion by the end of 2015. This reflects rising demand and fresh business friendly initiatives by new government.

Introduction

1. Historical Relations

China–India relations, also called Sino-Indian relations or Indo-China relations, refer to the bilateral relationship between the People's Republic of China (PRC) and the Republic of India. Historically, India and China have had relations for more than 2,000 years, but the modern relationship began in 1950 when India was among the first countries to end formal ties with the Republic of China (Taiwan) and recognize the PRC as the legitimate government of Mainland China. Relations between contemporary China and India have been characterized by border disputes, resulting in three major military conflicts — the Sino-Indian War of 1962, the Chola incident in 1967, and the 1987 Sino-Indian skirmish. However, since the late 1980s, both countries have successfully attempted to reignite diplomatic and economic ties. In 2008, China emerged as India's largest trading partner and the two countries have also attempted to extend their strategic and military relations.

2. India- China Trade Relations

India and China officially resumed trade in 1978. In 1984, the two sides signed the Most Favoured Nation (MFN) Agreement. India-China bilateral trade which was as low as US\$ 2.92 billion in 2000 reached US\$ 51.8 billion in 2008, making China India's largest trading partner in goods, replacing the United States of America. By the end of 2009, as a result of the world economic downturn, bilateral trade dropped to US\$ 43.27 billion (a decline of 16.54%). However, in 2010 bilateral trade reached US\$ 61.74 billion, a growth of 43% compared to the same period last year. India exported goods worth US\$ 20.86 billion (+52%) to China and imported goods worth US\$ 40.88 billion (+38%) from China, resulting in an adverse balance of trade of US\$ 20 billion. In 2011, bilateral trade stood at US\$ 73.9 billion (+20%). India's total exports to China for 2011

were US\$ 23.41 billion (+23%) and China's exports to India reached US\$ 50.49 billion (+24%). Trade deficit for India for year 2011 stood at US\$ 27.08 billion. China's trade with India and the world for year 2012 reflected the trends of the global economic slowdown, marked by lower consumption and slower growth in trade volumes.

India-China total trade in goods for 2012 stood at US\$ 66.57 billion, recording a decline of almost 10%. This decline in overall bilateral trade can be attributed to decline in both India's exports to China (@20%) and India's imports from China (@5%). Commodity-wise, bilateral trade was dominated by reactors, boilers, machinery, etc.; electric machinery, sound equipment, etc.; organic chemicals; ores and cotton. India's exports to China for 2012 reached US\$ 18.8 billion, recording a decline of more almost 20% y-o-y whereas imports touched a total of US\$ 47.75 billion, recording a decline of more than 5% over the figure for 2011. Trade deficit for India for Jan-Oct, 2012 stood at US\$ 29 billion.

In 2012, India was the 15th largest trading partner of China with a share of 1.72% in China's overall trade, recording a decline of almost 10% y-o-y; 7th largest export destination for China, comprising a share of 2.33% of overall Chinese exports and 19th among the countries exporting to China with a share of 1.1% in overall imports by China.

3. Indian Companies In China

With the growth in bilateral trade between India and China in the last few years, many Indian companies have started setting up Chinese operations to service both their Indian and MNC clientele in China. Indian enterprises operating in China either as representative offices, Wholly Owned Foreign Enterprises or Joint Ventures with Chinese companies are into manufacturing (pharmaceuticals, refractories, laminated tubes, auto-components, wind energy etc.), IT and IT-enabled services (including IT education, software solutions, and specific software products), trading, banking and allied activities. While the Indian trading community is primarily confined to major port cities such as Guangzhou and Shenzhen, they are also present in large numbers in places where the Chinese have set up warehouses and wholesale markets such as Yiwu. Most of the Indian companies have a presence in Shanghai, which is China's financial center; while a few Indian companies have set up offices in the capital city of Beijing. Some of the prominent Indian companies in China include Dr. Reddy's Laboratories, Aurobindo Pharma, NIIT, Bharat Forge, Infosys, TCS, APTECH, Wipro, Mahindra Satyam, Dr. Reddy's, Essel Packaging, Reliance Industries, SUNDARAM Fasteners, Mahindra & Mahindra, TATA Sons, Binani Cements, etc. In the field of banking, ten Indian banks have set up operations in China. State Bank of India (Shanghai), Bank of India (Shenzhen), Canara Bank (Shanghai) and Bank of Baroda (Guangzhou), have branch offices, while others (Punjab National Banks, UCO Bank, Allahabad Bank, Indian Overseas Bank, Union Bank of India etc.) have representative offices. Apart from PSU banks, private banks such as Axis, ICICI also have representative offices in China.

4. Chinese Companies in India

According to information available with the Embassy of India, close to 100 Chinese

companies have established offices/operations in India. Many large Chinese state-owned companies in the field of machinery and infrastructure construction have won projects in India and have opened project offices in India. These include Sinosteel, Shougang International, Baoshan Iron & Steel Ltd, Sany Heavy Industry Ltd, Chongqing Lifan Industry Ltd, China Dongfang International, Sino Hydro Corporation etc. Many Chinese electronic, IT and hardware manufacturing companies are also have operations in India. These include Huawei Technologies, ZTE, TCL, Haier etc. A large number of Chinese companies are involved in EPC projects in the Power Sector. These include Shanghai Electric, Harbin Electric, Dongfang Electric, Shenyang Electric etc. Chinese automobile major Beijing Automotive Industry Corporation (BAIC) has recently announced plans to invest US\$ 250 million in an auto plant in Pune. TBEA a Xinjiang-based transformer manufacturer has firmed up plans to invest in a manufacturing facility in Gujarat. During the visit of Premier Wen to India, Huawei announced plans to invest in a telecom equipment manufacturing facility in Chennai.

5. India-China Strategic And Economic Dialogue

During Chinese Premier Wen Jiabao's visit to India in December 2010, India and China agreed to set up the Strategic and Economic Dialogue mechanism. The SED is a forum for both sides to discuss strategic macro-economic issues impacting both nations as a result of the changing international economic and financial landscape, to share their individual best practices and in handling challenging domestic economic issues and to identify specific fields for enhancing cooperation, learning and experience sharing. At the SED, the Indian side is by Mr. Montek Singh Ahluwalia, Deputy Chairman, Planning Commission, while the Chinese side by Mr. Zhang Ping, Chairman, National Development and Reforms Commission (NDRC).

6. Joint Economic Group

India-China Joint Economic Group on Economic Relations and Trade, Science and Technology (JEG) is a ministerial-level dialogue mechanism established in 1988 during the visit of former Prime Minister Rajiv Gandhi to China. JEG has so far met nine times. The 9th JEG was jointly chaired by Indian Commerce & Industry Minister Shri Anand Sharma and Commerce Minister, P.R.C Mr. Chen Deming. The 10th JEG is scheduled to take place in Beijing in second half of year 2013.

7. India-China Trade

India's exports to China for 2012 reached US\$ 18.8 billion, recording a decline of more almost 20% y-o-y. This decline can be attributed to decrease in the exports of ores, slag and ash (@59%), plastics and articles thereof (@5%), electrical machinery, sound equipment, etc. (@14%) and iron & steel (@20%). Ores, slag and ash; cotton & yarn, fabric; copper and articles; precious stones; organic chemicals; plastic and articles; salt, sulfur, earth & stone; nuclear reactors, boilers, machinery, etc. continued to dominate the Indian export basket. Among the products exported from India to China, iron ores, slag and ash and cotton, including yarn and fabric together constituted a dominant share of 45%.

China's exports to India for 2012 China touched a total of US\$ 47.75 billion, recording a decline of more than 5% over the figure for 2011. The decline in China's

exports to India can be attributed to decrease in the exports of nuclear reactors, boilers, machinery, etc. (@10%), electrical machinery, sound equipment (@7%), fertilizers (@16%), articles of iron & steel (@16%) and iron & steel (@22%). Nuclear reactors, boilers, machinery; electric machinery, sound equipment; organic chemicals; fertilizers; articles of iron or steel dominated the Indian import basket from China.

The overall bilateral trade figures for year 2012 released by the China Customs are as follows (All figures in US\$ billions):

	2010	2011	2012
Total India-China Trade	61.74	73.9	66.57
Growth %	42.66	19.71	-9.93
India's Exports to China	20.86	23.41	18.82
Growth %	52.19	12.26	-19.61
China's Exports to India	40.88	50.49	47.75
Growth %	38.25	23.5	-5.4
Trade Balance for India	-20.02	-27.08	-28.93

Conclusion

Relations between India and China have seen many ups and down with the passage of time. Every country in the world is having a keen eye on both countries. Far too often, the fact that China has grown to be India's largest trading partner in goods is pointed to as proof of a burgeoning relationship. Total trade between India and China was \$72 billion in FY 2015, about \$8 billion higher than with the United States, which is India's second-largest trade partner. Yet the size and growth of India-China trade masks a more disconcerting problem — China enjoys a 4-to-1 surplus in its goods trade with India. Some of China's biggest exports to India are telecommunications equipment, computer hardware, industrial machinery and other manufactured goods. India sends back mostly raw materials such as cotton yarn, copper, petroleum products and iron ore. As India has grown its consumers and corporations have been importing an increasing amount of China's affordable products but India's exports to China have not kept pace. India must seek better access to Chinese markets to correct the widening trade imbalance. So India and China will try to have healthy relations in all the dimensions by taking lesson from the past so that every stakeholder in this relationship will be having a win-win situation.

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The Attitudes of Consumers and its Effect Over Business in Life Insurance Companies

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Insurance sector in India has gained a significance position in Indian economy. There are many players in this sector hence their Endeavour to attract customers Endaural who are a better bargaining position. The companies need to focus on their customer so as to sustain themselves in the market.

This study analyses the impact of services provided by the insurers that affects customer attitude. The study was conducted in the city of Bareilly (India) having responses from 150 insurance customers. This study also tries to find out the attitudes of the customers regarding the after sales services provided by their insurers.

Introduction

The current era in insurance sector is run by many players so there is no scope for monopoly that once existed. The globalization, liberalization, and privatization has made a free entry for global players making an environment of immense competition in the market. This may lead to unwanted practices and false promises made to the customers to sell the insurance product. So, it is worth to Monitoring how insurance companies treat their customers their needs, demands and attitudes.

In todays time not only the private company but even the public sector company i.e. LIC are witnessing lot of problems in maintaining customer satisfaction. This is mainly because of immense amount of alternatives present in the market for the customers. In order to meet up the expectations of the customers the insurance companies need to develop unique features in their products and services so that their customers remain satisfied.

The understanding of attitudes of the customers is very important so that they are served in a convincing manner. They might buy the insurance product of tax benefits, easy payment schemes, investment cum insurance features of the product etc. This means that there is a much wider scope of insurance in India with regard to customer attitude i.e. they want individual attention, responsiveness, customization and other value additions without any premium for these services. Further there is scope to improve and increase the convenience and comfort level of the customers which is none other than the very talked about concept called Customer Relationship Management (CRM). The consumer in this immense competition are demanding something always more than their expectations and so it is necessary to develop such a mechanism that helps the service providers to have access to these changing needs, demands and expectations of the consumers. Customer Relationship Management (CRM) is one of the tool to achieve the desired level of customer satisfaction. CRM involve high level of customer research and is the only way to reduce customer dissatisfaction and to achieve a level of loyalty and satisfaction among customers.

Innovation based CRM initiatives can retain customers which is very vital keeping

in mind that the current scenario in the insurance industry is a complex and competitive environment tinged with little stability. Making new customers is a tedious task and so is their retention. Further, with the banks getting into insurance market, the selling of insurance policies has now become a tough competition. Moreover the Internet has been another channel that has increased the pressure for insurance companies in capturing the market.

Customer Relationship and Insurance

Since most insurance companies are not adequately equipped to help their agents deal with customer centered problems CRM insurance enables insurance organizations to survive in a tough economic climate by using the data the insurance company has on the existing customers and then use it to increase the level of profitability. It manages to enhance the customer relationship based on consumer's unique requirements.

A wealth of customer data is available but insurance companies do not have it readily assessable nor is it coherent. CRM insurance software creates a holistic view of the customer which helps eliminate customer irritation experienced due to this, when they need to identify themselves repeatedly. Insurance CRM assists Customer Service Representatives when they are not able to properly access customer data. Having ample customer information on hand enables a CSR to be more confident of dealing with the client. It removes the chance of errors.

CRM enables customers themselves to do research on products, have answers to their questions etc. In addition to this policyholders or beneficiaries can check their claim status, change their account information, submit complaints etc. Insurers find that CRM is assisting them in their marketing efforts as well through a comprehensive understanding of the client base. CRM aids the insurance companies by ensuring that campaigns are more affective.

Objectives of the Study

The role of consultants and the manner in which they offer their services to the satisfaction of the customers speaks about the CRM of that company. The investment attitude of consumers on account of services, safety, returns on investments etc are to be critically analyzed. Furthermore, the level of involvement of insurer to assist customer at the time of purchasing insurance and afterwards is yet another aspect of CRM. Hence the objectives of this study are enumerated as below:

- To study the effect of consultants on the customer attitude while taking an insurance policy
- To study the customer satisfaction in regard to various services provided to them by their insurers.
- To analyze the effect of services, safety, risk, return and various attributes of insurance on the investment attitude of consumers regarding insurance
- To analyze the effect of assistance provided by the insurers after on the satisfaction level of customer at the time of taking insurance

Research Methodology

The data used in this study is primary in nature and has been collected from 150 respondents belonging to Bareilly region. To prove the hypothesis Chi-square test had been conducted in order to bring out more accuracy in the findings and conclusion.

The secondary data is been collected from various journals, books, internet and websites of insurance companies, IRDA, and RBI.

Hypothesis

1. There is no difference in the business done by agents, corporate agents and brokers in private and public sector insurance
2. The satisfaction level of customers is same in regard to various services provided by the insurers
3. Customer attitudes are not influenced by the assistance facilities provided at the time of taking insurance
4. Investment attitudes of customers are not influenced by the services, safety, risk and return attribute of the insurance

Data Analysis

A questionnaire was prepared to know the attitudes of customers regarding the insurance policy they have taken and its features. The questionnaire was served to 189 customers belonging to city of Bareilly, India. The valid considerations are 150. The data is collected from the age group of 20 to 50 years. The educational qualification of 78 per cent respondents are senior secondary to post graduate and rest 22 per cent of the respondents bear professional qualification and are employed. 81 per cent of the respondents are employed while 19 per cent are self-employed or entrepreneur.

Test of Hypothesis

1H0: There is no difference in the business done by agents, corporate agents and brokers in private and public sector insurance

1H1: There is a difference in the business done by the agents, corporate agents and brokers in private and public sector insurance

Table 1
New Business Premium Generated by the Various Insurance Intermediaries

Life Insurers	Individual Agents	Corporate Agents	Brokers
Private	54.94	31.70	2.00
Public	97.34	2.19	4.47

Source: IRDA Annual Report

Description of Table 1: To analyze the effect of different intermediaries on the customers while taking insurance policy we have taken the new business premium generated by different intermediaries (individual agents, corporate agents and brokers) in the overall insurance industry. The data has been classified in to private and public sector life insurance business. The table is been taken from the annual report of IRDA

from the website of IRDA and the data represented here depicts the exact business figures generate by the respective intermediaries in the financial year 2008-09.

Table 2 Table of Expected Frequencies

Life Insurers	Individual Agents	Corporate Agents	Brokers	Total
Private	70.07	15.59	2.98	88.64
Public	82.21	18.3	3.49	104
Total	152.28	33.89	6.47	192.64

The Chi-square test is applied to test the hypothesis that results in $X^2_{cal}=37.47$ and $X^2_{tab}=7.815$ at 5% level of significance.

Since the calculated chi-square is 37.47 which is more than the tabulated value of 7.815 it falls in the rejection region. Hence the null hypothesis is rejected, and alternated hypothesis is accepted that there is a difference in the business done by various intermediaries. **Therefore, reject the Null Hypothesis**

2H0: The satisfaction level of customers is same in regard to various services provided by the insurers

2H1: The satisfaction level of customers is different in regard to various services provides by the insurers

Table 3

Services and Facilities	Customers satisfied in the sample of 150
Claims settled	46
Premium notification in time	26
Policy Status Notification	03
Loan Receiving on policy	03
Editing and Alteration in Policy	19
Disclosure of new plans	17
Services provided by the agents and employees	42
Officer Response to the queries of customers	41
Problems with depositing premium at cash counter	49

Description of table 3: This table is generated on the behalf of the responses of the respondents to the questionnaire generated for the purpose among the sample of 150 and the respondents are free to choose more than one option for defining their level of satisfaction for each services provided by the insurers or the insurance companies.

The Chi-square test is applied to test the hypothesis resulting in $X^2_{cal} = 94.46$ and X^2_{tab} at 5% level of significance is 7.3444

Tab for 5 per cent level of significance at 8 (n-1) degrees of freedom is 7.344

Therefore, reject null hypothesis 2 and accept the alternate hypothesis

3H0: Customer attitudes are not influenced by the assistance facilities provided at the time of taking insurance

3H1: Customer attitudes are influenced by the assistance facilities provided at the time of taking insurance

Table 4 Response of the Customers regarding the attitude of customers while taking insurance in respect to the services provided by the insurers at the time of taking insurance

	Assistance Provided	Assistance and Provided
Insurance taken	72	38
Insurance not taken	18	22

Description of table 4: This table describes the attitudes of the customers while taking insurance in they are provided the assistance at the time of taking insurance or if they are not provided with any such assistance for taking insurance, this table is also generated on the responses of the customers during the survey and filling of questionnaires.

Table 5 Expected Frequency Table

	Assistance Provided	Assistance not provided	Total
Insurance taken	66	44	110
Insurance not taken	24	16	40
Total	90	60	150

The Chi-square test is applied to test the hypothesis resulting in $X^2_{cal} = 5.10$.

The X^2_{Tab} for 5 per cent level of significance is 3.841.

Since X^2_{cal} is greater than X^2_{Tab} therefore, **reject the null hypothesis and accept the alternate hypothesis**

4H0: Investment attitudes of customers are not influenced by the services, safety risk and return attribute of insurance

4H1: Investment attitudes of customers are influenced by the services, safety risk and return attribute of insurance

Table 7 Response of the Customers regarding the investment preference of the customers in insurance industry with respect to services, safety and returns and risk provided in the insurance sector and not any other sector

	Service and safety	Risk and Returns
Investment in Insurance	40	60
Investment in other options	32	18

Description of Table 7: This table is also generated on the responses of the customer to a question regarding their choice for investment in the insurance depending on the various attribute present in the insurance policy which might not be there in other investment option available to the investors these attributes of insurance cover risk return and safety of the funds of the investors.

Note:

1. Other investment options (includes traditional investments – like banks fixed deposits, savings accounts or post office deposits, the mutual funds, asset management companies, chit funds etc.)
2. Services provided by insurance (includes part payment – insurance premiums, loaning facility on insurance policy, health insurance claims and benefits, death claims, pension benefits, tax savings, better customer services, safety of funds, secured and fixed amount on maturity etc.)

Table 8 Expected Frequency Table

	Safety and service	Risk and return	Total
Investment in Insurance	48	52	100
Investment in other options	24	26	50
Total	72	78	150

The Chi-square test is applied to test the hypothesis resulting in X^2_{Cal} is 7.69. The X^2_{Tab} at 5% is 3.841. Since X^2_{Cal} is greater than X^2_{Tab} **therefore, reject the null hypothesis and accept the alternate hypothesis**

Findings

Insurance is a prominent service industry hence there is a need to focus on the customer attitudes and attributes that are expected from them by their customers. In order to satisfy a lot of personal touch is required. The customers are very much influenced by the individual agents rather than the corporate agents or an insurance broker. The hypothesis one is rejected that shows that the business generated by the individual agents is more than any other insurance intermediary, which depicts the original picture of the preference of the customers while taking insurance (include both public and private sector).

Investors prefer more personal touch regarding their money matter and investment pattern that is why most of the customers would like to go for individual agents which, tries to give them individual attention and the customers' expectations, queries, problems and solution to these problems can be availed by them within very short span of time in the mean time they develop a sense of belonging and trust to the agents involved in their money matters and investment. Since the customer is likely to give premiums every year so is likely to get in continuous touch with the insurance companies, the agents and the employees of the company.

From the data it is found that 49 customers are satisfied by the claim settlement services provided by their insurers whether in public or in private sector, but the satisfaction level of the customers is not same for all the types of services provided to them. However, only 03 out of 150 customers are satisfied by the policy status notification and loan receiving on the insurance policy services whereas the other services like alterations, editing in the policy, disclosures of new plans and receiving premium notices on time has low satisfaction rate of the customers.

In this part of the questionnaire I had given the respondents the freedom to choose more than one or two options from the given alternative regarding their satisfaction

of the services provided by their insurers whether private or public.

Further 140 respondents out of 150 need assistance and special attention by their respective intermediary while taking insurance. Therefore it is necessary that employees get trained for customer assistance especially at the time of taking insurance as it motivates more customers to buy insurance.

As far as the investment pattern of the customers or investors are concerned, 40 out of 150 respondents would like to invest in insurance because of the services provided by insurance (includes part payment – insurance premiums, loaning facility on insurance policy, health insurance claims and benefits, death claims, pension benefits, tax savings, better customer services, safety of funds, secured and fixed amount on maturity etc.). Further, 60 out of 150 respondents would like to invest in insurance because of its unique features of dealing risk with appropriate return. So it has been proved that 100 out of 150 respondents would like to buy an insurance policy as it gives a blend of customer services, tax savings, risk reduction and return prospects, which might not be with any other option of investments for the investors or customers of insurance. So it can be rightly sighted that an investment in insurance can be the first choice of the customer provided they are having or provided with proper guidance and knowledge of insurance.

Conclusion

The reach of insurance in India is very low therefore there is a need to develop more insurance education among the masses that will help the insurance industry to grow. Moreover the CRM is an upcoming trend in this industry so the companies need to put in their efforts so that they can convince their customers to purchase their policies. They have to retain their customers and hence should focus on the customer attitudes and change in their preferences for the services to rendered.

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GLOBAL WARMING AND ITS IMPACT ON INDIA

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Global Warming is the increase of Earth's average surface temperature due to effect of greenhouse gases, such as carbon dioxide emissions from burning fossil fuels or from deforestation, which trap heat that would otherwise escape from Earth. Global warming is the 'talk of the town' in this century, with its detrimental effects already being brought to limelight by the recurring events of massive floods, annihilating droughts and ravaging cyclones throughout the globe. The average global temperatures are higher than they have ever been during the past millennium, and the levels of CO₂ in the atmosphere have crossed all previous records. A scrutiny of the past records of 100 years indicates that India figures in the first 10 in the world in terms of fatalities and economic losses in a variety of climatic disasters. Before embarking on a detailed analysis of Global warming and its impact on Indian climate, we should first know what climate, green house effect and global warming actually mean.

Introduction

Global Warming

'Global warming is defined as an increase in the average temperature of the Earth's atmosphere, especially a sustained increase great enough to cause changes in the global climate'. The term global warming is synonymous with Enhanced green house effect, implying an increase in the amount of green house gases in the earth's atmosphere, leading to entrapment of more and more solar radiations, and thus increasing the overall temperature of the earth.

Climate

The climate is defined as 'the general or average weather conditions of a certain region, including temperature, rainfall, and wind'. The earth's climate is most affected by latitude, the tilt of the Earth's axis, the movements of the Earth's wind belts, and the difference in temperatures of land and sea, and topography. Human activity, especially relating to actions relating to the depletion of the ozone layer, is also an important factor. The climate system is a complex, interactive system consisting of the atmosphere, land surface, snow and ice, oceans and other bodies of water, and living things.

Green House Effect

Green House effect is the phenomenon whereby the earth's atmosphere traps solar radiation, and is mediated by the presence in the atmosphere of gases such as carbon dioxide, water vapor, and methane that allow incoming sunlight to pass through, but absorb the heat radiated back from the earth's surface. Thus the Green house gases (GHGs) provide a blanketing effect in the lower strata of the earth's atmosphere, and this blanketing effect is being enhanced because of the human activities like burning of fossil fuels etc.

Effect of Global Warming on the Earth's Climate

Detailed researches of climatic events of the past 150 years have revealed that the temperatures have risen all over the globe, with the warming occurring in two phases. The first phase was from 1919 to 1940, with an average temperature gain of 0.35°C, and the second phase was from 1970 to the present, exhibiting temperature gains of 0.55°C. Records show that the past 25 years have been the warmest time of the past 5 centuries. The global warming has resulted in the warming of the oceans, rising of the sea levels, melting of glaciers, and diminished snow cover in the Northern Hemisphere. An analysis conducted by the Goddard Institute for Space Studies (GISS) in New York City, based on temperatures recorded at meteorological stations around the world and satellite data over the oceans. The map illustrates how much warmer temperatures were in the decade (2000-2009) compared to average temperatures recorded between 1951 and 1980. The Arctic regions exhibited the most severe warming as depicted in red color. The blue colored areas show the lower than normal temperatures, and thus are very few.

The recent catastrophic climatic events like the massive floods in Pakistan and India, the Hurricane Katrina in the United States, the prolonged droughts in Australia, China, Pakistan, India and Texas, are all the results of increased temperatures due to global warming. During the 21st century, climatic disasters occurred five times as frequently and killed or affected seventy times as many people. Between 2000 and 2004, an average of 26 climatic disasters was reported each year. Thus, the immense geological changes will continue their destruction unabated if steps to mitigate global warming are not taken.

Impacts of Global Warming on the Climate of India

A Brief Introduction of India

India, the second most populous country of the world with a population over 1.2 billion, is a large country in South Asia. India lies to the north of the equator between 6° 44' and 35° 30' north latitude and 68° 7' and 97° 25' east longitude. It shares a coast line of 7517 km with the Indian Ocean, the Arabian Sea and the Bay of Bengal. It has land boundaries with Pakistan, China, Nepal, Bhutan, Burma and Bangladesh. The Indian economy is considered as one of the fastest growing major economies. However, the country is plagued by the climatic disasters that continue to wreak havoc on its economy. As a result, in spite of the leaping economical progress, the majority of the people of India continue to live in poverty, with malnutrition and diseases corroding the society.

Climate of India

Being such a huge country, India exhibits a wide diversity of temperatures; from the freezing cold winters in the Himalayas to the scorching heat of the Thar Desert. The above two regions play a very significant role in controlling the weather of India, making it warmer than to be expected with its latitude. The Himalayas participate in this warming by preventing the cold winds from blowing in, and the Thar desert attracts the summer monsoon winds, which are responsible for making the majority of the monsoon season of India. However, the majority of the regions can be considered

climatically tropical.

There has been a particularly alarming effect of global warming on the climate of India. India is already a disaster prone area, with the statistics of 27 out of 35 states being disaster prone, with most disasters being water related. The process of global warming has led to an increase in the frequency and intensity of these climatic disasters. According to surveys, in the year 2007-2008, India ranked the third highest in the world regarding the number of significant disasters, with 18 such events in one year, resulting in the death of 1103 people due to these catastrophes.

With the increasing trends of global warming, predictions of severer climatic events have been made for India. The anticipated increase in precipitation, the melting of glaciers and expanding seas are projected to influence the Indian climate particularly severely, with an increase in incidence of floods, hurricanes, and storms. Global warming is also posing as a mammoth threat to the food security situation in India with recurring and severe droughts and ravaging floods engulfing the arable land. Rising Temperatures on the Tibetan Plateau are causing the melting of the Himalayan glaciers, reducing the water flow in the rivers Ganges, Brahmaputra, Yamuna, and other major rivers, on which the livelihoods of hundreds of thousands of farmers depend.

According to the The Indira Gandhi Institute of Development Research, if the process of global warming continues to increase, resulting climatic disasters would cause a decrease in India's GDP to decline by about 9%, with a decrease by 40% of the production of the major crops. A temperature increase of 2 ° C in India is projected to displace seven million people, with a submersion of the major cities of India like Mumbai and Chennai.

Recent Climate Disasters in India

Floods in India

India is the most flood distressed state in the world after Bangladesh, accounting for 1/5th of the global deaths every year with 30 million people displaced from their homes yearly. Approximately 40 million hectares of the land is vulnerable to floods, with 8 million hectares affected by it. Unprecedented floods take place every year at one place or the other, with the most vulnerable states of India being Uttar Pradesh, Bihar, Assam, West Bengal, Gujarat, Orissa, Andhra Pradesh, Madhya Pradesh, Maharashtra, Punjab and Jammu & Kashmir.

The climatic history of India is studded with a very large number of floods, which have wreaked havoc on the country's economy.

Other Climatic Disasters in India

Droughts

As explained above, the process of global warming has such an impact on the climate that it increases the severity of precipitation at one time, and minimizes it in the other. Therefore, this process has resulted in severe drought like conditions in India, with tens of millions of deaths resulting from it in the past few centuries. India depends heavily on prolonged and optimum monsoons for its agricultural productivity, failure of which results in the decreased crop productivity, leading to droughts. Of the

total agricultural land in India, about 68% is prone to drought of which 33% is chronically drought prone, receiving rainfall of less than 750mm per year. This is particularly the states of Maharashtra, Gujarat, Rajasthan, Karnataka, Andhra Pradesh and Orissa. The World Record Of Drought Was In 2000 in Rajasthan, India.

According to researches, unabated global warming will lead to exacerbation of the droughts, cutting down the water availability in the plains of Pradesh and Bihar.

India's initial National Communication to the United Nations Framework Convention (UNFCCC) on Climate Change projects that Luni; the west flowing rivers of Kutchh and Saurashtra are likely to experience acute physical water scarcity. The river basins of Mahi, Pennar, Sabarmati and Tapi are also likely to experience constant water scarcities and shortages.

Cyclones

As a result of global warming, the average number of Category 4 and 5 hurricanes per year has increased over the past 30 years. India has an 800 km coastline, and is therefore very susceptible to cyclonic activity. Cyclones have been observed to be more frequent in the Bay of Bengal than the Arabian Sea. Consequently the states of West Bengal, Orissa, Andhra Pradesh, and Tamil Nadu along the Bay of Bengal are the most affected. The notable cyclones in Indian history include the 1737 Calcutta cyclone, 1970 Bhola cyclone, and Cyclone 05B, which affected more than a million people.

Climatic Effects on the Sea and Coastal Areas

As explained above, India has a long coastline with the Arabian Sea and the Bay of Bengal. The coastal areas of India are highly vulnerable to the effects of global warming, as they are densely populated with people who are totally dependent on the sea for their food supply. Therefore any damage to the natural cycle of the sea affects the people of India very severely.

Already global warming has resulted in an increased cyclonic activity, sea level rises displacing people, flooding, and the reduction in the sea food due to the acidification of the waters. Thousands of people have been displaced by ongoing sea level rises that have submerged low-lying islands in the Sundarbans. A one meter sea level rise is projected to displace approximately 7.1 million people in India and about 5,764 Km² of land area will be lost, along with 4200 Km of road. Around seven million people are projected to be displaced due to submersion of parts of Mumbai and Chennai if global temperatures were to rise by a mere 2 °C. The effects of global warming have also caused damage to coastal infrastructure, aquaculture and coastal tourism. The aquatic ecosystems such as mangroves, coral reefs and grass lands have also been affected by the climatic change

Steps Taken by Indian Government to Mitigate Floods and Other Climatic Disasters

In India, National Disaster Management Authority (NDMA) is the apex body for addressing the disaster related policy issues and for laying guidelines. The Ministry of Environment and Forests, the Ministry of Science and Technology, the Ministry of External Affairs as well as the Prime Minister's Office are the offices related to climatic changes.

India has always been plagued by the recurrent and devastating floods. The history of mitigating steps taken by the Indian government can be traced back to 1953, when the unprecedented floods of 1953 struck India, at which time the first national policy in this regard was made. After that, every government employed many policies and committees to counteract the dreaded floods and their devastations.

Community Based Disaster Preparedness (CBDP)

The ministry of Home Affairs, government of India has taken an initiative at local level known as the community based disaster preparedness. It functions with the help of the local people as well as the NGOs to help prepare the people for different climatic disasters by mobilizing them easily, and helping in providing relief to the affected community. Other tasks of this committee include the preparation of seasonal calendars to predict the climatic disasters, mapping the risks faced by the community and taking actions to prevent them.

Steps Required by the Indian Government to Mitigate Global Warming and Resulting Climatic Disasters

In spite of the steps taken by the Indian government, global warming continues to increase, and the resulting climatic disasters ravage the country in an unabated manner. This can be attributed to the lack of resources, and access to technology. To cope up with the climate change-disasters-security nexus, the country needs to have a better technical understanding, capacity building, networking and expansive consultation processes spanning every section of the society. The committees and organizations working to counteract against the climatic disasters work independently from each other. The ongoing climatic changes, with an increase in a possibility of more disasters impose imperatives for a unity among all these bodies, resulting in an integrated risk management framework, creating a common platform for the committees to work on.

India has a distinctive vulnerability profile as the poor are the most affected. Tremendous weather events take place more frequently and are becoming more ruthless. Therefore the previous attempts of just rescuing the affected will not be enough now, instead, meticulous steps to prevent these disasters are required. This can only be met if the strategies and policies can cope with climate change, requiring the active participation of the government and the people.

Conclusion

The climate change would increase the number of people suffering from death, disease and injury from heat waves, floods, storms and droughts. Floods are low-probability, high-impact events that can overwhelm physical infrastructure and human communities. Major storm and flood disasters have occurred in the last two decades. Vulnerability to weather disasters depends on the attributes of the person at risk, including where they live and their age, as well as other social and environmental factors. High-density populations in low-lying coastal regions experience a high health burden from weather disasters. Hot days, hot nights and heat waves have become more frequent. Heat waves are associated with marked short-term increases in mortality. In some regions, changes in temperature and precipitation are projected to

increase the frequency and severity of fire events . Forest and bush fires cause burns, damage from smoke inhalation and other injuries. Background levels of ground-level ozone have risen since pre-industrial times because of increasing emissions of methane, carbon monoxide and nitrogen oxides .This trend is expected to continue into the mid-21st century.

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MEDITATION- AN INNER STRENGTH

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Meditation is a word that has come to be used loosely and inaccurately in the modern world. That is why there is so much confusion about how to practice it. Some people use the word meditate when they mean thinking or contemplating; others use it to refer to daydreaming or fantasizing. However, meditation (dhyana) is not any of these. Meditation is a precise technique for resting the mind and attaining a state of consciousness that is totally different from the normal waking state. It is the means for fathoming all the levels of ourselves and finally experiencing the center of consciousness within. Meditation is not a part of any religion; it is a science, which means that the process of meditation follows a particular order, has definite principles, and produces results that can be verified. The goal of meditation is to go beyond the mind and experience our essential nature—which is described as peace, happiness, and bliss. But as anyone who has tried to meditate knows, the mind itself is the biggest obstacle standing between ourselves and this awareness. The mind is undisciplined and unruly, and it resists any attempts to discipline it or to guide it on a particular path. The mind has a mind of its own. That is why many people sit for meditation and experience only fantasies, daydreams, or hallucinations. They never attain the stillness that distinguishes the genuine experience of deep meditation.

Introduction

From childhood onward, we have been educated only to examine and verify things in the external world. No one has taught us how to look within, to find within, and to verify within. Therefore, we remain strangers to ourselves, while trying to get to know others. This lack of self-understanding is one of the main reasons our relationships don't seem to work, and why confusion and disappointment so often prevail in our life. Very little of the mind is cultivated by our formal educational system. The part of the mind that dreams and sleeps—the vast realm of the unconscious which is the reservoir of all our experiences—remains unknown and undisciplined; it is not subject to any control. It is true that the whole of the body is in the mind, but the whole of the mind is not in the body. Except for the practice of meditation, there is no method to truly develop control over the totality of the mind. We are taught how to move and behave in the outer world, but we are never taught how to be still and examine what is within ourselves. When we learn to do this through meditation, we attain the highest of all joys that can ever be experienced by a human being. All the other joys in the world are momentary, but the joy of meditation is immense and everlasting. This is not an exaggeration; it is a truth supported by the long line of sages, both those who renounced the world and attained truth, and those who continued living in the world yet remained unaffected by it.

Health Benefits of Meditation

Though meditation is usually recognized as a largely spiritual practice, it also has many health benefits. The yoga and meditation techniques are being implemented in management of life threatening diseases; in transformation of molecular and genetic structure; in reversal of mental illnesses, in accelerated learning programs, in

perceptions and communications beyond the physical, in solving problems and atomic and nuclear physics; in gaining better ecological understanding; in management of lifestyle and future world problems. Some benefits of meditation are:

1. Improves Communication Skills

When the river is calm, the reflection is clearer. When the mind is calm, there is greater clarity in the field of expression. Our sense of observation, perception and expression improve. As a result, we are able to communicate effectively and clearly. Meditation makes you free from within, helps you drop the inhibitions and the barriers that prevent effective communication.

2. Gives Clarity of Mind

Do you sometimes find yourself swinging between different decisions and feel confused? Meditation is a mind without agitation, a mind that is calm and crystal clear. Confusions settle down and the way ahead opens up naturally. The right decisions, which are a combination of intuition and intelligence, can be made with ease in such a calm state of mind.

3. Nurtures Creativity

Creativity wells up when you meditate. Creativity is the core of our personality; it just needs to be evoked (do we want to say tapped?). Just like we apply heat to pop the corn and it becomes popcorn, meditation taps the inherent creativity.

4. Refreshes the Mind

Most people wait for months to go on a vacation; meditation gives you an opportunity to go on a vacation within yourself in moments. Meditation makes you fresh and relaxed because this is the time when you close the doors of your daily chatter and spend a few minutes with yourself.

5. Rejuvenates You

A snake sheds its skin and moves on with the new skin; if cats and dogs have water on them, they shake it off. However, we tend to carry our emotional garbage for years. Meditation helps to shake that off, feel rejuvenated and helps us move on.

6. Spreads Happiness & Peace

Our mind has the ability to affect our surroundings. Only a peaceful and a happy person can spread happiness around. Meditation creates a ripple of happiness and peace within you, which then spreads like waves all around.

7. Develops a Pleasant Personality

Think about what kind of people you like to be with - happy and joyful or sad and depressed? Happy, right? Similarly when we are happy, our personality reflects that and people look up to us for good company. This is where meditation helps.

8. Gives You an Unshakable Smile

Meditation brings you to a state of being where nothing can rob the smile of your heart. Meditation releases all the toxins and negative emotions stored and each

cell becomes so alive and our smile is unshakable no matter what.

9. Makes You a Master of Time

While your happy times fly, don't sad times seem to drag on? Only in meditation do we transcend time. Meditation adds hours to our day. We are able to do things faster than we normally do. We are also able to find some time for leisure.

10. It lowers oxygen consumption.

When we take regular meditation than we minimize the intake of oxygen. Because after meditation our body requires very less amount of oxygen.

11. Gives You a Glimpse of Infinity

Every cell in our body has the ability to hold infinity. However, different concepts in our mind impede us from perceiving the infinite consciousness that is a part of us. When consciousness is cultured with meditation, we take a dip in the ocean of bliss and experience deep rest.

12. Heals & Harmonizes

In meditation, healing can happen. When the mind is calm, alert and totally contented, it is like a laser beam- it is very powerful and healing can happen.

Benefits of Meditation on Women's Health and Pregnancy

- Identity of your own - besides daughter, wife, mother etc.- Women begin life as someone's daughter, and then someone's lover, wife, someone's mother. Yes, but who am I- who am I really? Not only does a woman need an understanding of her body but also needs to connect with the essence of her true self. A true self, which is an identity beyond everyday change- beyond gender, beyond fluctuations of hormones, beyond family expectations and other superimposed personality patterns. Discovering this true self is not as easy. Just when you know who you are, it all changes again. The place for this self-discovery is not the psychiatrist's couch, the matrimonial bed, the mother's group, or even a yoga retreat, but within your own private meditation times.
- Resolve Phobias – Meditation can help to resolve the deepest of neuroses, fears and conflict which play their part in causing stress and ill health.
- For mothers-to-be - Meditation puts mothers in tune with their babies. After birth, daily meditation becomes a precious time to refocus and make sense of the many new thoughts and feelings which can be running through your mind, brought about by the events of childbirth and new motherhood.

Some Other Benefits of Meditation:-

- It decreases respiratory rate.
- It increases blood flow and slows the heart rate.
- Increases exercise tolerance in heart patients.
- Leads to a deeper level of relaxation.
- Good for people with high blood pressure as it brings the B.P. to normal.

- Reduces anxiety attacks by lowering the levels of blood lactate.
- Decreases muscle tension (any pain due to tension) and headaches.
- It increases serotonin production which influences mood and behavior.
- Low levels of serotonin are associated with depression, obesity, insomnia and headaches.
- Helps in chronic diseases like allergies, arthritis etc.
- Reduces Pre- menstrual Syndrome.
- Helps in post-operative healing.
- Enhances the immune system.
- Research has revealed that meditation increases activity of 'natural-killer cells', which kill bacteria and cancer cells.
- Reduces activity of viruses and emotional distress.

Conclusion

So we can say that meditation is a practical means for calming yourself, for letting go of your biases and seeing what is, openly and clearly. It is a way of training the mind so that you are not distracted and caught up in its endless churning. Meditation teaches you to systematically explore your inner dimensions. It is a system of commitment, not commandment. You are committing to yourself, to your path, and to the goal of knowing yourself. But at the same time, learning to be calm and still should not become a ceremony or religious ritual; it is a universal requirement of the human body. In meditation, the mind is clear, relaxed, and inwardly focused. When you meditate, you are fully awake and alert, but your mind is not focused on the external world or on the events taking place around you. Meditation requires an inner state that is still and one-pointed so that the mind becomes silent. When the mind is silent and no longer distracts you, meditation deepens.

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ELECTRONIC-HRM - NEED OF DEVELOPING NATIONS

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E-HRM is the use of web-based technologies to provide HRM services within employing organizations. It embraces e-recruitment and e-learning, the first fields of human resource management to make extensive use of web-based technology. From this base e-HRM has expanded to embrace the delivery of virtually all HR policies. Within a system of e-HRM, it is possible for line managers to use desktop computers to arrange and conduct appraisals, plan training and development, evaluate Labour costs, and examine indicators for turnover and absenteeism. Employees can also use a system of e-HRM to plan their personal development, apply for promotion and new jobs, and access a range of information on HR policy. Systems of e-HRM are increasingly supported by dedicated software produced by private suppliers. E-HRM can be considered as a multilevel phenomenon to perform HR activities. It can help the organizations to upgrade the HR functions to web based technology and speed up the flow and implementation of business strategies and processes..

Introduction

E-HRM is the (planning, implementation and) application of information technology for both networking and supporting at least two individual or collective actors in their shared performing of HR activities. E-HRM is not the same as HRIS (Human resource information system) which refers to ICT systems used within HR departments. Nor is it the same as V-HRM or Virtual HRM - which is defined by Lepak and Snell as "...a network-based structure built on partnerships and typically mediated by information technologies to help the organization acquire, develop, and deploy intellectual capital." E-HRM is in essence the devolution of HR functions to management and employees. They access these functions typically via internet or other web-technology channels. The empowerment of managers and employees to perform certain chosen HR functions relieves the HR department of these tasks, allowing HR staff to focus less on the operational and more on the strategic elements of HR, and allowing organizations to lower HR department staffing levels as the administrative burden is lightened. It is anticipated that, as E-HRM develops and becomes more entrenched in business culture, these changes will become more apparent, but they have yet to be manifested to a significant degree. A 2007 CIPD survey states that "The initial research indicates that much-commented-on development such as shared services, outsourcing and e-HR have had relatively little impact on costs or staff numbers".

Types of E-HRM

E-HRM is seen as offering the potential to improve services to HR department clients (both employees and management), improve efficiency and cost effectiveness within the HR department, and allow HR to become a strategic partner in achieving organizational goals.

Operational HRM: This type of HRM includes the basic activities in the department which can be named as administrative tasks such as capturing of personnel data, keeping

records, payroll, company policies and procedures and so on. Regardless of the activities itself and their types, Strohmeier (2007) also considers functions such as e-learning, e-recruitment and e-selection (these activities belong to the relational HRM) to review efficiency and effectiveness outcomes of e-EHRM, namely operational consequences, which were reported by scholars, like reduction of HR staff, faster processes, cost reduction, and a release from administrative burdens resulting from automation shifting responsibilities from HR to line managers and employees considerable cost savings from e-recruiting and e-selection, due to reduced employee turnover, reduced staffing costs, and increased hiring efficiency .

Relational HRM (Transactional): Activities which require direct and two-way relationship among HR professionals and internal or external sources can be classified in this type of HRM e.g., e-recruitment, e-learning, performance appraisal and so on.

Transformational HRM: This is the highest-level and most complex type of activities which has nothing to do with HR routines and transactions. This activities tend to be strategic with the same pace of the company's mission and vision, whereas only about 5-15 percent of the time is devoted to this part, many companies are trying to make this share bigger by reducing the activities in operational sector (e.g., outsourcing).

E-HRM Tools:

E- Employee Profile: The E-Employee Profile web application provides a central point of access to the employee contact information and provides a comprehensive employee database solution, simplifying HR management and team building by providing an employee skills, organization chart and even pictures. E-Employee profile maintenance lies with the individual employee, the manager and the database manager. E-Employee profile consist of the following:- Certification, Honor/Award, Membership, Education, Past Work Experience, Assignment Skills, Competency, Employee Assignment Rules, Employee Availability, Employee Exception Hours, Employee Utilization, Employee tools, Job information, Sensitive job Information, Service Details, Calendar, Calendar Administration, Employee Locator.

E-Recruitment: Organizations first started using computers as a recruiting tool by advertising jobs on a bulletin board service from which prospective applicants would contact employers. Then some companies began to take e-applications. Today the internet has become a primary means for employers to search for job candidates and for applicants to look for job. As many as 100,000 recruiting web sites are available to employers and job candidates and which to post jobs and review resumes of various types. But the explosive growth of internet recruiting also means the HR professionals can be overwhelmed by the breadth and scope of internet recruiting.

E-Recruiting Methods: Job boards, Professional/Career, websites, Employer Websites.

E-Selection: Most employers seem to be embracing Internet recruitment with enthusiasm, the penetration of on-line assessment tools such as personality assessments or ability tests, has so far been limited. A survey has shown that although more than half respondents organizations already use either psychometric or other assessment during the recruitment process, only few of these companies use on-line

assessments prior to interview. Fewer still include a core fit questionnaire in the recruitment pages of their websites.

E-Learning: E-Learning refers to any programmed of learning, training or education where electronic devices, applications and processes are used for knowledge creation, management and transfer. E-Learning is a term covering a wide-set of applications and processes, such as web-based learning, computer-based learning, virtual class room, and digital collaboration. It includes the delivery of content via Internet, intranet/extranet (LAN/WAN), audio-and videotape, satellite broadcast, interactive TV, CD – Rom, and more. Training program provides.

Classical and Virtual Learning: This classical learning model especially from non-reversible flow of information. At the beginning is the pedagogue, which governs the course. For students, pedagogue offers information, knowledge, and educational materials mostly in the representation of educational lecture notes for lessons. For the most part the feedback is weak, inconsistent, or even missing. Virtual education environment by its communications links collects the feedback of participants, simplifies teaching and simplifies teamwork of students with pedagogue. The virtual learning system enables horizontal and vertical communication. For required information, participant can often get much more information than in classical model of education as here the other participant also share which is not a real happening in the classical model.

Characteristics of E-Learning:

- E-Learning outcomes extend beyond learning to strategic outcomes.
- E-Learning is much more than e-training for skill outcomes.
- E-Learning involves information and communication technology.
- E-Learning is about people learning in a given context.

E-Training: Most companies start to think of online learning primarily as a more efficient way to distribute training inside the organization, making it available “any time,” “anywhere” reducing direct costs (instructors, printed materials, training facilities), and indirect costs (travel time, lodging and travel expenses, workforce downtimes). Attracted by these significant and measurable advantages, companies start to look for ways to make the most of their existing core training available online, and to manage and measure the utilization of the new capabilities.

Characteristic of E-Training:

- Rich learning interface.
- Personalized training programs.
- Training from work place/home
- Virtual class room.

E-Performance Management system: A web-based appraisal system can be defined as the system which uses the web(intranet and internet) to effectively evaluate the skills, knowledge and the performance of the employees.

E-Compensation: All companies whether small or large must engage in compensation planning. Compensation planning is the process of ensuring that managers allocate salary increases equitably across the organization while staying within budget guidelines. As organizations have started expanding their boundaries, usage of intranet and internet has become vital. The usage of intranet and internet for compensation planning is called E-Compensation Management.

Implementation of E-HRM: There are five main phases in the implementation of the E-HRM business solution.

1. Analysis (Infrastructure)

Analyzing the existing infrastructure with regard to quantity of data and classification of business activities.

2. Business processes in the company

After the existing processes have been analyzed, the options for automating these processes in the client's environment are proposed. Finally a project plan is developed based on the model of the processes identified.

3. Implementation

After the fundamental analysis of the processes in the work team, individual modules are deployed in the client's environment. With modular design a gradual implementation is possible. Company-specific functionalities are discussed with the client and built upon request.

4. Implementation and Training

A complete knowledge of the components of the solution is a key factor for successful implementation. The entire team of project managers, information technology professionals and human resources specialist are thus involved in user training and implementation

5. Maintenance

Fast technological development and development of new modules make cooperation after the implementation indispensable. A maintenance contract typically includes:

- Technical support experts available by phone, through e-mail or on-site
- Adaptation of existing modules or development of new ones
- Application software adjustment to changes in the system environment or
- Operating system
- Functionality improvement and software upgrades in the form of new versions
- Consultation about further development of the system.

Advantages of E-HRM

The E-HRM business models are designed for human resources professionals and executive managers who need support to manage the work force, monitor changes

and gather the information needed in decision-making. At the same time it enables all employees to participate in the process and keep track of relevant information.

- Collection and store of information regarding the work force, which will act as the basis for strategic decision-making
- Integral support for the management of human resources and all other basic and support processes within the company.
- Prompt insight into reporting and analysis
- A more dynamic workflow in the business process, productivity and employee satisfaction
- A decisive step towards a paperless office
- Makes the work to get over fast

Disadvantages of E-HRM

- Employees and line managers' mindsets need to be changed: they have to realize and accept the usefulness of web-based HR tools.
- They generally feel that they lack the time space needed to work quietly and thoughtfully with web-based HR tools and so, if there is no need, they will not do it.
- Guaranteeing the security and confidentiality of input data is an important issue for employees in order that they should feel 'safe' when using web-based HR tools.

CONCLUSION:

E-HRM is the new field of technology that is widely spreading in organizations around the world. It aims at transforming the HR functions into one that is paperless, more flexible and resource efficient. Electronic- HRM is in essence the devolution of HR functions to management and employees. It is a web-based tool to automate and support human resource processes. The implementation of e-HRM is an opportunity to delegate the data entry to the employee. E- HRM facilitates the usages of HR marketplace and offers more self-service to the employees. Electronic Human Resource Management is an advanced business solution which provides a complete on-line support in the management of all processes, activities, data and information required to manage human resources in a modern company. It is an efficient, reliable and easy to use tool, accessible to a broad group of different users. E- HRM is a way of implementing HR strategies, policies, and practices in organizations through a conscious and directed support of and/or with the full use of web-technology-based channels. Therefore we can say that in 21st century, all HR departments are changing them to E- HRM around the world with rapid innovations in web- based technologies because of the merits of E- HRM. E-HRM can help organizations to enhance their function pertaining to HR activities bringing benefits of cost savings, efficiency, flexible services, and employee's participation.

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GITANJALI: THE CULMINATION OF EMOTIONAL AND PRACTICAL LIFE

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Gitanjali of Tagore is like a mile stone in English Literature. Generally it is considered as philosophical and spiritual work, in which the poet has narrated his conversations or his desired dialogues with the supreme power, these songs he is offering to the almighty. But when we scrutinize between the lines every line unfolds a sublime meaning which is applicable to philosophy as well as to the common life.

It could give a stern foundation to our faith, which is needed in every era, which is responsible for all the innovations and revolutions as well. It asks us to be in front of mirror everyday so that the dust of wrong deeds and desires would not tarnish our true self in which we are a part of Him. The paper is a meek effort to unfold some hidden perceptions of Gitanjali.

“All that is harsh and dissonant in my life melts into one sweet harmony
– and my adoration spreads wings like a glad bird on its flight across the sea.”

Tagore is indisputably acknowledged as the founder of modern literature in India. He is perhaps the famous author of India’s unofficial National Anthem, yet history waits to frame the greater legacy of this man, for the massive volume of his work continues to elude obvious categorization and full appreciation. His spiritual perspective is quite difficult to pinpoint, for his thoughts on God, soul and divinity are more implied than explicit in the broader substance of his work, which is multi faceted and covers almost all the emotions of human life. He characterizes his own religious beliefs as, “and a poet’s religion neither that of an orthodox man of piety nor that of a theologian.”

It could be said that more we learn of Tagore and his works, more we come to realize that access to his inner nature is vexed labyrinthine, despite the prolificacy and profundity of his writings. He was influenced by the monism of Vedanta and often used to theme, that humanity’s mission on this physical plane is to merge with God. According to him man is constantly evolving new dimensions for divine union, as he considers it the ultimate goal of life. His works ranged over literature, politics, culture, tradition, social change, religious beliefs, philosophical analysis, international relations and much more.

W.B. Yeats was right to find a good religious element in Tagore’s writings, he certainly find many interesting, arresting, and pondering thoughts about life and death in his writings. He had made the plot from India’s diverse religious traditions of ancient texts as well as from the contemporary situations. The idea of a direct, joyful and totally fearless relationship with God can be found in many of Tagore’s writings, including the poems of Gitanjali. A unique trust in Almighty is spread directly or indirectly in his conversation with God,

“Thou hast made me endless; such is thy pleasure.....

Thy infinite gifts come to me only on these very small hands of mine.

Ages pass and still thou pourest, and still there is room to fill.”

His poetry appeals to the readers irrespective of their beliefs, sometimes detailed interpretation combine images of human love and those of pious religion. Yeats hastens to explain ‘the servant or the bride awaiting the master’s home coming in the empty house is among the images of the heart turning to God’. He is not only known for his special religious beliefs, but he has dealt with various other aspects of life and society. He had practical, plainly expressed views about nationalism, war & peace, cross cultural education, freedom of the mind, the importance of rational criticism, the need for cultural openness and so on. He admired the west for various reasons; we can say that his poetry consists of rationality and having less scope for biased nationalism. Though at times he has shown his crux of love for his country, sensitivity of freedom is seen when he says,

“Where the mind is without fear and the head is held high.....

Into that heaven of freedom, my father let my country awake”.

He talks about a different kind of freedom which is based on the purity of soul and self, which enlarges our vision and frees us from prejudiced notions. He gives space to liberal perception as freedom; or rather he advocated flexibility of personality and the middle path suggested by Gautama Buddha.

In Argumentative Indians one very nice example is quoted, “on one occasion Mahatma Gandhi visited Tagore’s school at Shantiniketan, a young woman got him to sign her autograph book. Gandhi wrote, “Never make promise in haste. Having once made it, fulfill it at the cost of your life”.

When Tagore saw this entry he became agitated. He wrote in the same book a short poem in Bengali to effect that no one can be made ‘a prisoner forever with a chain of clay.’ He went on to conclude in English, possibly so that the Gandhi could read it too, “Fling away your promise if it is found to be wrong”. We can say that in today’s race of materialism the flexibility adopted and shown by Tagore is justified and truly applicable.

Practical approach is the need of hour and in his offerings to God Tagore has shown this aspect of life also.

“Mother it is no gain, thy bondage of finery,

if it keep one shut off from the healthful of dust of the earth,

if it rob one of the right of the entrance to the great fair of common human life.”

Very beautifully he shifted or covered his version from practicality to reality and finally to the spirituality.

“Things that I longed for in vain and things that I got – let them pass.

Let me but truly possess the things that I ever spurned and overlooked.”

He has beautifully depicted the reality of life,

“It is this overspreading pain that deepens into loves and desires, into sufferings and joys in human homes; and it is that ever melts and flows in songs through my

poet's heart". Tagore could be called as a humanitarian and social and religious reformer, a reformer because he was progressive from the core of his heart and mind. In 1913 he got the Nobel Prize for Literature because of his profoundly sensitive, fresh and beautiful verse, he has made his poetic thought a part of the literature of the west. He brought East & West into receptive emotional and intellectual contact. The concept could be further elaborated as:

In August 1920, when Tagore was in England he received the following letter from an English woman,

"Dear sir Rabindranath, I have been trying to find courage to write you ever since I heard that you were in London but the desire to tell you something is finding its way into this letter today. The letter may never reach you, for I do, not know how to address it, tho' I feel sure your name upon the envelope will be sufficient. It is early two years ago, that my dear eldest son went out to the war for the last time and the day he said good bye to me – we were looking together across the sun – glorified sea- looking towards France with breaking hearts – when my poet son said those wonderful words of yours – beginning at, 'when I go from hence, let this be my parting word' – and when his pocket book came back to me – I found these words written in his dear writing with your name beneath. Would it be asking too much of you to tell me what book I should find the whole poem?"

The writer was Susan Owen, the mother of Wilfred Owen. The verse was from Gitanjali. What more to say W.B.Yeats in his introduction to Gitanjali wrote, "these prose translations have stirred my blood as nothing has for years.....These lyrics.....display in their thought a world I have dreamed of all my life long. The work of supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. Paul Naush, the well known war artist commenting on Gitanjali said that he read Gitanjali like he read Bible for comfort and strength. The theme line of Gitanjali provides a solace to the life, that there is somebody to help you out in every critical situation of life, to provide with the accurate solution.

"When desire blinds the mind with delusion and dust,

O thou holy one, thou wakeful, come with thy light and thy thunder."

It could be said that song offerings evolved a very unique relationship between Almighty and the common man, at many places the Dwait of Vedanta is visible and at some places Adwait is there. He through his conversations to the Supreme he tried to elaborate that God is formless,

"My whole body and limbs have thrilled with his touch who is beyond touch."

Now on the practical dimension Tagore ask to keep alive the lamp of desire as the need and longing both are necessary for a normal life, it's not that once the lamp is lighted it is enough but one has to strive throughout life for maintaining that status.

"Light, oh where is the light kindle it with the burning fire of desire ...

Kindle the lamp of love with thy life."

Tagore was intuitively aware that there are various shades to an issue and that

the truth lies somewhere in between or elsewhere. His poetry is a superb example of verbal arts to express aesthetic element in mystical feelings, but it should not be mistook for philosophy only. It includes a practical and ongoing and undercurrent notions too.

“The shroud that covers me is a shroud of dust and death; I hate it, yet hug it in love.”

The weaknesses of human life are truly mentioned in this work. He says that for years you (God) are taking care of my needs showering your blessings to me and this is a continuation process. More you give more I desire; there is no end to my wishes and to your granting too. Sometimes the nature of human being is responsible for his state is shown by him; the example of greed in human psychology is,

“From my wallet I slowly took out the least little grain of corn and gave it to thee.

But how great my surprise when at the day’s end I emptied y bag on the floor to find a least little gram of gold among the poor heap.

I bitterly wept and wished that I had the heart to give thee my all.”

Through nature he has narrated the understanding of parent child relationship. The concern of parents for their offspring’s and the way of theirs to teach him/her the basic lessons of life,

“What delights that is which the summer breeze brings to my body –
when I kiss you to make you smile”.

&

“Let the cloud of grace bend low from above like the tearful look of mother
on the day of father’s wrath.”

The above mentioned lines from Gitanjali trace out the positive as well as the negative shades of human psychology. These tell us that the world has to run at its regular pace, in each era positivity and negativity goes hand in hand. It depends on our caliber and virtue that, how successfully we are able to maintain the light of our lamp in spite of the storms and tempests of the struggles of life.

“Who knows when the chains will be off, and the boat, like the last glimmer of sunset vanish into the night?” Beautifully the ultimate truth of life is imbibed in between these lines.

Tagore is a humanist and spiritual realist; he talks of embracing life with its activities, not of its rejection. It is participation in the activities of day to day life for the realization of God. Work is the thread that will lead to the path where God can be found. For him, work is worship. Hence, he asks the worshipper to leave chanting, singing and telling of beads because God cannot be realized through this way. He asks him to open his eyes to see whether God is before him or not. Mark the excerpt for Tagore’s advice to the seeker of God:

“Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!” Hence, Tagore advises the worshipper to leave this ritualistic worship as it cannot help him in his yearning for God-realization.

Gitanjali, a collection of one hundred three songs in the service of God, is an original contribution of Rabindranath Tagore who, like the Indian civilization itself is content “to discover the soul and surrender him to its spontaneity”. It is he who has counterpointed “his life with that of those who have lived more after our fashion, and have more seeming weight in the world and always humbly as though he were only sure his way is best for him.

The whole world resides between earth and sky and the eternal world could be confined to the God and devotee. But still it is not easy to examine the work done by somebody else. Gitanjali reminds us the relevance of Francis Bacons’ Essay, ‘Of Studies’, “some books are to be tasted, others to be swallowed, and some few to be chewed and digested”. We can get the essence of this work only then when we dive deep into it. Yet there is lot of scope for research on Gitanjali, I am sure every time some new innovation could be observed and we could get a chance to understand not only between the lines but to get the hold of undercurrents too. We need to ponder and act accordingly for a clarion call over this issue, so that new dimensions of human emotions could be evolved.

In fine we can say that,

“Like a flock of homesick cranes flying night and day back to the mountain nests,
let all my life take its voyage to its eternal home in one salutation to thee.”

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LIFE OF SWAMI VIVEKANAND AND HIS VISION OF EDUCATION

“ THE BLISS OF DISCERNING WISDOM “

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Swami Vivekanand believed that education is the manifestation of the perfection already in man . Education is the training by which the current and the expression of will are brought under control that becomes fruitful in life .Concentration is the very essence of education , instead of collecting the facts and cramming them mindlessly . With the power of concentration of mind ,more knowledge can be acquired . He was of the opinion that the world is ready to share its secrets if we only know how to knock , how to give it a necessary blow . The strength and force of the blow come through concentration . The present system of education , he believed is useless because it does not focuses on thinking or on the training of mind .Swamiji says “ I direct my attention to the individual , to make him strong , to teach him that he himself is divine , and I call upon men to make themselves conscious of this divinity within .” He further says “All power is within you; you can do anything and everything .Believe in that , do not believe that you are weak . Stand up and express the divinity within you .All power , glory and purity are within us alreadypotential or manifest , it is there – and the sooner you believe that , the better .”To understand his vision regarding education it is necessary to have a glimpse of his early life .

Swami Vivekanand a great saint was born on 12th January 1863 in Calcutta .His real name was Narendranath Dutta . His father’s name was Vishvnath Dutta , Attorney at Calcutta High Court and his mother’s name was Bhuvaneshwari Devi , who was a devout housewife . The progressive , rational attitude of Narendra’s father and the religious temperament of his mother helped shape his thinking and personality . .Narendranath acquired the name of Vivekanand after he became monk .His father was an attorney at the Calcutta High Court. ‘Viveka’ means perception. Joy of perception is VIVEKANAND .Through his childhood he displayed outstanding qualities of character , devotion , talent , a deep philosophical mind and a capacity for both deep meditation and intense compassion for fellow men .In college , he explored Western Philosophy and at the same time , was attracted by the ideal of renunciation embodied in the Great saints of India .It was a deep spiritual urge that took him to Shri Ramkrishna . In the next few years Shri Ramkrishna and Narendranath developed an extraordinary bond between themselves.

Narendranath’s early education started in 1871 at the age of eight . He was enrolled at Ishwar Chandra Vidyasagar’s Metropolitan Institution , where he went to school until his family moved to Raipur in 1877 . In 1879 after his family returned to Calcutta , he was the only student to receive first division marks in the Presidency College entrance exams . He showed deep interest in various subjects , including Philosophy , religion , history , social sciences , art and literature . He was also interested in Hindu scriptures , including the Vedas , the Upanishads , the Bhagvada Gita , the Ramayana , the Mahabharata and the Puranas .He also studied Western logic, Western philosophy and European history at the General Assembly’s Institution .He was even trained in classical music . In 1881 he passed the Fine Arts examination , and completed the Bachelor of Arts degree in 1884 .

He studied the works of the great thinkers David Hume , Immanuel Kant , Hegel , John Stuart Mill . He was very much impressed by the ‘ evolutionism ‘ of Herbert Spencer and translated Spencer’s book Education into Bengali .While studying western philosophers , he also learned Sanskrit scriptures and Bengali literature . In 1880 Narendra joined Keshab Chandra Sen’s Nava Vidhan . He was also associated with Debendranath Tagore . It was in this cultic milieu that Narendra became acquainted with western esotericism .His initially he was more influenced by the Brahma Samaj and its new ideas , than by Shri Ramkrishna . It was Keshab Chandra Sen’s influence who brought Vivekanand fully into contact with western esotericism , and it was also through Sen that he met Shri Ramkrishna .Later in early 1882 Narendranath went to Dakshineswar to meet Shri Ramkrishna , In 1885 when Shri Ramkrishna fell ill Narendranath and other disciples of Ramkrishna took care of him in his last days . Narendra was taught by his Guru that service to men was the most effective worship of God . After his Guru’s death he with other devotees founded Ramkrishna Math at Baranagar . From 1888 to 1893 Narendranath travelled all through the country Parivrajaka or a religious monk wandering without fixed abode , without ties , independent . He travelled all over India , visiting religious places , discussing the various aspects of religious with the Raja’s ,monks , political leaders and meeting the people of all religion and sects .After travelling the country vastly Narendranath reached Kanyakumari and meditated on the last bit of the Indian rock .At Kanyakumari he had the vision of one India “ At Cape Camorin sitting in Mother Kumari’s temple ,sitting on the last bit of Indian rock - I hit upon a plan :We are so many Sanyasis wandering about , and teaching the people metaphysics - it is all madness . Did not our Guru used to say , an empty stomach is no good for religion ? We as a nation have lost our individuality and that is the cause of all mischief in India .We have to raise the masses .”

Narendranath travelled the west with the name ‘ VIVEKANAND ’ from 1893 to 1897 , which was suggested by Ajit Singh of Khetri .The turning point came with the opening of World’s Religious Congress which opened on 11th September ,1893 at the Art Institute of Chicago .Swami ji gave a short speech India and Hinduism .As he addressed the gathering with ‘ Sisters and Brothers of America ’it appealed to the gathering so much that he got the standing ovation of two minutes .While addressing the congress Vivekanand quoted two important passages from the ‘ Shiva Mahima Stotam .’ As the different streams having their sources in different places all mingle their water in the sea , so , O Lord , the different paths which men take , through different tendencies , various though they appear , crooked or straight , all lead to Thee ! “ and “ Whosoever comes to Me through whatsoever form ,I reach him ; all men are struggling through paths that in the end lead to Me .”He travelled extensively the West . During his visit to United Kingdom , in November 1895 he met an Irish lady , Margaret Elizabeth Noble who came to be known as Sister Nivedita and who devoted her life to the purpose of education . Swami ji came back to India and emphasized on the social issues such as elimination of poverty and caste system , promoting science and industrialization etc . His second visit to the West was from June 1899 to December 1900 , after which he returned to his motherland and attained ‘ MAHASAMADHI ’ on 4th July 1902 .

Vivekanand’s vision of education is the clear manifestation of the spiritual wisdom

of India and is the reflection of his own self . He believes that the answer to many of the problems that his motherland is facing lies in educating the masses . He says that education is the solution to all evils ,as the real education leads to spiritual self and then universalism . When he says that education is the manifestation of perfection in man he means that in all beings there are infinite powers , which can be realized by meditation , truthfulness , humility , and all other non-self elements . Swami ji's vision of education does not alienate body with the self as his philosophy is based on ' Advaita ' . He emphasises on the equal development of body , soul and mind .To attain true knowledge concentration is to be attained , because it needs to be absorbed in the body , mind and soul , as he says that " Education is not the amount of information that is put into your brain and runs riot there undigested , all your life ."

He also believed that education should prepare the human being to face the struggles and difficulties of life courageously , without any fear . It should liberate the human being of all fears .He said , " We want that education by which character is formed , strength of mind is increased , the intellect is expanded and by which one can stand on one's own feet . What we need is to study , independent of foreign control , different branches of the knowledge that is our own and with it the English language and Western science ; we need technical education and all else that will develop industries .So that men , instead of seeking for service , may earn enough to provide for them and save against the rainy day .The end of all education , all training , should be man making . The end and aim of all training is to make the man grow . The training by which the current and expression of will are brought under control and become fruitful , is called education . What our country now wants are muscles of iron and a nerve of steel , gigantic wills which nothing can resist , which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion ,even if it means going down to the bottom of the ocean , meeting death face to face .It is man – making religion that we want . It is man-making theories that we want . It is man – making education all round that we want ."

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EDUCATIONAL PROVISIONS: WITH SPECIAL FOCUS ON TRIBAL STUDENTS IN INDIA

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The present day image of the teacher is determined by the teaching profession. The teacher must acquire professional competencies and efficiency needs to be empowered to perform their multiple tasks in teaching-learning process. To make the students involve in the learning process teacher has to use different methods. Advance teaching methods and strategies have become need as the landscape of higher education has been facing continuous changes and international competition. So teacher must give the qualitative education to survive in the world of globalization. There is a need to bring revitalization and strengthening in teacher education system which is possible through upliftment of educational standard in the country. Traditionally teachers present information to trainees through lecturing, talking informally, writing on the chalk-board, demonstration, discussing and showing audio-visual materials. The students also work through assignment home work, solving problems, writing reports, listening to radio- tape lesion and using audio-visual materials. Teacher educator should follow some advance strategies of teaching and learning such as Advanced Presentation Strategies of Teaching (APST), Individualized Learning Strategies (ILS), Interactive Strategies of Teaching (IST), Psychological Forces based Strategies, Arts-based Teaching & Learning Strategies, and ICT-based Strategies as effective resources for themselves and students for bring improvement in academic achievement and to meet new academic standards.

The Indian Constitution identifies for special consideration certain ethnic minority groups, traditionally referred to as Adivasis, tribes or tribal, as Scheduled Tribes (STs) who constitute around 8 per cent of the total population of the country. Primitive, geographically isolated, shy and socially, educationally & economically backward are the traits that distinguish Scheduled Tribes of our country from other communities. Tribal communities live in about 15% of the country's areas in various ecological and geo-climatic conditions ranging from plains to forests, hills and inaccessible areas. Despite diversity in their community history, languages, production practices, and relationships with the non-tribal world, approximately 87 million Indians fall under the adivasi population. There are 573 STs living in different parts of the country. Tribal groups are at different stages of social, economic and educational development. Most of the tribal communities have their own languages different from the language spoken in the state where they are located. There are more than 270 such languages. One of the distinguishing features of STs is that the majority of them live in scattered habitations located in interior, remote, and inaccessible hilly and forest areas of the country. Though tribals constitute only 8 per cent of Indian population, they constitute a majority in several states and union territories and sizeable population in others. In particular, they constitute an overwhelming majority in Mizoram (94.75 per cent), Lakshadweep (93.15 per cent), Nagaland (87.70 per cent), and Meghalaya (85.53 per cent).

However, the states of Madhya Pradesh, Orissa, Bihar, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh, and West Bengal account for 83 per cent of the total tribal population, even though non-tribals constitute the majority in these states. Promotion

of all round development of tribals inhabiting the length and breadth of our country has received priority attention of the government. There are numerous government policies for ensuring the welfare and well being of tribals. The Govts. at State as well as Central levels have made sustained efforts to provide opportunity to these communities for their economic development by eradicating poverty and health problems and developing communication for removal of isolation of their habitats. The Constitution of India seeks to secure for all its citizens, among other things, social and economic justice, equality of status and opportunity and assures the dignity of the individual. The Constitution further provides social, economic and political guarantees to the disadvantaged sections of people.

Educational Provisions for Tribal Children

Education has recently witnessed a rapid transformation, particularly in the areas of access, pedagogic reform and community participation in tribal areas. Education of ST children is considered important, not only because of the Constitutional obligation but also as a crucial input for total development of tribal communities. An important development in the policy towards education of tribals is the National Policy on Education (NPE), 1986, which specified, among other things, the following:

- Priority will be accorded to opening primary schools in tribal areas.
- There is need to develop curricula and devise instructional material in tribal languages at the initial stages with arrangements for switchover to regional languages;
- ST youths will be encouraged to take up teaching in tribal areas;
- Ashram schools / residential schools will be established on a large scale in tribal areas;
- Incentive schemes will be formulated for the STs, keeping in view their special needs and lifestyle.

The NPE, 1986 and the Programme of Action (POA), 1992, recognized the heterogeneity and diversity of the tribal areas while underlining the importance of instruction through the mother tongue and the need for preparing teaching/learning materials in the tribal languages. A working group on Elementary and Adult Education for the Xth Five Year Plan (2002-07) emphasized the need to improve the quality of education of tribal children and to ensure equity as well as further improving access. For betterment of Scheduled Tribes, there are many policies and educational provisions introduced by Government of India. Some of them are as follows:

- **Mahila Samakhya (MS)**

Mahila Samakhya addresses traditional gender imbalances in educational access and achievement. This involves enabling women (especially from socially and economically disadvantaged and marginalised groups) to address and deal with problems of isolation and lack of self-confidence, oppressive social customs and struggle for survival, all of which inhibit their empowerment.

- **Shiksha Karmi Project (SKP)**

SKP aims at universalisation and qualitative improvement of primary education in remote, arid and socio-economically backward villages in Rajasthan with primary attention to girls. It is noteworthy that in Shiksha Karmi Schools, most of the students are from SCs, STs and OBCs.

- **Kasturba Gandhi Balika Vidyalayas**

Under the scheme of Kasturba Gandhi Balika Vidyalayas, 750 residential schools are being set up in difficult areas with boarding facilities at elementary level for girls belonging predominantly to the SC, ST, OBC and minorities. The scheme would be applicable only in those identified Educationally Backward Blocks (EBBs) where, as per census data 2001, the rural female literacy is below the national average and gender gap in literacy is more than the national average. Among these blocks, schools may be set up in areas with concentration of tribal population, with low female literacy and/or a large number of girls out of school.

- **National Programme for Education of Girls at Elementary Level (NPEGEL)**

The NPEGEL under the existing scheme of **Sarva Shiksha Abhiyan (SSA)** provides additional components for education of girls under privileged/ disadvantaged at the elementary level. The Scheme is being implemented in Educationally Backward Blocks (EBBs) where the level of rural female literacy is less than the national average and the gender gap is above the national average, as well as in blocks of districts that have at least 5 per cent SC/ST population and where SC/ST female literacy is below 10 per cent based on 1991.

- **Mid-Day Meal scheme**

The **Mid-Day Meal scheme** (External website that opens in a new window) is a successful incentive programme. It covers all students of primary classes in all government, local body and government aided schools in the country with the aim to improve enrolment, attendance and retention while simultaneously impacting on the nutritional status of the children.

- **Jan Shikshan Sansthan (JSS)**

The Scheme of JSS (External website that opens in a new window) or Institute of People's Education is a polyvalent or multifaceted adult education programme aimed at improving the vocational skill and quality of life of the beneficiaries. The objective of the scheme is education, vocational and occupational development of the socio-economically backward and educationally disadvantaged groups of urban/rural population particularly neo-literates, semi-illiterates, SCs, STs, women and girls, slum dwellers, migrant workers, etc.

Literacy campaigns have had an enormous impact on other social sectors. The campaigns have served the cause of promoting equity and social justice in society and fostering of a scientific temper and a sense of belonging to India's great composite culture and consciousness of unity in diversity.

- **Navodaya Vidyalaya (NVs)**

Reservation of seats in favour of children belonging to SCs and STs is provided in proportion to their population in the concerned district provided that no such

reservation will be less than the national average of 22.5 per cent (15 per cent for SCs and 7.50 per cent for STs) and a maximum of 50 per cent for both the categories (SCs & STs) taken together. These reservations are interchangeable and over and above the students selected under open merit. **Kendriya Vidyalayas (KVs)**

15 per cent and 7.5 per cent seats are reserved for SCs and STs respectively in fresh admissions. No tuition fee is charged from scheduled Caste and Scheduled Tribe students up to class XII.

- Special Component Plan (SCP) and the Tribal Sub-Plan (TSP)

From the allotted budgets of the **Departments of Elementary Education and Literacy and Secondary and Higher Education**, 16.20 and 8 per cent are allocated under the Special Component Plan (SCP) and the Tribal Sub-Plan (TSP) for Scheduled Castes and Scheduled Tribes respectively.

Incentive Schemes: Ensuring Access and Equity

One way of getting Scheduled Caste and Scheduled Tribe students into school is through the provision of various incentives. Incentives can be categorised in a variety of ways – they can be tangible or intangible, financial or non-financial, direct or indirect. The four major categories are:

- 1. Financial Interventions:** Cash transfers directly to a family/child or in a bank (to access later); scholarships/stipends; provision of textbooks, stationery and uniforms; school vouchers and transport assistance (bus passes/cycles).
- 2. Provision Of Mid-Day Meals And Other Health Related Interventions:** Provision of free meals, food distribution to families, provision of Iron and Vitamin A tablets, inoculation and vaccination, separate sanitation facilities and provision of water.
- 3. Social Welfare Intervention:** Provision of hostels and interventions for children with special needs.
- 4. Additional Incentives aimed at Qualitative Improvements:** Improving infrastructure, provision of quality teaching-learning, introduction of computers, sports facilities and remedial teaching, bridge courses, and appointment of parateacher.

Above discussion presented gives us two important lessons. One is that the cognitive qualities of tribal children have to be viewed and evaluated taking into consideration their ecological and cultural contexts that place very different demands on day-to-day life. A related and more important lesson is that tribal children are neither culturally inferior nor cognitively less competent than the children of other groups. Instead many of their skills and abilities are highly developed and extremely sophisticated. A programme of schooling, which does not pay attention to the ecological, cultural and psychological characteristics of tribal children is highly unlikely to make any significant impact. The educational system of the dominant non-tribal population is of very limited value in the tribal cultural milieu because it does not match with the lifestyle of individuals and the needs of the tribal community. Linking school education with life in general and the needs of the tribal communities in particular is a most important step that requires serious attention.

The evidences suggest that tribal children do possess the basic cognitive abilities and psychological dispositions necessary for successful participation in school. Yet tribal children have very low levels of participation and success in school education programmes. These abilities are required for success in science, art, music, dance, athletic activities, and vocations like carpentry, tailoring, wood and stone crafts. These skills need to be utilized not only for education of tribal children in schools, but also in the broader economic spheres of tribal life. Such attempts will be helpful in generating and promoting the sense of competence, self-efficacy, self respect and positive self-image among tribal children in general. Such attempts are also highly likely to provide tribal children with a culturally meaningful, ecologically valid and economically viable alternative to life by reinforcing the dignity of their culture and identity. Ever increasing contact of tribals with the outside world over the years has introduced several changes in their culture and life. These changes are reflected in their psychological characteristics also. The tribal children can acquire all those skills that the members of other groups of the society possess. This is possible only through sensitivity to tribal culture and life, recognition of the cognitive strengths of tribal children, and appreciation of their personality qualities. Efforts in these directions will be very helpful in organizing the programme of tribal education as well as promoting economic and other aspects of tribal development. Similarly a clear policy for language use in schools has to be developed. Development of primers in the tribal dialect involving content from the local context will go a long way in ensuring children's active participation in the learning process in school. While there is a general need for improvement in physical facilities in all schools in remote tribal regions, change in perceptions and outlooks of teachers about tribal children are equally important. Teachers must be sensitized to the cultural and behavioral strengths of tribal children and motivated to do their best for them in schools. Incentives should be initiated to attract effective teachers to work in tribal schools and to retain them there. Only such motivated teachers are likely to generate interest among tribal children towards schools education by attempting to link the contents of the curriculum with the existing realities of tribal communities through the use of innovations.

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GANDHI'S SOCIAL AND POLITICAL PHILOSOPHY

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Gandhi's moral principle are considered as means and he has incorporate the moral and religious principles in politics and social economic thoughts. For the future purpose of creating Sarvodaya society he preached the above means to achieve the enexploited egalitarian society, Ghandhi emphasized the purity of means in every step of life. Gandhi used soul force (Satya Agrha) in various forms like civil disobedience non-cooperation and fasting to achieve his political ends like swaraj trusteeship to attain his economic end of self reliance (Swadesi) Ghandhi suggested decentralization in both political and economic spheres of the national life to create equality in society.

“ Gandhi was one of such towering personalities who was able to search into depth of the finest traditions of Indian through and culture, to analyze the current problem's of Indian society, to work out an integrated of plan of action and win over a galaxy of great to implement the plan: Gandhi was a leader of ideas as well as of men.”¹ In the context of present violent global scenario the need of cultivating non-violence is becoming more pronounced. Gandhi's thought and practice provided a basis of regenerating non-violent cultures. Gandhi has given non- violent alternatives in both the social and political field.

For Gandhi non-violence and truth were essence of social good However, he focused his attention on the principle of non-violence. According to him non violence was “the most active force in the world”² Non-Violence is not only personal virtue but also a social virtue. Non- Violence is fearlessness. It is most positive of all the social virtues. Gandhi said that the fearlessness is the natural out come of the law of truth love and non- violence.

Means and Ends

The problem of means and ends has the important role in Indian philosophy The ultimate end of the individual and society is varied with one another most of the thinker's have been concerned with the desirable or necessary aims of certain system whether it is political, social and economic etc. If we want to achieve the end in any filed, we must follow certain means as a path leading process. Gandhi described this as “The means may be linked to a seed the end to a tree and there is just the same inviolable connection between the means and the ends as there is between the seed and the tree”³.

Most popular logic is that the ends justify the means, Gandhi replied to this argument as they say that means are after all means. He said the creator has given us limited power over means none over end. Gandhi used some means to achieve certain ends, like non-violence (Ahimsa) to attain truth (satya) is fact violence and non-violence is the two means to achieve the same end. As a result these should be differentiated in respect of quality and essence. Violent means can lead to the coercive and immoral ends. it will be evil illusory in its essence and quality. Gandhi said that violence breeds

violence. Pure goal, can never justify impure or violent action. If we are more conscious on means we are bound to reach the end earlier or later. The non violent means can lead to the peaceful ends.

Gandhi's moral principles are considered as means and he has incorporated the moral and religious principles in politics and social economic thoughts. For the future purpose of creating Sarvodaya society he preached the above means to achieve the exploited egalitarian society, Gandhi emphasized the purity of means in every step of life. Gandhi used soul force (Satya Agra) in various forms like civil disobedience non-cooperation and fasting to achieve his political ends like swaraj trusteeship to attain his economic end of self reliance (Swadesi) Gandhi suggested decentralization in both political and economic spheres of the national life to create equality in society.

Concept of Swaraj

The Idea of "Swaraj" or self rule is one of the philosophical principle of Gandhi's teachings, which stimulates man in conquering complete individuality and also reorganization of the society. The major elements of swaraj are:-

1. Decentralized participatory democracy.
2. The spiritualization of politics and economics.

The word swaraj is different from independence. The meaning of independence may be free will of doing anything with his desires. But concept of swaraj is based on self discipline of the individual. It is moral autonomy of the individual, which depends upon the self purification of one's own. Gandhi made the transformation of the concept of swaraj in two ways it is a way of inner thinking and it is a way of outer action swaraj can not be a gift given by some body. It is the product of our own awareness and self effort thus recognizing our weakness is the precondition to understand the external threat to our freedom. Then we can eliminate our weakness through understanding. As result the individual or Government cannot be controlled if we were not weak. Gandhi made the deep analysis on the concept of Swaraj anticipated to highlight the national freedom or collective self rule on the basis of individual self rule.

Dimension of Swaraj:-

Gandhi used the term Swaraj both at the individual and national level. The individual Swaraj means rule over one's self. Control over one's lust is the main condition for individual swaraj. In national levels Gandhi meant that national self rule in the field of social political economic and moral. Gandhi has suggested individual self rule before the national self rule because every individual is the constituents parts of the whole nation according to him individual Swaraj leads to the national swaraj.

Gandhi concept of swaraj has various dimensions depending upon various field of national life. These are like political social, economic and moral swaraj. He suggested decentralized the political power to all and must establish our own style of governing body with well disciplined representatives and non violent moral base principles. Economic swaraj means self sufficient individual, village and national economic freedom and decentralized economic power to all.

By his teachings of swaraj he wanted to eradicate the sect of haves and have

notes and tried to establish economy based on self reliance. Gandhi wished to establish swaraj on our own tradition, culture and moral principles instead of western coercion culture and machinery principles.

Gandhi's Thoughts on Religion

Religion for Gandhi is so absolute that he would go to the extent of saying that he "could not live for a single second without religion,"⁴ "I do not think religion as one of the many activities of mankind for me every, (even) the tiniest activity is governed by what I consider to be my religion"⁵. It follows that his politics is an extension of his religion and he goes on to say that it must be so. Gandhi understanding of religion has its own flavor. For him religion is a personal affair entirely a "matter of heart. It is between a man and his god."⁶ "I swear by my religion. I will die for it. But it is my personal affairs"⁷, Since religion is a personal matters, "If we succeeded on confining it to the personal plane, all would be well in our plane, a would be well in our political life"⁸.

Gandhi says "the essence of religion is morality."⁹ "I could not lead a religious life unless I identified myself with the whole of mankind and that I could not do unless I took part in politics"¹⁰. The important point is this Gandhi religion did have a strong social component which enabled him to fight evil practices in society, no matter how ancient.

For Gandhi morality is foundation of life The existence and progress of individuals and society depends on morality. It keeps in check the passions and impulses that lead to discard strife and ruin and it promotes the other regarding feelings that create harmony, peace and happiness morality has the greatest survival value.

Gandhi wrote seven social sins sometimes called the seven blunders of the world that are causes of evils. These "seven sins are.

1. Wealth without our work
2. Pleasure without conscience
3. Knowledge without character
4. Commerce without morality
5. Science without humanity
6. Worship without sacrifice
7. Politics without principles."¹¹

If not resisted could destroy both person and countries definitely. Gandhi was an activist, he worked for the upliftment of society. In the political field he understood the issues with special consideration based on Indian nature of socio-economic and politics. Thus he defined politics as the best means to regulate the national life and also he concluded that its power should decentralize in equitable manner. He found various forms of satyagraha and non-violence are the best means to attain the ends.

The non-violence and peacemaking method of Satyagraha are considered as the supreme and the most unique contribution of India to the contemporary world. According to Gandhi Satyagraha is the surest method to achieve the political social and economical aims. He said that, "my claim is that in the pursuit of that search lies the discovery of Satyagraha. It is not claimed that all the laws of Satyagraha have been

laid down or found. This I do say, fearlessly and firm that every worthy object can be achieved by the use of Satyagraha. It is the highest and infallible means the greatest force. Socialism will not be reached by any other means. Satyagraha can rid society of all evils, political, economic and moral .”¹²

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Sustainable Urban Planning in India

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A human settlement is a living organism. It has an origin, growth, decay and regrowth. It is a dynamic entity. The settlement is subject to various type of factors as like, physical, social, economic and political which influence its structure and form. It is essential to channelize these forces in a planned manner to create the total environment, which is healthy, efficient and satisfying for safe living, working and recreation. The development plan is the important instrument to achieve this objective.

The land use plan is intended as an important means of reaching physical, economic and social community goals. The plan through its effects on public and private decisions and investments can be a powerful influence on the growth rate, character, quality, and pattern of the cities physical environment.

The plan sets forth policies intended to encourage the upgrading and preservation of the existing city and to provide for an orderly, efficient, and logical extension of urban development in the predominantly undeveloped area surrounding the city. A central issue in deciding the future pattern of development is the manner in which future growth is to be accommodated. Already developed areas can be used more intensively (Higher average densities) or undeveloped land can be brought in to use. A range of choices exist between these two extremes.

Until recently, many cities have emphasized expansion into new areas rather than the recycling and more intense use of existing areas. However, experience and analysis over the year have brought about the general acceptance of the fact that such an approach towards growth can raise the cost of city services and add to the severity of a number of environmental, social, and economic problems.

Modern Urban Planning in India

Before independence the urban planning system in India was similar to Great Britain because of being ruled by them. After independence, rapid industrialisation and urbanisation compelled to regulate the growth in urban areas. Master Plans were prepared for cities. The Bombay Town Planning Act 1915 and Madras Town Planning Act 1920 are the earliest comprehensive legislations at state level in India. Simultaneously many city improvement trust acts were also enacted for improvement of cities. With the declaration independence on 15th August 1947, the country was divided into two countries as India and Pakistan. During this period of transition many people died and many migrated to the country of their choice.

The top priority at that time was to provide shelter to the refugees. Mass housing schemes were carried out in the border states of Delhi, Punjab, Uttar Pradesh, Rajasthan and West Bengal. Number of new towns such as capital towns, refugee towns, industrial towns, port towns and satellite towns were constructed. The first new town to be built was Chandigarh as capital of Punjab state. It stimulated the urban planning process in India. Nearly 120 new towns were built so far. India adopted a definite planning

policy in the shape of Five-Year plans for socio-economic development of the country. Urban planning and development formed a part of these Five-Year plans. We shall examine below how urban planning evolve over the years in these Five Year Plans.

First Plan (1951-56), emphasized the need to meet the acute housing shortage. Urban problems were linked to these housing schemes. Most of the urban planning concentrated on building new towns.

Second Plan (1956-61), initiated the need for the preparation of Master Plans and enactment of proper urban planning legislation. Finance was provided for the preparation of Master Plans. Master Plans of Mumbai, Delhi, Calcutta, Chennai, Hyderabad, Kanpur, Allahabad, Lucknow and Pune were taken up during this period. Setting up proper organisation for preparation and implementation of Master Plans was also stressed. Master Plan of Delhi stood out as a successful experiment and became model for other cities.

Third Plan (1961-66), recognised the significant role of Master Plans of cities for socio-economic development of the country and provided central grant for their preparation. The priority urban areas were metropolitan cities, state capitals and rapidly growing industrial towns.

Fourth Plan (1969-74), shifted the responsibility of Master Plans to the state governments and central grant was discontinued. State governments gave more importance to metropolitan cities, where the problems were acute. Regional planning approach was emphasized to curb the increasing imbalances in socio-economic development of various areas in the country. To provide sufficient finance for urban development projects, Housing and Urban Development Corporation (HUDCO) was established in 1971 as a nodal funding agency. During this period City and Industrial Development Corporation (CIDCO) was established for planning and development of New Bombay near Bombay to solve some major expansion problems of the city. Several creative planning strategies were implemented in the construction of New Bombay. To solve some of the immediate problems of the city, Calcutta Metropolitan Development Authority was established in 1972. It concentrated more on implementing specific projects than preparing traditional Master Plan.

Fifth Plan (1974-79), extended the urban planning initiatives to small and medium towns for controlling the rapid growth of metropolitan cities.

Sixth Plan (1980-85), a programme of 'Integrated Development of Small and Medium Towns (IDSMT) was introduced. This scheme was aimed to improve infrastructure in selected towns to make them act as regional centres for economic growth and arrest migration to bigger cities. Central assistance was given with matching contribution from state governments. Nearly 840 towns were identified for development in 25 states and 5 union territories.

Seventh Plan (1985-90), observed that urban development should be supported by economic development. Poverty alleviation became a dominant feature of the development strategy of the country. Emphasis was placed on improving the living conditions of the slum dwellers and schemes for employment generation of urban poor. National Commission on Urbanisation (NCU) was constituted in 1985 and

submitted its recommendations in 1988. Even though all the recommendations were not implemented, a National Housing Bank was established in 1988 as a major step to encourage housing by extending finance through various financial institutions and banks.

Eighth Plan (1992-97), recognised the role of urban planning for poverty alleviation and to minimise unemployment. This plan stressed the need for regional spatial planning approach for socio-economic development. In the year 1992 two amendments known as Constitution (73rd) Amendment Act and Constitution (74th) Amendment Act were passed. These amendments made it mandatory for the state governments to devolve power of planning and decision making to the people through local-self governments. It established a system of local governance at urban and rural levels. They are Panchayats at rural level, Municipalities at urban level and Nagar Panchayats in semi urban areas. The 74th amendment provides constitution of two committees, District Planning Committee and Metropolitan Planning Committee to co-ordinate the plans submitted at lower levels for socio-economic development.

Ninth Plan (1997-2002), Major sectoral objectives of the Ninth Plan were Development of urban areas as economically efficient, socially equitable and environmentally sustainable entities; Accelerated development of housing, particularly for the low income groups and other disadvantaged groups; Development and upgradation of urban infrastructure services to meet the needs of a growing population; Alleviation of urban poverty and unemployment; Promoting accessibility and affordability of the poor to housing and basic services; Promoting efficient and affordable mass urban transportation systems in metropolitan cities; Improvement of urban environment; Promoting private sector participation in the provision of public infrastructure and of the community and NGOs in urban planning and management of specific component of urban services; and Democratic decentralisation and strengthening of municipal governance.

Tenth Plan (2002-2007), focused on Jawaharlal Nehru National Urban Renewal Mission (JNNURM) which was launched in December 2005 for a period of seven years with an outlay of ₹66,085 crore. The objectives of the scheme included empowerment of Urban Local Bodies (ULBs), planned and holistic development of cities and making them inclusive. The scheme mandated preparation of City Development Plans (CDP) and a set of urban reforms at State and Municipal levels. JNNURM renewed the focus on urban renewal and gave impetus to many urban reforms. Central allocation of ₹66,085 crore led to overall commitment of investment of ₹1,23,711 crore under the scheme.

Eleventh Plan (2007-2012), JNNURM has led to a significant step up in investment in urban sector. However, urban sector continues to suffer from low-level of service delivery, structural problems, grossly inadequate availability of resources and lack of capacity at different levels of the government. Successful management of India's urbanisation would not only require a significant step up in investments for urban improvements under the Twelfth Plan period, but also emphasis on measures to address the glaring weaknesses in urban governance and management. In addition, reducing urban poverty has emerged as a major thrust area in managing our cities. We look at the Eleventh Plan approach to deal with the problems of rural water supply, urban supply, rural sanitation, and urban sanitation.

Twelfth Plan (2012–2017), The strategy for the Twelfth Five Year Plan focused on strengthening the five enablers for urbanisation—governance, planning, financing, capacity building and innovation. Despite the 74th Constitutional Amendment, which required States to transfer eighteen functions to the ULBs, there is significant variation in devolution of functions, functionaries and funds across the States. City mayors lack the powers and tenure to be truly accountable for delivery of urban services. At the metropolitan level, Metropolitan Planning Committees (MPCs) are yet to evolve and District Planning Committees must function not only in letter but in the intended spirit too. In most States either State agencies are in-charge of urban service delivery rather than ULBs. This mazelike structure of management and accountability hampers good urban management.

These plans are consolidated further at state and national levels for comprehensive development of all parts of the nation. Thus urban planning in India has come a long way since independence to develop urban areas and channelize the urbanisation process in the country.

Factors to be Considered in Development Plan

The following factors should be taken into consideration in the Development Plans of the cities.

1. Urban population growth cannot be prevented; it must be planned and accommodated.
2. The form of cities is determined by individuals and organisations rather than by governments. Private sector will continue to play dominant role in city development.
3. There are certain limitations on the abilities of governments to intervene effectively in the urban development. Government interventions have produced unintended and undesirable results in many cases. A more realistic approach would be to distinguish between the need for government intervention and private sector encouragement in the development of cities.
4. A more realistic affordable standards of services for the poor should be derived and adopted.
5. The planning process cannot be a sequence of survey-plan action. These stages need to be pursued concurrently. Plans need to be flexible and incremental rather than rigid.
6. The limited ability of planning authorities to enforce regulatory systems of development control should be realised. Hence there is a need to identify alternative ways of land development like developing infrastructure.
7. Plans should take into consideration the political agendas and political processes within which an implementable plan programmes must be developed.

It is necessary to monitor the urban sprawl, changes in distribution of land use in different time periods, influence of accessibility/ physical barriers on urban growth and updation of maps at micro level using advanced techniques for urban planning and decision making.

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Initiatives and Achievements Taken By Indian Banking Sector on Financial Inclusion

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The financial inclusion is meant to ensure a range of appropriate financial services is available to every individual and enable them to understand and access those services. Financial inclusion not only means opening of saving bank account but implies creation of awareness about the financial products, education and guidance on money management, offering debt counseling, etc. by banks. Strong and vigorous financial institutions are the pillars of economic growth, progress and success of modern economies. Lack of accessible, affordable and appropriate financial services has always been a global problem. . India is considered as largest rural populations in the world and belongs to agriculture activities; financial inclusion is aimed at providing banking and financial services to all people in a fair, transparent and equitable manner at affordable cost. Households with low income often lack access to bank account and have to spend time and money for multiple visits to avail the banking services, be it opening a savings bank account or availing a loan, these families find it more difficult to save and to plan financially for the future. Therefore, financial access can really boost the financial condition and standards of life of the poor and the disadvantages. RBI has been constantly encouraging the banking sector to develop the banking network both through setting up of new branches, installation of new ATMs, implementation of EBT and also through BC model by leveraging upon the information and communication technology (ICT). This study focuses on approaches adopted by various Indian banks towards achieving the ultimate goal of financial inclusion for inclusive growth in India and analyses past years progress and achievements. The relevant data for this study has been collected with the help of various Research journals, Articles, reports of RBI and online resources.

Introduction

Banks play a vital role in the economic development of a country like India. Indian economy in general and banking services in particular have made rapid strides in the recent past. However, a sizeable section of the population, particularly the vulnerable groups, such as weaker sections and low income groups, continue to remain excluded from even the most basic opportunities and services provided by the financial sector. To address the issue of such financial exclusion in a holistic manner, it is essential to ensure that a range of financial services is available to every individual. Financial Inclusion should not be seen as a social responsibility of the Governments and the banking system, but it is a potentially viable business proposition today which provides the poor with opportunities to build savings, make investments and get credit.

During post liberalization period the banking sector in India has grown enormously keeping pace with and in some cases leading the country's remarkable economic growth. The banking system has improved its strength, efficiency and resilience. The branches of commercial banks including RRBs have increased from 8321 in the year 1969 to 93080 in 2011. The average population per bank branch has decreased from 64,000 in 1969 to 13,466 in 2011.

Financial inclusion is not an Indian specific problem, it is global one. The Deputy Governor, Reserve Bank of India, Dr.K.C. Chakrabarty in one of his address at the BIS-

BNM Workshop on Financial Inclusion Indicators at Kuala Lumpur on November 5, 2012 said “Across the globe 2.5 billion adults do not use formal financial service to save or borrow. In India, Just about 40 per cent of the population across the country has bank accounts. The proportion of people having any kind of life insurance cover is as low as 10 per cent and proportion having non-life insurance is abysmally low at 0.6 per cent. People having debit cards comprise only 13 per cent and those having credit cards only a marginal 2 per cent of the population”.

Objectives of the study

This research paper has four main objectives:

1. To study the financial inclusion in India.
2. To study the major factors affecting access to financial services.
3. To study the major initiatives and policy measures taken by RBI and Gol for financial inclusion.
4. To suggest the future prospects of financial inclusion

Research Methodology

The present study is descriptive in nature. The data used for the study is secondary in nature and has been collected from RBI bulletin, annual reports of RBI and Ministry of Finance, Gol, Report on trend and progress of banking in India, various reputed journals, newspapers and websites of RBI, NABARD (National Bank for Agricultural and Rural Development) and Ministry of Finance, Government of India (Gol).

Financial Exclusion and Financial Inclusion

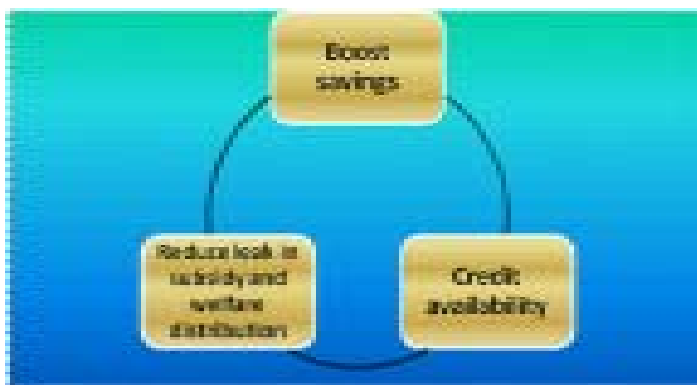
In simple term financial exclusion means lack of access to formal financial services. It is very transparent that financial services are used only by a section of the population. There is demand for these services but it has not been provided. The excluded regions are rural, poor regions and also those living in harsh climatic conditions where it is difficult to provide these financial services. The excluded population then has to rely on informal sector (moneylenders etc) for availing finance that is usually at very high rates.

Financial inclusion may be defined as the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost (Committee on Financial Inclusion, Chairman: Dr. C. Rangarajan). Financial inclusion, according to the Finance Minister’s 2006-07 budget speech, was defined as “the process of ensuring access to timely and adequate credit and financial services by vulnerable groups at an affordable cost”.

Thus, financial inclusion is the provision of affordable financial services, via saving, credit, insurance services, access to payments and remittance facilities by the formal financial systems to those who are excluded. So, financial inclusion refers to The access to vast range of financial product and services at affordable cost. It not only includes banking products but also other financial services such as loan, equity and insurance.

Importance of Financial Inclusion

- 1) More people invest then more money is saved in the banks that lead to good capital for investment.
- 2) Plug gaps and leaks in public subsidies and welfare programmes (major step stone in implementation of direct benefit transfer).
- 3) Providing formal credit avenues – So far the unbanked population has been vulnerably dependent of informal channels of credit like family, friends and moneylenders. Availability of adequate and transparent credit from formal banking channels shall allow the entrepreneurial spirit of the masses to increase outputs and prosperity in the countryside. A classic example of what easy and affordable availability of credit can do for the poor is the micro-finance sector.



Challenges to Financial Inclusion

Financial inclusion of the unbanked masses is a critical step that requires political will, bureaucratic support and dogged persuasion by RBI. It is expected to unleash the hugely untapped potential of the bottom of pyramid section of Indian economy. Perhaps, financial inclusion can begin the next revolution of growth and prosperity.

Legal identity

Lack of legal identity like voter Id, driving license, birth certificates, employment identity card etc. is also a major factor affecting access to financial services.

Level of income

Low income people generally have the attitude of thinking that banks are only for the rich people.

Types of occupation

Many banks have not developed the capacity to evaluate loan application of small borrowers and unorganized enterprises and hence tend to deny such loan requests.

No proper regulation

FI require a national level regulatory body to organize, manage, transform as per

the needs of the sector. Government has implemented (were reports of the authorities getting ready with a Comprehensive Financial Inclusion Plan (CFIP) or Sampoon Vittiya Samaveshan in Hindi, which will be breathtaking in scope and extremely ambitious.)

Poor financial literacy

The access of financial services and literacy is still poor.

Insistence on KYC (know your customer)

KYC norms have hindered the opening of new accounts even in urban areas. Great significance is, therefore, attached to e-KYCs. The Aadhaar can play an extremely useful role.

High poverty

Still around 40 crore citizens are below poverty line (according to C. Rangarajan). All these folks cannot afford the banking services.

Too many policies and bodies make the process tardier. Moreover most of the approaches are copied from western countries, thus there is a need to do in centric solution.

Commercial viability will be the key to the programmer's success. Past experience suggests that without proper incentives, the facilities on offer will not be used by the really needy. Banks will be saddled with a large number of inactive Page on accounts. The biggest challenge is one of altering the mindset — of banks, policy makers and bank customers, both potential and existing.

Bank saving is still not profitable, due to persistence of inflation many citizens think of saving in physical assets rather than banks.

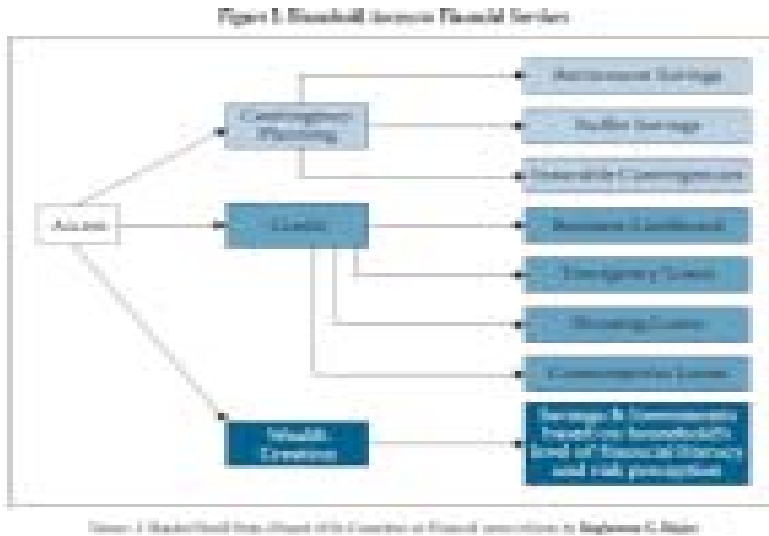
Persistence inflation averts citizens to save money. This is not god for financial inclusion.

Financial Inclusion in India

In India, Financial Inclusion first featured in 2005, when it was introduced, that, too, from a pilot project in UT of Pondicherry, by Dr. K. C. Chakraborty, the chairman of Indian Bank. Mangalam Village became the first village in India where all households were provided banking facilities. The bank asked the commercial banks in different regions to start a 100% Financial Inclusion campaign on a pilot basis. As a result of the campaign states or U.T.s like Pondicherry, Himachal Pradesh and Kerala have announced 100% financial inclusion in all their districts. Reserve Bank of India's vision for 2020 is to open nearly 600 million new customers' accounts and service them through a variety of channels by leveraging on IT. However, illiteracy and the low income savings and lack of bank branches in rural areas continue to be a road block to financial inclusion in many states. There is inadequate legal and financial structure. India being a mostly agrarian economy hardly has schemes which lend for agriculture. Financial inclusion does not stand for delivery of financial services for all at all cost. But it means that the delivery of financial services and products at affordable costs of excluded sections of population and low income groups. It plays a crucial role to remove poverty from the country. Financial inclusion is to provide equal opportunities to vast sections of

population to access mainstream financial services for better life, living and better income. It provides path for inclusive growth.

Thus, Financial Inclusion refers to universal access to a wide range of financial services at a reasonable cost. These include not only banking products but also other financial services such as insurance and equity products (The Committee on Financial Sector Reforms, Chairman: Dr.Raghuram G. Rajan).



One of the measures of the level of financial inclusion is the Financial Inclusion Index. This index is based on three basic dimensions of an inclusive financial system – banking access, availability of the banking services and usage of the banking system. Banking access is definitely the most critical parameter for measuring the depth financial inclusion and is measured as a ratio of bank accounts to the total population. The second parameter, availability of banking services provides an indication to the number of bank outlets available per 1000 people to deliver financial services. The bank outlets may include the brick and mortar branches, ATMs, business correspondents, etc. The third parameter seeks to determine the usage of banking services going beyond mere opening of accounts. Therefore, this is evaluated on the basis of outstanding deposits and credits. Accordingly, the volume of outstanding deposit and credit as proportion on the net district domestic product is used for measuring this dimension. According to the value of the index, Indian States can be classified into three categories, i.e., states having high, low and medium extent of financial exclusion. According to the empirical results, Kerala, Maharashtra and Karnataka are some of the States having wider extent of financial inclusion as compared to other States of India. Tamil Nadu, Punjab, Andhra Pradesh, Himachal Pradesh, Sikkim and Haryana fall under the category of medium financial exclusion.

State Wise Financial Inclusion (Source: RBI working paper on Financial Inclusion)

The extent of financial exclusion is found to be significantly low in North-Eastern and Eastern States, i.e., Assam, Nagaland, Manipur, Odisha, Bihar, West Bengal, etc. Though the index and findings of the report in reference are based on empirical study, they are possibly not way off the ground realities.

World Bank 'Financial Access Survey' Results

From the table given below, it would be observed that in our country, financial exclusion measured in terms of bank branch density, ATM density, and bank credit to GDP and bank deposits to GDP is quite low as compared with most of developing countries in the world.

Table 1: Select Indicators of Financial Inclusion, 2011

S.No	Country	Number of Bank Branches	Number of ATMs	Number of Bank Branches	Number of ATMs	Bank Deposits	Bank Credit
		Per 1000 KM		Per 0.1 Million		as % to GDP	
1	India	30.43	25.43	10.64	8.9	68.43	51.75
2	China	1428.98	2975.05	23.81	49.56	433.96	287.89
3	Brazil	7.93	20.55	46.15	119.63	53.26	40.28
4	Indonesia	8.23	15.91	8.52	16.47	43.36	34.25
5	Korea	79.07	...	18.8	...	80.82	90.65
6	Mauritius	104.93	210.84	21.29	42.78	170.7	77.82
7	Mexico	6.15	18.94	14.86	45.77	22.65	18.81
8	Philippines	16.29	35.75	8.07	17.7	41.93	21.39
9	South Africa	3.08	17.26	10.71	60.01	45.86	74.45
10	Sri Lanka	41.81	35.72	16.73	14.29	45.72	42.64
11	Thailand	12.14	83.8	11.29	77.95	78.79	95.37
12	Malaysia	6.32	33.98	10.49	56.43	130.82	104.23
13	UK	52.87	260.97	24.87	122.77	406.54	445.86
14	USA	9.58	...	35.43	...	57.78	46.83
15	Switzerland	84.53	166.48	50.97	100.39	151.82	173.26
16	France	40.22	106.22	41.58	109.8	34.77	42.85

Source: Financial Access Survey, IMF; Figures in respect of UK are as on 2010

Financial Inclusion in India in Current Scenario

A target of digital financial inclusion in India is settled for 2015. When it comes to digital finance, India punches below its weight. **The 2014 Intermediary Financial Inclusion Insight (FII) Survey of 45,000 Indian adults** found that 0.3% of adults use mobile money, compared to 76% in Kenya, 48% in Tanzania, 43% in Uganda, and 22% in Bangladesh.

This stems from a range of factors, but lack of innovation-friendly regulation has been barrier #1. Most importantly, the Reserve Bank of India (RBI) historically allowed non-banks to participate in payment services in two restricted ways. They could build and manage an agent network on behalf of a bank; or they could issue a “semi-closed” wallet which allows customers to cash-in, buy airtime and other services, but not cash-out – not a particularly useful product for a poor customer. This regulatory framework ensured that India’s banks controlled not only the market for savings and credit, but also payments. The problem is that banks have struggled globally to shift away from their reliance on branch-based approaches and legacy technologies to establish digital payment connections in poor and rural communities. With this restriction in place, it’s unsurprising that only **0.3% of Indian adults use mobile money**.

This all changed in 2014. In November, the **RBI issued Payments Bank guidelines** which allow companies with significant distribution expertise (including mobile operators, retail chains and existing agent managers) to offer deposit accounts and payments as a stand-alone business. Payments Banks won’t be able to directly offer credit, but they can:

1. Build branch, ATM, and agent networks;
2. Issue debit cards;
3. Offer deposit accounts;
4. Process domestic and international remittances;
5. Process utility payments; and
6. Serve as an agent to distribute credit, insurance, and mutual funds on behalf of other financial service providers.

Payments Banks will initially be restricted to holding a maximum balance of Rs.100,000 (US \$1,600) per customer, but the RBI indicated that it would re-evaluate this limit as the model evolves. Deposits will be covered under India’s Deposit Insurance Corporation and accounts will be **eligible for the RBI’s simplified know-your-customer (KYC) norms**. Payments Banks have access to the national payment system and interbank markets for temporary liquidity management. Despite misunderstandings in the press, Payments Banks license applicants, like mobile network operators, will be permitted to leverage their existing distribution networks and technology systems, creating a big opportunity for those organizations to extend digital payment services into poor and rural communities. The deadline for submitting license applications was February 2, 2015 and several major players plan to apply.

The Payment Bank regulations are a game-changer, but they overshadow five other key regulatory moves in 2014:

- First, the RBI **lifted its prohibition against banks establishing agents more than 30 kilometers from the nearest bank branch**. The 30KM rule has befuddled the financial inclusion sector for years by preventing smaller banks with limited branch networks from building national agent networks. By lifting this restriction, the RBI effectively leveled the playing field between large and small banks, at least when it comes to agent banking. And once Payments Banks come online, they will be

able to establish agents without worrying about building brick and mortar branches to comply with the 30KM rule.

- Second, **the RBI removed the requirement that customers provide proof of current and permanent address for opening a bank account.** This requirement was particularly tricky for migrant laborers who have trouble securing documents which prove their current address.
- Third, **non-bank finance companies (NBFCs) can now act as business correspondents.** This will allow India's microfinance institutions – many of which already serve millions of poor customers – to build agent networks on behalf of banks.
- Fourth, the RBI concluded its pilot to determine if licensed prepaid issuers, such as Airtel Money and Vodafone M-PESA, could allow their customers to cash-out. If the RBI removes that restriction in 2015, it will create more options for non-bank providers to offer payment services.
- Lastly, the **Telecommunications Regulatory Authority of India (TRAI) issued guidelines which require mobile operators to provide banks USSD channel access for mobile banking.** This will ensure that banks can leverage mobile operators' communications channels when offering mobile banking.

These regulatory moves add up to a game-changing year, paving the way for a big expansion in digital financial inclusion in the next 2-3 years. But 2014 was as much about the Indian Government's policies as it was about regulatory changes. In parallel to the RBI's interventions, Prime Minister Modi launched an ambitious financial inclusion scheme called Pradhan Mantri Jan-Dhan Yojana (Prime Minister's People's Wealth Scheme) - the only scheme from India's technology-friendly Prime Minister that carries his name. Digital transactions have not been the focus of previous financial inclusion efforts in India which often rely on public sector banks to push accounts but without a pathway to make those accounts transaction ready in a digital ecosystem. While PMJDY also relies on public sector banks and has an initial focus on accounts opened, it also breaks from the government's previous financial inclusion efforts by focusing on digital transaction functionality and making full use of some extraordinary payments infrastructure already in place.

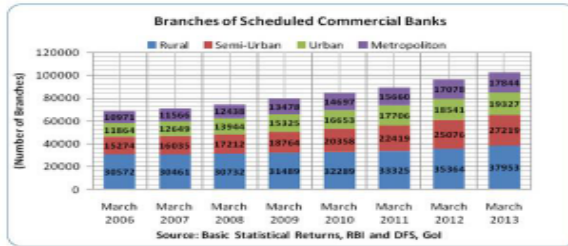
Progress in Financial Inclusion

- Progress of financial inclusion since the launch of financial inclusion plans clearly indicates that banks are progressing in areas like opening of banking outlets, deploying BCs, opening of BSBD accounts, grant of credit through KCCs and GCCs. Detailed trends are furnished in the following charts.

Number of Branches Opened (including RRBs)

- Due to RBI's concerted efforts since 2005, the number of branches of Scheduled Commercial Banks increased manifold from 68,681 in March 2006 to 1,02,343 in March 2013, spread across length and breadth of the country

Chart 4: Branches of Scheduled Commercial Banks



- In rural areas, the number of branches increased from 30,572 to 37,953 during March 2006 to March 2013. As compared with rural areas, number of branches in semi-urban areas increased more rapidly.

Total Bank Outlets (including RRBs)

Total number of banking outlets in villages increased from 67,694 in March 2010 to 2,68,454 in March 2013 (increased around 4 times during the period of three years). Of total branches, banking outlets through BCs increased from 34,174 to 2,21,341 during the same period (increase around 6.5 times).

BSBD (Basic Saving Bank Deposit) Accounts Opened

The number of BSBD accounts opened increased from 73.45 million in March 2010 to 182.06 million in March 2013 RBI advised banks to provide small overdrafts in BSBD accounts. Accordingly up to March 2013, 3.95 million BSBD accounts availed OD facility of Rs. 1.55 billion (These figures respectively, were 0.18 million and 0.10 billion in March 2010).

Kisan Credit Cards (KCC) Issued

Banks have been advised to issue KCCs to small farmers for meeting their credit requirements. Up to March 2013, the total number of KCCs issued to farmers remained at 33.79 million with a total outstanding credit of Rs.2622.98 billion.

General Credit Cards (GCC) Issued

Banks have been advised to introduce General Credit Card facility up to Rs. 25,000/- at their rural and semi-urban branches. Up to March 2013, banks had provided credit aggregating to Rs.76.34 billion in 3.63 million GCC accounts.

ICT(Information and Communication Technology) Based Accounts - through BCs

- In order to provide efficient and cost-effective banking services in the un-banked and remote corners of the country, RBI directed commercial banks to provide ICT based banking services – through BCs. These ICT enabled banking services have CBS connectivity to provide all banking services including deposit and withdrawal of money in the financially excluded regions.
- The number of ICT-based transactions through BCs increased from 26.52 million in March 2010 to 250.46 million in March 2013, while transactions amount increased steadily from Rs.6.92 billion to Rs.233.88 billion during the same period.

Expansion of ATM Network:

- The total number of ATMs in rural India witnessed a CAGR of 30.6% during March 2010 to March 2013. The number of rural ATMs increased from 5,196 in March 2010 to 11,564 in March 2013

Financial Literacy Initiatives

- Financial education, financial inclusion and financial stability are three elements of an integral strategy, as shown in the diagram below. While financial inclusion works from supply side of providing access to various financial services, financial education feeds the demand side by promoting awareness among the people regarding the needs and benefits of financial services offered by banks and other institutions. Going forward, these two strategies promote greater financial stability.
- Financial Stability Development Council (FSDC) has explicit mandate to focus on financial inclusion and financial literacy simultaneously.
- RBI has issued revised guidelines on the Financial literacy Centers (FLC) on June 6, 2012, for setting up FLCs, as detailed in Box 1 above.

Growth in SHG(Self Help Group)-Bank Linkage

- This model helps in bringing more people under sustainable development in a cost effective manner within a short span of time. As on March 2011, there are around 7.46 million saving linked SHGs with aggregate savings of Rs.70.16 billion and 1.19 million credit linked SHGs with credit of Rs. 145.57 billion

Growth of MFIs:

Though RBI has adopted the bank-led model for achieving financial inclusion, certain NBFCs which were supplementing financial inclusion efforts at the ground level, specializing in micro credit have been recognized as a separate category of NBFCs as NBFC-MFIs.

At present, around 30 MFIs have been approved by RBI. Their asset size has progressively increased to reach Rs. 19,000 crore as at end Sept 2013.

Bank Credit to MSME

MSME sector which has large employment potential of 59.7 million persons over 26.1 million enterprises, is considered as an engine for economic growth and promoting financial inclusion in rural areas. MSMEs primarily depend on bank credit for their operations.

Bank credit to MSME sector witnessed a CAGR of 31.4% during the period March 2006 to March 2012. Of total credit to MSME, public sector banks contributed the major share of 76%, while private sector banks accounted for 20.2% and foreign banks accounted for only 3.8% as on March 31, 2012.

Insurance Penetration in the Country

The total insurance (life and non-life) penetration, in terms of the ratio of insurance premium as a percentage of GDP increased from 2.32 in 2000-01 to 5.10 in 2010-11. The life insurance penetration as a percentage of GDP stood at 4.40 in 2010-11 while

the non-life insurance penetration remained at 0.71 during the same period. In other words, there is vast untapped potential as regards insurance penetration.

Equity Penetration in the Country

The number of investor accounts accounted for a meager 1.71% of total population of the country.

Financial Inclusion Initiatives – Private Corporate

A few large private corporate have undertaken projects such as E-Choupal/ E-Sagar(ITC), Haryali Kisan Bazaar (DCM), Project Shakti (HUL), etc. Reportedly, these pioneering projects have brought about vast improvement in the lives of the participants and set the tone for economic development in their command areas; which is a pre-requisite for Financial Inclusion efforts to be undertaken by the banking system.

Other Initiatives by RBI and banks on financial inclusion and literacy

1. RBI launched multilingual websites in 13 languages on all matter concerning banking. A meaningful dimension of financial education is credit counseling. RBI has also created a sub-site for the common person to give him the ease of access information for use in dealing with banks.
2. The community finance learning initiative (CFLIs) were also introduced with a view to promote basic financial literacy among housing association tenants.
3. State bank of India has set up 100 centers in Agri-lending branches for agriculture counseling.
4. Union bank of India and Indian overseas bank use of handheld and biometric cards in village of Tamilnadu.
5. Union bank of India and Dena bank introduced 198 village knowledge centers for imparting knowledge to farmers. These centers also provide basic infrastructure, internet connection and updated libraries.
6. Union bank of India introduced “Union Mitra Scheme” for providing financial education and debt counseling services to rural population free of cost.
7. Dena bank introduced “Dena Bhoomiheen Kisan Credit Card” for tenant farmers, share croppers and landless laborers.
8. In financial year 2009-2010, the government has announced the ground level credit target for agriculture at s. 3,25,000 crore. For the financial year 2010-2011, the Government has set agriculture credit flow target at Rs. 3, 75, 000 crore.

Himanchal Pradesh is one of the states which has achieved full financial inclusion. 97.83% of the sample respondent has been financially included, where in rural areas the average financial inclusion rate is 97.58%. In 38 out of 72 blocks financial inclusion rate is 99% and in few cases even 100%. The entire four social categories general, OBC, SC, ST have inclusion rate of more than 97%.The extent of awareness of the respondent about the banking services in an area is high and there is scope for improvement.

Some Project for Financial Inclusion:

Millions of people lack proper proof as driving license, Pan card , credit cards etc.

so they face difficulties to access public services like bank account, ATM facility, loan facilities etc. The project ADHAR (The brand name of UID) serves the KYC guidelines for the people who have lack of Identity. Thus, UID (Unique Identification Number) could act as a tool to drive financial inclusion for the rural a poor people.

Swavalamban

A co-contributory pension scheme launched on 26 September 2010 for workers of unorganized sector. Under this scheme the worker of unorganized sector who contribute a sum of Rs. 1000 to Rs. 12000 per year in their pension account during financial year 2010-2011, the central government will contribute a sum of Rs. 1000 per annum. Swavalamban scheme totaling to 40 lacks subscribers by March 2014.

Swabhiman

The central government has launched in a way to achieve financial inclusion program Swabhiman on February 10, 2011 in which five crore household of 73000 villages would be provided access to banking services in unbanked area by opening 50,000,000 crore no frills account till march 2012.

PFRDA (Pension Fund Regulatory & Development Authority's)

Government has set a regulatory body for the pension sector on August 23, 2003. PFRDA's efforts are an important milestone in the development of the sustainable & efficient voluntary defined contributor based pension system of India. PFRDA also works for financial literacy and awareness campaigns as a part of its strategy to protect the interest of subscribers under Swavalamban scheme.

PMJDY (Pradhan Mantri Jan Dhan Yojna)

PMJDY is a National Mission on Financial Inclusion encompassing an integrated approach to bring about comprehensive financial inclusion of all the households in the country. The plan envisages universal access to banking facilities with at least one basic banking account for every household, financial literacy, access to credit, insurance and pension facility. In addition, the beneficiaries would get RuPay Debit card having inbuilt accident insurance cover of Rs. 1 lakh. The plan also envisages channeling all Government benefits (from Centre / State / Local Body) to the beneficiaries' accounts and pushing the Direct Benefits Transfer (DBT) scheme of the Union Government. The technological issues like poor connectivity, on-line transactions will be addressed. Mobile transactions through telecom operators and their established centers as Cash Out Points are also planned to be used for Financial Inclusion under the Scheme. Also an effort is being made to reach out to the youth of this country to participate in this Mission Mode Programme.

Conclusion

In achieving inclusive growth in India, the Financial Inclusion will play a vital role and help the nation to drive away the not only rural poverty but also urban poverty in India. Commercial banks have to perform a vital role in this regard. However the road towards 100% financial inclusion is yet to be achieved. Important areas of financial inclusion performed by commercial banks are: 1. Financial literacy, 2. Credit counseling, 3. BC/BF model, 4. KYC norms, 5. KCC/GCC, 6. No-frill accounts, 7. Branch expansion,

8. Mobile banking, and other measures such as micro insurance, micro- credit etc. In spite of this, It is the duty of every Indian citizen also, to ensure that all the Indian will have bank account and everybody should take part actively in achieving 100% financial inclusion in India. Setting up financial literacy centers and credit counseling at pilot basis launching a financial literacy campaign etc. are some initiatives currently under way of furthering Financial Inclusion. Our National vision for 2020 is to open nearly 600 million new customer's account and services through a variety of channels. Although various initiatives were introduced in India from last two decades but financial inclusion remains a distant dreams. A committee called by central government for financial inclusion has given its report that to access financial services including credit to be raised to 50% by 2012 and 100% by 2015. Thus, financial inclusion have enough scope for economic growth, raising living standard of people, equality etc. On the basis of above initiatives and projects we can conclude that a day will come when all Indians have well their bank accounts and everybody will take part in financial inclusion.

SUGGESTION

- Even though enough efforts are being made by all stake holders viz Regulator, Government, Financial Institutions and others, the efforts are not yielding the kind of result expected. The regulator has to create a suitable regulatory environment that would keep the interest of all the stakeholders.
- The concern of banks about profitability is to be addressed by the regulator as the entire process of financial inclusion would be a kind of social work in the first few years. The concerns of the government about the reach, feasibility and implementation of government policies to the last mile needs to be addressed. The easy availability of financial services to the last mile user, the people in tier 3 to tier 6 in entirety needs to be addressed.
- The bank's concerns can be addressed by leveraging ICT, designing innovative products and service models. A structured expansion and appropriate regulatory norms addressing the bank's concern and inclusion of NBFCs, MFI and SHG in the last mile connectivity of people to financial services could resolve the people's concern. Also banks use intensive mobile banking services to deliver banking and financial services to the people.
- For achieve targets of FIP, it needs to empower MSMEs through providing timely and adequate finance because MSME s are the best medium for achieving inclusive growth which generate local demand and consumption, provide employment to millions of fresher's.
- The Aadhar card could be the answer to the government's concern as the bank accounts can be linked to the holder's aadhar number; however the sheer scale makes it difficult. Alternate to the same could be use of the vast postal office network at the disposal of the government. The post offices can easily reach the end user and vice-versa as the infrastructure is already in place. Regulatory bodies, banks and Government should intensively work on creating awareness by educating people about finance.
- Thus, Innovative products, out of the box service models, effective regulatory

norms and leveraging technology together could change the landscape of the current progress of the much needed and wanted, Financial Inclusion Program.

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Magnetic Behaviour Of Cu(II) Complex With Bidentate Ketoanils

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Two complexes of Cu(II) acetate with two bidentate ligands 2-Hydroxy anil of 2-hydroxyphenyl glyoxal and 2-Pyridine anil of acetyl glyoxal, have been synthesized and characterized by their magnetic behaviour

INTRODUCTION- Magnetic Properties of the substances could be understood by considering their each component atom or molecule as it is a microscopic bar magnet with two magnet poles. The magnetic dipole may be intrinsic or may be induced by the applied field. In the presence of the applied field their dipole are quantized so that they take on one limited number of direction relative to the field. Substances in which there are no interaction between adjacent atomic dipoles are said to be magnetically dilute.

In order to understand magnetic properties of any molecule, mechanism of inter and intra –atomic electronic interaction should be known. Pertaining to the nature of molecules, that is, electronic arrangement in them, different theories¹⁻⁵ have been propounded to account for their magnetic properties. d-Block element Cu(II) exhibiting unusual spectromagnetic behaviour are very interesting and invites special attention on account of their nature of displaying unusual co-ordination number and spin-system under varying strength of ligands. Cu(II) generally forms square planar complex^(7,8,9). Peculiar stereochemical feature of Cu(II) have tempted us to undertake the magnetic study of the complex molecule.

PREPARATION AND ISOLATION OF COMPLEXES

Complex of Cu(II) with MHAHPG have been prepared by mixing warm saturated solution of the ligand with saturated solution of metal salt in stoichiometric quantity. Cu(II) complex were recovered from the residue obtained from aqueous filter after washing with ether and acetone respectively.

Complex of Cu(II) with OPAAG were precipitated while mixing the reactants, metal salt and ligand; in acetone. Precipitates after washing with acetone were dried in hot air oven at $\pm 60^\circ\text{C}$.

Magnetic measurement were performed on the vibrating sample magnetometer model-155 at RSIC, IIT Madras in magnetic field 6K Gauss at room temperature.

CALCULATION

Magnetic moment per gram of the sample (μ/w), gram susceptibility (χ), molar susceptibility (χ_M) and effective molar susceptibility (χ_M') for each sample have been calculated using following expression.

Weight of compound in tube = w gm

Magnetic moment for w gram of sample = μ e.m.u

Magnetic moment per gram of sample = μ/w e.m.u/gm

$\div = \mu/wH$

Molecular weight

(\div_M)

μ

wH

$\div'_M = \div_M$ Diamagnetic correction

effective magnetic moment (μ_{eff}) can be calculated by the eq given below

$$\mu_{\text{eff}} = 2.83(\div'_M T)^{1/2}$$

where T is experimental temperature in degree kelvin.

Diamagnetic correction for each complex was calculated as algebraic sum of atomic susceptibilities(Pascal's constant⁹) of constituent diamagnetic atoms.

RESULT AND DISCUSSION

From table-2 Diamagnetic nature of Cu(II) complex with MHAHPG also supports the high reducing property of this ligand. Cu(II) square planer complexes displaying μ_{eff} value lower then spin only value(1.73 BM) indicates co-existence of Cu(I) with Cu(II) where as μ_{eff} values corresponding to spin only value indicate presence of unreduced Cu(II) form in their complexes probably on account of neutralization of reducing effect of ligand by anionic ligand in the co- ordination zone of the metal.

Other complex of Cu(II) with OPAAG seems to be strong but non-reducing as μ_{eff} value of 1.71BM for Cu(II) complex of this ligand are corresponding to spin- only value of low spin d⁵ Cu(II)

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TABLE:1MAGNETIC DATA OF Cu(II) COMPLEXES

S.No	COMPOUND	Field strength (K.G)	weight of the compound gm.	magnetic momentof the compound (e.m.u)	magnetic moment per
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gm of the compound weight of compound correction x 10 ⁻⁶ c.g.s	emu/gm	gram susceptibilityx10 ⁻⁶ c.g.s	Molecular susceptibilatyx 10 ⁻⁶ c.g.s	effective molecularsusceptibilityx 10 ⁻⁶ c.g.s	calculated	molecular diatomic
1.83	1695.67	1	[Cu ₂ (C ₁₄ H ₁₀ O ₃ N) ₃ AC(H ₂ O)]	2.0	0.0109	0.040 3.67
			1399.61			
		4.0		0.081	7.43	1.86 924.14
1716.87	295.98	1420.89				
		6.0		0.118	10.83	1.80
1667.41		1371.43				
		8.0		0.152	13.94	1.74
1610.31		1314.33				
		10.0		0.185	16.97	1.69
1568.49		1272.52				
2	1614.60	1	[Cu(C ₉ H ₈ N ₂ O ₂)AC ₂]H ₂ O	2.0	0.0107	0.092 8.59 4.30
			1486.18			
		4.0		0.180	16.82	4.21 315.57 1579.50
182.42	1451.08					
		6.0		0.260	24.30	4.05 1520.99
1392.58						
		8.0		0.326	30.47	3.81 1430.32
1309.90						
		10.0		0.382	35.70	3.57 1340.82
1212.40						

TABLE: 2MAGNETIC MOMENT, HYBRIDIZATION AND STEREOCHEMISTRY OF Cu(II) COMPLEXES

S no.	[Cu ₂ (C ₁₄ H ₁₀ O ₃ N) ₃ AC(H ₂ O)]	[Cu(C ₉ H ₈ N ₂ O ₂)AC ₂]H ₂ O
1	Spin State(s) ½	½
2	No. of unpaired electrone 1	1
3	Spin only magnetic movement 1.73	1.73
4	Reported magnetic moment of paramagnetic B.M	- -
5	Hybridization dsp ²	dsp ²
6	Stereochemistry Square planer	Square planer

SELF CONCEPT AND SOCIAL MATURITY OF ADOLESCENT STUDENTS

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The adolescent years of a human being are very important in human life as these years may leave great impact on their personality and growth pattern. The present paper is based on a study in which Self Concept and Social maturity of students of Intermediate classes have been studied. The total sample of 300 intermediate school students was taken by simple random sampling for the research from Bareilly mandal of U.P. Social Maturity Scale by Mr. R.P. Srivastava, and Concept Questionnaire by Mr. R.K. Saraswat were the tools of the study. It was found from the analysis of data that most of the adolescent students were found to be in the category of Average Social Maturity with Above average Self Concept. But there was no significant relation between these two variables. And, there was no gender difference in relation to their Social maturity and self concept.

Introduction

The human being is never static. From the moment he is conceived, to the time of his death, he is going under constant changes. These may be positive or negative. The positive changes make some traits develop and mature with time and negative changes deteriorate the developed traits or organs of the body. The maturity comes with time and experience, and can be achieved only if the person accepts the changes. The maturity can be classified in different areas of development and each maturity has been achieved at different age and stage of life span. Some of the maturities which are essential for overall development of human being, are- Physical Maturity, Psychological Maturity, Social Maturity, Vocational Maturity, Self Concept and many more. The present paper deals with the Social Maturity and Self Concept of the adolescent students of class 12th of U.P.

Self Concept is referred as one's attitude towards self. This is a dominant element in personality pattern of an individual because how a person feels and takes himself herself in life, determines the personality. Among the non-cognitive aspects of personality disposition self-Concept has been considered to be a key point in the understanding of human behaviour and it has been found to be an important factor affecting various areas of development and achievement including social development and academic achievement. As pointed out by Rogers(1961), much of the child's academic behaviour is influenced by his 'Self Perception'. According to Paderson (1965) as an organized configuration of perceptions, beliefs, feelings, attitudes and values which an individual views as a part of characters of himself. Saraswat and Gaur (1981) described Self-Concept as the "Self-Concept is the individual's way of looking at himself. It also signifies his way of thinking, feeling and behaving"

In the present study Self-Concept of adolescents has been measured. Adolescence is a period of life with its own peculiar characteristics and problems. Hence for deep penetration into their perception, their own physical, social, temporal, educational, moral, and intellectual sphere of Self-Concept need to be explored. Therefore Self-Concept has been divided into various dimensions.

- 1- **Physical Self** - Individuals view of their body, health, physical appearance and strength.
- 2- **Social Self** - Individuals view of their prevailing emotional state or predominance of a particular kind of emotional reaction.
- 3- **Educational Self** - Individual's view of themselves in relation to school, teachers and extra curricular activities .
- 4- **Moral Self** - Individual's estimates of their moral worth; right and wrong activities.
- 5- **Intellectual Self** - Individual's awareness of their intelligence and capacity of problem solving and judgment.

The Development of Self-Concept

The sense of self grows slowly . It begins in infancy, with **Self Awareness** . when a child recognizes itself ,the first moment of **self-recognition** comes. The next step is **Self -Definition**. This comes when the child identifies the characteristics it considers important to describe itself. A little girl can think herself in terms of externals as her pony tailed hair, her neat house, her activities in school. Until about age 6 or 7 the child begins to define in psychological terms. He/She now develops a concept of who he/she (the real self) and also of who he/she would like to be (the ideal self). By the time he/she achieves self-understanding (**Hurlock, 1978**).

As individuals strive to become functioning members of society, they must fulfill several important tasks towards the development of Self-Concept. They must do the followings —

- * Expand their self-understanding to reflect other people's perceptions, needs and expectations. They have to learn what it means to be a friend, a teammate, or a member of a dramatic cast.
- * Learn more about how society works— about complex relationships, roles and rules.
- * Develop behavioural standards that are both personally satisfying and accepted in society. This can be hard for children, since they belong to two societies — the peer groups and the adult one— which sometimes have conflicting standard.
- * Manage their own behaviour— As children, take responsibility for their own actions, they must believe that they can follow both personal and social standards, and they must develop the ability to do it.

Middle childhood is an important time for the development of self esteem, a positive self image or self evaluation. Children compare their **real-selves** and **ideal selves** and judge themselves by how well they measure up to social standards and expectation they have taken into their Self-Concept and by how well they perform.

Social Maturity

Social Maturity means acquisition of the ability to behave in accordance with social expectations. Becoming socialized involves three processes which, although they are separate and distinct, are so closely interrelated that failure in one of them will lower the individual's level of socialization. These three processes are :

- (i) **Learning to behave in socially approved ways-**

Every social group has its standards of what is approved behaviour for its members. To become socialized, children must not only know what this approved behaviour is, but they must also model their own behaviour along the approved lines.

(ii) Playing approved social roles-

Every social group has its own patterns of customary behaviour that are carefully defined and are expected by members of group. These are approved roles, for parents and children, and for teachers and pupils.

(iii) Development of social attitudes-

To become socialized, children must like people and social activities. If they do , they will make good social adjustments and be accepted as members of the social group with which they are identified.

Essentials of gaining Social Maturity :

What children's attitudes towards people and social experiences will be and how well they get along with other people will depend largely on their learning experiences. Expectations and socialization depend upon four factors which are as follows:

First, Ample opportunities for socializing are essential because children cannot learn to live socially with others if they spend most of their time alone. They need more opportunities to be not only with others of their own ages and of their own ages and levels of development but also with adults of different ages and backgrounds.

Second, Children must be able to communicate with others when they are with them in words that are understandable and interesting to others. Socialized speech is an important aid to socialization.

Third, Individuals learn to be socially mature if they are motivated to do so. Motivation depends largely on how much satisfaction children derive from social activities. If they enjoy their contacts with other people, they will want to repeat these contacts. If, on the other hand, social contacts give them little enjoyment, they will shun them whenever possible.

Fourth, an effective method of learning under guidance is essential. By trial and error, children learn some of the behaviour patterns necessary for good social adjustments. They also learn by role practice- by imitating the people they identify with. However, they learn more quickly and end results will be better if they are taught by a person who can guide and direct their learning and choose their associates so that they will have good models to imitate. Thus by practicing this techniques of imitating the models, they gain social status and social-maturity.

In the study of **Dijke etal (2004)**, it was investigated why people change power distributions. Social comparison theory predicts that people strive to be positively distinct in power from comparison others. However, if equal - power others categorized as in-group members and different power others as out group members people may try to make their group more powerful than the out- group. Seventy participants performed a decision - making task in a hierarchical structure. Another person had equal or more power, a third had equal or less power than the participant. Participants

indicated they shared group membership more with equal power than unequal - power others. However power difference increased more with equally them with less powerful other. Thus group differentiation does not necessarily suppress interpersonal comparison and involves striving for interpersonal positive distinctiveness.

Leary (2004) explains the importance of social acceptance and rejection throughout human evolution, human beings developed a regulatory system that responds to uses indicating real or potential rejection, and motivates the person to behave in ways that minimize the probability of rejection and promote acceptance. This paper examines the regulatory functions of the sociometer, its links to emotion and behaviour and how misalignments of the sociometer contribute to dysfunctional behaviour. The concept of sociometer provides an overarching framework for conceptualizing a variety of phenomena such as self esteem, interpersonal emotions (eg. social anxiety, jealousy, hurt feelings, anger) reaction to rejection, individual differences in rejection-sensitivity and personality disorders (particularly the narcissistic and antisocial disorders). Importantly the metaphor of the sociometer as a psychological gauge of relations value may also provide insights into what goes wrong. when people self-regulate in dysfunctional ways that damage their relationships with other people.

Luri (1996) explored the relationship between socialization factors occurring during adolescence and a sense of personal competence in women. The four socialization factors examined were : father-daughter closeness, the presence of mentor relationship, single-sex education and participation in team efforts. A sense of personal competence was determined by measurement on three scales : self-efficacy, self-confidence, and assertion of autonomy. 139 female employees were selected as sample of the study. Results suggest that early social maturity has positive influence in self-confidence and self-efficacy Social policy aimed at strengthening the development of a sense of personal competence in women.

According to **Delphine and Jean (2002)**, academic achievement is related to self-concept of individuals. In their research, they examined French students of different academic levels to use Self-Concept Questionnaire, the prototype matching strategy in two studies. In study one, 30 students of eight grades were selected who were high achievers academically. In study two, 60 students of three categories were selected -(i) High Academic Achievers, (ii) Average, (iii) and Low Achievers. ANOVA revealed the main effects of academic level on the formation of self- concept. Only high achieving students possessed well-structured academic self- concept

Schott and Bellin (2001) described as alternative approach to measuring the self that directly accounts for the way individuals ruminate on their external activities in order to inform and maintain their self-image. A Relational Self-Concept Scale (RSCS) was designed. Analysis of responses to this context-specific self-report measure, obtained from a large sample of adolescents (N=978), confirmed that the scale is multi dimensional, possesses appropriate psychometric properties, and contains a high degree of ecological validity. This was achieved that different social encounters within and around the school context have impact upon self-concept formation.

The study of **Coner and Miranda (2002)** sought to identify the array of motivational

and environmental predictor variables that produce high mathematics achievement. The results disclosed that both gender within all four races, Asian, Hispanic, Black non-Hispanic and white closely parallel each other within intact and non-intact households. The best predictor of achievement was prior ability followed by negligible influence of socio economic status (SES). Findings also revealed the lack of influence of self-concept, and the students' perceptions of performance and effort on the criterion mathematics achievement.

In **Kanchana M. (2002)** study, an attempt is made to compare 196 college students from North America and 150 from India on the following dimensions:(i) Self-concept and career decision making self-efficacy (CDMSE).(ii) Gender differences in self-concept and CDMSE. Tools used were Self-description Questionnaire by Herbert W. Marsh and career decision making Self-Efficacy Scale by Nancy E. Betz. The data obtained was analyzed using t -test. Results of the study shows:

- (i) Indian college students have lower self-concept and CDMSE than American students.
- (ii) Some gender differences were seen in self-concept, both among American and Indian students.
- (iii) There is no gender difference in CDMSE in both the samples.

Thus the culture has a great impact on the self-concept of the individuals.

Objectives of the study:

1. To assess the Social maturity and Self Concept of the adolescent students of Intermediate classes.
2. To find out the relationship between Social Maturity and Self-Concept of adolescent students.
3. To study the gender difference in students in relation to their social maturity and self concept.

Methodology:

The present study is a descriptive study of social maturity and self-concept of vocational stream students. The investigation was conducted through survey method in which various

Sample selection: Random sampling technique was used for the present study at multistage of selection of sample. Firstly, the list of name of school of Bareilly mandal were taken in which either a Vocational trade or Home science or both was there as a subject in class XI and XII. Then nine schools were selected randomly and 150 students of vocational and 150 students of Home science were randomly selected out of those schools.

Tools and Statistical Techniques Used: The following standardized tools were used to carry out the present study-

1. Social Maturity Scale (SMS) by Mr. R.P. Srivastava
2. Self Concept Questionnaire by Mr. R.K. Saraswat .

The researcher personally visited the entire sample and administered the tools after taking permission from the school principal. Thus after establishing rapport with them, questionnaires were given to them. In order to fulfill the objectives of the study, following statistical techniques were used – Percentage, Mean, S.D., 't' test and Correlation

Results and Discussion

1. Percentage distribution of students according to level of Social Maturity reveals that maximum i.e. 78.3% of students fall in the category of average. 9% constitute the below average category 7% and 6% of students were found to be in the category of inferior and above average respectively. The percentage of students of superior and very inferior is almost same i.e. 2% and 2.3%. None of the students was found to be either very superior or poor and very poor (Tab 1).

Tab 1: Percentage distribution of respondents according to category of Social Maturity

S. No.	Category of Social Maturity	Total respondents(n=300)	
		N	%
1.	Very Superior	00	00
2.	Superior	06	2
3.	Above Average	18	6
4.	Average	235	78.3
5.	Below Average	27	9
6.	Inferior	21	7
7.	Very Inferior	07	2.3
8.	Poor	00	00
9.	Very Poor	00	00

Table 2. represents the level of Self Concept among students at +2 stage. It is exhibited in the table that all the students are having either High or Above average Self Concept. No sample was found to be having average, below average or low self-concept. This indicates that the adolescents start to think logically and have real sense of self concept. It also explains that most of the students at this stage have clear idea of themselves, which means that they know what they are and what they want from life. The positive self concept is developed due to the support of parents, teacher and peer group (Orgell, 1992). The percentage of students having High Self Concept also proves that the environmental factors which influence self concept may be positive, motivating and encouraging to the respondent that is why they have developed above average and high self concept. The groups studied are found homogeneous in relation to self-concept as all the respondents are having positive self concept.

Tab 2: Percentage distribution of students according to category of Self Concept.

S.No.	Category of Self Concept	Total respondents(n=300)	
		N	%
1.	High Self Concept	70	23.3
2.	Above Average Self Concept	230	76.6
3.	Average Self Concept	00	00
4.	Below Average Self Concept	00	00
5.	Low Self Concept	00	00

Tab 3: Percentage distribution of respondents according to the dimensions of their self-concept (N=300)

Category of Self Concept A				B	C	D	E	F	T	
n		%	n	%	n	%	n	%	n	
%	n	%	n	%	n	%	n	%	n	
High			59	19.6	70	23.3	112	37.3	160	53.5
176	58.656	18.6	70	23.3						
Above Average			232	77.3	228	76	183	61	137	
45.6124	41.3	216	72	230	76.6					
Average			09	3	02	.6	5	1.6	05	1.6
0	0	28	9.3	00	0					
Below Average			00	00	00	00	0	0	0	0
0	0	0	0	00	0					
Low			00	00	00	0	0	0	0	0
0	0	0	00	0						

A = Physical Self, B = Social Self, C = Temperamental Self, D = Educational Self, E = Moral Self, F = Intellectual Self, T = Total (Overall) Self Concept

Table 3 presents the distribution of respondents under the category of Self-Concept, dimensions wise separately. It is indicated in the table that all the 300 respondents have positive self concept but the level of their self concept is different for different dimensions of self concept. 77.3 percent respondents' physical self comes under 'Above Average' category. This category's percentages of students are 76%, 61%, 45%, 41% and 72% for social, temperamental, educational, moral and intellectual self respectively. When educational self is measured it is found that most of the respondents (58.6%) fall in 'High Self Concept' category whereas according to Intellectual Self only 18.6 percent are in this category.

2. There is no significant relation between these variables ($r=-.102$) (Table 4). The correlation value of social maturity with the dimensions of self concept is found to have no positive significance in relationship. The non significant relation between these variables Science explains that if one is increased or decreased anyhow, the other will not be affected. The possible reason may be the difference in their influencing factors. The factors may be different or can influence differently both the variables i.e. Social maturity and Self Concept.

Tab 4: Correlation between Social Maturity and Self-Concept of students

Variables	r-value	Relationship
Social Maturity	Dimensions of Self Concept	
Physical Self (A)	-.002	Non Significant
Social Self (B)	-.021	Non Significant
Temperamental (C)	-.036	Non Significant
Educational (D)	-.138	Non Significant
Moral Self (E)	-.095	Non Significant
Intellectual (F)	-.070	Non Significant
Self Concept Total (T)	-.102	Non Significant

3. The gender difference has also been calculated and analysed among the respondents of the study in both the aspects i.e. Social Maturity and Self-Concept. Table 5 reveals no significant difference between the boys and girls when compared on the basis of their Social Maturity and Self Concept. Although, respondents were selected randomly and sample is heterogeneous in respect of their sex but it is found to be homogeneous in relation to their aspects of maturity and self-concept.

Tab: 5 Gender difference

S.No.	Variables	Boys	Girls	t		
	m	m				
1.	Social Maturity	96.18	2.1	96.3	1.1	.48
2.	Self Concept	189.8	2.2	187.02	1.5	.90

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RELEVANCE OF MAHATMA GANDHI'S PHILOSOPHY IN PRESENT SCENARIO

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Today Mahatma Gandhi is no more a person, he has become a phenomenon. In the current time Gandhigiri has become a more popular word which depicts the importance of path of ahimsa, love, truth and cooperation where cut throat competition prevails in all phases of life.. In the era dominated by colonial injustice and political violence, he propagated a new way of life- to fight injustice with the weapon of Satya and Ahimsha (Truth & non Violence). He was in favour of providing mass education. He wants that every class of the society has the right of receiving education. Mahatma Gandhi to accomplish wanted such education so that every human being on this planet could live without fear Thus the Gandhi's view-point pertaining to education should be applied in a wider perspective.

Mahatma Gandhi's life and philosophy was the manifestation of justice and liberty for human. Transaction from Mohandas Karamchand Gandhi to Mahatma Gandhi was the path which was full of struggle, humiliation along with firm determination, far sightedness and dedication for independent India and human liberation from exploitation. Every phase of his life depicts his own constructive philosophy which consists Truth, Non violence, peace, fearlessness, Satyagraha, self reliance and simplicity. How idealistic it may sound today, but the man had not only shown his faith in it but also demonstrated the world about its fruitful implication by gifting every Indian his most coveted possession- freedom, freedom against the British Raj.

The philosophy of Gandhi ji was humanitarian. The base of his philosophy was human welfare. Service to the poor, uplift of the depressed along with attainment of spiritualism was a part of his philosophical thoughts. He had great insight about the basic nature of political power and all governments on which Gandhi developed the political aspect of satyagraha, his application of nonviolent struggle. He made Non cooperation and disobedience as means of struggle to achieve liberation which was the result of his insights into political realism. He understood that the participation of the masses of people suffering under oppression was needed to lift the burden of oppression from society. By participating in nonviolent struggles against the injustices, the oppressed could become empowered.

The change in his life was the result of discrimination and humiliation he had to face in South Africa. This changed him to firm determined Indian youth to fight against any exploitation. He was deeply touched by the grievances of unprivileged common man. He believed in the infinite power of man. He did not accept man as a slave to his circumstances, nor as a progressive being, rather did he accept him as a creative, original and spiritual existence. Gandhi never supported violence but he also never surrendered against exploitation but fought with non violence. He was a crucial contributor to the continued development of what Krishnalal Shridharani called "war without violence."

Mahatma Gandhi Ji's Philosophy About Education:

Mahatma Gandhi says. "By education. I mean an all-round drawing out of the best in the child and man - body, mind and spirit". Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education" – Harijan, July 31st, 1937. He advocates harmonious overall development of human being. Development of mind, body and heart should be given equal place in educational process; the process of education is to provide opportunities for the flowering of human personality, for manifestation of the qualities that are already present in the child, or for drawing out the best in all aspects of human personality.

He lays greater emphasis on character development through inculcating the spirit of truthfulness, courage, renunciation and forgetting oneself. In his own views, all these helps in character development, the higher is the character of the members of the society, the greater and more morally powerful it will be. Gandhi ji wanted to achieve the aim of self supporting education by imparting education round a craft.

According to Gandhi ji the social aim of education does not come in conflict with the individual aim. Man is to serve society and society is to help man. The expenses of education should come out of the educational process itself. Therefore the education should make one self supporting. Education occupies a very important place in the life of man and society. Values can only be imparted through it. Education is the tool for establishment of an ideal society which Gandhi ji called as 'Ramrajya'.

He was in favour of providing mass education. He wanted that every class of the society had the right of receiving education. One should not be deprived of receiving education on the basis of social, economical or religious factor. He was against teaching in foreign language. In his own words "The foreign medium has caused brains fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtering their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own lands. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernaculars, if this process still persisted in, it bids fair to rob the nation of its soul. The sooner, therefore educated India shakes itself free from the hypnotic spell of the foreign medium, the better it would be for them and the people." He wants education should be provided in mother tongue only.

He was well aware of the importance of primary education and provides a new type of education - 'Basic education' or 'Buniyadi Talim', but in the mid-40s Gandhi broadened its scope to what he called 'New Education' or 'Nai Talim'. The Gandhian vision of education is of a self-reliant social order. This is linked to his concept of Sarvodaya. It becomes visible in the ideal of productive labour, or bread-labour, within the school system. It is rooted in an ethics of self-reliance (svavalamban). The ethics of self-reliance has several related principles - that of bread-labour (each individual should produce as much as he/she needs to consume); simplicity in lifestyle; minimising wants and acquisitiveness; solidarity with the poor; and discipline of mind and body, required for non-violent struggle. Basic education is based on the cultivation of self-reliance.

Children learn how to work, and to respect not only intellectual but also physical labour. On a larger scale, the Gandhian vision of self-reliance is based on decentralisation - social, political, economic.

His vision was that after receiving education for seven years one should not be unemployed but should be as a productive unit to the society. Therefore he advocates crafts as the basis of education. Productive handicrafts must be included in the school curriculum. It should be introduced as compulsory part of curriculum. Today also the National Curriculum Framework follows Gandhi in seeing productive work as an essential part of the school curriculum, for it teaches a number of skills and provides ways to relate with the wider community. Gandhi ji had a far sightedness in social matters. Through crafts he indirectly helped in restructuring of the sociology of school knowledge in India, where productive handicrafts had been associated with the lowest groups in the hierarchy of the caste system. Knowledge of the production processes involved in crafts, such as spinning, weaving, leather-work, pottery, metal-work, basket-making and book-binding, had been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy. Many of them belonged to the category of 'untouchables'. India's own tradition of education as well as the colonial education system had emphasized skills such as literacy and acquisition of knowledge of which the upper castes had monopoly. Gandhi's proposal intended to stand the education system on its head. The social philosophy and the curriculum of what he called 'basic education' thus favoured the child belonging to the lowest stratum of society. In such a way it implied a programme of social transformation. It sought to alter the symbolic meaning of 'education' and to change the established structure of opportunities for education.

Basic education aims at providing for training students in democratic living and practices. It was aiming at forming positive attitudes, creating interests and appreciation, developing understanding and imparting skills in citizenship. On the whole, it was a training citizenship. The history of mankind, which measures billions of years and is divided into different ages, has proven time and again the fact that among all other beings, only man possesses the qualities of intellect and creativity. It is due to this that he has been able to pass through the process of learning by doing. In other words, especially from a Gandhian point of view, this is the real education. He wanted education should be gained through experiencing. It should be activity oriented and not merely comprise bookish knowledge. He was worried about the meaning of education which people considered at that time. In his words "The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education." Gandhi ji was in favour of discipline and restrictions. But they were against forced discipline but advocated self discipline.

Gandhi was a strong protagonist of women education. He advocated that there

should be no distinction in equality of status between men and women in society. He vehemently opposed **purdah system** and widowhood. He wanted to free women from social serfdom. So, the number of girl students considerably rose in various educational institutions inside the country. Thus, Gandhi emphasised the need of women education to improve the lot of society. He believed education can be rightly imparted through the living touch of the teacher. He placed great importance to teachers in an educational process. He called upon all teachers to impart proper education of morality and ethics to students both at the school and at the college levels. In this regard while suggesting some guidelines for teachers, he said that it is the duty of teachers to develop high morals and strong character in their students. Gandhi's vision for a new India entailed that 'every religion has its full and equal place'.

Conclusion:

Gandhism and its system of education, especially pertaining to value education, is ultimately the education of a peace whose purpose is to make a man fully developed. This, according to Mahatma Gandhi is:

“An unending process divided into different stages...”

The worth of it lies in the idea that education's foundations should be laid on sound morals and ethics and should by necessity enable a man to be self-dependent. Different commissions & committees from time to time also directly or indirectly pointed out the importance of Gandhiji's philosophy of education.

The Kothari Commission, 1964-66 endorsed a large number of its essential features like work experience, community living, community service, citizenship training, world brotherhood, social and spiritual values and integrating knowledge with experience and so on.

After a lapse of more than three decades a National Education conference was convened by Shriman Narayan at Sevagram in 1972 where Basic Education was praised by many. A resolution was passed with consensus of all Education Ministers and Vice Chancellors who attended the conference, “education at all levels should be imparted through socially useful and productive activity, linked with economic growth and development in both rural and urban areas”.

The Iswarbhai Patel Committee supported most of the principles of Basic Education with great stress on work education or socially useful productive work. The UNESCO Commission Report “Learning to Be” also used the term Basic Education for Primary Education and laid emphasis on many forms of social and economic activities to be organized in the schools.

Mahatma Gandhi wanted to accomplish such education so that every human being on this planet could live without fear, assured of a safe and secured life, marching equally towards a development process, possessing peace while strengthening the culture of peace, love, affection and equality. It goes without saying that India would have been a happier place at present, if the useful features of Gandhiji's Basic Education had been given effect to with sincerity of all concerned.

Thus the Gandhi's view-point pertaining to education should be applied in a wider

perspective. It's worth lies in the fact that education should necessarily be helpful in employment and its foundations should be laid on morality and ethics. We who are concerned with education need to think over Gandhi's views on education. We have to apply Mahatma Gandhi's ideas according to the present circumstances of our country and also as per the demands of time.

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Indian Agriculture and Globalization

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The performance of agriculture in India is important as the sector not only contributes to overall growth of the economy but also provides employment and food security to majority of the population in the country. The new economic policy also indicates that agricultural development is an important component of inclusive growth approach. Structural reforms were introduced in India in a big way in 1991. Gandhi's moral principles are considered as means and he has incorporated the moral and religious principles in politics and social economic thoughts. For the future purpose of creating Sarvodaya society he preached the above means to achieve the unexploited egalitarian society, Gandhi emphasized the purity of means in every step of life. The terms of trade show only a modest improvement but are decidedly more favorable to agriculture after the reform than before.

Introduction:

The performance of agriculture in India is important as the sector not only contributes to overall growth of the economy but also provides employment and food security to majority of the population in the country. The new economic policy also indicates that agricultural development is an important component of inclusive growth approach. Structural reforms were introduced in India in a big way in 1991. These reforms were followed by India becoming founder member of WTO in 1995. The structural reforms and liberalization of WTO have positive and negative effects on Indian agriculture. The reforms can be realized by following pro-agriculture macro policies and easing of supply side constraints in agriculture. In this context and policies are on two aspects (a) Impact of structural macro policy reforms on agriculture and (b) reforms needed in agriculture in order to benefit from overall economic and with the emerging challenge in the post-reforms era.

Macro policy reform and Agriculture:

The structural reforms and stabilization policy introduced in India in 1991 initially focused on industry, tax reforms foreign trade and investment, banking and capital. The economic reforms did not include any specific package specifically designed for agricultural sector. It was viewed that freeing agricultural markets and liberalizing external trade in agricultural commodities would provide price incentives leading to enhance investment and output in the sector, while broader trade liberalization would shift inter-spectral terms of trade in favor to agriculture (Balakishan, 2000).

The economy has improved terms of trade for agriculture and opened up new opportunities such as benefits from trade ad specializations, widening choices in new technology including bio-technology, increase in private investment in irrigation and marketing infrastructure like storage and transport. "This would create a potentiality more profitable agriculture, which would be able to bear the economic cost of technological modernization and expansion"

A look at terms in post-reform period shows that it was favorable to agriculture

with fluctuations and agriculture. Growth was 3.7% per annum in the same years of the reform period. The terms of trade in agriculture improved during this period due to dis-protection to industry, devaluation of rupee agricultural growth has period up again growth was more than 4% during the period 2004-08. There seems to be a revival in this sector.

Although the public and private sector investment in agricultural sector has improved in the post reform period, although there has been made stagnancy up to recent years. The concern of significant due trade liberalization has not shown remarkable improvement. The Indian agriculture not becomes so strong to counter flooding of the Indian market by cheap agricultural imports.

The major food and agricultural policies initiated in India are those of procurement policy, buffer stocking, public distribution system, public investment, input subsidies, and government support to research, clearly, India does not have to change any of these policies because of trade reform agreement on Indian agriculture. However, implementation of the WTO agreement on agriculture since 1995 has some improvement in respect of export side.

Technological steps in agriculture sector:

Technology has played a key role in the growth in Indian agriculture. The phenomenal success of the green revolution strategy in racking up productivity of major crops. The national commission of farmer's indicates that there is a large knowledge gap between the yields in research stations and actual yields in farmer's fields. The fields gaps given by the planning commission 2007, range from 5% to 300% depending on the crop and state the apply a proper of technological infrastructure requires a huge finance to be invested in the sector so the government has taken some steps in this regard since economic reforms. It is evident from the investment trend in agriculture sector by the public sector as well the private sector. The table given below shows the trend.

Investment in Agriculture:

Table No. 1

Investment in Agriculture(Rupees core, 1999-2000 prices)

Year	Total	Public Sector	Private Sector
1980-81	27,450	12,521	14,929
1981-82	43,231	12,078	11,153
1982-83	24,924	11,928	12,996
1983-84	26,159	11,944	14,215
1984-85	23,929	11,562	12,367
1985-86	22,855	10,509	12,346
1986-87	22,187	9,848	12,339
1987-88	26,893	10,193	16,700

1988-89	24,023	9,488	14,535
1989-90	23,897	7,968	15,929
1990-91	35,573	7,882	27,691
1991-92	22,338	6,998	15,340
1992-93	28,469	7,333	21,136
1993-94	25,556	8,096	17,460
1994-95	24,377	8,949	15,428
1995-96	24,585	8,731	15,854
1996-97	26,697	8,373	18,324
1997-98	28,650	6,872	21,778
1998-99	28,366	6,926	21,440
1999-00	43,473	7,716	35,757
2000-01	38,735	7,155	31,580
2001-02	47,043	8,746	38,297
2002-03	46,823	7,962	38,861
2003-04	45,132	7,374	35,758
2004-05	48,576	10,267	38,309

Source: National Accounts Statistics 2007, Govt. of India.

It is true that there have been some improvements in flow of credit towards agriculture in recent years. However, the government has to be sensitive to the four distributional aspects of agricultural credit. These are (a) not much improvement in the share of small and marginal farmers (b) decline in total agricultural credit and (c) significant regional inequalities in credit availability.

For further technological progress genetic engineering and the biotechnology revolution provided prospect of developing new varieties that can flourish with less dependence on water and chemical inputs.

It must however be acknowledged that the link between trade liberalization and productivity growth is two-way as they both feed on each other from openness to benefit via, increased demand for exports, agricultural products need to be priced competitively. In other words productivity is necessary to lower the cost of production.

Importance of Agricultural Sector in Exports:

Indian agriculture has greatly contributed to foreign trade even in its traditional form. Indian agricultural products have been facing stiff competition from Asian countries for quite some time. Due to globalization and liberalization regime, this competition is likely to increase further and new initiatives in agricultural development shall have to meet the emerging challenges.

Presently Indian agriculture sector contributes nearly 17 percent to the Gross

Domestic Product (GDP) and two third of its population is still engaged in agriculture. The GDP from agriculture has experienced a total growth of 69.8 percent from 199-92 to 2008-09 and CAGR of 3.0 percent from 1991-92 to 2008-09. The trend growth rate of agricultural output in India is marginally ahead of the population growth. Therefore, it is necessary that the growth rate of agricultural sector needs greater acceleration. The increase in the growth rate of agricultural sector is necessary not only for food grain production but also to generate enough surpluses for export.

The share of agricultural exports in India's GDP (both in total GDP and GDP originated in agriculture) would indicate three major aspects, viz, (a) The degree of openness or outward-orientation of the agricultural sector with regard to the export activity; (b). The nature of agricultural trade strategies adopted in the country; and (c) Supply capacity of the agricultural sector as regards exports. After a marginal rise in the shares of agricultural exports in total GDP and in GDP originated through the agricultural sector during the seventies, both the shares were on the decline in the eighties. However, since the beginning of the nineties there is a perceptible rise in these shares.

In case of share of agricultural exports in GDP originated from agriculture sector the rise was from 2.4 percent in 1991-92 to 6.1 percent in 1997-98. Later in next two years there was a decline to 5.7 percent, thereafter, it gradually increased from 6.4 percent in 2000-01 to 14 percent in 2007-08. From these observations, it can be interpreted that the degree of openness or outward orientation of the agricultural sector, with regard to exports, has increased in recent times, albeit a marginal decline occurred in 1999-00. It reflects the effects of the liberalization of agricultural exports and improvement in the supply capacity of the economy in recent times. Further the data reveals that agricultural sector is less outward-oriented than in recent times. Further the data reveals that agricultural sector is less outward-oriented than the economy as a whole. This is evident from the share of total exports to national GDP as against the share of agricultural export to national GDP. The share of nonagricultural commodities export in national GDP increased from 3.3 percent in 1991-92 to 16.9 percent in 2009-10, whereas the agricultural export increased to 1.9 percent during 18 years from 1991-92 to 2009-10. During the study period the gap between agricultural exports and nonagricultural exports has increased. Agricultural exports experienced very slow rise compared to the total exports. India's exports have increased since the reforms in 1991.

The share of agriculture export in total exports of India is shown in table given below.

Agricultural in Export

Table No.2

Year	Total Exports (Million USD)	Percentage Share of Agricultural Export	Agriculture and allied products Export	Percentage Share of Non-agricultural Export	Ratio of Agricultural export to Non-agricultural export
1991-92	17865.4	3202.5	17.9	82.1	1.5
1992-93	18537.2	3135.8	16.9	83.1	1.5

1993- 94	22238.3	4027.5	18.1	81.9	1.5
1994-95	26330.5	4226.1	16.1	83.9	1.5
1995-96	31794.9	6081.9	19.1	80.9	1.4
1996-97	33469.7	6862.7	20.5	79.5	1.4
1997-98	75006.4	6626.2	18.9	81.1	1.4
1998-99	33218.7	6034.5	18.2	81.8	1.4
1999-00	36822.4	5608	15.2	84.8	1.6
2000-01	44560.3	5973.2	13.4	86.6	1.6
2001-02	43826.7	5901.2	13.5	86.5	1.6
2002-03	52719.4	6710	12.7	87.3	1.7
2003-04	63842.6	7533.1	11.8	88.2	1.7
2004-05	83535.9	8474.7	10.1	89.9	1.9
2005-06	103090.5	10213.8	9.9	90.1	1.9
2006-07	126361.5	12683.5	10.0	90	1.9
2007-08	159006.7	19398.8	12.2	87.8	1.7
2008-09	173865.3	17774.5	10.2	89.8	1.8
2009-10	184770.0	19572.4	10.6	89.4	1.8

Source: Directorate General of Commercial Intelligence and Statistics, Government of India

Table 2 shows that the share of agricultural exports in the total exports was 17.9 percent in 1991-92 which has increased to nearly 3 percent by the year 1996-97 there after the share was continuously declining and it reduced to 9.9 percent in 2006-07. Between the year 2006-07 and 2007-08 there was an increase of 2.3 percent. With a fall in 2008-09 to 10.2 percent it has seen a growth of 0.4 percent in 2009-10.

The slow rise in agricultural export calls for the change in strategic approach of Indian agriculture in a big way to achieve higher levels of production in crops in which India has comparative advantage and generate surpluses for exports. The government's commitment towards agriculture is seen from the ambitious growth target set under the Twelfth Plan.

Contribution to the national income:

Contribution of agricultural is the sector perhaps than any other most dramatically affected by the post 1995 government break with the protectionist post, and trade liberalization. Recent estimate of gross domestic product for the country suggests that the country's economy has grown more than 9% per annum during last decade. But the agricultural growth being not more than 2.5% per annum on an average. Behind this high growth rate of economy indicates the reality that the growth rate has been skewed in respect of agricultural sector.

Table No.4**Table growth Trend of national income in various sector in India:**

83-94	93-00	99-05	04-07	
Agriculture	3.76	3.31	1.59	4.34
Mining	6.44	5.20	4.67	4.37
Manufacturing	5.67	6.90	6.46	10.70
Electricity etc.	9.43	6.98	4.14	6.35
Construction	5.43	6.36	8.79	12.45
Trade & Hotels	6.12	9.29	8.05	10.55
Transport & Communications	6.54	8.66	12.63	13.45
Real estate and business services	10.10	7.78	6.71	10.75
Community & personal services	6.25	7.83	5.22	7.78
secondary	6.17	6.62	6.63	10.25
Tertiary	7.16	8.35	7.65	10.42
Total non-farm	6.79	7.74	7.31	10.36
Total GDP	5.78	6.51	5.99	9.17
Population	2.34	1.74	1.72	1.46
Per-capita GDP	3.36	4.48	4.20	7.60

Source: - National Accounts Statistics, Central Statistical Organization, Various Issues.

Agriculture which still employs close to 60% of total population and at most 66% of total growth rate decelerating to almost half the growth rate seen during 1993-99 for all sectors of the economy except for construction and communication. However, despite this, the total growth of GDP is only marginally lower during 1999-04. The weakening of impact of agricultural growth rate on total GDP growth is primarily a result of the falling share of agriculture in total GDP which fell from around 55% in 1950-51 to 37% in 1983-4 around 20% in 2004-05 and 13.2% in 2011-12.

Agricultural sector and employment.

Things could not have been worse for the agrarian sector of the economy in with GDP in agricultural decelerating sharply along with deceleration in agriculture wages thus hurting both cultivators as well as the more vulnerable agricultural labour households. The possibility of the perhaps understand by the thousands of suicides by farmer for agricultural employment in rural areas, self employment and wage labour are the document for an employee with very little regular employment this is particularly true for females. The impact of agrarian crisis has been felt by all class of households but more so by the cultivators especially the middle and small peasants but also the large land owners.

Conclusion:

The logical that the global economy as well as India's interests dictate that India become proactive in its liberalization policies. India must liberalize not because it has no choice but because it is the best choice" Having realized that globalization is a necessary but not a sufficient condition for high growth production, India has under taken economy reforms, both internal and external however, it must be ensured that there reforms are synchronized so that the pace of both reforms.

Experts development that globalization well help to balanced development of agricultural sector, changes would occur in the economical condition of the formers, agricultural products would get proper prices, employment would be available in agricultural, rural industries small industries would start and formers would be happy but this belief is going to be false India is going to be false. India has to computer in the field of agricultural in future. Out of Indian population 25% people still below poverty line and 60% population depend upon agricultural we could as well view the data in yet another way first our statistical analysis revealed that there is no trend to the terms of trade since 1991 while in the care of the ratio there is a very mild one indicating a worsening for agricultural producers. Eyeballing the data suggest that this is due to a shift occurring from 200. Secondly if we are to take a longer view of the movement in agricultures relative prices, we find that the nineties do not other the trend improvement in form relative prices commencing in 1980. In the case of the input output ratio the improvement by the end of the nineties is of the order of over 40 percent. Even after the worsening since 2000 the input-output price ratio has improved by over 35 percent in the last quarter century. The terms of trade show only a modest improvement but are decidedly more favorable to agriculture after the reform than before. The prediction of the theory that agriculture's terms of trade well improve after trade liberalization is born out, but the predicted impact of this on agricultural growth has not materials.

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IMPACT OF MEDIA ON INDIAN SOCIETY

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Every coin has two sides. There are both positives and negatives of one single given notion. The media, known as the fourth pillar of democracy, has a huge impact on the society. The effects are of course, positive as well as negative. It is upto the people to decide which effect they want to bask in. Media is such a powerful tool that it literally governs the direction of our society today. It is the propeller as well as the direction provider of the society. Opinions can change overnight and celebrities can become infamous with just one wave by the media. The media has a strong social and cultural impact upon society. Media is the most powerful tool of communication in emerging world and increased the awareness and presents the real stage of society. In this decade of knowledge and awareness there is a huge and grand role of media, it is all around us when we watch on Television, listen to on the radio, read to the books, magazines, and newspapers, every where we want to collect some knowledge and information and a part of this media has to present a very responsible role for our society. Without the media, people in societies would be isolated, not only from the rest of the world, but also for the total formation of creditable world.

Introduction

“Pen is mightier than Sword”- this old proverb seems to be true even in today’s context as the media seems to gain strength in the modern society. Media includes mass media like TV, News channels, News papers, Radio, journals, magazines and most importantly internet and email. The sphere of influence of media is increasing day by day as the coverage of a small news article is very wide these days and more importantly in this modern society, media plays the role of facilitator of development, disseminator of information and being an agent of change. Today media is considered the fourth pillar of the state all over the world. More importantly this is very true in the context of the biggest democracy like India.

We live in a fascinating world and an even more fascinating society. In this day and age, life without technology feels utterly impossible and life without the media is simply unimaginable. Media plays a significant role in our society in the present scenario. It is all around us, from the shows we watch on television, the music we listen to on the radio, to the books and magazines we read each day Media provides us with entertainment, information and comfort. As the standard of living in the country is rising, people find themselves investing in digital cables and high speed Internet connections, thus increasing their exposure to such media as the World Wide Web and the hundreds of new channels.

Definition of Media : The term Media derives its name from the word Medium, which means to transfer the information from one end to the other. In general, “media” refers to various means of communication. For example, television, radio, and the newspaper are different types of media. The term can also be used as a collective noun for the press or news reporting agencies. The term media refers to several different forms of communication required to educate and make a socially aware nation. The

communication forms can be radio, television, cinema, magazines, newspapers, and/or Internet-based web sites. These forms often play a varied and vital role in our society.

Media Ethics : Media and the media people meaning journalists of the print media, radio and television are quite powerful. So politicians, bureaucrats and the police look at them with apprehension. Generally they do not want to be in the media if the reports are not in their favour. If the media people praise them, they are happy. So by and large people try to be friendly with the media. But for the media this power comes with tremendous responsibility. If they misuse that power to do wrong things or trouble others, people will stop trusting them. Like in any other profession, like law or medicine, the media also need to have a code of ethics or guidelines on what is right or wrong. In the case of lawyers and doctors, there are clear codes of ethics, and anyone who violates the code can be punished, or removed from the profession. But in the case of the mass media there are only a few guidelines and no strict code of conduct. The Press Council of India is one of the organizations which issues guidelines on media ethics. To keep the fair name of the profession, the media practitioners need to follow certain ethical codes which are listed below:

- a) **Accuracy:** The information provided by media persons in the print media, radio, television and internet has to be accurate. If incorrect or baseless information is given, it can harm the interests of individuals, institutions and the country. For being accurate, media persons have to verify the correctness of their facts.
- b) **Protection of sources:** A source which has provided confidential information should never be revealed. For example if a government official provides information pertaining to his department, media person should not reveal the name of the person in order to protect him from any harm.
- c) **Right to privacy:** A journalist should respect the right of a person to have privacy. That would mean that a journalist should not write about the private life of ordinary citizens.
- d) **No incitement to violence:** Mass media should not motivate or provoke people to indulge in violence or crime. Glorifying violence in writings should also be avoided.
- e) **No vulgarity or obscenity:** Mass Media should not write, display or broadcast anything that is vulgar or obscene.
- f) **No Communal writing:** India is a country where people follow diverse faiths and religions. Our Constitution believes in secularism, which means respect for all faiths and religions. It is easy for the media to create problems between sections with different faiths and religions by writing about them or broadcasting issues which can promote communal problems. There have been several occasions when communal riots and killings have taken place based on media reports. The media has to ensure that it works in the interest of the public.

Role of media : India has the largest democracy in the world and media has a powerful presence in the country. It has now becoming the backbone of a democracy which makes us aware of various social, political and economical activities happening inside the country and around the world. Media acts like a mirror in which we can see

the bare truth and harsh realities of life clearly. It's also an eye opener and reminds politicians about their unfulfilled promises at the time of elections time to time. Mass media has become the lifeline of country. It's almost difficult to live without newspapers and T.V news channels in today's scenario. Not only in the metro cities but the population live in villages also get benefitted by media presence. The media also exposes loopholes in the democratic system, which ultimately helps government in filling the vacuums of loopholes and making a system more accountable, responsive and citizen-friendly.

News & Current Affairs : One of major duties of media today is to inform the people about the latest happening around them and the world. They cover all aspects of our interest like weather, politics, war, health, finance, science, fashion, music, etc. The need for more and more news has evolved into creation of dedicated TV & radio channels and magazines. People can listen, watch and read latest news whenever and wherever they want.

Political Awareness : Media is the overseer of the political system. If it plays its role honestly, it will be a great force in building the nation. It plays a great role in bringing common man close to their leaders. The media focuses in bringing details of all major political situations, decisions and scenarios. Hence people can better understand their rights and make better decisions. Media acts as an interface between the common man and the Government. It is a very powerful tool with the ability to make and break the opinion of people.

Information : Dissemination of information is the major function of media. Since information is knowledge and knowledge is power, media offers authentic and timely facts and opinions about various event and situations to mass audience as informative items. Information provided by media can be opinionated, objective, subjective, primary and secondary. Informative functions of media also lets the audiences know about the happening around them and come to the truth. Media disseminates information mostly through news broadcast on radio, TV, as well as columns of the newspaper or magazines. Moreover, advertisements are also mainly for information purpose.

Education : The most vital function of Media is that it also educates the society side by side. It provides education in different subjects to people of all levels. They try to educate people directly or indirectly using different forms of content. Distance education program, for example, is a direct approach. Dramas, documentaries, interviews, feature stories and many other programs are prepared to educate people indirectly. Especially in the developing country, media is used as an effective tool for mass awareness.

Entertainment : The other important function of media is entertainment. It is also viewed as the most noticeable function of media. Actually, entertainment is a kind of performance that provides pleasure to people. Media fulfill this function by providing amusement and assist in reducing tension to a large degree. Various mediums like Newspaper, magazines, radio, television and other online mediums offers stories, films, serials, and comics to entertain their audience. Sports, news, film review, columns on art and fashion are other instance. It makes audience recreational and leisure time more pleasurable. But these days, media have comprised information and education

through entertaining programs. The fusion of entertainment and information is called infotainment. Similarly, the inclusion of education in entertaining programs is regarded as edutainment.

Socialization : Socialization is the transmission of culture. Media is the reflector of society. It socializes people, especially children and new-comers. Socialization is a process by a person reads newspaper or watches television, individual knows how people react on matters and what types of norms and values they perceive on particular event, issue or situation. Though the process of socialization media help to shape our behaviors, conducts, attitudes and beliefs. The process of socialization brings people close and ties them into single unity.

Media as a platform : Social media has served as one of the best means to voice our opinions on any and everything in the world. Blogs are a great way for anyone to express his ideas. Conversations in the form of comments on social or blog posts, and discussions in online or news forums can help in the exchange of vital information or sharing of views. Media often acts as the link between talented/skilled people and those in search for them. For example, job portals serve as a link between recruiters and job seekers. These days, there are many talent shows on radio and TV, that give budding artists a platform to showcase their talent. Also, there are websites that allow you to exhibit your art. You can demonstrate your performing art, make a video, post it on one of these websites, promote it on your social profile, and see it go viral.

Impact of media : Impact of media cannot be ruled out. It has some positive as well as negative impact on our society. Sometimes excessive coverage or hype of sensitive news has led to communal riots and constant repetition of the news, especially sensational news, breeds apathy and insensitivity. Media should take utmost care in airing or publishing such sensational news. Media has big responsibility towards nation and their every news or move is closely followed by the people so they must have to make sure about the consequences. Media is the way of public communication reaching to the large, scattered, heterogeneous and anonymous audience at the same time. Media has proved a boon to human Society. Nothing has influenced the lives of modern men as the media have. Media the powerful means that do not only influence today's world but also shape the globe of tomorrow. In this case, media performs essential task in order to cast its effect to the audience and maintain the society

Impact on Politics : Every politician worth his salt needs to jump on the social media bandwagon. This is because social websites have played an important role in many elections around the world, including in the U.S., Iran, and India. Indian politicians, be it young or old have started experiencing the impact of social media in one form or the other. Now, almost every political party used the social media to get their message across the masses. Political campaigns are in no way just limited to buttons and banners for politicians to reach their constituents. The new political arena is full of commercials, blog posts, and hundreds of tweets. Through social media, politicians are now able to constantly display their message through endless commercials, see direct responses to their actions via Facebook or Twitter, and connect with public . Social media creates a new political dialogue. It takes the power of political messaging away from the mass media model and places it firmly into peer-to-peer, public discourse. The word of mouth

advertising—a recommendation from someone you trust—is the most powerful form of persuasion and social media creates multiple levels of trust based on relationships.

Impact on Business : Net savvy companies are using social media to advertise their products, build customer loyalty and many other functions. Interactions and feedback from customers help businesses to understand the market, and fine-tune their products and strategies. Many firms organize contests and give away prizes to enthruse consumers to visit their social website page more often. Compared to television advertisements and other expensive forms of marketing, social media presence is a cheap and effective means to enhance brand image and popularity.

Effect on Socialization : Social networks offer the opportunity for people to re-connect with their old friends and acquaintances, make new friends, trade ideas, share content and pictures, and many other activities. Users can stay abreast of the latest global and local developments, and participate in campaigns and activities of their choice. Professionals use social media sites like LinkedIn to enhance their career and business prospects. Students can collaborate with their peers to improve their academic proficiency and communication skills. You can learn about different cultures and societies by connecting with people in other countries.

Social Media and Recruitment in India : Social media and recruitment go hand in hand with social media becoming an integral part of recruiting firms. These firms are using LinkedIn, Facebook and Twitter to find new employees and skills. So, gone are the days when for employment recruiters as well as employees used to rely on employment exchange and classified ads in the newspaper. Hiring through traditional media was based on gut feeling whereas through social media, it is based on interaction, communication and direct response. Most of the organizations have well planned strategies for talent acquisition through social media.

Cyber Bullying and Online Harassment : If you are not careful, unscrupulous people can target you for cyber bullying and harassment on social sites. School children, young girls, and women can fall prey to online attacks which can create tension and distress. If you are a victim of cyber bullying, do not take it lying down, but try to take appropriate legal action against the attacker.

Impact on Productivity : Many companies have blocked social networks on their office Internet as addicted employees can distract themselves on such sites, instead of focusing on work. In fact, studies show that British companies have lost billions of dollars per year in productivity because of social media addiction among employees.

Impact on Privacy : If you are not careful, what you post on the Net can come back to haunt you. Revealing personal information on social sites can make users vulnerable to crimes like identity theft, stalking, etc. Many companies perform a background check on the Internet before hiring an employee. If a prospective employee has posted something embarrassing on social media, it can drastically affect their chances of getting the job. The same holds true for our relationships too, as our loved ones and friends may get to know if we post something undesirable on social networks.

Conclusion : The media has the power of educating people, the good and the bad. Since it affect the eyes, the ears and the mind simultaneously nothing can

overcome the influence of the media. Social media has its advantages and drawbacks as revealed in this article. It is up to each user to use social sites wisely to enhance their professional and social life, and exercise caution to ensure they do not fall victim to online dangers. The media in the advanced society should perform a noble mission of enlightening people and discourage sectarian, communal and divisive trends. In Indian democracy media has a responsibility which is deeply associated with the socio-economic conditions. The present scenario is not quite encouraging and certain areas need to be addressed. Media organisations, whether in print, audio visual, radio or web have to be more accountable to the general public. The self regulatory mechanism across media organisations need to be strong enough to stop anomalies whenever they occur. Agencies like Press Council of India need to be vigilant to stem the root.

Hence, the Media has the responsibility to give readers, viewers and listeners' accuracy and accountability of information. In addition the media has built into for the most part fundamental feature of our era, influencing every citizen rather it is politics, the law, or other social issues. They must act as a mirror of society to inform the people. Furthermore to help bridge the communication gaps between different sections of society. Lastly, also critically analyze public policies, social and cultural issues in the society.

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Role Of Value Based Higher Education For Equity, And Social Harmony

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Education is a very important condition for the development of the 'whole man' and an important weapon for accelerating the well-being and prosperity of the world in all direction. Historically Indian Education system during vedic period had given due importance to the teaching of 'values' to the children. Value educations ingrained in every tradition of Indian culture. The Vedas and Upanishads which are the source of inspiration are full of value education. Value based higher education provides motivation and guidance to our youngsters. It builds character which is beneficial for growth of both the individual and the society in general. It influences our decision-making in life and helps us to build healthy relationships in society. This phenomenon of globalization has given rise to issues of justice, equality, freedom and human rights etc.

Educational equity is an important part of social equity, injustice is the largest of any educational groups most far-reaching discrimination and social injustice, and ultimately affect the overall stability and sustainable development. Educational equity is the value of social equity in education extension and embodiment. Education motivates the students to questioning and criticizing the unusual negative consequences and conflicts in the society. These have been highly appreciable because without educational systems there are no laws. our education aims the all-round development i.e. the development of proper attitudes, emotions and character in the learners. It covers all domains like cognitive, affective and psychomotor and all aspects of personality- physical, intellectual, economical, social, political, cultural, moral and spiritual. All true education ultimately involves the spiritual growth from individuality to personality through the process of clarification and assimilation of human values. Equity of access to higher education should begin with the reinforcement and, if need be, the reordering of its links with all other levels of education, particularly with secondary education. Higher education institutions must be viewed as, and must also work within themselves to be a part of and encourage, a seamless system starting with early childhood and primary education and continuing through life.

“Education is the creation of a sound mind in a sound body. It develops man’s faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists”.
—[Aristotle]

Education is a unique quality of mankind. It is education that makes human being act their part in this world successfully. Education is a very important condition for the development of the 'whole man' and an important weapon for accelerating the well-being and prosperity of the world in all direction. Education is a lifelong process which continues from womb to tomb. The parents, the teachers, the farmers, house wives, administrators, merchants, religious preachers, military men, politicians, artists and artisans etc. interpret the term in their own ways. Hence the meaning of education is complex in nature. Some definitions of education are given below to understand the aims of Education.

Historically Indian Education system during vedic period had given due importance to the teaching of 'values' to the children. Untiring efforts by some Indian sages and seers of that time had developed priceless heritage of Indian culture that continued till the end of about 16th Century. After arrival of British Raj, the aim of education underwent a complete change. The British rulers needed cheap clerks to run this country. So they developed a system of education which could produce people to do clerical jobs for them and nothing more. British rulers were also responsible for demolishing Indian Centers of value education like Nalanda University etc.

Higher education has given ample proof of its viability over the centuries and of its ability to change and to induce change and progress in society. Owing to the scope and pace of change, society has become increasingly knowledge-based so that higher learning and research now act as essential components of cultural, socio-economic and environmentally sustainable development of individuals, communities and nations. Higher education itself is confronted therefore with formidable challenges and must proceed to the most radical change and renewal it has ever been required to undertake, so that our society, which is currently undergoing a profound crisis of values, can transcend mere economic considerations and incorporate deeper dimensions of morality and spirituality.

Values -

Values are defined in literature differently from eternal ideas to behavioral procedures. Most often values refer to standards for determining levels of goodness or desirability. Values are generally loaded with effective thoughts about ideas, objects, behavior etc. Value educations ingrained in every tradition of Indian culture. The Vedas and Upanishads which are the source of inspiration are full of value education. Value education is important at every point of life. Vedas say: "Speak truth; fulfill your duties, never lax in self-study". The central task of value based education is to develop men of goodwill who do not cheat, or steal, or kill; universal individuals who value as one both self and mankind. Values in higher education make one's own life and the life of his fellow beings lively and meaningful. Is there any meaning of being educated if the educated man is still away from getting a way of life and redeeming from the disastrous and life-killing ideologies? The purpose of higher education is self-affirmation and not self-negation. It is the process of removing the self-negating ideologies in order of self-affirmation. Value education alone can provide real meaning and content in life. Such an education consists of :

- Man-making and character building program.
- The training of mind, body, and soul.
- The quest for those nobler aims that integrate culture and technology.
- The hunt for the goal which liberates man from fear, inertia, ignorance, greed and superstition.



Value Based Higher Education-

Value based higher education provides motivation and guidance to our youngsters. It builds character which is beneficial for growth of both the individual and the society in general. It influences our decision-making in life and helps us to build healthy relationships in society. The prosperity of a country depends on its men of enlightenment and character. At present, education is merely job oriented. It may secure you a job but it can not guide you to lead your life. Education must teach a person what life is and what is its goal. It must promote virtues to raise the moral, spiritual and social standards of the educated. There is need to stress on Indian culture and spirituality in our management courses. It gives individuals a great sense of purpose and inculcates a sense of discipline. Creation of such 'values' in our youth is the end product of value education. Just before the start of 21st century, several important changes had occurred in the human life all over the world which redefined human ways of life and brought corresponding changes in social values. Exponential developments in tele-communication and information technology has reduced the world into a global village and has thus highlighted wide disparities among people in different areas. This phenomenon of globalization has given rise to issues of justice, equality, freedom and human rights etc.

Role of higher education for equity-

Equity is one of the resource and opportunity for the supply of knowledge and value judgments, which includes education, equal rights and equal opportunity. The core is equal access to education, educational equal rights is the reflection of political equality and economic equality in education. Educational equity is an important part of social equity, injustice is the largest of any educational groups most far-reaching discrimination and social injustice, and ultimately affect the overall stability and sustainable development. Educational equity is the value of social equity in education extension

and embodiment. The main contents of educational equity are: all enjoy equal right to education in law; everyone enjoys equal access to public educational resources in the field of educational policy; everyone has equal treatment in educational activities, all have the same academic success and employment opportunities for the future. Educational equity is a social, historical, relative concept, with no absolute equity existed. Educational equity is not the pursuit of egalitarianism, but acceptance of appropriate and good education on the basis of social members' talents. As a fair idea of public education established, social members could reasonably exercise the right to education and actively carry out educational duties in educational activities, consciously resist the injustice of education to maintain and promote educational equity.

Higher education plays a vital role in preparing students for the employment market and active citizenship both nationally and internationally. By embedding race equality in teaching and learning, institutions can ensure that they acknowledge the experiences and values of all students, including minority ethnic and international students. Universities publish the Race Equality Toolkit: learning and teaching to strong demand from the universities for guidance on meeting their statutory obligations. Across the fields of arts, business, culture, education, and policy, the Society provides insight, generates ideas, and promotes collaboration to address present challenges and create a shared future. The highest performing education systems are those that combine quality with equity. Equity in education means that personal or social circumstances such as gender, ethnic origin or family background, are not obstacles to achieving educational potential (definition of fairness) and that all individuals reach at least a basic minimum level of skills (definition of inclusion). In these education systems, the vast majority of students have the opportunity to attain high-level skills, regardless of their own personal and socio-economic circumstances.

Role of higher education for social harmony-

When so many lived for so long. When so many people relished in the prospect of enlightenment. . Even the scholar persons such as Socrates, Aristotle and Plato urged their students to live in harmony with their society. So they preferred educational system in order to promote social harmony. Only some of the students have the skepticism of living harmony. Education motivates the students to questioning and criticizing the unusual negative consequences and conflicts in the society. These have been highly appreciable because without educational systems there are no laws. For example, if Newton has been forced to seek social harmony, then he never found the "law of gravitational force". Then there is no trace for our today's world. If Copernicus has been forced to seek social harmony, then he never found the "Universe system" which proposes that the sun is in center where the earth and other planets are revolving around it. At that time these have been considered as a social in-harmony, but now it is the fundamental of all human life. At last, the education is the only thing that reveals the difference between the truth and the negative sequences occurred in the country. And this motivates the students to rise against the negative consequences where it does not lead to affect social harmony. When modern science blessed mankind with all material benefits that would have been unthinkable during a previous age. When concerns for humanrights, conception of amity and cooperation were so high and acclaimed with such a level of consensus. Yet, amid this pretty picture there sit many a

canker to spoil it. Social harmony seems to us as a panacea that can collect the confused thoughts of the discrete individuals, and provide us with a vision for the present and future, for self-existence and self-perpetuation. Awareness of the present social realities, and a drive towards mending broken relationships can be made only through education. Education, therefore, is the medium through which we may attempt to foster greater social harmony in our world. That social harmony refers to greater cohesion among its various adherents. It is a situation where in disparate units feel together, where individual identities are dissolved within a greater social reality and where there is greater attachment to the notion of a greater unity.

Education is a favorite word and concept with many – policymakers and politicians, with managers and bureaucrats, with philosophers and moralists, with spiritualists and ideologues. However, never was there such a contention over the meaning and definition of education. Never was there such a war in deciding its contents. Never was there such controversy in defining its new contours. While all agree that education is required and beneficial, there does not exist any clarity regarding its methodology, objectives, contents or prescriptions. At a basic level the difference between literacy and education is obfuscated. Often we mean literacy when we say education – thus, when we are using the term Universal Education, we are almost certainly meaning Universal Literacy. The extensive discourse regarding formal education results in obfuscation of its motives and objectives, and emphasizes unduly on the marginal benefit of basic literacy. In a

social system where literacy forms the primary vehicle for employment it is perhaps too much to expect it to yield higher results – a greater understanding of society, comprehension of processes and events, acculturation, a greater appreciation of social and cultural realities, and development of a faculty for enquiry and innovation. To expect universal education, a la universal basic literacy, to create greater

understanding of social realities and propel people in the direction of cooperation based on conjunction of identities, is to expect too much.

Conclusion-

Our education aims the all-round development i.e. the development of proper attitudes, emotions and character in the learners. It covers all domains like cognitive, affective and psychomotor and all aspects of personality- physical, intellectual, economical, social, political, cultural, moral and spiritual. All true education ultimately involves the spiritual growth from individuality to personality through the process of clarification and assimilation of human values. Equity of access to higher education should begin with the reinforcement and, if need be, the reordering of its links with all other levels of education, particularly with secondary education. Higher education institutions must be viewed as, and must also work within themselves to be a part of and encourage, a seamless system starting with early childhood and primary education and continuing through life. Higher education institutions must work in active partnership with parents, schools, students, socio-economic groups and communities. Harmonious society is a social state of mutual integration of the social relationships and various elements. Its performance is to stimulate social vitality and to realize social equity and justice. The rich implication of harmonious society includes multiple relationships of people and people, people and society, people and nature, covering

all areas of people's lives. The core is equal access to education, educational equal rights is the reflection of political equality and economic equality in education. There is a great need to follow these strategies-

- So many various incidents occur both at home and institutions and even in the community. The concerned students involved in the incident should be separately called and proper advice can be given.
- Deliberate group discussion or panel discussion on the ethical issues occurs in the day to day news media.
- Conducting surveys on value issues and prepare critical note on it.
- Critical analysis of day to day departmental and social life.
- Structured observation and closed discussion on it. It may be peer observation, self observation using diary writing etc or observation by the higher authority.

While it is important to address the existing shortcomings in the higher education system, it is more important to move towards a bold and apparitional vision. We strongly believe that a stratified three tiered structure that enables seamless vertical and horizontal mobility of students would be able to create the desired intellectual, economic and social value. Current socio-economic forces of Liberalization, Privatization and Globalization have created a global society where the ancient values have been thrown into the winds. However the general degradation of values has led only to personal discontent and heap of social-economic problems. Hence people across the globe are looking towards the system of education to infuse human values among the students so that the world remains as a place of peace, security and prosperity.

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SCIENCE EDUCATION: A KEY FOR NATIONAL DEVELOPMENT

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Development at any phase is always linked with technology and technology happens when there is advancement in science. Hence science, technology and development are all proportional to each other. Science literacy is indispensable to achieving technological development of any nation. No doubt that industrialized countries have, through their control of science and technology education, developed the potential to increase production, and to improve the standard of living of their people. The main thrust of this paper therefore, is to present an overview of science education, strategies for achieving application of science in national development, such as teaching science with the right spirit of inquiry. Also the paper looks at some of the outstanding contributions of science education in national development of many services. Finally the need to improve our science education was advocated to enable us be part of the drive in production, exportation and transfer of technology. The paper recommends that science education is indispensable for national development of any nation.

Introduction

Development is required in every individual to every nation in all aspects and for development to happen, science and technology go hand in hand. Basically science is known as study of knowledge, which is made into a system and depends on analysing understanding facts. Technology is basically the application of this scientific knowledge. Science education deals with sharing of science content and process with individuals who are not considered traditionally to be member of the scientific community; the individuals could be students, farmers, market women or a whole community. Science education in India concentrates on the teaching of science concepts, method of teaching and addressing misconceptions held by learners regarding science concepts. Science education is very important to the development of any nation that is why every nation must take it very serious in all institutions of learning. Many of the developed worlds were able to achieve so much in science and technology because of science education. Launching of Aarybhat by the Indian government in 19 April 1975 would not have been possible if not for the position they placed physics in science education. Science education comprises three subjects namely biology, chemistry and physics which are combined with education and over the year there has been low enrolment of these courses in our institutions causes of this low enrolment include society disdain, mockery of teacher and low prestige of teachers Interestingly, as important as these courses are, students' performance has not been encouraging in them and this is worrisome and calls for investigation.

Importance of Science Education

Science education is very important to the development of any nation in many areas. A graduate of physics education can be self employed. Many of the physics graduates have some knowledge of electronics that is enough for them to be able to have a little period of training as apprentices and then stand alone as electronic technician. For instant, Semiconductor is very important in the modern technology that if properly learnt it is enough for one to stand upon for a living; semiconductor

physics is part of what any graduate in physics will learn and should learn. In semiconductor, is very important in a growing economy like ours in India; it is useful in ceramic industry and a well trained physics education graduate can be well established in ceramic industry. Without science education Information and Communication Technology would be impossible. Science and technology will not be possible without science education; for instance engineering, medicine, architecture etc will not be possible if there is no one to teach the students the core subjects needed for these courses. Biology is very important to any growing economy like India. Many graduates of biology are self employed and employers of labour; many owned schools for themselves where people works and earn their living while some are in to fish business. There are colleges of education where students of chemistry department are taught how to make dye and chalk; graduates of these departments can establish their own chalk business as soon as they graduate. If supported with fund many schools do not need to buy chalk outside anymore and they can equally produce for other schools

As the Indian society is reinventing itself, it is going through a massive change. To ensure sustainable growth, we need to move from service economy to knowledge economy. In this context, we are ushering a new education system in science and technology to bring Indian intelligentsia into knowledge production. Indian education system, like in many other spheres of our society, is at the cross-roads trying to find a way to enhance the number and quality of future academic as well as industrial researchers of the country, while still maintaining a socialist approach to educate large masses of relatively underprivileged people.

Science Education in India

Schooling of a child in India usually starts at the age of 3-4. All states follow a uniform academic system i.e. the 10+2 system or higher secondary. The curricula are either developed by the respective state boards/councils or by the national boards like the Central Board of secondary education (CBSE) or by Council for the Indian School Certificate Examinations (CISCE). All curricula are not the same; however, the basic knowledge of Science, including Physics, Chemistry, Biology and Mathematics is compulsory for every student till 10th grade. After class 10th, a student may choose any of the available streams. In class 11th and 12th, those who take science, learn the basics of Applied Physics, Applied Chemistry, Plant and Animal Biology and/or Higher Math. After completion of Class 12, one can either take the conventional way i.e. do courses such as B.Sc and MSc or can opt for a professional career such as B.Tech and MBBS

Looking at the quality and scope of Science education in India, the non uniformity in the system is quite visible. This may be due to various causes. One major cause is the socio-economic difference between rural and urban India. However, the state as well the union governments are in a constant endeavour to fill this gap up and to provide every citizen of the country quality as well as affordable education. Higher education, particularly in science discipline is offered by universities and colleges located in various parts of the country. Majority of universities in India train a large number of graduate students. Due to issues like infrastructure, proper quality control of faculty, a majority of the students find it difficult to fine-tune themselves with the complexities

of science education at this level. Weak understanding of the concepts results in Incompetence. The curriculum is robust in structure – but is very difficult in implementation. To overcome this situation, the government has been implementing various recommendations made by HRD Ministry and other organization like National Knowledge Commission.

Similarly, research activities in Science discipline have not yet gained much distinction. The government has established several research centers all over the country for carrying out research activities in a particular field. Also, universities throughout the country have been assigned with various projects to perform research work. Creating enthusiasm among students to learn science is the most widespread activity in India being carried out at present. The government is popularizing the discipline by means of popular science articles, organizing lectures, through various scholarship schemes and through the establishment of science centres etc. Efforts in this direction have come from both individuals and from institutions. There are several organizations and institutions both public and private trying to change the scene of science education in India.

Conclusion

The study of science and technology acts as a perpetual urge to acquire knowledge. It deepens our sense of the mystery of creation. The more we know of the secrets of nature, the more we realized how much remains unknown. Today scientists speak of the wonder of nature with a thrill of emotion. We are learning as much of the secrets of the atoms in space as of the molecular cells in living organism. So a modern curriculum of studies must include the study of science and technology, because the modern man needs a scientific mind in approaching the problems of life. With India proving to the world that we are no less talented and skilled when it comes to science and technology than the rest of world (with the recent success of the Mars Mission), the whole debate of the state of science education in our country seems to be rekindled

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HEAVY METALION DETECTION IN DELHI-NCR WATER SAMPLES

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In this paper, the direct determination of trace heavy metals in the household water of some of the common villages of Greater Noida, Delhi was carried out using differential pulse anodic stripping voltammetry (DPASV) technique. The determination is made using VA Computrace 797, Metrohm (Switzerland) Volumetric Analyser Computrace (VAC) that is a voltammetric instrument that provides both qualitative and quantitative analysis of the metal ions present in the given sample via current-voltage graph.

The stripping current arising from the oxidation of metals and is then used to calculate the concentration of the metals in the sample. The concentration of some trace heavy metals found in tap water sample was determined using a suitable buffer. This value of elements in this study is compared with the permissible limit set by the government of India and WHO to find out whether the water is suitable for use or not.

Introduction

Water is one of the most important commodities which man has exploited than any other resource for sustenance of his life. Unfortunately in the last couple of years water pollution has reached extreme heights that have rendered this resource unfit for use. Increased urbanization and industrialization within the outskirts of Delhi state in recent thirteen years has resulted in the degradation of water resources through different kinds of pollution including the discharges from industries containing heavy metals.

The pollution from metals has deteriorated the quality of water and it is very important to monitor the water bodies continuously in order to take initiatives for the conservation of water in the whole country. A wide range of contaminants are continuously introduced into the rivers and their toxicity is a problem of increasing significance for ecological, evolutionary, and environmental reasons.

Among various organic and inorganic water pollutants, metal ions are toxic, dangerous and harmful because of their tissue degradation in nature. Toxic metals are also bio-accumulative and relatively stable, as well as carcinogenic, and, therefore, require close monitoring ¹.

Heavy metals like Lead (Pb), Copper (Cu), Cadmium (Cd), Chromium (Cr), Zinc (Zn), Nickel (Ni) and Cobalt (As) have adverse effects on human metabolism and health. Bioaccumulation of the heavy metals may cause damage to the central nervous system, lungs, kidneys, liver, endocrine glands, and bones. The poisoning of arsenic, cadmium, chromium and lead is quite well known ².

Heavy metals are considered the most important form of pollution of the aquatic environment because of their toxicity and accumulation by marine organisms³. Heavy metal pollution not only affects the productivity of crops, but quality of water and also influences the quality of atmosphere, water bodies and threatens the health and life of animals and human beings by way of food chain⁴.

There are numerous data and statistics that claim that the earth's water resources are being depleted, polluted and rendered un-potable at an alarming rate. By the year 2025, two third of the world s population will be facing water shortage. According to UN surveyed reports, India is expected to face critical levels of water stress by 2025 and there will be serious water shortages⁵.

Here are some of the harmful effects of heavy metals to human health that are reported⁶ :

Table.1 Heavy metals and their Effects on Human health

S. No.	Pollutants	Major Sources Effect on Human Health
1.	Lead	Paint, Pesticide, Batteries, Crystal Glass Preparation Cognitive Impairment In Children, Peripheral Neuropathy In Adults, Developmental Delay
2	Copper	Electroplating, Pesticide Production, Mining Headache, Nausea, Vomiting Diarrhea And Kidney Malfunctioning
3	Zinc	Effluents From Electroplating Industries, Sewage Discharge, The Immersion Of Painted Idols Vomiting, Diarrhea, Icterus, Liver And Kidney Damage
4	Nickel	Stainless Steel Manufacturing Units, Electroplating Factory Discharge Neurotoxic, Genotoxic, And Carcinogenic Agent, Nickel Dermatitis
5	Cadmium	Electroplating, Preparation Of Cd-Ni Batteries, Control Rods, Shields within Nuclear Reactors, Television Phosphors. Kidney And Liver Damage. Renal Dysfunction, Gastrointestinal Damage
6	Chromium	Mines, Electroplating Gastrointestinal, Hepatic, Renal, Neuronal Damage

Therefore instead of becoming a boon to mankind, water has in fact become life threatening owing to its high level of pollutants in the form of heavy metal ions. According to an article published in Hindustan Times.

The Uttar Pradesh pollution control board (UPPCB) on Wednesday said that it has asked the central pollution control board (CPCB) and Indian Institute of Toxicology Research (IITR) to determine contamination of groundwater in the villages of Greater Noida.

The UPPCB wrote to the Centre for a detailed study, after villagers alleged that the groundwater was so contaminated that it was causing cancer. Villagers alleged that cases of cancer were on the rise in Sadopur, Achheja, Sadullapur, Bishnuli, Dujana and Chhaprolla villages. Around 100 villagers have died due to cancer in the last six years. The groundwater has become polluted as various industries dump their waste without treating it. The Gautam Budh Nagar regional pollution control board in its study had found that the ground water was not contaminated and fit for drinking after slight purification. According to district administration report, there are 36 cancer patients in 1 lakh population that lives in these six villages⁷.



Figure1: Local News Telecast on Greater Noida Condition

Various techniques are available for the multi-element trace analysis of waters: from the very sensitive, but expensive neutron activation analysis⁸, to the well advised atomic absorption spectrometry⁹. However, these methods require complex laboratory equipment, expensive chemicals and their availability is very limited. Instead the electrochemical methods can be used (differential pulse voltammetry and/or cyclic voltammetry). These techniques are one of the best for metal detection because of their low detection limits, metal selectivity, high sensitivity, mobility and low cost¹⁰.

In this study, DPASV technique was used to determine of the presence and concentration of some of the heavy metals namely, Zinc, Lead, Copper, Cadmium, Chromium, Nickel and Cobalt in water samples collected from the adjoining areas of Greater Noida, Delhi.. DPASV technique, rapid, simple, selective and inexpensive for qualitative and quantitative determinations of heavy metals, was successfully applied¹¹.

VA computrace is voltametric analyser computrace. It works through basic principles of polarography, "potential is applied and current is measured"¹². This instrument provides current versus voltage graph of the metal ion present in given sample. It gives qualitative and quantitative analysis of metal ion. During this process

pH plays an important role. So we use buffer solution to maintain the pH of the sample solution. Throughout the operation there is a continuous supply of nitrogen gas to control the oxygenation of the metal ions. In voltammetry we are using Hanging Mercury Drop Electrode (HMDE).

HMDE have been extensively used for voltammetry, the main reason being its reliability. A new electrode surface is produced with the formation of new drop each time. Hanging mercury drop electrode have been most frequently used to achieve high reproducibility and sensitivity.

2. Materials And Method

2.1. Chemicals

Double distilled water (DDW) was used throughout the experiment.

Salts of Nickel chloride hexahydrate ($\text{NiCl}_2 \cdot 6\text{H}_2\text{O}$), Cobalt nitrate hexahydrate

($\text{Co}(\text{NO}_3)_2 \cdot 6\text{H}_2\text{O}$) and potassium chromate purified (K_2CrO_4) 99%, Dimethyl glyoxime (DMG) were purchased from Sigma Aldrich, Delhi.

Glacial acetic acid and Ethanol were also stalked up. Salts of ZnCl_2 , $\text{Pb}(\text{NO}_3)_2$, $\text{CdCl}_2 \cdot 2\text{H}_2\text{O}$ and $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$, all being of AR grade were purchased from CDH, New Delhi. These salts were used to prepare 5ppm stock solutions of Zn, Pb, Cd, Cu, Ni, Co and Cr respectively. For buffer, KCl and Sodium acetate (NaAc) also of AR grade were used.

2.2. Instrumentation

The concentration of trace elements were measured by a voltammetry instrumental named 797 VA computrace analyzer that was brought from Metrohm company (Herisau, Switzerland). The 797 VA Computrace is a modern voltammetric measuring stand that is connected to a PC via a USB port. The PC software provided controls the measurement, records the measuring data and evaluates it. Due to the well-laid-out program structure operation is very easy.

It consists of a three- electrode system that includes the following types:

1. Working Electrode (WE): It is also known as the Multi Mode Electrode (MME). It is made up of Mercury drop capillary.
2. Auxiliary Electrode (AE): consists of a coil of platinum wire.
3. Reference electrode (RE): made up of KCl (3Mol)

The metal-ion determination was evaluated by differential pulse anodic stripping voltammetry (DPASV). During this process pH plays an important role. So we use buffer solution to maintain the pH of the sample solution. Throughout the operation there is a continuous supply of nitrogen gas to control the oxygenation of the metal ions. After the experimental parameters were recorded, the sample in the voltametric cell was sprayed with nitrogen for 300s.

2.3. Analytical Experiment

DPASV metal-ions speciation determinations involve titrating a sample (containing natural metal-complexing organic ligands) with metal ions, and measuring the oxidation current of metal ions deposited in on HMDE, as a function of added standard metal-

ions solution. After the deposition period, the potential on the mercury electrode is ramped positive, and the current resulting from oxidation of the amalgamated metal is measured. These measurements of peak current are plotted against the total metal concentration in the sample at the point in the titration at which the peak current was measured producing a titration curve¹³.

Determination of Heavy metal ions in the water sample:

In this study, the concentration of heavy metal ions namely, Zinc, Cadmium, Lead, Copper, Nickel, Cobalt and Chromium was successfully determined in the samples collected from the adjoining villages of Greater Noida using the technique of Anodic Stripping Voltammetry (ASV). Differential Pulse voltammograms of metal-ions obtained were obtained from the standard addition technique as described in the instrument manual. The sensitivity was calibrated by standard additions to the sample and the initial metal concentrations were calculated by the exploration graphs.

Note: Used voltammetric apparatus on quantitative mode automatically requires one sample to be added to the voltammetric cell and then two standards to be added and finally, the machine plots the value of the current- concentration. Therefore, there are only three plots on calibration curve.

Consequently, linear calibration range was automatically obtained as being related to quantitative mode of the voltammetric unit.

Determination of Zinc, Cadmium, Lead, and Copper acc. to DIN38406/16

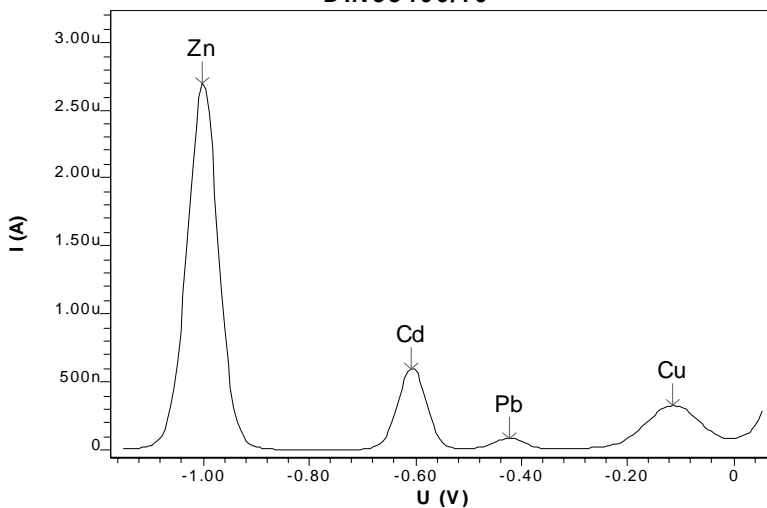


Figure 3. DPAS voltammograms of the Zn (II), Cd (II), Pb (II) and Cu (II) ions obtained from standard addition technique

**Determination of Nickel and Cobalt acc. to DIN38406/16
sample**

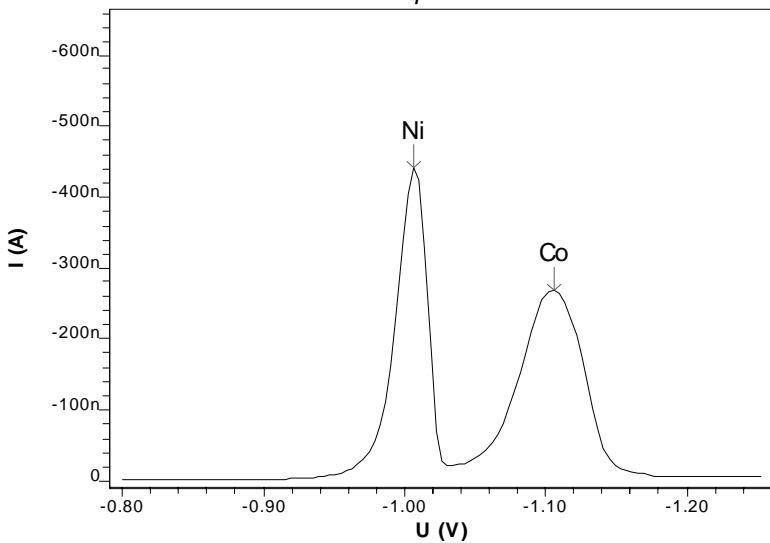


Figure 4: DPAS voltamograms of the Ni (II) and Co (II) ions obtained from standard addition technique

**Determination of Chromium (VI). AB 116 method 2
oxydized sample**

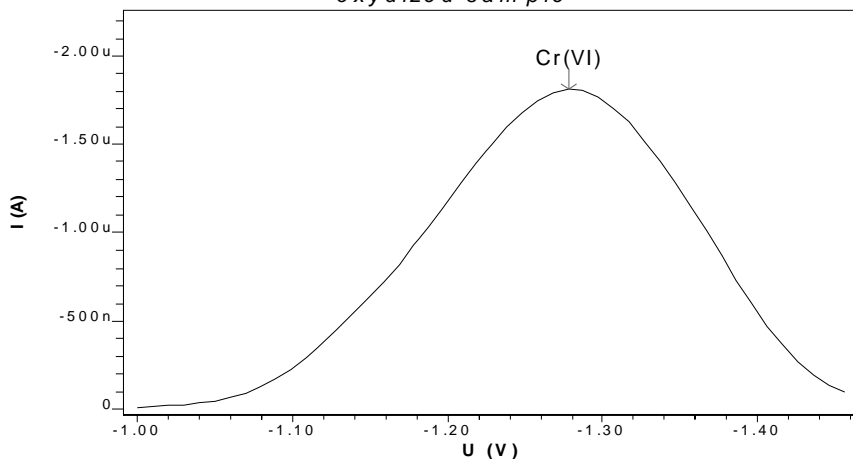


Figure 5: DPAS voltamograms of the Chromium Cr (VI) ions obtained from standard addition technique

3. RESULT AND DISCUSSION

The experimental data obtained from the voltammetric instrument regarding the concentration of the metal ions is enlisted in Table 2.

S.No	Metal Ion	Permissible Limit (ppm)	Metalion Concentration in Different Locations		
			Badpura	Sadopur	D a i r y
Machcha					
1.	Zinc (II) ppm	.5 ppm	.158 ppm	9.69 ppm	. 1 7 7
2.	Cadmium (II) ppm	.1 ppm	.001 ppm	.029 ppm	. 0 1 6
3.	Lead (II)	.5 ppm	.013 ppm	11.174 ppm	
4.	Copper (II)	2 ppm	.051 ppm		
5.	Nickel (II) ppm	1 ppm	.002 ppm	.003 ppm	. 0 0 6
6.	Cobalt (II) ppm	.5 ppm	.0002 ppm	.0015 ppm	. 0 0 5
7.	Chromium(VI) ppm	.05 ppm	5.25 ppm	2.319 ppm	1 . 1 5

Table 2: Metal Ion Concentration

Comparing the experimental results with the permissible limit of these metal ions that make water suitable for use we conclude that the concentration of chromium ion is way above the desirable limit thereby rendering this water unfit for use. Since chromium is also known to be a carcinogenic agent, we conclude that the high level of chromium (VI) could be the reason of causing cancer in the people consuming this water without any filter methods.

4. Conclusion

The metals enter the environment through aquatic life systems and plants and animals surrounding the river. The danger of bioaccumulation and biomagnification of the heavy metals make them a big threat to human health and welfare. Hence, it is mandatory that steps be taken to reduce the biological and metallurgical effluent load deposited into the river.

Comparing the experimental results with the permissible limit of these metal ions that make water suitable for use we conclude that the concentration of chromium ion is way above the desirable limit thereby rendering this water unfit for use. Since chromium is also known to be a carcinogenic agent, we conclude that the high level of chromium (VI) could be the reason of causing cancer in the people consuming this water without any filter methods.

5. Future Course Of Work

The result obtained from our work is very encouraging in the field of heavy metal detection and we intend to take our work forward in studying the heavy metal ion pollution in industrial wastewaters. Voltammetry is indeed a very convenient technique to detect the heavy metal ion presence as well as determine its concentration. We will use it for the detection of heavy metal ions in various water samples that require urgent attention.

Acknowledgement

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Panchayati Raj System And Women Participation In India

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“Establishment of true Democracy is possible only through a non-violent society. In such a society the poorest and the weakest person will get an opportunity for his fullest development- there will be neither any communal hatred nor any feeling of high and low or Democracy will be based on social justice under which freedom will grow from below and every village will be administered through its own‘Panchayat.’”

[Mahatma Gandhi ji]

Decentralization is a process in which people participate in decision making directly or indirectly in order to run a social system or organization or the Government. Democratic process was inherent in the early civilization though power was vested in the hands of group leaders, council of elders and the kings during the various phases of democratic development.

Panchayats have been the backbone of the Indian villages since the beginning of recorded history. In 1946,Gandhiji had aptly remarked that the Indian independence must begin at the bottom and every village ought to be a Republic or a panchayat with powers. His dream got translated in to reality with the introduction of the three-tier Panchayati Raj System to insure people’s participation in rural reconstruction.PanchayatiRaj was considered a political and administrative innovation of far reaching importance when it was first introduced in 1959.Initially, people evidenced keen interest in the Panchayati Raj System and their representatives participated actively in local affairs including developmental activities,with the passage of time the initial enthusiasm and public participation had gradually diminished. Political neglect is considered to be an important reason for the Democracy of these institutions. The respective state Governments had not transferred substantial authority to the Panchayati Raj Institutions.

Historically speaking India has the longest tradition of village self -government in the world. Though it faced many political uncertainties.The roots of the rural self – government can be traced to as far back as 5000 B.C. i.e., the period of Indus Valley Civilization. The concept of local self – governing institutions in British India as the units of ‘Self-Government’was implanted by Lord Ripon, who was the founding father of these institutions. But they substantially declined over the years due to their undefined role which led to systematic erosion in the functional domain, inadequate resource base, a weak executive system and pervasive state control. During the period of British domination of India there was no particular urge for economic and social development except only those activities necessary for safeguarding the rule. Mahatma Gandhi developed a village based participatory democracy embedded in his vision of the Panchayati Raj and he felt that real development of India can take place only through it’s political system of Gram Swaraj.India is perhaps the first country to recognize this social fact.

Women's Participation In Panchayati Raj And Panchayati Raj Act

It has come to the notice that the percentage of women at various levels of political activities has increased formally. Women representatives working at the grass-root level also believe that communal harmony is an important element of development and they strive to achieve this objective. Social justice generally refers to the idea of creating a society or institution that is based on the principles of equality and solidarity, that understands and values human rights, and that recognizes the dignity of every human being. Women's participation in political processes is important for strengthening democracy and for their struggle against marginalization. Emergence of women as a strong group would change the prevailing political practices, the nature and content of debates in the legislature.

Although the new constitution through various Articles (Art-14,15,23,29,30,42,45, etc) did guarantee equal rights for women, Indian women continue to remain oppressed and struggle over everything from survival to resources. 73rd Amendment Act has created a scope for accomplishing development with social justice which is the mandate of the Panchayati Raj System. There can be no real progress if women of a country are not made partners in this process of development. The Balwant Rai Mehta Committee on Panchayati Raj System emphasized that rural women should not become mere beneficiaries of development but should be made in its affairs as contributors.

Indian constitution promised a complete equality to women, 73rd and 74th Amendment Acts empowered the rural women by giving one third reservation to them. Rural women were the one who were more away from the development work. Now, they know what role should be played by them in the political system. The Panchayati Raj Act was needed in order to streamline the functioning of the PRIS, which were marked by long delays in holding of Panchayat Elections, frequent suspension, dissolution of the panchayat bodies, lack of functional and financial autonomy, inadequate representation of marginalized and weaker sections, occasional and tied Government grants.

Features Of The Act-The Act has five main features –

1. A three –tier system of Panchayati Raj for all states having population of over 20 lakh.
2. Panchayat elections regularly every 5 years.
3. Reservation of seats for scheduled Castes, Scheduled Tribes and women (not less than one –third of seats)
4. Appointment of State Finance Commission to make recommendations as regards the financial powers of the panchayats.
5. Constitution of District Planning Committees to prepare development plans for the district as a whole.

Implementation Of The 73rd Amendment Act-

Despite the positives like enactment of state Panchayati Raj Act, setting up of state Election Commission and State Finance Commissions, and holding of regular Panchayat Elections providing reservation for SCs/STs/women in Panchayats, the results

of implementation of the Constitution (73rd amendment act) , 1992 at the ground level have fallen far short of expectations . Stating specifically –

1. The blending of development and local self government functions has significantly curtailed the autonomy of the local- self government institutions .
2. The three- tiers don't operate as functional authorities the tendency on the part of higher structure to treat the lower structure as its subordinate is markedly visible.
3. The Panchayat Raj bodies have limited powers in respect of imposing cesses and taxes. They have very little funds doled out of them by the state government.
4. Recommendations of State Finance Commissions are generally not taken seriously.
5. In spite of the fact that Panchayats are democratically elected bodies and are as much a constitutional body as Parliament at the mercy of State Governments.

Problems of qualitative women participation-

Prior to the reservation bill, statistics regarding women's participation in PRIs were significantly lower. Despite reservation for women, effective participation in PRIs have failed due to misuse and manipulation by the local power- brokers. Ignorance of women about their rights and procedures and about their potential and responsibilities have kept them far behind men in the local bodies. Despite their vast numerical strength, women occupy a marginalized position in Indian society due to several evils like dowry deaths, polo gamy, child marriage, female infanticide, forced prostitution and rape etc. This has inhibited the effective participation of women in the political processes and institutional structures of democracy. A broad based political participation of women has been severely limited due to various traditional factors such as caste ,religion, feudal attitudes and family status. As a result women have been left on the periphery of political life. Empowerment of women has led to build up self confidence , political awareness, managerial skills and decision –making ability among the women. Their participation in district, sub- district and village level has not only led to their personal growth but has also enabled them to respond to the needs of more vulnerable sections of the village community . There have been many instances of woman Panchayat Members of encountering resistance and exclusion , but there are now hundreds of thousands of women shouldering with grace and dignity enormous administrative responsibility.

Conclusion-

Although Political status is improved, it makes women economically empowered and their social status is also improved. This helps to remove the social evils like child marriage, illiteracy and etc. 73rd and 74th Amendment Act of 1992 brought a tremendous change in the participation of women in political system. Active participation in Panchayat Raj System make rural women to think about their rights. Their leadership skill developed. The 73rd Constitutional Amendment to the Indian Constitution in 1993 has given the opportunity to the women to share the fruits of democracy along with their counterparts. Women constitute almost half of the human population but their due share in the politics in Indian as well as in the whole world is very less. Panchayati

Raj Institution has facilitated qualitative changes and seems to be the gateway to women's social and political empowerment ensuring women's participation in local governance .Finally there is a need to empower rural women to enhance their quality of participation. The awakening of women in India towards a society where justice and brotherhood prevail ,can best be achieved by women to women contact. Special programmes on the role of women in PRIs, on rights of women and procedures should be prepared. The Government should take the responsibility to make the women aware about their rights and responsibilities. To influence and lead effectively, women representatives must develop and use authority.

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Participation of Rural Women in Food Enterprise : A Case Study of Women Entrepreneurs in Dadri District

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Entrepreneurship has gained greater significance at global level under changing economic scenario. The entrepreneurial skills are needed to improve the quality of life for individuals, families and communities and to sustain a healthy economy and environment. Women are considered an important human resource of the nation and every state should try to utilize them as mediators of economic growth and development. Apart from the responsibility of the state and society, women face absence of definite agenda of life, absence of balance between family and career obligations of women, poor degree of financial freedom for women, absence direct ownership of the property to women, paradox of entrepreneurial skill & finance in economically rich and poor women, no awareness about capacities, low ability to bear risk, problems of work with male workers, negligence of financial institutions, lack of self-confidence, lack of professional education, mobility constraints and lack of interaction with successful entrepreneurs are major problems of women entrepreneurship development in India. Therefore, there is a need of continuous attempt to inspire, encourage, motivate and co-operate women entrepreneurs, awareness programs should be conducted on a mass scale with the intention of creating awareness among women about the various areas to conduct business. The rural youth need to be motivated to take up entrepreneurship as a career, with training and sustaining support systems providing all necessary assistance.

Introduction :

Women Entrepreneurs may be defined as the woman or group of women who initiate, organize and co-operate a business enterprise. Government of India has defined women entrepreneurs as an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of employment generated in the enterprise to women.

Women entrepreneurship has been recognized as an important source of economic growth. Women entrepreneurs create new jobs for themselves and others. They also provide society with different solution to management, organization and business problems. Women's entrepreneurship can make a particularly strong contribution to the economic well-being of the family and communities, poverty reduction and women empowerment, thus contributing to the millennium Development Goals. Women entrepreneurs constitute 10% of the number of the entrepreneurs in the country. There has been a significant growth in self employment of women with women now starting new venture at three times the rate of men. The present paper focuses on the socioeconomic condition of entrepreneurs involved in food enterprise, then profit and loss in food enterprise and challenges faced by them. Paper also throws light on their motivational factor and suggests recommendation to overcome problems faced by them.

Research methodology :

The present study was conducted in selected rural area of Dadri, GautamBuddh Nagar. A list of rural women entrepreneur involved in foodenterprise such as papad making, pickle, squash, badi making etc were prepared separately from 8 villages of Dadri and from each village 10 women were randomly selected, thus total sample for present study were 80 respondents. For data collection, interview schedule was prepared consisting question related to different aspect of business such as their socio economic background, reasons for starting entrepreneurship, profit and loss in business, challenges faced by them etc. The structured interview schedule was initially pretested to check the appropriateness and clarity of question included in tool. Thus in final schedule, total numbers of questions included were twenty five. Frequency and percentage were used for analysis of the data statistically.

Result and discussion

Women in India play a major role in shaping country's economy through their active participation in various entrepreneurial activities. They work as food producer, processors and marketers. The promotion of entrepreneurial activities among women is vital in the context of generating gainful employment, minimising gender disparities, reducing gender gap and development of women. Thus result and discussion of present paper attempt to find out the participation of rural women in food industries.

Socioeconomic situation of entrepreneurs involved in food processing unit:

It was found that in present study, majority of women (65%) who were involved in this business were of age group of 41- 50 years followed by 30% of women in the age group of 30-40 years. With respect to educational level of respondents is concerned, approximately half (49%) of entrepreneurs were highschool passed while only few (18%) were graduate.

In present study, more than three fourth entrepreneurs were of Hindu religion (89%). As villages in Dadri are predominated by Gujjar and other backward caste, majority of women (74%) involved in food enterprise were of OBC followed by General Categories (19%).

It was also found that majority of entrepreneurs belong to nuclear family (78%) consisting of 3-5 family members followed by approximately one fourth (22%) belong to joint family consisting of 5-8 family members.

Nature of business involved by women entrepreneurs:

In present study it is revealed that majority of entrepreneurs were involved in sewayianmaking (48%) followed by papad and chips making (22%). Few were involved in pickle making, jam and jelly making and murabba. The finding further reveals that majority of women (53%) involved in present small scale industries were from 6-10 years followed by few respondents (24%) who were in business from 11-15 years.

Majority of responded commenced their food business in between 1995 and 2000.

Table 1: Indicating percentage distribution of respondent regarding reasons for entrepreneurial activities by the respondents:

S.No.	Reasons for initiating entrepreneurial activities by the respondents	N=80	
		n	%*
1	Utilization of leisure time	16	20
2	Bad habit of Husband	19	23.75
3	To improve their family earning	64	85
4	For their identity	27	33.75

*percentage may exceed due to multiple response

Data in table 1 indicate the reason for starting entrepreneurial activities. Majority of the respondents (85%) started the enterprise to improve family income. Approximately one third of the respondents (33.75%) wanted to have their own identity. Few respondents expressed that they started enterprise for utilizing their leisure time. Some respondents reported that due to bad habit of their husband such as alcoholism, not fulfilling their family need, they started earning through entrepreneurial activities. The above finding was supported by Devi (2009) and Das (2000) in which majority of women were engaged in the entrepreneurial activities with the reason to earn income. This type of activities can be managed at household level and to improve economic conditions of the family.

Table 2: Indicating the percentage distribution of respondents regarding reasons for selecting particular enterprise

S.No.	Reasons for selecting particular enterprise by the respondents	N=80	
		n	%*
1	Traditional in nature	15	18.75
2	Less Investment	37	46.25
3	Knowledge and skill	61	76.25
4	Manageable at household	54	67.5
5	Availability of sufficient raw material	35	43.75
6	Self interest	55	68.75

*percentage may exceed 100 due to multiple responses

Table 2 focussed on the reasons of selecting their particular enterprise. It was found that majority of respondents (76.25%) had prior knowledge and skill followed by 68.75% of respondents who reported self interest as a reasons for selecting this enterprise. Few respondents reported that due traditional nature and less investment, they selected this type of enterprise.

Finance is one of the crucial determinants in commencing, establishing and growth of small entrepreneurs, particularly for rural women because there are many uncertainty and lots of risk involved in running the enterprise. The problem may be more, if money is taken from non- institutional sources and repayment facilities are limited.

In present study, it was revealed that different sources of finance for initiating the enterprise were from family members, relatives and bank. Majority of respondents arranged their finance from their family members followed by one third arranged from close relatives. Only 13% of respondents arranged financed from bank on lower interest rate. When more enquired on this aspect, majority of women were not aware about bank scheme and government scheme and policies for small scale industries. They felt that it was tough to get loan from bank as it need more paper work and have to pay interest on principal amount and to deposit papers and securities.

Initial investment and time devoted in enterprise:

Majority of respondents reported that they **invested** approximately Rs 9000- 12000 on raw material, container, utensils and for packaging material while 23% of women invested only 5000 on above items. They replied thatthey initially used household utensil and other items. They only purchased raw and packaging material.

Further involvement of respondents in food preservation entrepreneurial activities was analysed in terms of the **time devoted** by them in performing the various task. During seasonal period, majority of respondents (67%) devoted 6-7 hours in preparation of different food items such as pickle, sewaiyan, badi, papad, jam and jelly. One third women replied that after completing their household chore and agricultural activities, they devote approximately 4-5 hours in carrying different activity. Similar findings were revealed by **Upadhayay (2007)** in which that in bamboo work, majority of respondents devoted 6-8 hours per day in the activities.

When asked about **knowledge of preservatives** used in their food enterprise, approximately all respondents were aware about preservatives used in food enterprise. But only one third of the respondents (33%) were aware about chemical name of the preservative. They were not aware about the role of different chemical preservatives. The additives mainly used by them were salt, sugar, mustard oil, tamarind, soda, citric acid and food colours.

The work of food processing involved hand and shoulder to a maximum extent. Thus, it was found that workers suffering from hand and shoulder pain. It was followed by the back pain because of long hours of sitting and sometimes eye burning was also found due to long hour of cooking.

Table 3: Percentage distribution of respondent regarding use of packaging material

S.No.	Material used	n	%
1	Polythene packet	57	71.2
2	Plastic jar	21	26.2
3	Glass jar	02	0.02

In above table, data shows that majority of entrepreneurs (71%) use polythene packet to sell their product in market and at household level while 26% of respondents use plastic jar for packaging their products. They replied that they use these packaging materials to reduce cost and easy for handling.

Challenges and Problem faced by rural women entrepreneurs

Though their enterprise is profitable but they have to face many challenges such as dual responsibility of home and enterprise, lack of financial knowledge etc. In their personal life, women have to fulfil dual responsibility- household chores and their enterprise. As in India, most of the women are very serious about family obligation but they don't focus on career obligation (**Mathur, 2011; Singh N.P. 1986**). The degree of financial freedom for women is very poor especially in lower educated families. In these family women can't take any entrepreneurial decision without consideration of the family men as well as considering social ethics and tradition. Since seasonal enterprises do not have annual revenue generation potential therefore these enterprises are not sustainable throughout the year. They have access to local market only to sell their product and also some middle man doesn't give proper profit for their product. Apart from this, they are not formally trained as per market requirement and returns obtained are much lower than the effort put up by them. They also have problems of mobility to other far places for expanding their enterprise. They have to depend on other staff and other intermediaries to get their thing done especially on marketing and sales things. They were also not aware about the schemes and facilities provided by Government of India.

Recommendation and conclusion :

On the basis of present findings, it can be concluded that in all selected entrepreneurship, entrepreneurs run the enterprise to improve family status. They have long work experience and purchased raw material from local markets. Female entrepreneurship has been steadily rising in recent years, but these new opportunities and growth are not without a unique set of challenges. Women entrepreneurs face many different "stumbling blocks," throughout their careers, so there is a need to establish a linkage between enterprise run by women and NGO's for marketing their produce. Participant of rural women in entrepreneurial activities should be increased by involving them in whole activity. Government should provide subsidy on raw material and machinery for rural entrepreneur. Many rural women entrepreneurs in village try to handle all the aspect of business. To encourage team work, **self help group approach** and **cooperative approach** must be adopted by these women that would strengthen their enterprise. Special **training programme scheme** should be designed and implemented in rural areas to get maximum benefit. **Mobile training camp** and part time training courses especially on marketing issues should be organised to cater needs of rural entrepreneurs.

Resurgence of entrepreneurship is the need of the hour. Women entrepreneurs must be moulded properly with entrepreneurial traits and skills to meet changing trends and challenging global markets, and also be competent enough to sustain and strive in the local economic arena.

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INDIAN EDUCATION SYSTEM : PROBLEMS & RECOMMENDATIONS

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In India an education is provided by the public sector as well as the private sector, with control and funding coming from three levels: central, state, and local. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. Much of the progress, especially in higher education and scientific research, has been credited to various public institutions. While enrollment in higher education has increased steadily over the past decade, reaching a Gross Enrollment Ratio of 24% in 2013, there still remains a significant distance to catch up with tertiary education enrollment levels of developed nations, a challenge that will be necessary to overcome in order to continue to reap a demographic dividend from India's comparatively young population.

Introduction

The Indian education system has come a long way since independence. Several prestigious institutes have been set up including primarily, the Indian Institutes of Technology which are ranked amongst the top 50 engineering institutes in the world. The recent education boom has is a testament to how education in India has become a business today. The full-fledged privatization of Indian educational institutions is by no means a bad thing. This model has worked quite well in the USA and UK. This model fails to be as successful in India however for the following prime reasons:

In the USA non-college educated people can still maintain a decent standard of living. In India having a college education is imperative to ensure an above average standard of living. A pure 10th standard graduate in India earns on an average not more than Rs. 40,000 a year. An average BE graduate earns around Rs. 2.5 lakhs a year

In India because of a tradition rooted in the class system 'blue-collar jobs' are considered demeaning. To attain a white collar job, even if, for an entry level clerk position, a bachelor's degree in arts or commerce is expected. The aforementioned points created a massive market for educational institutions over the last decade. The IT boom has led to a flood of engineers being churned out by the system every year. The value of 'degree' today, ranks above the value of education. On an average a BE graduate from an above average engineering college finds a job irrespective of the scores, academic performance and extra-curricular activities. This is driven by the sheer demand for engineers generated by India's software boom. This demand has in turn created a large number of engineering colleges and institutes across India. It was only with the recent economic downturn that this demand saw a plunge and for the first time in the last 4 years:

22,000 seats in the MHT-EN-CET remained empty. Students realized that a degree from a 2nd tier engineering institute held limited value when the time came to take up a job. The education 'business' in India needs to be revamped. The unfettered and

uncontrolled growth of educational institutes has led to a dip in the quality of education provided.

The Educationl Landscape

India as a culture has conventionally focused on the wrong aspects of education. This trend may be partially attributed to the 'rote' style of learning things propounded by the classic system of 'Gurukul' from ancient India. This encouragement of rote style of learning begins from the primary school level.

Primary And Secondary School

73% of primary schools are government funded and 27% are privately owned schools

As A General Rule Government Schools:

- Have a poor teacher to student ratio > 1:40
- Less focus on extra-curricular activities
- Less focus on all-round development
- Private schools provide only marginally better services. But it is clear that to succeed in India getting high marks through intense rote-style studying has become unavoidable.

Primary School And Secondary School Education In India Suffers From The Following Clearly Visible Setbacks:

- Focus on rote learning for all subjects
- Logical and analytical thinking is not promoted
- Students are not encouraged to develop opinions
- Students are discouraged from participating in extra-curricular activities which can help in all round development

Broken Down Subject-wise Following Deficiencies Are Commonly Observed:

- **Mathematics:** More focus on learning up multiplication tables and rapid mental calculations as opposed to theory building
- **Sciences:** Less focus on practical experiments
- **Languages:** Very high focus on rote learning of poetry and literature as compared to language and vocabulary development
- **Social Sciences:** Very high focus on rote learning of dates, names and events as compared to development of opinion and creation of social awareness

A major consequence of this rote-style of education is that students forget their lessons by the time they go to college because the object of their studies had been examination oriented. At a time when an individual is expected to study integrated circuit technology he/she may have forgotten the three orders of a lever.

Junior College

In our system after the 10th standard board examinations the student has to

attend 2 more years of college before moving into graduate education. Depending upon the location of the student he/she has three choices:

- STATE BOARD
- ISC BOARD
- CBSE BOARD

Students who Intend to Get into the Engineering Stream have the Following Choices :

- Get into the state board and try for local engineering colleges
- Get into ISC or CBSE board and try for AIEEE national institutes of technology or give JEE to get into the prestigious IITs
- Students who want to get into medicine have to work towards AICTE or give try out for the local medical colleges.
- The few students who intend to avoid both are at liberty to opt for any of the boards without much consideration.
- The prime educational set-backs faced here assuming the student intends to enter a science stream are as follows:
- The student may not be able to adapt to the shift of focus away from languages and social sciences
- Students tend to neglect college education in favor of studying for upcoming entrance examinations including AIEEE, JEE and CETs

In essence this 2 year period proves to be a study leave of sorts. The student's studies during these two years focuses on scraping through the entrance examination at the end of the tunnel as opposed to the studies at hand.

Higher Studies

The Indian education system is known for its highly competitive nature. The top two most difficult academic entrance examinations in the World today are Indian. By acceptance rates:

IIT - Joint Entrance Examinations with a 0.3% acceptance rate

IIM - Common Admission Test with a 0.5% acceptance rate

Earlier academic performance is rarely an indication of success in the JEE.

Only 30% of 10th standard board toppers make it through JEE

This is largely attributed to the inclusion of languages and social sciences in the board results. But more significantly JEE demands a higher level of application of physics, chemistry and mathematics than the students are exposed to. Students are engineered to answer board examination papers in school with repeated questions and theoretical redundancies. The JEE is an examination where questions are rarely repeated year on year and it is very difficult to engineer a student to clear this examination.

Everyone wants to get into IITs but not everyone can. The JEE is one of the most difficult examinations to get through in the world ranked at number 3. IIT - Joint

Entrance examinations have an acceptance rate of less than 0.3%. The result of this acutely low figure is that 99.07% of JEE applicants have to settle for inferior options. The unfortunate truth about Indian engineering colleges is that there are a lot of options but very few good options. The JEE is one of the toughest exams to clear and a major. This is true for other fields as well.

In comparison most American universities provide a higher quality of education as compared to an Indian institution. The fact that out of the top 100 institutes in world today 67 are American and 4 (the IITs) are Indian supports this contention. Barring financial constraints, it is 40 times easier to get into MIT or Stanford than it is to get into the IITs

It is 30 times easier to get into Harvard and Oxford business schools than it is to get into an IIM in terms of acceptance rates. These eye-opening statistics clearly show the bleak situation of our higher education system. A general trend among ambitious students has been to leave the country if they don't get into the prestigious Indian institutes. Students with financially strong backgrounds have limited incentive to stay on and go for a third tier college when they can simply go for higher education to the USA in a more world renowned and reputed university. It is hardly a wonder then that. In 2010 more than 88000 students from India travelled to the UK and USA for higher education.

This is a strong factor in the huge amount of brain-drain that has been occurring through the last decade. The statistics show that even the recession has not slowed down the exodus of Indian students to universities abroad. Once the students get settled there and have paid in dollars it almost becomes an imperative that they earn in dollars as well to cover their expenses.

Recommendations For The Indian Education System:

At Primary And Secondary School Level:

A 'best-of' system should be introduced to encourage where only a certain number of subjects would be considered for the student's assessment. Other significant subjects must enforce a nominal passing percentage requirement. This system will help a student focus on his/her interests and not be held back or bogged down by his weaknesses.

There should be a grading system where extra-curricular and co-curricular activities should be made compulsory where every student may choose an area of his/her liking. This will work towards the student's all-round development. The student should be given credit for his/her extracurricular activities. A full-fledged review needs to be performed to revise the whole curriculum. Education focus needs to shift from rote-based learning to application based learning.

These steps are necessary to ensure a strong base is created for higher education.

At Junior College (11th And 12th Standard) Level:

The 2 years between 10th standard boards and graduate education are critical to every student as they help them develop a compass for the future. It is in these years that the students develop a sense of their career ambitions and goals.

During this period the student should be given exposure to all possible fields to develop a potential career. Extensive counseling should be provided to ensure that the student develops a good idea of what is a feasible course for the future. To the farthest extent possible entrance examination studies should be incorporated into elective geared towards the syllabi of these examinations

The above recommendations strike at the government policy level and are by no means easy to implement. Moreover while they have an almost utopian quality, these policies are bound to be bogged down by bureaucratic hurdles and administrative red tape. Most significantly implementing these policies would require the kind of political will that has not been seen at the centre or state governments since independence. These policies are bound to raise several objections amongst people doubting their soundness. They are however nothing but an extrapolation of the more successful education practices implemented in the USA and the UK placed into the Indian scenario.

Following are recommendations at a graduate and post-graduate level of higher education. Higher education in India is not controlled by the government to the extent primary and secondary school education is.

At The Graduate And Post-graduate Level:

The most glaring deficiency at the graduate and post-graduate level of education in India is the inflexibility of the system. The single-track attitude of Indian education has led to extreme focus on specialization and the aversion to shift streams and take electives unrelated to the stream. US universities have a highly flexible system at the graduate level allowing someone to start off as with a computer science major and shift into economics through the course of his bachelor degree. The 'credit' system works greatly towards this.

Following Are A Few Facilities That A 'New Age' University May Provide:

Indian colleges usually lack the 'University format' prevalent throughout the western world. Barring a few, most Universities do not have a common campus and several colleges function almost as autonomous entities. Setting up 'University towns' is a solution that may work towards this end. Real-estate in large cities is hard to come by; setting up towns with self-sustaining infrastructure could work towards this end.

Flexibility in electives can be implemented more easily in the 'University format'. While flexibility is detrimental at the post-graduate level it is certainly a feasible option. Credit systems prevalent in the west can be used to achieve this end. 72 % of engineering graduates aspire to get placements in management consultancies and banks. This is attributed to a higher level of remuneration offered by these corporations. It would hence be profitable to the universities if they offered electives relevant to economic, management and finance along with engineering. The universities need to have a high quality of education and need to revamp their system. Most new age colleges blindly follow outdated practices to adhere to prescribed norms to be associated with a University.

Mumbai University has seen a sharp decline in quality over the past decade. Colleges tend to adhere to non-value adding activities like maintaining lab-journals. In

reality students rarely actually perform the experiment. A large amount of students time is spent conforming to degree requirements then actually learning something. 84% of Mumbai university engineering graduates are dissatisfied with their education. 75% of Mumbai university engineering graduates do not know how to use MS Excel. If the process were consisted irrespective of how inexorably marred with red-tape and formality it were, then it would be acceptable. But the evaluations in the centralized examinations in the first and fourth years are rampant with administrative incompetence. A Mumbai university teacher is given around Rs.30 paise per paper for evaluation

This shocking statistic clearly shows that the teacher rarely has any strong incentive to evaluate the paper sincerely. It should hardly come as a surprise then that Around 30000 papers are sent for reevaluation every year despite the cumbersome procedure and a Rs. 500 fee. The new-age university needs to avoid the mistakes made by Mumbai University. It has degenerated in terms of quality of education over the years. The university must maintain a high standard to ensure that it remains economically sustainable while catering to the needs of the students.

Things move slowly at the government level but if the private sector were given a strong incentive (financial) then certainly world class universities can be set up. Students in India are willing to pay a large amount of money for education a good university abroad. An average student pays \$50000 as the total expenditure for a post-graduation degree and \$80000 for a graduation degree including sundry expenses abroad amounting to more than Rs. 300000.

It is clear that there is a large enough market of students from economically strong backgrounds that would be willing to pay a large sum of money necessary to maintain an international standard of quality of education. For a private university it will be difficult to build up a brand name instantly. The best way for the private sector to ensure a rapid brand building exercise could be Associated with a corporate brand like the TATA's have done with their institutes. People are more likely to join institutes associated with respected corporations. Get international brand associations with other world class universities. Having an association with Harvard or MIT would certainly justify the high fees that these institutions are likely to charge. Since sundry costs in India will be considerably lower than those of foreign institutions it is undeniable that student will end up spending considerably less than the expenditure incurred in education abroad. A university providing a world class education at premium costs but lesser than the costs of education abroad would cater to a large untapped niche audience. There is a large potential for such world class universities.

Conclusion

The recommendations made in this paper are by no means easy to implement. But as mentioned in the beginning education has become highly privatized and become a business. The recommendations provided in the paper requiring a change in governmental policies will be extremely difficult to implement. It will be an unpopular move for any government to stir up a system that has been designed to be politically correct as opposed to productive. But at the university level strong measures can be taken to encourage private investors into the idea of a network of world class universities to rival the IITs and the IIMs.

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Strategy Behind Narendra 3Modi's Election Campaign: A Case Study

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In the era of virtual reality, the old way of reaching out to people (urban as well as rural areas), is no longer going to work. Especially in a country like India where 65% of the population is below 35 years of age, the new age strategy to meet, greet and treat people is on or through the internet. This paper aims at assessing the Narendra Modi's Election Campaign from the time he was nominated as a Prime Minister Candidate till he became the Prime Minister of India. It was although a new style of campaigning, which included a massive use of technology in order to reach the masses and spread the word. His campaign was one of the most viral campaign ever in the Indian History and competed with the one, that of Barack Obama. Using the same strategy, the other political parties have gained ground in the year 2015. Aam Admi Party (AAP) in Delhi extensively used the same tools and the Janata Parivar group also gained advantage in recent Bihar legislative assembly elections.

The main objectives of this paper are:-

- 1. To examine the campaign's design strategies.*
- 2. To evaluate the rallies, campaigns and mass meetings organized by the party.*
- 3. To investigate the media management strategies used by Shri Narendra Modi and his team.*
- 4. To critically evaluate various development and nurturing support systems of BJP.*
- 5. To examine the fund raising structure and funds related controversies associated with the party.*
- 6. To study the use of innovations and modern technology and internet in propagating the brand Modi.*

The data for the research was collected using extensive primary and secondary research. The primary research included interviewing various people associated with the party as well as the voters. The secondary research was based on data collected from newspapers, websites and other related public documents available on the internet.

2. Introduction

A **political campaign** is an organized effort which seeks to influence the decision making process within a specific group. In democracies, political campaigns often refer to electoral campaigns, wherein representatives are chosen or referendums are decided. In modern politics, the most high profile political campaigns are focused on candidates for **head of state** or **head of government**, often a **president** or prime minister.

The **campaign** is the period when the political parties put forward their candidates and arguments with which they hope to persuade people to vote for their candidates and parties. A **campaign team** (which may be as small as one inspired individual or a heavily-resourced group of professionals) must consider how to communicate the message of the campaign, recruit volunteers, and raise money for the campaign.

Campaign advertising draws on techniques from commercial advertising and propaganda.

The planning and strategy which takes account of a campaign's goal, message, target audience, and resources available is one the most difficult and hardest challenge a candidate has to successfully complete to win the elections. Taking into consideration the amount of planning, hard work and tactics associated with the campaign and the journey from being nominated as the party's candidate and the lack of studies on the context, this study attempts to fill this gap by taking the most influential and successful case of Shri Narendra Modi.

3. Shri Narendra Modi's Journey

Narendra Damodardas Modi, born on 17 September, 1950 is the **15th** and current **Prime Minister of India**, in office since 26 May 2014. Shri Narendra Modi, a leader of the **Bharatiya Janata Party (BJP)**, was the **Chief Minister of Gujarat** from 2001 to 2014 and is the **Member of Parliament (MP)** from **Varanasi**.

3.1 Chief Minister of Gujarat

First term (2001–02) - On 7 October 2001, Modi was administered the oath of office. He then won a 24 February 2002 Rajkot– assembly election, defeating Ashwin Mehta of the Indian (INC) by 14,728 votes.

Second term (2002–07) - After accusations of anti-Muslim rhetoric during the campaign, during Modi's second term his emphasis shifted from **Hindutva** to Gujarat's economic development.

His 2002–07 changes have led to Gujarat's description as an attractive investment destination. According to Aditi Phadnis, "There was sufficient anecdotal evidence pointing to the fact that corruption had gone down significantly in the state. If there was to be any corruption, Modi had to know about it". He established financial and technology parks in Gujarat and during the 2007 **Vibrant Gujarat** summit, real-estate investment deals worth ₹6.6 trillion were signed in the state.

Shri Narendra Modi's continued to complete his **Third term (2007-2012)** as well as his **Fourth term (2012- 2014)** too in Gujarat.

3.2 Prime Ministerial Candidate

On 31 March 2013 Modi was appointed to the BJP parliamentary board, the highest decision-making body in the party, and at the party's 9 June national executive meeting he was appointed chair of the BJP's central election campaign committee for the 2014 general election. Senior leader and founding member **Lal Krishna Advani** resigned his party posts after the appointment in protest of leaders who were "concerned with their personal agendas". His resignation, which was described by The Times of India as "a protest against Narendra Modi's elevation as the chairman

of the party's election committee", was withdrawn the following day at the urging of RSS chief Mohan Bhagwat. In September 2013, the BJP announced that the chief minister would be their candidate for prime minister in the 2014 Lok Sabha election. Modi was a candidate in two constituencies: Varanasi and **Vadodara**.

4. Analysis And Discussion

This chapter analyses the entire political campaign of Shri Narendra Modi from the point he was voted as the prime minister of India to the time he was selected as a prime ministerial candidate. It discusses its campaign's design strategies, its communications and media strategies, various supporting organizations and research teams. It also focuses on rallies and campaigns conducted by BJP, its funding structure and the innovative use of technology.

4.1 Campaign's design strategy

Shri Narendra Modi's campaign's vision and mission - Right from the outset, the party under Modi set itself stretch targets which focused the efforts of all the stakeholders to one central objective: Mission 272+. This was the ultimate goal of getting the BJP a majority of its own even while focusing on building the right alliances in the right states and voter niches¹. It aimed on:

Making a regional brand national - Shri Narendra Modi who was itself a brand name in Gujarat sought a vision to spread the brand to entire India. His style, working philosophy and the achievements he had made in Gujarat were already very popular in India and in abroad. He wanted to propagate the Gujrat model and his work to become a national brand through the campaign².

Clean up tainted past - Shri Narendra Modi was blamed for the Gujarat riots that happened in the past. His vision for the campaign was to remove that stained image and portray himself as a clean figure that is apt for the position of Prime Minister.

Focus on growth agenda - Focusing on the growth plans he had developed for the nation, was a part of Shri Narendra Modi's vision for the campaign. He wanted to spread his future plans for India to bag maximum votes in the elections.

Connect with urban voters - One of the statements which formed the vision for Shri Narendra Modi's election campaign was to connect with the urban voters.

Use Analytics as a tool - A bunch of engineers and statisticians analyzed data of the past six elections, fused it with demographic, socio-economic and their own opinion poll data, and sliced it to the level of polling booths across 400 constituencies. This is analytics, a tool employed by hardcore market research and digital companies, and the Modi team said it helped them get a nuanced picture of patterns, issues and voters' inclinations. "At any point in time, we have exact information on which vehicle is placed where and who is driving," said a member of the team.

Using the big brains - The Citizens for Accountable Governance was a think-tank spearheading Modi's marketing and communication push. It was a central research team of policy analysts, economists, foreign policy experts and graduates from leading institutions across the world. The team had prepared reports on national policies and social and economic issues that had been discussed in the election. It provided constant inputs for Modi's speeches, social media conversations and chai pe charcha.

Mind reading - On-ground surveys and interviews spot electoral patterns and preferences — in short, internal opinion and exit polls. The information gathered was passed on to the analytics team that fused it with its own data and other inputs from the research team. The team then analyzed the data for trends and aberrations. This effort resulted in a Rapid Action Report, which presented a constantly evolving picture of a constituency. These inputs were passed on to Modi's team and they used it to fine-tune his campaign.

Fanning out - Beyond TV commercials, print ads and radio jingles, the strategists conducted several events and programs across the country, especially in rural areas, to build a direct connect with people.

The mainstream - A team of professionals operating out of New Delhi supervised commercial messages released to the mainstream media, besides buying space and time on various media platforms. It released a 75-second (the norm is 10 seconds) TV film during nine shows on Star Plus. Called 'Roadblock' in ad lingo, it was the only ad aired on those shows, blocking all other commercials. "It was an excellent way of capturing consumer mind space without getting lost in the cacophony of commercial messages of various brands," said a Star Plus insider. Besides, Modi's messages play during popular TV shows on youth channels such as Channel.

The IT factor - A dedicated IT cell at the party level and Modi's own team use Twitter, Facebook, WhatsApp and YouTube to spot friendly voices, reach out, train them and make them stakeholders of Brand Modi. Twenty lakh volunteers worked to keep the Modi buzz alive online. Many were young and mid-career professionals from financial services, marketing, media and IT who had quit, taken sabbaticals or were simply devoting a few hours every day to the cause. 'Modi4PM', 'NaMo4PM', 'NaMoChaiParty', 'Pledge4Modi' were some of the campaigns they ran.

On the ground - Several exercises helped reach out to voters, such as chai pe charcha; the 'Statue for Unity' project; Sankalp, an initiative to address gender disparity; Manthan, an online and on-ground event with students asked to present "innovative solutions" to 14 "critical challenges the country faces"; Samvad, where volunteers interact with farmers; and Ivote, an initiative urging people to vote. The team running the project is also filing RTIs and organizing online petitions to keep the buzz going.

Extensive, Innovative and Satisfying campaigning using media, marketing and branding strategies - Reach out to larger audiences through 360 degree, full-fledged campaign that includes mass media such as print, television, radio and outdoor, new media such as online and social media, and events and on-ground activities (rallies and other appearances, consumer touch points at tea stalls) and much else were part of Shri Narendra Modi's mission.

Conduct campaigns in almost every state - BJP aimed at conducting campaigns and rallies in almost every state. Hundreds of rallies were carried out of which many were attended by Shri Narendra Modi personally.

Register people to Vote for Modi - They convinced the people and registered them to vote for Shri Narendra Modi.

Market Modi in earlier Congress based areas - Many states had a long history of being ruled by Congress with BJP having minimal or no seat in that state. They marketed Modi in these Congress based areas and saw very good turnout in the rallies they conducted.

Propagate the agenda of good governance to the masses - The main focus that BJP laid on post its selection as the winning party was good governance and the development they would bring to the nation.

Campaign Planning Modi campaign planning revolved around the 4P's of marketing strategy. These P's of marketing were very fundamental in designing an apt election campaigning strategy for the Lok Sabha elections.

Product - In Shri Narendra Modi's case, from day one it was clear that the product on offer was Modi himself, not his party. Collective leadership and team work is fine, but these are about how a brand is produced – and important for back-end operations. These features do nothing for the brand itself. For the consumer, the product is what she is buying, not the factory and the supply chain. This was the thought process of Shri Narendra Modi's campaign design. He focused on showing him as the individual leader. BJP was selling Shri Narendra Modi rather than any other product was clear from its slogan: Ab ki baar, Modi Sarkar.

Place - BJP figured out that the next election is going to be driven by young people – with nearly 10 percent of the electorate being first-time voters. That's nearly 80-100 million first-time voters. Hence there was huge reliance on social media and internet advertising. Shri Narendra Modi's first public address after the Gujarat election was at Delhi's Shriram College of Commerce – another youth connect indicator.

Price - Product Modi has been positioned as the problem-solving, hard-working people's agent to get things done. It was filling a clear need in the consumer for effective governance – exactly the ingredient missing in competing products like the Congress, which offered more features at a lower price – more freebies, more rights, etc.

Promotion - This is probably the best part of Shri Narendra Modi's marketing, for his promotion was world class, with different messages being given differently to the micro-markets where he expected to gather votes – all within the overall brand message of change and improved governance.

Agenda setting Shri Narendra Modi and his team had always set the agenda before every rally based on oppositions and the need of the hour. He and his team always planned meticulously before and even after the campaign to design the future plans. Some of the planning and the agenda's he used for his party campaign are as follows:

Primary agenda for the party was Gujarat Model - They made sure they propagated the model well to reiterate the success and fortune Shri Narendra Modi had brought to Gujarat.

Tried to make it presidential style - Shri Narendra Modi's campaign was designed in a manner which was somewhat comparable to Shri Barack Obama's campaign. He became the first ever politician to focus on use of extensive research and new technologies in his campaign.

No issue raised by opponents should go unanswered - He made sure each every question asked by the opponent or media or any allegation put by them was timely answered. His agenda included to never let his image to be stained by the allegations put on him.

Shri Narendra Modi used 3 point propagation agenda to clearly define the goals of its party. These agenda as stated by him were as follows:

1. **We need Action not Acts³**
2. **Red Carpet, not red tape⁴**
3. **Sabhka Sath, Sabhka Vishwas⁵**

Over the time, Modi itself became the main issue in the election. He had not only set the agenda, he became the agenda.⁶

Leadership philosophy of Modi campaign

Right product at the right time: It is important to remember that successful products, services and people generally make their appearance when the market, and in this case the country, needs them. The time was opportune for Narendra Modi and that is precisely the reason why he has been so phenomenally successful.

Change the rules of the game: Modi changed the rules of the battle by making the Indian election similar to the US presidential elections where leaders like Bush, Clinton and Obama have been the face of their parties. People vote for the individual even more so than the party they represent. Clearly the BJP had the edge in leadership that was stated well in advance

Modi, the Sachin of the BJP: This time round the BJP realized that people wanted to vote for Modi more than the BJP.

Strategy is sacrifice: Brands that are focused, single-minded and clear in their communication and offering succeed. Modi kept talking about development and good governance. Clearly the prospect of jobs and prosperity went down well with the millions of young Indians who were voting for the first time. Contrast this with the diffused claims of the Congress party. Be clear about your strategy and stay with it is my learning of Modi and other successful marketers.

Inspire Others: Modi got hundreds of educated people, lawyers, MBAs and accountants to take sabbaticals from their work for three months as they worked day and night for his success. A leader inspires people to follow him.

Ab Ki Baar: Finally, successful brands have powerful, visible multi-media campaigns that capture the imagination of the people. The line 'Ab ki baar Modi Sarkar' written by Piyush Pandey, and Madison's capabilities as the largest Indian-owned media buying agency took the country by storm. Let us not forget the online campaigns of Modi on Twitter where he has a phenomenal following, and his TV appearances. His media interview with Arnab kept the country enthralled. Contrast this with the poor showing of Rahul Gandhi who started with a whimper and continued to go downhill.

4.2 Rallies, campaigns and mass meeting organized by the party

'sVarious BJP supporting organizations Pre-elections during the time period of Shri Narendra Modi's prime ministerial candidate selection and the Election Day many organizations had surfaced which campaigned for and supported Shri Narendra Modi.

Citizen for accountable governance Volunteers from IIT and IIM graduates, researchers and local colleges of Varanasi are part of a group called Citizens for Accountable Governance (CAG) formed in June 2013. It was set up by Prashant Kishor, a 36-year-old former UN health specialist who became one of Modi's trusted strategists. It started as a group of around 100 like-minded young professionals who were passionate about furthering the cause of accountable governance in India. It slowly expanded to have 8 offices in India from where they operated with around 104660 members. These IIM, IIT graduates claimed to be a volunteers' body working for the Prime Minister-elect and not particularly working for Modi. "All of them have come on their own and this is not a BJP team," a CAG strategist asserted. But their activities were focused on developing strategies for the BJP leader, Modi and bringing him to power.

One example is that the Modi-led BJP clinched a whopping 71 of the total 81 seats in Uttar Pradesh, and the credit for that, among other things, goes to the CAG. It had galvanized some 400-odd trucks that travelled through a mind-boggling 80,000

villages in the country's most-populated state, spreading the clear and crisp

These volunteers claimed to be "not at all" funded by the BJP or Modi's "system". During PM- elect period 45+ lakh volunteers ran in 1000+ locations. Many of the campaigns were initiated by them. These included:

Statue of unity movement - It was announced on 7 October 2010 and started on 15 December 2013. It aimed to build Sardar Patel's 182m high statue 3km away from Naramada Dam at a place known as Sadhu bet. 300 zonal and district level CAG workers from IIMs and IITs with 10000 volunteers were appointed for this movement.

Run for Unity - A 2km run/walk in more than 565 locations with 4.8 million people in the country on 15th December was held to promote and support BJP.

Grassroots Elected Representative Photo Collage - The campaign held on 7th January 2014 marked the beginning of this event with first group photo of gram panchayat members. In this photo collage of elected representatives at grassroots level from over 2.5 Lakh governing bodies (Gram Panchayats and Wards) was made. This was showcased in a museum inside the statue complex.

Write for Unity - The campaign was a slogan/Essay competition on Sardar Patel and his ideals of unity and good governance. It was held in 1.67 Lakh secondary and senior secondary schools across the country in the months of December and January along with an online version of the competition which will be open to everyone above the age of 18.

Locality Meeting - Various locality meetings were conducted by CAG members to address the following points:

- (i) Collection of about 700 tons of used farm iron tools from over 5 lakh villages,
- (ii) Collection of soil samples from all village Panchayats and
- (iii) Getting signatures of more than 2 crore people on the 'Suraaj Petition' (good governance petition) in support of a better India

Chai pe charcha - Cashed in on a remark by a Congress leader that he was a tea-seller during his young days, Chai pe Charcha was a step in the direction of participatory democracy where people get a platform to engage with the elected representatives. The event had 3 key modules – Share, Ask and Suggest.

- Using the 'Share' feature people was able to share stories of challenges and achievements.
- Using the 'Ask' feature people were able to put across their questions to Shri Narendra Modi
- Using the 'Suggest' feature people were able to give solutions to the issues pertaining to women

During the event, Shri Narendra Modi was able to address the most pressing matters highlighted through the “Share-Ask-Suggest” module. People with the best ideas, most popular questions were able to interact with him live over video/audio conferencing during the event.

A unique mix of satellite, DTH, internet and mobile technology enabled Shri Narendra Modi to have a live, constructive dialogue with the people of India. Each round estimated to directly engage over 5 lakh people.

An example: For almost 23 km on the Ahmadabad-Mumbai road we have NaMo Tea Stalls,” said a tea shop owner

The below figure highlights some of the important features of Chai pe Charcha:

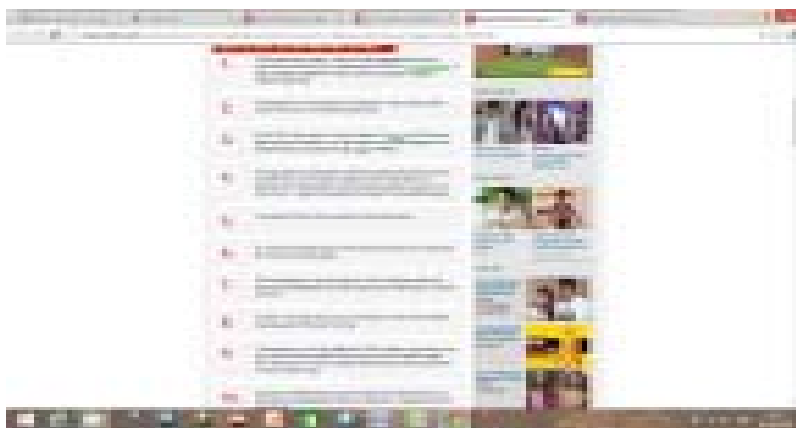


Figure 4.1 Chai pe Charcha key highlights

Controversy in Chai pe Charcha

Chai pe Charcha programme raked up a controversy after election officials in Uttar Pradesh filed a case against some BJP leaders for distributing free tea in violation of the model code of conduct, however, explained that the party’s “new gatherings” on March 31 will not run into any trouble with the Election Commission. “We will hold small Chai pe Charcha gatherings in homes, and not at public places. If the party has no other plan for me that day, I will hold one in my house also,” Subhash Arya, BJP leader said ⁸.

Manthan - BJP Engaged the youth of India in a nationwide movement - *Manthan*. It was launched on 25th, July 2013 with participation closing date as 5th Sept 2013. It included prizes worth INR 50 lakh and intern with renowned policymakers from domains like politics, business and social services and opportunity to present their recommendations to the top leadership of the two principal national political parties and thought leaders from other domains.

The movement comprises of 3 phases. In phase I, Interaction, it involved organizing regional conventions in various colleges and universities across the nation. In phase II, **National Competition**, Students from colleges across the nation participated to come up with innovative solutions to 14 critical challenges that India faces today. In phase III, **Grand Culmination Convention**, about 7,500 students from across the country, the top leadership of the two principal national political parties and thought leaders from other domains came together at the Thyagaraj Sports Complex, New Delhi on 2nd October, 2013 to listen to best submissions on 14 themes. This event Reached out to 7000 colleges⁹ and 18,789 students signed up for *Manthan from more than 700 colleges and 200 cities across India with 8,750 students submitting their ideas*

In all, Manthan engaged about 1 crore students directly and about 9 crore youth indirectly over the course of two months through outreach initiatives like on-ground promotions, college workshops, distribution of publicity material, social & traditional media etc. 350 voluntary Manthan ambassadors were working with the team to publicize this movement in and around their colleges. Manthan website saw more than 4, 50,000 unique visitors in a short span of one and a half month.

Quality participation was there from some of the best colleges / universities in India - IITs, IIMs, ISB, AIMS, NUJS, Delhi University, National Law School, St Xavier's College, Narsee Monjee Institute of Management Studies and many more.¹⁰

Youth Wing (Bharatiya Janata Yuva Morcha)

Bharatiya Janata Yuva Morcha (BJYM) was formed in 1978 as the youth wing of Bharatiya Jana Sangh. In the leadership of **Anurag Thakur** BJYM was raising State and National issues on a regular basis. Poonam Mahajan, the daughter of Pramod Mahajan, had been appointed a vice president of the party's youth wing. Kamlesh Paswan, a party MP from Bansgaon in Uttar Pradesh and Raghav Lakhanpal, an MLA from the state, were also made vice presidents.

Namo League

NaMoLeague was the platform discussing the growth of Gujarat and its achievements, news about Modi, rallies and campaigns held by BJP. It was a platform by the fans of Modi, for the fans of Modi.

BJP Mahila Morcha

Mahila Morcha is a group formed by various women who wanted to give their contribution and support to Shri Narendra Modi for their victorious win. This society is headed by Saroj pandey. It conducted various activities and promotion campaigns to promote BJP¹¹.

Kisan Morcha

The rural population was also getting aware about the ideologies of BJP and they

had been confirming its support to make Narendra Modi, the Prime Minister of the nation.

Nukkad Sabhas - They conducted Nukkad Sabhas to gather more kisans in the party whose votes were really valuable to make Shri Narendra Modi win the elections.

Namo Sena

A group of young professionals from various fields came forward embracing the spirit of popular national leader Sh. Narendra Modi to set up NaMo Sena. It existed mostly on social media promoting various socio-political and economic issues. It organized a road show for which it received an overwhelming response from the youth of Bengal and also from states like Bihar, Assam and Orissa.

Narendra Modi Vichar Manch This was a non political social welfare organization without any self interest to support Sh. Narendra Modi to be the Prime Minister of India. It was an organization of selfless workers devoted to public service trying to serve humanity irrespective of religion according to Narendra Modi's thinking¹².

Manch was there to serve needy and socially backward people by way of helping the sufferers and down rod dens, providing them medical facilities and teaching those lessons of good conduct, society and nation. Organization of camps for women & child welfare at large scale presented a true picture of its aims.

The discontent among a section of BJP workers against party district president K Ranjith has led to the formation of a new outfit - NaMo Vichar Manch - in the name of party prime minister Candidate **Narendra Modi**. The rebels in the party, under the leadership of former district president O K Vasu and former district secretary A Ashokan, declared their open support to Modi¹³. Through this platform the member offered campaign support to Shri Narendra Modi.

Mission Protect India Team : "Mission Protect India" was such a step towards the most favourable possibilities in democracy of India. This body was formed by Swami Anand and Rajbir Singh Dhaka. In Mission Protect India, all associates were called "Samarthak" (Supporter), every Samarthak became Samarthak only when he agreed with views of Mission Protect India and wanted to support the mission so that the voice raised by Mission Protect India giving solution for the issue or problem could reach into the ear of the authorities who could resolve such issue or problem.

Prayer for Shri Narendra Modi -The volunteers of MPI went to pay for the win of Shri Narendra Modi in Ajmer Shariff.

Sadbhawana Yatra - The volunteers promoted Modi on their first anniversary i.e. on 16 dec'13.

Modi for PM Rock Concert - It which was conducted on 31st may'13 at constitution club, CP, Delhi. This concert had the song 'NaMo NaMo' which was a combination of metal and locks and rock genre of music. It w as composed by Rahul Tikku and Ashish Bhatt.¹⁴

Other events - Other events like MPI Pad Yatra from Delhi to Faridabad (Haryana) and Motorcycle Rally in Varanasi¹⁵ were conducted.

Modified India Modi-fying India created creative merchandize, inspiring comic strips, peppy regional anthems towards a common goal: NaMo for PM. It posted all the news related to Modi campaigns, Gujarat developments, competitor’s party failures (congress and AAP) etc. on twitter and Facebook^{16, 17}

I Support Narendra Modi : iSupportNaMo¹⁸ was the platform for the supporters to come and Support Narendra Modi as their Prime Ministerial Candidate. It helped in connecting youth to share ideas, opinions and advices that shape the nation. Current issues could be discussed and suggestions were shared on their Facebook page¹⁹. Videos related to Narendra Modi were the key features of iSupportNaMo. After becoming the part of iSupportNaMo, members could raise your political questions to Shri. Narendra Modi.

Some of the activities conducted by them were Nammo drives, Nammo connect and Nammo Brigade²⁰.

It was officially launched on 14th July 2013 in Rashtrothana, Jayanagar which was attended by more than 500 volunteers.

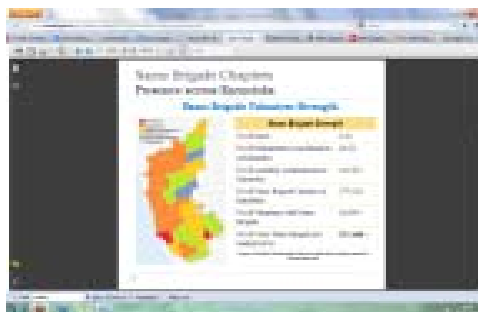


Figure 4.2 Nammo Brigade Strength

Rallies in different states

Shri Narendra Modi conducted various rallies all over the country. He travelled almost across entire India to propagate his brand and achieve his Mission 272+.

No of rallies	State
8	Uttar Pradesh
4	Karnataka
3	Bihar

1. Haryana, Delhi, Rajasthan, Jammu and Kashmir, Uttarakhand, Jharkhand, Goa, West Bengal, Manipur, Kerala, Himachal Pradesh, Arunachal Pradesh, Tripura and Punjab.

Table 4.1 Rallies conducted by BJP in various states

Every speech of Modi began with a tribute to local icons, local heroes, and local places of interest. From Rewari to Lucknow, Narendra Modi had travelled much distance both physically and metaphorically. National integration was a constant theme that manifested itself in different ways.

The election rallies branded to perfection in the different States reflected the local ethos and language as well as defining the political battle in that State.

Initial Rallies	38
Bharat Vijay Rallies	200
Other Rallies and Programmes	240
3D rallies	1350
Chai Pe Charcha	4000
Road Shows in Vadodara and Varanasi	2
Grand Total	5830

Figure 4.3 Number of rallies/events conducted all over India

Other events conducted by the party & supporters

Merchandising

NaMo concept was a relatively new concept used by a political leader in India to such an extent. Through it, Shri Narendra Modi gained huge amount of publicity. Main merchandised products included, shirts, cups, posters, kurti's, stationery etc²¹. NaMo merchandises were also available on the online marketplace platforms like **eBay**, **Amazon**, Flipkart, Snapdeal, Modimania and other e-commerce sites²².

Lata Mangeshkar event

Citizens for Accountable Governance (CAG) along with Lodha Foundation and Shahid Gaurav Samiti had joined hands together to commemorate the 51st anniversary of the song 'Ae mere watan ke logon' sung by the legendary Bharat Ratna winner singer Lata Mangeshkar. The day was celebrated as the 'Shrestha Bharat Divas' on the 27th of January, 2014 at Mahalaxmi Race Course. This event was done to generate in the minds of people that Shri Narendra Modi is completely devoted to the nation²³.

Star studded event

In it celebrated artists got together to endorse the Prime Ministerial candidate of BJP Narendra Modi urging Delhi to choose BJP's frontrunner as the country's next

Prime Minister, as the world's largest democracy is just a fortnight away from the results of mammoth polls. The celebrities together addressed a news conference at the Constitutional Club in New Delhi to garner votes for Modi's win. Actress and national secretary of BJP Vani Tripathi, singers Anoop Jalota and Richa Sharma, theatre artist Suresh Bharadwaj and famous classical dancer Sonal Man Singh were present in the meeting.

Customised manifesto

Manifesto is the soul of any party. Many people decide their vote on the basis of the promises made by the parties in their manifestos. Even after the elections the work done by the party is measured by comparing it to the promises made in the manifesto. BJP built customized manifesto to cater to all sections of the society and all the needs to gain votes from all the people.

The main focus areas to gain attention of people and gather the votes of the nation were:

Telangana State

BJP gave a district-wise road map for the development of Telangana which was an issue of controversy at that time. In its manifesto, to appeal the people who supported Telangana, Bharatiya Junta Party made many mentions of it.

Letter 'T' : The letter 'T' occupied a prime place in the Bharatiya Janata Party's propagation for elections:

- The Telangana state
- 'T' shaped industrial corridor from Mancherial to Khammam and Warangal to Mahabubnagar
- Six 'Ts', including the 5Ts- tradition, technology, tourism, trade and talent- envisioned by party's prime ministerial candidate, Narendra Modi, for building 'Brand India'.

To the 5Ts, "a 6th T of transparency has been added which was well propagated by the prime ministerial candidate Shri Narendra Modi during his speeches.

Students

Under 'Pratibha Kalam' programme, Shri Narendra Modi promised free laptops would be provided to top 25,000 students in the engineering CET and to top 500 rank holders each in medical and MBA CET. Irrespective of their economic conditions, top 2,000 girls in engineering and medical CET were assured to be given Rs 1 lakh as cash reward.

Country issues which were hot topics

Various country wide issues made a mark in the manifesto given by Shri Narendra

Modi. The manifesto said the country has suffered a “decade of maladministration and scams” besides “decision and policy paralysis” under UPA and this situation will be changed and the engine of government will be ignited again with strong will power and commitment to public interest.

Youth

Shri Narendra Modi made a statement in which he talked about allowing FDI for job and asset creation in all sectors except multi-brand retail sector. He also made clear that he would be creating new jobs for achieve 100% employment rate in the country as the future of a nation depends on its youth.

Defence

The BJP’s manifesto referred to strengthening of Defence Research and Development Organisation (DRDO) and making room for private sector in defence production to make India self sufficient in defence and aim at 0% import.

FDI

BJP opposed any quick move to allow the likes of Wal-Mart or Tesco easier entry into so-called ‘multi-brand’ retail, which would pose an existential threat to small traders who form a key BJP constituency.”The domestic retail industry needs to be first made competitive before allowing foreign investment,” a second BJP source said.

Poor people

BJP always made a mention of the poor people in our country always assuring them that their needs will be fulfilled in case the party comes into power. They propagated the idea: A government must work for the poor, give them good education and better healthcare facilities.

Farmers

BJP assured to take steps to protect the farmers. It made several points in their favour some of them include:

- Enhance the profitability in agriculture, by ensuring a minimum of 50% profits over the cost of production.
- It made a promise to make cheaper agriculture inputs and credit facility to the farmers.
- It also assured to introduce latest technologies for farming and high yielding seeds.
- It made a proposal to link MGNREGA to agriculture.
- A promise to put in place welfare measures for farmers above 60 years in age, small and marginal farmers and farm labours.
- Introduce and promote low water consuming irrigation techniques and optimum utilization of water resources.

- Introduce soil assessment based crop planning and setting up mobile soil testing labs

Women

BJP believed that there cannot be gender equality till such time India adopts a UCC which protects the rights of all women and the BJP reiterated its stand to draft a UCC drawing upon the best traditions and harmonizing them with modern times. The BJP manifesto talked about improving the police force to ensure they feel safe and secure. It also proposed to have 33% reservation in parliamentary and state assemblies through a constitutional amendment.

Investors

BJP promised to make India an attractive destination for investing by bringing in such reforms like easy land allocation, FDI, easy laws and taxation.

Environmental issues & Healthcare

BJP paid great attention to the environment and emphasized water conservation. It said that the government will focus on health services and formulate a new health policy so everyone has access to affordable health care. It also talked about up gradation and modernization of health care facilities.

It planned about incorporating yoga and Ayurveda in the national consciousness and to improve sanitation facilities; ensure a **'Swachh Bharat'** by Gandhiji's 150th birth anniversary in 2019.

Heritage

Shri Narendra Modi talked about preserving heritage sites, archives and languages like Urdu and Sanskrit. The cultural heritage section that the contentious issue of Ram temple in Ayodhya was mentioned along with Ram Sethu and Ganga on page 41 of the 42-page manifesto.

Shri Narendra Modi mentioned to explore all possibilities with the framework of the Constitution to facilitate the construction of the temple in Ayodhya. The 'Cultural Heritage' section also has talks about creation of "necessary legal framework" to protect and promote cow and its progeny.

Manufacturing

India is a labour-surplus nation. So, BJP aimed at setting up manufacturing hubs to boost Indi's economy and generate jobs. The focus was kept as small and medium industries.

Tourism

BJP mentioned about launching the Diamond Quadrilateral project of a high speed train network and creation of 50 tourist circuits that are affordable and built around

themes like: a.) Archaeological and Heritage, b.) Cultural and Spiritual, c.) Himalayan, d.) Desert, e.) Coastal, f.) Medical (Ayurveda and Modern Medicine), etc.

Jammu and Kashmir

Dealing with Article 370 in the chapter on Jammu and Kashmir, the manifesto said “the BJP reiterates its stand on the Constitution provision and will discuss this with all stakeholders and remains committed to the abrogation of this article.” Return of the Kashmiri Pandits to the land of their ancestors with full dignity, security and assured livelihood will figure high on the BJP’s agenda, it said.

Infrastructure

BJP manifesto mentioned about the major steps that will be undertaken in Transport and Housing for ‘Urban Upliftment’ in India. BJP party also mentioned to initiate building 100 new cities, Twin cities and Satellite towns. Wi-Fi facilities would be made available in public places and commercial centres according to the manifesto.

The audience

It has long been a belief in India that people have to be paid to attend political rallies, but Narendra Modi had shown this theory is incorrect. Not only did he not pay people to attend, he charged them a small entrance fee, the proceeds of which went towards relief work for the Uttarakhand tragedy! In Trichy, police caught youngsters searching for empty alcohol bottles a day after the rally but the youngsters told them that for the first time not a single bottle was found! In fact, the BJP doing a rally in Trichy was also a historic feat in itself.

In UP and Bihar the rallies were double storied! It was not uncommon to see several people climbing on top of the polls to get a better view of Modi. People stood there while it was raining heavily.

Shri Narendra Modi in all attracted vast audience from all age groups, from a child to an old aged person was interested in attending the campaigns and the rallies.

Motivation behind Modi’s taskforce & supporting organizations

The main reason for the huge support was that the supporters believed he is the only leader in the fray who had a proven track record with respect to development and good governance. When he could script the Gujarat’s growth story, he can revive India’s faltering growth story. When he could bring good governance and transparency to Gujarat, he can’t he fix India’s corruption-ridden, torpid administration. When he could catalyze tremendous industrial and agricultural growth in one of India’s most arid states, he can usher in a new era of all round development in India.

Modi had won 3 consecutive elections, enjoyed this kind of popularity across the nation, and had the firm backing of the industry and even won praise from people of the caliber of Dr Abdul Kalam and Anna Hazare. The World Bank, the Planning

Commission and even, the Rajiv Gandhi Foundation headed by Mrs. Sonia Gandhi had all, at some point of time or the other, praised parts of the Gujarat growth story.

With such a successful story to show in Gujarat people were motivated and completely believed that once Shri Narendra Modi comes into power he can raise the standards of entire India as well.

4.3 Communication and Media Management

Communication and Media management strategy played a major role in Shri Narendra Modi's victory. He and his team formed and delivered strategies in such a way such that it went deeper into the minds of voters.

For instance, the lotus symbol of BJP changed from green and orange to white giving it a new significance and was seen tucked on the coats of Narendra Modi and other BJP leaders while rallying. This impacted the voters when they come out for voting as it was a positive sign of a change that Shri Narendra Modi was trying to bring to the nation.

He created a direct rapport with the ground level people by personally attending the all the possible rallies in various parts of the country. He took full advantage of social networking sites like Facebook, twitter, you tube which are particularly popular among the youth. Marketing tricks like subliminal advertising, catching 'em young, going global (a global brand learning local tricks), crowd-sourcing, analytics, primary and secondary market research, above- and below-the-line advertising, brand placement, content integration, activation and consumer engagement had been used.

All his speeches were based completely on audience and what they wanted to hear. Slogans like- "mehengai, garibi, bhrashtachaar aur naari par atyachaar – janata maaf nahin karegi." which directly hit on people's emotion were widely used in his speeches. For the first time in the world, an election campaign was launched using 3D technology and telecast in four places simultaneously.

Social Media Communication

He was the first Indian politician to have around 2,263,674 followers on micro-blogging site Twitter. He has at over 3,598,400 likes on his Facebook page plus he is all over Google+ Hangout, Pinterest, Tumblr, YouTube and many other social media platforms. In fact, his official website is one of the most organized political web properties. He even created <http://volunteer.india272.com/> to have volunteers on board. In addition to the above mentioned mediums, he launched iPad and iPhone applications that led to his blogs, speeches, books and images.

The basic rule of advertising was followed by the teams and the party: research and that research involve 2 basic things, audience and what they want. Thorough research was done before the team came up with anything concrete. Before Modi started his attacks on the Congress and UPA in his rallies, huge research was done to

know what issues were people actually tired of. And this is where BJP got the nerve of the UPA by clicking on the important issues like development, economy, price rise, corruption and women safety.

Advertising Strategy

BJP's advertisements were one of a kind. They had created a space in everybody's mind who heard it.

BJP's Think Tank

People, teams and companies involved in designing the communication strategy²⁴:

1. Blueprint of communication strategy has been drawn by CAG which included the use of combination of digital medium, speeches, chai pe charcha concept and using technologies like 3D technology etc.
2. Modi's digital strategy, including his social media campaign, was managed by Hiren Joshi, a former RSS man and Arvind Gupta, Delhi.
3. The mainstream campaign — TV, print and radio ads — were managed by Manoj Ladwa, a London-based mergers-and-acquisitions lawyer. Ladwa supervised the whole process from an office in Lodhi Road, New Delhi.
4. Media planning was handled by marketing communications agency Madison
5. Advertising veterans such as Piyush Pande and Prasoon Joshi provided creative inputs for the campaign. Prasoon Joshi also wrote the party's anthem and rolled it into a music video.
6. Senior members Piyush Goyal and Ajay Singh of the party were important member who looked on the communication strategy design.
7. Shri Narendra Modi brought in Soho Square to create the TV, print and radio campaign
8. He appointed a Delhi based advertising professional, Sushil Goswami, to create a second set of radio ads.
9. Three Pune-based graphic designers were hired to create cricket ads around Twenty20 World Cup.

Advertising Campaigns

BJP used these strategies to attract people. At one point of time, it was like Modi is everywhere i.e. on the phones, street, internet, print media etc²⁵:

Ab ki baar Modi sarkaar: This famous line was designed by Samrat Bedi, Head of Office, Soho Square, and Executive Creative Directors and Creative Heads, of the agency, Anuraag Khandelwal and Satish Desa. The agency has also launched an anthem "Achche din anewale hain."

Janta maaf nahi karegi: The Soho agency also created another set of radio ads which said, “Janata Maaf Nahi Karegi.”. The slogan of BJP: “mehengai, garibi, bhrashtachaar aur naari par atyachaar – janata maaf nahin karegi.” had struck the cardinal vein of the people and a common man started relating to Narendra Modi.

Radio advertisement: Modiji aa rahein hain: BJP roped in Sushil Goswami, national creative director of Delhi-based ad agency Gaphisads, and owner of Kaknoos to launch another set of radio ads. on issues like corruption, inflation, unemployment which now wants to “run away” from India as “Modiji is coming”.

Advertisement commercial: Cricket and elections

BJP hired 3 Pune-based graphic designers, Pranay Khadatkar, Pranjal Khadatkar and Puneet Sharma to develop a series of graphic ads around cricket. These were on issues like lack of leadership, corruption, law and order issues and “dharnas” or protests.

Anthem: Saugandh is mitti ki: The agency which wrote this anthem was TAG, which is owned by McCann World Group. Prason Joshi, executive chairman of McCann World Group wrote this BJP’s anthem.

Film: Desh ko update karo: Slightly Tilted Films which is an ad production house made TV commercials.

Famous songs: “Wake up India-Modi Aagaya”, The NaMo Song, “Lao Re Modi Ko”, “Modi Aane wala hai”, “NaMo for the Nation”, “Modi Aa Rae hai Dilli”. Some are rock while some are bhajan type. People could also put their comments and do discussions on Narendra Modi’s site.

Wallpapers, Ring tones, caller tones: BJP also launched a caller tune which was downloaded by more than 1 million people. These caller tunes and Ringtones were available on Android Play Store. Wallpapers were available on Shri Narendra Modi’s website for free download.

Speech Delivery Strategy: Well Timed Speeches

He gave more than 100 speeches in little over 15 months with a marathon 75 plus public rallies (including the Assembly election 2013 campaign) and 20 plus town-hall events.

Modi has spoken on an economic vision, a healthcare vision, a technology vision and an all-encompassing political vision for India.

Start of this journey: On September, 2011 during the Sadbhawana fast when a national television audience, for the first time, experienced the power of Narendra Modi’s oratory. It was in this speech that Narendra Modi made those famous remarks on dreaming big, marking the start of a different kind of politics rooted in hope and aspirations. He said, “If we don’t have dreams then how will there be a determination

to achieve them?”

Gujarat election victory speech: On December 20 at the Khanpur office of the BJP in Ahmadabad he thanked the voters of Gujarat for their majority. He also sought their forgiveness for any mistakes committed in the past. It was a poignant moment when Narendra Modi directly addressed a national television audience to remind Delhi’s media and political pundits how they have consistently been getting Gujarat’s politics wrong.

The first echoes of what was to happen seven months later were heard as soon as Narendra Modi’s speech turned to address Delhi’s media. The crowd at BJP’s Khanpur office started with chants of “Delhi. Delhi...” leaving little to the imagination as far as the political road ahead for Narendra Modi was concerned.

Vibrant Gujarat Summit- Inaugural Keynote: Held on January 11 and also the on January 13 with an audience of 2000 plus participants from over 121 nations, the speech focused on what was to become a recurring theme of his speeches — the power of India’s youth.

In those two speeches, Narendra Modi shared his dream of how he wanted to see India’s youth become globally competitive by developing Brand India.

Shri Ram College of Commerce (SRCC): The twin themes of youth power and Brand India were seen on February 6 in Shri Narendra Modi’s speech. It is considered his best non-partisan speech rooted wholly in creating a narrative of hope and aspirations.

Narendra Modi’s SRCC speech dwelled extensively on good governance and the Gujarat Model as he sought to expand on how youth power should be harnessed to develop India speaking on taking Brand India global.

Indian Diaspora: Shri Narendra Modi gave a speech on March 10 via video conferencing. The speech dwelled on how Indians who live in various parts of the world still feel connected to India. He also spoke of Indian pride and how the Indian Diaspora rose to the occasion when sanctions were imposed after the nuclear tests conducted by Atal Bihari Vajpayee.

Expanding on his definition of secularism as “India First” Narendra Modi set the cat among the pigeons on the secularism debate.

India Today Conclave: The first formal opportunity for Narendra Modi to present his much misunderstood Gujarat Model came a few days later in the second week of March, 2013 when he took the stage at the India Today Conclave to speak on NaMo Mantra. The audience comprising of known academicians, journalists and top business leaders.

Google Big Tent Speech: On March 21, 2013, Narendra Modi had Google’s Eric

Schmidt and others in the audience at the Google Big Tent to mull on his formula IT+IT=IT. Indian Talent + Information technology= India Tomorrow.

Nava Bharata Yuva Bheri rally: It was hosted in Hyderabad on the August 11 had BJP detractors eating their words right back — all those who had claimed Modi can't muster support in the south. Not only was this rally, a rollicking success but the turnout was stupendous.

Suraaj Sankalp Rally, Jaipur: Amidst the scorching afternoon heat, a massive audience converged at Jaipur's Amroodon Ka Bagh grounds where the Suraaj Sankalp Rally was held on the September 10. The Jaipur speech will be remembered for Modi indicting Congress for rampant corruption as he read out a revised alphabet series linking each alphabet to a UPA scam: A for Adarsh Scam, B for Bofors Scam, C for CWG Scam, D for Damaad Ka Karobar.

Customized Delivery of Message as per the audience

Shri Narendra Modi's speeches were never loose ended without any specific topic in mind. He did his homework very well by studying the place, culture and problems of the region where he was going to deliver his speech next.

Use of local language: His PR team were savvy users of social media as a result of which **Modi's videos and tweets had been translated into Assamese, Kannada, Bengali, Urdu and several other languages, in order to appeal to a wide audience.**

Modi's campaign website was set to English by default as English plays a distinct role in the Indian linguistic landscape: the 2001 census revealed that although there are only 226,000 native speakers of English in India, 125 million people have it as a second or additional language. It is used in the media, in academia and in government and is seen as the language of power, prestige and aspiration²⁶.

Use of local historical and geographical facts: The content for Modi's rallies was created by his research team in a war room in western Ahmadabad with inputs from a 250-strong team of the Citizens for Accountable Governance (CAG) run by effervescent tech whiz Prashant Kishore from a well-appointed office in a tower in Infocity, Gandhinagar using facts and figures. They passed on facts and local information on sheets of paper for Modi to go through as he was flying into his next rally destination.

Modi had everything he needed-the main themes of his speech were organised in bullet points in Gujarati, and the supporting facts were organised into easily accessible documents to be handed to him on the lectern²⁷

Shri Narendra Modi used Market Segmentation for speeches: Shri Narendra Modi was able to identify specific segments of people with their own unique aspirations and problems. Specific issues were being highlighted at different meetings

and jargons, acronyms were used appropriately at different places. Points raised were such that they appealed to wider sections of audiences, irrespective of their castes, gender, age group or religion.

Crowd sourcing: He Talked about topics which people wanted him to talk. Almost every one of Narendra Modi's major speeches had solicited crowd sourced inputs from Mission272+ Volunteers. Open forums created on India272.com as vehicle for volunteers to give speech inputs.

The sum total of this entire crowd sourcing resulted in Narendra Modi's speeches being both localised and contextually relevant as well as being responsive to fast developing political situations based on comments by leaders of other parties while on the campaign trail.

Dialogue rather than speeches: Shri Narendra Modi could be either: a rock star giving his fans a beat they can head-bang to, or an evangelist casting a spell on some hysterical congregation. Whichever way looked at it, Shri Narendra Modi commanded presidential pomp in any city he marched into-from Delhi to Thiruvananthapuram and Mumbai to Guwahati.

His speeches fell into a pattern to best connect with the basest sentiments of his diverse audiences. They begun by reminding his listeners that they are a glorious people by speaking a few lines in their language. Then he took the discussion into the localized problems the people were dealing with. He moved forward by talking about his plans, goals and vision for a better India. He finally concluded with another vociferous invocation of why his listeners should be proud of who they are.

Aroused a hope in the minds of voters: He pointed out in his dialogues how distressed were the people in the ailing economy and misrule of UPA government. He sarcastically contrasts their condition with the purported comfort of BJP-ruled states such as Gujarat, Madhya Pradesh and Chhattisgarh and highlighted the ineffectiveness of Congress governments at the Centre over 60 years.

This set the tone for several humorous jibes at his opponents, the promise of a grand future if he is given just 60 months at the helm

Good Content: Shri Narendra Modi Talked on issues related to the needs of the people and the country. He discussed economy, inflation, external affairs, and threats from China, Pakistan, and Bangladesh. He also talked on need for infrastructure, power while relating it to infrastructure development contributing to Gujarat's development.

Well Managed Interviews

In the entire campaign Narendra Modi has given countless interviews to print, electronic and local media. His interviews have varied from one journalist asking questions to a panel of journalists asking him and to even a "court" of people. Narendra Modi had the following two interviews with the electronic Media which were much talked about:-

'Aap Ki Adalat' on India TV

The interview was telecasted on Saturday, April 12, at 10 PM. In his one to one

interview with Rajat Sharma, he responded to the questions in a candid way and answered them with utmost humility. That said, Narendra Modi's hitherto unknown side of personality was on display in 'Aap Ki Adalat'. For example, he took his audiences by surprise when he thanked Azam Khan for his diatribe. His sparkling wit sparked off a roar of laughter when he observed that a dog is the most loyal companion of humans. It was Modi, the rockstar who was in the dock and not Modi, the politician whom the population had got so used to see at election rallies attacking the Congress and the Samajvadi Party while brandishing his chest of 56 inches.

Senior journalist and editorial director of India TV Qamar Waheed Naqvi resigned from the news channel in protest against the allegedly "fixed" interview of the Narendra Modi. However, in response to the allegation, the following statement was made by Shri Rajat, "The interview with Modi was recorded on April 10 in India TV's headquarters in Noida in the presence of 300 people sitting in the audience. How an interview happening in presence of so many people could, be scripted?" said Sharma [28]. The recorded interview was telecast on April 12. According to Sharma, the interview was trending on Twitter the first day, and has had 16 million views on Facebook and 6 million on YouTube so far."

Arnab Goswami - Narendra Modi on Times Now

The interview was telecasted on 08th May 2100 HRS . It was slated to be India's most awaited interview of 2014. Arnab Goswami, the man who John Oliver compared to Fox News anchors, was set to grill Narendra Modi, the controversial politician most likely to be India's prime minister.

While Arnab Goswami tested the wit and might of BJP's candidate, trapping him in his whirlpool of controversial questions, Narendra Modi promptly and cleverly answered all the questions with no sign of hesitation. Shri Narendra Modi was a picture of complete confidence. Narendra Modi conversational style depicted as if he was extremely assured of getting the numbers needed to form the government

Overall, the interview was a win situation for BJP as well the Times Now.

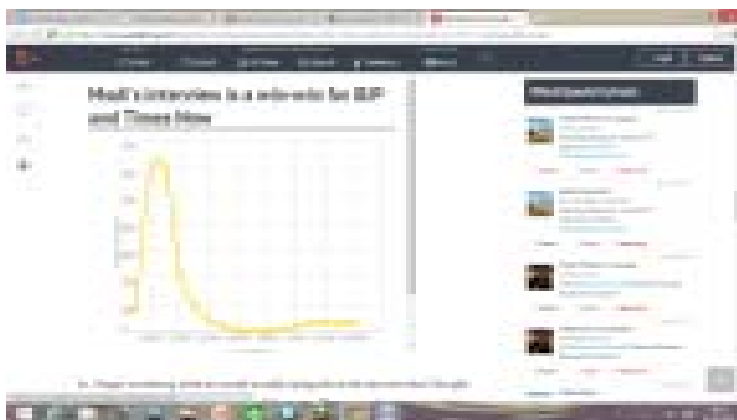


Figure 4.4 Number tweets related to the Arnab-Modi interview vs. Time

Shri Modi’s interviews with other channels and print mediums were very well managed ones with huge focus on good governance and the developments he wishes to bring in India. The interviews were scheduled in a very timely manner so that the Modi wave never left people’s mind. Some important interviews and the themes are listed below:

Channel/ Print Medium	Theme
Zee News	Growth plans, Gujarat model and his journey
ABP Ghoshna Patra	Country needs a change
ANI	Politics, policy and foreign relations
CNBC TV 18	Need of the hour: Team India
Economic Times	Decentralization, Empowerment, FDI and policies
Hindustan times	Elections, youth, corruption and manifesto
Amar Ujala	China-America relations, Election strategy and future plans
Navbharat Times	Black Money, Party Alliances, FDI and Future plans
India News	Good governance and development
The Times of India	Vision on economy
IANs	Representative, transparent and sensitive government, first 100 day plans
News nation	Policy driven government
Aaj Tak	Skilled India

Table 4.2 Interviews by Shri Narendra Modi to Media

4.4 Developing and nurturing support systems: Dedicated Research teams & efficient coordination

The backbone or the reason behind the win in any battle is its army. Shri Narendra Modi had his team of troops too. A group of dedicated and disciplined backroom boys ensured that Narendra Modi’s campaign was organized with military precision, packed with combative tactics and manoeuvres. While most of them were from Gujarat, nevertheless he was backed by many people from other parts of the country also. His army’s base camp was at BJP headquarters, 11, Ashok Road from where they coordinated all the activities.

Key Individuals and their working

Vijay Chauthaiwale

Background: He is a molecular biologist and vice-president (discovery research)

at Torrent Pharmaceuticals in Ahmadabad.

Manoj Ladwa

Background: UK-based acquisitions and mergers lawyer headed the research analysis and messaging team of Modi.

Arvind Gupta

Background: Silicon Valley-returned IT professional

Hiren Joshi

Background: Hiren Joshi is an electronics engineer from Pune with a PhD from the Indian Institute of Information Technology & Management, Gwalior.

Key teams and their working

Analytics Team under CAG

The analytics team collected information regarding opponent's campaign, Shri Narendra Modi's campaign, opinion polls, social media, general sentiments and mood of the nation to analyse it and provide useful inputs to drive the future strategy of the campaign.

Constituency-wise Reports: CAG published constituency-level reports for 400 constituencies in the lead up to the 2014 General Elections. These analytics reports contained PC-AC-Village/Ward-Booth level analysis which was used to create booth-level strategy for 6 lakh polling booths in 12 states and had optimized the critical activity of resource allocation at the ground level.

Retrospective Analysis: Electoral data of the last 6 elections had been used to segment booths across 400 parliamentary constituencies. Apart from electoral data demographic & socio-economic data was also utilized while segmenting the constituencies and polling booths.

Real-time Opinion Poll Analysis: This first of its kind initiative in India took the opinion poll & survey analysis to the next level. The analytics team utilized the real-time data collected from face to face interviews carried out by CAG volunteers on the field.²⁹

In-Depth Social Listening Exercise: In-depth discussions with the key influencers were conducted to gauge the socio-political situation. These interviews brought out local electoral patterns and preferences.

Rapid Action Report: The retrospective, opinion poll and social listening data was combined to prepare a rapid action report which contained a snapshot showing the constantly evolving picture of the constituency which is closer to the ground reality.

Sentiment Analysis: Through in-house language processing, text analysis and computational linguistics tools, subjective information was extracted from News and Social Media feeds. This information was then used to calculate the extent and polarity (positive/negative) of the popular sentiment for a given entity (say Narendra Modi).

Social Media Analytics: CAG had developed a targeting strategy using the demographic and geographic profiling of internet users, and by analyzing metrics such as number of user interactions, theme of the post etc., the reach and impact of CAG's social media properties was maximized.

CAG Presence Prioritization Model: CAG analyzed social, political and economic factors in 400+ cities across the country to create a prioritization order according to which CAG expanded its activities.

Policy Analysis: From time to time, a critical analysis of current events and major policies was prepared. Finding were submitted as rejoinder or as notes for the leadership

Media Analysis: On a daily basis the Research team analysed coverage, tenor of political reaction, and media importance of critical political events.

Digital & Social Media Teams

Social Media Marketing: The team included of the social media influencers that had penetrated to grass root level of all corners of the country. This had let people engage and talk about all their events.

Email/SMS Marketing: In order to enhance their relationship with our extensive base of clients, they used various technologies of mass messaging so as to convey the information.

Creative Designing: To convey an idea by a visual mode, they had a creative designing team that used a mix of text, colours and styling to create graphics that honed the art of communication

Some other products launched by research teams

Mega Chargesheet: 'Mega Chargesheet' is a unique product developed by CAG. This 56 page document contained a chargesheet for the central government, every non NDA state and an achievement sheet for every NDA state in the country - from Kerala to Kashmir.

Moditva: Moditva the book is a collection of 14 short essays derived from quotes of Shri Modi's 13 year tenure as Chief Minster. The book has been edited and compiled by CAG's research team and was launched by BJP President Shri Rajnath Singh on Feb 25th, 2014.

External Publications: The CAG research team has published its commentary on important political events, economic and foreign policies in leading Indian and

international publication such as The Hindu, The Indian Express, and The Diplomat etc.

Content Development: For major CAG campaigns and initiatives the research team provided related content for specific target audience. The team was able to generate content of both social media and door to door campaigning. NaMo Cards, Why NaMo, Speech synopsis brochures are some of the significant products developed by this team.

Grassroots Campaign Management Teams for activities like: Many grass root level teams were developed to manage each and every aspect of the campaign. There were special teams for various flagship events like Chai pe Charcha, Run for Unity, Manthan and Statue of Unity.

Technology Team

It developed various internal tools to support the campaign like:

Sivraj: Sivraj was CAG's internal data profiling and filtration tool. It helped on-field teams in sending the right data to the right people.

Pollsters: Pollsters as the name suggests, was CAG's premier canvassing tool. It was available to their volunteers on mobile as well as on web.

4.5 Financial Backing by corporate as well as public

Shri Narendra Modi and his party, BJP, received huge amount of contributions from individuals as well as big names in the corporate world. These contributions could be attributed to people's desire for a party in power which could implement good governance or some personal motives. These donations, however, constantly remained surrounded by many controversies.

Modi for PM fund

"Small donations are made by millions of people who exhibit their support through these donations." were the words used by Jaitley to describe Modi for PM Fund. It launched on 14 January; was a 2 month long campaign. This campaign was run by 20,000 volunteers. BJP was using the "one vote, one note" technique mastered by the late Kanshi Ram.

Ajeevan Sahyog Nidhi

This was a long term funding strategy of BJP which also benefited the campaign funding. In this program, thousands of people annually subscribed a certain amount to the party.

There have been controversies related to funding. In an interview Mamta Banerjee questioned the funding program initiated by BJP. Kejriwal accused BJP of being funded by Mukesh Ambani³⁰. Law Minister" Kapil Sibal said in an interview "Rs 2.50 lakh per

plate for dinner? Is that not something which tells you what business community wants? They want freebies from Modi as he has given them in Gujarat. That's why they are backing him." this was a statement made by some other renowned person. Congress vice-president Rahul Gandhi also harped on the 'pro-rich toffee model of development' in Gujarat and said industrialists who had reaped its benefit were funding Narendra Modi's expensive election campaign.³¹

4.6 Efficient use of IT and modern technologies

This was India's first election with such large-scale usage of technology, open-access internet platforms to connect, build conversations, share, mobilize opinion, and citizen action³².

Prime minister-elect Narendra Modi saw this firsthand and had the first-mover advantage in using these technology tools to reach out to India's huge youth demographic. The outcome of any campaign depends on how good you are and how bad the opponent is. That was the strategy of Shri Narendra Modi.

According to various advertising professionals including renowned professional Swapan Seth, Modi had a firm-footed strategy and nimble-footed tactics to promote BJP. The BJP's campaign included print, television, radio, outdoor, mobile and digital advertisements, with more than 230 television commercials in multiple languages, said Piyush Pandey, also a renowned commercial advertising professional, in an interview. He belongs to the advertising agency, Ogilvy & Martin, which assisted with the campaign through its subsidiary company, Soho Square.

Use of Mobile Technology

PM Modi's first order of business was ensuring that his first maha rally in Rewari on September 15 was available on mobile phone. Subscribers could listen to pre-recorded clips of Modi talking about issues such as inflation, development, corruption. Campaign insiders said that more than three million people had heard Modi's speeches by dialling 4501-4501 in April alone.

The campaign's next offerings came in January: The India272+ mobile app for Android devices and the Modi4PM donation drive. Volunteers set up canopies to collect money and promote Modi.

GPS fitted Vans

Shri Narendra Modi's campaign team made an innovative use of GPS enabled vans with LED screens. Through March and April, a fleet of GPS-fitted vans, or digital raths, drove to village squares across Uttar Pradesh and Bihar and played clips of Modi's speeches on 55-inch LED screens.

3D Holographic Projection

Narendra Modi had been under pressure from the majority of his party's

candidates, who were seeking he visited their constituencies during the poll campaign. Yet travel in the region was extremely difficult, with huge distances having to be covered to reach every constituency. So Modi and his team hatched an imaginative campaign plan – to overcome any difficulties by using satellite communication and projection technology to take Modi’s avatar to the masses, connecting him with the electorate, but virtually.

First used in Gujarat, albeit on a smaller scale, the 3D rallies were a way to connect with people in multiple places where he could not visit. Those who attended the 3D rallies said it was an experience of a lifetime.

Extensive Use of Social Media – Twitter, Facebook, YouTube

Narendra Modi campaign on Facebook³³ and twitter was based on only one theme: How “likes” and “tweets” bring votes. When December 2013 Assembly Elections were concluded, Narendra Modi already had 8 million fans on Facebook. On March 6, when elections were announced Modi had crossed 11 million fans.

As and when the national campaign momentum picked up, Modi’s fan base increased by 28.7% crossing 14 million fans by May 12—the second most “liked” politician on Facebook after Obama.

In addition, the campaign mounted other support networks and communities on Facebook like “India 272+” volunteering program, used the BJP’s party’s official page to organize a massive mobilization.

The main issues discussed on the social networking sites were jobs, education and corruption. Some facts and figure to be presented are:

- Around 29 million people discussed elections
- 13 million people followers out of which he got more than 100,000 followers in barely a month.
- 227 million interactions(post, shares & like and comments)
- 31 million saw Facebook alert on polling day.

Modi even baited his opponents on Twitter quite frequently, shared videos and posts instances from his campaign trail. He also had an unofficial twit army which readily lynched anyone trying to bring their leader down.

Each of the social media used by Shri Narendra Modi is discussed below:

Twitter

Twitter is where Narendra Modi had generated the maximum buzz. Surrounded by more than 3.5 million followers, his voice got amplified as most of his tweets get hundreds of retweets in no time!

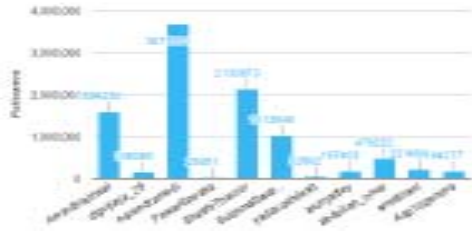


Figure 4.5 Twitter following of some politicians

Even though his Twitter handle tweeted regularly throughout the day, the kind of content that he shared was nothing spectacular.

Most of his tweets were about sharing his stories for his campaign trails. He shared the sentiments of the people he met, the state of that particular city/region and the response of people towards BJP.



Figure 4.6 A showcase of Shri Narendra Modi’s tweets targeting Congress

Moreover, he also bashed the Congress quite frequently in his tweets. Targeting the incumbent party for poor economy and taking pot shots at Rahul Gandhi seemed to be his favorite. Even though he had managed to engage only 3% of his followers, he had derived a total engagement of 128k, which was 3X more than his closest rival, Arvind Kejriwal.

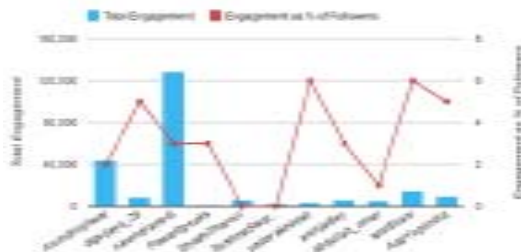


Figure 4.7 Engagement percentages of followers

He even got a flood of mentions by users on Twitter on a daily basis. Arvind Kejriwal, however, led this race for mentions. Both were neck to neck as people were talking only about these two stalwarts on Twitter.

Facebook

Needless to say, he had the biggest community on Facebook.

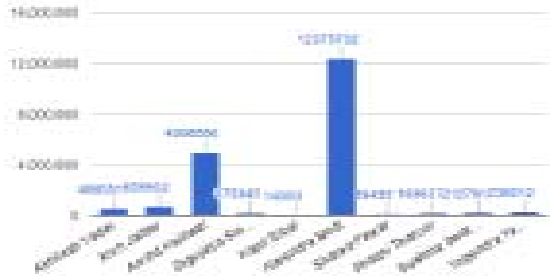


Figure 4.8 Community size on Facebook

The content shared by Narendra Modi’s page was very much similar to what was shared on Twitter – less potshots on Rahul Gandhi and more images from his rallies.

He had managed to engage an impressive number of people with his updates. With a total engagement of 2.35 million, he was light years ahead of any other politician out there. The closest any politician has managed to come was Arun Jaitley, with a total engagement of 143k – 1/20th of Narendra Modi’s page.

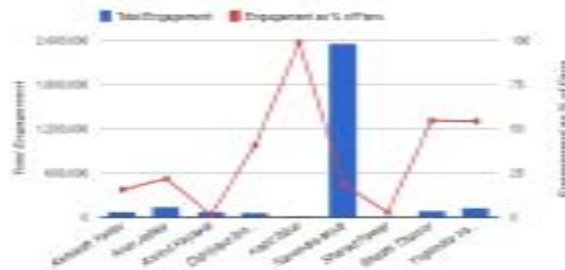


Figure 4.9 Engagement percentages of fans

Pinterest

He’s got a decent 2600 odd followers on **Pinterest** who kept track of his pins and shares. He had made good use of boards and kept sharing content around his campaign activities and his ideas for the growth of India.

YouTube

Boasting of more than 132k subscribers and cumulative video view count on the north of 15m, Narendra Modi’s YouTube channel was filled with his speeches. Every single rally of his was captured and uploaded on his YouTube channel for his online fans to watch. These videos were then embedded on his blog and they got shared on Facebook & Twitter. The channel was making good use of playlists and was also sharing videos with subtitles for people of different regions to view them.

Google Plus

He had a huge following on Google Plus as well – 1.267m followers. The content was strikingly similar to Facebook and saw a decent engagement.

Apart from all these platforms, he was also present on Flickr, Tumblr and StumbleUpon but was very less active. He also had a blog where he posted every month or so.

SMS Campaigns & Missed Calls

The party built a team of over one million people to spread the party's message to voters. These supporters, not necessarily party members, used various methods, including SMS and social media, to reach out to voters. SMS's, WhatsApp texts and voice calls were made to around 130 million people.

On February 19, a week after Modi's Facebook likes hit the 10-million mark, the campaign launched a special NaMo Number. An SMS, missed call, or WhatsApp message to 78200-78200 added the user to BJP's database as a potential volunteer. Campaign sources said they received an average of 100,000 missed calls on a daily basis, and that the total interactions with people through this service had then hit 130 million-more than half of the campaign's total outreach.

The main theme of the 'NaMo number' was:

Mera vote, mera network, mere liye, desh ke liye

Build your own network of NaMo voters- Get Every NaMo Supporter to SMS their Voter ID to 7820078200 and ask them to add your mobile number at the end.

Measure your Contribution via NaMoNumber-Your NaMoNumber is the votes for NaMo that you are responsible for. The higher your NaMoNumber, the greater your impact on NaMo's success.

Shri Narendra Modi's team also launched 'Get Out the Vote on Election Day' campaign. The online website created for this purpose 'www.NaMoNumber.com' consisted of a NaMoNumber Dashboard page (once you login) which showed the voting date and mobile number for everyone in the person's network. On the voting day, the person could call and make sure that everyone in his network voted.

Video Calls: First Politician to use Google hangout³⁴

Shri Narendra Modi left no stone unturned in giving in all his efforts to the campaign. He was the first politician in India who used video services as that of Google hangout to promote his candidature. Shri Narendra Modi hung out on Google+ and answered questions from followers.

The 2 hour video broadcast in September on Google+ was watched by 82,000 people live on YouTube from 116 countries. In a week from the hangout, the video got nearly 555,000 views. Modi followers claimed that this was more the 712,000 views US President Barack Obama's hangout witnessed in 9 months. Modi later had more than 3 lakh people in his G+ circles.

Live broadcasting of speeches

Modi streamed his speech and other important events on his website live. Modi lovers got to see and hear him in his true avatar without the Television anchors trying

to comment on everything he does. He put up his campaign schedule online for everyone to see.

To reach large public, his speeches were even live telecasted on some cinema theatres of Hyderabad to reach large masses. All his speeches were available on <http://www.NarendraModi.in/liveevent/social/>

5. CONCLUSION

5.1 Winning factors for Shri Narendra Modi

The campaign had the following points which they followed rigorously and because of which the party won:

A perfectly aligned force from teeth to tail

From the one leader (Modi) who led the fight from the front, to the last karyakarta, the BJP and RSS foot soldiers, who felt they had a personal stake in this election. When there was such an alignment from top to bottom, it was no surprise that the end-results had been so gratifying.

The boss put in a gruelling 20-hour day, cross-crossing addressing over 450 rallies in a few months, and addressing even larger audiences with his unique 3D projection technology which enabled him to be in several places at the same time.

Declare ambitions and goals clearly

Clearly state what you want and what you hope to achieve if you get what you want. While others pussyfooted around the idea and act coy, Modi had always been clear he wanted to be PM. This is the main reason why many voters were clear about giving him a chance.

Set stretch targets and align entire team to the final goal This time, the BJP's stretch target was Mission 272+ - getting a majority for the BJP on its own. Make every last workers feel this is his target - and every worker should forget his petty quarrels and works for the larger goal.

Break the final target personal targets into a set of smaller targets and milestones.

The targets should be broken down into set of smaller and achievable chunks and assign it specific teams to achieve them. Shri Narendra Modi played this card very rightly.

Demonstrate strength, then invite stakeholders:

Showed the stakeholders that Modi is powerful enough to hold the nation strong and invited them to vote for him.

Plan meticulously and in detail.

TV viewers watching Modi's speeches in various places thought it was all about oratory, but that was only one part of the Modi plan to communicate with the masses.

The truth was there was an entire army of people working to support his rallies. There was a huge IT crew that monitors the buzz on social media. There was a huge contingent of on-ground researchers who thanked people who come to his rallies and seek feedback.

A Narendra Modi rally was never about just erecting a stage and giving the speakers a mike. There was water-tight security combing, there were LED screens to give everyone who attended a clear view of the man, there were speakers at vantage points to amplify every sound byte from the stage - the works. Plus there were feeds organised for the TV channels, and facilities for live streaming on the internet.

Says an *Indian Express* report from the rallies: "Narendra Modi rallies have, in recent times, gone on to become full-fledged stage productions involving light, sound, carefully chosen music, stage design and sky cameras - all intended to enhance viewer experience and build the Modi brand."

An *Economic Times* report explained why a Modi rally was not just any event: "At every Modi meeting, an army of volunteers' combs through the crowd, gathering feedback, profiling attendees and making a headcount. Later the party's IT cell collates all the data."

Set the agenda and keep control. The main issue in this election was Modi himself. All his detractors had taken him on - making him the focus of this election. This suited Modi well since this election then became a referendum on him. He had not only set the agenda, he became the agenda. Attack the enemy where he is weak.

This strategy was, of course, obvious. Modi's strength had been the UPA's economic failures, and the meekness of Manmohan Singh as PM. It did not need a Modi to discover where the UPA's chinks were, but it required genius to discover whom to attack, how to attack, and for what. **Never play to your weakness.**

Answering direct questions from aggressive TV anchors was an uncontrollable situation. As Rahul Gandhi discovered in his TV interview with Arnab Goswami in January, you can make a fool of yourself. Modi, in contrast, used only friendly interviewers for his Q&As in the initial time to build his credibility. He had learnt from bitter experience - as in the India Today Conclave in 2013, when he lost his cool following aggressive questioning about 2002.

5.2 Comparison between Shri Narendra Modi's and Barack Obama's campaign

Many articles, publications and post have talked about the similarity between the America's president's 2012 presidential election campaign and India's Shri Narendra Modi's Lok Sabha election campaign. In this section, some of the similarities are drawn out. **2012 US Election**

In the 2012 US election, Barack Obama was up against Mitt Romney. While Romney did spend approx. \$5M online, Obama spent over \$47 Million on his digital

campaign. One of the key components to the Obama's digital campaign was his website barackobama.com, a 'social network' where volunteers could sign up, enroll their friends and neighbors and help increase the virality of Obama's digital campaign. Striking Similarities b/w Barack Obama and Narendra Modi's Political Rise

Unprivileged Background

Neither Barack Obama nor Narendra Modi comes from a dynastic political family. Both of them worked their way through their respective parties and gained the support of fellow politicians before going for the top job. Obama's ethnic background and Modi's Chai Wala story were the major propellers during their election campaign.

The idea of hope

Both statesmen were brought into power by people who were tired of the status quo. If it was the Afghanistan and Iraq wars in US that people were fed up with, inept and apathetic rule in India drove despairing voters to choose Modi. Speaking the language of masses, both leaders promised to do what was necessary to restore their country to its original glory.

Certified crowd pullers

Barack Obama and Narendra Modi are both accomplished speakers and have the ability to hold a crowd together. This translates into the long queues of supporters that have come to define the strengths of both these personalities.

Use of Social Media

Barack Obama is known to be fan of technology. The social media has been exploited by both these politicians to the hilt. So much so that their respective victory tweets after winning the elections were the most retweeted tweets of the time. Obama still uses Twitter to talk about policy matters and generic stuff occasionally by tweeting with his initials.

Complete support from all sections

When Obama was chosen as President-candidate by his Republican party, many felt that his Afro-African background will not draw many voters. Similarly, Modi's tainted record during the Godhra riots was seen as an easy way to wean away Muslim votes. However, both these politicians showed that people can vote as one without ideological differences getting in the way when their time has come.

Massive Redevelopment Programmes Waiting

Barack Obama had to restructure the global recession when he took office while Narendra Modi will need to do the same with the Indian economy experiencing a slowdown and inflation chewing off peoples' savings. Apart from these, the task of reassuring and restructuring a broken country was the first thing that both leaders faced. This typically meant that, along with their unusual rise to premiership, both leaders' actions will be minutely dissected and reported upon.

5.3 Final Result

Eight months after the BJP named him its prime ministerial candidate, Narendra Modi proved he was worth the opposition the party originally encountered over its decision. Shri Narendra Modi had delivered the BJP's best result ever, giving it more than the 272 seats it needed to form a government. This was the first parliamentary majority by a single party since 1984.

With its allies, the BJP now had over 300 of the 543 parliamentary seats. The stunning numbers provided incontrovertible evidence of the "Modi wave" that the BJP name-dropped for months. The Shri Narendra Modi's phenomenal win was the colossal defeat that he had enforced upon the incumbent Congress.

6. FUTURE SCOPE

The report can be extended to include Shri Narendra Modi's pre-nomination strategies he followed to be selected as a PM candidate. It is said that Shri Narendra Modi's wave will last for another 10 years. The report can also include the actions, policies and current working style of Shri Narendra Modi to form the basis for his future election's strategy and basis.

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सामान्य निर्देश

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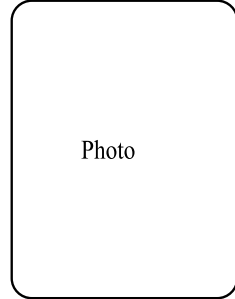
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