ISSN : 2278-4632

JUNI KHYAT
जूनी ख्यात

(सामाजिक विज्ञान, कला एवं संस्कृति की शोध पत्रिका)

A Peer-Reviewed and Listed in UGC Care List



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जुलाई-दिसम्बर 2023

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संपादक

डॉ. बी. एल. भादानी

प्रोफेसर

प्रबंध संपादक

श्याम महर्षि

सह संपादक

डॉ. रीतेश व्यास

मरुभूमि शोध संस्थान

संस्कृति भवन

एन.एच. 11, श्रीडूँगरगढ़ (बीकानेर) राजस्थान

प्रकाशकीय एवं विज्ञापन कार्यालय :
सचिव, मरुभूमि शोध संस्थान, श्रीडूँगरगढ़-331803 (बीकानेर) राज.

- सदस्यता (10 वर्ष के लिए) शुल्क 5000 रुपये
- संस्थागत सदस्यता 700 रुपये वार्षिक।

इस अंक का मूल्य : 500 रुपये

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3. **मरुभूमि शोध संस्थान**
4. **खाता सं. 3604000100174114**
5. **IFSC Code - PUNB0360400**

Marubhumi Shodh Sansthan,
Sri Dungargarh (Bikaner)
Account No.
3604000100174114

ड्राफ्ट/नकद भुगतान भेजने का पता :

श्याम महर्षि

सचिव :

मरुभूमि शोध संस्थान

(राष्ट्रभाषा हिन्दी प्रचार समिति)

श्रीडूँगरगढ़ 331803 (बीकानेर) राज. फोन : 01565-222670

लेजर टाईप सेटिंग : जुगल किशोर सेवग

मुद्रक : महर्षि प्रिण्टर्स, श्रीडूंगरगढ़

आवरण : रामलाल मोहता की हवेली बीकानेर के दीवानखाने की पेंटिंग

आलेख नीचे दी गई आईडी पर ईमेल करें।

सम्पादकीय कार्यालय :

प्रोफेसर (डॉ.) बी.एल. भादानी

रांगड़ी चौक, बीकानेर 334001 (राज.) मो. 9950678920

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सावधान

जूनी ख्यात (अर्द्ध वार्षिक) दिसम्बर 1994 ई. से नियमित Print Form में प्रकाशित हो रही है। जून 2019 में 'UGC Care List' (S.N. 220) में सामाजिक-विज्ञान की श्रेणी में सम्मिलित करली गई है। हमारी पत्रिका Online प्रकाशित नहीं होती है।

जूनी ख्यात नाम से ही एक फर्जी पत्रिका (Cloned Journal) ऑन लाइन निकाली जा रही है जो हमारे ही ISSN एवं यू.जी.सी. केयर लिस्ट की संख्या को उपयोग में ले रही है। इस सम्बन्ध में **यू.जी.सी.** ने 23-7-2020 को 'Cloned Journal' की एक सूची जारी की है उसमें अन्य पत्रिकाओं के साथ **जूनी ख्यात** का भी नाम है। यह पत्रिका निम्न वेबसाइट पर प्रत्येक विषय के शोध पत्र आमंत्रित करती है।

Juni khyat Journal

Language	:	English & Hindi
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ISSNo.		2278-4632
URL http	:	www.junikhyat.com

हमारी पत्रिका **मरुभूमि शोध संस्थान, श्रीडूँगरगढ़** द्वारा प्रकाशित की जाती है। अब 'नकली पत्रिका' बी.एल. भादानी, संपादक के नाम का भी उपयोग कर रही है जो एक आपराधिक कृत्य है।

इसमें तथाकथित रूप से प्रकाशित आलेख का कोई महत्त्व भी नहीं है। इसलिए शोधार्थियों से सावधान रहने की अपील की जाती है।

बी.एल. भादानी
संपादक

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पानरवा स्थित शिलावीदेवी के मन्दिर का अभिलेख

यह अभिलेख नवज्ञात है और इसको हमने 26 जनवरी, 2022 ई. को छाप लेकर पढ़ा है। इसमें संस्कृत भाषा का प्रयोग हुआ है लेकिन मानक नहीं, कुल 23 पंक्तियाँ हैं और यह 16वीं सदी की देवनागरी लिपि में काले पत्थर पर उत्कीर्ण है। ऐ की मात्रा अक्षर से पूर्व में पड़ी हुई है। मध्य से पूर्व में कतिपय पंक्तियाँ घिस गई हैं लेकिन मध्य से परवर्ती पंक्तियाँ अच्छी तरह सुरक्षित है। महाराणा प्रताप के काल का यह सुन्दर लेख अनेक दृष्टियों से महत्वपूर्ण है। यह मूलतः: सोलंकी राजवंश की प्रशस्ति है जिसके पास उस क्षेत्र का शासनाधिकार था। इसको राणा पूंजा द्वारा तब लिखवाया गया जब प्राचीन शिलावी माता के मन्दिर का जीर्णोद्धार हुआ। यह विक्रम संवत् 1632 और शक संवत् 1498 के फाल्गुन शुक्ला सप्तमी, तदनुसार 7 फरवरी, 1576 ई. का है। इसमें सोलंकी राजवंश को भारद्वाज ऋषिगोत्र से सम्बद्ध किया गया है। पानरवा (फनेरबा) की वंशावली जगरजी से है जिनकी उपाधि महाराजराणा दी गई है और उन्हें राजकुल मुकुटवर्धनकर्ता, स्मृति, गाय परिपालक, धर्म, न्याय पंथ का प्रवर्तक कहा है। जगरजी का पुत्र राणा रामजी को बताया है जिसका पुत्र वीरजी हुआ।



महाराणा प्रताप के सहयोगी राणा पूंजा का पानरवा गांव का 1576 ईस्वी का शिलालेख

वीरजी का पुत्र राणा छत्रमल्ल हुआ। छत्रमल्ल का पुत्र पूंजा हुआ जिसको लक्ष्मी की कृपा के योग्य, कमल की तरह निर्मल अन्त:करण वाला, गो-ब्राह्मण के प्रतिपालन को परंपरा का पालक, वडामणेस करण जात (?) तथा चतुर चूड़ामणि कहा गया है। उसकी पत्नी महीड़ीबाई धनबाई थी। उससे तीन पुत्र हुए कुंवर देपाल, कुंवर हरपाल तथा कुंवर गोपाल। पूंजा के तीन भाई थे--राज जयमल, राज

हाथा और राज पेमा। इनके दो पुत्र थे--कुंवर चांदोजी व वीरोजी। इस नवीकृत मन्दिर के प्रतिष्ठा समारोह में गुरुदेव गोईआ, जीव तथा श्रीकहात अग्रणी थे। इस कार्य में देराश्री कर्मसी, दादो सहित विप्रवर रावल कृष्णदास, कारकून वर्धमान सिंघवी, विप्र ज्योतिषी नारायण चंपाकपुर निवासी, भट्ट कृष्ण भागवत पाठक था। इस प्रशस्ति को जेता ने लिखा और सूत्रधार देवधर पुत्र लडखान था।

इस अभिलेख के पठन के दौरान पुरातत्त्वविद् श्रीमुबारक हुसैन, डॉ. चन्द्रशेखर शर्मा एवं पत्रकार गौरव द्विवेदी भी उपस्थित थे। इसमें आगे दो पंक्तियों में नमस्कार और मंगलाचरण का श्लोक है। इसका मूलपाठ इस प्रकार है--

[श्रीगणेशाय नमः]। ग्रा [म]? फनेरबा बमट तस्य मध्ये सासेन (शासेन) रांणा श्रीपूजेजी अे अ च अ प भा ई र भाहि गंगागो [... ... ...] ग्र सर्वे सनक्षत्र सराशय सर्वोन् कामान प्रयच्छत य... ... त्रिका... स्वस्ति श्रीमन्नृपविक्रमार्क समयातीत संवत् 1632 वर्षे 1498 प्रवर्त्तमाने (प्रवर्तमाने) तारण नामनि संवत्सरे श्वेत वाराह कल्पे वैवस्वत मन(न्)वन्तरे [च सूर्य] उत्तरायणगते श्री [ऋतुनां] शिशिरऋतौ माहामाङ्गल्यप्रद फागुण मासे शुक्लपक्षे तिथि सातम वार भौमस्य.... समये [.....] राजकुलमुगटवरधनश्चति (वर्धनश्चेति!) स्मृत्या गो-परिपालक-धर्म-न्याय-पंथा प्रवर्तक [.....] शोलंकी श्रीभारद्वाज गोत्रो चारचहनान गोत्रदेव्यानाभीधेय जयकरिणयजिजनामसिंह तस्या प्रसाधत् प्रासादं ओधारं (उद्धार!) योग्यं महाराजराणा श्रीजगरजी तस्य [सुत] राणो श्रीरामजी तस्य सुत राणो श्रीवीरजी तस्य सुत राणो श्रीछत्रमल्लजी तस्य सुत श्रीप्रसाद्योग्य निर्मलान्तःकरणसरोज गोब्राह्मण प्रतिपालक प्रथश्च वडाम [णे] स करण जात विवाद चतुरचुडामणि राणो श्रीपूजाजी पाटोधरणधीर विजयराज (विजयराज्ये !)... समय वर्तमाने आदिशकति श्रीशिलावि को जीरण प्रसाद उधरो नुतन करोतस्य राज पूजाजी राणाक्तस्य भारर्या ज्येष्ठी पुत्रवती महीड़ीबाई श्रीधनबाईति... तस्य राज्ञः ज्येष्ठपुत्र कूंअर श्रीदेपालजी तथा कनिष्ट पुत्र कुंअर श्रीहरपालजी तथा कुंअर श्रीगोपालजी अस्य राज्ञ सुतस्य एतत् नामा प्रसिद्धा। अस्य राज्ञ भ्राता राज श्रीजिमलजी तथा हाथाजी नाम तथा भ्राता श्रीपीमजी तथा भ्राता त्रय श्रीकुअर चांदौजी तथा वीरोजी नामाभीधेय गणेश गोत्रदेव्या प्रसादात् कल्याणमस्तु ।। लू।। अस्मिन् समये गुरुधे पूजनी गुरुपा श्रीगोईआ तथा जीव गुरुपा श्रीकहात नाम प्रसीद्यं तदा देरासरी श्रीकर्मसीजी तथा द्वितियेक्रा दादो प्रसिधं तथा (ब्रा)ह्मण श्रेष्ठ राभोल क्रसणदास कारकून संघवी व्ररधमान विप्र जो. नारायण चंपाकपुर नीवास्तव (वास्तव्य) भट कस्णन श्रीभागवतस्य वाचनंत्तुत तेन । शक्तमादति जेता तेन लिषीतं प्रासाद कारक सूत्रधार देधर सुत लडषान प्रसाद कराअतल्य...ऊपर आड़ी लिखी पंक्तियाँ ... शुभं भवतु आरोप्य....।

डॉ. श्रीकृष्ण 'जुगनू'

पत्रिका की सदस्यता शुल्क में वृद्धि

मरुभूमि शोध संस्थान, श्रीडूँगरगढ़ (बीकानेर) द्वारा **जूनी ख्यात** नामक अर्द्धवार्षिक शोध पत्रिका नियमित प्रकाशित की जा रही है जो UGC Carelist की सामाजिक विज्ञान की श्रेणी में दर्शाई गई है। इसकी सदस्यता शुल्क रुपये 5000/- है। आशा करते हैं कि आप हमारी विवशता को समझ कर हमारा सहयोग करेंगे।

पत्रिका के सदस्यों को दस वर्षों तक पत्रिका मिलेगी एवं विषय विशेषज्ञों द्वारा स्वीकृत शोध आलेखों के प्रकाशन पर सदस्यों से किसी प्रकार की फीस नहीं ली जायेगी। सदस्यता हमारी संस्था के निम्न अकाउण्ट (खाता) में जमा करवा कर हमें उसका स्क्रीनशाट भिजवाने का कष्ट करें।

शोध आलेख संपादक की ईमेल पर भेजें : आलेख के साथ अपना ई मेल पता डाक का पूर्ण पता एवं मोबाइल नंबर का उल्लेख आवश्यक रूप से करें।

bbhadani.amu@gmail.com ● drrkvyas1977@gmail.com

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1. **Punjab National Bank**
2. **Sri Dungargarh**
3. **मरुभूमि शोध संस्थान**
4. **खाता सं. 3604000100174114**
5. **IFSC Code - PUNB0360400**

Marubhumi Shodh Sansthan,
Sri Dungargarh (Bikaner)
Account No.
3604000100174114

पुनश्च : सदस्यता एवं पत्रिका से संबंधित अन्य प्रकार की जानकारियों हेतु प्रबंध संपादक **श्री श्याम महर्षि** मो. नं. 9414416274 एवं **डॉ. रीतेश व्यास** मो. नं. 982877455 से संपर्क करने का कष्ट करें।

Membership Fees

A half- yearly research journal named Juni Khyat is being regularly published by the Marubhumi Shodh Sansthan Shri Dungargarh (Bikaner), which is featured in the Social Sciences category of the UGC Care List. Its membership for ten Years fees is Rs 5000/-. This fees increase is applicable from the July- December 2022 issue.

Members of the magazine will get the magazine for ten years and no fee will be charged from the members on the publication of research articles approved by the subject experts. Please deposit the membership amount in the following account number of our organization and send us information about the same.

Send research articles to the following

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Account No. 3604000100174114

IFSE. PUNB0360400

Regarding publishing articles in the Journal and life time (TEN YEARS) membership fees and charges. Please contact following Persons

01. **Shri Shyam Maharshi** (Managing Editor) 9414416274

02. **Dr. Ritesh Kumar Vyas** (Associate Editor) 9828777455

संपादकीय

जूनी ख्यात का जुलाई-दिसम्बर 2023 का अंक आपके हाथों में सुपुर्द करते हुए अत्यंत प्रसन्नता हो रही है। अंक के विलंब से प्रकाशित होने के कारणों में आलेख के समीक्षकों की राय प्राप्ति में देरी एवं द्वितीय आलेख-लेखकों द्वारा वांछित संशोधनों को आलेख में सम्मिलित करने में देरी मुख्य हैं। इनके अतिरिक्त छोटे-मोटे अन्य कारणों का भी देरी में योगदान रहता है, जैसे गलत फोण्ट में आलेख एवं पत्रिका के मानदण्डों के अनुकूल फुटनोट्स का न होना आदि।

इस अंक में प्रकाशित आलेखों में काफी विषय विविधता है। सामाजिक विज्ञान के अन्तर्गत आने वाले अधिकांश विषयों से सम्बद्ध शोध आलेख इसमें संकलित हैं। राजस्थान की प्रि-हिस्ट्री पर दो महत्त्वपूर्ण आलेख हैं। कबीर एवं गुरुग्रन्थ, जहाँगीर के अन्तर्गत (दैवीय एवं लौकिक) न्यायिक सिद्धान्त एवं शासनकला, अठारहवीं सदी दिल्ली में नहर-ए-बहिस्त, मातृ-देवी की मूर्तियों की शिल्पकला, राजपूतों एवं मुगलों के परिधान, राजपुताना एवं दक्कन की व्यापारियों की गतिविधियों पर एवं शिक्षाविद् एवं सुधारक के रूप में बीकानेर के महाराजा गंगासिंह की विशेषतः बनारस हिन्दू विश्वविद्यालय की स्थापना में उनकी भूमिका पर आलेख इस अंक में संकलित हैं जो शोधार्थियों हेतु महत्त्वपूर्ण एवं उपयोगी हैं।

इतिहास के अतिरिक्त महिला शारीरिक शिक्षा, नफरती भाषण एवं देशद्रोही कानून, कृषि पर मौसम का प्रभाव, शिशु पोषण एवं उनके अधिकारों से सम्बन्धित आलेख भी इस अंक के हिस्सा हैं।

हिन्दी माध्यम के आलेखों में प्राचीन भारतीय सिक्के, व्यापार, शुक्रनीति आधारित न्याय एण्ड दण्डविधान, दास व्यवस्था, गोरखनाथ, सारनाथ मूर्ति शिल्प, हवेली स्थापत्य में श्रीराम का अंकन, मारवाड़ के

शिलालेख, किशनगढ़ चित्र शैली, बीकानेर जन आन्दोलन में पुष्करणा ब्राह्मणों की भूमिका, योग शिक्षा, शिक्षा, नारीवादी आन्दोलन एवं रेलवे कुलियों की स्थिति आदि विषयों से सम्बन्धित आलेख सम्मिलित किए गए हैं। यह अंक सामाजिक विज्ञान के विभिन्न क्षेत्रों पर शोध करने वालों हेतु निश्चित ही उपयोगी होगा। इस अंक पर पाठकों की प्रतिक्रिया एवं सुझाव आमन्त्रित है।

शोध आलेखकों से निवेदन है कि वे अपने **आलेख अंग्रेजी में 3000 से 3200 एवं हिन्दी में 3400 से 3500 शब्दों से अधिक न भेजें।** इससे अधिक शब्द होने पर आलेख स्वीकार नहीं किए जाएंगे।

सम्पादक

— डॉ. बी. एल. भादानी

अनुक्रम

- Exploring the Lower Palaeolithic Culture in Rajasthan : A Preliminary Study 15
  Dr. Vineet Godhal ● Dr. Madan Lal Meena
- The Continuity of Funerary Architectures Through Time and Space in Western India 31
  ● *Abhick Sarkar*
- Spiritual Synthesis : Kabir's Influence on the Divine Discourse of shri Guru Granth Sahib 44
  ● *Dr. Ritu Varshney*
- Divine and Profane : Judicial Principles and Statecraft Under Jahangir 58
  ● *Dr. Reyaz Ahmad Khan*
- Nahr-i Bahist and Eighteenth Century Delhi 67
  ● *Dr. Ataullah*
- Sculptural Art of the Images of the Mother Goddess Discovered from Undivided Burdwan : A Study 74
  ● *Rajeswar Roy*
- Introspection into the Apparels of Rajputs and Mughals 94
  ● *Dr. Gouri Dey*
- Organization of Mercantilists System of Rajputana and Deccan States–A Study Under Akbar To Aurangzeb Reign 102
  Jeevan Singh ● Dr. Dinesh Mandot
- Maharaja Ganga Singhji of Bikaner : As an Educationist... 116
  ● *Dr. Meghna Sharma*

- Cardiorespiratory Wellness Status and Physiological capacity of Female Physical Education Teacher... 127
  Anita Kumari • Dr. Arti Dhankhar

- She, the Effective communicator : A study of Tribal women Journalists of Odisha 157
  Aparna Rastogi • Prof. (Dr.) Swarnamayee Tripathy

- Navigating The Legal Landscape : Hate Speech, Sedition and The Boundaries of Free Speech 174
  Dr. Ashok Kumar karnani

- Indian Exports of Millets: An Empirical Perspective 187
  Dr. Naresh Kumar

- Impact of Climate Change on Sustainable Agriculture Development In India An-Over View 198
  Dr. Ravikumar S • Dr. Raveendra M.K

- A Study of Perceived Parental Expectations among Senior Secondary School Students with regard to Gender and Academic Stream 214
  Himshikha Sing • Dr. Gunjan Dubey

- Women Entrepreneurship and Employment in Khadi and Village Industries 234
  Sagar Jashvantbhai Rohit • Dr. Jignesh K. Barot

- Rural and Urban Interface of Child Malnourishment in Bihar: Evidence (From NFHS-4, 2015-16) 251
  Swastika Satyam

- Surrogacy Regulation in India: Challenges and Perspectives 274
  Vaishnavi Joshi • Akshat Pushpam

- Radicalisation of Youth: A Growing Security Challenge for India 287
  Dr. Afroz Ahmad

- Library Legislation In India : A Special Reference to The Rajasthan Public Library Act. 2006 296
  Dr. Ashok Kumar • Pankaj Kumar • Amit Kumar

- Insights into India's Medical Tourism: Growth and Prospects 305
  Anju Jangid • Prof. Anand Chaudhary

- Characteristics of Effective Teachers 318
  • *Mohd Shakir*

- Unravelling History, International Politics and Its Human Cost in Nadeem Aslam's *The Wasted Vigil* 331
  Bigrai Basumatary • Dr. Rustam Brahma

- Attitude of Chemistry Teachers towards Pedagogic Use of Information Technology 345
  Narendra Kumar • Yogita Varshney

- Digital Divide in Education: Bridging the Gap 355
  • *Dr. Keerti Singh*

- Civic sense and pious sensibility: Fate of urban commons in Bengaluru 369
  • *Rachna Mehra*

- A Path Leading To The Rights Of Children 376
  Arun Kumar • Prof. (Dr.) J.S.P. Srivastava

- Correlational Study on Sleep Habits and Academic Performance Among College Students 386
  • *Dr. Anil Tiwari*

- प्राचीन भारतीय सिक्कों पर अंकित अग्नि-एक तुलनात्मक अध्ययन 407
  • *डॉ. सुनील कुमार*

- प्राचीन भारतीय सुदूरवर्ती व्यापार का विवेचन 416
  - *डॉ. प्रशान्त कुमार*
- शुक्रनीति में वर्णित न्याय एवं दण्ड विधान 429
  - *डॉ. प्रेरणा पण्डित*
- पूर्व मध्यकालीन भारतीय सामाजिक व्यवस्था के संदर्भ में दास प्रथा : एक ऐतिहासिक विश्लेषण 439
  - *डॉ. आशीष फोगाट*
- सारनाथ मूर्ति शैली का देशज पक्ष-आलोचनात्मक समीक्षा 447
  - *डॉ. शशि भूषण सिंह*
- बीकानेर की हवेली स्थापत्य में श्रीराम 454
  - *डॉ. रीतेश व्यास*
- गोरखनाथ काव्य और उसकी प्रासंगिकता 462
  - *पूजा पाराशर*
- मारवाड़ से प्राप्त शिलालेखों का सामाजिक और धार्मिक महत्व 470
  डॉ. दिनेश राठी • *सुखराम*
- किशनगढ़ शैली के चित्रों का धार्मिक पक्ष 480
  - *डॉ. रीतिका गर्ग*
- आजादी, साम्प्रदायिकता और स्त्री 487
  - *महेश कुमार मीना*
- बीकानेर जन आन्दोलनों में पुष्करणा ब्राह्मणों की भूमिका 495
  - *मुकेश हर्ष*
- छत्तीसगढ़ में मराठा सूबेदार एवं सूबा शासन 509
  (सन् 1787 से 1818 ई. तक) : एक ऐतिहासिक पुनरवालोकन
  - *डॉ. डिश्वर नाथ खुटे*
- वर्तमान में समाज के लिए अष्टांग योग के यम की आवश्यकता 524
  - *मोना सोनी*

- समकालीन कला में इंस्टॉलेशन के नवीन आयाम 530
  • *शेरिल गुप्ता*
- शिक्षा पर सोशल मीडिया के प्रभाव का अध्ययन 543
  • *डॉ. श्याम सिंह*
- नारीवादी आन्दोलन : उद्‌भव एवं विकास 552
  डॉ. कमला • सुनील कुमार
- गोधन न्याय योजना महिलाओं के आर्थिक सशक्तिकरण की ओर बढ़ता कदम 560
  डिम्पल अग्रवाल • डॉ. सुनील श्रीवास्तव
- संस्कृति में प्रवेश की प्रक्रिया है शिक्षा 568
  • *डॉ. ब्रजरतन जोशी*
- विधवाओं की पारिवारिक एवं आर्थिक स्थिति का अध्ययन राजनंदगांव के विशेष सन्दर्भ में 575
  • *डॉ. प्रियंका लोहिया • श्रीमती ललिता साहू*
- दुर्ग जिले एवं भिलाई में कुलियों (सहायक) की सामाजिक-आर्थिक स्थिति का अवलोकन 580
  ब्रिंदा राय • डॉ. पी. डी. सोनकर
- औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति 596
  प्रो. रईस अहमद ग्यासुद्दीन • डॉ. शितल खंड्रे
- स्वास्थ्य सुविधाओं का भौगोलिक विश्लेषण : झारखण्ड राज्य के विशेष संदर्भ में 609
  • *रोहित कुमार चौबे*

पुरातात्त्विक सर्वेक्षण रपट

- छत्तीसगढ़ स्थित कलचुरी शासकों की राजधानी व रतनपुर का सर्वेक्षण 620
  प्रो. के. के. अग्रवाल • प्रो. बी.एल. भादानी

Exploring The Lower Palaeolithic Culture in Rajasthan : A Preliminary Study

Dr. Vineet Godhal • Dr. Madan Lal Meena

Rajasthan has been a centre of human's activities since prehistoric period, evidenced by the collection of prehistoric tools from all over the parts of the state. This also implies that the area was inhabited by the primitive man. In the state, there is evidence of all the three stages of the Palaeolithic, namely, Lower, Middle and Upper. Most of the sites are surface sites and are represented by stone tools only. We have only evidences of stone tools which they manufactured and used and the kind of landscape and climate in which they lived. This article is based on the lower palaeolithic culture of the state on published data and filed work done by the authors.

Keywords *: Stone Tools, Palaeolithic, Rajasthan, Technology, Evolution*

Introduction

On the basis of technology, the human past is divided into the three ages of stone, bronze and iron. The Stone Age is again divided into three stages, namely, Palaeolithic or Old Stone Age, Mesolithic or Middle Stone Age, and Neolithic or New Stone Age. The three stages of the Palaeolithic viz, Lower, Middle and Upper, are now firmly established in the Indian subcontinent. The Lower Palaeolithic forms the earliest hominid cultural stage in India as elsewhere in the Old World. This cultural stage was variously named as Early Stone Age (Subbarao 1958), Series I (Cammiade and Burkitt 1930: 327-39) and Chopper-Biface element (Ghosh 1970: 1-68, 1974: 221-34). It has now been finally realized that subdividing the Palaeolithic into Lower, Middle and Upper cultural

stages is more appropriate to the Indian context also (1989: 17-64). The earliest reliable stone tool assemblages of lower palaeolithic culture belongs to two distinct cultural and technological traditions, namely (i) the Sohanian and (ii) the Acheulian.

The Sohanian culture is named after the river Sohan (or Soan), was found at a number of sites in the Siwalik hill in northwest India and Pakistan. The site was first reported by De Terra and Paterson (1939).

The first effective colonization of the subcontinent was accomplished by the makers of the Acheulian culture, named after the French site of St. Acheul. The remains of this culture have been found extensively from the Siwalik hill in the north to areas near Chennai in the south (Misra 1987a: 99–119). Acheulian hunter-gatherer populations adapted themselves to a wide variety of ecozones includes the semi-arid regions of western Rajasthan, Mewar plain, Saurashtra, Gujarat alluvial plain, subhumid dry etc. (Misra 1989: 17–64). Chemical analysis of the sediments yielding Acheulian assemblages in rock shelter III F-23 at Bhimbetka in Madhya Pradesh suggests that conditions during the Acheulian occupation were as humid as, if not more than, they are today (Rajaguru 1978: 103–4). Faunal fossil evidence from the alluvium of the Narmada, Godavari and their tributaries supports this inference (Badam 1979). In the semi-arid region of western Rajasthan sites around Didwana in Nagaur district, Acheulian hunter-gatherers camped along lakes and pools in the wide flood plains of shallow meandering streams, on the surfaces of extensively exposed older gravel beds and on stable sand dunes (Misra 1987b, Misra and Rajaguru 1986: 407–437). It appears that the rock shelter and open-air sites represent seasonal camping places of the populations. Over most of the country, however, the Acheulian hunter-gatherers lived in the open along perennial as well as seasonal streams.

Acheulian tool assemblages comprise choppers, chopping tools, polyhedrons, spheroids, discoids, handaxes, cleavers, scrapers, denticulates, notches, flakes, blades and cores. Though our knowledge of most of these tool types is imperfect, it is certain that they served a variety of functions like hunting, butchering and skinning of animals, breaking bones for extraction of marrow, digging of roots and tubers, processing of plant foods, and making of wooden tools and weapons.

Palaeolithic Culture in Rajasthan

In Rajasthan there is evidence of all the three stages of the Palaeolithic, namely, Lower, Middle and Upper. Most of the sites are surface sites and are represented by stone tools only. There are no evidences of animal or plant remains or structures from excavated sites. We have also no data about the kind of food which the Palaeolithic people ate or the kind of dwellings or structures they lived in. We have only evidences of stone tools which they manufactured and used and the kind of landscape and climate in which they lived.

Distribution of Lower Palaeolithic Sites

It was first time in the state when C.A. Hackett of the Geological Survey of India discovered a few Acheulian palaeoliths from Jaipur, Bundi and Indergarh. Some of them have been recorded by J. Goggin Brown in the catalogue of Indian Museum at Calcutta (Brown 1917: 66-67). Setton Karr found small number of Acheulian tools in Jhalawar in 1928 (Setton-Karr 1928: 122). Though these discoveries were important but the exact dates, the find spots and the context of the tools are unknown.

In 1953-54, M.N. Deshpande explored the beds of the rivers Gambhiri and Berach near Chhitorgarh, the two streams near Singoli, the pebble conglomerate bed of the Chambal and the slopes near the village of Sonita, choppers, handaxes and cleavers were discovered (*IAR* 1953-54: 37).

Further in 1954-55, Shri S.R. Rao of Archaeological Survey of India discovered six palaeolithic sites in Chhittorgarh district. Apart from a large number of tools found in the beds of river Gambhiri, Berach and Chambal at places like Chhitorgarh, Nagri and Sonita, the rivers Bamani and Ruparel and nallas of Dodha and Parsoli yielded considerable numbers of palaeoliths. He observed "south Rajasthan seems to have been a pivotal region where both the Sohan industry of Panjab and the Madras handaxe industry met. The sequence of cultures noticed in Gujrat, viz., the occurrence of microliths on the river banks and of palaeoliths in the river beds, was confirmed in Rajasthan. Some tools were found at Bichore in the Parsoli nalla, which joins the river Bamani. Handaxes and clevers were the main types". A few implements were picked up at Haripura. Rathanjna, an important site near Nimbhahera, situated on

the Gambhiri, yielded a large number of handaxes, besides clearvers and choppers. The palaeolithic site at Sigoh, also near Nimbhahera, is on the bank of the Kadmali. Tajpura on the Ruparel, was found to be rich site with a large number of cleavers but a very few handaxes. The site at Dhangadman, situated on the Pipla-Ka-Nalla, yielded a few implements, consisting of pebble tools, Abbevilleo-Acheulian handaxes, late Achulian handaxes and Levalloisian flakes (*IAR* 1954-55: 58). In 1955-56, Shri K.V. Soundara Rajan discovered a palaeolithic site on the banks of the Sanwan Nadi, an affluent of the Chambal, near Bhangarh, District Alwar (*IAR* 1955-56: 68).

Two relatively undisturbed bearing deposits in the Chambal valley, at Sonita and Bhainsrorgarh respectively, both in Chittaurgarh district, were excavated in the 1956-57 by the western circle, under Shri S.R. Rao. The tools found in the conglomerate consisted of choppers, cleavers, scrapers, and ovate, the three being of indeterminate shapes. The flakes included those of the Clactonian technique. Thus, the existence in the area of Sohan choppers and Madras (Acheulian) bifaces with Clacton flakes was amply established. In the same year, the exploration branch of ASI, under K.N. Puri, explored parts of Udaipur and Chhitorgarh districts. Palaeoliths were collected from the vallys of Gambhiri, Wagan and Berach- at Chittor, Khor, Biawar and Nagri, all in Chhittorgarh District. They represented a mid to late Achulian stage of bifacial handaxe-cum-cleaver industry, comprising tools made on quartzite flakes and cores alike, with a small percentage of pebble tools (*IAR* 1956-57: 5-8).

In 1957-58, a *nullah* near Bichore yielded palaeoliths in large numbers was explored. Further north of Bichore, palaeolithic tools, mostly made on flakes and heavily rolled were found from nearby Shamaria village. They included ovates and cleavers, besided a fine specimen of the Acheulian handxae. Two scrapers were the only specimens of core tools (*IAR* 1957-58: 45).

In 1958-59 Shri V.N. Mishra of the Deccan College Post graduate and Research Institute, Poona explored the valleys of the Luni and Banas and their tributaries in southern Rajasthan. As a result, twenty-one new palaeolithic sites of series I and series II were brought to light, the tools of the later series compring

scrapers, being confined. Besides factory sites of the later were found at Pichak near Bilara on the Luni and at Dhaneri near Sojat on the Lilri. Other tributaries of the Luni which yielded tools were the Bandi, Guhiya and Reria (*IAR* 1958-59: 42). Nine sites found on the bank of river Banas in Bhilwara and Tonk districts yielded tools of series I comprising huge pebble cores, scrapers, choppers, handaxes, cleavers and Clactonian flakes. The site of Chhittor on the Gambhiri was re-examined and many tools were found in the gravel in a gully below Bhilai- Ki-Jhopadian near the fort (*IAR* 1958-59:45).

Many tools were found *in situ* in the cemented gravel at Sarupganj (*IAR* 1959-60: 39). In 1960-61, a flake was found *in situ* in the gravel to the south of the Nathdwara town. Several implements were also found *in situ* at Bigod and Chittorgarh. A few stary elements were found from Govindgarh on the Sagarmati in district Ajmer. The tool assemblage, included some late Acheulian handaxes, and a few choppers and scrapers technologically recalling the pebble tools of the handaxe cleaver culture. The discovery of two sites by Shri N.M. Ganam, as far as west as Barmer points to the possibility of the existence of more sites in Jaisalmer and Barmer districts (*IAR* 1960-61: 30-31).

In 1961-62, the Director of Archaeology and Museums, Government of Rajasthan explored and discovered *in situ* early Stone Age implements at Dhigaria between Bairat and Thanagazi in District Jaipur. Dr. H. D. Sankalia, Dr. Z.D. Ansari and Shri S.N. Rajguru of the Deccan College, Poona explored some stretches of the river Bagan and Gambhiri. At places, a mixed assemblage of early and middle Stone Age tools was found. Most of the tools were made of quartzite and appear quite fresh. The river Gambhiri was surveyed to a distance of about 2.40 kilometer downstream from the road bridge near the Chittor town. The lower portion of the gravel yielded ten tools, mostly handaxes and cleavers. On the right bank of the river, three tools of the early stone age were found in the cemented gravel. The loose gravel from the river bed yielded a large number of the tools of the same assemblage, viz. handaxes, cleavers, scrapers and choppers, including miniature handaxes and cleavers cum handaxes. The tools showing less rolling are mostly made of quartzite, which is quite abundant in the form of pebbles in the river bed itself (*IAR* 1961-62: 38).

In 1960, the site of Bairath was visited by A. Ghosh, then Director General of Archaeological Survey of India with the proposed excavation in the present township, was of opinion that this valley seems to be an ideal place for the habitat of palaeolithic man. With this background, Shri K.N. Dikshit (Dikshit 1966-68: 26-30, *IAR* 1962-63:70) explored the valley thoroughly and brought to light Stone Age industries, natural caves and rock shelters.

In 1976-77, Dr. V.N. Mishra, S.N. Rajguru and shri P.K. Thomas of the Poona University and the Deccan college, Poona in collaboration with Shri Subrata Sinha and his collegues of the Quaternary and Environmental Geology division of the Geological survey of India, Jaipur and Dr. Gurdip singh of the Australian National University, Canberra carried out preliminary survey, as a part of the multi-disciplinary project on the "Early Man and his Environment in north western India with special reference to the Luni Basin in Rajathan". The field studies were concentrated around Sambhar and Pushkar lakes and in the Luni valley at Nand and Govindgarh in district Ajmer and at Benara in district Jaipur. The field work showed that there are well developed Pre-Pleistocene preplain surfaces in the area and the streams flowing over then have widely winding course in broad shallow valleys (*IAR* 1976-77: 46).

A few lower palaeolithic tools, including a fine cleaver, were discovered in a well cemented hill slope deposit, occurring in a cutting of an irrigational canal near Bhadrajun, 23 kilometers south west of Pali (*IAR* 1977-78: 45-46).

Bridget Allchin of Cambridge University, A.S. Goudie of Oxford University and K.T.M. Hegde of M.S. University, Baroda carried out field-work in Gujrat, western Rajasthan and Pakistan. On the dunes surrounding the lakes at Hokra, Budha (old) Pushkar and Madhya (Middle) Pushkar the team found stone tool assemblages ranging from Lower Palaeolithic to Mesolithic, mostly on the surface. The team also located a number of small Palaeolithic and Mesolithic sites in Jalor, Pali, Jodhpur, Jaisalmer and Bikaner districts. The artefactual material collected by the team from the surface (Allchin *et al.* 1978).

In 1981-82, Narayan vyas and S.C. Saran of the western circle of the Archaeological Survey, explord the banks of the river Bilas, a tributary of the Parvati, A large number of palaeolithic implements comprising handaxes and cleavers were collected (*IAR* 1981-82: 56).

In the course of the exploration in Chittaurgarh taluk, S.R. Shrimali of the western circle brough the Early Stone age tools from Surajpol and Chitori (*IAR* 1982-83: 67). The Deparment of Archaeology and Museums, Government of Rajasthan under the supervision of Vijai Kumar explored early Stone Age sites Bilwari in Jaipur district and Bhojka in Jaisalmer district in 1983-84 (*IAR* 1983-84:71). The excavation branch (V) of the Archaeological Survey of India, under B.R. Menaa conducted explored from vijayanagar to Malkot along the upper reaches of the rivers Khari and Mansi, the tributaries of the Banas, with a view to knowing the extension of the Ahar culture and archaeological potentiality of the region. Palaeolithic tools were reported from Katar and Garhwa of Bhilwara district (*IAR* 1984-85: 66-69). In 1984-85, V.N. Misra, S.N. Rajaguru, Hema Raghavan, S.K. Tyagi and D.R. Raju of the Deccan College Post-graduate and Research Institute, Pune and Claire Gaillard of C.N.R.S., France, carried out geological, archaeological and ethnoarchaeological studies in general in Jaisalmer and Nagaur Districts, and particularly around Didwana in District Nagaur. A few Late Acheulian artifacts consisting of a diminutive handaxe, core and flakes on quartzite were found in a calcareous clay deposit resting unconformably on siliceous limestone of pre-cambrian age at Rupnagar, 20 km north of Kishangarh in District Ajmer (*IAR* 1984-85: 72-75).

During the course of prehistoric exploration in south eastern part of Jaisalmer district and adjoining north eastern part of Barmer district, the Jaipur circle of Archaeological Survey of India, under the direction of B.R. Meena and co-direction of Alok Tripathi, assisted by Kanwar singh, B.R. Singh, Rajendra Yadav and R.P. Mathur reported the palaeolithic tools from Mehreri Navi, Olecha, Adam khan ka Dera, Barli, Bhainsra, Bhagu ka Gaon, Barorgaon, Bhope ki Dhani, Bilia, Gudi, Inder Singh ki Dhani, Kelawa, Kunda, Luna, Madasar, Mahesha, Malusar, Marwa, Mehreri, Modha, Moklat-1, Nananiyai, Pokran, Rajgarh, Rasla, Sanawra, Sankara, Solankio ki Dhani-1, Solankio ki Dhani-2, Sujan singh ki Dhani, That, Uttam Singh ki Dhani etc (*IAR* 1999-2000: 132-136).

Under the village-to-village survey scheme, B.R. Singh, Nayan Anand Chakraborty, Sangita Chakraborty, Rajendra Yadav and R.P. Mathur, under the supervision of C. Dorje and D.N. Dimri of the Jaipur Circle of the Survey conducted survey in the Chhipa Barod tehsil along the Lhasi river and its catchment area and in the

Chhabra tehsil along the Parvati River basin and the Bamania Kheri in District Jhalawar and explored forty-one villages in Chhipa Barod and Chhabra tehsils of the district. Lower Palaeolithic tools were collected from the villages of Nayagaon, Banjari, Kumbhakheri, Kalpa, Nayapura, Sailkur, Uncawad, Bamaniakheri etc (*IAR* 2002-03: 202-228).

Recent researches in northern Rajasthan have shown that the area is surprisingly rich in archaeological remains of prehistoric man. The lower palaeolithic tools are collected from Sohanpura, Bheetaro, Kala Bhata Balaji, Salahadipura, Kot, Shobh (Chaneja Ki Dhani) and Panihariwas in Sikar district; Reedh Ka Tila (Tyonda Rampura), Badalwas (Peer Baba Ki Bani), Bhairun Baba Ki Bani, and Kot in Jhunjhunun district are reported in last few years. Dingharia, Bhoopsera, Chula, Kala pahar and Jhirna (Sharma & Meena 2004: 47-52) are also newly discovered Stone Age sites (Sharma 1997: 25-35, 2001) in Alwar district.

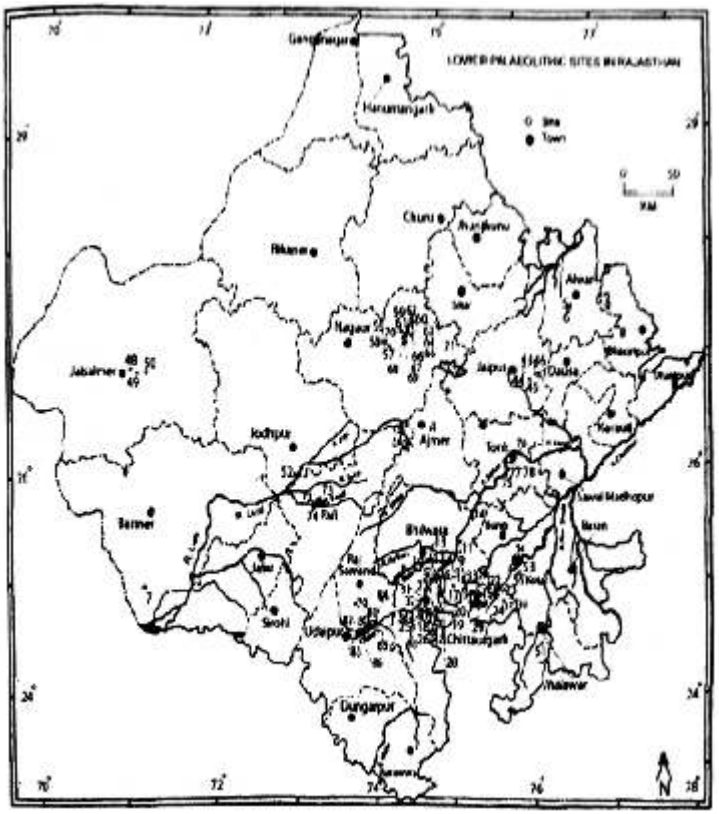
The area beween Suket and Mukandara hills in Kota and Jhalawar district is a lime stone region. This region is also rich in artifacts of lower palaeolithic culture point of view. It appaeras to be one of the most potential regions for understanding different facets of palaeolithic cultures.

In 2019, palaeolithic assemblage includes lower palaeolithic type tools handaxe, cleaver, trihedral pick, spheroid, large flakes and cores, core tools etc. were collected around the Madhopura, Neran, Khuhra, Sadrasar and Madasar villages of southeast Jaisalmer area. About a dozen handaxes of different sizes and made on a variety of raw material were found in the riverbed and around a rocky hillock outcrop nearby. Some of them are unifacial, and some others are partly covered by cortex on one side. A large number of cores including discoid, unidirectional, bidirectional and prepared core were found (Devra *et al.* 2019: 126-132).

Excavated Sites

Excavations at Jayal

One of the major finds in 1977-78 season was the discovery of an extensive gravel in the vicinity of Jayal, small town 52 km east of Nagaur and of probably the earliest human occupation in the area. The entire gravel ridge was found to be a very rich in palaeolithic tools. In order to establish stratigraphic postion of the tools, small



Map 1: Lower Palaeolithic sites in Rajasthan (after Mishra 2007)

trenches (1 × 1 meter) were sunk at various locations. Further, surface samplings were also completer at one spot where there was relatively higher ceoncentration of tools. Among the four trenches sunk on the gravel ridge, situated in the revenue jurisdiction of Jayal, the first trenceh (Jayal 1) was on the top of gravel ridge, while Jayal II, III and IV were on another gravel ridge. The artefcats are all made of quartzite. A preliminary analysis of the material from the trenches shows that among the finished tools scrapers formed the largest group followed by handaxes. Other types represented are choppers, chopping tools, denticulates, notches and knives (Mishra 2007: 109-110, Mishra *et al.* 1980: 19-31).

Excavations at Chhajoli

The excavation carried out at Chhajoli, 2 kilometers south

west of Jayal, yielded similar industry. Three small trenches were dug on the top and slope of the gravel ridge near Chhajoli village. Here artifacts occurred down to a depth of 2.30 meter. The main tool types are handaxes and scrapers while other types comprising choppers, chopping tools, denticulates, knives and truncated flakes. The assemblage is essentially similar to that of Jayal (Mishra 2007: 111).

The findings at these two localities prove beyond doubt that the gravel is older than the palaeolithic occupation. The percentage of finished tools in the surface collection is very high. The principal tool types are scrapers, truncated flakes, knives, discoids, handaxes, denticulates, choppers and chopping tools. There are only two cleavers (*IAR* 1978-79: 31-33)

During 1979-80, three important palaeolithic sites were discovered near Didwana town. These are Singi Talav, a large shallow depression, 1.5 km south-west of Didwana; lime quarries in the Amarpura village, 1 km west of Didwana railway station and dug out debris of the abandoned Bangar canal near the hamlet of Indola-Ki-Dhani, about 1.5 km east of locality 1. Subsequently in 1980-83, excavations were carried out at (1) Singi Talav, (2) Indola ki Dhani, and (3) on the southern bank of Bangar canal. During this work, artifacts were also collected from lime quarries of Amarpura village.

Excavationds at Singi Talav

From 1980-81 to 1984-85, the excavations were conducted on the western edge of Singi Talav quarry, artifacts made on vein quartz and quartzite were found all through the deposit. On the basis of stratigraphy and typology two horizons were recognized: one between surface and 15 cm and the other between 15 cm and 120 cm. The assemblage of horizon 1 consists of small flakes and scrapers and can be assigned to the Middle Palaeolithic. In horizon 2 an assemblage of handaxes, choppers, chopping tools and polyhedrons was found. On typological and technological grounds this assemblage represents an early Acheulian stage. The artefacts are remarkably fresh suggesting that they were used and possibly made near the find-spot (Gaillard *et al.* 1983: 112-130, 1985: 141-152, 1986: 189-214, *IAR* 1980-81: 57-63; 1981-82: 58-59; 1982-83:69; 1984-85: 73-74; Mishra *et al.* 1982: 72-86).

Excavations at Indola Ki Dhani

At Indola Ki Dhani, digging was done to a depth of 5.15 meter and the deposit was divisible in six layers. Stone artefacts were found in all the layers of the Amarpura Formations but a part of layers 4 and 5 (385-445 cm) was sterile. Three archaeological horizons can be recognized in this deposit from below upwards. Horizon 3 yielded 1 finished tool, a chopper; thus, the assemblage cannot be culturally specified. Horizon 2 yielded artefacts include handaxes, points, scraper, choppers, chopping tools, polyhedrons and knives. The high percentage of debitage shows this horizon to be of the nature of a workshop. The higher proportion of flake-tools like scrapers and points and the smaller size of tools in comparison to the Acheulian industry of Singi Talav suggests this assemblage to be of late Acheulian character. Horizon 1 yielded 266 artefacts, include discoids, choppers, denticulates and specimen each of scraper and point. The absence of handaxes and polyhedrons and the generally smaller size of the tools in comparison to those of Horizon 2 suggests that this assemblage to be of the Middle Palaeolithic Age (Mishra 2007: 115).

Rich Acheulian industries were also found in the Amarpura formation in the Amarpura quarry in the excavated debris of the Bangur canal near Didwana and at Jankipura and Koliya, east of Didwana.

Excavations at Bangar Canal (16R)

Another excavation was done along the eastern bank of the Bangar canal at 16 R point between Didwana and Marwar Balia village mainly to expose the stratigraphy of the dune. Digging was done to a depth of 10.2 meter without reaching the base of the dune. The trench revealed three lithological units (*IAR* 1980-81: 59-61, 1981-82: 56-58, 1982-83: 68-69).

The industry, made of quartzite and quartz, consists mainly of flakes and blades. Finished artifacts include scrapers, handaxes, chopping tool, cleaver, notch, and point. The density of artifacts represents a regular occupation and not casual human visits. In terms of the technology and size of artifacts, and the stratigraphic position, the industry belongs to a late Middle Palaeolithic or Early Upper Palaeolithic stage.

Excavations at Astoli

In 2006-07, the Acheulian site of Astoli (25º25' N; 75º34' E) is 7 km to the west of district Bundi was excavated jointly directed by Sheila Mishra of Deccan College and Riza Abbas of the Indian Rock Art Research Centre, Nashik, assisted by Sushama Deo, Shobha V, Prabodh Shilwarkar and Tosha Bantha. The Acheulian artefacts are found in a quartzite rubble deposit exposed by the Astoli nala to the west of the village. The main objective of the excavation was to understand the typo-technology and frequency of cultural material belonging to the Acheulian tradition in these sediments and to document the nature of the rubble and understand its formation. The Astoli nala drains an area of Vindhyan quartzite which outcrops to the north of Astoli. At this location (25º25'36.5" N; 75º34'32.5" E), Trench AST-2-A measuring 2x1.5 m was laid out on top of the section exposed by the nala and excavated to the nala bed at a depth of 120 cm. 472 artefacts were recovered from this Trench AST-2-B (25º25'35.7" N; 75º34'32.1" E) measuring 2x1.5 meter was laid further downstream of the nala, in the bed dug up to a depth of 178 cm. About 700 artifacts belonging to Acheulian tradition were recovered from this trench (*IAR* 2006-07: 90).

Tool Typology

The tool typology of the Lower Palaeolithic culture consists of handaxes, cleavers, choppers, scrapers, discoid, polyhedrons, spheroids, etc. Among these types handaxes and cleavers of a variety of shapes and forms dominate.

The most diagnostic tool type of the lower palaeolithic culture is the handaxe with its various subtypes. It is invariably thick at one end (butt) and pointed at the other end (tip). The tool of handaxe is multipurpose which was used for skinning and cutting animal carcasses; pointed tips for digging up roots and tubers and for opening up the bellies of animals; and the heavy butt for crushing purposes. Cleaver is the next important tool type. Cleaver tool is comparatively developed and mostly appear later than choppers and handaxes. This tool is characterized by an axe-like broad cutting edge which is usually at right angles to the long axis. Cleaver was primarily used for cutting up meat and bone and possibly also for cutting trees. The other major typological forms are choppers (both unifacial and bifacial) and scrapers. Chopper tool was used for chopping and

cutting meat and other organic materials while scraper was used for scraping of barks of trees and dressing of animal skins.

Technology

The techniques employed for making stone tools from pebbles and cores into finished forms during this period. At that time, three main techniques were in use viz., the block-on block, stone hammer and soft hammer or cylinder hammer. The first technique was employed to obtain large massive wide-angled flakes. A rough outline of the tool was achieved by means of heavy stone hammer technique. The desired shape of the tool was further obtained by means of light stone hammer technique. Final finishing, dressing and trimming were made by soft hammer. The majority of flakes were detached from the blanks by the Clactonian technique which consisted of the removal of flakes by direct percussion. A few tools suggest the use of prepared core technique (Levalloisian) in which a flake is shaped prior to its detachment from the nucleus.

Raw Material

Raw material has its own importance in the life of human being. Quartzite stone was the first priority of lower palaeolithic man for making the tools. Scrapers, handaxes and cleavers are the main tool of the primitive man. The lower palaeolithic industry was based on core tools while middle palaeolthic tools are made on flakes. The distribution of Lower Palaeolithic sites is closely related to regional geological formations. The tool-makers showed a preference for quartzite as the main raw material for making artefacts because of its hardness and good flaking qualities. The quartzites, being hard and resistant to weathering, form well rounded pebbles due to transportation in the media of sand and running water. Pebbles of suitable size, pebble flakes and blocks of quartzites obtained from natural outcrops were selected by Acheulian men for preparing the desired tool types.

Dating

The lack of palaeontological evidences from any of the sites precludes the establishment of a relative chronology on the basis of the comparative study of the tools recovered from the different parts of the country. Typologically, there is homogeneity among the tools of the all of the sites. On the basis of the recovered material,

we can assume that this area was also suitable region for primate man in ancient period. Spatially the Acheulian culture is better known in the eastern part of the Berach basin.

In unit III of Bangar Canal, two small assemblages of artifacts were found at 17.20- and 18.40-meter depths. These assemblages made on quartzite and quartz, include cores, flakes and blades, and in the case of lower horizon, also one specimen each of Chopping tool and scraper. Two uncorrected Th/U dates from the bottom of the dune profile, where these assembles were found, are 131,000 ± 15,000 BP and 390,000± 50,000 BP. Even though these assemblages do not contain typical Acheulian artefacts, they have been assigned to the Lower Palaeolithic stage because the overlying deposit has yielded a typical and rich middle palaeolithic industry which is securely dated by three TL dates to around 1,50,000 years. In view of the technologically primitive nature of the Acheulian material from Singi Talav, Chhajoli and a few other sites, Th/U and TL dates mentioned above, and Th/U dates for early Acheulian from Newasa in Maharashtra and Hunsgi-Baichbal valleys in Karnataka, the age of the Acheulian in the Didwana area can be expected to range from 200,000 to 400,000 Years BP (Mishra 2007: 116).

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The Continuity of Funerary Architectures Through Time and Space in Western India

(Special Reference to Harappans and Recent Discoveries in Rajasthan)

• **Abhick Sarkar**

Burial plays the major part in the concept of funerary system. It is not only related with the disposal of dead but also influenced by the geography, religion and the social system of a region. The study of burial practices is significantly essential for a better understanding of the human past and the then society. The Indian subcontinent consist the evidences of burial practices back from the lithic age. Sometimes primary burials are found from a number of Mesolithic sites along with the depiction of the burial scene noticed in the Rock Arts (Saleem: 2020). In the global context, the earliest known burials may be attributed to the Middle Palaeolithic times or Mousterian levels, with the burial goods. The earliest evidence from the Indian sub-continent for disposal of dead is from Mehrgarh in Pakistan, belonging to Neolithic Period, Period I (c. 7000 – 5500 BC) and Mahadaha (Sharma: 1980, Pal: 1994) in India. This particular burial at Mehrgarh (Jarrige: 1995) also contained a polished stone axe, considered as the earliest to come from a stratified context. These burials also reveal the application of red ochre over the body, which is an indication of pre-burial ritual, alongside it also contain ornaments and grave goods (Jarrige: 1995: 521). The Mesolithic burials discovered from Mahadaha in Uttar Pradesh (Sharma: 1980) are also among the earliest and pre-date the Harappan burials.

It is well-known that the Harappan Civilisation was one of the greatest civilisations of the Bronze Age world. The Harappans flourished in the north western South Asia between late fourth to

middle of the second millennium BCE. There are three main settlement zones of the Harappans such as the Greater Indus (almost entire Pakistan), Ghaggar-Hakra basin (Punjab and Haryana) and Gujarat. The excavation of Harappa and Mohenjodaro brought to light the earliest urbanisation of South Asia which has been excavated by Daya Ram Sahni, M.S. Vats (Vats: 1940), R.E.M. Wheeler (Wheeler: 1947: 58-130) and K.N. Sastri (Sastri: 1957,1965) in several expeditions through Archaeological Survey of India.

Some of their settlements, located in three different geographical zones, have yielded evidence of burials. Harappa, the type-site of Harappan Civilization was the first site where the burial of the Indus Valley Civilisation had come to light in the year of 1927. Two burial grounds of the settlement have been identified viz. Cemetery R 37 which belong to mature Harappan, accidentally discovered by K. N. Sastri in 1937 (Sastri: 1965) and another one cemetery H belongs to late Harappans, which was discovered before a decade of Cemetery R 37 (Mughal: 1968). Interestingly, after the detailed study of more than 5 dozen sites out of 1500 settlements, only a few have yielded burials. This kind of result perhaps indicates a heterogeneous society! The Harappan burials (at Harappa, Mohenjodaro, Chanhudaro, Rupar, Kalibangan, Farmana, Rakhigarhi, Bedwa, Tarkhanwala Dera, Dholavira, Surkotada, Lothal, Nagwada, Dhaneti, Juna Khatiya) have been discovered throughout its large cultural domain in the Indus Valley, the Ghaggar-Hakra basin in the east and Gujarat in the south. Of course, we do not have burials at every site but the tradition is present in all the known cultural zones and continues until the middle of the second millennium BCE or even later. Perhaps Sanauli (Sharma et al. 2006) in Haryana is one of the best examples of this kind of evidence.

Burial was certainly one of the most preferred modes of disposal of the dead among the Harappans. It is also one of the easily discernable features in the archaeological records, especially among those, remains dealing with intangible elements such as rites, rituals and beliefs. It is not sure if the Harappans practiced any other mode of disposal. Cremation may also be a mode of disposal, although there is no direct evidence for this except from Tarkhanwala Dera (Trivedi, 2009: 3-4) in Rajasthan so far (Fig. 1). However, it is quite possible that cremation would have also been practiced by the Harappans. Among the largest five Harappan settlements viz. Harappa, Mohenjo-Daro, Ganweriwala, Rakhigarhi and Dholavira four have been excavated in a large extension except Ganweriwala

and most interestingly four of them reveal burial ground which are away from the main settlement area.



(Fig. 1), Cremation Ground (Tarkhanwala Dera)

Normally, the Harappan burial grounds were segregated from main habitation area. Usually, it varies from 200 to 300 m but there are some exceptions, for instance, in greater Indus the burial ground, both the Cemetery R-37 and Cemetery H of Harappa (Kenoyer: 2016) is located south-west of the main habitation and Cemetery R-37 is about 150 m. away from the settlement area. The burial ground at Kalibangan (Lal: 1979) is about 300 m south-west of the main habitation. In the Ghaggar-Hakra basin the necropolis is much away from the main habitation, at Rakhigarhi (Nath: 1998) the burial ground is located 750 m north of the main habitation. But in the case of Farmana (Shinde et al.: 2009) it is almost a kilometre (900 m) north-west of the main habitation.

In case of Gujarat, the scenario appears to be a bit different. Except for Surkotada (Joshi: 1990) (300 m north-west of the main habitation site), the burial ground is closer to the main habitation site e.g., Dholavira (Bisht, 1997), Lothal (Rao, 1979) and so on. On the other hand smaller and rural sites like Nagwada and Santhali in north Gujarat, the burials are found within the habitation area. In terms of distribution, the Harappan sites in Gujarat would indicate that it was as dense as anywhere else as more than 500 sites, belonging to different phases of the Harappan civilization, have been discovered so far.

The Harappan burials in Gujarat appear to indicate a regional feature in terms of their location and associated grave goods, besides the burial custom and architecture. Geographically they are

found distributed mostly in Kutch and North Gujarat. The Sorath domain is not rich in these terms. Burials having exclusive Sorath Harappan pottery in fact are not found even in the Lothal cemetery.

As far as the potteries reported from the Kutch and North Gujarat burials are concerned, they exhibit close affinity with the Early Harappan potteries of the Indus valley and Baluchistan suggestive of their cultural affiliation and a deep-rooted tradition of the Urban Phase. Besides, many of the burials show unique architectural features such as cist, not reported from the Indus valley or the Ghaggar-Hakra basin. Some of the burials of North Gujarat and Kutch represent pottery of Early Harappan assemblages. Besides, there are other grave goods to be looked into detail. Interestingly, the burial goods may differ in all the known cultural pockets.

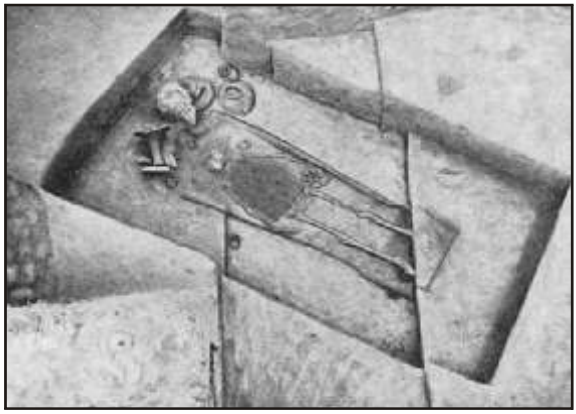

Fig. 2, Coffin Burial from Cemetery R 37 (Harappa)

Broadly the Harappans were practicing two kinds of burial system i.e. primary and secondary. In the primary burial the burial goods are associated with the skeleton on the other hand the secondary burial is symbolic, instead of skeleton, burial goods are placed and sometime it is just for a memory of the dead without any burial goods e.g. Cist burial, Urn burial, Pot burial and so on. A number of burials have been identified with wooden coffin in three zones of the Indus Valley Civilization viz. the first identified Harappan coffin burial was discovered at Harappa, burial 5 from cemetery R 37 in 1946 (Wheeler: 1984: 87), it was 7 feet long, 2/ 2.5 feet wide and thickness of the coffin was 1.5 inches. Most

interestingly the coffin was made of rosewood and cedar (Chowdhury: 1985: 3-19). All the burials have various kinds of earthen pots which are generally placed above the head but sometimes the dish on stand has also been placed beside the dead. It is widely agreed that they might have containing some food and drinks in the sake of use in afterlife indicating the Harappans' belief on it. Therefore, the burials are another good promising field for the residue and starch analysis, from which we can trace the dietary system of the Harappan folks.

The burials from Mehrgarh of Neolithic phase reveal the application of red ochre over the body (Fig. 3), which is an indication of pre-burial ritual (Jarrige: 1995: 521). One of the burials of cemetery R 37 of Harappa (Burial 5) also bear a layer of light green substance over and around the body (Wheeler: 1947: 87) although it is not identified; this practice may indicate the same idea which was followed in Mehrgarh in the Neolithic phase and the tradition has been followed in the mature phase of Harappa. This particular funerary custom may have not been used for everyone



Fig. 3, Application of red ochre over the body
(Mehrgarh, Neolithic phase)

since we do not have much evidence from the other burials for such instance in the Grater Indus or even Ghaggar-Hakra basin and in Gujarat. As the Harappans believed in afterlife so they may also did this particular ritual for the sake of preservation of the body as the practice has been followed for the mummification as well in Egypt.

The Harappans were also using mud-brick for the burial chambers. In the three different geographical location of Indus Valley Civilisation the scenario of mud-brick is different, their alignments, position at the same time the size of the grave chamber also differ. In the grater Indus, burial 10 from cemetery R 37 of Harappa has reveal a mud-brick lining around the dead in a rectangular shape (Wheeler: 1984: 89) and the alignments of the mud-brick has noticed vertically. But in the case of Gujarat, in the burial chamber of the twin burial (burial 6) of Lothal, bricks have been placed horizontally (Fig. 4). In the Ghaggar-Hakra basin the scenario is different, Burial 29 of Kalibangan (Lal, 1979) is one of the most elaborate which consists of an aged adult interred inside a mud brick chamber, external dimension of 4 x 2 m, and internal dimension of 3.2 x 1.28 m with mud plaster on the inner side of the grave wall.

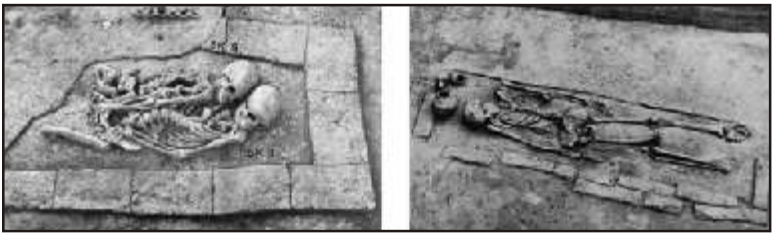

Fig. 4, Mud-brick, Burial 6 (Lothal) & Burial 10 (Harappa, cemetery R 37)

The funerary remains at Dholavira has been traced on the east,west and north of the fortified settlement, however, the ones belonging to the Harappan period is concentrated to the west consist of various types of funerary architecture, spreading over an area of roughly about 50 ha (Bisht: 2014: 255). Evidence suggests that a water body lied to the south of the cemetery complex, which has dried up at present and extensively used for cultivation by the local farmers for the fertile soil. Broadly the funerary architecture of Dholavira have six major types a. Rectangular memorial, b. Cairn: Round, oval, long oval, or egg-shaped, c. Composite graves in a circle, a semicircle or a rectangle, d. Fractional burial, e. Inhumation, f. Hemispherical monument or tumulus. The presence of five to six huge hemispherical ‘‘tumuli” on its banks containing sepulchral remains indicates that the water body might have been held in high esteem by the Harappans (Bisht 2014: 270). Around 15 sepulchral remains were identified by the excavator, which brought

to light an extremely important style of disposal of dead at the same time the construction pattern and architecture of the burial chambers, although the orientation is similar to other Harappan burials i.e., north–south.The burials were predominantly memorial in nature as no skeletal remains were unearthed except two inhumation and few fractional burials.In addition to above, two graves were also unearthed within the fortification limits in the lower town. The following types (Bisht: 2014: 256) have been identified at Dholavira, based on the funerary architectural pattern.

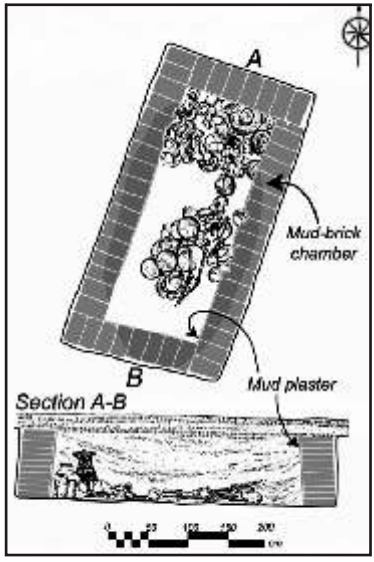

Fig. 5, Mud-brick, Chember (Kalibangan, Burial 29)

The first type of the Rectangular Memorial type is the"Built Memorial" which is the most dominant variety at Dholavira. It is characterised by N–S and NE–SW orientation, built over rectangular pits cut into the ground, symbolic burials with a few pots, beads and pieces of gold as burial goods. The burial goods were often interred at the northern portion of the grave pits, either on the east or western side. The size of these burials varies from smaller to bigger ones.

The cist (Fig. 6) burials can be distinguished from the "Built Memorials" in terms of good quality of limestone slabs used for lining of the walls and huge limestone slabs have also been used as a capstone and oriented in N–S direction. The "Western Cist" was found in a fair state of preservation measuring about 2.9–3.08 x 1.6–1.96 x 1.12 m. and preserves a mud coffin resembling an anthropomorph (Bisht: 1997). The coffin measures 1.84 m in length, 0.84 m width and 0.12 m thick. The coffin is found to be placed over a set of pots and stone chips as props in addition to complete set of pots near the eastern side of the grave. At a higher level is further placed a water vessel and dish-on-stand on the

western side, which corresponds to a curved opening in one of the upright western stone slabs that could have been made intentionally in order to make offerings at a later period. At the northern end of the burialis a low rectangular structure made of rubble stones and



Fig. 6, Cist Burials, Dholavira

corresponding to the porthole, thepresence of which is interpreted by the excavator as a place for the priest who might have supervised the rituals of making offerings to the departed (Bisht: 2014). Another cist lying to the east of the above was also excavated which exhibited similar construction details as of above. This cist measures 3.18 x 1.65 x 1.6 m and exhibits intentional desecration of burial in the form of breakage of capstone, which slipped into the burial chamber. The grave goods consist of several plates and potsherds of red ware, which have been identified by the excavator as not lying in their original position due to disturbances mentioned above.

Rock-cut: These types of burials are excavated like shallow and deep pits into the natural bedrock and described as a variant of rectangular type of burials. Four examples of this type have been excavated at Dholavira of which two pertains to the hemispherical tumulus (Fig. 7). The rock-cut burial pits, have thus different morphological features above the ground to represent them. However, due to the clearance activities of the local villagers for various purposes, the surface indications have been removed in some cases and thus a clear determination of the typology of burials may be difficult in some cases. Out of the two burials having rock-cut burial pits, one is located between two hemispherical tumuli and towards the east of rectangular memorials described above. This

burial was found in a stage of disturbance with all the surface features ripped off due to unknown reasons. This burial measures 4.55 x 2.3 x 2.3 m and yielded limestone slabs in a haphazard manner and good quality yellow earth, the latter often used by the inhabitants for making the mud bricks.

The Harappans were practicing such wide forms of disposal of the dead in their three geographical zones from 3rd millennium



Fig. 7, Tumulus, 1 (Dholavira)

BCE. All the burials have various kinds of earthen pots which are generally placed above the head but sometimes the dish on stand has also been placed beside the dead. It is widely agreed that they might have containing some food and drinks in the sake of use in afterlife with the indication of Harappans' belief on it.

On the other hand, in the megalithic architecture the cist burial is one of the most common practices in the subcontinent during the Iron Age culture of South Asia. Many of them are symbolic; few of them although resembles Harappan cist burials, as same as found at Dholavira. The megalithic burials are found mostly in peninsular India along with some more evidences from other parts of the subcontinent as well such as in central, North, North-East India and so on.

The newly discovered burials (Fig. 8) from Dechu (26.924109°N 72.315063°E), Dist. Jodhpur resembles the cist burial (Selvakumar: 2020) as observed from the surface but we do not have any idea about the cultural materials of those burials. The burials measure from 1.77 x 1 x 0.30 m to 2.15 x 1.24 x 0.27 m,

orienting North-South. The stone slabs used for the burials are made of limestone and sandstone. The burial ground is also separated from the village in a deserted place. It can be possible that the idea of disposal of dead was continuing in that particular region. But we do not know about the authors of these ancient burials. During the survey the author and the other surveyor Dr. Tamegh Panwar had an opportunity to talk to the villagers and it came to be known that the villagers are not aware of any information regarding these burials but they informed that the burials have been there from long back; therefore, it indicates that those burials are pre-modern, but it is difficult to mention its cultural association unless the excavation is being conducted and by examining the pottery and the other cultural materials associated with the burials will help us to reach to a conclusion about those

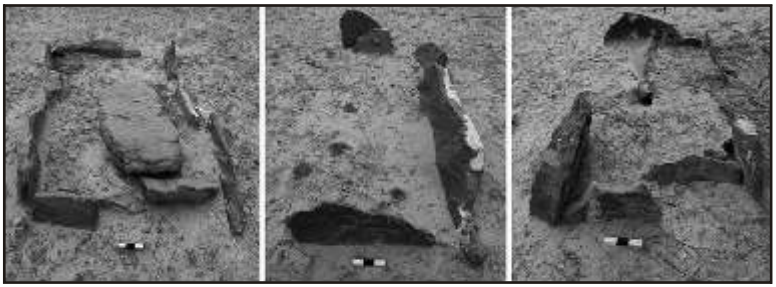

Fig. 8, Burial 1,2 and 3 (Dechu)

burials and their author. After excavation we can also run some scientific dating methods i.e. Carbon 14, Thermoluminiscence (TL dating) and even DNA (if human remains found) to address the exact date of those burials. Recent excavation at Enadimangalam in Kerala (Abhayan et al. 2021) showed the evidence of a cist burial (Fig. 9), the pattern of which interestingly resembles with the burials of Dechu.

There are several other structures in that area as well having similar patterns like that of megalithic and memorials stones. It is however interesting to note that, these kind of funerary practices are still being followed by few communities in the districts of Pali and Sirohi, especially by the Bhils, who are even considered as the descendants of the Aharians of Mewar (South-eastern Rajasthan).

Although the detailed information regarding the burials of Dechu is not accomplished by surface survey but the pattern of the burials indicate potential for it to be associated with the past cultures or an ancient funerary rite in continuity. Therefore, a systematic excavation of a burial at this site will help us to understand the complete scenario of this site and the cultural association of these architectures.

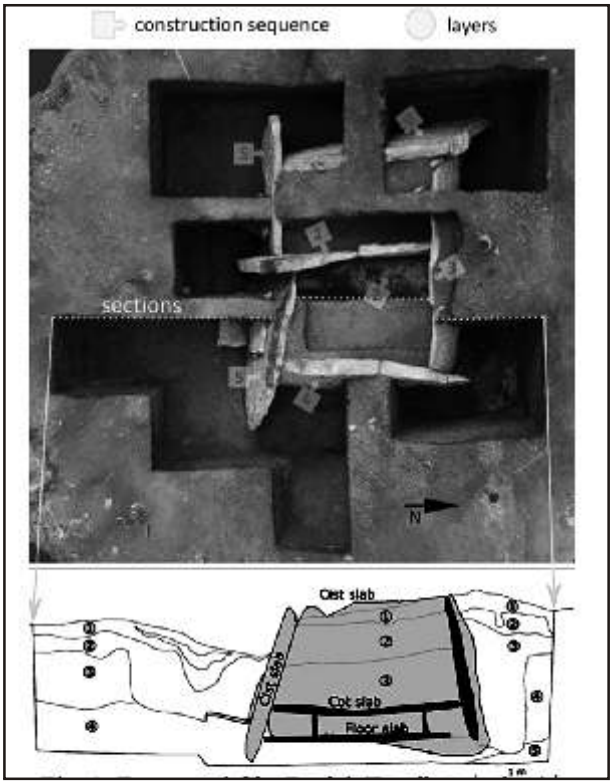

Fig. 9, Excavated Cist Burial (Enadimangalam)

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Spiritual Symthesis : Kabir's Influence on the Divine Discourse of Shri Guru Granth Sahib

• **Dr. Ritu Varshney**

Kabir is one of the medieval Indian saints of the Bhakti and Sufi Movement whose compositions figure in Sikh Scripture, the Guru Granth Sahib. From among all the Bhagats, Kabir's contribution is the largest, 227 Padas in 17 ragas and 237 shlokas. Under each raga or musical mode marking a section of the Holy Book, Kabir's hymns appear at the head of Bhagat Bani, a generic name for the works of contributors other than the Gurus. The presence of a substantial amount of Kabir's verse in the Sikh Scripture and chronologically he being the predecessor of Guru Nanak, founder of the Sikh faith, led some Western scholars to describe him as the forerunner of Sikhism. Some have even called him the preceptor of Guru Nanak. There is, however, ample evidence to prove that Guru Nanak and Kabir had never met and their periods of time in fact do not coincide.

Kabir's Bani was perfectly in tune with the spirit of the Bani composed by ten Sikh Gurus. Because Kabir's views on God, His Creation and Universe were in tune with philosophy of Sikhism, his writings were included in Guru Granth Sahib.

Keywords : *Kabir, Guru Granth Sahib, Shlokas, Shabad*

Introduction

Kabir's Bani is incorporated in holy Shri Guru Granth Sahib[1]. He was an ardent devotee of Timeless God. Kabir apposed so-called caste barriers, and preached to create among mankind-feelings of fraternity and universal brotherhood.

Kabir's faith was based on his intense divine love. He believed in Omnipresence of the God. He totally relied on spirit of enquiry and conviction. His soothing and sympathetic Bani, puts balm on the wounded hearts and psyche of the common folks. Because Kabir's

views on God, His Creation and Universe were in tune with philosophy of Sikhism, his writings were included in Guru Granth Sahib.

Kabir's Bani was perfectly in tune with the spirit of the Bani composed by ten Sikh Gurus. His philosophy and teachings totally synchronized with the philosophy and teachings of ten Sikh Gurus. Therefore, while compiling Guru Granth Sahib at Amritsar, Guru Arjun Dev, the fifth Guru of the Sikhs, included many hymns and Shlokas composed by Bhagat Kabir. Besides Kabir's hymns, compositions of many other saints were also incorporated. These saints were from different castes and lived in different parts of our country. They lived even much before the Sikh Gurus. It was a major achievement in the religious history of mankind. The Guru Granth Sahib enunciated an adulated monotheism and humanism.[2] It is considered a great human heritage. It provided a frame against religious intolerance, social injustice and denial of political freedom.

In Sikhism Guru Granth Sahib is considered living voices of all ten Gurus. The boundaries of seas and mountains give away before the call of the eternal truths. Its contents overflow with the finest specimen of ethical morality. It is considered a priceless gift to humanity. It is a reservoir of spiritual tranquility and external flowing spirit.

It may be noted that by including Kabir's compilation in Guru Granth Sahib, Guru Arjun Dev not only honored him and bestowed upon him respectability but by doing so he also enlarged the definition and scope of Sikh religion. It gave Sikhism a universal character.

Bani of several other *Bhaktas* were also incorporated in Guru Granth of course. Guru Arjun Dev, while selecting the writings, had his own yardstick. It is a fact that when Guru Granth Sahib was being compiled many living saints also approached Guru Arjun Dev to include their writings in it but as their writings did not fit within the parameters of Sikh philosophy, the writings of these saints were not incorporated in Guru Granth Sahib. It is important to know in details about Guru Granth Sahib. Let us examine brief history and background of the compilation of Guru Granth Sahib.

I. Guru Granth Sahib – Origins

'Granth', [3] which is derived from the Sanskrit, implies like 'Quran' and 'Bible' a book – the Book *par excellence*. Unlike some other scriptures, it is neither history nor mythology, nor a collection of incantations. Its contents are spiritual poetry, the vision of the

cosmic order and exhortation to the higher life. In that respect it is a unique scripture among the source books of religion. It remains unique in consisting solely hymns meditations of God – composed by inspired men, who have communicated the Divine Word in a spirit of deep humility and compassion for mankind.

II. Brief History of the Compilation

The Granth Sahib consists of hymns of devotion to the God, inspired reflections on the divinely ordained cosmic order, the vision of the higher life and exortation to the man towards lifting himself to the state of spiritual peace and the attainment of liberation (Mukti, Moksha).[4]

Its language is predominantly medieval Hindi of the Braj variety, with variation of Punjabi, and in general in verbal terms that are able to the popular spoken forms. In the vocabulary used a large variety of language traditions of India are also drawn upon.

Guru Nanak Dev, from time to time in the course of his holy ministry, poured forth his vision in the form of hymns which are devotional, deeply reflective and morally inspiring. When he quit this mortal world (1539), he left to his successor in the holy office of Guruship, Guru Angad Dev a *Pothi* (Sacred Volume) of his inspired compositions as the most precious legacy. While visiting different parts of India, Guru Nanak also collected the writings of different saints. Guru Angad Dev, whose period of Apostleship lasted from 1539 to 1552, added some compositions of his own, though their volume in slender. He mainly amplified the deeper meaning and significance of the Master. His successor, the aged Guru Amar Das (period of Holy Ministry: 1552-1574) with the fervour of inspired devotion, addad a large volume of sacred poetry (Bani) to what he inherited from Guru Nanak Dev and Guru Angad Dev, in his writings he gave expression to deep devotion, philosophy and higher moral-vision. In his lifetime he collected the entire body of sacred verse of his own composition and of his predecessors, along with the compositions of some of the Bhaktas or Saint-poets of India whose teachings accorded in principle with those of Sikhism. This entire body of sacred verse was recorded in two volumes or pothis, which are still extent with the descendants of the Guru. These became, when some years later the holy Granth Sahib came to be compiled, the matrix for the sacred volume itself.

The principal sources of the Bani included in the Holy Granth Sahib were the pothis[5]. Some additions were also made to the pre-existing Banis. When Guru Arjun Dev succeeded his father Guru Ram Das, he included the spiritual legacy of his four predecessors.[6]

After all the constituent compositions had been collected, there remained the basic task of writing out in a calligraphic hand this vast material, in proper order, form and with editorial directions. The whole was to be cast, except the japu, standing at the head of the sacred volume, into *ragas* or musical measures, these are thirty-one of these now, including Jaijawanti which was added subsequently along with the hymns of Guru Teg Bahadur. Since all the holy Gurus took the title-name 'Nanak' on coming to the holy ministry and to distinguish the correct authorship and convention had been devised whereby each of the Gurus was designated as *Mahalla* or *Mahler*, that is, tenement of God, numbered according to his succession to Guru Nanak Dev, who is designated as Mahalla-1. The hymns are arranged in accordance with the order of the Gurus in the Sikh tradition; thus, Guru Nanak Dev comes at the head in each measure and genre, followed by Guru Amar Das, Guru Ram Das and Guru Arjun Dev in that order. After these are included the compositions of *Bhaktas*, with Kabir being given the principal.[7]

After the Bhaktas, there are included the compositions of the Bhats, who were Brahmin by birth. Their *swaiyyas* (laudatory ornate stanzas) were selected for inclusion in the holy Granth Sahib. Their devotion and art were pleasing, and they were honored by inclusion in the holy book. In these compositions the imagination and feelings are deeply stirred and highly evocative imagery and style induce the devotional, worshipful and mood.[8]

The writing out of the sacred volume was completed in August 1604 and it was carried to the town of Amritsar to be installed in the holy Temple with joyous fanfare, in a reverent procession with the Guru himself walking beside it, waving the fly-whisk over its sacred pages.[9]

It may be mentioned that out of ten Sikh Gurus only six Gurus composed Gurbani, which is incorporated in Guru Granth Sahib. Guru Gobind Singh the tenth Guru while re-compiling Guru Granth Sahib included the writings of his father Guru Teg Bahadur. Though Guru Gobind Singh too compiled Bani but he composed it in a separate volume called *Dasam Granth*. In all there were ten Sikh Gurus as under. It is important to know the names of all ten Sikh Gurus and their life span-

III. Ten Sikh Gurus

1. Guru Nanak (1469-1539)
2. Guru Angad Dev (1504-1552)
3. Guru Amar Das (1479-1574)
4. Guru Ram Das (1534-1581)
5. Guru Arjun Dev (1563-1606)
6. Guru Hargobind (1595-1645)
7. Guru Har Raj (1630-1661)
8. Guru Harkishan (1656-1664)
9. Guru Teg Bahadur (1621-1675)
10. Guru Gobind Singh (1666-1708)[10]

IV. Detail Of Bani In Guru Granth Granth Sahib

As already seen Guru Granth Sahib comprises Bani of several contributors. Out of these ten Sikh Gurus the Bani of only six Gurus is incorporated in Guru Granth Sahib. Details of the contents are as under-

A. Bani of The Gurus

1.	Guru Nanak Dev	974	hymns
2.	Guru Angad Dev	62	hymns
3.	Guru Amar Das	907	hymns
4.	Guru Ram Das (in 30 musical measures)	679	hymns
5.	Guru Arjun Dev (in 30 musical measures)	2218	hymns
6.	Guru Teg Bahadur	116	hymns & slokas
		Total :	4956 hymns

The Bhagats whose Bani is incorporated are fifteen in number and up to these the contribution of Kabir is maximum. It is important to note that out of all these Bhaktas the hymns of Kabir come immediately after the hymns of the Sikh Gurus.

B. Bani of The 15 BHAGATS

1.	Baba Shaikh Farid	116	hymns and shlokas
2.	Bhagat Jaidev	2	hymns
3.	Bhagat Trilochan	4	hymns
4.	Bhagat Namdev	61	hymns
5.	Bhagat Ramanand	7	hymns
6.	Bhagat Kabir	541	hymns
7.	Bhagat Ravidas	40	hymns

8.	Bhagat Sain	1	hymn
9.	Bhagat Dhanna	3	hymns
10.	Bhagat Pipa	1	hymn
11.	Bhagat Parenanand	1	hymn
12.	Bhagat Surdas	1	hymn
13.	Bhagat Bhikhan	2	hymns
14.	Bhagat Sadhna	1	hymn
15.	Bhagat Bani	2	hymns
	Total :	**778**	**hymns** [11]

In all 17 hymns composed by four devout of the Gurus are also included. These are-

C. Bani Of Some Devout Sikhs

1.	Bhai Mardana	3	hymns
2.	Balwand Rai, the Rebeck player	5	hymns
3.	Satta Dum, the Rebeck player	3	hymns
4.	Baba Sunder	6	hymns
	Total :	**17**	**hymns**

In all more than 120 *Swaiyyas*- hymns sang in praise of the Sikh Gurus are also included. These hymns were composed by 11 Bhats.

D. Bani Of Bhats :

1.	Bhat kal Sahar	54	Hymns & swaiyyas
2.	Bhat Gayand	13	swaiyyas
3.	Bhat Bhikka	2	swaiyyas
4.	Bhat Kirat	8	swaiyyas
5.	Bhat Mathura	12	swaiyyas
6.	Bhat Talap	5	swaiyyas
7.	Bhat Salh	3	swaiyyas
8.	Bhat Bhach	1	swaiyyas
9.	Bhat Bach	5	swaiyyas
10.	Bhat Hari bans	2	swaiyyas
11.	Bhat Nach	16	swaiyyas
	Total :	**121**	**swaiyyas**

The total corpus comes to 4956+778+17+121=5872 hymns.[12]

Having analyzed in details the contents of Shri Guru Granth Sahib let us now examine the teachings of Guru Granth Sahib

V. Teachings of Shri Guru Granth Sahib

A. Monotheism : Sikh religion is monotheistic in its concept. Its predominant objective is propagating the adoration of the Timeless Lord, who is One Indivisible being who is Eternal Reality; who is Immanent Creator; who is Fearless and Rancorless, who is Unborn and Self-Existent, and who is realized by the holy Preceptor's Grace. Guru Granth Sahib does not prove the worship of any god, goddess, deity, statue, grave, or mausoleum, etc. These attributes of God are enshrined in the Mool-Mantra of Guru Nanak's Japuji which is the 'fundamental, primal text expounding the beliefs of Sikhism'.

B. Importance of Guru : Shri Guru Granth Sahib lays emphasis on the importance of Guru. Human intelligence is limited in its approach with the prescribed limits, man tries to experiement and he reaps joys and sorrows in life according to his thinking and inclinations formed through his previous births and avocations.

But God does not leave him alone at the mercy of these uncertain experiments. He sends from time to time, to the world, holy persons whose teachings provide guidance and succor to those fighting worldly battles. This is what gives importance to the institution of Guru. There is a common saying in Punjabi '*Shah bina pat nahin, te Guru bina gat nahin*', means that without the help of a moneylender, the farmer loses his respect; similarly, without the Guru, there can be no salvation.[13]

Gurbani also says:

"Guru" jahaz khewat Guru, Gur bin tariya na koi
Gur prasad prabhu paiye, Gur bin mukat na hoi.[14]

(Guru is the boat as well as the boatman; without his blessing no one can cross the ocean of the life. It is with the Guru's grace that one attains God- consciousness and salvation).

Again:

"Gur bin ghor andhar, Guru bin samajh na avai
Gur bin surat na sidh, Guru bin mukat na pavai.[15]

(Without the Guru there is utter darkness and no understanding; one cannot gain concentration of mind and success without the Guru.)

But the Guru should be real and perfect and not an imposter. Such a Guru alone opens the door of divine knowledge for his followers and enriches them with the understanding of the mysteries of the God and his universe.[16]

C. Faith In Ten Sikh Gurus As Representing The Same "JYOT" (Divine Light) of GURU NANAK:

It is one of the basic concepts of Sikh Religion that the divine light of Guru Nanak pervaded and worked in all the remaining nine Gurus, up to Guru Gobind Singh.

The Five Gurus who followed Guru Nanak carried forward the teachings of Guru Nanak; giving them practical shape according to the needs of their times. The first five Gurus and the ninth Guru, whose Bani is recorded in the Adi Granth, used the epithet "Nanak" in their compositions. Although the sixth, seventh, and the eighth Gurus did not compose Bani of their own, they showed ful respect for the Adi Granth and continued with the propagation of the teachings and disciplines of life initiated by Guru Nanak. This concept is the most important and fundamental principle of Sikhism.[17]

D. Concept of Bani As GURU:

The concept of Bani as Guru was conceived right from the days of Guru Nanak. This is confirmed by the following verses of Adi Granth-

"Bani Guru Guru hai Bani vich Bani Amrit sarai
Gur bani kahe sewak jan manai penthakh Guru nis tarai"[18]

(Bani is Guru and Guru is Bani, the very quintessence of the nectar of life. True disciples follow the dictates of Bani, which they perceive as the embodiment of the Guru)

E. Bestowing Guruship To Adi Granth :

The tenth Guru, Guru Gobind Singh, before leaving the world in 1708 at Nanded (Maharashtra), enshrined Guruship in the Adi Granth. Thereby he brought to an end the tradition of bodily Gurus like all worldly things are perishable; only the *Shabad* is immune from destruction. Those who consider bodily Gurus to be necessary should remember that human body has its limitations. One cannot always be sure that every successor of the physical Guru will be a knowledgeable person of spiritual eminence.

Thus, the Sikhs adore only the Adi Granth, containing the *Shabad* Guru from which both worldly and spiritual upliftment can be sought. Guru Gobind Singh had ordained every Sikh to treat Guru Granth Sahib as the living Guru for all times. He says-

"Guru Granth ji maneo, purgat Guran ki deh

Jo Prabh ko milbo chahe, khoj Shabad mehn leh."

(Accept Guru Granth as the living body of the Guru. Whoever wants to meet the God should search Him in the *Shabad*.)

F. Concept of Sangat :

As a part of individual upliftment, the Sikh religion stresses the need for corporate life in which contemplation on God's Name and singing of his praises are performed in the company of holy persons (*Sadh Sangat*). By joining such congregations, one sheds the ego and evil propensities and allows virtuous inclinations to take their places, feelings of high and low; rich and poor, literate and illiterate vanish. Just as the dirty water of nullahs and ditches become pure by merging in the holy *Ganges*, so do the human minds wash off their materialistic impurities by associating themselves with the holy persons.

The Guru tells us that if we want everlasting happiness, it can be obtained only through *Sadh Sangat*.

For the Sikhs, Sangat is like a fortress where the vices cannot enter and strike. According to Gurbani, even the agents of Yamraj are forbidden from- going near the assembly of holy persons where the *Kirtan* is being recited. Such praise-worthy company of the illumined ones can be gained only by those who are blessed with good luck. And only the Sangat is genuine where only God's Name is recited and His praises are sung. All other gatherings are mere crowds where only arguments and quarrels take place.[19]

G. Bhakti and Simran :

Guru Nanak has taught us to realize God through *Bhakti* and *Simran,* instead of believing in and getting involved in dry philosophical discussions. The concept of *Bhakti* and *Simran,* which Guru Nanak has advocated, establishes a relation of love between man and his Creator, through concentration of mind as a result of interplay between Shabad and Surat the way is opened for

communion with God which is the ultimate goal of human life. This path is different from the Yogic exercise of closing the nose and ears and hearing the so-called divine sounds. It is called 'Sahaj Yog Marg' by treading which the Sikhs are ordained to give up their ego and attain self-realisation.

Naam, Simran have been used for that Timeless Being who has created the universe and who is sustaining it ever since its coming into existence. *Naam* signifies that All-pervading Shakti which is working in every direction and sphere of activity. By Simran is meant loving remembrance of God's name. Through it man merges into Him whom he always remembers and thereby enjoys all the comforts of this world and the next.[20]

I. Social Conscience Caste :

One of the prominent features of the teachings of Guru Granth Sahib is the overwhelming presence in it of a humanitarian, compassionate attitude towards all humanity which militates against cruelty and injustice and thus aims at the establishment of a just society.[21]

The Guru Granth Sahib has expressed deep anguish at the prevailing evil and injustice in the society, which he has expressed through the symbol of dark night-

The age is turned knife, rulers' butchers wielding it;

Righteousness on wings has flown away.

In the dark night of evil, the moon of truth is nowhere visible.

I have sought for it to distraction;

No path is visible in the darkness.[22]

J. SAHAJ:

In Guru Granth Sahib the key term, representing the process of realization and spiritual ascent is expressed as *Sahaj*. This term is given particularly repeated and detained orientation in Guru Granth Sahib. Its mean ing in Gurbani is the path of devotion that involves no 'forced' process of self-purification, nothing that does not arise from the depths of the higher self.

Its essence lies in the dawning in the self of realization through the process of prayer, meditation and devotion. It does

away, with all ritual actions, with yogic and occult, 'practice' and observance of codes like the yogi's wearing earrings, blowing the horn, carrying a patched coat and smearing the body with ashes etc.[23]

K. Mukti-Jivan Mukta:

Mukti (Liberation) also written in Gurubani as *Mokh* (popular enunciation of *Moksha*) is the end of striven for as a result of a

life lived according to the teachings of religion. Its true conception is the annulment of the cycle of births and deaths that is transmigration, and the self-abiding ever in bliss of God-consciousness.[24]

VI. Shri Guru Granth Sahib : A Universal Scripture

All scriptures are intended to offer us with means to acquire truthful life-style. They emphasize the need of uplifting human spirits what we really need is a supremely universal and universally supreme source of scripture to provide us with the guidance, direction, wisdom and inspiration so that we can lead a spiritually satisfying truthful life. Shri Guru Granth Sahib meets these criteria. This is a unique religious and philosophical sacred treatise. It contains only divinely revealed word, and is written in poetry, in simple and readily understandable language. In Sikhism it is considered God's own word, and thus would be an unrivaled and authoritative spiritual treatise on all kinds of value systems, be they ethical, moral, social, economic or spiritual. Such a source, then, becomes very sacred because God himself speaks through the inspirer.[25]

Guru Granth Sahib rejects all ritualism, formalism and symbolism. The adherent of most of religious performs various rites and ceremonies in order to appease their deities or achieve their objectives. All the Brahmanical intermediaries and cadres of priesthood exploiting the masses in the name of religion have been castigated as self-serving and hypocritical. Gruru Granth Sahib has no belief in any sacrament except *Guru Kripa* or Divine Grace.

Guru Granth Sahib questions the prevalent-largely speculative-theories of creation and scans the universe as the wondrous work of the Creator whose very being pulsates everywhere in His creation. All the beliefs regarding the origin of creation are the best guess work. The extent and expanse of the

creation of the infinite Lord cannot be delimited. The created phenomena, from the minutest to the greatest, in under the boundless surveillance of the Lord.

Guru Granth Sahib lays great emphasis on human endeavour, honest and sincere labor. Its religion is the religion of workers and householders. Therefore, it decries renunciation and all types of ascetic practices as escapism, and inflicting pain on oneself (or others) as unnecessary and cruel.

Guru Granth Sahib advocates the equality of all human beings, irrespective of birth and gender; the woman is, in no way, inferior to man. Guru Granth Sahib rejects all distinctions of caste and colour. The *Varnashrama Dharma* of Hinduism, propagating the distinctions of caste and advocating the various stages of life, has been roundly and repeatedly criticized the untouchability, thus, becomes slur on society.

Guru Granth Sahib presents a balanced combination of action (Karma) devotion (Bhakti) and knowledge (Gyan). It is essentially a religion of devotion; whereas the body has to work for the wellbeing of the family and society, the mind has to remain in tune with the Lord. *Service* is, thus, the motto of an adherent of Guru Granth Sahib. His best service towards the Guru and the Lord is the remembrance of the *Name*, the core of the teachings of Guru Granth Sahib in *Naam Japna* (remembrance of the Name of the Lord), *kirt karna* (the honest labour) and *wand chhakna* (sharing of earnings).[26]

The religion of Guru Granth Sahib is most practical. The devotee must over brims with love and devotion. He must visualize the Lord all around him in multifarious forms and guises. The whole world must appear as a family to him. He must treat the earth is an abode of Dharma for him, he passes his whole life under the dense shade of his Guru, who is Dharma - incarnate.

A unique aspect of Guru Granth Sahib as compared with other scriptures of the world, is its inspirational melody and message, as an embodiment of the spirit of the Gurus and saints, whose word is reverentially- if selectively- included in it. It is the *Shabad* Guru: The Book is Abode of the God.[27]

According to Toyanbee, a known American Historian “Guru Granth is part of the mankind- common spiritual treasure, it is important that it should be brought with in the direct reach of as many people as possible, “Of all known scriptures, this book is the

most highly venerated. It means more to Sikhs than ever the Quran means to Muslims, the Bible to Christians and the Torah to Jews. The Adi Granth is the Sikhs perpetual Guru, spiritual guide" In this coming religious debate, the Sikh religion and its Scripture, Adi Granth will have something of special value to say to rest of the world."

The known linguist, Sri Sitaram Bahri, while expressing his sense of deep devotion towards Gurbani, says, "If ever India adopts a common language that would be the language of the *Sukhmani*. One thing more, even if one does not bow one's head before *Sukhmani* accepting a great religious work, he would have to bow before its literary taste and spiritual heights."[28]

Conclusion

Guru Granth Sahib is, indeed, a unique heritage of mankind. It is the most valuable gift given by Sikh Gurus to the whole humanity. It promises solace, peace, and tranquility to all troubled souls strived by pains and sufferings. Since Kabir's bani also acts as balm and known for its healing and soothing effect it has been included in Guru Granth Sahib. No doubt Kabir's life time span through fifteen centuries yet the very fact that his compilations were included posthumously in Guru Granth Sahib, composed in the sixteenth century; speaks volumes about the Universal appeal of his hymns and they being totally in tune with the Universal appeal of the teachings of Sikh Gurus as embodied in Shri Guru Granth Sahib.

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to the next Guru, who added more Shabads.

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Divine and Profane : Judicial Principles And Statecraft Under Jahangir

• **Dr. Reyaz Ahmad Khan**

"In counsels on State affairs and government it often happens that I act according to my own judgement and prefer my own counsel to that of others." —Jahangir

This paper attempts to highlight Jahangir's understanding of justice and its application during his reign. Jahangir's keenness to become the fountain of justice is evident in the initiative he took after ascending the throne. He desire to appear like a just ruler without any prejudice. It is worth noting that Jahangir was prudent enough to apply his legal approach on a case to case basis, with varying result. He always conducted a thorough enquiry before reaching conclusion in judicial matters and usually gave punishment to deter others from committing the crime. He saw justice a means of establishing social order in which the divine laws were observe.

Key words : Jahangir, justice, law, crime, punishment, Sulh-i-Kul, dastur-ul-amal, ain, qazi, mir-i-adl, mufti, subedar, faujdar, kotwal, tamgha, Jharokha darshan, mutasaddi, vilayat.

In India, the judicial administration of Medieval rulers can be divided into two periods: the Delhi Sultanate and the Mughal empire. When the Mughals took over the reign from the Delhi Sultans, they adopted theirs basic administrative structure. The first two Mughal rulers, Babur and Humayun ruled India only for a few years. They were, however, inclined towards the just and efficient administration.[1] Afterwards, Akbar developed a comprehensive judicial system. He endeavoured to create an essence of equality among all by instituting the policy of *Sulh-i-Kul*[2]. He was committed to deliver the justice and meticulously refined the court system in the entire political unit of his empire. He created an efficient system for everything right from the appointment of

judges and officers to the administration of justice. His successors continued his legacy.

An overview of Mughal judicial administration accurately reflects its broad scope. New codes were created under the name of *dastur-ul-amals* for administrative purposes. From time to time, *farmans* were issued in the form of instructions dealing with general administrative matters or with specific cases and events. As a result, the Mughal Empire developed a unique set of laws and regulations known as *Ains* or *Akhams*. These were an eclectic and adaptable set of laws that changed and modified the existing laws. The *Ain* dealt with various administrative branches such as law, justice, etc. *Malfuzat-i-Timuri*, *Ain-i-Akbari*, *Fatwa-i-Alamgiri*, *Ahkam-i-Hamiduddin* and others which can provide a clear understanding of the nature of these laws.

There were three agencies which were responsible for the judicial administration in Mughal India. Political cases were usually handled by the Emperor and his agents, the *subadars*, the *faujdar*, and the *kotwal*. The *qazi* enforced *shari'i* law. His jurisdiction extended to religious matters, family law disputes, marriage, inheritance, *auqaf*, crime etc. However, in terms of criminal justice, the *shari'a* left much to the sovereign's discretion. The Emperor held the highest position in the kingdom and was the source of justice. Every day, the Mughal Emperor held his court, where the ordinary cases were looked upon. After performing his prayers, Akbar held his court for providing justice. Every Mughal Emperor, on the other hand, set aside a day for the administration of justice. It was Thursday in the case of Akbar, Tuesday in the case of Jahangir, and Wednesday in the case of Shah Jahan and Aurangzeb. On the special day (which was set aside for the administration of justice), no court was held[3]. Following the morning ritual of *jharokha darshan*, the Emperor use to proceed to the private audience Hall, accompanied by officers, *qazis*, *muftis*, *kotwal* and scholars. The Emperor continued to rule on cases from morning till afternoon. As a court of first instance, he obtained the plaintiffs' complaints, which was attempted to ascertain the facts through inquiry, conferred with lawyers about the law, and then pronounced judgement. Apart from the special day set aside for administering justice, the Mughal Emperor used to hear cases in the *diwan-i-aam* almost every day. According to Bernier, Aurangzeb set aside two hours on another day to hear the petitions of ten members of the lower order in private. He scheduled a visit to the *adalat khana* (justice-chamber), where he was aided by two *qazi*[4].

The Emperor was supposed to hear a large number of cases both as a court of first instance and also as a highest court of appeal. The facts stated above make it quite clear that the personality of the Emperor played an important role in the administration of the judicial system during the Mughal period. Scholars have focussed on various aspects of Mughal judicial administration in this regard. However, the period of Jahangir does not seem to have received adequate attention from the perspective of law, crime and punishment[5]. This paper attempts to analyse the ideology of Jahangir for delivering justice. An effort has been made to comprehend the application of the law and the nature of punishment which meted out for crimes committed during his reign.

It is evident that the Emperor was the central and most important pillar of the Mughal administration. In his memoir, Jahangir makes an important observation in this regard during the revolt of Khusrau. He writes that "acts of sovereignty and world rule are not the things to be arranged by the worthless endeavours of defective intellects. The just Creator bestows them on him whom he considers fit for this glorious and exalted duty and on such a person doth he fit the robe of honour." In a nutshell, Jahangir had clearly outlined the vision of the divine right of kingship in which the Emperor was chosen by God and through him the divine law should be implemented.[6]

Jahangir's keenness to become the "fountain of justice" is manifest in the initiatives that he took after coming to the throne. After ascending to the throne, the first order that he gave was for fastening up of the *Janzir-i-adl* (Chain of Justice), so to expedite the cases of oppressed people[7].

The idea of justice was central to the Mughal administration which each of the great Mughal rulers ensured on personal level. In an important remark, Jahangir admitts that "in counsels on State affairs and government it often happens that I act according to my own judgement and prefer my own counsel to that of others."[8] This observation is reflected in Jahangir's attitude in numerous instances throughout his rule. Apart from this, he is equally concerned with appearing like a just ruler. In a conversation with Mirza Aziz Koka, he points out that because he had punished Qazi Nurullah Shustari, a Shia divine, for his misdeeds, people saw him as an intolerant and bigoted Sunni. He, on the other hand, regarded all people with equal benevolence, regardless of their faith or religion[9]. Jahangir also relates an incident in which Qulij Khan

converted a Shia, Muhammad Amin Kashmiri, to the Sunni sect and asked Jahangir for financial assistance. He refused any assistance, stating that his Sunni friends should assist him in this endeavour[10]. In another instance, narrated in his memoir, Jahangir made sure that men from his camp didn't oppress or disturb the inhabitants of the city. He considered this aspect despite the unfavourable climatic conditions of the place; he sat in the *jharoka* after the mid-day prayer. In fact, he even didn't rely on the *qazi* and *mir-i-adl* for the deliverance of justice[11], as the emperor felt that they couldn't perform their duty efficiently in the given situation. The special personal emphasis laid by the emperor in assuring the proper maintenance of law and order highlights his priorities as well.

To reinforce the idea of *Sulh-i-Kul* and non-discrimination on the basis of caste, creed, and religion, Jahangir issued twelve edicts to be observed as *dastur-ul-amal* (rules of conduct). This was in effect an initiative to bring uniformity in the matter of adhering to rules and laws irrespective of a person's background. The twelve orders dealt with different subjects ranging from political, economic, and socio-cultural fields. It is evident from the nature of the orders that Jahangir was trying to bring peace and prosperity to his empire by removing the unjust and evil elements. For instance, it forbade the levy of cesses under the names of *tamgha* and *mir bahri* (river tolls), and other burdens that the *jagirdars* of every province and district imposed for their own profit. This order was to relieve the subject from unjust extortions. Further, no officials of the *khalisa* and other *jagirdars* should forcibly take the ryots' lands and cultivate them on their own account. Also, the *mutasaddi* and *jagirdars* were ordered to build *sarais*, mosques and dig wells on isolated roads that were prone to thefts and robberies. Also, if anyone whether a Muslim or a non-Muslim will be dead then his property should be left to his heir and no one had the right to interfere. If he didn't have any heir, inspectors and separate guardians then they will be appointed to guard the property. This was to ensure that its value might be expanded in lawful expenditures, such as the building of mosques and *sarais*, the repair of broken bridges, and the digging of tanks and wells. It was also ordered that hospitals be built and physicians appointed in them on state expenses[12].

Apart from the state policies and legal statutes, there were numerous instances in which the judicial understanding of Jahangir was evident. One thing that is common in most of these events is

his conduct of thorough inquiry before reaching any conclusion. Also, after the crime was established, the nature of punishment that he awarded, was usually to deter others from committing the crime. In an incident recorded in his memoir, a gardener represented that a servant of Muqarrab Khan had cut down some *champa* trees above the bench alongside the river. On hearing this, the Emperor became angry and personally inquired into the matter to reach a satisfactory conclusion. When it was discovered that the allegations were true, he ordered both his thumbs to be cut off as a warning to others. It was evident that Muqarrab Khan knew nothing of this affair; otherwise, he would have also been punished[13]. As a matter of fact, the Emperor had banned cutting off the nose or ears of any person (by his twelve orders) and he himself had made a vow by the throne of God that he would not blemish anyone by this punishment[14].

In another incident, the *kotwal* of the city of Ahmadabad caught a thief. He had committed several thefts before and each time they had cut off one of his body parts: the first time his right hand, the second time thumb of his left hand, the third time his left ear, the fourth time they hamstringed him, and the last time his nose. All this did not deter him, and he entered the house of a grass-seller in order to steal. By chance, the owner of the house was on the look-out and seized him. The thief wounded the grass-seller several times with a knife and killed him. In the uproar and confusion, his relatives attacked the thief and caught him. The emperor ordered that the thief be handed over to the relatives of the deceased so that they might retaliate against him[15].

In a similar fashion, capital punishment was awarded to Pahar, son of Ghaznin Khan. After the death of his father, he was assigned the fort and *vilayat* of Jalaur, which was the place of his ancestors. As he was in his young years, his mother used to refrain him from certain evil practices. In retaliation, accompanied by some of his companions, he killed his own mother with his own hand. When this news was conveyed to the Emperor, he ordered the officials to bring the culprit. After he was found guilty of the crime, he was put to death[16]. It could be noted that capital punishment was awarded to those who were found guilty of murder. This was also true in the case of the evidence of callousness in duty was found which undermined the royal authority or if such actions on the part of a royal servant disgraced the imperial prestige. For instance, after the defeat of the army of rebel Ambar, thirty two war prisoners were

taken into custody. One of them was handed over to Itiqad Khan. However, due to the carelessness of the guards, the prisoner escaped and was never caught again. For dereliction of duty, the captain of the guards was awarded the death penalty. In another such case of failure to defend the sovereignty of the empire by the royal official, exemplary punishment was awarded by Jahangir. Shaikh Banarasi, Ghiyas Zain-Khani and the other *mansabdars* who had defaulted in holding the fort and protecting the city were summoned to Agra. Jahangir ordered that their hair and beard be cut off and that they be clothed in attire of a woman, seated on asses, and paraded around the city of Agra and in the bazaars, as a warning and example to others[17]. Likewise, in another case, a widow complained to Jahangir that Muqarrab Khan had taken her daughter by force in the port of Cambay. Later, when the widow went to inquire about her daughter she was informed that she is dead. It was reported that her daughter was kept her in the house Muqarrab Khan. Jahangir ordered an inquiry into the case, and it was revealed that one of Muqarrab Khan's attendants had been guilty of this crime. He was put to death. Even Muqarrab Khan was not spared, and his *mansab* was reduced by half, and thus he was made to pay an allowance to the widow.[18]

In any age, the highest level of political crime was related to rebellion against the state. Such incident occurred during Jahangir's reign as well. Just after accession of Jahangir, his eldest son Prince Khusrau raised the banner of revolt against his father. But the rebellion was badly crushed and Khusrau was imprisoned. Mirza Aziz Koka was found guilty throughout the episode and became the target of the regular royal reprimands until Khusrau and his companions, Abdur Rahim and Hussian Beg were brought before the court. The latter two were given exemplary punishments. They were made to mount asses with their face towards the tail and taken around the city. They were put in ass and ox skins, respectively, in which Hussain Beg died due to suffocation.[19] However, Mirza Aziz Koka was pardoned[20]. The dual standard shown by Jahangir in meting out punishments to those involved in rebellion is a point to ponder.

There are instances when Jahangir saw the deliverance of justice as a medium to establish the social order in which the divine laws were observed. The concept of the Emperor being *Zil-i-Ilahi* (the shadow of God) finds echo in this approach. For instance, it came to the attention of the emperor that Kaukab, son of Qamar Khan, had become intimate with a *sanyasi* and was involved in

actions that were blasphemous. He had also introduced Abdul Latif, son of Naqib Khan, and one more of his cousins, Sharif, to the *sanyasi*. When this affair was discovered, Jahangir imprisoned Kaukab and Sharif after giving them a whipping and ordered Abdul Latif to receive a hundred lashes in his presence. This special chastisement was given for the purpose of carrying out the divine law in order that other ignorant persons might not be disposed towards the same actions. Later, he was pardoned. Jahangir said, as a consolation to Naqib Khan, that only God and the Emperor are the most benevolent[21].

The trial and punishment of Subhan Quli is another example of Jahangir's juristic approach. Subhan Quli was a hunter. He was the son of Haji Jamal Balüch, who was Akbar's best huntsman. After the death of Akbar, he entered the service of Islam Khan and went with him to Bengal. Islam Khan, on account of Subhan Quli's connection with the Court, showed him the proper consideration, and considering him trustworthy, he always kept him near when travelling or hunting. Later, Subhan Quli was involved in a conspiracy to kill Islam Khan. However, before he could carry out his plan, the conspiracy was revealed. Islam Khan immediately seized and imprisoned him. However, after the death of Islam Khan, Subhan Quli managed to get enrolled in the Court with the influence of his relatives, who were already among the huntsmen. But this appointment was challenged by Ikram Khan, son of Islam Khan. He represented that Subhan Quli was unworthy of imperial service. Notwithstanding this, Subhan Quli's brothers strenuously represented that there was only suspicion. So Jahangir ordered him to perform duty with Baluch Khan, the head huntsmen. Later, for motives which were not clear to the Emperor, Subhan Quli escaped from the court and took refuge in a village of Agra. He was caught and brought to court. Jahangir gave an order for his execution.However, through the intercession of one of the courtiers, the capital punishment was pardoned, and instead it was ordered to cut off his feet. But by the time the new order arrived, Subhan Quli had already been executed. Although, Jahangir felt that Subhan Quli deserved the punishment, he regretted the circumstances under which the punishment was carried out. He directed that whenever an order was given for execution (be it for anyone), notwithstanding that the command was imperative; they should wait till sunset before putting him to death. If, up until that time, no order for release had arrived, he should without fail be

capitally punished. This is an extraordinary example of juristic interpretation on the part of Jahangir, where even a guilty person was worthy of a chance of clemency[22].

There is an interesting account of the legal sense of Jahangir which mentioned in his memoir. A band of thieves had stolen money from the royal treasury in the *kotwalichabutara* (Police Office). It was a bold act that deserved severe punishment. After some days, seven men of that band were caught and a portion of that money was recovered. Each was punished in exemplary fashion and Jahangir ordered Nawal (the leader of the thieves), to be thrown under the feet of an elephant. In the mean time, Nawal petitioned that the emperor let him fight with the elephant. The request was accepted and he was put in front of a furious elephant with a dagger in his hand. The elephant threw him down several times, and although he witnessed the punishments of his comrades, each time he got up again and bravely struck the elephant's trunk with the dagger, so that the animal refrained from attacking him. Witnessing the brave and daring act of Nawal, Jahangir ordered an inquiry into his history. However, Nawal fled from the spot that annoyed Jahangir, and the *jagirdars* of the area were ordered to arrest him. Soon, he was caught and executed. It won't be an exaggeration to say that Nawal might have won the favour of the Emperor where he was trying to escape.[23]

The above narrative highlights the concept of justice, as evident to Jahangir and its application during his rule. Thus, it is evident that there were different ideological stands which were taken by the emperor in different occasions and the idea was to make the delivery of justice as efficient and impartial as possible. The whole endeavour was to maintain law and order throughout the empire in which the emperor was the nodal figure of the judicial system.

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Nahr-i Bahist and Eighteenth Century Delhi

• Dr. Ataullah

The city's canal system is thoroughly described in eighteenth-century cartographic works and contemporary sources. These contemporary sources claim that the Nahr-i Bahist (or Nahr-i Faiz) canal supplied water for gardens, waterfalls, fountains, pools, and canals. In the fourteenth century, Sultan Firuz Shah Tughlaq dug a canal that was thirty kos long, and during the construction of Shahjahan's new capital, it was further extended to thirty kos, passing through the town, palace, and bazaars.

The city of Delhi was built on the banks of the Jamuna River. In the contemporary sources and cartographic works of the eighteenth century, we encounter a detailed description of the canals that ran through the city. These contemporary sources claim that the *Nahr-i Bahist* (or *Nahr-i Faiz*) canal supplied water for gardens, waterfalls, fountains, pools, and canals.

A canal thirty Kos long had been dug in the fourteenth century by Sultan Firuz Shah Tughlaq. This canal was subsequently repaired by Akbar's governor at Delhi, Shihab-al Din Khan. It was also extended up to Hansi and Hissar.[1] When Shahjahan constructed his new capital, he ordered a repair of this canal, and it was further extended by another 30 *Kos* to flow through the town, palace, and *Bazârs*;[2] and was renamed *Nahr-i Bahist*. It was also known as the Ali Mardan Khan canal, as it was Ali Mardan Khan who took up its repairs.

During its repairs by Ali Mardan Khan, a channel from Hansi and Hissar was excavated to the north-western suburbs of the city. He also constructed an aqueduct of five arches (162 feet long and 24 feet wide) to bridge the drain carrying overflow water from the

Najafgarh Jhil[3] (Najafgarh Reservoir). The canal flowed through the suburbs, watering gardens, mansions, and houses in the city. According to Sujan Rai,

> *This Canal confers freshness on the gardens in the suburbs of the Capital, lends happiness to the streets and bazaars, and enhances the splendor of the imperial palaces.*[4]

It is reported that during the second half of the eighteenth century, this canal fell into disrepair and filled up, and even its course through the town was covered by buildings and accumulated debris. Thus, it was repaired once again. Major A.L.H. Polier writing in 1776 mentions that

> *about 15 years ago, an attempt was made by order of Ahmad Shah Durrany, to repair the canal; which at the expense of a lack of rupees, succeeded, and the water came to the gate s of Delhi: but the succeeding troubles, and the war with the Marathas, engaged too much of Abdullah's attention, to permit him to think any more of the matter; and the canal dried again.*[5]

Thus, when Polier visited Delhi, he found the canal completely dry. Another restoration work on this canal was undertaken when the British gained control of the city during the early years of the nineteenth century. Heber, an early nineteenth-century traveler, thus informs us that this canal:

> *…constructed, in the first instance, by Ali Mardan Khan, a Persian nobleman, in the service of the emperor Shahjehan, then long neglected during the troubles of India, and the decay of the mogul power, and within these few years repaired by the English Government. It is conducted from the Jumna, immediately on leaving its mountains, and while its stream is yet pure and whole some, for a distance of about 120 miles; and is a noble, giving fertility to a very large extent of country near its bank, and absolutely the sole source of vegetation to the gardens of Delhi, besides furnishing its inhabitants with almost the only drinkable water within their reach. When it was re-opened, by Sir Charles Metcalfe, in 1820, the whole population of the city went out in Jubilee to meet its stream, throwing flowers, ghee, & c. into the water, and calling down all manner of blessings on the British Government.*[6]

Bakhtawar Khan, a great amir under Aurangzeb, is said to have built a bridge over the canal, and Mir Muhammad Shafiz, an influential Sufi saint of the early eighteenth century, allegedly lived for forty years on its bank.[7]

Mentioning this canal in 1793, Franklin reports that:

> *This canal, as it ran through the suburbs of Mogul Parah, nearly three miles in length, was about twenty-five feet deep, and about as much in breadth, cut from the solid stone-quarry, on each side, from which most of the houses in the neighbourhood has been built. It had small bridges erected over it at different places, some of which communicated with the garden-houses of the nobility.*[8]

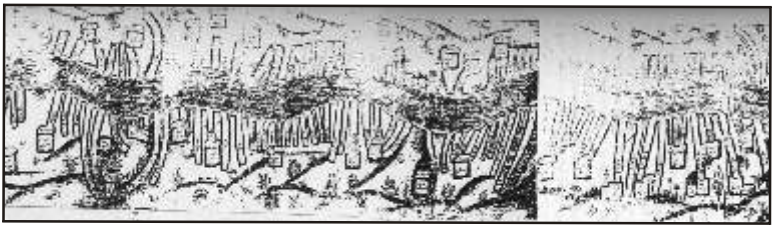
Through the Kabul gate, the canal entered the city before splitting into two streams, one of which flowed through Chandni Chowk to the Faiz Bazâr and the other of which wound its way to the fort from the Shah Burj side.[9]

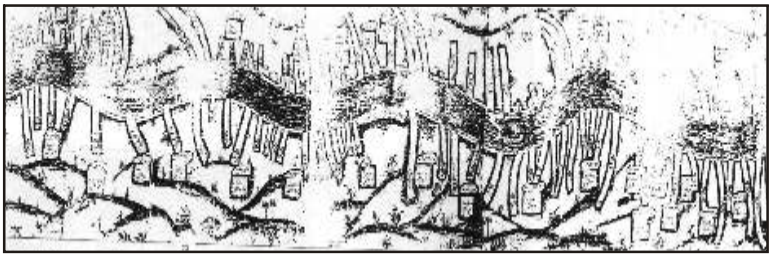
A detailed plan of this canal, drawn sometime during the eighteenth century (probably at the time of its repairs), is preserved at the Andhra Pradesh State Archives, Hyderabad.[10] It is a linear map that describes the course of the *Nahr-i Bahisht* from the village of Benawas near Khizrabad to the Delhi Gate of Shahjahanabad. [See Plate I]

This map makes it apparent that as the canal approached Delhi, the area was given to large gardens, orchards, and plantations, some of which are named after prominent people who probably owned them. Mir Khan, Dhik Rai, Muhsin Khan, Khan Singh, Bahadur Khan, Shiv Rai, Khuda Baksh, Mahaldar Khan, and others had gardens on the banks of the canal outside the Kabuli Darwaza.

A number of bridges spanned the canal, both within and outside the city limits. It is also interesting to note that some *sarais* are also depicted along the route of the canal. They probably catered to the needs of those travelers who followed the course of the canal to come to the city.

Thus, it appears that even during the eighteenth century, the *Nahr-i Bahisht*, along with the major roads of the city, was an important artery along which a number of important urban landmarks developed.





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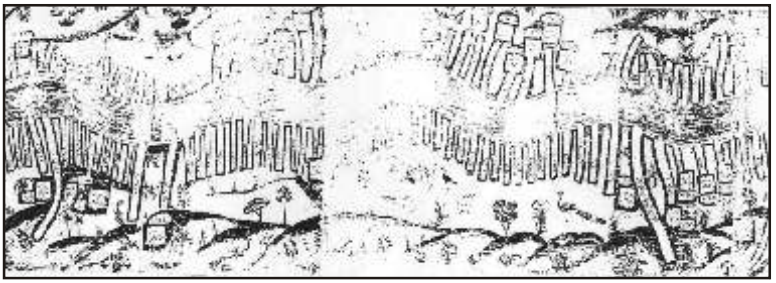





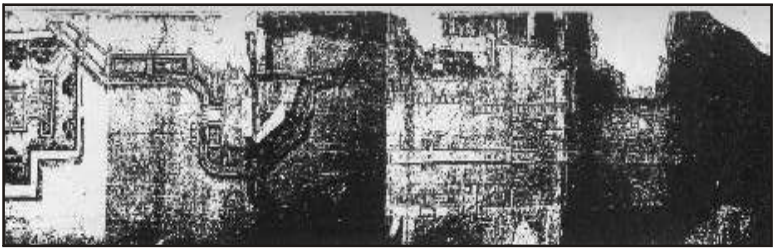

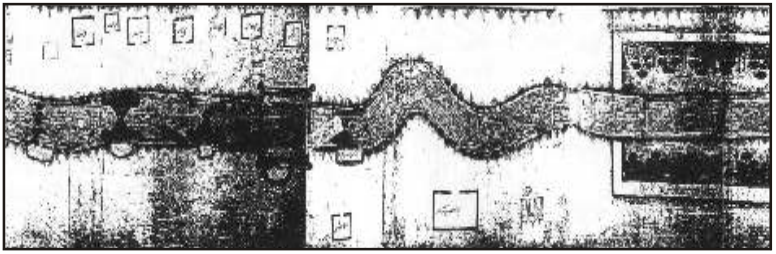

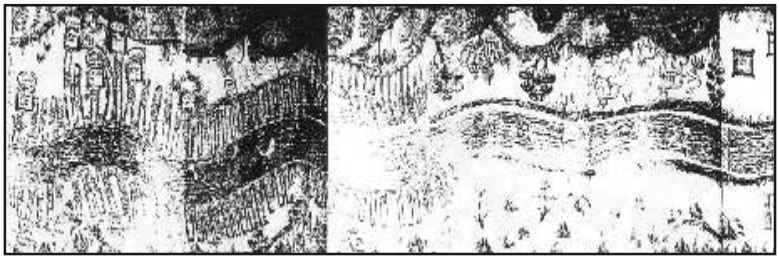

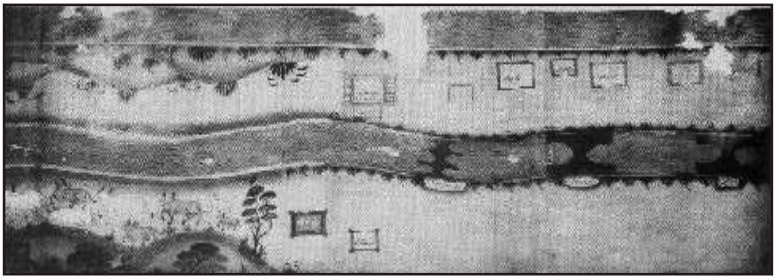

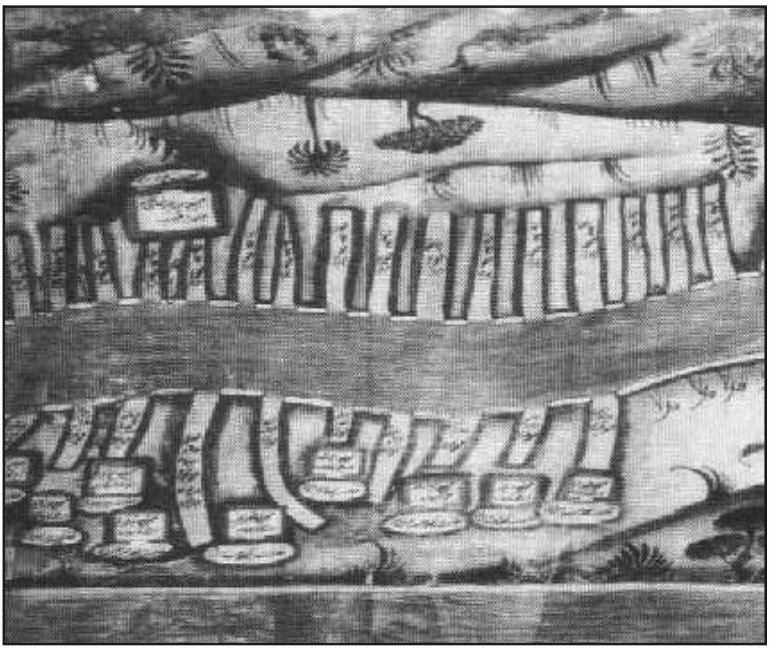

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Sculptural Art of the Images of The Mother Goddess Discovered From Burdwan

• **Rajeswar Roy**

The images of various sculptures of the mother goddesses represent sometimes as saumya (placid) aspects sometimes as ugra (terrible) aspects of the mother goddess have been discovered from various parts of undivided district of Burdwan during the early medieval period. Different types of sculptural forms of the various mother goddesses such as Hindu goddesses Gaurî-Pârvatî, Mahisâsuramardinî, Manasâ, Mâhesvarî, Câmunda, Kaumârî, Paòca-Mâtrikâ, Buddhist goddess Târâ, Mârîcî, and Jaina goddess Ambikâ, Sarasvati etc as well as few minor deities are seen in sitting postures or in standing pose have been found from Burdwan District during the period of our study. The author has identified at least 19 numbers of images of the mother goddesses of different religions found from Burdwan district. The sculptors or the artists of Bengal skillfully sculpted to represent the images of the goddesses of different religious pantheon as œakti. These artistic activities are considered as valuable resources in Bengal as well as in the entire world.

Keywords **:** *Câmundâ, Gaurî-Pârvatî, Kaumârî, Lalitâ, Manasâ, Panca-Mâtrikâ*

Introduction:

The district of Burdwan, one of the western districts of the Burdwan Division, is situated between 22° 56 and 23° 53 north latitude and between 86° 48 and 88° 25 east longitude. It contains an area of 2689 square miles. Burdwan, the principal town and administrative head-quarters, is situated on the in the north bank of

Bânkâ river, some two miles from the Dâmodar river. The district lies mainly between the Ajay, the Bhagirathi, or Hooghly, and the Dâmodar rivers. It is bounded on the north Santal parganas, Birbhum and Murshidabad; on the east by Nadia; on the south by Hooghly, Midnapur, and Bankura; and on the west by Manbhum. The name of the *Bardhamâna* in the vernacular is a corruption of the Sanskrit *Vardhamâna* and implies the 'increasing or prosperous'. [1] Burdwan (Bardhaman) district was bifurcated into two districts, Purba Bardhaman and Paschim Bardhaman on 7th April, 2017 for the betterment of the administrative work.

Burdwan (Barddhamân) district is geographically a transition zone between the Jharkhand plateau which forms a shield in the west and the *Gangâ-Brahmaputra* alluvial plains in the north and the east. Towards south, the alluvial plains merge with *Dâmodar-Kasain Subarnarekha* deltaic plains. Due to its position and natural advantages of the region is believed to be the seat of settled civilization from prehistoric times. As noted in the 'Bengal District Gazetteers-Burdwan' by J. C. K. Paterson,[2] the country with its ever changing courses of the rivers *Dâmodar*, *Ajay* and *Gangâ*, is recorded in British chronicles as the richest tract in Bengal and the area of its oldest and most settled cultivation. A large number of inscriptions, images discovered from Burdwan district dating from Post Gupta period, and excavated lots of sculptural and architectural remnants belonging to the pre-medieval period speak volumes about the rich cultural importance of this area.

The images of the Buddhist, Jaina and Hindu goddesses such as *Gaurî-Pârvatî, Mahisâsuramardinî, Manasâ, Mâhesvarî, Lalitâ, Câmunda, Kaumârî, Paòca-Mâtrikâ, Târâ, Mârîcî, Ambikâ, Sarasvati* have been discovered from different parts of Burdwan district especially from the place of Barakar, Mangolkot, Kanchannagar, Masagram, Ketugram, Barabelun, Amal, Kshirgram village, etc and few from in the bank of the river *Damodor* and *Ajay*. These images are preserved in the various museums of West Bengal and Bangladesh and few are preserved in personal collections; few images under the open sky or tree. Few images are installed in local temples and worshipped by the local people. The author has recorded and identified Nineteen (19) images of the mother goddesses during his investigation. These are found mainly in different villages of Burdwan district of West Bengal.

Objectives of the Study:

In the present study, entitled '**Sculptural Art of the Images of the Mother Goddess Discovered from Undivided Burdwan District of West Bengal: A Study',** the author wants to undertake a critical study of the sculptural art of the mother goddesses found from Burdwan district of West Bengal during the early medieval period. The study deals with analytical studies of iconographic and epigraphic features of the images of the various mother goddess like *Câmundâ, Gaurî-Pârvatî, Kaumârî, Lalitâ, Manasâ, Mârîcî, Panca-Mâtrikâ, , Târâ, Varahi* etc of different religions in different parts of undivided Burdwan district of West Bengal.

Source Materials & Methodology:

Primary sources have been collected from various historical places, archaeological sites, and monasteries, temples, *Úâkta-pîtha*s and different Museums of West Bengal for the completion of this article. A good number of books, articles, journals, and periodicals have been published in this field and the author has keenly been followed these as secondary sources. The methodology followed for the study was historical, based on both library works and field study.

Various Female Sculptures Found from Burdwan District and their Iconographic Features:

The images of Buddhist, Jaina and Hindu sculptures from early medieval Bengal are well-known and distinguished by iconographic complexity and artistic workmanship. The development already starts in the Gupta period; however, the greater part of this development may be assigned to the 11th or 12th century CE. In all probability, some of these images belong to the first half of the 13th century CE. Strong tantric influences and unique features are already evident in the earlier pieces of the 9th or 10th century CE.

Exquisite the Buddhist, Jaina and Hindu gods and goddesses in Indian sculptures as well as in Bengal sculptures during the early medieval period are of important themes of Bengal art. A large number of female counterparts representing the Buddhist, Jaina and Hindu goddesses of Bengal during the Pâla-Sena period have been found from different parts of Bengal. Most popular mother goddesses are *Gaurî-Pârvatî, Mahisâsuramardinî, Manasâ, Mâhesvarî, Câmunâ, Kaumârî, Vârâhi, Paòca-Mâtrikâ, Târâ,*

Mârîcî, Ambikâ, Sarasvati etc found from different parts of Burdwan district of West Bengal. The sculptors of Bengal have skillfully been sculpted and exquisite the Buddhist, Jaina and Hindu female representations in the sculptural art of Bengal during the period of our studies. Various Buddhist, Jaina and Hindu images of the goddess with their different forms, features, and attributes may be studied under the following heads from iconographic and epigraphic points of view:

The four-armed image of the goddess *Pârvati* found from unspecified place of Burdwan district of West Bengal is seen standing in a *samapadasthanâka* posture on a plain pedestal. The goddess is adorned with a beautiful coronet, an ornamented waist band, necklace, bangles, armlets, elongated earrings, beautiful folded sari. The attributes of the goddess are gesture of boon, rosary with *liGga*, trident, and vase. Near her feet at the right and left corners, two animal figures- a squirrel and a mongooses are engraved. The squire type upper back slab is bedecked with a pair of devotees with their folded hands kneeling on their right knees on a double petalled lotus. It may be presumed that the image belongs to the c.11th -12th century CE.[3]

An important and notable image of the goddess *Pârvati (SiChavâhinî),* is seen (Figure 1; Size: 73.66× 45.72 cm) seated in *lalitâsana* pose on the back of her *vâhana*, couchant lion, with pendant right leg positioned on a lotus. The image of the goddess has been found from unspecified place of Burdwan district, West Bengal (*hereinafter,* WB) and now it is safely preserved in Museum and Art Gallery, Burdwan University (*hereinafter*, MAGBU), Burdwan. The eight-armed goddess shows clockwise the *varada*, *asi* (sword), broken *câkti* (discus), broken *vâna* (arrow), *triúúla* (trident), *dhâla* (shield), *kart[i* (dagger), and *varada* (one type of



Figure 1. *Pârvati (SiChavâhinî),* Unspecified place of Burdwan, WB (Courtesy: MAGBU)

gesture) in her hands, respectively. She wears a *ratnâmukuma* (coronet head), a beautiful *hâra* (necklace), long *upavita* (sacred thread), elongated *kuGalas* (ear-rings), *valaya* (armlets), *kaGkana* (anklets), *keyura* (bangles), an ornamented *komarabandha* (waistband) and the lower portion of her body is wrapped by beautiful folded fine *sâree* (cloth). The *prabhâvalî* (upper back slab) is very simple and rounded at the top and there is no figure depicted on the stela. The assignable date of the black basalt image is c.11th-12th century CE.[4]

A four-handed image (Figure 2; Size: 60×22 cm) of the goddess *Lalitâ(Pârvatî)* found from Barabelun village of Burdwan district, West Bengal is now a well-preserved specimen of State Archaeological Museum, Kolkata (*hereinafter,* SAMK). The attribute of the upper left hand is invisible. The image of the goddess *Lalitâ* stands on a lotus pedestal decorated with the figure of a donor and some floral motifs. The upper right hand holds a pomegranate while the upper left hand carries a damaged rosary. On the other hand, the left hand of the image is broken and the lower left hand holds the head of *Kârttikeya*. The goddess is accompanied by *Kârttikeya* and *Ganeœa* with their various attributes on either side. The goddess *Laliâ* is bejeweled with a *jatamukuta* (crown head), *hâra* (necklace), wristlets, a long *ûpavîta* (sacred thread), bangles, waist belt, etc. The *prabhâvalî* (upper back slab) is adorned with a *makaramukha* at shoulder level, *haCsa* and *vidyâdhara*s on either side of a *Kîrtimukha*. This beautiful elegant image of the goddess *Lalitâ* belongs to the c.11th century CE.[5]



Figure 2. *Lalitâ,* Barabelun, Burdwan district, West Bengal (Source: Gautam Sengupta and Sharmila Saha, Vibrant Rock, p.143)

The eighteen-armed *Mahicâsuramardinî* image is very rare and scanty in the sculptural art of Bengal and few of them are

noticed by some scholars like R. C. Majumdar, M. Rahman, N. B. Sanyal, and E. Haque. Only one image of the goddess *Mahicâsuramardinî* with eighteen (18) hands was described by R. C. Majumdar [6] and M. Rahman, [7] adding no new information on the description by N. B. Sanyal[8] earlier. The eighteen-armed *Mahisamardinî* is known as *Ugra CaGî*, quoted by Hemadri in his *Bhavicya purâna*.[9] Interestingly, mentioning the attributes in the hands of the goddess in all the literary texts do not match or fit among themselves. E. Haque [10] has noticed seven (7) such images in Bengal (West Bengal and modern Bangladesh) and had abled to record full descriptions of only three of the remaining six; one is very weathered.

We first refer to the image of the eighteen-handed black stone *Mahicâsuramardinî* described as the chief figure in the *Nava-Dûrgâ* panel from Porsha (Rajshahi, Bangladesh) in the Varendra Research Museum, Rajshahi.[11] The stone (black) sculpture of the image representing the goddess *Dûrgâ-Mahiúamardinî* (Figure 3) with eighteen (18) hands, found from the Dâmodar river at the time catching fish near Burdwan, now in the *Sarvamangalâ* Temple in Burdwan town, is a unique specimen of Bengal sculptures.



Figure 3.
Mahicâsuramardinî (*Sarvamangalâ*), Burdwan, WB (Picture: Author)

The inscribed image of the goddess is being worshipped as *SarvamaGgalâ* (who does always good for her devotees). The goddess is seen standing on a buffalo in *âlîdha* pose and fighting with the demon. The goddess holds in her right hands the *œula, khaga, vâna, cakra, mudgana, úalâkâ, úakti, vajra,* and *aGkuœa* while in her left are the *khemaka, dhanu, tarjani, dhvajâ, damaru, darpana, ghantâ, nâgapâúa, and murdhajâ.* Some texts (inscriptions) are engraved on the pedestal but it was not possible to read it or the inscription is not deciphered. The assignable date of the image is c.12th-13th century CE.

An exceptional, unique, and rare black stone panel of a group of *Paòca-Mât[kâ* (Figure 4) image has been explored from a pond in the village Amal under Katwa block of Burdwan district, West Bengal. Similar types of five (5) female deities without guardian figures are engraved on a rectangular stone slab measuring 45.72 cm × 25.40 cm. All figures are seen seated in a *lalitâsana* pose with right leg dangling down and are placed on the back portion of their *vâhana*s, the lion except the first female deity from left to right of the slab. All the images are two-handed and the right hand of the images is in *varada* gesture with some unidentified (fruit?) objects, while the left-hand holds a child on their left lap. The first female figure *Mât[kâ* among them is seated in *lalitâsana* pose and placed her right leg on a simple pedestal and two *sarpaghama* (the jar is full of snakes) are engraved on the pedestal. No *sarpaghama* is seen on the pedestal of the other *Mât[kâ* images. It is very important to note that *sarpachatra* (*nâgachatra*) (umbrella with five serpent hood) is upon the head of the *Mât[kâ* images. The goddess wears a crown, necklace, elongated earrings, bangles, and decorated waistband and possesses well-developed bosom, half-closed eyes, and sharp nose. The halo at the back portion is petal-shaped.

According to *Devî-purâna, Ganeúa* was slaying the demon with the help of *Paòca-Mât[kâ. VaicGavî, Ambikâ, Rudrânî,*

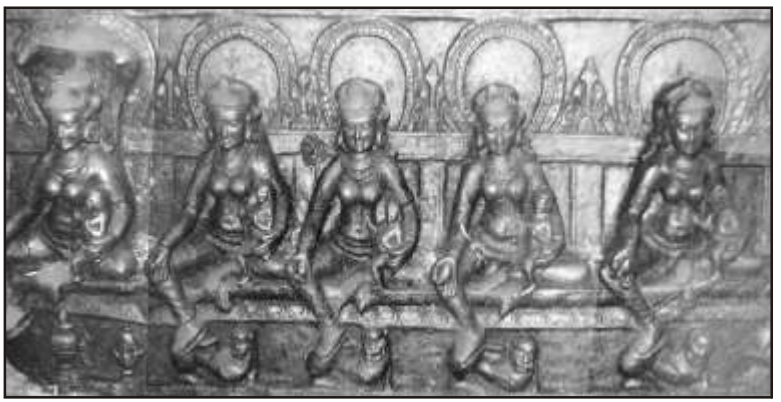

Figure 4. *Paòcamât[kâ*, Amal village, Burdwan, WB (Courtesy: Dr. Swapan Thakur, Editor, Koulal Journal)

CâmuGâ, and Brâhmanî-are the five *Mât[kâs*. All the four figures of this *Mât[kâ* panel are similar type but one is exceptional just like

an image of the goddess, *Manasâ*. The first of this *paòca-Mât[kâ* is seen seated in *lalitâsana* with *Âstika* in her left lap. The traditional texts which deal with the iconography of *Mât[kâ* panel do not agree with this *Mât[kâ-panel*. Some scholars think that the panel is related to Jaina goddess *Ambikâ*, on basis of a lion as *vâhana*, a child in lap and holding an object in hand as a mango. But this type of *Mât[kâ* panel of Jaina goddess is unknown in Bengal art and throughout in India.

The significance of the *nâgachatra* and *sarpaghama* in the sculpture as unique iconographic features need further investigation. Our observation is that the Bengal sculptors were largely influenced by local traditions and religious beliefs and these areas were full of snakes so that the goddess is the symbol of protector from snake biting. It appears that the *Mât[kâ* panel represents the *SiChavâhinî* (with child) as *Mât[kâ*s rather unprecedented.

Another important image of *Mâheúvarî* (Figure 5) near the Barakar temple at Barakar in (Paschim) Burdwan of West Bengal shows the deity standing in a *trivaGga* pose. The four-handed image is very much corroded and the pedestal and back portion of the stela is broken. The goddess carries a trident in her lower right hand (invisible) and the upper left-hand holds a *darpana* (mirror). The attributes in her rest hands are not visible due to its erosion. The goddess wears a basket-type crown on head, elongated earrings, a simple necklace, some bangles and the body of the image from bosom to the knee is covered with plain úâi. The face of the image is very much weathered and she



Figure 5. *Mâheúvarî*, Barakar temple, Burdwan (Paschim), WB (Photo: Author)

possesses well-developed bosom. The oval-shaped *prabhâvalî* (upper back slab) is adorned with few figures and symbols which are not clearly understood. The image may be assigned to the date c.7th-8th century CE.

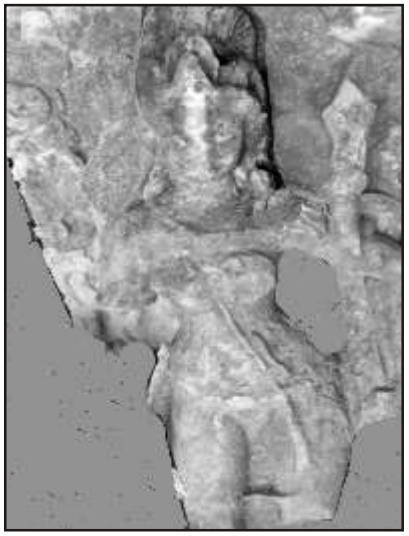

Figure 6. *Kaumârî* (?), Burdwan (now Paschim Bardhaman), WB (Photo: Author)

An important interesting image of *Kaumârî* (Figure 6) with four hands has been found from near the temple of Barakar, Burdwan district (now, in Paschim Bardhaman district) of West Bengal and the image is kept in the open sky under a tree. The goddess is very much corroded and weathered. The lower left hand, right hands, left leg; lower pedestal and right portion of the *prabhâvalî* of the image are broken. The goddess is seen standing in *a tribhaGga* pose. The goddess carries a trident in her upper left hands while the rest hands are not observed due to its erosion. She wears a triangle-shaped crowned, necklace, a long *upavîta* (sacred thread), a waistband and she possesses well-developed bosoms. The round-shaped upper back slab (*prabhâvalî*) is damaged. It may be conjectured that the image may be assigned to the c.7th-8th century CE.

A black stone image representing the goddess *CâmuGâ* (Fig.7) (measuring 52 cm ×33 cm (M. No. G/S/11/90) with eight (8) hands, found from unspecified place of Burdwan district, WB, is a notable specimen of MAGBU. The goddess is shown seated on a full-blown double petalled lotus pedestal with her proper right leg resting on the hip of a plump human figure. The reclining human figure supports its head on the proper left hand. The goddess shows her left hands, anticlockwise, placed on her left knee; touch her lips and holding closely a trident and hold a human skull and holding the back portion of the elephant-skin, respectively. On the

other hand, she carries, clockwise, a dagger, a kettledrum, a lasso, and the front portion of the elephant skin in her right hands, respectively. She is adorned with a necklace, a garland of human skulls and bones, many bangles, anklets, and ear-rings, etc. The goddess belongs to the c.11th century CE.[12]



Figure 7. *Câmuuâ*, unspecified place of Burdwan, WB (Photo: Author)

Ten-armed images of the goddess *Câmundâ* are most popular and very common in Bengal. The author has identified and recorded one image of the goddess *Câmundâ* (Figure 8; Size: 182.88 × 106.68 cm) with ten hands found from Kanchannagar of Burdwan district of West Bengal. The goddess is seen dancing on the shoulder of *Mahâpreta* and elephant skin over her head. The hands are full of attributes, *kapâla, damaru, asi,* and *kart[* on the right and *tarjani, triœula, khemaka* and *mudrâ* on the left, respectively. The pedestal depicts scene of *úmaúâna* (burial place of the dead body) with several heads, vultures, jackals, animals, etc.

The garland of skull is clearly appeared in this image. *Triœula* (trident) shows a human skull just below its three bones. This type of attribute gives a hybrid appearance which may be called a '*khamvaGga-triœula*'.[13] It is interesting to note that all veins of the chest of the goddess are prominently visible. Iconographic features of the image indicate that the image belongs to the c.12th century A.D.

The *Agni-Purâna* describes a ten-armed *Siddha-Camundikâ* (50.33b-34b) having, besides the possessed elephant skin, a weapon, *asi* (sword), *damaru* (kettledrum), and *trika* (bone) on the right and the *khemaka*, *ghantâ* (bell), *khamvaGga* and *triœula* (trident) on the left. Attributes of the image found from Burdwan do not match and agree with the descriptions of the *Agni-Purâna*.

The sculptural representation of the goddess *Manasâ* is widely distributed overall Bengal. A large number of *Manasâ* images have been obtained during our investigation. The author has noticed and recorded two (2) black stone images of the snake goddess *Manasâ*, discovered from Burdwan district of West Bengal.



Figure 8. *Câmunda* (*Kankaleúvarî Kâlî*), Kanchannagar, Burdwan, WB (Photo: Author)

A two-handed inscribed image representing the folk goddess *Manasâ* with seven hooded canopies over her head assigned the reigning period of *Nayâpâladeva*, ruler of the Pâla dynasty was discovered from Mandalgram of Budrwan district of West Bengal. The black basalt image is seen seated in *lalitâsana* pose on a *paòcaratha* pedestal with her consort *Zci* (sage) *Jatartkâru* to the right and sage *Âstika* to the left. The upper back slab is decorated with few unidentified components and figures of *nâga* (serpent) with carrying garlands on each side in place of *vidyâdhara*s. An inscription is inscribed with the name of the donor *Mâgadhakkavdâ* and the expression *Sekâpani* indicates the nomenclature for the snake-goddess. The term *Mâgadhakkavdâ* suggests that the donor was an inhabitant of the Magadha region who traveled from South Bihar and reached to Bengal to perform the religious performance for image installation. The discovery of this image inscription with the name of the *Pâla* ruler *Nayâpâladeva* indicates the area of *Vardhamânbhukti* was under his rule and *Nayapâladeva* patronized the Saivism and an ardent worshipper of the mother-goddess.[14]

The goddess wears a *mukuma* on head, heavy necklace, bracelets, and anklets and folded beautiful *úâdi* tight with decorated two-folded waistbands. Smiling face, big-shaped ears, well-

developed bosoms, prominent navel coup of the image makes herself an extraordinary and handsome youthful lady.

Another two-handed sandstone image (Figure 9; Size: 45×18 cm) of the goddess *Manasâ* discovered from Madhaipur village of Burdwan district of West Bengal is seen seated on a full blown double pettaled lotus pedestal with her pendant right leg resting on a pitcher. The goddess is two armed, seven hooded, bejeweled with necklace, bangles, anklets, and *kundala*s, The right hand of the image is in *varada* gesture holding a fruit, while her left hand holds a snake. An emaciated bearded man i. e. sage *Jaratkârû* (husband of the goddess) to the right and a crowned male figure *Âstika*(son the goddess) to the left in sitting positions are engraved. A devotee kneeling on the right knee with folded hands is sculpted on the right corner of the pedestal near her right leg. It may be assumed that the date of the image is c.11th-12th century CE. [15]



Figure 9. Manasâ, Madhaipur, Burdwan district, WB (Photo: Author)

An independent and separate aspect of the goddess *Sarasvatî* (Figure 10; Size: 10×6 cm), the river goddess, subsequently became the goddess of learning, knowledge and speech has been explored from Barabelun village of Burdwan district of West Bengal and now it is safely preserved in Bangiya Sahitya Parishad, Kolkata(*hereinafter,* BSPK) (Acc. No. D2789). Four-handed small black stone image of the goddess *Sarasvatî* is seen seated in *lalitâsana* pose on *Meca* or Ram placed on a full-blown double petalled lotus pedestal. The be-decked goddess holds a *vînâ* by her main two hands and the other hands carry an *akcamâlâ* (rosary) and a *pustaka* (script). The *prabhâvalî* is simple and there is no figure or symbol on the upper back slab or *prabhâvalî*. The goddess belonged to the c.11th-12th century CE.

It is interesting to note that most of the images of the goddess

Sarasvatî found from different parts of Bengal show a ram or *meca* as her *vâhana* or vehicle. We have no clue of prescribing this animal as her *vâhana*. But N. K. Bhattasali has given a substantial explanation of adopting this vehicle from the *Úathapatha-Brâhmana* and stated the story of *Indra*, who is satisfied after improvement from disease and rewarded *Sarasvatî* with a ram.[16] It appears that the image of *Sarasvatî* with Ram as the *vâhana* (vehicle) in Bengal sculptures is unique in eastern India, as well as all over India.



Figure 10. *Sarasvatî*, Barabelun, Burdwan, WB (Courtesy: BSPK)

Three (3) composite sculptures of *Umâ-Maheœvara âliGgana* image have been found in Burdwan district, two images from Mangalkot and another from an unknown find-spot of Burdwan district, West Bengal. An interesting and beautiful sculpture of *Umâ-Maheœvara âliGgana* image (Figure 11; Size: 53.34×45.72 cm), made of black basalt belonging to the c.11th-12th century CE, discovered from Mangolkot, is safely kept in the MAGBU, Burdwan**.** *Umâ* and *Maheœvara* are seen seated on the full-blown double petalled lotus in *sukhâsana* pose along with their attributes. The pendant right leg of *Maheœvara* is placed on the back of the bull and *Umâ* is on the left thigh on *Maheœvara* resting her legs on the main lotus. The two-handed *Œiva* is seen embracing *Umâ* with his normal left hand, while the normal right hand is folded. The right hand of *Umâ* is placed on the shoulder of *Œiva* for embracing whereas the left arm is mutilated. *Œiva* wears a triangle shape coronet, elongated *kuGdala*s (earrings), decorated necklace, *upavîta*, armlets, and anklets, etc. The lower part of the body of *Œiva* is covered with fine folded cloths, a decorated waistband, and a tassel. *Umâ* is also adorned with a *ratnamukuma*, necklace, heavy earrings, armlets, and anklets, etc. and the lower part of the body is covered with finely folded *úâi*.

The figure of a lion and a bull representing as the *vâhana*s of *Umâ* and *Œiva* respectively are engraved on the pedestal along with a skeleton dancing as *Bh[ngi* in between their *vâhana*s. A female devotee with folded hands at the left corner and a plump standing male figure at the right corner of the pedestal, are also seen. The upper part of the back slab is broken and two standing male figures holding trident are placed in a row. Two standing female figures are engraved on the left side of the goddess; the upper one is mutilated while the lower female figure holds a *câmara.* This composite sculpture is wonderful in nature and a rare specimen of Bengal art.[17]



Figure 11. *Umâ-Maheúvara* (Embrace), Mangolkot, Burdwan, WB (Courtesy: MAGBU)

Another black basalt *âliGgana* image of *Umâ-Maheœvara* (Figure 12) belonging to the Pâla-Sena period, found from Burdwan district (the exact find-spot unknown) is safely preserved in the MAGBU and the size of the image is about 49 cm ×23 cm. The present deity is similar to the previous image found from Mangolkot, Burdwan district has already been discussed.[18]



Figure 12. *Umâ-Maheúvara* (Embrace), unspecified place of Burdwan, WB (Courtesy: MAGBU)

Recently, a notable and important specimen of *âliGgana*

representation of *Umâ-Maheœvara*, (Figure 13) made of radish basalt, was discovered [19] from Bankapashi village of Mangolkot of Burdwan district, West Bengal at the time of digging a pond. It may be conjectured that the image belongs to the c.10th-12th century CE in respect of its style of execution and composition. The present deity is seen seated on a full-blown lotus pedestal in *sukhâsana* pose. *Umâ* sits on the left thigh of *Maheœvara* with dangling down her left leg. The four-handed *Œiva* emotionally touches the chin of her consort with the normal right hand, while he embraces *Umâ* from behind with her normal left hand and he holds a trident in his upper right hand whereas the upper left hand is not seen. On the other hand, two-handed *Umâ* also embraces *Œiva* by putting her right hand on the shoulder of *Œiva* and she holds a *darpaGa* (mirror) in her left hand. Both *Umâ* and *Maheœvara* are bejeweled with rich ornaments and the lower part of the image is covered with folded clothes. A lion and a bull, the *vâhanas* are seen seated on the lower part of the pedestal along with two male devotees. The upper back slab is well adorned with flying *vidyâdhara*s on either side of *kîrtimukha* along with floral design. The present deity highly influenced by Tantricism has some relation to Tantraism. During the time in early medieval Bengal, the Brâhmanical gods and goddesses were greatly influenced and affected by *Tântric* religion; this deity is not exceptional from the *Tântric* tradition.



Figure 13. *Umâ-Maheúvara* (Embrace), Mangolkot, Burdwan, WB (Courtesy: Ranadeb Mukherjee, Maongalkot, Ananda Bazar Patrika, Dated: 10.02.2015)

List of sculptures of the images of the goddess found from Burdwan district of West Bengal are as follows:

Sl. No	Name of the Image	Find-Spot	Present Location	Special Features	Dated
1.	*Pārvatī*	Unspecified site of Burdwan, WB	MAGBU	Four-armed black stone standing image	c.11th-12th century CE
2.	*Pārvati (Siṃhavāhinī)*	Unspecified site of Burdwan district, WB	MAGBU	The grayish black-basalt eight-handed goddess is seen seated in *lalitāsana* pose.	c.11th-12th century CE
3.	*Gaurī-Pārvatī (Lalitā)*	Barabelun, Burdwan, WB	SAMK, Acc. No. 05.125	The four-handed black stone standing image is accompanied by *Kārttikeya* and *Ganeśa.*	c.11th century CE
4.	*Gaurī-Pārvatī (Lalitā)*	Ketugram, (Burdwan), WB	BSPK	The goddess stands on *samapadasthānaka* on a lotus pedestal along with standing *Kārtikeya,* and *Ganeśa.*	c.11th-12th century CE

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5.	*Mahiṣāsuramardinī*	Damodar river near Burdwan Town	*Sarvamangalā* Temple in Burdwan	Unique and eighteen-handedinscribed image	c.12th-13th century CE
6.	*Paňca-Mātṛkā*	Amal village, Burdwan district, WB	Under open sky	Rare and unique sculpture	c.11th-12th century CE
7.	*Māheśvarī*	Barakar, Burdwan (Paschim), WB	Under open sky	The four-handed image is very much corroded in condition.	c.7th-8th century CE
8.	*Kaumārī(?)*	Barakar, Burdwan (Paschim), WB	Under open sky	Very much eroded condition	c.7th-8th century CE
9.	*Cāmuṇḍā*	Kanchannagar Barakar, Burdwan (Paschim), WB	*Kankaleśvarī Kālī* temple	The goddess is more popular as Kankaleśvarī Kālī to the local people.	c.12th century CE
10.	*Cāmuṇḍā*	Unspecified place of Burdwan , WB	MAGBU		
11.	*Umā-Maheśvara*	Mangalkot, Burdwan, WB	MAGBU	Black-basalt image.	c.11th-12th century CE

12.	*Manasā*	Mandalgram, Budrwan, WB	Unknown	Inscribed image	c.12th century CE
13.	*Manasā*	Madhaipur, Burdwan, WB	MAGBU	The goddess is two-armed, seven-hooded image.	c.11th-12th century CE
14.	*Sarasvatī*	Barabelun, Burdwan, WB	BSPK	Four-handed small black stone image of Sarasvatī is seen seated on Meṣa or Ram.	c.11th-12th century CE
15.	*Tārā*	Bhadaritikuri village of Burdwan, WB	SAMK, Acc. No.05.40	Two-handed seated image.	c.12th century CE
16.	*Umā-Maheśvara*	Bankapashi village of Mangolkot, Burdwan, WB	Unknown	The present deity highly influenced by Tāntricism.	c.10th -12th century CE
17.	*Umā-Maheśvara* (Embrace)	Mangolkot, Burdwan, WB	MAGBU	Umā and Maheśvara are seen seated in sukhāsana pose.	c.11th-12th century CE
18.	*Umā-Maheśvara* (Embrace)	Unspecified site of Burdwan, WB	MAGBU	Umā and Maheśvara are seen seated in aliṅgana pose.	c.11th-12th century CE
19.	*Umā-Maheśvara*	Patilpara, Burdwan, WB	Unknown	Black basalt two handed image.	c.10th-11th century CE

Conclusion:

A good number of images of the mother cult found from different parts of Burdwan district of West Bengal signify that the worship of different types of Buddhist, Jaina and Hindu goddesses had wide influences among the people of the society mainly in the Râ[h regions especially in the *Vardhamânbhûkti* of Bengal during the early medieval period. Buddhism, Jainism and Hinduism particularly Hindu religious pantheon was well flourished in Burdwan district of West Bengal as well as in the adjacent district such as Birbhum, Bankura and Purulia also flourished. Different types of Hindu mother goddesses such as *Umâ-Maheúvara, Manasâ, Gaurî-Pârvatî, Lalitâ, Câmundâ, Mahiúâsuramardinî*, etc had more popularity and acceptability to the worshipers of Burdwan district of West Bengal. From the epigraphic and iconographic records it appears that the Buddhism and Jainism could not flourish more in comparison to the Hinduism during the early medieval period.

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Introspection Into the Apparels of Rajputs and Mughals.

• Dr. Gouri Dey

The Mughals in the 16th century brought with them the costumes of Turks and Persia. When the Mughals set foot in India, they had to come contact with the Rajputs, Babur and Humayun fought war with the rulers of Amber and Mewar but they could not subjugate them completely moreover they could not realize the important and friendship of the Rajputs. It was Akbar who could understand the important of the Rajputs so he entered into matrimonial and friendship relations with the Rajputs and appointed them to very high posts in the imperial services. The result was that the Rajputs who had not only stood aloof but had also fought stubbornly. This policy of Akbar towards Rajputs was not only followed by his son Jahangir but also his grandson Shah Jahan.

The relations between the Mughals and Rajputs bought a new assimilation in the cultural and political sphere. The Rajputs contributed freely to social, cultural and artistic achievements and mark its impression on the fashion and artistic life. In line of fashion there was an exchange of costume between Rajputs and Mughals, even Abul Fazl remarks in his Ain-i- Akbari that Emperor Akbar adopted Rajput dresses. The Mughal paintings also describes the synthesis of the clothing pattern of the Mughals, its influence in dress mean not alone of what the Mughals gave to Rajasthan but also what had evolved out of the contact of the two important and prominent races, the Rajputs and the Mughals. When the Rajputs started working in Mughal court and exchange presents they gradually adopted the Mughal dress. The evolution in dress and ornaments of male and female was a result of frequent mixing of the two people of royal status.

Keywords *: HarkhaBai…. Koran… Kanchuli….. Angarli…. Dopatta…. Lugdi… Ghaghra…. Balaband…. Angarkhah…. Zari….Pyjamas…. Kamarband….Bundi Design…. Achkan…. Pagdi…. Ghunghat…. Toshak Khana…. Jama…Takauchiah…. Patka….Bindia Angrag…. Mehendi….*

The Mughal-Rajput alliance developed during the sixteenth century in response to the political needs and interests of the two most important ruling elites in the country- the Mughal and the Rajput. The relations between the two developed in the framework of a comparatively slow expansion of the empire, and limited economic growth. This, in turn, led to interval tension which was reflected in increased religious divisiveness and of the reassertion of the principle of regional independence by the Maratha's impact on the evolution of Mughal Rajput relations during the period. [1]Akbar is famous for his Rajput policy. He opened a new chapter in this direction. The Rajputs were the leaders of the Hindus in the military field and they were well-known for their bravery. No wonder Akbar, who wanted to found his Empire on the willing cooperation of the Hindus, decided to win over the Rajputs.[2]

The ruler of Amber, Raja Bharmal was the first one to establish friendly relations with Akbar in 1562. The younger daughter of Bharmal, Harkha Bai, (also known as Jodha Bai) was married to Akbar. Akbar gave complete religious freedom to his Hindu wives and gave an honoured place to their parents and relations in the nobility.[3]

Rajputs became the Generals of the Mughal armies and were rewarded by way of revenue and land and as revenue and land passed through the generations, so did family loyalty to Mughal rule. Ceremonial and secular patronage also played a part in the connection between Mughal and Rajput with an elaborate array of, 'non-Islamic symbols to reward and promote solidarity in the heterogeneous cavalry which served them. This they had quite thoroughly done by the end of the sixteenth century. Men were rewarded with the personal robes of the Emperor, turban jewels, swords, horses and decorated quivers, never with Koran's. Through military service, marriage and patronage, the Rajputs emerged as a caste whose loyalty was to the Mughal court. Akbar, one of the so-called 'grand Mughals' married a Rajput princess making his son and eventual successor Jahangir half Rajput. In turn, Jahangir's son Shah Jahan was also a son of a Rajput mother.

Jawaharlal Nehru refers to this period as 'Mughal-Rajput cooperation' and suggests that racially this 'Turk-Mongol dynasty became far more Indian than Turk or Mongol…. The Mughal nobility became progressively Indianized and the Rajputs and others were influenced by Persian culture. [4] It is these changes, some of which occurred towards the end of the Mughal period, but continued throughout the Raj period, changed the way Hindus and Muslims viewed themselves and each other. [5]

The Rajput character has been described by Tod in glowing terms. *The Rajput race is the noblest and proudest in India, they are of highest antiquity and purest descent, they have a military autocracy of a feudal type and brave and chivalrous, keenly sensitive to an affront and especially jealous of the honour of their women.*[6]

Mingling of dress between Mughals and Rajputs:

It was useless to expatiate on the dress, either male or female, the fashion varying in each province and tribe, though the texture and materials are everywhere the same: cotton in summer, and quilted chintz or broadcloth in winter. The ladies have only three articles of parure; the *ghaghra*, or '*petticoat'*, the *kanchuli*, or 'corcet'; and the *doppatta*, or 'scarf', which was used to cover the upper part of the body as well as used as a veil. The other items were the *lugdi*, the medieval version of a sari, *angarli* and *kamcholi* types of blouses. Earlier the blouse was tied at the back with strings in order to keep the breasts in place. Later under Mughal influence blouses with front openings came in vogue. Ornaments are without numbers. For the men, trousers of every shape and calibre, a tunic girded with a ceinture, and a scarf, form the wardrobe of every Rajput. The turban is the most important part of the dress, and is the unerring mark of the tribe; the form and fashion are various, and its decoration differs according to time and circumstances. The *balaband*, or 'silken fillet', was once valued as the mark of the sovereign's favour, and was tantamount to the courtly "orders" of Europe. The colour of the turban and tunic varies with the season; and the changes are rung upon crimson, saffron, and purple, though white is by far the most the common. Their shoes are mere slippers, and sandals are worn by the common class. Boots are yet used in hunting or war, made of chamois leather, of which material the worrier often has a doublet, being more commodious, and less oppressive, than armour. The dagger of poniard is inseparable from the girdle.[7]

The men wore a dhoti, termed the loin cloth by the British, and a loose fitting, long, shirt or *angarkhah*. A peculiar feature of the shirt was that it was double breasted and the two lapels were secured by pieces of coloured strings or chords. These were always on the left side in case of Rajputs. The simplicity of dress of the earlier rulers gave way under the influence of the Mughals and the nobility took to a short coat, closed at the neck, called the *achkan* with a central row of buttons and tight fitting *pyjamas*.The coats were embroidered with threads of gold and silver. The cloth used was wool, silk or muslin. Both men and women wore shoes, or rather slippers, which were made of leather with a peculiar curved toe. The richer classes had their shoes made from tiger, panthers and antelope skins and ornamented with gold and silver.[8]

The famous head dress of the Rajputs was the turban, *pagdi* or safa. In fact going about without a head dress a safa or veil-*ghunghat* was concerned as an ill omen. The turban came in many lengths and was tied with slight variations by different clans and known by different names such as Bundi Shahi, Udai shahi.[9]

The Royals of the state had their own distinctive style of dressing. The turbans are larger and often have jewels or feathers attached to them to signify their stature. To tackle the mammoth task of tying the royal turbans, professional *Pagribands* were employed. Specialized departments such as *Ranghkhana*, the *Chhapakhana* and the *Siwankhana* were deployed by the princely states to attend to the dyeing, printing and tailoring of the textiles forming part of the royal wardrobe. The *Toshak khana* and looked into the everyday attire of the royal family while the *Kapaddwadra* looked into their dresses on festive and formal occasions.[10]The Rajputs, due to their close association with the Mughal courts adopted the Mughal styles of clothing and preferred richly embroidered brocades and silks from Benares. Exquisite Kashmir shawls and pashminas replaced the local *Dhabla* in their wardrobe.[11] The Hindus and Muslim generally put a virtually the same dress and only marked of difference was that whereas the Muslims tied the strings of their coats on the right side, the Hindus did it on the left.[12]

Persian dress was worn by Muslims, but during Akbar's time Rajput dress was adopted. The Mughal Turban different from the contemporary *bakharama* type is not having loose fringed ends

sticking out on both sides. The Indian coat or *angarkha*, fastened at the side as in China, was different from the Persian gown that buttoned down the front and fitted loosely.[13]

A garment seen in the paintings from the Akbar's period but rarely depicted in latter periods was called *chakdar jama* . it may be derived from the Rajput court's *takauchiah*. The *chakdar jama* was shaped much like the standard Mughal *jama* except that the skirt fell in four to six long points instead of in the circular hem of jama.[14]

The impact of Mughal culture on Rajasthan was limited and confined to the court nobility and upper section of the official class, in the religious and cultural life the rulers and the people adhered to a great extent to their traditional beliefs and customs, but their court life, formalities and manners and upper section of the official class, but their court life, formalities and manners were influenced by the Mughals. The Mughal influence came not all at once but it penetrated slowly and gradually and was adopted after long resistance in most parts of Rajasthan but the new pattern gathered round it the traditions of the past, and was stamped with a form that was unique and interesting. Thus when we speak of the Mughal influence in dress we mean not alone of what the Mughals gave to Rajasthan but also what had evolved out of the contact of the two important and prominent races, the Mughals and the Rajputs. But when many of the rulers of Rajasthan entered into alliances with the Mughals emperors and began attending the Mughal court and exchanging presents, they gradually adopted the Mughal dress.[15]The portraits of Vijay Singh of Jodhpur and Sawai Jai Singh of Jaipur in full dress with trousers, *Patka*, *chakdar jama* and crested turban with flat folds depicts the dress worn by rulers of Rajasthan in the later parts of our period. The female dress, as sari, bodice and petticoat remained the basic dress after the traditional fashion in Rajasthan. But after Mughal contact it underwent some changes. There were now long bodice, short sari and petticoat at several folds. This kind of evolution in dress and ornaments of male and female was a result of frequent mixing of the two people of royal status.[16]

The picturesque and graphic description by the poet Bihari was given a visible form in Mewar paintings especially by means of decorations such as the use of *Bindia*, *Angrag*, *Tika* and *Tilak* between the eye- brows, *Mehendi* on toes and fingers. The style of

wearing *pagri* and *jama* in Chavand Ragmala set led some scholars to trace the Mughal influence on Rajputs.[17] However it is to be taken into consideration that this style of wearing is typically Indian in origin which was even adopted by the emperor Akbar himself. The costumes had lost its wider appreciation since the time of Humayun. The prevalence of this type of dress in Mewar does not bear Mughal influence but shows the developed form of the dresses. The stringed coat came into prominence with the influence of Rajput and Mughal styles. A long skirt like coat with strings was a dress worn by middle class people and also farmers. In the paintings belonging to the 16th century the use of turban, scarf, tunic, *patka*, *kamarband* and dhoti is found to be the main dress of the people in Mewar area. The dresses of the upper castes were more fine and costly while those of the lower castes were made of cheap and rather rough.[18] After sixteenth century we see a change in the dress pattern mainly due to fact that Maharana Karan Singh exchanged his turban with that of Shahjahan which was a form of establishing brotherhood. Thus, the Mughal turban entered the domain of art after this event. This style of turban was in use during the reign of Maharana Jagat Singh-l, Raj Singh and Jai singh. Maharana Amar Singh ll had evolved a new design of Pagari and was known as Amarshahi-pag which was a little shorter than the Mughal turban and remained in use upto the reign of Maharana Raj Singh ll. The turban of Maharana Ari Singh bears a close resemblance to the Bundi design.[19] When the Rajput Kingdoms were conquered by the Mughals, starting with Amber captured by the Emperor Akbar in 1562, the Rajput states gradually came under Mughal rule, with the ancient kingdom of Mewar the last of the Rajasthani kingdoms to fall in1615. Many of the Rajput rulers were given high military rank in the Mughal army, and further ties were forged through the Mughal policy of inter-marriage with the Rajput royal houses,. The Rajasthani Rajas thus started to attend the Mughal court and to assimilate many aspect of court culture, which they then took back with them to their own places. From palace architecture to dress and miniature painting, Mughal ideas and aesthetics blended with local styles to form a new post Mughal Rajput culture.[20]

The term of special interest in this entire description of "*phenta dupatta*" which could mean either a phenta and a *dupatta*; or a *phenta* of two widths/double-folded. Both rendering could be

valid: for a *phenta* was often worn with a matching *dupatta* or scarf; and a *phenta* could be worn of two widths or double-folded. In either case, one note that the word used in the description *phenta*, no *patka*, although quite obviously the matter is meant. Whether this was common usage at Rajasthani courts is not known; thus far we have used it for the garment consisting of two narrow strips worn by women with a *peshwaz*. [21]

Of uncommon interest are *patkas* that one hardly sees at the Mughal court. A fine, and altogether exceptional, piece is the *patka* worn by Maharana Sangram Singh of Mewar as he moves, seated on horseback, with a whole entourage of companions and courtiers. It is a figurative *patka*, with an extremely daintily rendered scene of a landscape with men and animals moving around in it adorning one of the panels on an end that falls in front. Every detail is clear, every little object in perfect place. The scene is in all likelihood embroidered, which, in itself, would make the garment unusual, for the rest of it seems to be silk brocaded with silk threads and gold *zari*. The refinement of the piece, and the suddenness with which the eye alights on this little detail in the *patka*, are thing for which one is more or less unprepared.[22]

The Mughal rule began in India during the 16th century and subsequently, the art of jewellery-making flourished throughout this era. Wearing expensive jewellery marked one's position.

The emperors and empresses as well as courtiers and other people of high ranks were adorned with heavy jewellery beset with huge stones and beads. Various jewellers were hired privately to create magnificent jewellery pieces for the royal family and other important people. Rajasthan, the north-west state of India, served as an exclusive hub for jewellery-making. The Mughal royalty often formed alliances with the Rajput rulers and married Rajput princesses.

As a result, the Mughal jewellery was further influenced by the Rajputs and thus began the fine combination of Rajput quaint craftsmanship and Mughal delicate artistry. Some Mughal jewellery pieces were also influenced by the 17th century Europe.

The Rajput Mughal relation not only blended the cultural and political sphere but also mark its impression on the fashion and artistic sphere of life. The Rajput and Mughals exchanged their life styles and gave a new world of fashion which can be seen even after many years of Mughal rule.

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Organization of Merchants of Mughal Rajasthan

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An attempt is made in this research paper to trace the organization of Merchants system in the Rajasthan under Akbar to Aurungzeb reign. Merchants system contributes, in a large measure to the prosperity of the society during the Mughal times. In this paper it is intended to examine, Organization of Merchants and their production, role of state patronage of merchants trades routes and their safety and security merchants class, the means of communication, the availability of the raw material for manufacturing goods as well as finished goods, the enterprising spirit and the contribution of merchant class to the prosperity of the society during the Mughals.

Key Words : *Beopari, Banjaras, Hundi, Sarraf, chhatund, Rahdari, Karkhanas, Baniyas Marwari, Chhint, Tamgha, tanda, Mir-Bahari Dadan, Amanat, Faujdars, Watan-Jagirdars, Subedars.*

Introduction

Mughal Empire form Akbar's to Aurangzeb was a period of Renaissance of India. During their reign technological advancement of the Empire influenced the economic life of the people. There were long lists of commodities which find reference among the items of imports and exports during the Mughal Empire. The Mughals Emperor were well aware of the hazards of travels and ordered their *jagirdars, mansabdars* and even Rajas of Rajputana made strong measures to maintaining of peace and security in the empire. During that time trade had grown significantly. Every community had regular markets in nearby towns or *qasba* where the residents from the neighbouring areas could sell and buy commodities. *Hundi,*

Insurance, banking etc were the new commercial practices developed during that period. According to Shireen Moosvi, Mughals had a significant impact on the economy of the Deccan. Deccan had so far been a separate economic zone, symbolizes by its gold – money as against the silver money of northern India. Their isolation was reflected by distinctly higher rate of interest prevailed in the Deccan during Mughals.[1]

Means of Transport:

The literary sources articulate that the construction of roads was also prevalent during the time of Mughal Empire. It has mentioned that Shershah was the pioneer in the construction of roads thereafter Mughals enjoyed the fruits. Road were connected to the capital city Agra as epicentre and trade and commerce as well as defence was the sole administrative purpose of the Mughals.[2] The most prevalent mode of transport was pack animals in Mughal India from Akbar's to Aurangzeb reign while carts were also used to a lesser extent. Pack oxen were used for carrying the goods of bulk in most of the regions whereas, camels were employed in the North-Western part of the empire, and in desert, rocky and hilly regions; mules, asses, indigenous breeds of horses were the other beast of burden used for carrying trade.[3] Akbar's was a dynamic ruler who promoted invention during his reign; one such instance was wheeled carts of palanquins pulled by an elephant. It is mentioned that cart was so big in size and it also provided mobile bathroom services to the traders as well as travellers. In the carts bathroom cabins were made for the carriage facilities of the business. Apart from that elephant, horses and camel was also used for transportation purposes.[4]

Akbar's travelled to southern part crossing the gap of Satpura range and ordered for the construction of Royal road in Deccani states. During his reign, most of the southern states were not administrative part of the Mughal Empire and hence focus was till the border only as it was the extent of the jurisdiction.[5]Jahangir the Mughal emperor also followed the similar polices while dealing with the road system. Shahjehan was a little lazy in his approach. During his time the condition of road were deteriorated with the time because of corrupt officials and robbers took hindrance in the movement of the trade and commerce in the road.[6] Irfan Habib writes in the Cambridge Economic History of India that due to uneven physiographic condition of Deccan, between Golconda and

Masulipatnum where wheeled traffic was very difficult to carry and packs –horses as well as oxen and fast moving palanquins were used to carry men and commodities. In Golconda, 500 to 600 horses daily used to enter the town carrying liquor in leather bottles. Besides these the famous English coach in which Mughal Emperor Jahangir travelled to Ajmer, and it was drawn by four horses. In *Ain-i-Akbari*, Abul Fazl mention carriages carried by four horses were called as *ghurbabal.* [7]

Deccan was famous for cloth production, gold cloth, broaded cloth, turban; waist band had more than a local market for their products. In the area of Karnataka *chhint (*a kind of cloth) was manufactured during Shahjehan reign. And a turban also known as *chhint* was woven, of which the warp and woof are manufactured by the hairs of cow.[8]

Aurangzeb beneficial interest in the south made significance to this route between Golconda and Surat and this made road of north a little unsafe. Rajputs near Sindh region were responsible for the insecurity of travels because who use these routes. A luxurious carriage especially found in the Deccani states known as *Rath* or *chariot* usually driven by oxen or horses, sometimes used by upper class people of the society and passengers were transported on horses and sometimes bullock cart was also used for trade and commerce.[9] According to Sir Thomas Roe, indigo during Jahangir time was the prime goods and was also grown in the Deccan. But during Aurangzeb reign indigo was exported from Golconda.[10] Thus trade came to stagnant during Aurangzeb reign. While Aurangzeb by his mad Deccan policy, was totally emaciated his subject.[11]

Trade Route Towards Rajputana:

However, it is not possible to give details of each and every routes running in the Mughal Empire during Akbar's to Aurangzeb reign due to the presence of large number of routes, therefore, here I have given only those routes which were most frequently used by trades. I have taken significant trading centres of Mughal Empire as the originating point of routes for convenience of understanding. Such as Agra was the town through which most of the commercial routes passed. On the western coast Surat was the main centres of trading.

Agra-Surat Route:

The flow of commodities between Gujarat and north India was

functioned by two routes. The first route connected from Agra to Surat through western Rajasthan via Ajmer, Merta, Jodhpur, Jalor, Ahmadabad, Combay and Broach. These routes went through the Desert areas, on which main stoppage were at Ajmer and Ahmadabad.[12]

The second route more extremely passes through Malwa and Khandesh. The route passed through forest and mountainous regions especially between Malwa Plateau and part of Bindha through Ujjain, and crossed Narmada at Akbarpur. There were alternate routes for the part of journey which functioned to connect much of the interior region of these main highways. Sir Thomas followed the eastern route from Surat to Burahanpur and then turned westwards passing through Dher, Jalor, and Chittor on the way to Ajmer in Rajputana, this route went through Mewar instead of Marwar. In western Rajputana, there was another route to the Jodhpur to Ajmer stretch via Sirohi and Jalor.[13]

Delhi-Ajmer-Ahmadabad: The main route from Delhi towards Ahmadabad ran through Ajmer. Main centers on this route upto Ajmer were Pataudi, Rewari, Kot Putli, Amarsar, Sambhar, Sursara, Untra etc. After Ajmer the stages were same as of the Agra-Ajmer-Ahmadabad road. However one could travel in that direction without touching Ajmer. The route without touching Ajmer, left the main route at or after Sambhar and from that place the route going through Bharunda, joined the main route again at Merta.[14]

Routes Towards The Deccan:

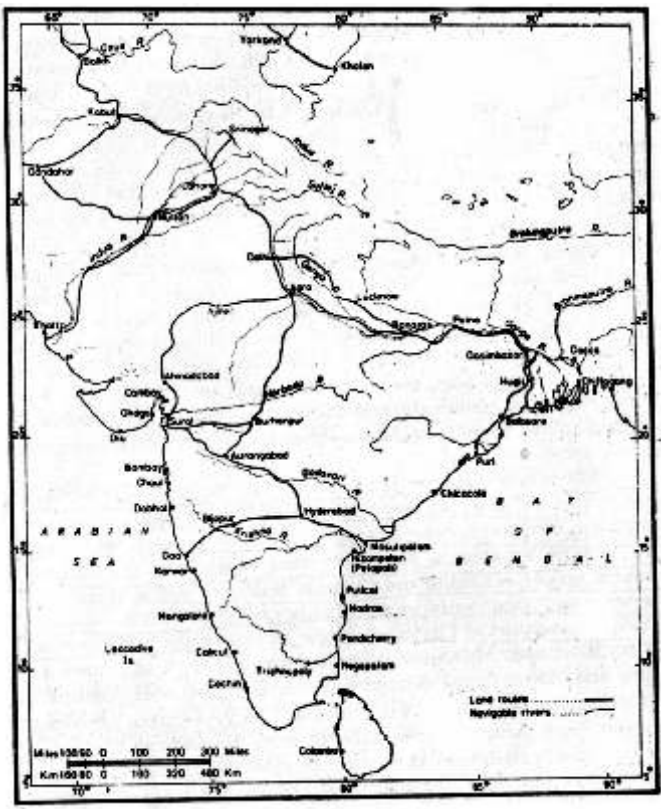
The Deccan was full of mountain ranges, plateaus and large number of rivers. Therefore routes were too much obstructed by rough terrain, rivers and many narrow and difficult George; most of the routes were tortuous and troublesome for the travelers and merchants. However, we have find evidences of use of carts in the Deccan but only upto Golconda. In the Deccan states the following were the important routes which were helping for trade and travelling on large scale.

Burhanpur-Aurangabad-Bijapur: From Burhanpur, the route went through Anturli, Adilabad, Vaghad, Sarai Hatim Beg, Fardapur, Ghatifardapur, Golegaon, Sarai Kaman (Sillod), Allong, Pathari, Phulambri etc. and finally reached Aurangabad and from Aurangabad to Bijapur, the route ran through Ahmednagar, Chamargonda, Pedgaon (Bahadurgarh). This route passed through

many mountain ranges and plateau, such as Bindha Range, Sahyachai Range, Balaghat Plateau, and Ahmednagar Range etc.[15]

Burhanpur-Hyderabad via Udgir and Bidar: From Burhanpur towards Hyderabad, the route passing via Udgir and Bidar ran mainly through Anturli, Malkapur, ohankhed, Deulgaon, Zafamagar, Sindkhed, Shivni, Ncr, Partur, Gahegaon, Pathri, Rampuri, Sawargaon, Rajaura, Udgir, Bidar, Didgi, Kohir, Panchnigal, Momanpet, Eniketala, Shankardeh, Chilkur, Golkonda, etc.[16]

Sir J.N Sarkar in his Mughal Economy working and organization mentioned in Golconda there were six road: (i) from Surat to Haidarabad (ii) from Haidarabad to Masulipatam (iii) from Haidarabad to to Madras via Gandikota (iv) from Vijayavada (Bezwada) to Madras, (v) from Masulipatnum to Srikakulam and (vi) from Haidarabad to Ramallakota.



Dr Pant mentioned in his book *Commercial Policy of Mughal Emperor* that, the routes between Surat and Golconda and Golconda to Masulipatnum became significant on account of the activities of the Moguls in the Deccan[17]

Role of state in providing security in these routes:

The maintenance of internal security of the roads was the chief responsibility of the Mughals and their officials under different agencies appointed in their respective territories i.e. in *Jagirs* and *Khalisa* lands. There is a general observation that the responsibility for the internal security management essentially involves the Mughal *Subedars*, *Faujdars*, *Jagirdars*, *Kotwals* etc. but the core responsibility of internal security lies behind the policies formulated by the Mughal Emperors. The taxes were charged by the state on trading activities. The merchants were also charged customs and toll taxes on movements of goods. However, the income from these sources was very small as compared to land revenue. Since town were the centre of commercial activities, the administrative officers there looked after the smooth functioned of trade. The emperors provided the law and order and providing peace and securities for establishing a suitable business environment. Akbar's appointed official to punish to those who had levied the charge on these routes in his empire. Jahangir also prohibited the collection of *zakat, tamgha, mir-bahari* and *sair* etc. This was collected by the jagairdars in evey subas and sarkars for their personal interest. Similarly, Shahjehan several *farman* for abolishing these imports. Aurangzeb issued *farman* in which he abolished *zakat* and *rahdari* etc, For the successful implementation of these orders, he sent mace-bearers *(gurz- bardan*), who strictly warning to implement these order by the emperor. He also made responsible of all the officials such as *subedars, faujdars, kotwals, thanedars jagirdars* etc, for all the happening of distress in their control.[18]

Merchants: J.N Sarkar mentioned in his book Mughal Economy Organization and Working that, the market organization, including the mercantile scene of Mughal India, was then under control by a heterogeneous body of reputed merchants and financers. Hierarchically, the merchants may be branded into four classes according to their wealth and functions. Combining of their economic position and social association, these merchants group into as follows:

1. The great or reputed merchants were remarkably talented and

affluent, dominating the mercantile business and they had their owned big mercantile marines and vast trading dominans. With their far flung association of dealers and agents they practically controlled internal trade, complete wholesale trade also inter-regional trade of the Mughal India. Such merchants were *Baharji* or *Virji Vohra*, *Abdul Gaffar, Kasi Viranna, the Jagat Seth* and others during the time of Mughals[19].

Banjaras: In our sources we get innumerable references to the *banjaras* as a trading group who carried on trade between villages and between villages and towns in a region and even at inter-regional level. They were an important link for rural-urban trade. They confined their trading activities to some limited commodities like grain, pulses, sugar and salt etc. Jahangir in his, *Tuzuk-i- Jahangiri* records, "in this country the *banjaras* are a fixed class of people, who possess a thousand oxen, or more or less, varying in numbers. They bring grain from villages to villages to the towns, and also accompany with armies". The *banjaras* also moved with their families and household in groups. These groups moving together were called *Tanda.*[20]

Banyia: The word *baniya* is derived from a Sanskrit word *vanik* meaning merchant. They were the leading merchants in north India and Deccan. They were also involved in all types of trading activities. They also acted as *moneylenders*. They give loans to peasants and other people including state officials and nobles. In town they dealt in grains, textiles, gold, silver, jewels, spics, and other commodities.

There were some eminent local merchants during the Mughal Empire. The merchant of that period were composite in terms of their functions and wealth. Infect Mir Jumala of the Golconda kingdom, Malay Chetti, Kasi Viranna and Sunca Rama *chetti* of southern coromandal were masters of large scale commercial as well as trading in Mughal Empire. Their trade covered a wide range of goods and many sectors of inter- regional trade. Hiranand Sahu a *Marwari* banker from Amber his son Manik Chand the first Jegat Seth literally banker of the world acquired enormous wealth and power. Marwari's of Rajputana were found in most part of India working as a banker and financier during Mughals.[21]

2. Below the great merchant houses came the individual or independent merchants, less wealthy and less influential.
3. The third groups are the tiny merchants, like *banias* who were

selling butter, rice, straw, vegetables. According to Tavernier, they were wholesalers of rice and grains, and jewel – merchants like the Jain *Banarasidas*, the *Komatis* (of Telgu region in the south).

4. Besides of these above mention merchants there were the middle men. Some of them were dealers, stocking and selling commodities of others merchants in return for their service they charge a commission from them.. Merchants of belonging to such groups are like *Khem Chand* himself at Balasore and *Ji (Jai) Ram Shah* at Cambay. Different brokers specialized in different varieties of produce. For example, in return of their service they received a broakerage 1-2% varying according to the merchandise.[22]

Business Organization: Finance, Exchange and Credit:

During the Mughals periods the increasing trade, required appropriate financing and elaborate and complex credit amenities, which in turn, were encouraged by it. Modern advanced banking system was, of course, impossible during the period under review. But the Historian of that era had judged by contemporary standards, the basics of deposits banking and credit systems were highly praised by a 17th century. An idea of these can be produced from contemporary Persian Histories, Accounts of foreign travellers like Tavernier and European records. It appears that in all inland business and mercantile centres, there were find networks of indigenous banking establishment, e.g, credit-suppliers, commercial bankers and money – changers, known as *sarrafs* (*shroffs*), *mahajans* and *sahukars* belonging to expert caste groups.[23]

Bill of Exchange (*Hundi*)[24] : During the Mughals periods as far the expansion of mercantile trade and business, *hundi* became a significant form of money transaction. This started a safe and suitable method of transferring money. For example, when merchant *carvan* marching towards Surat to Agra was hijack by a band of highways robbers, the bag bringing the *hundi* was open by them and eventually returned to these merchants. The *sarraf* charged a small fee for those who providing this service to the merchants. According to Irfan Habib, "the transactional of *hundi* led to a state of affairs in which large numbers of *hundi* were simply drawn and execute against other *hund's* without the involvement of real cash payment." In this process it became a medium of exchange. For instance, for the hundi drawn at Ahmadabad for Burhanpur 7 ½ per cent was charged during the times of Jahangir in 1622 A.D.[25]

Functions of *Sarraf:* The chief functions of a *sarraf* was to test currency, he even issued a token currency at a times. He acted as a money-changers and banker to remit money, issues and discount *hundis* or letters of exchange. He thus became a commercial banker. A few *sarrafs* who acknowledged deposits *(amanat)* in cash and kind, also advanced loans to the wealthy at high rates at a profit to themselves.[26] In 17th Merchants like *Virji Vohara* with large supplies of capital advanced money *(dadan)* to cultivators, producers and artisans for ensuring satisfactory and timely furnish of goods, in produce or manufactures (e.g. cotton, silk, indigo, etc.) for purposes of internal and external trade.[27] During Shahjahan rein the imperial treasury given loans 500,000 to merchants as in indigo monopoly. [28]

Besides banking, a system of insurance *(bima)* or goods in transit as well as of ships was fairly well organized by the *sarrafs*. Frauds were sometimes experienced but the risks of insurers in particulars case were largely minimized because of the widespread prevalence of the system.[29]

Market: During the Mughals time the rural and urban market, can be divided into several categories according to their function and area served, varying from the micro village *hut* to international trade emporiums. In other words the market network and multiple tiers, usually but not regularly interlinked.[30] According to Tapan Raychoudhari, there were 4 types of markets in the Mughal Empire:

1. The markets for long distance trade that had many regional variations-inland, overland, and overseas.
2. Small bazaars where products were procured locally and sold for local consumption.
3. Periodic fairs held both for common consumers and specialized commodity traders.
4. Isolated rural markets.

Production for Market :

The Mughal emperors encouraged manufacturing of various artisanal and luxurious commodities which was catered the requirement of rich class**.** The artisans who were involved in the Shahi *Kharkhanas* and private workshop may be divided into four categories **:**

(a) Those who were nothing but worked in the workshops include those artisans who were worked in the imperial workshop.

(b) Those who were worked under master artisans in large enterprise as wage workers

(c) Those artisans who worked independently from their home

(d) Those artisans who were went out from place to place in search of work.[31]

Rural Market : During Mughals the village market, usually called the *hat*, held weekly or more regularly, accordingly to requirement of the people, open in one village, or in another. The native peasant brought their excess or surplus commodities of their field or farms, the local artisans or those artisans who were settled in the neighbourhood came with their handicrafts, while rural merchant's (*beopari* or *chettis* etc) i.e *banjaras* of Gujarat, *Marwaris* of Rajputana, Mysore, Indigo from Biana and Sarkhej, also brought various produce, all for exchange. They kept various articles of common household consumptions like grain, vegetables, fruits, butter, pepper, cotton thread, coarse cloths, iron goods, etc.[32]

Urban Market: The peasants, artisans and merchants sometimes carried rural merchandise as well as crafts to the urban markets for local utilization. With the increase of productivity, and also increasing numbers of direct producers, the village farmers and artisans, bring their goods for sale in the markets of neighbouring trade and commercial centres. The markets might either be small – scale (bazaar) or whole sale *mandis* or *ganjes*.[33] In 1623 Pietro della Valle writes that Ahmedabad *(Bazhri Kelan, Kazar-i-Kalan*), the great market where beautiful street, strait, long and borad, full of shop of various trades.[34] The functions of Urban market in the eastern and southern coast of Deccan, i.e Masulipatanam in Golkonda, which had paying attention the goods of southern Krishna Delta *(Vetapellam)* and Godavari Delta *(Polakollu)*[35].

Plasert a Dutch Traveller in 1623 A.D mentioned that around 100 specialized categories of artisanal work in different crafts. Textile manufacturing noticed to be highly specialized production. Almost every functions was performed by a different groups of artisans like carding, spinning of yarn, bending of silk thread, weaving cloth, bleaching, dying, printing and painting of cloth, etc. the localization of manufacture was a significant features. During Mughals reign different areas was specialised in the production of

certain crafts, for example, Muslin from Deccani states.[36] The manufacturing of Marwar is of great significance in the commercial point of view. Abundance of coarse clothes, the blankets are manufactures from the cotton and wool produced in the Rajputana but they are chiefly used there. Matchlocks, swords and other warlike implements are manufacturing a capital at Palli, and the later they make boxes of Iron.[37] During Jahangir time trade was rapidly flourished and developed. New Market was developed due to increased demand of the Portuguese, the Dutch, and The English.[38] Shahjahan was a great fond of trader. He used to trade in clothes, indigo, saltpetre, stones etc.[39] The Deccan policy of Aurangzeb was the ruin of the mighty Mughal Empire, for all administrative activities were directed to the collection of men and directing them via Burhanpur to Golconda and Bijapur. Routes in north India was unsecure, i.e The Rajputs in Gujarat, Rajputana and many of local official who not in Mughal army, but earn their livelihood by plundering the merchant in the routes. The Maratha did not allow merchant in their territory and they eliminated completed.[40]

Findings :

1. Mughals Emperor Akbar's ordered for the construction of *Kos Minar* on routes. It was given signal of distance on the major routes and also indicated the direction and shelter to the travellers in certain cases.
2. Mughal Emperors played as a parental attitude or behaviour while dealing with its subject and officials.
3. The system of *hundi* or bill of exchange and *bima* (insurance) was the important innovation for the smooth functioning of transaction of money in the empire.
4. At ferry-boat places merchants and travellers had to given certain toll for crossing river.
5. During the Mughal Emperors the system of advancing money or loan given to artisans for the production purposes and it boost the economy of the empire.
6. The local *Kotwal, faujdars, subedars, thanedars and Jagirdars* were responsible for maintaining the security of the routes through their jurisdiction.
7. Merchant guilds and organization were well established and they

make their rules and regulation for trading and mercantilists activities in Mughal India.

It may be **concluded** that organization of Mercantilists system during the Rajputana and Deccani states under Akbar's to Aurungzeb reign flourished very well. The merchant class of the time evolved an ethics of their own. The payment of taxes was not exempted and the state dues were promptly paid. The merchant community was a well - knit together section of the society and uniform pattern of behaviour was adopted, with the result that anyone who dared to flout the accepted principal either in dealings with the state or with the consumers was given severe punishment. At such periods it was the merchant class that formed the link between Indian and their neighbouring countries. The country stood to a lot of gain through the enterprising spirit of these merchants who not only built up trade contact but also promoted the salient features of Indian art and culture. The urbanization during the Mughal period was primarily triggered due to the development of significant domestic industries and mercantile centres. This was further accompanied by a strong centralized government. The trade routes and facilities or means of communication had their own influence in the growth of the towns. Most of the towns in the Mughal period were situated on the junction of the trade routes. In a city, all sorts of civic amenities were available. Furthermore, the efficient and effective administration of the towns, helped in maintaining tranquillity, supervising trade and proper collection of tolls and taxes from the people.

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24. It was a paper document assuring payment of money after a period of time at a certain place. This customs began because of a problems involved in bringing huge quantity of cash for commercial transaction. The merchants was keen to bringing cash to a specific place would deposit it with a *sarraf* who would issued a hundi to the merchant. The merchant was to present it to agent of the *sarraf* at his destination and encash it.

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Maharaja Ganga Singhji of Bikaner : As An Educationist and Reformer

(Special Reference - His contribution in The Establishment of Banaras Hindu University)

• **Dr. Meghna Sharma**

If education in Bikaner owed a lot to the tireless efforts of the Maharaja's contribution to the growth and development of the premier University at Varanasi the Banaras Hindu University were an eloquent testimony to his concerns for higher education in the society.

The objectives of the university when formulated reflected also in large measure the Educational Philosophy of Maharaja Ganga Singh Ji as well. They were :

a. *To promote the study of Hindu Shastras and of Sanskrit literature generally as a means of preserving and popular rising for the benefit of the Hindus in particular and of the world at large in general.*

b. *To promote learning and research generally in Arts and Science in all branches.*

c. *To advocate and diffuse such scientific technical and professional knowledge combined with the necessary practical training.*

In 1922 Ganga Singh Ji was nominated as Pro-Chancellor of the University - a richly deserved honoured he held till 1929. Though the Maharaja of Mysore was the BHU's first Chancellor Maharaja Ganga Singh Bikaner was its longest serving Chancellor (1929-1943 AD). Maharaja Ganga Singh who had been associated with the Hindu University since its Inception as mentioned earlier made many memorable speeches for the cause of the university during his very long association with it.

The present paper is an attempt to study the contribution of Maharaja Ganga Singh Ji of then Bikaner State in the establishment of Banaras Hindu University, his concepts, speeches delivered in and for BHU besides his intellectual intentions towards the promotion and enhancement of Higher Education in Modern Indian History.

Keywords : *Maharaja Ganga Singh, Kashi, Hindu University, Hindu Shastras, Sanskrit Literature*

Contribution of Maharaja Ganga Singh Ji in the sphere of Education :

Education was an area which was very dear to Maharaja Ganga Singh. Himself a very good student as his record at Mayo College, Ajmer testified, he was convinced that the foundation of a modern State rested on education and literacy in the society. He was fortunate that his predecessor, Maharaja Dungar Singh was also a far sighted ruler who had realised the importance of a sound education system and towards that end had introduced the scheme of State schools throughout the length and breadth of the State with the added stipulation that education should be made available free in the firm belief of the old Hindu Doctrine that knowledge should be open to all. At the same time the teaching of English was also introduced in schools.

Primary education came in for special attention of the Maharaja. As an initial step primary schools, District schools, girls' schools and hindi primary schools were established. Anglo-vernacular and vernacular schools were also set up. Such institutions were entitled to aid from the State Government. In 1928-29 further steps were taken with regards to primary education when the Municipalities were asked to setup primary schools and towards maintenance of these schools, the Municipalities could seek State assistance to the tune of 2/3rd of the cost.

Maharaja Ganga Singh Ji and the History of the Establishment of Benares Hindu University :

If education in Bikaner owned a lot to the tireless efforts of the Maharaja, his contribution to the growth and development of the premier University at Varanasi, the Benaras Hindu University, were laudatory and were an eloquent testimony to his concern for higher education in the society. The foundation stone of the great University was laid by the Right Honourable Charles Baron Hardinge of

Penshurst, Viceroy and Governor-General of India on February 4, 1916.

The founder of the university, Pandit Madan Mohan Malaviya, a veteran statesman and a great nationalist leader, was a close and trustworthy friend of the Maharaja. The Maharaja had rendered substantial financial help, not only at the initial stage of the university, but in subsequent years too. The foundation stone of the Senate Hall of the university was laid by Lord Hardinge and the Maharaja of Bikaner on February 4, 1916. On this occasion the Maharaja had placed two sets of coins - 2 silver and 2 copper coins of the Bikaner State below the foundation stone. A lengthy inscription on a large copper plate fixed on the wall of the Senate Hall of the university in 1916, says: ... the high-minded and valiant Ganga Singh, the Ruler of Bikaner.'

Mahatma Gandhi was also present on the occasion. At that time he was not an important figure in the national movement. He met the Maharaja after the function was over. It was the first meeting of the Maharaja with Mahatma Gandhi.

In a cavity under the marble stone was a large copper plate which had a lengthy inscription the early part of which read as follows :

"The Universal Spirit be held the Ancient Law of Righteous Living Oppressed and cast into disorder by the rush of Time, and the family of the children of Manu, dwelling on this Earth, disorganized and unsettled, when five thousand years of the age of Kali had passed over the land of Bharata- Varsha.

The prime instrument of the Divine Will in this work was the Malaviya Brahmana, Madana Mohana, lover of his motherland. Unto him the Lord Gave the gift of speech, and awakened India with his voice and induced the leaders and the rulers of the people into this end.

And other instruments also the Supreme fashioned for His purpose-the high-minded and valiant Ganga Simha, Ruler of Bikaner."

The objectives of the University when formulated reflected also in large measure the educational philosophy of Maharaja Ganga Singh as well :

a. to promote the study of the Hindu Shastra and of Sanskrit literature generally as a means of preserving and popular rising

for the benefit of the Hindus in particular end of the world at large in general the best thought and culture of the Hindus and all that was good and great in the ancient civilization of India

b. to promote learning and Research generally in Arts and Science in all branches

c. to advocate and diffuse such scientific technical and professional knowledge combined with the necessary practical training as his best calculated to help in promoting indigenous industries and in developing the material resources of the country and

d. to promote the building up of character in youth by making religion and ethics an integral part of education.

Maharaja Ganga Singh who had been associated with the Hindu University since its Inception as mention earlier meet many memorable speeches for the cause of the university during his very long association with it. One such early speech was delivered at the town hall of Calcutta on the 17th January 1912 in capacity of president of a public meeting organised to Gardner cash and support for the proposed University.

The Maharaja use the occasion to make his pitch and dealt at length about the idea of the university he said that all the different streams for merged into one amalgamated movement for propagating the concept of a Hindu University he use the occasion to court passage from the king emperor speech delivered earlier to the Sea Net of Calcutta University which read as follows

> "It is to the Universities of India that I look to assist in that gradual union and fusion of the culture and aspirations of Europeans and Indians on which the future well-being of India so greatly depends. I have watched with sympathy the measures which from time to time have been taken by the Universities of India to extend the scope and raise the standard of instruction. Much remains to be done. No University now-a-days is complete unless it is equipped with teaching faculties in all the more important branches of science and the arts and unless it provides ample opportunities for research. You have to conserve the ancient learning and simultaneously to push forward western science."

The Maharaja stated that though this address was to the Senate of the Calcutta University, it was equally applicable to the promoters of the Hindu University or of the Muslim University. Commenting on

the character of the proposed Hindu University, the Maharaja assured the gathering that the University would be a residential and teaching University which would seek 'to conserve the ancient learning and simultaneously to push forward western science', and 'to build up character without which learning is of little value'.

The address was also used to promote the course of religious teaching the demand for which was increasing regularly as the conviction grew that character could best be built up when it rested on the precepts of a great and noble religion. Touching on the theme of denominational Universities, the Maharaja countered the claim that the establishment of such Universities promoted sectarian differences. He further argued that the nation was big enough to support a Hindu University as well as a Muslim University. Much good could be done by diverting the charities and activities by creating institutions which would appeal to them in a special degree. It was a fond desire, the Maharaja asserted, that there was every reason to hope and believe that with both the institutions broadly organised, soundly managed and sufficiently endowed, and with the spread of knowledge which they will foster and promote, they will contribute towards creating a spirit of mutual esteem and goodwill among the members of the two communities'. If the syllabus of the two Universities was based on morality, reverence and duty then the teaching would lead to tolerence and not estrangement.

Maharaja Ganga Singh's association with the Benaras Hindu University was lasting and he served it in many diverse capacities. As early as 1916 he was accorded the signal honour of presiding over the series of extention lectures organized in the University. In his presidential speech he welcomed such opportunities as they provided him relief from the daily affairs of State administration. He was hopeful that the benefits of research in the University would be beneficial for the development of backward States. The theme for the extention lectures on that occasion was commerce with special reference to trade policies. Industrial growth was another theme for the lectures.

The Maharaja stated that sheer brain power was insufficient unless combined with earnest and continous effort. He also advocated a scientific approach to the study of commerce. Quoting the eminent Professor Lees-Smith on the occasion he said:

"The leaders of commerce and business need to be scientifically trained just as a doctor or a barrister or professional man is... Modern experience shows us that business requires

administrative capacity of the very highest type. It needs not merely technical knowledge but it needs the power of dealing with new situations of going forward at the right moment and of controlling abour. These are just the qualities which Universities have always claimed as being their special business to foster."

The remaining part of his speech was devoted to the agriculture sector. He felt that this sector was most dependent on co-operation with other departments as the bulk of the vast population of India subsisted on agriculture and unfortunately famine and draughts caused by fickle nature of monsoons were calamities which overtook the land from time to time. The advantages of a co-operation were hence self-apparant and their own recommendation. Backwardness among the agriculturalists was further compounded with the problem of rural indebtedness. To remedy the above stated problems it was advocated that the qualities of foresight, thrift and self-reliance were to be developed in the agriculturalists combined with the acquisition of business habits. In this scenario the co-operative movement was seen as the ultimate answer. By 1913-14 there were already around 11380 co-operative societies in existence. The co-operative movement was seen as the main instrument of educational, social and moral reforms. The movement was also seen as most likely to release the agriculturalists from chronic indebtedness and freeing him from the necessity of incurring new loans at high rates. In conclusion the Maharaja graciously gave the India the watch-word of "Hope" and which he further defined as-(No 2)

"Let hope also be the watch-word of our University movement and may God bless and reward our labours".

In 1920 Maharaja Ganga Singh paid another visit to Benaras University but because of indifferent health he did not make a customary long speech but in the course of his brief address he wished the University years of growth and prosperity.

In 1922 Ganga Singh Ji was nominated as Pro-Chancellor of the University-a richly deserved honour he held till 1929. In 1927 he was further honoured with the conferring of the degree of L.L.D. Finally in 1929 he was accorded the supreme distinction he was elected Chancellor of Benaras Hindu University-a post he held till his death in 1943.

In December 1927 he revisited B.H.U. and delivered a major address which had all the hallmarks of his philosophy of education and his concern for Indian values. He started by dwelling on his

long association with the holy town of Benaras which always exercised a peculiar fascination for him. Varanasi, to the Maharaja, was the home of Hindu Culture, the seat of Divine Learning and the "heart of Hindu civilization. It was also the sanctum sanctorum of a pious Hindu as it was also the abode of Lord Vishwanath-the Father of the Universe. The sacred ghats on the banks of the Ganges, served as a fountain of inspiration to the pious imagination of the devotee. Referring to the men who shaped the destiny of the University, the Maharaja commented:

"The ambition of bridging the gulf between the old and the new, of bringing about an alliance between antiquity and modernity like a confluence between the Varna and the Assi has all along inspired the eminent pioneers of this noble Institution with a religious zeal that commands universal respect".

It was a matter of satisfaction for the Maharaja that besides including a study of Hindu Religion, Ancient Hindu Polity and Hindu Civics in its curriculum on the side of Humanities, scientific subjects like Geology, Mining and Metallurgy as well as Industrial Chemistry had also found a place within the University's portals. The Engineering wing, with special reference to Electrical and Mechanical Engineering, had already started attracting students from all over the country.

While expressing satisfaction with the growth of other disciplines, the Maharaja felt constrained to remark that the agriculture faculty had not developed along the anticipated lines. He mused that the need of the nation was that two blades of grass should grow where hitherto only one blade grew. If and when the agriculture faculty developed than it would have to deal with problems of land cultivation and crop experiments, of improvement of the implements of tillage and of adoption of labour saving devices and the latest mechanical contrivances for the extraction of the maximum return from the soil at the minimum of cost. The Maharaja also used the occasion to seek financial help from patrons as the first corore already collected had proved insufficient. The Maharaja himself had donated Rs. 1,00,000 to the University in addition to a grant of Rs. 12,000 to be paid annually. If the resources proved inadequate, he reasoned, and then certain pruning would have to be done more like a clever surgeon who knew where and when to apply the knife.

A major part of the second half of the Maharaja's address revealed his in-depth understanding of the philosophical approach to

education and what constituted University education. Redefining the scope of the Hindu University, Ganga Singh Ji held forth the following profound views:

The ancient Universities of Taxila and Nalanda hummed with polemical wrangles about the variety of the cosmos, nascence about the a cosmic reality, and the existence of a future world; but it is open to question whether they really contributed much to the advancement of our ascendency over Nature in the World. If we desire to understand the mysteries of Nature, we have to accost her and force her into a corner under the air-pump and extort or coring out her secrets. Bhartihari, the Royal sage, sang of the impossibility of weaving ropes from the rays of the sun or pressing out oil from sand. Our present day victories in the field of science have achieved even more... Science has not only anhilated space; she has longthened life, she has minimised danger, she has controlled lunacy and trampled disease."

Excerpts from the Speeches of Maharaja Ganga Singh Ji regarding Benaras Hindu University :

1. **The following address was delivered by His Highness Maharaja Sir Ganga Singhji Bahadur, of Bikaner, as President of a public meeting held in support of the proposed Hindu University of Benares at the Town Hall of Calcutta on the 17th of January 1912.**

"I do not propose to-day to trace the history and growth of the idea of founding a great Hindu University. Started some years ago, its progress till recently has been gradual. It is only in the last few months that the movement has become completely coherent and has advanced by rapid stages. The different schemes have been amalgamated. Public meetings held all over India and the large donations promised have made it clear that the University is no longer the ideal of the few but has kindled the enthusiasm of the many. The general approval and Sympathy of the Government have been secured and the University is on a fair way to being a settled fact….

…Our Hindu University is to be a residential and teaching University which will seek to conserve the ancient learning and simultaneously to push forward. Western science', 'to build up character without which learning is of little value;' it will be

equipped with teachings faculties in all the more important branches of science and the arts' and will provide ample opportunities for research;' and it will be the aim and endeavour of our University 'to assist in that gradual union and fusion of the culture and aspirations of Europeans and Indians on which the future well-being of India so greatly depends...The proposed Hindu University will fill a great want by being a teaching and residential University providing for technical instruction and encourging research and by what is more important, including in its courses the teaching of religion...

...The Hindu University movement is a purely educational one. Politics have not and will never have any part in our project, and our ambition is to turn out loyal oubjects of the King-Emperor and good members of society able to hold their own in life. Worked on broad lines it must maintain, as it has secured, the interest and confidence at the Princes and people of India and the cordial co-operation of the Government. It is gratifying to see from the constitution of the proposed University that the promoters are fully alive to these needs, and it will be a privilege and an honour to the Hindu University to have His Excellency the Viceroy as its Chancellor. In this connection I am sure you will all be very glad to hear that His Excellency the Viceroy has very kindly authorised me to express his sympathy without Hindu University movement and his good wishes for its success.

In his speech in reply to the address from the Senate of the Calcutta University His Imperial Majesty was graciously pleased to give to India the watchword of 'Hope'. Let Hope also be the watchword of our University movement, and may God bless and reward our labours!"

2. The following address was delivered by His Highness Maharaja Sir Ganga Singhji Bahadur, of Bikaner In 1916 at Benaras Hindu University with words :

"Your Highnesses, Members of the Hindu University Society, Ladies and Gentlemen, 1916...Thanks to the sympathetic attitude of our great and popular viceroy and to the single minded zeal and indefatigable energies of my friends, the Maharajan Sahib or Durbhanga, Dr. Sundar Lal and Pandit Madan Mohan Malviya and the other promotors of the scheme-OUR HINDU UNIVERSITY BILL has been passed. We had the lively gratification yesterday of seeing the Foundation Stone laid by His Excellency and as soon as the

buildings which will adorn the site are completed, one of most cherished aspirations of our Community will have been realized by the Hindu University coming into actual existence in this our Holy City."

3. Speech of His Highness the Maharajah of Bikaner at the Convocation of the Benares Hindu University at Benares on the 9th December, 1927

"The Benares Hindu University has made ample provision for imparting advanced academic education in various branches, which compares very favourably with the literary forum provided at the other Sister Universities in this country. Besides including a study of Hindu Religion, Ancient Hindu Polity, and Hindu Civics in its curriculum on the side of Humanities, Scientific subjects like Geology, Mining and Metallurgy, as well as Industrial Chemistry, have found a place within its portals and useful provision is being made for cultivating a spirit of Original Research through the conveniences of well-equipped laboratories and finely assorted workshops. The School of Engineering is a special and strong feature of the Benares University which draws students in large numbers from far and near for practical training in Mechanical and Electric Engineering.

At the same time, it might be prudent to specialise the University in a few particular branches of study so as to save overlapping of functions and re-duplication of effort. The scope of the Hindu University ought to be defined so that each University could cultivate that Branch and excel in its equipment for that particular subject. Our aim and endeavour should be the glory of God and relief of man's estate. If we ponder seriously, I am sure, we shall find that there is no real conflict between Religion and Science. It is no doubt true that undue emphasis of the claims of Faith may clash with, and drown the voice of Reason, and any scheme of studies which subordinates the claims of the national faculty to the dictates of authority must end in stagnation and decay."

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Cardiorespiratory Wellness Status and Physiological capacity of the Assortment of Female Physical Education Teacher and Sedentary Teacher

Anita Kumari • Dr Arti Dhankhar

The danger posed to people's health by leading a sedentary lifestyle is growing to alarming proportions. Epidemiological studies have shown that having a sedentary lifestyle will contribute to the early onset and progression of lifestyle illnesses such as cardiovascular disease and other lifestyle-related disorders. It is thus crucial to study the lifestyles of our friends and acquaintances and to document them in a consistent manner in order to bring about the necessary change that is required in society. A measure of submaximal endurance as well as cardiovascular and respiratory fitness may be obtained through the use of the step test. As a direct consequence of this, the primary purpose of this body of study was to concentrate on the cardiorespiratory health status and physiological capabilities of a wide range of diverse individuals. Female Physical Education Teacher and Sedentary Female Teacher. Each of the individuals gave their consent and agreed to take part in the research after being briefed about the objectives of the study and the steps that needed to be taken in order to be a part of it. Consequently, the research was successful. It was determined whether or not there were significant differences between teachers of physical education and teachers of topics other than physical education by employing a statistical technique known as the student t test.

Keyword: Sedentary, teachers, physiological, physical

Introduction

The World Health Organization (WHO) has identified a worldwide public health burden associated with inactivity due to lack

of physical activity. It is the fourth-leading risk factor for death throughout the entire world, ranking higher than high blood pressure, smoking, and having high blood glucose levels. Evidence According to McGinnis and Foege (1993), there has been a significant focus placed on the relevance of keeping a nutritious diet in addition to engaging in regular physical activity in order to decrease the rates of sickness and death caused by chronic illnesses. This has been done in order to lower the rates of illness and mortality caused by chronic diseases. According to Pribis, Burtnack, McKenzie, and Thayer (2010), a poor diet and a lack of physical activity are major variables in the impairments that arise as a result of diabetes, osteoporosis, obesity, and stroke. These factors also contribute to the risk of developing other health conditions. Additionally, between 310,000 and 580,000 people lose their lives each year as a direct result of these illnesses. On the other hand, due to the unstable nature of the political environment in some countries, individuals find it difficult to engage in physical activity outside of their homes. This makes it more difficult for them to get the health benefits of exercise. In order to achieve this objective, the physical activity program that addresses these potentially dangerous regions needs to be designed in such a way that it may be performed in the convenience and privacy of the participants' own homes. People in Iraq, for example, have been forced to live with this precarious circumstance for the better part of a decade as a direct result of the battle. The unstable political climate in the nation had a direct influence not just on the amount of physical activity of the population but also on their manner of life and the choices they made in their day-to-day activities. Women, in particular, are put through a greater amount of hardship and are unable to enjoy the same level of freedom, economic independence, and social participation as they previously had in the past. They are often highly unhappy because of the restrictions placed on their ability to participate in physical exercise, and this predicament is getting worse because women are also being discriminated against by the community as a whole and men in particular during certain activities (Madi, 2007). This ailment is growing significantly worse as a result of the discrimination that women face in the form of limitations placed on their ability to engage in physical activity. It was found that the rates of obesity among females aged 15 and older in Iraq were higher than their counterparts in the Eastern Mediterranean Region. The Eastern Mediterranean Region had a rate of 36.2 for obese persons, but the rate of obesity in Iraq was

26.5. A sedentary lifestyle and poor dietary behavior were revealed to be closely connected with the finding result among Iraqi females (GHO, 2013; Ali, Allela, Salih, & Ahmed, 2019). This was proved to be the case by the findings of the study. It was discovered that this was the situation with Iraqi women.

According to a significant body of research, elevating one's current level of physical activity and/or maintaining a regular exercise routine is helpful to a variety of various elements of one's health. Indeed, aerobic capacity, which is sometimes referred to as cardiorespiratory fitness, is a critical predictor of early mortality and sickness risk (Blair SN, Kohl HW, 3rd, Paffenbarger RS, Jr., Clark DG, Cooper KH, Gibbons LW. 1989, Kokkinos P, Myers J, Kokkinos JP,2008). This is according to a number of studies that were conducted. According to the findings of a number of different research, this is the case. Despite the fact that the processes that are involved are not completely known, it is obvious that engaging in regular physical exercise and improving one's cardiorespiratory fitness are related with enhanced health on the molecular, cellular, and systems levels. This is the case even if there is a lack of understanding of the mechanisms that are involved. Also, a growing body of epidemiological evidence suggests that sedentary behavior, which can be loosely defined as sitting, watching television, or spending time on the couch ("van der Ploeg HP", "Chey T, Korda RJ", "Banks E, Bauman A.,2012"), is associated with an increased risk for at least 35 chronic diseases and clinical conditions. Sedentary behavior is associated with an increased risk for at least 35 chronic diseases and clinical conditions. The findings of this epidemiological study also suggest that engaging in frequent defined bouts of exercise may not protect against early death in certain individuals, particularly if an excessive quantity of sedentary behavior is participated in throughout the course of

one's lifetime. If we follow this line of reasoning, we may hypothesize that a person who works in an office all day and does endurance training every day may still be at a higher risk of disease, despite the fact that they fulfill the requirements set forth by the government for the amount of weekly physical activity they should have. This is because working in an office all day reduces a person's ability to move around, which increases their risk of developing disease. To make this absolutely obvious, the epidemiological statistics on which such claims are based are riddled with the possibility of various issues. These potential

problems include the possibility of reverse causation (i.e., does sedentary behavior cause disease or vice versa?), the reliance on self-reported estimates rather than objective measures of sedentary behavior, the absence of a widely accepted and consistently applied operational definition of sedentary behavior, and a general lack of studies that are physiologically based. Additionally, there is a general lack of studies that are physiologically based. In general, we are of the opinion that an increased body of knowledge regarding the physiological changes that take place as a result of increased sedentary behavior would assist in the resolution of concerns relating to the question of what behaviors (the avoidance of sedentary behavior, the achievement of a specific level of physical activity, or both) are necessary for optimal health. This is due to the fact that an increased body of information regarding the physiological changes that occur as a result of growing sedentary behavior would aid in the process of resolving these challenges.

Definitions of physical activity and sedentary behaviors

In an effort to classify the degrees of physical activity exhibited by various individuals, several individuals have been assigned descriptors like "trained," "active," "sedentary," and "inactive." Misusing these phrases commonly results in biased messaging and conclusions, which may be found in scientific papers, commercial marketing, and public health communications.

Researchers, in the fields of physical activity and sedentary behaviors, in particular members of the SBRN "Sedentary Behavior Research Network" have worked together over the course of the past couple of years to clarify the "definitions related to physical activity, inactivity, and sedentary behaviors" (Table1 presents the primary definitions). The goal of this collaboration was to better understand the relationship between physical activity and health risks associated with sedentary behaviors. [see Tremblay et al. (2017)] The year 2017 witnessed the establishment of a new terminology consensus that intended to clarify the contrasts that exist between these notions. Any movement of the body that is caused by the contraction of skeletal muscles and that elevates the body's rate of energy expenditure beyond its rate at rest is referred to as "physical activity." The word "physical activity" refers to any movement of the body that is produced by the contraction of skeletal muscles. Different types of physical activity can be

separated from one another based on factors such as the modality, frequency, intensity, duration, and environment in which they are carried out. Exercise is a subtype of physical activity that is organized, structured, repetitive, and that supports the maintenance or enhancement of one's physical fitness (Caspersen CJ, Powell KE, Christenson GM.,1985). This definition was provided by Caspersen in the year 1985 (Caspersen CJ, Powell KE, Christenson GM.,1985). You may look up the definition of Caspersen in Caspersen CJ, Powell KE, Christenson GM.,1985 for further information. Because it is crucial to have a complete understanding of the meaning of this definition of physical exercise, it is necessary to give serious consideration to each and every word. Sedentary behaviors are any waking activities that are defined by "an energy expenditure of less than 1.5 METs while the individual is in a sitting, reclining, or laying posture" (Tremblay.,2017). According to the most recent version of the definition, sedentary behaviors are any waking behaviors that are characterized by an energy expenditure of less than 1.5 METs. This is in contrast to the notion of "resting energy expenditure," which refers to the amount of energy that is equivalent to one metabolic equivalent (MET). This final explanation is particularly essential owing to the fact that in 2015, Gibbs and colleagues requested for a more accurate definition of sedentary activities that takes into account both the intensity and posture. This definition would have to take into consideration both the intensity of the activity as well as the posture that the individual is adopting throughout the activity. This definition takes into account the level of activity as well as the posture of the individual performing the sedentary behavior. The amount of time spent sitting and the amount of time spent in front of a screen are often the two key indicators that are used to determine the total amount of time spent participating in sedentary behaviors. The particular nature of each sedentary activity, which could not have the same physiological implications from a biological and an energy point of view, is something that absolutely has to be evaluated. This is an absolute requirement that can in no way be avoided. According to Chaput JP, Drapeau V, Poirier P, and Teasdale N.,2008, sedentary activities that demand cognitive effort are related with an increase in cortisol concentrations, glycemic instability, and calorie intake, as well as a reduction in the parasympathetic/sympathetic balance. Sedentary activities that do

not need cognitive effort are associated with a reduction in the parasympathetic/sympathetic balance.

Table 1 Main definitions.

Terms	Definitions
Physical activity	Any movement of the body that is produced by the contraction of skeletal muscles and that elevates energy expenditure above the metabolic rate at rest is considered an aerobic activity. It is distinguished from other forms of practice by the modality, frequency, intensity, length, and environment in which it is carried out (Caspersen CJ, Powell KE, Christenson GM.,1985).
Physical inactivity	This represents that the physical activity guidelines are not achieved
Terms	**Definitions**
Exercise	Caspersen CJ, Powell KE, and Christenson GM. (1985) defined aerobic training as "a sub-category of physical activity that is planned, structured, and repetitive, and that favors the maintenance or development of physical fitness."
Sport	The range of physical activities includes sport, which may be defined as any practice that is institutionalized and structured while being governed by a set of precise rules.
Sedentary behaviors	Any awake activities that are defined by an energy expenditure of less than 1.5 METs while the individual is in a seated, reclined, or laying position.

There is no conflict between leading a physically active lifestyle and indulging in activities that require more sitting or standing. Individuals are considered to be active when they satisfy the physical

activity norms for their age; nevertheless, this does not stop them from simultaneously spending a significant portion of their time engaged in activities that need them to stay sedentary in order to complete the activity. To put it another way, the decisions that a person makes about their way of life might classify them as either active or sedentary. The most evident example of sedentariness are Tertiary employees as they usually spend a considerable amount of their time during a day seated in front of a computer screen. This makes them the most prominent example of people who are sedentary. Because of this, they are the clearest illustration of the sedentary lifestyle. As a result of this, we categorize individuals as being overly sedentary, despite the fact that outside of work they might or might not fulfill the minimum levels of physical activity required for their age group. This misunderstanding is mostly brought on by the fact that it can be challenging to differentiate between sedentarism and physical inactivity, the latter of which must be defined as a failure to meet the criteria for required levels of physical activity. This misunderstanding of these concepts may be highlighted with the help of the recent work that was written by Rantalainen and his colleagues. In their study, Rantalainen et al. evaluated the amount of time spent on moderate-to- vigorous physical activities (MVPA) as well as the patterns of that time spent between two groups of regular recreational runners: (i) running between 20 and 40 kilometers per hour However, in order for individuals to be designated part of their "sedentary group," they required to perform fewer than 150 minutes of moderate to vigorous physical activity (MVPA) each week. Those who did not meet this requirement were classified as sedentary. This demonstrated that the subjects did not lead sedentary lifestyles but rather inactive ones. In this specific investigation, the improper application of the concept was forgiven due to the fact that all three groups had statistically equivalent amounts of overall sedentary time. The findings of this study make it abundantly clear that people can be classified as both "active and sedentary", and that inactive and sedentary should not be confused with one another in order to prevent any mis-understanding, in-accurate conclusions, or incorrect public health messaging (Thivel D, Duclos M.,2018).

In a similar vein, the term "sport" is sometimes confused with the phrase "physical activity," however this misconception does not exist at the level of the scientific community. One definition of a sport is an activity that is organized, subject to rules and

regulations, and carried out in accordance with a set of rules that have been established beforehand. The competitive aspect of athletics is one extreme kind of physical activity. Some persons who are very active may not meet the criteria to be considered athletes in the sports that they participate in, despite the fact that they may have a high level of physical activity and participate in regular training. Because some persons and patients may feel frightened by the term "sport," it is crucial to make this distinction when it comes to the transmission of information on public health. In actuality, what is required is participation in a higher or more consistent quantity of physical activity.

Once a comprehensive comprehension has been attained, the subsequent behavior of individual people will determine which of these numerous ideas are put into practice. The behavioral components of physical activity and sedentarism absolutely need to be taken into mind. This is an absolute need. In today's environment, limiting the amount of time spent sitting and engaging in physical exercise on a regular basis are behaviors that might be considered choices. Even while the impacts on one's environment and culture are important; it is still required to develop the necessary constraints into habits. It is imperative that we transition away from what Epstein referred to as "sedentary alternatives" in the nineties (Epstein LH, Valoski AM, Vara LS, McCurley J, Wisniewski L, Kalarchian MA.,1995) and toward "active alternatives" in our everyday lives (Thivel D, Chaput JP, Duclos M.,2018). It is necessary to acknowledge that movement of the body is an inherent part of the human condition.

Sedentary-behaviors and physical-activity: Occupational health Implications

Because of the substantial amount of time that people spend working, the workplace has recently been proposed as a new strategic opportunity to encourage physical exercise. This is due to the fact that people spend a significant amount of time at work. Sedentary behaviors include sitting for long periods of time and not being physically active. Between the years 1960 and 2008, there was a 20% increase in the prevalence of sedentary occupations in the United States, while at the same time, there was a concurrent fall in the prevalence of more "physically active professions" (Church TS, Thomas DM, Tudor- Locke C, Katzmarzyk PT,

Earnest CP, Rodarte RQ., 2011). It has been established that working adults in France spend roughly 10 hours per day sitting on workdays (with at least 4.17 hours per day spent sat at work), and that working people in France spend 7.58 hours per day sitting on non-workdays. There is a one-to-one relationship between the total amount of time spent being sedentary at work and the total amount of time spent being sedentary outside of work (Enaux C, Charreire H, Aadahl M, Weber C, Menai M ,Saidj M. These findings highlight the significance of advising personnel working at postsecondary institutions to participate in physical activity programs and interventions so that they might achieve higher levels of activity. In addition to this, it is essential to put plans into action with the intention of cutting down on the amount of time spent sitting. These workers spend the most of their time in front of a computer. This data implies that there may be a possible detrimental influence of sedentary time on levels of physical activity "Genin PM, Dessenne P, Finaud J, Pereira B, Thivel D, and Duclos M,2018". The authors of this study were Genin PM, Dessenne P, Finaud J, Pereira B, and Thivel D. These findings are of particular relevance and are connected to proposals made by Rosenberg and colleagues, who call for therapies to be focused at high-risk groups such as tertiary personnel (Prohaska TR, Lee IM, Young DR, Owen N, Rosenberg DE, Buchner DM., 2015). These ideas call for treatments to be directed at high-risk populations such as tertiary staff. These suggestions are connected with the findings that are discussed in this article.

Standing desks are one approach that might be used to address the problem of excessive sitting time in the workplace. According to the model that was developed by the Sedentary Behavior Research Group, passive standing is equivalent to two metabolic equivalents per hour (METs), despite the fact that standing stations are still thought of as being inactive. This is greater than the threshold of 1.5 METs that is used to characterize sedentary activities, which is regarded to be low physical activity "Tremblay MS, Aubert S, Barnes JD, Saunders TJ, Carson V, Latimer-Cheung AE.,2017". Sedentary behaviors are behaviors that do not need much movement of the body and do not require much energy expenditure. A study that was conducted not too long ago by Miles-Chan JL and Dulloo AG. found that passive standing did not significantly increase heart rate or energy expenditure above rest (Miles-Chan JL, Dulloo AG.,2017). This is in spite of the fact

that there is abundant evidence in the scientific literature to support the contention that standing still uses more energy than sitting does. According to the authors of the study, the increases in heart rate and energy expenditure that were found were caused by the transition from sitting to standing before reverting to resting levels. (Miles-Chan JL, Dulloo AG.,2017). These findings were published in the journal Medicine and Science in Sports and Exercise. All of the subjects exhibited this behavior. It is conceivable that this is the reason why a number of studies were unable to discover any impacts of standing desk allocation in comparison to conventional sitting on metabolic profiles and body composition among tertiary employees (Alkhajah TA, Reeves MM, Eakin EG, Winkler EA, Owen N, Healy GN.,2012). According to study that was conducted and published in 2015 by Chastin SF, Egerton T, Leask C, and Stamatakis E., taking frequent breaks to sit down may be helpful to one's health, particularly when compared to being in a permanently inactive standing posture. Specifically, the researchers found that taking numerous breaks to sit down was more advantageous than remaining in a standing position. According to the findings of the research conducted by Bailey and Locke (Bailey DP, Locke CD., 2015), the only form of break that has the potential to promote cardiometabolic health in tertiary employees is an active break that comprises of brief bouts of low-intensity activities, such as a walk that lasts for two minutes every twenty minutes. Alternating between sitting and standing does not have the same results. Active standing "Tremblay MS, Aubert S, Barnes JD, Saunders TJ, Carson V, Latimer-Cheung AE.,2017". Cycling and walking desks or walking breaks should be prescribed, regardless of the employees' current level of physical activity "Tremblay MS, Aubert S, Barnes JD, Saunders TJ, Carson V, Latimer-Cheung AE.,2017". According to research conducted by Torbeyns T, de Geus B, Bailey S, Decroix L, Van Cutsem J, and De Pauw K (2017), walking or bike-desks had a beneficial influence on tertiary workers' general health, well-being, and work-related cognitive performance. These encouraging findings already illustrate the good influence that walking or bike-desks have on these characteristics, despite the fact that additional study is necessary to investigate the topic. (Champion RB, Smith LR, Smith J, Hirlav B, Maylor BD, White SL.,2018) Some recent study has also emphasized the cardiometabolic advantages achieved by interrupting sitting time by utilizing active walking workstations as compared to extended sitting. These benefits were shown to be obtained by using active

walking desks. These findings were published in the year 2018 under the aforementioned authors' names: Champion RB, Smith LR, Smith J, and Maylor BD. It is critical that future research take into consideration the likelihood that there may be individual variances in the ways in which people react to tactics of this kind. For instance, some people may devise methods of remuneration that lead to an increase in the amount of time spent sitting outside of their place of employment.

The complexity of tertiary-activities, which favors sedentarism, along with independent effect that sedentary time and physical activity have on health must lead stakeholders and practitioners to conduct individualized interventions not only favoring physical activity but also, breaking this sedentary time. This is the only way to combat the negative effects of sedentarism. Despite the fact that worksites have been highlighted as new ideal settings to encourage physical activity. Physical activity that is moderate in intensity for sixty to seventy minutes per day does not eliminate the increased risk associated with screen time. The elevated risk that is connected with screen time is not eliminated by engaging in physical exercise. The amount of time spent in front of electronic screens is associated with an increased risk of cardiovascular disease, diabetes, and some malignancies. In addition, a negligible portion of the general population really maintains such a high level of daily physical activity, which is another reason why individualized strategies are required. It is crucial to bear in mind that the beginning of human movement for our physical inactive and sedentary bodies begins with breaking up periods of inactivity with brief bursts of modest physical exercise. This is the first step toward human mobility. Not only were our genes coded 40,000 years ago to walk for 30 minutes per day (2.5 kilometers), but they were also programmed to walk for 20 kilometers per day (Cordain L, Gotshall RW, Eatan SB, Eatan SB., 1998).

Review of the literature

In research that Ozturk and Bavali (2017) carried out on female volunteers, they investigated the effects of both aerobic exercise and pilates. The purpose of the study was to compare and contrast the benefits of the two distinct forms of physical

activity. Volunteer participants for the study came from the Canakkale Provincial Center and included 20 women with ages ranging from 39.5 to 33.7 years old on average. They were divided

into two groups, and the first group conducted Pilates, while the second group did step aerobics. Both of the exercises were beneficial. A battery of structural, motor, and psychological exams were administered to the subjects both before and after the training session. Mann Whitney U-test scale The comparison between the pre-test and post-test results was carried out using levels of P 0.05. in pilates group flexibility (5.9± 4.9 to 7.5± 6.1), sit-ups (42.5 ± 14.3 to 53.0± 16.1), leg strength (100.0 ± 22.4 to 104.3±22.1), general.

Physical sufficiency (21.9±4.5 to 24.0±3.8), appearance (25.7±3.9 to 27.0±4.1), strength (20.3±5.6 to 21.7±4.6), self-confidence (36.7±7.8 to 38.2±7.3) had improved and showed significant reduction in balance and BMI at Pd"0.05 level. At the P0.05 level, SAT detected increases in flexibility (6.15.4 to 8.45.9), leg-strength (101.5 29.5 to 105.928.6), sit-ups (48.212.8 to 56.711.6), sports ability (15.82.8 to 17.02.2), and strength (21.21.3 to 23.73.2). SAT also measured improvements in the ability to do sit-ups (48.212.8 to 56.711.6). The SAT also found a significant improvement in balance and body mass index (BMI). In comparison to the effect that Pilates training had on the variables, the SAT appears to have had greater positive results.

Research that was overseen by Selcuk et al., (2017) was carried out on a group of 12 sedentary women who were between the ages of 25 and 30. The purpose of the study was to analyze the effect and the difference that aerobics brought about. The individuals completed between 50 and 60 percent of the THR three times each week. Subjects tested before and after training duration and mean and SD results show significant improvement i.e. pre and post weight (57.5±4.03) and (54.4±3.70); body fat %(26.7±5.50) and (21.2±3.30); BMI (21.1±1.12) and (19.9±1.02); HDL (41.8±2.79) and

(45.0±2.90); LDL (83.8±14.6) and (72.0±11.4); TG (199.5±81.5) and (131.7±48.3) respectively (Pd"0.05).

Kizilay et al. (2016) commissioned and managed the conduct of a research to explore and report on the effect of aerobic training on the basal metabolic rate of inactive women. The study was designed to examine and report on the effect of aerobic training on the basal metabolic rate of sedentary women. The participants in this research project were all youthful and in good health, and their ages ranged from forty to forty-five years old. EpG participated in strenuous practice for one hour per week, three times per week,

for a total of eight weeks, whereas CG did the same. Both groups had a total of twenty participants in them. The method was adhered to throughout each and every one of the measurements that were taken. The analysis of the data showed that there is a beneficial link between training and basal metabolism as the result of the study. This was proved through the findings of the study. According to the findings of the inquiry, the circumference measurements had reduced, and these decreases were statistically significant (P 0.05). The findings of the study were positive across the board when it came to every factor that was investigated. When it was enhanced in CG and EG, there was a significant drop of 3.11% in BMI, which was statistically significant. The percentage of body fat that was found in the CG and EG decreased by 3.02% and 6.76%, respectively. When comparing the groups in terms of FM (body fat mass), which was reduced by 9.42% (P 0.05), there is a substantial difference that can be detected between them. In the control group (CG), the basal metabolic rate (BMR) did not alter, however in the experimental group (EG), it increased noticeably (P 0.05).

Kantyka et al. (2015) directed the execution of a research study that investigated the effects of water aerobics on women who led sedentary lives. The participants in the study were females. There were a total of 28 individuals that participated in the study and fell into the age range of 50 to 60 years old. 31 The participants were divided into two groups using a random number generator: an experimental group with ten members and a control group with ten members. The mean and standard deviation of the body mass index (BMI) values were found to be (27.861.74) and (25.873.64) for the experimental group and the control group, respectively. The control group participated in the trial by following the suggested exercise plan and going to the swimming pool three times a week for a total of twelve weeks. The members of the control group did not stray in any way from the established routine and did not participate in any additional types of training. The impacts of aqua aerobics led to significant results, which led to changes in experimental group BC on between the before and post values of body weight (p=0.04), body water (p=0.008), fat-free mass (p=0.01), skeletal muscle mass (p=0.009), and body fat%(p=0.04). Aqua aerobics also led to significant findings that led to changes in body fat%(p=0.04).

These shifts were place between the pre-treatment and post-treatment values of body weight ($p = 0.04$), body water ($p = 0.008$), and fat-free mass ($p = 0.01$). Between the beginning and the end levels, there are large variations in the values of variables that are connected to the blood count.

Toppo (2014) coordinated the execution of a study that investigated the effects that a period of aerobic activity lasting for twelve weeks had on the body composition of overweight school boys. In order to accomplish this mission, we chose ninety volunteers with ages ranging from 11 to 13 for the study. They had the good fortune to be divided into three groups: one control group, two experimental groups, and one group determined by their body mass index (BMI). Every one of the three groups had to go through a battery of examinations both before and after the training time. When compared with the findings obtained by the control group, the results obtained by both of the experimental groups demonstrated that significant progress had been made across the board with regard to the variables that were under investigation. In addition, the workout was beneficial for the schoolboys who were overweight before to the beginning of the program.

Objectives of the study:

1. To study cardio respiratory wellness status and physiological capacity of the assortment of Female Physical Education Teacher and Sedentary Female Teacher.

Research Methodology

Participants & Measures

Participants were chosen based on the fact that their schools had particular inclusion elements, such as teachers of physical education, sedentary lives, and the fact that they were all vegetarians. Another factor that contributed to their selection was the fact that they were all vegetarians. The sample for the study consisted of forty educators, drawn from a variety of schools located in the states of Haryana and Punjab. In addition to those who instructed students in physical education, the sample contained fifty female teachers who worked in sedentary professions. (Age, mean and standard deviation, equals

43.93 + 2.56 years). They were then divided even further into two groups, with each group containing twenty (n=25) female

instructors of sedentary subjects and twenty (n=25) female teachers of physical education. Purposive sampling was utilized as a method in order to collect the information that was required for the project. The completion of an informed consent form was a prerequisite for any data collection, and each participant was required to submit one. taking into consideration the requirements for practicability as well as the significance of the different factors in the inquiry. Physiological features and a number of other aspects, including those linked to the cardiovascular and respiratory systems, were evaluated. The Stadiometer was employed in order to measure height, the Skin Fold Caliper was utilized in order to assess body composition, and the Sphygmomanometer was utilized in order to evaluate blood pressure.

Data Analysis and Results

Calculations were made to determine descriptive statistics for each measure; these statistics included the mean, standard deviation, skewness, kurtosis, standard error of skewness, and standard error of kurtosis. Before commencing the correct data analysis, a data screening was undertaken to ensure that all dependent variables matched the assumptions necessary for the application of parametric statistics. This was done before beginning the data analysis itself. In addition, separate t- tests were conducted to study the between-group differences in certain characteristics that existed between female instructors of physical education and female teachers who did not engage in physical activity. The purpose of this investigation was to determine whether or not there were differences in these characteristics. When p was lower than 0.05, it was concluded that there was a level of significance present. The Statistical Package for Social Science (SPSS) was applied, and the version that was used was 20.0.

The descriptive statistics for the responses collected from female Physical Education teachers and sedentary female teachers for a variety of characteristics are presented in Table 1. When the skewness and kurtosis of the data were assessed, it was found that the data followed a normal distribution. As a consequence of this finding, it was established that the use of parametric statistics was appropriate. The outcomes of the independent t-test that was carried out are presented in Table 2.

Table 1: Descriptive Statistics of Various Cardio-Respiratory and Physiological_variables of Female Physical Education teachers and sedentary female teachers

Descriptive Statistics						
			Skewness		Kurtosis	
	Mean	Std. Deviation	Statistic	Std. Error	Statistic	Std. Error
Body Mass Index	28.33	3.99	0.190	0.374	0.007	0.733
Peak Flow	272.88	69.26	0.350	0.374	-1.215	0.733
Breath Holding	31.01	7.26	1.252	0.374	1.288	0.733
Systolic Blood Pressure	124.00	11.35	-0.446	0.374	0.299	0.733
Diastolic Blood Pressure	79.83	8.17	0.520	0.374	0.186	0.733
Supra Il-liac (Body Composi-tion)	29.90	6.99	0.095	0.374	-1.273	0.733
Sub Scapu-lar (Body Composi-tion)	27.75	6.33	-0.072	0.374	-0.683	0.733
Biceps (Body Composi-tion)	21.00	6.95	0.328	0.374	-0.900	0.733
Triceps (Body Composi-tion)	25.93	5.52	0.242	0.374	0.516	0.733
N=50						

Skewness and kurtosis are two descriptive statistics that have been computed in order to investigate the degree to which the data shown in Table 1 adhere to the assumptions of a normal distribution. A score for skewness that is larger than twice its standard error, which acts as a guideline, is indicative of a departure from symmetry. Because the skewness of none of the variables is more than the standard error by more than twice the amount, the distributions of all of the variables are symmetrical. This is because the skewness of none of the variables surpasses

the standard error by more than twice the amount. According to another rule of thumb, there is a significant degree of kurtosis when the values for kurtosis are more than twice as big as the standard error. In order for the data to be declared normal, the kurtosis value for any one of the variables must be less than twice their respective kurtosis standard errors. As a result, none of the kurtosis values may be regarded significant. To put it another way, the distribution of each and every variable exhibits characteristics of a meso- kurtic form.

In Tables 2 and 3, respectively, the findings of an analysis that was carried out using the Student's t test to evaluate whether or not there was a significant difference between female teachers who specialize in Physical Education and those who don't are reported. The purpose of the study was to identify whether or not there was a significant difference between the two groups.

Table 2 : Analyses of the Cardiovascular, Respiratory, and Physiological Variables of Female Teachers Who Teach Physical Education as Compared to Female Teachers Who Teach Sedentary Activities

	Female Physical Education Teachers=25		Female Sedentary Teachers =25	
Variables	Mean	SD	Mean	SD
Body Mass Index	27.72	3.57	28.93	4.38
Peak Flow	306.75	63.40	239.00	58.41
Breath Holding	32.55	6.38	29.48	7.91
Systolic Blood Pressure	128.90	7.08	119.10	12.81
Diastolic Blood Pressure	81.15	7.34	78.50	8.92
Supra Illiac (Body Composition)	31.15	6.69	28.65	7.23
Sub Scapular (Body Composition)	29.05	5.64	26.45	6.85
Biceps (Body Composition)	26.10	4.67	15.90	4.75
Triceps (Body Composition)	26.20	3.94	24.45	6.73

Table 3 the outcomes of female physical education instructors and sedentary female teachers are compared with reference to the variable of cardiorespiratory systems and physiological

	Levene's Test					
Vari-ables	F-value	Sig. (p-value)	Mean Differ-ence	SE of Mean Differ-ence	t-value	Sig. (p-value)
BMI	0.88	0.35	-1.21	1.26	-0.96	0.34
Peak Flow	0.58	0.45	67.75	19.28	3.52	0.00*
Breath Holding	0.05	0.82	3.06	2.27	1.35	0.19
Systolic Blood Pres-sure	4.62	0.04	9.80	3.27	3.00	0.01*
Diastolic Blood Pres-sure	0.76	0.39	2.65	2.58	1.03	0.31
Supra Illiac (Body Compo-sition)	0.76	0.39	2.50	2.20	1.14	0.26
Sub Scapular (Body Compo-sition)	0.79	0.38	2.60	1.98	1.31	0.20
Biceps (Body Compo-sition)	0.36	0.55	10.20	1.49	6.85	0.00*
Triceps (Body Compo-sition)	6.70	0.01*	1.75	1.74	1.00	0.32

*Significant at 0.05 level, Degree of freedom= 48

Tables 2 and 3 respectively provide the findings of both sedentary female instructors as well as those who impart physical education to female students. The cardiorespiratory and physiological systems are two of the elements that are being taken into consideration. The mean and standard deviation values for the sub-variable Body Mass Index for female Physical Education teachers were 27.72 and 3.57, respectively. Other values included: 306.75 and 63.40 for Peak Flow; 32.55 and

6.38 for Breath Holding; 128.90 and 7.08 for Systolic Blood Pressure; 78.50 and 8.92 for Diastolic Blood Pressure; 31.15 and 6.69 for Supra Illiac (Body Composition); 29.05 On the other hand, the mean and standard deviation values for the sub-variable Body Mass Index among the female sedentary teachers were 28.93 and 4.38, respectively; Peak Flow was

239.00 and 58.41; Breath Holding was 29.48 and 7.91; Systolic Blood Pressure was 119.10 and 12.81; Diastolic Blood Pressure was 81.15 and 7.34; Supra Illiac (Body Composition) values were 28.65 and 7. However, when the mean values of both groups were compared, it was found that female physical education teachers had exhibited better Peak Flow, Breath Holding, Systolic Blood Pressure, Diastolic Blood Pressure, Supra Illiac (Body

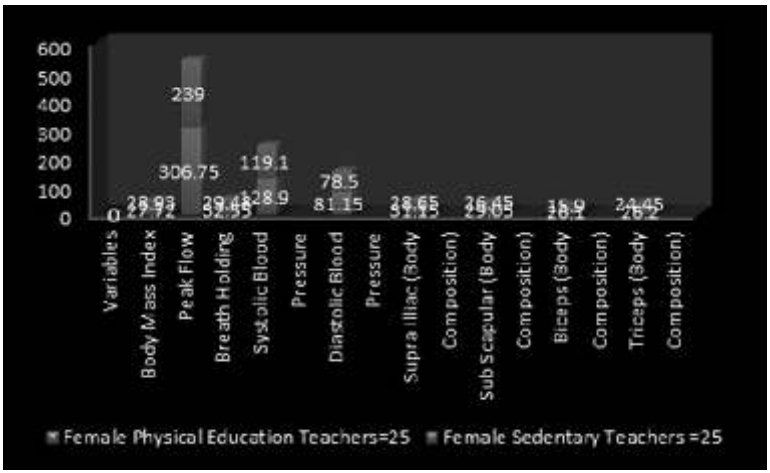

Fig 1: A Graph Showing the Mean Scores of Several Cardiorespiratory and Physiological Variables

Composition), Sub Scapular (Body Composition), Biceps (Body Composition), and Triceps (Body Composition) than female sedentary teachers. This was the case for all of the body composition measurements. The findings from all of the measures of the body composition pointed in this direction. It has been brought to my attention that the female teachers who only train students in sedentary topics have a body mass index that is greater than that of the female teachers who only instruct students in physical education. Figure 1 provides a graphical illustration of the comparison of the mean scores obtained by each of the two groups.

From Table 3, the F- and T-tables for the testing of variances and equality of means of two unrelated groups of female physical education teachers and sedentary female teachers in several different parameters with regard to Body Mass Index, Peak Flow, Breath Holding, Systolic Blood Pressure, Diastolic Blood Pressure, Supra Illiac (Body Composition), Sub Scapular (Body Composition), and Biceps (Body Composition). In order to evaluate whether or not the variances were comparable to one another, the Levene test was carried out. Because the p-value is more than 0.05, we are unable to say that the F-value is statistically significant. As a consequence of this, the hypothesis that states that the variances of the two groups are equivalent may be refuted, and instead, it can be deduced that the variances of the two groups are equal. However, despite the fact that the F-value is significant and the p-value is lower than 0.05, the Triceps (Body Composition) variable does not satisfy the requirements. Therefore, it is feasible to reject the null hypothesis that the variances of the two groups are equal, and the conclusion that can be derived from this is that the variances of the two groups are not similar with regard to this variable. This may be done by comparing the variances of the two groups with respect to another variable.

When you take a look at Table 3, you'll see that three of the variables, namely Peak Flow, Systolic Blood Pressure, and Biceps (Body Composition), have revealed substantial variations between Female Physical Education instructors and sedentary female teachers. These differences may be seen most clearly in the Biceps. Body Mass Index ('t'-value -0.96), Breath Holding ('t'-value 1.35), Diastolic Blood Pressure ('t'-value 1.03), and Supra Illiac (It was

concluded that the t value shown in the table above did not fulfill the standards for statistical significance (P>0.05). These are the only exceptions to this rule. Peak Flow, Systolic Blood Pressure, and Biceps (Body Composition) are the three variables whose p values are lower than 0.05, and the significant value of "t" at 0.05 levels for degree of freedom 38 is 2.02. Additionally, the significant value of "t" at 0.05 levels for degree of freedom 38 is 2.02. It is therefore possible to draw the conclusion that there is a significant difference between the Peak Flow ('t'-value 3.52), Systolic Blood Pressure ('t'-value 3.00), and Biceps (Body Composition) ('t'-value 6.85) of female teachers who teach sedentary subjects and female teachers who teach physical education among the two groups. This conclusion is possible because there is a significant difference between the two groups.

Discussion

The current study's objective was to compare the cardiorespiratory capacities and physiological characteristics of female teachers who educate sedentary courses like physical education to those of female teachers who instruct active subjects like physical education. According to the findings of this investigation, which are presented in Table 2 with regard to cardiorespiratory capacities and physiological factors, significant differences have been observed on the sub-factors of Peak Flow, Systolic Blood Pressure, and Biceps (Body Composition) between Female Physical Education teachers and sedentary female teachers. These findings were found in relation to the cardiorespiratory capacities and physiological factors. Table 2 lays out the distinctions between the two options. People can meet the necessary activity levels for actual employment and still spend the bulk of their waking hours engaging in behavior that is sedentary, despite the fact that they may be physically active enough to meet those standards. Recent research has shown that a sedentary manner of behavior may exist even in the absence of a legitimate employment opportunity. To put it another way, a manner of behavior that is inactive is independent of the absence of real employment. As a direct result of this fact, the major focus of the research has switched toward actual work and varying degrees of sedentary behavior during the remaining 15.5 hours of daily awake time (Hamilton et al. 2008).

We need to determine whether or not engaging in regular vigorous activity training at a rate of one session per day helps to mitigate the unfavorable effects of excessively sedentary ways of behaving. In addition, we need to determine whether or not engaging in less sedentary ways of behaving and performing more non-practice actual work is sufficient, or whether or not increasing or maintaining vigorous capacity is required for optimal health. (Van et al., 2012) Recent epidemiological research shows that people's sedentary patterns of behavior may raise their risk for early death regardless of whether or not they engage in routine physical exercise.

However, there is evidence to suggest that a piece of these progressions may be related to an expansion in inactive style of behaving over the life duration (Pollock et al., 1997; Trappe et al., 2013). Aging is connected with decreasing cardiovascular, cardiorespiratory, and skeletal muscular activity. There is a correlation between getting older and a reduction in the amount of work done by the muscles in the skeleton. Keeping up with the vigorous limit would be contingent on avoiding an absolutely inactive way of life (Booth, Roberts, & Roberts, 2011; Booth, Roberts, & Roberts, 2012). Keeping up with the vigorous limit is connected with reduced early mortality and infection risk. In general, women have VO2 max values that are 15-30% lower than what males have. This difference can be rather significant. This takes into consideration the fact that the body components and haemoglobin are attached in different ways. The participant's body mass is one of the major characteristics that is considered throughout the sexual orientation determination process in vigorous limit. A group of people who are sitting about doing nothing, in contrast to the individuals who are making preparations. When compared to the degree of differences seen in the prepared group, the level of VO2 max differences seen in the inactive group is 25.3%. Then, after that, the research groups of male and female participants were further matched by haemoglobin concentration, and then the degree of VO2 max difference was added, and the results revealed that the median value for each group was somewhere about 11%. According to the findings of the study that was carried out by McArdle and colleagues in 1996, the difference in sexual orientation in high-impact limit is partially driven by

characteristics that are normally inborn and cannot be altered. On the other hand, there is substantial data suggesting that there is a correlation between the physical make-up of an individual and the risk factor for developing cardiovascular disease in that individual.

The research that was conducted in 1987 by Segal and colleagues found that elevated risk factors for cardiovascular disease are connected with a person's body organization rather than their body weight. In addition, there is evidence that the probability of getting a range of diseases is increased when a high BMI is combined with at least one other risk factor, such as smoking, hypertension, hyperlipidemia, or diabetes mellitus (WHO 2005).

If I'm being really honest with you, the epidemiological statistics on which such pronouncements are based are rife with the possibility of issues. These problems include the possibility of reverse causation (i.e., does inactive behavior cause illness or is it the other way around?), a dependence on self-detailed gauges rather than true proportions of inactive behavior, the absence of a widely acknowledged and reliably applied functional meaning of inactive behavior, and an overall absence of research that is physiologically based.

Conclusion

In conclusion, our findings reveal, for the very first time in the existing body of research, that the current study suggests that sustaining normal robust work is a key preventative strategy for both physical and physiological wellness. This was demonstrated by the fact that the findings indicate that the current study indicates that the current study indicates that the existing body of research indicates that the current study. "Remain dynamic in order to feel improved" is another piece of advise that is delivered following that occasion. People are consequently able to meet the requirements for appropriate activity in light of the real job standards, while at the same time sitting for the majority of the day. In conclusion, clinical trials are clearly expected to decide whether or not typical activity training has an effect on the obstructive effects of unnecessary inactive way of behaving and whether or not decreasing stationary way of behaving and increasing actual work is sufficient or whether or not elevating or keeping up with vigorous capacity is required for optimal health. In addition, clinical trials are expected

to decide whether or not elevating or keeping up with vigorous capacity is required for optimal health.

Future Scope of the Study

- Include a bigger sample size, as well as the inclusion and segregation of data done on the basis of the type of lifestyle, either an active or sedentary one.
- To investigate the same parameters following the completion of a training procedure.

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She, The Effective Communicator : A Study of Tribal Women Journalists of Odisha

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• **Prof. (Dr.) Swarnamayee Tripathy:**

This study examines the role of tribal women journalists in the development of Tribal communities of Odisha. Media is creating a great impact on society through versatile storylines. In this series women media professionals from tribes of Odisha, too are contributing for their community development. Nowadays tribal women are working in every sector of the society from rural to urban and tribal too related to education, technology, security forces, but Media Industry is not new for them. From tribal community, women journalists are less in number but increasing day by day in the journalism field. Dayamani Barla is a famous a journalist and activist from Jharkhand, India. Paticia Mukhim from Shillong, Soni Sori from Chhattisgarh, Padma Shri Tulsi Munda and Indian President Draupadi Murmu etc. are the examples of tribal women's remarkable presence and active participation in the development of Indian society.

The aim of this research is to study the profile of tribal journalists of Odisha. Aiming case study method throgh Indepth Interview, through different stages, researcher found the everyday sturuggle, social level, acceptance and deeper level of their participation being a journalist. Study also includes, challenges faced by women from tribes to be in Jouranlism, social bounderies,impact of cast culture and traditions in the development of tribal communities.

Keywords – *Communication, Development, Journalism, Odisha, Tribal Women Journalist, Women Journalism.*

Introduction to Indian Media Industry

India's media industry is one of the most distinct and dynnamic in the world, with a focus on free and fair competition. The Indian Media has had a long and multicoloured history from the pre-Independence days and including the post independence and the revolutionary days, and extending to the post moderation and the resulting boom in the number of media channels. We can incude Media is the flotation Device of a Nation. Media is Known as forth pillar of democracy . Also the Media works like a watchdog, one who will speak of the masses and also keep trace government activities and keeps government attentive in respect of their responsibilities and dutiy . Media works like a mirror in the society, that convey the bare-bone realities of a common man. Media is one of the biggest support of Rural India as well .From media stories they may aware about political, economical, cultural, International , religious and success stories from the globe. We can say Media is the voice of Voiceless people. The media industry is an organization that works on behalf of people in society through various channels, such as print, electronic, and new media.

Overview on Tribes of Odisha

According to 1949 as amended by the 1956 Modification Order; the 1976 Amendment Act; and the 2002 Schedule Caste and Schedule Tribes Amendment Act No. 10 of 8.01.2003 of the Ministry of Law and Justice; and the Notification No 7799/L of 7.06.2003 of the Law Department, odisha government 62 scheduled tribes are registered in Odisha. (Law Department, 2023)

Odisha stands out from other Indian states and Union Territories because it has a diverse and vibrant tribal population. Most of the Scheduled tribes live in the hilly and forest areas. Their economy is mainly based on subsistence, non-structure and non-specialization. Their social structure is simple and they don't have many aspirations or needs. Although the Scheduled tribes in Odisha have been left behind for a long time due to geographical reasons, they still have their own identity and social-cultural environment. The progress of socio-economic development in the state has been steady since independence and is gaining momentum. In Odisha, 62 out of 74 Scheduled Tribes speak many different dialects. Their culture, ideology, outlook, value-orientation and cultural heritage are diverse. On one side are nomadic foodgatherers and hunters, and on the other side are experienced

farmers and farmers. The tribal areas in Odisha have a very diverse socio-economic landscape.According to the Census 2011, Odisha has the 3rd largest tribal population in India with a population of 9590756. Odisha has 62 distinct tribal communities spread across 30 districts & 314 blocks. Scheduled tribes account for 22.85 % of the total population in the state & 9.17 % of the total tribal population in India. The growth & distribution of ST population has got special importance. Therefore, the analysis of distribution & location of scheduled tribe in Odisha is very important for proper planning, research & policy formulation. (SCSTRTI)

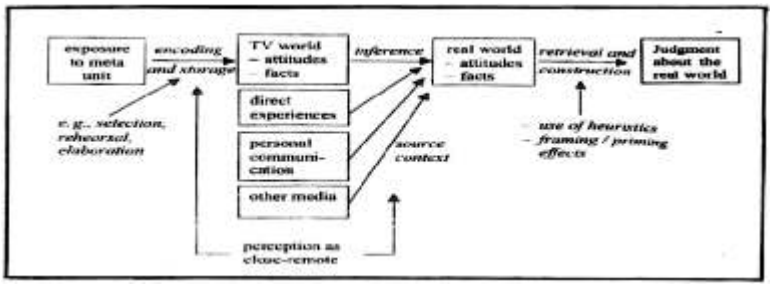
Introduction of Tribale women Journalists

The number of Tribal women in Indian journalism Industry has been growing day by day and spanning the many areas of media one of the remarkebale example is "Khabar Lahariya" is Indian newspaper, published in various rural dialects of Hindi, including Bundeli, Avadhi and Bundelkhandi dialects.This News paper was awarded in 2009 by UNSECO education award. This news paer is runs by Dalit and tribale women only (LAhariya, n.d.). Monika Marandi, former journalist for DD News, is from the Santhal tribe in Jharkhand. Monika, who was born and raised in Delhi, noticed that the national media was not covering tribal issues to the extent they should have and decided to take action. Soni Sori Tribal activist come reporter from state of Chhattisgarh is famous for Dangerous struggle for Justice. An other name from Journalism sector is Dayamani Barla , Jouyrnalist in Prabhat Khabar . She is known as fearless tribal journalist from Jharkhand etc. (2019) Presence of tribal india with powerful women activist and media workers are not only under the bounderies of theire communities , they are loud enogh to present them selfs on globe.

Effective communication , Cultivation Theory (By communication scholar George Gerbner in 1969)

The cultivation theory investigates the long-term effects of television on consumers' conceptions of social reality.Television is the most ubiquitous and constant form of social education. The cultivation approach views television as a message system with aggregate and repetitive patterns of images, the contents of which have been assimilated by viewers over an extended period of time. Different from the traditional mass communication research of the time, which focused on the effects of individual messages, episodes, series, and genres on

immediate attitude and behaviour changes, cultivation analysis focuses on the general and pervasive effects of cumulative television exposure (Signorielli and Morgan, 2009).



From a psychological standpoint, a diagram summarising the cultivation theory procedure (RÖSSLER, 2004)

Review of Literature

Renu Tomar, Gender and Media: The Status of Women Journalists in Hindi Print Media industry in India (2011) noted that gender representation is only a professional and ethical aspiration. Equal respect is given to the value of honesty, accuracy, and fairness in all respect of human beings. Despite the fact that women are praised and recognized in our Indian society, the reality is that they are not. (Tomar, 2011)

Abhishek Nair, Women's Day 2023: Female journalists see potential in finding stories from India's rural landscape (March 08, 2023) Monika Marandi is well known Journalist from Kharkhand tribe, is currently contributing to Village Square and also serving as the Founding Editor of Sakhua, a platform that provides tribal women with the chance to write their own stories.Aishwarya Mohanthy is a reporter from Odisha now working as a freelance and covering stories from Odisha tribe. According to her Freelancing enables her to write detailed research articles on a variety of state issues and aspects, which she considers a valuable experience. (Nair, 2023)

Deepanjali Mishra ,Study of the Portrayal of Women in India, (2015) the working image of women in the Indian media is generally can be associated with a person, who most of the time thinks about the family members i.e. children's not capable to take decision in times of emergency, politically less informed and close to the traditions. The

electronic media has information about scandals, sports, business, politics that can be easily seen, but there are no persuasive issues. The majority of the time, readers come across articles or features about women that are related to lifestyle, health, family, and society. There is a significant number of female columnists in the media industry, with a low number in the media. The women who make their way into the main pages are usually political activists or page 3 personalities. (Mishra, 2015)

Sutapa Agrwal, Disadvatageous Situtation of Tribal Women and Children of Orissa , India : A special Refrence to their Health and Nutritional Status, (2013) Almost three-quarters of tribal women are illiterate, one in five of them are between the ages of 15 and 19, most of them live in rural areas, and just 1% of them complete higher education. A significant majority of their spouses were also illiterate, in addition to the women. This demonstrates that the state of the Odisha tribes is not in a developing phase due to a lower literacy rate. Although structural adjustments are necessary for fundamental development, improving literacy rates among tribal women and their spouses should be a priority. Accessible and quality education programs tailored to their specific needs could empower them to break the cycle of illiteracy and contribute to the overall development of the community. Additionally, promoting gender equality within these programs would further enhance the potential for progress and create a more inclusive society. (Agarwal, 2013)

Research Gap

1. There is no previously reported study specifically on tribal women journalists in Odisha.
2. People in Odisha are less informed that there are tribal women working in the media.
3. Female tribale Journalists are veryless in number in Odisha, Bhubnaeswar.

Objectives

1. Examine the profile of the 5 female journalists in Odisha who are tribale with Indepeth Interview case study.
2. Determine the extent to which tribal women journalists are involved in tribal development efforts.

Research Methodology

The researchers have chosen to use the case study technique as the approach for data collecting in this particular research study. The case study technique is a qualitative research method that involves soliciting participants' open-ended remarks to get their perspectives and feelings on the specific subject under investigation. The utilisation of case studies enhances comprehension of the subject being examined and promotes the inclusion of variables in the targeted research.

The results obtained from the case study show a significant level of effectiveness in yielding understanding of people' cognitive processes, affective states, and behavioural inclinations linked to a certain topic. (Freitas, 1998) . Five female journalists from across several tribes in Odisha, such as Konda, Murmuu, Koya, Santhali, Konda, Kisaan, and Munda, were selected as participants for a comprehensive discussion and in-depth interviews. The focus of these interviews was to explore the journey of female tribal journalists andtheir participation in development of their respective tribes.

Profile responcess

Profile 1: Jayanti Burdu , Jouranlist (Jungle Rani , New Media Channel)

Jayanti Burdu is 34 years old journalist belong from Koya tribe of Malkangiri from Odisha . She is famous with two other names "Bada Didi"(Women support Institution) & "Jungle Rani"(Self organised and functional New Media Group) At the time of interview she shared life time experencess in Media field. She has 11 siblings in her family as she was the third yoynger one so she was not allowed to persue higher studies but she was peshinate to persue media studies , according to her Media is one of the platform where I can share my point of view and problems of my village this thought takes me in media studies. She faced many challenges and obstacles in pursuing her media studies, but her determination and passion helped her overcome them. She believes that through media, she can bring attention to the issues faced by her village and make a positive impact on society.

She just attended Malakangiri for her graduation and her primary education. She also volunteered for social causes at the same time. She had a very specific vision for what she wanted to become. She also mentioned that I was very certain I had to work in the media because, as

a member of a tribe, I had experienced various forms of discrimination. I held the opinion that if I studied journalism, I could best represent my tribe and offer solutions to its issues. She went Korapot(District of Odisha)because there was no university in Malkangiri (Home town from Odisha)that provided journalism courses, and on her second try, she was accepted to study journalism there. That wasn't the issue; my family forbade me from studying remotely. Although she found it extremely difficult, her forward-thinking tribemates only helped her succeed there. She left home when she was 21 and found it difficult to make a living as a journalist. She began producing documentaries in Bubnaeswar, Odisha, after receiving her journalism master's degree, and she later spent six years working for reuted Regional channel of Bhubaneswar, Odisha. During her time at TV, she gained valuable experience and honed her skills as a journalist. However, she felt a strong desire to explore her Koya Tribe of Odisha from where she belongs and expand her horizons in the field. This led her to make the bold decision of moving back to malakngiri where she could pursue more diverse and challenging projects in the world of journalism specialy for her tribe. By returning to Malakangiri, she hoped to shed light on the stories and issues that were close to her heart, such as the struggles and triumphs of the Koya Tribe. She believed that by focusing on her tribe, she could make a significant impact and bring about positive change in their lives through her journalism.

After six years of journeying in the TV industry, one Insident changes her mind to go back to her oun community tribe and work for and with them. She said " When I was in active journalsim I hav faced gender discrimination even descriminiation because I belong from tribe. Then She started field reporting from Malkangiri for the Koya tribe. That was not it; she had also fought for the Jila Parishad election Independently . She is the first lady journalist. Inliteracy among women was the biggest challenge for me to promote girls for higher studies. On the other hand, She started working for women's health and hygiene and girls education in her village. Eventually, she started Independent interactions with village people and the Koya tribe. After her continuous efforts, people started accepting her like a daughter . She established one group of 20 girls, named "Bada Didi" , means elder sister. This group belongs to active girl volunteers, and they do organise educational interactions among tribes and village people. Generally, this group talks about women's health, hygiene, pregnancy, Mansual Cycle, student counceling, counceling for dropouts and

women's issues. For this initiative, Jayanti trained girls for photography, videography, etc.

She told me during the interview that one of the reasons for our continuous underdevelopment is the fact that Malkangiri is a part of the Naxlite Belt. The basic needs of the people in this region—food, health, education, etc.—remain unmet. She also said that I had to do something for them and should start with girls and women, which was a struggle for me. For them, she tried a combined government programme. Jayanti breaks the taboo of being a tribal girl by taking all-encompassing initiatives for her community and making a difference in her tribe. Her clients include doctors, educators, and government programmes. She disproves the myth that women can't work alone because she is a woman. Many of the females from that area, including her, are now enrolled in school and working as freelance reporters. She added that NWMI[1] had assisted her in achieving her goal of success in this area. Vasanthi Hari Praksh [2], a well-known journalist and media expert, was also mentioned by the Jaynati who helped her career in media and supported her efforts to support the community and independent journalism.

Janyanti's dedication to addressing the issues of human trafficking and child marriage showcases her commitment to protecting vulnerable individuals in her community. By reaching out to the government and advocating for a university in Malkangiri district, she hopes to provide educational opportunities for village-based students, enabling them to break free from the cycle of poverty and achieve personal growth. Additionally, her decision to legally adopt three children six years ago demonstrates her compassion and willingness to provide a loving home for those in need. Now they are studding two are

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1. *The Network of Women in Media, India, aims to provide a forum for women in media professions to share information and resources, exchange ideas, promote media awareness and ethics, and work for gender equality and justice within the media and society.*
2. *Vasanthi Hariprakash is an award-winning journalist, radio and television personality, as well as media entrepreneur. She founded Pickle Jar, which helps businesses and institutions build stories through podcasts, web series, and events* https://www.drkaminirao.com/vasanthi-hariprakash.php

girls , age of 18 and 16 years and boy is 12 years old. Through her guidance, people from koya community are now start apreciating girls education and slowly married womens are also coming to her to get informed .

Profile 2 : Jyotishree Kisan, New Anchor

Jyoti Shree is a vibrant female media worker who is 25 years old. She is a member of the "Sambalpuriya" Kisan tribe of Jharsugud, which is classified as a Scheduled Caste. She was a very active communicator when she was a child. She completed a distance-learning diploma in Journalism and Mass Communication from OSOU at the time of her graduation because she was so interested in Journalism studies. At a private university in Odisha, she later completed her master's degree. She then improved her writing abilities. Jyoti also spoke of the trip ,her family took from their tribal home to the big city. She also claimed that her great-grandfather wanted to educate my grandfather and provided him with an excellent education compared to others; he was not a graduate but was educated. Her grandfather was primarily in the farming industry. Then Persuram Kisan, her late grandfather, began working for the Railways. He also had a rice farm and other businesses, including a pottery farm and a duck and pig farm. She also claimed that although her father had a degree, he was not keen on working in communal farming. She also emphasised how my family was able to escape the widespread misconception that if you have the last name Kisan, you work in agriculture because of education and a progressive outlook. She added that while the majority of people in her town continue to engage in community-focused activities like various forms of farming, my family's approach to education has altered now that they are supporting education among their families.

As a result, my family has become advocates for education within our tribe, encouraging younger generations to pursue academic opportunities and break free from traditional stereotypes. This shift in focus has not only empowered our community but also fostered a sense of pride in our heritage while embracing the benefits of modern education. For one of the question that how you are helping your tribe being a media person she replied that I am happy that my community people now recognising me in my tribe they have so many expectations from me. They see me as a role model and someone who can inspire others to pursue their dreams. I feel a great responsibility to use my

platform in the media to uplift and amplify the voices of my tribe, shedding light on our rich culture and history.

She mentioned that whatever my ensisters thought us like thousand of languages so I wanted to preserve our language . I believe that language is a crucial part of our identity and heritage, and by preserving it, we can ensure that future generations can connect with their roots. Through my work in the media, I strive to promote the importance of language preservation and encourage others to embrace their cultural heritage. Together, we can celebrate the diversity within our tribe and create a stronger sense of unity among our community members.

Profile 3 : Pankajani Tudu, News Anchor

Pankajani Tudu is a highly accomplished 27-year-old woman journalist and news anchor, currently working for one of the most renowned regional news channels in Odisha. With her expertise, she serves as both a news anchor and reporter for the Santhali language-based news bulletin. Pankajani's dedication and proficiency in her field have made her an invaluable asset to the channel, ensuring that the local Santhali-speaking community receives accurate and timely news updates. Pankajani shared that her passion for media began at a young age, and she pursued her dreams by obtaining a master's degree in Journalism and Mass Communication. During the interview, she expressed gratitude for the opportunities she has had to serve as both a news anchor and reporter for the Santhali language-based news bulletin. She emphasised that her dedication and proficiency in her field have allowed her to provide accurate and timely news updates to the local Santhali-speaking community, making her an invaluable asset to the Mayurbhanj tribe of Tudu. Her passion for journalism and commitment to her community have also led her to initiate various awareness campaigns on important social issues, such as education and healthcare, within the Santhali-speaking community. Through her work, she has been able to empower and uplift the voices of marginalised individuals, contributing to the overall development of the Mayurbhanj tribe. She said her grandfather plays a very important Role in her life because he thwarted my father because he didn't want my father to be in farming, as Tudu tribe mainly does farming. She also agreed that there was nothing wrong with following our own tribe-based work culture, but the problem is an uneducated community. Very effectively,

she described that in her tribe, people start helping their family members in farming work at a very early age, which is why they never focus on education, which causes so many deficiencies in the future. So her grandfather gave proper education to his father, and his father started working in a government office. As a result, her father was able to break the cycle of dependency on farming and pursue a different career path. However, despite the progress made by her family, the issue of a lack of education still persists within their tribe. This highlights the need for collective efforts to prioritise education and uplift the entire community. She also said she and her family are trying to encourage tribal people to engage in education through participation in local festivals and at different events. By actively engaging in local festivals and events, she and her family are creating opportunities to promote education within their tribe. They believe that by showcasing the benefits of education and sharing success stories, they can inspire others to prioritise learning and break the cycle of limited opportunities. Early girl marriage is another problem in the Tudu tribe; she includes that still. "Tudu believes in early girl child marriages," she also said, adding that her family is an exception because when father tride gives her a proper education, her tribe people comment on it because, according to them, if the girl is educated, how will they get a good man for her? She said this was the one thing I wanted to demolish from the roots. Women's education is a necessity for society; if women feel secure, then only society will be secure. She emphasised that early girl child marriages are deeply ingrained in the Tudu tribe's culture, and breaking this tradition is a challenging task. Despite facing criticism from her tribe, she remains determined to eradicate this practise and believes that educating women is crucial for the overall progress and safety of society. She also said I am the only woman journalist in my tribe, and I wanted to make a difference through my efforts. This is one of the reasons I am doing the Santhali Bulletin, so they can see me and encourage their girls too.

Profile 4. Mrs Sima Fatima Ekka, DIPRO

Mrs Sima fatima Ekka District information and public relations officer, Rourkela She is 40-year-old lady who started her career journey from Media . Sima Fatima Ekka belongs from Sedule tribe called oran from Odisha, her native village is Birkera of Sundergarn District. She is the first lady who did Post graduation dipolma in Journalism and mass communication then completed her masters degree as well. She start her career as a reporter in a local and vernacular language news papers .

With her dedication and hard work, she quickly rose through the ranks and became a respected journalist in the region. Her expertise in journalism and mass communication has been instrumental in her current role as the District Information and Public Relations officer , where she effectively communicates important information to the public and manages media relations for Rourkela. She also mentioned Still no one in Media field till now from her family and tribe

She primarily felt alone when she first started her job because nobody was there to encourage her. She added that there are hardly any working female journalists, particularly among the tribes in Odisha. However, she also noted that we are still rooted in our tribe and that her father is now living in his village house after retiring. She spoke about her father's search for education and how he helped them escape the archaic beliefs of her community. Despite the difficulties she encountered, she persisted and opened doors for other tribal females to work in the media. She stressed the value of representation and expressed the hope that her example will encourage other female journalists from Odisha to join her in shattering stereotypes and amplifying marginalised voices in the media. For a question what majorly you wanted to do for your tribe and how ?She responded with a smile,Marriage is highly valued in her society since it is our Tribe's pride. In the Oran tribe, it is against the law to marry into another tribe or caste; if anyone does so, the tribe chief declares the family must leave the village, all of its goods, and all of its property; in addition, no one will be permitted to assist or interact with that family. She also said that her tribe still adheres to some very traditional customs. We have a tribal leader who rules over us like a king, and we must obey him.

Mrs. Sima also discusses challenges in the media Industry that she faced when she was in the industry.

She said in the media industry, women are still not getting proper transportation. When she was in the news paper as a reporter, she once asked for odd-hour vehicle facilities, but her head said, That's what you have done till now for the news paper, so I can give you vehicle facilities." This was not it; she also includes Media is a 24-hour working field where flexibility and a safe atmosphere are required. These were the reasons why I planned to move from Private Media and prepared for the Odisha Information Services. She said being a tribal meant my family worked hard to come out of poverty and achieve education. I wanted to use my skills and knowledge to contribute to the development of my

community and bring about positive change. I have done what my father dreamed for us, but I am still trying to provide the best opportunities and policy implementations in my tribe. I also visit my native village frequently to teach tribal girls, although the best part is that in the Oran tribe, there is no gender discrimination. But still, there is scope for development in education, social values, breaking the stereotypes, etc. In addition to my efforts in my native village, I am also actively involved in various community initiatives aimed at improving education and promoting social values. By organising workshops and awareness campaigns, I strive to break stereotypes and create a more inclusive society. However, there is still a need for further development in these areas to ensure equal opportunities for everyone in my tribe.

Profile 5 : Mayawati Murmu, Reporter and copywriter

Mayawati Murmu is a 29-year-old tribal woman Media professional who belongs to the Mayurbhanj tribe called Murmu. She is associated with the Santhali language News Bulletin as a copywriter and Editor . The Santal tribe is mostly known as farmers. She belongs to a family of eight. She has five elder sisters and one younger brother. No one is educated in her family and Mayawati is the only child in her family who is post-graduated; the other siblings are uneducated or studied only till high school. She mentioned that her father encouraged her a lot to study as she was studying in her village, and her elder sisters paid her fees till post-graduation and are still encouraging her. She said that all my sisters got married at an early age, but I was focused on studying and working. Mayawati's determination to pursue higher education despite societal expectations of early marriage set her apart from her sisters. Her dedication to her studies and career allowed her to break free from traditional gender roles and gave her own path towards success. Mayawati's story serves as an inspiration for young girls in similar circumstances, showing them that education can be a powerful tool for empowerment and personal growth. She also mentioned that now families from her tribe are sending their children to school. Mayawati's journey not only transformed her own life but also had a positive impact on her community. By defying societal norms and pursuing higher education, she became a role model for other families in her tribe, encouraging them to prioritise education for their children as well. Her story exemplifies the transformative power of education, not only for individuals but also for entire communities, as it opens doors to new opportunities and breaks the cycle of traditional gender roles. In

her tribe, girls usually marry at a young age, and according to the rules, the boy's family visits the girl's family for a marriage proposal . In response to a question about how you wanted to help your tribe grow, she answered that I wanted the Santhali community to understand the importance of education and girls in society; these two things can make big changes . She believed that education could empower the community and open up opportunities for growth and development. Additionally, she emphasised the significance of empowering girls, as they have the potential to become strong leaders and contribute positively to society. She also includes that working being a Santhali woman in the media is a great opportunity for me and for my community. Physically, I am far from my tribe, but I am serving them through Santhali news. Mayawati shared her happiness that When I started doing News in Santhali as my family didn't have Television at that time, somehow my village people arranged for my parents to see me on the screen, and as I belong to their tribe, they were also happy to see me on the screen. She emotionally said that that was the best moment in my life when I got to know this. Now she starts believing in herself that she will definitely encourage her tribe's people for education and a better life. Mayawati expressed her gratitude towards her village community for their support and encouragement, which motivated her to continue pursuing a career in journalism. She emphasised the importance of education in empowering her tribe and vowed to be a catalyst for positive change in their lives.

Result and Discussion

To find out about involvement in tribal development efforts. According to the analysis of profiles and the in-depth Interview, tribal women Journalists are playing a significant role in Tribal odisa. Now the Tribal women media professionals are making their name out of the community, and they are representing their tribe with grace. They are working as reporters, News anchors, copywriters, and editors, as well as in administrative services. On the other hand, some of them faced so many challenges in their career journey that came from their tribe's rules, like gender discrimination, early child marriage, no facility for higher education, poor family background, big family structure, no family support for girl children, etc. The result indicates that only 1 to 2% of girls from different tribes of Odisha, Including Koya, Santhali, Oran, Murmuu, etc., are in the media profession. The education ratio in their tribe is still lower in comparison to others. The results also show that

80–90% of educated women are helping and teaching their community members for development. 100% of respondents said that they are involved in women's and children's welfare programmes directly or in the form of some official NGO as well. The results indicated that approximately 60% of women are directly involved in the development of tribal society, while the other 40% encourage their society through indirect support, this findings are based of prifiles which were discussed .

Conclusion

The development of tribal communities in India continues to face significant challenges. The impediments to education within these communities and among tribal populations include socio-economic restrictions, early marriage of girls, gender-based discrimination in educational opportunities, and adherence to tribal regulations. The condition of women can be comprehended within the context of their ongoing need for assistance, initially from their familial and cultural backgrounds, and subsequently from their broader community and ethnic group. The provision of a robust familial support structure is crucial for the advancement of girls' education. However, individuals hailing from rural regions of India are venturing into the highly influential realm of media, exhibiting unwavering determination in their pursuits. A significant proportion of participants acknowledged that the media sector presents more problems than opportunities for indigenous women journalists. Gender prejudice is evident in all media organisations. Women are underrepresented in positions of decision-making within the media sector. Media outlets often fail to adhere to the suggestions put forth by different working journalists' commissions. Numerous female journalists encountered significant challenges throughout their early careers. There is a notable absence of a women's forum within media organisations, which serves as a platform for female journalists to address and discuss their concerns. Significant modifications are required to establish new policies that would facilitate a conducive and competitive working environment for women journalists, so enabling them to demonstrate their competence. Odisha has a continued desire for female tribal journalists who possess the ability to inspire their own communities and foster an understanding of the transformative power of education in improving their livelihoods. These tribes require individuals such as Jyoti, Sima, and others who not only contribute to their own communities but also demonstrate a

commitment to serving their nation. It can be said that women tribal journalists play a significant role in promoting the development and improvement of their tribes. Consequently, it is imperative for the government to facilitate enhanced accessibility to higher education, particularly in the field of media studies, within rural and tribal regions of Odisha. By facilitating convenient accessibility to tertiary education, particularly in the field of media studies, the government may effectively enhance the empowerment of women belonging to tribal tribes, enabling them to pursue careers in journalism. This endeavour would not only yield advantages for the respective tribal communities, but also make a significant contribution towards the holistic progress of rural and tribal regions in the state of Odisha. Moreover, the allocation of resources towards the education of these women would contribute to the disruption of the poverty cycle and foster the development of a society that is characterised by inclusivity, ensuring that all individuals are afforded equal prospects for achievement.

Limitations:

The experiment was done on a limited sample size. The research sample is limited in size due to the relatively low representation of tribal female journalists in Odisha.The study only focused on the perspectives of Odisha's female journalists, without including insights from other tribal journalists . The study is at present limited to Odisha; however, the inclusion of data from other regions within the India might enhance the comprehensiveness of the research.

Acknowledgment and Declaration

I would like to express my gratitude to the five journalists who participated in the personal interviews conducted for this study. Individuals' names are used in this research with their consent.

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Navigating The Legal Landscape : Hate Speech, Sedition, and The Boundaries of Free Speech

• **Dr. Ashok Kumar Karnani**

At the initial stage or since its establishment during India's colonial era, the statute of sedition has drawn criticism from a variety of quarters. The Britishers introduced the rule primarily to maintain the silence critics and restrain nationalist sentiment in India.

However, given that the right to free speech is regarded as one of the most essential and basic need of a democratic nation in the post-independence age, this rule appears ambiguous. Sedition laws have been invoked frequently in last few years, which has again point out as a question of its validity in the current constitutional democracy and their anti-democratic nature. Therefore, it might be matter of discussion that India's rule against sedition is utilize as an instrument of intimidation and persecution to denigrate the above right. Observations and its conclusion, that have been put up in this matter seems to be that the pin point to serious abuse in the name of nation's safety and security. As a result of the rule of law in India, falsely accusing someone of sedition is against the liberal constitutional order and India's ethos of constitutionalism. Despite being conscious of that the misuse of this law in our democratic society is unjustifiable, most of the governments have used and continue to utilize the sedition statute as a tool to silence dissenting voices to settle political scores.

In this context, the examines Section 124A of the Indian Penal Code, 1860's sedition statute by compiling all discussions for its repeal and amendment, as well as by highlighting the law's early history in colonial India. The study makes an effort to investigate how the judiciary enhances free expression when dealing with situations of sedition. To further illuminate the issue with a sound methodology, an analysis of the Supreme Court's

reactions and operating style in instances involving sedition has been carried out.

Keywords : Right to free speech and expression, Law of Sedition, Section 124A, India, Hate speech, Democracy etc.

Introduction :

Many regulations from the former English Colonial administration have been left behind in the Indian constitution, and their continuous and unmodified application has sparked controversy in the country, particularly in recent decades. The law against sedition is one of these politically and legally significant legislation. Since independence, it has undergone certain revisions to remain viable and applicable to the changing conditions so that it may pass the constitutional test. However, it has been observed that the State machinery frequently abuses the law to stifle freedom of free speech, and specific instances unequivocally demonstrate this.[1]

The State defends the law against right to freedom of speech and expression under the argument that sedition in any form casts doubt on citizens' loyalty to the government and puts it in legal jeopardy, endangering the very foundation of the state as well as public order and safety.

The Indian Constitution guarantees everyone's right to free speech and expression under Article 19(1)(a). The implementation of this Law, however, is subject to other laws imposing restrictions in the interest of public order, defamation, incitement to commit an offense, contempt, or laws imposing restrictions in relation to maintain friendly relations with foreign states as provided under Article 19 (2) of the Constitution.[2]

The present study intends to examine the Law of Sedition's current situation in the State, as well as its uses and abuses to stifle free speech, while also reviewing its historical development.

Objectives:

The study is limited to pursuing the following goals:

1. Determining the scope of Law of Sedition which appears to impede Freedom of Expression.
2. To know the origins of India's anti-sedition legislation.

3. To comprehend the reasons why the British Raj in India passed the statute of sedition.
4. To examine the State's strategies for preserving the nation's security, law, and order.
5. To investigate whether India's seditious activity regulation laws are constitutionally lawful.
6. To examine the many gaps and openings in the anti-sedition statute.

Historical Background:

With the help of the British military by 1837, the British company which means the East India Company was attempting to establish its trade and rule over India. However, after the establishment of the Crown Administration of India (1858), the equation was altered to one that was more straightforward, leading to the first Indian war of independence (1857).

When the national Freedom movement in Britain had become irrelevant, the sedition law was implemented in India as a way to suppress it. The British Raj in India had faced a threatening challenge from the Indian freedom fighters, and the Gandhian principles of non-violence and civil disobedience generated serious doubts about the legality of colonial rule in India.[3]

In this regard, the Sedition Law provided the British imperialists with a simple means of achieving their objective of undermining the freedom struggle. The emergence of the nationalist movement in colonial India presented the British authorities with the numerous difficulties, including armed conflict, political assassinations, and the seditious potential of revolutionary rhetoric. Comparatively speaking, it was simpler to come on end to the violence than to stop the escalation of anti-State sentiment and discontent.

Thus, the reach of India's sedition laws grew with each revolutionary or nationalist figure detained. Unsurprisingly, famed patriot Bal Gangadhar Tilak was accused of sedition in 1897 for publishing a poem and an essay in his Marathi newspaper, Kesari, honouring Maratha leader Shivaji for his valour in the fight against British authority in India. Mahatma Gandhi was tried for sedition in

1922. This Law ultimately proved that the main legal instrument used to undermine the anti-British sentiment in colonial India.

Indian Penal Code, 1860: Scope of the offence of Sedition:

The first portion of Section 124-A of the IPC defines the offense, and the second part specifies the penalty. The definition and extent of the offense have been up for discussion and disagreement ever since this Section was created. The wording used to define the offense, which on the one hand uses words like hatred, contempt, and disaffection, and on the other hand talks about disapprobation without mentioning such hatred, contempt, and disaffection, has been the main source of contention. Attempting to provoke hatred, contempt, or disaffection is punishable, although the Section is blank on how or when someone might be charged with doing so.

It is essential to study the elements covered by Section 124A of the IPC in order to comprehend the Section's scope-

Section 124A of IPC, provides that:

(a) Whoever,

(b) by words, either spoken or written, or by signs, or by visible representation, or otherwise,

(c) brings or attempts to bring into hatred or contempt, or excites or attempts to excite disaffection,

(d) towards, the Government established by law in India and

(e) Shall be punished with imprisonment for life to which fine may be added, or with imprisonment which may extend to three years, to which fine may be added, or with fine.

Whoever: In this sentence, the term "whoever" refers to the offender who used language with a seditious nature. In the case of written words, anyone found creating, publishing, printing, or otherwise disseminating the seditious content would be held accountable under section.[4]

According to section 3 (65) of the General Causes Act, 1897, "word writing or written material" includes items/evidence in printing, lithography, photography, and other methods of representing or reproducing written material in a visual format. This includes both spoken and written words as well as signs, visible

representations, and other means. The stamen's final phrase, "or otherwise," refers to any strategy used to spread seditious material.

'Brings or strives to makes into hatred or contempt or provoke or attempts to inspire disaffection': In this sentence, 'hatred' refers to the expression of a serious disdain for the State that may be created in written form or stated verbally.[5]

'Brings or makes an effort to incite hatred or disdain or incite or to excite disaffection': In this sentence, 'hatred' refers to the expression of a deep contempt or dislike with regard to the State that may be generated in written form or spoken verbally. The Indian Penal Code (Amendment) Act 1898 adds the terms "hatred" and "contempt" to section 124A of the IPC.

Term "disaffection," meanwhile, refers to any manifestation of disloyalty and hostility toward the State. This phrase broadly refers to any unjust, unsatisfied, or malevolent attitudes toward the State.

"Government established by law in India": The term "government" refers to the Central Government of India or any State Government as per provision of Sec-17 of the IPC and Section 3 (23) of the General Clauses Act. In *Kedar Nath Singh* v. *State of Bihar*, the Supreme Court of India acknowledged the need of a State Government established by Law by stating that "the continued existence of the government established by Law is an essential condition of the stability of the state".[6]

Sedition :

Understanding the definition of sedition and the actions/items that are not considered to be under its purview is crucial given the seriousness of the offense. The two explanations attached to Section 124A of the IPC, which are given beneath as, aptly explain what is to be excluded from the scope of sedition,[7] Comments or statements that express disapproval of government actions and changed them legally, or Administrative or other government action.

Pertaining the explanation part in Section 124A of IPC, Justice Strachey opined:

The goal of "explanation" is to protect truthful reporting and

legitimate criticisms of public policies and institutions in light of their improvement, the redress of wrongs, and to set these apart from overt or covert attempts to incite the populace to hate their leaders. A journalist doesn't have anything to worry about as long as he makes this distinction. When the writer or speaker plainly demonstrates their purpose to incite unrest or violence in their writing or speech, that is sufficient evidence to establish sedition under this Section.[8]

Abetment of Sedition:

There is no arguing that Section 124A of the IPC does not expressly support aiding and abetting the Sedition Act. However, Chapters V (Abetment) and IV (General Exceptions) of the IPC were made relevant to section 124A of the IPC by Section 13 of Amending Act XXVII of 1870.[9] Section 40 of this Amending Act XXVII of 1870 further defined the offense as "a thing made punishable by the code". However, as sedition is also a crime punished by the law, there wasn't really a necessity to apply Chapter V (Abetment) to Section 124A of the IPC because Chapter V (Abetment) is by default applicable to all crimes.[10]

Conflict between the Application of this Sedition Law and Freedom of Speech and Expression-

One of the best effective strategies for protecting the democratic nature of any government is freedom of speech and expression. The democratic spirit and freedom of speech and expression go hand in hand, and in a democratic State, these rights offer the rewarding opportunities for free conversations on a variety of themes or problems to determine their answers. Unnecessary limits on the right to freedom of speech and expression cast doubt on the democratic system and have been ruled illegal.[11]

In India, under Section 124A, the term "sedition" refers to a broader class that includes any act, phrase, or statement that is thought to disturb the peace of the State and incite people to rebel against the Government or State Law. It should be noted that the British government passed the Sedition Act in order to stifle the Indian national freedom movement and further their interests in maintaining colonial control. However, in recent decades, and so

many instances of accusing individuals of sedition have come to light as misuse of this Section when cases are seen in light of the fundamental right to freedom of speech and expression.[12]

Therefore, the improper application of these rules impairs the legitimate and constitutionally guaranteed rights to peaceful protest, dissent, and criticism of the government's various policies. Even though the Sedition Law was repealed in Britain in 2009 by the Coroner and Justice Act, the Sedition Law continued to be used in India in the post-Independence era.[13] Since the Constitution's implementation, there has been debate over how the Act of Sedition and the fundamental right to freedom of speech and expression interact. Sedition Law implementation has drawn harsh condemnation from all throughout the country, and there are remarkable doubts about the law's legality in the contemporary constitutional democracy.[14] It is evident that the misuse of the Sedition Law stands doubtful under any democratic setup as a democracy ensures that people govern themselves and ensures a free exchange of ideas, dissemination of information and knowledge, and freedom of expression.

Constitutionality of Section 124-A of IPC-

As a violation of the basic right to freedom of speech and expression guaranteed by Article 19(1)(a) of the Constitution, section 124-A of the Indian Penal Code, 1860, was challenged as being unconstitutional. The offence of sedition has not been stated there as a cause for establishing acceptable constraints on right to freedom of speech and expression, which is the direction in which Article 19(2) specifies the reasonable restrictions put on such freedom. The issue is whether or not the freedom of speech and expression protected by Article 19(1)(a) of the Constitution is subject to reasonable limits under section 124-A of the IPC.[15] The limitations listed there are intended to control the populace, uphold the State's law and order, and guarantee the protection and security of the community. These limitations, however, seem to be quite flexible concepts. Given this knowledge, the various authors of the Constitutional Law of India detested the idea of using the clause of sedition as a justification for appropriate limitations.[16]

Following the implementation of the Constitution, the authenticity of this Section (of Sedition) was taken into account by

the Supreme Court in *Ramesh Thapar* v. *State of Madras.*[17] Ramesh Thapar, the petitioner, claimed before the Supreme Court that the Madras State's decision to prohibit his newspaper "Cross Roads" had violated his fundamental right to speech and expression, which was granted to him under Article 19(1)(a) of the Indian Constitution. However, it was argued that Article 19's clause (2) only permits some reasonable restrictions on freedom of speech and expression when there is a threat to public safety, and that any law that could be applied in situations where there is no such threat cannot be upheld as constitutional or valid in any way. As a result, in this case, the Supreme Court eventually took into account the petitioner's motion as per Article 32 of the Constitution and invalidated the Madras State order that forbade the publication of "Cross Roads" within the State of Madras.[18]

The applicability of said section 124-A of the IPC was ruled to be unconstitutional because it violated the right to freedom of speech and expression guaranteed by Article 19(1)(a) as provisions given in Constitution of Inda in the decided case *Tara Singh Gopi Chand* v *State of Punjab*.[19]

The Constitutional First Amendment Act, 1951 was added in Article 19(2) with two words of widest import, namely, "in the interest of" and "public order", thereby including the governmental limitations on freedom of speech and expression. This was done to avoid this constitutional obstacle (as is evident from the aforementioned cases).

Similar to this, the court ruled in case *Ram Nandan* v. *State of Uttar Pradesh*[20] that section 124-A of the IPC's limits on freedom of free speech are not in the public's interest and hence violate this fundamental right to free speech and expression. Because section 124-A cannot be excused by the phrase "in the benefit of public order", the Court ruled that it violates the provisions of the Indian Constitution.[21] The Apex Court of India overturned this judgment in *Kedar Nath Singh* v. *State of Bihar*[22] in 1962, explicitly recognizing the validity of the Sedition Law. The Court distinguished between "the Government established by law" and "persons for the time being engaged in carrying on the administration" while affirming the judgment's legitimacy. The Court made a clear distinction between showing unfaithfulness to the State or Government via words or deeds and criticizing its policies without inciting unrest. The

Supreme Court ruled that activities that are intended to have the "effect of subverting the Government" by violent means constitute the core of the crime of sedition. More significantly, the Apex Court of our nation clarified that the allegation of sedition cannot be applied to simple "strong words used to express dissatisfaction of the measures of Government with a view to their upgrade or modify by lawful means". In addition, the Supreme Court ruled that a citizen has the freedom to criticize or comment on the government or its policies as long as he does not incite others to violence.

(A) Reports of Law Commission of India[23]

In 1968, the Indian Law Commission was tasked with examining and updating the Indian Penal Code. In 1971, the Law Commission in its 42nd Report suggested amendment(s)[24]

to section 124A of IPC, as:

- Including a mens rea aspect in the section;
- Apart from the State/government itself, includes other State bodies, like that Indian Constitution, judiciary, and legislature, against whom creating disaffection would be punished.
- Punishment under this section of Sedition should be seven years rigorous imprisonment and fine instead of life imprisonment or imprisonment of three years, or fine.

The Law Commission (2017) of India distinctly distinguished "sedition" from "hate speech". According to the research, sedition is a crime against the State per se, whereas hate speech has an indirect impact on the State by upsetting public peace.[25]

Additionally, it was made clear that for an utterance to be classified as sedition, it must violate India's sovereignty, integrity, or security. The Criminal Law (Amendment) Bill, 2017, with new sections 153C (prohibiting incitement to hatred) and 505A (causing fear, alarm, or provocation of violence in certain cases) annexed as Annexure-A, was proposed by the Law Commission in response to its recommendation to amendment in the Indian Penal Code.[26]

The Law Commission recommended that the Indian Penal Code be amended, and in response, the Law Commission submitted the Criminal Law (Amendment) Bill, 2017, which has new sections

153C (prohibiting incitement to hatred) and 505A (creating fear, alarm, or provocation of violence in certain situations) annexured as Annexure-A.[27]

In light of the Sedition Act, it is clear that the accused must be proven to have meant the effects of the alleged act and that the text in question must have a tone that could foster animosity or hatred toward the State.

(B) Recent Incidents of Sedition Law in India

Analysing various cases where people were accused of sedition in relation to their right to freedom of free speech, it appears that the sedition law has a contentious a well significance in modern India given the significant political changes and in particular because Article 19(1)(a) of the Indian constitution recognizes right of freedom of speech and expression as a fundamental right.[28] The Indian Penal Code, 1860 places the crime of sedition under section 124-A. Sedition laws were instituted by the British Colonial Rule in India, and the recent widespread upswing in their use against journalists, intellectuals, and human rights activists has generated significant concerns about their undemocratic nature.

Similar to this, newspaper editor Bharat Desai was imposed with sedition for no more than criticizing the skills of some police personnel and their connections to criminals. The misuse of the Sedition Act against individuals, even well-known persons like Arundhati Roy, raises the same fundamental issue with regard to right to freedom of speech and expression as the Bal Gangadhar Tilak case. Similar to this, other instances of the misuse of the Sedition Law have been documented in the Kashmir valley, where a teacher was accused of sedition for reportedly asking students questions about the local political upheaval.

Unsurprisingly, given the circumstances, the authorities prosecuted two students with sedition: one for supporting Pakistan during an India-Pakistan cricket match and the other for protesting against army atrocities in Kashmir. Syed Ali Geelani, Varavara Rao, and Arundhati Roy were accused of sedition for speaking out during a seminar on the unrest in Kashmir. Roy had said that pride in one's Indian heritage should not be put onto anyone because it is a natural instinct that cannot be forced. Additionally, it is reprehensible to silence writers' opinions and voices in a democracy.

At the time of arrest process of the cartoonist Aseem Trivedi on allegations of defaming the Constitution of India and the National Flag garnered significant attention to this statute. Trivedi was accused for using defamatory imagery of national symbols while releasing anti-corruption cartoons on his website. The Mumbai Press Club demanded that the Sedition Act be removed from the Indian Penal Code 1860 in the case of cartoonist Aseem Trivedi and denounced the sedition allegation that had been brought against him. Similar instances of abuse of the Sedition Law persisted, such as when Lenin Kuma, editor of the journal "Nishan", was detained in 2008 on sedition-related charges after publishing an article about the Kandhamal riots.[29] In 2010, E. Rati Rao, the editor of the PUCL-Karnataka Kannada news, suffered the similar fate when his publication printed an article in which the State administration was purportedly accused of encouraging communalism and using staged encounters. In a serious case, Bilal Ahmed Klaoo, a young man from Kashmir, was arrested and charged with violating sections 124A, 153A, and 505(2) of the Indian Penal Code 1860. In 1997, the petitioner appealed the matter to the Supreme Court. After the trial, the Supreme Court found no sufficient evidence to support the appellant's crime, and the Apex Court chastised the trial court for handling such severe matters in a careless and partial manner. The court warned the State against misusing the Law of Sedition, warning that doing so could undermine the democratic foundation of the country and deny citizens their fundamental freedom to disagree with, criticize, or disapprove of the State"s actions.

A phrase that just expresses disagreement cannot label someone as "anti-nationalist". After expressing his opinions on national television, Umar Khalid, another JNU student activist, was labelled a terrorist and a follower of the Pakistani terrorist group Jaish e Mohammed. The president of the student union at Jawaharlal Nehru University, Kanhaiya Kumar, was also convicted of sedition after allegedly being caught protesting the death penalty for Afzal Guru, a well-known prisoner of the 2001 Parliament assault.[30]

Conclusion:

From the above discussion it is clear that there is no denying the fact that it is essential for any government to uphold the rule of law, secure the peace, and safeguard national integrity. However, at the same time, the government should refrain from abusing any

constitutional tool or Act to silence voices or opinions that oppose its own within the legal system. On the basis of the current study, the law against sedition has been misused many times by the government on numerous occasions. This law should not be utilized to stifle free speech or other expression in order to preserve the democratic spirit of the constitution. Additionally, it appears that the ambiguous language used in the clause defining the crime of sedition has led to injustice, and the recent occurrences of the Law of Sedition being misused show the gravity of the matter. The analysis demonstrates that the judiciary has found it challenging to rule on the ambiguity in section 124A of the IPC.

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Indian Exports of Millets: An Empirical Perspective

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The present paper focuses on the country-wise millets exports of India with the objective to analyze the growth of India's total millets exports in context to the global market during the period 2013-14 to 2022-23. Several statistical techniques, including CAGR, average, growth index, Standard Deviation (SD) and Coefficient of Variation (CV) have been used to examine the data. India exported 216418.77 metric tons of millets for a total of Rs. 448.22 crores in 2013-14. And, in 2022–2023, the export was 169049.25 MT, worth Rs. 608.03 crores. The Compound Annual Growth Rate (CAGR) of the total millets exports from 2013–14 to 2022–23 was 1.58. Ghana, Germany, United States and Nepal are the top four countries importing Indian millets, with CAGRs of 31.23, 26.90, 15.33, and 14.99 per cent, respectively, according to the major country-wise analysis. The research concludes by discussing increased stimulus to promote millets exports. India's millets export growth rates are negative to some countries. Therefore, it is imperative that demand for Indian millets among these importing nations rise.

Key Words: Growth Rates, Variation, Millets, Exports, Global Market

Introduction

The year 2023 had been proposed as the International Year of Millets (IYOM) by the Indian government to the United Nations. On March 5, 2021, the United Nations General Assembly (UNGA) voted to designate 2023 as the international year of millets with the backing of 72 additional countries. (APEDA) The word millet is derived from the French word 'mille' which means that a handful of millet contains thousands of seed grains (Taylor and Emmambux, 2008). Millets are more productive than other commercial crops due to their capacity to adapt to limited and input-light farming conditions. The world's

largest producer of millets is India. About 21 States in India grow millets. Millets are a family of small, extremely varied grains that are commonly cultivated as cereal crops for both human and animal fodder and nutritional food. India is one of the top 5 nations in the world for millets exports. Millet exports grew globally from $400 million in 2020 to $470 million in 2021. Compared to 2021–2022, India exported millets valued 608.03 crores in 2022–23. Millet-based value-added products have a very small market share. India is both the world's top producer and exporter of cereal-related goods. From 2013–14 to 2022–23, India's millets exports grew at a Compound Annual Growth Rate (CAGR) of 1.58%. The millet industry is economically significant due to its high rate of value addition and huge potential for the economy's foreign exchange profits.

Review of Literature

Jaira (2023) explained that a millet startup innovation competition was launched by the government the previous year. Young people will be inspired by this project to come up with technical and commercial solutions to the issues now plaguing the millet ecosystem. The production of millet has increased recently in India. India is one of the countries that produce the most millet, and Indian farmers are increasingly growing millet as a crop since it is drought-resistant. The National Food Security Mission of the Indian government includes the promotion of millet cultivation. These elements will likely cause millet production in India to increase throughout the upcoming years. Kumar, Sonnad, Yousafzai, and Jamanal (2023) studied in their paper the trends in export and direction of trade of selected millets in India from 2003-04 to 2021-22 and from 2012-13 to 2021-22, respectively. Sorghum, bajra, and ragi were chosen as the millet crops for the export dynamics study. The CAGR for exports of millets was higher during the first sexennial era, at 23.93 percent, compared to the CAGRs of 3 and 5 percent during the subsequent sexennial periods, which resulted in lower exports at the time. 1.24 percent was observed generally over the time period, with variations in later years. They went on to say that millets are in very high demand all around the world. India is the top exporter of millets, whereas the UK, Tunisia, the UAE, Qatar and Malaysia are the consistent importers of sorghum, bajra, and millets, respectively. UAE is Ragi's dependable importers. Modgil (2019) examined non-conventional millets viz. kodra, kauni, chinoi and shounkh. He examined the physico-chemical

composition and nutritional value of millets. He discovered in her thesis that the amounts of crude protein in kodra, kauni, chinoi, and shounkh were 9.08, 8.07, 12.76, and 12.21 percent, respectively. Kodra has the lowest crude fat percentage, 1.39 percent. Shounkh had a high iron level (3.74 mg/100g) while Kodra had a high calcium content (294.78 mg/100g). Comparing Shounkh to the other three millets, it exhibited more advantageous functional characteristics. In comparison to kauni and shounkh, kodra and chinoi were discovered to be a high source of total phenols, including 27.94 and 21.66 mg Tae/100g, respectively. Every variety of millets was lacking in one or more B-complex vitamins and amino acids. Roy, (2022) discussed the essential perceptive of the millets. He explained the millets and their kinds, the nutritional value of all kinds of millets grown in India along with the health benefits. Additionally, he examined current millet trends and provided a comprehensive analysis of the millet value chain, which includes millet production, processing and value addition. In addition, it highlighted present and upcoming trends in millet consumption. The article discussed government efforts to promote millet both domestically and overseas. The book also described the business opportunities for millet entrepreneurs, including those in millet processing, the millet bakery industry, millet value addition, millet milk, millet baby foods, millet hotels and cloud kitchens, millet export from India, teaching people how to cook millets, millet social entrepreneurship, millet cutlery, the bird feed industry, organic and natural millets and the millet beverages industry. Along with introducing the digital world, Roy also covered the techniques and processes for establishing the millet brand. He also looked at various online platforms and tools for growing the millet business digitally. He also looked at the difficulties the millet industry was facing. Sachan, Kumar, Pal, Kumar and Yadav (2023) discussed the consumption and production trends of millets in India in their study. The largest producer of millets in the world is India. Millets are cultivated in around 21 Indian states. In India, millets are produced on 13.8 million hectares, producing 17.3 million tonnes at a yield of 1247 kilograms per hectare. The theme of millets' consumption in India was covered at several levels, including agricultural level, industrial level, and ethanol blending. They also emphasized the actions the government has made to advance millets in India. Singh, Arora, Kumar, Gohain and Sharma (2023) looked at the millets' trading performance, competitiveness and effect on the expansion

of the nation's agricultural industry. They showed that from 2000 to 2020, Indian millet exports made a considerable contribution to the world basket and had a sizable market potential. India's main trading partners between 2011 and 2020 were the neighboring nations of Pakistan, Vietnam, Nepal and Saudi Arabia, to which it shipped more than half of its millet exports. The study discovered that while a rise in millets exports to India would enhance the nation's GDP, a rise in population would result in a drop in exports.

Objectives of Paper

The objectives of the research paper are:

- To analyze the growth of India's millets exports in context to the global market.
- To provide recommendations to promote millets exports.

Research Methodology

The entire analysis is based on secondary data gathered from the Agricultural and Processed Food Products Export Development Authority (APEDA) for the period 2013–2014 to 2022–2023 on Indian millets exports. The analysis was conducted using the following research methods.

Compound Annual Growth Rate (CAGR):

To calculate Compound Annual Growth Rate (CAGR) following formula is used:

$Y = ab^t$

Wherein

Y : Millets Exports

a : intercept

t : time

b : 1+r and r is Compound Annual Growth Rate.

The logarithmic transformation of this function presents

Log Y = log a + t log b which is a log linear function

To obtain the values of parameters a and b in equation ordinary least square method has been used.

The compound annual growth rate is calculated as:

CAGR (g %) = [Antilog (log b) – 1] × 100.

In addition to this, descriptive statistics pertaining to the exports of India's millets to major countries have been calculated. And, Coefficient of Variation (CV) has also been calculated.

Findings and Discussion

Table-1: Total Millets Exports of India during the Period 2013-14 to 2022-23

Years	Quantity in MT	Growth Index	Value in Crores	Growth Index
2013-14	216418.77	100	448.22	100
2014-15	257386.98	118.93	540.55	120.59
2015-16	188985.03	87.32	418.79	93.43
2016-17	166942.27	77.13	390.88	87.20
2017-18	156274.06	72.20	370.06	82.56
2018-19	219402.54	101.37	542.49	121.03
2019-20	129012.87	59.61	425.66	94.96
2020-21	146993.65	67.92	435.74	97.21
2021-22	158509.98	73.24	469.35	104.71
2022-23	169049.25	78.11	608.03	135.65

Source : Agricultural and Processed Food Products Export Development Authority (APEDA).

Ministry of Commerce and Industry, Government of India, New Delhi.

Table-1 reveals total Indian millets exports during the period 2013-14 and 2022–23 in terms of quantity and value as well as their growth indices. The table makes it comprehensible that India exported 216418.77 metric tons of millets in 2013-14 for a total of Rs. 448.22 crores. Millets exports confirmed a fluctuating trend over the study period 2013-14 to 2022-23. The export was 169049.25 metric tons in 2022-23 of Rs. 608.03 crores. Additionally, it is clear from the table that the significant growth indices are 120.59 of value and 118.93 of quantity in 2014-15. And, indices are 135.65 of value and 78.11 of quantity in 2022-23.

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Table-2 : Percentage Shares of Major Destination Countries in India's Total Millets Exports during the Period 2013-14 to 2022-23

Sr. No.	Importing Country	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21	2021-22	2022-23
1	Pakistan	0.17	0.15	0.31	0.13	0.17	0.20	0.14	0.00	0.00	0.00
2	Taiwan	0.11	0.02	0.02	0.02	0.02	0.02	0.01	0.02	0.02	0.02
3	Yemen Republic	0.07	0.06	0.04	0.02	0.04	0.03	0.02	0.01	0.02	0.02
4	U Arab Emts	0.07	0.12	0.06	0.09	0.08	0.06	0.13	0.20	0.18	0.18
5	Ghana	0.07	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
6	Saudi Arab	0.06	0.06	0.11	0.10	0.07	0.08	0.08	0.10	0.11	0.14
7	Nepal	0.03	0.03	0.04	0.05	0.06	0.05	0.07	0.11	0.09	0.07
8	Japan	0.03	0.04	0.05	0.04	0.04	0.03	0.03	0.04	0.05	0.04
9	U S A	0.03	0.02	0.02	0.03	0.04	0.04	0.05	0.05	0.07	0.04
10	Tunisia	0.03	0.02	0.02	0.03	0.03	0.03	0.03	0.03	0.02	0.01
11	Egypt A Rp	0.02	0.03	0.02	0.03	0.02	0.02	0.03	0.01	0.03	0.03
12	Vietnam	0.02	0.03	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
13	Namibia	0.02	0.02	0.02	0.02	0.02	0.00	0.02	0.00	0.00	0.00
14	Belgium	0.02	0.02	0.02	0.02	0.02	0.01	0.01	0.01	0.00	0.01
15	South Africa	0.02	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.02
16	Germany	0.02	0.00	0.00	0.03	0.04	0.03	0.05	0.05	0.04	0.04
17	U K	0.02	0.01	0.02	0.02	0.02	0.01	0.02	0.03	0.02	0.02
18	Kuwait	0.01	0.01	0.01	0.02	0.02	0.01	0.02	0.01	0.02	0.02
19	Libya	0.01	0.01	0.01	0.02	0.02	0.02	0.02	0.03	0.02	0.04
20	Other Countries	0.14	0.36	0.21	0.32	0.30	0.33	0.25	0.28	0.29	0.30

Source: *Ibid.,* Table -1

Table-2 reveals share of various importing countries in millets exports from India during the period 2013-14 to 2022-23. Pakistan has the highest share of exports and accounted but its share starts declining from the year 2019-20. The UAE is the second major destination for millets exports. Further, Ghana, Vietnam and South Africa have been shown the least share for millets exports during the study the period. The trend in exports of millets of India is analyzed and such kind of examination of the exports trend is very helpful in formulating the suitable policies in the field of such products export.

Table-3 : Growth Rates of Major Destinations of India's Millet Exports during the Period 2013-14 to 2022-23

Ranks	Country	CAGR	t-value	F-value	R2
1	Ghana	31.23*	0.68	0.47	0.05
2	Germany	26.90*	3.25	10.58	0.56
3	U S A	15.33*	4.60	21.18	0.72
4	Nepal	14.99*	10.10	102.01	0.92
5	U Arab Emts	13.27*	3.03	9.18	0.53
6	Libya	12.73*	4.52	20.44	0.71
7	Saudi Arab	7.88*	2.66	7.10	0.47
8	Kuwait	7.57*	3.15	9.96	0.55
9	U K	6.58*	4.41	19.49	0.70
10	OtherCountries	5.69*	1.51	2.3	0.22
11	Japan	3.95**	1.71	2.92	0.26
12	Egypt A Rp	1.8**	0.37	0.14	0.01
13	South Africa	-1.56	-0.31	0.09	0.01
14	Tunisia	-2.31	-1.12	1.27	0.13
15	Taiwan	-7.36	-1.18	1.39	0.14
16	Belgium	-8.63	-1.89	3.60	0.31
17	Yemen Republic	-12.98	-3.40	11.59	0.59
18	Vietnam	-24.79	-1.04	1.09	0.12
19	Namibia	-26.93	-4.10	16.84	0.67
20	Pakistan	-58.84	2.65	7.006	0.46
	Total	1.58	0.89	0.8	0.09

Source: *Ibid.,* Table -1

Note * The coefficients are significant at á = 0.01.

** The coefficients are significant at á = 0.10.

The Compound Annual Growth Rate (CAGR) of millet exports to various nations from 2013–14 to 2022–23 is shown in Table 3. The table clearly shows that Ghana has the highest growth rate at 31.23%, followed by Germany (269.3%), the United States (15.33%) and Nepal (14.99%). The increased demand for millet goods is the primary reason for this high growth rate. On the other hand, negative growth rates have been observed in Japan, Egypt, Tunisia, Taiwan, Belgium, and Pakistan. The table shows that some growth rates have been found statistically significant at á = 0.01per cent level of significance and some are statistically significant at á = 0.10 per cent level of significance and all these values are confirmed by t-value, R^2 and F-value.

Table-4 : Descriptive Statistics of Exports of Millets during the Period from 2013-14 to 2022-23

Sr. No.	Year	Mean	STDEV	Coefficient of Variations
1	2013-14	21.57	19.69	91.25
2	2014-15	27.02	43.74	161.83
3	2015-16	20.93	32.57	155.55
4	2016-17	19.54	28.06	143.6
5	2017-18	18.50	25.79	139.38
6	2018-19	26.74	43.17	161.44
7	2019-20	21.28	26.22	123.22
8	2020-21	21.78	32.08	147.24
9	2021-22	23.46	34.28	146.07
10	2022-23	30.40	44.68	146.99

Source: *Ibid.,* Table -1

Table 4 shows the coefficients of variation for the millets exports to several major countries from 2013–2014 to 2022–2023 timeframe. The export mean values for each year are shown in the table. The average annual value of millets exports rose from 21.57 to 30.40. Similar to this, the table presents the standard deviations of millet exports to various importing countries for the corresponding years, illuminating the variation among the importing nations. Over the course of the study period, the absolute dispersion as assessed by standard deviation grew from 19.69 to 44.68, a more than two-fold increase. The table's final column displays coefficients of variation, which act as relative indicators of inequality in the exports of millets from India. These years, the

coefficients of variance have been varying in character. One may, however, draw the conclusion that there has been some improvement in the stability of millets exports over the research period. This is due to the fact that the coefficient of variations in the years 2014–15 was 161.83 and 2022–23 was 146.99. This indicates that the stability of the nation's agricultural exports was strengthened by the reduction in inequality at millets exports.

Table 4 : Coefficients of Variation of Country-wise Exports of Millets during the Period 2013-14 to 2022-23

Source: Agricultural and Processed Food Products Export Development Authority (APEDA). Ministry of Commerce and Industry, Government of India, New Delhi.

Sr. No.	Country	Coefficients of Variation
1	Pakistan Ir	80.24
2	Taiwan	100.28
3	Yemen Republic	58.52
4	U Arab Emts	52.17
5	Ghana	296.69
6	Saudi Arab	38.11
7	Nepal	44.21
8	Japan	23.76
9	U S A	46.46
10	Tunisia	18.22
11	Egypt A Rp	33.96
12	Vietnam Soc Rep	201.77
13	Namibia	75.65
14	Belgium	36.06
15	South Africa	47.25
16	Germany	55.92
17	U K	23.83
18	Kuwait	37.15
19	Libya	49.73
20	Other Countries	32.49

Table-4 : shows country-wise coefficient of variations during the period 2013-14 to 2022-23. It is reflected as relative measures of inequality in the exports of India's millets. The coefficient of

variations in major countries has been of fluctuating nature. The coefficients of variation are very high of Ghana followed by Vietnam and Taiwan. Other importing countries are showing nominal coefficient of variation which is helpful to maintain stability in exports of millets as well as agriculture sector.

Recommendations

Several recommendations can be made based on the findings of secondary data on India's millets exports throughout the study period. It has been noted that India's millets exports are primarily concentrated in a small number of nations, including Ghana, Germany, the United States and Nepal. The emphasis of the current article is on the need to identify those importing nations where demand might be raised and to focus more on them. There are numerous activities that can be performed to achieve this goal, including price control, quality improvement, easy accessibility, and flexible terms of trade.

Conclusion

Based on country-wise export analysis of millets, it can be concluded that Indian millets exports has a promising future in global markets. Total millets exports exhibit an increased trend from 2013–14 to 2022–23, with a CAGR of 1.58%. Both millets and the Indian agricultural industry benefit from it. Germany (26.90) and Ghana (31.23) have the highest compound annual growth rates and have held the top two positions throughout the study period. Over a ten-year period, the absolute dispersion as shown by standard deviation grew from 19.69 to 44.68. The coefficients of variation have also fluctuated over the course of the investigation. Nevertheless, the outcome was 91.25 in 2013–14 and grew to 146.99 in 2022–23, showing that there has been an improvement in the stability of millets exports over the study period. Finally, it may be conclude that India's millets exports may one day have a significant impact on the world market.

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Impact of Climate Change On Sustainable Agriculture Development In India An Overview

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Climate Change is an acute issue in environmental concern across the global level, as well as in India. Every country should come forward to reduce the carbon oxide internally. Sustainable Development means to fulfill the needs of the present generation without compromising the ability to future generation by Bruntland Commission. Climatic conditions have played a pivotal role in the economic development of India. Majority of the population in India depend on agriculture and forestry for livelihoods. Agriculture is facing environmental and economic challenges. It is evident that contribution of agriculture on GDP was declining trend on the one hand; major sources and livelihood on the other. The objectives of study are to study the Sustainable Development and Climate Change and to analyze Climate Change and Sustainable Agriculture and its Impact on Agriculture in India. The study found that Climate change changed the cropping pattern, crop yields and geographical restrictions to agriculture, reduced agriculture output. Increases incidence of floods, declines the availability of water and regional disparity in food production, decreased the fertilizer of land, enhance in the pressure of land degradation, It also impacted on landless and small and marginal farmers are forced to migrate to cities. This study is based on secondary sources of data, like, books, articles, journals, e-sources. The study concludes that there is an urgent need for effective implementation of policies and programmes and adopt eco-friendly technology to minimizing the impact of climate change on sustainable development agriculture in the future.

Key Words : *Agriculture, Climate Change, development, sustainable, production, livelihood.*

1. Introduction

The climate change is a grave challenge not only in the world but also in India. The Agenda of 2030 for Sustainable Development and its 17 Sustainable Development Goals adopted by the member's countries of United Nations in 2015 provides a clear way for future development route to entire countries focused on removal of poverty, ecological sustainability, peaceful living and prosperity. Attainment of these goals is significant not only for individual countries but also across the global community. Climate change requires intensive international efforts and India has been persevering to address the climate challenges along with other developmental imperatives. India has been creating considerable embellishments to its fixing of renewable energy capacity. Constructions of Green House Gases (GHG) in the surroundings are major causes for Climate change. It has big obstacles to the developmental pace firstly by reason of intense hydro-meteorological hazards, such as floods, cyclones, heat waves, droughts, storm surges etc. secondly, as a result change of ecosystems, declined food production, availability of water and negative impacts on livelihoods, etc, thereby increasing peoples susceptibility to the impacts of natural and human induced disasters. Particularly more serious challenge is in the developing countries like India, wherein agriculture and other natural resources serve as primary resource base for livelihood and economic development.

In India agriculture is mainly perceptive to climate change. Performance of agriculture is most determined by climatic conditions. The growth of the crops and their health also depends on the quality and texture of the soil which is the primary determinant. Agriculture today comprises about 14.4 per cent share of total National Income and provide livelihood to about 55 percent of population. It is a matter of challenge which can only be addressed through the sustainable agriculture production. The Inter-governmental Panel on Climate Change (IPCC) has recognized that India is one of the most vulnerable countries in the world due to negative impacts of climate change on agriculture production. The impact of climate change is a threat to sustainable

agriculture production and a key obstacle to achieve food security and livelihood problem in India. Sustainable development refers to fulfill the desires of the present generation without compromising the capability of future generations to meet their own desires." In India, **a**griculture is the most important occupation of the Indian economy and vast of the population depends on agriculture and allied activities for their livelihood. The contribution of agriculture on GDP was found declined over the years, the farmers income was also considered as low in comparison to the past years. In this regard, Prime Minister has said that doubling-up income of the farmers' by 2022 must be tackled against the backdrop of more and more run-up against the modern relevance of Indian agriculture, and the harsher scenario of its susceptibility to enduring climate change. In the above backdrop, the present study aims at *Impact of Climate Change on Sustainable Agricultural Development in India – An Overview* is taken up for the study.

2. Review Of Literature

Some of the earlier studies have been made to getting insight of the topic as below.

Tiwari K.N (2019) in his study on *Farm Technologies to Counter Climate Change* found that, State and local governments must integrate policies and technologies that enhance farmer access to new innovations like zero tillage and irrigation, and provide more information on climate change vulnerability, mitigation and adoption. In addition to these, government must also adopt many approaches like, targeted subsidies for sustainable technologies, zero tillage machinery and precision land levels, encourage civil society organization to enhance the knowledge about minimum emission practices and use information communication technology to augment the awareness and access to information regarding sustainable agricultural practices.

Another study made by National Research Council (2013) on *Climate Change Evidence, Impacts and Choice* stated that majority of climate scientists agree that, human activities, especially the burning of fossil fuels account for most of the climate change. To minimize the risk posed by future climate change government should effectively disseminate information on the types and severity of impacts that might be expected.

Mall R.K., Ranjeet Singh, et al. (2006) in their study on *Impact of Climate Change on Indian Agriculture: A Review* traced out that, in the recent decade with the growing recognition of the possibility of climate change and clear proof of experiential climate changes in the 20th century, rising importance on food safety and its provincial impacts has come to the vanguard of the scientific community. In the present days the crop imitation patterns have been used comprehensively to study the climate change and its impact on agricultural production and food safety.

Dhurjati Mukherjee(2018) in his study on *India Makes Strides to Tackle Climate Change,* elucidated that, India has taken several measures to minimizing the impacts of climate change by introducing programmes namely *Swachh* Bharat campaign and the pursuit of renewable sources of energy, mainly focused on solar power. On the other side, India has been quite flourishing and there has been praiseworthy development by built amenities like toilets in the entire country with government assistance with the objective of making India defecation free by the year 2019.

3. Objectives

The main objectives of the present study are:

1. To study the Sustainable Development and Climate Change in India.
2. To analyze Climate Change and Sustainable Agriculture and its Impact on Agriculture in India

4. Methodology

This study is based on the secondary sources of data gathered from Economic Survey of India, books, journals, articles, working papers and websites.

Result and Discussion

I. Sustainabale Development and Climate Change In The Indian Perspective

The environmental challenges are the drastic challenge in natures. According to Environmental Report climate change, food security, water security, energy security and managing urbanization are the challenges. The impact of climate change on natural

environment and its unfavorable effects on agriculture sector, Agriculture is the main sources for livelihood and even today about 56 per cent of the rural population depends on agriculture in the country. The Himalayan glaciers are the biggest water storage space and source of major rivers; and groundwater renews sea-level increase and intimidation to lengthy seashore and habitations. It will also augment incidence of intense proceedings i.e., floods, and droughts. It will also impact India's problem of food protection and water safety. According to the Second National Communication Report submitted by India to the UNFCCC, it is expected that, the yearly denote outside-air-heat-increase by the finish of the century ranges increased from 3.5°C to 4.3°C. At the same time the sea level alongside the Indian coast has been increasing about 1.3 mm/year on an average. Climate change impacts on agriculture, human fitness, water assets, natural ecosystems, and biodiversity. India has agreed to reduce its emission due to it, which is a part of ninety-four multilateral ecological agreements of India**.** It was about 20-25 per cent of GDP over 2005 levels by 2020, and emissions would not form the assessment of its emissions intensity from the agriculture sector.

Indian economy is moving towards minimum carbon and also in the sustainable path in the form of reducing carbon intensity of its GDP. It is predicted to reduce further through minimum carbon strategies. It is evident that, India's per capita emission in 2031 will still be lesser than worldwide per capita emission in 2005. Despite nationwide efforts in the various sectors in the country it has been identified that rural areas are evenly prone to tension and pressures from natural resource exploitation. In this regard rural development schemes are very pertinent. Most of the works under the MGNREGS Schemes are associated to land, soil and water. There are also other sustainable agricultural based livelihoods programmes like, non timber forest produce-based occupation, minimum-chemical agriculture, and encouragement of organic and augmented soil health and fertility. Effective implementation of these schemes helps to sustainable development by mobilization and utilization of natural resources in a sustainable manner. Along with the efforts to integrate sustainability in the process of rural development, India is making efforts at the national level to integrate the three pillars of sustainable development. Indeed environmental preservation is

enshrined in our Constitution. Several policies, measures are undertaken about pollution control, domains of forestry, management of water, fresh energy and naval and coastal surroundings. Few of the policies which need to be mentioned are Green Rating for Integrated Habitat Assessment, Joint Forest Management, Coastal Zone Regulation Zone, fuel efficiency standard, eco labeling and energy efficiency labeling, etc. In the country a stable organizational structure has been developed for environment protection. India has been put forward in the progress in augmenting the renewable energy capacity by investing more and faster expansion rate and larger investment in the world market. There is an increase of about increased 62 per cent to $12 billion. Developmental policies about sustainable development have been introduced in the country to achieve the sustainable goals in the vistas of poverty, unemployment, and mobilization of youth, health, education, and women's empowerment. Many parameters on this front have shown improvement over the year from 2004-05 to 2009-10.

II. Climate Change and Sustainable Agriculture

The most important area of concern in India is that of climate change. It is anticipated to that in the medium-term period from 2010-2039 climate change will have prominently negative impact. It is estimated that yields will go down by 4.5–9 per cent. This reduction of yield approximately translates to GDP at 1.5 per cent per year. As far as milk production is concerned, the global warming is probable to reduce the milk production of 1.5-2.0 by the year 2020 and further 15 MT by 2050. It can drastically affect several factors such as migration, fish breeding, and harvest.

There are several new measures to tackle climate change. These include:

(i) Modification in agricultural practices to get better profitability of soil and augment carbon confiscation;

(ii) Alteration in the supervision of agricultural water for more well-organized use of water;

(iii) Shifting the agricultural farming to increase pliability in the countenance of climatic change;

(iv) Proper development of agricultural science and technology,

agricultural advisory services, and information systems for the betterment of agriculture.

(v) Effectively managing the risk and improving risk management and crop insurance in the agriculture sector.

Innovative policies are:

The most important innovative policies include:

(i) Modification of pattern of investment allotment within and cross-wise sectors

(ii) To Enhance and mainly focus on risk-sharing and risk-reducing investments,

(iii) Humanizing spatial targeting of investments

(iv) Moving back the harmful policies that will aggravate the impacts of climate change, and,

(v) Minimizing the greenhouse gas emissions from agriculture and improving the worth of sustainable farming practices by the way of evaluation of carbon and other sorts of agricultural bionetwork services, i.e., water cleansing and biodiversity.

III. Impact of Climate Change on Agriculture

The suspicions concerned with climate change do not allow an accurate opinion of its impact on agriculture and food production. The impact of climate on agriculture is explained as under.

i. Water

The Human Development Report 2006 reveals that about 2.5 billion populace in South Asia will be affected by lack of water by the year 2050. Rising hotness, changeable rainwater patterns and an increasing frequency of extreme climate circumstances are expected to be the main causes for plunging local water ease of access and impacting hydrological cycles of disappearance and rainfall. This will significantly have an effect on agriculture production in a region where over 60 percent of the agriculture is rain fed, such as in India. In the arid regions of Rajasthan in 2006, the climate change may also enhance the incidence of floods. The decline in the storage of water, joined with augmented vanishing would further enlarge the gap between demand and supply of water. This would result in enhanced

demand for water for agricultural activities. Further the availability of water is exacerbated due to growing urbanization, industrial and environmental demands for water, along with deprived management of water. It is fact that, water availability has declined considerably in a country like India. During the period from 2002 to 2008, the water levels in northern India fell by 40.5 mm per year and overall more than 109 cubic km of groundwater has disappeared from aquifers.

ii. Melting glaciers

The glaciers play a pivotal role in climate and weather regulation. It important to maintain ecological unit integrity and in feeding rivers accordingly, thereby providing water for agriculture. Other than the monsoon rains, India relies enormously on the Himalayan Rivers for its irrigation purpose. As a result of climate change and anthropogenic activities, the hydrological characteristics of Himalayan watersheds have already undergone significant changes. Consequently it enhanced changeability in rainwater and outer surface water overflow, extra recurrent hydrological disasters, and the contamination of lakes. The melting glaciers will impact on sure regions in excess, in various ways. An enhancement in temperature, resulting in more rainwater in its place of snowfall is a straight result of Himalayan glacial melt. Further rainfall and a smaller amount snow fall will enhance the accessibility of clean water in a short time but reduces the availability of water in the prolonged period as humidity is not stored in frozen form. The move away of Himalayan glaciers declines the flow of water into the rivers. A declined flow of water from the melting glaciers changes the distribution of watershed and the environmental parameters of rivers cause the heat of river waters to increase.

iii. Disruption of rainfall patterns

The interruption of traditional rainfall patterns adversely impact Indian agriculture. Ever since agriculture systems have developed, the cropping patterns in the country are mainly dependent on climate situation of the respective areas. The patterns of rainfall vary from region to region, with dry years becoming drier and wet years becoming wetter. The increase in intra

rainwater changes has affected the development of crops. This variability may possibly effect in a larger quantity of weighty precipitation actions, reduce in the on-the-whole quantity of drizzling days, and prolong gaps flanked by rains, in addition to augmented speed of evapo-transpiration. It would perturb traditional cropping patterns. Weighty precipitation joined with diminish in the entirety quantity of raining days is happening more frequently in India. Yearly precipitation changeability is rising. It is estimated that the increase in denote surface hotness will not only have an impact on the post-monsoon and wintry weather, but also it is possible to escort to a 70 per cent reduce in summer precipitation by 2050. These changes in the season affect the distribution of flora and fauna. These are also moving the appearance and increase of pathogens which have an effect on crop yields.

iv. Flooding

Variation in the rainwater pattern foremost to a further recurrent happening of concentrated climate actions will show the way to an enhanced danger of flooding. In humid areas intense actions will brunt on agriculture so that is in the past susceptible to floods and ecological hazards i.e., cyclones, dearth, and storms. In India, agriculture and production of food is mainly vulnerable to flooding, as one-third of the country's flood prone region is used for agricultural purposes.

v. Monsoon

Monsoons are the most important aspect of Indian agriculture. Therefore it is not astonishing that the variability of happening in downpour patterns is harmful to crop yields. Eventually influx of the monsoon is of imperative significance to the production of food production in the country and variability patterns in the monsoon are a danger to agriculture, food safety and the entire economy. In India the commencement of the summer monsoon is largely delayed and troubled. Consequently this affects crop cycles and farming in precipitation fed areas. The delay in monsoon and failures adversely show the way to a decline in agricultural production, hence deepening food insecurity. Pre-monsoon precipitation disturbance is at the present big problem. For example, the Chhattisgarh region in the times past, has received

partially its customary sum of irrigate throughout the months of May and June, thereby gravely impacting rice production.

vi. Soil

Soil is very important for agricultural development. The patterns of rainfall expect to be impacted by climate change, the process of soil are also heavily affected by the heavy rainfall. Due to the variability in temperature and rainfall sway water run-off and erosion, poignant soil, unrefined carbon and nitrogen contented and salinity in the soil. It sequentially has a principal impact on the biodiversity of earth germs. These parameters are incredibly pertinent to soil fertility. Increase in air temperatures will augment the soil temperature and amplify the velocity of unrefined substance rotting and other soil processes that sway fertility. It is evident from the experiment that global warming will have the effect of declining soil unrefined carbon by exciting rotting rates. Simultaneously rising CO2 is able to have the result of rising soil organic carbon all the way through net primary production. The researchers opined that, a small rising in temperature in stumpy carbon soil leads to upper carbon dioxide emissions as compared with medium and high carbon soil. This situation makes low carbon soil more susceptible to warming. Soil degradation mainly affected by the enhancing use of chemicals fertilizers to compensate; as a result the fertility of soil is decreased. Though, this practice not only contaminates ground water, but also decreases natural soil fertility in the longer period. The impact of climate change has by now resulted in the diminution of several million hectares of fertile growing land. In order to decrease the predictable augment in overflow and soil loss, there is need to amplify and improve precipitation management.

vii. Biodiversity

The fourth IPCC Report (2007) reveals a loss of biodiversity by the end of this century due to the climate change. Suppose there is an augment of the average worldwide hotness by 1.5-2.5 ° C, subsequently around 20 to 30 per cent of identified flora and mammal genus will be in danger by extermination. Climate change will enhance in the pressure of land degradation and losses of habitations; in addition to hereditary wearing away it is by now increasing for the reason that of the rising consistency in

agricultural systems across the globe. In the mid-century, the majority genus could misplace half of their geological variety and bulk due to the habitation fragmentation. The Food and Agricultural Organization (FAO), identified, already three-quarters of the worldwide harvest variety is already lost. It is mainly problematic as the loss of hereditary variety, together in innate ecosystems and cultivated crops, is exacerbating the impact of climatic change.

viii. Crop productivity

Various studies on impact of climate change on agriculture reveals that, climate change reduced the crop yield in the tropical area. The IPCC report reveals that, climate change are probable to carry advantage to upper latitudes during longer rising seasons, however in smaller latitudes, even small quantity of warming will be inclined to reduce yields. Climate change results regional disparity in food production that will have a very great implication for global food policy. However without challenge of climate, food safety is an issue in the tropical areas, because of 800 million people in the developing country suffering from starvation. Global warming affects human being in India, there is no room for man piece, and also other developing countries, crops are by now being cultivated by their utmost hotness forbearance. It is particularly fact in the arid land, non-irrigated areas, wherever vulnerabilities are elevated. In these regions even moderate warming of 2°C for rice, 1°C for wheat and maize will decrease yields considerably. It is fact that agricultural systems mainly depend on seasons and thus perceptive to climate change. For the optimal growth of Crop and livestock production need a specific range of weather conditions at particular times. Climate change will shift the optimal growth of Crop and livestock. In the regions of developing world the agricultural systems are the dry, semi-arid, and dry sub-humid.

ix. Diseases and pests

The fungi, bacteria, viruses, and insects are causes for severity diseases and are anticipated to augment with global warming. The incite in the inhabitants of vermin and other vectors is concerned to the interaction of dissimilar factors such as enhances in hotness, unpredictability in wetness attention, and an increase in full of atmosphere CO2.

x. Temperature

Changes in ecological circumstances are probable to consequence in the northward expansion of sure sickness and vermin, further generations of pathogens per season, and an improved ability to stay alive the wintry weather, thus raising their incidence and variety. Further the problems of farmers will have to change their crops and cropping patterns due to adapt changing climatic conditions, and their crops will be bare to fresh types of diseases and vermin. Though, it is also likely that physiological change in the host consequence in superior illness resistance. When temperature is high the resistance can be rapidly conquered by further hasty pathogen life cycles on the other side. Finally, rapid life-cycles will show the way to a superior possibility of mutations and chosen opposed to populations.

xi. Occurrence of Droughts:

Climate change is risk to the Indian economy and its people, hence to sustainability habitants, are the increased intensity, frequently and geographical coverage of drought. Its major impact is on rural areas where animal husbandry, agriculture, and to a lesser extent forestry and fishing, significantly impacted, leading to cycles of seasonal and distress migration.

Droughts will create shortage of drinking water and enhance in food and the prices of biomass fuel that affects urban poor and middle classes and also city economy. It affects number of other miserable demand for secondary goods and services due to miserable agricultural demand. Big areas in the states i.e., Andhra Pradesh, Rajasthan, Gujarat, and Maharashtra and a few areas of Karnataka, Orissa, Madhya Pradesh, Tamil Nadu, Bihar, Uttar Pradesh and West Bengal, are by now experiencing recurring drought with numerous regions presently experiencing water scarcity. Climate change related impacts may render subsistence agriculture uneconomical in parts of semi-arid central, western and southern India, fuelling migration of rural population to urban areas. Climate change impacted on landless and small and marginal farmers are forced to migrate to cities.

xii. Carbon Dioxide

Comparable to hotness and moisture levels, increased CO2

levels can brunt together host and pathogen in various ways. An augment in carbon dioxide stimulates the enlargement vegetative parts such as vegetation and stems in plants. Augmented plant life results to denser canopies and upper wetness levels that favors pathogen progress. When plant substance rotting is low down under upper carbon dioxide concentrations, the presence of entire plant remains enables organisms to conquer winter. Capability to live winter means more fungal spores and higher level of infections in the further rising season.

xiii. Livestock

Livestock, poultry, and other farm animals will endure due to climate changes because advanced temperatures will enhance the quantity of new diseases directly or indirectly moving them. For example revelation to dearth and extreme moisture or temperature renders cattle further susceptible to infections. As well, intermittent drought and weighty precipitation cycles give quality surroundings for midge and leech vectors that are connected with outbreaks of vector-borne farm animals diseases. Poultry is also affected by extreme heat.

xiv. Weeds

Weeds also affected by climate change. It is important as the dynamics of crop-weed rivalry and decides crop output. The advanced hereditary variety in weeds provides them suppleness to adapt to innovative environments during rapidly responding to the changes with advanced rates of expansion and imitation. Therefore, bigger quantities of weed species are found related with main crops.

xv. Pollen

For the formation of good grain, there is need to high percentage of germinated pollen grains followed by vigorous growth of the pollen tube to the ovule. These factors are all very important to environmental changes. Any fluctuations in temperature during the period of flowering season deleterious to effective pollination and subsequent grain development. Scientists viewed that in rice and wheat, changes in normal temperature around flowering had a significant effect on fertility of the pollen grains. High temperatures lasting just 1-2 hours during a thesis

induces sterility in rice pollen. While Basmati varieties are particularly susceptible to high temperature, above 32°C, pollen germination decreases dramatically in all rice varieties. On the other hand wheat, it is low temperature around a thesis that can be detrimental for pollen viability and successful fertilization.

5. FINDINGS :

Based on the above discussion some of the useful findings have been made as under:

The Climate change unfavorable impacts on agriculture sector, human being, water assets, natural ecosystems, and biodiversity. Increased temperature, variable rainwater patterns, enhance the incidence of floods, declines the availability of water and reduced the crop yield in the tropical area it results in regional disparity in food production. The study found that, delayed monsoon decline in agricultural production. The impact of climate change has decreases several million hectares of fertile growing land. It will enhance in the pressure of land degradation and losses of habitations and shift the optimal growth of Crop and livestock. Climate change enhances the droughts, it will create shortage of drinking water and enhance in food and the prices of biomass fuel that affects urban poor and middle classes. The study also found major impact is on rural areas where animal husbandry, agriculture, and to a lesser extent forestry and fishing, significantly impacted, leading to cycles of seasonal and distress migration. Climate change impacted on landless and small and marginal farmers are forced to migrate to cities.

6. SUGGESTIONS:

Based on the above findings some of the useful suggestions have been offered for the betterment of sustainable agriculture development and mitigating the climate change as under:

1. Government should provide incentives to low carbon omission industries by the way of tax reduction and enhance tax on higher carbon omission industries to mitigate the climate change.
2. Government should provide subsidies to agricultural equipments to the needy beneficiaries for the betterment of sustainable development of agriculture.

3. There is a need for effective implementation of poverty alleviation programs in the remote areas and fruits of the benefits should reach the needy ones.
4. Government has to create more awareness about use of communication technology in the agriculture field for sustainable development of agriculture.
5. Government should adopt eco-friendly technology to minimizing the pollution of environment.
6. There is need to effective implementation of MGNREGA to avoid the rural urban migration.

7. CONCLUSION

In India climate change is a grave environmental challenge. Since Independence, Central and State governments together have been undertaken various policies, programmes for the sustainable agricultural development and also to mitigate climate change. Hence there is an urgent need for effective implementation of policies and programmes and to adopt eco-friendly technology in agriculture to minimizing the impact of climate change on sustainable development agriculture in the future.

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A Study of Perceived Parental Expectations among Senior Secondary School Students with regard to Gender and Academic Stream

Himshikha Singh • Dr. Gunjan Dubey

The present investigation aimed to study the levels of perceived parental expectations among senior secondary school students and to compare the perceived parental expectations of senior secondary school students with regard to gender and academic stream. The descriptive survey research method was used for the present study. A sample consisted of 257 senior secondary school students was drawn from two schools of Aligarh Muslim University, Aligarh (U.P.) during the academic session (2021-22) by using stratified random sampling technique. Perceived Parental Expectations Scale (PPES) developed and standardized by Palani and Mani (2016) was used for data collection. Statistical techniques like Mean, Standard Deviation and Student's t- test were used for data analysis. Findings of the study showed that majority (66.53%) of senior secondary school students perceived moderate level of parental expectations. There was no significant difference found in perceived parental expectations of senior secondary school students with regard to gender. Another finding revealed significant difference in perceived parental expectations of senior secondary school students with regard to academic stream. The study recommends hiring trained and qualified school counselors to guide parents and students to deal with parental expectations and their outcomes in a positive way.

Keywords : Perceived Parental Expectations, Adolescents, Senior Secondary School Students, Gender and Academic Stream.

Introduction

The family serves as the primary agent of socialization, preparing adolescents to become functional members of society. Within the family unit, parents play a pivotal role in an adolescent's life, and the world of adolescents often revolves around their parents. Thus, the role of parents in their lives cannot be ignored. In today's competitive environment, parents often hold expectations for their children, which can range from realistic to unrealistic. Realistic expectations can serve as a source of motivation and encouragement for children, whereas unrealistic expectations may place undue pressure on them. Adolescents learn different things like skills, values, and behaviour from their parents, and at the same time, they also perceive many expectations. It is important to note that these parental expectations are not limited to any specific stage of life but are particularly pronounced during the adolescent phase. Expectations, represent a strong belief in someone's ability to achieve something. They are inherently future-focused and can vary in terms of their realism. It's essential to recognize that expectations are not genetically predetermined but are intentionally chosen by individuals.

Parents have a set of values and norms they wish their children to embrace and incorporate into their lives, with certain expectations for their upbringing. Parents expect various things from their children, such as to be good at academics, to attain high marks, to choose a job-oriented career or stream, to be good rankers in fields like sports and music, to grow up healthy, to become kind people, and to become self-sufficient in the future. In many cases, especially in India, parents may aspire for their children to fulfill the dreams they themselves were unable to achieve during their own time. These expectations can positively and negatively impact their children's overall personality and development. Parental expectations refer to the practical beliefs or assessments that parents hold regarding their children's future accomplishments, which are evident in their academic performance, the highest educational level they reach, or their enrollment in college (Alexander et al., 1994; Goldenberg et al., 2001; Glick & White, 2004, as cited in Yamamoto & Holloway, 2010). Parental expectations can be contrasted with parental aspirations, which generally refer to parents' hopes, desires, or objectives for their children's future accomplishments rather than what they realistically expect their children to accomplish (Seginer, 1983).

Adolescents often perceive various types of parental expectations, including realistic, unrealistic, high, and low expectations. Realistic parental expectations align with the child's desires and interests and do not exceed the child's abilities and capabilities. Over time, these expectations can positively impact various aspects of adolescents' lives, such as academics, careers, lifestyle choices, and mental health. On the other hand, unrealistic parental expectations are the opposite of realistic ones. These expectations do not align with the child's desires and interests and exceed the child's abilities and capabilities. As time passes, these unrealistic expectations can harm adolescents, negatively impacting their academic performance, career prospects, lifestyle choices, and overall well-being.

High parental expectations refer to high expectations of parents for their children in various aspects of life, such as academics, sports, music, health, and values. This can lead to excessive pressure on children, negatively impacting their well-being and learning outcomes. It often reflects strong parental involvement but can become burdensome for them. Parental aspirations that are unnecessarily high and unrealistic can harm students' performance (Trinidad,2019). Parents frequently set unrealistically high goals, which can lead to drastic outbursts by students in the form of stress, depression, and even suicide (Hazari, 2013). But, according to some previous researches high parental expectations sometimes leads to high academic achievement. It shows high contribution and participation of parents in all formal and non-formal activities of children. On the other hand, low parental expectations refer to low or no expectations of parents for their children. This lack of parental involvement can cause a child to deviate from their goals and make the child aimless, stressed, and demotivated. Trinnidad (2019) reported that students who face lower expectations from their parents tend to achieve poorer outcomes, while students with parents who have inconsistent and overly ambitious aspirations also tend to fare worse.

Parents' unrealistic or excessively high expectations often put tremendous pressure on students' minds and health, leading to various physical, mental, emotional and social health problems. Problems include fatigue, sleep disturbances, loss of appetite, stress, anxiety, depression, anger, frustration and even criminal behavior. Such problems often result in poor academic

performance, poor health, and, tragically, some teens even commit suicide. Deb et. al. (2015) reported that 66% of senior high school students feel pressure from their parents to improve their academic performance. Academic stress was found to be associated with parental pressure and mental health issues.

Depression, anxiety, and behavioural disorders are among the leading causes of illness and disability in adolescents. Whereas depression is the second leading cause of death in people aged 15 to 29, suicide is the fourth leading cause of death in people aged 15 to 29 worldwide (World Health Organization, 2019). Therefore, not only parental expectations influence student's academic achievement, but it also affects psychological well-being of the students (Chatterjee & Sinha, 2013). In this regard, a number of national and international studies have been reviewed by the researcher in the field of parental expectations among students that were relevant to the study under investigation. A few of them have been mentioned below.

Review of Related Literature

Sharma and Jaswal (2001) found that parental aspirations are similar for all adolescents with respect to gender and academic stream. Akhtar and Aziz (2011) identified that parent pressure has a significant positive relationship and peer pressure has a negative relationship with academic achievement of university students. Chatterjee and Sinha (2013) found a significant difference between boys and girls with respect to their parental expectations which inferred that male students perceived more parental expectations than female students. Rutherford (2015) revealed that the expectations of middle school children does not match their parents' aspirations, resulting in reduced well-being. On the other hand, there is a mismatch between a child's personal aspirations and expectations among high school students, which is associated with decreased well-being. Madhubala and Bhuvaneswari (2016) found that 86% of students exhibited a moderate degree of parental expectations. Another finding of this study showed a significant difference in parental expectations and academic achievement of secondary school students with respect to gender. Further, no significant relationship was found between parental expectations and academic achievement of high school students. Rani and Rawat (2017) found a significant difference between male and female students concerning

parental expectations, which inferred that female perceived more parental expectations from their parents than their male counterparts. Sangma, Akoijam, Maisnam, Visi and Vanlalduhsaki (2018) showed that 55% of students felt pressure to perform well in their academic activities, 22.7% of students felt depressed due to pressure, 60.3% of male students felt more pressure compared to female students (51.2 %), and 44.4% of students took pressure positively and engaged in recreational activities. Choudhury and Das (2018) assessed that majority (69.5%) of high school students expressed high expectations from their parents. 29.5% of students expressed moderate and only 1% of students expressed low expectations from their parents. Kumar and Jadaun (2018) found a significant difference between boys and girls regarding parental expectations which inferred that parents have more expectations with girls rather than boys at higher studies. Ma, Siu and Tse (2018) discovered that adolescents' academic achievement and depression were both positively associated with high parental expectations. Subramani and Venkatachalam (2019) found no significant difference among male and female school students regarding parental expectations. Rani and Rawat (2019) discovered a positive relationship between academic anxiety and parental expectations. Tatlah, Masood and Amin (2019) investigated that parental expectations and academic self - concept predicted student's academic achievement. Other finding showed positive relationship between parental expectations and academic achievement. Pampa, Rani and Madhushri (2020) examined adolescents' perceptions of parental expectations and discovered that the majority (63.89%) of adolescents perceived moderate, 16.11% perceived high, and 20% perceived low parental expectations, with no one falling into the very high or very low parental expectations categories. Another finding found a significant link between perceived parental expectations and gender. Shriharsha, Jiddimani and Natekar (2021) assessed that majority (48%) of high school students perceived high level of parental expectations, 47% students perceived moderate level of parental expectations, and only 5% students perceived low level of parental expectations.

Taking cues from the above studies, the researcher was driven to study the perceived parental expectations among senior secondary school students. Theoretical and empirical studies pertinent to the current topic were reviewed. The gap was identified at the end of the literature review, allowing for the

development of a conceptual structure for an investigation. As a result, an attempt is made to study the perceived parental expectations among senior secondary school students with regard to gender and academic stream, in order to fill the gap and add value to the existing available literature.

Need and Significance of the Study

Parental expectations are a burning issue today and considered one of the most essential socio-cultural factors affecting school students' lives. Hence, the researcher decided to select this psychosocial factor for this study, which will have great importance in the future. The current study is expected to be helpful for students, parents, school mentors, counselors, and other educational stakeholders in society to understand the nature of parental expectations, distinguish between realistic and unrealistic expectations, and know about the adverse effects of excessively high and low expectations held by parents for their children.

Furthermore, this study will be beneficial for parents and guardians in cultivating realistic expectations for their children while minimizing unrealistic or overly ambitious ones. This way, stakeholders will update their knowledge regarding parental expectations because it is needed in the current era. Keeping this fact in mind, the researcher undertaken this problem to study the perceived parental expectations among senior secondary school students regarding gender and academic stream. With these considerations in mind, the following objectives have been established for this study.

Objectives of the Study

The study aims to accomplish the following objectives:

1. To study the levels of perceived parental expectations among senior secondary school students.
2. To compare the perceived parental expectations of senior secondary school students with regard to gender.
3. To compare the perceived parental expectations of senior secondary school students with regard to academic stream.

Hypotheses of the Study

The following hypotheses were developed in the light of research objectives :

H_1 : Majority of senior secondary school students have moderate level of perceived parental expectations.

H_{02} : There is no significant difference in perceived parental expectations of senior secondary school students with regard to gender.

H_{03} : There is no significant difference in perceived parental expectations of senior secondary school students with regard to academic stream.

Research Methodology

- **Research Design:** The present study is based on a quantitative approach and follows the descriptive survey method to measure the perceived parental expectations among senior secondary school students.
- **Population:** The population for the study was chosen by the researcher as all senior secondary school students enrolled in senior secondary schools of Aligarh district, Uttar Pradesh during the academic session (2021-22).
- **Sample and Sampling Technique used:** For the current study, a sample of 257 senior secondary school students (only XII class) from two senior secondary schools of Aligarh Muslim University (AMU), Aligarh district, Uttar Pradesh, enrolled during the academic session (2021–22) was selected by using a stratified random sampling technique.
- **Research Tool Used:** Perceived Parental Expectations Scale (PPES), developed and standardized by V. Palani and Dr. S. Mani (2016), was used to collect data for the present study.
- **Statistical Techniques Used:** Statistical techniques such as mean, standard deviation, and student's t-test were used for data analysis in the current study, while the data was analyzed through SPSS version 20.

Normality of the Data

Table 1

Descriptive Measures to Know the Normal Distribution of Perceived Parental Expectations Scores of Senior Secondary School Students

N	Mean	S.D.	SEM	Sk	S.E. (Sk)	Z_{Sk}	Ku	S.E. (Ku)	Z_{Ku}	Standard Z Value
257	132.80	18.937	1.181	-.260	.152	-1.71	-.466	.303	-1.53	±1.96

As evident from Table 1, the z value of skewness (-1.71) and z value of kurtosis (-1.53) of perceived parental expectations scores are within the range of ±1.96, which are suggestive of a normally distributed curve. (Massey & Miller, 2002).

Data Analysis and Interpretation

The present study has been analyzed as follows to verify the objectives and test the null hypotheses:

Objective 1 : To study the levels of perceived parental expectations among senior secondary school students.

To achieve the Objective 1, percentage-wise distribution of senior secondary school students belonging to different levels of perceived parental expectations calculated based on raw scores obtained over Perceived Parental Expectations Scale (PPES) using the statistical formula ie., Mean ±1S.D (Mean = 132.80, S.D =18.937).

In order to achieve objective 1, the hypothesis H_1 was framed and subjected to empirical verification and it is stated as:

H_1: Majority of senior secondary school students have moderate level of perceived parental expectations.

In order to verify hypothesis, H_1 the perceived parental expectations score obtained on Perceived Parental Expectations Scale (PPES) by senior secondary school students were calculated and two types of analysis were done.

a) Percentage analysis has been used to categorize the senior secondary school students.

b) Graphical representation of the percentage of senior secondary school students in each category was done.

The percentage of students under different categories of perceived parental expectations is presented in table 2.

Table 2

Percentage-wise distribution of senior secondary school students on perceived parental expectations score (Total Sample)

Levels of Perceived Parental Expectations	Range	No. of Students (N)	Percentage of Students
Low	114 and below	41	15.95%
Moderate	115 - 151	171	66.53%
High	152 and above	45	17.50 %

Interpretation: Table 2 indicates that out of 257 senior secondary school students, 41 (15.95 %) students have a low level of perceived parental expectations, 171 (66.53%) students have a moderate level of perceived parental expectations, and 45 (17.50%) students have a high level of perceived parental expectations. Therefore, it can be safely inferred that majority (66.53%) of senior secondary school students belong to moderate level of perceived parental expectations. Hence, the hypothesis H_1 is accepted.

To better understand the percentage-wise distribution of perceived parental expectations among senior secondary school students, the percentage of senior secondary school students showing different levels of perceived parental expectations is represented in the form of a bar diagram. Fig. 1 shows the percentage-wise distribution of senior secondary school students on perceived parental expectations score. The following figure represents the pictorial view of Table 2-

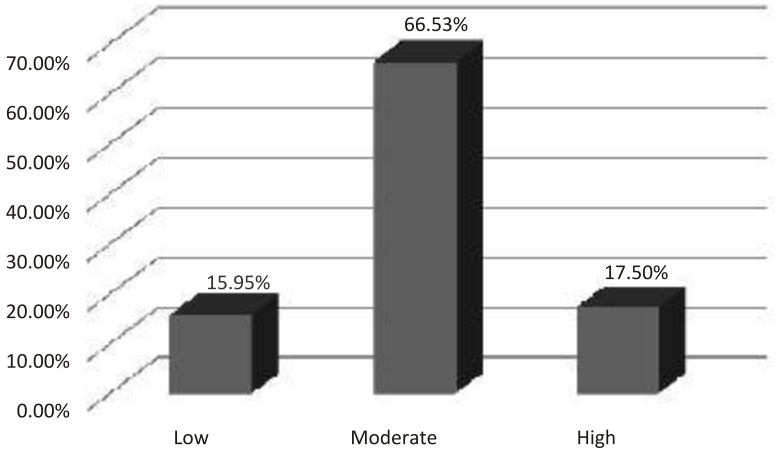
Figure 1

A graph showing the percentage –wise distribution of senior secondary school students on perceived parental expectations scores

Objective 2 : To compare the perceived parental expectations of senior secondary school students with regard to gender.

In order to achieve this objective, the null hypothesis H_{02} was framed and subjected to empirical verification. The hypothesis stated that:

H_{02} : There is no significant difference in perceived parental expectations of senior secondary school students with regard to gender.



In order to verify H_{02} the student's t-test has been used. The significance of the difference between means for perceived parental expectations with regard to gender (male & female) is represented in table 3.

Table 3

t-test comparison of perceived parental expectations scores with regard to gender.

Variable	Groups	N	Mean	S.D	SEM	df	t -value	Sig. (2- tailed) / p-value
Perceived Parental Expectations	Male	129	130.81	19.57	1.72	255	-1.692	.092^{NS}
	Female	128	134.80	18.12	1.60			

NS=Not Significant at 0.05 level of Significance

Interpretation: Table 3 indicates that there does not exists a significant difference in perceived parental expectations with regard to gender, t (255) = -1.692, p-value = .092 > 0.05 that is not significant at 0.05 level of significance. Thus, the null hypothesis $H_{02.}$ "there is no significant difference in perceived parental expectations of senior secondary school students with regard to gender" is not rejected at 0.05 level of significance. The mean differences shown in the above table is just occurred by chance. Therefore, it can be inferred that the male and female students at senior secondary level perceived equal parental expectations.

Objective 3 : To compare the perceived parental expectations of senior secondary school students with regard to academic stream.

In order to achieve this objective, the null hypothesis H_{03} was framed and subjected to empirical verification. The hypothesis stated that :

H_{03} : There is no significant difference in perceived parental expectations of senior secondary school students with regard to academic stream.

In order to verify H_{03} the student's t-test has been used. The significance of the difference between means for perceived parental expectations with regard to academic stream (science & humanities) is represented in table 4.

Table 4

t-test comparison of perceived parental expectations scores with regard to academic stream.

Variable	Groups	N	Mean	SD	SEM	df	t - value	Sig. (2-tailed)/ p-value
Perceived Parental Expectations	Science	117	129.04	19.48	1.80	255	-2.949	.003**
	Humanities	140	135.94	17.94	1.51			

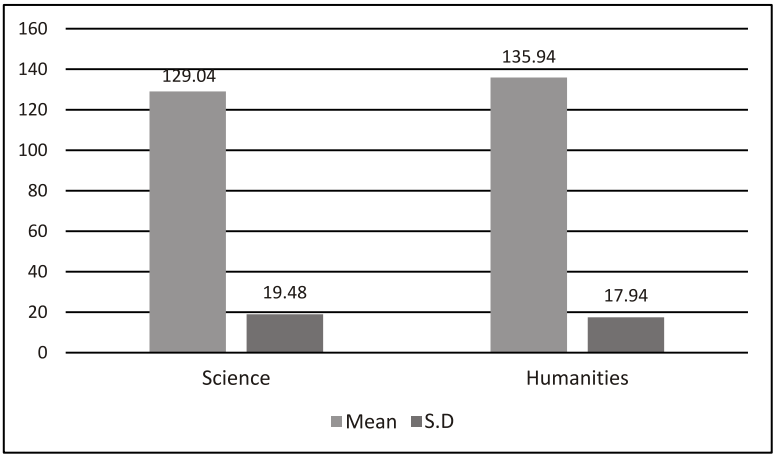
** Significant at 0.01 level of significance.

Interpretation : Table 4 depicts that there exists a significant difference in perceived parental expectations with regard to academic stream, t (255) = -2.949, p-value = .003<0.01 that is significant at 0.01 level of significance. The mean score of senior secondary school students from humanities stream (mean = 135.94, S.D = 17.94) were found to be significantly higher than the senior secondary school students from science stream (mean =129.04, S.D = 19.48). Thus, the hypothesis, $H_{03.}$ "there is no significant difference in perceived parental expectations of senior secondary school students with regard to academic stream", is rejected at 0.01 level of significance. Therefore, it can be inferred that the students from humanities stream perceived more parental expectations than the students from science stream.

To better understand the perceived parental expectations among senior secondary school students, the mean and S.D of perceived parental expectations of science and humanities students at the senior secondary level are represented in Figure 2 as a bar diagram.

Figure 2

A graph showing the comparison of perceived parental expectations scores among senior secondary school students with regard to academic stream.



Findings and Discussion

1. The first finding of the present study showed that out of 257 senior secondary school students, 41 (15.95%) students perceived a low level of parental expectations, 171 (66.53%) students perceived a moderate level of parental expectations, and 45 (17.50 %) students perceived a high level of parental expectations. Therefore, it can be safely inferred that the majority of senior secondary school students belong to the moderate level of perceived parental expectations. The present finding is in consonance with the findings reported by Madhubala and Bhuvaneswari (2016) who found that 86% of secondary school students have moderate level of parental expectations, 12% students belong to high parental expectations category and only 2% students falls under the category of low parental expectations. The present finding is also aligned with Pampa, Rani and Madhushri (2020) who found that majority (63.89%) of adolescents had perceived moderate, 16.11% of adolescents perceived high and, 20% of adolescents perceived low parental expectations. However, contradictory results were found by Choudhury and Das (2018) who revealed that majority (69.5%) of high school students expressed high expectations from their parents. 29.5% of students expressed moderate and only 1% of students expressed low expectations from their parents. On the same lines, Shriharsha, Jiddimani and Natekar (2021) revealed that majority (48%) of high school students perceived high level of parental expectations, 47% of students perceived moderate and rest 5% students were perceived low parental expectations. The possible reason for this could be that parents may recognize the importance of their children's mental health and avoid putting extreme pressure on them. Authoritative parenting, which is characterized by a balance of warmth and firmness, can also lead to moderate expectations. Additionally, realistic parental expectations, individual differences, open parent-child communication, positive support, and a congenial family climate may contribute to moderate parental expectations.

2. The second finding of the current study revealed that no

significant difference was found in the perceived parental expectations of senior secondary school students with regard to gender. Therefore, it can be inferred that male and female senior secondary level students perceived the same parental expectations. This finding draws support from the results of Sharma and Jaswal (2001) reported no significant gender differences were found with respect to parental aspirations. The result is in line with the findings of Chui and Wong (2017); Subramani and Venkatachalam (2019) reported no significant difference between male and female school students with regard to parental expectations. However, researches with contradictory results were found by Chatterjee and Sinha (2013) reported boy's students perceived more parental expectations than female students. Likewise, Madhubala and Bhuvaneswari (2016) reported that there is significant difference in parental expectations and academic achievement of secondary school students in terms of gender. On the same lines, Rani and Rawat (2017); Kumar and Jadaun (2018) revealed that female perceived more parental expectations as compared to their male counterparts. The reason might be the development of societal norms and an increased emphasis on capabilities, interests, and achievements for both genders in the 21st century. Girls are now given equal opportunities and are expected to do equally well as boys. The promotion of gender equality and equal opportunities in education for both genders may be other reasons.

3. The last finding of the present study showed a significant difference in perceived parental expectations of senior secondary school students with regard to academic stream. Therefore, it can be inferred that the humanities stream students perceived more parental expectations than science stream students. However, the current finding contrasts the finding of Sharma and Jaswal (2001) reported no significant difference was found regarding parental aspirations among science and humanities students. The possible reason for this could be the cut throat competition in every field. Like science stream, humanities stream also offers many prestigious and

lucrative career options to the students. Family legacy, emphasis on certain profession, social, cultural and individual factors may be the other reasons.

Conclusion

Based on the above findings, it is concluded that most senior secondary school students fall under the category of moderate perceived parental expectations, which indicates that students neither perceived high nor low expectations from their parents about their academics and other aspects of their lives. Male and female students at the senior secondary level perceived equal or the same level of parental expectations is another finding of the present study. Another result of the current study showed that the humanities stream students perceived more parental expectations than science stream students at the senior secondary level. Considering the results, it is essential to understand that parental expectations should ideally match a student's abilities and interests. Effective and open communication between parents and students can help to alleviate the adverse effects of perceived unrealistic expectations. In addition, guidance and career counselling can help students make wise choices about their academic and professional trajectories, ensuring that they follow what aligns with their interests and aspirations.

Educational Implications

The findings of this research study have implications for students, parents, teachers and other educational stakeholders in addressing the perceived parental expectations of senior secondary school students. In the light of findings of the present study, the researcher proposes some general educational implications:

1. Firstly, the Present study will be helpful for school students in acquiring the ability to distinguish between realistic and unrealistic expectations, as well as make them more aware about the positive and negative effects of parental expectations in their academic and social lives.
2. Secondly, the current study will also be helpful for parents to tackle unrealistic expectations and nourish realistic expectations for their children effectively. They must be taught to distinguish between realistic and unrealistic

expectations by expanding their knowledge and skills through formal or informal methods.

3. This study can help teachers to educate students about the nature and types of parental expectations. They can teach students in the classroom about how they can protect themselves from the consequences of unrealistic, excessively high or low expectations.
4. This research will be helpful for school counselors in treating students if they feel any stress, anxiety, or demotivation due to unrealistic or low parental expectations.

Recommendations

Based on the conclusion of the study, the following recommendations are proposed to school students, parents, teachers, school administration, counselors, and other educational stakeholders in society:

1. Students should communicate their goals, interests, and abilities with their parents. This will help students to clarify their expectations and avoid misunderstandings in front of their parents.
2. Parents should communicate with their children and try to understand their interests and abilities, then only form expectations. They should not impose any pressure or conditions for doing something that does not match their interest and abilities. They should hold only expectations (realistic) that match the expectations of children and do not exceed the abilities and interests of children.
3. Parents should practice an authoritative rather than authoritarian or permissive parenting style because a balance of warmth and firmness characterizes the authoritative parenting style, does not impose any stress or pressure on students, and motivates students to excel.
4. School teachers and educators should teach students effective time management skills and stress management techniques in the classroom to balance their academic, personal, and social lives. These skills and techniques will help students to alleviate stress and cope with unrealistic parental expectations.

5. School administration should facilitate Parent-teacher meetings (PTM) to discuss student academic progress and other issues regarding expectations regularly.
6. School authorities should also organize parent education programs like parenting workshops and seminars for parents to help them understand the National Education Policy-2020 (NEP), the current education system, effective parenting strategies, setting realistic expectations, and ways to provide emotional support and encourage their children without adding excessive parental expectations.
7. Educational institutions should appoint well-qualified and trained counselors to offer guidance and counseling services to parents and students on academic and career choices and manage expectations within the school environment. Competent counselors can provide solutions and support to students if they face excessively high or low expectations.
8. Curriculum frame worker agencies with research and educational professionals should incorporate mental health education into the school curriculum to raise awareness among students about the significance of mental and psychological well-being. This will help students and parents recognize the signs of stress and depression and refer them to appropriate services when needed.

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Women Entrepreneurship and Employment in Khadi and Village Industries
(Prime Minister's Employment Generation Programme)

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- **Dr Jignesh K. Barot**

The present study focuses on women's contribution to economic activities from 2012-13 to 2020-21 through the Prime Minister's Employment Generation Programme (PMEGP). The entire analysis deals with the panel data analysis with the suitable method for 32 states. The primary outcome shows that women enterprises create marginally higher employment for women than overall jobs generated by all enterprises excluding women enterprises and women employment. The scheme has been implemented through KVIC and MSME. So, the whole scheme deals with agro-based industries. The status of the women's participation has been analysed.

Keywords : *Women Entrepreneurship, Women Employment, Khadi, Village Industries, PMEGP*

Introduction

Gender equality is a fundamental human right and is the 5th goal in sustainable Development Goals (SDGs). The ultimate objective is to eliminate all discrimination based on gender (UN, un.org, 2016). Gender-based discrimination can be seen in all aspects of human life, like social, economic, and even in some highly intellectual fields. It is not just about wages but more about getting equal opportunities and even restricting women in certain activities and involvement in some specific work. Gender-based discrimination is not just seen in the case of women only every time, but for men also has restrictions in some areas; for example, in AI-based voice assistants, we usually

hear a female voice (Hu, 2020). The gender-based discrimination does not always mean to separate problems for women (UN, 2016). Therefore, breaking the circle of biases based on gender is also an essential aspect of sustainable development. Now, discussing the reality in India, women are primarily victims of gender-based discrimination. Therefore, it must be eliminated as women represent half of human existence without natural bias.

In the 20th century, many protests for women's rights in the Western world changed the scenario and focus of the direction of development of the world. When dealing with the Economic part of gender-based discrimination in India, women have always been underrated or ignored in work participation for centuries, but this was not the case in ancient India (Shastri, 2014). Development in India has always been seen as the development of rural areas. To achieve that Prime Minister's Employment Generation Programme was introduced during 2008-2009 (KVIC, KVIC Annual Report, 2014-15). The PMEGP, through KVIC and MSME, is a credit-based scheme focusing on developing Khadi and Village industries. Except for some sectors, MSME deals with the agro-based processing sector. So, it can be said that the study also analyses the contribution of women, particularly in agro-based industries, as women's projects mainly deal with those kinds of activities (Ghani, Kerr, & O'Connell, 2014).

PMEGP works to promote micro and home-based enterprises or projects. The scheme focuses on manufacturing activities categorised under Khadi-related activities and Village Industries (VIs). So, it focuses on agro-based activities that require minimum investment.

In the economic field, women's inclusion and active participation have been encouraged proactively through policy incentives by the government of India over the last decade; financial assistance has also been provided, especially to women entrepreneurs in rural and urban regions. Here, the study focused on women's participation and contribution through PMEGP. The primary objective is to determine whether the growth of women-owned enterprises (WoE) and women's employment have any significant relation. Also, it is worth noting that enterprises excluding women-owned have any significant effect on employment excluding women employment.

Review of Literature

Deshpande & Sethi (2009) studied women entrepreneurial aspects of women entrepreneurship in India. Most women entrepreneurs employ women as an employee. Further, the study also concluded that education significantly impacts the development of entrepreneurial orientation among women.

In India, the participation of women is mostly in agriculture-related activities. One study found that women in the service sector engage themselves in home-based agro-processing activities observed in Pune district (Vartale & Kurtkoti, 2020). With time, their participation also showed their specialisation in business through home-based manufacturing and food processing activities (Srivastava & Ailawadi, 2007) developing economic capacity in women. Financial independence is a roadmap to women's empowerment and strengthens their societal position (Ruprah, 2007). The government of India has taken numerous policy initiatives for women's empowerment, and PMEGP is one of them, which provides financial assistance special for women. There are very few studies related to women's entrepreneurship evaluated through PMEGP. Therefore, knowing how women entrepreneurs impact women's employment is essential.

From the literature review, a particular type of analysis was not found for the India level. However, some studies focus on specific districts dealing with primary data. Also, some research focuses on social categories to analyse their participation in projects and employment. Here, the present study was carried out using panel data for different Indian states.

Data and Methodology

The data for the analysis has been collected from KVIC annual reports from 2012-13 to 2020-21 and compiled data for projects approved for the particular year and employment generation during the same year. Both project and employment data have been provided aggregate and social category-based. Also, women's enterprises and employment have been provided separately yearly. The paper examines the relationship between women-owned enterprises and their impact on women's

employment. Data has been analysed using EViews 12 Student lite version.

The analysis has two aspects for every equation mentioned here

1. Considering states as a panel for the entire database
2. Considering zones as a panel for the whole database

On the statistical part of the analysis, three conditions have been checked:

1. Whether the POLS method is appropriate for the analysis or not
2. If POLS is not applicable by checking the Breusch-Pagan test, the Hausman Test has been applied for further analysis
3. On the bases of the Hausman Test, FEM or REM method has been chosen
4. The Durbin-Watson test shows positive autocorrelation in all estimations, as it is evident that the growth of enterprises has always been associated positively with employment generation. Still, here it was ignored.

Here, the dependent variable is employment, and the independent variable is projects approved under the mentioned scheme. Also, it is objective whether the establishment of micro-enterprises excluding women-owned and employment excluding women has any different intensity or not. As discussed below, the panel regression analysis has been applied to identify the relationship between various variables.

$$\mathbf{w_emp}_{it} = \beta + \beta_1\, \mathbf{w_ent}_{it} + \beta_2\, \mathbf{Total_ent}_{it} + \varepsilon_{it} \quad (1)$$

$$\mathbf{w_emp}_{it} = \beta + \beta_1\, \mathbf{total_ent}_{it} + \varepsilon_{it} \quad (2)$$

$$\mathbf{empxw}_{it} = \beta + \beta_1 \mathbf{entxw}_{it} + \varepsilon_{it} \quad (3)$$

$$\mathbf{total_emp}_{it} = \beta + \beta 1\ \mathbf{Total_ent}_{it} + \varepsilon_{it} \quad (4)$$

w_emp = women employment

w_ent = women-owned enterprise

Total_ent = Total enterprise

total_emp = Total Employment

empxw = employment excluding women employment

entxw = enterprises excluding women-owned enterprises

β = constant

$\beta 1$ = respective coefficient

ε_{it} = error term

Women's Entrepreneurship under PMEGP: State-wise and Zone-wise Status

In this section, state-wise annual data about WoE has been analysed, and state-wise contribution of WoE has been derived. Comparison based on absolute changes: it can be that all states have shown positive progress in the percentage contribution of Woe. Also, Zone-wise analysis has been mentioned in Table 2. Among all the states, Gujarat, Karnataka, Tamil Nadu, Punjab, Haryana, and Manipur reported substantially higher CAGR. In contrast, Tripura, Arunachal Pradesh, Assam, West Bengal, and Puducherry have negative CAGR.

Table 1. shows the contribution of the women-owned projects under PMEGP in different States of India. All states have reported a growth of women-owned projects throughout the years taken under the study. The percentage contribution of women-owned micro-enterprises in J&K, Punjab, Haryana, Rajasthan, Tripura, Gujarat, and Karnataka had reported more than doubled growth during the decade. While Madhya Pradesh, Arunachal Pradesh, Nagaland, Manipur, and Bihar have reported a significantly lower increase in 020-21 compared to 2012-13.

In Figure 1. and Table 2. Shows a zone-wise comparison between 2012-13 and 2020-2021. In state-level analysis, all states have positive progress in women-owned enterprises, but different angled has been seen when analysing the zonal aspect of the progress. The central zone shows less improvement compared to the other zones of India. The West zone is the highest among all, where women-owned projects reported 50.5% in 2020-21 compared to 2012-13. In 2012-13, Uttar Pradesh, West Bengal, and Assam held the highest number of women-owned projects were 1036, 1483, and 1541 respectively. In 2020-21, J&K, Uttar Pradesh, Tamil Nadu, and Gujarat held significantly higher women-owned projects of 3320, 2777, 2663, and 1841 respectively. The

Table 1. State-wise, % share of wo E under PMEGP

State and UT		2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21
1.	J & K	10.27	28.73	31.31	31.26	31.90	31.65	32.53	34.75	37.49
2.	Himachal Pradesh	26.20	30.04	25.40	24.14	21.04	34.20	37.74	36.46	35.68
3.	Punjab	21.43	22.47	33.82	15.32	35.86	38.16	39.03	40.18	44.67
4.	Chandigarh (UT)	38.18	29.09	11.11	32.56	29.79	40.00	46.43	57.14	60.00
5.	Haryana	10.27	28.73	31.31	31.26	31.90	31.65	32.53	34.75	37.49
6.	Delhi	26.20	30.04	25.40	24.14	21.04	34.20	37.74	36.46	35.68
7.	Rajasthan	21.43	22.47	33.82	15.32	35.86	38.16	39.03	40.18	44.67
8.	Uttarakhand	38.18	29.09	11.11	32.56	29.79	40.00	46.43	57.14	60.00
9.	Uttar Pradesh	18.23	17.54	20.34	16.59	20.55	24.56	25.27	29.18	35.75
10.	Chhattisgarh	21.74	33.10	34.85	30.08	33.61	37.39	40.91	44.09	44.59
11.	Madhya Pradesh	20.24	20.00	19.82	19.82	17.95	21.37	22.23	24.21	23.92
12.	Sikkim	15.29	20.15	20.03	20.33	22.01	20.27	22.89	25.33	24.50
13.	Arunachal Pradesh	23.76	30.50	23.14	24.15	34.05	27.47	27.32	25.73	27.79
14.	Nagaland	23.57	36.05	20.19	20.36	19.96	22.35	23.46	23.84	27.70
15.	Manipur	25.12	24.86	24.59	14.70	26.39	28.71	29.20	28.83	29.56

ISSN 2278-4632

16.	Mizoram	42.86	43.94	81.25	37.27	40.74	40.54	49.09	36.71	42.11
17.	Tripura	16.48	16.44	35.28	40.00	34.55	41.15	35.36	36.49	38.78
18.	Meghalaya	37.16	29.45	46.63	40.45	32.81	45.91	44.29	43.37	41.89
19.	Assam	32.88	27.97	31.33	33.72	17.63	39.50	41.29	44.16	46.59
20.	Bihar	45.07	46.46	54.71	40.74	30.12	53.82	48.26	51.18	51.48
21.	West Bengal	18.64	19.66	18.55	19.78	19.68	23.39	21.05	22.74	26.60
22.	Jharkhand	29.91	35.01	25.77	26.53	43.16	41.33	32.31	31.03	39.00
23.	Odisha	21.01	22.05	25.04	21.22	24.62	25.46	26.73	30.85	32.36
24.	A& N Islands	20.25	20.25	21.78	22.43	28.29	28.05	26.07	26.26	30.34
25.	Gujarat*	22.36	22.85	21.14	22.74	22.73	29.72	33.57	41.00	43.82
26.	Maharashtra**	13.93	15.54	16.36	15.33	22.46	19.35	23.79	29.21	29.17
27.	Goa	23.64	24.65	25.34	22.57	31.10	32.39	38.62	42.60	41.60
28.	Andhra Pradesh*	17.13	22.77	26.09	24.37	11.28	17.43	22.27	18.28	27.10
29.	Karnataka	26.74	44.97	42.67	30.30	40.91	54.21	68.10	68.27	64.51
30.	Lakshadweep	26.92	29.05	34.45	27.15	33.68	32.41	34.81	37.13	37.98
31.	Kerala	32.61	49.37	17.95	46.15	41.11	38.00	38.46	40.00	31.03
32.	Tamil Nādu	40.90	43.29	42.12	40.40	25.33	40.08	41.77	84.46	42.95
33.	Puducherry	21.58	22.64	22.38	24.67	22.83	27.42	29.69	31.57	33.63

Source : Author's Calculation (University of Kerala, 2023) (KVIC, Annual report)

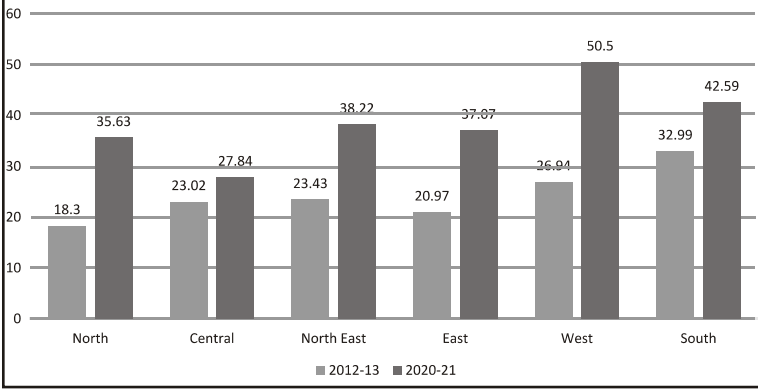
Interzone comparison shows that the East, North-East and Central Zones had significant women-owned projects, which were 12699, 8668, and 8394, respectively.

Table 2. Zone-wise, % share of women-Owned Enterprises under PMEGP

Zone	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21
North	18.30	24.69	25.85	22.99	25.45	30.07	31.26	32.47	35.63
Central	23.02	28.10	22.87	20.97	28.07	25.83	26.03	25.78	27.84
North East	23.43	24.13	29.57	27.70	24.62	32.23	33.57	36.20	38.22
East	20.97	20.79	21.38	21.13	26.34	28.14	30.85	35.47	37.07
West	26.94	34.13	36.37	28.70	36.49	40.25	47.48	51.79	50.50
South	32.99	35.72	35.54	35.74	31.78	40.16	40.91	50.74	42.59

Source: Calculation based on Derived data from (KVIC, Annual Report)

Figure 1. Women owned projects: zone-wise comparison between 2012-13 and 2020-21



Source : Calculation by Author using data published by KVIC

In contrast, in 2020-21, Central, North, and South held an essential portion of the total women-owned project, which was 14299, 10498, and 9050, respectively. Such an outcome was also seen in the state-wise table. Due to its geographical situation, the northeast region depends on small and primary agro-processing

activities. India's north and east regions have reported nearly doubled growth of women participation through PMEGP, particularly in entrepreneurship.

Women Employment under PMEGP: State-wise and Zone-wise Status

Women's participation in economic activities at the rural level is also the primary motive for launching different employment generation programmes. Besides manufacturing and service activities, there is a provision of Self-Help Groups (SHG), an effective initiative to include women in cooperative activities at rural and local levels. It also works as a way for micro-finance to their efforts for their own necessary. In the context of women's employment at the rural level, PMEGP has also been a significant step taken by the Government of India.

Table 3. shows the analysis of women employment in different states during 2012-13 to 2020-21. from the above analysis demonstrated in Table 3, Comparing two different points in time, it is seen that every state has reported less or more employee participation. The CAGR for different states shows the cumulative trends over the period.

J&K, Manipur, Karnataka, Haryana, and Punjab have reported 16.84, 14.99, 14.98, 12.39, and 10.89 compound annual growth rates, showing smooth and continuous growth in women in particular states during the study period. While West Bengal, Arunachal Pradesh, Chandigarh, Delhi, and Tripura have reported -12.06, -11.54, -11.45, -8.24 and -4.53 compound annual growth during the same period. In comparing states, Uttar Pradesh, Tamil Nadu and West Bengal was the highest women employment provider in 2012-13, whereas, in 2020-21, J&K positioned at first with overall 26560 women employment in a single year. Undoubtedly, the other two are Uttar Pradesh and Tamil Nadu, as both are among India's highest populated states. In the context of the contribution of women employment in total employment in the specific scheme, Puducherry, Andhra Pradesh, Mizoram, and Gujarat were highest with 64.29%, 47.95%, 45.27%, and 42.16 %, respectively. So, relative employment and total women employment differ as population and regional factors affect it.

Table 3. % Share of State-wise Women Employment in total Employment under PMEPG

No	State and UT	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21
1.	J & K	17.83	21.42	24.04	26.91	25.72	31.65	32.53	34.75	37.49
2.	Himachal Pradesh	20.30	27.37	21.58	19.87	19.39	34.20	37.74	36.46	35.68
3.	Punjab	16.81	25.60	41.92	34.49	35.57	38.16	39.03	40.18	44.67
4.	Chandigarh (UT)	34.73	57.92	30.00	1.55	30.32	40.00	46.43	57.14	60.00
5.	Haryana	17.55	16.59	18.38	15.96	17.33	24.56	25.27	29.18	35.75
6.	Delhi	16.36	33.10	34.34	30.08	35.29	37.39	40.91	44.09	44.59
7.	Rajasthan	26.32	25.07	25.57	20.68	21.14	21.37	22.23	24.21	23.92
8.	Uttarakhand	16.31	197.69	20.67	18.68	22.00	20.27	22.89	25.33	24.50
9.	Uttar Pradesh	23.61	30.48	22.88	24.40	26.67	27.47	27.32	25.73	27.79
10.	Chhattisgarh	31.41	26.29	22.20	21.57	21.76	22.35	23.46	23.84	27.70
11.	Madhya Pradesh	32.06	27.55	26.61	21.90	21.86	28.71	29.20	28.83	29.56
12.	Sikkim	33.57	38.04	75.93	29.97	13.43	40.54	49.09	36.71	42.11
13.	Arunachal Pradesh	18.19	16.48	27.10	37.50	38.31	41.15	35.36	36.49	38.78
14.	Nagaland	37.94	32.33	68.59	41.54	19.77	45.91	44.29	43.37	41.89
15.	Manipur	23.44	24.07	52.47	45.64	21.19	39.50	41.29	44.16	46.59
16.	Mizoram	45.27	46.73	42.62	31.15	37.65	53.82	48.26	51.18	51.48
17.	Tripura	18.18	19.80	15.46	15.99	19.66	23.39	21.05	22.74	26.60

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18.	Meghalaya	21.20	30.66	14.81	26.37	43.16	41.33	32.31	31.03	39.00
19.	Assam	19.99	20.71	9.08	8.49	21.28	25.57	26.73	30.85	32.36
20.	Bihar	20.26	20.26	24.75	22.43	28.29	28.05	26.07	26.26	30.34
21.	West Bengal	18.22	22.23	15.69	23.65	22.53	29.72	33.57	41.00	43.82
22.	Jharkhand	13.87	3.11	13.62	13.84	22.46	19.35	23.79	29.21	29.17
23.	Odisha	24.95	27.21	35.72	26.41	32.34	32.39	38.62	42.60	41.60
24.	A& N Islands	12.63	24.16	12.41	23.21	10.23	17.43	22.27	18.28	27.10
25.	Gujarat*	42.16	61.68	60.28	41.13	41.51	54.21	68.10	68.27	64.51
26.	Maharashtra**	24.09	28.19	30.32	20.96	34.23	32.41	34.81	37.13	37.98
27.	Goa	28.45	43.69	14.78	41.40	46.82	38.00	38.46	40.00	31.03
28.	Andhra Pradesh*	47.95	49.81	53.54	54.26	53.19	47.09	49.59	50.87	51.04
29.	Karnataka	21.07	28.13	24.19	25.23	22.72	27.42	29.69	31.57	33.63
30.	Kerala	39.13	37.47	36.69	31.65	34.09	38.98	42.29	41.14	39.89
31.	Tamil Nādu	30.45	34.75	33.62	32.80	37.01	47.11	47.49	54.92	51.33
32.	Puducherry	64.29	11.76	43.78	29.53	28.61	47.73	38.16	32.81	29.55

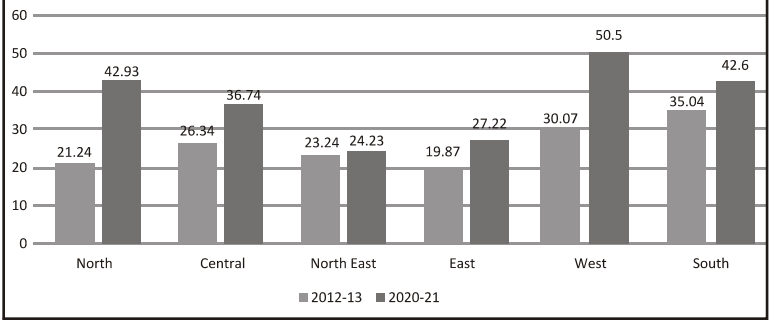
Source: Calculation based on Derived data from KVIC Annual Reports (University of Kerala, 2023)

Table 4. Zone-wise % share of women Employment

Zone	2012-2013	2013-2014	2014-2015	2015-2016	2016-2017	2017-2018	2018-2019	2019-2020	2020-2021
North	21.24	23.83	26.14	23.88	24.06	30.07	31.26	32.47	42.93
Central	26.34	31.06	23.60	23.03	24.20	25.83	26.03	25.78	36.74
North East	23.24	23.68	22.66	25.19	22.68	32.28	33.57	36.20	24.23
East	19.87	19.48	20.71	22.04	26.44	28.14	30.85	35.47	27.22
West	30.07	42.36	41.77	29.72	37.32	40.25	47.48	51.79	50.50
South	35.04	36.29	34.75	32.45	33.66	40.16	40.81	43.73	42.60

Source: Calculation based on data published by KVIC (KVIC, Annual Report)

Figure 2. Women Employment comparison between 2012-13 and 2020-21



Source: Based on Author's Calculation

Zone-wise comparison of women's employment has been shown in Table 4 and Figure 2. It shows that women's participation has increased in all the regions cumulatively. North and west zones have reported significantly higher growth. While other regions also reported positive but comparatively lower growth. The discussion shows that women's participation as entrepreneurs and employees has increased.

Results and Discussion Panel Regression Analysis

If the Cross-section value is less than 0.05, then go for the FEM or REM after examining which method is suitable using the Hausman Test.

Table 5. Breusch-Pegan and Hausman test results

No.	Equation	Breusch-Pagan Cross-section	Hausman test P-Value	If the P-Value is greater than .05 REM, therwise FEM
1	$w_empit = \beta + \beta_1 w_ent_{it} + \varepsilon it$	164.5015 (0.0000)	0.0009	FEM
2	$w_empit = \beta + \beta_1 Total_ent_{it} + \varepsilon it$	375.7071 (0.0000)	0.9988	REM
3	$empxwit = \beta + \beta entxw_{it} + \varepsilon it$	189.3834 (0.0000)	0.0010	FEM
4	$total_empit = \beta + \beta_1 Total_ent_{it} + \varepsilon it$	215.4093 (0.0000)	0.0030	FEM

Source: Based on Author's Calculation

Table 5 shows the Breusch-Pagan test to examine whether the POLS method is appropriate. Or all three equations, the test has been applied where if the cross-section value is greater than 0.05, then POLS is appropriate to estimate the equation; otherwise, REM or FEM will be applicable for performing regression analysis. Here, for all the equations, the cross-section value is less than 0.05, meaning POLS is not appropriate for the analysis, so REM or FEM is applicable for all three estimations. After that, to determine whether FEM or REM is suitable, just run the REM, and we must apply to Hausman Test to check whether REM is applicable. To determine that,

H_0 = If the p-value is greater than 0.05 REM is appropriate

H_1 = if the p-value is less than 0.05 FEM appropriate

In Table 6, the result of the Hausman test has been mentioned. In the 1 and 2 equations, the Fixed Effect Model is appropriate, whereas in equation 2 Random Effect Model is appropriate.

Table 7. Relation between WoE and Women Employment

$w_emp_{it} = \beta + \beta 1\ w_ent_{it} + \varepsilon_{it}$		
Dependent Variable	Independent Variable	
	Constant	W_ent
w_emp	**B**	**β_1**
	525.8378	6.931590
	t-stat. 116.2191	**t-stat.** 39.17301
	P-value 0.0000	**P-value** 0.0000

R^2=0.954531 **Adj. R^2**=0.948826 **DW**=0.920861 **F.**=167.28 **P-value**=0.0000

Table 8. Relation between Women's Employment and All enterprises

$w_emp_{it} = \beta + \beta_1\ Total_ent_{it} + \varepsilon_{it}$		
Dependent Variable	Independent Variable	
	Constant	Total_ent
w_emp	**B**	**β_1**
	245.0525	2.308482
	t-stat. 0.572022	**t-stat.** 21.61995
	P-value 0.5678	**P-value** 0.0000

R^2=0.621223 **Adj. R^2**=0.619899 **DW**=0.633095 **F.**=469.0625 **P-value**=0.0000

Table 9. Relation between employment-excluding WoE- and Employment-excluding women employment

w_emp = β + β1 Total_ent		
Dependent Variable	Independent Variable	
	Constant	Total_ent
w_emp	**B**	**β1**
	1958.136	6.116689
	t-stat. 6.133707	**t-stat.** 26.34232
	P-value 0.0000	**P-value** 0.0000

R^2=0.621223 **Adj. R^2**=0.619899 **DW**=0.633095 **F.**=469.0625 **P-value**=0.0000

Table 10. Employment intensity in all enterprises under PMEG

$total_emp_{it} = \beta + \beta_1 \ Total_ent_{it} + \varepsilon_{it}$		
Dependent Variable	Independent Variable	
	Constant	Total_ent
total_emp	**β**	**β_1**
	2274.484	6.486882
	t-stat. 5.401262	**t-stat.** 30.74913
	P-value 0.0000	**P-value** 0.0000

R^2=0.947414 **Adj. R^2**=0.940815 **DW**=0.763620 **F.**=143.5695 **P-value**=0.0000

The Durbin-Watson (DW) relationship in all regression analyses shows positive autocorrelation. Employment progression indeed depends on a new project. For all models, it is also important to note that the p-value of the f-statistic shows the model's fitness. Significant of the whole analysis is the intensity of

employment generation. For the whole section, women-owned enterprises create more employment than the entire sector alone or only men-owned enterprises.

In the complete analysis, after fulfilling all the necessary conditions, it is analysed that women entrepreneurs and women employees have been positively related. In contrast, women employment generation through the enterprises excluding women-owned enterprises shows lesser employment generation for women. The main finding of the analysis is that, compared to the relationship between all enterprises and employment generation, women-owned projects show a higher employment generation. That means women's projects create more employment compared to all enterprises. In Table 9, excluding women's projects and jobs, the coefficient of 6.116689 shows the per-project employment generation. Table 7 shows a bit higher 6.931590 employment per project. Also, it is essential to note that, in a whole section of the activities, the generation of employment compared to the women-owned enterprises is lesser.

Conclusion

The present study has been organised to evaluate and determine women's participation and contribution to economic activities through entrepreneurship and employment through PMEGP from 2012-13 to 2020-2021. The scheme aims to generate jobs in rural and urban areas by establishing micro-enterprises or projects. The result shows a higher generation of women-owned projects than overall projects. The primary reason is that in rural areas, comparatively fewer women participate in any professional work compared to urban and developed regions. This can be why women managing a project will motivate significantly more people to bring into jobs. To develop rural areas in India, it is essential to establish micro-enterprises in rural areas to include more people in work.

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Rural and Urban Interface of Child Malnourishment in Bihar

• Swastika Satyam

1.1 Introduction

Nutrition and health related interventions have been showing results in terms of reduction in aggregate prevalence of malnourishment in India in general and Bihar in particular. However, it is inevitable to understand whether this reduction happens across the rural-urban areas. With respect to malnourishment, a substantial improvement is witnessed from NFHS-3 to NFHS-4 in Bihar, however, rural-urban inequality in malnourishment still persists. The prevalence of stunting in rural area is 49.3 percent and urban area is 39.8 percent and wasting in rural area is 21.3 percent and urban area is 20.8 percent and underweight in rural area are 44.6 and urban area 37.5 percent(NFHS-4). The nutritional outcomes are context specific which are deeply affected by socio-economic and demographic characteristics. Children in urban area receive an environment with greater choices, better transportation service, quality health facilities, schooling structure than those of rural areas. Also, employment opportunity, access to health facility and other basic amenities are thought to be better in urbanities. Generally, it is said that children in urban settings have much better nutritional status than children in rural settings. There are several ways in which rural and urban areas show difference in health of a child. For instance, the neonatal mortality (in the first months of death of child) is higher in rural area than urban area is (37.7 versus 28) per 1000 children in Bihar. Similarly, postnatal mortality in rural area is higher than urban area (12 versus 6.3) (NFHS-4). In addition to thatchild's utmost health consequences indicators like infant mortality and under-five mortality are higher in rural Bihar

(IMR- 50, Ur-5 mortality 60) than urban Bihar (IMR- 34, Ur-5 mortality - 40 The prevalence of diarrhoea under five years children in rural Bihar is higher than in urban area, rural area is 10.7 percent and in urban area is 8 percent. In addition, the symptoms of respiratory infections among children during the survey are seen more in rural area than urban.

As per Census 2011, Bihar is one of the states of India where female literacy is lowest with 53.3 percent as compared to national average (65.5 percent). In terms of literacy rates, Bihar shows wide gap in urban and rural areas also. For example, the rural literacy accounts for 61.83 percent and urban literacy 78.75 percent (Census 2011). It is well-known that low level of educational attainment is major part of the rural areas in Bihar.

Education generates the positive externalities in various aspects of life. The median age marriage is 17.5 years among women of 20-49 years and 21.8 years among men of 25-49 years in Bihar. NFHS-4 reports that as the number of years of schooling increase the age at marriage also increases. For example, women with 12 or more years of schooling marry much later compared to other women. Another example, female with no formal education have two times more chance to give birth at age (15-19 years). Therefore, education generates awareness towards reproductive behaviour and childbearing age. In addition, the residential difference appears in schooling, marriage age, teenage pregnancy, family planning etc. Furthermore, literatures also give the evidence about mother's education inenhancing mothers' and child's nutritional status which in turn determine their health status (Vikram et al., 2012; Sukmawati, 2019; Vikram and Vanneman, 2020). These studies put forward a view that education makes women empowered in decision making in households. Low level of literacy is found to be associated with undernutrition (Johri et al., 2016). Female who achieve high level of schooling and higher education have children with better health outcomes. (Nepal, 2018) uses the Nepal Living Standard Survey 2010-11 (NSSIII) and finds that mother's education has a significant and positive impact on children weight for age in Z score.

A cross-sectional study conducted by Larson et al. (2017) particularly on Bihar's rural proximity, indicates that "the majority of children had low dietary diversity score (80 percent), many had

morbidity in the past 2 weeks (76 percent), and 72 percent of children were anaemic; 33 percent were stunted (12 percent were severely stunted), and 27 percent were wasted (7 percent were severely wasted)." Their hypothesis suggests that psychosocial stimulation, growth and nutritional factors are important for child development. The essential insights from this study are that "a responsive and stimulating environment creates situations for children to develop their cognitive, language and social abilities." NFHS-3 data set shows proportion of underweighted children below three years are more in rural area than its counterparts in 20 states. More specifically, there is 7 percentage differences in rural Bihar over urban Bihar with respect to underweight children and 13 percentage points excess children are anaemic in rural over urban Bihar. A study done by Fox and Heaton (2012) throws more light on the urban-rural differences by noting the reduction in stunting and disproportionately high levels of child stunting and mortality in rural areas in 241 developing countries.

Table 1.1 : Anthropometric Indicators according to Place of Residence in Bihar

	Stunting (percent)		Wasting (percent)		Underweight (percent)	
	Rural	**Urban**	**Rural**	**Urban**	**Rural**	**Urban**
NFHS-2	55.0	42.2	21.4	17.1	55.1	47.4
NFHS-3	56.5	48.4	27.4	25.2	57.0	47.8
NFHS-4	49.3	39.8	21.3	20.8	44.6	37.5

Source: Author's compilation using NFHS rounds

Table 1.1 presents the rural and urban proportions of stunting, wasting, and underweight in Bihar by using three NFHS rounds. There is high prevalence of stunting, wasting, and underweight in rural area over urban area in Bihar.

2. Data and Methodology

We/The study NFHS-4 datasets to examine the determinants of child malnourishment and reasons for high rate of child malnourishment in rural area and urban areas in Bihar. Adetailed malnourishment predictors have been availed of NFHS questionnaire that we use for the analysis.

Dependent variables considered in this study are as follows:

Stunting: Stunting is a growth indicator that measures height according to child's age. Height-to-age scores below minus two standard deviations (z-score <-2SD) from the median of the reference population are considered as short or stunted (WHO) as per the age of child. Stunting shows the chronic undernourishment for a child.

Wasting: Weight-to height z-scores below minus two standard deviations (z-score <-2SD) from the median of the reference population are considered wasted (i.e. too thin for their height) which implies that they are acutely undernourished otherwise they are not wasted (WHO).

Underweight: Underweight is a composite indicator of stunting and wasting. It measures low weight for the age of a child. In a similar manner child may be underweight, when their z-score is lower than two standard deviations.

List of explanatory variables are based on existing table which are given below in the table.Previous studies observed that individual households and socio-economic characteristics play vital role in prevalence of child malnourishment (Rubalcava and Contreas, 2000; Lindley, 2008; Kumar and Singh, 2009; Kumar and Kumari, 2014; Kalsi, 2017; Nepal, 2018; Swaminathan et al., 2019; Hong et al., 2019; Karlsson et al., 2020). These studies include sex of the child, birth order, size of the child at birth, mother's education, household wealth, mother's age at birth, mother's nutritional status for example:BMI as determinants.

The NFHS-4 data is utilized for analytical purposes. A separate logistic regression is used for rural and urban data sets in Bihar to look into the determinants of anthropometric failures-stunting, wasting and underweight. The total eligible observations / samples for Bihar state is 25,250 but when we generate stunting, wasting and underweight prevalence, the STATA 14.4 Texas

version takes notice of 3,025 missing values which lowers the count of total number of observations for Bihar to 22,250. When we run logistic models for the analysis by the inclusion of independent variable the sample size further gets reduced. The reduced sample for the regression for Bihar is 14,647, of which rural sample size is 13,052 and urban is 1,595.

2.1 Variable Descriptions

Variable Name	Descriptions
Age of the Child	Age of the child is an important demographic characteristic. Age structure helps us understand the problems and vulnerabilities associated with it. A child in early age is prone to diseases and health related vulnerabilities. Moreover, early age may reflect the lower probability of survival. Age of the child is categorized as : 0-11 months=1, 12-23 months=2, 24-59 months = 3
Gender of the Child	The gender difference is important to understand if malnutrition is different with respect to gender. The gender of the child is categorized as Male =1 and Female =2.
Birth Order of the Child	Developing countries normally are characterized by large family size. The large family size affects in several ways for example, it may influence the resource allocation particularly among the poor households. The study, therefore, investigates the impact of birth order of children on nutritional indicators in Bihar as the state has highest fertility rate. The poorest household generally has a greater number of children with large family size. The large family size would require more resources for food education and adequate health service. Another aspect is that more childbearing, successive pregnancies and low spacing between the child birth may affect a woman's health and her child's health too. For example, in such cases

mother's healthworsen, low birth weight and other medical complexities are common. The study investigates whether the birth order makes any difference in determining nutritional outcome among siblings. Birth order is classified as 1=1st child, 2=2nd and 3rd child, 3=4th and 5th child, and 4=6th and above child.

Size of the Child at Birth

The birth size reports in NFHS-4 is based on subjective response of mothers. Size of the child at the time of birth determines and help us understand the health condition of the child. For example, small sized child may have low birth weight and a risk of poor physical stature. It is expected that a child with large size at the time of birth may not face anthropometric failures. Size of the child is coded as follows: very small =1, small=2, average=3; large=4, very large =5.

Mother's Education

Mother's education has functional as well as intrinsic value in many respects. Mothers' education plays a crucial role in determining not only nutritional outcomes for her but also for the child. It translates into capability sets to achieve social and economic gains. An educated mother exercises an informed choice regarding her health and reproductive behaviour like knowledge about contraceptive uses and its side effects further, wisely use of it, spacing between the children. Her better choices will translate into better health indicators of her children in many ways. Mother's education is categorized as No formal schooling=1; Primary education =2; Secondary school education =3 and Higher secondary and above=4.

Mother's age at Birth

Early pregnancy affects a mother and a child in various ways resulting into unsafe delivery practices, low birth weight, and other motherhood complications. Thus, mother's age at birth is an important factor to determine

nutritional outcomes for her children. We expect that the early pregnancies may affect the child's health and it increases the chances of malnutrition. Mother's age at birth is categorized as: less than twenty years of mothers, >20 years =1; 20-30 years= 2; 31-40 years=3, and 41- above years =4.

Body Mass Index of Mother (BMI)

Mother's BMI gives an indication of physical condition. Women's physical condition is important for her children in future. We expect that a mother with low BMI may translate into poor health status to her children. Thus, study considers the variable - BMI score of mothers to understand anthropometric outcomes for her children. BMI of mother is categorized between underweight =1 if (BMI<18.5 kg/meter square), and normal =2 if (BMI>18.5-24.9 kg/meter square), obese=3 if BMI>25-29.9

Place of residence

The variable helps to understand the spatial gap in anthropometric outcomes for children. It gives a clear dynamic that is played through the urban and rural settings. For example, the urbanities will have better transportation, employment, health and other services than those of rural settings. It definitely translates into the better health and other indicators for urban population. The place of residence is categorized into urban=1 and rural=2

Institutional Delivery

Safe institutional delivery lowers the risk of maternal and child mortality. It is expected that child get vaccinated through health facilities. It also may make aware of various government programmes and schemes related to maternal and child health. Institutional delivery is categorised 1= if delivery take place either in public hospital, private hospitals or NGOs hospital. And 0= when delivery is conducted at home.

Antenatal Services (ANCs)	The assumption is number of professional medical consultations during pregnancy is linked to child and maternal nutritional outcome. It also suggests that a mother has made an informed choice regarding institutional delivery. The necessary precautions like medication required for safe motherhood and check –ups are being provided in ANC services. We expect that ANC visits may help in reduction of prevalence of child malnourishment via monitoring required medication. Antenatal care is categorized as follows: not avail any antenatal care visit=1, 1-3 ANC=2, 4 ANC=3.
Social Group	Social group plays an important role as an inherent and unique social system in the country. Various studies showed differentials in health outcomes among social groups. Social category is classified as Schedule Caste (SC) =1, Schedule Tribe (ST) =2, Other Backward Classes (OBC) =3 and Others (General)=4. The study tries to understand nutritional vulnerabilities associated among social categories in Bihar.
Religion	Religion is categorized as Hindu=1 and Non-Hindu=2. Non-Hindu considers all the other religions like Islam, Buddhism, Jain, Sikhs, Christians).
Wealth Index	The wealth index is taken as proxy indicator for income. The standard of living depends upon the household's wealth and income. Wealth influences consumption and expenditure of the households. Furthermore, it determines the nutritional and health outcomes at household's level. The household characterised with low resources would face hunger related problems and low dietary intake due to low income which will eventually translate into a poor health outcome. Wealth index is categorized between five quintiles; first quintile refers to poorest group (q1), second quintile refers to poorer group (q2), third quintile refers to middle

group (q3), fourth quintile refers to richer group (q4) and fifth quintile refers to richest group (q5). These categories are classified by NFHS.

Mother receives any benefits from ICDS

ICDS is universal scheme which provides are nutrition supplements through Take Home Rations (THR) for pregnant and lactating mother, vaccinations are educates them for nutrition, health and hygiene. We expect that these provisions of services are important to increase the mothers' and children's health status. In other words, the mother's uptake of services may be effective to lower the malnutrition among children. We use this variable in analysis as mother receives any services from AWCs or not (services not received = 0 and received the benefits is yes =1).

Children receive any benefits from ICDS

ICDS received by child is one of the variables to examine the role ICDS in achieving nutritional target. ICDS offers services through AWC which include cooked meal foods (3-6 years) children, pre schooling and develop social, emotional development of child, immunizations, physical growth measuring like height, weight. Variable is classified as benefits /services not received = 0 and received the benefits=1).

The mathematical specification for the model on stunting which is dependent variable is given below. Stunting is binary variable (Yes=1 if child is stunted in rural areas and No= 0 if not child stunted in rural areas).

2.2 Methods

Generally, the logistic regression model is used when the dependent variable is binary. The basic form of Equation of logit Model

$$P = \frac{1}{1+e^{-z}} = \frac{e^{z}}{1+e^{z}}$$

Here, $\frac{P}{1-P}$ is called the Odds ratio in favour of happening the event and $ln(\frac{P}{1-P})$ is called log odds ratio (may also know as logit of P).

2.3 Model

$ln\ (Pi/1-P_i) = \acute{a} + \hat{a}_1\ Age_child + \hat{a}_2\ Gender_child + \hat{a}_3\ Birth\ order + \hat{a}_4\ Size_child + \hat{a}_5\ Mother's\ age_Birth + \hat{a}_6\ Education\ mother + \hat{a}_7\ BMI_mother + \hat{a}_8\ institutional\ Delivery + \hat{a}_9\ ANC + \hat{a}_{10}\ ICDS_mother + \hat{a}_{11}\ ICDS_child + \hat{a}_{12}\ Social\ Group + \hat{a}_{13}\ Religion + \bullet i$ (i = 13,052 observations).

Similarly, Stunting is binary variable (Yes=1 if child is stunted in urban areas and No= 0 if not child stunted in urban areas).

$ln\ (Pi/1-P_i) = \acute{a} + \hat{a}_1\ Age_child + \hat{a}_2\ Gender_child + \hat{a}_3\ Birth\ order + \hat{a}_4 Size_child + \hat{a}_5\ Mother's\ age_Birth + \hat{a}_6\ Education\ mother + \hat{a}_7\ BMI_mother + \hat{a}_8\ institutional\ Delivery + \hat{a}_9\ ANC + \hat{a}_{10} ICDS_mother + \hat{a}_{11}\ ICDS_child + \hat{a}_{12}\ Social\ Group + \hat{a}_{13} Religion + \bullet_1$(i = 1595 observations)

Further, present study uses same models for rural underweight, urban underweight, rural wasting and urban wasting.

Results:

Table 3.1 Logistic Regression Based Odds Ratio for Stunting by Residence, NFHS-4

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Child age0-11 months	1	[1,1]	1	[1,1]
12-23 months	3.230***	[2.923,3.569]	2.891***	[2.097,3.985]
24-59 months	3.395***	[3.091,3.728]	2.752***	[2.051,3.691]
Child size: Very small	1	[1,1]	1	[1,1]
Small	0.839	[0.671,1.050]	1.02	[0.481,2.159]
Average	0.634***	[0.521,0.771]	0.711	[0.361,1.401]
Large	0.627***	[0.504,0.780]	0.621	[0.293,1.315]
Very large	0.609***	[0.473,0.784]	0.435	[0.177,1.071]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Mother age at birth <20_years	1	[1,1]	1	[1,1]
20-30 years	0.885	[0.777,1.008]	0.76	[0.521,1.111]
31-40 years	0.804*	[0.675,0.958]	0.823	[0.485,1.398]
41-49 years	0.853	[0.594,1.225]	0.16	[0.0178,1.441]
Birth order:1st	1	[1,1]	1	[1,1]
2-3	1.04	[0.935,1.157]	1.075	[0.801,1.443]
4-5	1.168*	[1.025,1.331]	1.064	[0.718,1.576]
6+	1.318**	[1.096,1.586]	1.209	[0.680,2.150]
Mother's education: higher secondary or above	1	[1,1]	1	[1,1]
Secondary	1.192*	[1.003,1.417]	1.41	[0.980,2.029]
Primary	1.462***	[1.249,1.712]	1.302	[0.899,1.886]
No education	1.777***	[1.520,2.077]	1.456	[0.986,2.150]
Gender: male	1	[1,1]	1	[1,1]
Female	0.927*	[0.861,0.998]	0.797*	[0.639,0.994]
Wealth quintile: Poorest	1	[1,1]	1	[1,1]
Poorer	0.867**	[0.791,0.950]	0.925	[0.656,1.304]
Middle	0.659***	[0.576,0.754]	0.76	[0.527,1.098]
Richer	0.561***	[0.457,0.689]	0.617*	[0.416,0.916]
Richest	0.389***	[0.241,0.627]	0.475**	[0.283,0.797]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
No ANC during pregnancy	1	[1,1]	1	[1,1]
2-3 ANC visits	0.994	[0.917,1.078]	0.812	[0.622,1.060]
4 ANC visits	0.873*	[0.771,0.987]	0.852	[0.608,1.194]
BMI <18.5	1	[1,1]	1	[1,1]
18.5-24.9	0.867***	[0.801,0.939]	0.855	[0.657,1.112]
25-29.9	0.682***	[0.579,0.803]	0.778	[0.538,1.125]
Institution-al delivery	1	[1,1]	1	[1,1]
Home based delivery	0.986	[0.908,1.070]	0.957	[0.721,1.270]
Not received ICDS benefit by mother	1	[1,1]	1	[1,1]
Received benefit ICDS by mother	1.081	[0.994,1.175]	0.858	[0.650,1.133]
Not received ICDS benefit by child	1	[1,1]	1	[1,1]
Received benefit ICDS by child	1.167***	[1.072,1.269]	1.317*	[1.010,1.718]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Religion : Hindu	1	[1,1]	1	[1,1]
Non-Hindu	1.067	[0.957,1.189]	1.428*	[1.085,1.878]
Social group: Schedule Caste	1	[1,1]	1	[1,1]
Schedule Tribe	0.724**	[0.585,0.895]	0.665	[0.218,2.032]
OBC	0.802***	[0.732,0.878]	0.845	[0.616,1.157]
Others	0.631***	[0.550,0.725]	0.445***	[0.289,0.683]
LR chi2(31)	1477.77		174.22	
Prob> chi2	0.0000		0.0000	
Pseudo R2	0.0823		0.0834	

Note: P <0.01***, P<0.05** and P*<0.

Table 3.1 provides the odds ratio of stunting to look into spatial dimensions of child malnourishment. The results from table 4.4 indicate that there is significant variation in stunting across child's age group by place of residence. As child's age increases stunting reduces in urban setting but not in rural setting. It is observed that the likelihood of stunting in rural area is 3.23 times more for a child of 12-23 months and 3.39 times higher for a child of 24-59 months as against a child of less than 11 months. Similarly, a child of 12-23 months is 2.89 times and a child of 24-59 months is 2.75 times more likely to be stunted in the urban area as against a child of less than 11 months.Mother's age at birth has significant effect on stunting in the age group of 30-40 years as against the reference age group less than 20 years in the rural area, while no significant effect on stunting in urban area is observed. No significant variation across birth order is found in urban Bihar. It is noted that the role of mother's education attainment plays a

vital role in rural Bihar in combating stunting as the education level increases the stunting in rural area decreases.

Table 3.2: Logistic Regression Based Odds Ratio for Underweight by Residence, NFHS-4

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Child age 0-11 **months**	1	[1,1]	1	[1,1]
12-23 months	1.826***	[1.66,2.01]	1.625**	[1.19,2.22]
24-59 months	1.997***	[1.824,2.186]	1.829***	[1.38,2.42]
Child size : Very small	1	[1,1]	1	[1,1]
Small	0.634***	[0.508,0.792]	0.52	[0.25,1.1]
Average	0.505***	[0.415,0.613]	0.425*	[0.22,0.84]
Large	0.409***	[0.329,0.508]	0.280***	[0.13,0.60]
Very large	0.434***	[0.337,0.558]	0.235**	[0.0943,0.586]
Mother age at birth <20_years	1	[1,1]	1	[1,1]
20-30 years	0.873*	[0.768,0.992]	0.918	[0.626,1.348]
31-40 years	0.779**	[0.655,0.926]	0.988	[0.580,1.683]
41-49 years	0.652*	[0.457,0.930]	1.527	[0.322,7.237]
Birth order : 1st	1	[1,1]	1	[1,1]
2-3	0.995	[0.896,1.105]	1.355*	[1.007,1.822]
4-5	1.116	[0.981,1.270]	1.284	[0.865,1.904]
6+	1.345**	[1.121,1.613]	1.798*	[1.015,3.185]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Mother's education: higher secondary or above	1	[1,1]	1	[1,1]
Secondary	1.137	[0.957,1.351]	1.676**	[1.159,2.423]
Primary	1.414***	[1.208,1.654]	1.770**	[1.217,2.575]
No education/ schooling	1.657***	[1.419,1.935]	1.953***	[1.316,2.899]
Gender: male	1	[1,1]	1	[1,1]
Female	0.997	[0.927,1.072]	0.917	[0.736,1.142]
Wealth quintile: poorest	1	[1,1]	1	[1,1]
Poorer	0.852***	[0.779,0.932]	0.952	[0.678,1.338]
Middle	0.720***	[0.630,0.822]	0.814	[0.566,1.172]
Richer	0.566***	[0.459,0.698]	0.733	[0.495,1.086]
Richest	0.639*	[0.411,0.993]	0.76	[0.457,1.262]
No ANC during pregnancy	1	[1,1]	1	[1,1]
2-3 ANC visits	0.954	[0.881,1.034]	1.045	[0.800,1.364]
4 ANC visits	0.846**	[0.749,0.957]	0.917	[0.653,1.288]
BMI <18.5	1	[1,1]	1	[1,1]
18.5-24.9	0.698***	[0.646,0.755]	0.595***	[0.460,0.771]
25-29.9	0.437***	[0.369,0.517]	0.435***	[0.300,0.631]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Institution-al delivery	1	[1,1]	1	[1,1]
Home based delivery	1.036	[0.955,1.123]	0.882	[0.665,1.170]
Not received benefit ICDS by mother	1	[1,1]	1	[1,1]
Received ICDS benefit by mother	1.067	[0.982,1.158]	1.037	[0.787,1.365]
Not received benefit ICDS by child	1	[1,1]	1	[1,1]
Received ICDS benefit by child	1.110*	[1.022,1.207]	1.131	[0.868,1.474]
Religion: Hindu	1	[1,1]	1	[1,1]
Non-Hindu	1.084	[0.974,1.207]	1.107	[0.842,1.457]
Social group: Schedule Castes	1	[1,1]	1	[1,1]
Schedule Tribes	0.783*	[0.636,0.965]	0.542	[0.170,1.723]
OBCs	0.796***	[0.727,0.870]	0.853	[0.622,1.168]
Others	0.591***	[0.515,0.677]	0.662	[0.435,1.009]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
LR chi2(31)	1052.		155.30	
Prob> chi2	0.0000		0.0000	
Pseudo R2	0.0589		0.0745	

Note: P <0.01***, P<0.05** and P*<0.

It is observed that the age of the child significantly explains the variation in rural and urban underweighting. Underweight increases with the age irrespective of the place of residence. It is observed that the likelihood of underweight in rural area is 1.82 times more for a child of 12-23 month and 1.99 times higher for a child of 24-59 months as against a child of less than 11 months. Similarly, a child of 12-23 months is 1.62 times and a child of 24-59 months is 1.82 times more likelihood to be underweighted in the urban area as against a child of less than 11 months. We can Mother's age at birth significantly explains the variation in underweight in the rural area but does not explain underweight in the urban area. Estimated odds ratio suggest a reduction in prevalence of underweight as mother's age at birth increases in the rural setting. Underweight children are 0.87 times, 0.78 times and 0.65 times less likely to be found in the mother's age group of 20-30 years, 31-40 years, and 41-49 years respectively compared to a mother less than 20 years old.

No significant impact of birth order on underweight is found in the rural area but it explains the differentials in underweight in the urban setting. Infer that the prevalence of underweight is more in rural area than in urban across the age group.

Wealth status suggests that as we move from poorest to richest wealth group, the probability of underweight reduces in rural area. The likelihood of underweighted child in richest household has only 0.64 odds against the poorest-the reference category after controlling all other variables in the rural setting. Similarly, the likelihood of underweightchild in poorer (OR 0.86),

middle (OR 0.72), richer (OR 0.57) households are less likely than in poorest household in rural Bihar.

Table 3.3 Logistic Regression-Based Odds Ratio for Wasting by Place of Residence, NFHS-4

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Child age 0-11 months	1	[1,1]	1	[1,1]
12-23 months	0.859**	[0.774,0.952]	0.666*	[0.480,0.925]
24-59 months	0.612***	[0.554,0.676]	0.687*	[0.515,0.915]
Child size: Very small	1	[1,1]	1	[1,1]
Small	0.741*	[0.588,0.933]	0.300**	[0.140,0.646]
Average	0.663***	[0.543,0.808]	0.417**	[0.217,0.804]
Large	0.496***	[0.394,0.625]	0.408*	[0.195,0.857]
Very large	0.509***	[0.386,0.671]	0.291**	[0.115,0.738]
Mother age at birth <20_years	1	[1,1]	1	[1,1]
20-30 years	0.959	[0.832,1.107]	1.135	[0.743,1.734]
31-40 years	1.065	[0.877,1.293]	1.629	[0.909,2.919]
41-49 years	0.823	[0.541,1.250]	9.827**	[2.050,47.10]
Birth order:1st	1	[1,1]	1	[1,1]
2-3	0.963	[0.857,1.082]	1.073	[0.782,1.472]
4-5	0.987	[0.853,1.141]	0.974	[0.631,1.503]
6+	1.03	[0.840,1.262]	0.724	[0.374,1.401]

Back-ground character-istics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Mother's education: higher secondary or above	1	[1,1]	1	[1,1]
Secondary	0.918	[0.757,1.112]	1.107	[0.746,1.641]
Primary	0.994	[0.834,1.184]	1.395	[0.936,2.080]
No educa-tion	1.107	[0.932,1.315]	1.061	[0.691,1.629]
Gender: male	1	[1,1]	1	[1,1]
Female	0.956	[0.881,1.038]	1.064	[0.837,1.353]
Wealth quintile: poorest	1	[1,1]	1	[1,1]
Poorer	0.842**	[0.759,0.935]	0.862	[0.588,1.266]
Middle	0.840*	[0.720,0.980]	0.911	[0.606,1.369]
Richer	0.780*	[0.616,0.987]	0.847	[0.548,1.309]
Richest	1.129	[0.718,1.776]	0.941	[0.544,1.628]
No ANC during pregnancy	1	[1,1]	1	[1,1]
2-3 ANC visits	1.012	[0.925,1.108]	1.257	[0.933,1.694]
4 ANC visits	0.968	[0.843,1.112]	0.886	[0.606,1.294]
BMI <18.5	1	[1,1]	1	[1,1]
18.5-24.9	0.762***	[0.699,0.831]	0.84	[0.633,1.116]
25-29.9	0.545***	[0.445,0.667]	0.547**	[0.360,0.831]

Background Characteristics	Rural stunting		Urban stunting	
	OR	[95 % CI]	OR	[95 % CI]
Institutional delivery	1	[1,1]	1	[1,1]
Home based delivery	1.018	[0.929,1.115]	0.9	[0.655,1.237]
Not received benefit ICDS by mother	1	[1,1]	1	[1,1]
Received ICDS benefit to mother	1.035	[0.943,1.136]	1.164	[0.857,1.582]
Not received benefit ICDS by child	1	[1,1]	1	[1,1]
Received ICDS benefit to child	0.982	[0.894,1.079]	0.923	[0.687,1.238]
Religion: Hindu	1	[1,1]	1	[1,1]
Non-Hindu	1.104	[0.978,1.246]	1.159	[0.860,1.562]
Social group: Schedule Castes	1	[1,1]	1	[1,1]
Schedule Tribes	1.021	[0.810,1.287]	0.835	[0.219,3.186]
OBCs	0.905	[0.819,1.000]	0.986	[0.688,1.411]
Others	0.758***	[0.649,0.886]	1.417	[0.902,2.226]
LR chi2(31)	317.32		55.19	
Prob> chi2	0.000		0.0048	
Pseudo R2	0.0221		0.0318	

Note: P <0.01***, P<0.05** and P*<0.

Conclusions and Policy Recommedations

According to NFHS-4, it is evident that the burden of stunting and underweight is more in ruralarea than urban Bihar. Furthermore, the study explicitly examines the possible factors of child malnourishment in rural and urban Bihar. Our results show that although socioeconomic characteristics play major roles in explaining child malnutrition but their roles do not change in urban and rural areas. For example, malnourished children in rural areas who belong to poor households have less utilization of modern medical facilities, disadvantageous reproductive behavior like unawareness towards contraceptive uses and large family size. The same is true for the urban settings too, as malnutrition is associated with poor households. Increases in the age of the child and higher birth order is more likely to stunting and underweight in rural and urban area in Bihar. In addition to that, results also show that increases in the size of the child at birth, mother's age at birth, upward mobility of wealth, mother's education, mother's BMI, receiving four antenatal check-ups reduce the chances of stunting and underweight in both rural and urban areas in Bihar. In urban area Non-Hindu children is more likely to stunting than Hindu children. Children belonging to SC category are more likely to stunting and underweight in rural and urban area alike to Bihar. Furthermore, our results show that ICDS benefits received by child is more likely to stunting and underweight in rural and urban spaces in Bihar.

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Surrogacy Regulation in India : Challenges and Perspectives

Vaishnavi Joshi • Akshat Pushpam

Although, the emergence of Assisted health technology especially 'surrogacy' has given hope to couples who were suffering from the socio-biological stigma of Infertility but it is also the most debated topic in the feminine literature. In developing countries due to socio-economic marginalization, a woman often offers to sell their womb for the shake of monetary benefit.

India remained the prominent site for surrogate children in the global market for years but in 2015, the government banned all types of commercial surrogacy and also restricted foreigners, NRIs, and PIOs from taking any benefit of surrogacy from India. The government has taken this decision because many cases of abuse of surrogate mothers and children have been continuously recorded during the past years. Therefore, it was urgent to come up with legislation to ensure the protection of surrogate mothers and prohibit the misuse of Assisted reproductive technology, especially surrogacy. The paper attempts to trace the development of the surrogacy law in India and how the recently introduced amendments are going to help the workers of the surrogacy industry on the basis of the analysis of existing literature and studies.

Key Words – Assisted Reproductive Technology, Surrogacy, Surrogacy Regulation Acts, Intending Couples, Surrogate Mother, Stigma

Introduction

In different societies worldwide, procreation is a natural and necessary attribute. It is a social narrative that the picture of family remains incomplete without children. However, there are many couples who remain deprived of parenthood due to their infertility,

therefore it is a major concern across the world. It is defined as a medical condition in which a man or a woman is unable to conceive a child even after one year of sexual intercourse.

In Indian society, children are associated with the honour, prestige, and happiness of a family. A couple without a baby suffers an extreme level of psychological and emotional stress due to infertility. However, due to the patriarchal construct, a male child is considered as the way of salvation to their parents but still, a couple without any child faces more discrimination than the couple having a girl child. That's why childlessness is associated with social stigmatization, social isolation, alienation, guilt, and loss of social status. Apart from this infertile couple also faces different kinds of problems such as divorce, domestic violence, bigamous marriage, abandonment by spouse, and cruelty in the martial family

According to The World Health Organisation, one in every four couples in developing nations is affected by infertility. Around 27.5 million couples are infertile in India (Akhtar, 2018). The total infertility rate for India, which measures the number of children born to a woman, has fallen from 4.97 during 1975-80 to 2.3 for the current period of 2015-2020. The National Family Health Survey (2015-2020) indicates a sharper fall in fertility amongst the urban population as compared to the rural population (Malik, 2018).

But in the contemporary era, the emergence of new technologies has transformed this reality and opened a number of doors for infertile couples to get rid of this medical condition called infertility in the form of Artificial Reproductive Technology (ART) (Sharma, 2010). ART evolved with a wide range of fertility technologies such as Hormone Injection, Microsurgery, Artificial Insemination, In Vito Fertilisation, and Surrogacy. But among all the available Artificial Reproductive technologies surrogacy remained the most debatable among them due to its significant technique. Under surrogacy, a woman bears a child in her womb on behalf of the other couple who is either infertile or doesn't want to conceive for personal or medical reasons.

In India, the first surrogate baby was born on 23rd June 1994 but it started gaining attention in 2004 when an Indian woman gave birth to a baby girl for a couple of United States. According to the National Family Health Survey 2012, the surrogacy industry was

one of the fastest growing industries in India in comparison to other countries with an estimate of around $400 million reporting over 3000 surrogacy clinics across the country (Frankford, 2015). The very reason behind this was due to socioeconomic marginalization and backwardness of people, they became ready for commercial surrogacy at a very cheap rate in comparison to other countries. Places like Surat, Jamnagar, Mumbai, Delhi, Bhopal, and Indore were reported for the highly growing surrogacy industry in India as noted in the study of Frankford, 2015. However, surrogacy gives a light of hope to infertile couples but same time the industry has a dark side as well. Surrogate mothers have often seen that they were treated as simple objects during the period of surrogacy with no rights on their own bodies. Studies reported that in many cases of commercialized surrogacy, it has been noted that the surrogate became a victim of various social, psychological, and mental disabilities with no safeguards. Therefore, in order to mitigate such challenges and eradicate these disabilities from the surrogacy industry government of India has introduced a series of legislation as per the need. The paper attempts to trace the development of the surrogacy law in India and how the recently introduced amendments are going to help the workers of the surrogacy industry on the basis of the analysis of existing literature and studies.

Surrogacy in India – Legal Development

In India, surrogacy drew the attention of the Indian government and the judiciary system after the famous case of Baby Manjhi Yamada vs. Union of India. In this, a Japanese couple named Dr. Ikufumi and his wife, came to Annand the surrogacy hub of Gujrat to have a baby through a surrogacy procedure. They hired a surrogate mother, and everything was going fine but due to some matrimonial conflict, the couple got divorced and the wife refused to accept the girl child. Then, an NGO filed a writ petition before the High Court of Rajasthan, Jaipur challenging the legality of surrogacy later on the genetic Grandmother of the child came to India and filed the writ petition under Article 32 in the Supreme Court of India. the case has first time ever discussed the topic of surrogacy in Apex court and in this case, the Supreme Court held the surrogacy agreement is valid in India which also provided legal validity to commercial surrogacy in India. The court enumerated

the definition of surrogacy, types of surrogacies, and the form of commercial surrogacy in India, which includes gestational surrogacy, altruistic surrogacy, traditional surrogacy, and commercial surrogacy (Kusum, 2014; Mahapatra, 2008).

Legislative Development :

After the case, the Government of India has taken numerous steps to address the issue regarding surrogacy. In this process, the Government has introduced many Acts related to surrogacy till date. in this paper attempt has been made to conduct an evaluative study of the existing acts.

1. Indian Council of Medical Research Guideline, 2005

Till 2005, there was no specific law on surrogacy. The government of India had taken certain steps through the Indian Council of Medical Research under the supervision of the Ministry of Health and Family Welfare, for the Introduction and Implantation of National Guideline for Accreditations, Supervision and Regulation of Assisted Reproductive technology clinic in 2005 (Kusum, 2014). The guideline has following key features.

- The approval of spouse for both surrogate mother as well as intended parents is must.
- The ART center only can take sperm from the authorised semen bank, the couple cannot take sperm from their relative or the individual itself.
- A person who is a relative of the intended parent or known is not allow to become a surrogate. Only the women from surrogacy centre who is unknown to intend parent can be surrogate for intended parent.
- Adoption process is also involved in surrogacy. After the birth through surrogacy a child has to be adopted legally.
- During the fertilization process or the abortion of embryos determination of sex is restrictedly prohibited.
- Unlike human trafficking there is also a business of baby selling. the transfer and selling of gametes of a born child is a criminal offense.
- Only those parents can opt surrogacy who are who are medically or physically not incapable of getting a child.

- The mother who is willing to be a surrogate her age must not be above 45 years and the ART clinic must ensure all kinds of medical tests and testable criteria for surrogacy to that woman.
- The process of payment should be documented by the ART clinic centre and it covers all the genuine expenses associated with pregnancy.
- A married woman can only perform the role of surrogate with the permission of her husband and become the surrogate a maximum of three times in her life. (GOI)

The Assisted Reproductive Technology (ART) Regulation Bill, 2008

In 2008 after a long wait, the Indian government proposed the Assisted Reproductive Technology Bill and Rules in parliament. This ART bill 2008 was first posted on the website of the Indian Council of Medical Research and the Ministry of Health and Family for the comments of the general public. This bill includes 50 clauses divided into nine chapters. This bill came because the Baby Manjhi case arrived at a critical situation in India and the previous bill ICMR guideline 2005 was not sufficient to handle that case so the government of India introduced a new law with some strict rules (Mahapatra, 2008).

This bill has some following provisions :

- It has indicated that the birth certificate of the surrogated child shall bear the name of her genetic parents.
- It defined the age of a surrogate mother who must be between to 21 to 45 years.
- The surrogate mother will get all the compensation for their but should relinquish all the parental rights over the child after the handover of the child to the commissioned parents. (GOI)

This bill was highly criticized by people and the media. They stated that this bill is establishing a balance between commercialization and the function of motherhood.

The 228th Report on Surrogacy on August 2009

The report stated the urgent need for legislation to regulate assisted reproductive technology clinics as well as the rights and

obligations of the parties to surrogacy. This bill has the following clauses:

- A life cover insurance is necessary for the surrogate mother. In any case, if a surrogate life is in danger, then she must be provided a life cover insurance.
- Due to the divorce of the commission couple or in any situation if the commission is dead before the delivery of the child, then in this situation the surrogate child should be provided all kinds of financial and legal support.
- The donor of sperm or egg should be the commissioned couple because it is believed that one feels more love and affection for a child primarily emanates from a biological relationship.
- The process of adoption after the delivery should be terminated. The child automatically turned into the legal child of the commission parents in front of the legislation.
- Only the commission parents' name is contained on the child's birth certificate.
- Privacy of the donor and surrogate should be protected.
- The scope of the Medical Termination Pregnancy Act 1971 extended to surrogacy, if during the surrogacy process, abortion is needed to save the surrogate mother then abortion would be done only under this Act. (GOI)

The Assisted Reproductive Technology (ART) Regulation Bill 2010

In 2010, the Ministry of Health and Family Welfare of the Government of India put forward a bill meant to legally codify the use of Assisted Reproductive Technology. During this bill India joined a small group of countries like Canada, UK which have federal ART laws. This ART bill aims to control exploitation and safeguard the interest of poor women who become surrogates for money, but the potential for exploitation is regulatory oversight and legal protection of surrogates (Deonandan & Bente, 2012).

This bill states the following clause:

- The age of surrogate mothers is confined in this bill. It argued

that the age of a surrogate mother should be 21 to 35 years and that a woman should have had more than successful five live births including her own child.

- A contract has to be signed by the surrogate that she has to declare that she has not taken blood and blood products in the past 6 months.
- Surrogate should not undergo surrogacy more than three times for the same couple.
- The national ART registry should be established by the Department of Health Research which manages and controls all the activities of ART clinics.
- For foreigners who come to India for surrogacy a local guardian shall be appointed who takes all the legal responsibilities and take care of the surrogate till the child is born. If the child is not accepted by the commission parents, then in this situation local guardian has to take care of the child.
- Having a sexual relationship that is legal in India only those couples are eligible for ART.
- The foreign couples have to give proof that their home country permitted the surrogacy and the child born through this process will get legal entry in their country.
- Surrogacy contracts shall be legally enforceable.
- This will disqualify the same-sex couple who are willing to go for surrogacy especially the lesbo couples. (GOI)

This new ART bill was the modification of the previous bills.

The Assisted Reproductive Technology (ART) Regulation Bill, 2013

The new Assisted Reproductive Technology Bill 2013 was the revised version of the 2010 bill. The bill focuses on proper regulation and subversion of ART clinics and banks and the prevention of misuse of this technology including surrogacy. (Dhar, 2013)

This bill had the following provisions:

1. It determined the number of pregnancies that can be allowed for a surrogate mother.

2. It contains the due compensation that a surrogate should be offered.
3. The bill included a medical expert team for regulating the health care of the surrogate mother and the child as well.
4. It proposed a punishment for those who violate the law determined by the government whether it is the ART clinic, the doctors, the surrogate mother, commission parents, or agents. (GOI)

Assisted Reproductive Bill 2016

Due to the rapidly growing commercialization of surrogacy, India is becoming a hub for surrogacy. India was becoming a major destination for foreigners for surrogacy. The surrogacy industry has become a billion-dollar industry in India. Due to all these factors the misuse of this process started. The exploitation of surrogate mothers, high money demand from the commission parents, and the exploitation by doctors, agencies, and middlemen were at their peak. Therefore, debate has been raised about this rapidly growing commercialization by many NGOs, welfare societies, and ethical groups. Therefore in 2016, the surrogacy regulation bill was introduced by the Minister of Health and Family Welfare in Lok Sabha which proposed a ban on commercial surrogacy in India (Kusum, 2014; Saxena, Mishra, & Malik, 2012).

This bill had the following provisions:

- **Ban on commercial surrogacy**: Incensement in the cases of exploitation of surrogate mother, the government ban only commercial surrogacy. This bill regulates the practise in ethical surrogacy in India and prohibits the sale and purchase the gametes. It stated that only altruistic surrogacy is legal, not commercial.
- **Established a national surrogacy board**: This bill talks about establishing a national surrogacy board at the central level, a state surrogacy board on the state level, and appoint sufficient authorities in state and union territories as well.
- **Defining the age of the surrogate mother**: Now when only altruistic surrogacy is legal, the surrogate should be a close relative of the intended parents. The ideal age for surrogacy

should be between 23 to 50 of the surrogate mothers and their husband age between 26 to 55 years.

- **Prohibition on some categories:** In India which is attracting the foreigners since a long time back for surrogacy now they are prohibited for surrogacy. No person from another country can take advantage of this process in India. NRIs and POIs who hold overseas citizen of India cards have also been barred from opting for surrogacy. Only the residential citizen of India has a right to go for surrogacy.
- **Bars some communities**: This bill also bars some communities in a society like homogeneous people such as the LGBT community, from opting for the surrogacy process.
- **No exchange of money is legal -** Any kind of financial exchange between the surrogate mother and the commission parents is a criminal offense. A close relative is a surrogate mother for the couple only when she willingly does. Therefore, in this process, she cannot accept any kind of money however the medical and financial expenditures are allowed over the surrogate mother which is payable by the intended couple.
- **Right of Surrogate children**: The surrogate child also has equal rights by the government which a biological or adopted child has over property and all.
- **Time period for surrogate mother**: During altruistic surrogacy, a woman can play the surrogate mother role only once in a lifetime and only for their known and close relatives.
- **Registration of ART clinic:** According to research around 3000 ART clinics are working across the country, but most of them are unregistered and unauthorized. They were running illegally which became the major reason for exploitation. Therefore, in this bill, the government declare that all ART centre should be legalized and registered by the government.
- Expect the Jammu and Kashmir this bill implies to all the states of India.
- This bill also provisioned a 10-year jail term and a fine of 10 lakh rupees for the violation of the provision. Such as abounding the child and opting the commercial surrogacy (GOI).

However, due to the dissolution of the 16th Lok Sabha, the 2016 bill lapsed. Therefore, the government introduced the new Surrogacy Regulation Bill, 219 in Lok Sabha on 15th July 2019. The new bill was quite similar to the previous one but after the approval of Lok Sabha on August 5, 2019, the bill was referred to a select committee, and on the basis of their comment, Rajya Sabha also passed the bill with certain amendments and on 25th December 2021 with the consent of President became act.

The Surrogacy Act 2021 has the following characteristics.

- Along with intending couple, an intending woman who is widowed or divorced, between the age 35 to 45 years after getting the letter of recommendation from the District Medical Board.
- The new bill has removed the requirement of the surrogate to be a close relative but it has given a scope that willing women can act as a surrogate. However, for the intending couple has to approach appropriate authority along with the women.
- The new bill has extended the scope of insurance and included medical expenses, health issues, and other prescribed expenses during the period of surrogacy and the period of insurance extended to 36 months.
- The National Surrogacy Board and State Surrogacy Board have been renamed as National Assisted Reproductive Technology and Surrogacy Board and State Assisted Reproductive Technology and Surrogacy Board, although their function will remain the same. The authorities will be created by the Central and State Governments for the purpose of acts.
- The bill has removed the experts of Stri-Roga or Prastuti Tantra from the list of expert members. The term of the rest of the members is extended to three years.
- The bill has provided the scope for the appeal for the intending couple or women against the communication relating to the rejection of the certificates of recommendation, essentiality, or medical indication necessitating gestational surrogacy.
- It has removed the 'commercial surrogacy' and provisioned for penalizing in case of 'not following the altruistic surrogacy' for the intending couples, women, and other persons.

- The definition of embryologist includes any person who possesses a postgraduate medical qualification or doctoral degree in the field of embryology or clinical embryology from a recognized university and also has a minimum experience of two years.

Analysis and Conclusion

In India parenthood is considered as the blessing of God, which not only makes a couple blessed but also marks them complete after giving birth to the child. Whereas, those who don't become parents after the passing of years are not treated respectfully in society. Morely married women who for any reason could not attend motherhood have to suffer from a number of stigmas in regular discourse. They are called 'Bangh' which means infertile, even though couples choose to stay without children by their own choice as well.

However, the discovery of Assisted Reproductive Technology has given hope to infertile couples and also to those women who for any reason don't want to bear children in their wombs. Surrogacy is one of those assisted reproductive techniques in which the woman bears the child in her womb on behalf of another. In this process, the couple who want to conceive children but for any reason are not able to conceive contacts a woman called a 'surrogate' who then carries their baby in her womb for nine months and after delivery gives it to the intending parents who are also their biological parents (Ambrogi, 2017).

India, was the most favorable destination for surrogacy destination till 2015 when government banned the commercial surrogacy India remained a baby factory for many socio-economic reasons, even today when commercial surrogacy is totally banned and even foreigners are not allowed to take advantage of surrogacy from India, but still, one cannot deny with the black marketing of the womb, as the choice of provide their bodies for surrogacy mostly depends upon the financial requirement of the mother (Panda & Muluk, 2023).

In order to mitigate the emerging challenges of surrogacy practices, the Government of India has introduced a series of regulations till date. The new surrogacy law in terms of the Surrogacy Regulation Act 2021 and Assisted Reproductive

Technology Act 2021 has attempted to redress many problems associated with surrogacy but still, the act is lacking the critical aspects. It has extended the scope for the benefit of surrogacy to widow or divorced women but does not incorporate the people of the LGBTQ under the new surrogacy act, which is under the most debatable aspects of the act. Another side the act argues that only those women can be surrogate who is either best friend or very close to the intending couple and are ready to become surrogate without any monetary benefit. But here the act has opened the scope for the black marketing of surrogacy practice as it is very tough to determine whether one who is claiming the nearer to the intending couple is real or not. And what if they face any hardship or any abuse during the surrogacy by the surrogate couple then, how they would be treated in front of the law? In India, a huge amount of the population is bound to live below the poverty line, and cannot bear the proper shelter and food together often go for surrogacy and accept norms of Black marketing but in many cases, they are left with the hardship which are not entertained in any court of law, because commercial surrogacy is illegal in India.

Another aspect that needs to be heard in the court of justice is the emotional connection of the surrogate mother with the child she is carrying for nine months in her womb. So in some cases where it is found that an intending parent due to any reason refuses to accept the surrogate child on the same in certain cases, it was also found that the surrogate mother also refuses to give the surrogate child to their biological parent. But ironically there is not any concrete law that could deal with these emergency situations.

However, the new surrogacy act has widened the scope for the safeguarding of the surrogate mother by making insurance mandatory for the period of 36 months from the date of the beginning of the process which is really a great step. But despite all these measures made under the new surrogacy act, there is a need for proper execution in order to mitigate the challenges and hardship of the surrogate mother.

Declaration

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Radicalisation of Youth : A Growing *Security Challenge for India*

• **Dr. Afroz Ahmad**

This paper seeks to address and critically examine the security challenges confronted by the Indian nation state in terms of the growing radicalisation of the Indian youth. National security has been of paramount significance for any nation state and particularly in the context of globalization where terrorism and radicalisation has emerged as a global phenomenon. Tracing the same, this paper seeks to understand the nature of radicalisation being undertaken by various organizations and the challenges it poses to the Indian security apparatus. It underlines how these radical organizations with their inherent tendency of indoctrination of the youth mobilize them and draws legitimacy amongst them, thus pushing them on the path of violence. Hence, besides being a threat and a major national security challenge, it also seeks to dismantle the composite fabric of the nation state. Hence, the paper while tracing the process of radicalisation of Youth in the Indian context, also seeks to address the question of how these organizations disrupt the social harmony of the nation while being a significant National security threat.

Keywords: Radicalisation, *Security Challenge,* National Security and Indian youth.

Introduction

The radicalisation of Indian youths, in consonance with the rising influence of the Islamic State of Iraq and Syria (ISIS), has turned out to be one of the biggest challenges for the Indian security agencies. The Jihadist group, with their expertise in technological proliferation and engagement has been able to lure

youths not only from India, but also from around the world. Recent reports about a group of young Indians joining the (ISIS) have raised concerns regarding the possibility of an increase in the number of young professionals joining global jihadist groups. This presence of increased Indian youth among the (ISIS) cadres is a significant departure from the past. While Indian nationals have been involved in terror attacks within the country, in the past there have been almost no cases of any extremist joining al-Qaeda or other global terrorist groups.[1] While talking about the rise of the (ISIS) in India in December 2015, the then Defence Minister, Manohar Parrikar said "We are trying to reduce the numbers of youths getting attracted towards the ideology of the ISIS and we have achieved success in it".[2]

Praveen (2009), argues that jihad in India, has not emerged from any particular written reading of Islam and in not principally concerned with religion itself. Rather, jihad is the outcome of the continual frustration building up in the disenfranchised youth over their political and social needs being denied. This disenfranchisement further spurred their rebellion and provided the particular shape and character adopted by competing religious conservatisms that have patterned themselves through collusion with the infrastructure of Islamist groups in Pakistan.[3] 'Recently there has been an increase in the radicalization of the Indian youth which has led to a consequent increase in the threats made to the Indian State.' In 2014, two engineering college students from Jaipur were arrested with a huge cache of explosives. The accused were affiliated with the IM and this was one of the first recorded instances of locals being involved in terror activities.[4]

However, recently there has been a shift in the pattern of recruitment followed by terrorist groups in India. There are two notable shifts. The first shift is that Indian men have begun joining global terrorist groups (ISIS). While the number may be small for the moment, it displays an emerging belief in global jihad. Earlier, the discordance between the Indian Muslim population and the global jihad was evident from the lack of Students of the Islamic Movement of India (SIMI) cadres in the al-Qaeda despite its consistent attempts at recruiting from India. The Indian mujahideen (IM) also, for example, was primarily concerned with domestic issues and not the global jihad. These patterns have however

witnessed a shift towards the latter and need to be contextualized and understood before being countered successfully.[5]

The second shift is linked to the manner in which the Internet and various other social media tools are being used by these new sets of terrorists. While terrorist groups have used the internet and social media as a tool, for recruitments of foreign fighters in the past, their usage of media was limited to communication efforts aimed at sending messages to the media, communicating amongst members and spreading propaganda. The Internet was not the only mode of communication and indoctrination as personal meetings amongst the leaders as well as the recruits would also take place. Since then, things have changed significantly with the proliferation of social media as the internet has become a hotbed for proselytization, indoctrination and instruction. Moreover, the skill of the terrorist group in conveying their messages using a few Indian regional languages specifically - Urdu, Hindi, and Tamil as titles – has made the recruitment process much easier as well. In this regard, Facebook and Twitter have become hotspots for various "ads" posted by the (ISIS).[6] Furthermore, in the case of men joining the ISIS, indoctrination and planning was exclusively conducted online only. Today, the internet has become a principal tool of recruitment and indoctrination. [7] Due to the interconnected and anonymous nature of the internet, ISIS is able to release thousands of messages instantaneously across the world every day. In this way, the (ISIS) is using subliminal messaging and other psychological techniques to contact potential fighters and convince them to join the cause. Unemployment/poverty is therefore not the only factors attributed to joining the ISIS. In fact youths from middle-income families with proper educational backgrounds are increasingly being enticed by this dreaded phenomenon. In 2014, for instance, four Indian youths from Mumbai reportedly joined (ISIS) to fight in Syria and Iraq.[8] Arif Majeed, a civil engineering student from Navi Mumbai, Maharashtra was inspired by what he followed online. His father was a doctor with a clinic in Mumbai. His elder sister was also a doctor at a well-known hospital in the city.

It wasn't a lack of education/resources that pushed him towards extremism but different kind of disenfranchisement and easy accessibility of the jihadist message. Three other young men

left the country with him to fight for ISIS: Fahad Shaikh who was a mechanical engineering whose father was a doctor - Aman Tandel who was an engineering student and his father was an engineer with the railways[9] and Mehdi Mansoor Biswas who was a computer engineer arrested from Bangalore for running a pro-Islamic State Twitter account. Although Mehdi Biswas did not seem to have any direct links to the militant group, his twitter handle, @ShamiWitness' was followed by the top fighters of the ISIS and other jihadis.[10] One of the most common threads in the radicalisation stories of many such young men has been the polarization of communities that has taken place in India after the Babri Masjid demolition and the Gujarat riots of 2002. Many of the accused mentioned in this report were radicalised through the Internet, at religious meetings or through the influence of family and friends. Since the rise of the ISIS, many have also been influenced by the rapidly proliferating idea of a global jihadist campaign.[11] In a strange case, Adil Fayaz, a 26 year old Indian student (from Srinagar, Jammu and Kashmir) in Australia, reportedly joined the ISIS in Syria to fight the Assad regime. Similarly, a youth from Kerala who was studying in Dubai and another youth of Hyderabadi-origin from Texas, have reportedly joined the ISIS in Syria.[12] These patterns make for interesting case studies however, there are no concrete reports on how many Indians from the expatriate communities in the Middle East have joined the (ISIS).

Most of the youths have been brainwashed to a point where they left their jobs in India and decided to pursue the terrorists' path. What needs to be investigated thoroughly is the root cause of the problem that has driven youths to travel to Iraq and Syria and take up a cause which is not by any objective parameters, their own. While the question of ideological commitment is certainly a strong motive behind joining ISIS, it is not the only incentive. Some recruits join (ISIS) for purely mercenary motives. According to one report, there are about "1.2 to 1.3 lakh mercenaries fighting in Syria alone, and only 15-20% of ISIS members are ideologically driven".[13] According to this report, Indians could also be a part of the mercenary group. Through the passage of time, the severity of ISIS's influence on India has also been on the rise. Amidst the investigations over the movements of Indian youths to Iraq, a

photograph, of 26 Muslim youths sporting black T-shirts with the emblem of the ISIS in front of a mosque at the coastal town of Thondi in Ramanathapuram district in Tamil Nadu in early-August rang further warning bells.[14] As a quick follow-up to this, an Imam responsible for procuring the T-shirts with the pro-ISIS slogans on them was arrested, and during the course of the investigation, he revealed "that the main accused were active supporters of the ISIS and allegedly trying to brainwash Muslim youths for the cause that the ISIS was fighting for".[15] As the influence of (ISIS) increases, India's government is ready to join the international coalition being formed to deter the IS' influence. The Indian government has launched vigorous intelligence sharing networks with Gulf countries, where there is a huge Indian immigrant population. This intelligence sharing mechanism and the outreach aimed at combating terror should be a major priority for the Indian government. Although these initiatives were started by the previous Congress-led second United Progressive Alliance government (UPA-II), the collaboration was tentative to say the least and the actions in this particular aspect lacked substance. The time has come to look at the Middle East not merely from an oil, energy and commercial angle, but from the military-security axis as well. The military-cooperation that already exists between countries such as Qatar, Oman, Saudi Arabia, Kuwait and UAE should be further encouraged, as counter-terrorism, intelligence and information-sharing cooperation should remain high on the agenda. The least-explored opportunities of India-Iraq military cooperation should also be revived.

Countering terrorism is a necessary strategic initiative that needs to be calibrated according to each country's individual resources. Currently, despite excellent intent, the possibility of India joining hands with the US-led military attack on ISIS does not seem to be a feasible option. The then US President Barack Obama had expressed his desire to rope in India in his efforts to tackle the menace of terrorism militarily. Given the heterogeneous demographist and ethnicities of India however, the capital will have to proceed cautiously in a manner that does not serve to further the cause within its own sovereign borders. While India has major concerns with the pace at which ISIS and al-Qaeda are gaining visible influence in the country, New Delhi will have to ponder

about its participation in any military strike in a distant country where it has major vested interests. Alongside this, the safety of Indians in Iraq as well other Persian Gulf countries remains a major concern for India. India would like to avoid the circumstances faced by the three foreigners, including journalists and an aid worker (of American and British origin) for their respective country's military operations in Iraq.

At this stage, when India is exploring mechanisms to curb the influence of the (ISIS), New Delhi has shown some major signs of advancement. The present Modi government that is known for its no-tolerance attitude to any form of terrorism has started to keep strict vigilance over youth movements from India to Iraq and Syria, and other Middle Eastern and neighbouring countries as well. Moreover, the National Security Adviser (NSA) and the Intelligence Bureau (IB) have cooperated with the Ministry of Home Affairs (MHA) and security establishments are now expected to play a greater role in affairs related to internal security - including but not limited to home-grown radicalisation. The Indian MHA is particularly interested in the de-radicalisation process of the youths and this itself is an enormous challenge. Given the growth of ISIS related activities within India, it is highly probable that the government is likely to ask the National Investigation Agency (NIA) to file an FIR against unknown persons affiliated with the organization. The intent is to prevent the Muslim youth from migrating to Iraq and this would also be applicable to those who might return after a brief stint. According to a report, the (NIA) can register an FIR on the basis of the UN Security C Resolution 2170 that has placed the (ISIS) under terror sanctions, and asked member countries to bar fighters from joining the ISIS group headed by Abu Bakr al Baghdadi.[16] Indian security agencies are also believed to be exploring the possibility of banning of (ISIS) as a terrorist organisation by listing it under the Unlawful Activities Prevention Act (UAPA).[17]

Conclusion

Radicalisation of Indian youths in the name of religion, and the growing consonance with the rising influence of the (ISIS) has turned out to be one of the biggest challenges for Indian security agencies. Radicalisation of Indian youths aims to disturb the

democratic fabric of the nation by targeting a powerful symbol of India's growing might as well as to tarnish the country's image internationally. Aside from that, the increasing terrorist attacks on India, are responsible for destabilizing and sabotaging the Indian economy while also sabotaging destabilizing and dividing India as a political unit. The aim is to destabilize Indian secular polity, destroy its unity and territorial integrity, disrupt social order, raise the cost of governance, increase the loss of human lives, weaken the govt. physically and psychologically, malign India's image, create ethnic and sectarian divide and embed ethnic divisions in the social fabric.

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Library Legislation In India : A Special Reference to The Rajasthan Public Library Act 2006

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Library legislation in India has played a pivotal role in shaping the country's intellectual landscape, promoting knowledge dissemination, and fostering a culture of learning. This study presents an overview of the evolution of library legislation in India, its development, current state, and future prospects with special reference to the Library Legislation in the Rajasthan. Historically, India's library system was primarily driven by private initiatives and colonial establishments. However, with the establishment of the Indian Library Association in 1933, there was a growing recognition of the need for a structured legal framework to support and enhance library services across the country. In the present context, Rajasthan's library legislation has been instrumental in promoting accessibility to information for all citizens in the state. However, challenges persist, such as inadequate funding for libraries, uneven implementation of legislation across states, and the lack of a unified approach to library development.

Keywords: *Library Legislation, Public Libraries, Rajasthan Public Library Act.*

1. Introduction

Public libraries in India have a long and rich history, dating back to ancient times. In fact, India has a tradition of oral storytelling that predates the written word, and the earliest libraries were likely collections of oral traditions and manuscripts that were passed down through generations. Over time, libraries became

important centers of learning and knowledge, and were used to store not only religious texts, but also scientific, literary, and historical works. During the medieval period, libraries continued to flourish in India, with many private collections being established by wealthy patrons and scholars. In the modern era, public libraries began to take shape in India in the late 19th and early 20th centuries, as the country underwent a period of social and political reform. The Connemara Public Library in India was first opened for public in Madras (now Chennai) in 1896, and over the next several decades, more libraries were established in cities and towns across the country (Directorate of Public Libraries, 2023). However, it was not until after India gained independence from British rule in 1947 those public libraries truly began to flourish. The Indian government recognized the importance of education and literacy for the country's development, and made significant investments in library infrastructure and resources. Today, India has a large and diverse network of public libraries, serving a wide range of communities and providing access to information, education, and cultural resources. However, many challenges remain, including inadequate funding, outdated technology, and a lack of trained library professionals.

2. Public Libraries in Rajasthan

As per the Constitution of India, the matter of library services falls under the jurisdiction of the State Lists, while education is listed in the Concurrent List. Therefore, it becomes the responsibility of the State Governments or Union Territories to establish laws for library legislation. Prior to enacting any such laws, the States or Union Territories should formulate a policy for public libraries and implement it through a legal provision, known as the State or Union Territories Public Libraries Act. This procedural approach is also followed by developed countries. The UNESCO Public Library Manifesto of 1994 also emphasizes the need for a well-defined policy that outlines objectives, priorities, and services tailored to meet the specific needs of the local community (Venkatappaiah, 2013). As per the public libraries census data collected by the Raja Rammohun Roy Library Foundation (RRRLF) there are 46,746, different kinds of public libraries exists in the different parts of the country. Now Rajasthan is one of the largest states in the India. There are different types of public libraries have been established in the state of Rajasthan. The Government of Rajasthan has also created a separate body known

as Department of Language and Library for the development of Public Libraries in the state. Presently there are 323 public libraries exists in the state. Under the provisions of the Act there is one State Central Library has been established in the state. Earlier there were 33 districts in the state and each one of them were heaving its own district central or district library, but now there are 50 districts in the state therefore the number of district central or district library needs to be established. There are seven regional/divisional/sub-divisional libraries that have been now increased to ten sub divisions in the state. If we see the status of public libraries at tehsil level there are only 6 Public libraries. Total numbers of revenue villages in Rajasthan are 44,795, but there are only 276 Panchayat/ Rural/ Village Libraries. This means there is only one library exists on 159 villages. This ratio needs to be increased significantly in future (RRRLF (a), 2023), (Directorate of Census Operations Rajasthan, 2023), Department of Language and Library, 2023).

3. Library Legislation

Public library legislation in India is primarily governed by the Indian Library Association (ILA), which is a professional body that represents librarians and information professionals in India. However, there are also several laws and regulations at the national and state levels that govern the operation and management of public libraries. The act provides for the establishment and maintenance of public libraries, and sets out the functions and powers of library authorities. The National Policy on Library and Information Systems (NPLIS), which was first adopted in 1986 and updated in 2000, is another important piece of legislation governing public libraries in India (Kumar, A., 2012). The policy sets out a national framework for the development and management of library and information systems, and emphasizes the importance of promoting universal access to information and knowledge. In addition to these, there are also several state-level laws and regulations governing public libraries in India. Overall, while there are several laws and regulations governing public libraries in India, there is still a need for more comprehensive and up-to-date legislation that takes into account the changing needs and challenges facing libraries in the digital age. Over the past years, six Model Public Library Acts/Bills in India on Various occasions have been proposed. Dr. S.R. Ranganathan proposed Model Library Act (revised number of times till 1972) in 1930 and Union Library Bill (state level) in 1951. During 1963 Model Public Libraries Bill was proposed by the Ministry of Education and

Planning Commission, Govt. of India respectively. In 1989, sponsored by Indian Library Association, Dr. V. Venkatappaiah drafted Model Public Library and Information Services Act (the same was revised in the 1995 and 2005). Dr. S.R. Ijari (2008) made similar effort and proposed Indian Public Library Legislation: A Model for 21st Century. These acts and bills were specifically focused on the development of public library system in India through library legislation. There are some other notable acts and bills were passed by the Government that directly and indirectly strengthened the legislation in India. The significant acts/ bills are: Delivery of Books and Newspapers (Public Libraries) Act, 1954; Copyright Act, 1957; Patents Act, 1970; Information Technology Act, 2000 and Right to Information Act, 2005 (Venkatappaiah, 2013).

4. Need for library Legislation

The need for library legislation in India is of utmost importance to establish a robust and effective public library system that can cater to the diverse needs of its citizens. Library legislation provides a legal framework for the establishment, maintenance, and development of libraries across the country. It plays a pivotal role in ensuring equitable access to knowledge and information for all segments of society, irrespective of their socio-economic backgrounds or geographic locations. Library legislation helps in securing adequate funding and resources for libraries, ensuring they can procure quality books, digital resources, and other materials to offer comprehensive services to the public. It also promotes the standardization of library services, setting guidelines for library management, organization, and operation. This standardization ensures uniformity in library practices and facilitates seamless collaboration among libraries at the regional, state, and national levels. Moreover, library legislation safeguards the principles of intellectual freedom, guaranteeing that individuals have the right to access information and ideas without censorship or restriction. It fosters an environment where diverse perspectives can be explored, encouraging a culture of critical thinking and creativity. Library legislation also addresses issues related to library infrastructure, staffing, and professional development. By stipulating the qualifications and training required for library personnel, it ensures that libraries are managed efficiently by competent staff that can provide valuable assistance to library users. Furthermore, library

legislation acknowledges the role of libraries in preserving cultural heritage. It may include provisions for the preservation, digitization, and archiving of rare and valuable collections that form an integral part of India's rich cultural tapestry.

5. Status of Library Legislation in India

Although Dr. S. R. Ranganathan proposed library legislation through the Model Library Act during the British period but significant progress took place after independence. After Independence the state of Tamil Nadu was the first to enact the library legislation in the year 1948. After this in 1960 it took more than a decade to enact the library legislation by Andhra Pradesh, the second Indian state to do so. During the period 1961-2000, Governments of eight Indian states namely Karnataka (1965); Maharashtra (1967); West Bengal (1979); Manipur (1988); Haryana (1989); Kerala (1989); Mizoram (1993); and Goa (1993) passed library legislation act in their respective states. Notable achievements were happened after 2001when states of Gujarat (2001); Odisha (2001); Uttarakhand (2005); Rajasthan (2006); Uttar Pradesh (2006); Bihar (2008); Chhattisgarh (2008); Arunachal Pradesh (2009) and Telangana (2015) enacted library legislation. As of now 19 states/UTs have already passed Library Legislation in their regions and many are in planning to do so (RRRLF (b), 2023).

6. Rajasthan Public Library Act 2006

Government of Rajasthan for the promotion and development of public libraries in the state, in its gazette dated 24.04.2006, notified Rajasthan Public Library Act 2006. The Act consists of 8 chapters 27 articles. The act makes provision of establishment of State Library Council, having it's headquarter at Jaipur. The Minister in charge will serve as the Chairperson of the Council. The Secretary of the Department of Libraries shall be the Vice Chairman. In addition ten other members shall be the ex-officio members; four members shall also be nominated by the Government for a period of three years. As per the Act the Council shall have the powers and duties to advise the government on the issues related to the development of public libraries in the state. Further, to allocate the funds for expenditure, promote book reading, progress report of the libraries, inspection and auditing of

the libraries; grants to the libraries, organisation of seminars & conference, are some other important duties described in the Act.

Salient features of the Act

a. Access: Act defines public library, as an association or a body by whatever designation called, having general and financial control over the public library. The act makes necessary provisions for the recognition of Public Libraries and Library Associations in the State. The Director, Public Libraries can recognize any public library run by voluntary organisations and any Public Library Association that are registered under the clause 28 of Rajasthan Societies Registration Act 1958 or Clause 42 of the Rajasthan Public Trust Act 1959 and declared open for the public. Director, Public Library can recognize for them receiving the grants.

b. **Infrastructure :** Director of Language and Library shall be the Director of the Public Libraries that will work as per the clause 12 of the act, i.e. supervision of the activities related to the libraries, their establishment, development and maintenance, recognition of public libraries, Library Associations in the state, preservation and conservation of manuscripts, rare books, and official records. Other works includes extending financial support to the libraries, preparation of annual report, accounts and auditing. As per the Rajasthan Public Library Act there should be Rajasthan State Library Council. For the purpose of grant- in aid or other financial assistance Public libraries shall be classified as A class public library; B class public library; C class public library; D class public library; Circulating library and Specified class public library.

c. **Governance System :** Chapter 4, clause 13 makes provisions for the establishment of the public library system in the state. Accordingly, Library Advisory Committees shall be constituted by the Government. There shall be a Library Advisory Committee for State Central Library; Library Advisory Committee for Divisional Library and; Library Advisory Committee for District Library as well. Establishment of Public Libraries in state includes establishment of State Central Library, Divisional Library for each Division, each District shall have the District Library and Panchayat Samiti Libraries at village level shall also be established. Each library shall be governed through its Library Advisory Committee.

d. **Financial Management :** It shall be the responsibility of the Director, Public Libraries to prepare Annual budget under the

head Plan and Non-Plan expenditure, which will be submitted to the Government for sanction financial. The budget shall be used to meet out the expenditures of the libraries. In addition there shall be a 'State Library Development Fund'. The fund shall receive the grants from the State and Central Government, funds received from the public and agencies, endowments etc. Recognised public libraries shall be eligible for various grants paid by the State Government from the State Public Library Fund as per their entitlement. Further Public Library Associations in the state may also be recognized for the financial assistance.

e. Reporting and regulating : The person in-charge of the Public Libraries or Library Association recognized by the Director, Public Library shall provide the desired information under clause 20 of the act. Further, clause 22 empowers Director Public Library to inspect any Public Library or Library Association recognized by the Director, Public Library under the act. Every year the Director, Public Library shall prepare the annual report under section 22 of the Act (Government of Rajasthan (a), 2006). In the year 2012 the Language and Library Department based on the Act made detailed regulations known as Rajasthan Public Libraries Rules 2012. (Government of Rajasthan (a), 2012). For proper implementation of the Rajasthan Public Library Act, the powers conferred under the Article 309 of the Constitution, the State Government in its gazette notification dated 28.02.2013, issued rules related to the appointment and recruitment of the officials of the Rajasthan Language and Library (Sate and subordinate) Service Rules, 2013 (Government of Rajasthan (c), 2013). These Service rules were further, modified vide notification date 29.10.2015, popularly known as the Rajasthan Language and Library (Sate and subordinate) Service (modified) Rules, 2015 (Government of Rajasthan (d), 2015).

Conclusion

The library legislation in India has been instrumental in shaping and strengthening the nation's intellectual infrastructure. Libraries should continue to serve as bastions of free and unbiased information, empowering citizens to make informed decisions and engage in critical thinking. Ultimately, the success of library legislation in India relies on the collaborative efforts of policymakers, library professionals, educational institutions, and the public. Library

legislation has been instrumental in transforming the landscape of public libraries in Rajasthan, transforming them into hubs of learning and intellectual growth. The Rajasthan Public Library Act of 2006 is a milestone in the state's commitment to fostering knowledge, literacy, and access to information. Comprehensive provisions made in the Act has emphasised development of infrastructure, management, and improvement of services of public libraries across the state. Furthermore, the Act has emphasized the importance of inclusivity, targeting underserved and marginalized communities through establishing Public Libraries at state, divisional, district land village level. In conclusion, the Rajasthan Public Library Act of 2006 has proven to be a crucial catalyst for progress in the realm of education and information dissemination. Its ongoing impact continues to inspire the pursuit of knowledge, making Rajasthan a state that cherishes its past while eagerly embracing a future fueled by learning and enlightenment. So far to increased effectiveness and met the challenges amendments and rules have been framed by the Department of Language and Library.

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Insights into India's Medical Tourism: Growth and Prospects

Anju Jangid • Prof. Anand Chaudhary

Health and medical tourism represent rapidly expanding sectors, not only in developed countries but also in developing nations. India has emerged as a popular choice due to its ability to uphold medical standards that align with stringent international norms, all while maintaining affordability. India has been ranked 10th in Medical Tourism Index (MTI) for 2020-21 out of 46 destinations of the world by Medical Tourism Association. Over the last year, India has received more than 1.4 million medical tourists, solidifying its status as a premier choice for medical treatment seekers. Most estimates claim treatment costs in India start at around a tenth of the price of comparable treatment in America or Britain. It's a favoured choice for global travellers due to skilled healthcare professionals, affordability, holistic options like Ayurveda and Yoga, top-notch medical facilities, language-proficient staff, and minimal wait times. Indian government has taken various initiatives to promote medical tourism, such as the "Heal in India" brand, creating the Medical Value Travel Digital Portal and Medical visas that facilitated the entry of foreign patients. The statistics and growth indicate that India has the potential to become the leading global destination for medical tourism. By addressing future demands and challenges, India can significantly boost its economy and create employment opportunities in various sectors. Stakeholders and policymakers must continue to work together to maximize the potential of India's medical tourism industry.

Keywords: *Medical Tourism, India, Emerging Countries, Tourism, Economy*

Introduction:

The World Health Organization (1946) implies this in their definition of health: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (*WHO*, 1946). Meanwhile, tourism is defined by the World Tourism Organization (1995) as "Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes" (*WTO*, 1995). Medical tourism refers to the rapidly expanding practice of crossing international borders for healthcare services. It is also known as medical travel, health tourism, or global healthcare. Elective operations, complicated surgeries, and other services are frequently requested by travellers (*Ministry of Tourism*, n.d.). People travel to access medical care that is not offered close by or to save money compared to staying at home. Due to its abundance of spectacular palaces, history, culture, hill towns, beaches, and other attractions, India is a popular tourist destination (Vitthal et al., 2015). Particularly in the fields of cosmetic surgery, heart bypass surgery, dental care, coronary bypass, and conventional alternative medicine like Ayurveda, Indian doctors are well-known throughout the world. Earlier, the developed world was the main emphasis, but today the emerging world is taking center stage. Governments in developing nations are working to prioritize their health systems, which will increase productivity, foster innovation, create jobs, enhance foreign exchange revenues, and ultimately spur GDP development (Malhotra & Dave, 2022). There is a huge opportunity for India to recognize and actively push toward recruiting medical tourists from all over the world, including Europe and America, as the demand for the healthcare industry is set to expand (Shrinibas Mohapatra Student & Mohanty, n.d.). Countries like India, Thailand, Turkey, Singapore, Malaysia, Korea, and Hungary playing a major role in international medical tourism preferences, because of low cost and specialized treatments apparently witnessing a surge in medical tourism that surpasses their general economic growth. "With the G20 presidency, we have the opportunity to create multilateral collaboration between countries facilitated by knowledge sharing and leading to the formulation of effective policies aiding accessible, affordable, and quality healthcare to citizens across the world," India's Minister of State for Health and Family Welfare Bharati Pravin said recently. (*India Bats for*

Equitable Healthcare Access in Its G20 Presidency, Health News, ET HealthWorld, 2023)

Recognizing the enormous potential of the medical and wellness tourism sectors to help the country achieve its Atmanirbhar Bharat goal, the Ministry of Tourism has developed a National Strategy and Roadmap for Medical and Wellness Tourism (Bhawan, 2022). When selecting a healthcare location, it is important to consider various aspects, including cultural differences, pricing, accessibility, overall quality of care, rules and legal frameworks. Governments and healthcare organizations must work together to ensure there is no fraud or deception while putting the needs of the patients first (Aydin & Karamehmet, 2017). Every year, an estimated 1.40 crore people go to various nations for better medical care. According to the Indian Institute of Public Administration (IIPA), before the COVID-19 pandemic, 697,453 medical tourists (7% of all foreign visitors) travelled to India for medical treatment in 2019. By 2023, India will hold 6% of the global market share for medical value tourism (MVT) (Singh, 2022). Before globalization made the world feel smaller, the development of medical tourism could not have happened a few decades ago(Bookman & Bookman, 2007).

What Makes India a Leading Destination for Medical tourism:

Kerala became a center for Ayurveda and yoga. As a result, the average length of stay for visitors increased from 14.1 to 18 days, making it the most in the nation ("Ayurveda and Yoga Boosting Medical Tourism in the Country," 2016). A well-designed strategy incorporates government efforts to simplify the visa process, rationalize visa costs, and introduce initiatives for a cleaner and more open system, creating a holistic care environment for medical tourists that includes healthcare services and service touchpoints related to travel, tourism, airports, and hospitality. The Indian healthcare system must make a significant step toward utilizing novel operational models and technological advancements, creating an environment that fosters and promotes innovation (Malhotra & Dave, 2022).

India is a captivating and appealing destination for people desiring healthcare services for many reasons which include its qualified, trained and experienced health professionals, a large

population of hospital and healthcare staff who are proficient in English language, clinical excellence, combination of allopathic and alternative systems of medicine like Ayurveda, homeopathy, good infrastructure of hospitals, good preoperative counselling facility for the patients and use of diagnostic and clinical equipment which are technologically advanced. A report by the Confederation of Indian Industries (CII), Grant Thornton shows that the medical tourism market is expected to increase to approximately US$7-8 billion by 2020 from its current size of US$3 billion. (Jain & Ajmera, 2018) Government of India has simplified Medical and Ayush Visas, to enhance the journey and treatment for global patients seeking care and wellness services.

Procedure	US	India	Thailand	Singapore	Malaysia	UK
Heart bypass (CABG)	113000	10000	13000	20000	9000	13921
Heart Valve replacement	150000	9500	11000	13000	9000	
Angioplasty	47000	11000	10000	13000	11000	8000
Hip– replacement	47000	9000	12000	11000	10000	12000
Knee replacement	48000	8500	10000	13000	8000	10162
Gastric bypass	35000	11000	15000	20000	13000	
Hip– resurfacing	47000	8250	10000	12000	12500	

Source: OECD 2012 (Lunt et al., 2011)

Table : Comparative costs of healthcare services in selected countries.

* Costs of surgeries around the world. Costs are given in US$.

** The price comparisons for surgery take into account hospital and doctor charges but do not include the costs of flights and hotel bills for the expected length of stay.

1. Cost-Effectiveness : When compared to Western nations, medical operations in India are frequently less expensive without sacrificing quality. There is no doubt that a growing number of foreigners are traveling to India for medical care, and there is tremendous potential for economic rewards (Gola, 2016). For those looking for these services, specialized institutions in developing nations with affordable costs and cutting-edge machinery offer practical solutions (Aydin & Karamehmet, 2017). According to most estimates, treatment expenses in India begin at about one-tenth of what they would be in the United States or Great Britain ((IITTM), 2011). According to Narayana Health, the average cost of open heart surgery is less than $2000, while the identical treatment at a US research hospital normally costs over $100,000.

2. International Level Healthcare Service & Infrastructure : A skilled and knowledgeable workforce of medical professionals, including doctors, surgeons, nurses, technicians, clinical coordinators, and nutritionists, work in Indian hospitals to provide complex operations and other medical and diagnostic procedures for foreign medical tourists (Glickman et al., 2007). With experience in cutting-edge medical sectors like heart surgery, India offers a wide range of therapies, including alternative medicine, bone marrow transplants, cardiac bypass surgeries, eye surgeries, and hip replacements. Renal or liver transplantation is the most popular surgical operation among foreign visitors to India(Vitthal et al., 2015). Bangalore, Mumbai, New Delhi, Chennai, Ahmedabad, Goa considered as renowned hubs for medical tourism destination and esteemed with healthcare providers like AIIMS, Apollo Hospitals, Columbia Asia, Fortis Hospitals, and Manipal Hospitals, Narayana Hospital attracts a multitude of individuals from across the globe with international accreditations like JCI. According to Ministry of

Information and Broadcasting Government of India, India has 13,08,009 Allopathic Doctors, 5.95 Lakh Ayush Doctors and 34,96 Nurses by the 2022 and this number is huge in comparatively developed nations.

3. Holistic Healthcare: India's integration of traditional medicine system like Ayush and Yoga with modern practices creates a comprehensive approach to disease management, deserving global recognition. Nutrition, exercise, prayer, acupuncture and meditation are just a few other treatments that may be used together with traditional medicine as part of a holistic approach. Government of India has increased the Ayush Budget by 19.6% which is 3,647.5 crore simultaneously Ministry of Health is allocated with a budget value 89,200.65 crore.
4. Quicker Processing: In developed nations, like USA and UK there are long waiting lists for medical procedures which causes inclination of patients toward developing countries. Long waiting lists for medical procedures are frustrating and detrimental to one's health. Patients do not experience prolonged waiting lists for their treatments in India. Patients can typically get prompt access to medical services, allowing for timely diagnosis and treatment. This quick turnaround time is particularly beneficial for individuals with urgent medical conditions or those seeking elective procedures without unnecessary delays.
5. International Accreditation: There are 44 healthcare institutions in India accredited with JCI. Joint Commission International (JCI) is a non-profit organization that focuses on improving healthcare quality and patient safety worldwide and provides accreditation to healthcare institutions based on rigorous standards and criteria. (*JCI (Joint Commission International)*, n.d.) National Accreditation Board for Hospitals & Healthcare Providers (NABH), a constituent board of the Quality Council of India (QCI) has been setup to establish and operate accreditation programs for hospitals, health care organizations and sets benchmarks for the progress of the health industry. Currently, 1180 hospital are accredited with NABH and working on its standard (*NABH*, 2005).

Initiatives by Indian Stakeholders to Boost Medical Tourism

To propel the growth of the Medical Tourism sector, the Indian government and stakeholders need to take strategic steps. This entails not only promoting the industry on the international stage but also revising visa policies to facilitate smoother travel for medical purposes**.** Focusing on the quality of healthcare, prioritizing internationally accredited hospitals will instil trust among potential medical travellers. Additionally, the formation of a medical wellness board can ensure effective oversight and management of the sector's development. Heal in India is a concept introduced to position India as a medical tourism destination brand and under this Medical Value Travel Digital Portal was created to easier overseas patients.

1. Heal in India: Create and market the brand "Heal in India" to position India as a Medical Value Travel destination on the international tourist map. To promote India as the MVT Destination, organize conferences, seminars, exhibitions, and other networking activities both domestically and overseas(Bhawan, 2022). With the mission of "Seva" and "Atithi Devo Bhava," the Government of India is committed to making India the world's top destination for medical and wellness tourism. They invite the world to "Heal in India"(*Heal in India*, n.d.).
2. Medical Value Travel: The Medical Value Travel Digital Portal was created as part of the "Heal in India" program to promote medical value travel (MVT) in the nation and make it easier for overseas patients to receive medical care in India. Medical Value Travel is related to travel and hosting a foreign tourist who stays at least one night at the destination region to maintain, improve or restoring health through medical intervention(*Heal in India*, n.d.). MVT is a significant source of foreign exchange revenues, according to Niti Aayog. India currently has around 18% of the global medical tourism market. MVT was pegged at $3 billion in 2015, and is estimated to grow at a CAGR of 15%, according to a report by FICCI and IMS Health, a health industry information firm. According to estimates, India's medical tourism sector might

be worth $9 billion by 2020 and hold 20% of the global market(Bhargava, 2018). Benefits of MVT portal is Assistance in formalization of the industry, Ability to effectively enforce regulations and policies, One-stop solution for foreign patients looking for treatments in India, Focussed and concentrated efforts from government and investments etc. Thailand, Mexico, US, Singapore, India, Brazil, Turkey, and Taiwan are the top destinations in terms of the number of patients for Medical Value Travel.

3. National Medical and Wellness Tourism Board: The Ministry of Tourism constituted the National Medical & Wellness Tourism Board (NMWTB) with the Hon'ble Minister (Tourism) as its chairman in 2015 to provide a dedicated institutional framework for promotion of Medical and Wellness Tourism including the Indian system of medicine covered by Ayurveda, Yoga, Unani, Siddha and Homeopathy (AYUSH). It was constituted to work as an umbrella organisation to promote medical and wellness tourism in an organised manner. The board in consultation with National Accreditation Board for Hospitals (NABH) and other stakeholders frame suitable guidelines for registration, oversight and grievance redressal for MVT facilities, service providers to ensure trust and confidence of medical travellers.

4. Medical Visa: The Ministry of Home Affairs of the Government of India has created a new category of visa called "Medical Visa" that is granted to foreign visitors traveling to India for medical treatment for a defined purpose(TMB Analytics is a division of TMB Bank PCL, 2014). A foreigner who enters India with the express intention of receiving medical treatment at reputable, well-established, or highly specialized hospitals or treatment facilities is given a medical visa (MED Visa). If the foreign individual requests treatment through Indian medical systems, his or her case will also be taken into consideration(*DETAILS OF VISAS GRANTED BY INDIA*, n.d.). "A total of 410,677, 142,928 and 272,190 foreigners arrived on medical visas in 2019, 2020 and 2021 respectively," said Nityanand Rai, Minister of State for Home(Dutta, 2022).

Medical Tourism Statistics and Further Scope of Growth:

Before focusing on medical tourism industry India should take an account of travellers who travel India for all purpose. The data given by Ministry of Tourism is depicts an increase of foreign tourists' arrivals till 2019 and after the Covid-19 pandemic it fallen down drastically. But it revives and shows good growth with increasing number of tourists.

Sr. No.	Year	Total FTA (Foreign Tourists Arrival) in India (Figures in Lakh)	FTAs in India for medical Purpose (Figures in Lakh)
1.	2017	100.3	4.95
2.	2018	105.6	6.44
3.	2019	109.3	6.97
4.	2020	27.44	1.83
5.	2021	15.27	3.23

Source: Ministry of Tourism (*REVENUE GENERATED FROM MEDICAL TOURISM*, 2023)

The government is making every effort to position India as the top destination for medical tourism, with plans to triple the market to $12 billion in just four years and establish a new sector that will support millions of employments in a variety of industries (Ahmad, 2022; Gola, 2016). Medical and Health Tourism has been specifically promoted at various international platforms such as World Travel Mart, London, ITP Berlin (TMB Analytics is a division of TMB Bank PCL, 2014). India is now placed 10th in the Medical Tourism Index (MTI) for 2020–21, out of 46 global destinations. To guarantee that medical visitors have a wonderful and safe experience during their vacation to India, the government has proposed that 431 agencies provide some valuable medical tourism packages (Dash, 2020).

From 2020 to 2027, the sector is anticipated to expand at a CAGR of 21.1%. By 2022, MVT in India is anticipated to increase to USD 13 billion. The number of foreign tourists who entered India in 2015 based on medical visas was 2,33,918, and that number doubled in 2017. Between 2017 and 2019, India

experienced over 40% growth in FTAs, with the number of tourists increasing from 4,95,056 in 2017 to 6,97,000 in 2019. India receives a maximum number of medical tourists from Afghanistan, Pakistan, Oman, Bangladesh, Maldives, Nigeria, Kenya and Iraq. Later, the idea for the campaign "Heal in India" emerged to promote India's value offer for holistic health around the world(Rao, 2021). According to estimations from Global Wellness Tourism, India ranked seventh in 2017 with 56 million wellness tourism visits and USD 16.3 billion in total revenue(Bhawan, 2022). According to reports, Chennai receives 15% of the inbound international patients, while Kerala manages 5-7%(Singh, 2022). Indian officials must discover ways to enhance the current state of the healthcare system and provide medical tourists with access to affordable, high-quality care(Ranjan Debata et al., 2013).

Conclusion: India's medical tourism industry has shown impressive growth and promising prospects. The country's healthcare infrastructure, skilled professionals, and affordability have attracted a diverse range of international patients. India continues to improve its services and address challenges; it has the potential to become a leading global medical tourism hub benefiting its economy and different service sectors. It is very important for doctors, other healthcare professionals and management organizations to identify and understand the relationships between different factors that affect the Indian medical tourism sector it should be handled in the order of importance.(Jain & Ajmera, 2018) Statistics show Indian medical tourism industry will rise remarkably in the forthcoming year. Stakeholders and policymakers, should come together for this opportunity to address future demands. And directly enhance the Indian economy with a substantial increase in foreign exchange. Industry like tourism and hospitality sector also develop and creates employment in different sectors. India's medical tourism is ready to make significant progress and impressive achievements in the future, thanks to its strong focus on quality, transparency and collaboration. It is influential to examine India's medical industry to assess its potential and effectiveness in overcoming future obstacles and challenges. There has been significant improvement in growth of arrival of foreign medical tourists and their foreign exchange earnings even after covid-19. India has built the trust for those who are choosing India as a medical destination.

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Characteristics of Effective Teachers

• **Mohd Shakir**

Teaching is an interactive and dynamic process. It is systematically planned in order to enable the learners to learn, unlearn, and bring desirable changes in their behaviour. The teaching learning process is called a social process because it takes place in the society as a unit, for the society in the social situations with some specific objectives. The teacher makes sure that the learners learn about the things that they are required to know. Communication and dissemination of knowledge is an important step in the teaching learning process, which is essential for the guidance, progress, and development of all the faculties of the learners. Teaching is an art as well as a science and it leads to a change in behavior of the teacher also. The teaching learning process is measurable and modifiable in the sense that it is modifying the behaviour of the learners and is skilled occupation because some expertise is required to carry out this specialized work. In this context the role of the teachers becomes very important. This article critically examines the characteristics of effective teachers.

Keywords : *Teaching, learning, adaptable, active, intellectual curiosity, leadership, compassion, humour, discipline and technologically capable.*

Introduction: Teachers are considered as important members of our society because they guide the children to fix the purpose of their life and make them productive members of the society, and inspire them to do well and succeed in their life. The children of today are the leaders of tomorrow and in this context teacher prepare them as role performers. Teaching, thus, is a service rendered to the children. It is a mission with vision. Teacher inspires, motivate, encourage and educate the learners. Teachers in any educational setting come in contact with students

during the most critical period of their life, teachers nurture their students at that very critical period, transforming raw personalities into refined characters. They prepare students for the challenges and adversities of life. The quality of a nation depends upon the quality of teachers. In fact the quality of teachers is important in producing suitable, productive, and well-informed citizens for making the nation great. Magnificent building, stare of the art infrastructure and rich curriculum are useless if the teachers in the institution are not efficient. Teachers can be sent to the classroom, but they cannot be forced to perform effectively.

In Indian culture, a teacher's status is equal to God. Dr Zakir Hussain regarded the *teacher* as the *architect of our future*. According to Sir John Adams "*The teacher is the maker of man.*" The National Policy on Education 1986 said that *"no people can rise above the level of teachers."* The recently released New Education Policy (NEP-2020) said that "*teachers truly shape the future of our children - and, therefore, the future of our nation*." It is because of this important role that, the teacher is one of the most respected members of the society.

Objectives of the Study: This article is written keeping in view the following two objectives;

1. To study the factors affecting teaching-learning process.
2. To discuss the characteristics of effective teachers.

Methodology: For the present study, views from 'teachers' and 'teacher educators' were taken, along with a comprehensive literature survey conducted through secondary sources such as, research papers, articles, e-books and different websites.

Factors Affecting Learning: There are certain physical and mental factors that affect the teaching learning process. For e.g. the physical factors that affect learning may include pain, fatigue, injury, poor health, prolonged illness etc. The mental factors affecting learning may include issues of anxiety, poor mental health and low concentration etc. Further one must also understand the environmental factors like classroom climate, peer relationship, infrastructural facilities etc, psychological factors like readiness, motivation level, resilience etc and social factors like family climate, socio economic status and the method of teaching etc that affect the teaching-learning process. This is why knowing how to teach is very important. If a teacher knows how to effectively and efficiently, one can become a successful teacher.

Characteristics of Effective Teachers: Characteristics of effective teachers have been listed below in an alphabetical order:

Accessible: It is said that approachability is a stepping stone to student engagement. An effective teacher allows and provides opportunities for his/her students to share experiences, and concerns with the teacher. Such teachers also talk to students before and after a lesson completion; they see teaching as an opportunity to engage with their students in classroom. A teacher must be easily accessible to approach since it is the job of the teacher to help students in their learning activities. Students will have questions that cannot be answered if the teacher is not open, easy to talk, and friendly. Thus, an effective teacher must be open- minded, welcoming, and approachable whenever students need them.

Best practices: Habit of sharing knowledge with colleagues is one of the important qualities of a good teacher. Teaching often requires experimentation to discover which methods of communicating with students is suitable work best and effective teachers share findings and best practices with their colleagues.

Breaks down barriers of learning: Barriers of learning on the part of the teachers or learners like amnesia, inertia should be cleared for smooth learning. Effective teachers are known for breaking down barriers in their classrooms. An effective teacher knows that, age, position, language or social background or any other consideration is no barrier to learning, and they actively work toward eliminating the said barriers from their classrooms and from within their students through diligent work.

Celebrators: Teacher should take time to recognize and celebrate the achievements of their students and team members have made. Every small achievement must be celebrated by other team members, or teachers to create an environment of mutual appreciation and a support network for all.

Communication Skills: Effective communication is the important quality of a good teacher. Good communication ability is an asset to for teaching purpose and helps in building teacher-student rapport and creating a trusting positive environment for the students. Good communication skills are of great importance for successfully attaining the objectives of teaching. A teacher should be able to clearly communicate the classroom's curriculum in an effective and organized manner so that the students can easily understand, retain and utilise it. This way, students will be able to

understand what they are supposed to do and yield intended learning outcomes.

Creativity: Creativity in teaching practices helps in producing a good classroom environment by making lessons interesting and interactive. Creativity helps learners to be innovative and encourages them to learn new things and has the potential of transforming the way students acquire education and how they utilise it in their real life. Students can have healthy interactive sessions which would allow them to develop good communication skills and improve their emotional and social skills. In fact, creative expression plays a key role in the development of the personality of the students.

Democratic Approach: As school is the miniature of the society and society in which we are living is the largest functioning democracy of the world. Creating a democratic classroom climate that allows students to choose what and how they will learn is essential for effective teaching. Careful discussions and considerations help students and teachers agree on standard classroom policies and procedures that are beneficial to all. Behavioral issues are also resolved through the process of meetings, consultation and discussion. Every democratic classroom is unique. Choice and control are two concepts of democratic education. Teacher himself/herself should be a symbol of democracy not imposing but convincing trait should be reflected from his/her personality.,

Discipline: A teacher who is disciplined will be able to create a disciplined classroom climate. Being disciplined does not mean exerting control over everything, rather it means creating a healthy classroom climate where the all-round development of students can take place in the most appropriate manner. Disciplined classroom supports learning through creating a positive learning environment. Teachers can have a set of rules and standards which are not too rigid for maintaining and promoting healthy classroom climate.

Engaging students in learning: Meaningful engagements through debate, discussion, arguments and counter arguments are important for better learning. Teachers should keep their students engaged in the classroom as they can never learn anything just by sitting in the classroom and listening to their teachers' instructions and vomiting out prepared answers.

Enthusiasm: Enthusiasm among teachers is an important characteristic of effective teachers. An enthusiastic teacher with

his/her enthusiasm enlightens the class with excitement, enjoyment, and allows active classroom interaction and engagement. Teacher enthusiasm sparks curiosity and motivates students to learn. Teacher enthusiasm can lead to better performance of students.

Focused: An effective teacher must remain focused on the objectives of the class. They have to adopt a student-centered approach of teaching and learning. Further an effective teacher is not only expected to guide and create best opportunities for learning but also inspires students to draw their own pathways of learning. Additionally the syllabus should be covered in a time bound manner along with ensuring quality teaching. Thus, an effective teacher strives towards attaining educational objectives in a systematic manner by keeping in mind the individual needs of the learners and designing personalized instructions in particular, along with theobjectives of the institution in general.

Forgiving: Forgiveness could be regarded as an important characteristic of an effective teacher. People often make mistakes especially students who are young and still learning a lot of things. An effective teacher must forgive their student and help them learn from the mistakes. Further, this will also develop a tolerant attitude in the learner. Being patient with the student and not holding grudges will also make them comfortable in talking to the teachers. If students cannot learn forgiveness they might end up holding unnecessary grudges, which may spoil and upset their relations with others which will ultimately lead to an unsettled and chaotic life (Lynch, 2019).

Good listener: It is said that best speaker is the one who is best listener. Being a good listener also means making sure that student listen to the teacher properly as well as the teacher gives complete attention to the students by answering their questions. Through good listening skills, teachers are able to create a healthier and quality teaching-learning environment.

High expectations: Higher expectations lead to higher performance. The teacher should realize that the expectations they have for the students affect students' achievement. Having high expectations from students can positively influence their performance but it should be also kept in mind that the expectation should not become a burden on the students. Let students finish the task as it is said that "Winners never quit and quitters never win."

Honesty: Successful and fulfilled life in teaching includes being honest with one's teaching profession, with students with one's work and with one's colleagues. The teachers with one's virtue of honesty promote openness, empower the teachers and bring clarity in their life. Inculcating such qualities in students is a duty of the teacher and they can achieve it simply by displaying such qualities themselves.

Industrious: Industrious traits or hard working nature is essential if one hopes to overcome obstacles, motivates oneself and achieve one's dreams. Industrious people possess traits like efficiency, perseverance, and a strong work ethic. Compared to other professions, stress experienced by the teachers each day may be more.

Intellectual Curiosity: Intellectual curiosity refers to the curiosity that leads to an acquisition of knowledge in general. If one is curious, one would always seek to learn more and enrich his/her intellectual abilities, and being a teacher, it is a requirement that one has a grasp, and understanding of a wide range of topics as students can come up with an array of questions in the teaching learning process. Curious students not only ask questions in the class, but also actively search and seek out the answers to satisfy their curiosity.

Judicious: As resources are limited therefore, judicious use of school and community resources is very important quality of an effective teacher. To understand the importance of justice and integrity in a classroom, consider what it would be like to be one of the students. Effective teacher should be able to justify their actions. It will be better to set up clear instructions and standards and apply them consistently during the entire course work so as to retain credibility.

Knowledge of Learners: Knowledge of the learner involves understanding the students it may include their language, identity, culture, and inhibitions etc. It is essential that teacher should respect and value students irrespective of their place of living or any other consideration. Teachers who know how their students better can guide students and lead them to grow in their learning better.

Knowledge of Subject: Nothing can replace mastery over the subject. Proper knowledge of the subject has a very important role in sustaining high-quality teaching-learning. The understanding of

the subjects that a teacher is teaching, helps in guiding their students into the different ways helps significantly in promoting quality teaching in a classroom. And all of this can only be achieved if the teacher has full knowledge and grasp of the content they are teaching.

Leadership: Teachers are leaders all the day. They lead by example in the way they act, speak, and behave. They lead their students through challenging activities and rigorous learning. Teachers play the role of a leader in, as well as, outside the classroom. All the activities, events, and extracurricular programs in the school demands extra leadership and support on the part of the teachers and help in building positive school culture.

Learn from students: In the words of Rabindranath Tagore "A lamp can only light another lamp when it continues to burn in its own flame." There is no shame in learning from students by their virtue of being younger or lesser in status than the teacher. This will also teach the students to value knowledge no matter where it comes from. Sometimes students have deeper and significant insights into life that is unfound or unheard of in other adults.

Makes the Teaching- Learning Process Enjoyable: Teaching is meant to be a very enjoyable experience. The teacher should be able to enjoy every teaching moment to the fullest. A person should enter in this profession if he/she loves children and intend on supporting and caring for students whole heartedly. A good teacher cannot expect the students to have fun learning if he/she is not having fun with the very process of teaching. Good teachers make lessons in the classrooms live by making it interactive and engaging.

Motivated: Motivated teachers are a necessity for a properly functioning classroom as they keep motivating their students too for achieving and doing better. Motivation helps to energise, direct, and sustain positive behaviour in students over a long period. The attitude of teachers influences the performance of the students. The motivation, and reinforcement provided by the teacher help students feels enthusiastic and valued and they will try to improve their academic performances more. An effective teacher encourages and holds meaningful classroom interactions, giving advices and observations which motivates and bring confidence among the learners. Thus a teacher needs to be enthusiastic, and

give positive feedback to the students and recognize them for their contributions. This will create a student friendly classroom climate, where every student feels motivated and respected.

Non-verbal Communication: Nonverbal communication refers to the communication wherein people communicate with each other with the help of body languages, gestures, and facial expressions, without involving the use of verbal cues. Nonverbal communication can increase clarity and can make teaching learning process more interesting. Eye contact, tone of voice and posture also plays an important role in this direction.

Optimistic: Sir Winston Churchill stated that "A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty." Actually we are not born pessimistic or optimistic stamp on us; these are ways of thinking that we learn from our families, teachers and from society. As with other social and emotional competencies, optimism is a learnable skill. Teachers by their optimistic attitude can help students increase their confidence and improve the way they respond to various small and big challenges of life.

Owing Mistake and Corrects Immediately: It is generally observed that more damage is done to credibility, relationships and trust by the actions 'not' taken after the mistake is made. There is always a choice when a mistake is made. Admitting it, learning from it, correcting it, and apologize to those who were adversely affected by it is the best strategy. There is power in admitting a mistake. Also, when a teacher makes a mistake or not know the answer to a question, it is much better to acknowledge rather than ignoring or glossing over it.

Personal Touch: An effective teacher addresses student by their name. Remembering and addressing students by their name help students in developing a healthy relationship with their teacher and make them feel respected and appreciated by their teacher. Making the students feel comfortable and respected in the classroom would nurture a healthy relationship between the students and the teacher. Students are likely to get in touch and discuss important things with teachers who they find better at understanding things outside of just teaching the subject material and with whom they feel more comfortable.

Prepared: An effective teacher always comes prepared for the class and for any eventuality that may arise. They must be well aware of the course material and prepare the lecture accordingly. Also, while preparing for the class lecture, the teacher should keep in mind the learning needs of the students. It is always better to revise the key concepts and ideas to eliminate confusions, and if one is unclear about any concept one must clarify it before the actual classroom teaching. The teacher must think in advance about the ways in which the concepts can be explained in the most effective manner and work on it before hand.a good teacher should not wait until the morning of the class.

Questioning attitude: Asking questions is an important part of the teaching-learning process as it helps the teacher in checking on the students' understanding and keeping them engaged, and active. An effective teacher must ask well thought out questions according to the capability of the students. Effective questioning helps in initiating intellectual conversation, deeper thinking and promotes healthy interactions among learners. Some of the benefits of effective questioning given by Collier (2018) are-it encourages learning through healthy and intellectual interactions among learners, active participation and engagement into various activities, make students feel more confident about their ideas and encourages them in putting their ideas before others, facilitates critical thinking and improves listening and speaking skills. Teachers can gather better insight into student's thinking and understanding abilities.

Resilience: Resilience means recognising what one cannot change or control and instead focusing on the positive impact that can be brought with the areas which can be controlled and changed. This approach helps in eliminating the negative aspect while staying motivated and goal directed. Often times due to various rules and regulations teachers face unnecessary hurdles in the teaching learning process and they need to be resilient and strong to go about their job and make sure that the needs of the students are not overlooked in administrative policies.

Respectful: A good teacher gives respect to all the individuals and never embarrasses anyone in front of the class. Remembering and addressing them by their names in a polite manner is one way to respecting students in the same way as is expected of them

where their teachers and other elders are concerned. Not only the students but a good teacher also treats the administrators, support staff, and other teachers with respect. The essence of mutual respect should be reflected by the behaviour of the teacher even when they are having casual conversation with others.

Sound Mental and Physical health: It is necessary that mind and body should be fit and healthy. A sound and a healthy body is free from diseases. It is expected that a healthy person can think normally and able to act instantly in any given situation. A sound mind is capable of thinking clearly, and look into positive aspects of the situation and a healthy person performs his duties better. Not just physical health but mental health is also important and the teacher should keep their health in check so that they can do their job well and focus on the physical and psychological well-being of their students.

Technologically capable: Technology is the need of the hour and there is no survival without it today. Keeping in mind the present pandemic scenario i.e., Covid-19 where the academia has witnessed a massive shift from traditional chalk-and-talk teaching method to a completely technology based virtual learning, it is of great importance for teachers to be technologically capable. The digitally driven pedagogical approach requires teachers who have readiness to adopt technology as a means for education, who are technically equipped and can employ more efforts and time in learning how to use new applications, software, hardware etc. An effective teacher is expected to upgrade their technical skills in order to keep pace with continuously evolving and advancing technology. Teachers are expected to understand their role in technology oriented classroom by ensuring the understanding techno pedagogical practices, and virtual tools (Thakur, 2015).

Understands feelings of students: It is important for a teacher to understand and respect the students' feelings. For this an effective teacher can adopt the 'Platinum Rule' which says "Treat others the way they want and need to be treated". This approach focuses on what actually the learner needs from the teacher instead of what the teacher thinks they need. An effective teacher is expected to be sensitive towards the feelings and needs of his/her student and be ready to understand whatever their students are experiencing or going through without any judgments.

Variety: Providing variety in instructional methods means to have flexibility in method of teaching. It refers to the ability of shifting from one teaching method to another according to the needs of the lessons and demands of the learners. This may also include using variety of reinforcement in the classroom in order to retain the attention of the students. Further using student's ideas and discussing it in classroom may also add to variety in instruction. Variety in evaluation and assessment is also important and an effective teacher does not evaluate the students but his/her performance.

Well-Organised: A teacher should always be organised and be in control in any situation. Being organized in fact plays an essential role in being an effective teacher. In the absence of this organizational skill, a teacher can miss deadlines, expectations, and tasks. A poor organization can result in wastage of time and energy. Being an organized teacher also means that a teacher knows exactly where his/her students stand, how much they have learnt and what more they need to learn. This way, teachers can perform better and thus can increase productivity.

Works collaboratively: Teachers are expected to work in collaboration with teaching and non teaching staff to attain educational objectives. When teachers work and support each other, their knowledge and experiences can contribute to a project. This teamwork helps in developing trust, respect, accountability, and lasting professional relationships. Further this collaboration helps teacher feel confident about their intellectual contribution which will further help in betterment and improvement of the educational institutions.

X- Factor: The social and emotional competencies may be regarded as the X-factors for an efficient teacher. If students have some social and personal difficulties, teachers can provide them with proper support and serve as a guiding light. A teacher has considerable influence on the life of the students therefore the teacher must relate to the mindset of the students and produce intended learning outcomes. The teacher with his/her attributes should help in over all development of the student. The effective teachers possess the characteristics which the learners would want to follow, and respect and remember them for the rest of their lives.

Yearning to learn together: An effective teacher must be youthful and passionate in his/her approach of teaching and learning. An effective teacher enjoys teaching although it can be exhausting at times. They avoid monotonous teaching and exert efforts to make the lessons as interesting as possible for learners. Spreading positive energy in the classroom and making sessions engaging and interactive is another quality of an effective teacher. Embracing change, being open minded, trying to make a positive difference in the lives of the students, being an inspiration, giving hundred percent etc are certain other attributes of an effective teacher (Lam, 2014).

Zealous: Zealous may be regarded as the combination of intensity and enthusiasm. The zealous approach in teaching and learning can produce positive results. It is the attribute of being zealous that transfers the hunger of learning of a great teacher to the students. A zealous teacher tries to energize his/her classroom environment with no room for passivity. An effective teacher is expected to be zealous who can keep students energised and engaged throughout the teaching learning process, and also outside of the classroom, having their students learn anywhere and everywhere, not keeping the teaching-learning process confined to the classroom only.

Conclusion: In this article the author has discussed the important characteristics of effective teachers through which teaching-learning process can be conducted effectively and a suitable learning environment in the class may be created. These characteristics have a strong bearing on the teaching-learning process. However this is not the last word on this topic. Therefore, further characteristics of effective teachers should be observed, studied, examined explored and shared with others.

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Unravelling History, International Politics and Its Human Cost in Nadeem Aslam's *The Wasted Vigil*

Bigrai Basumatary • Dr. Rustam Brahma

Afghanistan is currently in a state of ruins. Throughout its history, Afghanistan has found itself in the midst of various political and military conflicts, and it has been a battleground for various superpowers. During the height of the Cold War, Afghanistan became a crucial pawn in the power struggle between the United States and the Soviet Union. The story of Afghanistan has always been one of defending its freedom and territory, and it has been an ongoing struggle for decades. Over the years, Afghanistan has seen countless innocent lives perish due to the ongoing conflict. The violence and destruction have had a profound impact on the country's society, leading some to turn to radical and destructive means to achieve their goals. The historical and political forces at play have created a Frankenstein's monster out of them, turning them into a symbol of chaos and instability. This has made everyone complicit in the undoing of Afghanistan, as well as the global stability. To better understand the complex history of Afghanistan, this paper aims to unravel and historicise the case of Afghanistan in light of Nadeem Aslam's novel, The Wasted Vigil. Aslam's novel explores the lives of individuals impacted by the ongoing conflict in Afghanistan, shedding light on the struggles and challenges faced by its people. By examining the themes and characters presented in the novel, this paper hopes to shed light on the underlying causes and effects of the ongoing conflict in Afghanistan. Ultimately, the aim is to acquire a deeper understanding of the historical and political forces that have shaped Afghanistan's past, present, and future.

Keywords: Cold War, historical, political forces, Frankenstein's monster, global stability, historicise.

"Pull a thread here and you'll find it's attached to the rest of the world." (Aslam, 426)

Introduction: Cuban President Fidel Castro once predicted the fall of the capitalist system which didn't come true, but the Soviet Union disintegrated instead. And Francis Fukuyama predicted that human society will have reached the end of history by establishing liberal democracies across the world at the helm of the capitalist model which has not happened either. History has recorded the rivalry between the idealisms of capitalism and socialism during the Cold War period. The period was rife with politics, propaganda, and war in order to have each one's version of worldview sustained over the other. Afghanistan finds itself as one of the battlegrounds where this battle was fought by each respective party armed with every possible weapon at disposal from guns and bullets to politics and diplomacy with scanty concern for human lives. This paper aims to historicise the Cold War and the Frankenstein's monster it created in the form of fundamentalists in Afghanistan and the human lives it cost in light of Nadeem Aslam's *The Wasted Vigil.*

Contextualizing Afghan History

We already know the condition of Afghanistan today. It's in a terrible state, it's literally in ruins. However, this was not the case throughout history. Before the Soviet invasion in 1979 and subsequent international involvement, Afghanistan used to be a relatively stable nation. Of course, it had its problems like internal conflicts, tribal wars, etc. and there was even a coup d'état by Daoud Khan in 1973, but still, the level of destruction that Afghanistan suffered due to the Soviet invasion and its subsequent escalation involving many powerful parties cannot be compared to anything. The Soviet-Afghan war, according to an article, resulted in the loss of life for an estimated 562,000 to 2,000,000 Afghan individuals and the displacements of millions as they sought refuge beyond the borders of their nation. The Russian invasion of Afghanistan was followed by America's involvement and proxy war in the country. The US started its proxy war in Afghanistan by funding the Mujahideen who were merely a small group of radical fanatics at that time. They funded them, trained them, and provided them with weapons to fight against the Russians, and eventually, these Mujahideens went on to become the monsters that we know

today as Taliban and al-Qaeda. Pakistani author Mohammed Hanif also refers to it in his seminal novel *A Case of Exploding Mangoes* (2008). The US President Jimmy Carter's National Security Advisor Brzezinski's 1998 interview with *Le Nouvel Observateur* where he tells of CIA funding of Mujahideen and boasts of writing to President Carter that "we now have the opportunity of giving to the USSR its Vietnam war" is an anecdotal admission of America's proxy war in Afghanistan. His now declassified memo to the president dated 26th December 1979 titled "Reflection on Soviet Intervention in Afghanistan" also confirms America's active interest in the Soviet invasion of Afghanistan. Steve Coll's *Ghost Wars* and Bruce Ridel's *What We Won: America's Secret War in Afghanistan 1979-89* also throw light on the overt and covert US involvement in Afghanistan. Thus, history is witness to the fact that Afghanistan has served as a veritable theater where mighty superpowers have clashed in their relentless pursuit of domination over one another and sowed the seed of many future conflicts which has shaped the condition of Afghanistan today. Ultimately it was the country of Afghanistan and its people who had to (who still are) endure and suffer the destructive consequences of this clash.

When the USSR withdrew from Afghanistan in 1989 there was a power vacuum in the country. Various groups tried to occupy this space, and as a result, another brutal conflict started in the country. This period is marked by political instability, internal conflicts, and power struggles among various factions. The Soviet–backed communist government faced resistance from the US-backed Mujahideen fighters. Eventually, the Soviet-led communist government collapsed in 1992 which once again resulted in another power struggle between competing Mujahideen factions. It resulted in the outbreak of a more intense civil war where different factions of Mujahideens and tribal warlords fought for control of different regions of Afghanistan. Kabul became the center of fierce battles and changing alliances, causing immense destruction and loss of innocent lives. In the middle of this crisis, the fundamentalist group Taliban emerged. They gained control over many parts of Afghanistan and eventually captured Kabul in 1996. The Taliban regime saw the implementation of strict Islamic law in Afghanistan. They instituted restrictions across a broad spectrum of cultural and educational domains, which included the spheres of women's education, musical artistic expression, and even the venerable

tradition of kite running festivals. Whatever little progressive ideas remained in Afghanistan if it was not already destroyed, were destroyed by the Taliban. They received international condemnation for their human rights abuses, restrictions on women's rights, systematic discrimination and harsh treatment of religious and ethnic minorities. Once again, the common Afghan people suffered terribly at the hands of the Taliban; which is a byproduct of America's proxy war against the Russians.

Eventually, al-Qaeda (a group supported by the Taliban) carried out the 9/11 attacks and as a response to it, the United States declared its war on terror and initiated a military intervention by invading Afghanistan. The main objective was to destroy al-Qaeda and uproot the Taliban from power for their support to al-Qaeda. However, even if their phrase 'war on terror' appears to be inspiring and positive in its rhetoric, in reality, its true implications are nothing but death, devastation, sorrow, and lasting trauma. It resulted in the deaths of thousands of innocent people in Afghanistan and also created millions of refugees. This US-led war in Afghanistan lasted for nearly two decades. During that time, the US and its allies tried to rebuild peace in Afghanistan. However, despite the sustained effort by the US and its allies to rebuild Afghanistan, the Taliban remained a significant force and the war never truly came to an end. In 2020, a pivotal development occurred when the US and the Taliban signed a peace agreement in Doha, Qatar, that called for the withdrawal of US troops from Afghanistan. Finally, by August 2021, all US troops had departed from Afghanistan, paving the way for the rapid resurgence of Taliban control over the nation. This period of Taliban rule has been marked by economic difficulties and concerning human rights violations. Consequently, Afghanistan finds itself in the midst of yet another humanitarian crisis, with millions of Afghans requiring urgent assistance in the form of food and medical aid. The future of the country remains uncertain, casting doubts on its paths towards recovery and stability. This has been the modern history of Afghanistan in a nutshell. If we analyze it, we can see that Afghanistan found itself entangled in the power struggle of the superpowers during the Cold War, which destroyed the Afghan society and also went on to create fundamentalist groups like the Taliban and al-Qaeda which stands to threaten the entire world today. The consequences of these historical events greatly

contributed to the complexities and challenges the country continues to face today.

On the other hand, in the post 9/11 world along with the 'war on terror,' another type of war also started i.e., the war of narratives. Most of the narratives on 9/11 that came out from the West simply painted a black-and-white picture of who is good and who is evil. Most of them are based only on the American experience and viewpoint, focusing on personal losses, sorrow, fear, insecurity, trauma, etc. while often ignoring the intricate context and resorting to broad generalization of the Muslim community which is unacceptable. Don DeLillo's essay "In the Ruins of the Future" published just three months after the attack is an example of such narrative, where the author solely focused on the American experiences of the tragedy, without considering the broader historical contexts that led to the event. This kind of narrative created a stereotypical image of the Muslim community globally. Such type of narratives also led to the rise of Islamophobia all around the world, particularly in the West. The entire Muslim community and countries like Afghanistan suddenly became the enemy of the West. Therefore, it is imperative to challenge the limiting Western narratives and dig out the history to expose the truth that the Western powers had their share of role in the undoing of Afghanistan and the fallout of events like 9/11 and it is not Muslims and Afghanistan alone who are at fault. Nadeem Aslam's novel *The Wasted Vigil* (2008) has these historical events in its background. Aslam has brilliantly fictionalized the history in his novel and exposed the complex entanglement of politics of the superpowers leading to the creation and rise of fundamentalist groups which ultimately shaped the terrible condition in which Afghanistan finds itself today. To highlight the predicament of Afghanistan, Aslam writes in his novel, "This country was one of the greatest tragedies of the age. Torn to pieces by many hands of war, by the various hatreds and failings of the world. Two million deaths over the past quarter-century." (Aslam, 14)

Fictionalization of the Cold War and Soviet Invasion

Set in the background of the Soviet Invasion of Afghanistan in 1979 to a few years after the downing of the Twin Towers in America, Nadeem Aslam's novel *The Wasted Vigil* (2008) offers a critique of the history as it was in the making. The fictional world

that the author created and the people who inhabited it is a simulation of history as it happened in Afghanistan. The novel begins with the arrival of a Russian woman named Lara in search of her brother Benedikt who was one of the Russian soldiers invading Afghanistan some twenty-four years ago in 1979. She is looking for closure to her brother's disappearance as he never made it back to Russia and there was no information on his death either. The only information she has about her brother is that he was seen last with a girl named Zameen from the town of Usha. Following the lead, Lara arrives at the house of Marcus Caldwell (Zameen's father) who is a British doctor living in Afghanistan for many decades, who also converted to Islam decades ago to marry the love of his life- Qatrina. Lara's digging for information about her brother through various sources as well as memories of different characters in the novel acts as a narrative trope of digging up the history especially of the Cold War and intriguing political engagements resulting in a disastrous chain of chaotic invasion, war and proxy wars.

Through Lara's search of her brother, we get to know about the fate of Zameen which was the fate of many women like her during the Soviet invasion. She was abducted by the Soviet soldiers in the middle of the night and sexually assaulted for many days as a result she eventually went on to deliver a child. This is one of the examples of the highest casualties of the Soviet invasion of Afghanistan. Soviet invasion terrorized the common people and their lives were turned upside down all of a sudden. They came, killed their president, and destroyed everything. This has been fictionally represented in the novel. Aslam writes, "Marcus thought of the night the previous year when the Soviet Army had entered Kabul, the Spetsnaz commandos running through the corridors of the Presidential Palace looking for the president, whom they immediately put to death when they found him." (Aslam, 17). People were terrified to go out of their homes, even the farmers also used to carry out their farming and agricultural activities only during the night-time hours. "To avoid Soviet gunships many farmers went to work in their fields and orchards only at night, accompanied by small lamps." (Aslam, 53). Historically, displacement and immigration are another reality of the Soviet invasion. In order to escape the soviet brutality thousands of people had to flee to Pakistan and Iran, leaving behind their country and

home. According to a report by Amnesty International in November 1999, "Between the years 1979 and 1992, more than a fifth of Afghanistan's population- over six million people- were driven from their country in search of safety, mainly to the neighboring countries of Iran and Pakistan." This aspect of Soviet invasion has found its representation in the works of many Afghan-born writers. Khaled Hosseini also talks about it in his novel *The Kite Runner* (2003) through the characters of Baba and Amir. In order to save their lives, like many innocent Afghans they also fled to Peshawar and then to America. The journey of Zameen from Afghanistan to Pakistan also highlights this predicament of the Afghan people due to the Soviet invasion. Zameen and many refugees like her had to save themselves from the soviet air strikes as well as land mines. Many of them had to lose their lives after being hit by air strikes or after stepping on a land mine. To show this, Aslam writes, "Pakistan, Pakistan, Pakistan. In their own country the land wanted to strike them dead and so did the sky, and everyone wanted to get to refugee camp in Pakistan where their sufferings would come to an end at last." (Aslam, 337). The presence of Soviet land mines everywhere is also very poetically presented in the novel through the lines "It would be no surprise if the trees and vines of Afghanistan suspended their growth one day, fearful that if their roots were to lengthen they might come into contact with a landmine buried nearby." (Aslam, 6)

Since the Cuban Missile Crisis of 1962 when the USSR and the USA came almost close to nuclear war, the Soviet invasion of Afghanistan is one of the overt and covert engagements of the Cold War between the superpowers where Afghanistan had to pay its price. In response to the invasion as an assault on their freedom, culture, and faith, Afghans braced themselves to fight back the Russians. The rise of warlords like Gul Rasool, Nabi Khan, and countless Mujahideens in the background of the novel refers to history as it unfolded. A close reading of the novel of the narrative portion of the Russian invasion and its subsequent response by arming Afghans with weapons and money reveals it as America's proxy war with Russia. America provided financial assistance and weapons to Afghan youths through the conduit of ISI in Pakistan to fight Russia, the exercise that eventually created the Taliban. Pakistani author Mohammed Hanif also refers to it in his seminal novel *A Case of Exploding Mangoes* (2008). When the American-

funded Mujahideens started fighting against the Russians, there too it was the common Afghan people who suffered. This historical fact has also been fictionalized in the novel when Marcus tells us, "I had gone to a village to the west of here, where a battle between the Soviet Army and the rebels had left almost a hundred civilians wounded, women and children mostly. The cold war was cold only for the rich and privileged places of the planet." (Aslam, 36). Common Afghan people found themselves entangled in the middle of this war between the Soviet army and the Mujahideens. If they didn't help or host the Mujahideens they would be tortured or even killed by them and on the other hand, if they were found to have helped them the Soviet soldiers would punish them in an unimaginably brutal way. Highlighting the Soviet brutality Aslam writes, "They had driven their tank into the water to wash it. Human flesh was caught in the tracks from a week ago when a number of the inhabitants of a village, suspected of harbouring rebels had been made to lie on the ground and had had the tank driven over them." (Aslam, 357)

The involvement of the United States in the proxy war is fictionalized through the CIA characters like David Town, Christopher Palantine, and James Palantine. Through their characters and stories, history is documented in the novel. David remembers how it was the CIA who taught the Afghans for the first time to fight the Soviet troops with suicide bombings. He also remembers how they were terrified and shocked to hear such suggestions as the Koran says that suicide damns a man's soul to hell. Then of course, eventually suicide became favourite weapon of the Taliban with them interpreting it as a glorious religious self-sacrifice.

> David remembers how back in the 1980s when the Salang Tunnel to the north of Kabul was an important supply route for the Soviet Army, there were several plans by the US-backed guerrillas to blow it up. But because the tunnel was of such key importance, the Soviets guarded it day and night and nothing was ever allowed to obstruct the traffic inside it—you couldn't just park a truck full of explosives in the middle and then walk out, having set the timer going. The only possible way of collapsing the tunnel was for someone to blow themselves up in there. The

> Afghans were appalled when the Americans suggested this to them. No one volunteered because suicide was a sin. (Aslam, 75).

The United States helped the warlords like Gul Rasool and Nabi Khan in their fight against the Russians. Millions of dollars were pumped into this battle by the Americans. As a result, the warlords acquired unimaginable amount of wealth and they were running the war against the Russians from the neighboring country Pakistan. "All made rich by the hundreds of millions of dollars pouring into the jihad." (Aslam, 110). Messy political games played by both the United States and the Soviet Union are also presented in the novel. For instance, the CIA had information that the Soviet air force was going to conduct an air strike in an Afghan refugee camp in Pakistan, but they didn't do anything about it as they wanted to showcase the soviet brutality to the international community. This attack ended up killing hundreds of Afghan refugees. This exposes how politics was played by the superpowers with scanty concerns for human lives. It also shows how the Afghan people became victims of the political games played by these two superpowers. The proxy war of America in Afghanistan is presented when we are told, "To gain information about the Soviet Union, the CIA had been known even to question the pilgrims who arrived in Mecca from the central Asian republics…" (Aslam, 148) The United States also used the Mujahideens in many anti-soviet operations in other countries as well, this is presented in the novel through David when he recounts,

> It was 1986 and the war was entering an unprecedented stage; the secret services of the United States, Great Britain, and Pakistan had agreed that guerrilla attacks should be launched inside the Soviet Union itself, the states that were supply routes to the Soviet Army in Afghanistan. This was to be done by Afghan guerrillas… (Aslam, 170-71)

In this way through his narrative and the stories of the characters, Aslam has fictionalized how Afghanistan became a pawn at the hands of these two superpowers in their geopolitical maneuvers. Afghanistan has seen so much of politics and war that "Even the air of this country has a story to tell about warfare." (Aslam. 56)

Aftermath of Soviet Withdrawal: Taliban Regime & War on Terror

After the Soviet withdrawal, Afghanistan found itself under a new reign. The Soviet-backed communist government ruled the country for a while, however, eventually Taliban came to power in 1996 after years of intense fighting. After coming into power, they proclaimed Afghanistan as an Islamic theocracy. They implemented strict interpretation of Islamic laws and banned everything from education to music, art, poetry, and even kite flying. The banning of Afghanistan's rich cultural heritage like kite flying is mentioned in Khaled Hosseini's *The Kite Runner* also. The veiling of its women, banning of schools, and summary executions continued in the Taliban regime. "They began whipping women in the streets for showing their faces." (Aslam, 233). The young girl named Dunia who used to teach children is threatened several times and eventually disappears by the end of the novel. Qatrina had to nail her entire books in the ceiling as books were also banned. The strict interpretation of Islamic law by the Taliban and the destruction of Afghanistan's rich heritage of Buddha statues also take place in the course of the novel. The Taliban regime terrorized the people so much that Aslam writes, "Afghanistan became a land whose geology was fear instead of rock, where you breathed terror not air" (Aslam, 234). Marcus Caldwell, an Englishman and father of Zameen is punished by having his right arm amputated by his wife Qatrina and his wife Qatrina stoned to death for living in sin with an infidel. They called her, "Dirty prostitute. Innovator, Living without marriage with an infidel" (Aslam, 258). When Marcus tries to tell them that they are actually married and not living in sin, the misogynistic Taliban says "Your marriage ceremony was performed by a woman so it doesn't count." (Aslam, 259). This terrible condition of Afghanistan fictionalized in the novel makes one wonder, had the Americans not helped these radical elements during the Soviet-Afghan war, would they have become the powerful monsters that they are today? Characters like Marcus seem to wonder the same, "But you see the West was involved in the ruining of this place, in the ruining of my life. There would have been no downfall if this country had been left to itself by those others." (Aslam, 84). However, his wife used to disagree with him because she believed "The cause of the destruction of

Afghanistan… is the character and society of Afghans, of Islam… her fellow countrymen would have resisted change of any kind." (Aslam, 87-88)

History has witnessed how the Frankenstein's monster created by America for its gain i.e., the Taliban had run out of control of its masters and eventually started fighting them. Al-Qaeda; another fundamentalist group supported by the Taliban attacked the World Trade Center in 2001 and as a result, the USA invaded Afghanistan. This historical phase has also been fictionalized in the novel. In the wake of the September 11 attacks, the USA retaliated by bombing Afghanistan relentlessly in their effort to annihilate the Taliban and al-Qaeda. Aslam writes, "the deep rumble of the B52s had shaken loose every book from one side of a corridor when Tora Bora began to be bombed day and night up there in 2001." (Aslam, 11). However, such bombardments and drone attacks didn't kill only the terrorists but also thousands of innocent civilians whenever they mishit or made a mistake. "Although the target that night were legitimate, James knew that others hadn't been" (Aslam, 318). These attacks resulted in the rise of fundamentalists in Afghanistan. Groups like the Taliban and al-Qaeda brainwashed young kids into joining the so-called Jihad against the enemy of Islam i.e., America. They taught the children, "USSR was a prison, and the USA was a whorehouse, Islam was the answer." (Aslam, 180). They started recruiting young kids from schools to join their Jihad. "The recruiters would arrive at the schools and the children, after listening to their speeches and being shown DVDs of holy wars, would offer themselves up readily for martyrdom instructions." (Aslam, 365). The appearance of Bizhad and Casa in the narrative, two young lives hardened by the vicissitudes of war and propaganda where Bizhad blows himself up with a truck in order to kill an American and Casa being tortured by CIA agents casts light to the fact of innocent children being brainwashed into Jihad and easily dispensed with.

Throughout their war on terror in Afghanistan, the United States and its allies have faced allegations of human rights violations and potential war crimes. One significant example that underscores these allegations is the Brereton Report, officially titled the "Inspector-General of the Australian Defence Force Afghanistan

Inquiry Report." This report, released in 2020, exposed disturbing incidents of unlawful killings and cruel treatment of Afghan civilians and prisoners by America's ally Australia's special forces personnel during their deployment in Afghanistan between 2005 and 2016. These findings serve as a stark illustration of the serious concerns surrounding the conduct of foreign forces in Afghanistan. However, while the Brereton Report is a prominent illustration, it represents just one facet of a broader issue. Over the years numerous incidents of alleged war crimes and human rights abuses by the United States and its coalition partners in Afghanistan have come to light. These concerns have been substantiated by reports and articles from human rights watchdogs. Furthermore, it is to be noted that certain U.S. soldiers have faced legal convictions for their actions in Afghanistan, adding weight to the gravity of the situation. In this novel, Nadeem Aslam brings attention to these issues as well. He vividly portrays the harsh realities of innocent Afghans enduring torture and abuse at the hands of American forces and the CIA. He also sheds light on the disturbing practice of ordinary Afghan citizens being forcibly abducted and detained in private facilities under the guise of interrogation, where they were subjected to a range of inhumane treatment. This is fictionally portrayed in the novel when the former CIA agent David asks his fellow CIA agent James Palantine about it. "Have you heard about those guys who are going around abducting and torturing Afghans to get information about al-Qaeda and Taliban soldiers? Keeping them in private prisons?" (Aslam, 286). The Americans were so blinded by their quest for revenge for the September 11 attacks that they were not willing to look beyond their personal trauma. This has been highlighted when the CIA agent James expresses his outrage without little empathy for Casa,

> We are not responsible for this. If he is half-blind or if he dies of his wounds— it's not our fault. And those hundreds who died by chance in our bombing raids, and those who are being held in Guantanamo and in other prisons—none of it is our fault. Osama bin Laden and al-Qaeda and their Islam are answerable for all that. We are just defending ourselves against them. (Aslam, 407-408).

Only David seems to feel for the terrible condition of Afghanistan. "The entire world it seemed had fought in this country, had made mistakes in this country, but mistakes had consequences and he didn't know who to blame for those

consequences, Afghanistan itself, Russia, the United States, Britain, Arabia, Pakistan?" (Aslam, 39)

In this way, Aslam's text fictionalizes the history and the role of the Superpowers and fundamentalists in the undoing and destruction of Afghanistan. Furthermore, it also underscores the notion of American exceptionalism and its reluctance to acknowledge its own mistake as a global superpower while engaging in misguided actions in other countries to preserve its dominance. The fact that they allowed Afghanistan to fall back into the hands of the Taliban in 2021 serves as yet another example of their grave mistake being repeated. This decision further underscores their failure to effectively address the situation and demonstrates the consequences of their actions.

Conclusion: Through the personal quest of Lara in search of her brother and Marcus's search for his deceased daughter's son, Nadeem Aslam's narrative stretches from the Soviet invasion of Afghanistan to America's bombing of the Taliban post 9/11. Through the unfolding stories of the characters and their fates, Aslam masterfully captured the complex interactions between the two superpowers during the Cold War, and also their involvement in propaganda, warfare, and proxy conflicts. This remarkable novel can also be seen as a historical testament, as it captures a crucial historical moment in international politics and the era of proxy warfare in Afghanistan. Here, Aslam presented a compelling portrayal of how both superpowers, as well as Afghanistan itself, became entangled in a complex web of actions that ultimately resulted in the destruction of innocent lives. While doing so he has masterfully presented an alternative narrative of Afghanistan that stands to challenge the limiting Western narratives and conceptions of the country.

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Attitude of Chemistry Teachers Towards Pedagogic Use of Information Technology

Narendra Kumar • Yogita Varshney

The researchers studied the attitude of chemistry teachers towards pedagogical use of information technology at the senior secondary level and to compare the attitude of teachers concerning their gender, board (state board/CBSE board) and locality (rural/urban). Quantitative analysis was done through an online survey by using a scale named "Attitude Scale towards Information Technology for Teachers" developed by Dr. Nasrin and Dr. Fatima Islahi (2011). It was found that teachers were having a favorable attitude towards Pedagogic use of IT, 83% of teachers were found to have high level of attitude, and 17 % of teachers were having an average attitude. Further, no significant difference was observed between the groups on the basis of gender, board (state board/CBSE) and locality (rural/urban). Some teachers have shown a lack of knowledge about technology and lack of infrastructure & technical facilities and training programs.

Key words : *Attitude, Information Technology, Chemistry Teachers, Pedagogical use of IT*

Introduction

The quality of a Nation depends upon its citizens, Education has a key role to make a responsible citizen, education helps a person to better socialize and convey their thoughts and ideas. And, it is a known fact that the integration of Information Technology (IT) in education gives an extensive opportunity for both teachers and students. The integration of IT in education makes it more interesting, systematic, effective, and understandable. The National

Education Policy (NEP)' 1986 has defined the potential of educational technology for enriching the instructional process and NEP 2020 is also aimed to form an education system that gives a vibrant knowledge and digitally empowered society. In the mid of 1980s, Digitized communication and networking has been started in education, known as educational technology (EduTech or EdTech). It refers to all devices, tools, resources that systemize and improve learning experiences in diverse settings like distance learning, formal learning, informal learning, special education.

Information Technology (IT) can be referred to as a "form of technology that is used for accessing, storing, managing, retrieving, creating and communicating digital information. ITs are the combination of network, hardware, software, as well as means time management, collaboration, engagement and exchange of data and information". Chemistry is one of the weightiest subjects of science. But due to its abstract nature, it is not applicable outside of the classroom. Chemistry involves atoms, molecules, and their rearrangement that cannot be observed in an authentic context. As well-said proverb "a picture is worth a thousand words". IT tools allow us to take a look at this micro-world, as it has great scope in providing audio-visual support and can explain the chemistry concept in 3D animation form that will motivate the students towards chemistry.

IT has great pedagogical potential because it can provide a splendid way to provide newer ways of learning. IT can enhance teacher capacity, makes students active learner (the education-based game makes study enjoyable and act as a powerful tool for "learning through doing"). It can facilitate a student-centered approach (flipped classroom concept, constructivism). A study is completed by Zhou et al. (2010) on Chemistry Teacher's Attitude towards ICT at Xi'an, China. Data was collected through a questionnaire. 210 in-service chemistry teachers (85 male, 125 female) from 30 middle schools took part in this survey. Respondents' attitude was found to be neutral to positive. Male teachers had more positive attitude than the female ones. Joshi & Pandey (2012) carried out research on "Use of e-Learning in Uttarakhand School Education System: Case Study of Open Source E-Learning Tools for Fundamental Mathematics and Sciences". It

has been concluded that e-learning can provide a cognitive base to the learner. So it can be carried considerable positive effect on the learner. It has been argued that teachers should make their students an active receptor. Fanni et al. (2013) carried out research on "Using Self-Efficacy to measure primary school teachers' perception of ICT". Gebremedhin & Fenta (2015) studied Teachers' Perception of Integrating ICT in the Teaching-Learning Process: The Case of Adwa College, Ethiopia. 72 teachers at Adwa College contributed to this survey. The study discovered that a bulk of teachers was unable to consumption the ICT resources due to lack of facilities in the institution and due to no equal support service. A study conducted by Mansuri (2017) on secondary school teachers for accessing their attitude towards IT. The records were collected from the SSC and ICSE boards by the investigator from the Greater Mumbai. A sample of 313 Teachers has been taken. This was a comparative study, for comparison of the mean score based on board and gender. It has been found that there was major variance in the attitude of SSC and ICSE board teachers for IT. Krause et al. (2017) throws light upon self-efficacy of the teachers according to their domain, and how seminar influences the use of ICT in the school of Germany. This study emphasizes pre-service chemistry teachers at the secondary level. Exclusively for female teachers, the developments were positive. Kaur (2019) studied the "Role of Teachers' Attitude and Beliefs regarding use of ICT in Indian Classrooms". The objective was to comprehend the relation amongst attitude, views, and beliefs of the teachers on technology. The outcomes exposed the constructive beliefs and attitude of teachers but the habit of using tools and devices in the classrooms was not satisfactory.

Numerous research studies have been found related to the use of ICT in teaching-learning, but specifically no research study was found on the attitude of chemistry teachers of Kumaun region of Uttarakhand towards pedagogic use of IT.

Objectives of the study

- To study the attitude of Senior Secondary Chemistry teachers towards pedagogic use of IT.
- To compare the attitude of male and female Senior Secondary Chemistry Teachers towards pedagogic use of IT.

- To compare the attitude of urban and rural Senior Secondary Chemistry Teachers towards pedagogic use of IT.
- To compare the attitude of Senior Secondary Chemistry Teachers of private and government Schools towards pedagogic use of IT.
- To compare the attitude of Senior Secondary Chemistry Teachers belonging to Uttarakhand state board and CBSE towards pedagogic use of IT.

Hypotheses of the Study

- Senior Secondary Chemistry teachers have a favorable attitude towards the pedagogic use of information technology.
- There is no significant difference between male and female Senior Secondary Chemistry teachers in their attitude towards pedagogic use of IT.
- There is no significant difference between rural and urban Senior Secondary Chemistry teachers in their attitude towards pedagogic use of IT.
- There is no significant difference between government and private Senior Secondary Chemistry teachers in their attitude towards pedagogic use of IT.
- There is no significant difference between Senior Secondary Chemistry teachers belonging to Uttarakhand state board and CBSE in their attitude towards pedagogic use of IT.

Research methodology

A descriptive survey was done in the present study. Two districts out of 6 districts of the Kumaon region of Uttarakhand were randomly selected. In these two districts, 10 schools (05 government and 05 private) from urban areas and 10 schools (05 government and 05 private) from rural areas were randomly selected. Then 5 chemistry teachers from each school were randomly selected and a questionnaire was sent to them. We got only 65 positive responses out of 100.

Tools for Data Collection

For Quantitative Analysis: The current study was based on

an online survey using a questionnaire for quantitative analysis. The Attitude scale towards Information Technology for teachers was used for the survey. This scale was developed by Dr. Nasrin and Dr. Fatima Islahi (2011). This scale was developed in Google form and sent to the selected teachers. The scale comprised of 4 dimensions with 30 items. It is a five-point Likert type rating scale fluctuating from Strongly Agree to Strongly Disagree.

For Qualitative Analysis: It was done by conducting a semi-structured interview comprising of some self-constructed open-ended questions and this interview was followed by discussion. 20 teachers have been randomly selected for qualitative analysis, according to their gained scores in attitude scale (highest and lowest).

Results

Results shown in Figures-1 depicts that 83% senior secondary chemistry teachers were having high level of overall Attitude, 17 % teachers were having average level of overall attitude towards "Pedagogic Use of IT". Their attitude was studied in respect of various aspects of the pedagogic use of IT. From Figure-2 it is evident that for the first aspect "Impact of IT", 57% teachers were having high level of attitude, 40% teachers were having average level of attitude and only 03% teachers were having low level of attitude. It is evident from Figure-3 that for the second aspect "Usefulness for students", 88 % teachers were having high while 12 % teachers were having average level of attitude. Figure-4 depicts that for the aspect "Productivity for teaching" 82 % teachers were having high and 18 % teachers were having average level of attitude. Similarly, it is evident from Figure-5 that for the aspect "Teachers interest and acceptance" 75% teachers were having high while 25% teachers were having average level of attitude. So, it may be included that most of the teachers were found to have a favorable attitude towards "Pedagogic Use of IT".

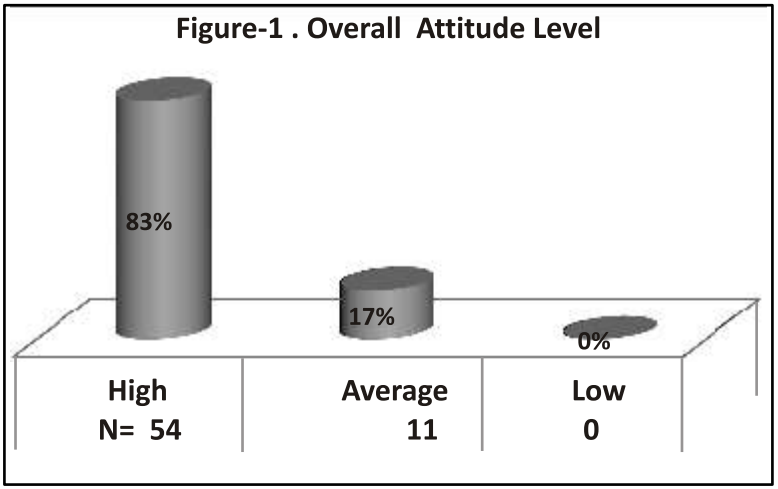
Figure-1 . Overall Attitude Level
83%
17%
0%
High
N= 54
Average
11
Low
0

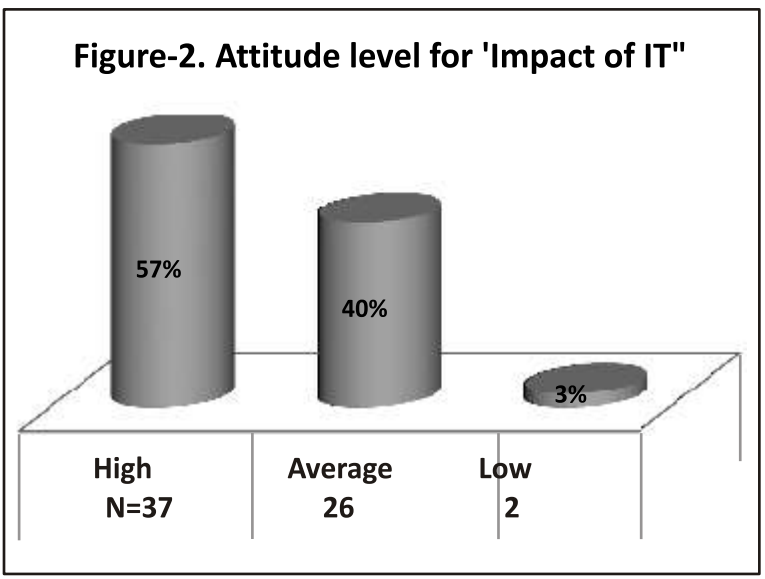
Figure-2. Attitude level for 'Impact of IT"
57%
40%
3%
High
N=37
Average
26
Low
2

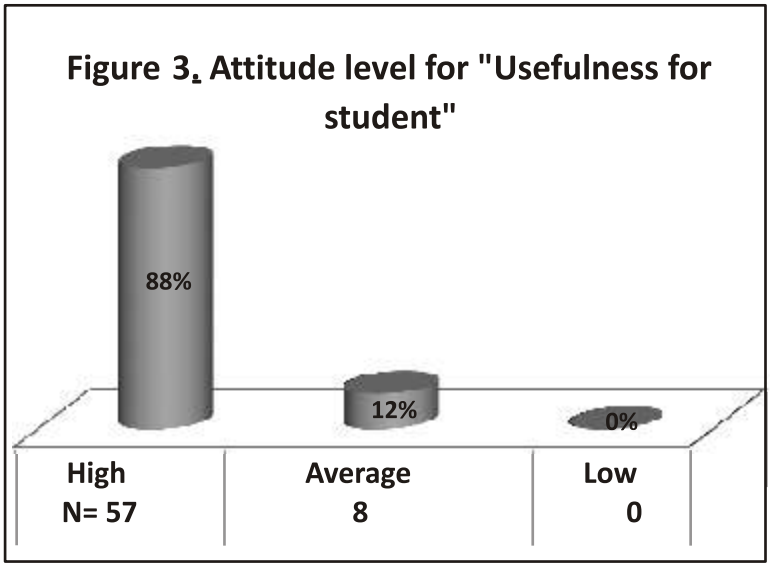
Figure 3. Attitude level for "Usefulness for student"
88%
12%
0%
High
N= 57
Average
8
Low
0

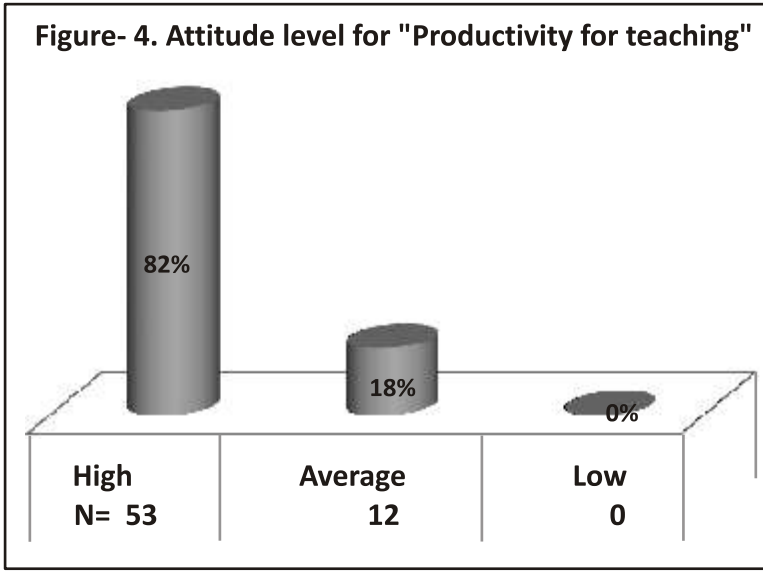
Figure- 4. Attitude level for "Productivity for teaching"
82%
18%
0%
High
N= 53
Average
12
Low
0

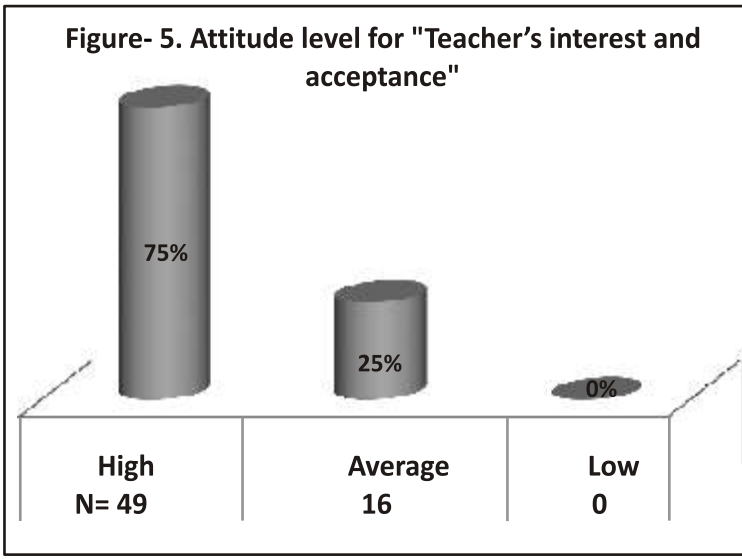

Table-1 Inferential Analysis

Summary of t-Matrix for difference between various groups of chemistry teachers on Attitude towards Pedagogic Use of IT

	Gender		Type of management		Board		Locality	
	Male (N=36)	Female (N=29)	Gover-nment Schools (N=39	Private Schools (N=26)	State Board (N=44)	CBSE (N=21)	Rural (N=36)	Urban (N=29)
Mean	115.66	120.03	118.53	116.23	118.29	116.19	117.61	117.62
S. D.	13.294	11.321	12.315	13.014	11.516	14.688	12.449	12.893
t-value	0.164		0.472		0.531		0.997	

It is evident from Table-1 that t-values between the mean scores of each group gender (male/female), school (private/ government), board (state board/CBSE board), and locality (rural/ urban) were found to be 0.164, 0.472, 0.531 and 0.997 respectively, which are not significant at 0.05 level. Therefore, it may be interpreted that there is no significant difference between male and female Chemistry teachers in their attitude towards

pedagogic use of IT. There is no significant difference between government and private Chemistry teachers in their attitude towards pedagogic use of IT. There is no significant difference between Uttarakhand board and CBSE board Chemistry teachers in their attitude towards pedagogic use of IT. There is no significant difference between rural and urban area Chemistry teachers in their attitude towards pedagogic use of IT.

Teachers have given very positive comments and were very enthusiastic about IT and its application in the teaching-learning process of Chemistry. They found very advantages of integrating IT in the classroom besides using purely traditional methods especially in chemistry teaching, Some teachers have shown a lack of infrastructure and other technical facilities and training programs in their schools, few teachers have shown a lack of knowledge about software and hardware, and lack of time to use IT tools in the classroom. So, if their school will be nicely equipped with IT tools and they get the opportunity to train, to learn about technology and practice it on a daily basis, the integration of IT in schools can be increased.

Conclusions

This study has extensive implications in the educational field, for students, teachers, principals, school management, administration, policy-making committees. There is a need to encourage and train them about the application of IT in chemistry teaching, and providing practice program for teachers to improve their skills and enhance their attitude, there should be conduct training programs frequently according to new technology developed. There is a need to conveying about the new technologies evolved to facilitate learning, about the application of software and hardware. The extra time should be given to teacher and student as many teachers mention the lack of time to integrate IT in the classroom. In all B.Ed. program in the country, IT centered pedagogy should be included in the curriculum. It will ensure the use of technology as a regular part of the teaching-learning process besides using that occasionally. This will help to increase their confidence to use IT tools and thus assist their positive attitude towards IT and help to increase the quality of education.

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Digital Divide in Education: Bridging The Gap

• **Dr. Keerti Singh**

This article is about educational deprivation owing to the digital divide. This is not an attack on digital education or digital instruction. It is learnt from Corona pandemic that the digital medium is an invaluable pedagogic asset. It can easily and endlessly store and convey knowledge material, present it in innovative ways, transform the world of learning for student and teacher alike. It has been the readiest recourse for remote learning during the difficult time faced by everyone in the world. . But, there are quite many students deprived of it which not only includes college or university students but includes young school children as well. This paper tries to highlight the issues which creates digital divide in education and to create equal opportunities o education to all, the various initiative taken by Governments and Countries to bridging the gap.

Introduction

During Covid lockdown, the government announced a country-wide lockdown, the school where the children studied, decided to take online lessons. I met Jogaram from Kheda village (one of the remote village of Rajasthan), was in deep distress. After asking so many times, Jogaram told me that he did not have a mobile phone as well as not enough money to buy one. He moved from pillar to post to get a loan of Rs 6,000. He approached banks and also private lenders, but failed to get it. Finally, he had to sell his vegetable cart. There are many Jogaram across India who had faced he similar situation.

There are so many other examples also, during lockdown,

one of the primary school in village of Madhya Pradesh, Panna district. After the school received orders to hold classes online the principal (with 31 registered students) organised a door-to-door survey to assess its feasibility. They found that households of only eight of the 31 students had mobile phones and just two were active. Even if they buy one, there is no power supply to charge it. The situation was same in other villages too.

Education is just one area that has highlighted the digital divide between India's rural and urban areas during the lockdown. But this trend is evident everywhere — telemedicine, banking, e-commerce, e-governance, all of which became accessible only via internet during the lockdown.

As NEP, 2020 focussed on digitalization but digital India is not prepared for digital education. There are many other issues related to digital education but the impact of Covid-19 on Education exposed the reality of digital education in India and digital divide is one of them. The Covid-19 pandemic moved education online and showed us the dark reality of digital divide in education in India.

Information and communication technologies (ICTs) are being used and valued more and more frequently, yet the digital divide is also widening alarmingly. The phrase "digital divide" is frequently used in the education industry to highlight disparities in the physical accessibility to technology as well as the disparities in the resources and abilities required to engage effectively as a digital citizen. But in order to fully comprehend the digital divide, we must first understand how technology affects education.

Effects of Technology in Education

Technology has played an important role in the development of numerous industries and restructured many businesses today. Still, the impact of technology cannot be measured because it is still transforming the way we do everything. Just like every coin has got two sides, technology in the education industry has its own challenges.

New technology developments are causing a revolution in the education sector. This had an effect on and had an impact on how

students are taught and presented with information in the classroom. It is now an essential component of learning at all educational levels. However, there are significant differences in educational attainment because rich and poor families have different levels of access to the internet. The 'digital divide' is the term used to describe this discrepancy.

What is The Digital divide?

Digital divide or the digital split is a term that refers to the gap between demographics and regions that have access to modern information and communications technology, and those that don't have or have restricted access. These technologies are a smart phone, television, personal computers, and the internet. Despite having developments made in technology, students are still not getting enough benefits of it. They are not receiving the education that can help them to survive in today's tech-world. There are other factors also, which fuelling this gap for instance poverty and poor infrastructure, corruption, and bureaucracy as well as education and technical support. Therefore, it's imperative for educators to be aware of the potential barriers to technology and internet access that students may face.

Digital Divide Types

There are numerous types of digital divide that influence access to Information and Communication Technologies.

Some of the vivid gaps in digital inequality include :

- **Gender Divide –** the internet gender gap is striking especially in developing countries. Though mobile connectivity is spreading drastically, it is not spreading equally. Women are still lagging. Men are 90% more likely to own a mobile phone than women. Even among women owning mobile phones they have no access to internet connectivity.
- **Social Digital Divide –** Internet access creates relationships and social circles among people with shared interests. Social media platforms like Twitter, Facebook, whatsapp and so on create online peer groups based on similar interests. Internet usage has created social stratification which is evident among those that are connected to the internet and those that are not.

It is seen that non-connected groups are sidelined since they don't share in the internet benefits of the connected groups.

- **Access Digital Divide –** The main barriers under this point are lack of telecommunication infrastructure with sufficient reliable bandwidth for Internet connections and cost, the ability to purchase, rent without financial hardship and the necessary equipment. This results in lack of access to technology.
- **Other Digital Divide –** This includes inequality in the usage of digital technologies due to lack of ICTs skill or support, due to physical disability, cultural and behavioural attitudes towards technology like computers, mobile etc. are difficult to use or belong to techno-friendly people.

Digital Divide in India-Facets

The digital divide exists despite the increase in the number of wireless subscribers in India over the past few years. A few facets are as mentioned below-

1. **The Urban-Rural divide –** The digital divide between India's rural and urban areas during the lockdown is not just highlighted in Education but is evident everywhere be it telemedicine, e-commerce, banking, e-governance, all of which became accessible only through the internet during the lockdown. Services such as online classrooms, financial transactions and e-governance require access to the internet as well as the ability to operate internet-enabled devices like phones, tablets and computers.
2. **Gender Digital inequalities –** India has among the world's highest gender gaps in access to digital technology. Only 21% of women in India in comparison to 42% of men are mobile internet users, according to GSMA's 2020 mobile gender gap report. The report says, while 79% of men own a mobile phone in India where the number for women is 63%. While there are economic barriers to girls' own a mobile phone or laptop, cultural and social norms also play a major part.
3. **Regional Digital Divide and Intra-State Digital inequality –** States also significantly differ in the matrices in terms of the number of individuals who have access to

computers or the knowledge to utilize the internet. Digital literacy is higher in southern states than it is in northern ones. Kerala is the state with the least distinction between rural and urban areas. Kerala has more computers than any other state in rural areas, whereas Uttarakhand has the most in urban areas. Both in urban and rural areas, Himachal Pradesh has the highest rate of internet connection in the nation. While 55% of residences in the national capital have Internet connectivity, Odisha is at the bottom of the list with only one in ten homes having it.

Talking about Intra-state divide – While urban areas are more digitally literate, rural counterpart are lacking in the respective states Kerala has the least inequality with more than 39% of the poorest rural homes having Internet, in comparison to 67% of the richest urban homes, where Assam shows the striking inequality, with almost 80% of the richest urban homes having the Internet access and 94% of those in the poorest rural homes in the State don't have the access.

4. **Disparity due to literacy/digital literacy–** Having Internet access is no guarantee that one can use it. 20% of Indians above the age of 5 years had basic digital literacy. Just 40% in the critical age group of 15 to 29 years, which includes all high school and college students as well as young parents responsible for teaching younger children. More than one in five Indians above 7 years still cannot read and write in any language.
5. **Linguistic Digital Divide**: More than 80% of the content on the Internet is in English, so states, where people are more competent in English, are more digitally competent.

DIGITAL DIVIDE IN INDIA–EFFECTS/IMPLICATIONS

1. Educational: The digital divide in India will affect the capacity of children to learn and develop.
2. Without Internet access, students cannot build the required technology-related competency.
3. Social: Increased socioeconomic advancement within a country is correlated with higher internet penetration. In this way, a nation's social advancement is somewhat hampered by

the digital divide. Due to the Digital Divide in India, the rural population is suffering from a lack of information, which would only exacerbate the vicious cycle of poverty, deprived, and backwardness.

4. Political: In the age of social media, political empowerment and mobilization are difficult without digital connectivity.
5. Economic: The digital divide will increase economic inequality between those who can afford the technology and those who don't.
6. Governance: Transparency and accountability are dependent on digital connectivity. The digital divide affects e-governance initiatives negatively.

The vast educational digital divide is a major barrier to the development of poor regions. People who reside in impoverished regions are unable to create new technologies or carry out studies that will raise the standard of living for the local populace. The digital divide affects young people's futures and lowers their chances of having a successful job. Students from various communities, origins, and locales consequently miss out on the possibility to provide original ideas and act as responsible citizens.

Digital Divide in Education

There are many factors that caused Digital divide such as lack of connectivity; but the most basic reason is sheer lack of a device. It is observed that only 8 per cent of India's students have a laptop with internet connection. The rest cannot look beyond a smartphone — a clumsy means of accessing study material. In the state government schools attended by the mass of students, as per the reports, even this support is enjoyed by only 56 per cent.

We thus have a conflicting scenario. On the one hand, digital education is advocated more stridently than ever. But this total and uncritical immersion in the mode, rather than a nuanced use of digital resources by the human teacher, makes for a reductive and mechanistic programme of learning. Yet it is touted as the strategy of choice for the future, beyond the short-term imperatives of the pandemic.

The government will save money with this austere program. A little portion of the teacher's income would be spent on shared platforms for online courses. Costs would, however, increase if outsourcing course development to the corporate online-learning lobby, which has benefited greatly from the pandemic. Additionally, given that our policymakers believe that education, particularly higher education, is a private rather than a public good, each student would spend significantly more on devices and connectivity. Therefore, less fortunate kids may be limited to its disadvantaged levels or excluded from even high school education. At the school level, this inequality has long been ingrained, and it is quickly affecting higher education.

Also, the new national education policy seems to eliminate the so-called marginalized sector, relegating it to an inferior status. The original NEP project was broad and multidimensional. It boils down to the above model of insidious defunding and diminishing the benefits of the privileged few. Higher education is divided into three levels (in addition to the ever-widening gaps between public and private, central and state institutions), the lowest of which is limited to bare teaching without an investigative research environment. Most importantly, schoolchildren from the social margins, including tribal forest communities, have been robbed of "less input and more emphasis" - translated into limited underfunded facilities that do not preclude a system of open schools for child laborers and laborers. abandonments In short, the growing inequality of our economic life is maintained by the human resource management of the future. In a recent article, the Union Education Minister talks about "multiple ways", including "informal forms of education" with minimal "entry rules", referring to the "right to education", but not the right to education, with which such regulations are incompatible.

Far from being integrated, the 'several pathways' will serve as division markers. The digital divide will inevitably widen. It will be the most visible symptom of a fundamentally divisive educational order that squanders and undersells the greater part of India's human resources.

Why is Important to Bridge This Gap?

Now the question arises why bridging this gap is so

important. Reducing this gap has positive effects on countries and people. With the help of the Internet and technology, students can make a big difference in the community by learning new ways of dealing with problems, working together to achieve a common goal, thinking creatively to develop solutions to complex problems, and ultimately changing the world. a better place to live. The future generation of students will experience better learning because they can better access and use a variety of online learning tools. This in turn reduces the gap between the rich and the poor. In addition, the poor can learn better ways to empower themselves. Ultimately, it will improve digital literacy worldwide.

Bridging the Gap

NEP, 2020 and recent pandemic made us realized that digital divide has become a current topic which need to be addressed by today's leaders now. It has become necessary for government to provide such solutions that can bridge this gap. It doesn't matter from where the solutions come, what matters most is it should conquer the mountains of obstacles that exist today. In the end, all that matters is that the digital gap should be bridged for development of people and nation. Here are the ways that can minimize the impact of the digital split in the education sector:

1. Developing countries need to explore new ways to expand information infrastructure, increase access by improving markets, and reduce the cost of service, especially for Internet access.
2. Providing alternative solutions that are cost-effective and affordable for disadvantaged people.
3. To support learners, assigning a laptop, tablet, or similar device to those students who are not able to afford.
4. Offering wireless access in study halls, the cafeteria, and the library throughout the day.
5. Promoting digital literacy through campaigns or other incentives.
6. Forming partnerships with successful entities and robust networking

The Initiative Was Taken By Government and Countries

Governments of different economics have taken many initiatives to address the challenges of the digital divide. The Indian government has Digital India Campaign to increase internet connectivity and make the country digitally empowered in the field of technology. The US government has created programs like The Community Technology Center's program and The Neighboorhood Networks Program.

In conclusion, technology has become an integral part of life in the 21st century. And it has also created some challenges and opportunities. That is why it is important that students become familiar with the Internet and technology. It helps them face the challenges of the world and improve their future. Addressing the barriers that affect both students and teachers and their teaching practices must be the primary focus of today's leaders. Governments around the world also have a responsibility to address these barriers and reduce the digital divide.

Government Initiative To Bridge Digital Divide in India

The Government of India is taking significant steps towards acquiring competence in information and technology to cope with India's Digital Divide.

1. **Digital India Initiatives** by Government to improve internet access in the country. A few initiatives under this are –
   - In 2011, the BharatNet project was launched to connect 0.25 million panchayats through an optical fibre (100 MBPS) and connect India's villages.
   - In 2014, the government launched the National Digital Literacy Mission and the Digital Saksharta Abhiyan.
   - In 2015, the government launched several schemes under its Digital India campaign to connect the entire country.
   - PM Gramin Digital Saksharta Abhiyan, launched in 2017, to usher in digital literacy in rural India by covering 60 million households.
2. Seeing the importance of **digital literacy,** the Supreme Court of India has declared the right to access to the Internet as a

fundamental right, making it a part of the right to privacy and the right to education that comes under Article 21 of the Constitution.

3. **National Education Policy, 2020** aims at making "India a global knowledge superpower" by introducing several changes from the school to college level in the Indian education system with special emphasis on digital education.
4. **Internet Saathi Program –** The Internet Saathi Program was launched in 2015 by Google India and Tata Trusts. This project aims to facilitate digital literacy among rural Indian women.
5. **Optical Fibre Network (NOF-N)**, a project aimed to ensure broadband connectivity to over two lakh (200,000) gram panchayats of India.
6. **DIKSHA (Digital Infrastructure for Knowledge Sharing) platform-** DIKSHA is the national platform for school education available for all states and the central government for grades 1 to 12 and was launched in September 2017. As part of PM eVidya announced under the Atma Nirbhar Bharat programme, DIKSHA is the 'one nation; one digital platform' for school education in India.
7. **Unnati Project –** Hindustan Petroleum Corporation Limited (HPCL) which strives to bridge the digital divide in schools by giving the rural students with poor economic and social background access to computer education.
8. **Gyandoot** is an Intranet-based Government to Citizen (G2C) service delivery initiative started in the Dhar district of Madhya Pradesh in January 2000 with the twin objective of providing relevant information to the rural population and acting as an interface between the district administration and the people.
9. **Digital Mobile Library:** In order to bridge the digital divide in a larger way the government of India, in collaboration with the Centre for Advanced Computing (C–DAC) based in Pune.
10. **Online Massive Open Online Course MOOC** courses relating to all grades of education are uploaded on SWAYAM portal and quite huge number of students are enrolled.

11. **On Air Shiksha Vani,** DAISY by NIOS for differently-abled, e-PathShala- Radio broadcasting is being used for children in remote areas who are not online.
12. **E-pathshala:** For rural and urban students and providing them with study materials.

Way Forward–Digital Divide

1. **Infrastructure development**: The promotion of indigenous Information and Communication Technologies development under Atmanirbhar Abhiyan can play a significant role. Promotion of budget mobile phones is the key, we should explore migration to new technologies like 5G. It would resolve some of the bandwidth challenges. The creation of market competition between service providers may make services cheaper. Efficient spectrum allocation in large contiguous blocks should be explored.
2. **Promoting Digital Literacy:** Digital literacy requires special attention on the part of the school/educational institution. The National Digital Literacy Mission should focus on encouraging digital literacy at the primary level in all public schools for basic content and for advanced content in higher grades and colleges. Higher digital literacy is also increasing the adoption of computing devices across the country. In addition, when these students train their family members, it creates a multiplier effect.
3. **Promotion of Regional Language:** It is necessary on the part of government that they should pay particular attention to content creation in the Indian regional languages, particularly those related to government services. Natural language processing (NLP) in Indian languages required to be promoted.
4. **TRAI** should consider putting in place a credible system. This system will track call drops, weak signals, and outages. It ensures the quality and reliability of telecom services.
5. **Cyber Security:** it evolves a comprehensive cyber-security framework for data security, safe digital transactions, and complaint redressal.

6. **Telecom ombudsman:** The government should appoint officials and also set up a telecom ombudsman for the grievances redressal.
7. **Role of regulators:** Regulators should minimize entry barriers by reforming licensing, taxation, spectrum allocation norms.

Conclusion

Digital equality is not one man's task alone, its success hinges on teamwork and collaboration of school administrartion, communities, technologists, states, and the government. Together, each and every constituents can explore possible solutions. Thereby, proper initiative needs to be taken in the direction of *Digital Inclusion* of education so that the students of the educational institutions of both public and private sectors can access proper education, devoid of being stratified and divided by the digital economy.As a society, we must ensure that the continuum of education remains in line with the vast amount of technology at our disposal. Feasible and compassionate strategic policies must be concretized at the level of administration and institutions. However, the new emerging and catastrophic risks, however scary this "perfect storm" may be, we must ensure that the solutions we choose reduce the risks of new inequalities and prevent the digital divide.

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Civic Sense and Pious Sensibility : Fate of Urban Commons in Bengaluru

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Bengaluru, the capital of Karnataka state in South India is popularly known by the urbane epithet of 'High tech city' or the 'Silicon Valley of India'. But the annual Karaga jatre which is held in the month of March-April for a period of nine to eleven days celebrates the rural relics of an older city known as the "gardeners' city" or the "city of the children of fire (Srinivas 2001:33). This is one of Bangalore's oldest festival which has now become an intrinsic part of the city's cultural identity. This paper will bring out the intertwined nature and the frictions between the sacred and secular in the city where the Karaga festival creates an unconventional dialogue between the civic rituals and civic bodies connecting the semi urban to the cosmopolitan parts of a city.

Keywords : *Bengaluru, Karaga Jatre, rural-urban transition, tanks, urban commons*

Introduction

Bengaluru's annual Karaga jatre which is celebrated in the month of March-April is one of its oldest festival which has now become an intrinsic part of the city's cultural identity. The Bruhat Bangalore Mahanagara Palike (BBMP) even sponsors the festivities, identifying it as a "civic festival" (Bharadwaj *Hindu* May 2016). The celebration of jatre connects 'caste and local identities, cults and the state authorities; fosters a rich civic culture; and supports a vibrant milieu for business and elite interests. It is a commentary on the city, its internal dynamics, and its relationship with a wider polity and it provides a medium of discourse for various groups' (Srinivas: 2001: 37). However despite being such an important event, the larger significance of the rural milieu and its contribution to city is getting lost in the rapidly changing needs of an urban landscape. We will

return to this idea after explaining the origin of the Karaga jatre. The paper is divided into three parts. Firstly it will explain the significance of the Karaga Jatre, then it will link the Jatre or procession to the idea of urban commons and lastly it will reflect on the changing nature of the city which exhibits the transformation of the rural landscape to the urban and cosmopolitan demands.

The Karaga Jatre

The possible meanings of Karaga are Kara: hand, ga that which is held, may imply holding an earthen floral pot. The literal meaning is Ka-Ra-Ga. Ka is Kaili Muttade (without touching by hand) Ra is Rundadalli Dharisi (bearing on the head) and Ga is Ghatisuvudu/ Chaisuvudu (moving around) which implies bearing the deity on the head without touching by hand and moving around. The karaga is carried by the priest of the Tigala community (Tamil speaking community of gardeners) who are said to be descendants of Veerakumaras (warriors/hero sons). The priest dresses in female attire carries a flower-bedecked pyramid on head and leads a grand procession to the accompaniment of dazzling swordplay by a number of dhoti-clad, bare-chested Tigalars. The word jatre is akin to the idea of pilgrimage (yatre), although the jatre can refer to a moving procession and transformations/ performance of the body in space and time (Srinivas 2001:21)

It is a ritual celebration dedicated to Draupadi (the wife of the five Pandava brothers) mentioned in the epic Mahabharata. According to a legend, the Pandavas waited for the celestial chariot to take them on their last journey, Draupadi was the last to ascend when a wicked demon known as Timarasura accosted her. An enraged Draupadi transformed into her primordial goddess form of Adi Shakti, creating Veerakumaras (warriors/hero sons) from various parts of her body to slay the demon. She then ascended to heaven with the promise of returning once a year during the first navaratri (9 nights) of New Year according to Hindu calendar. It is believed that she left behind her energy in an earthen pot, the karaga. 'It is this pot made of unbaked clay—called hasi karaga—with secret contents inside that take centre stage during the Karaga Jaatre.' (Ramani 2018)

The main ritual players in the performance are Tigala referred to as the community of gardeners who participate in the jatre, but they refer to themselves mainly as "Vahnikula Kshatriyas," that is belonging to the lineage (kula) of Draupadi, who was born of fire (agniin or vannim) (Srinivas 2001:99). From 16th century onward, through successive waves of migration from the neighboring state of Tamil Nadu they came and settled in Bengaluru. They 'occupied

four important niches in the city- as gardeners known for their horticultural efforts, as soldiers in the militia, as wrestlers and in landscaping efforts within the city as the laying of the Lal Bagh' (Srinivas 1999:29). Dharmaraja was their patron deity and the jatre begins at the Dharmaraya Swamy temple located in Thigalarpet of Bengaluru before it moves to other worship spots which signify the water bodies (now extinct) which had earlier served the city.

The Jatre and the changing fate of urban commons

The urban landscape is often overlain on a rural or agricultural backdrop. Historically speaking, the cultural heritage of any region is entwined with the natural environ which includes deferential attitude towards elements of nature like trees, water, sun etc. and this also becomes part of a living tradition (Kumar 2018). Karaga is a festival where the water bodies in the city are the main worship pit stop during the festival. Since the city lacked access to large rivers, it 'was built around a networked system of storage reservoirs – tanks or lakes – which provided water, to large parts of Bengaluru until the early 20th century' (Unikrishnan et al 2016: p.267). The importance of water in the city can be gauged by the fact that Bengaluru was once called 'kalyananagara' city of kalyanis (or tanks) (Nair 2005:30). It is an important festival in present day that 'straddles the border between village and city practices' that bring together aspects of 'Bangalore's tank economy with the religious landscape of the old city area and its complex economic life... The nine-day festival ritually redraws a landscape that combines the economy of water bodies and (vegetable and horticultural) garden cultivation, both vanishing aspects of Bangalore city life (Nair 2005: 36).

The water bodies are 'recalled when on nine days the Karaga troupe travels the ritually marked points where rites are performed for sacred icons by the priest' (Srinivas 1999:35). However most of them have either disappeared or become highly polluted owing to the changing nature of a metropolis. On the third day of the festival the jatre covers sites at three tanks namely Dharmambudi, Kempambudi and Sampangi. But these tanks are either extinct or have suffered the onslaught of urbanization. The first tank has been converted into a main bus stand, the second tank bed contains a stadium and the third receives sewage from the city apart from housing colonies' (Srinivas 1999:36). The 'commemorative value of the lakes (alive and extinct)' are 'linked to the progression of the festival through storytelling, and physically moving from one (extinct) water-body to another while performing rituals at each of the locations'. The main purpose is to

retain the collective memory of a lost past where the procession employs 'the urban form of the organic city' as a 'stage to disconnect existing functions' to connect with the bygone era (Krishnamurthy 12-13)

Though there has been a legendary link between the tank, the temple and the market garden in this city, from its very inception in the 16th century, yet it is symbolically consecrated and remembered only during the celebration of the Karaga. Since Bengaluru city is on an elevated level and not close to a natural water source — the only source of water were its human-made tanks and lakes. 'Yet mushrooming, illegal shrines and temples remain as a deformed element of that urban form and the Sampangi "tank", which was associated with Karaga is now only 'a tiny symbolic waterhole' (Nair 2022). These urban commons were expropriated over time to the produce the contemporary built form.

Changing contour of a city: interrelation between the rural, urban and the cosmopolitan.

In the month of August-September 2022, torrential rains lashed the metropolitan city of Bengaluru (capital of Karnantaka state) inundating many areas. Heavy rains are not unusual in monsoons but people being ferried to their work places on tractors due to water logging was quite a sight in a city which boasts to be the 'silicon valley' of India. The social media posts were animated with pictures of floating cars in the basement of residential towers and elite families being rescued in motorboats as their dream homes unexpectedly turned into waterparks overnight. Once the urban floods receded, several names of high profile developers, IT majors, hospitals, politicians surfaced in the list of encroachers who were allegedly culpable for choking almost 700 storm water drains (SWD). Subsequently Bengaluru's civic body Bruhat Bengaluru Mahanagara Palike (BBMP) began massive demolition drive in the city and bulldozers relentlessly rolled in several parts of India's IT hub. Illegality which has come to be synonymous with informality was surprisingly directed this time against real estate and gated communities after witnessing the consequences of nature's fury. The hastily flattening of the concrete structures took the attention away from locating the root cause of the problem as BBMP was preoccupied in providing short term panacea. While the civic system was busy finding a culprit outside the system, it was hardly acknowledged that how the landscape was historically shaped and had dramatically changed in the last thirty years from rural to urban.

The rapid expansion of Bengaluru into its hinterland and financialization of agrarian land which is evident from the fact that from 1991-2007 almost, 299 villages of Bangalore districts were brought under Bangalore Urban Agglomeration (Nair 2005:147) led to widespread alienation of rural communities whose presence become conspicuous only during the annual jatre in the city.

The festival also enables a reflection on how globalisation and urbanization have a deep impact on ecosystem and on the livelihoods of dependent communities who have been alienated from their commons (Unikrishnan et al 2016:289). Most of the Vahnikula Kshatriya households who had earlier been engaged in horticulture steadily declined and had had to compete with a workforce that was industrial, commercial, or service oriented (Srinivas 2001:19). After 1950, when Bangalore (former name of Bengaluru) became the capital of Karnataka state, 'it was recognized as India's science city that the process of creating an urban armature with consciously designed landmarks, technological centers, and a bureaucratic apparatus accelerated. Instead of civic activities being dispersed, new public institutions emerged that were set up by the law and the state, such as the Bangalore City Corporation, bodies that were strongly influenced by industrial and scientific production within the city. An urban model consisting of a grid plan and a radial pattern of roads emerging from a central core overlay the older network. The transformation of the cityscape from gardens, fort, small settlements, and bodies of water to a built-up environment consisting of residential neighborhoods and housing colonies, high-rise buildings, roads, factories, petty businesses, hotels, city corporation offices, and stadiums is visible on land previously cultivated or inhabited by the Vahnikula Kshatriya community' (Srinivas 2001:38).

The displacement of horticultural gardens and bodies of water to grid plan 'marked a definitive shift in land-use patterns and created a new spatial model in Bangalore. Today, control over the gardens and tanks in Bangalore is effected through land zoning regulations, through reports and laws passed by the central and state governments rather than through a monolithic urban policy. The Constitution of India vests the state government with the power to enact laws relating to land. The power of acquisition and requisition of property, are jointly enjoyed by both the centre and the state government, and the latter also has the right to place 'restrictions on individual property rights in the public interest' (Srinivas 2001: 48). While on the one hand a modernised global urban Metropolis emerged

on a rural landscape, on the other hand, the rustic past that had sustained the city life resists bowing completely to the urgencies of the present and affirms its presence though the performance of this jatre. Apart from the ritual procession, the Tigala/Vahnikula Kshatriyas community has also built political alliances to strengthen their existence.

The 'cultic terrain of the Karaga jatre, together with other legal and institutional interventions' has opened avenues for political action for Vahnikula Kshatriyas in Bangalore, to strike a wider alliance with other Backward Classes in the city (Srinivas 2001:139). The legal framework of the state recognizes them as a Backward Class (Srinivas 2001:117) The jatre 'creates a civic terrain in which the zoning of public space into housing colonies, parks, streets, and public buildings breaks down. In the same way, the civic roles of the gardeners who are the players in the jatre are refashioned. No more are the gardeners simply factory workers, shopkeepers, or carpenters; these prosaic identities are merged into the identities of warriors protecting the goddess or becoming identified with her. Through this ritual terrain, the gardeners have also begun to create more expansive political solidarities in Bangalore, an alliance that links them to different social strata in the metropolis. The resulting new community is part of a process of laying spatial, economic, and political claims to the contemporary city of Bangalore (Srinivas 2001: 65).

Conclusion

This paper based on the city of Bengaluru brings out the intertwined nature and the friction between the sacred rituals and secular process of urbanization in this cosmopolitan capital of Karantaka state. Through its focus on the Karaga festival, it throws light on the persistence of rural remnants in the urban context by linking the Karaga Jatre to the languishing urban commons and the tanks of the city. The festival creates an unconventional dialogue between traditions, memories of the past and civic bodies connecting the semi urban to the cosmopolitan parts of a city through the jatre (procession) (Srinivas 2001:252). The observance of sacred rituals in the public domain serves as a reminder of a history and culture embedded in the rural landscape which is now subdued and overlain by the burgeoning city life. The interaction between the social formation of the rural cosmos and the formal urban institutions remains invisible or limited on others days of the year but the Jatre seems to connect the disengaged worlds.

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A Path Leading To The Rights of Children

Arun Kumar • Prof. (Dr.) J.S.P. Srivastava

One of the oldest cultures and civilizations in the world is that of the Indian Society. Women and children received special consideration in ancient India, as well as specific rights and treatment. And in ancient times, protecting the mother and kid was everyone's top priority, whether they were men or kings. Children are the vehicle via which values and knowledge are passed from one generation to the next. Parenting is the transmission of values, culture, and knowledge from one generation to the next, according to Sri Aurobindo. The concept of children's rights wasn't commonly established until the 20th century. Children were granted the protection of society under ancient Indian law, especially Manu's laws, even though they were very close to the bottom of the social pyramid. Children are a country's most precious resource because they are its future. Children are becoming the subject of many types of abuse, violence, and harassment due to the rise in crimes against them over the past few decades. A number of conventions were held to protect the children from all kinds of the abuses. This Article will enlighten all the important treaties , conventions and law which are protecting the children.

Keywords : Geneva Declaration, UDHR, ICESCR, Child Rights, POCSO

1. Introduction

The famous William Wordsworth poem "My Heart Leaps Up," commonly known as "The Rainbow," from 1802 has the famous line, "The child is the father of the man." The poet used the aforementioned expression to recall his boyhood as he grew older and wished that those good days would come back as he did so.

Since everything they learnt or experienced as youngsters has lasted their entire lives, it is clear that the children are as pure as water and are receiving superb care. Additionally, it has been established that several signatory nations to these accords have passed new laws. In order to protect the most defenceless citizens of society, the government of the Republic of India amended the constitution and enacted the "Protection of Children from Sexual Harassment, 2013" law.

As the world has become more contemporary, many changes have taken place, including an increase in child abuse and the slaughter of innocent children. In 1980, child abuse reached its highest level ever, thus it was important to regulate it and implement a number of stringent laws to ensure that all forms of abuse against children were prevented. A lack of regulations is unfair to children because they have a fundamental right to protection from all sorts of abuse. The conventions listed below were convened at various times in order to safeguard children.

2. Geneva Declaration of The Rights of the Child, 1924

After seeing the atrocities of World War I, Eglantyne Jebb realised the value of safeguarding children. With the assistance of her sister, Dorothy Buxton, Jebb established the Save the Children Fund in London in 1919 to assist and protect children who have experienced war. The League of Nations formally ratified the Geneva Declaration on September 26, 1924. Being the first time that children's particular rights were acknowledged, it was a historic day.

According to Article 1 which states that ,"child shall be given the means necessary for its normal growth, both materially and spiritually." [1]

Article 2 mandates that, "the orphan and the waif must be protected and succoured," in addition to "the child who is hungry must be fed; the child who is sick must be nursed; the child who is behind in education must be assisted; the delinquent child must be recovered." [2]

According to Article 3 which states that, "The child must be the first to get aid in times of need. [3]

According to Article 4 which states that , "The child must be placed in a position to make a living and must be protected against any type of exploitation." [4]

According to Article 5 which states that, "The child must be brought up in the consciousness that its talents must be devoted to the service of fellow men." [5]

3. United Nations International Children's Emergency Fund, 1946

On December 11, 1946, the UN General Assembly adopted resolution 57(I), creating the International Children's Emergency Fund. United States of America's New York City serves as its administrative centre. Its duties include advancing children's health and happiness and providing humanitarian and developmental aid to kids all around the world. It officially joined the UN system in 1953 and has 192 members at the moment. The organisation is managed by a 36-member executive board that establishes policies, approves initiatives, and keeps an eye on budget and operational plans. The United Nations Economic and Social Council appoints government representatives to the board, often for tenure of three years.

4. Universal Declaration of Human Rights, 1948

The two world wars, which brought terror to the entire planet, are remembered for the horrifying recollections of thousands of innocent people being slain without cause and enduring a great deal of torture, brutality, and harassment. Having observed all of these, The Nations came to a consensus and created the document that would become known as the Universal Declaration of Human Rights.

This proclamation guarantees equal rights for everyone without exception. "Motherhood and childhood are entitled to special care and assistance," the declaration's Article 25 reads. All children should have the same social protection regardless of whether they were born married or not.

Therefore, all of the signatories to this statement are required to safeguard women and children, and they also have the authority to enact any form of specific legislation to shield them from various social ills, etc.

5. Geneva Convention, 1949

Part IV of the Geneva Convention's Additional Protocol I, which addresses the protection of civilians during times of war,

also contains provisions addressing the rights and protection of children, which are described as follows:

According to the Protocol, children must be treated with exceptional respect and must be shielded from all forms of indecent assault. Regardless of their age or any other factor, they must get the assistance and care they need. All reasonable steps must be taken to prevent children under the age of 15 from directly participating in hostilities, to ensure that children who have been orphaned or separated from their families as a result of the war are not left to fend for themselves, and to facilitate their upkeep, the practise of their religion, and their education. Except in cases when families are housed as family units, children must be kept apart from adults during an arrest. When an offence was committed, a person must have been at least 18 years old before receiving the death penalty.[6]

6. International Covenant on Economc, Social and Cultural, Rights, 1966

The UDHR's objective, which cannot be achieved unless every individual has access to economic, social, cultural, civil, and political rights, is the reason this Covenant was passed. The advancement of all people's universal human rights is the goal of this Covenant. The Covenant also contains provisions that safeguard children's rights.

According to Article 10 , " The States Parties to the present Covenant recognize that:

I. The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and education of dependent children. Marriage must be entered into with the free consent of the intending spouses.

II. Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.

III. Special measures of protection and assistance should be taken on behalf of all children and young persons without

any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation. Their employment in work harmful to their morals or health or dangerous to life or likely to hamper their normal development should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law."[7]

7. Convention On The Rights of the CHILD, 1989

The Convention guarantees and establishes minimum requirements for safeguarding children's rights in all respects. minors are defined as everyone younger than the age of eighteen, unless the age of majority is earlier under the applicable law for minors.[8] According to the Convention, states must take all necessary steps to safeguard children from all types of discrimination and punishment based on the status, actions, expressed opinions, or beliefs of their parents and other family members.[9]

It contains a variety of safeguards designed to protect the children's immediate interests.[10] In accordance with the Convention, states parties must make sure that children are not taken away from their parents against their will unless doing so is in the child's best interest.[11]

"The Convention also talks about the protection of the children from the economic exploitation and work that is harmful to their development and wellbeing and to provide for the penalties and other sanctions to ensure the effective enforcement of this rule."[12]

"The Convention have the provision for the protection of the children against the all forms of sexual exploitation and abuse and also prohibited the pornographic performances and material."[13]

8. Position In India

The Indian Constitution is the highest law in our nation. It is a living document with provisions for every person and every Indian citizen. The Fundamental Rights guaranteed by the Constitution apply to every citizen. They require particular care and attention because of their young age and immaturity. For the first time, children's rights were recognised in the Indian Constitution, which

also contained several articles addressing issues such as non-discrimination in educational settings, compulsory and free education, and the prohibition of child labour in mines, factories, and hazardous industries. Children are the most socially and physically vulnerable segment in society. It is entitled to the following protections for children.[14]

According to the Supreme Court of India's liberal interpretation of life and liberty as provided by Article 21, the right to education is a fundamental right under the Indian constitution.[15] The Supreme Court of India's later constitution bench decision in the *Unnikrishnan case*, which ruled that the right to education is a fundamental right under the Indian constitution.[16]

"Article 23 states that "prohibition of traffic in human beings and forced labour.-

I. Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

II. Nothing in this Article shall prevent the state from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them."[17]

"No child below the age of fourteen years shall be employed to work in any factory or mine or be engaged in any hazardous employment."[18]

"Children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment."[19]

9. Juvenile Justice (Care and Protection of Children) Act 2000

Respect the 1989 Convention on the Rights of the Child, the 1985 Beijing Rules for the administration of juvenile justice, the 1990 UN Rules for the Protection of the Juvenile Deprived of Liberty, and all other pertinent international instruments. The Juvenile Justice Act of 1986 was revised by the Indian government,

which ratified the Convention on December 11th, 1992. As a result, the Juvenile Justice (Care and Protection of Children) Act 2000 was passed by the parliament on December 30, 2000, repealing the Juvenile Justice Act 1986.

"The Act is divided into five chapters with 70 sections.

I. Chapter I Preliminary (Section 1-3) - These section includes the commencement & Application, Definitions and continuation of inquiry in respect of the juvenile who has ceased to be a juvenile.

II. Chapter II Juvenile in Conflict with law (Section 4 to 28) - This Chapter deals with the Juvenile Justice Board and its Powers & Procedure , Special and Observation Homes, Provision of Bail, Special Provision in respect of the Pending cases, Prohibition of the Publications of names , Provision for Punishment in case of cruelty with Juvenile or child.

III. Chapter III Child in need of Care and Protection (Section 29-39)- This Chapter deals with the Child Welfare Committee and its Powers & Procedure and establishment of Children and shelter Homes to look after the interest of the child in the need of care and protection.

IV. Chapter IV Rehabilitation and Social Reintegration (Section 40-45)-This chapter deals with the Rehabilitation and Social Reintegration of the children by implementing various schemes such as Adoption, foster Care etc.

V. Chapter V Miscellaneous (Section 46-70)-This is the miscellaneous chapter having the provision of Revision and Appeal, Special Juvenile Police Unit, Procedure in respect of Bond, Delegation of Powers and Powers to make rules etc."[20]

10. The Protection of Children from Sexual Offences ACT, 2012

The act was passed on June 19, 2012, to protect children from all forms of sexual assaults. There was a need for some particular laws for children in order to protect them from sexual assaults due to the increase in crimes against children and the lack of any form of special laws. Prior to the enactment of the POCSO Act, 2012, the only law in India that attempted to protect a child's

rights was the Goa Children's Act, 2003 and Rules, 2004. The Indian Penal Code, 1860 defines child sexual abuse as an offence in sections 375, 354 and 377. These laws do not include the modesty of male youngsters or their protection from sex abuse. Additionally, terms like "modesty" and "unnatural offence" are not defined in the Code. IX chapter and I Schedule are two of the Act's 46 sections.

The act is enacted to for the following purpose-

(a) To Protect the Interest of the Child

(b) To maintain the Privacy of the Children

One of the most important thing of this act is that , "The Provisios of this Act will prevail in case of inconsistency for any other law for the time being in force."[21]

I. **Meaning of Child:** As per the section 2(1)(D) of this Act, "Child means any person below the age of eighteen years irrespective of the girl, boy or transgender". So this is definition which define the child irrespective of their gender.

II. **Sexual Offences (Section 3-12 of POCSO Act):** In Chapter II, Sections 3–12 of this Act, the many sorts of sexual offences against children are covered. Penetrative sexual assault is defined in Section 3 of the POCSO Act, and Section 4 of the law specifies the sentence, which was toughened up by the 2019 amendment.[22]The conditions under which a penetrative sexual assault qualifies as an aggravated penetrative sexual assault are laid out in Section 5. For example, penetrative sexual assaults on children by law enforcement officers close to a police station, by military personnel serving in their jurisdiction, or by civil servants employed by jails, hospitals, or educational institutions are categorised as aggravated penetrative sexual assault and are punishable under Section 6 of the POCSO Act.[23] According to Section 7 of the POCSO Act, sexual assault is "any act with sexual intent which involves physical contact without penetration on the child's vagina, penis, anus, or breast or which causes the child to so touch the child's vagina, penis, anus, or breast of such person or any other person." Sexual assaulters are subject to punishment under Section 8 of the POCSO Act. [24] Section 9 and 10 of the POCSO Act contain provisions regarding aggravated sexual assault on a child.[25]

Section 11 & 12 of the POCSO Act deals with the sexual harassment and punishment for the same.[26]

III. **Child Pornography And Punishment (Section 13-15 POCSO Act):** Section 13 prohibited the use of child pornography, and Sections 14 and 15 of the POCSO Act apply to anyone who represents a child's sexual organs, uses a child in real or simulated sexual acts, or portrays a child in an indecent or obscene manner in television, the internet, or advertisements.

IV. **Trial of Offences:** The POCSO Act outlines the rules for a reported offence trial under Sections 33 to 38.

11. CONCLUSION

Children belong to society and the country. His future and that of his family, society, and country are all impacted by his development. His personality will evolve based on how we treat him, as well as his rights, education, and health. We need to consider the child's condition because of this. Children have rights much like other groups in society. It is true that because he is young, he is unaware of his child's legal rights. Making provisions for children's rights has become imperative due to the rise in crimes against children in society. Due to issues with child work, child marriage, female feticide, child trafficking, and physical abuse, there is a critical need for child rights in India. Children's rights are fundamental human rights established to safeguard young children. Children are being neglected is a loss for society. It is crucial to safeguard children's rights today to ensure a prosperous society tomorrow. Because of this, a progressive society always considers how children are developing and how to defend their rights. We explore what child rights are, how many and whose rights are child rights, a list of child rights, child rights abuse, what constitutes child abuse, and for the progressive nations we all have to stand together and protect the children and make this world a safer place for the children.

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2. *Ibid,* Article 2.
3. *Ibid,* Article 3.
4. *Ibid,* Article 4.

5. *Ibid,* Article 5.
6. Geneva Convention, Additional Protocol I, 1949,Article 77.
7. International Covenant on Economic, Social and Cultural Rights, 1966, Article 10.
8. Convention on The Rights of The Child, 1989, Article 1.
9. *Ibid,* Article 2(2).
10. *Ibid ,* Article 3.
11. *Ibid, Article 9(4).*
12. *Ibid,* Article 32.
13. *Ibid,* Article 34.
14. Constitution of India, Article 15(3).
15. *Ibid,* Article 21-A.
16. Unni Krishnan, J.P. & Ors. v. State of Andhra Pradesh , AIR 1993 SC 2178.
17. *Ibid*, Article 23.
18. *Ibid*, Article 24.
19. *Ibid*, Article 39(f).
20. Juvenile Justice (Care and Protection of Children) Act, 2000.
21. The Protection of Children From Sexual Offences Act, 2012, Section 42A.
22. *Ibid,* Sections 3 & 4.
23. *Ibid* , Section 5 & 6.
24. *Ibid* , Section 7 & 8.
25. *Ibid* , Section 9 & 10.
26. *Ibid*, Sections 11 & 12.

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Correlational Study on Sleep Habits and Academic Performance Among College Students

• **Dr. Anil Tiwari**

The importance of correlational studies in educational institutes discussed increased learning outcomes as well as providing effective academic performance for college students. Here, the importance of sleeping habits has been discussed for the improvement of academic performance. The goal of the study is to determine the impact of a correlational study on academic performance and sleeping habits among college students. Literature reviews provide information about the concept of correlational study. Here, this study provides the role and impacts of correlational study on education has been discussed. On the other hand, challenges are raised for the lack of a sleeping schedule for the students. Primary research method was used where Google Form was used to gather information. Overall, of 55 educational professionals who are Professors from different institutes offered their valuable information through survey responses along with students. Research findings and analysis is based on statistical analysis helps to get a proper result for different hypotheses that help in data interpretations. The discussion part includes the importance of different types of learning habits and the importance of educational development has been discussed. In the end, it can be concluded that students need to develop their sleeping habits for academic development and score improvement purposes.

Keywords : *College students, education, mental health, sleep, academic performance*

Introduction

A research design recognized as a correlational education inspects the contacts connecting multiple variable quantity. Since correlational educations are not trials, no variable quantity is changed or under the transformer's controller. In the thoughts of Hasan et al. (2022), a connotation among 2 variables is mentioned to as a association. Absence of sleep has a harmful influence on the anxious scheme, which damages brain purpose. As stated by Chandler et al. (2021), theoretical presentation is regularly artificial by the reasoning decline brought on by sleep deficiency. As mentioned by Luqman et al. (2021), the over-all health and security of a student are inclined by getting sufficient sleep. Therefore, students should obtain the suggested quantity of sleep each evening to help them essence better, stay attentive, and achieve better in class.

It showed a strong negative link between the median quantity of days each workweek that students slept fewer than five times and GPA and a substantial positive association among the quantity of sleep each night and GPA. As per the comment of Martínez et al. (2019), each hour of total lost average weekly sleep was linked to a 0.07 drop in final GPA. As stated by Capinding (2021), these results support the notion that the amount of sleep each night plays a

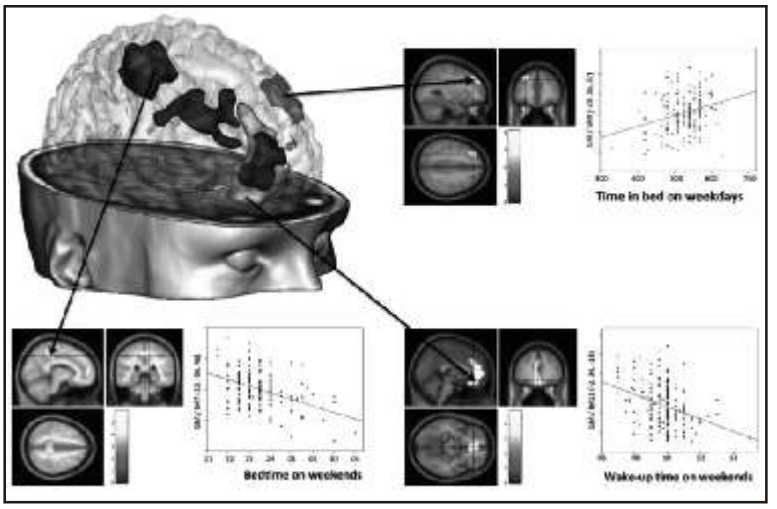

Figure 1 : Overview of brain region

(Source: Birmingham et al. 2023)

significant role in academic success during the crucial first year of university. As per the comment of Stock et al. (2020), people who get between 5 and 6 hours of sleep per night are 17% less efficient than those who get seven to eight. Your productivity will drop by 29% if you get only four hours of sleep every night.

The above figure represents the brain region and the grey part denotes sleep habits. Shadowy blue shading and the lowest left panel demonstration the DLPFC, precuneus regions and anterior cingulate, anywhere GMV had a negative correlation with bedtime on weekends. As per the notion of Birmingham et al. (2023), the red color and top correct board show the DLPFC areas where GMV had a correlation with period in bed on weekdays. The light-medium navy color and bottommost right surface show the middle part of the prefrontal and anterior cingulate areas in which GMV connected damagingly with waking up time on vacations (Prichard, 2020). With a height threshold of p 0.001 and FWE adjustment for several spatial comparisons throughout the entire brain, 1200 voxels, all images are displayed. For the voxel with the highest statistical significance, scatter plots are shown; the solid line is the regression line and the units used to express GMV are arbitrary (Sivakumar, 2022).

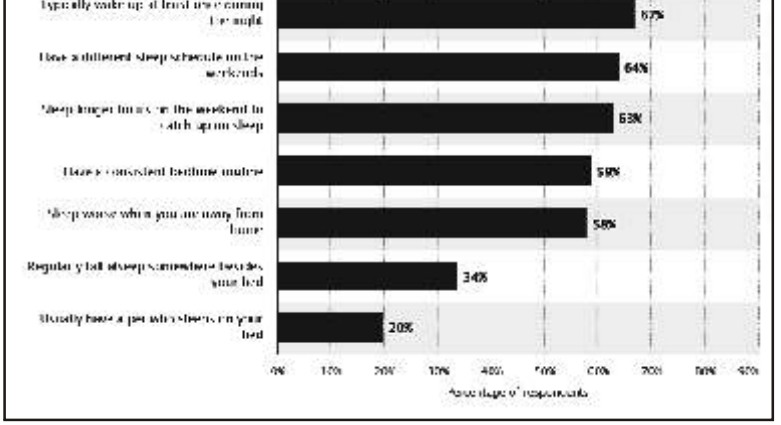

Figure 2 : Selected sleep habits

(Source: Statista, 2023)

The above figure shows the percentage of persons who, as of 2019, agreed with particular sleep habits in a few different countries around the world (Statista, 2023). This statistic shows the proportion of adults in particular nations who, as of 2019, have particular sleeping habits. 67% of respondents generally wake up at least once in the night, according to the research (Statista, 2023).

The finest way to purpose spiritually is to get enough nap, which also has an impression on how well scholars do on examinations and, eventually, on their marks. As mentioned by Tus (2021), physical health, state of mind, and cognitive presentation are all intimately correlated with one's sleep designs over the course of a 24-hour retro.

Research Aim

The aim of the investigation is to determine the influence of a correlational study on academic performance and sleeping habits among college students.

Research Objectives

RO1: To determine the importance of correlational study among school students

RO2: To analyze the connection between academic performance and sleep habits of the students

RO3: To evaluate different types of sleep habits for college students

RO4: To examine the impact of proper sleep habits on positive academic presentation among college students

Research Questions

RQ1: What is the importance of correlational study for college students?

RQ2: What is the connection between academic performance and students' sleep habits?

RQ3: What are the different types of sleep habits for college students?

RQ4: How does proper sleep create a positive impact on compelling academic performances?

Hypothesis

H1: Correlational study is creating a positive impact among the college students

H2: There is a positive association between theoretical performance and college students

H3: Different types of sleeping habits are highly correlated with college students

According to the "Health Association's National College Health Assessment survey", lack of sleep among college students is one of the highest three health-related walls to academic presentation. As per the notion of Prichard (2020), there are various factors, including an abundance of social, cultural, natural, and biological components that contribute to students' lack of sleep. Thus, this is because it is linked to poorer grades, failing courses, and depressed moods.

The purpose of this research study is to define sleeping ways and issues that are associated with deprived sleep in a large group of college undergraduates.

Literature Review

Critical evaluation of correlational study for college students for developing academic performances

There are various advantages of the correlational study those includes developing casual relationships and predicting human behaviors. As per the comment of Yao et al. (2019), while investigational educations enable investigators to seek cause and result links, correlational educations enable students to control the being and the magnitude of a association among variable star. As per the notion of Hasan et al. (2022), they are helpful because they enable you to examine relationships between various factors. Studies from the past as well as the present have discovered a beneficial connection between students' learning preferences and academic success. As mentioned by Reuter et al. (2021), these results suggest that the student's learning preferences have an impact on their academic presentation. On the other hand, Martínez et al. (2019) have stated that college student involvement has been linked favorably to leadership, multicultural understanding, well-being, and academic attainment, conferring to studies. Therefore,

finding the strength of a association for one goal of correlational research.

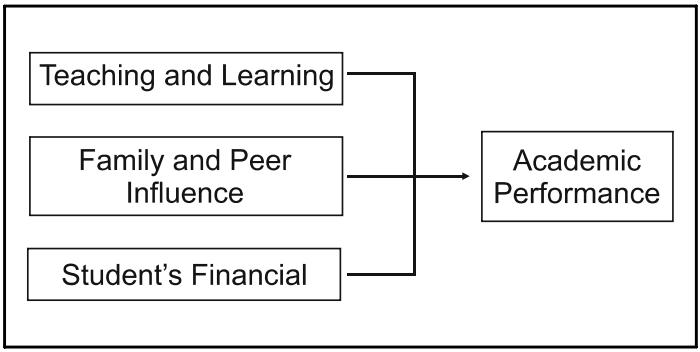

Figure 3 : Overview of academic performance

(Source: Chandler et al. 2021)

The above figure represents the overview of the academic performances those are including peer influence, students' financial performances, and learning and teaching aspects. Cause-and-effect relationships cannot be established by correlational study designs. As mentioned by Chandler et al. (2021), the most common correlation statistic to measure the forte of a link between variables that are linearly related is Pearson's correlation coefficient. As opposed by Luqman et al. (2021), naturalistic inquiry, the technique of surveying, and archive research are three different kinds of correlational study, and each has a distinct goal as healthy as advantages and disadvantages. Thus, correlational examination can shed light on intricate real-world connections, assisting investigators in the creation of theories and predictions.

A student's academic success may be influenced by the method of instruction, university infrastructure, peer and family pressure, and financial resources to ensure that students graduate on time, a variety of factors affect their academic success There are other, less obvious reasons why students take breaks from class, such as their health, however it seems that just a fifth of them experience acute illness while learning that necessitates taking a special study break. Student academic achievement will result in more jobs being available. For an organization, academic achievement is crucial to the optimistic consequences that result in

future job presentation. Gender, age, and place of residency have no bearing on academic success, although individuals who live close to a university can score far healthier than those who do not. Feeble students would also perform better academically if they are assembled with good scholars. This will help scholars alumnus on schedule. Additionally, bad study habits have a tendency to cause delays in learning, which has an impact on students' cumulative grade point averages. A country's economy may suffer as a result of poor academic success rates.

Examining the importance of effective sleep habits for students' academic performance development purposes

Academic performance is frequently affected, and sleep deprivation is mostly linked to cognitive impairment. As mentioned by Capinding (2021), students' ability to focus and learn in class is negatively impacted by poor sleep, which also reduces general classroom energy. A lack of sleep impairs awareness, causes attention to decline, and slows cognitive functioning. On the other hand, Stock et al. (2020) have stated that sleep assistances us make the greatest of our days by ornamental thought and memory, easing learning, renewing our mental and physical power sources, and many other reimbursements. As per the notion of Birmingham et al. (2023), they retain the pattern of behavior that is necessary for optimal daily functioning, enhance their physical and emotional well-being, and minimize stress when they get enough sleep. On the other hand, Sivakumar et al. (2022) have stated that teenagers and college students who lack sleep and are excessively sleepy throughout the day experience mood deficits, suffer from poor moods and learning, and perform poorly in school. Thus, absence of sleep has a bad impact on the nervous structure, which damages brain meaning.

Theoretical habits are a well-organized and purposeful routine of study that has been obtained by students in their commitment to comprehending academic material and passing exams. As per the notion of Abreu et al. (2023), students' academic accomplishment is greatly influenced by their study habits. At school, students struggle to concentrate, manage their tension, and learn new material. Speed, reliability, and reaction time are all enhanced by sleep. As opposed by Prichard (2020), this enhances memory and the capacity to learn new things. The best method to meaning mentally is to get sufficient sleep, which also has an impact on how

well followers do on tests and, finally, on their marks. Physical well-being, mood, and reasoning presentation are all closely correlated with one's sleep designs over the course of a 24-hour retro. In the thoughts of Tus (2021), dearth of sleep can have undesirable effects on a person's physical and rational well-being, academic or professional performance, and general quality of life. Thus, a consistent lack of sleep can also have negative costs or be a sign of a well-being issue, such as worry or snooze apnea.

Methodology

Primary quantitative research techniques have been employed in this study to gather data. Deductive research methods and a descriptive research design were also employed in this study. It is the most popular technique for conducting market research and providing primary research with a focus on data collection. Following the 10 questions, questionnaires were created, and 55 responses were gathered to form the results. As mentioned by Reuter et al. (2021), case studies and focus sessions are the key foundations of primary quantitative collection techniques. Regression analysis and statistical analysis of frequencies have also been carried out using the SPSS As stated by Yao et al. (2019), the ANOVA test, has also been employed for data collecting and analysis reasons. Also included in this study article are descriptive and demographic analyses.

Finding and Analysis

Demographic Analysis

Gender

What is your gender?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	33	60.0	60.0	60.0
	Male	11	20.0	20.0	80.0
	Prefer not to say	11	20.0	20.0	100.0
	Total	55	100.0	100.0	

Table 2: Gender

(Source: IBM SPSS)

Table 2 helps to analyze the response rate of the participants as per their gender. Therefore, this table indicates that 33 female

participants are taking part in this survey process, whereas 11 male participants are allowed to take part in this process.

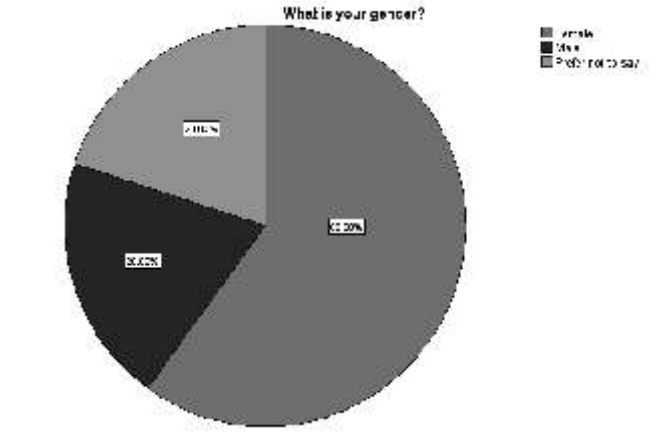

Figure 4: Gender

(Source: IBM SPSS)

Figure 5 is based on the response rate of the participants according to their gender. 60.0% of female respondents take part in this process, and it is considered the maximum response rate for participants. Therefore, 20.0% of male participants also take part in this data collection process.

Age Group

What is your age?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20 to 30 years	11	20.0	20.0	20.0
	31 to 40 years	22	40.0	40.0	60.0
	41 to 50 years	22	40.0	40.0	100.0
	Total	55	100.0	100.0	

Table 3: Age Group

(Source: IBM SPSS)

Table 3 is based on the frequency related to the age group of the participants. Therefore, 11 participants are based on 20 years to

30 years age group. Moreover, 22 participants are based on the 31 years to 40 years age group.

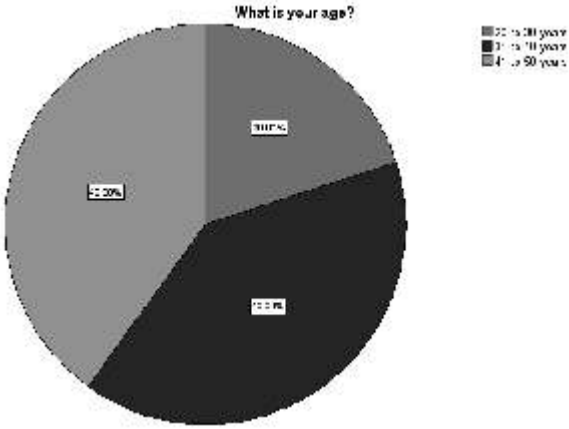

Figure 5 : Age Group

(Source: IBM SPSS)

Figure 6 is indicated the response rate of the respondents which is based on their age group. Moreover, 20.0% of participants are based on 20 years to 30 years age group. 40.0% response rate participants are based on 31 years to 40 years age group, and it is the maximum response rate for participants according to their age group. Additionally, 14.5% of respondents belong above the 65 years of age group and it becomes the lowest response rate for participants.

Occupation

What is your occupation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professor	22	40.0	40.0	40.0
	Student	11	20.0	20.0	60.0
	Teacher	22	40.0	40.0	100.0
	Total	55	100.0	100.0	

Table 4: Occupation

(Source: IBM SPSS)

Table 4 indicates the responses according to their income level. 22 numbers of respondents are based on professor profession; therefore, 11 participants belong from student's category.

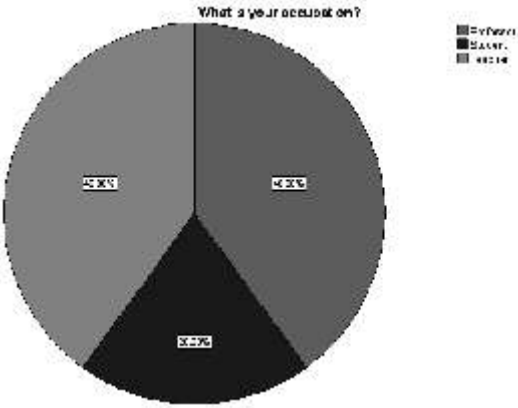

Figure 6: Income Range

(Source: IBM SPSS)

Figure 7 indicates the response rate of the participants which is based on their income level. The maximum response rate participants belong professor category and their response rate is 40.0%. Additionally, response rate of student category is 20.0%.

Statistical Analysis

Descriptive Analysis

Descriptive Statistics

	N	Minimum	Maximum	Mean		Std. Deviation	Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic	Std. Error
[illegible]	55	4	5	4.40	.067	.494	-1.894	.634
V1	55	4	5	4.40	.067	.494	-1.894	.634
V2	55	4	5	4.40	.067	.494	-1.894	.634
V3	55	4	5	4.40	.067	.494	-1.894	.634
V4	55	4	5	4.40	.067	.494	-1.894	.634
Valid N (listwise)	55							

Table 5: Descriptive analysis of different variables

(Source: IBM SPSS)

The "Mean" value of the first variable is 4.40, and the "Standard Error" is .067. Therefore, according to this table, the

"Standard Deviation" value is .494. according to this table, others value of the variables also identified.

Hypothesis 1

Model Summary[c]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics: R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	1.000[a]	1.000	1.000	.000	1.000	.0	1	53	.	[b]

a. Predictors (Constant), IV 1
b. Not computed because there is no residual variance.
c. Dependent Variable: DV

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.200	1	13.200	.	.[b]
	Residual	.000	53	.000		
	Total	13.200	54			

a. Dependent Variable: DV
b. Predictors: (Constant), IV 1

Coefficients[a]

Model		Unstandardized Coefficients: B	Unstandardized Coefficients: Std. Error	Standardized Coefficients: Beta	t	Sig.
1	(Constant)	.000	.000		.	.
	IV 1	1.000	.000	1.000	.	.

a. Dependent Variable: DV

Table 6 : Linear regression analysis

(Source: IBM SPSS)

The "R-value" As per this table is 1.000, therefore, based on "The ANOVA" table the significance value of the first hypothesis is 0.001.

Hypothesis 2

Model Summary[c]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics: R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	1.000[a]	1.000	1.000	.000	1.000	.	1	53	.	[b]

a. Predictors (Constant), IV 2
b. Not computed because there is no residual variance.
c. Dependent Variable: DV

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig
1	Regression	13.200	1	13.200	.	.[b]
	Residual	.000	53	.000		
	Total	13.200	54			

a. Dependent Variable: DV

b. Predictors: (Constant), IV 2

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
	(Constant)	.000	.000		.	.
	IV 2	1.000	.000	1.000	.	.

a. Dependent Variable: DV

Table 7 : Linear regression analysis for Hypothesis 2

(Source: IBM SPSS)

Table 7 is based on the hypothesis analysis of the second variable. The "R Square value" is .100. After that, The "Adjusted R Square value" is 1.000. Therefore, the "significance value" of this variable is 0.010, moreover, it is addressed by the "ANOVA" table.

Hypothesis 3

Model Summary[c]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics: R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	1.000[a]	1.000	1.000	.000	1.000	.	1	53	.	[b]

a. Predictors (Constant), IV 3

b. Not computed because there is no residual variance.

c. Dependent Variable: DV

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.200	1	13.200		[b]
	Residual	.000	53	.000		
	Total	13.200	54			

a. Dependent Variable: DV

b. Predictors: (Constant), IV 2

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	.000	.000		.	.
	IV 2	1.000	.000	1.000		

a. Dependent Variable: DV

Table 8: Linear regression analysis for Hypothesis 3

(Source: IBM SPSS)

Therefore, the "R-value" which is indicated by this table is 1.000 moreover, the significance value as per the "ANOVA" table is 0.001; this value is also less than 0.05.

Correlations

		DV	V1	IV2	IV3	V4
DV	Pearson Correlation	1	.000**	1.000**	1.000**	.000**
	Sig. (2-tailed)		<.001	<.001	<.001	<.001
	N	55	55	55	55	55
V1	Pearson Correlation	1.000**	1	1.000**	1.000**	.000**
	Sig. (2-tailed)	<.001		<.001	<.001	<.001
	N	55	55	55	55	55
V2	Pearson Correlation	1.000**	.000**	1	1.000**	.000**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001
	N	55	55	55	55	55
V3	Pearson Correlation	1.000**	.000**	1.000**	1	.000**
	Sig. (2-tailed)	<.001	<.001	<.001		<.001
	N	55	55	55	55	55
V4	Pearson Correlation	1.000**	.000**	1.000**	1.000**	1
	Sig. (2-tailed)	<.001	<.001	<.001	<.001	
	N	55	55	55	55	55

** Correlation is significant at the 0.01 level (2-tailed).

Correlation Test

Table 9: Correlation Test

(Source: IBM SPSS)

Proper correlations between the variables are indicated in Table 9. The "significance value" of the first variable is .001, which is less than 0.05. Therefore, it is indicated that there is a positive correlation is highlighted between the variables. Additionally, the other "significance value" also addressed by this table.

Discussion

These findings show that inconsistent sleep-wake patterns and insufficient sleep, which have been well-documented in young people, are alarmingly common in college students. As stated by Vázquez-Cano et al. (2020), intimate links between good sleep and mental as well as physical wellness, and sleep disruption intervention programs for this demographic should be taken into consideration. Compared to the general population, university students report much

poorer sleep quality. Along with low grades, sleep issues are linked to an increase in health worries, irritability, depression, weariness, and focus and concentration problems. A separate who sleeps only once each daytime, often for 8 hours at evening, has a monophasic sleep decoration. A biphasic sleep pattern, also known as a siesta sleep form, is when a person sleeps twice daily. When a person sleeps intermittently during the day, this is mentioned to as a polyphasic sleep decoration. As per the notion of Aihie & Ohanaka (2019), psychoeducational therapies represent some of the most successful strategies for enhancing sleep quality in people of all ages, according to clinical research. There aren't many studies like this involving college students. Therefore, the authors of this study provide a description of how the Sleep Therapy and Education Programme for Students or STEPS came to be and use a double-blind experimental design to assess its efficacy.

It is well-recognized that less sleep has a detrimental impact on academic performance. However, educational achievement, such as averages of grades, has largely shown this conclusion. As a result, it is unclear how sleep habits and academic achievement relate to one another in the general people. This education looked at the connection among sleeping patterns and academic achievement. As stated by Madigan & Curran (2021), high academic achievement was linked to less sleep, staying up later, and more nighttime online activity. As mentioned by Birmingham et al. (2023), over a five-year period, there was no change in the association between excellent academic achievement and late-night online activity. Falling asleep quickly, remaining asleep, obtaining up to eight hours of sleep, waking up rested, and avoiding sleep medications are all examples of healthy sleep habits. There are five phases of sleep: waking, N1, N2, N3, and REM. NREM, or non-rapid eye drive, sleep is considered into stages N1 over N3, with each stage consistent to a profounder state of sleep. According to research, the connection between sleep patterns and academic achievement may be more complicated than previously thought, and achieving high performance may come at the sacrifice of an individual's well-being.

This happens as a result of the body's melatonin, a hormone secreted in the early hours to get ready for sleep, being released later. The study of sleep and its significance for mental wellness has increased. This study looked at two groups: shift workers and students studying hospitality to better understand how sleep habits affect undergraduate students' academic performance. As per the

notion of Sañudo et al. (2020), young adults' bad sleep habits have recently been linked to a significant increase in the usage of electronic devices or EDs, such as computers and cell phones. As mentioned by Yeo et al. (2019), the total number of studies, having EDs around the bedroom and at night results in shorter bedtimes, shorter sleep durations, and hours of daytime drowsiness. Therefore, adolescent development and growth depend critically on sleep. Due to biological and environmental shifts, adolescents experience major alterations in their sleep patterns.

Science has established that adolescents need to sleep for a minimum of 8 hours each day. Our health depends on sleep since it strengthens our defenses, burns calories, and sharpens our minds. As per the notion of Malik et al. (2020), due to physiological and environmental changes, sleep significantly alters during adolescence. As stated by Ibáñez et al. (2020), teenagers' reduced sleep duration requirements, increased tolerance to sleep deprivation, and their later sleep and waking hours because of a typical delayed circadian rhythm are all physiological considerations. This happens as an outcome of the body's melatonin, a hormone secreted in the afternoon to get ready for sleep, being released later.

As per the notion of Aihie & Ohanaka (2019), the study of sleep and its significance for physical wellness has increased. This study looked at two groups which include shift workers and students studying hospitality to better understand how sleep habits affect undergraduate students' academic performance. There was a link between nighttime mobile app use and sleep patterns. According to the results of the current study, both the quality and quantity of sleep decline the longer smartphone apps are used. However, there was no discernible link between using mobile apps and student academic success.

The use of smartphone apps in class is inversely correlated with attention deficit during class. Further research has been encouraged to get a more accurate picture of smartphone usage among study participants. As stated by Vázquez-Cano et al. (2020), an established contributor to happiness, vigor, and physical and mental welfare is a good night's sleep. The person won't be able to work, study, develop, and engage to the fullest extent possible at some point in life hence they don't get enough restorative sleep. As mentioned by Ibáñez et al. (2020), the new life of learning causes a change in a student's lifestyle. Thus, academic development for

university scholars is greatly disadvantaged by sleep issues and illnesses.

There has not been much research done yet on how well college students slept during the COVID-19 lockout. This study examined the quantity and quality of slumber among college students and professors throughout the Covid-19 lockdown. Sleep is essential for human physiology, cognitive development, and physical healing. As stated by Madigan & Curran (2021), the brain continues to operate while you're asleep, doing biological maintenance that maintains your body functioning at its best and preparing you for the day ahead, according to the Worldwide Journal of Theoretical Studies in Progressive Education and Growth. As mentioned by Sañudo et al. (2020), the person won't be able to work, study, develop, and engage to the fullest extent possible at some point in life, they don't get enough restorative sleep. However, an individual's sleep habits and patterns change based on their age, the demands of their job, their social life, their somatic ailments, and their unique physiological traits.

Conclusion

The impact of the correlational study on academic performance development purposes played a significant role. Along with this, different types of sleeping habits have been examined in this research study. SPSS software has been used for data analysis purposes and a total of 55 responses have been collected from the participants. Research findings have been based on survey analysis and results have been collected from the participants.

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Appendices

Appendix 1: Questionnaire

Survey Link: https://forms.gle/dsjhJ1mN4ucBnvBc6

What is your age?

- 20 to 30 years
- 31 to 40 years
- 41 to 50 years
- 51 to 60 years

What is your gender?

- Male
- Female
- Prefer not to say

What is your occupation?

- Student
- Teacher
- Professor

- Insufficient sleep negatively affects the nervous system
- Lack of proper sleep habit is resulting in poor brain function
- For inappropriate sleep academic performance is often decrease
- Adequate sleep contributes to a student's overall health and well-being
- Lack of sleep among college students has been identified as one of the top three health related impediments to academic performance
- Study Habits determine the Academic Achievement of students to a great extent
- Results indicated a significant positive correlation between amount of sleep per night with GPA

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प्राचीन भारतीय सिक्कों पर अंकित अग्नि-एक तुलनात्मक अध्ययन

• डॉ. सुनील कुमार

प्राचीन काल से ही आदिम मनुष्य को अपने परिवार के जीवन-यापन के निर्वाहन के लिए जिन पदार्थों की आवश्यकता थी, उसका उत्पादन एवं संग्रह वह स्वयं करता था। परिवार की सभी मूलभूत आवश्यकताओं की पूर्ति वह करता था। विनिमय हेतु सिक्कों का प्रचलन एक महत्वपूर्ण क्रान्ति है। समय के अनुसार संसार के समस्त मनुष्यों ने विनिमय का स्थायी उपकरण अथवा साधन निकाला था। विनिमय के इन्हीं उपकरणों अथवा साधनों का नाम सिक्का है। भारत के लोग प्राचीन काल से ही विनिमय के लिए धातुओं से बने हुए सिक्कों का व्यवहार करते आ रहे थे। सिक्कों पर अंकित प्रतीक एवं संकेत तत्समय की सामाजिक, धार्मिक एवं सांस्कृतिक इतिहास का बोध कराते है। अग्नि से सम्बन्धित प्रमाण विशेष रूप से धातु एवं प्रस्तर माध्यमों पर बने हुए पाये गये हैं। इनमें से धातु पर सिक्कों पर इनका अंकन पाया जाता है जो काल विशेष में विभिन्न शासकों द्वारा जारी किये गये थे। इन सिक्कों के सतह पर अग्नि को अंकित करके इतिहास में अक्षुण्ण बनाये रखा गया है।

बीज शब्द : *सिक्के, अग्नि, प्रतीक एवं संस्कृति*

प्राचीन भारतीय इतिहास के पुनर्निर्माण में सिक्के एक महत्त्वपूर्ण स्रोत के रूप में ज्ञात है। भारतीय परम्परा में सिक्कों का इतिहास अत्यन्त प्राचीन है। सिक्कों पर प्रतीकों एवं संकेतों के माध्यम से शासको द्वारा अपनी आस्था एवं श्रद्धा के अनुरूप उसका अंकन कराये जाने की परम्परा रही है। विभिन्न कालों में शासकों ने उसका अंकन कराया है जो उनकी धार्मिक आस्था एवं धार्मिक सहिष्णुता का प्रतीक रहा है।

पांचाल शासक अग्निमित्र के सिक्कों पर अग्नि का मानवीय स्वरूप दिखाई पड़ता है। अग्निमित्र का शासन काल द्वितीय शताब्दी ई.पू. माना जाता है। इसके सिक्के अनेक पुरास्थलों से प्राप्त हुए हैं। इसके सिक्कों के पृष्ठभाग पर दो स्तम्भों के मध्य सपाट भाग पर अग्नि को खड़े मुद्रा में प्रदर्शित किया गया है। उसके केशों से पाँच ज्वालायें निकल रही हैं। उसका दाहिना हाथ ऊपर की तरफ उठा हुआ है जबकि बायाँ हाथ कटिहस्त मुद्रा में कमर पर आलम्बित हैं। देवता के नितम्ब से नीचे तरफ एक वस्तु लटक रही है जो गदा अथवा तलवार हो सकती है। इस आकृति को अनेक विद्वानों ने अग्नि के रूप में स्वीकार किया है।[1] ममे बेजिन फाउचर[2] का मानना है कि यह आकृति आदिनाग से सम्बन्धित है। इस संदर्भ में जे.एन. बनर्जी का मत है कि एलन एवं कनिंघम के सूची के फलकों की जाँच पड़ताल की जाय तो दोनों ही एक समान है तथा इनका पद भी एक समान है। वह यह भी निर्दिष्ट करता है कि कुछ नमूनो में देवता एक कमल के फूल पर खड़ा है, एवं ज्वाला की किरणें दिखाई दे रही है एवं सिक्कों पर नाग चिन्हित नहीं किये जा सकते है। यह भली-भाँति ज्ञात है कि उन दिनों सामान्य रीति-रिवाजों में सिक्का जारी करने वाले संरक्षक देवता का अंकन सिक्कों पर होता था एवं अधिकांशत: मुद्रा जारी करने वाले शासक के नाम के एक घटक से देवताओं के नाम रखने की प्रथा नहीं थी। गहनता से अध्ययन करने के उपरान्त कहा जा सकता है कि अग्निमित्र के सिक्कों के पृष्ठभाग पर अंकित चित्र अग्नि का प्रतिनिधित्व करता है।[3] अग्निमित्र के सिक्के अहिच्छत्र क्षेत्र से प्राप्त होते हैं जो नि:संदेह रूप से कहा जा सकता है कि ये एक विस्तृत भू-भाग में प्रचलित थे। इनके प्रचलन का काल द्वितीय शताब्दी ई.पू. से लेकर प्रथम शताब्दी ई.पू. तक था। उस काल में सम्पन्न किये जाने वाले अनेक प्रकार के यज्ञों का भी विवरण सिक्कों से प्राप्त होता है। साधारणतया यह देखा गया है कि प्राचीन काल में शासक जब यज्ञों का सम्पादन करता था। तब वह उसकी स्मृति को अक्षुण्ण बनाये रखने के लिए उसका अंकन सिक्कों पर करवाता था। इस प्रकार का उदाहरण शुंगों, कुषाणों एवं गुप्तों की मुद्राओं पर प्रचुर संख्या में दिखाई देता है। द्वितीय शताब्दी ई.पू. के मध्य कौशाम्बी से कुछ ताम्र निर्मित सिक्के प्राप्त हुए है जिसके ऊपर अशोक कालीन ब्राह्मी लिपि में ''सुगावामासो'' लेख लिखा गया है, साथ ही एक अग्नि यूप व कुछ अन्य प्रतीकों के सामने खड़ी मुद्रा में एक घोड़े के चित्र का अंकन किया गया है।[4] डॉ. के.डी. वाजपेयी के अनुसार इस नाम में शुंग उपाधि नि:संदेह रूप से यह प्रमाणित करता है कि यह शुंग परिवार से सम्बन्धित पुण्यमित्र शुंग हैं। यूप के समक्ष खड़ी मुद्रा में घोड़े का प्रतीक इस तथ्य का संकेत प्रदान कर रहा है कि पुष्यमित्र शुंग ने दो अश्वमेध

यज्ञ का सम्पादन किया था। इसी प्रकार के प्रतीक चिन्ह विष्णु देव, ब्रह्ममित्र एवं सूर्यमित्र के सिक्कों के पश्च भाग पर दिखाई देते हैं। एलन महोदय इन सिक्कों का सम्बन्ध कन्नौज से स्थापित करते है। किन्तु डॉ.के.डी.वाजपेयी का मानना है कि ये सिक्के मुख्यत: कौशाम्बी से सम्बन्धित हैं।[5] पांचाल के शासक वसुसेन के सिक्कों पर भी यूप के समक्ष खड़े एक घोड़े का अंकन मिलता है।[6] शुंग काल में पांचाल के शासकों से कौशाम्बी के शासकों का घनिष्ट सम्बन्ध था। यह विदित है कि शुंग शासक ब्राह्मण धर्मावलम्बी थे।

शुंग एवं कण्व शासकों के पश्चात् उत्तर-पश्चिम भारत के इतिहास में लम्बे समय तक विदेशी शासकों जैसे हिन्द-यवन, शक-पहलव एवं कुषाणों ने शासन किया। ये शासक जब भारतीय भू-भाग में अपना आधिपत्य स्थापित किये तब उनकी शासन करने की सोच दूरगामी थी। उन्होंने यहाँ पर लम्बे समय तक शासन करने के लिए यहाँ की संस्कृति एवं सभ्यता में स्वयं को ढालने का प्रयास किया। उन्हें पता था कि यदि इस भू-भाग में लम्बे समय तक शासन करना है तो पहले यहाँ की सामाजिक, धार्मिक रीति-रिवाजों को अपनाना होगा। यहाँ के धर्म में प्रचलित विभिन्न देवी देवताओं का सम्मान करना होगा। प्रारम्भ में उन्होंने अपने देवी-देवताओं को अधिक महत्त्व दिया किन्तु बाद में उन्होंने यहाँ के देवी-देवताओं को अपने धर्म में स्थान देना प्रारम्भ किया। उपरोक्त विदेशी शासकों ने भी अग्नि पूजा के कर्मकाण्डों को आगे बढ़ाया। इनमें हिन्द-यवन शासकों के स्वर्ण एवं रजत सिक्कों तथा शको के रजत व ताम्र सिक्कों पर हेलेनिक पौराणिक कथाओं से सम्बन्धित देवी-देवताओं का अंकन मिलता है। ऐजेज प्रथम एवं एजेलिजेज द्वारा जारी किये गये ताम्र सिक्कों के अग्रभाग पर हेफायस्टोस नामक यूनानी देवता का अंकन मिलता है जो सम्मुख खड़ा है जिसके दाहिने हाथ में राजदण्ड व बायें हाथ में चिमटा एवं हथौड़ा धारण किये हुए है।[7] यूनानी भाषा में हेफायस्टोस का तात्पर्य ''चंचल ज्वाला'' होता है जो होमर के महाकाव्य में अग्नि देवता के रूप में वर्णित हैं।

कुषाण शासकों ने अपने शासन काल के दौरान धार्मिक सहिष्णुता का पालन किया। उन्होंने अपने सिक्कों पर हिन्दू, ईरानी एवं यूनानी देवी-देवताओं को स्थान दिया। कुषाणों के शासन काल में ईरानी हेलेनिक एवं भारतीय शैली के देवताओं का समिश्रण करके अधिक से अधिक संरक्षित किया गया। कुषाणों के सिक्कों पर हेलेनिक देवता हेफायस्टोस (अग्नि का देवता) का अंकन पाते हैं। कुषाण शासक कनिष्क के कुछ स्वर्ण सिक्कों के ऊपर चिमटे के साथ खड़ी मुद्रा

में दाढ़ी युक्त देवता की आकृति का अंकन किया गया है, इसका बायाँ हाथ नितम्ब पर एवं दाहिने हाथ में पुष्पाहार पकड़े हुए है।[8]

गंगा घाटी एवं पश्चिमोत्तर भारत से बड़ी संख्या में कुषाणों के सिक्के विभिन्न उत्खननों एवं सर्वेक्षणों से प्रकाश में आये है। साथ अनेको मुद्रा निधियाँ भी लोगों द्वारा समय-समय पर प्रकाश में लायी गई थी। अग्नि के साक्ष्य के रूप में कुषाण शासकों ने अपनी मुद्राओं पर अग्नि वेदिका का अंकन करवाया था जो कि ब्राह्मण धर्म से सम्बन्धित है। कुषाण शासकों में सर्वप्रथम विम कैडफिसेस की मुद्राओं के ऊपर अग्नि से सम्बन्धित साक्ष्य प्राप्त होते है। बिहार प्रान्त के वैशाली[9] पुरास्थल के उत्खनन से विम कैडफिसेस का प्राप्त एक सिक्के के अग्रभाग पर खड़ी मुद्रा में बायी तरफ राजा का अंकन है जिसका दाहिना हाथ अग्नि वेदिका पर एवं बायें हाथ में त्रिशुल पकड़े हुए है, पश्चभाग पर सम्मुख खड़े सम्भवत: दो हाथों वाले शिव का अंकन है। उत्तर प्रदेश के सिद्धार्थनगर जनपद में स्थित 'पिपरहवा' पुरास्थल से दो एवं 'गनवरिया' पुरास्थल से भी दो सिक्के विम कैडफिसेस के प्राप्त हुए हैं। इन समस्त सिक्कों के अग्र भाग पर दाढ़ी युक्त बायीं तरफ खड़ा राजा जो राजमुकुट एवं हेलमेट पहने हुए है। इसका दाहिना हाथ अग्नि वेदिका में आहुति देते हुए एवं बायां हाथ कमर पर अध्यारोपित है। इसके दाहिनी तरफ एक त्रिशुल एवं बायीं तरफ उर्ध्वाधर रूप में गदा अथवा मुग्दर का अंकन प्राप्त हुआ है। इसके पश्चभाग पर दो भुजाओं वाले शिव, जिनके दाहिने हाथ में त्रिशूल अथवा माला तथा बायां हाथ वृषभ के डील के पश्च भाग में अध्यारोपित किया गया है।[10] वाराणसी जनपद के अकथा[11] पुरास्थल के उत्खनन से भी विम कैडफिसेस का एक सिक्का प्राप्त हुआ है। इस सिक्के के अग्रभाग में अग्नि वेदिका में आहुति देते हुए खड़ी मुद्रा में विम कैडफिसेस का अंकन एवं पश्चभाग में वृषभ के साथ शिव का अंकन प्राप्त हुआ है।

कुषाण शासक कनिष्क के सिक्कों पर भी इसी प्रकार का अंकन प्राप्त हुआ है जो विभिन्न पुरातात्विक पुरास्थलों के उत्खनन से प्राप्त हुए हैं। बिहार प्रान्त के चिरांद[12] पुरास्थल के उत्खनन से कनिष्क के चार ऐसे सिक्के प्राप्त हुए है जिसके अग्र भाग पर बायीं तरफ खड़े राजा का अंकन है जिसका दाहिना हाथ अग्नि वेदिका की तरफ फैला हुआ है, बायें हाथ में बरछी व कमर से नीचे तलवार लटकी हुई है। राजा लम्बा कोट व पाजामा पहना हुआ है। इसके पृष्ठ भाग पर चार भुजाओं वाले खड़े देवता जो सम्भवत: शिव हो सकते है, का अंकन किया गया हैं। वैशाली[13] पुरास्थल के उत्खनन से कनिष्क की तीन मुद्राएँ

प्राप्त हुई हैं इनके अग्रभाग पर अग्नि वेदिका के बायीं तरफ हेलमेट, कोट व पाजामा पहने हुए दाढ़ी युक्त राजा का अंकन है जिसके कंधों से ज्वाला प्रस्फुटित हो रही हैं। यह अपने बायें हाथ में माला पकड़े हुए है। दायें हाथ में अग्नि वेदिका के ऊपर हाथी का अंकुश पकड़े हुए है तथा गोलाई में यूनानी भाषा में लेख है। इनके पृष्ठभाग में एक सिक्के पर दौड़ते हुए वायु देवता एवं दूसरे सिक्के पर शिव का अंकन प्राप्त हुआ है। कनिष्क के इस वर्ग के सिक्के 'गनवरिया' एवं 'पिपरहवा' से भी प्राप्त हुए है[14] इनमें बाइस सिक्के 'गनवरिया' एवं एक सिक्का 'पिपरहवा' से प्रतिवेदित हुआ है। इन दोनों ही पुरास्थलों से प्राप्त सिक्कों के अग्रभाग पर बायीं तरफ खड़े राजा का अंकन है जो अपने दायें हाथ को अग्नि वेदिका में आहुति देते हुए फैलाये हुए है एवं बायें हाथ में सम्भवत: माला अथवा त्रिशूल धारण किये हुए है। यह लम्बा कोट, पाजामा एवं भारी जूते पहने हुए हैं। पश्चभाग में कोई देवी अथवा देवता का अंकन एवं यूनानी भाषा में लेख का अंकन मिलता है। उत्तर प्रदेश के सीतापुर जनपद के ठाकुरगंज[15] नामक पुरास्थल से इस वर्ग की कनिष्क की कुल अठारह मुद्रायें प्राप्त हुई हैं। समस्त मुद्राओं के अग्रभाग पर अग्नि में आहुति देते हुए राजा का अंकन किया गया है। वाराणसी जनपद के नहवानी[16] पुरास्थल से कुषाण कालीन एक ताम्र मुद्रा प्राप्त हुई है। इस मुद्रा के अग्रभाग पर सम्मुख खड़े दायें हाथ से आहुति देते हुए राजा का अंकन किया गया है। इसके पृष्ठभाग पर माओं का अंकन है। इलाहाबाद जनपद के श्रृंग्वेरपुर[17] पुरास्थल से दो कुषाणकालीन सिक्के प्राप्त हुए हैं। इनमें से एक सिक्का वासुदेव एवं दूसरा सिक्का विम कैडफिसेस से सम्बन्धित है। वासुदेव के सिक्के में अग्रभाग पर दायीं तरफ चेहरा किये हुए सम्मुख खड़े राजा का अंकन, ऊपर बायें हाथ में राजदण्ड व निचले दायें हाथ में तीन काटो वाली नोकदार कोई वस्तु है। इसके अलावा यज्ञ वेदिका एवं उसके ऊपर फीते से सुसज्जित त्रिशूल का अंकन है। पश्चभाग पर प्रभामण्डल में सुसज्जित सिंहासनारूढ़ देवी का अंकन है। विम कैडफिसेस के सिक्के में अग्रभाग में दाहिने तरफ सिर किये हुए सम्मुख खड़े हुए दाढ़ी युक्त राजा का अंकन है। यह लम्बा कोट व पाजामा, गोलाकार टोपी व पैरों में जूते धारण किये हुए है। इसका दाहिना हाथ अग्नि वेदिका में आहुति डालते हुए प्रदर्शित है, जबकि बायां हाथ कटिहस्त है।

कुषाण शासक कनिष्क के स्वर्ण मुद्राओं पर ईरानी देवता अथसो (अग्नि देवता) का अंकन है जो बायीं तरफ दाढ़ी युक्त देवता के रूप में खड़ा है, टोपी, सज्जित वस्त्र धारण किये हुए, दाहिने हाथ में पुष्पाहार एवं बायें हाथ में चिमटा

पकड़े हुए नितम्ब पर टिकाये हुए है।[18] इस वर्ग की अनेकों मुद्रायें वाराणसी के बड़ागाँव से प्राप्त बसनी मुद्रा निधि से प्राप्त हुई हैं। यहाँ से कनिष्क की कुल 180 मुद्रायें प्राप्त हुई थी। इनमें से इकतीस मुद्राओं के सम्मुख भाग पर वेदिका के सम्मुख राजा का अंकन एवं पश्चभाग पर 'अथसो' का अंकन पाया गया है। पुनः यह कुषाण शासक हुविष्क के स्वर्ण व ताम्र मुद्राओं के पश्चभाग पर एक पुरुष देवता के रूप में 'अथसो' देवता दिखाई दे रहे हैं, जो दाहिने तरफ खड़े हैं। इनके कंधों से अग्नि की ज्वालायें निकल रही है तथा इनके दाहिने हाथ में हथौड़ा बायें हाथ में चिमटा प्रदर्शित है।[19] बिहार प्रान्त के सारण जिले में स्थित चिरांद[20] पुरास्थल के उत्खनन से हुविष्क के तीन ताम्र सिक्के इस वर्ग से सम्बन्धित पाये गये है। इन मुद्राओं के पश्चभाग में 'अथसो' देवता का अंकन मिलता है। उत्तर प्रदेश के गोरखपुर जनपद में स्थित सोन पिपरी[21] पुरास्थल से प्राप्त कुषाण कालीन ताम्र मुद्रा निधि में से एक सिक्का 'अथसो' प्रकार का है। वाराणसी के बसनी मुद्रा निधि में हुविष्क के पांच सिक्कों के पश्चभाग पर पुरुष देवता अथसो का अंकन मिलता है। यह आकृति सम्भवतः अग्नि के तत्त्वों से ली गई है। 'अथसो' देवता का यह गुण हेफायस्टोस देवता के गुणों से काफी समानता रखता है, जो कनिष्क के कुछ स्वर्ण सिक्कों पर यूनानी अग्नि देवता के रूप में चित्रित है। 'अथसो' के आकृति की पहचान यूनानी लेख 'आओपो' से सम्बन्ध के आधार पर की गई है। इस वर्ग के तीन ताम्र सिक्के उत्तर प्रदेश के सिद्धार्थनगर जनपद में स्थित गनवरिया[22] पुरास्थल से प्राप्त है जिनमें दो सिक्के कनिष्क से सम्बन्धित है जबकि एक सिक्का हुविष्क से सम्बन्धित है। कनिष्क के सिक्कों के पश्चभाग में बायी तरफ देवता खड़े है जो दाहिने हाथ में कोई अचिन्हित वस्तु पकड़े हुए हैं तथा बायाँ हाथ कमर पर स्थित है। दाहिने तरफ यूनानी भाषा में आओपो लेख का अंकन है। हुविष्क के सिक्के के पश्चिम भाग पर दो भुजाओं वाले देवता का अंकन है जो अपना दाहिना हाथ फैलाये हुए है, बायाँ हाथ कमर पर है। यह लम्बा कोट पहने हुए है। देवता के दाहिने तरफ आपो लेख यूनानी भाषा में लिखा गया है। बायीं तरफ कडफिसेस चिन्ह अंकित किया गया है। कुछ सिक्कों पर 'आओह' लेख पाया गया है। एक अन्य शब्द 'लिओ' यूनानी भाषा के 'ल्यूक' एवं संस्कृत भाषा के 'लुक' शब्द से जुड़ा हुआ हैं दोनों का ही अर्थ प्रकाश है। सम्भवतः दोनों का सम्बन्ध 'लोहित' शब्द से है जो अग्नि के रंग का प्रतीक है।[23] अवेस्ता में अग्नि की उपासना इण्डो-ईरानियन एकता के दौरान विस्तृत रूप से चिन्हित प्रतीत होती है।[24] कनिष्क एवं हुविष्क के कुछ स्वर्ण मुद्राओं पर ईरानी देवता फराओ का अंकन दिखाई देता है। कनिष्क के सिक्कों पर प्रदर्शित देवता अपने बायें हाथ में माला एवं दाहिने हाथ

में अग्नि धारण किये हुए है। उसी प्रकार का मिलता जुलता देवता हुविष्क के सिक्कों पर अंकित पाया गया है। हुविष्क के सिक्कों पर एक पुरुष देवता के रूप में अंकन मिलता हैं जिसके शीर्ष भाग पंखदार, शरीर कोट से ढका हुआ है जो अपने दाहिने हाथ में अग्नि एवं बायें हाथ में तलवार धारण किये हुए है जो कमर पर स्पर्श कर रही है। उसके कंधों से अग्नि की ज्वालायें उठ रही हैं।[25] फराओ ईरानी भाषा के 'फर' शब्द से उत्पन्न हुआ हैं। सम्भवत: 'फर' अग्नि के रूप में चिन्हित है एवं इस देवता का एक नाम अग्नि देव है।[26] कुषाण कालीन सिक्कों के अग्रभाग पर अग्नि वेदिका पर बलि देने की मुद्रा में राजाओं का प्रदर्शन एक ऐसे साक्ष्य के रूप में स्वीकार किया जा सकता है कि कुषाण शासक अग्नि पूजा के कर्मकाण्डों को ग्रहण कर चुके थे। विम कैडफिसेस के सिक्कों पर हम पाते है कि राजा अपने दाहिने हाथ से अग्नि वेदिका में बलि प्रदान कर रहा है। सिक्कों के इस वर्ग को उसके उत्तराधिकारियों जैसे कनिष्क प्रथम, वासुदेव प्रथम के द्वारा ग्रहण किया गया था। सिक्कों का मूल भाव ईरानी अग्नि के देवताओं द्वारा उत्प्रेरित था, जिनकी पूजा वैदिक एवं ब्राह्मण साहित्य में भारतीय रीति-रीवाजों के अनुकुल थी।[27]

सन्दर्भ

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प्राचीन भारतीय सुदूरवर्ती व्यापार का विवेचन

(पालि जातक ग्रन्थों में उद्धृत साक्ष्यों पर आधारित)

• डॉ. प्रशान्त कुमार

जातक, सुत्तपिटक के अन्तर्गत खुद्दकनिकाय का दसवां ग्रंथ है, जिसमें बुद्ध के पूर्व जन्मों की कथाएं विद्यमान हैं। जातकों की रचना द्वितीय शताब्दी ई.पू. से प्रारम्भ होकर ईसा की तृतीय शताब्दी तक मानी जाती है। जातक ग्रन्थों से तत्कालीन भारतीय जीवन का सूक्ष्म एवं सुसम्बद्ध विवरण प्राप्त होता है। भिक्षु भदन्त आनन्द कौसल्यायन के मतानुसार जातक कथाएं जनता का साहित्य है जिसमें सामाजिक, धार्मिक, राजनीतिक, आर्थिक एवं विशिष्ट कलाओं का इतिहास सुरक्षित है। तत्कालीन युग की आर्थिक गतिविधियों में व्यापार-वाणिज्य के महत्व को जातकों में वर्णित बुद्ध के विभिन्न पूर्व जन्मों से समझा जा सकता है। जहां बुद्ध ने बुद्धिमान व्यापारी के रूप में 15 जन्म, सेट्ठी के रूप में लगभग 22 जन्म तथा बोधिसत्व का 58 बार व्यापारी, शिल्पी, कृषक आदि रूपों में जन्म हुआ था। जातकों के अध्ययन से यह स्पष्ट हो जाता है कि भारतीय व्यापारी सुदूरवर्ती व्यापार करने के लिए जल एवं स्थल दोनों मार्गों का उपयोग करते थे। व्यापार अंतर्देशीय हो या वैदेशिक अधिकांशत: व्यापारिक संघों के माध्यम से किया जाता था। सुदूरवर्ती व्यापार के समय व्यापारी आपस में संगठित होकर एक संग बना लेते थे जिससे मार्ग में आने वाली कठिनाइयों का सफलतापूर्वक प्रतिरोध किया जा सके। ये व्यापारिक संघ आयात-निर्यात करने के लिए भारत के एक क्षेत्र से दूसरे क्षेत्र में तथा पूर्व एवं पश्चिम देशों के साथ व्यापार हेतु आते-जाते थे। तत्कालीन समय में भारत की आर्थिक उन्नति एवं समृद्धि में इन व्यापारी संघों की महत्वपूर्ण भूमिका थी।

मूलशब्द - *जातक, सुदूरवर्ती, व्यापार, मार्ग, व्यापारिक संघ*

प्रस्तावना : जातक का शाब्दिक अर्थ है, जन्म सम्बन्धी कथाएं।[1] 'जातं-जननं जानि' इस अर्थ में इन्हें पूर्व जन्म की कथाएं कहा जा सकता है, जिनको बुद्ध ने स्वयं के पूर्व जन्म की कथाओं के रूप में अपने शिष्यों को सुनाया था। भरहुत एवं सांची स्तूप की वेदिका एवं तोरण द्वारों पर तीस से अधिक जातक कथाओं का अंकन प्राप्त होता है।[2] अतएव द्वितीय शताब्दी ई.पू. जातक कथाएं प्रचलित थीं। विभिन्न विद्वानों के मतानुसार जातकों की रचना द्वितीय शताब्दी ई. पू. से लेकर तृतीय शताब्दी ई. तक की गई होंगी।[3] जातक ग्रंथ पालि भाषा में रचित हैं। जातकट्ठकथा में जातकों की कुल संख्या 547 वर्णित है। फॉसबाल महोदय ने भी 547 कथाएं ही सम्पादित की हैं।[4] मोहनलाल महतो 'वियोगी' ने भी जातकों की कुल संख्या 547 ही स्वीकार की है।[5]

जातक ग्रंथों के अध्ययन से ज्ञात होता है कि इस समय के आर्थिक जीवन में व्यापार की व्यापक पद्धति विकसित हो चुकी थी। पुरातात्विक साक्ष्यों से भी स्पष्ट होता है कि 200 ई.पू. से 300 ई. के मध्य नगरीकरण का प्रसार प्रायः सम्पूर्ण उपमहाद्वीप में हो चुका था। ये नगर उत्तर एवं उत्तर-पश्चिम में कपिलवस्तु, तक्षशिला एवं पुष्कलावती से दक्षिण में कावेरीपट्टनम तथा पूर्व में पश्चिम बंगाल में मंगलकोट (वर्तमान शहर से 35 किमी. दूर अवस्थित), चन्द्रकेतुगढ़ एवं उड़ीसा में शिशुपालगढ़ से पश्चिम में भृगुकच्छ तक सम्पूर्ण भारत में स्थित थे[6] और व्यापार-वाणिज्य के प्रमुख केन्द्र भी थे। जातक ग्रंथों से इस तथ्य की भी कुछ जानकारी मिलती है कि भारतीय व्यापारी कौन-सी वस्तुओं का आयात निर्यात करते थे इस शोधपत्र में सुदूरवर्ती व्यापार के अंतर्गत विदेशी व्यापार के साथ ही राजपथों से होने वाले अंतर्देशीय व्यापार को भी सम्मिलित किया गया है जैसा कि एम.के. धवलीकर के मतानुसार सुदूरवर्ती व्यापार का अर्थ केवल विदेशी व्यापार से ही नहीं है अपितु भारतीय अंतर्देशीय व्यापार की दूरी भी सुदूरवर्ती व्यापार से कम नहीं थी जैसा कि पाटलिपुत्र से तक्षशिला तथा अमरावती के बीच होने व्यापार से प्रतीत होता है जिसकी दूरी 1000 किलोमीटर से भी अधिक थी।[7]

व्यापारिक संघ : व्यापार, व्यापारिक संघों के माध्यम से किया जाता था। इन संघों को श्रेणी[8] शब्द से सम्बोधित किया जाता था। श्रेणी शब्द व्यापारियों या शिल्पियों के संगठन का परिचायक था।[9] जातकों में प्रायः अट्ठारह प्रकार की श्रेणियों का उल्लेख मिलता है।[10] परन्तु अन्य साहित्य और अभिलेखों में उपलब्ध उल्लेखों के आधार पर हमें श्रेणियों की बहुत बड़ी संख्या प्राप्त होती है।[11] व्यापारिक एवं शिल्पी संघ का प्रमुख श्रेष्ठी कहलाता था।[12]

जातकों में इस पद के वंशानुगत होने का ज्ञान होता है। श्रेष्ठी सम्पत्तिशाली होने के अतिरिक्त प्रायः ज्ञानी, व्यक्त और सम्पूर्ण लक्षणों के ज्ञाता भी होते थे।[13] श्रेणियों के प्रतिनिधियों को राजसभा में महामात्य जैसे उच्च पदों पर नियुक्त भी किया जाता था।[14] जातकों में ऐसे भी उल्लेख प्राप्त होते हैं कि व्यापारी वर्ग सामूहिक रूप से भी व्यापार करते थे।[15] कुटवणिज जातक[16] में श्रावस्ती नगर के दो व्यापारियों का उल्लेख है जो साझे में समान रूप से धन लगाते तथा समान रूप से लाभ भी प्राप्त करते थे। अनेक व्यापारी सुदूरवर्ती व्यापार के समय आपस में संगठित हो, एक व्यापारिक समूह बना लेते थे, जिसे सार्थ कहते थे तथा किसी एक व्यापारी को सार्थवाह (व्यापारी कारवां का प्रमुख) निर्वाचित कर उसके निर्देशानुसार अपनी व्यापारिक यात्रा किया करते थे।[17] इस प्रकार के सार्थों के प्रणयन का उद्देश्य सुदूरवर्ती व्यापार के समय असुरक्षित मार्गों[18] को पार करना तथा लूटेरों[19] एवं लड़ाकू कबीलों[20] से सुरक्षा हेतु था।

व्यापारिक मार्ग : व्यापारिक गतिविधियों की प्रगति के लिए सुगम तथा सुरक्षित मार्गों का होना अतिआवश्यक है। भारत का सुदूरवर्ती व्यापार प्राचीन काल से ही स्थल एवं जल दोनों प्रकार के मार्गों से होता रहा है। स्थल पर बने व्यापारिक मार्ग अरण्य[21], पर्वत शृंखला[22] तथा मरुभूमि[23] आदि भागों से होकर जाते थे। जबकि जलमार्ग से व्यापार नदियों[24] तथा समुद्र[25] के माध्यम से सम्पन्न किया जाता था। जातक ग्रन्थों में प्राप्त विभिन्न स्थल एवं जलमार्गों का विवरण निम्नलिखित है—स्थल मार्ग—प्राचीन भारत के स्थलीय व्यापारिक मार्गों को मुख्यतः दो दो भागों में विभाजित कर सकते हैं—1. उत्तरी मार्ग, 2. दक्षिणी मार्ग

1. प्राचीन भारत के स्थल मार्गों में व्यापार के लिए उत्तरी मार्ग सर्वाधिक महत्वपूर्ण था। इस मार्ग को जातकों में उत्तरापथ कहा गया है।[26] इसका वर्णन स्ट्रैबो और पिलीनी जैसे यूनानी-रोमन इतिहासकारों ने 'नॉर्दन रूट' के नाम से किया है।[27] यह मार्ग पूर्व में पाटलिपुत्र से उत्तर-पश्चिम सीमा पर गांधार की राजधानी पुष्कलावती तक तथा पुष्कलावती से पुनः भारतीय सीमा के बाहर बाह्लीक तक आगे जाता था। पाटलिपुत्र से यह मार्ग ताम्रलिप्ति के बन्दरगाह तक जाता था। इस पथ पर स्थित मुख्य नगर—चम्पा, पाटलिपुत्र, राजगृह, गया, वैशाली, वाराणसी, प्रयाग, कान्यकुब्ज, हस्तिनापुर, शाकल और तक्षशिला थे।[28] दूसरा प्रमुख उत्तरी मार्ग पश्चिम में पाटल से पूर्व में कौशाम्बी तक आकर उत्तरापथ से जुड़ता था। मोतीचन्द के मतानुसार पालि साहित्य में वर्णित 'पुब्बन्ता' अपरान्त (पूर्व-पश्चिम) महाजनपथ से आशय पश्चिम के पाटल से पूर्व के ताम्रलिप्ति तक जाने वाले इसी मार्ग से है।[29]

2. तीसरा मार्ग दक्षिणी मार्ग था जो उत्तर से दक्षिण में श्रावस्ती से प्रतिष्ठान तक जाता था। इस मार्ग पर स्थित मुख्य नगर—साकेत, कौशाम्बी, विदिशा, गोनर्द, उज्जयिनी तथा माहिष्मती आदि थे।[30] राजगृह, पाटलिपुत्र और वैशाली से पश्चिम समुद्र तट पर स्थित भृगुकच्छ बन्दरगाह जाने वाले सार्थवाह इसी मार्ग से माहिष्मती होकर जाते थे। जातकों में श्रावस्ती से प्रत्यन्त देश जाने का उल्लेख हुआ है।[31]

जातक ग्रन्थों में उद्धृत कुछ अन्य प्रमुख व्यापारिक मार्ग भी थे। वण्णुपथ जातक[32] से ज्ञात होता है कि एक स्थल मार्ग साठ योजन लम्बे मरुस्थल को पार करता था। सम्भवतः यह मार्ग राजपूताना मरुस्थल के पार स्थित सौवीर (सिंध) को राजगृह से जोड़ता था। एक अन्य मार्ग मिथिला से कश्मीर और गांधार को जाता था।[33]

जलमार्ग-जातक ग्रंथों से ज्ञात होता है कि व्यापारिक मार्गों में स्थल मार्ग के साथ ही जल मार्ग का भी उपयोग होता था। प्राचीन काल से ही नगर प्रायः नदियों अथवा समुद्र के तटों से जुड़े हुए थे। इस काल में नदियों से संबद्ध नगरों में चम्पा तथा वाराणसी प्रमुख थे। चम्पा से सुदूरवर्ती व्यापारिक यात्रा के लिए नौकाएं पहले नदी में और फिर समुद्र में जाती थी।[34] सीलानिसंस जातक[35] से पता चलता है कि वाराणसी भी नदी मार्ग द्वारा समुद्र से जुड़ा था। वाराणसी में व्यापारिक वस्तुओं से भरी हुई नौकाएं आया भी करती थी, इन नौकाओं के नदी तट पर पहुंचते ही व्यापारी वस्तुओं के लेन-देन हेतु एकत्र हो जाया करते थे।[36] इसी प्रकार सेरिवाणिज जातक[37] में उल्लेख है कि सेरिव देश के व्यापारी नौकाओं के द्वारा नीलवाहिनी नदी को पार कर अंधपुर नगर में व्यापार के लिए गये थे।

जातक ग्रन्थों से ज्ञात होता है कि भारत के पूर्वी एवं पश्चिमी देशों के साथ व्यापारिक संबंध थे। इन सुदूरवर्ती देशों से व्यापार करने के लिए समुद्री मार्गों का उपयोग किया जाता था। ऐसी सुदूरवर्ती व्यापारिक यात्राएं समुद्र तट पर स्थित बन्दरगाहों से प्रारम्भ की जाती थी। जातकों ग्रन्थों के अनुसार पश्चिमी समुद्रतट पर स्थित बंदरगाहों में भृगुकच्छ[38], सोपारा[39], सौवीर[40] तथा पूर्वी समुद्रतट पर स्थित बन्दरगाहों में ताम्रलिप्ति[41] प्रमुख था। अन्य बन्दरगाहों में गम्भीर[42], करम्बिय[43], प्रमुख थे। जहां से व्यापारिक जहाज सुदूरवर्ती देशों की व्यापारिक यात्राओं के लिए जाते थे। सुप्पारक जातक[44] से ज्ञात होता है कि कुछ व्यापारियों का एक दल भृगुकच्छ के बन्दरगाह से बेबीलोन और मिस्र आदि पश्चिमी देशों की यात्रा पर गया था। अपनी यात्रा में उन्होंने खुरमाल, अग्निमाल, दधिमाल, नीलकुसमाल, नलमाल और बलभामुख नामक छः समुद्रों को पार किया। डॉ.

जायसवाल[45] के मतानुसार खुरमाल का सम्बन्ध फारस के कुछ भागों या दक्षिणपूर्वी अरब से, अग्निमाल का सम्बन्ध अदन के पास अरब का समुद्री क्षेत्र तथा सुमालीलैण्ड का कुछ भाग से, नलमाल लाल सागर तथा भूमध्यसागर को जोड़ने वाली नहर है, बलभामुख का सम्बन्ध भूमध्यसागर के कुछ भाग से जिसमें आज भी ज्वालामुखी पर्वत स्थित है। यदि डॉ. जायसवाल का मत स्वीकार किया जाये तो भारतीय व्यापारी भृगुकच्छ से भूमध्य सागर तक की सुदूरवर्ती समुद्री यात्राओं पर जाते थे और इस क्षेत्र के समुद्री मार्गों से भी अवगत थे।

बावेरू जातक[46] में बनारस के कुछ व्यापारियों का अपने साथ दिशाकाक (मार्ग बताने वाला कौआ) लेकर समुद्री मार्ग से बेबीलोन जाने का वर्णन प्राप्त होता है। ताम्रलिप्ति पूर्वी भारत का सर्वाधिक प्रसिद्ध बन्दरगाह था। गंगा-यमुना के मैदानी भागों का अधिकांश व्यापार इसी बन्दरगाह के माध्यम से होता था।[47] वलाहस्स जातक[48] से ताम्रपर्णी और महाजनक जातक[49] से स्वर्णभूमि के साथ भारतीय व्यापारिक गतिविधियों का उल्लेख मिलता है।

अंतर्देशीय व्यापार--जातक ग्रंथों में ऐसे व्यापारियों का उल्लेख मिलता है जो देश के एक भाग से दूसरे भाग में जाकर वस्तुओं का क्रय-विक्रय करने के लिए राजमार्गों का प्रयोग करते थे। जातक ग्रंथों में वाराणसी, गांधार, राजगृह, मिथिला, उज्जैनी, तक्षशिला, श्रावस्ती आदि के व्यापारियों द्वारा सुदूरवर्ती यात्रा पर जाने का उल्लेख प्राप्त होता है। अपण्णक जातक[50] में वाराणसी के व्यापारियों द्वारा 500 गाड़ियों में व्यापारिक वस्तुएं लेकर पूर्व से अपरान्त जाने तो कभी अपरान्त से पूर्व को आने तथा दोगुना-तिगुना लाभ अर्जित करने का उल्लेख मिलता है। गांधार जातक[51] में गांधार के व्यापारियों द्वारा 1200 मील की कठिन यात्रा के उपरान्त मिथिला पहुँचने का वर्णन मिलता है। इसी जातक से ज्ञात होता है कि एक देश के शासक व्यापारियों से दूसरे देश के शासकों का समाचार भी जान लेते थे क्योंकि व्यापारी देशाटन के फलस्वरूप इन समाचारों से अवगत रहते थे। तण्डुलनालि जातक[52] में एक अश्व व्यापारी का उल्लेख है जो उत्तरापथ के मार्ग से 500 घोड़े लेकर उन्हें बनारस में बेचने गया था। अंकतंत्र जातक[53] से ज्ञात होता है कि प्रत्यन्त देश के एक व्यापारी ने अपने देश के कुछ उत्पादों को श्रावस्ती में अपने व्यापारी मित्र अनाथपिण्डक के पास भेजा था और उसके बदले उससे कुछ अन्य उत्पाद प्राप्त किये थे। इसी प्रकार अनाथपिण्डक के सार्थ भी श्रावस्ती से राजगृह तथा प्रत्यन्त देश तक के मार्ग तक बराबर आया-जाया करते थे। वण्णुपथ जातक[54] में व्यापारियों द्वारा 60 योजन का मरुस्थल पार कर व्यापार के निमित्त जाने का उल्लेख है। सम्भवत: यह मार्ग

राजगृह-सौवीर मार्ग था जो राजस्थान के थार मरुस्थल को पार करता था। सिंध (सौवीर) अपने घोड़ों के लिए प्रसिद्ध था। सम्भवतः इस मार्ग से घोड़ों का व्यापार होता होगा। जातकों में पश्चिम के व्यापारियों द्वारा पूर्व में घोड़ों को बड़ी संख्या में अच्छे दामों पर बेचे जाने का उल्लेख मिलता है।[55]

जातकों से ज्ञात होता है कि स्थल व्यापार मुख्य रूप से बैलगाड़ियों के माध्यम से किया जाता था। जातकों में उल्लेख मिलता है कि बैलगाड़ियों के अतिरिक्त गधे[56] एवं रथों[57] का उपयोग भी व्यापारिक वस्तुओं को एक स्थान से दूसरे स्थान पर लाने व ले जाने हेतु साधन के रूप में किया जाता था। सुदूरवर्ती व्यापारिक स्थल मार्गों में पड़ने वाले वनों, मरुस्थलों तथा पर्वतों की कठिनाइयों को पार करने के लिए व्यापारी आकाशीय तारों-नक्षत्रों की स्थिति देखकर मार्ग बताने वाले 'थल-नियामकों'[58] को अपने साथ लेकर जाते थे और उनकी सहायता से मार्ग पार किया करते थे। व्यापारिक यात्रा करने से पूर्व व्यापारी व्यापार की सफलता हेतु पूजा आदि करके यात्रा प्रारम्भ करते थे।[59] स्थल व्यापारिक मार्गों की सुरक्षा के निमित्त राजा की ओर से 'स्थल-पथ कार्मिक'[60] नामक एक पदाधिकारी की नियुक्ति की जाती थी। इस अधिकारी को विभिन्न दिशाओं से आने वाली व्यापारिक वस्तुओं की पूर्व सूचना रहती थी। व्यापारिक वस्तुओं का मूल्य निश्चित करने वाले अधिकारी को 'अर्थकारक' कहा जाता था। ये अधिकारी घोड़ा, हाथी, मणि, सुवर्ण आदि का मूल्य निश्चित करके व्यापारी को उचित मूल्य दिलवाते थे।[61] विभिन्न देशों के संपन्न व्यापारियों की सुरक्षा व्यवस्था भी शासकों द्वारा की जाती थी।[62] अपनी व्यापारिक यात्रा की सुरक्षा हेतु कभी-कभी व्यापारी स्वयं की भी अस्त्र-शस्त्र से सुसज्जित एक छोटी सैनिक टुकड़ी की व्यवस्था कर लेते थे।[63] व्यापारी जब अपनी व्यापारिक यात्रा सफलतापूर्वक पूर्ण कर लेते थे तो अपने गंतव्य पर पहुंच आमोद-प्रमोद भी करते थे।[64]

वैदेशिक व्यापार—जातकों से भारत के पूर्व एवं पश्चिम दोनों ओर स्थित देशों के साथ व्यापार की जानकारी प्राप्त होती है। सुप्पारक, पण्डर, महाजनक, सुस्सोदि, समुद्दवणिज, शंख, बावेरू, वलाहस्स आदि जातकों में भारतीय समुद्री व्यापार का उल्लेख मिलता है। इस युग का विदेशी व्यापार अधिकांशतः समुद्री मार्ग से ही सम्पन्न किया जाता था। इस काल में जहां पश्चिम देशों से व्यापार में उन्नति दिखाई पड़ती है वहीं सुदूर पूर्व के दशों के साथ भी भारतीयों ने व्यापारिक एवं सांस्कृतिक सम्बन्ध स्थापित किए। भारत के पूर्व में स्थित बर्मा से मलाया तक के प्रदशों को भारतीय व्यापारी सुवर्णभूमि तथा उसके पूर्व में

स्थित द्वीपों (जावा, सुमात्रा, बाली और बोर्नियो) को सुवर्णद्वीप कहते थे। जातक ग्रंथों से सुवर्णभूमि तथा सुवर्णद्वीप जाने वाले भारतीय व्यापारियों के उल्लेख प्राप्त होते हैं। सुप्पारक जातक[65] में एक बड़े जलपोत द्वारा 700 व्यापारियों की एक साथ समुद्री यात्रा का उल्लेख है। पण्डर जातक[66] में पूर्व दिशा में व्यापार करने जाने वाले 500 व्यापारियों की समुद्री यात्रा का वर्णन है जिनका जलयान 17 दिन की यात्रा के बाद दुर्घटनाग्रस्त हो गया और सभी यात्री डूब गये थे। महाजनक जातक[67] में चम्पा से सुवर्णभूमि जाने वाले जलयान का उल्लेख मिलता है जिसमें एक राजकुमार बहुत सा धन लेकर अन्य व्यापारियों के साथ अधिक धन कमाने के उद्देश्य से सुवर्णभूमि गया था। सुसन्धि जातक[68] से ज्ञात होता है कि भारतीय व्यापारी चम्पा नामक बन्दरगाह से होते हुए सुवर्णभूमि जाया करते थे। समुद्दवाणिज जातक[69] में 1000 बढ़ई परिवारों का उल्लेख हुआ है, जिन्होंने जंगल काटकर लकड़ी से बड़े-बड़े जहाज बनाये और अपने परिवार जनों के साथ उसमें बैठकर गंगा मार्ग से समुद्र में पहुंच गये और वहां से एक द्वीप गये जो सम्भवत: सुवर्णभूमि या सुवर्णद्वीप हो सकता है। शंख जातक[70] में एक ब्राह्मण की सुवर्णद्वीप यात्रा का उल्लेख है जो 14 दिन तक समुद्री मार्गों की कठिनाइयों को सहता रहा था। बालाहस्स जातक[71] में 500 व्यापारियों के ताम्रपर्णी की समुद्री यात्रा का वर्णन मिलता है।

पूर्वी देशों के साथ ही पश्चिमी देशों को भी भारतीय व्यापारी लगातार समुद्री मार्ग से आते-जाते थे। बावेरू जातक[72] में हमें भारतीय व्यापारियों द्वारा दो बार बावेरू अर्थात् बेबीलोन देश की यात्रा का उल्लेख मिलता है। सुप्पारक जातक[73] में व्यापारियों के एक दल द्वारा विदेशी व्यापार के निमित्त भृगुकच्छ बन्दरगाह से पश्चिम की ओर जाते हुए छ: समुद्रों को पार करने का उल्लेख मिलता है। जिससे भारतीय व्यापारियों के पश्चिमी देशों के साथ व्यापारिक सम्पर्क तथा इन देशों के समुद्री मार्ग के ज्ञान की पुष्टि होती है।

जलमार्ग से व्यापार मुख्यत: नौकाओं तथा जलपोतों के द्वारा किया जाता था। प्राय: लकड़ी के तख्तों की सहायता से बड़े जलपोतों का निर्माण किया जाता था।[74] इन जलपोतों में मस्तुल (कूपक), पाल (सितं), लंगर (डॉड़), रस्से (योत्रानि) और लम्बी-लम्बी पतवारें (फियरितानि) आदि हुआ करती थी।[75] जातकों से ज्ञात होता है कि इनमें 700-1000 यात्रियों के साथ सार्थ यात्रा कर सकते थे।[76] इन जलपोतों के नाविक अत्यन्त कुशल होते थे तथा अनुकूल वायु गति के अनुसार नौवहन करते थे।[77] व्यापारिक जलपोतों के ठहराव हेतु पत्तन होते थे। पत्तन की देखरेख हेतु राजा की ओर से 'जलपथ कार्मिक' नामक

एक पदाधिकारी की नियुक्ति की जाती थी। इस पदाधिकारी को नावों के आने जाने की पूर्व सूचना होती थी।[78] समुद्री यात्रा के समय नाविक अपने साथ दिशा बताने वाले कौवे रखते थे जिन्हें 'दिशाकाक' कहते थे।[79] समुद्री मार्ग की बाधाओं से सुरक्षा के निमित्त व्यापारी प्राय: यात्रा से पूर्व देवताओं को बलि चढ़ाते और सकुशल लौट आने पर पुन: बलि कर्म करेंगे यह मनोकामना भी करते थे।[80]

व्यापारिक वस्तुएं-जातक ग्रन्थों में व्यापारियों द्वारा 500 गाडियों और बड़े-बड़े जहाजों में सामान भरकर सुदूरवर्ती व्यापारिक यात्राओं का तो उल्लेख मिलता है परन्तु व्यापार में कौन-कौन सी वस्तुओं का लेन-देन होता था इसका विवरण कम ही मिलता है। इस काल में वाराणसी का अन्तर्देशीय व्यापार में प्रमुख योगदान था। अन्तर्देशीय व्यापार में सूती वस्त्र की काफी मांग थी। वाराणसी अपने सूती तथा रेश्मी वस्त्र निर्माण के लिए प्रसिद्ध था। वाराणसी के सूती वस्त्रों को काशीय[81] तथा काशिकुत्तम[82] कहा जाता था। रेश्मी तथा सूती वस्त्रों के अतिरिक्त वाराणसी में क्षौम वस्त्रों का भी निर्माण होता था।[83] वाराणसी अपने चन्दन[84] के लिए अन्तर्देशीय व्यापार में प्रसिद्ध था। यहां से चन्दन की लकड़ी और सुगन्धित तेल दोनों का व्यापार होता था।[85] सीलवनागराज[86] तथा कासाव जातक[87] में वाराणसी में स्थित हाथीदांत के लिए प्रसिद्ध बाजार दन्तकारवित्थी का उल्लेख है। जातकों में उल्लेख मिलता है कि गांधार के कम्बल[88] तथा शिवी एवं उडीयान के शाल तथा कुडुम्बर नामक ऊनी कपड़े के लिए पंजाब के पठानकोट का क्षेत्र प्रसिद्ध था।[89] यहां के व्यापारी पूर्व में आकर अपने घोड़ों को बेचकर अच्छे दाम कमाते थे।[90]

विदेशी व्यापार में आयात-निर्यात की जाने वाली व्यापारिक वस्तुओं में वस्त्र, चन्दन, रंग, मसाले, हाथीदांत का सामान, पक्षी, बहुमूल्य रत्न और बहुमूल्य धातुएं प्रमुख थे।[91] भारतीय कपड़ों की विदेशों में काफी मांग थी। इन कपड़ों में सूती, रेश्मी, मलमल तथा भारतीय खद्दर अत्यधिक प्रसिद्ध थे।[92] मसालों में अगरू, तगर तथा कालीमिर्च का भी निर्यात होता था।[93] बावेरू जातक[94] से भारतीय पक्षियों जैसे कौआ और मोर के निर्यात किये जाने का विवरण प्राप्त होता है। एक बार बेबीलोन में गये एक कौआ और मोर क्रमश: 100 तथा 1000 कार्षापण में बिके थे। इनके अतिरिक्त तोते, बन्दर, कुत्ते, भेड़ आदि भी पश्चिम देशों को निर्यात किये जाते थे।[95] रिज डेविड्स[96] महोदय के अनुसार भारत से लोहे के शस्त्र और सुगन्धित द्रव्य का भी निर्यात किया जाता था। भारत में आयात होने वाली प्रमुख व्यापारिक वस्तुओं में शीशे से

निर्मित सामग्री, वनस्पति वस्तुएं, रंगों से निर्मित सामान थे।[97] इसके अतिरिक्त सिंहल और अन्य देशों से बहुमूल्य रत्न जैसे—नीलम, ज्योतिरस, माणिक, बिल्लौर, हीरे आदि मुख्य थे।[98] भारत में विदेशों से इस काल में दास-दासी का आयात भी किया जाता था।[99] पश्चिम देशों से आने वाली व्यापारिक वस्तुओं में मदिरा का भी महत्वपूर्ण स्थान था।[100]

निष्कर्ष—इस प्रकार उपरोक्त विवरण से स्पष्ट होता है कि बौद्ध धार्मिक साहित्य होने के साथ ही जातक ग्रन्थों में तत्कालीन (200 ई.पू. 300 ई.) भारतीय सुदूरवर्ती व्यापार की महत्वपूर्ण जानकारी उपलब्ध होती है। व्यापार एवं व्यापारियों से सम्बन्धित सभी क्षेत्र जैसे—व्यापारिक संघ, उनकी सुरक्षा, उचित मूल्य निर्धारण, अन्तर्देशीय एवं वैदेशिक व्यापार, व्यापारिक मार्ग, व्यापारिक वस्तुओं आदि सभी का विवरण जातक ग्रन्थों से प्राप्त होता है। इसके अतिरिक्त भारत के पूर्वी तथा पश्चिमी देशों से व्यापारिक संबंधों का भी विवरण हमें जातकों में प्राप्त होता है। व्यापारिक यात्राओं के समय व्यापारियों को अपने प्राणों का संकट सदैव बना रहता था परन्तु व्यापारी वर्ग लाभ की उत्सुकता से अनेक विपदाओं का सामना कर अपनी यात्राएँ यथासम्भव पूर्ण करने का प्रयास करता था। जातकों में उद्धृत सुदूरवर्ती व्यापारिक साक्ष्यों से यह भी स्पष्ट होता है कि प्राचीन भारतीय व्यापार के चातुर्दिक विकास में व्यापारिक संघों का महत्वपूर्ण योगदान रहा था। जिन्होंने व्यापारिक मार्गों की कठिनाइयों का सामना कर सुदूरवर्ती व्यापार की उन्नति में असाधारण भूमिका का निर्वहन किया।

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शुक्रनीति में वर्णित न्याय एवं दण्ड विधान

• डॉ. प्रेरणा पण्डित

प्राचीन भारतीय समाज एक सुव्यवस्थित एवं सुविकसित समाज रहा है। प्राचीन भारत के ज्ञानकेन्द्र निजन शान्त स्थानों में नदी तट, कन्दरा एवं वनों में स्थित आश्रम रहे हैं। इस काल में रचित वैदिक ग्रन्थ, ब्राह्मण ग्रन्थ, आरण्यक, उपनिषद, स्मृतिग्रन्थ, नीतिग्रन्थ, धर्मशास्त्र आदि ग्रन्थों के प्रणेताओं ने अथाह ज्ञान का सागर अपनी लेखनी के माध्यम से प्रस्तुत किया था। इन साहित्यिक धरोहरों में आचार-विचार, व्यवहार के नियम भी उल्लिखित किये गये थे। उल्लेखनीय है कि इन ग्रन्थों में आचरण नियम[1], कर्तव्य व धार्मिक क्रियाओं[2] के सन्दर्भ में 'धर्म' शब्द का प्रयोग मुख्यत: किया गया है। इनका अनुसरण कर ही भारतीय समाज ज्ञान एवं प्रगति के पथ पर अग्रसर रहा है। इन ग्रन्थों में राज्य की उत्पत्ति के आधार स्वरूप मात्स्य न्याय की अभिकल्पना हमें प्राप्त होती है जो राज्य की उत्पत्ति के प्रचलित दैवी सिद्धान्त एवं सामाजिक समझौता सिद्धान्त का मार्ग प्रशस्त करती प्रतीत होती हैं।[3] इस विशद प्राचीन साहित्य में नीतिग्रन्थों का अपना विशिष्ट स्थान है एवं इनमें भी दण्डनीति को महत्ता प्रदान की गयी है। याज्ञवल्क्य स्मृति[4] में 14, विष्णु पुराण में[5] 18, अर्थशास्त्र[6] एवं महाभारत[7] में चार (आन्वीक्षिकी, त्रयी, वार्ता एवं दण्डनीति), रामायण[8] में तीन एवं शुक्रनीति[9] में 32 विधाओं का उल्लेख मिलता है। बृहस्पति[10] ने दो एवं उशना[11] ने मात्र एक दण्डनीति को ही सर्वाधिक महत्ता प्रदान की है। विभिन्न भारतीय शास्त्रों में समस्त विधाओं में 'दण्ड' को प्रमुखता दी गयी थी। कामान्दक नीतिसार एवं शुक्रनीति ऐसे ही दो प्रमुख नीतिग्रन्थ हैं। शुक्रनीति में आठ से दस सदस्यों की मंत्रीपरिषद की रचना का उल्लेख मिलता है। मंत्रीपरिषद में निर्धारित पद-पुरोधा, प्रतिनिधि, प्रधान, सचिव, मंत्री, प्राड्विवाक, पंडित, सुमंत्र, अमात्य, एवं दूत हैं। इन्हें राजा की प्रकृति माना गया है।[12] दण्ड एवं न्याय क्षेत्र में प्राड्विवाक की भूमिका महत्वपूर्ण थी, वह लोक एवं शास्त्र की नीति का ज्ञाता होता था। शुक्रनीति की न्याय एवं दण्ड व्यवस्था अध्यात्मिक

जीवन के व्यवहारिक पहलुओं पर आधारित थी जबकि वर्तमान व्यवस्था महत्वपूर्ण भौतिक परिस्थितियों के समीप ही है।[13] दण्ड वह धर्म माना गया है जिसके भय से प्रजा अपने कर्तव्यपालन में रत रहती थी। 'राजधर्म' तत्पश्चात 'दण्डनीति' नाम से प्रसिद्ध यह विधा कालान्तर में 'राजनीतिशास्त्र' या 'नीतिशास्त्र' नाम से अधिक लोकप्रिय हुई।[14] अनेक प्राचीन भारतीय ग्रन्थों की भाँति ही शुक्रनीति भी निर्विवादित नहीं है। शुक्रनीति के रचयिता के विषय में अनेक मतभेद हैं। प्राचीन भारत में ग्रन्थ रचनाकार अपने ग्रन्थ की रचना अपने गुरु के नाम से अन्यथा अपने किसी अन्य नाम से या परम्परा में प्रचलित ऋषि नाम शृँखला से किया करते थे। अतः प्राचीन ग्रन्थ रचनाकार के नाम की पहचान करना एक चुनौतीपूर्ण कार्य है। जनश्रुति के अनुसार शुक्राचार्य के उशना, काव्य, भार्गव, योगाचार्य एवं दैत्यगुरु आदि नाम भी प्रचलित थे।[15] ऋग्वेद[16], यर्जुवेद[17] एवं सामवेद[18] में उशना, कवि, भार्गव, आदि नाम प्राप्त होते हैं एवं अथर्ववेद[19] में ही सर्वप्रथम 'शुक्र' नाम का उल्लेख मिलता है। शुक्रनीति के रचनाकार की भाँति इसके रचनाकाल के विषय में भी अनेक मतभेद हैं। अनेक विवादों के पश्चात भी शुक्रनीति राजनीतिक, सामाजिक एवं आर्थिक दृष्टि से अत्यन्त महत्वपूर्ण ग्रन्थ है। वस्तुतः हमारे इस आलेख का उद्देश्य इस ग्रन्थ की ऐतिहासिकता के सम्बन्ध में तर्क प्रस्तुत करना नहीं वरन् इसमें वर्णित प्राचीन भारत की सुव्यवस्थित दण्ड व्यवस्था का अध्ययन करना है।

दण्ड : अभिप्राय व स्रोत

प्राचीन भारतीय समाज व्यवस्थाप्रिय एवं न्यायप्रिय रहा है। 'दद्' धातु से निर्मित[20] दण्ड शब्द की उत्पत्ति ब्रह्मा[21] से मानी गयी है। विभिन्न विद्वानों ने राजशास्त्र[22] अथवा शासन के कार्यों से सम्बन्धित[23] ग्रन्थ को 'दण्डनीति', 'नीतिशास्त्र' व 'अर्थशास्त्र' की संज्ञा दी है। आचार्य शुक्र ने दण्ड को परिभाषित करते हुए 'दम्' को दण्ड माना है, राजा 'दण्ड स्वरूप' है एवं राजा की नीति 'दण्डनीति'[24]। आचार्य का मानना था कि जिससे प्राणी दमन को प्राप्त हो एवं असत् आचरण से उसकी निवृत्ति हो वह 'दंड' है।[25] शुक्रनीति में प्रजापालन एवं दुष्टनाश राजा के ये दो परम कर्तव्य बताये गये हैं[26] इसी निमित्त पितृवत् हो राजा शास्त्र के अनुसार दंड का उपयोग करे।[27] राजा को 'दण्ड स्वरूप' मानने वाले आचार्य का राजा के लिए निर्देश था कि वह दण्ड निर्धारण में मित्र, सम्बन्धी, स्त्री, पुत्र, शत्रु आदि के विषय में पृथक्-पृथक् युक्तियों से विचार चिन्तन करे।[28] इस प्रकार आचार्य शुक्र ने राजा को न केवल अपराध के प्रकार वरन् अपराधी के साथ सम्बन्ध पर भी विचार करने के उपरान्त ही स्वविवेक से दण्ड देने का निर्देश किया है। इस

प्रकार का निर्देश यह प्रमाणित करता है कि आचार्य, राजा में विवेकशीलता, न्यायप्रियता एवं प्रजारक्षण आदि गुणों की यथोचित अपेक्षा करते हैं एवं इन गुणों से विभूषित राजा ही दंडधारण के योग्य माना गया है।

दण्ड : आवश्यकता एवं राजकर्त्तव्य

आचार्य शुक्र ने ब्रह्मविद्या, वेदान्त, वेदत्रयी[29], वार्ता एवं न्याय-अन्याय के सन्दर्भ में दण्डनीति[30] का ज्ञान राजा के लिए आवश्यक माना है। प्रजा हितैषी, क्षमाशील व स्वधर्म पालक राजा[31] के लिए निर्दिष्ट है कि उसे दण्ड योग्य को दण्ड देकर[32] अधर्म का नाश करना चाहिए।[33] शुक्रनीति में दंड को ही समस्त धर्मों की उत्तम शरण माना है[34] अर्थात् दण्ड के भय से दुष्ट दुष्टता का परित्याग करते हैं[35] एवं इसी के भय से प्रजा स्वधर्म पालन में रत रहती है। आचार्य ने राजा को दण्ड शक्ति होने के पश्चात् भी कहीं भी स्वेच्छाचारी होने का अधिकार नहीं दिया है। आचार्य के राजा पर नैतिक बन्धन हैं। दण्ड के दुरूपयोग से प्रजा एवं विद्वतजन राजा को त्याग देते हैं और राज्य में अव्यवस्था फैलती है। अतः प्रजावत्सल राजा को न केवल स्वयं को धर्मरत रखना चाहिए वरन् प्रजा के प्रति भी उदार दृष्टि होना चाहिए। प्रजा सदैव वही आचरण करती है जो राजा को प्रसन्न करें। इस प्रकार एक न्यायप्रिय धर्मपरायण राजा दण्ड का अधिक उपयोग किये बिना भी प्रजा को सद्आचरण के लिए प्रेरित कर सकता है। यथार्थ ही है कि व्यवहार सिखाया नहीं जाता वरन् वह अनुसरण किया जाता है।

अपराध : अभिप्राय व प्रकार

शुक्रनीति दण्ड व्यवस्था प्रधान ग्रन्थ है। ग्रन्थ में दण्ड, अपराध एवं न्याय के विषय में हमें विस्तार से प्राप्त होता है। अपराध के प्रकार के सन्दर्भ में एक वैज्ञानिक विवेचन हमें शुक्रनीति में प्राप्त होता है। प्राचीन भारत में कायिक, वाचिक एवं मानसिक अपराध श्रेणियों का उल्लेख मिलता है।[36] इनमें अपराध के दो प्रकार बुद्धिकृत अपराध अर्थात् जानकर किया गया अपराध एवं अबुद्धिकृत अपराध अर्थात् बिना जाने किया गया अपराध प्रमुख हैं। इनमें प्रथम करवाया गया अपराध एवं द्वितीय अनुमोदन किया गया अपराध दो अन्य भेद भी हैं।[37] उनके अतिरिक्त अपराध की आवृति पर भी विचार किया गया है यथा अपराधी ने यह अपराध प्रथम बार किया है या वह पूर्व में भी वह अपराध कर चुका है अथवा अपराधी अपराध करने का अभ्यस्त है या वह स्वभावतः अपराधी है।[38] इस प्रकार के विश्लेषण से ज्ञात होता है कि प्राचीन भारतीय न्याय व्यवस्था में अपराध एवं अपराधी के गहन विवेचन व विविध दृष्टिकोणों से विचार करने के उपरान्त ही न्याय किया जाता था। शुक्रनीति में प्राप्त विभिन्न

प्रकार के अपराधों में राजा, राज्य एवं सामान्य जन के प्रति किये गये सैद्धान्तिक एवं व्यवहारिक अपराधों का वर्णन है। ग्रन्थ में राजा के समक्ष किये जाने वाले पचास प्रकार के छल[39], दस अन्य प्रकार के अपराध[40], द्रोह, जघन्यता, अपराधी के अपराध को नष्ट करने सम्बन्धी बाईस प्रकार के अन्य अपराधों[41] का उल्लेख मिलता है। कुकर्मी[42], परनिन्दक[43], मिथ्याभाषी[44], परपीड़क[45], विनाशक प्रवृत्ति[46], अपने कर्तव्यों का सही प्रकार से पालन न करने वाले[47], आदि व्यक्तियों को शुक्रनीति में अपराधी माना गया है एवं उनके लिए दण्ड का विधान है। शुक्रनीति में वर्णित अपराध विश्लेषण से यह स्पष्ट होता है कि नैतिकमूल्यों एवं लोक व्यवहार की उपेक्षा व उल्लंघन अपराध की श्रेणी में था एवं इसके लिए दण्ड विधान था जिसका उद्देश्य सामाजिक व्यवस्था को सुव्यवस्थित रखना था।

न्याय व्यवस्था : शुक्रनीति में प्रतिपादित न्याय व्यवस्था में अराजकीय स्थानीय न्यायालय एवं राजकीय संगठित न्यायालयों का वर्णन मिलता हैं। ग्रन्थ में राजा को अधर्म का नाशक एवं धर्म का पोषक माना गया है।[48] राजा के प्रमुख कर्तव्यों में दुष्ट दमन एवं न्याय की रक्षा प्रमुख थे। राजा ही प्रधान न्यायधीश माना गया है जिसकी आज्ञा का उल्लंघन नहीं किया जा सकता है अर्थात् वह अनाहताज्ञ[49] है। आचार्य शुक्र ने गैर सरकारी अथवा अराजकीय न्यायालयों में कुल, श्रेणी तथा गण तीन शाखाओं[50] का उल्लेख किया हैं। आचार्य शुक्र ने बढ़ते हुए क्रम में कुल, श्रेणी, गण, सभ्य, अध्यक्ष (मन्त्री) एवं सर्वोपरि न्यायधीश राजा[51] को कहा है। राजा के द्वारा नगर एवं ग्राम में साहस अधिपति, ग्रामनेता, भागहार, लेखक, शुल्कग्राहक एवं प्रतिहार की नियुक्ति की जाती थी। इनमें साहस अधिपति को दंडाधिपति कहा गया है जो अपने क्षेत्र के अभियागों की सुनवाई करने का अधिकारी था।[52] शुक्रनीति में निर्दिष्ट है कि न्यायकर्ता राजा को पक्षपात के किसी भी आरोप से बचने के लिए न केवल प्रीति, लोभ, भय एवं बैर इन चार दोषों[53] से दूर रहना चाहिए वरन् कभी भी वादी-प्रतिवादी को एकांत में नहीं सुनना चाहिए। न्यायकर्ता राजा को अपने योग्य सभासदों के साथ बैठकर विवादों को सुनना चाहिए[54]। आचार्य शुक्र ने विवाद निवारण में राजा को अतिरिक्त निर्देश दिये हैं इनसे यह सिद्ध होता है कि निष्पक्षता केवल निर्णय ही में नहीं होनी चाहिए अपितु वह द्रष्टगत भी होनी चाहिए। कारण, इससे कभी भी किसी भी व्यक्ति के मन में न्याय के प्रति शंका का भाव न रहे। यदि राजा व्यस्तता अथवा अन्य किसी कारण से विवादो की सुनवाई व समाधान स्वयं न करे तो उसे किसी योग्य व्यक्ति को इसके लिए नियुक्त करना चाहिए। आचार्य शुक्र का मानना था कि नियुक्त किया गया

व्यक्ति वेद पारंगत[55], जितेन्द्रिय, कुलीन, मध्यस्थ, स्थिरबुद्धि, धर्मज्ञ, पापभीरू, अक्रोधी एवं मधुर वचन बोलने वाला ब्राह्मण होना चाहिए।[56] यदि विद्वान ब्राह्मण न मिले तो क्षत्रिय एवं यदि क्षत्रिय भी न मिले तो शास्त्र ज्ञाता वैश्य को नियुक्त[57] किये जाने का निर्देश दिया गया है। न्याय करने के लिए नियुक्त व्यक्ति में इतने अधिक गुणों एवं ज्ञान की अपेक्षा का आधार उत्कृष्ट न्यायिक निर्णय की आकाँक्षा था। इसके अतिरिक्त कृषक, कारीगर, शिल्पी, नर्तक, संन्यासी आदि कुछ विशेष वर्गों के विवाद निर्णय इनके ही वर्ग के द्वारा कराने चाहिए।[58] इसके पीछे का मन्तव्य था कि इन वर्गो में प्रचलित पृथक् परम्पराएं, लोक व्यवहार का ज्ञान इन्हीं वर्गों को सही प्रकार से हो सकता है, अत: न्याय यथोचित ही होगा। शुक्रनीति में न्यायिक निर्णय के लिए राजा को, परीक्षा लेने के उपरांत[59] तीन, पाँच या सात की विषम संख्या में लोक व्यवहार, वेद और धर्म के ज्ञाता सभासदों को नियुक्त करने का निर्देश है।[60] राजा को निर्णय में विभिन्न क्षेत्र एवं लोक परम्पराओं का ज्ञान भी होना चाहिए अन्यथा इन क्षेत्रों एवं भाषाओं के ज्ञाता विभिन्न विद्वानों को अपने न्यायिक समिति में सम्मिलित किया जाना चाहिए।

न्यायिक निर्णय : न्यायिक निर्णय में राजा एवं न्यायिक सदस्यों के साथ ही वादी, प्रतिवादी, साक्षी, प्राड्विवाक् आदि की महत्वपूर्ण भूमिका थी। साक्षी किसे स्वीकार किया जाना चाहिए, विवाद में सत्य उजागर करने के लिए क्या करना चाहिए व किस प्रकार प्रश्न पूछे जाने चाहिए, न्यायिक निर्णय प्रक्रिया में सदस्य कितने एवं कैसे होने चाहिए, इस सब के विषय में आचार्य ने विशद् रूप में वैज्ञानिक विवेचन दिया है। राजा, मंत्री, सभासद, धर्मशास्त्र, गणक, लेखक, सुवर्ण, अग्नि, जल एवं सिपाही शुक्रनीति में यह सब न्याय के दस प्रमुख साधन माने गये हैं। इनके कार्यों का उल्लेख करते हुए आचार्य ने राजा को न्यायकर्त्ता व उपदेशक, मंत्री को वक्ता अर्थात् विवाद एवं न्यायिक निर्णय को सुनाने वाला, सभासद को कार्यपरीक्षक, गणक को दण्ड के धन को गिनने वाला तथा अनेक लिपियों का ज्ञाता लेखक, न्याय लिखने वाला कहा है। समस्त निर्णय धर्मशास्त्र की प्रेरणा से किये जाते थे। यदि हम कहें कि धर्मशास्त्र न्यायिक निर्णय में राजा के मार्गदर्शक की भूमिका का निर्वहन किया करते थे तो अधिक युक्तिसंगत होगा। प्राचीन भारत में भी शपथ का प्रावधान था एवं इसके लिए अग्नि एवं सुवर्ण को प्रयोग अधिक किया जाता था। क्रोधी व तृष्णावान व्यक्तियों के लिए जल की शपथ का प्रावधान था। शुक्रनीति में साक्षी की भूमिका भी महत्वपूर्ण थी, सामान्यत: अपराधों में ब्राह्मण के लिए ब्राह्मण, क्षत्रिय के लिए क्षत्रिय, वैश्य के लिए वैश्य एवं शूद्र के लिए शूद्र साक्षी की ही मान्यता थी परन्तु हत्या जैसे जघन्य

अपराधों में अपराध के समय उपस्थित साक्षी की मान्यता थी। साक्षी को झूठ बोलने के लिए एवं साक्ष्य प्रस्तुत न करने पर सजा का भी प्रावधान था। न्याय के पश्चात जीतने वाले को 'जयपत्र' दिया जाता था एवं अभियोग के लेख पर हस्ताक्षर या अंगूठे की छाप का भी प्रावधान था। ग्रन्थ में एक स्थान पर उल्लेख मिलता है कि एक अभियोग के निर्णय के पश्चात् भी उस पर दो से चार बार तक पुर्नविचार किया जा सकता है।[61] पुर्नविचार का प्रावधान दूरदर्शितापूर्ण परिपक्व विचार दृष्टि का द्योतक है। यदि किसी विवाद का निर्णय कुल, श्रेणी, गण, सभ्य आदि न्यायालयों के सामर्थ्य से बाहर हो तब इन विवादों को अपने से ऊपर के न्यायालयों में निर्णयार्थ भेजा जा सकता था।[62] यह व्यवस्था वर्तमान न्याय व्यवस्था में आदर्शपूर्वक स्थित है।

दण्ड व्यवस्था

शुक्रनीति में हमें घिग्दण्ड, वाग्दण्ड, धनदण्ड एवं वधदण्ड का उल्लेख प्राप्त होता है। इनमें से घिग्दण्ड व वाग्दण्ड सभासदों के अधीन एवं धनदण्ड व वधदण्ड राजा के अधीन होते थे। निर्वासन, अंकित करना, उल्टा कर देना, क्षौर करना, गधे की सवारी एवं अंगछेदन आदि दण्डों का प्रावधान था।[63] युद्ध को भी दण्ड के उपायों में माना गया है। दण्ड के निर्धारण में स्वभावतः अहितकारी व्यक्ति को उग्रदण्ड, उत्तम व्यक्ति मध्यम साहस करे तो प्रथमतः घिग्दण्ड पश्चात् साहस दण्ड, उत्तम पुरुष उत्तम साहस करे तब प्रथमतः साहस दण्ड पश्चात् मध्यम साहस दण्ड का दोगुना दण्ड पश्चात कारागृह, जानबूझकर की गयी हत्या के लिए विकट दण्ड का वर्णन हमें मिलता है। अर्थात् आचार्य शुक्र ने व्यक्ति एवं अपराध की स्थिति देखकर ही पृथक्-प्थक् दण्ड का प्रावधान किया था। आचार्य शुक्र ने वधदण्ड के प्रयोग को वर्जित माना है एवं अपरिहार्य परिस्थितियों में ही राजा को इस दण्ड का प्रयोग करने का निर्देश किया है।[64] इसके स्थान पर राजा निष्कासन, ताड़ना, बंधन इत्यादि दण्डसाधनों का प्रयोग करे। मदिरापान करने वालों को, धूर्त, चोर, जार, मिथ्याभाषी, क्रोधी, हिंसक, नास्तिक, शठ, वर्ण व आश्रम का आचरण का त्यागी, ईर्ष्यालु, भ्रष्ट, कुकर्मी, अग्नि लगाने वाला, विष देने वाला, पक्षपाती, अपने व्यवसाय के साथ न्याय न करने वाला आदि लोगों को राजा को देशनिकाला देने का निर्देश दिया है।[65] इस प्रकार शुक्रनीति में राज्य में व्यवस्था बनाए रखने के लिए राजा को सावधानीपूर्वक दण्डव्यवस्था अपनाने के विभिन्न निर्देश दिए गये हैं। दण्डधारी राजा को दण्ड का प्रयोग अत्यधिक सावधानी से करना चाहिए। इसके अनुचित या अत्यधिक प्रयोग से प्रजा के रुष्ट होने का भय होता है।

निष्कर्ष—शुक्रनीति में न्याय व दण्ड व्यवस्था के अध्ययन से हमें प्राचीन भारतीय जनमानस की न्यायप्रियता के प्रति दृढ़निश्चय का भान होता है। शुक्रनीति में वर्णित न्याय एवं दण्ड विधान के अध्ययन से हमें कुछ विशेष तथ्य मिलते हैं यथा न्याय में शीघ्रता, कम लागत में न्याय, सुगम न्याय[66] एवं यथोचित न्याय। वर्तमान न्याय व्यवस्था में हमें बहुत सीमा तक न्याय के इन गुणों का अभाव दृष्टिगोचर होता है। राजा सर्वोच्च न्यायधीश होने के पश्चात भी नैतिक बन्धनों से युक्त था। न्यायिक निर्णयों में उसे आंतरिक विवेक, धर्मशास्त्र व प्रजा की भलाई को ध्यान में रखकर निर्णय करने होते थे। वह स्वेच्छाचारितापूर्ण ढंग से निर्णय नहीं ले सकता था। शुक्रनीति में न्यायिक निर्णयों में परीक्षा के उपरांत, विषम संख्या में न्यायकर्त्ताओं की उपस्थिति का उल्लेख मिलता है, ऐसा प्रतीत होता है कि अनुमानतः यह प्रक्रिया वर्तमान न्यायधीशों की परीक्षा प्रणाली एवं ज्यूरी प्रणाली की प्रेरक रही होगी। जहाँ कुल न्यायालयों का उल्लेख मिलता है वहाँ हमें वर्तमान भारत की पंचायतीराज व्यवस्था की न्याय पंचायत की झलक प्राप्त हो जाती है, जिससे प्राचीन भारत की विकेन्द्रीकरण समर्थक व्यवस्था के साक्ष्य प्राप्त होते हैं। शुक्रनीति के अध्ययन से यह ज्ञात होता है कि वर्तमान न्याय व्यवस्था में प्रचलित न्यायिक पुनरावलोकन एवं उत्प्रेक्षण की प्रक्रिया भारत के लिए नयी नहीं है वरन् शताब्दियों पूर्व से यह भारत में विद्यमान है। ग्रन्थ में आश्रम व्यवस्था एवं वर्णव्यवस्था की पवित्रता को भंग करने वाले के लिए भी दंड का उल्लेख प्राप्त होता है। वस्तुतः शुक्रनीति न्याय एवं दण्ड व्यवस्था के क्षेत्र में अनुपम ग्रन्थ है जिसकी छाप हमें भारत की वर्तमान न्याय व्यवस्था पर स्पष्टतः परिलक्षित होती है।

कुंजी शब्द—शुक्रनीति, न्याय व्यवस्था, दण्ड व्यवस्था आचार्य, शुक्र, विधान, नीतिग्रन्थ, नीतिशास्त्र, न्याय, दण्ड, राजा

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29. वही, 1,2,51
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31. वही, 1,1,78
32. वही, 1,1,74
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36. वही, 4,67-68
37. वही, 4,66
38. वही, 4,67
39. वही, 4,601
40. वही, 4,603
41. वही, 4/604,605,606 एवं 607
42. वही, 4,95
43. वही, 4,100
44. वही, 4,94
45. वही, 4,99

46. वही, 4,98
47. वही, 4,101 एवं 102
48. वही , 1, 73
49. वही , 1, 77
50. वही, 4,553
51. वही, 4,554
52. वही, 2, 120 एवं 121
53. वही, 4,31
54. वही, 4,529
55. वही 4,535
56. वही 4,536
57. वही 4,537
58. वही 4,541 एवं 542
59. वही 4,547
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पूर्व मध्यकालीन भारतीय सामाजिक व्यवस्था के संदर्भ में दास प्रथा : एक ऐतिहासिक विश्लेषण

• डॉ. आशीष फोगाट

1. परिचय

यदि वैश्विक इतिहास के सन्दर्भ में देखें तो हम पाते हैं कि दासता एक अत्यन्त पुरातन संस्था है। विशेषकर यदि भारत में दासता के उद्‌गम की बात की जाए तो पुरातात्विक साक्ष्यों के आधार पर पुरातत्वविदों और इतिहासकारों का एक वर्ग जिसमें सर जॉन मार्शल और देवराज चानना प्रमुख हैं, जो इस संस्था की निरन्तरता सैन्धव सभ्यता तक स्वीकार करते हैं। यद्यपि लिखित साक्ष्यों के अभाव में अन्तिम निष्कर्ष अनुमानपरक ही है। प्राचीन भारत में ऋग्वेद से ही हमें घरेलू कार्यों हेतु दासियों के सन्दर्भ प्राप्त होने लगते हैं। वैदिक साहित्य के साथ-साथ पालि ग्रन्थों, कौटिल्य, स्मृतियों (मनु, याज्ञवल्क्य, नारद, कात्यायन) आदि में दास-दासियों के विभिन्न सन्दर्भ बड़ी संख्या में प्राप्त होते हैं जिनसे दास-दासियों के प्रकार, इनके द्वारा सम्पादित किये जाने वाले कार्य तथा इनके प्रति होने वाले बर्ताव आदि की विशद् जानकारी हमें प्राप्त होती है।

आधुनिक इतिहासकारों ने भी प्राचीन भारत से लेकर पूर्व मध्यकाल तक एक संस्था के रूप में दास प्रथा को विमर्श का विषय बनाया है। इनमें डॉ. जयशंकर मिश्र (प्राचीन भारत का सामाजिक इतिहास), देवराज चानना (स्लेवरी इन एंशियेन्ट इण्डिया), लल्लनजी गोपाल (द इकोनॉमिक लाईफ ऑफ नॉर्दन इण्डिया सी.ए.डी. 700-1200), बी.एन.एस. यादव (सोसायटी एण्ड कल्चर इन नॉर्दन इण्डिया इन द ट्वेल्थ सेंचुरी) आदि प्रमुख हैं। डॉ. जयशंकर मिश्र ने पूर्व वैदिककाल से लेकर बौद्ध युग और परवर्ती काल में दास, दासों के विभिन्न प्रकार और आधार, दासों के प्रति किया जाने वाला व्यवहार, दासों के कार्य,

दासत्व से मुक्ति का विवरण दिया है। लल्लनजी गोपाल ने पूर्व मध्यकाल में दास-दासियों की संख्या में हुई वृद्धि के कारणों, इनके द्वारा किए जाने वाले कार्यों तथा इनके प्रति होने वाले बर्ताव का विवरण दिया है।

पूर्व मध्यकालीन भारतीय इतिहास में दास प्रथा को समझने हेतु इस काल की सामाजिक व्यवस्था को समझना आवश्यक है। 700-1200 ई. का समाज संगठन, संरचना, सामाजिक सम्बन्ध तथा सामाजिक दृष्टिकोण के स्तर पर एक जटिल समाज का प्रतिनिधित्व करता है। पूर्व मध्यकालीन आभिलेखिक व साहित्यिक स्रोतों में यद्यपि परम्परागत चातुर्य व्यवस्था पर आधारित समाज दृष्टिगत होता है किन्तु भूमि अनुदानों के कारण सामंतों, राजशाही तथा आर्थिक शक्तियों के गठबंधन तथा असमान भूमि बँटवारे ने वर्ण-व्यवस्था को संकटमय बना दिया। व्यवहारिक रूप से सामंतवादी ढांचे के अन्तर्गत वर्णव्यवस्था के आदर्शों व स्वरूप को बनाए रखना कठिन था। 7वीं-8वीं शताब्दी में नवीन जातियों के प्रगुणन, निम्न वर्गों का उच्च वर्गों में प्रवेश, ब्राह्मणों द्वारा क्षत्रियों की स्थिति को ग्रहण करना वर्ण व्यवस्था में परिवर्तन के द्योतक हैं। 8वीं-9वीं शताब्दी में अरबों के आक्रमण तथा परवर्ती तुर्क आक्रमणों ने वर्ण व्यवस्था को और अधिक परिवर्तित किया। शंकराचार्य, धनपाल आदि के लेखों में वर्ण व्यवस्था के इन परिवर्तनों को देखा जा सकता है।

भूमि अनुदानों में वृद्धि के फलस्वरूप सामंतवादी उत्पादन प्रणाली अस्तित्व में आयी। इस व्यवस्था के अन्तर्गत स्थानीय उपभोग के लिए उत्पादन प्रणाली को नियंत्रित किया गया। इस प्रक्रिया से आत्म-निर्भर ग्रामीण इकाईयों का उद्भव हुआ। जिनसे सोपानात्मक संगठन तथा नए वर्गों का जन्म हुआ। भूमि अनुदानों के फलस्वरूप कृषि संगठन, संरचना, संस्थागत आधारों एवं भूमि सम्बन्धों पर कई प्रकार के सकारात्मक और नकारात्मक प्रभाव पड़े। भूमि अनुदानों के कारण गैर कृषिगत क्षेत्रों में उपनिवेशीकरण की प्रक्रिया आरम्भ हुई। उपसामन्तीकरण की प्रक्रिया में कोर क्षेत्रों के बजाय परीधिय क्षेत्रों में भूमि अनुदानों से कृषि का प्रसार हुआ। कृषि विस्तार और उत्पादन को स्थानीय उपभोग के लिए नियन्त्रित करने के क्रम में शूद्रों का कृषकों के रूप में रूपांतरण हुआ साथ ही कृषि में बढ़ती श्रम की आवश्यकता ने कृषि दासता को बढ़ावा दिया परिणामस्वरूप शूद्र वैश्यों के स्तर को प्राप्त करने लगे।

सामंतवादी उत्पादन प्रणाली, स्थानीयकरण की प्रवृत्ति, स्वायत्त आत्म-निर्भर ग्रामीण इकाईयों के उद्भव, गैर कृषिगत क्षेत्रों में उपनिवेशीकरण की प्रक्रिया, विदेशी जातियों का आप्रवासन आदि प्रवृत्तियों ने विवेच्य अवधि

(700-1200 ई.) में नवीन जातियों के प्रसार में योगदान दिया। सामंतीय ढाँचे में निम्न वर्गों में दास व अस्पृश्य जातियों की संख्या बढ़ गयी। चाण्डाल, रजक, धोबी, मछुआरे, चर्मकार आदि अस्पृश्य जातियाँ थी। विभिन्न वर्णों का सामाजिक पदानुक्रम पूर्ववत रहा। परन्तु नवीन जातियों के प्रगुणन तथा आर्थिक परिवर्तनों, विशेषकर भू-स्वामित्व ने कुछ निम्न वर्गों को उच्च वर्गों में सम्मिलित कर लिया। राजनीतिक स्थिति और सम्पत्ति ने प्रत्येक वर्ण के अन्तर्गत एक नवीन उर्ध्वाधरीय स्तरीकरण उत्पन्न किया। उच्च वर्गों में यह गोत्र तथा मूल वंश के आधार पर भी आधारित था। यथा ब्राह्मण वर्ण के अन्तर्गत वैदिक ब्राह्मण, भूमिहार ब्राह्मण, क्षत्रियों के अन्तर्गत सत् क्षत्रिय, कतारिया क्षत्रिय। दस्तकार संगठनों का जातियों में रूपांतरण हुआ। व्यापार-वाणिज्य व नगरीय केन्द्रों के पतन से नवोदित जातियों के साथ वर्णसंकर जातियों का उद्भव हुआ।

नवीन व्यापारिक ब्राह्मण जातियों यथा श्रोतिया, दीक्षित, उपाध्याय, पाठक, अग्निहोत्री तथा क्षेत्रीय पहचान के आधार पर सारस्वत, कान्यकुब्ज, गण्डा उत्कल आदि का उद्भव हुआ। क्षत्रियों में कुल, गोत्र, मूलस्थान के आधार पर अनेक जातियाँ उत्पन्न हुई। वैश्य वर्ण तथा शूद्रों में भी क्षेत्रीय सम्बद्धता व व्यवसायिक संगठन के आधार पर श्रीमाली, नागर, पालीवाल तथा शूद्रों में सूत्रकार, नापित, मोदक, ताम्बूलिक आदि जातियों का उद्भव हुआ। सामंतवादी व्यवस्था के अन्तर्गत भूमि अनुदानों के फलस्वरूप कायस्थ जाति का उद्भव हुआ। प्रस्तुत शोध पत्र में पूर्व मध्यकालीन जटिल भारतीय सामाजिक व्यवस्था के अन्तर्गत एक वर्ग के रूप में दास-दासियों की स्थिति को समझने का प्रयास किया गया है।

एक संस्था के रूप में दास प्रथा पूर्व मध्यकालीन भारत में भी विद्यमान रही है। इस समय विभिन्न कारणों से न केवल दासों की संख्या में अभूतपूर्व वृद्धि हुई बल्कि प्राचीन भारत की तुलना में इस समय दासों के प्रति किए जाने वाले बर्ताव में भी कठोरता दिखाई पड़ती है।

2. पूर्व मध्यकाल में दासों की संख्या

इस काल में हम दासों की संख्या में अभूतपूर्व वृद्धि पाते हैं। इतिहासकार लल्लनजी गोपाल[1] इस काल में बार-बार होने वाली सामंती मुठभेड़ों और छापों को इसके लिए प्रमुख रूप से उत्तरदायी मानते हैं। उनका मानना है कि इस काल में सामंतों द्वारा अपने पड़ौसी क्षेत्रों पर किए जाने वाले आक्रमण का मुख्य उद्देश्य ही दास प्राप्त करना होता था। भौगोलिक क्षेत्र की प्राप्ति आक्रमण के

प्रेरक कारकों में प्रमुख कारक नहीं होता था। वो ये भी मानते हैं कि सामान्य जनता की बिगड़ती आर्थिक स्थिति ने भी दासों की संख्या को बढ़ाने का काम किया। ऋणग्रस्त लोग प्राय: दास के रूप में अपना विक्रय कर देते थे। इसके साथ ही वे उस काल में बार-बार पड़ने वाले अकालों को भी इसके लिए उत्तरदायी मानते हैं। उनके अनुसार अकाल के समय लोग अपना जीवन बचाने के लिए दासता को स्वीकार कर लेते थे। लल्लनजी गोपाल इस तथ्य की ओर भी ध्यान आकृष्ट करते हैं कि इस काल में होने वाली मुस्लिम लूटपाट ने भी सामान्य जनता की आर्थिक स्थिति को नकारात्मक रूप से प्रभावित किया। वे मानते हैं कि उपरोक्त सभी कारणों ने दासों की संख्या को बढ़ाने में योगदान दिया।

लेखपद्धति[2] के एक दस्तावेज में उल्लिखित है कि मुस्लिम आक्रमण, लूट और इसके पश्चात् पड़े अकाल ने कैसे एक गाँव की लड़की को इतना असमर्थ बना दिया कि वह लोगों से अपने आप को दास के रूप में स्वीकार करने की भीख माँग रही थी। इस काल में दासों की संख्या में अभूतपूर्व वृद्धि के बावजूद हमें नियमित रूप से संचालित होने वाले दास बाजारों के कोई उद्धरण नहीं मिलते। लेखपद्धति के एक दस्तावेज से पता चलता है कि एक लड़की ने स्वयं को दासी के रूप में रखने की प्रार्थना एक व्यक्ति से की जिसे उस व्यक्ति ने चतुष्पथ: (चौराहा) पर स्वीकार कर लिया। इससे प्रतीत होता है कि सम्भवत: नगर के चौराहे ऐसे स्थान थे जहाँ दास-दासियों का क्रय-विक्रय आमतौर पर होता था। और नगरवासी इस प्रकार के क्रय-विक्रय से परिचित थे। इस काल में दासों को नियमित रूप से पर्शिया (ईरान) निर्यात किया जाता था।[3]

उस काल में गुजरात से बड़े पैमाने पर दासों का निर्यात होता था। इस तथ्य की पुष्टि प्रबन्धचिन्तामणि।[4] से होती है जिसमें तेजपाल नामक मंत्री का उल्लेख मिलता है जिसने नाविकों द्वारा किए जाने वाले लोगों के अपहरण पर प्रतिबन्ध लगाकर प्रसिद्धी प्राप्त की। इस काल के कुछ शासक भी दास व्यापार में संलग्न थे। इसकी पुष्टि राजतरंगिणी[5] से होती है जिसमें बताया गया है कि कश्मीर के शासक वज्रादित्य ने अनेक लोगों को दास के रूप में म्लेच्छों को बेच दिया।

इस काल में होने वाले मुस्लिम आक्रमणों और इसके पश्चात् होने वाली लूट ने अकाल जैसी परिस्थितियाँ उत्पन्न कीं जिसके फलस्वरूप लोगों को दासता स्वीकार करने के लिए बाध्य होना पड़ा। साथ ही मुस्लिम

आक्रमणकारियों ने पराजित क्षेत्रों में युद्धबन्दियों को बड़ी संख्या में दास बना लिया। हिस्ट्री ऑफ इण्डिया एज टोल्ड बाय इट्स ऑन हिस्टोरियन्स[6] में 1197 में मुस्लिमों की गुजरात विजय के पश्चात् बीस हजार लोगों को दास बनाए जाने और कालिंजर विजय के पश्चात् पचास हजार लोगों को दास बनाए जाने सम्बन्धी उल्लेख मिलते हैं।

3. पूर्व मध्यकाल में दासों की स्थिति

इस काल में दासों की स्थिति खराब थी। इस काल में दासों की स्थिति को समझने की दृष्टि से लेखपद्धति एक अत्यन्त ही महत्वपूर्ण दस्तावेज है जिसमें दास-दासियों की स्थिति को लेकर अनेक महत्वपूर्ण तथ्य संकलित किए गए हैं। इस सम्बन्ध में महत्वपूर्ण है कि लेखपद्धति में एक दास के कर्त्तव्यों और स्वामी की शक्तियों का विवरण तो दिया गया है लेकिन दास के अधिकारों का कोई उल्लेख इसमें नहीं मिलता है।

लेखपद्धति[7] के अनुसार एक दास से अपेक्षा की जाती थी कि वह भूख-प्यास की चिन्ता किए बिना दिन और रात सभी ऋतुओं में उत्साह से श्रम करता रहे। एक अन्य दस्तावेज में दासी के स्वामी को यह अधिकार दिया गया है कि वह ऐसी दासी को जो घर से भाग जाए उसे बालों से पकड़कर खींच सकता है, बांधकर उसकी पिटाई कर सकता है और उसे पुनः दासी के रूप में कार्य करने के लिए विवश कर सकता है। एक अन्य दस्तावेज में दासी के स्वामी को यह अधिकार दिया गया है कि यदि दासी उसके आदेशों की पालना नहीं करे तो स्वामी उसके साथ मारपीट करके उसकी हत्या भी कर सकता है। एक अन्य दस्तावेज यह बताता है कि यदि कोई दासी अत्याचारों से परेशान होकर कुएं में कूदकर आत्महत्या कर लें तो उसका पुनर्जन्म गधी, कुतिया या चाण्डाली के रूप में होगा। और उसके स्वामी को केवल गंगा स्नान मात्र से इस अपराध से मुक्ति मिल जाएगी। एक अन्य दस्तावेज के अनुसार यदि स्वामी अपनी क्षमतानुसार दासी को भोजन, वस्त्र और जूते-चप्पल उपलब्ध करवा दे तो दासी को अन्य किसी प्रकार की आकांक्षा नहीं रखनी चाहिए। एक अन्य दस्तावेज यह बताता है कि दासी को केवल नौकर के रूप में ही नहीं बल्कि यौन इच्छाओं की पूर्ति के लिए भी रखा जाता था। दस्तावेजों में अक्सर दासियों के रूप, रंग और युवा उम्र पर जोर दिया गया है।

दासियों को उप-पत्नी के रूप में रखने की प्रथा प्राचीनकाल से ही प्रचलन में थी। यह प्रथा पूर्व मध्यकाल में भी सामान्य प्रतीत होती है। मेधातिथि[8] ऐसी

दासियों का उल्लेख करता है जो यौन आनन्द हेतु रखी जाती थीं। और इन्हें भोजन और कपड़े मिलते थे। मिताक्षरा[9] में यौन सुख के आधार पर दासियों को दो वर्गों में बाँटा गया है, 'अवरुधा' और 'भुजिष्या'।

इस काल में दासी पुत्रों को समाज कंटकों के रूप में और अपनी ऊर्जा को अनैतिक गतिविधियों में लगाने वालों के रूप में दिखाया गया है। हरिभद्र[10] ने दसवैकालिक सूत्र पर अपनी टीका में एक दासी पुत्र का उल्लेख किया है जो जीर्ण-शीर्ण वस्त्र पहनने वाला बदमाश था, जुऐं में दाँव लगाने के लिए घरों में सेंधमारी करता था, इस प्रयास में घर के निवासियों की हत्या तक कर देता था और इसके पश्चात् वेश्यागमन करता था और मछली खाता था। तृषष्ठिशलाकापुरुषचरित[11] के अनुसार खच्चर की भांति दासों की पिटाई होती थी। उन्हें प्यास सहन करते हुए ही भारी वजन ढोना पड़ता था।

राहुल सांकृत्यायन मानते हैं कि इस काल में दासों को उप-मानव (sub human beings) माना जाता था। इन उदाहरणों के बावजूद हम कह सकते हैं कि दास-दासी भी चूंकि परिवार के अंग थे अत: कुछ ऐसे स्वामी भी रहे होंगे जिन्होंने उनके साथ उदारता का व्यवहार किया होगा। मानसोल्लास[12] के अनुसार जिस व्यक्ति को अपना इहलोक और परलोक सुधारना है उसे अपने परिचारकों की रक्षा करनी चाहिए, उनका भरण-पोषण करना चाहिए, उन्हें सम्मानित करना चाहिए व उपहार देने चाहिए।

4. निष्कर्ष

निष्कर्षत: दास-दासियों की स्थिति के सम्बन्ध में पूर्व मध्यकाल को पतन का काल माना जा सकता है। हम मानक मूल्यों में गिरावट, दास-दासियों की दुर्दशा और इनकी संख्या में वृद्धि पाते हैं। यदि हम दास-दासियों और उनके द्वारा सम्पादित किए जाने वाले कार्यों की दृष्टि से देखें तो प्राचीन भारत की तुलना में पूर्व मध्यकालीन भारत में इस सम्बन्ध में मानवीय मूल्यों का पतन निश्चित रूप से दिखाई देता है। लेखपद्धति[13] में एक राजपुत्री का उल्लेख मिलता है जो एक व्यापारी के पैरों में गिरकर स्वयं को दासी के रूप में रखने की भीख माँग रही थी। साथ ही बताया गया है कि उस व्यक्ति ने नगर के चौराहे (चतुष्पथ:) पर चारों वर्णों के लोगों की जानकारी में उस लड़की को दासी के रूप में स्वीकार किया। यदि हम कौटिल्य के अर्थशास्त्र और स्मृतियों से तुलना करें तो हमें परिवर्तन स्पष्ट दिखाई देता है। कौटिल्य[14] के अनुसार आर्य दास नहीं हो सकता। याज्ञवल्क्य स्मृति, नारद स्मृति और कात्यायन स्मृति में वर्णित

है कि निम्न वर्ण का व्यक्ति उच्च वर्ण के व्यक्ति को दास नहीं बना सकता।[15] लेखपद्धति[16] के एक दस्तावेज के अनुसार दासी को मल-मूत्र भी फेंकना पड़ता था। कौटिल्य[17] के अनुसार यदि स्वामी दास से लाश, कचरा, मल-मूत्र और जूठन उठवाए। उन्हें शारीरिक रूप से दण्डित करे। नहाते समय नग्न स्थिति में दासी की सेवा ले तो ऐसी स्थितियों में दास-दासी अपने कर्त्तव्य से मुक्त माने जाएंगे।

ईस्लाम के आगमन ने जहाँ एक ओर दासों की संख्या में वृद्धि की वहीं दूसरी ओर इसका सकारात्मक पहलू भी नजर आता है जहाँ इस्लामी व्यवस्था के अन्तर्गत दासों के प्रति उदारता का रूख अपनाया गया। सल्तनतकाल में हमें दास रहे सुल्तानों के उद्धरण मिलते हैं।

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सारनाथ मूर्ति शैली का देशज पक्ष– आलोचनात्मक समीक्षा

• डॉ. शशि भूषण सिंह

मूर्तिकला का विकास मानव चैतन्य के स्थायीकरण के कुछ खास और रोचक लक्षणों में से एक माना जाता है। चूंकि मनुष्य अपनी आदिम चेतना के दिनों से ही अपनी पारिस्थितिकी और सामाजिकी के मध्य किसी अनन्त की खोज का सारथी रहा हैं। इसी दिशा में मूर्तिकला के विकास को भी परिक्षित किया जाता है। वास्तव में कला का हर पक्ष यह दर्शाने का सबसे सशक्त माध्यम है कि मानव चेतना किन प्रतीकों के आस-पास और कितनी लक्षित होकर प्रज्वलित होती है। परन्तु फिर भी इस व्यापक निष्कर्ष वाली सोच पर विद्वानों में मतभेद भी होता रहा है क्योंकि जीव, विशेषकर मनुष्य की पारिस्थितिकी की सीमाए क्या है? उसकी सघनता या निरन्तरता कितनी है? उसके प्रति मानव की संलग्नता और जीजीविषा कितनी व्यापक और निरन्तर है? साथ ही भौतिक और अभौतिक का समवेत प्रभाव कैसा रहा है? इसके अनन्तर बाह्य का प्रवाह और प्रभाव कितना व्यापक दिखता है? आदि विषय इतने व्यापक हैं कि विद्वानों के मध्य मतैक्य सम्भव नहीं है। कला, विशेषकर मूर्तिकला में 'बाह्य' एक अनिर्णयात्मक प्रभाव की तरह देखा जाता रहा हैं। दूसरे शब्दों में कहें तो 'बाह्य' का आंकलन देश, काल, परिस्थिति और परिवेश के साथ-साथ ताकत की बौद्धिकता और बौद्धिकता की ताकत पर भी निर्भर करता है। इसके साथ ही 'बाह्य' को परिभाषित करने वाला विचार किस हद तक गतिमान और लक्ष्यमान होता है? यह भी एक महत्वपूर्ण परिस्थिति को निर्मित करता है। उदाहरण के लिए औपनिवेशिक काल खण्ड में दुनिया में (यूरोपीय भूमि से परे) ज्ञान, कला और परम्परा की सभी विलक्षण उपलब्धियों को यूरोप के उस 'बट-बीज' से बड़ी सहजता से जोड़ दिया गया, जिसकी शाखाओं ने

गैरयूरोपीय संस्कृतियों को तथा कथित तौर पर जन्म दिया। कुछ मामलों में जहाँ यूरोप से सीधे जोड़ने में असमर्थता रही वहां 'पश्चिम' शब्द को 'यूरोप' का पर्यायवाची बनाकर खड़ा कर दिया गया।

भारत में मूर्तिकला के उद्भव और विस्तार के मामले में इस 'पश्चिम'/'बाह्य' का बहुत सशक्त प्रतीकीकरण और सफल प्रयोग किया गया। इसके लिए ऊपर वर्णित औपनिवेशिक काल की वही समय और परिस्थितियाँ जवाबदेह मानी जा सकती है जब कलकत्ता, शिमला या लाहौर के किसी काफी हाउस में बैठे कुछ 'भद्रजन' अपने मनोरंजन के विशेष साधनों की तलाश में भारतीय कला प्रतीकों का तथाकथित अनुसंधान करते थे और उसकी सारी विशेषताओं के लिए अपने 'पश्चिमी-पूर्वजों'/ग्रीको-रामे न मानव को श्रेय दे कर अपनी बौद्धिकता स्थापित कर लेते थे। भारतीय कला के दुर्भाग्य की यह परिस्थिति इसी अभियान के तहत गान्धार, मथुरा के रास्ते सारनाथ तक भी पहुंच गई। प्रस्तुत शोध पत्र इसी दिशा में पुर्न समीक्षा का एक सीमित प्रयास है। इसमें सारनाथ की बौद्ध मूर्ति कला के गहन तकनीकी पक्षों के आलोक में यह स्थापित करने का प्रयास होगा कि यहां की मूर्तिकला, विशेषकर बौद्ध मूर्तियां किस हद तक देशज चिन्तन, संसाधन और समर्पण की देन हैं।

प्रस्तुत शोध पत्र के सन्दर्भ में तीन तथ्यों या विचारों का क्रमवार समीक्षण आवश्यक है जैसे— (1) क्या सारनाथ मूर्ति कला की अपनी कोई खास ऐतिहासिक पृष्ठभूमि थी? यदि थी, तो उसके आदर्श प्रतिमान, परम्परा, संसाधन, तकनीकी और उपभोग की क्षमता कैसी थी? (2) अगर स्थानीय तथ्यों और कारकों की ऊपर वर्णित सूची निष्प्रभावी थी तो फिर बाह्य परिस्थितियों का विशेषकर गांधार और मथुरा शैलियों की सारनाथ मूर्तिकला के विकास में क्या और कितना योगदान था? (3) अन्ततः सारनाथ की बौद्ध मूर्तिकला को क्यों अपने पूरवर्ती दोनों शैलियों से अधिक ताकतवर तथा अधिक देशज मानना चाहिए? इन्ही मूल प्रश्नों की समीक्षा और अध्ययन की तलाश में यह शोधपत्र प्रस्तुत है। सारनाथ, जो वर्तमान समय में वाराणसी शहर (उ. प्र., भारत) का अब हिस्सा बन चुका है, छठी सदी में वनाच्छादित गांवों के संकुल से घिरा एक तपस्या स्थली थी, जिसे तत्कालिक साहित्यिक चर्चाओं में सारंगनाथ इसिपत्तन मृगदाय (अर्थात् मृगों के विचरण की एक ऐसी जगह जहां ऋषि-मुनि भी ठहरा करते थे) कहा गया है। भौगोलिक तौर पर प्राचीन काल में मुख्य वाराणसी शहर से इसकी दूरी लगभग 5-6 किलोमीटर थी। यही अवस्था बीसवीं सदी के मध्य तक बनी रही। वर्तमान काल के तीव्र नगरीकरण ने अब

सारनाथ और वाराणसी शहर की इस दूरी को खत्म कर दिया है। खैर, ऐतिहासिक काल से ही यह प्रमाणित है कि वाराणसी न केवल धर्म और अर्थ विद्या की राजधानी थी बल्कि यहां का शिल्प कौशल भी काफी उन्नत दर्जे का था। उस तथ्य के प्रमाण राजघाट की पुरातात्विक खुदाई से मिल चुके हैं।[1] राजघाट पुरातात्विक स्थल वाराणसी शहर के पूर्वी छोर पर गंगा नदी के बाएं तट पर उत्तरी दिशा में स्थित है। इसी स्थान से त्रिमुख यक्ष की प्रसिद्ध प्रतिमा मिली है जो भारत में उत्तर सैधव सभ्यताकालीन कुछ सबसे प्रमुख प्रस्तर मूर्तियों में शामिल की जाती है। यक्ष-यक्षिणि-नाग-व्याल-किन्नर जैसी पहचानों वाली मूर्तियां सामान्यतः प्राचीन भारतीय मूर्तिकला के गैर धार्मिक या लौकिक आस्था की प्रतिबिम्ब मानी जाती हैं।[2] फिलहाल विषयान्तर से बचते हुए मैं 'यक्ष मूर्ति' के महत्व को सारनाथ मूर्तिकला के उदय-विस्तार और उसकी देशजता के विशेष सन्दर्भ से जोड़ना चाहता हूँ। तथ्यात्मक तौर पर लगभग सम्पूर्ण उत्तर और उत्तर पश्चिम भारत में धार्मिक मूर्तिकला का स्थापित रूप कुषाण काल की देन मानी जाती है। इसी सन्दर्भ में कुषाणकालीन दो प्रमुख मूर्ति केन्द्रों का नाम सामने आता है जिसे कला विशेषज्ञ/ इतिहासकार गान्धार और मथुरा शैली के नाम से सम्बोधित करते हैं। कुछ छिटपुट मतभेदों के बाद कई इतिहासकार यह मान भी लेते हैं कि उनके प्रभाव से ही प्राचीन भारत के विभिन्न मूर्तिकला केन्द्रों और शैलियों का विकास हुआ। जैसे मथुरा शैली के कारण ही सारनाथ शैली का विकास हुआ।[3] आश्चर्यजनक रूप से भरहूत और अमरावती जैसे दूरस्थ मूर्तिकला केन्द्रों और शैलियों को गान्धार शैली से प्रेरित मान लिया गया। इन दोनों तरह के निष्कर्षों में 'पश्चिम' के प्रति विशेष अनुराग व पूर्व के प्रति अनाग्रह का भाव दिखता हैं। इसलिए प्रस्तुत शोध पत्र में कुछ उदाहरणों को सारनाथ शैली से चयनित करते हुए एक प्रत्युत्तर प्रस्तुत किया गया है। सारनाथ की सर्वोत्तम मूर्तियां गुप्तकाल में बनाई गई, जिनका चर्मोत्कर्ष धर्मचक्रप्रवर्तन मुद्रा में बैठे चुनार बलुए पत्थर से निर्मित आसनरूप मूर्ति है।[4] जिसे ''क्लासिकल बुद्ध'' मूर्ति भी कहा जाता है। यद्यपि कि यह एक मूर्ति ही गान्धार और मथुरा की मूर्तियों से बहुत परे मूर्तिकला की सजीवता, सटीकता और श्रेष्ठता को स्थापित कर देती है फिर भी मानक तौर पर विकास क्रम को समझने के लिए मथुरा से भिक्षु बल द्वारा लाई गई बोधिसत्त्व की खड़ी प्रतिमा के अनुकरण से ही समीक्षा शुरू की गई है। इसी सन्दर्भ में सारनाथ सग्रहालय में संरक्षित और दूसरी सदी में निर्मित बोधिसत्त्व की स्थानक मुद्रा में बनाई गई मूर्ति का हवाला ले सकते हैं, जो देखने में गुप्तकालीन भले ही नजर आती है लेकिन यह कुषाण-गुप्त काल के

संक्रमण दौर की देन हैं।[5] क्योंकि अभय मुद्रा में उठे इसके दाहिने हाथ की हथेली पर कुषाण प्रतीकों का अंकन है और इसका शरीर भी स्थूल काय है। इसके विपरीत गुप्तकालीन सारनाथ की बौद्ध प्रतिमाएं शारीरिक रूप से अधिक चपल और पारदर्शी हैं।

सारनाथ के मूर्तिकारों ने अपनी कला को अत्यधिक मानवीय और सजीव दर्शाने की दृष्टि से अविचल चित्त, चेहरे पर असीम शान्ति बोध के साथ-साथ आत्म संतुष्टि का भाव, चैतन्य का संकेन्द्रण, जगत के प्रति असीम संवेदना का भाव, इत्यादि अपनी-अपनी मूर्तियों के भाव भंगिमाओं से प्रदर्शित किया। दूसरे शब्दों में कहें तो जिस प्रकार मध्यकालीन यूरोपीय पुर्नजागरण के दौरान वहां के मूर्तिकारों ने अपनी कलाकृतियों में मानवीय संवेदना को जितनी जीवन्तता से प्रदर्शित किया वैसी ही जीवन्तता सारनाथ के मूर्तिकारों ने लगभग एक हजार साल पहले भारत में प्रस्तुत कर दी। इसलिए सारनाथ की उन मूर्तियों को मूर्तिकला के क्षेत्र में भारतीय पुर्नजागरण का उदाहरण माना जा सकता है। जबकि कुछ विद्वान इस निष्कर्ष से परे यह मानते हैं कि सारनाथ के मूर्तिकारों ने गुप्त काल तक सारनाथ को भारतीय मूर्तिकला की धूरी बना दी थी।[6] इस क्रम में इस तथ्य का गहन अध्ययन भी आवश्यक है कि ऐसी क्या परिस्थितियाँ या कारक थे जिनके आधार पर सारनाथ भारतीय इतिहास का सबसे अच्छा मूर्तिकला केन्द्र बन पाया ? इस प्रश्न की तलाश हमें सारनाथ की दो विलक्षण पृष्ठभूमि तक ले जाती हैं (1) चुनार से मिलने वाला चमकिला बलुआ पत्थर, जिसके नर्म स्वभाव और चमक ने ना केवल मूर्तियों की तरासी को आसान बनाया बल्कि उनके चेहरे पर अपेक्षित भाव भंगिमा को चमकदार बनाया। (2) सारनाथ की आध्यात्मिक पृष्ठभूमि। इस सन्दर्भ में हमें यह नहीं भूलना चाहिए कि प्राचीन भारत के अन्य सभी मूर्तिकला केन्द्रों जैसे गान्धार, मथुरा, भरहूत, अमरावती इत्यादि की अपनी कोई खास आध्यात्मिक पृष्ठभूमि नहीं थी। जबकि वाराणसी की बौद्धिकता के सानिध्य में विकसित सारनाथ के मूर्तिकारों की सोच निःसन्देह आध्यात्मिक थी। इस तथ्य को हम कुछ उदाहरणों से भी स्पष्ट कर सकते है जैसे प्रभामण्डल का सम्पूर्ण शरीर की पृष्ठभूमि में विस्तार, दोनों भौहों के बीच उर्ण का अभाव। पहला उदाहरण इस अर्थ में महत्वपूर्ण है कि पूरवर्ती मूर्तियों में आभामण्डल केवल सिर के पीछे प्रदर्शित होता था जो कि केवल चैतन्य की पवित्रता और ऊर्जा का प्रतीक होता था जबकि सारनाथ कि मूर्तियों में सम्पूर्ण शरीर का आभा मण्डल प्रदर्शित किया गया जो काय की शुद्धता और सांसारिक अनुशासन से युक्त ऊर्जा का प्रतीक है। इसी तरह भौहों के बीच उर्ण का अंकन

ध्यानस्थ मुद्रा में बौद्धिक तनाव या वैचारिक खिचाव का प्रदर्शन है। दूसरी तरफ सारनाथ की मूर्तियों में इसकी अनुपस्थिति वैचारिक निर्मलता और सन्तुष्टि का प्रतीक है। स्वाभाविक तौर ऐसा वाराणसी की आध्यात्मिक परम्परा की छाप के तौर पर देखा जाता है। पांचवी सदी के उत्तरार्द्ध तक सारनाथ की मूर्ति कला ने अपना सर्वोत्तम रूप अर्थात् अपने सम्पूर्ण यौवन को प्राप्त कर लिया था।[7] सम्भवत् इसी के बाद इसमें क्रमशः बदलाव या ढलान की ओर बदले की प्रवृत्ति दिखाई पड़ने लगी। इसके कारकों की समीक्षा थोड़ी बाद में भी जाएगी। पहले हमें यौवन के दहलीज पर स्थापित गुप्तकालीन सारनाथ मूर्तियों की दो खास विशेषताओं की समीक्षा कर लेनी चाहिए। ये मूर्तियाँ सामान्यतः दो रूपों स्थानक अर्थात् खड़ी और आसनस्थ अर्थात् बैठी अवस्था में प्रदर्शित हैं। स्थानक प्रतिमाएं दो विशेष मुद्राओं अभय और वरद मुद्रा में जबकि आसनस्थ प्रतिमाएं तीन मुद्राओं ध्यान, भूमिस्पर्श और धर्मचक्र प्रवर्तन मुद्रा में निर्मित हैं। यहां यह विशेषरूप से उल्लिखित है कि दोनों अवस्थाओं की पहली चार मुद्राएँ जैसे अभय, वरद, ध्यान और भूमिस्पर्श पूर्वगामी शैलियों में भी बनाई गई जबकि पांचवी मुद्रा अर्थात् धर्मचक्र प्रवर्तन मुद्रा सारनाथ की अपनी विलक्षण उपलब्धि है। प्रथम चार मुद्राओं में भी सारनाथ के कलाकारों ने बहुत व्यापक प्रयोग और दक्षता का प्रदर्शन किया जैसे अण्डाकार प्रभामण्डल, अतिसूक्ष्म वस्त्र विन्यास, व्याल जैसे अलौकिक जीव का प्रदर्शन, निर्मल मन को प्रदर्शित करती झुकी पलकों वाली आंखें इत्यादि। फिर भी सम्पूर्ण समीक्षा के लिए हमें धर्मचक्र प्रवर्तन मुद्रा की मूर्ति का अवलोकन करना चाहिए।

धर्मचक्र प्रवर्तन मुद्रा की मूर्ति पांचवीं शताब्दी तक निर्मित कर ली गई थी।[8] हालांकि तिथि और स्थान निर्धारण को लेकर इतिहासकारों में व्यापक मतभेद है।[9] यहां यह अवश्य ध्यान देना होगा कि इस मुद्रा से मिलती-जुलती मूर्तियां न केवल मथुरा बल्कि गान्धार शैली में भी बनाई गई परन्तु कलात्मक श्रेष्ठता और संदेश की जो स्पष्टता सारनाथ की इस मूर्ति में मिलती है वह अन्यत्र कतई दुर्लभ है। इसलिए वासुदेव शरण अग्रवाल घनत्वबोध से रहित, आध्यात्मिक कांति से युक्त निर्दोष मुखाकृति के कारण इसे उत्तर भारतीय कलाकृतियों में उत्कृष्टम् मानते हैं।[10] इस मूर्ति की शारीरिक मांसलता एवं अंगीय सुकोमलता इसे मध्य यूरोपीय कला की रोकोको प्रवृत्ति के समान प्रदर्शित करती है।[11] वस्त्र विन्यास के सन्दर्भ में यह तथ्य भी अनुकरणीय है कि सामान्यत इस मुद्रा की मूर्तियों में चीवर दोनों कन्धों के ऊपर लेकिन अतिसूक्ष्म और पारदर्शी ढंग से अंकित किया गया है। इसका स्वाभाविक तात्पर्य भौतिक के

प्रति लघुता का भाव और अभौतिक के प्रति समर्पण का भाव प्रदर्शित करना है।[12] चूंकि सारनाथ मूर्तिकला के विकास को कहीं ना कहीं भिक्षु बल द्वारा मथुरा से लाई गई बोधिसत्त्व की प्रतिमा से जोड़कर देखा जाता है इसलिए सारनाथ में गुप्तकाल में बनाई गई कुछ बोधिसत्त्व मूर्तियों का अवलोकन भी जरूरी है। इस क्रम में पहला उदाहरण मैत्रेय बुद्ध की मूर्ति को लिया जा सकता है। मथुरा में जहां सजावट और मुकुट से युक्त मैत्रेय की मूर्तियाँ बनाई गई थीं वही सारनाथ में लोक कल्याणकारी भूमिका को अधिक महत्व देते हुए मैत्रेय को औषधियों के धारक देव के रूप में बनाया गया, जो कला के लोकपक्ष का बहुत महत्वपूर्ण उदाहरण है। इसी तरह अवलोकितेश्वर बोधिसत्त्व की प्रतिमा में जहां गान्धार के प्रभाव को आत्मसात् करते हुए मथुरा में भी यूनानी पगड़ी व मुखमण्डल का प्रदर्शन किया गया वहीं सारनाथ में उन्हें निर्वाण के प्रति अनिच्छित और लोकमंगल के लिए समर्पित देव के रूप में प्रस्तुत किया गया है। इनके पैरो के मध्य दो प्रेत मूर्तियों का प्रदर्शन और उनकी मुक्ति के लिए अमृतपान कराते अवलोकितेश्वर की प्रतिमा इस सन्दर्भ को लोककल्याण और हिन्दू पुर्नजन्म की धारणा से जोड़ती भी दिखती है। इस मूर्ति का लोक पक्ष सिंह की खाल और कमण्डल का प्रयोग से और मजबूत होता दिखता है। इस प्रकार इन व्यापक उदाहरणों के आधार पर इस निष्कर्ष की ओर बढ़ा जा सकता है कि भले ही गान्धार ने भारतीय मूर्तिकला के लोकपक्ष को देवपक्ष से जोड़ा और मथुरा के मूर्तिकारों ने इसे भारत भूमि के नाभि केन्द्र तक लोकप्रिय बनाते हुए देशज तौर तरीको से जोड़ने का काम किया। तथापि इसे श्रेष्ठता के शिखर तक पहुँचाने का काम सारनाथ की मूर्तिकला ने ही किया। अन्यथा इसकी जैसी सुकोमलता, आत्मीयता, सरलता, शान्ति, स्थायित्व, मानवीयता और सजीवता अन्यन कहाँ उपलब्ध है। स्वाभाविक तौर पर इस सबका समाधान सारनाथ की गुप्तकालीन प्रतिमाओं में ही मिलता है जिनका यौवन चिर स्थायी है।

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बीकानेर की हवेली स्थापत्य में श्रीराम

• डॉ. रीतेश व्यास

बीकानेर अपनी हवेलियों के कारण पूरे विश्व में अपनी विशिष्ट पहचान रखता है। यहां की लाल दुलमेरा पत्थर से बनी हवेलियां अपनी बारीक नाक्काशी और स्थापत्यक विशिष्टता से सभी को आकर्षित करती है। इन पर बने विभिन्न अलंकरण सहसा ही रोक लेते हैं। शहर का प्रत्येक कोना इन हवेलियों से अटा हुआ है। तत्कालीन महाराजाओं के सहयोग और बीकानेर के मारवाड़ी सेठों का अपने शहर के प्रति लगाव इन हवेलियों के निर्माण में प्रेरणा का काम करता रहा। शहर के मोहल्लों की शान इन हवेलियों में हमें कई ऐसे अलंकरण मिलते हैं जो अब तक उजागर नहीं हो पाए या अनछुए हुए थे। ऐसी ही दो हवेलियां शहरी परकोटे में बनी है जो पिछले 100 वर्ष से भारतीय सनातन परंपरा के प्रतीक के रूप में स्थापित है, लेकिन उन पर किसी की नजर नहीं पड़ी।

बागड़ी मौहल्ले में स्थित श्री गोपाल हरमोन दास बागड़ी की हवेली सामान्य है, एक मंजिला है। बहुत ज्यादा क्षेत्रफल भी नहीं है। अधिकतम ऊँचाई दस से बारह फीट ही है। ऊपर लोहे की जाली लगी है और छत खुली है। विसं. 1985 में बनी यह हवेली बीकानेर के बागड़ी मौहल्ले में बनी अन्य हवेलियों से अलग है। हम यहां सिर्फ इसमें मुख भाग की ही चर्चा करेंगे। इस हवेली के मुखड़े पर जो नक्काशी की गई है वैसा उदाहरण हमें अभी किसी अन्य स्थान पर नहीं मिला है।

15 फीट चौड़ी तथा 12 फीट ऊंची इस हवेली के मुख्य भाग में दो दरवाजों वाली प्रोल है। अर्द्धचन्द्रकार दोनों कपाट साधारण ही हैं। सामान्यत: प्रोल के बाईं ओर एक छोटा-सा दरवाजा होता है जो आवागमन के लिए काम में लिया जाता है। सुरक्षा, प्राकृतिक प्रकोप तथा कलात्मकता के साथ-साथ यह रसूख का भी प्रतीक होती है। लेकिन यहां दांयी ओर भी वैसा ही दरवाजा बना

है जैसा बायी ओर है, ऐसा हमें बहुत कम ही मिलता है। प्रोल की कोर पर हल्की नक्काशी की गई है, जिसमें किया गया अंकन पीपल के पत्तों की तरह दिखाई देता है।



इसे पान की बेल के रूप में भी देखा जा सकता है। हवेली के पूरे मुख मण्डल पर कुछ इस तरह के पत्ते ही बने हैं, लेकिन वे पानपत्र जैसे नहीं हैं। जहां प्रोल के दोनों दरवाजे मिलते हैं उसके ठीक ऊपर पत्थर की कोर पर फूल गुच्छ है। उसके ऊपर एक हिरन का अंकन है, हिरन का अंकन किसी हवेली के मुखड़े पर प्रथम दृष्टया ही देखा गया है।





हिरन के ऊपर प्रथम पूज्य श्री गणेश जी का अंकन किया गया है। पुष्प गुच्छ पर विराजित गणेशजी पद्मासन की मुद्रा में है। इनकी बांई ओर उठी हुई सूंड आंख तक मुड़ी हुई है, सामान्यतः सूंड लम्बी होती है फिर बांई ओर मुड़ती है। चतुर्भुज गणेशजी जिस पुष्प गुच्छ पर विराजमान है उसके दोनों ओर इनके वाहन मूषक बने हैं। दोनों ओर रिद्धि-सिद्धि (भगवान गणेश की पत्नियां) कमण्डल लिए चंवर हिला रही हैं। गले में हार तथा जनेऊ का अंकन स्पष्ट दिखाई दे रहा है। श्री गणेश जी की प्रतिमा के दायीं ओर एक छोटा फ्रेम बना है, जिन्हें दो परियों को पकड़े हुए दिखाया गया है।

फ्रेम में हवेली के मालिक श्रीगोपाल बागड़ी तथा बायीं ओर हरमोन दास (यह या तो हरमोहन है या हनुमान है) एवं संवत् 1985 (1928) लिखा है। ये पूरा पैनल प्रोल के ऊपर के हिस्से में आबद्ध किए हैं। पूरा पैनल बड़ी-बड़ी पत्तियों के अंकन से सजा हुआ है। एक बात मुझे हमेशा अजीब लगती है कि जिस मरू प्रदेश में चारों ओर रेत के टीबे थे, पेड़ दूर-दूर तक नहीं दिखते थे और वनस्पति के नाम पर कीकर या बबूल के ही पेड़ थे वहां प्रतीकों के अंकन में इस तरह से बड़ी-बड़ी पत्तियों को कैसे बनाया गया। कैसे बंदनवार बना दी जाती थी, जबकि ये इस इलाके के लिए दुर्लभ थी। कारीगर की सोच और एक परम्परागत अलंकरण शैली का प्रभाव ही ऐसे निर्माण का कारण हो सकता है।





प्रोल के बायीं ओर एक दरवाजा है जो शौचालय या स्टोर है, क्योंकि हवेलियों के भीतरी भाग में शौचालयों के प्रमाण नहीं मिलता। भवन के मुख मण्डल का प्रमुख आकर्षण प्रोल का बायां भाग है। यहां चार मनमोहक अलंकरण हैं—श्रीराम, लक्ष्मण, सीता (ज्योनकी) तथा हनुमान (पवनसुत)। ये कोई सामान्य अंकन नहीं है। पत्थर पर धनुर्धारी राम का अंकन उभरा हुआ है, जिसके चारों ओर पुष्पों की माला (बंदन माल, बंदर माल) बनी हुई है, जो बड़ी ही सुन्दर है। इसी तरह का अंकन लक्ष्मण का भी हुआ है। इन दोनों के चेहरों में प्रसन्नता के भाव दृष्टिगोचर हो रहे हैं। ये अंकन तत्कालीन स्थापत्यकला की शैली तथा उस समय के कलाकारों की कुशलता का प्रमाण भी है। इस तरह का अंकन अभी तक किए गए सर्वे में कहीं और सामने नहीं आया है। हवेलियों को चित्रों से सजाने की परम्परा हमें लगभग पूरे राजस्थान में मिलती है, लेकिन इस तरह (राम व लक्ष्मण) का सृजन मेरी दृष्टि में पहली बार ही आया है।

दोनों देव स्वरूपों के ऊपर फूलदान बने हैं, जो पूरे फ्रेम को आकर्षक बना रहा है। इन गुलदस्तों के बीच में दो अद्‌भुत प्रतिमाएं बनी है, जिनमें एक आकृति में ज्योनकी (सीता) तथा दूसरी पर पवनसुत लिखा है। सीता की प्रतिमा बहुत छोटी है लेकिन उनका स्थान राम और लक्ष्मण से ऊंचा रखा है। इसी प्रकार हनुमान को भी ऊपरी छोर पर बिठाया है। जैसे भी हो पूरे राम दरबार को हवेली के मुख मण्डल पर स्थान दिया गया है। ये हम पहले भी कहते आए हैं कि हवेलियों में जिस देव स्वरूप का अंकन हुआ हो तो यह मान लेना चाहिए कि भवन का मालिक का निश्चित ही राम भक्त है। ये अलंकरण इस हवेली को शहर की अन्य हवेलियों से अलग करता है। इन सभी स्वरूपों के सिर पर सेहरा या मुकुट है, जो इनको किसी बंगाली या मद्रासी जैसा दिख रहा है। इस तरह के मुकुट राम-लीला में भी किरदारों को पहनाए जाते हैं। इससे यह माना जा सकता है कि कारीगर बंगाल या दक्षिण भारत के थे। वैसे सम्पूर्ण हवेली को देखें तो बहुत ही साधारण-सी प्रतीत होती है।



ये हवेली वास्तव में आकर्षण पैदा करती है। चित्रकला में इस प्रकार के अंकन को प्रभावित सृजन पद्धति का नाम दिया गया है। इसी प्रकार परम्परागत भारतीय चित्रण परम्परा में संयोजन सिद्धान्त के प्रभाविता नियम के अनुरूप इस तरह का अंकन होता है और यहां भी इसी को काम में लिया गया है। एक जैसा अंकन एक ही आकृति की पुनरावृत्ति के द्वारा आकृति में प्रभाविता सृजन किया जाता है। इसे देखकर उन कलाकारों व निर्माण कर्ताओं की दृष्टि पर गर्व होता है कि उन्होंने राम को आज से सौ साल पहले ही वो सम्मान दे दिया और पता भी नहीं चला।

वैसे बीकानेर के कई बड़े भवन आज बंद पड़े हैं, लेकिन उनमें कोई रखरखाव की दृष्टि से, सार सम्भाल के उद्‌देश्य से कोई न कोई रहता अवश्य

है। अभी के इस दौर में तालमेल करके ही काम कर सकें इसी को आधार बनाकर कार्य किया जाएगा।

बीकानेर के सबसे व्यस्ततम इलाकों में मोहता चौक का शुमार होता है। ये बीकानेर का हृदय स्थल भी माना जाता है। ये शहर के प्रत्येक कोने से जुड़ा चौक है और यहां हवेलियों की एक बड़ी शृंखला है। दीवान हीरचंद गणेशदास मोहता इस क्षेत्र के सबसे रसूखदार व्यक्ति थे। इसका अंदाज इस बात से ही लगाया जा सकता है कि आज से 100-150 साल पहले संगमरमर लगाने की अनुमति हर किसी को नहीं थी, लेकिन मोहता दीवान साहब की प्रोल का झरोखा संगमरमर का बना है। एक जमाना था तब लोग इसे देखने आते हैं। ये भी सत्य है कि आज भी बहुतों को इसकी जानकारी भी नहीं हैं। इसे मकराने की प्रोल के नाम से भी जाना जाता है। इस प्रोल में दीवान साहब के हाथी और घोड़े बांधे जाते थे।

मोहता जी की प्रोल दस हवेलियों का समूह हैं। प्रोल के अन्दर ठीक सामने वाली हवेली बख्तावर सिंह जी की है जिसे पन्नेसिंह मोहता 250 साल पुरानी बताते हैं। उनके अनुसार उस दौर में यहां हरिद्वार और वृंदावन से आने वाले यात्री और पण्डे ठहरते थे।



प्रोल से लिया गया हवेलियों का दृश्य

यहां आज भी रामजी, मेघराज, घनश्यामदास, मूलचंद, तुलसीदास, बालकिसन, गोपालदास मोहता के परिवार के लोग रहते हैं। पन्नेसिंह बताते हैं कि करणीसिंह के समय तक मोहता परिवार का राजपरिवार से घनिष्ठ सम्बन्ध था। इस हवेली समूह में अन्दर की ओर ठीक सामने की हवेली दीवान

श्री हीरचंदजी गणेशदासजी मोहता की है। चूंकि पिछले काफी समय से यह बंद है। पहले यहां एक दुकान थी जिसमें कृष्ण भक्ति से सम्बन्धित संगीत उपलब्ध होता था। हवेली के मुख्य झरोखे के दोनों ओर दो मूर्तियां हैं जिनका भवन स्थापत्य में बहुत महत्व है। ऐसा अंकन हमें श्रीगोपाल हरमोन दास बागड़ी की हवेली, बागड़ी मौहल्ले में भी मिलती है, लेकिन ये उसकी प्रतिकृति नहीं है। वहां सिर्फ चेहरा ही है जबकि यहां पूरी प्रतिमा है। झरोखे के दोनों ओर श्रीराम जी महाराज और श्री लक्ष्मणजी महाराज का सुन्दर अंकन है।





श्रीराम

ये प्रतिमा ऐसे लग रही है मानों भगवान किसी दरबार में खड़े हैं। प्रतिमा के चेहरे पर मुस्कान है, इनके एक हाथ में बाण है तथा एक में फूल है और दायें कंधे पर धनुष भी है। भगवान जहां खड़े हैं उनके दोनों ओर बड़े गमले है जिनसे निकलने वाली लताओं ने उन पर छत्र बना रखा है। गमलों के पास दो बाज बैठे हैं। प्रतिमा के ठीक ऊपर श्री रामचन्द्रजी महाराज लिखा है। नीचे की ओर श्री देवान मोहता हीरचंदजी गणेशदास, बीकानेर हिन्दी में लिखा है। उसके नीचे कुछ और भी लिखा था, लेकिन उसके आगे एक स्टोर बना दिए जाने के कारण वह स्पष्ट नहीं है। शायद कोई तिथि का अंकन हो सकता है। उभार लिए यह प्रतिमा एकाश्म पत्थर की बनी है जिसमें कहीं कोई जोड़ और बदलाव नहीं है। ये प्रतिमा वहां बनी है जो कृष्ण भक्त थे और जहां वृंदावन से आने वाले पण्डे ठहरते थे। दो गुलदस्ताओं से निकलती हुई बड़े पत्तों की बेल उनके परिकर के

रूप में शोभायमान है। प्रसन्नचित्त मुद्रा में भगवान राम की प्रतिमा तत्कालीन कलाकार और हवेली मालिक की भगवान राम के प्रति आस्था को प्रकट करता है।



लेकिन कहते हैं कि आपके भाव छुप नहीं सकते। श्रीराम के चेहरे की आभा और मुकुट से वे कृष्ण का सा आभास दे रहे हैं। उनके मुकुट में मोर पंख और कलंगी दिखाई दे रही है, जो कृष्ण स्वरूप का प्रतिनिधित्व कर रही है। गले की माला, पीताम्बर और सबसे प्रमुख उनका तिलक जो अधिकांशत: वैष्णव सम्प्रदाय के अनुयायी और पुष्टिमार्गी लगाते हैं। इसे उर्द्ध पुंड्रा तिलक कहा जाता है, जो वैष्णव सम्प्रदाय का प्रतीक है। ये तिलक विष्णु के साथ उसकी सम्बद्धता के संकेत के रूप में है। यह आम तौर पर माथे ललाट के मध्य में ही लगाया जाता है, लेकिन शरीर के अन्य हिस्सों जैसे कंधों पर भी लगाया जा सकता है। वैष्णव सम्प्रदायों में प्रत्येक की अपनी विशिष्ट शैली होती है। सामान्य तिलक डिजाइन दो या तीन खड़ी रेखाओं का होता है जो अंग्रेजी के **U** आकार का होता है। यहां जो तिलक लगाया गया है वह रामानंदी तिलक के रूप में पहचाना जाता है, लेकिन प्रश्न ये है कि भगवान राम के ललाट पर क्यों लगाया है जबकि ये तो अनुयायी लगाते हैं। निश्चय ही मोहताजी का उनसे सम्बन्ध रहा है। पं. शिवकुमार जोशी के अनुसार ये महाप्रभु जी तिलक है। भगवान के पैरों के पास दो बन्दर की आकृतियां भी बनी है, जिससे इन्हें श्री राम का प्रतिबिम्ब कहा जा सकता है। कुल मिलाकर ये प्रतिमा राम और कृष्ण के रूप का अद्‌भुत समिश्रण है।

श्री लक्ष्मण

झरोखे के दायीं ओर ऐसी ही एक प्रतिमा बनी है जिसके ऊपर श्री लक्ष्मण जी महाराज लिखा है। ये सिर्फ नाम से ही अलग है, शेष स्वरूप राम की



प्रतिमा के समान ही है। इसमें नीचे की ओर अंग्रेजी में Shree Devan Mohtta Heerchand Ganeshdas Bikaner 2.10.1935 लिखा है। शायद श्रीराम की प्रतिमा में भी दिनांक का अंकन था जो स्पष्ट नहीं था और यहां है। श्रीराम के मुकुट में मोर पंख दाईं ओर है, जबकि श्री लक्ष्मण जी के बाईं ओर है। इसी प्रकार उन्होंने बाण भी उल्टे हाथ में पकड़ रखा है। चेहरे के हाव-भाव और वस्त्रों में कोई फर्क नहीं हैं।

इस प्रकार मोहता जी की हवेली में जो अभी काफी समय से बंद पड़ी है के अन्य परिवार के सदस्यों की हवेलियों में कुछ नया नहीं हैं। विगत कई वर्षों से बंद यह दोनों हवेलियां बीकानेर की स्थापत्य कला के आधारभूत संभव मानी जा सकती हैं।

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गोरखनाथ काव्य और उसकी प्रासंगिकता

• पूजा पाराशर

'नाथ पंथ' के प्रवर्तक एवं 'हठयोग' के उपदेशक महायोगी गोरखनाथ का अवतरण एक ऐसे काल में हुआ जब सामाजिक व्यवस्था डगमगाने लगी थी, यहाँ तक कि भारतीय संस्कृति के विनाशक लक्षण प्रत्यक्ष होने लगे थे। गुरु गोरखनाथ ने न केवल भारतीय संस्कृति की रक्षा की, अपितु आज भी उनकी उपदेशपरक, साधनायुक्त रचनाएँ, जीना सिखाती हैं, सत्य से परिचित कराती हैं। गुरु गोरखनाथ भक्ति काल के मौलिक आधार हैं। जीवन में जितना महत्वपूर्ण योग है, उतना ही महत्वपूर्ण जीवन मूल्यों का संवर्धन और ये दोनों ही बातें गुरु गोरखनाथ की रचनाओं में समाहित हैं, जो आज भी प्रासंगिक एवं उपयोगी हैं।

शब्द कुँजि : *गोरखनाथ काव्य, नाथपंथ, गोरखबानी, प्राचीन हिंदी काव्य, गोरख और कबीर।*

यह सर्वविदित है कि जब-जब धर्म की हानि होती है; समाज में अराजकता फैलती है; विकृतियाँ चरम सीमा पर पहुँच जाती हैं; तभी एक ऐसी महान आत्मा का प्रादुर्भाव होता है, जो इसे व्यवस्थित करने हेतु एक नई दिशा प्रशस्त कर पुनः नए समाज का निर्माण करता है। गुरु गोरखनाथ का अवतरण भी एक ऐसे ही काल में हुआ जब सामाजिक व्यवस्था डगमगाने लगी थी, यहाँ तक कि भारतीय संस्कृति के विनाशक लक्षण प्रत्यक्ष होने लगे थे। *'गीता'* में भी कहा गया है —

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।।
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे।।

(श्रीमद्भगवद्गीता)

राजा हर्षवर्धन की मृत्यु (647 ई.) के पश्चात् 400 से 500 वर्ष तक देखा जाए तो यह काल भारत के पतन का काल रहा। यह युद्ध, फूट और पारस्परिक कलह का युग था। (मिश्र) भारतीय समाज में गिरावट आ गई थी। तमाम विदेशी लड़ाकू जातियों को समाज ने अपना लिया था। दृष्टिकोण संकीर्ण हो गया था। समाज में छुआछूत की भावना विद्यमान थी। आपस में भी विभिन्न जातियों का संबंध नहीं के बराबर था। परिणाम स्वरूप विद्या और विभिन्न शास्त्रों का सैद्धांतिक ज्ञान एवं शिल्पकला आदि, इन दोनों क्षेत्रों का मिलन न होने से विद्या को रचनात्मक रूप न मिल पाया और भौतिक सुख आदि के क्षेत्रों में और विज्ञान में भारतीय पिछड़ गए। (मिश्र)

कापालिक और कालमुख संप्रदाय के संन्यासियों ने नर-कपाल में भोजन, शरीर पर शमशान की भस्म का लेप, मद्यपान आदि का प्रचलन था तथा वे कुछ घोर क्रियाएँ करते थे। (मिश्र) मंत्र तंत्र तथा विविध प्रकार के अनुष्ठानादि प्रवेश कर चुके थे। (मिश्र) तांत्रिक बौद्ध धर्म का विकास हो रहा था किंतु इस समय बौद्ध मठों का जीवन पहले की तरह सदाचार पूर्ण और पवित्र न रह गया और इसमें विलासिता का प्रवेश हो चुका था। यह धर्म भी कर्मकांडी हो गया था। (मिश्र)

राजनीति एकता के अभाव आपसी कलह और विदेशियों के आक्रमण के कारण भारतीय संस्कृति को आघात पहुँचा। मानव मूल्यों का ह्रास होने के साथ-साथ सामाजिक व्यवस्था असंतुलित हो गई थी। इस प्रकार राजनीति शासन व्यवस्था, समाज, आर्थिक दशा, धार्मिक, साहित्य शिक्षा, कला क्षेत्र अत्यधिक प्रभावित हुए।

नाथ पंथ के प्रवर्तक एवं हठयोग के उपदेशक, महायोगी गुरु गोरखनाथ के प्रादुर्भाव एवं जन्म स्थान के बारे में विभिन्न विद्वानों के भिन्न-भिन्न मत हैं। राहुल सांकृत्यायन ने गोरखनाथ का समय 845 ई. माना है। आचार्य हजारी प्रसाद द्विवेदी जी मानते हैं—विक्रम संवत की 10वीं शताब्दी में भारत वर्ष की महान गुरु गोरखनाथ का आविर्भाव हुआ। (ह. प. द्विवेदी) रांगेय राघव जी का मानना है कि यदि यह स्वीकार कर लिया जाए कि योगी दीर्घायु होता है तो इसमें कोई आश्चर्य नहीं है तो उनका समय 10वीं शताब्दी तक पहुँच सकता है। (राघव) डॉ पीताम्बरदत्त बड़थ्वाल अपने शोध अनुसार मानते हैं, गोरखनाथ विक्रम की 11वीं सदी में हुए। (बड़थ्वाल)

गोरखनाथ व उनका काव्य, संत साहित्य का मौलिक आधार हैं। जब तक

गोरखनाथ को न जाना जाए, संत साहित्य को पूर्ण रूप से जानना असमर्थ है। अतः गोरखनाथ काव्य आज भी प्रासंगिक है। प्रासंगिकता के लिए, उनकी रचनाओं का तत्कालिक परिस्थितियों से प्रभावित होना, उनके काव्य की आज उपयोगिता, उन पर शोध करने से हिंदी साहित्य समाज को लाभ, भाषा संबंधी जैसे कई तथ्यों का होना आवश्यक है। गोरखनाथ काव्य को कुछ विद्वानों ने तो तात्कालिक परिस्थितियों के अनुसार भी उपयोगी नहीं माना, वहीं कुछ विद्वान उन्हें प्रासंगिक मानते हैं — डॉ. योगेंद्र प्रताप सिंह जी कहते हैं—हिंदी साहित्य की मूल चेतना लोकात्मक है। जीवंत अनुभवों एवं समाज के विविध संस्कारों से गुजरती हुई लोक चेतना के अनेक धरातलों को झेलकर इस भाषा तथा साहित्य ने अपने को प्राणवान बनाया है। आज जिसे हिंदी साहित्य के आदिकाल की निकृष्ट सामग्री के नाम से पुकारा जाता है, उसी भाषा तथा उसी अभिव्यक्ति से इसे चेतन्य मिला है। (सिंह)

आचार्य रामचंद्र शुक्ल गोरखनाथ और सिद्ध परंपरा को अलग रखते हैं, परंतु भाषाई दृष्टि से दोनों को एक साथ ही रखते हैं—नाथपंथ सिद्धों की परंपरा से ही छँटकर निकला है, इसमें कोई संदेह नहीं। (शुक्ल)

इस प्रकार नाथपंथ के इन जोगियों ने परंपरागत साहित्य की भाषा या काव्य भाषा से, जिसका ढाँचा नागर अपभ्रंश या ब्रज का था, अलग एक 'सधुक्कड़ी' भाषा का सहारा लिया, जिसका ढाँचा कुछ खड़ी बोली के लिये राजस्थानी था। (शुक्ल)

शुक्ल जी ने जहाँ एक ओर देश-भाषा काव्य के अंतर्गत रासो साहित्य की भाषा अपभ्रंश को स्वीकार किया है, वहीं नाथ पंथ की रचनाओं को देशभाषा की पुस्तकें स्वीकारते हुए, देश-भाषा काव्य में सम्मिलित नहीं किया है। वज्रयानी सिद्धों के साहित्य की भाषा अपभ्रंश होने के कारण, उसे हिंदी साहित्य में सम्मिलित नहीं किया जा सकता परंतु नाथ-साहित्य, देश-भाषा काव्य के रूप में हिंदी साहित्य में स्थान रखता है। प्रस्तुत उदाहरण द्वारा अपभ्रंश और हिंदी के अंतर को समझाया गया है—

पंडिअ सअल सत बक्खाणइ।
देहई रुद्ध बसंत न जाणइ।
अमणागमण ण तेन बिखंडिअ।
तोवि णिलज्जइ भणइ हऊँ पंडिअ।।

(शुक्ल) (सरहपा)

गगन मंडल में ऊंधा कूबा, तहाँ अमृत का बासा।
सगुरा होई सु भरि भरि पीवै, निगुरा जाइ पियासा।

(गोरखबानी, सबदी - 23)

बात जब गोरखनाथजी की रचनाओं की आती है तो डॉ. पीताम्बर बड़थ्वाल जी ने उनकी रचनाओं की संख्या चालीस बताई है, जिसमें चौदह को निस्संदिग्ध रूप से प्राचीन माना है। डॉ. पीताम्बरजी ने उनकी सभी रचनाओं को 'गोरखबानी' में संग्रहित किया है।

नैतिकता और मानवता लोकमंगल के दो रूप होते हैं और गोरखनाथ की रचनाओं में यह दोनों रूप देखने को मिलते हैं। तत्कालिक परिस्थितियाँ अत्यंत दयनीय थी। बाह्य आडंबरों, अंधविश्वासों, कुरीतियों जैसी अन्य विकृतियों ने समाज को चारों ओर से घेर रखा था। ऐसी विकृत विसंगतियों से समाज को उबारने के लिए गोरखनाथ ने संघर्ष किया। उनकी रचना 'नरवैबोध', परिस्थितियों को चित्रित करने के साथ समाज को सचेत करने और जगाने का कार्य करती है —

पहलै आरंभ, छाड़ौ काम क्रोध अहंकार। मन माया विषै बिकार।
हंसा पकड़ि घात जिनि करौ। तृस्नां तजौ लोभ परहरौ।।

(गोरखबानी, नरवैबोध - 2)

डॉ. कमल सिंह कहते हैं—लोकानुभव से युक्त साहित्यकार युगद्दष्टा और युगाश्रष्टा होता है तथा उसकी प्रासंगिकता शाश्वत होती है, अतः गोरखनाथ आज भी प्रासंगिक हैं। (सिंह) वे अपने शोधनुसार महायोगी गोरखनाथ को हिंदी का प्रथम कवि मानते हैं। वहीं रांगेय राघव जी 'रोमावली' रचना के लिए कहते हैं — बहुत न कहा जाय तो संभवतः यह अत्युक्ति न होगी कि हिंदी में यह मुक्त छंद का पहला प्रयोग है। (राघव)

गोरखनाथ ने अपनी रचनाओं द्वारा चमत्कार जैसी बातों का खंडन किया है, वे चमत्कार सगुण भक्तों के हों या निर्गुण भक्तों के। वे लिखते हैं —

पावड़ियां पग फिलसै अवधू लोहै छिजंत काया।
नागा मूनि दूधाधारी एता जोग न पाया।।

(गोरखबानी, सबदी - 39)

हे अवधूत! (शरीर को वश करने के बाहरी उपायों से योग सिद्धि नहीं होती।) पावड़ी पहनने वाला चलने में फिसल जाता है। लोहे की सांकलों से जकड़ने से शरीर नष्ट होता है। नागा, मौनी और केवल दूध पीकर रहने वाले, इतनों को योग-लाभ नहीं होता। (बड़थ्वाल)

दूधाधारी पर घरि चित्त। नागा लकड़ी चाहै नित।
मोनीं करै म्यंत्र की आस। बिन गुर गुदड़ी नहीं वेसास।।

(सबदी - 40)

पयाहारी (दूध पर ही रहने वाले) का मन सदा दूसरे के घर रहता है, (सोचता रहता है, अमुक के यहाँ से दूध आ जाता तो अच्छा होता) नागा शरीर को गरम रखने के लिए सदैव लकड़ी चाहता है। मौनी को एक साथी की जरूरत होती है, जो उसके बदले बोलकर मार्ग दिखा सके। साहित्यकार वही है जो समाज के लोकमंगल के लिए संघर्ष करें समाज को सूचित करें और उसे जागृत करे और गोरखनाथ जी में ये सभी गुण निहित हैं। उन्होंने दिशाहीन समाज को उचित मार्ग प्रशस्त कर नवजीवन प्रदान किया।

डॉ. हजारी प्रसाद द्विवेदी जी लिखते हैं—गोरखनाथ अपने युग के सबसे महान धर्म नेता थे। उनकी संगठन-शक्ति अपूर्व थी। उनका व्यक्तित्व समर्थ धर्मगुरु का व्यक्तित्व था। उनका चरित्र स्फटिक के समान उज्जवल, बुद्धि भावावेश से एकदम अनाविल और कुशाग्र तीव्र थी। उनके चरित्र में कहीं भी भावविह्वलता नहीं है। जिन दिनों उन्होंने जन्मग्रहण किया था उन दिनों भारतीय धर्मसाधना की अवस्था विचित्र थी। शुद्ध जीवन सात्विक वृत्ति और अखंड ब्रह्मचारी की भावना उन दिनों अपने निम्नतम सीमा तक पहुंच चुकी थी। गोरक्षनाथ ने निर्मम हथौड़े की चोट से साधु और गृहस्थ दोनों की कुरीतियों को चूर्ण विचूर्ण कर दिया। लोक-जीवन में जो धार्मिक चेतना पूर्ववर्ती सिद्धों से आकर उसके पारमार्थिक उद्देश्य से विमुख हो रही थी उसे गोरक्षनाथ ने नई प्राणशक्ति से अनुप्राणित किया। (ह. प. द्विवेदी)

गोरखनाथ जी ने अपने वचनों, साधना और स्वयं के अनुभवों द्वारा व्यक्ति के मन पर पड़े, समाज को अंधेरे में ढके, माया के उस परदे को उठाया जो सत्य-असत्य, गलत- सही, वास्तविकता-भ्रम, ऊँच-नीच, धर्म-अधर्म, साधना-रुढ़ि और ईश्वर-आडंबर, आदि के मध्य पड़ा हुआ था। 'सबदी' में उक्त विषयों पर 'साधना' को श्रेष्ठ मार्ग बताकर, गोरखनाथ जी ने सभी विकृतियों का समाधान बताकर सुव्यवस्थित समाज की स्थापना की है।

प्यंड होइ तौ मरै न कोई, ब्रह्मंडे देषे सब लोई।
प्यंड ब्रह्मंड निरंतर बास, भणंत गोरष मछ्यंद्र का दास।।

(सबदी - 71.)

अर्थात, यदि शरीर में परमात्मा होता तो कोई मरता ही नहीं, यदि ब्रह्मांड

में होता तो हर कोई उसे देखता जैसे ब्रह्मांड की और चीजें दिखाई देती हैं, वैसे ही वह भी दिखाई देता। मत्स्येंद्र का सेवक (शिष्य) गोरख कहता है कि वह पिंड और ब्रह्मांड दोनों से परे है।

डंडी सो जे आप डंडै, आवत जाती मनसा षंडे।
पंचौ इंद्री का मरदै मांन, सो डंडी कहिये तत समांन।।

(सबदी - 80)

जो दंडी (साधु) अहंकार को दंडित करता है, आती-जाती (परिवर्तनशील, चंचल) कामना (मनसा) को खंडित करता है, पांचों इंद्रियों का मान मंडित करता है, ऐसा ही दंडी ब्रह्मतत्व में लीन होता है।

गोरखनाथ जी कहते हैं कि ब्रह्म मुहूर्त में भी जो अचेत होकर सोते रहते हैं, उन्हें काल ग्रस लेता है—

पहलै पहरे सब कोई जागै, दूजै पहरै भोगी।
तीजै पहरै तस्करि जागै, चौथे पहरै जोगी।।

(गोरखबानी, पद राग रामग्री)

वे कहते हैं कि मांस-मदिरा, भांग खाने वालों का दया-धर्म नाश होता है। ऐसे प्राणी यम के दरबार में रोते हैं—

अवधू मांस भषंत दया धरम का नास। मद पीवत तहां प्राण निरास।
भांगि भषंत ग्यांन ध्यांन षडयंत्र। जम दरबारी ते प्राणीं रोवंत।।

(सबदी - 166)

वे आगे कहते हैं—

हिरदा का भाव हाथ मैं जाणिये यहु कलि आई षोटी।
बदंत गोरष सुणौ रे अवधू करवै होई सु निकसै टोटी।।

(सबदी - 123)

यह कलि बुरा युग है। (इसमें लोगों के भाव अच्छी नहीं है यह उनके कर्मों से पता चलता है। क्योंकि) हृदय में जैसे भाव होते हैं, हाथ में वैसे ही काम भी होते हैं। गोरखनाथ जी कहते हैं कि हे अवधूत, जो कुछ गडुवे में होगा, वही तो टोंटी से बाहर निकलेगा। (बड़थ्वाल)

गुरु गोरखनाथ भक्ति काल के मौलिक आधार हैं। कबीर दास जी की रचनाओं में गुरु गोरखनाथ का प्रभाव देखा जा सकता है—

गगन मंडल मैं ऊंधा कूबा तहां अंमृत का बासा।
सगुरा होइ सु भरि भरि पीवै निगुरा जाई पियासा।।

(सबदी-23)

संत कबीर—

गगन मंडल के बीच में, तहवाँ छलकै नूर।
निगुरा महल न पावई, पहुँचेंगे गुरु पूर।।

(आ. ह. द्विवेदी)

पढ़ि पढ़ि पढ़ि केता मुवा, कथि कथि कथि कहा कीन्ह।
बढ़ि बढ़ि बढ़ि बहु घट गया, पारब्रह्म नहीं चीन्ह।।

(सबदी - 248.)

कबीर दास—

'पोथी पढ़ पढ़ जग मुआ पंडित भया न कोय।'

(आ. ह. द्विवेदी)

गुरु गोरखनाथ मरण को मीठा बताते हैं। सांसारिक आसक्तियों से मुक्ति ही मरण है, जिसके पश्चात् जीवन आनंदपूर्ण हो जाता है । कबीर जी की वाणी भी इसी मरण और आनंद की बात करती है।

मरौ वे जोगी मरौ, मरण है मीठा।
तिस मरणीं मरौ, जिस मरण गोरष मरि दीठा।।

(सबदी - 26)

जिन मरने से जग डरे, सो मेरे आनंद।
कब मरिहूँ कब देखिहूँ, पूरण परमानंद।।

(https://hi.wikisource.org/wiki/)

वेद, किताबों ने सत्य पर आवरण डाल दिया है, ब्रह्मरंध्र में ही ज्ञान रूपी प्रकाश होता है। गुरु गोरखनाथ व कबीर जी, दोनों ही इसे समान भाव से कहते हैं —

वेद कतेब न षाणीं बांणीं। सब ढंकी तलि आंणीं।
गगनि सिषर महि सबद प्रकास्या। तह बूझै अलष बिनाणीं।।

(सबदी - 4)

गगन गरजै तहाँ सदा पावस झरै, होत झनकार नीट बजत तूरा।
वेद-कतेब की गम्म नाहीं तहाँ, कहै कबीर कोई रमै सूरा।।

(आ. ह. द्विवेदी)

निष्कर्षतः, लोक साहित्य, लोक संस्कृति व लोक जीवन का अभिन्न अंग है, जो व्यक्ति को धर्म, भक्ति एवं आस्था के साथ सामाजिक व्यवस्था बनाए रखने में अपना महत्वपूर्ण स्थान रखती है। आज भी समाज में फैले अंधविश्वासों, कुरीतियों, पाखंडों, शोषण एवं सांप्रदायिक भावना आदि को दूर कर समन्वयात्मक भावना पैदा करने की दृष्टि से गोरखनाथ काव्य विशेष स्थान रखता है।

आज की अव्यवस्थित जीवनचर्या को व्यवस्थित करने, सामाजिक विसंगतियों को दूर करने, जीवनमूल्यों की रक्षा और मानव जीवन की सार्थकता को बनाएँ रखने हेतु गुरु गोरखनाथ काव्य, हिंदी साहित्य में महत्वपूर्ण स्थान रखने के साथ-साथ प्रासंगिक एवं उपयोगी भी है।

ग्रंथसूची

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डॉ. दिनेश राठी • सुखराम

भारत भूमि का सबसे महत्वपूर्ण एवं विविध संस्कृतियों वाला स्थान मारवाड़ है। मारवाड़ समाज व धर्म दोनों ही मामलों में सदैव विविधता से भरा हुआ रहा है। इस मारवाड़ क्षेत्र के इतिहास में अनेक वीर शासक ही नहीं बल्कि स्थानीय जुंझार, महापुरुष, साधु-संत और सतियां भी हुई है जिन्होंने अपने कार्यों से यहाँ की संस्कृति को जीवित रखा है।

मारवाड़ में शिलालेख लिखने की परम्परा बहुत प्राचीन है। सम्भवतया पहले ये शिलालेख केवल राजपरिवार, शक्तिशाली व्यक्ति, धार्मिक सम्प्रदायों तक ही सीमित थे किन्तु बाद में इन शिलालेखों को लिखने की प्रथा का प्रचलन सर्वसाधारण एवं विभिन्न जातियों में भी किया जाने लगा। मण्डोर की बावड़ी शिलालेख वि. सं. 742 (685 ई.), बाउक की प्रशस्ति, औसियां से 956 ईसवी का शिलालेख, चाटसू से प्राप्त 813 ईसवी के एक शिलालेख आदि सभी उच्च व कुलीन वर्ग से सम्बन्धित है।

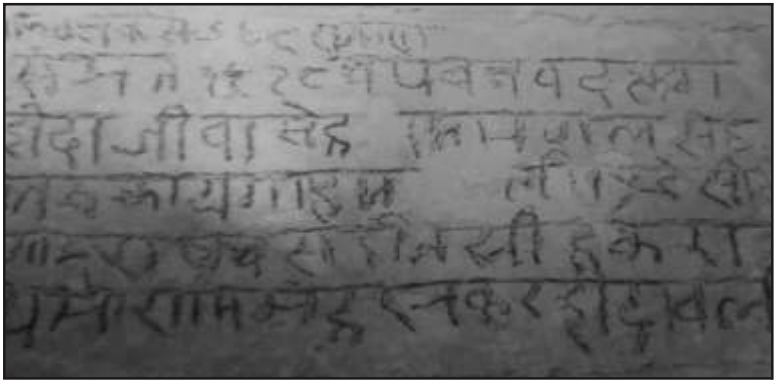
मारवाड़ में कई अप्रकाशित शिलालेख गांवों व ढाणियों, बीहड़ों-खेतों, मठों मन्दिरों, तालाबों, नाडियों, बेरों व स्मारकों पर मिलते है। जो विभिन्न जातियों, धार्मिक सम्प्रदायों, स्थानीय शासकों या जमीदारों व अन्य से संबंधित होते है। इस शोध द्वारा मारवाड़ में प्राप्त शिलालेखों का अध्ययन किया गया है। इन शिलालेखों में बेलवा, बस्तवा, नाड़सर, रजलानी, सरमठ जोधपुर आदि के शिलालेखों से प्राप्त जानकारी पर प्रकाश डाला गया है। ये शिलालेख समकालीन सामाजिक व धार्मिक जीवन के साक्षी है। इनसे समकालीन इतिहास के पुनर्निर्माण में सहायता मिलती है।

जुंझार अनोपसिंह का शिलालेख

बस्तवा गांव जोधपुर जिला मुख्यालय से 70 कि.मी. दूर बालेसर

तहसील में स्थित है। जहाँ जूंझार अनोपसिंहजी का थड़ा है। यह बहुत प्राचीन मन्दिर (स्थानीय भाषा में थड़ा बोलते हैं) है। इस मन्दिर के समीप एक प्राचीन कुआं भी अवस्थित है। कुएं के समीप कई शिलालेख अस्त व्यस्त अवस्था में प्राप्त होते है। ये शिलालेख स्थानीय लोगों के लिए आस्था के प्रतीक है लोग इन्हें पूजते हैं।





''संवत् 1318 में पवन व दलुंग
ईंदा जीवसिंह साथै मगलसिंह,
लखसिंह, हिम्मतसिंह, इन्द्रसिंह
जद (यद) रावल सा संकर ईन्दावटी।''

यह थड़ा वर्तमान में काफी पुराना दिखाई देता है। हाल ही में इस थड़े पर एक मंदिर का निर्माण हो चुका है। स्थानीय लोग इनको जूंझारजी के नाम से पूजते हैं। इस थड़े से कुछ ही दूरी पर 'गोताबर' नामक देवी का मंदिर भी स्थित है। स्थानीय लोगों का यह मानना है कि माताजी के दर्शन करने से पूर्व जूंझारजी के दर्शन करना अनिवार्य है। इनके दर्शन से ही माताजी के दर्शन सफल माने जाते है।

सती स्मारक (छतरियां)

जोधपुर जिले के बेलवा गांव में मुख्य सड़क के किनारे सती के स्मारक अति प्राचीन है, वर्तमान में उचित देखरेख के अभाव में इनकी स्थिति अत्यधिक



नाजुक बनी हुई है। ये छतरियां (स्मारक) महेशदास व बांकीदास नामक व्यक्तियों की पत्नियों की है, जो इन दोनों की मृत्यु के पश्चात् सती हुई थी। बेलवा गांव से प्राप्त इन शिलालेखों से तत्कालीन समाज में महिलाओं की स्थिति की जानकारी मिलती है। सती प्रथा के प्रचलन की जानकारी इन शिलालेखों से स्पष्टतः मिल जाती है। इन शिलालेखों में एक पुरुष घोड़े पर सवार है जिसके समीप सती महिला हाथ जोड़े उत्कीर्ण है।

अनेकों शिलालेख एकमात्र मारवाड़ ही नहीं बल्कि सम्पूर्ण राजस्थान में इधर-उधर बिखरे पड़े है। कई शिलालेख वर्षा व आंधी-तूफान में, तथा अनजान

लोगों द्वारा खण्डित किए जा रहे है। मारवाड़ में मेरी शोध यात्रा द्वारा ऐसे ही कई प्रकार के शिलालेख मैंने देखे जो बहुत ही महत्वपूर्ण है। ये सभी शिलालेख समकालीन स्थानीय इतिहास के प्रमुख साक्षी है।

नाड़सर-रजलानी गांव के शिलालेख

नाड़सर गांव जोधपुर से 82 कि. मी दूर भोपालगढ़ नगरपालिका में स्थित है। इस गांव में अनेक शिलालेख मिलते है। ये शिलालेख बहुत ही प्राचीन है। इन शिलालेखों में तत्कालीन इतिहास के कई साक्ष्य मिलते है। ये शिलालेख स्थानीय मुड़िया (महाजनी) लिपी में उत्कीर्ण मिलते है। नाड़सर गांव से 6 कि. मी. दूरी पर रजलानी गांव स्थित है। इस गांव में अनेक दुर्लभ शिलालेख अवस्थित है। इनमें से कई शिलालेख नाड़सर व रजलानी गांव के बीहड़ में शिवनाथजी के मन्दिर के व तालाब के समीप स्थित है।

नाड़सर गांव के शिलालेख

प्रस्तुत शिलालेख जोधपुर के नाड़सर गांव की श्मसान भूमि के पास बने बांध के पाल पर स्थित है। इन शिलालेखों की वर्तमान स्थिति बहुत खराब है। इन शिलालेखों में से एक वि. सं. 1605 जेठ सुदी दशम का किसी किसनसिंघ का उल्लेख मिलता है। वहीं दूसरे शिलालेख में वि. सं. 1605 फागण सुदी 10 की तिथी अंकित है। साथ एक अन्य शिलालेख का विवरण निम्न प्रकार है—

इन शिलालेखों में से अधिकांश खण्डित होने के कारण पूर्ण रूप से पढ़े नहीं जा सकते है। इन शिलालेखों में एक पुरूष को घोड़े पर सवार उत्कीर्ण है। इन शिलालेखों के पुरूषों के समक्ष कहीं एक तो कहीं दो या तीन महिलाओं को दृशाया गया है। लेखों के अध्ययन से स्पष्ट होता है कि ये महिलाऐं उक्त पुरूष के पीछे सती हुई थी। इन शिलालेखों से तत्कालीन समाज में सती प्रथा का पता चलता है। प्रत्येक शिलालेख पर उपर की ओर सूर्य व चन्द्रमा का चिन्ह अंकित है। इन शिलालेखों के समीप ही अन्य कई शिलालेख 7वी-8वीं शदी के भी प्राप्त होते है किन्तु इनकी स्थिति बहुत खराब व शोचनीय है। ये शिलालेख खण्डित होने के कारण पढ़ने में अस्पष्ट है।

जोधपुर के ही नाड़सर-रजलानी गांवों की सीमा पर बहुत से प्राचीन शिलालेख खण्डित स्थिति में मिलते है। मैरी शोध यात्रा के दौरान मैंने इन शिलालेखों को देखा। स्थानीय लोंग इन शिलालेखों पर दही, दूध, घी, मक्खन, खीर इत्यादि चढ़ाते है। जिसके कारण ये शिलालेख स्पष्ट पढ़े नहीं जा सकते।



नाड़सर गांव के शिलालेख

..... वि. सं. 1657 वरषे
भादवा सुद 5 सोमवारे राजि श्री....म पुत्र कीरति
सिंघ.....सती.....सोढी सहित देवलोक हुई।

कुछ शिलालेखों के कुछ शब्द अब भी स्पष्ट है जिनमें इनकी तिथी व कुछ अन्य जानकारी मिलती है।

रजलानी-नाड़सर गांव के बीहड़ में स्थित विभिन्न शिलालेख

रजलानी-नाड़सर गांव के बीहड़ में अनेक शिलालेख मिलते है। इनमें से एक शिलालेख वि. सं. 1247 माघ सुदि 3 का है। वहीं दूसरा वि. सं. 1247 आषाढ़ सुद का है। अस्पष्ट होने के कारण निम्न जानकारी ही प्राप्त होती है। इन शिलालेखों में घोड़े पर सवार पुरुष को तथा सामने की तरफ काम करती हुई महिलाओं को दिखाया गया है। कुछ शिलालेखों में पैदल पुरुष को ढाल व खाण्डा लिए दिखाया गया है जिसके पीछे व नीचे की तरफ एक-एक स्त्री है।



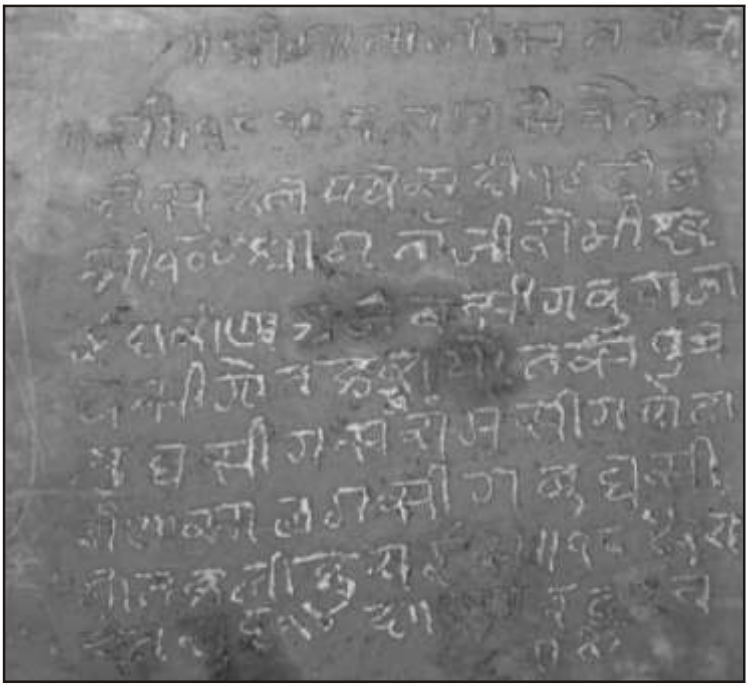
सम्भवतया इस दृश्य को देखने से लगता है कि किसी ने इस गांव पर हमला किया होगा जिसमें कई लोग मारे गए होगें। यहां कई शिलालेख है जिन्हें स्थानीय लोग छोड़सिंह के नाम से पूजते है। इन शिलालेखों में कई तो बहुत सुन्दरता से बनाए गए है तो कुछ अनगड़ पत्थर से बनाए गए है। इन शिलालेखों की प्रमुख विशेषता इनकी मूर्तिकला है। ये सभी चित्र बहुत ही सुन्दर रूप से उत्कीर्ण है। इन शिलालेखों में उत्कीर्ण चित्रों के कुछ विषय इस प्रकार है:-

- गायों को किसी जानवर से बचाते हुए।
- बिलोना करती हुई महिलाओं पर आक्रमण

'दुगाय' माता मन्दिर का शिलालेख

ऐतिहासिक पृष्ठभूमि वाला दुगर ग्राम मारवाड़ के ईन्दावाटी का एक प्रमुख गांव है। दुगर ग्राम से लगभग 150 के आसपास स्मारक व अभिलेख प्राप्त होते हैं, जिनसे हमें ज्ञात होता है कि यह गांव अति प्राचीन रहा होगा। इसी गांव में पहाड़ी पर स्थित एक गुफा में देवी मां का प्राचीन मंदिर है, जो दुगाय माता के नाम से प्रसिद्ध है और इसी कारण ग्राम का नामकरण भी दुगर हुआ। बांकीदास की ख्यात हस्तलिखित में उल्लेख है कि 'ईन्दावटी में ग्राम दुगर माता दुगाय भाखर में विराजै है अर्थात दुगर नामक गांव मं दुगाय पहाड़ पर

दुगर माता विराजमान है। सुविख्यात ईन्दा सिखरा एवं ईन्दा ऊदा उगमणोत ने भाद्राजून पर आक्रमण की रूपरेखा बनाई तो उनके भाई-बंधुओं ने विरोध किया तो दोनों ने 'दुगाय' माता की कसम दिलाई थी कि हमारे इस कार्य में बाधा न उत्पन्न करना। इस ऐतिहासिक तथ्य से स्पष्ट है कि 'दुगाय' से आशय मातेश्वरी चामुण्डा से है। दुगर के माताजी के शिलालेख में उल्लेख है कि—



''माताजी रो मंदिर ईन्दावटी अजबसिंह
रूगनाथसीगोत करायो तत पुत्र बुधसींग
संगरामसीग पोता सालमसिंग बुधसीगोत
कली कराई संवत् 1892 रा चैत सुद 14 रा।''

मारवाड़ में दशनामी मठों का भी विशेष योगदान रहा है। इन मठों में मारवाड़ के समाज व धर्म में विशेष महत्व था। दशनामी मठों में आज भी कई शिलालेख विद्यमान है इनमें से कई शिलालेख अस्पष्ट है। सर मठ (जोधपुर) व परालिया बाड़मेंर के दशनामी मठों से प्राप्त शिलालेखों का वर्णन निम्न प्रकार है।

सर मठ का शिलालेख

यह स्तम्भ लेख 17 पंक्तियों से बना है। इसमें इस मठ के संस्थापक महंत लिलकंठ भारती का नाम उल्लेख मिलता है चूंकि यह स्तम्भ अभिलेख बहुत प्राचीन है अत: इसे पूरा नहीं पढ़ा जा सका है।

मठ के प्रांगण में मुख्य भोजनशाला के समीप आगे की ओर प्रस्तर अभिलेख मिला है। यह अभिलेख 12 पक्तियों का है। महंत दयाराम भारती द्वारा पोल निर्माण का कार्य करवाने का उल्लेख मिलता है। इन्हें साजी गांव का पट्टा देने का प्रसंग भी मिलता है। जिसकी पुष्टी महाराजा मानसिंह के समय की मारवाड़ रा पट्टेदारां री विगत के अन्तर्गत गांव साजी (साली) का पट्टा सामीं दयाल भारथी तथा इस समय महंत लखा भारती को इनायत हुआ मिलता है। महाराजा मानसिंह के काल में इस मठ के महंतों की कुर्सीनामा में महंत लखा भारती का नाम मिलता है। अत: इस अभिलेख का समसामयिक होने की पुष्टि होती है।

सर मठ भोजनशाला के बाहर लगा प्रस्तर शिलालेख

सर मठ से प्राप्त इस शिलालेख के सूक्ष्म अध्ययन करने पर निम्न जानकारी मिलती है

श्रीमाता ध्वज
म्हाराजा जी वद 16 श्री
छी ग श्री छी वा रमा है महंत जे.....
..... ली ज मनई न हाण ज
जीरो वा क न पोल ने पो ..... सहि
तीण रा प र सा न ... प द्द वी ....जमने
ठ जा गा व वाण अ ने ला को ग
... अ भा र ती ने पटा रो गांव
साजी रा टे वा ल दार रा हो वे
तेग गज भर हा जी ....री राम
हुई मि ..... लो चैत
दराम भारथी रा ....भी
भक्तुग च जीण रा मठ है।

परालिया मठ का समाधि शिलालेख

परालिया मठ जोधपुर से 50 कि.मी. दूरी पर बाड़मेर जिले के कल्याणपुर तहसील में स्थित है। इस मठ के प्रागंण में जहां एक ओर बालाजी का प्रकट मंदिर व महंत मदरूपपुरीजी की जीवित समाधि है, वहीं दूसरी और पांच अन्य महंतों की समाधियां बनी हुयी है। इन पांच में से एक समाधि जो महंत जोगपुरी की है, पर भी अभिलेख उत्कीर्ण है। इस स्तम्भ अभिलेख में 15 पंक्तियां है। जो केसरियां रंग से रंग दी गई है। इसमें महंत जोगपुरी के शिष्य महंत सोमपुरी द्वारा छतरी निर्माण का समय सम्वत् 2035 व कारीगर का नाम राणसिंह मिलता है। इस स्तम्भ अभिलेख का अविकल रूप इस प्रकार है।

परालिया मठ का स्तम्भलेख

उपर्युक्त सभी शिलालेख से तत्कालीन समाज व धार्मिक जीवन के बारे में महत्वपूर्ण जानकारी मिलती है। दुगाय माता के मन्दिर शिलालेख से हमें तत्कालीन समाज में शक्ति के रूप में दुगाय माता की पुजा की जाती थी। वही स्थानीय देवता के रूप में जूंझारजी का भी बहुत महत्व था। विभिन्न मठों से प्राप्त शिलालेखों से ज्ञात होता है कि शासकों द्वारा इन मठों को गांव पट्टे में दिए जाते थे साथ ही शासकों के लिए इन धार्मिक स्थलों के प्रति यह व्यवहार उनके धार्मिक होने या इस सम्प्रदाय के प्रति उनके झुकाव को दर्शाता है। साथ ही स्थानीय लोगों की इन धार्मिक स्थानों व इनमें लगे शिलालेखों के प्रति गहरी आस्था देखी जा सकती है। इन मठों का निर्माण मठ प्रमुख द्वारा करवाया जाता था। मठ को भगवा रंग से रंगा जाता था। साथ ही परालियां मठ से मिली विभिन्न समाधियां से स्पष्ट है कि दशनामी सम्प्रदाय में समाधि लेने की अनूठी परम्परा प्रचलित थी।

ये शिलालेख तत्कालीन समाज के दर्पण है। बेलवा गांव के सतियों के शिलालेख से तत्कालीन समाज में सती प्रथा के प्रचलन की जानकारी मिलती है। दशनामी मठों के प्रति दशनाम सम्प्रदाय ही नहीं बल्कि अन्य लोग भी आस्था रखते थे। यहां लोग विभिन्न बिमारियों में उपचार हेतु आते है। इन मठों में स्थित समाधियों की परिक्रमा लगाते है तथा विभिन्न प्रकार के रीति-रिवाजों को यही सम्पन्न करते है।

सन्दर्भ

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11. सर मठ का प्रथम शिलालेख
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13. नेहरू लाल राव की बही के अनुसार प्राप्त कुर्सीनामा से
14. सर मठ का द्वितीय शिलालेख
15. परालिया मठ का समाधि शिलालेख, बाड़मेर

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किशनगढ़ शैली के चित्रों का धार्मिक पक्ष

• डॉ. रीतिका गर्ग

ईश्वर द्वारा की गई सृष्टि की रचना उसकी कला का अद्वितीय प्रकाशन है। प्रकृति का एक-एक कण उसकी लीला का सौन्दर्य बोध कराता प्रतीत होता है। 'ललितास्तवराजस्तोत्र' में कहा गया है कि शिव महामाया की शक्ति से प्रेरित होकर इस विश्व की रचना करते हैं (गैरोला वाचस्पति, 1963)। परमात्मा की सर्जना शक्ति होने के कारण संसार के समस्त पदार्थों में वही विद्यमान है। वह अनंतरूपा है तथा उसके इन अनन्त रूपों की निष्पत्ति ही कलाकार है। मानव जीवन की गति अनेक अनुभूतियों की चित्रशाला रही है। अनुभूतियां मानव मन व जीवन में लहरों की भांति आती हैं और चली जाती हैं। किन्तु जब कोई अनुभूति जीवन की किसी विलक्षण स्मृति से जुड़ जाती है तो वह अनुभूति अपने साथ अनेक भावों की अभिव्यक्ति करते हुए कला बन जाती है। भारतीय जीवन के प्रत्येक पहलू को स्पर्श कर चित्रकला ने उसे संवारने का प्रयास किया है।

भारतीय कला में श्रृंगार और आध्यात्म एक-दूसरे के पूरक रहे हैं। भारतीय परम्परा में शरीर जड़ और आत्मा चेतन मानी जाती है। भारतीय चैतन्य में राधा-कृष्ण के प्रतीकों के रूप में श्रृंगार और आध्यात्म का मिलन देखा जा सकता है। उनके सभी रसों से परिपूर्ण चरित्र व लीलाएं जैसे श्रृंगार और अध्यात्म के रहस्य के मिलन स्थल हैं। आत्मा व परमात्मा के मिलन के इस वर्णन ने समस्त भारतीय कला को विषय-वस्तु प्रदान करते हुए चित्रकला सृजन की प्रेरणा प्रदान की है, परन्तु किशनगढ़ शैली की कला में इसका विशद वर्णन देखने को मिलता है। ''अंकित विषय के प्रतिपादन, विश्वासपूर्ण आलेखन तथा तूलिका की गतिशीलता को दृष्टिपथ पर रख दिया जाए तो किशनगढ़ शैली के लघुचित्र तत्कालीन कलाकारों की साधना और भावना की जीवन्त साक्षी देते हुए

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से प्रतीत होते हैं (गोस्वामी, 1972)। किशनगढ़ के कलाकारों को सबसे अधिक प्रेरणा नागरीदास के पदों ने ही प्रदान की है। ''राजस्थानी चित्रकला को अपनी विशिष्ट शैली प्रदान करने वाला किशनगढ़ राज्य राजस्थान के लगभग मध्य में स्थित है। यह स्थान जितना अपने प्राकृतिक सौन्दर्य के लिए प्रसिद्ध है उतना ही अपनी कला के लिए भी है। यह नगर अजमेर-जयपुर मार्ग पर अजमेर से करीब 25 कि.मी. दूर है। सन् 1609 ई. में जोधपुर के राजा उदयसिंह के आठवें पुत्र किशनसिंह को जयपुर, जोधपुर, अजमेर आदि से घिरी जो जागीर उत्तराधिकारी में मिली थी, किशनगढ़ के नाम से विख्यात हुई (शर्मा, 2002)।

महाराजा किशनसिंह के चार पुत्र थे। ज्येष्ठ पुत्र साहसमल (1615-1618 ई.) उनके बाद राजगद्दी पर बैठा। इसके उपरान्त जगमाल व हरिसिंह सिंहासन पर बैठे। हरिसिंह के उत्तराधिकारी उनके दत्तक पुत्र (भतीजा) रूपसिंह बने और उन्होंने एक नये नगर रूपगढ़ की स्थापना कर उसे अपनी राजधानी बनाया। ''राजा रूपसिंह ने वल्लभ कुल सम्प्रदाय की दीक्षा ली थी। यही कारण है कि उन्हें चित्रकला से भी विशेष लगाव था'' (अग्रवाल, 1999)। अत: इस समय के चित्रकारों ने अधिकांशत: राधा-माधव के रूपचित्रण को ही प्रमुखता दी। इसके पश्चात् महाराजा मानसिंह गद्दी पर बैठे। वे स्वयं कवि व कला मर्मज्ञ थे। इनको प्रसन्न करने व इनकी भक्ति भावना से प्रेरित होकर तत्कालीन कलाकारों ने राधा-कृष्ण का चित्रण प्रमुखता के साथ किया। इसके पश्चात् इनके पुत्र महाराजा राजसिंह किशनगढ़ की गद्दी पर बैठे। वे भी परमवीर, धर्म परायण, कला रसिक तथा स्वयं एक अच्छे चित्रकार थे। कहा जाता है कि इन्होंने 33 ग्रन्थों की रचना की व चित्रण कार्य का अधिकाधिक विकास किया। महाराजा सावन्त सिंहजी इन्हीं के पुत्र थे जिनके समय में किशनगढ़ की चित्रकला अपने कलात्मक उत्कर्ष पर पहुँची।

''राजा सावन्तसिंह का जन्म 1699 ई. में हुआ और 1718 ई. में वे राजगद्दी पर बैठे। इनकी शिक्षा-दीक्षा इनके पिता की रुचि के अनुसार बल्लभी परम्परा में हुई। इन्होंने चित्र-विद्या का विधिवत अभ्यास भी किया था। किशनगढ़ दरबार के निजी संग्रह में उपलब्ध चार रेखाचित्र स्वयं उनके बनाये हुए हैं (अग्रवाल, 1999)। परम वैष्णव भक्त, कवि तथा कलाकार सावन्तसिंह कई भाषाओं के ज्ञाता थे जो बाद में कृष्ण भक्त कविवर नागरिदास के नाम से प्रसिद्ध हुए। 'नागरि' राधा का ही एक अन्य नाम है, इसी कारण इन्होंने अपना उपनाम 'नागरिदास' अर्थात् राधा का दास रक्खा था। इन्होंने एक लवलीना गायिका 'बनीठनी' को अपनी पासवान बनाया। बनी-ठनी के रूप सौन्दर्य को

आधार बनाकर ही किशनगढ़ के चित्रकारों ने अपनी नायिका राधा के रूप का चित्रण किया और यहीं से किशनगढ़ शैली के चित्रों को एक नया आयाम मिला। नागरिदास के ग्रन्थों की संख्या 75 बताई जाती है तथा उनका संकलन 'नागर समुच्चय'? के नाम से प्रसिद्ध है। उनकी भावुकता व श्रृंगार-प्रियता ने कविता के रूप में कृष्ण भक्ति रस की एक ऐसी गंगा प्रवाहित की जिसने सभी कृष्ण-भक्तों को सराबोर कर दिया। वास्तव में नागरिदास की कला-प्रतिभा को प्रेरणा देने में जहाँ एक ओर वल्लभ-समुदाय की भक्ति परम्परा का योग रहा है वहीं दूसरी ओर उनके व्यक्तिगत जीवन के प्रेम-प्रसंग ने भी महत्वपूर्ण भूमिका निभाई।

कृष्ण भक्ति में लीन सावन्त सिंह का मन किशनगढ़ में नहीं लगा और वे बनी-ठनी के साथ वृन्दावन चले गये। वहीं इन दोनों ने देह त्याग किया। ''वृन्दावन में राधा-बल्लभ जी के मन्दिर के समीप ही इन दोनों की समाधियाँ बनी हुई हैं (भ्रमण, दिनांक 10.05.2018)। वास्तव में किशनगढ़ शैली के संस्थापक नागरिदास ही थे जिन्होंने चित्रशाला स्थापित कर कलाकारों को दिशा-निर्देश दिया। काव्य व कला का जो अद्वितीय संगम किशनगढ़ शैली में हुआ है उसका श्रेय नागरिदास को ही जाता है। यहाँ कि चित्र परम्परा श्रृंगार प्रधान होने के कारण अत्यन्त सरस, सरल, सुन्दर व समृद्ध रही। इन चित्रों में धार्मिक भावनायें पूर्ण रूप से विकसित हुई। धार्मिक चित्रों के अन्तर्गत नागरिदास के पदों के अतिरिक्त यहाँ के चित्रों में राधा-कृष्ण की प्रेम-लीलाएं, प्रिया-प्रियतम मिलन, मान चित्रण (राधा का कृष्ण से रूठना), बनी-ठनी के रूप सौन्दर्य का चित्रण, जयदेव कृत गीतगोविन्द व सूरदास के पदों का चित्रण भी बहुतायत से हुआ है। इन चित्रों में आद्याशक्ति राधारानी को नायिका व उनके दर्शन को आतुर कृष्ण को नायक का रूप प्रदान कर किशनगढ़ शैली के कलाकारों ने प्रेम, भक्ति, श्रृंगार व आध्यात्म का अद्भुत संगम करते हुए श्रेष्ठ चित्रण किया है।

इन चित्रों के द्वारा एक ऐसे विलक्षण आध्यात्मिक वातावरण की रचना की गई जिसके सामने संसार के सभी स्वप्न मिथ्या लगने लगे। ''स्वर्ग को भी विमुग्ध कर देने वाली इन झांकियों में कल्पना की ऐसी पारदृष्टि है कि पार्थिव जगत में ही बैठकर हम उसका रसपान कर लेते हैं। इस प्रकार के चित्र किशनगढ़ शैली की मौलिक देन हैं'' (गैरोला, 1963)। किशनगढ़ शैली की राधा-बनीठनी, यहाँ का सबसे सुन्दर चित्र माना जाता है। राजस्थान की किसी भी अन्य शैली में इतना सुन्दर चित्रण नहीं हुआ है। इन चित्रों में भावों के वेग के साथ ही मधुरता, सुकुमारता, लालित्य, आकर्षण व सजीवता भी दृष्टिगत होती

है। किशनगढ़ की पुरुषाकृति का चित्रण भी नागरिदास के काव्य के आधार पर ही हुआ है। नीलवर्ण मानमोहन की छरहरी छवि सभी का मन मोह लेती है व कृष्ण-भक्तों को तो भाव-विभोर कर आन्तरिक आनन्द प्रदान करती है। वास्तव में किशनगढ़ शैली के चित्रों के लिए नागरिदास के पदों ने वही कार्य किया है जो मीरा के भजनों ने मेवाड़ शैली के लिए किया। इन चित्रों की सराहना करते हुए कला मर्मज्ञ पद्मश्री श्री रामगोपाल विजयवर्गीयजी ने लिखा था कि ''इन चित्रों की रूप माधुरी आँखों को लुभाकर इतना वशीभूत कर लेती है कि पुनः पुनः इन चित्रों को देखने का मोह कला मर्मज्ञों को होने लगता है।''

राधा-कृष्ण के चित्रण में यहाँ के चित्रकारों ने आत्मा से परमात्मा के





मिलन को दर्शाते हुए, शृंगार रस का भी भरपूर प्रयोग किया है। इस प्रकार न केवल आध्यात्मिक रहस्य ही उत्पन्न किया गया अपितु शृंगार, आध्यात्म व ईश्वर के प्रति समर्पण, इन सभी का समन्वय करते हुए राधा-कृष्ण के युगल माधुरी रूप में परमशक्ति की उपासना भी की गई। प्रेम तथा उपासना में आत्मविभोर मधुर और अनुरागी राधा का स्वरूप, कृष्ण की शक्ति के रूप में और कृष्ण की प्राप्ति का साधन भी है। राधा में आत्मा और माधव में परमात्मा के रूप का मानवीकरण किया गया है। सौन्दर्य व शृंगार की प्रतिमूर्ति राधा, कृष्ण के रूप में परमात्मा से मिलने के लिये आतुर व व्याकुल है। राधा-कृष्ण के अनेक लीला प्रसंगों को जो कि सत्ता व अस्तित्व के शाश्वत सम्बन्धों को

प्रकाशित करते हैं, ... का सौन्दर्यमय प्रतीकात्मक चित्रण हुआ है। राधा, अपने प्रियतम कृष्ण की खोज में अपनी सुध-बुध खोकर तथा अपनी प्रतिष्ठा का भी त्याग कर उन तक पहुँचने के लिए घनघोर सघन वन में, अंधेरी रात में भी निकल पड़ती हैं।



कभी किसी चित्र में यमुना किनारे बैठे, कभी नौका विहार करते, नृत्य करते, आदि अनेक रूपों में चित्रित किया गया है। राधा को अनेक चित्रों में माननीया नायिका के रूप में भी अंकित किया गया है। इन चित्रों में नायिका के रूप में राधा को रुठकर बैठे हुए दिखाया गया है, जिन्हें कृष्ण मनाने का प्रयास कर रहे हैं। मान विप्रलम्भ श्रृंगार का ही एक अंग है। राधा के रहस्यमय व दार्शनिक निरूपण के साथ ही कृष्ण के जीवन तथा प्रेम में उनकी स्थिति अत्यन्त महत्वपूर्ण मानी गयी है। कृष्ण के सगुण-साकार, आलौकिक व दिव्य मुस्कान

से सुशोभित रूप के साथ राधा का चित्रण अद्भुत व अद्वितीय है। कृष्ण के रूप-सौन्दर्य और श्रृंगार का भी सरल, सूक्ष्म, सुन्दर व गीतिमय अंकन यहाँ के चित्रकारों द्वारा किया गया। कृष्ण, ईश्वर होते हुए भी ग्वाल-बालों के सखा थे। अमानवीय होते हुए भी उन्होंने साधारण मानव जैसा जीवन व्यतीत किया अर्थात् ईश्वर होते हुए भी वे मानव रूप में लीलाएं करते थे।



कृष्ण की लीलाएं और उनके चमत्कारों अथवा अमानवीय कृत्यों ने लोगों को विस्मय में डाल दिया। उनकी लीलाओं का क्षेत्र अत्यन्त विस्तृत था जो कहीं न कहीं सामान्य जन जीवन से सामन्जस्य रखने के साथ ही जन सामान्य के कल्याण के लिये भी थीं। उनके जीवन की सभी लीलाएं चित्र विषयों को स्वाभाविक प्रेरणा देने वाली सिद्ध हुईं। इन चित्रों में राधा की मुखाकृति की जो विशेषताएं हैं वे ही कुछ परिवर्तनों के साथ कृष्ण की मुखाकृति में भी दृष्टिगोचर होती हैं। किंचित लम्बे चेहरे जिनमें ऊँचा ललाट पीछे की ओर ढलवां, लम्बी व नुकीली नासिका, आगे की ओर निकले अधर, विशाल व चौड़े भौंह तक खींचे, खंजन पक्षी के समान नेत्र, धनुषाकार भवें, लम्बी ग्रीवा, पतली व लम्बी भुजाएं, लम्बे व छरहरे शरीर, बालों की लट कान के पास झूलती हुई, यहाँ की स्त्री व पुरुषाकृतियों की मुख्य विशेषताएं हैं। स्त्री वेशभूषा में लहंगा-चोली व पारदर्शक ओढ़नी तथा पुरुषों को धोती व जामा तथा पगड़ी पहने दिखाया गया हैं। दोनों ही आकृतियों को बहुमूल्य रत्नों एवं मणि जटित आभूषणों से सुसज्जित चित्रित किया गया।

इस प्रकार जहाँ एक ओर किशनगढ़ शैली के चित्रों ने अपने कलात्मक गुणों के कारण भारतीय चित्रकला में अपना विशेष स्थान बनाया वहीं दूसरी ओर इन चित्रों के धार्मिक व आध्यात्मिक वातावरण ने दर्शकों के मन पर अपना अविस्मरणीय प्रभाव छोड़ा राधा-माधव की प्रेम-माधुरी से सराबोर किशनगढ़ शैली के चित्र कृष्ण भक्तों के लिये आध्यात्मिक मार्ग के प्रकाश नक्षत्र बने। अपने धार्मिक वातावरण, आध्यात्मिक रहस्यों में डूबे, शृंगार रस से परिपूर्ण इन चित्रों ने न केवल तत्कालीन समय में लोगों को भाव-विभोर किया अपितु वर्तमान समय में भी ये चित्र दर्शकों, कला-रसिकों व कृष्ण भक्तों के लिए कौतुहल व आनन्द का विषय बने हुए हैं। इन चित्रों की रस-माधुरी में डूबकर दर्शक एक अनोखे धार्मिक वातावरण का अनुभव करते हुए भक्ति व शृंगार रस में लीन हो जाता है।

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आजादी, साम्प्रदायिकता और स्त्री

• महेश कुमार मीना

15 अगस्त, 1947 ई. भारतीय इतिहास का वह दिवस है जो भारत की विश्व पटल पर एक नई पहचान स्थापित करता है, स्वतंत्र एवं सम्प्रभु राष्ट्र की पहचान। यह दिवस भारतीय इतिहास का एक अविस्मरणीय दिवस है। इस दिन हमने एक पुराने युग से नये युग में प्रवेश किया। ऐसा लग रहा था कि जैसे देश की बहुत दिनों से दबाई गई आत्मा को अचानक से अभिव्यक्ति की आजादी मिल गई हो। आजादी का जश्न 14 अगस्त की मध्यरात्री से शुरू हो गया था। लोग खुशी के मारे सड़कों पर चिल्ला रहे थे। हिन्दू, मुस्लिम और सिख सभी आजादी का जश्न मना रहे थे। दिल्ली में विधानपालिका भवन के बाहर जहाँ आजादी का मुख्य समारोह आयोजित किया जा रहा था जैसे कि यह नए साल की पूर्व संध्या पर न्यूयॉर्क के टाइम्स स्कायर का नजारा हो। देश के अन्य हिस्सों में भी आजादी का जश्न हर्षोल्लास के साथ मनाया जा रहा था। 15 अगस्त, 1947 ई. को जब देशभर में आजादी का उत्सव हर्षोल्लास से मनाया जा रहा था ठीक उसी समय देश के कई हिस्सों में आजादी की खुशी से ज्यादा गम का माहौल व्याप्त था क्योंकि इस आजादी की कीमत करोड़ों भारतीयों ने साम्प्रदायिक दंगों के रूप में चुकाई थी। अगस्त, 1947 ई. में कलकत्ता में जिन्ना और मुस्लिम लीग द्वारा शुरू करवाये गये साम्प्रदायिक दंगे 1947 ई. के बसंत तक पूरे उत्तर और पश्चिमी भारत में भी विकराल रूप धारण कर चुके थे। जिन्ना और मुस्लिम लीग का अन्तिम उद्देश्य दंगे कराकर देश का बंटवारा करवाना था। हिन्दू संगठनों की जवाबी कार्यवाही ने इन दंगों में आग में घी का काम किया जिससे बंटवारे की संभावना और प्रबल हो गई। सेना के दस्तावेजों से तत्कालीन हिंसा की जानकारी मिलती है कि उस हिंसा में कलकत्ता का बदला नोआखली में लिया गया, नोआखली का बदला बिहार में लिया गया, बिहार का बदला गढ़मुक्तेश्वर में लिया गया और गढ़मुक्तेश्वर का...? अंग्रेजों ने अपनी विभेदनकारी नीति को विस्तार देते हुए यह पहले ही निश्चित कर लिया था कि वे किसी ऐसी सरकार को सत्ता नहीं सौपेंगे जिसकी

सत्ता भारतीय समाज का एक बड़ा और ताकतवर समुदाय मानने को तैयार न हो। सन् 1946-47 ई. में हुए खून-खराबे ने यही जाहिर किया कि मुस्लिम समुदाय हिन्दूओं के वर्चस्व वाली कांग्रेस सरकार के अधीन शांतीपूर्ण तरीके से रहने को तैयार नहीं था। इसके बाद तो साम्प्रदायिक हिंसा इस ओर स्पष्ट संकेत करने लगी कि द्विराष्ट्रवाद का सिद्धान्त जरूरी है और मुल्क का बंटवारा अनिवार्य हो गया है।

आखिरकार भारतीय स्वतंत्रता अधिनियम 1947 ई. से यह सुनिश्चित हुआ कि भारत को स्वतंत्रता विभाजन के साथ प्राप्त होगी। इस विभाजन के दौरान हुए साम्प्रदायिक दंगों में लाखों लोग मारे गये, न जाने कितनी महिलाओं का बलात्कार और अपहरण हुआ। करोड़ों लोग रातों रात शरणार्थी बनकर रह गये। मार्च, 1947 ई. में अंतत: भारतीय राष्ट्रीय कांग्रेस द्वारा पंजाब के बँटवारे को स्वीकार कर लिया गया। इसका अनुसरण बंगाल के लिए भी किया गया। इस फैसले का समर्थन हिन्दू महासभा और सिक्ख नेता मास्टर तारा सिंह ने भी किया। इस फैसले के अनुसार मुस्लिम बाहुल्य पश्चिमी पंजाब पाकिस्तान में और सिक्ख-हिन्दू बाहुल्य पूर्वी पंजाब हिन्दुस्तान में शामिल किया जाना तय हुआ। आजादी एक बड़े बदलाव के साथ आई थी। इसने महिलाओं को कई संवैधानिक व राजनीतिक अधिकार प्रदान किये। संविधान सभा और आजाद भारत के पहले मंत्रीमंडल में भी महिलाओं की उपस्थिति थी। आजादी से महिलाओं को पुरुषों के समान सभी कानूनी अधिकार प्राप्त हुए परन्तु वास्तविकता इससे काफी अलग थी। यह आजादी बँटवारे के साथ प्राप्त हुई थी। बँटवारे की इस प्रक्रिया में उन हिन्दू, मुस्लिम व सिख महिलाओं को अकल्पनीय मुसीबतों का सामना करना पड़ा जिन्होंने नये राज्यों भारत और पाकिस्तान में प्रवास किया था। बड़ी संख्या में नाबालिग लड़कियों की शादियाँ उनकी उम्र से दुगुनी उम्र के व्यक्तियों से की गई इनमें से कुछ तो उनके पिताओं की उम्र से भी बड़े थे। इन शादियों का उद्देश्य अपनी पुत्रियों की रक्षा करना था। परन्तु ऐसी शादियां वास्तव में उनके मानसिक और शारीरिक शोषण का कारण बनी।

विभाजन के दौरान साम्प्रदायिक हिंसा में महिलाओं के साथ जो कुछ हुआ वो अकल्पनीय व अविश्वसनीय था। हिन्दू, मुस्लिम व सिक्ख सभी महिलाओं के साथ पुरुषों ने धार्मिक घृणा के कारण बलात्कार किया, अनेकों की हत्या की, महिलाओं को वेश्यावृत्ति के लिए बेचा गया। कई महिलाओं को कई बार बेचा गया। बड़ी संख्या में पीड़ित व लाचार स्त्रियों को दूसरे समुदाय के लोगों के साथ जीवनयापन करने के लिए मजबूर किया गया। बड़ी संख्या में महिलाओं ने मजबूरी में आत्महत्या की। बड़ी संख्या में धर्म परिवर्तन कराकर जबरदस्ती महिलाओं के

साथ विवाह किया गया। ऐसी विवाहित स्त्रियों को उनके परिजनों ने ही मार डाला क्योंकि उनकी नजर में वे बलात्कार की शिकार थी और उनकी वजह से उनके परिवारों की इज्जत जा चुकी थी। कुछ परिवारों ने इज्जत बचाने के नाम पर पहले ही अपनी बेटियों की हत्या कर दी। ऐसी एक घटना का जिक्र करते हुए उर्वशी बुटालिया बताती है कि एक सिख ने पहले अरदास किया फिर अपनी 6 माह की मासूम बेटी को आग में फेंक दिया और कहा कि बेटी हमारी इज्जत खतरें में है, हम बस अपनी इज्जत या अपने बच्चों को बचा सकते है। पंजाब और सिंध में बड़ी संख्या में स्त्रियों ने कुओं में कूद कर अपनी जान दे दी जिससे वे अपनी इज्जत की रक्षा कर सके। पुरुष समाज ने इसे शहादत का नाम दिया ताकि अपने परिवार की इज्जत बचाये रखने के लिए वे अपने परिवार की बहन-बेटियों को भी ऐसा करने के लिए प्रेरित कर सके।

कुलदीप नैयर ने अपने लेख 'अ टू स्टोरी फ्रॉम पार्टिशन डेज' में एक ऐसी ही घटना का जिक्र किया है। साम्प्रदायिक हिंसा के दौरान एक सिख परिवार की लड़की ने अपनी बहन व माँ के साथ कुएँ में कूद कर जान देना उचित नहीं समझा और अपनी जान बचाने के लिए भाग गई जिसे एक संतानहीन मुस्लिम परिवार ने खुदा का तोहफा समझ कर अपने पास रख लिया। उन्होंने उसे गोद ले लिया और उसकी परवरिश एक आम मुस्लिम लड़की की तरह की। आगे चलकर वह अध्यापिका बन गई। उसका निकाह भी एक मुस्लिम अध्यापक से हुआ। इस समय तक कोई नहीं जानता था कि वह एक सिख है। जब हालात कुछ सामान्य हुए तब भारत-पाकिस्तान सरकारों द्वारा चलाये गये बरामदगी कार्यक्रम के तहत इस सिख लड़की का भाई अमृतसर से उसकी तलाश में रावलपिंडी आ पहुँचा। अतः यह बात सामने आई कि वह लड़की वास्तव में एक सिख परिवार की बेटी है। उसका धर्म परिवर्तन भी करा दिया गया परन्तु उसके बेटे पर इस घटना का विपरीत प्रभाव पड़ा और वह अपनी माँ से दूर होने लगा। उसके दोस्त उसका मजाक उड़ाने लगे थे। उसने अपने बेटे को खूब समझाया परंतु इसका कोई फायदा नहीं हुआ। आस-पास के माहौल की वजह से उसके बेटे के मन में नफरत तेज होती चली गई और उस लड़की के मन में भी यह बात बैठ गई कि उसका बेटा उससे इसलिए नफरत करता है कि वह जन्म से एक सिख है। एक दिन वह लड़की उसी कुएँ के पास पहुँची और कुएँ में कूद कर अपनी जान दे दी जहाँ से वह जान बचा कर भागी थी।

शहादत हसन मन्टो के अनुसार नफरत की इस आँधी में ईश्वर सिंह नामक व्यक्ति एक मृत महिला पर आसक्त हो गया। वह उस खूबसूरत मुस्लिम महिला के साथ बलात्कार करना चाहता था। ईश्वर सिंह उस महिला को अपने कंधों पर

उठाकर सुनसान जगह ले गया। जब उसने उस महिला के साथ ज्यादती शुरू की तो उस महिला के शरीर में कोई गति नहीं हुई न ही उस लड़की ने कोई आवाज की। वो काफी डर गया जब उसे पता चला कि जिस महिला के साथ वह दुराचार कर रहा है वो मर चुकी है और वह एक लाश के साथ बलात्कार कर रहा था। परंतु वह वासना में इतना अंधा हो चुका था कि उसे जीवित और मृत शरीर में कोई अन्तर न पता चला। ईश्वर सिंह के लिए वह केवल एक महिला का शरीर था जिसे वो इस्तेमाल कर सके उस महिला के समुदाय से बदला लेने के लिए।

एक दर्दनाक किस्सा शेखपुरा के पास एक गाँव की रहने वाली जिन्दन कौर का भी मिलता है जिनके गाँव पर मुस्लिम दंगाईयों ने हमला कर दिया था। जिसके कारण सिखों ने अपनी युवा बेटियों को कत्ल करना आरम्भ कर दिया ताकि उन्हें मुस्लिमों द्वारा नापाक होने से बचाया जा सके। कुछ सैनिकों की मदद से जिन्दन कौर और उसके परिवार को शेखपुरा स्टेशन तक पहुँचा दिया गया जहाँ से उन्हें लाहौर होते हुए अमृतसर जाना था परन्तु चीचीन-के-मिलान स्टेशन पर उनकी गाडी पर दंगाईयों ने हमला करके पुरुषों और बूढ़ी औरतो को मार डाला। जिन्दन कौर और उनके साथ लगभग एक सौ युवा लड़कियों को दंगाईयों ने उठा लिया तथा उनके साथ जानवरों जैसा व्यवहार किया। जिन्दन के साथ कई लोगों ने बलात्कार किया। जब इन जानवरों ने अपनी शारीरिक भूख शांत कर ली तब एक जवान मुसलमान उसे अपने घर ले आया और उसका इलाज कराया। उसने जिन्दन को इस्लाम धर्म स्वीकार करने पर विवाह का प्रस्ताव दिया जिसे उसने स्वीकार कर लिया। एक साल बाद बरामदगी कार्यक्रम के तहत उसने भारत जाने से मना कर दिया क्योंकि उसे यह जानकारी थी कि भारत में सिखों ने इस प्रकार वापस आई अपनी बेटियों की या तो हत्या कर दी या उन्हें अपनाने से इंकार कर दिया क्योंकि उनकी नजर में वे नापाक हो चुकी थी।

पश्चिमी भारत की तरह पूर्वी भारत में भी दंगों का शिकार मुख्य रूप से महिलाओं को ही होना पड़ा। यहाँ भी बड़ी संख्या में बाल विवाह हुए। ज्योतिरमोई देवी के उपन्यास 'द रिवर चर्निंग' के अनुसार एक युवा हिन्दू लड़की को बचाने के उद्देश्य से पूर्वी पाकिस्तान के एक मुस्लिम परिवार ने अपने पास रख लिया। हालात सामान्य होने पर मुस्लिम परिवार ने उस लड़की को उसके रिश्तेदारों के पास कलकत्ता पहुँचा दिया। जब वह लड़की वहाँ पहुँची तो उसके रिश्तेदारों ने उसे अपनाने से इनकार कर दिया। उनके अनुसार वह नापाक हो चुकी थी क्योंकि 6 महीनों तक वह एक मुस्लिम परिवार के साथ रही थी। उनको यह भी शंका थी कि शायद उसके साथ बलात्कार हुआ हो। इस त्रासदी से उभर कर कुछ महिलाओं ने हालात से समझौता करके नए पारिवारिक संबंध विकसित किए। अपनी जिन्दगी

को पुन: एक बार आरम्भ करने की कोशिश की लेकिन जब तक ये महिलायें इन बंधनों में पूरी तरह जुड़ पाती शोषण का एक और चक्र आरंभ हो गया और इस बार इसका कारण बना भारत और पाकिस्तान की सरकारों द्वारा चलाया गया एक कार्यक्रम जिसे 'बरामदगी' नाम दिया गया जिसका उद्देश्य था साम्प्रदायिक दंगों के दौरान जो महिलाएँ अपने परिवारों से बिछड़ गई थी उन्हें वापस अपने वतन, अपनों के पास भेजना। इनमें से अधिकांश महिलाओं ने शारीरिक, मानसिक तथा भावनात्मक शोषण झेला था, कुछ ने नये रिश्तों की शुरूआत की और उनमें से कुछ माँ बन चुकी थी। शोषण के इस क्रम में दोनों देशों की सरकारों ने भी उतना ही योगदान दिया जितना दंगाईयों ने। दोनों देशों की सरकारों ने इंसानी रिश्तों की जटिलता के बारे में कोई संवेदनशील रवैया नहीं अपनाया। सभी महिलाओं को जबरदस्ती घर बिठा ली गई मानते हुए उन्हें उनके नये परिवारों से छीनकर फिर से पुराने परिवारों के पास भेज दिया गया। ऐसी बहुत-सी महिलाओं को उनके रिश्तेदारों ने नापाक मानते हुए अपनाने से इनकार कर दिया। जिन महिलाओं के विषय में यह फैसले लिए गये उनसे एक बार भी उनकी मर्जी नहीं जानी गई। अपनी जिन्दगी के बारे में फैसला करने के उनके अधिकार को एक बार फिर नज़र अन्दाज कर दिया गया।

बरामदगी कार्यक्रम से जुड़ी कई घटनाएँ दोनों देशों की सरकारों के इस अभियान की पुष्टि करती हैं। ऐसे ही एक मामले में पूर्वी पंजाब में मारकाट पर आमादा उन्मादी भीड़ में से एक सिक्ख नौजवान एक खूबसूरत मुसलमान लड़की को बचाकर अपने घर ले जाता है। दोनों एक-दूसरे को पसंद करने लगते है और उनकी शादी हो जाती है। उनको एक बेटा भी हो जाता है। वे दोनों एक-दूसरे के साथ खुश थे। लड़की के दिमाग से अपने मारे गये माता-पिता और पिछली जिन्दगी की यादें धुंधली पड़ने ही लगी थी कि सरकारी कार्यक्रम के तहत अपहृत औरतों का पता लगाकर उन्हें वापस लौटाने में लगे सामाजिक कार्यकर्ताओं और पुलिस वालों को उनकी भनक लग गई। उन्होंने इस सिख के बारे में गहन पूछताछ की तो इसकी भनक उसे लग गई और वह अपने परिवार सहित कलकत्ता चला गया। सामाजिक कार्यकर्ता भी वहाँ पहुँच गये तब उसने अपने मित्रों के सहयोग से अदालत से स्टे ऑर्डर लेने की कोशिश की परन्तु कानूनी पक्ष काफी पेचीदा था। यह परिवार कलकत्ता से इस उम्मीद में कि पुलिस शायद उन्हें नहीं पकड़ पायेगी पंजाब के किसी अनजान गाँव को संघ गया। लेकिन पुलिस ने उन्हें पकड़ लिया और पूछताछ के लिए बुलाने लगे। इस समय तक उसकी पत्नी पुन: गर्भवती हो चुकी थी और बच्चे का जन्म नजदीक ही था। उस सिख ने अपने बेटे को अपनी माँ के पास भेज दिया। पुलिस को

चकमा देकर वो अपनी पत्नी को गन्ने के खेतों की तरफ लेकर भाग गया। वहाँ खेत में बने एक गड्ढे में उसने अपनी पत्नी को लेटा दिया। खुद बंदूक लेकर अपनी पत्नी की रक्षा के लिए डटा रहा। उसने ये प्रण ले रखा था कि जीते-जी वह अपनी पत्नी को अपने से अलग नहीं होने देगा। उसी समय उसकी पत्नी को प्रसव पीड़ा होने लगी तो स्वयं उसने उसका प्रसव कराया। अगले दिन उसकी पत्नी को तेज बुखार आ गया परन्तु वह उसे सामाजिक कार्यकर्ताओं और पुलिस वालों के डर से अस्पताल ले जाने की हिम्मत नहीं जुटा सका कि कहीं वे उसे उससे छीन न ले। तीन दिन बाद उसकी पत्नी मर गई। सरकार के बरामदगी कार्यक्रम से महिलाओं का एक तरह से शोषण ही हुआ।

दंगो में महिलाओं ने जो झेला वो किसी त्रासदी से कम नहीं था। प्रारम्भ से ही इन दंगों में इज्जत ने बड़ी भूमिका अदा की। इज्जत का यह विचार मर्दानगी की एक खास अवधारणा पर आधारित था जिसमें मर्दानगी औरत और जमीन पर मालिकाना हक से तय होती थी। मर्द का पुरुषत्व उसकी इस काबिलियत में निहित माना जाता था कि वो अपनी चीजों धन, जमीन और औरत को औरों के कब्जे से बचाए रख सकता है या नहीं। इसीलिए कई बार जब मर्दो को यह भय होता था कि उनकी औरतों, बहन-बेटियों को दुश्मन नापाक कर सकता है तो वे अपनी औरतों को ही मार डालते थे। रावलपिण्डी के युवा खालसा गाँव में ऐसे ही एक दर्दनाक हादसे का जिक्र मिलता है जहाँ 90 सिख महिलाओं ने दुश्मनों के हाथ नापाक होने की बजाय अपनी मर्जी से कुएं में कूदकर जान दे दी थी। इन दंगों में बदले की भावना काफी प्रबल थी इसका शिकार भी स्पष्ट रूप से महिलाओं को ही होना पड़ा। एक घटना के अनुसार दंगाईयों की भीड़ में एक भाई को जबरन अपनी बहन को निर्वस्त्र करने के लिए मजबूर किया गया। अगले दिन वह लड़का इस अपमान का बदला लेने निकला और जिस व्यक्ति ने उसे अपनी बहन के साथ ऐसा घिनौना कृत्य करने पर मजबूर किया था उसे ही उसने अपनी पत्नी को निर्वस्त्र करने के लिए मजबूर किया। उस लड़के और दंगाईयों की मानसिकता में कोई अंतर नहीं था। दोनों ओर से महिलाओं को ही इस बदले की भावना का शिकार होना पड़ा। बदला लेने, नीचा दिखाने का माध्यम वे महिलाएं बनी जिनका कोई दोष नहीं था।

आजादी के बाद संविधान द्वारा महिलाओं को पुरुषों के समान अधिकार दिये गये। महिलाओं को स्वतंत्र भारत में विवाह, सम्पत्ति और मताधिकार के संबंध में व्यापक अधिकार प्रदान किये गये। परन्तु उसी समय महिला अधिकारों का व्यापक स्तर पर हनन भी हुआ। सरकार द्वारा चलाये गये बरामदगी कार्यक्रम ने महिलाओं की मदद करने के बजाय उनके लिए मुसीबतें अधिक पैदा कर दी। अपहरण व

बलात्कार की शिकार कई महिलाओं ने अपने आपको नए हालात में ढाल लिया था। बहुत सारी महिलाएं गर्भवती हो गई थी। उनमें से कुछ माँ बन चुकी थी। साम्प्रदायिक हिंसा के इस दौर में कुछ ही महीनों में ऐसी महिलाओं की संख्या पचहत्तर हजार से एक लाख के बीच थी जिनका अपहरण या बलात्कार हुआ था। अब जब उन्हें फिर से तलाश करके उनके परिवारवालों के पास भेजा जा रहा था, तो इन महिलाओं को यह डर सता रहा था कि उनके परिवारवाले उनके साथ कैसा सलूक करेंगे। अब वे अपने पुरुष प्रधान परिवारों की नजर में अपवित्र हो चुकी थी। ये महिलाएं जानती थी कि भले ही उन्हें स्वीकार कर लिया जाए लेकिन दुश्मन से पैदा हुए उनके बच्चों को उनका परिवार कभी स्वीकार नहीं करेगा। वे उन दुर्घटनाओं की शिकार हुई थी और जिम्मेदार ठहरा दी गई थी, जो किसी और ने उनके साथ उनकी मर्जी के बगैर किया था। जो महिलाएं बरामद करके लाई गई थी उनमें से अधिकांश को उनके परिवार वालों ने ही मार डाला या फिर उन्हें अपनाने से मना कर दिया, मजबूरी में ऐसी बहुत-सी महिलाओं को वैश्यावृति करने पर मजबूर होना पड़ा। एक तरफ संविधान द्वारा उन्हें यह अधिकार दिया गया कि वे अपना मत दे सकती है, अपने व्यक्तिगत निर्णय ले सकती है दूसरी तरफ उन्हें यह आजादी नहीं दी गई कि वो अपनी बाकी जिन्दगी किसके साथ व्यतीत करें। वो सरकार तो चुन सकती थी परन्तु जीवनसाथी नहीं।

आजादी के दिन देश में जगह-जगह जश्न मनाया गया, कई कार्यक्रम आयोजित किए गये परन्तु वास्तविकता इससे काफी अलग थी। हमें यह आजादी साम्प्रदायिक हिंसा, आगजनी, मारकाट, लूटमार और महिला अत्याचारों की कीमत पर हासिल हुई थी। जब देशभर में आजादी का जश्न मनाया जा रहा था ठीक उसी समय हिंसा प्रभावित क्षेत्रों में दोनों समुदायों के लोगों ने धार्मिक विद्वेष के कारण एक दूसरे की महिलाओं के शरीर पर जीत का जश्न मनाया। यह हमला सिर्फ उक्त महिला पर नहीं था बल्कि उस पूरे मानव समुदाय पर हमला था जिससे वो संबंध रखती थी।

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बीकानेर जन आन्दोलनों में पुष्करणा ब्राह्मणों की भूमिका

• डॉ. मुकेश हर्ष

राजस्थान राज्य के किसानों की भांति बीकानेर राज्य के किसानों की स्थिती में भी गिरावट के लिए, यहाँ की भी सामंती व्यवस्था जिम्मेदार थी। इसके अलावा प्रथम विश्व युद्ध के बाद आई आर्थिक मंदी का भार भी किसानों पर पड़ा। बीकानेर राज्य की 60% भूमि जागीरदारों के नियंत्रण में थी और जागीरदार भूमि कर के अलावा उनसे विभिन्न प्रकार के कर लिया करते थे। 1940 के बाद तो बीकानेर राज्य में कई किसान आन्दोलन हुए जैसे कुदसूं, दूधवाखारा, कांगड़ और राजगढ़ काण्ड आदि। दूधवाखारा किसान आन्दोलन ने भारत के राष्ट्रीय नेताओं का ध्यान अपनी ओर आकर्षित करने में सफलता प्राप्त की। दूधवाखारा के ठाकुर सूरजमालसिंह के रिश्तेदारों ने काफी आतंक मचा रखा था। इस आन्दोलन में कई पुष्करणा ब्राह्मण नेताओं ने इसका प्रतिकार किया जिनमें चम्पालाल उपाध्याय, श्रीराम आचार्य आदि प्रमुख थे। जयनारायणजी व्यास ने भी आन्दोलन की बात विभिन्न समाचार पत्रों व देश के राष्ट्रीय नेताओं तक पहुँचाई। आन्दोलन काफी सफल रहा। वही अप्रैल, 1946 में कुंभारामजी, दाऊदयाल आचार्यजी के प्रयासों से राजगढ़ किसान आन्दोलन भी सफल रहा। 1946 में हुवे कांगड़ काण्ड में वैद्य गंगादत्त रंगा व उनके साथियों का ऐतिहासिक व सराहनीय प्रयास रहा। इन सबने अमानुषिक अत्याचार सहन करके किसानों को अत्याचारों से निजात दिलाई तथा रियासत में राष्ट्रीयता की प्राणवायु का तीव्रता से संचार किया।

संकेताक्षर : *बीकानेर रियासत, सामंत व्यवस्था, दूधवाखारा, राजगढ़, कांगड़ काण्ड।*

राजस्थान में जागीर क्षेत्र के किसानों की भांति बीकानेर राज्य के कृषकों की स्थिति में तेजी से गिरावट आई जिसके लिए सामंती व्यवस्था जिम्मेदार थी।[1] इसके अलावा जागीरदारों के रहन-सहन में भी परिवर्तन आने लगा था। उनकी विलासिता

की पूर्ति केवल किसानों पर आर्थिक बोझ लादकर ही पूरी की जा सकती थी।[2] इसके अलावा प्रथम विश्व युद्ध के बाद हुई विश्व-व्यापी आर्थिक मंदी ने भी किसानों को प्रभावित किया।[3] इन सब कारणों से बीकानेर राज्य में जागीर एवं खालसा दोनों ही क्षेत्रों में किसान आन्दोलन हुए थे। गंगासिंहजी के शासनकाल में बीकानेर राज्य की 60 प्रतिशत भूमि जागीरदारों के हाथ में थी। खालसा भूमि केवल 40 प्रतिशत थी।[4] इन भूमियों से राज्य के जागीरदार लोग भू-राजस्व के अतिरिक्त किसानों पर तरह-तरह की लागबाग लगाकर उनसे धन वसूल किया करते थे। इनमें से अनेक लागों को वसूल करने के लिये राज्य की ओर से जागीरदारों को स्वीकृति मिली हुयी थी। किन्तु अनेक लागतें वे अपनी इच्छा एवं सुविधा के अनुसार वसूल किया करते थे।[5] जागीरदार उनसे विभिन्न प्रकार के कर लिया करते थे।[6]

राज्य के जागीरदार सामान्य वर्षों में जब किसानों से उपरोक्त लागें वसूल करते थे, तब किसान इन लोगों को देने का ज्यादा विरोध नहीं करते थे, किन्तु अकाल के समय इन्हें देने का विरोध किया करते थे। उस पर जागीरदार किसानों पर अत्याचार करने में नहीं चूकता था। 1940 के बाद किसान आन्दोलन हुए जिनमें कुदसूं, दूधवाखारा काण्ड, कांगड़ काण्ड, राजगढ़ के किसान आन्दोलन उल्लेखनीय हैं।[7]

दूधवाखारा किसान आन्दोलन

दूधवाखारा[8] के किसान आन्दोलन ने भारत के राष्ट्रीय नेताओं का ध्यान अपनी ओर आकर्षित करने में सफलता प्राप्त की थी। बीकानेर राज्य में जागीर क्षेत्र में एक परंपरा चली आ रही थी कि अगर ठिकाने का कोई भी काश्तकार एक वर्ष या उससे अधिक समय के लिये ठिकाने से बाहर रह जाता था, तो जागीरदार उसकी जायदाद पर कब्जा कर सकता था। जागीरदार वर्ग यह नहीं चाहता था, क्योंकि उससे उन्हें किसानों का शोषण करने पर कठिनाई होती थी। वे तो येन-केन प्रकरेण किसानों को बाहर निकालकर उनकी जमीन-जायदाद को कब्जे में करने की चेष्टा में थे।[9] अशिक्षित किसान जब विरोध करते तो उन्हें ठिकाना छोड़कर चले जाने को मजबूर कर देते थे। दूधवाखारा का ठाकुर व उसके भाई बंधु एक लंबे समय से ऐसी गतिविधियों में लिप्त थे।

दूधवाखारा का ठाकुर सूरजमाल सिंह राजपूतों की वेणीरोत खाँप से सम्बन्धित था। उसका एक रिश्तेदार ठाकुर रघुनाथसिंह, मोजा लहोसना बड़े का मालिक था। ठाकुर रघुनाथसिंह का चाचा ठाकुर नारायणसिंह उसका कामदार बना हुआ था। उसने अपने क्षेत्र के किसानों पर अत्याचार कर रखा था। इसके अलावा उनके रिश्तेदार, ठाकुर रघुनाथसिंह, नारायणसिंह आदि अपने ठिकानों के किसानों पर खूब अत्याचार करते थे। उनके कुण्ड, खेत आदि पर अधिकार कर

लेते थे। राज्य के समस्त किसान पट्टेदारों के जुल्मों से पीड़ित थे।[10] बीकानेर में ठाकुर नारायणसिंह के रिश्तेदार दूधवाखारा के ठाकुर सूरजमालसिंह जो राज्य के जनरल सेक्रेटरी के पद पर था, उसके प्रभाव के कारण किसानों के शिकायती पत्रों पर कभी भी कोई कार्यवाही नहीं हुई। इस पर किसानों को न्यायालय की शरण में जाना पड़ा, किन्तु वहाँ भी उन्हें न्याय नहीं मिला।[11]

इसी समय दूधवाखारा ठिकाने में भी पैमाईश होने वाली थी। किसानों से मुजारे लिखाया जा रहा था और गाँव से निकालकर उनके खेत व मकानात जब्त करना जारी था। जो किसान इसका विरोध करता उसे ठिकाने से देश निकाला और कठेर कारावास की सजा भुगतनी पड़ती थी। बीकानेर राज्य के जागीरदारों ने यह परंपरा बना रखी थी कि जब जागीर का किसान गाँव छोड़कर चला जाये तो उसकी तमाम जायदाद ठाकुर द्वारा जब्त कर ली जाती थी। पीड़ित किसान व उनके परिजन 1 जून, 1945 को बीकानेर जाकर राज्य के उच्च अधिकारियों से मिले किन्तु दूधवाखारा के जागीरदार सूरजमालसिंह के प्रभाव के कारण राज्य अधिकारियों ने किसानों को कोई संतोषजनक उत्तर नहीं दिया। इस पर 2 जून, को किसान चौधरी हनुमानसिंह के नेतृत्व में बीकानेर के शासक शार्दुलसिंह से फरियाद करने माऊंट आबू तक पहुँच गये।[12] जब जागीरदार ठाकुर सूरजमालसिंह को इस बात की जानकारी मिली तो उसने अपने चाचा ठाकुर गुलाबसिंह को आबू भेजा। वहाँ जाकर उन्होंने किसानों के खिलाफ और अपने हक में शासक से मुलाकात की और उन्हें प्रार्थना-पत्र प्रस्तुत किया। 5 जून, को शासक ने किसानों को आश्वासन भी दिया कि तुम अपने गाँव की ओर लौट जाओ, मैं पूरी जाँच करके तुम्हें न्याय दूंगा।[13] इस दौरान चौधरी हनुमानसिंह बीच में प्रजा परिषद् से मिले व करूण कहानी सुनाई 13 जून, 1945 को किसान दूधवाखारा लौटे, तब तक राज्य प्रजा परिषद् के अध्यक्ष पं. मघाराम वैध, चम्पालाल उपाध्याय (पुष्करणा ब्राह्मण) (मंत्री, प्रजा परिषद्) इत्यादि अन्य कार्यकर्ता जानकारी लेकर बीकानेर लौट आये।[14] चौधरी हनुमानसिंह को गृहमंत्री से मिलाने के बहाने रतनगढ़ में गिरफ्तार कर लिया गया। इस पर हनुमानसिंह ने भूख हड़ताल शुरू कर दी। 5 जुलाई, को हनुमानसिंह को सेण्ट्रल जेल में स्थानान्तरित कर दिया व इस समय तक 250 किसान बीकानेर पहुँच चुके थे, ताकि वे अपने नेता को छुड़ा सके। मघाराम जी ने इनके खाने-पीने की व्यवस्था की। किसानों ने जब जूलुस निकालने की योजना बनाई तो मघाराम जी व उनके पुत्र को गिरफ्तार कर लिया व उन्हें यातनाएँ दी।

जयनारायण व्यास (पुष्करणा ब्राह्मण) जो स्वयं ''ऑल इण्डिया स्टेट पीपुल्स कान्फ्रेन्स'' के सचिव थे, ने इन गिरफ्तारियों के सम्बन्ध में एक विस्तृत रिपोर्ट गाँधीजी व नेहरूजी को भेजी।[15] गिरफ्तारियों के परिणामस्वरूप प्रजा परिषद्

के 6 कार्यकर्ताओं, चम्पालाल उपाध्याय (मंत्री, प्रजा परिषद्) श्रीराम आचार्य (पुष्करणा ब्राह्मण) किशनगोपाल गुट्टड़ आदि ने झण्डे लेकर जुलूस घुमाना शुरू कर दिया। पुलिस ने झण्डे छिनकर उन्हें गिरफ्तार कर लिया। किसान आन्दोलनरत रहे।[16] डराने धमकाने के क्रम जारी रहे। किसानों को 14 जुलाई, तक समझा बुझाकर के पुलिस अधिकारियों ने उन्हें बीकानेर से उनके गाँवों मे भेज दिया।[17] पुलिस ने दमनचक्र तेज किया। प्रजा परिषद् द्वारा संचालित वाचनालय पर ताला लगा दिया। 21 जुलाई, को मघाराम वैध व उनके पुत्र तथा श्रीराम आचार्य व किशनगोपाल गुट्टड़ को हथकड़ी डालकर डिस्ट्रिक्ट मजिस्ट्रेट के सामने पेश किया गया।[18] स्थानीय सम्पर्क व प्रचारक दाऊदयाल आचार्य जो कि प्रजा परिषद् के प्रमुख कार्यकर्ता थे, जिनको पुलिस ने गिरफ्तार किया व राज्य गृहमंत्री के सम्मुख प्रस्तुत किया। आचार्य ने दूधवाखारा आन्दोलन से सम्बन्धित सूचना समाचार-पत्रों में भेजी थी। पुलिस को कुछ भी हाथ न लगने पर पुलिस ने उन्हें छोड़ दिया।[19] राजपूताने के प्रमुख नेता हरिभाऊ उपाध्याय आदि ने शासकों व पुलिस अधिकारियों से 29 जुलाई, को बातचीत की। इसके अलावा उन्होंने देशभक्त पीड़ितों के बयान भी कलमबद्ध किये। इनमें मघाराम वैद्य, नानू बाई, खेतू बाई व **दाऊदयाल आचार्य** इत्यादि थे।[20] मघाराम वैद्य, रामनारायण शर्मा, किशनगोपाल गुट्टड़, चौधरी हनुमानसिंह को कुछ माह जेल में रखने के बाद रिहा कर दिया गया। दूधवाखारा किसानों के आन्दोलन का दूसरा चरण इतना प्रभावशाली था कि राज्य के चूरू जिले के किसान जाग्रत हो उठे और किसान आन्दोलन में महत्वपूर्ण भूमिका निभाई।[21] राजगढ़ किसान आन्दोलन के पीछे भी राज्य सरकार चौधरी हनुमानसिंह की पृष्ठभूमि मानती रही। 20 जनवरी, 1946 को पुलिस ने दूधवाखारा को घेर लिया। हनुमानसिंह व उनके साथियों को गिरफ्तार कर अनुपगढ़ जिले में ले जाकर नजरबंद कर दिया गया।[22] गिरफ्तारी व दमनचक्र चलता रहा। उपरोक्त घटनाओं ने राज्य के किसान आन्दोलन को तीव्रता प्रदान कर दी।[23]

राजगढ़ आन्दोलन

स्वामी कर्मानद द्वारा जेल में भूख हड़ताल करने पर राजगढ़ का किसान उद्वेलित हो उठा। 9 अप्रेल व 17 अप्रेल, 1946 को चांदगोठी व हमीरवास के किसानों ने जुलूस निकाला व सरकार विरोधी नारे लगाये।[24] किसानों के इन प्रदर्शनों से सरकार चौकन्नी हो गई। घटनाओं से भड़के किसानों ने 25 अप्रेल, 1946 को लालणा गाँव में एकत्रित हुये। बैठक को चौधरी कुंभाराम व हंसराज ने सम्बोधित किया व कहा कि बीकानेर राज्य प्रजा परिषद् किसानों की एकमात्र

प्रतिनिधि संस्था है। सरकार ने हमारे नेता कर्मानन्द को नजरबंद कर दिया है, उन्हें रिहा किया जाये व प्रजा परिषद् के कार्यों में बाधा नहीं डाली जाये।[25]

कुंभारामजी को गिरफ्तार करके तारानगर किले में नजरबंद कर दिया गया। राज्य के प्रधानमंत्री से बात करवाई गयी व प्रजा परिषद् से सम्बन्ध तोड़ने की बात कही गयी। कुंभारामजी ने इंकार कर दिया। सरकार ने यातनायें देना शुरू कर दिया तो उन्होंने भूख हड़ताल प्रारम्भ कर दी। जनता उत्तेजित हो गई। बीकानेर में भी 9 मई, 1946 को एक बड़ा जुलूस निकाला। कोटगेट पहुँची इस भीड़ पर लाठी चार्ज हुआ। दाऊदयाल आचार्य ने इस घटना को अखबारों में प्रकाशित करवाया।[26] 10 मई, 1946 को राजगढ़ में एक शान्त जुलूस निकाला जिस पर पुलिस ने बिना किसी चेतावनी के लाठीचार्ज कर दिया। इस घटना की कटु आलोचना की गयी। दाऊदयाल आचार्य ने इस घटना को शासक, जनता व उच्च नेताओं तक पहुँचाया।[27] नेहरूजी ने इस हादसे की जाँच करवाई और उसे सत्य पाया। इस पर राज्य को पुलिस अधीक्षक बहादुरसिंह को सस्पेन्ड करना पड़ा। घटना के चश्मदीद गवाह **दाऊदयाल आचार्य (पुष्करणा ब्राह्मण)** की वजह से राज्य सरकार को कठोर कदम उठाना पड़ा।[28]

इस दमनात्मक घटना के बाद सरकार ने राजगढ़ निजामत के प्राय: सभी प्रमुख गाँवों में किसानों में आतंक फैलाने के लिये राज्य की घुड़सवार पुलिस को तैनात कर दिया ताकि वे घरों से बाहर निकलकर किसी से सम्पर्क न कर सकें। लेकिन किसान निकलें व उन्हें यातनाएँ सहनी पड़ी। इन यातनाओं की खबर अखबारों में छपी। जिनमें दाऊदयाल आचार्य व चम्पालाल उपाध्याय आदि पुष्करणा ब्राह्मणों का भी योगदान रहा।[29]

21 जून, 1946 को शासक शार्दूलसिंह ने घोषणा की थी कि राज्य में शीघ्र ही उत्तरदायी शासन की घोषणा कर दी जायेगी। लेकिन 1 जुलाई, 1946 को रायसिंहनगर में एक जुलूस पर गोलीकाण्ड में बीरबल नामक व्यक्ति की मौत ने स्थिति को पुन: बिगाड़ दिया।[30] बीकानेर राज्य प्रजा परिषद् ने 6 जुलाई, 1946 को समस्त राज्य में किसान दिवस मनाने का आह्वान किया। दाऊदयाल आचार्य इस दिन निकले जुलूस व दमनचक्र के गवाह थे। इस तथ्य को उन्होंने खूब उजागर किया।[31] 22 जुलाई, को समस्त राज्य में बीकानेर राज्य प्रजा परिषद् की स्थापना दिवस मनाने का निश्चय किया, तो सरकार ने राजगढ़ व सुजानगढ़ क्षेत्र में धारा 144 लागू कर दी लेकिन किसान फिर भी इस दिवस को मनाने के लिए उतावले हो रहे थे। कार्यक्रम की अध्यक्षता करने के लिए दिल्ली जिला कांग्रेस के अध्यक्ष हकीम खलीलुर्रहमान को बुलाया गया था।[32] हकीम साहब के आते ही स्थिति

तनावपूर्ण हो गयी तो उन्होंने कर्मानन्द व पुष्करणा ब्राह्मण दाऊदयाल आचार्य को किसी बंद बाड़े में कार्यक्रम करने की सलाह दी। वे स्थापना दिवस मनाने में सफल रहे। इस सभा में पुष्करणा ब्राह्मण गौरीशंकर आचार्य, दाऊदयाल आचार्य इत्यादि वक्ताओं ने राज्य में उत्तरदायी शासन की मांग की।[33]

राजनीतिक बंदी होने के बावजूद चौधरी हनुमानसिंह को जेल में कुछ भी सुविधायें नहीं मिल रही थी तो उन्होंने भूख हड़ताल शुरू कर दी।[34] भूख हड़ताल तोड़ने के लिए जब इन पर दबाव डाला गया तो इन्होंने पानी लेना बंद कर दिया। इधर उत्तरदायी शासन की घोषणा 31 अगस्त, 1946 को की जानी थी। इस संदर्भ में माहौल बनाने के लिए सभी नेताओं को रिहा कर दिया गया था।[35] किसानों में अब एक नई जाग्रति आ गई थी। किसान सक्रिय हुए तो जागीरदार वर्ग ने भी किसानों का दमन तेज कर दिया। एक बार फिर चौधरी हनुमानसिंह सहित कई नेताओं को पुन: चुरू जेल में बंद कर दिया गया।[36] बाद में इन्हें बीकानेर जेल में हस्तान्तरित कर दिया, जहाँ उन्होंने प्रजा परिषद् के कार्यकर्ताओं चम्पालाल उपाध्याय, दाऊदयाल आचार्य, गुट्टड़ महाराज आदि के कहने पर किसान नेताओं ने भूख हड़ताल तोड़ी। 14 अगस्त, 1947 तक समस्त बंदियों को लगभग रिहा कर दिया गया।[37] दाऊदयाल आचार्य ने अखबारों में (राष्ट्रीय व क्षेत्रीय अखबारों में) खबरे छापकर आन्दोलन व जनता की स्थिति से अवगत कराया। चम्पालाल उपाध्याय इत्यादि अन्य कई पुष्करणा ब्राह्मणों ने प्रजा परिषद् के माध्यम से बीकानेर राज्य में चल रहे आन्दोलनों को गति दी।

कांगड़ कृषक आन्दोलन

बीकानेर राज्य में कांगड़ कृषक आन्दोलन भी कृषक आन्दोलन की श्रेणी में एक महत्वपूर्ण आन्दोलन रहा। कांगड़ रतनगढ़ तहसील का एक छोटा-सा गाँव हैं। जिनमें 135 घरों में से 90 घर जाटों के थे व शेष अन्य जातियों के घर थे।[38] कांगड़ गाँव में गोचर भूमि लंबी चौड़ी थी। किसानों से दो आने प्रति बीघा बंजर भूमि पर राज्य की ओर से टेक्स लिया जाता था। कुल मिलाकर 15 रुपये तीन आने शुल्क देना पड़ता था।[39] 1937 में कांगड़ गाँव को खालसा क्षेत्र से हटाकर जागीर क्षेत्र में दे दिया व जागीरदार ने पहले वर्ष कर को बढ़ाकर सीधा 34 रुपये कर दिया। इसके अलावा अन्य कई लागतें भी किसानों को चुकाने के लिए बाध्य किया जाने लगा। इसके अलावा जागीरदार शादी विवाह व अन्य कई अवसरों के लिये भी लागतें वसूल किया करते थे।[40] जिससे वहाँ के किसान कर भार से दबे रहते थे। किसानों से या गाँववासियों से बेगार भी ली जाती थी। जिसका तरीका था कि जागीरदार जिस गढ़ में आकर

ठहरता था उसका पहरा गाँव के लोग बारी-बारी से देने को बाध्य थे, विशेष रूप से हरिजन परिवार के लोग। इनसे कई तरह की बेगार ली जाती थी।[41]

1945-1946 में कांगड़ में फसल अच्छी नहीं हुई तो किसानों ने जागीरदार के कामदार से अनुचित लागतें न लेने का अनुरोध किया जिसे कामदार ने ठुकरा दिया तो किसानों की इस प्रकार की जाग्रति की जानकारी कामदार ने जागीरदार ठाकुर गोपसिंह को दी और उसने इस जाग्रति को दबाने का निश्चय किया।[42] दमनचक्र प्रारंभ हुआ। ठाकुर गोपसिंह कांगड़ गाँव में अपने साथ 20 पुलिस सिपाही व आसपास के दो सौ राजपूत भी ठाकुर के साथ गाँव में पहुँचे। ठाकुर ने गाँव के किसानों को बुलाकर धमकी दी कि वे एक मुश्त भू-राजस्व जमा करवाये, भयभीत किसानों ने हाँ भी भर ली। अगले दिन 28 अक्टूबर, 1946 को गाँव के 20 किसानों को गढ़ में फिर बुलाया गया व कर चुकाने को कहा। किसान रकम लाने के बहाने अपने घरों को लौट गये। ठाकुर ने किसानों के विद्रोही रूप को भांपकर 500 के लगभग कायमखानी और राजपूतों को गाँव में बुलवा लिया। शाम होते ही पुलिस इन्स्पेक्टर व इलाके के नाजिम भी गाँव में पहुँच गये। जिनसे गाँव वालों ने जागीरदार को समझाने के लिए कहा परन्तु इनकी बातों पर कोई ध्यान ही नहीं दिया गया। तभी रातों रात 35 किसान जागीरदार के अत्याचारों की शिकायत करने के लिये बीकानेर के लिये निकल पड़े।[43]

29 अक्टूबर, 1946 की सुबह जागीरदार ठाकुर गोपसिंह को इसकी सूचना मिली तो वह क्रोधित हो गया।[44] किसानों को ठाकुर के आदमियों ने लूटा व अपमानित किया।[45] किसानों पर खूब अत्याचार किये गये, बाद में सभी किसानों को छोड़ दिया गया। किसान रतनगढ़ थाने में रिपोर्ट दर्ज कराने के लिए भी गये किन्तु रिपोर्ट दर्ज नहीं हुई।[46] किसान चुपचाप कांगड़ गाँव से चलकर बीकानेर शासक से फरियाद करने आये थे, उन्हें भी ठाकुर गोपसिंह के प्रभाव के कारण शासक से मिलने में काफी कठिनाई आई। फिर किसानों की भेंट शिवबाड़ी मार्ग पर हुई। जहाँ शासक ने उन्हें महल में आकर मिलने को कहा लेकिन महल में किसानों के दल की शासक से भेंट नहीं हुई। तब वे सभी प्रजा परिषद् के कार्यकर्त्ताओं से मिले। बीकानेर प्रजा परिषद् ने कांगड़ के किसानों के साथ हुए जुल्मों की कहानी की वस्तुस्थिति की जानकारी लेने हेतु सात कार्यकर्ताओं को भेजा, जिनमें पुष्करणा ब्राह्मण पं. गंगादत्त रंगा प्रमुख थे।[47]

कार्यकर्ता 1 नवम्बर, 1946 को कांगड़ गाँव पहुँचे। तब रास्ते में ही लोगों ने उन्हें अपनी दुःख भरी कहानी सुनायी व गाँव में न जाने का आग्रह किया क्योंकि ठाकुर गोपसिंह बहुत नाराज था।[48] कार्यकर्ताओं ने गाँव में

पहुँचकर देखा कि ठाकुर के भय से लोग इधर-उधर भाग गये।[49] गाँव की स्त्रियाँ बात करने से डरती थी। निराश कार्यकर्त्ता जब वापस गाँव से लौट रहे थे तब ठाकुर के आदमियों ने उन्हें घेर लिया।[50] सबकी तलाशी ली गई जिसमें 231 रूपये नगद, बटुए, कागज, पेंसिल और एक घड़ी ठाकुर ने जबरन छीन लिये और परिषद् के सातों कार्यकर्ता, जिनमें पुष्करणा ब्राह्मण पं. गंगादत्त रंगा भी थे, को एक कोठी मे बंद कर दिया गया। फिर बारी-बारी से एक-एक को निकाल कर बेरहमी से पीटना शुरू किया। पिटाई का ढंग बड़ा ही विचित्र था। ठाकुर के दो-दो आदमी इनके हाथों और पैरों पर बैठ जाते और एक आदमी सिर पकड़ लेता। नशे में धुत्त होकर के भी पिटाई की। दूसरे दिन फिर परिषद् के कार्यकर्ताओं की पिटाई की गई व उन्हें अमानुषिक यातनाएँ दी गयीं। यातना के क्रम में वैद्य गंगादत रंगा की पिटाई के बाद तो उनकी चोटी उखाड़ दी गई। गाँधी व नेहरू तथा प्रजा परिषद् के कार्यकर्ताओं को खूब गालियाँ दी गयीं। बाद में अधमरा करके इन्हें गढ़ से निकाल दिया। सभी जैसे-तैसे 3 नवम्बर को बीकानेर पहुँचे।[51] पुलिस ने इस घटनाक्रम को लिखने के बारे में इंकार कर दिया।[52] अस्पताल प्रशासन ने ठाकुरों के भय से डाक्टरी मुआयना करने से मना कर दिया। अतः उन्होंने 5 नवम्बर को दिल्ली जाकर डॉक्टरी मुआयना करवाया।[53] यद्यपि इस पूरे प्रकरण की जानकारी तार द्वारा महाराजा को 3 नवम्बर, 1946 को भेज दी गई परन्तु अधिकतर यही होता है, पीड़ितों को दबाना।[54] यह मामला प्रजा परिषद् तक पहुँच गया इसलिए प्रकाश में आ गया। अखबारों में इन जुल्मों का प्रकाशन हुआ। राज्य भर में और ब्रिटिश भारत में इसकी आवाज गूँज गई। कांगड़ काण्ड की आलोचना की गई।[55] पुलिस ने बाद में इस आन्दोलन के कारणों की तहकीकात करने संबंधी पुलिस ने जो जाँच रिपोर्ट बनाई थी, उसके अध्ययन से जानकारी मिलती है कि किसानों और प्रजा परिषद के कार्यकर्ताओं पर जागीरदार द्वारा किये गये अत्याचार सही थे। इस जाँच रिपोर्ट से यह तथ्य भी सामने आया था कि कांगड़ के किसान आन्दोलन के पीछे बीकानेर प्रजा परिषद का सक्रिय सहयोग था। यह किसान आन्दोलन अपने उद्देश्यों में कितना सफल हुआ, कहा नहीं जा सकता। राज्य में कांगड़ के जागीरदार ठाकुर गोपसिंह का अत्यधिक प्रभाव होने के कारण राज्य के शासक ने ठिकानेदार के खिलाफ कोई कार्यवाही नहीं की किन्तु इस आन्दोलन से राज्य के दूसरे जागीरदार सहम गये और जागीर क्षेत्र के किसानों पर अत्याचार से डरने लगे। दूसरी ओर इससे किसानों में एक नई चेतना आ गई।[56]

1947 व 1948 में भी राज्य में जागीरदार वर्ग और किसानों के मध्य झगड़े हुए किन्तु इस समय तक राज्य का किसान जाग्रत हो चुका था व

जागीरदार अपने आप को असहाय महसूस करने लगे। कुछ एक ठिकानों पर विद्रोह जारी रहा।[57]

इस प्रकार संपूर्ण किसान आन्दोलन में अन्य वर्ग के साथ पुष्करणा ब्राह्मण वैद्य गंगादत रंगा, चम्पालाल उपाध्याय, पत्रकार दाऊदयाल आचार्य का भी उल्लेखनीय योगदान रहा।

शासक शार्दूलसिंह के समय राजनैतिक स्थिति व पुष्करणाओं की भूमिका

शासक शार्दूलसिंह ने राज्य में सदभावना का वातावरण बनाने के लिए गंगासिंह द्वारा बनाये गये राजनैतिक बंदी रघुवरदयाल, गंगादास सेवग व दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) को 17 फरवरी, 1943 को जेल से रिहा कर दिया।[58] इन तीनों को महल में बुलाकर बातचीत भी की।[59] लेकिन 25 मई, 1943 को रघुवरदयाल, गंगादास सेवग के साथ मिलकर दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) तीनों ने बीकानेर में खंचाजी बिल्डिंग में खादी मंदिर की स्थापना कर दी व अक्टूबर, 1943 में वहीं गाँधी जयंती का आयोजन किया।[60] ''कस्तूरबा गाँधी स्मारक कोष'' के लिए धन संग्रह करने से लेकर, फरवरी, 1943 के बाद की राजनीतिक गतिविधियों में रघुवरदयाल गोयल, गंगादास कौशिक के साथ पुष्करणा ब्राह्मण दाऊदयाल आचार्य का अनुपम योगदान रहा।[61] गोयल व कौशिक के साथ-साथ दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) को भी बीकानेर पब्लिक सेफ्टी एक्ट' की धारा 8 के अधीन पकड़ा गया था व बीकानेर सरकार ने यह आरोप लगाते हुए उन्हें गिरफ्तार किया कि उन्होंने 17 फरवरी, 1943 को जेल से रिहा होते समय दिया गया आश्वासन तोड़ा है। गोयल को लूणकरनसर व कौशिक तथा दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) को अनूपगढ़ में नजरबंद किया गया व इन सभी पर कई प्रतिबंध लगा दिये गये।[62] बाद में उन्हें बीकानेर से निकलने का आदेश दिया गया।

दूसरी ओर अनूपगढ़ के किले में दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) को अत्यधिक कष्टदायक स्थिति में रखा गया जिसके कारण वे बीमार हो गये। लगभग छः माह तक नजरबंदी के पश्चात् बेहोशी की हालत में बीकानेर अस्पताल में लाकर इलाज किया गया। उसी स्थिति में उनसे एक माफीनामे पर हस्ताक्षर करवाकर, उन्हें रिहा कर दिया गया।[63] गोयल ने उदयपुर में हुए अखिल भारतीय देशी राज्य लोक परिषद् के अधिवेशन में बीकानेर शासक व शासन की ज्यादती का कच्चा चिट्ठा खोल दिया तब पं. नेहरू ने अपने भाषण में इस शासन को हैवानियत भरा शासन कहा व कहा कि सबसे ज्यादा शिकायत

बीकानेर की आ रही है। इस अधिवेशन में गोयल के अतिरिक्त दाऊदयाल आचार्य (पुष्करणा ब्राह्मण) व गंगादत रंगा के अलावा चौधरी हनुमानसिंह, कुंभाराम, चिरंजीलाल सुनार, जेसाराम, उदमीराम जाट आदि प्रमुख थे।[64] इसके अलावा फरवरी, 1945 के समय ही परिषद् के भूतपूर्व अध्यक्ष मघाराम व पुत्र के साथ ही पं. भिक्षालाल बोहरा को सत्याग्रह व राष्ट्रीय ध्वज फहराने के जुर्म में गिरफ्तार किया गया है।[65]

इसके अलावा 8 से 10 अप्रेल, 1945 में हुए नागौर सम्मेलन में भी बीकानेर के कार्यकर्ताओं को बुलाया गया। जिसमें पं. भिक्षालाल बोहरा, पं. श्रीराम, चम्पालाल उपाध्याय, किशनगोपाल गुट्टड़ व रामनारायण शर्मा आदि ने भी भाग लिया जिसकी अध्यक्षता पं. जयनारायण व्यास ने की।[66]

इसके अलावा दूधवाखारा काण्ड, रायसिंहनगर गोलीकांड, कांगड़ काण्ड आदि व अन्य आन्दोलनों, बीकानेर षंडयंत्र केस तिरंगा फहराने का आन्दोलन, पं. गोकुल भाई भट्ट का आगमन इत्यादि के दौरान शार्दूलसिंहजी का रवैया भी दमनात्मक रहा व इस दौरान पुष्करणा ब्राह्मणों ने पत्रकारिता, संवैधानिक, आन्दोलनात्मक व अन्य सघन माध्यमों से विभिन्न स्वतंत्रता सेनानियों का साथ दिया। फिर गोकुल भाई भट्ट के बीकानेर आगमन के बाद 1946 में उत्तरदायी शासन का निर्णय लिया। पुष्करणा ब्राह्मण भी प्रजा परिषद् के साथ कंधे से कंधा मिलाकर चल रहे थे। अंतिम समय 1947 में परिषद् में उथल-पुथल मची थी। पुराने लोगों के स्थान पर नये लोग आये व आन्दोलनों की गति धीमी पड़ी।[67] इसी बहाने शासक बीकानेर के राजस्थान एकीकरण में रोड़े अटकाते रहे। जब 15 अगस्त, 1947 को जब समस्त भारत में हर्षोल्लास से मनाया जा रहा था तक बीकानेर के हजारों नागरिकों ने जिनमें पुष्करणा ब्राह्मण भी थे, ने तिरंगा फहराया व स्वतंत्र राष्ट्र की वंदना की।[68] दिसम्बर, 1947 में 'बीकानेर संविधान एक्ट' पारित किया। एक नवीन मंत्रीमण्डल का 16 जनवरी, 1948 को गठन हुआ जो राज्य प्रधानमंत्री व प्रजा परिषद् के कार्यकर्ताओं के बीच एक समझौते का परिणाम था।[69]

दस सदस्यीय मंत्रिमण्डल में हरदत चौधरी, कुंभाराम के अलावा कई प्रमुख सदस्य शामिल किये गये जिनमें पुष्करणा ब्राह्मण गौरीशंकर आचार्य, पं. सूरजकरण आचार्य भी थे।[70] जुलाई, 1947 में पटेल के नेतृत्व में राजस्थान विलीनीकरण की कार्यवाही शुरू हुई व 7/8/1947 को शार्दूलसिंह ने भारत में बीकानेर के विलीनीकरण पर हस्ताक्षर कर दिये।[71] इस एकीकरण की प्रक्रिया पर पं. गौरीशंकर आचार्य व पं. सूरजकरण आचार्य ने काफी प्रश्न किए व पं. सूरजकरण आचार्य ने वी.पी. मेनन से बातचीत की।[72] नेताओं से बातचीत के बाद 7 अप्रेल, 1949

को बीकानेर सहित शेष तीनों रियासतों का प्रशासन राजस्थान सरकार ने अपने हाथों में ले लिया। इस प्रकार 500 वर्ष पुराने बीकानेर राज्य का अस्तित्व हमेशा के लिए समाप्त हो गया।[73] अंतिम समय तक दाऊदयाल आचार्य ने भी जो ''हिन्दुस्तान टाइम्स'' के संवाददाता थे, ने शासक के कार्यों की खूब खिंचाई की।[74] इस प्रकार पुष्करणा ब्राह्मणों का राज्य के प्रमुख आन्दोलनों में व भारतीय स्वतंत्रता संग्राम में बहुत बड़ा योगदान रहा जो अद्वितीय है।

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55. विश्वामित्र, 7 नवंबर, 1946, अखबार में रिपोर्ट प्रकाशित करवाने में पुष्करणा ब्राह्मण दाऊदयाल आचार्य अग्रणी रहे।
56. होम डिपार्टमेन्ट, बीकानेर (गोपनीय) 1946, नं. 40, पृ. 1-45 (रा.रा.अ.बी.)
57. वहीं, 25-28 जनवरी रिपोर्ट (1945-48) नं. 334, आज का बीकानेर, 28 दिसंबर, 1948
58. हिन्दुस्तान टाईम्स 23 फरवरी, 1943 होम डिपार्टमेन्ट, बीकानेर 1943, नं. 4 पृ. 1-8 (रा.रा.अ.बी.)

59. शासक के निजी सचिव के कार्यालय की फाईल सं. 28 भाग-3, 8 मार्च, 1943
60. होम डिपार्टमेन्ट, बीकानेर 1945, नं. 10-सी 8 पृ. 1-5 (रा-रा.अ.बी.)
61. आज का बीकानेर, जनवरी, 1945 राजपूताना रियासती कार्यकर्ता द्वारा प्रकाशित
62. होम डिपार्टमेन्ट, बीकानेर (गोपनीय) 1945, नं.-101
63. पं. जयनारायण व्यास सेक्रेटरी ऑल इण्डिया स्टेट पीपुल्स कोफ्रेंस का 10 जुलाई, 1945 को नेहरू को लिखा पत्र।
64. होम डिपार्टमेन्ट, बीकानेर (गोपनीय) 1943, नं. सी-12 (कार्यकर्ता की सूची)
65. होम डिपार्टमेन्ट, बीकानेर 1943 नं. 4 पृ. 1-8 (रा.रा.अ.बी.)
66. होम डिपार्टमेन्ट, बीकानेर (गोपनीय) 1945, नं. 12 पृ. 4 (रा-रा.अ.बी.)
67. दाऊदयाल आचार्य के संस्मरण टेप, नं.-13 (रा-रा.अ.बी.)
68. होम डिपार्टमेन्ट, बीकानेर 1947, नं. 31 (रा-रा.अबी.) :
69. शार्दूलसिंह की घोषणा 18 अप्रेल, 1948 (रा.रा.अ.बी.)।
70. डॉ. करणीसिंह, बीकानेर राजघराने का केन्द्रीय सत्ता से सम्बन्ध (1965-1949 ई.) बीकानेर, 1968 ई., पृ. 357-360
71. मोसले लियोनार्ड दी लास्ट डेज ऑफ ब्रिटिश पुस्तक में इसकी चर्चा है।
72. बीकानेर निजी सचिव की पत्रावली 412, 1947 भाग-2, राजपूताना की रियासतों का एकीकरण
73. डॉ. करणीसिंह, पूर्वोक्त पृ. 417
74. दाऊदयाल आचार्य के राजनैतिक संस्मरण टेप नं.-13, होम डिपार्टमेन्ट, बीकानेर 1947 नं. 42, पृ. 63 (रा.रा.अ.बी.)

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छत्तीसगढ़ में मराठा सूबेदार एवं सूबा शासन (सन् 1787 से 1818 ई. तक) : एक ऐतिहासिक पुनरावलोकन

• डॉ. डिश्वर नाथ खुटे

रघुजी प्रथम के पुत्र बिम्बाजी भोंसला छत्तीसगढ़ के प्रथम मराठा शासक थे। उन्होंने सन् 1757 में यहाँ रतनपुर पर अपना प्रत्यक्ष शासन स्थापित किया। 7 दिसंबर 1787 में बिम्बाजी की मृत्यु के बाद व्यंकोजी छत्तीसगढ़ के नये मराठा शासक हुए। व्यंकोजी ने यहाँ का शासन अप्रत्यक्ष रूप से नागपुर में रहकर सूबेदार के माध्यम से संचालित किया। इस नीति का परिणाम यह हुआ कि नागपुर छत्तीसगढ़ की राजनीतिक गतिविधियों का केन्द्र बन गया तथा रतनपुर का राजनीतिक वैभव धूमिल होने लगा था। छत्तीसगढ़ में स्थापित यह नवीन शासन व्यवस्था मराठों की उपनिवेशवादी नीति का परिचायक था जिसे ''सूबा सरकार'' की संज्ञा प्रदान की गयी। यह प्रणाली सन् 1787 से 1818 ई. तक चलती रही। इस नवीन शासन प्रणाली के जनक श्री व्यंकोजी भोंसला राजकुमार थे। अपने कार्यकाल के दौरान व्यंकोजी का केवल तीन बार रतनपुर आगमन हुआ था। किन्तु उन्होंने यहाँ के शासन में व्यक्तिगत रुचि नहीं ली थी वे स्वयं को कभी भी नागपुर की राजनीति से अलग नहीं कर सके थे और सत्ता संघर्ष में लीन रहे। सूबेदार का पद न तो स्थायी था और न ही वंशानुगत। ये नागपुर शासक के नियुक्त प्रतिनिधि होते थे। जो व्यक्ति छत्तीसगढ़ से सर्वाधिक राशि वसूल कर नागपुर भेजने का वादा करता था उसे सूबेदार नियुक्त कर दिया जाता था। इस पद पर नियुक्त व्यक्ति की प्रतिभा व कार्यकुशलता पर कोई विचार नहीं किया जाता था। सूबेदार वर्ष में एक निश्चित धनराशि पटाने के लिये जिम्मेदार होता था। इसलिये उसके आय-व्यय के आंकड़ों की जांच की व्यवस्था नहीं थीं। ये सूबेदार अपने पद पर बने रहने की आकांक्षा से कम से कम समय में अधिक आर्थिक लाभ अर्जित करने का प्रयास करते थे।

शब्द कुंजी : *उपनिवेशवादी, फारेस्टर, केप्टन ब्लंट, कोलब्रुक, पिण्डारि, रेजीडेन्ट, लहवरिया*

अध्ययन का उद्देश्य :

प्रस्तुत शोध पत्र के अध्ययन का उद्देश्य यह है कि तत्कालीन मराठा काल एवं उससे पूर्व से चली आ रही शासन व्यवस्था में जो परिवर्तन हुए उनका अध्ययन करना तथा सूबेदारों के द्वारा किये गये कार्यों एवं शासन संचालन की जानकारी प्राप्त करना साथ ही इसका तत्कालीन समाज में पड़ने वाले प्रभाव का विश्लेषण करना है।

शोध प्रविधि :

इस शोध पत्र को तैयार करने के लिये प्राथमिक स्रोत के अंतर्गत अभिलेखागारीय पद्धति एवं द्वितीयक स्रोत के रूप में प्रकाशित रिपोर्टस, पुस्तकों व गजेटियरों का उपयोग किया गया है।

रघुजी प्रथम के पुत्र बिम्बाजी भोंसला छत्तीसगढ़ के प्रथम मराठा शासक थे। उन्होंने सन् 1757 में यहाँ रतनपुर पर अपना प्रत्यक्ष शासन स्थापित किया परन्तु उन्होंने पूर्व के कल्चुरि (हैहय) कालीन शासन व्यवस्था में कोई उल्लेखनीय परिवर्तन नहीं किया। 7 दिसंबर 1787 में बिम्बाजी की मृत्यु के बाद व्यंकोजी छत्तीसगढ़ के नये मराठा शासक हुए। व्यंकोजी ने यहाँ का शासन अप्रत्यक्ष रूप से नागपुर में रहकर सूबेदार के माध्यम से संचालित किया। इस नीति का परिणाम यह हुआ कि नागपुर छत्तीसगढ़ की राजनीतिक गतिविधियों का केन्द्र बन गया तथा रतनपुर का राजनीतिक वैभव धूमिल होने लगा था। छत्तीसगढ़ में स्थापित यह नवीन शासन व्यवस्था मराठों की उपनिवेशवादी नीति का परिचायक था जिसे ''सूबा सरकार'' की संज्ञा प्रदान की गयी। यह प्रणाली सन् 1787 से 1818 ई. तक चलती रही। इस नवीन शासन प्रणाली के जनक श्री व्यंकोजी भोंसला राजकुमार थे।[1] भोंसला राजकुमार के प्रतिनिधि के रूप में सूबेदार रतनपुर में रहकर छत्तीसगढ़ में शासन करने लगे थे। अपने कार्यकाल के दौरान व्यंकोजी का केवल तीन बार रतनपुर आगमन हुआ था। किन्तु उन्होंने यहाँ के शासन में व्यक्तिगत रुचि नहीं ली थी, वे स्वयं को कभी भी नागपुर की राजनीति से अलग नहीं कर सके थे और सत्ता संघर्ष में लीन रहे जो मराठा शासन व्यवस्था की आम विशेषता थी। सूबेदार का पद न तो स्थायी था न ही वंशानुगत। ये नागपुर शासक के नियुक्त प्रतिनिधि होते थे। जो व्यक्ति छत्तीसगढ़

से सर्वाधिक राशि वसूल कर नागपुर भेजने का वादा करता था उसे सूबेदार नियुक्त कर दिया जाता था। इस पद पर नियुक्त व्यक्ति की प्रतिभा व कार्यकुशलता पर कोई विचार नहीं किया जाता था। सूबेदार जनहित की उपेक्षाकर व्यक्तिगत लाभ की दृष्टि से अधिक से अधिक राशि वसूल कर नागपुर भेजना चाहते थे। सूबेदार वर्ष में एक निश्चित धनराशि पटाने के लिये जिम्मेदार होता था। इसलिये उसके आय-व्यय के आंकड़ों की जांच की व्यवस्था नहीं थीं। ये सूबेदार अपने पद पर बने रहने की आकांक्षा से कम से कम समय में अधिक आर्थिक लाभ अर्जित करने का प्रयास करते थे। इस प्रकार जनहित कार्यों की उपेक्षा एवं शोषण का पर्याय था सूबा शासन। इस व्यवस्था के अनुसार शासन के लिए जिन सूबेदारों को छत्तीसगढ़ में नियुक्त किया गया, उनके नाम निम्नांकित है—[2]

1. महीपतराव दिनकर 2. विट्ठल राव दिनकर, 3. भवानी कालू 4. केशव गोविंद 5 (अ) विंकोजी पिंड्री (ब) दीरो कुल्लुलकर 6 बीकाजी गोपाल, 7 (अ) सखा राम हरि (ब) सीताराम टांटिया 8 यादव राव दिवाकर

1. महीपत राव दिनकर (1788-1790 ई.) :

महीपत राव छत्तीसगढ़ के प्रथम सूबेदार नियुक्त किया गया था। इनके समय में शासन की सारी शक्तियाँ बिम्बाजी की विधवा आनंदी बाई के हाथों में थीं। मराठा सरदारों ने भी उनको राज सत्ता अपने हाथों में केन्द्रित रखने के लिये प्रोत्साहित किया। इस प्रकार छत्तीसगढ़ में मराठा सत्ता की स्थापना के आरम्भ से ही सत्ता के लिये संघर्ष चलने लगा, जिसका शिकार इस क्षेत्र को होना पड़ा। महीपत राव नाम मात्र के लिये सूबेदारी करता रहा। इनके काल में फारेस्टर नामक एक यूरोपीय यात्री आया था।[3]

यूरोपीय यात्री फारेस्टर ने छत्तीसगढ़ का आंखो देखा हाल इस प्रकार लिखा है—"सोनपुर के निवासी मराठा अधिकारियों से हमेशा घृणा करते थे और हमेशा उन्हें जान से मार डालने के अवसर की तलाश में रहते थे।"[4] इस विवरण से स्पष्ट होता है कि लोग सूबेदारी शासन से असंतुष्ट थे। यह यूरोपीय यात्री (फारेस्टर) 17 मई 1790 ई. दिन सोमवार को रायपुर पहुँचा था। उसने रायपुर के विषय में लिखा है—बेलसोंडा से रायपुर तक का स्थान शानदार ढंग से आबाद है। रायपुर एक बड़ा शहर है, जहाँ अनेक व्यापारी और धनी लोग निवास करते हैं। यहाँ एक किला है, जिसके चारों ओर खाई के रूप में सुंदर तालाब है।"[5] जिस तालाब का उल्लेख फारेस्टर ने किया है वह बूढ़ा तालाब है, जो आज भी विद्यमान है। उसने

रतनुपर की यात्रा की और उसके बारे में लिखा है—''सामान्यत: रतनपुर राज्य एक सुन्दर प्रदेश है, जहाँ की जमीन उपजाऊ है तथा यहाँ बड़ी मात्रा में चावल का उत्पादन होता है। उस समय रतनपुर राज्य से प्राप्त होने वाले राजस्व की राशि लगभग तीन लाख थी, जबकि बिम्बाजी के शासनकाल में यह राशि पांच से छह लाख थी।''[6] राजस्व की इस आश्चर्यजनक कमी के कारण को यह यात्री समझने में असमर्थ था। इन विवरणों से छत्तीसगढ़ भूमि की उत्पादन शक्ति, सूबा शासनकाल में राजस्व में कमी तथा शासन की दुर्व्यवस्था के संकेत मिलते हैं। महीपतराव दिनकर की सूबेदारी 2 वर्ष की ही थी, जो कि लोकप्रियता, जनकल्याण, सहिष्णुता और राजस्व सभी दृष्टियों से गिरावट का युग था। शायद इस गिरावट से रघुजी द्वितीय सशंकित हो उठा और उसने महीपतराव दिनकर को बर्खास्त कर विट्ठल दिनकर को नया सूबेदार बनाया।[7]

2. सूबेदार विट्ठल राव दिनकर (1790-1796)

विट्ठल राव दिनकर छत्तीसगढ़ के दूसरे सूबेदार हुए। इनके शासनकाल का विशेष महत्व है। मौलवी दाना अली ने लिखा है—''महीपत राव के स्थान पर विट्ठल राव दिनकर नामक ब्राह्मण को छत्तीसगढ़ का सूबेदार नियुक्त किया गया। वह 200 घुड़सवार एवं पैदल सैनिकों के साथ निकला। गुलाम अलीचाक को पहले ही 2000 घुड़सवारों और पैदल सैनिकों के साथ उस क्षेत्र में भेजा जा चुका है। वैसे उतनी संख्या उस क्षेत्र में हमेशा तैनात रहती थी। इस नियुक्ति और बर्खास्तगी के परिणाम देखने है।''[8] इससे ज्ञात होता है कि महीपत राव दिनकर कुछ बगावत की कोशिश में है।

विट्ठल राव दिनकर की सूबेदारी सेवानिवृत्त होने वाले सूबेदार की लगभग असफल बगावत पूर्ण कार्यवाही के मध्य शुरू होती है। विट्ठल दिनकर के बारे में एक अंग्रेज सैनिक अधिकारी का वृत्तांत प्राप्त होता है। यदि फारेस्टर से छत्तीसगढ़ का दौरा पूर्व से पश्चिम मार्ग से किया और महीपत राव दिनकर की सूबेदारी से अवगत कराया तो केप्टन ब्लंट ने इस क्षेत्र का दौरा उत्तर से दक्षिण मार्ग से किया और विट्ठल दिनकर के सूबेदारी के ऊपर रोशनी डाली है। वह 13 मार्च 1795 को रतनपुर पहुँचा। उसने लिखा है—रतनपुर छत्तीसगढ़ की राजधानी थी, जहाँ मराठा सूबेदार विट्ठल पंडित निवास करता था। अत: मैंने यह उम्मीद की थी कि वह एक बड़ा शहर होगा, परन्तु आशा के विपरीत वह एक बिखरता हुआ ग्राम प्रतीत हुआ। वहाँ लगभग एक हजार झोपड़ियां थीं। सूबेदार का मकान साधारण था।''[9]

इस प्रकार यूरोपीय यात्री न तो राजधानी रतनपुर की शोभा से प्रभावित हुआ और न उसकी व्यवस्था से। इससे स्पष्ट है कि रतनपुर कल्चुरि (हैहय) कालीन गौरव खो चुके थे और नवीन शासन उसके विकास की ओर कोई ध्यान नहीं दे रहा था।

31 मई 1795 ई. को मि. ब्लंट रायपुर पहुँचा। उसने रायपुर के बारे में लिखा है—''व्यापार और आबादी की दृष्टि से रायपुर एक बड़ा शहर प्रतीत हुआ। वहाँ लगभग तीन हजार मकान थे।''[10] इससे यह विदित होता है कि रायपुर छत्तीसगढ़ की राजधानी न होते हुए भी बहुत पहले से ही एक बड़ा शहर रहा है। उसकी इस महत्ता पर ध्यान देते हुए अंग्रेजों ने अपने शासन काल में रायपुर को छत्तीसगढ़ की राजधानी बनाया।

छत्तीसगढ़ में विद्यमान सूबा शासन के विषय में मि. ब्लंट ने लिखा है—छत्तीसगढ़ का सूबा नागपुर शासन द्वारा एक निश्चित राशि पर अतुल पंडित नामक व्यक्ति को दे दिया गया था। वह पंडित प्रतिवर्ष निर्धारित राशि सरकारी कोष में जमा करता था। उसने अपने सूबे की व्यवस्था के लिए प्रदेश के अनेक भागों को एक निश्चित राशि में ठेके पर दे दिया था।[11] इस विवरण से यह पता चलता है कि मराठों ने स्थायी और जनहितकारी शासन की स्थापना करने के बजाय छत्तीसगढ़ में एक ऐसी ठेकेदारी व्यवस्था स्थापित की जिसका प्रमुख कार्य यहाँ से धन वसूल कर नागपुर भेजना था।

सूबेदार विट्ठल दिनकर ने राजस्व व्यवस्था में परिवर्तन कर उसे व्यवस्थित करने का प्रयास किया। उनकी इस व्यवस्था को राजस्व के क्षेत्र में परगना पद्धति कहा जाता है। यह व्यवस्था सन् 1818 ई. तक चलती रही। इस व्यवस्था के अनुसार राजस्व से होने वाली आय को दो भागों में विभाजित किया गया था—(1) भूमि-राजस्व (2) अतिरिक्त कर जो बाद में लगाया जाता था।[12] यह नवीन परिवर्तन नागपुर राज्य में प्रचलित व्यवस्था के अनुरूप था।[13] दोनों करों का अनुपात 2/5 से 3/5 के बीच होता था। किसानों पर कर हलों की संख्या के आधार पर होता था। उस समय भूमि माप कर उसके अनुसार कर निर्धारण की कोई मान्य व्यवस्था न थी। नगद राशि के स्थान पर कर के रूप में किसानों से अनाज लिया जाता था। लगान वसूलने वालों के पास बहुत अधिक अनाज इकट्ठा हो जाता था। यह मराठों की शोषक वृत्ति की द्योतक है। इसकी पुष्टि एगेन्यू ने भी अपनी रिपोर्ट में की है।[14]

3. सूबेदार भवानी कालू

सूबेदार विट्ठल राव दिनकर का प्रशासन कब और क्यों समाप्त किया गया इस संबंध में पर्याप्त जानकारी उपलब्ध नहीं है, लेकिन उनके बाद भवानी कालू उत्तराधिकारी बने। उन्होंने स्वयं इस क्षेत्र में आकर कार्य नहीं देखा वरन् अपने प्रतिनिधि कोड़ो विष्णु के माध्यम से कार्य का संचालन किया।

भवानी कालू के संदर्भ में बहुत ही कम साक्ष्य है। यह व्यक्ति जानोजी भोंसला के शासन काल में सेनापति के रूप में उभरा। 1788 में जब फारेस्टर नागपुर में था तब उसने भवानी कालू के बारे में विवरण दिया है—''बक्शी भवानी कालू, उम्र लगभग 70 वर्ष भोंसला शासन का पुराना मुलाजिम है। यह मुख्यत: सेना में कार्यरत था। पर दिवाकर की मृत्यु के बाद वह इस राज्य में दीवान के नाम से जाना जाता है और इसी पदवी से राजा भी उसे संबोधित करता है। मुधोजी भोंसले (रघुजी द्वितीय के पिता) विदेशी मामलों तथा सैनिक कार्यवाहियों के संबंध में इससे गुप्त रूप से मंत्रणा करते है। मुधोजी उसकी इसलिए भी कद्र करता है क्योंकि वह धन व संबंधों से पूर्ण था। आढ़े समय में वह मुधोजी को व्यक्तिगत सहायता भी पहुँचाता था। मगर रघुजी द्वितीय भवानी कालू को नहीं चाहते थे। इस अविश्वास का कारण था कि वह चिमणाजी का हितैषी था और राजा को निरंतर सलाह दे रहा था कि उसे रतनपुर राज्य पर नियुक्त करें।''[15]

इससे पता चलता है कि भवानी कालू अत्यंत प्रभावशाली व्यक्ति था। वह 1801-02 के दौरान शासक के परिवार के साथ तीर्थ यात्रा पर गए थे फिर भी शासक उसके प्रति दुराग्रह रखते थे। शायद यही कारण होगा कि शासक ने 1796 में उसे रतनपुर राज्य का सूबेदार बनाया ताकि वह सत्ता केंद्र से दूर रहे। लेकिन भवानी कालू ने स्वयं नागपुर में रहा और अपने प्रतिनिधि को शासन संचालन हेतु रतनपुर भेजा। शासक ने उसके व्यवहार को देख कर भवानी कालू का आदेश निरस्त कर केशव गोविंद की नियुक्ति सूबेदार के रूप में किया।[16]

4. सूबेदार केशव गोविंद

केशव गोविंद एक योग्य प्रशासक और शक्तिशाली व्यक्ति था। वह लम्बी अवधि तक छत्तीसगढ़ का सूबेदार रहा और उसके समय में राजनीतिक महत्व की कुछ घटनाएं भी घटी। इसके शासनकाल में यूरोपीय यात्री कोल ब्रुक छत्तीसगढ़ आया था। उसने अपने यात्रा विवरण में उस समय की राजनीतिक, धार्मिक एवं आर्थिक स्थिति का चित्रण किया है। उसने रतनपुर की स्थिति पर

लिखा है—रतनपुर के निवासी धार्मिक वृत्ति के यहाँ अनेक मंदिर है, रतनपुर के आसपास चारों ओर गेहूँ, धान और गन्ने के खेत हैं। यहाँ इन वस्तुओं की अच्छी उपज होती है।[17] उसने आगे लिखा है—छत्तीसगढ़ का अनाज सड़क मार्ग से नागपुर भेजा जाता है, जहाँ अनाज बहुत ही सस्ता है, परन्तु यातायात की कठिनाई के कारण उसे अन्यत्र ले जाने में बहुत खर्च होता है। अत: किसानों को अपने गांव में ही अनाज बेचना पड़ता है। व्यापारी लोग किसानों को अधिक मूल्य नहीं देते है।[18]

सम्बलपुर का शासक भोंसले के अधीनस्थ था। इस संबंध में कोलब्रुक यह लिखते हैं—''संबलपुर का शासक नाम मात्र के लिये मराठों की अधीनता में है, वह एक निश्चित राशि नजराने के रूप में भोंसले दरबार में पटाता है।'' केशव गोविंद की सूबेदारी की अवधि में छत्तीसगढ़ पर पिण्डारियों के हमले हुए, वे अमरकंटक के रास्ते छत्तीसगढ़ में आए तथा यहाँ के परगनों में लूटमार की। पिण्डारियों का दल रतनपुर को लूटने के इरादों से ही समीप ही पड़ाव डाले थे परन्तु बिना लूटे ही चले गए।[19]

केशव गोविंद के कार्यकाल में सरगुजा जमींदारी का अंग्रेजों से कुछ सीमा विवाद चल रहा था, छोटा नागपुर के कुछ क्षेत्रों को लेकर अंग्रेजों ने केशव गोविंद को चेतावनी दी कि जमींदार को ठीक ढंग से व्यवहार करने के लिए कहें।[20] सूबेदार केशव गोविंद 1807 में भोपाल अभियान पर भेजा गया था। उसने जबलपुर पर छापामार द्वारा भारी माल हस्तगत किया। उसने लगान व्यवस्था में भी कुछ परिवर्तन लाया, जो भी हो इसका लगभग 10 वर्ष का शासनकाल घटनाओं से परिपूर्ण था।[21]

5. बिंकोजी पिंड्री और दीरो कुल्लुलकर (1808-1809 ई.) :

मेजर एगेन्यु के अनुसार सन् 1808 से 1809 के बीच दो अन्य अस्थायी सूबेदारों ने कार्य देखा। उनके नाम उच्चारण के कारण अस्पष्ट है जैसे उन्हें अंग्रेजी में लिखा गया है। उसके अनुसार बिंकोजी पिंड्री और दीरो कुल्लुलकर थे। इन दोनों के नामोल्लेख के बाद भी इसके बारे में जानकारी नगण्य है। शायद ये दोनों स्थायी सूबेदारों की नियुक्ति तक काम चलाऊ (अस्थायी) ढंग पर काम कर रहे थे।

6. सूबेदार बीकाजी गोपाल

मराठा सूबेदारों में बीकाजी गोपाल का कार्यकाल भी राजनीतिक इतिहास में विशेष महत्व था। इस काल में राजनीतिक घटनाएं बड़ी तेजी के साथ घटित

हुई। इन घटनाओं में पिण्डारियों का छत्तीसगढ़ में हमले भोंसले राजकुमार व्यंकोजी की मृत्यु और उसके स्थान पर अप्पा जी का भोंसला शासक बनना, रघुजी द्वितीय की मृत्यु, परसो जी की मृत्यु, अंग्रेजों से सहायक संधि करना इत्यादि। इन घटनाओं ने नागपुर के साथ-साथ छत्तीसगढ़ के इतिहास को भी बहुत तीव्रता से प्रभावित किया।[22]

सूबेदार केशव गोविंद और बीकाजी गोपाल ने अपने शासनकाल में उन्हीं अधिकारों का प्रयोग किया, जो सामान्यतः भोंसला राजकुमारों द्वारा प्रयुक्त किये जाते थे। इसका प्रमाण उनके द्वारा सरगुजा के प्रति अपनायी गयी नीति से मिलता है।[23] सरगुजा जमींदारी मराठा राज्य और ब्रिटिश अधिकृत छोटा नागपुर के बीच स्थित थी।[24]

इस जमींदारी में उत्तराधिकारी के प्रश्न को लेकर वहाँ के स्थानापन्न शासकों के मध्य आपसी संघर्ष में संलग्न पक्षों में से एक को मराठों का समर्थन प्राप्त था तो दूसरे को अंग्रेजों का। अंग्रेजों की सहायता से शासक बलभद्रसाय ने सरगुजा में पुनः स्वतंत्रतापूर्वक शासन करना आरम्भ किया। मराठे उसके इस व्यवहार से नाराज हो गये और दोनों (अंग्रेज और मराठे) के संबंध बिगड़ गये। फलस्वरूप मराठे सूबेदार ने वहाँ के मामलों में हस्तक्षेप करना शुरू कर दिया। उसके इस असाधारण हस्तक्षेप से क्षुब्ध होकर ही अंग्रेज गर्वनर जनरल लार्ड हेस्टिंग्ज ने भोंसला शासन पर कमजोर नियंत्रण होने का आरोप लगाया।[25]

ठीक इसी प्रकार मराठा सूबेदार ने संबलपुर और बस्तर के मामलों में भी किया, जिससे अनके कठिनाइयां उत्पन्न हुई।

7. सूबेदारी प्रथा के अंतिम दो वर्ष (1816-1818 ई.) :

व्यंकोजी की मृत्यु के पश्चात् जब अप्पा साहब छत्तीसगढ़ के नये वायसराय बने तब उसने वहाँ के सूबेदार से बहुत बड़ी राशि की मांग की। परन्तु जब छत्तीसगढ़ के तत्कालीन सूबेदार ने उनकी मांग पूरी करने में असमर्थता प्रकट की तब अप्पा साहब ने उसे पदच्युत कर दिया। इसके बाद छत्तीसगढ़ में एक के बाद दूसरे सूबेदार की नियुक्ति हुई जिनमें सखाराम हरि, सीताराम टांटिया और यादव दिवाकर सूबेदार बने। सखाराम हरि ने तीन माह तक तथा सीताराम टांटिया ने आठ माह तक शासन किया। बाद में यादव राव दिवाकर जून 1818 तक इस पद पर कार्यरत रहे। अल्पावधि में अनेक सूबेदारों की यह नियुक्ति भोंसला शासन की तत्कालीन अस्थिरता की द्योतक थी।[26]

अप्पा साहब की लालची प्रवृत्ति से छत्तीसगढ़ की प्रशासनिक सुदृढ़ता

समाप्त हो गई। जो लोग ज्यादा से ज्यादा नजराना देता था वही सूबेदार बनाया जाता था, चूंकि उनकी सूबेदारी राजा के प्रति क्षण बदलते विचार व मर्जी पर आधारित होती थी। इसलिये वे कम से कम समय में अधिक धनवान होने का प्रयत्न करते थे। इसके लिये वे निम्न तरीके को काम में लाते थे। सखाराम हरि पर तो बनिये ने गोली ही चला दी थी क्योंकि उसे जागीर की लालच में सखाराम हरि ने उस बनिये का बहुत सारा धन हड़प लिया था।[27]

चार्ल्स ग्रांट ने छत्तीसगढ़ के इन सूबेदारों के बारे में लिखा था—''लूट खसोट का तरीका मानो राज्य की मान्य नीति बन गई थी।'' मि.एगेन्यू के अनुसार—''लूट और अत्याचार का एक ऐसा सिलसिला जो केवल निम्न और किसी भी तरीके से कम से कम समय में ज्यादा से ज्यादा धन बटोरने में इन सूबेदारों के द्वारा अमल में लाया गया।''

ये सारी घटनाएं यह भी बताती है कि भोंसला शासक छत्तीसगढ़ में मनमाना धन प्राप्त करना चाहते थे। उन्हें यहाँ के प्रशासन या जनता की खुशहाली का कोई ध्यान नहीं था।

मराठा शासक परसोंजी भोंसला:

मराठा शासक रघुजी द्वितीय की मृत्यु 22 मार्च, 1816 को हुई। वे साधारण योग्यता वाले शासक थे तथापि विवेकपूर्ण व्यक्ति थे। परन्तु उसके मृत्यु के बाद ही राज्य में अव्यवस्था और मतभेद फैल गया। रघुजी द्वितीय के बाद उनके एकमात्र पुत्र बाला साहेब उर्फ परसोजी भोंसला गद्दी पर बैठा। परसोजी दीमागी और शारीरिक दृष्टि से प्रशासन के लायक नहीं थे।[28] परसोजी ने गद्दी पर बैठते ही प्रशासन का दायित्व अप्पा साहब (व्यंकोजी के पुत्र) को सौंप दिया। कुछ समय के बाद अप्पा साहब एवं नागपुर स्थित अंग्रेजी रेजीडेन्ट जेनकिन्स के बीच षड़यंत्र की योजना बनने लगी। 27 मई, 1816 को अप्पा साहब ने अंग्रेजों के साथ एक गुप्त रूप से सहायक संधि की। 1 फरवरी, 1817 को अप्पा साहब के इशारे पर परसोजी की हत्या कर दी गई।[29]

मराठा शासक अप्पा साहब :

अब अप्पा साहब नागपुर और उसके अधीनस्थ छत्तीसगढ़ राज्य का शासक बन गया। उसने छत्तीसगढ़ के शासन में कोई परिवर्तन नहीं किया। उन्होंने सखाराम हरि, सीताराम टांटिया और यादवराव दिवाकर को क्रमश: सूबेदार बनाकर छत्तीसगढ़ का प्रशासन संचालित किया। अप्पा साहब सहायक संधि से प्रसन्न नहीं था। अब वह पराधीनता की बेड़ी को तोड़ने के उद्देश्य से सितम्बर 1817 में पिंडारी नेता

चीतू से मित्रता की। 5 नवम्बर 1817 को पेशवा बाजीराव ने पूना रेसीडेन्सी पर धावा बोल दिया। इससे प्रोत्साहित होकर अप्पा साहब ने नागपुर रेसीडेन्सी पर आक्रमण कर दिया। 26 एवं 27 नवंबर 1817 को अंग्रेजी सेना और अप्पा साहेब की सेना के मध्य ''सीतावल्र्डी की लड़ाई'' लड़ी गई जिसमें अप्पा साहब बुरी तरह परास्त हुए, तथा उसे आत्म समर्पण करना पड़ा। सन् 1818 ई. में अप्पा साहब को शासन से पद्च्युत कर दिया गया।[30]

अप्पा साहब की पराजय उपरांत नागपुर रेसीडेन्ट ने गर्वनर जनरल के आदेश आने के पूर्व ही अप्पा साहब से संधि कर ली। उसके अनुसार—''राजा को गद्दी पर रहने का अधिकार गर्वनर जनरल की इच्छा पर्यन्त ही रहेगा। राजा को बरार व सरगुजा एवं जशपुर के प्रदेश छोड़ने पड़े। राजा सदैव रेसीडेन्ट के मार्गदर्शन में काम करे एवं विश्वासपात्र मंत्रियों की सलाह मानेगा।'' यह संधि यद्यपि तत्कालिक थी पर गर्वनर जनरल ने इसे अपनी स्वीकृति दे दी।[31]

अप्पा साहब अंग्रेजों के चंगुल से छूटना चाहते थे अत: उन्होंने उपरोक्त संधि पर हस्ताक्षर कर रेसीडेन्ट से छूटे तथा 9 जनवरी, 1818 को अपने महल पहुँचे। उपरोक्त संधि दबाव में की गई थी और उसके प्रति लेश मात्र भी कर्तव्य परायण नहीं थे। अंग्रेजी रेसीडेन्ट को अप्पा साहब की चाल समझते देर नहीं लगी अत: उन्हें 15 मार्च, 1818 को राजमहल में कैद कर लिया गया। गर्वनर जनरल के आदेशानुसार 26 जून, 1818 को स्वर्गीय रघुजी द्वितीय के लड़की के पुत्र (नाती) को राजगद्दी पर रघुजी तृतीय के नाम पर शासक घोषित किया गया। इस प्रकार अप्पा साहब जो छत्तीसगढ़ के पूर्व वायसराय तथा वर्तमान संप्रभु थे, सारी शक्तियों से हाथ धो बैठे।[32]

सूबा शासन की समीक्षा

बिम्बाजी की मृत्यु दिसंबर 1787 में होने के पश्चात् छत्तीसगढ में भोंसला शासक के वायसराय के रूप में व्यंकोजी को छत्तीसगढ़ की शासन सत्ता मिली परन्तु उसे मूलत: नागपुर की राजसत्ता का लोभ था। इसलिये छत्तीसगढ़ के शासन भार को सूबेदारों को सौंपकर वह सत्ता के शतरंज में लगा रहा। छत्तीसगढ़ में सूबा शासन प्रणाली का संस्थापक व्यंकोजी को माना जाता है। सूबेदारी पद्धति व्यंकोजी की जानबूझकर की गई बड़ी भूल थी, जिसका खामियाजा छत्तीसगढ़ की जनता को भुगतना पड़ा था। व्यंकोजी अपने लम्बे कार्यकाल में केवल तीन बार ही छत्तीसगढ़ आये थे। अंतिम वायसराय अप्पा साहेब तो अत्यंत ही धन लोभी व्यक्ति थे। सत्ता संघर्ष के परिणामस्वरूप

व्यंकोजी और उसके बाद के सूबेदारों ने छत्तीसगढ़ को केवल शतरंज का मोहरा बनाया। अपने निजी स्वार्थ की पूर्ति को सर्वोपरि माना एवं जनकल्याण और विकास कार्यों की उपेक्षा करते हुए केवल धन संचय व सूबेदारी के बचाव में लगे रहते थे। इसका परिणाम यह हुआ कि सूबा शासनकाल आतंक, अराजकता, अस्थिरता एवं अनिश्चितता का काल बन गया था।[33] इस शासन का स्वरूप ही इस प्रकार था कि उससे जन कल्याण की आशा करना बेकार था। फलस्वरूप इस काल में छत्तीसगढ़ के अनेक गांव वीरान हुए और लोग कठिनाइयों के शिकार हुए। कृषि की दशा दयनीय हो गयी। मराठा सूबेदारों ने उसके विकास की दिशा में कोई कदम नहीं उठाया।[34] इस स्थिति में सन् 1818 तक यहाँ के राजस्व में 3,60,000/-(तीन लाख साठ हजार) रुपये से अधिक की वृद्धि न हो सकी, जबकि सूबा शासन के पूर्व वह लगभग 6.11 लाख रुपये (छः लाख ग्यारह हजार रुपये) थी।

नागपुर के भोंसला शासक रघुजी द्वितीय लालची और महत्वाकांक्षी व्यक्ति थे।[35] उनका भाई व्यंकोजी जो छत्तीसगढ़ का अधिकारी राजकुमार था, वह अपने भाई की सत्ता को अपने हाथों में लेना चाहता था।[36] यह तथ्य विचारणीय है कि जब स्वयं राजा और उसके सगे संबंधी ही सत्ता हथियाने के मोह में तत्पर हों तो उनके अधीनस्थ कर्मचारियों का नैतिक स्तर कैसे ऊँचा रह सकता है। अप्पा साहब के वायसराय काल में यह प्रवृत्ति और बलवती हो गई।[37]

छत्तीसगढ़ के शासन के लिये नियुक्त होने वाले सर्वोच्च अधिकारी सूबेदार का पद न तो स्थायी था और न ही वंशानुगत।[38] उनकी नियुक्ति ठेकेदारी प्रथा के अनुसार होती थी, जो व्यक्ति छत्तीसगढ से सर्वाधिक राशि वसूल कर नागपुर भेजने का वादा करता था, वह सूबेदार के पद पर नियुक्त कर दिया जाता था। ऐसा करते समय उसकी प्रतिभा और कार्यकुशलता का कोई विचार नहीं किया जाता था। प्रशासकीय अनुभवहीनता के कारण भी इन सूबेदारों के कार्यालयों की व्यवस्था अत्यंत अपूर्ण, अव्यवस्थित एवं दोषपूर्ण होती थी।[39]

उस काल के प्रशासन संबंधी आंकड़ों की अनुपलब्धता भी उनकी इसी अव्यवस्था का कुपरिणाम है। सूबेदार वर्ष में एक निश्चित राशि जमा करने के लिये जिम्मेदार होता था, इसलिये राजा द्वारा उसके खर्च संबंधी आंकड़ों की जांच पड़ताल करने की भी कोई व्यवस्था न थी। ये सूबेदार मनमाने ढंग से खर्च और कार्य करने के लिए पूर्ण स्वतंत्र थे। सूबेदारों की नियुक्ति और स्थायित्व की समस्या भी हमेशा बनी रहती थी। अतः अपने पद पर बने रहने की कामना और इस कामना को पूरा करने के प्रयत्नों में लगे रहने के कारण वे कम से कम समय

में अधिक से अधिक आर्थिक लाभ अर्जित करने की योजना और तद्विषयक चिन्ता से ही जूझते रहते थे।[40]

अपने निश्चित दृष्टिकोण और स्वार्थपूर्ति में लगे रहने के कारण मराठा शासकों ने कभी भी जन-शिक्षा और सुरक्षा की आवश्यकता को स्वीकार नहीं किया। उनका उद्देश्य केवल अपनी शक्ति को बनाये रखकर अधीनस्थ प्रदेश से धन लूटते रहना था। मराठा शासन की मूल प्रवृत्ति सैनिक थी। वह आर्थिक दिवालियापन का प्रतीक बन चुका था। अत: अपनी आर्थिक विपन्नता एवं तज्जन्य आवश्यकता की पूर्ति के लिये वह विस्तारवादी नीति को अपनाकर मुगलों की भांति विजित प्रदेशों का शोषण करता रहता था। निरन्तर युद्धों में फंसे रहने के करण मराठे अपेक्षाकृत तद्विषयक समस्याओं में ही उलझे रहते थे। जनता के सुख और शांति के उपाय करने का उनके पास समय नहीं था।[41]

उनके द्वारा अधिकृत क्षेत्र में व्यापार और व्यवसाय को बहुत क्षति उठानी पड़ी थी। अपने स्वभावगत विशेषता के कारण वे रचनात्मक कार्यों की अपेक्षा युद्ध नीति को अधिक पसन्द करते थे। शासन सम्बन्धी व्यवस्थायें भी युद्ध की आवश्यकताओं की पूर्ति को ध्यान में रखकर की जाती थी। मराठे यद्यपि बहादुर थे तथापि जनहित के उद्देश्य और उच्च आदर्शों के अभाव में वे शीघ्र ही उत्तेजना के वशीभूत हो जाते थे।[42]

छत्तीसगढ़ के प्राय: सभी जमींदार मराठा शासन के शत्रु बन बैठे। कृषकों पर सूबा, कमाविशदार, जमींदार एवं सिपाही सबकी हुकूमत चलती थी। इनके शोषण एवं अत्याचारों ने लोक कहावत का रूप ले लिया था, लोग अत्याचारी से कहते थे कि—क्या भोंसलाशाही चल रही है।[43] अर्थात् भोंसलाशाही शब्द अत्याचार तथा जुल्म का प्रतीक और लोकोक्ति बन गया। अपने स्वार्थपूर्ति में लगे ये सूबेदार छत्तीसगढ़ की गौरव को बनाये रखने में असफल रहे जिसके परिणामस्वरूप 1818 ई. में छत्तीसगढ़ में मराठों के जगह ब्रिटिश अधिकारियों का वर्चस्व स्थपित हुआ।

निष्कर्ष:

छत्तीसगढ़ राज्य के मराठा शासक सदैव यही इच्छा रखते थे कि नागपुर के भोंसलों की तरह वे भी यहाँ शासन के प्रत्येक अंग का मराठाकरण कर दें। मराठा सिपाहियों तक को जो लूटमार से थोड़ा भी धन एकत्र कर सूबा को दे देता था, मनमाना सनद देने लगे। इस सनद के आधार पर अनेक मराठा सिपाही गांव-गांव में फैल गये और पुराने गौटियाओं को जो कल्चुरी (हैहय) वंशियों

द्वारा नियुक्त किये गये थे, खींच-खींच कर बाहर निकालने लगे और उनके जमीन जायदाद पर कब्जा करने लगे।

छत्तीसगढ़ की सबसे अधिक तत्कालिक हानि मराठों की सेना द्वारा हुई। खड़ी फसलें घुड़सवारों द्वारा चरा दी जाती थी। मराठों की एक बड़ी सेना स्थायी रूप से यहाँ रखी जाती थी, जिसका सारा व्यय छत्तीसगढ़ को उठाना पड़ता था। मराठा शासन काल में ठग और पिण्डारियों ने भी छत्तीसगढ़ में सन् 1800 एवं उसके बाद अनेक बार लूटमार कर नुकसान पहुँचाया था। मराठों ने इन्हें प्रश्रय प्रदान किया। बिलासपुर जिले का पेंडरा नामक गांव इन्हीं पेंडारों के नाम से पड़ा है जहाँ ये प्राय: निवास करते थे। धीरे-धीरे इन्होंने अपनी संख्या एवं शक्ति बढ़ा ली थी। इन लुटेरों के सरदार को ''लहवरिया'' कहा जाता था। उस समय सारा प्रांत भोंसलों के अधिकार में था और मराठा शासन इन पिंडारियों से रक्षा करना छोड़कर उल्टा उनकी सहायता करते थे एवं लूटमार में हिस्सा लेते थे। नागपुर रेसीडेंसी रिकार्ड से प्रमाणित होता कि इन पिंडारियों ने छत्तीसगढ़ में भी लूटमार की थी। यूरोपीय यात्रियों के वर्णन से भी प्रतीत होता है कि छत्तीसगढ़ को धन के बदले में बेच दिया जाता था।

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वर्तमान में समाज के लिए ''अष्टांग योग'' के यम की आवश्यकता

• मोना सोनी

मनुष्य एक सामाजिक प्राणी है। समाज ऐसा समूह है जहाँ व्यक्ति सम्यता, नैतिक मूल्यों, विचारों व संस्कारों के साथ रहता है। समाज एक दायरा है जहाँ मनुष्य अपनी सीमाओं में रहता है। एक समुदाय में रहने के लिए कुछ नियम बनाए जाते है जिससे मनुष्य अपने जीवन को उच्च स्तर के साथ जी सके। इसके लिए उसका अपने शरीर, मन, बुद्धि पर नियंत्रण व संतुलन होना चाहिए।

वर्तमान में सामाजिक स्तर गिरता जा रहा है। अवांछित तत्त्व बढ़ते जा रहे है। हम चाहे भौतिक स्तर पर कितना भी उन्नति कर लें, लेकिन यदि हमारे नैतिक मूल्य गिरेंगें तो हमारा समाज भी असुरक्षित होगा। डर, हिंसा, भयावह, घटनाएं बढ़ने लगेगी। इन सब अव्यवस्थाओं को रोकने के लिए हमें योग का मार्ग अपनाना चाहिए। योग से आज हम सब पहचान कर चुके है। योग मनुष्य के मन व शरीर दोनों पर कार्य करता है।

अष्टांग योग, उपनिषद और अन्य धर्मों में भी मानव को नैतिक मूल्यों को उच्च करने के लिए यम का मार्ग बताया है जिसके अनुसरण करने से मानव अपने जीवन का सही मूल्यांकन कर सकता है।

कूट शब्द : **समाज, नैतिक, मूल्य, यम, योग**

प्रस्तावना :

मनुष्य जन्म के साथ एक समाज का हिस्सा बन जाता है। जन्म से लेकर मृत्यु तक संसार में अपने जीवन के अलग-अलग उम्र के पड़ावों के साथ समाज से जुड़ा रहता है। अलग-अलग रूपों व कार्यों द्वारा उसकी भागीदारी निरंतर बनी रहती है। सामाजिक प्राणी होने के कारण सीखने-सिखाने का कार्य जीवन भर उसके साथ चलता रहता है।

समाज :

गिडिंग्स (Giddings) के अनुसार समाज स्वयं एक संघ है, संगठन है, औपचारिक सम्बन्धों का एक ऐसा योग है जिसमें सहयोग देने वाले व्यक्ति परस्पर सम्बन्धों द्वारा जुड़े रहते है। एक व्यवस्था जहाँ विभिन्न मनुष्य एक साथ मिलकर रहते है। एक-दूसरे के आपसी सहयोग से ही उनका जीवन निर्वाह होता है। प्रत्येक मनुष्य चाहता है कि वह जहाँ रहे वह स्थान शांत, निर्मल, भयमुक्त, हिंसा मुक्त व सुरक्षित हो। लेकिन यह तभी सम्भव है जब वहाँ रहने वाला प्रत्येक नागरिक का आचार, विचार, व्यवहार, समझ सकारात्मक हो, वह अपनी जिम्मेदारी अच्छे से जानता हो और उसका निर्वाह करता हो, इसके लिए मनुष्य का नैतिक मूल्य श्रेष्ठ होने चाहिए। भौतिक रूप से उसका जीवन स्तर उच्च या निम्न हो लेकिन भावनात्मक रूप से उच्च स्तर का हो तभी वह सकारात्मक रह सकता है।

वर्तमान में हमारे सामने समाज की स्थिति प्रकट हो रही है। उससे हम सब अनभिज्ञ नहीं है यह हम सब के अनुभव में है कि समाज में पहले जैसा वातावरण, सोच, समझ नहीं रही है। हिंसक घटनाएं, असुरक्षित माहौल, भय, तनाव, जैसा वातावरण बढ़ता जा रहा है।

इन सब का कारण हमारे नैतिक मूल्यों का निचले स्तर पर गिर जाना है। पिछले दो दशको में एक बहोत बड़ा व तेजी से बदलाव आया है। जिसका एक बड़ा कारण इलेक्ट्रॉनिक मीडिया है जिससे सूचना के क्षेत्र में बड़ा विस्तार हुआ है। हम पूरे विश्व से जुड़ गए लेकिन धीरे-धीरे अपने आप से दूर हो गए है।

नैतिकता :

समाज का वह तत्त्व है जिसके उपस्थिति में सभ्य समाज का निर्माण किया जा सकता है। समाज में मनुष्य अपने विचारों का आदान-प्रदान करता है इन्हीं विचारो से समाज में सुखद या दुखद परिवर्तन आते है। उच्च स्तर के विचारों से समाज में उन्नती निश्चित है, इसके विपरित अवनति और परिणामस्वरूप समाज में विभिन्न घटनाएं घटित होगी।

एक प्रगतिशील, सुखद व निर्मल समाज के लिए वहाँ के रहने वाले प्राणियों का मानसिक स्तर उच्च अवस्था में होना चाहिए। हमारे वेद, पुराणों, उपनिषदो व विभिन्न धर्म ग्रंथ और अष्टांग योग में यह विवरण है कि समाज की प्रगति तभी संभव है जब उसमें रहने वाला प्रत्येक प्राणी **यम** को अपने जीवन में आचरण में लाए उसका जीवन भर अनुसरण करें।

क्योंकि एक प्रगतिशील प्राणी में प्रगतिशील समाज निहित है और प्रगतिशील समाज में प्रगतिशील देश। अत: अपने देश को सर्वोच्च बनाने के लिए आवश्यक है कि उस देश में रहने वाला प्रत्येक प्राणी अपने उच्च नैतिक मूल्यों के साथ जीवन की यात्रा करें।

योग का सामाजिक महत्व :

स्वस्थ एवं सुसंस्कारित परिवार से ही एक आदर्श समाज की स्थापना होती है। आदर्श समाज की स्थापना होती है। आदर्श समाज की स्थापना में योग की भूमिका महत्वपूर्ण है। योग मनुष्य को शारीरिक व मानसिक रूप से स्वस्थ बनाता है। एक स्वस्थ व्यक्ति ही स्वस्थ समाज का निर्माण कर सकता है।

महर्षि पतंजलि जी यह जानते है कि मनुष्य के अन्दर अनेक तरह भी प्रवृत्तियां है अच्छी व बुरी। मनुष्य का स्वभाव बुरी प्रवृत्तियों के प्रति लगाव होता है। अत: उन्होंने अष्टांग योग में सबसे पहला अंग यम ही बताया है।

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा: यमा: ।। 30 ।।

अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह ये पांच यम है।

अहिंसा के लिए महर्षि पतंजलि जी कहते है कि मनुष्य जब अहिंसा का अनुसरण अपने जीवन में करना शुरू करता है तो धीरे-धीरे उसके मन से दूसरे प्राणियों के प्रति वैरभाव की भावना खत्म हो जाती है। अहिंसा के लिए महर्षि पतंजलि जी कहते है कि मनुष्य जब अहिंसा का अनुसरण अपने जीवन में करना शुरू करता है तो धीरे-धीरे उसके मन से दूसरे प्राणियों के प्रति वैरभाव की भावना खत्म हो जाती है। महात्मा गांधीजी के अनुसार अहिंसा के आचरण से हम सम्पूर्ण जगत को मित्र बनाना सिखते है। अहिंसा से प्राणी के अन्दर वीरता, बहादुरी, निर्भीकता, स्पष्टता, सत्यनिष्ठा बढ़ जाती है यह अहिंसा की साधना है।

सत्य महर्षि पतंजलि के सत्य के विषय में पूरे जीवन मनुष्य को आचरण करने के लिए ज्ञान प्रदान करते हैं। जीवनभर सत्य का अनुसरण करने वाले प्राणी की वाक् सिद्धि हो जाती है। सत्य हमेशा देश, काल व पात्र के भेद से तोड़ मरोड़ कर कहना पड़े तो वह गलत नहीं होगा क्योंकि सत्य की व्यापकता को पहले जान लेना चाहिये।

रामायण उपदेश देती है कि आपका भाषण कितना सत्य है, कितना असत्य। इसकी परीक्षा इस कसौटी पर तय किया जाए कि इससे संसार का कितना हित और कितना अहित होता है।

वेद व्यास जी सत्य की विवेचना करते हैं कि यदि सफलतापूर्वक कही गई यथार्थ बात से किसी प्राणी का अहित होता है तो वह सत्य नहीं है, सत्याभास है।

महाभारत में सत्य की विवेचना है :

न तत्व वचन सत्यं, न तत्व वचनं मृषा।
यद्भूत हित मत्यन्तम् तत्सत्यमिति कथ्यते।।

बात को ज्यों का त्यों कह देना सत्य नहीं है और न बात को ज्यों का त्यों कह देना असत्य है जिससे प्राणियों का हित हो, वही सत्य है।

ब्रह्मचर्य :

सरल व सीधा अर्थ है अपनी इन्द्रियों पर संयम और साथ में परमात्मा में आचरण करना। सत्य की शोध में सब और से चित्त हटाकर जुट जाना ब्रह्म का आचरण है इसके साधनों में वीर्य पात न करना भी एक हिस्सा है। इसका पालन मन, वचन व कर्म से करना चाहिए। इन्द्रियों पर संयम का सीधा अर्थ है विवेक के साथ मर्यादा के अन्तर्गत इन्द्रियों का उपयोग करना।

वर्तमान में समाज में दूषित वातावरण का एक बड़ा कारण अपनी इन्द्रियों पर संयम न रख पाना है इसलिए एक स्वच्छ, निर्मल, सुरक्षित समाज के लिए प्राणियों का ब्रह्मचर्य का अनुसरण करना अति आवश्यक है।

अस्तेय :

वास्तविक अर्थ चोरी ना करना अर्थात् मन वचन और कर्म से पराया धन और वो सब जो आपका धर्म के द्वारा नही कमाया गया है सभी अस्तेय के भाव के अन्तर्गत आता है। वर्तमान में समाज में हिसंक घटनाएं, हत्याएं, धोखाधड़ी ये सब वृत्तियां बढ़ने का कारण प्राणियों का अपने जीवन में इस भाव के साथ न रह पाना है। इसका दुष्परिणाम पूर्ण समाज के साथ-साथ उस देश को भी होता है। महर्षि पतंजलि हमेशा से यह बात पर ज्ञान करवाते है कि मनुष्य का अपने प्रति, समाज के प्रति, देश के प्रति भी जिम्मेदारी होती है। अत: व्यक्ति को अपने जीवन यात्रा को यम का अनुसरण करते हुए करना चाहिए।

अपरिग्रह :

इसका सरल अर्थ है अपने जीवन में अनावश्यक वस्तुओं का संग्रह न करना है। जितनी हमारी आवश्यकता है उतना संग्रह करना। ईश्वर ने हम सब

की आवश्यकताओं को प्रतिदिन पूरा करते हैं इस विश्वास के साथ हमें बस अपना कार्य पूर्ण ईमानदारी से करते रहना चाहिए। लेकिन वर्तमान में समाज में परिस्थिति कुछ अलग है। समाज में असमानता है। धनाढय लोग जिनके पास अत्यंत परिग्रह वस्तुएं है उनको वह समाज के उन लोगों को दे जिनके पास नहीं है जिनके पास विपूल धन है वह सत्कर्मो, दान आदि सत्कार्य में लगाएं जिससे उनका अहंकार भी कम होगा, समाज के विकास में भागीदार भी बनेंगें। अपरिग्रह का अनुसरण प्रत्येक व्यक्ति को करना चाहिए जिससे समाज में विषमता दूर होकर एक समान भाव जाग्रत हो। अलग-अलग धर्मग्रंथों व उपनिषद् व धर्म गुरुओं ने भी हमेशा यम का अनुसरण करने का उपदेश दिया है।

योग, दर्शन, उपनिषद् व विभिन्न धर्मों में 'यम' का विश्लेषण

योग दर्शन 'यम'		जैन धर्म	बौद्ध धर्म	हठप्रदिपिका (स्वात्माराम) 'यम'	उपनिषद		
					तैतिरीयो-पनिषद्		त्रिशिखि ब्राह्मणो-पनिषद्
1.	अहिंसा	अहिंसा	हत्या न करना	अहिंसा	1.	सत्य वचन	अहिंसा
2.	सत्य	सत्य	चोरी न करना	सत्य	2.	धर्म का आचरण	सत्य
3.	अस्तेय	अस्तेय	झूठ न बोलना	अस्तेय	3.	शुभ कर्म	अस्तेय
4.	ब्रह्मचर्य	ब्रह्मचर्य	यौन दुराचार न करना	ब्रह्मचर्य	4.	श्रेष्ठ चरित्र	क्षमा
5.	अपरिग्रह	अपरिग्रह	नशा न करना	क्षमा	5.	दान	धैर्य
				धृति	6.	कर्त्तव्य कर्म	ब्रह्मचर्य
				दया			दया
				आर्जव			आर्जव
				मितहार			स्वल्पाहार
				शौच			शुद्धता

निष्कर्ष:

एक आदर्श देश को बनाने में एक आदर्श समाज की अहम् भूमिका है और उस आदर्श समाज को बनाने के लिए उस समाज में रहने वाले प्रत्येक प्राणी का आदर्श रूपी जीवन की महत्वपूर्ण भूमिका है और एक मनुष्य का आदर्शवादी होने में योग के अंग यम का महत्वपूर्ण भूमिका है। यम द्वारा मनुष्य के मन की बुराईयाँ जैसे राग-द्वेष, हर्ष-शोक, काम-क्रोध आदि दूर की जाती है और इस प्रकार निर्मल हुआ मन परमेश्वर से एकाकार हो जाता है। वास्तव में यही योग है।

सन्दर्भ:

पतंजलि योग दर्शन (व्यास भाव्य)

जैन धर्म ग्रंथ

बौद्ध धर्म ग्रंथ

उपनिषद 108 (पं. श्री राम शर्मा आचार्य)

हठ प्रदिपिक (स्वामी स्वात्माराम जी) कैवल्य धाम

भारतीय सामाजिक संदर्भ एवं शिक्षा

मुक्ति के चार सोपान (स्वामी सत्यानन्द जी)

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समकालीन कला में इंस्टॉलेशन के नवीन आयाम

• शेरिल गुप्ता

'इंस्टॉलेशन आर्ट' एक त्रिआयामी कला होती है इसमें एक विशिष्ट स्थान पर किसी कला का सृजन किया जाता है जहाँ पर उस कलाकृति की भौतिक विशेषताओं और सम्बन्धित सामग्रियों को प्रदर्शित किया जाता है। यह समकालीन कला की एक नवीन विधा है जिसे आज के आधुनिक दौर में अधिकांश कलाकारों द्वारा रचित किया जाता है। इस प्रकार वर्तमान में कलाकार भी कैनवास से बाहर निकल कर अपने विचारों को स्वतंत्र रूप से पूर्ण करने लगे है। इंस्टॉलेशन कला एक कलात्मक शैली है तथा यह कला स्थायी व अस्थायी दोनों प्रकार से बनाई जा सकती है। इस कला को कला दीर्घाओं, सार्वजनिक तथा निजी स्थानों पर निर्मित किया जाता है। इंस्टॉलेशन आर्ट (संस्थापन कला) यूरोप तथा उत्तरी अमेरिका की कला है लेकिन वर्तमान में इसका प्रयोग भारत में भी हो रहा है।

मुख्य शब्द — *इंस्टॉलेशन आर्ट, समकालीन कला, त्रिआयामी कला, साइट स्पेसिफिक इंस्टॉलेशन*

प्रस्तावना

मानव जीवन की तरह कला के उदय का इतिहास भी बड़ा रहस्यमय, विराट और अज्ञात है। प्रकृति के परिवेश में चारों और होने वाले परिवर्तनों के कारण मानव मन में सदैव कुछ नया सृजन करने की भावना व्याप्त रहती थी। कला भी वह कृति है जो मनुष्य के मनोभावों व कल्पनाओं के द्वारा विकसित होती है। मानव मस्तिष्क में निरन्तर विचारों तथा भावनाओं का असीम क्रम बनता रहता है और उन्हीं भावनाओं को अभिव्यक्त करने के लिए वह निरन्तर प्रयास करता रहता है। इस प्रकार सदैव से ही विभिन्न कलावाद एवं आधुनिक कलात्मक प्रयोग कलाकार को अधिक प्रिय थे लेकिन आज कला का लक्ष्य

जीवन की वर्णानात्मक प्रस्तुति न होकर कलाकार की निजी ढंग से नई आधुनिक वास्तविकता को जन्म देना है। आधुनिकता का अर्थ समकालीन कला परम्परा से सम्बन्धित हैं। समकालीन कला का अर्थ है—आज की कला, वर्तमान की प्रचलित कला, नये युग की कला तथा 20वीं व 21वीं शताब्दी की कला। इसी कारण कलाकार आधुनिकता की ओर अग्रसर हुए तथा अनेक शैलियों में कार्य किया जैसे अमूर्त, दादावाद, अतियथार्थवाद, कोलाज, ग्राफिक एवं इंस्टॉलेशन आर्ट आदि। इंस्टॉलेशन शब्द ऑक्सफोर्ड इंग्लिश डिक्शनरी द्वारा 1969 में ही प्रथम बार लिखित रूप से अस्तित्व में आया था। यह कलापूर्ण रूप से त्रिआयामी होती है लेकिन यह एक ऐसी कला शैली भी है जिसमें एक साथ कई आयाम भी हो सकते है। इंस्टॉलेशन कला 1970 के दर्शक में प्रमुखता से आई लेकिन इसका प्रारम्भ मार्शल दुशॉ, कर्टश्विटर्स (Kurt Sehwitters) आदि के कार्यों में पहले से ही देखा जा सकता है।

इस शोध पत्र का उद्देश्य वर्तमान समय में इंस्टॉलेशन आर्ट के प्रमुख प्रकार, तत्व तथा इसके महत्वपूर्ण समकालीन कलाकारों द्वारा किए गए योगदान को बताने का प्रयास किया गया है।

इंस्टॉलेशन कला का स्वरूप

इंस्टॉलेशन आर्ट समकालीन कला की एक नई शैली है जिसे आधुनिक कलाकारों द्वारा अपनाया गया। इस कला में 2डी और 3डी वस्तुओं को संयोजित करते है तथा दर्शक के समक्ष प्रस्तुत करते हैं। इंस्टॉलेशन कला किसी विशेष स्थान पर कलाकार और दर्शक के देखने व अनुभव करने के तरीके को प्रभावित करती है। यह कला मुख्य रूप से कलाकार के विषय, विचार या उद्देश्य पर ही निर्भर करती है। इंस्टॉलेशन आर्ट सामान्य रूप से पर्यावरण से जुड़ी होती है क्योंकि इसमें प्रकृति, वातावरण, वायु, प्रकाश आदि तत्वों का भी संयोजन होता है। यह प्राकृतिक व मानवकृत दोनों ही रूपों में हो सकती है इसके साथ ही इंस्टॉलेशन आर्ट को मिक्स मीडिया द्वारा भी संयोजित किया जा सकता है। इस कला को किसी विशिष्ट स्थान पर स्थाई तथा अस्थाई दोनों ही अवधि के लिए निर्मित किया जा सकता है।

इंस्टॉलेशन आर्ट के प्रकार

संस्थापन कला एक ऐसी दृश्य कलाकृति है जिसमें अनेक प्रकार होते हैं जैसे—कला म्यूजियम, इलेक्ट्रॉनिक मीडिया या वेब आधारित आदि। इस प्रकार समकालीन इंस्टॉलेशन आर्ट में किसी भी माध्यम और सामग्री का उपयोग किया

जा सकता है। इस कला में पारम्परिक तथा गैर पारम्परिक दोनों ही प्रकार के मीडिया का प्रयोग किया जाता है जैसे पारम्परिक इंस्टॉलेशन मीडिया के प्रकार — प्राकृतिक, कृत्रिम, पेटिंग, मूर्तिकला आदि। गैर-परम्परिक आधुनिक मीडिया इंस्टॉलेशन के प्रकार—ऑडियो, वीडियो, फोटोग्राफी, कम्प्यूटर आदि है। इंस्टॉलेशन आर्ट के प्रमुख प्रकार:—

1. **साउण्ड इंस्टॉलेशन**—यह एक ऐसी कलात्मक गतिविधि है जो इन्टरमीडिया और समय आधारित होती है। इस इंस्टॉलेशन में साउण्ड (ध्वनि) का उपयोग प्राथमिक माध्यम के रूप में किया जाता है। ध्वनि का संस्थापन कला में एक त्रिआयामी स्थान होता है जिनमें विभिन्न साउण्ड वस्तुओं का प्रयोग किया जाता है यह अधिकतर साइट स्पेसिफिक होता है लेकिन कभी-कभी इसे अन्य स्थानों पर भी ले जाया जा सकता है। इस विधि में इन्टरेक्टिव कला तकनीक के साथ-साथ स्पीकर, म्यूजिकल इन्स्ट्रूमेंट्स आदि भी प्रयोग में लिये जाते हैं।

2. **वीडियो इंस्टॉलेशन**—वीडियो इंस्टॉलेशन के जनक नेम जून पाईक (Nam June Paik) माने जाते हैं। यह एक समकालीन कला शैली है जो दर्शकों को प्रभावित करने के लिए आसपास के वातावरण के सभी पहलुओं का उपयोग करते हुए संस्थापन कला के साथ वीडियो तकनीक को जोड़ती है। इस कला में केवल दो प्रमुख तत्व होते है 'बिजली' और 'अंधेरा'। यह कला 1960 से 1970 के दर्शक में अस्तित्व में आई। वीडियो इंस्टॉलेशन के मुख्य तत्त्व टेलीविजन, मॉनिटर, ईमेज एण्ड साउण्ड रिकॉर्डिंग, डी.वी.डी. आदि है। इस प्रकार वीडियो कला को गैलरी संग्रहालयों व अन्य स्थानों पर भी देखा जा सकता है।

3. **स्ट्रीट इंस्टॉलेशन**—स्ट्रीट इंस्टॉलेशन आर्ट 3-डी होते है। यह कला मूल रूप से दीवारों और सतहों पर अंकित की जाती है जिस प्रकार पारम्परिक रूप में भित्ती चित्रकला की जाती थी। इस प्रकार स्ट्रीट इंस्टॉलेशन शहरी वातावरण में स्थापित त्रिआयामी वस्तुओं का उपयोग करके निर्मित की जाती है।

4. **रेडीमेड इंस्टॉलेशन**—यह संस्थापन कला रोजमर्रा की वस्तुओं से निर्मित होती है सर्वप्रथम मार्शल दुशाँ ने रेडीमेड इंस्टॉलेशन का उपयोग किया था उनके प्रमुख कार्य बाईसिकल व्हील, फाउन्टेन आदि है।

5. **चलायमान इंस्टॉलेशन (मोबाइल इंस्टॉलेशन)**—मोबाइल इंस्टॉलेशन ही चलायमान इंस्टॉलेशन होते हैं जिनको एक स्थान से दूसरे स्थान पर

भी ले जाया जा सकता है इसके अलावा चलायमान इंस्टॉलेशन को एक शहर से दूसरे शहर में भी ले जा सकते हैं।

6. **साइट स्पेसिफिक इंस्टॉलेशन**—साइट स्पेसिफिक इंस्टॉलेशन को किसी विशेष स्थान पर सृजित किया जाता है। कलाकार अपने मस्तिष्क में कलाकृति की योजना निर्मित करते समय एक विशेष स्थान का चयन करता है इस कला की शब्दावली कैलिफोर्निया के कलाकार रोबर्ट इरविन ने परिष्कृत की थी। 'साइट' वह विशेष स्थान है जिसमें कुछ भौतिक तत्वों के समूह से मौलिक कलाकृति का सृजन किया जाता है इसमें गहराई, लम्बाई, भार, ऊँचाई, आकार, दीवारें, तापमान आदि सभी शामिल हो सकते हैं। इस प्रकार आउटडोर साइट स्पेसिफिक कला में स्थायी मूर्तिकला के साथ-साथ भू निर्माण शामिल होता है इसलिए इंस्टॉलेशन आर्ट को कभी-कभी पर्यावरणीय (इन्वायरमेन्ट्ल) से भी जोड़ा जाता है अधिकतर यह संग्रहालयों, सार्वजनिक और निजी स्थानों आदि में की जाती है।

समकालीन कलाकारों का योगदान

भारतीय समकालीन कलाकार वर्तमान में कुछ नया करने की उत्सुकता में अपने रचनात्मक विचारों से इंस्टॉलेशन आर्ट का निर्माण कर अपने कलात्मक भावों की अभिव्यक्ति कर रहे हैं। भारतीय कला जगत के लिए इंस्टॉलेशन एक नया शब्द है तथा समकालीन कलाकारों ने इस विधा को बहुत धीरे-धीरे अपनाया है लेकिन आज भारत में इंस्टॉलेशन आर्ट का विकास अधिक मात्रा में किया जा रहा है। वर्तमान में कुछ प्रमुख समकालीन कलाकारों जैसे विवान सुंदरम, नलिनी मालानी, अनीश कपूर, सुबोध गुप्ता, विभोर सोगानी आदि ने इस क्षेत्र में नई-नई कलाकृतियों का निर्माण किया और देश-विदेश में इस कला का विस्तार किया जैसे—

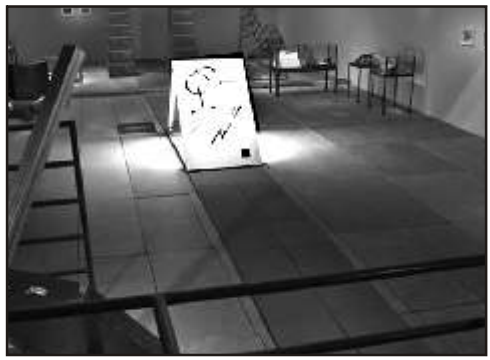
1. विवान सुंदरम (1943)

विवान सुंदरम एक भारतीय समकालीन कलाकार थे। भारत में इन्हें प्रथम इंस्टॉलेशन आर्ट के जनक के रूप में जाना जाता है इन्होंने अलग-अलग माध्यमों में कार्य किया जैसे— स्कल्पचर, प्रिंटमेकिंग, फोटोग्राफी, इंस्टॉलेशन और वीडियो आर्ट आदि। इनकी कला में भारतीय संस्कृति की छवि तथा सामाजिक स्थिति को देखा जा सकता है। इनके आधुनिक इंस्टॉलेशन में दादावाद और अतियथार्थवाद का स्वरूप दिखायी देता है। विवान सुंदरम् ने कला

जगत में अपनी संस्थापन कला के द्वारा एक नवीन आयाम स्थापित किया। इस महान कलाकार की मृत्यु 29 मार्च 2023 को हुई थी।

(i) मेमोरियल और मासोलियम (Memorial Mausoleum)

विवान सुंदरम ने एक कमरे के आकार के इंस्टॉलेशन की स्थापना की थी तथा इसे ज्यामिति स्वरूप में डिजाइन किया गया था जिसमें अनेक छोटे-छोटे हिस्से शामिल किए। 1992 के दशक में बोम्बे के हिन्दू और मुस्लिम समूहों के मध्य हिंसक संघर्ष में यह बनाया गया था। बाबरी मस्जिद के विध्वंस में भारी निराशा ने धर्मनिरपेक्षता के नेहरूवादी आदेशों के साथ लोगों की विश्वास प्रणाली को हिलाकर रख दिया। इसी समय सुंदरम ने अखबारों में मृत शरीर की तस्वीर के आधार पर कई कृतियों का निर्माण किया जिसमें मेमोरियल और मासोलियम प्रमुख उदाहरण है। इसमें एक तरफ त्रिकोणीय स्टील गिलास के मकबरे के अन्दर मृत शरीर रूपी मानव को दर्शाया गया है। यह शरीर प्लास्टर से बना हुआ है इस प्रकार यह इंस्टॉलेशन साम्प्रदायिक दंगों के शिकार मानव अखबार की छवि से प्रेरित वस्तु, मूर्तिकला और फोटोग्राफी पर आधारित है। इस इंस्टॉलेशन का प्रथम शो 1993 में दिल्ली की आइफैक्स दीर्घा में 'मेमोरियल' नाम से प्रस्तुत किया गया था।



कलाकार : विवान सुंदरम
मेमोरियल एण्ड मासोलियम- 1993



कलाकार : विवान सुंदरम
मेमोरियल एण्ड मासोलियम- 1993

विवान सुंदरम् की संस्थापनाओं 'मेमोरियल और मासोलियम' की प्रेरणा उन्हें मानव द्वारा मानव के प्रति निर्दोष तथा अपनी रक्षा करने में असमर्थ लोगों के प्रति अत्याचार करने की घटनाओं से मिली थी। इस प्रकार इनकी कलाकृतियों में सामाजिक और ऐतिहासिक समस्याओं तथा लोकप्रिय सांस्कृतिक धारणा आदि को देखा जा सकता है।

(ii) हाउस (House)

हाउस इंस्टॉलेशन की स्थापना 1994 में हुई थी। इस इंस्टॉलेशन में भी बाबरी मस्जिद के विध्वंस के बाद मुम्बई की साम्प्रदायिक हिंसा का प्रभाव दिखायी देता है। 'हाउस' एक बुनियादी धन संरचना है इसमें हस्त निर्मित मोटे कागज की दीवार, स्टील, लकड़ी, पानी, कांच, ब्रेक ग्रीस तथा ऐक्रेलिक पेन्ट है और आन्तरिक दीवारों के अन्दर एक ब्लैक बॉक्स है। इस प्रकार साम्प्रदायिक आक्रामकता के उग्र रूप के संदर्भ में घरेलू फर्नीचर को भस्म करने वाली आग की लपटों का स्वरूप दिखायी देता है। इन दीवारों पर हिंसा के निशान दर्शाये गए है जैसे भटके हुए शारीरिक अंग, बन्द खिड़कियाँ, हथियार, सूखे खून के निशान आदि। विवान सुंदरम् ने अपने इन वैचारिक कार्यों में इंस्टॉलेशन आर्ट में राजनीतिक पहलू को भौतिकता के सौंदर्य का स्वरूप दिया है।



कलाकार : विवान सुंदरम
हाउस (House)-1994

2. नलिनी मालानी (1946)

समकालीन भारतीय कलाकार नलिनी मालानी का जन्म कराची, पाकिस्तान में हुआ था जिन्हें व्यापक रूप से भारत में वीडियो आर्ट इंस्टॉलेशन के प्रारम्भकर्त्ता के रूप में जाना जाता है इसके लिए वह अन्तर्राष्ट्रीय ख्याति भी प्राप्त कर चुकी है। नलिनी मालानी एक वरिष्ठ मल्टीमीडिया कलाकार है इसके साथ ही थिएटर, वीडियो इंस्टॉलेशन, मिक्स मीडिया, पेंटिंग और ड्राइंग आदि पर भी कार्य किया है तथा उन्होंने आधुनिक तकनीको का उपयोग करके अनेक

कलाकृतियों का सृजन किया। इनके कला कार्यों में महिलाओं के प्रति हिंसा और उत्पीड़न, पर्यावरण विनाश, धार्मिक संघर्ष वाले चेहरे, गम्भीर समस्याएँ और विरोधावास तथा इन्होंने संहितबद्ध छवियों की शृंखलाओं को निर्मित किया जिसमें हिन्दू पौराणिक कथाओं, प्राचीन ग्रीक और भारतीय इतिहास, प्रागैतिहासिक कल्पना परिस्थितिक आपदाओं और महिलाओं के मुद्दे आदि शामिल है। नलिनी मालानी की कला नई ऊर्जा से युक्त है जो कि दर्शक को एक स्वप्निल दुनियाँ की ओर ले जाती हैं।

(i) वैनिश्ड ब्लड (Vanished Blood)

नलिनी मालानी का प्रमुख इंस्टॉलेशन 'इन सर्च ऑफ वैनिश्ड' **(In Search of Vanished Blood)** है जिसका शीर्षक क्रांतिकारी पाकिस्तानी कवि फैज अहमद की एक कविता से आया है। इस इंस्टॉलेशन में एक संघर्षरत महिला कलाकार और दूरदर्शी के बारे में बताया गया है। लुप्त रक्त की खोज में ध्वनि, अनुमानित छवि और प्रकाश के साथ पूर्वी और पश्चिमी संस्कृतियों से भावनात्मक संयोजन का एक सम्मोहक (Immersive) अनुभव है। इस कलाकृति में 11 मिनिट के वीडियो शामिल हैं जो पांच स्पष्ट माइलर सिलन्डरों के माध्यम से कमरे के चारों ओर प्रवाहित होते हैं जो विभिन्न सांस्कृतिक और ऐतिहासिक आइकनोग्राफी के साथ चित्रित होते है जो कमरे के केन्द्र में लटके होते हैं जैसे ही माइलर सिलेंडर घुमते हैं इन्हें रंगीन और स्तरित इमेजरी की दीवारों पर पेश किया जाता है। 18वीं और 19वीं शताब्दी में लालटेन स्लाइड प्रस्तुतियों और अन्य प्रोटो सिनेमा प्रयोगों की याद दिलाने वाला एक जादुई वातावरण बनाता है।



कलाकार : नलिनी मालानी
वैनिश्ड ब्लड (Vanished Blood) 2012

(ii) रिमेम्बरिंग टोबा टेक सिंह —(Remembering Toba Tek Singh)

यह वीडियो इंस्टॉलेशन नलिनी मालानी द्वारा 1999 में निर्मित किया

गया था। इस वीडियो इंस्टॉलेशन में चार चैनल वीडियो प्ले, 12 मॉनिटर, टिन ट्रंक और शीशे (दर्पण) से घिरे मिरर, ध्वनि तथा 20 मिनट चलता है और यह प्रिन्स वेल्स म्यूजियम, मुम्बई में रखा हैं। यह संस्थापन कला सआदत हसन मंटो की लघुकथा 'टोबा टेक सिंह' से प्रेरित है।



कलाकार : नलिनी मालानी
टोबा टेक सिंह
(Remembering Toba Tek Singh)

इस प्रकार यह वीडियो इंस्टॉलेशन 1946 के दौरान दो देशों भारत और पाकिस्तान विभाजन के साथ शुरू हुई हिंसा की दर्दनाक, भयानक यात्रा तथा द्वितीय विश्व युद्ध के समय हिरोशिमा और नागासाकी की घटना से प्रभावित थी। इस वीडियो आर्ट इंस्टॉलेशन का निर्माण 11 मई, 1998 को भारत में हुई परमाणु परीक्षण के पश्चात् हुआ।

3. अनीश कपूर (1954)

भारत, मुम्बई में जन्में अनीश कपूर वर्तमान में लन्दन में रहते हैं। इन्होंने अपने कार्य का प्रारम्भ मूर्तियों और रंगीन पिगमेंट से बने इंस्टॉलेशन से किया था। अनीश कपूर मूर्तिकला में इंस्टॉलेशन और कॉन्सेप्चुअल आर्ट के विशेषज्ञ माने जाते है।



कलाकार : अनीश कपूर
क्लाउड गेट (Cloud Gate) 2006

(i) क्लाउड गेट (Cloud Gate)

2004 और 2006 के बीच शिकागो, अमेरिका में

निर्मित इंस्टॉलेशन को इसके आकार के कारण 'द बीन' उपनाम दिया गया है। क्लाउड गेट 12 फुट ऊँचा स्टेनलेस स्टील से बना मेहराब है जिसमें नीचे ओर चारों और चलने का रास्ता है। यह इंस्टॉलेशन आर्ट अपने अद्वितीय सौन्दर्य के लिए विश्व प्रसिद्व है।

(ii) आर्सेलर मित्तलऑर्बिट—(Arcelor Mittal Orbit)

इस इंस्टॉलेशन को ऑर्बिट के रूप में जाना जाता है यह ब्रिटेन की सार्वजनिक कला का सबसे महत्वपूर्ण इंस्टॉलेशन है। 2012 के ग्रीष्मकालीन ओलिंपिक और पैरालिंपिक **(Paralympics)** खेलों के लिए लन्दन में बनाया गया है। यह ओलिंपिक स्टेडियम और एक्वेटिक्स सेंटर के बीच स्थित है। ऑर्बिट मूर्तिकला इंस्टॉलेशन संरचनात्मक संयोजन के स्थापत्य में एक क्रांतिकारी प्रगति का प्रतिनिधित्व करता है। इस इंस्टॉलेशन में घुमावदार लाल टॉवर का एक अलग ही परिप्रेक्ष्य दिखायी देता है जिसकी लम्बाई लगभग 115 मीटर है तथा निर्माण स्टील से हुआ है।



कलाकार : अनीश कपूर
आर्सेलर मित्तल ऑर्बिट
(Orbit 2012)

4. सुबोध गुप्ता (1964)

सुबोध गुप्ता बिहार में जन्में एक समकालीन चित्रकार, मूर्तिकार, इंस्टॉलेशन आर्ट, फोटोग्राफी और वीडियो आर्ट के लिए जाने जाते हैं। वह अपने इंस्टॉलेशन में स्टेनलेस स्टील्स के बर्तन, पीतल के बर्तन आदि का प्रयोग करके एक नई दिशा में कार्य करते है। वर्तमान में समकालीन इंस्टॉलेशन कला में कार्य कर रहे सुबोध गुप्ता का कार्य एक बदलते आर्थिक और सांस्कृतिक भारतीय परिदृश्य को दर्शाता है यह भौतिकवाद और सामाजिक प्रभाव परम्परा के अलावा भविष्य को आकार देते है। इन्होंने अपने कार्यों में भारतीय चिन्हों का उपयोग किया है जैसे राजदूत की कार, पवित्र गाय का गोबर तथा स्टेनलेस स्टील के

बर्तन आदि। कलाकार ने इन चिन्हों के माध्यम से अपनी बचपन की यादों को प्रदर्शित किया है।

(i) रे (Ray)

'रे' में एक विशाल स्टेनलस स्टील की बाल्टी दर्शायी गई है जिसमें छोटे बड़े बर्तन गिरते हुए दर्शाये गये है। इसमें तरह-तरह के बर्तन जैसे बाल्टी, गिलास, कटोरी आदि का उपयोग हुआ है। इस प्रकार छोटे-छोटे स्टील के बर्तन किनारे पर छलकते हैं जैसे पानी बह रहा हो। यह इंस्टॉलेशन दिल्ली में प्रदर्शित किया गया है।



कलाकार : सुबोध गुप्ता
दा रे (The Ray) 2012

(ii) बरगद का पेड़ (Banyan Tree) दादा

सुबोध गुप्ता द्वारा स्टेनलेस स्टील से बना एक बरगद का पेड़ है इसमें पत्तियों के स्थान पर छोटी तथा बड़ी बाल्टियों को इंस्टॉल किया गया है। प्रातः गोधूलि के समय सर्दियों में जब सूरज की लुप्त होती किरणें उस पेड़ के ऊपर पड़ती है तब दूर से देखने पर ऐसा लगता है मानों उसकी शाखाओं पर बर्फ के गुच्छे जमा हो गए हों। इनकी अन्य प्रमुख कृतियों में साइकिल पर दूध के लटकते डिब्बे की शृंखला बनाई जिसे इन्होंने गाय (Cow) शीर्षक से प्रदर्शित किया है। इसके अलावा इनकी अन्य प्रमुख इंस्टॉलेशन जैसे



कलाकार : सुबोध गुप्ता
बरगद का पेड़ (Banyan Tree) दादा 2014

'माई मदर एण्ड मी', गांधी जी के तीन बन्दर 'वैरी हंगरी गॉड' आदि। इस प्रकार सुबोध गुप्ता द्वारा बनाये गए अनेक इंस्टॉलेशन कला जगत में अपनी एक अनूठी पहचान बनाए हुए है।

5. विभोर सोगानी (1967)

जयपुर, राजस्थान में जन्मे विभोर सोगानी एक भारतीय कलाकार और उत्पाद डिजाइनर हैं। करीब 25 वर्ष से वह नई दिल्ली में रहते हैं तथा अनेक आर्ट प्रोजेक्ट पर कार्य करते हैं। इनकी कलाकृतियों का माध्यम स्टील, पीतल, ताम्बे, कास्य, पत्थर और मिश्रित मीडियम हैं इनको कला में उत्कृष्ट कार्य के लिए अनेक पुरस्कार और सम्मान प्राप्त हुए है।



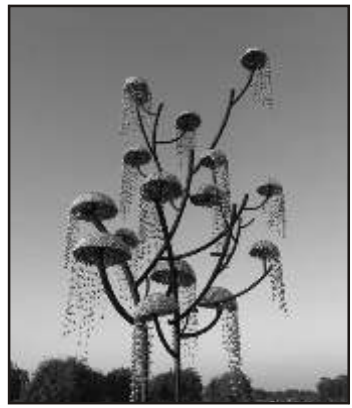
कलाकार : विभोर सोगानी
अंकुरण (Sprouts) 2008

(i) अंकुरण (Sprouts)

विभोर सोगानी द्वारा डिजाइन किया गया भारत का सबसे बड़ा साइट स्पेसिफिक आर्ट इंस्टॉलेशन 'स्प्राउट्स' (Sporuts-अंकुरित) है। यह भारत की राजधानी नई दिल्ली में ऑल इण्डिया इंस्टिट्यूट ऑफ मेडिकल सांइसेस (AIIMS) फ्लाईओवर के आसपास 40 फीट ऊँचा स्टील इंस्टॉलेशन तथा 6 एकड़ हरे भरे स्थान में निर्मित किया गया है। कलाकार विभोर के अनुसार 'जब बीज अंकुरित होने लगते हैं' के कलात्मक विचारों के साथ स्प्राउट्स परियोजना प्रारम्भ की गई थी। इस कलाकृति का उद्देश्य विकास और प्रगति है। इसका निर्माण विशेष रूप से 2008 में आगामी राष्ट्र मंडल खेलों के लिए भारत को एक 'विश्व शहर' के रूप में प्रदर्शित करने के लिए डिजाइन किया गया था। इस प्रकार 'अंकुरण' इस भावना का प्रतीक है कि स्वतंत्रता के 60 वर्षों के पश्चात् भी भारत आगे बढ़ रहा है।

(ii) कल्पवृक्ष (Kalp Tree)

विभोर सोगानी द्वारा निर्मित 'कल्पवृक्ष' भारत के गुजरात में स्थापित साइट स्पेसिफिक इंस्टॉलेशन एक विशाल मनोकामना पूर्ण करने वाला वृक्ष माना जाता है। यह गुजरात का सबसे बड़ा सार्वजनिक तथा भारत का दूसरा सबसे बड़ा इंस्टॉलेशन है। जीवन की प्रकृति और परिवर्तन की निरंतरता को अपनाते हुए यह इंस्टॉलेशन पर्यावरण में बदलाव के साथ खुद को भी बदल लेता है। एक उज्ज्वल धूप वाले दिन में कल्पवृक्ष चमकता है और जब आकाश में बादल छाए रहते हैं तब यह नरम और दूर तक फैला हुआ दिखायी देता है। यह कल्पवृक्ष लगभग 35 फीट लम्बा तथा 100 फीट गोल चक्कर के डिजाइन में बना है। यह इंस्टॉलेशन स्टेनलेस स्टील की गैंदों से तैयार किया गया है। इस प्रकार विभोर सोगानी द्वारा निर्मित दो प्रमुख इंस्टॉलेशन ने कला जगत में एक नवीन आयाम दिया।



कलाकार : विभोर सोगानी
कल्प वृक्ष (Kalp Tree) 2008

निष्कर्ष :

समकालीन कला में इंस्टॉलेशन आर्ट अपने नवीन रूप में भविष्य की सम्भावनाओं से परिपूर्ण लगती है। आज अनेक प्रकार के इंस्टॉलेशन से लोग प्रभावित हो रहे हैं जैसे—साउण्ड, वीडियो, स्ट्रीट इंस्टॉलेशन, साइट स्पेसिफिक, फोटो, मूर्तिकला आदि। प्रारम्भ में यह कला यूरोप व अमेरिका आदि पश्चिमी देशों में अधिक लोकप्रिय थी लेकिन आज भारतीय कला में भी 'इंस्टॉलेशन आर्ट' का एक महत्वपूर्ण स्थान है। इस कला में आधुनिक तकनीकी यंत्रों का प्रयोग किया जाता है। इस प्रकार विभिन्न समकालीन कलाकार अपनी कल्पना, उद्देश्य और तकनीक आदि के आधार पर अनेक नवीन प्रयोग कर इस कला को उन्नति की ओर ले जा रहे हैं क्योंकि वर्तमान के कलाकारों के पास साधनों की भी कमी नहीं है इसलिए कलाकार विचारों और तकनीकी (माध्यम) स्वतंत्रता के आधार पर नये-नये इंस्टॉलेशन आर्ट का निर्माण कर भारतीय कला को नवीन आयाम प्रदान कर रहे है। इस प्रकार 'इंस्टॉलेशन आर्ट' ने भारतीय कला को एक गति प्रदान की है।

आभार : लेखिका इस शोध कार्य के लिए विश्वविद्यालय अनुदान आयोग, नई दिल्ली द्वारा अवार्ड जूनियर रिसर्च फैलोशिप हेतु अपना आभार व्यक्त करती है।

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शिक्षा पर सोशल मीडिया के प्रभाव का अध्ययन

• डॉ. श्याम सिंह

सोशल मीडिया हमारी आंखों के सामने तेजी से विकसित हो रहा है और इस नवीनतम तकनीक से हमारे बच्चों को अस्वीकार करना और छिपा पाना व्यावहारिक रूप से मुश्किल हो रहा है। मीडिया की पहुँच व्यापक हो रही है। सर्वेक्षण कहता है कि और 73 प्रतिशत भारतीय बच्चे सेल फोन उपयोगकर्ता हैं और प्रत्येक वर्ष गेमिंग और इंटरनेट के आदी बच्चों का प्रतिशत बढ़ रहा है। 2017 में भारत में स्मार्टफोन उपयोगकर्ताओं की वृद्धि की वार्षिक दर लगभग 1.29 प्रतिशत है, जो चीन 1.09 प्रतिशत से भी अधिक है। हमारे देश के विभिन्न शहरों में इंटरनेट डेडडिक्शन सेंटर शुरू किए गए हैं। प्रौद्योगिकी और सोशल मीडिया का बच्चों पर सकारात्मक और नकारात्मक दोनों का प्रभाव पड़ता है। यह भविष्य की पीढ़ी के इष्टतम विकास और विकास के लिए प्रभावी रूप से उपयोग करने के लिए प्रौद्योगिकी और मीडिया के लाभों और नकारात्मक प्रभावों को समझने का उच्च समय है। 21 वीं सदी को हम यदि मीडिया की सदी कहें तो कोई अतिश्योक्ति नहीं होगी। शिक्षा के क्षेत्र में नये-नये आयामों द्वारा शिक्षा जगत में महत्वपूर्ण उपलब्धियों का पहाड़ सा खड़ा कर दिया है। जिसमें मीडिया की लोकप्रियता सर्वत्र छायी रही। मीडिया ने न केवल वर्तमान में अपितु स्वतन्त्रता संग्राम में भी अपनी पत्रकारिता के माध्यम से राष्ट्रीय तथा स्वतन्त्रता संग्राम के सेनानियों के वैचारिक यज्ञ की यशोगाथा का प्रमाणिक अभिलेख प्रस्तुत किया है। संभवत अखबार ही पहला जनसंपर्क माध्यम था, इसके बाद मल्टीमीडिया का प्रयोग हुआ। 1895 में मारकोनी ने बेतार रेडियो संदेश भेजा था फिर 1901 में टेलीग्राफ का प्रयोग रेडियो के द्वारा शुरू हुआ, आज भी रेडियो तंरग ऑडियो प्रसारण में प्रयोग हो रहा है।

महत्वपूर्ण शब्द : **शिक्षा, सोशल मीडिया**

प्रस्तावना :

सोशल मीडिया दुनिया भर में सामाजिक संपर्क को सुविधाजनक बनाने के लिए बनाया गया ऐप्स का एक नेटवर्क है। विभिन्न ऐप्स और साइटें अनुकूलित प्लेटफॉर्म बनाने में योगदान देती हैं जो मनोरंजन और सूचना के बीच संतुलन प्रदान करने के लिए विकसित हुए हैं। शिक्षा उद्योग सहित प्रत्येक उद्योग, विभिन्न तकनीकी प्रगति से लाभान्वित होता है। शिक्षा पर सोशल मीडिया के प्रभाव ने छात्रों को वैश्विक स्तर पर लोगों से जुड़कर सीखने की एक नई दुनिया से परिचित होने में मदद की है।

कोविड-19 महामारी ने दुनिया भर में शैक्षणिक प्रणालियों को प्रभावित किया। मार्च 2020 में कोविड-19 के मामलों की संख्या बढ़ने लगी और कई शैक्षणिक संस्थान और विश्वविद्यालय बंद हो गए। अधिकांश देशों ने कोविड-19 के प्रसार को कम करने के लिए शैक्षणिक संस्थानों को अस्थायी रूप से बंद करने का निर्णय लिया। यूनेस्को का अनुमान है कि अप्रैल 2020 में बंदी के चरम पर, राष्ट्रीय शैक्षिक बंदी ने 200 देशों में लगभग 1.6 बिलियन छात्रों को प्रभावित किया। 94: विद्यार्थी जो कि लगभग आबादी और वैश्विक आबादी का पांचवां हिस्सा थे, प्रभावित हुए। अनुमान है कि यह बंदी औसतन 41 सप्ताह (10.3 महीने) तक चली। इनका छात्रों की पढ़ाई पर महत्वपूर्ण नकारात्मक प्रभाव पड़ा है, जिसका शिक्षा और कमाई दोनों पर दीर्घकालिक प्रभाव पड़ने का अनुमान है। महामारी के दौरान केवल सोशल मीडिया ही शिक्षा बजट और शिक्षा के लिए आधिकारिक सहायता कार्यक्रम से बजट में कमी आई है।

गरीबी वाले देशों में वैश्विक स्तर पर शिक्षा में नामांकित छात्रों की कुल आबादी में से, यूनेस्को ने 31 मार्च, 2020 तक बताया कि 89: से अधिक लोग COVID-19 बंद होने के कारण स्कूल से बाहर थे। यह 1.54 अरब बच्चों और स्कूल या विश्वविद्यालय में नामांकित युवाओं का प्रतिनिधित्व करता है, जिनमें लगभग 743 मिलियन लड़कियाँ भी शामिल हैं।

16 मार्च 2020 को भारत ने स्कूलों और कॉलेजों पर देशव्यापी तालाबंदी की घोषणा की। 19 मार्च 2020 को विश्वविद्यालय अनुदान आयोग ने विश्वविद्यालयों को 31 मार्च 2020 तक परीक्षाएं स्थगित करने को कहा। सीबीएसई और आईसीएसई बोर्ड द्वारा आयोजित बोर्ड परीक्षाएं पहले 31 मार्च 2020 तक और फिर बाद में जुलाई तक के लिए स्थगित कर दी गईं। इस अवधि में बच्चों की शिक्षा स्कूलों एवं विश्वविद्यालयों ने सोशल मीडिया के माध्यम से शिक्षा प्रारम्भ किया। इस तथ्य के बावजूद कि कोविड-19 से पहले, भारत में केवल

एक चौथाई घरों (24 प्रतिशत) के पास इंटरनेट की व्यवस्था हो गयी थी और एक ग्रामीण-शहरी क्षेत्र का बड़ा भाग सोशल मीडिया से प्रभावित हो गया था, इसके बावजूद विद्यार्थियों को ऑनलाइन सीखने को प्रोत्साहित किया गया था।

सोशल मीडिया का विकास

1844 में अपने विकास के बाद से, सोशल मीडिया ने खुद को जबरदस्त तरीके से बदला और अनुकूलित किया है और ऐसा करना जारी रखा है। इसकी शुरुआत लोगों के बीच सूचनाओं के इलेक्ट्रॉनिक आदान-प्रदान के साधन के रूप में हुई और हाल के वर्षों में यह मिलन और पुनर्मिलन के लिए एक आभासी स्थान बन गया है। इतना ही नहीं, सोशल मीडिया अध्ययन सामग्री और अन्य शैक्षिक संसाधनों की पेशकश के लिए एक गतिशील और शानदार मंच बन गया है। 21वीं सदी में वर्चुअल टूल का उपयोग दुनिया भर में विभिन्न प्रकार के दर्शकों तक पहुंचने के लिए खुदरा और विपणन उद्देश्यों के लिए भी किया जाता है। दुनिया भर में लोग सोशल मीडिया ऐप्स के माध्यम से जुड़ सकते हैं, जानकारी साझा कर सकते हैं और खुद को या अपने ब्रांड को बढ़ावा दे सकते हैं।

प्रारंभ में, यूट्यूब, व्हाट्सएप और फेसबुक दुनिया भर के लोगों द्वारा सबसे प्रमुख और अत्यधिक उपयोग किए जाने वाले सोशल मीडिया ऐप थे, लेकिन समय के साथ इंस्टाग्राम, टेलीग्राम, ट्वीटर और लिंक्डइन ने भी लोकप्रियता हासिल की। कोविड-19 लॉकडाउन के दौरान, जब दुनिया को ऑनलाइन मोड़ में स्थानांतरित होने के लिए मजबूर होना पड़ा, तो Zoom, Gmeet और MsTeams, Jiomeet जैसे कई अन्य ऐप्स ने व्यवसाय और शैक्षिक क्षेत्रों में काफी लोकप्रियता हासिल की। ये ऐप्स सामाजिक संपर्क से लेकर शीर्ष सूचना साझाकरण तक विभिन्न सुविधाएं प्रदान करते हैं। वे अपनी लोकप्रियता बढ़ाने के लिए दर्शकों की ज़रूरतों के आधार पर नई सुविधाएँ पेश करते रहते हैं। ये सुविधाएँ बड़े पैमाने पर लोगों को लाभान्वित करती हैं।

हालाँकि शैक्षणिक संस्थान कभी भी छात्रों को सोशल साइट्स या स्मार्ट उपकरणों पर अधिक समय बिताने की अनुमति देने के बड़े प्रशंसक नहीं रहे हैं, लेकिन बदलती जरूरतों के कारण उन्हें तकनीकी क्रांतियों को एकीकृत करना पड़ा और इसलिए, सोशल मीडिया ऐप्स का उपयोग उनकी शिक्षण पद्धति में हुआ।

शिक्षा पर सोशल मीडिया का प्रभाव :

इन दिनों, छात्रों का एक बड़ा हिस्सा रोजाना स्मार्ट गैजेट्स और सोशल मीडिया तक पहुँच रखता है और अपना खाली समय उन्हें स्क्रॉल करने में

बिताता है। इसलिए, यह उस समय का उपयोग करने, सीखने और उससे कुछ उत्पादक निकालने का एक शानदार तरीका है। सोशल मीडिया ऐप्स और साइटों ने शैक्षणिक संस्थानों की आवश्यकताओं के समन्वय और पूर्ति के लिए खुद को संशोधित किया है। शिक्षकों, अभिभावकों और छात्रों को संसाधनों और ऑनलाइन अध्ययन सामग्री से अत्यधिक लाभ होता रहता है।

1. **लिंक्डइन**—इसे आधिकारिक तौर पर 05 मई, 2003 में लॉच किया गया। इसके संस्थापक रयॉन रोस्लान्स्की एवं सह संस्थापक रीड हॉफमैन हैं। यह नौकरियों की तलाश करने और विभिन्न उद्योगों और विषयों के बारे में अपडेट पाने के लिए एक पेशेवर प्रोफ़ाइल बनाने के लिए एक प्रसिद्ध साइट है। यह आपको कुशल बनाने और आपकी शिक्षा को बढ़ावा देने के लिए पाठ्यक्रम भी प्रदान करता हैं। यह छात्रों को अधिक सीखने में मदद करने के लिए नि:शुल्क और सशुल्क पाठ्यक्रम सामग्री प्रदान करता है। इस समय लगभग 850 मिलियन सदस्य विश्व स्तर पर जुड़े हुए है।

2. **ट्वीटर**—इसकी स्थापना मार्च, 2006 में जैक डोरसी, नूह्ग्लॉस, विजस्टोन और इवान विलियमस सहित संस्थापकों के एक समूह द्वारा की गयी। ट्वीटर पर पंजीकृत उपयोगकर्ता टेक्स्ट, चित्र, वीडियो पोस्ट कर सकते है। ट्वीटर पर जॉनीमानी हस्तियाँ (फिल्मी, राजनेता, उद्योगपति, प्रसिद्ध समाजसेवी आदि) अपने फैन्स, रिस्तेदार एवं अपने फॉलोवर्स को ट्वीट एवं रिट्वीट करते हैं इसका प्रभाव त्वरित होता है।

3. **यूट्यूब**—इसे पेपैल के तीन पूर्व कर्मचारियों चार्डहरर्ले, स्टीवचैन और जावेद करीम ने मिलकर फरवरी 2005 में बनाया था, जिसे नवम्बर 2006 में गूगल ने 1.65 अरब अमेरिकी डालर में खरीद लिया। छात्रों ने शैक्षिक और अन्य मनोरंजन वीडियो तक पहुँचने के लिए यूट्यूब का उपयोग किया है। लेकिन ऐप पर अध्ययन सामग्री की सीमित उपलब्धता को लेकर छात्र चिंतित थे। लॉकडाउन के बाद, कई शिक्षकों और शैक्षिक फर्मो ने विविध विषयों से संबंधित वीडियो अपलोड किए। इसलिए अब, छात्रों के लिए YouTube को एक शैक्षिक संसाधन के रूप में उपयोग करना आसान हो गया है।

4. **इंस्टाग्राम**—इसकी स्थापना केबिन सिस्ट्रांम और माइक क्रेगर के द्वारा 2010 में की गयी जिसको ऐप के माध्यम से 06 अक्टूबर 2010 को संचालित किया गया। इंस्टाग्राम को वह लोकप्रियता हासिल करने में कुछ समय लगा जिसका वह हकदार था। हाल ही में, छात्र शैक्षिक वीडियो ढूंढ़ सकते हैं, अपनी परियोजनाएं और नवाचार अपलोड कर सकते हैं और हैशटैग का उपयोग करके

वैश्विक भीड़ तक पहुँच सकते हैं। यह उन लोगों और समुदायों से जुड़ने का एक प्रभावी तरीका है जिनकी रुचि आपके बच्चे के समान है।

5. **वॉट्सऐप**—एक प्रकार का त्वरित संदेश भेजने एवं प्राप्त करने वाला मोबाइल एप है। इसे लैपटॉप एवं कम्प्यूटर से भी संचालित किया जा सकता है। इस ऐप को माउन्टेनव्यू कैलीफोर्निया में स्थित वॉट्सऐप आई.एन.सी. ने बनाया जिसे फरवरी 2014 में फेसबुक ने लगभग 1.5 लाख करोड़ में खरीदा। इस ऐप के माध्यम से ऑडियो, वीडियो मैसेज के साथ कॉल, वीडियो कॉल एवं ग्रुप चैटिंग जैसी सुविधाएं शैक्षिक कार्य एवं अन्य आवश्यक कार्य के लिए उपयोगी सिद्ध है।

6. **रेडियो (1923), फेसबुक (2004) और टेलीग्राम (2013)**—इन सोशल साइटों का देश भर में लाखों उपयोगकर्ताओं द्वारा व्यापक रूप से उपयोग किया जाता है और इसलिए इनमें विविधता पैदा करने वाले कई समुदाय हैं। छात्र इन सोशल मीडिया साइटों के माध्यम से विभिन्न विशेषज्ञों, नए मित्रों और संबंधित समुदायों से जुड़ सकते हैं और अपने ज्ञान का विस्तार कर सकते हैं। यह आपके सीखने को साझा करने और बढ़ाने के लिए भी एक उपयुक्त मंच है। शिक्षकों ने एक ही बार में जानकारी और अध्ययन सामग्री साझा करने के लिए विभिन्न रेडियो, फेसबुक एवं टेलीग्राम चैनल बनाए हैं।

7. **Zoom (2013), Gmeet (2017), MsTeams (2017) और Jiomeet (2020)**—ये सोशल मीडिया साइट्स नहीं बल्कि वीडियो-कॉन्फ्रेंसिंग ऐप हैं। लेकिन दुनिया भर में कहीं भी सैकड़ों लोगों को सिर्फ एक लिंक से जोड़ने के साधन के रूप में उनकी लोकप्रियता माता-पिता, शिक्षकों और छात्रों के बीच काफी बढ़ गई। शैक्षणिक संस्था-कक्षाओं, परीक्षाओं और कार्यक्रमों को आयोजित करने के लिए सक्रिय रूप से इसका उपयोग करते हैं।

शिक्षा में सोशल मीडिया के लाभ :

शिक्षा पर सोशल मीडिया के प्रभाव से कई लाभ हुए हैं जो छात्रों को बेहतर शैक्षिक संसाधन प्राप्त करने में मदद कर रहे हैं, खासकर परीक्षा के तनाव से निपटने के लिए। इन वर्षों में, सोशल मीडिया विभिन्न शैक्षिक लाभ प्रदान करने के लिए विकसित और अनुकूलित हुआ है।

1. **विशेषज्ञ की सलाह** — उत्साही विद्यार्थी हर वस्तु जानने के इच्छुक होते हैं, इसलिए उनकी जिज्ञासा कई सवालों को जन्म देती है। घर पर रहते हुए, हर

समय स्कूल के शिक्षकों तक पहुँच पाना कठिन होता है। तभी सामुदायिक समूह या सोशल मीडिया के विशेषज्ञ संसाधन मार्गदर्शन करने और उत्तर की तलाश को पूरा करने में मदद कर सकते हैं।

2. **साझा शिक्षण**—शिक्षण विशेषज्ञ और सलाहकार छात्रों की सीखने की प्रक्रिया का मार्गदर्शन करने के लिए ऑनलाइन वीडियो, ऑडियो और अन्य अध्ययन सामग्री अपलोड करते हैं। उनमें से कई को सदस्यता की आवश्यकता होती है, लेकिन उनमें से अधिकांश मुफ्त हैं और विभिन्न सामाजिक ऐप्स पर उपलब्ध हैं। छात्र समूह चर्चा या बहस के दौरान अपनी सीख और अंतर्दृष्टि ऑनलाइन साझा कर सकते हैं। यह सभी के लिए ज्ञान क्षितिज का विस्तार करने और विविध विषयों से संबंधित नए दृष्टिकोण और इनपुट प्राप्त करने में मदद करता है।

3. **अपडेट और अलर्ट**—शिक्षक सोशल मीडिया पर आधिकारिक समूहों से जुड़े कई लोगों को एक बार में महत्वपूर्ण अपडेट और जानकारी प्रसारित कर सकते हैं। चूंकि प्रत्येक अनुस्मारक और अद्यतन पर तुरंत ध्यान दिया जाता है, इसलिए सूचना वितरण में देरी कम हो गई है। यह छात्रों को पाठ्यक्रम में अपडेट, असाइनमेंट सबमिशन के अनुस्मारक, या किसी अन्य महत्वपूर्ण और प्रासंगिक समाचार जैसी चीजों से अपडेट रहने में मदद करता है।

4. **दूरस्थ शिक्षा**—सभी छात्रों के लिए अपना गृहनगर छोड़कर अपने सपनों के विश्वविद्यालयों और कॉलेजों में दाखिला लेना संभव नहीं है। इस समस्या से निपटने के लिए, उच्च गुणवत्ता वाली शिक्षा और प्रमाणित डिग्री प्रदान करने में दूरस्थ या ऑनलाइन शिक्षा एक प्रभावी समाधान है। छात्र अध्ययन सामग्री और ऑनलाइन कक्षाओं तक पहुँच सकते हैं, लाइव और रिकॉर्डेड दोनों, और उन समुदायों के बारे में अपने संदेह को दूर कर सकते हैं जिनमें उन्हें जोड़ा गया है।

5. **माता-पिता की भागीदारी**—यह बच्चों के व्यक्तिगत और शैक्षिक विकास के लिए महत्वपूर्ण है। माता-पिता को अपने बच्चे की सीखने की प्रक्रिया में भाग लेने के लिए उसकी शिक्षा से अपडेट रहना चाहिए। स्कूल के ट्विटर और फेसबुक पेज अभिभावकों को नई परियोजनाओं, गतिविधियों और घटनाओं से अपडेट रखने में मदद करते हैं। व्हाट्सएप और फेसबुक समूह अपने बच्चे की शैक्षणिक प्रगति के बारे में जानने के लिए एक सोशल नेटवर्क बनाने में मदद करते हैं। यह माता-पिता को सूचित रहने और घर पर अपने बच्चों को शैक्षिक और व्यक्तिगत सहायता प्रदान करने के लिए तद्नुसार काम करने में मदद करता है।

आज कोरोना संक्रमण काल में बच्चों की पढ़ाई का बिल्कुल भी नुकसान नहीं हुआ है। सोशल मीडिया के माध्यम से बच्चे घर बैठे पढ़ाई कर रहे हैं। हाईस्कूल-इंटरमीडिएट से लेकर SSC,IAS & PCS सभी तरह की शिक्षा सोशल मीडिया के माध्यम से प्राप्त की जा सकती है और बच्चे बहुत आसानी से लाइव वीडियो चलाकर अपने मन में आए प्रश्नों को भी पूछ सकते हैं और उनके जवाब भी पा सकते हैं। आजकल आपको किसी भी जगह जाना हो, तो किसी से भी रास्ता पूछने की ज़रूरत नहीं है, क्योंकि कई बार लोग जानबूझकर गलत रास्ता भी बता देते हैं। लेकिन अब घबराने की बात नहीं है, क्योंकि इंटरनेट के माध्यम से आप दुनिया के किसी भी कोने में सही जगह पर पहुँच सकते हैं। जी, हाँ गूगल मैप के माध्यम से आप किसी भी जगह आसानी से पहुँच सकते हैं। अब आपको किसी से रास्ता पूछने की ज़रूरत नहीं है।

शिक्षा में सोशल मीडिया का जोखिम :

सोशल मीडिया का उपयोग करना वयस्कों के एहसास की तुलना में किशोरों के लिए अधिक जोखिम भरा हो जाता है। ये जोखिम निम्नलिखित श्रेणियों में आते हैं। सहकर्मी को सहकर्मी से अनुचित सामग्री, ऑनलाइन की समझ की कमी-गोपनीयता के मुद्दों और निम्नलिखित के तहत तीसरे पक्ष के विज्ञापन समूहों के बाहर का प्रभाव होता है।

साइबरबुलिंग और ऑनलाइन उत्पीड़न—यह किसी अन्य व्यक्ति के बारे में झूठी, शर्मनाक या शत्रुतापूर्ण जानकारी संवाद करने के लिए डिजिटल मीडिया का उपयोग करने की एक प्रक्रिया है। यह सभी किशोरों के लिए सबसे आम ऑनलाइन जोखिम है। ऑनलाइन उत्पीड़न शब्द 'साइबरबुलिंग' शब्द के साथ अक्सर अंतर-प्रयोग किया जाता है। साइबरबुलिंग काफी आम है और अवसाद, चिंता, गंभीर अलगाव और दुखद आत्महत्या सहित गहन मनोवैज्ञानिक परिणाम पैदा कर सकता है।

फेसबुक डिप्रेशन—फेसबुक एक्सेस पर अत्यधिक चैटिंग पर शोध ने 'फेसबुक डिप्रेशन' नामक एक नई घटना का प्रस्ताव किया है जिसे डिप्रेशन के रूप में परिभाषित किया गया है यह तब विकसित होता है जब पूर्व-किशोर और किशोर सोशल मीडिया साइटों पर बहुत समय बिताते हैं। फेसबुक के रूप में और फिर अवसाद के क्लासिक लक्षणों का प्रदर्शन करना शुरू करते हैं। साथियों द्वारा स्वीकृति और संपर्क किशोरों के जीवन का एक महत्वपूर्ण तत्त्व है। ऑनलाइन दुनिया की तीव्रता को एक कारक माना जाता है जो कुछ किशोरों में अवसाद को

ट्रिगर कर सकता है। जैसे कि ऑफलाइन अवसाद। preadolescents और किशोर जो फेसबुक अवसाद से पीड़ित हैं, सामाजिक अलगाव के लिए जोखिम में हैं और कभी-कभी 'सहायता' के लिए जोखिमपूर्ण इंटरनेट साइटों और ब्लॉगों की ओर रुख करते हैं जो मादक द्रव्यों के सेवन, असुरक्षित यौन व्यवहार या दमनकारी या आत्म-विनाशकारी व्यवहार को बढ़ावा दे सकते हैं।

डिपेक्टिव सोशल रिलेशन—इंटरनेट पर अनगिनत घंटे बिताने से बच्चे, परिवार और वास्तविक दोस्तों के साथ बहुत सीमित समय बिताते हैं। यह पारिवारिक बंधन को कमजोर करता है और वास्तविक लोगों के साथ बातचीत को सीमित करता है। ये बच्चे विभिन्न रिश्तेदारों के साथ वास्तविक जीवन की बातचीत को याद करते हैं, जिसके परिणामस्वरूप विकृत सामाजिक कौशल और सीमित वास्तविक जीवन का सामाजिक नेटवर्क, सामाजिक अलगाव के लिए अग्रणी होता है। हैंकिंस और जियाओ (2009) और वैंकेनबर्ग (2019) का मानना है कि जिन किशोरों में घनिष्ठ मित्रता नहीं होती है, उनमें आत्मसम्मान और मनोवैज्ञानिक दुर्भावना के मनोवैज्ञानिक लक्षणों का स्तर लगातार कम होता है। जब लोगों का सामाजिक संपर्क अधिक होता है, तो वे शारीरिक और मानसिक रूप से खुश और स्वस्थ होते हैं।

उपसंहार

कई सोशल मीडिया साइटें कई विज्ञापन प्रदर्शित करती हैं जैसे बैनर विज्ञापन, व्यवहार विज्ञापन जो अपने वेब-ब्राउजिंग व्यवहार और जनसांख्यिकीय आधार विज्ञापनों के आधार पर लोगों को लक्षित करते हैं जो एक विशिष्ट कारक जैसे आयु, लिंग, शिक्षा, मार्शल के आधार पर लोगों को लक्षित करते हैं ऐसी स्थिति जो न केवल विद्यार्थियों और किशोरों की खरीदारी की प्रवृत्ति को प्रभावित करती है, बल्कि उनके विचार भी सामान्य हैं। माता-पिता के लिए व्यवहार संबंधी विज्ञापनों से अवगत होना भी महत्वपूर्ण है क्योंकि वे सोशल मीडिया साइटों पर आम हैं और किसी साइट का उपयोग करने वाले व्यक्ति पर जानकारी इकट्ठा करके संचालित करते हैं। ऑनलाइन दुनिया के बारे में बच्चों और किशोरों को शिक्षित करने और इसके खतरों का प्रबंधन और बचने के लिए एहतियात बरतना चाहिए। माता-पिता की एक प्रमुख चिंता यह है कि इंटरनेट बच्चों के सामाजिक कौशल को प्रभावित करता है। इसको देखने के दो तरीके हैं इंटरनेट आलोचक कहेंगे कि बच्चे सामाजिक गतिविधियों में कम समय व्यतीत करते हैं या परिवार और दोस्तों के साथ संवाद करते हैं। दूसरी ओर इंटरनेट उन्हें नए दोस्त बनाने में सक्षम बनाता है जो दूर स्थानों पर स्थित हैं। विभिन्न प्रकार के

सोशल मीडिया के नेटवर्क शिक्षा के लिए सकारात्मक रूप से लाभदायक एवं सहयोगात्मक सिद्ध होते है।

सन्दर्भ :

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नारीवादी आन्दोलन : उद्‌भव एवं विकास

डॉ. कमला • सुनिल कुमार

नारी केवल एक शब्द नहीं बल्कि एक व्यक्ति है। पितृसत्तात्मक समाज ने किस प्रकार नारी को एक व्यक्ति के रूप में देखना शुरू किया? मानव जाति में नारी का पृथक अस्तित्व कैसे हुआ? और किस प्रकार महिलाओं ने अपनी स्वाधीनता आत्मनिर्भरता और सशक्तिकरण के लिए संघर्ष किया तथा दासत्व को समाप्त करके समानता की स्थिति को प्राप्त करने का प्रयास किया? पितृसत्तात्मक व्यवस्था से उत्पन्न हुई स्त्री जो केवल घर परिवार और बच्चों के लालन-पालन इत्यादि तक समिति थी उस महिला ने कैसे अपनी प्रतिभा सृजनात्मकता तथा छुपी हुई नारी शक्ति को दुनिया के सामने उजागर किया? नारीवाद की अवधारणा कैसे कब और कहां से शुरू हुई और किस तरीके से महिलाओं के शोषण दमन उत्पीड़न और महिलाओं पर पुरुषों के प्रभुत्व के प्रश्न को दुनिया के सामने लाया गया? प्रस्तुत लेख इन्हीं सवालों के जवाब खोजने की एक कोशिश है। दुनिया की आधी आबादी अर्थात् महिलाएं आज पहले के मुकाबले सशक्त स्थिति में सडर और महिला अधिकारों के लिए आज आवाज़ बुलंद है परंतु महिला अधिकारों के लिए अभी हमें लंबा रास्ता पार करना है।

संकेत शब्द : *महिला आंदोलन नारीवाद महिला अधिकार उदारवादी नारीवाद समाजवादी नारीवाद मार्क्सवादी नारीवाद रेडिकल नारीवाद पितृसत्ता पुरुष प्रधानता इत्यादि।*

प्रस्तावना

नारीवादी आन्दोलन को समझने से पहले यह जानना जरूरी है कि '**नारी क्या है**' ? क्या नारी महज एक गर्भ है? **नारी केवल एक गर्भ नहीं बल्कि एक व्यक्ति है** वस्तुत: मानव जाति में नारी का पृथक अस्तित्व एक सार्थक तथ्य है। नारी मानवता का आधा हिस्सा है यह अलग बात है कि हमें समझाया जाए कि

आज नारीत्व खतरे में है, अर्थात् औरत को औरत होना सिखाया जाता है।' नारी बनी रहने के लिए अनुकूल किया जाता है। अरस्तू ने स्त्री की परिभाषा यह कहकर दी है कि, स्त्री कुछ गुणवत्ताओं की कमियों के कारण ही स्त्री बनती है। वह आदम की अतिरिक्त हड्डी से निखमत एक जीव है। वह आनुषंगिक है, अनिवार्य के बदले नैमित्तिक है, गौण है। पुरुष आत्म है विषयी है। वह पूर्ण है, जबकि स्त्री बस 'अन्या' है।[1] किन्तु **सीमोन डी बोउफवार** ने इस विचार की आलोचना की है और कहा कि, औरत भी अन्य मानव प्राणियों की तरह एक स्वायत्त जीव है लेकिन यह जीव ऐसे जगत में रहता है जो उसकी अतिक्रमण की क्षमता को कुंद करके उसको हमेशा के लिए अंतवर्ती अवस्था में रख देना चाहता है। सीमा ने कहा, स्त्री कहीं झुंड बनाकर नहीं रहती। वह पूरी मानवता का आधा हिस्सा होते हुए भी पूरी एक जाति नहीं। गुलाम अपनी गुलामी से परिचित है और एक काला व्यक्ति अपने रंग से, पर स्त्री घरों, अलग-अलग वर्गों एवं भिन्न-भिन्न जातियों में बिखरी हुई है।[2]

किन्तु प्रश्न यह उठता है कि कैसे एक इंसान 'स्त्री' की स्थिति में रहते हुए परितोष पा सकता है? कौन से रास्ते उसके लिए खुले हैं और कौन से बंद? वह कैसे आत्मनिर्भरता को प्राप्त करे, जिससे स्त्री की स्वाधीनता को सीमित करने वाली स्थितियों का सामना किया जा सके। यह कुछ ऐसे मौलिक प्रश्न है जिनका सम्बन्ध स्त्री के अस्तित्व और उसकी स्वतंत्रता व गरिमा से है। स्त्री स्वाधीनता का अर्थ है कि स्त्री पुरुष से जिस पारम्परिक सम्बन्ध को निभा रही है उससे मुक्त हो, यह मुक्ती स्त्री-पुरुष में घटने वाले सम्बन्धों की नहीं है बल्कि दोनों अपनी-अपनी स्वायत्तता में दूसरे का अनन्य रूप भी देखें, सम्बन्धों की पारस्परिकता व अन्योन्याश्रितता से, चाह, अधिकार, प्रेम और आमोद-प्रमोद के अर्थ समाप्त नहीं हो जाएंगे बल्कि दासत्व जब समाप्त होगा और वह भी आधी दुनिया का आधी मानवता का तब व्यवस्था का यह सारा ढोंग समाप्त हो जाएगा।[3]

नारीवाद की अवधारणा

नारीवाद की उत्पत्ति एक दर्शन और आन्दोलन के रूप में प्रबोध काल में हुई जब मानव जाति ने अपने अधिकारों के प्रति जागरूकता दिखाई नारी जाति भी इसमें शामिल थी। कुछ नारीवादी विचारकों, **लेडी मार्टेग्यू** और **मारकीस डी कोंडरसेट** जैसी महिलाओं ने इस दौर में महिला शिक्षा हेतु **प्रचार** किया। महिलाओं हेतु पहली साईंटपिफक सोसायटी की स्थापना मिडलबर्ग में 1785

में हुई। मैरी वुलस्टोनक्रॉफ्ट की '**ए विन्डिकेशन ऑफ द राइट ऑफ वूमन**' (1792) महिला आन्दोलन की पहली पुस्तक थी। मैरी वुलस्टोनक्रॉफ्ट की महिला आन्दोलन की प्रथम मुक्ति पितामही कहा जा सकता है। सन् 1972 में अपनी पुस्तक में इन्होंने नारी अधिकारों की सर्वप्रथम मांग की। इस पुस्तक के माध्यम से इन्होंने लिंगगत विभेद भूलकर स्त्रियों में मानवोचित गुणों को विकसित करने का आह्वान किया। वोलस्टानक्रॉफ्ट ने चार बिन्दुओं पर पुरुषों को चुनौती दी थी। जो इस प्रकार हैं[5]—

1. उन्होंने इस बात को स्वीकारने से इनकार किया कि स्त्रियाँ बुद्धि के मामले में पुरुषों से कमजोर है अथवा छुईमुईपन, नाजुकता तथा सतहीपन उनके नैसखगक गुण हैं।

2. पुरुष और महिलाएँ बुद्धि के समान अधिकारी हैं तो उसका प्रयोग करने की शिक्षा भी उन्हें समान रूप से ही दी जानी चाहिए। स्त्रियाँ केवल पुरुषों के भोग की वस्तु नहीं बल्कि एक स्वतंत्रा मानुषी हैं जो बौद्धिक शिक्षा पाने में समर्थ तथा उसकी अधिकारिणी भी है।

3. क्योंकि पुरुष और महिलाओं की समान मानसिकता ईश्वरप्रदत्त बुद्धि के अधिकार की हिस्सेदारी पर आधारित है इसलिए दोनों लिंगों के नैसखगक गुण भी समान होने चाहिए।

4. चौथे नुक्ते में समान गुणवत्ता के आधार पर समान अधिकारों की मांग की गई जो आगे चलकर राजनीतिक उदारवाद की विचारधारा का एक आधार बिन्दु बन गया।

1949 में प्रकाशित सीमोन द बोउफवार की कृति **द सेकेण्ड सेक्स** ने नारीवादी विमर्श को सर्वथा नवीन दृष्टि प्रदान की, उन्होंने स्त्री की स्थिति से सम्बन्ध पूर्व प्रचलित प्रमुख विचार दृष्टियों-जैविक, मनोवैज्ञानिक एवं ऐतिहासिक भौतिकवाद को इस आधार पर आलोचित किया कि इनमें स्त्री की भूमिका को नियत एवं निर्धारित मान लिया गया जबकि भूमिकाएँ बदलती है पुर्नपरिभाषित होती हैं। सीमोन द बोउफवार ने प्रश्न उठाया कि स्त्रियों ने अपनी अधीनस्थ/अन्या की स्थिति के विरुद्ध विद्रोह क्यों नहीं किया उनका स्वयं का तर्क यह था कि **औरत पैदा नहीं होती बनायी जाती है**।[6]

नारीवाद कोई एक सिद्धांत नहीं है। नारीवाद के सिद्धांतों में बाहुल्यता व विविधता है। जीन बेथके एलाइस्टेन ने नारीवाद के सिद्धांत को चार भागों में

वर्गीकृत किया है— 1. उग्रवादी, 2. उदारवादी, 3. मार्क्सवादी, 4. मनोविश्लेषणात्मक। नारीवाद के संदर्भ में उत्तर आधुनिकता का परिप्रेक्ष्य भी सामयिक है। उत्तर आधुनिकता ज्ञान, सत्य, यथार्थ के स्वीकार्य अर्थों को चुनौती देता है। यहाँ नारीवादी '**शक्ति**' व '**मुक्ति**' को आधार मानकर विवेचना करते हैं। यथार्थ शक्ति से बाहर नहीं है। सत्य की परिभाषा शक्ति से जुड़ी हुई[7] और इसी 'शक्ति' की प्राप्ति; स्त्री जाति के लिए, हेतु जो संघर्ष हो रहा है उसे नाम मिला है **नारीवाद** का।

महिला आंदोलन और उससे उपजे नारीवादी विमर्श का एक महत्त्वपूर्ण पहलू विश्लेषण के लिए ऐसे उपकरणों और सिद्धांतों की खोज रहा है जिसके जरिये सामान्य तौर पर जेंडर विभेदीकरण को और विशेषकर महिलाओं के अधीनीकरण को समझा जा सके। पितृसत्ता भी नारी अधीनता हेतु पुरुष-प्रधान समाज का एक ऐसा ही उपकरण है।[8]

पितृसत्ता की परिभाषा

निजी सम्पत्ति की अवधारणा ने ऐतिहासिक विकास-क्रम में सामाजिक स्तर पर स्त्री को निरंतर हीनतर स्थिति में पहुँचाया है। बच्चों के जन्म का श्रेय माता से अधिक पुरुष के शुक्राणुओं को दिए जाने के साथ ही परिवार और कबीले पर स्त्री का सहज अधिकार समाप्त हो गया और यही से शुरू हुई पुरुष की सत्ता।[9]

पितृसत्ता जिसके जरिये अब संस्थाओं के एक खास समूह को पहचाना जाता है, को सामाजिक संरचना और क्रियाओं की एक ऐसी व्यवस्था के रूप में परिभाषित किया जाता है जिसमें पुरुषों का स्त्रियों पर वर्चस्व रहता है।[10] गर्डा लर्नर के अनुसार, पितृसत्ता परिवार में महिलाओं और बच्चों पर पुरुषों के वर्चस्व की अभिव्यक्ति और संस्थागतकरण तथा सामान्य रूप से महिलाओं पर पुरुषों के सामाजिक वर्चस्व का विस्तार है। पितृसत्ता के तहत स्त्रियों की प्रजनन क्षमता व यौनिकता पर नियंत्रण के अलावा उसकी पुरुषों के तहत अधीनता से पुरुषों को उसकी उत्पादकता या श्रम शक्ति पर नियंत्रण की क्षमता भी प्राप्त हो जाती है।[11] जब स्त्री और पुरुष स्त्रियों की अधीनता की अवस्था को 'प्राकृतिक' मानने लगते हैं और परिणामस्वरूप अधीनता की स्थिति दिखना बंद कर देती है तभी पितृसत्ता की जड़े गहरे पैठ जाती हैं और वह एक वास्तविकता और एक विचारधारा के रूप में स्थापित हो जाती हैं।[12]

सेक्स/जेंडर विभेद के रूप में महिला आंदोलन

सेक्स प्रकृति की देन है जबकि जेंडर मानव समाज की देन एक लड़की या लड़के के रूप में पैदा होना प्राकृतिक है लैंगिक आधार है जबकि एक लड़के या लड़की की पहचान के रूप पालन-पोषण की अवधरणा से जेंडर की उत्पत्ति हुई। महिला आंदोलन उस समाज का विद्रोह करता है जहाँ वीरता को मर्दाना गुण माना जाता है तथा रोना, शर्माना, शालीनता नारी सुलभ गुण माने जाते हैं। लड़की का पालन पोषण ही जेंडर विचारधारा के तहत होता है घर का सारा काम करना, कम भोजन खाना, घर से बाहर लड़कों के साथ ना खेलना, तन ढक कर या पर्दे में रहना यही बचपन से लड़की को सिखाया जाता है। उच्च वर्ग में भी जेंडर अवधारणा गहरी जड़े जमा चुकी है जहाँ स्पोर्टसमैनशिप, शेर दिल, चेयरमैन, हिस्ट्री, सन्स एण्ड सन्स जैसे शब्द आम हो चुके हैं जबकि नारीवादी इनमें बदलाव चाहते हैं। जब स्पोर्ट्समैन हैं तो स्पोर्ट्सवुमैन क्यों नहीं? चेयरवुमैन की जगह चेयरपर्सन क्यों? Herstorey का हिस्ट्री के स्थान पर प्रयोग क्यों न हो और He की जगह He or She की मांग आज का नारीवादी आंदोलन कर रहा है।

सेक्स शब्द पुरुष और स्त्री के बीच एक जैविक अर्थ की तरफ इशारा करता है जबकि जेंडर का ताल्लुक उसके साथ गुंथे सांस्कृतिक अर्थों को बताता है। श्रम विभाजन को भी लिंग के आधर पर बांटा गया है जिसमें प्राकृतिक कुछ भी नहीं है, घरेलू कार्य औरत करे व पुरुष का क्षेत्र घर के बाहर सार्वजनिक दायरे तक फैला है, इन बातों का सेक्स से नहीं जेंडर से ताल्लुक है। यही से पब्लिक और प्राइवेट की अवधारणा पैदा हुई है। नारीवादी विचारक जिनमें **एलिसन जैग्गर, डेरोथी डिन्नऐटीन, कैरोल गिलिगन, रूथ ब्लियर, ऐवलिन पफॉक्स, नेली उड्र्शून** शामिल है यह विचारक लिंगभेद आधारित काम यानी लिंग के आधार पर श्रम विभाजन, और उससे भी ज्यादा आधारभूत स्तर पर यौनिकत्ता और प्रजनन के प्रश्न को एक ऐसे विषय के रूप में देखती है जिसे जैविक संरचना जो प्राकृतिक है और इसलिए अपरिवर्तनीय मानी जाती है के दायरे के बाहर रखकर देखा जाना चाहिए। नारीवादी एजेंडा इन मुद्दों को 'राजनीतिक' दायरे में स्थापित करने का है, जो संकेत करता है कि इन्हें बदला जा सकता है और बदला जाना चाहिए।[13]

उदारवादी, समाजवादी व रेडीकल नारीवाद

यद्यपि नारीवादी विमर्श के वर्तमान स्वरूप का प्रारंभ केट मिलेट की

पुस्तक सेक्सुअल पॉलिटिक्स[14] तथा बाद में विकसित मनोवैज्ञानिक समाजवादी रेडीकल एवं उत्तर संरचनावादी धाराओं की मिली-जुली विचारधारात्मक सोच से माना जाता है। किन्तु स्त्री असमानता के विरुद्ध चेतना का इतिहास काफी पुराना है। इस इतिहास में प्लेटो, जेएस मिल, जॉन लॉक, कार्ल मार्क्स एवं फेडरिक एंगेल्स का स्त्री समता का पक्षधर चिंतन शामिल है। 1792 में मैरी वोल्स्टोनक्रॉफ्ट ने उदारवादी लोकतांत्रिक राजदर्शन के अनुरूप स्त्री समानता की वकालत की व साथ ही महिलाओं को अपनी क्षमताओं को पहचान नवीन दृष्टि विकसित करने का आह्वान किया।[15] **उदारवादी नारीवादी** परिप्रेक्ष्य ने आजादी और समानता के जनतांत्रिक मूल्य और स्त्री की अधीनता के बीच अंर्तविरोध को रेखांकित किया। समानता और न्याय की धारणाओं के संदर्भ में उदारवादी नारीवाद ने विवाह नामक संस्था के मूल्यांकन का प्रयास किया। इन विचारों ने महिला समानता, कानूनी अधिकार, कानूनी सुधार, समान अवसर की मांग व सार्वजनिक दायरों में शामिल होने की महिलाओं की मांग को समर्थन दिया।[16]

1884 में एगेंल्स ने 'परिवार, व्यक्तिगत, संपत्ति और राज्य की उत्पत्ति' के जरिये महिला प्रस्थिति को समझने का प्रयास किया।[17] समाजवादी नारीवाद पूंजीवादी व्यवस्था का विरोध रहा है। हालांकि समाजवादी नारीवादी महिलाओं ने पूंजीवादी पितृसत्ता को समझने और बदलने का प्रयास किया है। समाजवादी नारीवादियों का मानना है कि पूंजीवाद और पितृसत्ता एक-दूसरे को मजबूती प्रदान करते हैं, भले ही पुरुष वर्चस्व के रूप में पितृसत्ता पूंजीवाद के पहले से उदित्त होती है लेकिन वह पूंजीवाद के संचालन में मददगार साबित होती है और वह पूंजीवाद द्वारा न केवल समर्थन पाती है बल्कि सुदृढ़ भी होती है।[18]

रेडीकल नारीवाद पुरुष संस्कृति के मूल्यों को चुनौती देता है वह नहीं चाहता कि महिलाएँ पुरुषों का अनुसरण करें। इसके बजाय वह महिलाओं की पारंपरिक संस्कृति पर आधारित मूल्यों का सृजन चाहता है। नारी संस्कृति के उन सभी पहलुओं का वह निषेध करता है जो महिलाओं को पराधीन रखते हों जैसे कि अकर्मण्यता, आत्मत्याग आदि। **यौनिकता** तथा **जेंडर** दोनों 'निजी जीवन' ही नहीं बल्कि समूचे सामाजिक जीवन का सरोकार बनते हैं, इस महत्त्वपूर्ण बिंदू पर रोशनी डालने में रेडीकल नारीवाद ने महत्त्वपूर्ण भूमिका निभाई। विशेषतया केट मिलेट की **सैक्सूअल पॉलिटिक्स** के प्रकाशन के बाद व्यक्तिगत राजनैतिक है यह नारीवादी अवधारणा केन्द्रीय चर्चा का विषय बनी। यह नारा घर के अंदर और घर के बाहर की संरचना में निहित जेंडर उत्पीड़न के अंतर्संबंध की पड़ताल करता है। यह कहता है कि राज्य के दायरे को बढ़ाने से संभव है कि महिलाओं

के जीवन में नए रूपों में पुरुष सत्ता या जेंडर असमानता की ही वापसी हो।[19] रेडीकल नारीवाद पितृसत्ता के हर प्रतीक को अपने हमले का निशाना बनाते हैं जिसमें बुर्के को बेपर्दा करना, सौंदर्य प्रतियोगिताओं पर हमला, पोर्नोग्राफी, अमरीका का पेटांगन; पुरुष सैन्यवाद और साम्राज्यवाद का प्रतीक और ऐसे ही अन्य उपकरणों का विरोध शामिल है।

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डॉ. कमला

सहायक प्राध्यापक

श्री गुरु नानक देव खालसा कॉलेज

राजनीति विज्ञान विभाग दिल्ली विश्वविद्यालय

सुनिल कुमार

सहायक प्राध्यापक

दयाल सिंह कॉलेज दिल्ली विश्वविद्यालय

❑❑❑

गोधन न्याय योजना महिलाओं के आर्थिक सशक्तिकरण की ओर बढ़ता कदम

(छत्तीसगढ़ के रायगढ़ जिले के विशेष संदर्भ में)

डिम्पल अग्रवाल • डॉ. सुनील श्रीवास्तव

महिलाएं न केवल राष्ट्र की धरोहर है, बल्कि भावी कर्णधार भी है (मोंगिया विनीता 2019)। अभी भी भारत में आधे से अधिक महिलाओं की संख्या है, इसलिए राष्ट्र के आर्थिक विकास की गति को प्रोत्साहित करने के लिए महिलाओं की भूमिका बढ़ती जा रही है (त्रिपाठी, दिव्या 2018)। पुरुष प्रधान समाज के कारण, इस समाज ने महिला उद्यमियों के सामान्य जीवन को काफी हद तक उपेक्षित किया है (राजवंशी, अंजुला 2017)। महिलाएं छोटे व्यवसाय में ही रहना पसंद करती है इसका मुख्य कारण यह है कि व्यवसाय के प्रति महिलाओं की क्षमता कम होती है, महिलाएं जोखिम लेने से डरती है वे एक ऐसे व्यवसाय में संलग्न रहना चाहती है जिसमें उन्हें जोखिम कम उठाना पड़े और लाभ ज्यादा मिले। महिला सशक्तिकरण समाज के हर क्षेत्र में चाहे संगठित, असंगठित, कॉरपोरेट क्षेत्र हो की दिशा में अपना कदम आगे बढ़ा रही है।

मैक्स वेबर ने कहा कि तेजी से औद्योगिकीकरण की क्षमता एक राष्ट्रीयकृत प्रौद्योगिकी धन के अधिग्रहण और उत्पादकता धन के गुणन के लिए इसके तर्कसंगत उपयोग पर निर्भर करती है। ग्रामीण महिलाओं की कुल महिला आबादी का लगभग 77 प्रतिशत है कृषि, संबंध क्षेत्र और कारीगर गतिविधियों में महत्त्वपूर्ण भूमिका निभाती है (अंजुला 2017) महिला उद्यमिता की आबादी को सामाजिक, आर्थिक और शैक्षिक इन सभी क्षेत्रों में बाधाओं को दूर करने की आवश्यकता है। छत्तीसगढ़ के मुख्यमंत्रीजी ने इस गोधन न्याय योजना की शुरुआत महिलाओं को व्यवसाय के क्षेत्र में आगे बढ़ाने के लिए की। इस पेपर

का उद्देश्य यह अध्ययन करना है कि कितने प्रतिशत महिलाएं है जो गोधन न्याय से सशक्त हो पाई है एवम् और क्या सुधार इस योजना के माध्यम से किए जाने चाहिए जिससे कि व्यवसाय की ओर वे अपने आप को अग्रसर कर सके। इसके लिए छत्तीसगढ़ के रायगढ़ जिले के 250 महिलाओं का रैडम आधार पर चयन कर उनके डाटा एकत्र किया गया।

मुख्य शब्द : गोधन न्याय योजना, गौठान महिलाएं आर्थिक सशक्तिकरण, नवाचार।

परिचय:- गोधन न्याय योजना छ.ग. के मुख्यमंत्री श्री भूपेश बघेल जी के द्वारा पशुपालकों, महिलाओं को लाभ पहुँचाने के लिए 20 जुलाई 2020 को शुरू किया गया। इसके माध्यम से सरकार गाय पालने वाले किसानों से गाय के गोबर खरीद रही, इसका उपयोग वर्मी कंपोस्ट खाद बनाने के लिए किया जा रहा है। इस योजना के माध्यम से केवल पशुपालक ही नहीं महिलाएं भी लाभान्वित हो रही है। गोधन न्याय योजना ने छ.ग. को एक नई दिशा दी, इसमें गौठानों का निर्माण किया जा रहा है, इतना ही नहीं अब यहां महिलाओं के लिए विभिन्न रोजगार के साधन उपलब्ध हो चुके है। इन गौठान समितियों के माध्यम से महिलाएं मशरुम की खेती कर रही है, गोबर के दिये, रंगोली, गमला, रंगबिरंगें फूल, मूर्तियां जैसे पहले सिर्फ पुरुष इस गौठानों के माध्यम से लाभ प्राप्त कर रहे थे लेकिन अब यह महिलाओं के लिए आय का एक साधन बन चुका है।

महिलाएं स्वसहायता समूह के माध्यम से इन गोठान समितियों में कार्य कर रही है छ.ग. राज्य में 10 हजार 101 गौठान स्वीकृत किए गए है जिनमें से 5 हजार 916 गोठानो का निर्माण कार्य पूरा किया जा चुका है। गोठानो में महिला स्वसहायता समूह के माध्यम से 6 लाख, 69 हजार, 489 क्विंटल वर्मी कंपोस्ट का उत्पादन किया जा चुका है। इनमें से 76 प्रतिशत की बिक्री की जा चुकी है। वर्मी कंपोस्ट के निर्माण में 4 हजार 808 स्वसहायता समूहों को 17 करोड़ 74 लाख रुपये की आय हो चुकी है। राज्य में अब तक 1242 गोठान स्वावलंबी हो चुके है। जिसमें सर्वाधिक गोठान 249 गोठान रायगढ़ जिले के है। 2021-22 के लिए गोठान समितियों के लिए 175 करोड़ का प्रावधान रखा गया है। छ.ग. की जनसंख्या में अधिकांश आज भी ग्रामीण क्षेत्रों में निवासरत है। 85 विकासखंड ऐसे है जो अनुसूचित क्षेत्रो के अंतर्गत आते है। उनके लिए आय का कोई साधन नहीं होता है इसी गोठानों ने उन्हें आय का एक साधन दिया है, इन गोठानों से पशुओं की देखभाल तो अच्छी हो रही है

महिलाएं भी रोजगार प्राप्त कर रही है। अब ग्रामीण महिलाओं का काम करने की जरूरत नहीं है वे गोठान से ही अपनी आजीविका के साथ नवाचार को बढ़ावा दे रही है। रायगढ़ जिला सर्वाधिक 249 गोठान है जिसमें लोग स्वावलंबी हुए है। इसके बाद कोरबा जिले जिसमें 170 और तीसरे नं. पर कबीरधाम जिला है जिसमें 41 गोठान स्वावलंबी हुए है। अब तक 10591 गांवों में गोठान के निर्माण की स्वीकृति दी जा चुकी है, वर्तमान में 7889 गोठानों का निर्माण पूरा हो चुका है। 73वें गणतंत्र दिवस के अवसर पर छत्तीसगढ़ की गौधन न्याय योजना की झांकी का प्रदर्शन राजपथ में किया गया था। इस झांकी के एक भाग में गाय के गोबर को इकट्ठा करके उन्हें विक्रय के लिए गोठानों के संग्रहण केन्द्रों की ओर ले जाती ग्रामीण महिलाओं को दर्शाया गया। इसमें महिलाएं छ.ग. के पारंपरिक वेशभूषा में है। चारों ओर सजे फूलों के गमले गोठान में साग सब्जियां और फूलों की खेती की प्रतीक है, गोबर से बने हुए दियों को सजाया गया है। इस प्रकार से यह झांकी गोठान में कार्यरत महिलाओं को प्रदर्शित कर रही थी जिसका दृश्य अत्यंत सुंदर और मनोरम था। गोठानों के माध्यम से छ.ग. की महिलाएं मुर्गी एवम् अंडे का कारोबार भी प्रारंभ कर चुकी है। मुर्गियो से अंडो का व्यापार से आमदनी बढ़ी एवम् तरक्की का रास्ता भी खुल गया। मुर्गी, अंडो की मांग अब बाजार में बहुत बढ़ चुकी है, इसलिए महिलाओं ने इसे भी अपनी आमदनी का एक जरिया मानकर शुरू कर दिया। अंडो के माध्यम से 3 महिने में 8.4 लाख की कमाई कर चुकी है। जो अंडे गोठानो में उत्पादित हो रहे है उनकी डिमांड काफी है क्योंकि वे पोस्टिक होते हैं, इन गोठानो से महिलाएं खुश है कि उनको इसके द्वारा आय के साथ कुछ नया सीखने को मिल रहा है।

अध्ययन के उद्देश्य :

1. ग्रामीण गोठानों में कार्यरत महिलाओं के द्वारा किए गए नवाचारों का अध्ययन करना।
2. महिलाओं की आर्थिक स्थिति का अध्ययन करना।
3. कार्यरत महिलाओं के विचारों से अवगत होना।

परिकल्पना :

1. H0: ग्रामीण महिलाओं को कार्य की जानकारी ज्यादा नहीं है, जिससे वे ट्रेनिंग पर निर्भर है और उसी ट्रेनिंग से वे थोड़ा-थोड़ा कार्य कर रही है।

2. H0: महिलाएं अपने द्वारा उत्पादित वस्तुओं को बाजार में बेचने नहीं जाती है, वे सोचते है कि उन्हें अपने कार्यों के लिए घर पर आर्डर दिया जाए।

3. H0: महिलाएं गोठान के माध्यम से सिर्फ अपनी जीविका चलाने के लिए ही आय प्राप्त कर पाती है।

संबंधित साहित्य का अध्ययन :

1. भट्टाचार्य, श्रेयसी (2019) आदिवासी समाज में महिलाएं एक परिवार में कोई भूमिका को संतुलित करना में बताया कि यह अध्ययन उन्होंने ओडिशा के मयूरभंज जिले के तीन गांवों को लेकर वहाँ की महिलाओं पर किया, और बताया कि महिलाओं को दोहरी भूमिका निभानी पड़ती है विशेषकर उन महिलाओं को जो कि आदिवासी है उनके लिए घरेलू काम और व्यावसायिक कामों में बाधा आती है। उन्होंने बताया कि महिलाओं के लिए आज भी वही पुरानी बातें मानना है जादू-टोना में विश्वास महिलाओं को पुरुषों से कम समझना उन्हें आज भी व्यावसायिक गतिविधि के लिए श्रेष्ठ नहीं समझना इन्ही को बताते हुए उन्होंने महिलाओं की आर्थिक स्थिति का अध्ययन अपने शोध पत्र में किया।

2. कुमार, आदित्य एवम् अन्य (2019) ने अपने शोध ग्रंथ ओडिशा की आदिवासी और गैर आदिवासी कृषि महिलाओं के निर्णय लेने की भूमिका का तुलनात्मक विश्लेषण में बताया कि आदिवासी एवम गैर आदिवासी महिलाओं के आय में क्या अंतर है वास्तव में आदिवासी महिलाओं की तुलना में गैर आदिवासी महिलाएं ज्यादा सक्षम होती है, या नहीं। विभिन्न महिलाएं बेहतर ढंग से निर्णय ले सकती है कुछ गतिविधियों में गैर आदिवासी महिलाएं बेहतर ढंग से निर्णय ले सकती है, इस प्रकार दोनो उद्यमी महिलाओं की निर्णय की स्थिति को चरों के माध्यम से दर्शाने का प्रयास किया गया है।

अध्ययन का क्षेत्र : यह अध्ययन छ.ग. राज्य के रायगढ़ जिले में किया गया है। जहाँ जहाँ ग्राम पंचायत है वहाँ-वहाँ गोठानों की स्थापना किया गया है। रायगढ़ के छोटे-छोटे गांव एवम् तहसील चपले, कुसमुरा, जोबी, पुसौर, तमनार में जाकर गोठानों का स्वयं निरिक्षण कर डाटा एकत्रित किया गया है। रायगढ़ जिले के अंतर्गत 5 तहसील है, जिसमें 522 गोठान स्वीकृत हुआ जिसमें से

279 गोठान अस्तित्व में आया है। गोठान में कार्य की व्यवस्था का निरिक्षण हमेशा अधिकारियों एवम कलेक्टर के द्वारा किया जाता है। रायगढ़ जिले में गोठान की संख्या सबसे अधिक है और इन गोठानों में कार्य करके महिलाएं स्वावलंबी भी हो रही है, इसलिए गोठानों की संख्या में वृद्धि भी देखने को मिल रहा है।

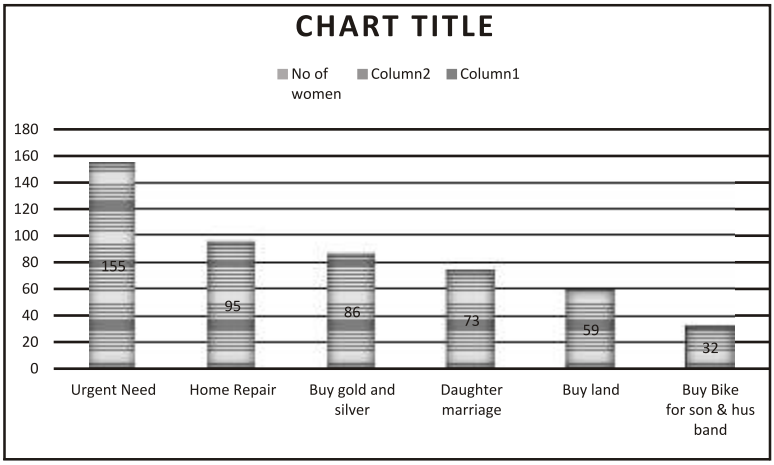
गोठानों से लाभः

1. जब से मुख्यमंत्री भूपेश बघेल जी के द्वारा यह गोधन न्याय योजना लागू की गई तब से गायों की मृत्यु में कमी आई है जो गाय सड़को पर सड़क दुर्घटना का शिकार हो जाया करती है अब यह पाया जाता है कि उन्हें गोठान में रखकर उनकी अच्छी देखभाल की जा रही है।
2. गोठान में महिलाओं के द्वारा जो उत्पाद तैयार किए जा रहे हैं वह बिल्कुल शुद्ध है, इसमें खाने वाली वस्तुएं भी घर पर ही तैयार हो रही है यह मार्केट से कम दाम में उपलब्ध है इसके अलावा छत्तीसगढ़ संस्कृति की पहचान के लिए बहुत सारे उत्पाद तैयार किए गए है जिससे बाहर से। आने वाले लोगों के द्वारा इन वस्तुओं की पहचान कराई जा सके।
3. गोठान में बहुत सारे लोगों को रोजगार के अवसर भी प्रदान किए है, सिर्फ महिलाएं ही नहीं बल्कि अन्य इससे जुड़े लोगों को आय का एक साधन प्राप्त हुआ है।

गोठान में कार्यरत महिलाओं के द्वारा किए गए कुछ नवाचारः

1. इस वर्ष का बजट 9 मार्च 2022 को पेश किया गया है, यह छत्तीसगढ़ का पहला ऐसा बजट था जिसको गोबर से बने ब्रिफकेश में मुख्यमंत्री भूपेश बघेल जी के द्वारा पेश किया गया। और संस्कृत में लिखा गया गोमय वास्ते लक्ष्मी जिसका अर्थ है कि गोबर में लक्ष्मी का वास होता है। महिला स्वसहायता समूह के द्वारा इसे 10 दिन में तैयार किया गया, एवम ब्रिफकेश के हैंडल और कॉर्नर को कोंडागाँव के समूह के द्वारा बस्तर आर्ट कारीगर से तैयार कराया गया।
2. खेतों को उपजाऊ बनाने के लिए देशी ह्यूमिक ऐसिड बनाने का कार्य किया जा रहा है, इसके साथ ही गोबर के सूखे पाउडर से बैग बनाए जा रहे है ये बैग पेपर के होंगे है।
3. महिलाओं के द्वारा गोठानों में गुलाल भी तैयार किया जाता है, जो कि पूरी तरह से शुद्ध है एवं इसकी मांग तथा बिक्री काफी बढ़ी है।

4. गोबर से ही पेंट का भी निर्माण किया जा रहा है, यह पूरी तरह से देशी एवम शुद्ध है इसमें मिलावट नहीं होने से इससे साइन भी अच्छे से आएगा। बाजार में जो पेंट एवम पुट्टी है वह बहुत महंगी होती है, एवम मिलावट होती है। इस गौठान में तैयार पुट्टी को डी वाटर कर्लिंग मशीन में डाला जाता है। इस एक किलो पुट्टी की कीमत 50 रुपए व पेंट की कीमत 230 रुपए है इस प्रकार 100 लीटर पेंट तैयार किया जाता है।



विश्लेषण:- 500 महिलाओं का अध्ययन किया गया सभी पता चला कि उनमें से 155 महिलाओं ने अपनी आवश्यक जरूरतों को पूरा किया, 95 से ज्यादा महिलाओं ने घर की मरम्मत कराई , 86 महिलाओं ने सोने चाँदी और जेवरात खरीदे, 73 महिलाओं ने अपनी बेटी की शादी कराई, 59 महिलाओं ने उस रुपये को अपनी पति एवं बेटे को बाइक के लिए दिए, 32 महिलाओं ने जमीन खरीदी इस प्रकार से महिलाएं इस गोधन न्याय योजना से बहुत अधिक लाभान्वित हुई है महिलाओं ने इससे बहुत अधिक लाभ कमाया है इससे महिलाएं आत्मनिर्भर होने के साथ ही साथ आर्थिक रूप से सशक्त भी हुई है।

अनुसंधान क्रियाविधि :- इस शोध अध्ययन के लिए प्राथमिक एवम द्वितीयक समंक के माध्यम से डाटा का एकत्रीकरण किया गया है। प्राथमिक डाटा प्राप्त करने के लिए ऑनलाइन गूगल फार्म एवम् रायगढ़ जिले के गौठानों में महिलाओं से मिलकर साक्षात्कार रूप में सर्वे से डाटा एकत्रित किया गया है। द्वितीयक संमकों के लिए छत्तीसगढ़ शासन की गोधन न्याय योजना के

वेबसाइट, न्यूज पेपर के द्वारा जानकारी प्राप्त की गई है। इसके लिए कुल रायगढ़ जिले के 500 महिला स्वसहायता समूह से प्रश्नावली के माध्यम से डाटा एकत्र किया गया, जो प्रश्नावली है वह खुली एवम् बंद प्रश्नावली है।

निष्कर्ष:- अध्ययन से यह पता चलता है कि छ.ग. सरकार की ओर से महिलाओं को आत्मनिर्भर बनाने के लिए गोधन न्याय योजना सफल साबित हुआ। छत्तीसगढ़ शासन द्वारा गोधन न्याय योजना के लिए महिला स्वसहायता समूह को 7.95 करोड़ की राशि एवम् गोबर संग्राहकों को 2.96 करोड़ की राशि प्रदान की गई है। इस गोधन न्याय योजना से महिलाएं गोठानों में स्वसहायता समूह द्वारा विभिन्न कार्य कर रही है, मुर्गी पालन, बटेर पालन, अंडो की बिक्री मशरुम के खेती के अलावा महिलाएं मशरुम के लड्डू बिस्कुट बना रही है जिनकी बिक्री C मार्ट के द्वारा की जा रही यह मशरुम के बिस्किट जो हार्ड पेशेंट है उनके लिए लाभकारी है। अभी गोठानों में गोबर का उपयोग करके पेंट बनाने का कार्य किया जा रहा है सरकार गोठानों में तैयार पेंट को अधिक प्राथमिकता दे रही है महिलाओं को प्रोत्साहित करने के लिए मुख्यमंत्री भूपेश बघेल जी ने गोबर पेंट को सरकारी भवनों में लगाने का आदेश दिया और कार्य भी प्रारंभ कर दिया जिससे कि इन उत्पादों की बिक्री अधिक हो और महिलाओं को प्रोत्साहन मिलें। इस प्रकार निष्कर्ष से यह कहा जा सकता है कि महिलाएं गोधन न्याय योजना से आर्थिक रुप से सशक्त हुई इसके पहले उनकी निर्भरता कृषि पर थी पर अब उन्हें कृषि के अलावा भी एक और साधन आय का मिल गया इसमें कुछ कमियां भी है जैसे उत्पाद जो तैयार हो रहे है गोठानों में उनकी बाजार तक पहुंच में कठिनाई महिलाओं की बिक्री की क्षमता में कमी यदि इन समस्या को दूर कर दिया जाए तो महिलाएं और अधिक प्रोत्साहित होकर कार्य करेंगी। महिलाओं से सर्वे के दौरान पाया गया की गोधन न्याय योजना के लिए उन्होनें भूपेश बघेल जी को धन्यवाद दिया कि उन्होंने महिलाओं के लिए आय एवम सशक्तिकरण का एक रास्ता खोल दिया। सर्वे के दौरान यह भी पता चला महिलाएं गोधन न्याय योजना से इतनी सशक्त हो रही है, गोबर बेचकर महिलाएं जो आय प्राप्त कर रही है उससे वे अपने बेटे को पढ़ा रही है, इसी तरह गोबर बेचकर शादी कर रही है कुछ लोगों ने गाय और भैंस भी लिए कुछ महिलाओं ने जमीन ली और कुछ ने सोना भी खरीदा अब तो गोबर से महिलाएं इमलशन पेंट और डिस्टेंबर भी तैयार कर रही है। ग्रामीण क्षेत्र के लोग इस गोधन न्याय योजना से बहुत ज्यादा खुश है। सरकार बदलने के बाद भी सरकार ने इस योजना को बंद नहीं करने का निर्णय लिया बल्कि इसे और

अधिक बढ़ाने का प्रयास जारी है ताकि इस योजना से सभी लोग लाभान्वित हो सके विशेषकर महिलाओं को इससे बढ़ावा मिले अन्य राज्य भी इस योजना को अपना रहे है।

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संस्कृति में प्रवेश की प्रक्रिया है शिक्षा

• डॉ. ब्रजरतन जोशी

शिक्षा हमारे समय का सबसे संवेदनशील किन्तु उतना ही उलझा और जटिल प्रश्न है। अंग्रेजों ने अपने शासन के दौरान जिस शिक्षा दृष्टि को विकसित किया दुर्भाग्य से हम अभी उससे मुक्त नहीं हो पा रहे हैं। इस पूरी परिस्थिति में भाषा के जो दो शब्द बेहद संक्रमित हुए हैं क्रमश नवाचार और प्रयोगधर्मिता।

इनके नाम पर शिक्षा समाज में जितनी अव्यवस्था फैलती जा रही है और इस बीमारी का रूप आकार जैसे-जैसे बढ़ता ही जा रहा है वह हम सब के लिए सोचने का विषय है।

हम निरंतर अपनी परंपरा से हटते कटते जा रहे हैं। हमारी परंपरा कहती है कि—

तत्कर्म यत्न न बंधाय, सा विद्या या विमुक्तये।
आया साया परंकर्म विद्याअन्य शिल्पनै पुरम।।

(विष्णु पुराण)

स्वामी विवेकानंद ने भी हमें भली भांति समझा दिया था कि शिक्षा हमारे ही अंतर्निहित गुणों का प्रकटन है।

राष्ट्रपिता महात्मा गांधी शिक्षा को तीन एच से परिभाषित करते हैं। तीन एच से उनका तात्पर्य है हैड (Head) हार्ट (Heart) और Hand यानी मस्तिष्क (बुद्धि), हृदय (भावना) और हाथ (कौशल)। बापू ने यह सूत्र हमें वर्षों पूर्व दे दिया था, लेकिन आधुनिकता और उपनिवेशवादी मानसिकता के चलते हमने अपनी शिक्षा, अपने हृदय, अपनी बुद्धि के साथ-साथ अपने मस्तिष्क में इस सूत्र को बिल्कुल तरजीह नहीं दी।

आज हम देख रहे हैं कि राज्य अंग्रेजी माध्यम स्कूलों पर अधिक ध्यान दे रहा है। यह गुलाम मानसिकता का ही परिचायक है। कारण साफ है कि उपनिवेशवादी दिमाग अंग्रेजी को ज्ञान की भाषा मानता है। हमारी अपनी

मातृभाषा को अंग्रेजी स्कूलों के तुलना में पर्याप्त तरजीह नहीं मिल रही है। इसका असर यह हुआ है कि हमारा भाव जगत बुरी तरह से प्रभावित हुआ है।

परेशानी यह भी हुई है कि शिक्षा के माध्यम के बदलने के कारण अल्पकाल से ही विद्यार्थियों के मनोमस्तिष्क का विकास, अवधारणात्मक समझ, तार्किकता और सृजन आदि के भाव को पर्याप्त विकसित होने के अवसर नहीं मिल रहे हैं। ऐसे में कि जब हम कई परियोजनाओं के माध्यम से जीवंत संसार से डिजिटल यानी आभासी संसार की ओर बढ़ने की अंधी दौड़ में लगे हैं, तो शिक्षा के क्षेत्र में जिन मूलभूत और आधारभूत कामों को तरजीह देनी है, उन्हें पर्याप्त समर्थन नहीं मिल पा रहा है। परिणामस्वरूप शिक्षक, शिक्षार्थी और शिक्षा केंद्र ज्ञान केंद्र के बजाय वेटिंग रूम बनते जा रहे हैं। अगर हम गौर से देखें, तो यह स्थिति एक तरह से हमें मानसिक रूप से अपाहिज बना रही है।

अब प्रश्न उठता है की इस अवस्था में क्या किया जाय? इन हालात का मुकाबला कैसे करें?

पुस्तकें और प्रयोगशालाएं इस अवस्था का सामना लाने के सबसे उत्तम साधन हैं। दोनों की शक्ति ज्ञान है। इतिहास में शायद ही कोई कालखंड ऐसा रहा जो कि जब पुस्तकों और प्रयोगशालाओं ने जीवन परिष्कार में अपनी अहम भूमिका नहीं निभाई हो। समाज के लिए दोनों ही ज्ञानघर है। दोनों ही समाज की उजली चौपाल है। यहां से निकला ज्ञान जिन्दगी का हिस्सा बन उसे पूर्णता की ओर अग्रसर करता है। इतना ही नहीं बल्कि इनके माध्यम से हम अस्तित्व के गलियारों से हमारा परिचय सघन होता जाता है। दोनों ही मनुष्यता की आंखों में काजल की तरह है।

ये पुस्तकें और प्रयोगशालाएं ही हैं जो जीवन की भूमि पर अनुभव के रंग बिरंगे फूल खिलाती हैं। व्यावहारिक बोध के विकास में इनकी भूमिका अहम है। अवलोकन, तर्क, निरूपण और धैर्य के साथ स्वतंत्र रूप से कार्य करने की क्षमता का विकास होता है।

हम सब जानते ही हैं कि शिक्षा संस्कृति में प्रवेश की प्रक्रिया है। इस प्रक्रिया के केंद्र शिक्षा संस्थान हैं। पुस्तकालय और प्रयोगशालाएं इन केन्द्रों की आत्मा हैं। क्योंकि यह आत्मा ही इन शिक्षा केन्द्रों को ज्ञान केन्द्रों में रूपांतरित करती है। ज्ञान उत्पादन के ये केन्द्र हमें हमारे प्राकृत संस्कारों से मुक्त कर हमारी बुद्धि को नियमित और व्यवस्थित करने का अहम कार्य सम्पन्न करते हैं।

आज इन ज्ञान एवं शिक्षा केन्द्रों की आत्मा रूपी पुस्तकालय और प्रयोगशालाएं शिक्षा संस्थानों के घनघोर उपेक्षित स्थल हैं। क्षेत्र सरकारी हो या

गैर सरकारी, शिक्षा संस्थानों में ये मात्र कागजी खानापूर्ति बनकर रह गए हैं। इस समय प्रदेश में 4023 माध्यमिक 11727 उच्च माध्यमिक विद्यालय हैं। राजस्थान में 2006 से पुस्तकालय अधिनियम लागू है, फिर भी आंकड़े बताते हैं कि 50% विद्यालयों में इनके पद रिक्त हैं। इसके अलावा पंचायत स्तर पर 288, राज्य केंद्रीय पुस्तकालय 01, मण्डल पुस्तकालय 07, जिला पुस्तकालय 33, तहसील पुस्तकालय 09 और पंचायत समितियों में 228 पुस्तकालय हैं। पर समाज की अध्ययन, मनन के प्रति निरन्तर काम होती जा रही जागरूकता के चलते और इसे केवल राज्य का जिमा समझने की रूढ़ मनोवृत्ति के कारण ये सभी चिंतन और प्रायोगिक स्थल नुमाइशी और प्रतिस्पर्धी परीक्षाओं की तैयारी के केंद्र बन कर रह गए हैं और समाज आनंद को भोग मानकर बेतहाशा गति से आगे बढ़ रहा है।

व्यापक समाज के पर्यावरण में आरम्भ से ही यानी परिवार और परिवेश में पठन संस्कृति के प्रति गहरी उदासीनता के चलते हमने जो बोया है, आज हम सब वही काट रहे हैं।

पुस्तकालय और प्रयोगशालाओं का क्षरण जीवन से छिटकती जीवंतता का क्षरण है।

आज जिस संरचनात्मक हिंसा का शिकार व्यापक समाज हो रहा है, उसके मूल में हमारी पुस्तक एवं प्रयोगधर्मी संस्कृति और जीवन के बीच प्रतिदिन बढ़ती जा रही दूरी है। याद रखें कि पुस्तक पढ़ने और निरंतर प्रयोगशील होने से केवल पाठ्यक्रम ही पूरा नहीं होता, बल्कि जीवन के प्रांगण में मनुष्य पाठकीय संस्कार के अंतर्गत दृष्टिबोध, संवाद, असहमति,अविचारित का अस्वीकार जैसे सत्त्वपरक मानवीय मूल्यों को भी उत्तरोत्तर प्राप्त करता जाता है।

आज समस्त शिक्षा परिदृश्य की चंद संस्थाओं को अपवाद स्वरूप छोड़ दिया जाए, तो अधिकांश संस्थाएं खासकर कोचिंग संस्थाएँ जिज्ञासु पाठकों की जिज्ञासा को सीमित उद्देश्य और लक्ष्यप्राप्ति में बदलने के कारखाने बनकर रह गए हैं।

इसी कारण से ये संस्थान ज्ञान उत्पादन के केंद्र होने से वंचित हो गए हैं।

आज के कोचिंग संस्थान इस काम को बेधड़क और बेहिसाब गति से कर रहे हैं क्योंकि वे अतिरिक्त ज्ञान और पठन को तात्कालिक सफलता के मार्ग में बड़ी बाधा मानते हैं। ऐसे में पुस्तकालय तेजी से वीरान होते जा रहे हैं। यह किसी भी समाज और संस्कृति के लिए गहरी चिंता का विषय है।

आज शायद ही कोई ऐसा अभिभावक होगा जो अपने बच्चे को किसी भी संस्थान में प्रवेश दिलाने से पूर्व उस संस्थान या कोचिंग के पुस्तकालय के बारे कोई जानकारी चाहता या माँगता हो।

तेजी से होते जा रहे समाज में पुस्तकों या कह ले पठन संस्कृति में आई भारी गिरावट ने इस विचार को ही हमारी सोच से विलोपित कर दिया है कि पुस्तक जीवन का जरूरी हिस्सा है। फलस्वरूप जीवन में सहजता और आनंद की उपस्थिति लगातार छीज रही है।

परीक्षा के भय और कोचिंग संस्थानों की तेजी से बढ़ती प्रभावी उपस्थिति इस अवस्था के लिए ताबूत में ठुकी अंतिम कील का काम कर रही है।

पुस्तकालयों की तालाबंद अलमारियों के पीछे हमें कुछ न दे पाने की लाचारी से लथपथ उदासीन पुस्तकें बदहाल पड़ी हैं।

इस अवस्था का एक और अहम् कारण है जीवन के परिसर में बढ़ती जा रही अनावश्यक तेजी, अधैर्य और तकनीक को सर्वशक्तिमान मानने की मजबूत मानसिकता।

हमें इन सब से मुक्त हो कर जीवन के आकार और व्याकरण को भली-भाँति जानना और समझना होगा।

घर, परिवार और शिक्षण संस्थाओं में परिपक्व सोच के अभाव में अतिरिक्त पुस्तकें पढ़ने की प्रवृत्ति को, खासकर साहित्य के पठन-पाठन को हमारा समाज एक समस्या की तरह देखने लगा है। हमारी यही रीति-नीति हमें अपने मूल पथ से विचलित भी करती जा रही है। कितनी विडंबना की बात है कि अगर कोई बच्चा पाठ्यक्रम के अतिरिक्त कुछ पढ़ने की उत्सुकता दिखाता भी है, तो समूची व्यवस्था उसे इस रास्ते पर आगे बढ़ने से रोकती है।

हमें यह तथ्य ध्यान में रखना होगा कि पुस्तकालय या प्रयोगशाला किसी शिक्षा संस्थान का एक जरूरी स्थापत्य या कागजी जरूरत या उप संस्थाएं भर नहीं है, वरन इनके कारण हमारी रुचि का परिष्कार और ज्ञान का विस्तार दोनों कार्य एकसाथ होते हैं।

शिक्षा को लेकर हमें अपनी उपनिवेशवादी दृष्टि से बाहर आकर यथास्थिति का पूर्ण अवलोकन करना होगा और यह देखना होगा कि वर्तमान में शिक्षा ढांचा पुर्नगठन माँग करता है, अगर उसके पुर्नगठन की मांग बहुत जायज है, तो हमें उसके पुर्नगठन पर विचार करना चाहिए। यह विचार करने का समय है। हम विश्वासहीन होते जा रहे समय के नागरिक हैं। हम सब नव उपनिवेशवाद के साए में पल रहे हैं। हम एकसाथ वैचारिक, शैक्षिक एवम् आर्थिक क्रूरता के शिकार समाज में

रूपांतरित होते जाने को अभिशिप्त हैं। हमें भोग, विलास और स्वछंदता के प्रबल आग्रहों को दरकिनार करते हुए विद्या और ज्ञान के मार्ग पर आगे बढ़ना है। ऐसा भी नहीं है कि हमारे पास दृष्टिसंपन्न और अनुभवी विचारकों का अभाव है, बल्कि हम निरंतर उनकी उपेक्षा कर रहे हैं।

पुस्तकें हमारा स्वभाव बदलती है। हमारी ज्ञान परंपरा में स्वाध्याय की जो प्रक्रिया है, उसे ही बदलाव की प्रक्रिया कहा जाता रहा है। पुस्तकों के माध्यम से हम अपने अंदर जाते हैं और वहां से हमें एक नई रोशनी मिलती है। उसी प्रक्रिया के माध्यम से ही बदलते संसार और अतीत के संपर्क में आ सकते हैं जो अब हमारे लिए शेष है, पर विशेष भी है।

अतः हम देखते हैं कि जब हम एक कक्ष या एक ही स्थान पर एक आसन में बैठकर पूरी दुनिया को अच्छी तरह से जानने की कोशिश करते हैं, तो वे पुस्तकें और प्रयोगशालाएं ही हैं जो हमारे संपर्क को हमारे अस्तित्व तक ले जाती है तथा ब्रह्मांड, अस्तित्व और निजी संसार के बीच एक सारणी का काम करती है इसलिए किसी भी सभ्य समाज में पुस्तकों और प्रयोगशालाओं का होना अत्यंत आवश्यक है।

पुस्तकें और प्रयोग अंतहीन प्रक्रिया का हिस्सा हैं और इनसे ही हमें प्रयोगशील सत्य के व्यवहार की शिक्षा भी मिलती हैं। अगर हमें अपने जीवन में भावनात्मक चौकन्नापन, चिंतन को एकसाथ बढ़ाना है, तो राहें पुस्तकालय और प्रयोगशालाओं की ओर ही ले जाएगी। इन्हीं राहों से अन्वेषी चित्त, उत्सुकता, ताजगी और मौलिकता का संचार होगा जो कि हमारे समाज के लिए आवश्यक है।

शिक्षा के क्षेत्र में शैक्षिक स्थिति का महत्व निर्विवाद है। शैक्षिक स्थिति से यहां हमारा तात्पर्य है कि ज्ञान की एक विशेष अवस्था। अक्सर हम देखते हैं कि शिक्षा में एक शिक्षक होता है दूसरा शिक्षार्थी है, पर हम तीसरे पक्ष यानी जिसे इन दोनों को जानना है उसके बारे में हम अधिक नहीं सोच पाते। जिसको जानना है, वह इस प्रक्रिया में इस प्रक्रिया का अहम् हिस्सा है। इसका बोध न होने के चलते बहुत कुछ छूट जाता है। एक त्रिकोण बनता है शिक्षा और शिक्षक दोनों और जिसे या जिसके बारे में जानना है। समझना एक निरंतर चलने वाली प्रक्रिया है और यही ज्ञान की ऐसी राह है जो कर्म में परिणित हो जाती है। लेकिन हम देख रहे हैं कि हमारी शिक्षा व्यवस्था में जानने और समझने के बजाय जैसा है वैसा रखने और देखकर और किताबों कुंजी से देखकर उत्तर लिखने की प्रवृत्ति बढ़ रही है। इसलिए यह ध्यान रखना जरूरी है कि हमारी शैक्षिक प्रक्रिया में शैक्षिक स्थिति के विकास हेतु प्रयोगशालाओं और पुस्तकों की महती आवश्यकता है।

अब प्रश्न उठता है कि जब हम इतना जानते और समझते हैं, तब फिर हमारे शिक्षातंत्र में परिवर्तन क्यों नहीं ला रहे ला पा रहे हैं? सबसे पहले तो हमें यह जानना है कि हमारे लिए मूल समस्या या हमारी समस्या का मूल केन्द्र क्या है? जब तक हम समस्या के उसमें मूल केन्द्र तक नहीं जाएंगे, उसके बारे में चिंतन मनन और विचार नहीं करेंगे, तब तक हम उस समस्या के निराकरण के मार्ग पर भी आगे नहीं बढ़ पाएंगे और न ही उस समस्या के समस्त आयामों की तरफ हमारा ध्यान जाएगा। सबसे पहले हमें विचारवान बनना होगा, चिंतन करना होगा। चिंतन एवं मनन के साथ विचार की प्रक्रिया में कौन आगे बढ़ेगा जिसमें इस तरह की संवेदनशीलता का विकास होगा और एक ऐसा वातावरण होगा जो उसकी संवेदनशीलता को और जगह दे और तब उसमें खास किस्म के संकल्प उदित होंगे और उस संकल्प से वातावरण और अन्य सहायक तत्त्वों को आधार बनाकर अपनी मूल राह आगे बढ़ेगा और जिसके परिणाम व्यापक समाज को मिलेंगे। जाहिर है फिर परिणामों को मूर्त रूप में हमारे सामने प्रकट होना ही होगा और वह हमारे लिए फलदाई भी साबित होंगे और इस प्रक्रिया में भी सबसे बड़ा हिस्सा पुस्तकों और प्रयोगशाला का ही होगा। क्योंकि हम उचित साहस, संकल्प और शांति के साथ आगे बढ़ने का जज्बा पैदा करेंगे, जिससे कि हम अपने मूल लक्ष्य को भलीभांति प्राप्त कर सकें।

हमें यह भी पता है कि वैश्विक स्तर पर पिछले कुछ समय से शिक्षण एक व्यवसाय के रूप में चिंता का विषय बना हुआ है। यह समय जितना शिक्षकों के लिए चुनौतीपूर्ण है, उतना ही शिक्षार्थियों के लिए भी है। हमें यह ध्यान रखना होगा कि हमने नए समय के साथ कदमताल मिलाते हुए ज्ञान की नूतन विषयवस्तुओं और संदर्भों के साथ अंतःक्रियाओं पर अपने को केंद्रित करें। वर्तमान शिक्षा के सामने मशीन अधिगम, कृत्रिम बुद्धिमता जैसे—विकराल संकट मुंह बाए खड़े हैं। ऐसे में हमें बौद्धिक रचनात्मकता के माहौल का निर्माण करने के लिए शैक्षिक संस्थानों शिक्षकों को नवाचारों के लिए पारिस्थितिकी तंत्र और कार्यकुशलता के लिए कार्य संस्कृति को पोषित करते हुए सामाजिक और सांस्कृतिक परिवर्तन की प्रक्रिया को व्यक्ति समाज और मानवता के हक में सार्थक रूप से आगे बढ़ाने के लिए उत्तम प्रयास करने होंगे। ये प्रयास पुस्तकालय और प्रयोगशालाओं के माध्यम से आकार ग्रहण कर सकेंगे। राजनीतिक शिथिलता से उपजे सांस्कृतिक हीनता बोध से पनप रहे इस शिक्षातंत्र को एक सृजनशील, ज्ञानवान, समतामूलक और स्वतंत्र सोच और समाज की जरूरत है। हम अपने शिक्षातंत्र को इस प्रकार से पोषित करें कि वह एक साथ हमारे मानस और संस्कृति का वि उपनिवेशीकरण करने की हमारी कोशिशों को

मूर्त कर सके। जब तक हमारे शिक्षक और शिक्षार्थी स्वाध्याय के माध्यम से संसाधन, संरचना, पाठ्यक्रम, विनिमय और अनुसंधान को नए अर्थ संदर्भों में नहीं ढालेंगे, वह शिक्षातंत्र प्रासंगिक नहीं रह पाएगा।

अगर हमें शिक्षा केन्द्रों को ज्ञान केंद्रों के स्तर पर ले जाना है, तो हम अपने पुस्तकालय और प्रयोगशालाओं को समर्थ और संपन्न बनाने की राह पर अग्रसर होना होगा।

पुस्तकालय और प्रयोगशालाएं इसलिए भी आवश्यक है क्योंकि उनके माध्यम से ही हम अपनी देशज ज्ञान परंपरा के तत्त्वों यथा-आत्मबोध, सत्य, प्रज्ञा, संस्कृति, भाषा, लोकविद्या, संगीत, कला, प्रेम, नैतिकता के साथ संवेदनशीलता की संगति को सम्यक रखना होगा। साथ ही लोकतंत्र की वर्तमान प्रकृति के साथ तालमेल बैठाना होगा। तभी हमारे शिक्षक स्वयं को सामाजिक परिवर्तनकर्ता के रूप में प्रस्तुत कर पाएंगे। हमें अपनी शिक्षा व्यवस्था के ज्ञानात्मक, और संरचनात्मक पक्ष को जड़ता से मूलतः करके सीखने और करने की प्रवृत्ति को बढ़ावा देना होगा। तभी हम राष्ट्रीय शिक्षा नीति के सभी पक्षों के साथ न्याय करते हुए आगे बढ़ सकेंगे। पाठ्यक्रमों में बदलाव के लिए नैतिक और मूल्यपरक सिद्धांतों को अपनाना होगा, नहीं तो ये सिर्फ एक बौद्धिक खेल और स्नायविक हलचल बनकर रह जाएंगे। पुस्तकें और प्रयोगशालाएं हमारी जड़ता को तोड़ने के सबसे अधिक शक्तिशाली माध्यम हैं। हमें इन पर अपना विश्वास बढ़ाना होगा।

अतः राज और समाज वास्तव में ही अगर कोई ठोस परिवर्तन या जमीनी हक़ीक़त देखना चाहते हैं, तो हमें परिवार से लेकर सांस्कृतिक परिसर के साथ शिक्षा संस्थानों तक में पुस्तक पठन के निर्विवाद महत्त्व को स्थापित करना होगा। पुस्तकालय और प्रयोगशालाओं को मजबूत बनाना होगा। इस क्रम में जब तक हम हमारे प्रारम्भिक विद्यालयों के शिक्षक, पुस्तकालय और प्रयोगशालाएं समृद्ध और सम्पन्न नहीं होंगीं, तब तक हम जीवन के परिसर में सांस्कृतिक सम्पन्नता और सभ्य नागरिक विवेक से वंचित रहेंगे।

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विधवाओं की पारिवारिक एवं आर्थिक स्थिति का अध्ययन राजनंदगांव के विशेष सन्दर्भ में

डॉ. प्रियंका लोहिया • श्रीमती ललिता साहू

मानव समाज के विकास के साथ-साथ परिवार के भी अनेक रूप अस्तित्व में आये यदि, हम काल विशेष के आधार पर परिवार में स्त्री और पुरुष की सत्ता उनके अधिकार, वंशनाम, विवाह के स्वरूप का आंकलन करें तो स्वतः ही स्पष्ट हो जायेगा कि प्रत्येक काल में उनकी स्थिति भिन्न-भिन्न रही है। महानता का बोझ लिये हुए भारतीय नारियां कहने के लिये तो हमेशा से सम्माननीय रही है पर वस्तुस्थिति यह है कि उनकी पारिवारिक, सामाजिक, आर्थिक व राजनीतिक स्थिति को हमेशा सीमित किया जाता रहा है।

व्यक्तिगत संपत्ति के अलावा जीवन निर्वाह के लिए रोजगार होना किसी भी व्यक्ति लिए अत्यंत आवश्यक है। आमतौर पर आजीविका कमाने का कार्य पुरुष ही करते आए हैं और महिलाएं घर पर रह कर परिवार की जिम्मेदारियों का निर्वहन करती हैं। आदर्श रूप में तो यह पद्धति ठीक है लेकिन समस्या तब उत्पन्न होती है जब महिला को अचानक किसी समस्या का सामना करना पड़ता है। अचानक विधवा हो जाने पर परिवार में मृतक के अलावा कमाने वाला और कोई नहीं होता है। ऐसे में विधवा के सामने आजीविका कमाने के लिए घर से बाहर निकलना मजबूरी हो जाती है। ऐसी अवस्था में निम्न वर्ग की अपेक्षा मध्यम वर्गीय विधवाओं को अनेक समस्याओं को सामना करना पड़ता है क्योंकि उनके पास न तो विशेष शिक्षा होती है, न कोई व्यवसायिक प्रशिक्षण होता है और न ही कोई स्वरोजगार शुरू करने के लिए जमापूंजी होती है।

बीमा आदि के कारण आजकल तो विधवाओं को काफी सहूलियतें है। पति की मृत्यु होने पर अधिकतर विधवाओं को निजी या सार्वजनिक बीमा कंपनी से मुआवजा मिल जाता है जिससे वह कोई भी कार्य कर सकती है। इसके अलावा मृतक व्यक्ति के सरकारी कर्मचारी होने पर सरकार अनुकंपा के

आधार पर उसकी विधवा को सरकारी नौकरी भी दे देती है। लेकिन प्राचीनकाल में इस प्रकार की कोई सुविधा विधवाओं को मिलती नहीं थी इसलिए विधवाओं के सामने अपने और बच्चों के भरण-पोषण की एक बड़ी समस्या हुआ करती थी।

स्त्रियों की पारिवारिक एवं आर्थिक स्थिति में युग के अनुरूप परिवर्तन होता रहा है। उसकी स्थिति में वैदिक युग से लेकर पूर्वमध्ययुग तक अनेक उतार-चढ़ाव आते रहे तथा उनके अधिकारों में तदनुरूप परिवर्तन भी होते रहे है।

वर्तमान समय में स्त्री आंदोलन, सरकारी प्रयास, संयुक्त परिवार के विघटित होने के फलस्वरूप सांस्कृतिक, संरचनात्मक परिवर्तन परिलक्षित हो रहे है। उतक शोषण में कमी आई है। बड़े पैमाने पर वह कामकाज तथा रोजगार के अवसरों के लिए घर से है आर्थिक स्वालंबन की दृष्टि से आज भी उनका प्रतिशत बहुत कम है। सामाजिक, बी नैतिक व मनोवैज्ञानिक दृष्टि से भी उनकी स्थिति पुरुषों के समरूप नहीं है। आज भी ऐसी स्त्रियों को समाज के द्वारा भिन्न परिप्रेक्ष्य में देखा जाता है। विधवा महिला को वह स्थान प्राप्त नहीं है जिसकी वह हकदार है। उसे प्रायः पति की मृत्यु का कारण समझा जाता है। हिन्दू परिवार में प्रचलित वर्तमान रूढ़ियों और अंधविश्वासों के कारण उनके साथ भेदभाव किया जाता है, अपमानित किया जाता है, उन्हें अधीनता में रहना पड़ रहा है।

अध्ययन के उद्देश्य :

1. विधवा महिलाओं की पारिवारिक और आर्थिक स्थिति का अध्ययन।
2. विधवा महिलाओं के प्रति परिवार व समाज के दृष्टिकोण का अध्ययन।
3. विधवा महिलाओं की समस्या, बदलती मानसिकता एवं दृष्टिकोण का अध्ययन।

शोध परिकल्पना

1. आर्थिक रूप से परावलंबी विधवाओं को अपेक्षाकृत अधिक समस्याओं का सामना करना पड़ता है।
2. उच्च वर्गों की अपेक्षा मध्यमवर्गीय परिवार की महिलाओं को समस्याओं का सामना अधिक करना पड़ता है।

अध्ययन पद्धति

किसी अनुसंधान कार्य में अध्ययन पद्धति का विशेष महत्व होता है

प्रस्तुत अध्ययन को तीन भागों में बांटा गया है। प्रस्तुत शोध कार्य हेतु 11 वार्डो का चयन अधिक संख्या वाले वार्डो के आधार पर किया गया है। प्रस्तुत अध्ययन में उत्तरदाताओं का चयन अध्ययन के उद्देश्य को ध्यान में रखते हुए उच्च, मध्यम व निम्न तीनों वर्गों पर आधारित है जिसमें 20 से 60 आयु वर्ग के उत्तरदाताओं का चयन किया गया है। प्राथमिक समंकों का संकलन प्रमुख रूप से साक्षात्कार अनुसूची एवं अवलोकन प्रविधि के माध्यम से किया गया है।

शोध साहित्य का पुनरावलोकन

Newranskychrisknn, kayser Karen, Lombe Margaret (2014) 42

ग्रामीण दक्षिण भारत में अपने शोध में पाया कि विधवा और परित्यक्त महिलाओं की स्थिति अत्यंत गरीब है उन्हें सामाजिक हाशिये में डाल दिया गया है। ऐसी महिलाओं के साथ भेदभाव खत्म करने हेतु विवाह और जातिगत भेदभाव दूर करने स्थायी आजीविका प्राप्त करने स्थानीय गैर सरकारी संगठन कालगरी ने स्वसहायता समूह के माध्यम से इन्हें संगठित करने का प्रयास किया। विधवा और परित्यक्त महिलाओं के कथित आत्म प्रभावकारिता पर माइक्रोडिट एसएचजी प्रशिक्षण और सुविधा के प्रभाव की जांच की जिससे यह निष्कर्ष निकला की प्रशिक्षण में भाग लेने से उनकी सामुहिक शक्ति और राजनीतिक आवाज को हासिल करने में इसने एक चिंगारी की तरह कार्य किया।

Pamela et.al (2014)43 ने नेपाल के काठमांडु बेली, सुरखेत, चीतवान और कबे री जिलों में विधवाओं के 6 समूहों पर ध्यान दिया और उच्च जाति की विधवाओं से संबंधित साक्षात्कार के माध्यम से आंकड़ों को एकत्रित किया गया। आंकड़ों के विश्लेषण से पता चलता है कि उन्हें ऐसी विशेष सहायता की जरूरत है जो कि विधवाओं और उनके बच्चों पर मानसिक प्रभाव को महसूस नहीं होने दे।

Talawar Psharanappa (Feb. 2014) ने भारत में विधुर और विधवाओं पर किये गये अध्ययन में पाया गया कि इन्हें अनेक परेशानी का सामना करना होता है। यह बुनियादी सच्चाई है कि उम्र बढ़ने की अवधि बढ़ती जा रही है। आज भारत में सात करोड़ सात लाख वृद्ध हैं जो अगले 25 साल में सत्रह करोड़ सत्तर लाख हो जायेंगे। वृद्ध के प्रति बच्चों को जागरूक करने स्कूल और कालेजों में राष्ट्रव्यापी कार्यक्रमों को आयोजित किया जाना चाहिए। आज गैर सरकारी संगठन उम्र के अनुकूल समाज बनाने बुजुर्गों की देखभाल सम्मान हेतु

मूल्य शिक्षा के माध्यम से इस दिशा में काम कर रहे हैं। ताकि बुजुर्गों को मजबूत सामाजिक आर्थिक सुरक्षा मिले वह स्वावलंबी बनें और समाज में उनकी भागीदारी मजबूत हो।

निष्कर्ष

विधवा महिलाओं के पारिवारिक एवं आर्थिक जीवन से संबंधित स्थिति का विस्तृत अध्ययन किया गया है जिसमें उच्च माध्यम व निम्न तीनों ही वर्गों की महिलाएं सम्मिलित है जिसके अंतर्गत वर्तमान में उनका निवास स्थान मायके एवं ससुराल से मिलने वाला सहयोग, बच्चों से सहयोग, परिवार के महत्वपूर्ण निर्णय में उनकी राय, उनकी आत्मनिर्भरता तथा पैतृक संपत्ति में मिलने वाली सुविधाओं की पर्याप्तता मुख्य बिंदु है। तीनों वर्गों में सर्वाधिक 58.63 प्रतिशत उन उत्तरदाताओं का है जो पति की मृत्यु के पश्चात बच्चों के साथ रह रही है एवं अकेले रहने वाली उत्तरदाताओं का प्रतिशत (5.45:) सबसे कम है। जिनमें से उच्च वर्ग में सर्वाधिक (41.66:) महिलाएं ससुराल तथा 41.66 प्रतिशत बच्चों के साथ रहती है वही मध्यम व निम्न वर्ग में क्रमशः 59.49, 67.90 प्रतिशत बच्चों के साथ रहती हैं तीनों ही वर्ग में क्रमशः 16.66, 30.37, 23.45 प्रतिशत उत्तरदाताओं की परिवार के निर्णय में भागीदारी नहीं है। अतः स्पष्ट है कि तीनों वर्ग के सर्वाधिक उत्तरदाताओं की पारिवारिक फैसले लेने में महत्वपूर्ण भूमिका है। पति के जीवित रहने पर उच्च वर्ग में मात्र 18.33, मध्यम वर्ग में 43.03 प्रतिशत उत्तरदाता आर्थिक रूप से आत्मनिर्भर थे क्रमशः 81.66, 56.96 प्रतिशत उत्तरदाता आत्मनिर्भर नहीं थे जबकि निम्न वर्ग में आत्मनिर्भरता का प्रतिशत सर्वाधिक 60.49 पाया गया। मध्यम तथा निम्न वर्ग में सर्वाधिक 40.50 तथा 32.09 प्रतिशत उत्तरदाता आर्थिक रूप से असहाय समझते है। मात्र 6.66 प्रतिशत उत्तरदाता उच्च वर्ग में असहाय महसूस करते हैं। जबकि तीनों ही वर्ग में क्रमशः 93.33, 59.49, 67.90 प्रतिशत उत्तरदाता वर्तमान में असहाय महसूस नहीं करते हैं। उच्च, मध्यम व निम्न तीनों ही वर्गों में क्रमशः (6.66, 29.11, 77.77 :) प्रतिशत महिलाओं का कहना है कि परिवार में पैतृक संपत्ति नहीं है वही सर्वाधिक (93.33, 70.88, 22.22:) महिलाओं ने पैतृक संपत्ति होना बताया है। उच्च वर्ग के सर्वाधिक (75) ने बंटवारा ना होने तथा 25 प्रतिशत ने सहयोग की कमी को वही मध्यम वर्ग के 25 प्रतिशत ने परिवार में बंटवारे का न होना, 62.5 प्रतिशत ने आर्थिक अभाव तथा 12.5

प्रतिशत उत्तरदाताओं ने पारिवारिक सहयोग की कमी तथा निम्न वर्ग में भी 66.66 प्रतिशत ने बंटवारे का न होना और 33.33 उत्तरदाता ने अशिक्षा को कानूनी लड़ाई के माध्यम से संपत्ति में हिस्सा न लेने का प्रमुख कारण बताया है।

सन्दर्भ ग्रंथ

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डॉ. प्रियंका लोहिया

अतिथि प्राध्यापक

(समाजशास्त्र, शास. दिग्विजय स्व. महा. राजनंदगांव छ.ग.)

श्रीमती ललिता साहू

सहायक प्राध्यापक

(समाजशास्त्र, शास. दिग्विजय स्व. महा. राजनंदगांव छ. ग.)

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दुर्ग जिले एवं भिलाई में कुलियों (सहायक) की सामाजिक-आर्थिक स्थिति का अवलोकन

ब्रिंदा राय • डॉ. पी. डी. सोनकर

''परतंत्रता में बेगार प्रथा का नाम था कुली
स्वतंत्रता में न्यूनतम मजदूरी का नाम बना कुली
कुली से सहायक बना कुली
अब सहायक का दाम गिरा और घट रहा कुली''

कुली (सहायक) जो रेलवे स्टेशनों एवं बस अड्डों पर यात्रियों का सामान उठाते हैं। यह शब्द भारत के भाषा तमिल से लिया गया है जिसमें कुली का आशय 'मजदूरी' से है। औपनिवेशिक काल में यह मालगुजारो पर अरोपित था परंतु संपन्न भूस्वामी एवं जमींदार अपने हिस्से का कुली बेगार, मजदूरों, समाज के कमजोर वर्ग, भूमिहीन कृषकों पर लाद दिया करते थे। आगे चलकर कुली बेगार आंदोलन बद्रीदत्त पांडे, लाला चिरंजीलाल एवं पं. हरगोविंद के नेतृत्व में हुआ जो सफल रहा एवं गांधीजी द्वारा इसे 'रक्तहीन क्रांति' का नाम दिया गया। 2016 में पूर्व रेल मंत्री सुरेश प्रभु द्वारा कुली का नाम प्रतिस्थापित कर सहायक नाम रख दिया गया। भारत में कुल 19762 कुली वर्तमान में कार्यरत हैं। कुलियों से संबंधित सरकारी आंकड़ों में अंतर पाया गया है, कुलियों को रेलवे द्वारा कागजी तौर पर मिल रही सुविधाओं एवं हकीकत में भी अंतर पाया गया है। दुर्ग रेलवे स्टेशन एवं भिलाई पावर स्टेशन के कुलियों को मिल रही सुविधाओं में भी भेदभाव देखने को मिला है। कुलियों द्वारा ग्रुप डी में शामिल होने की मांग की गई है तथा पूर्व रेल मंत्री लालू प्रसाद यादव के कार्यकाल को आज तक बने सभी रेल मंत्रियों के कार्यकाल में से सबसे ज्यादा पसंद किया गया है। इस अध्ययन के सुझाव एवं उद्देश्यों द्वारा रेलवे सरकार को कुलियों की मांग, आवश्यकता एवं यथार्थ परिस्थितियों से अवगत कराया जा सके ताकि उनकी समस्याओं का निवारण हो सके।

मुख्य शब्द : कुली, बेगार प्रथा, सहायक, रेलवे स्टेशन, दुर्ग, बीपीएचबी

प्रस्तावना :

औपनिवेशिक शासन काल में कुली प्रथा का भारत में व्यापक विस्तार था। 19वीं सदी में दास प्रथा के अंत के साथ ब्रिटिश हुकूमत द्वारा एक नई प्रथा की शुरुआत की गई जिसे हम गिरमिटिया प्रथा या कुली प्रथा के नाम से जानते हैं। इस प्रथा के पीछे का कारण ब्रिटिश उपनिवेशों में मजदूरों का अभाव था, जिसके आपूर्ति हेतु अंग्रेजों ने इस प्रथा का सहारा लिया। इस प्रथा के अंतर्गत भारत के मजदूरों को विश्व के ब्रिटिश औपनिवेशिक देशों जैसे—जमैका, मॉरीशस, सूरिनामा, नैटाल, फिजी, ग्रेनैडा, ब्रिटिश गुयाना आदि में भेजा गया। आखिर कुली प्रथा की जरूरत क्यों पड़ी? इसका जवाब बृजलालजी की पुस्तक 'गिरमिटियाज : द ओरिजिंस ऑफ द फिजी इंडियन' में दिया गया है कि 1833 में अंग्रेजी साम्राज्य से गुलामी का खात्मा हो गया था जिससे ब्रिटिश औपनिवेशिक देशों में गन्ने के खेतों में मजदूरों का अभाव हो गया था जिसके परिणामस्वरूप 1834 में कुली प्रथा का शुभारंभ हुआ। वहीं 1833 में दासता उन्मूलन अधिनियम के पारित होने के पश्चात मुक्त श्रम सिद्धांत का विकास हुआ। इन परिस्थितियों में अंग्रेजी हुकूमत को अन्य देशों के मजदूरों की तुलना में भारतीय मजदूर अधिक हितकर लगे क्योंकि अफ्रो-कैरोबियन मजदूरों द्वारा मोलभाव की अधिकता एवं अधिक रियायतों की मांग की जाने लगी। जिससे परेशान होकर अंग्रेजी हुकूमत द्वारा भारतीय मजदूरों को कुलीप्रथा के अंतर्गत शामिल कर लिया गया ताकि अफ्रो-कैरोबियन मजदूरों का दमन किया जा सके। वही अंग्रेजों को प्रशांत महासागर एवं अन्य द्वीपों से इतने मजदूर नहीं मिल पाते जो इन कामों में कुशल होते इसलिए उनकी एकमात्र उम्मीद भारत ही रहा। 1834 में जब पहला मजदूरों का जत्था अंग्रेज़ी उपनिवेशों में गया तब से कुलीप्रथा की शुरुआत मानी जाती है तथा आगे चलकर 1837 में कुलीप्रथा को कानूनी रूप दे दिया गया। वर्तमान में भारत की बात की जाए तो कुलियों से जबरन श्रम या उनका शोषण नहीं किया जाता है परंतु इतना पारिश्रमिक भी उन्हें नहीं मिल पाता है जिससे वे अपने वर्तमान के स्तर से ऊपर उठ सके। वहीं छत्तीसगढ़ के कुलियों की बात की जाए तो यहाँ स्पष्ट रूप से कुलियों के उद्भव का कालक्रम देखने को नहीं मिलता है। 1959 में भिलाई शहर, जिला दुर्ग में बीएसपी की स्थापना से यहाँ कुलियों की संख्या में बढ़ोत्तरी देखी गई परंतु रेलवे की सुविधाओं की पहुँच संकुचित रहने के कारण आज यहाँ गिने चुने ही कुली देखने को मिलते हैं।

कुली (सहायक) से आशय :

रेलवे स्टेशनों और बस अड्डों पर यात्रियों का सामान उठाने वाला व्यक्ति/पोर्टर (हम्माल)/सेवक/नौकर/दास, भारत के स्वतंत्रता से पूर्व कुछ ब्रिटिश अफसरों द्वारा भारतीयों के लिए अपमानजनक संबोधन। कुली शब्द 19वीं सदी में एशियाई मूल के कृषक श्रमिकों के उल्लेख हेतु प्रयोग किया जाता था एवं वर्तमान परिप्रेक्ष्य में अब एंगलोफोन देशों में इसे अपमानजनक शब्द के रूप में प्रयोग किया जाता है। वहीं भारत में यह शब्द दक्षिण भारत के भाषा तमिल से लिया गया है जिसमें कुली शब्द का आशय 'मजदूरी' से है जो अन्य दक्षिण एशियाई देशों में भी समान शब्द के साथ समान परिभाषा के रूप में पाए जाते हैं।

इतिहास :

प्रारंभ में चंद्र शासकों द्वारा राज्य में घोड़ों से संबंधित कर घोड़ालों को लागू किया था जो संभवतः कुली बेगार प्रथा की शुरुआत थी यह प्रथा समय के साथ गोरखाओं के शासनकाल में विस्तृत रूप ले लिया था। प्रारंभिक समय में अंग्रेजों ने इस कुप्रथा को खत्म कर दिया परंतु कालांतर में अपने स्वार्थपूर्ति हेतु इस कुप्रथा को पुनः आरंभ किया एवं व्यापक रूप से इसका प्रयोग किया। प्रारंभिक दौर में यह आम जनता पर नहीं अपितु मालगुजारों पर आरोपित था। जो भू-स्वामियों या जमींदारों से कर वसूलते थे वस्तुतः देखे तो जो काश्तकार जमीन का मालिकाना हक रखते थे ये कुप्रथा उनको प्रत्यक्ष रूप से प्रभावित करती थी परंतु वास्तविकता यह थी कि यह संपन्न भूस्वामी एवं जमींदार अपने हिस्से का कुली बेगार, मजदूरों, समाज के कमजोर वर्ग, भूमिहीन कृषकों पर लाद दिया करते थे तथा इन लोगों द्वारा सशर्त पारिश्रमिक आधार पर इस कुप्रथा को स्वीकार कर लिया गया। लोगों द्वारा इस कुप्रथा का विरोध होने के बावजूद यह कुप्रथा चलती रही।

पृष्ठभूमि एवं आंदोलन :

1857 की क्रांति की लहर जब भारत में फैल रही थी तब इसकी गूंज उत्तराखंड के कुमाऊं में भी उठी परंतु अंग्रेजों द्वारा इसे तुरंत ही दबा दिया गया। कालांतर में अंग्रेजी हुकूमत द्वारा किए गए शोषण से समग्र असंतोष एक बार पुनः फूट पड़ा जो 20वीं सदी के पूर्वार्ध में 'कुली विद्रोह' के रूप में सामने आया। 1913 में कुली बेगार यहाँ अनिवार्य कर दिया गया। 'बद्रीदत्त पांडे' आंदोलन के नेतृत्वकर्ता थे जिन्होंने अल्मोड़ा अखबार की सहायता से जनता को जागरूक कर इस कुली बेगार का विरोध किया। 1920 में कांग्रेस का वार्षिक अधिवेशन

नागपुर में हुआ जहाँ बद्रीदत्त पांडेजी भी शामिल हुए एवं कुली बेगार आंदोलन की सफलता हेतु महात्मा गाँधी जी से आशीर्वाद लिया।

गोमती एवं सरयू के संगम मैदान में 14 जनवरी को उतरायणी उत्सव के दिन कुली बेगार आंदोलन प्रारंभ होता है। आंदोलन के शुरू होने से पूर्व जिला अधिकारी द्वारा बद्रीदत्त पांडे, लाला चिरंजीलाल एवं पंडित हरगोविंद पंत को नोटिस भेज दिया गया था परंतु सरकार के इस आचरण का आंदोलन पर कोई असर नहीं पड़ा। जनसमूहों ने सर्वप्रथम बागनाथ जी के मंदिर में पूजा अर्चना की एवं 40,000 लोगों के जुलूस के साथ सरयू बगड़ (संगम) की ओर प्रस्थान किया। 'कुली बेगार बंद करो' पंक्ति झंडे पर लिखकर इस प्रथा का कड़ा विरोध हुआ एवं आम जनता द्वारा बढ़-चढ़कर इस आंदोलन का समर्थन किया गया। इसके पश्चात सरयू मैदान में सभा हुई जिसमें नेतृत्वकर्ता बद्रीदत्त पांडे जी ने सभा को संबोधित करते हुए कहा कि ''पवित्र सरयू का जल लेकर बागनाथ मंदिर को साक्षी मानकर प्रतिज्ञा करो कि आज से कुली उतार (न्यूनतम मजदूरी राशि), कुली बेगार (जबरन श्रम), बरदायिस (नि:शुल्क खाद्य सामग्री) नहीं देंगे''। जनसमूहों ने यह शपथ ली तथा भारत माता की जय एवं शंख ध्वनि के नारों के साथ गाँव के प्रधानों द्वारा कुली रजिस्टर को फाड़कर सरयू संगम में प्रवाहित कर इस आंदोलन को सफल बनाया गया।

अल्मोड़ा के असिस्टेंट कमिश्नर डायबिल ने गोली चलाने का प्रयास किया परंतु सेना बल कम होने के कारण वे इसे अंजाम देने में असफल रहे। आंदोलन की सफलता से खुश जनता ने बद्रीदत्त पांडे जी को 'कुमायूं केसरी' की उपाधि से नवाजा। इस कुप्रथा का विरोध जारी रहने के कारण सरकार ने सदन में एक विधेयक पारित कर इस कुप्रथा को गैरकानूनी करार दे दिया। अंतत: इस आंदोलन से प्रभावित होकर महात्मा गाँधीजी बागेश्वर आए और चुनौंदा में 'गाँधी आश्रम' की नींव डालें। तत्पश्चात गाँधीजी ने अपने साप्ताहिक पत्रिका 'यंग इंडिया' में इस आंदोलन का उल्लेख कर इसे 'रक्तहीन क्रांति' का नाम दिया।

वहीं भारत में इस अप्रिय शब्द 'कुली' को वर्ष 2016 के बजट में पूर्व रेल मंत्री सुरेश प्रभु द्वारा प्रतिस्थापित कर इन्हें सहायक/हेल्पर का नाम दिया गया।

कुलियों की सामाजिक एवं आर्थिक स्थिति इस प्रकार है :

(नोट : दुर्ग जिले में भिलाई नगर, भिलाई 3, देवबलोदा चरोदा आदि छोटे-छोटे स्टेशनों में कुली की संख्या शून्य है।

(1) दुर्ग जंक्शन :

1891 में यह अस्तित्व में आया। यह स्टेशन रायपुर डिवीजन एवं दक्षिण पूर्व मध्य रेलवे ज़ोन के अंतर्गत आता है। यह हावड़ा-नागपुर-मुंबई लाइन के प्रमुख स्टेशनों में से एक हैं तथा भारतीय रेलवे के ग्रेड 'ए' स्टेशनो में शुमार है। यह अपनी सेवा जिला दुर्ग, भिलाई शहर एवं नजदीकी क्षेत्रों को प्रदान करता है। यहाँ अभी 25 कुली हैं जिसमें वयस्क के साथ वृद्ध भी हैं। इन कुलियों के प्रमुख 'भागवत यादव', 66 वर्षीय, कैलाश नगर, दुर्ग के रहने वाले हैं जो 1975 से कुली का कार्य कर रहे हैं।

(2) भिलाई पावर हाऊस (बीपीएचबी) :

1956 में बीएसपी की स्थापना के पश्चात लोगों की आवाजाही भिलाई में बढ़ने लगी। जिससे स्टेशन की जरूरत महसूस हुई अंततः 1 नवंबर 1975 को भिलाई पावर हाऊस स्टेशन अस्तित्व में आया। शुरुआती दौर में यहाँ सिर्फ टिकट विक्रय एवं बुकिंग का काम होता था और इस स्टेशन को 'पैसेंजर हॉल्ट' कहा जाता था। भिलाई पावर हाऊस स्टेशन के सिग्नल बोर्ड, डाउन ट्रेन-अप ट्रेन, पावर हाऊस और सुपेला क्रॉसिंग आदि का संचालन भिलाई नगर एवं भिलाई 3 से होता है। यह एन/ए श्रेणी का स्टेशन है। इस स्टेशन में मात्र एक बिल्ला सहित कुली कार्यरत है जिसका नाम 'गुरु सोना', 50 वर्षीय, कुम्हारी निवासी है।

कुलियों की सामाजिक स्थिति :

कुल 26 कुलियों की औसतन आयु 30 से 40 वर्ष के बीच है तथा उनका आवास नगरनिगमों द्वारा मिली जमीन पर झोपड़ी या कच्चा घर बनाकर, कुछ कुलियों द्वारा किराए के मकान, प्लॉट खरीद कर घर बनाकर रहते हैं। सामान्यतः यह एकल परिवार के रूप में रहना पसंद करते हैं। इनके घरों में सुविधाएँ जैसे—शौचालय (नगरपालिका द्वारा निर्मित), गैस चूल्हा, 24 घंटे बिजली की उपलब्धता, टी.वी., वाहन (बाइक/स्कूटी एवं साइकिल) आदि है। कुछ कुली जिनके बच्चों की शादी हुई है उनकी पुत्र एवं पुत्रियों के विवाह की आयु में अंतर पाया गया है। जहाँ लड़की की विवाह की उम्र 16 से 20 वर्ष थी वहीं लड़कों के विवाह की उम्र 25 वर्ष रही। यह अन्तर सामाजिक रूढ़िवादिता की जड़ न होकर शिक्षा से संबंधित था अर्थात् बेटियों ने 10वीं-12वीं के बाद पढ़ने की इच्छा जाहिर नहीं की। वहीं बेटों ने पीएचडी (ड्रॉपआउट), राजनीति, इंजीनियरिंग को अपना कॅरियर बनाया। वहीं

बीपीएचबी के कुली का पुत्र 10वीं फेल है। कई कुलियों के बच्चे अभी बाल्यावस्था में हैं परंतु एक अच्छी बात यह है कि वह स्त्रियों (बेटी/पत्नी/बहू) की शिक्षा के प्रबल समर्थक है। कुली अपने बच्चों (लड़का/लड़की) की उच्च शिक्षा के लिए बैंक से लोन लेने तक की हिम्मत रखते हैं भले ही उनकी क्रय शक्ति वर्तमान संदर्भ में उतनी ना हो कि बैंक उन्हें लोन दे।

विवाह के स्वरूप में अरेंज मैरिज उनकी पसंद है। इसके पीछे उनका तुक्क यह है कि प्रेम विवाह 90% असफल रहती है एवं अरेंज मैरिज में इसकी असफलता मात्र 30% हैं। कुलियों के अनुसार उनके आसपड़ोस में हो रही प्रेम विवाह की विफलता का बड़ा कारण प्रेमी युगल का शुरुआती दौर से एक दूसरे की कमजोरी जानना है, वही अरेंज मैरिज में पति-पत्नी को एक-दूसरे की कमजोरी का पता नहीं होता है। यह धारणा कहीं ना कहीं उनकी रुढ़िवादी सोच को दर्शाता है। खुद के बच्चों द्वारा ऐसा करने पर उन्हें घर से बेदखल किया जा सकता है। बीपीएचबी के कुली ने प्रेम विवाह के संबंध में आखरी फैसला अपनी पत्नी पर छोड़ा है। वही समाज में प्रचलित हो रही बाइसेक्सुअल विवाह या लिव-इन-रिलेशनशिप के बारे में उन्हें कोई जानकारी नहीं है।

महिलाओं की पोशाक में सयानी बेटी, बहु, पत्नी के लिए साड़ी एवं सूट कुलियों की पसंद है तथा छोटी बच्चियों (12 वर्ष तक) को कपड़े पहनने की आजादी है। वही वृद्ध कुली केवल वयस्क महिलाओं को साड़ी में देखना पसंद करते हैं। दहेज प्रथा को वे बुरा मानते हैं, उनके अनुसार विवाह में ना हम दहेज की मांग करते है और ना बेटी के पिता द्वारा मिले सामान को मना करते हैं। घरेलू हिंसा को समाज के लिए धब्बा मानते हुए कहते हैं कि हमारे द्वारा ऐसा नहीं किया जाता है और कोई अगर ऐसा करता है तो उसे समझाया जाता है। ऐसे ही लोगों की सकारात्मक सोच से भारतीय समाज सुधार रहा है।

कुलियों की औसतन शिक्षा 10वीं-12वीं तक है। वही बीपीएचबी के कुली अंगूठा छाप, अनपढ़ है। कुली अपने बच्चों को रेलवे बोर्ड द्वारा स्कूली शिक्षा की सुविधा न देने के कारण नज़दीकी सरकारी स्कूलों का सहारा लेना पड़ता है। समाचार पत्र विरले ही इनके द्वारा पढ़ा जाता है क्योंकि मोबाइल में यह दैनिक खबरों को देख लिया करते हैं। इनके मोहल्ले में चोरी-डकैती, हत्या जैसे अपराध नाममात्र है जो पुलिस प्रशासन की मेहनत को दिखलाती है। कचहरी जाना इन लोगों के लिए बड़ी बात मानी जाती है 'नकारात्मक रूप' में। वही बीपीएचबी के कुली को स्टेशन पर छोटी-मोटी चोरी के गवाही के तौर पर पुलिस स्टेशन एवं कचहरी जाना पड़ता है।

कुलियों को रेलवे की तरफ से भले ही स्वास्थ्य पैकेज मिलता है परंतु केवल कागजी तौर पर, जमीनी स्तर पर नहीं। वह इसके पूरी प्रक्रिया से अवगत नहीं है और न ही इसका लाभ उन्हें मिलता है इसलिए ज्यादातर कुलियों द्वारा सरकारी अस्पताल का आश्रय लिया जाता है। जो उन्हें कम खर्चे में दवाई मुहैया करा देते है। वहीं बीपीएचबी के कुली प्राइवेट अस्पताल का रुख करते हैं क्योंकि उनके नजदीकी सरकारी अस्पताल में सही से इलाज नहीं किया जाता है। झाड़-फूक प्रथा की बात की जाए तो कुलियों द्वारा इसे नापसंद किया जाता है।

त्यौहारों में सब कुली आपस में मिलते-जुलते हैं तथा अपने मूल स्थान से भी आवाजाही करते हैं। स्टेशन मास्टर द्वारा उन्हें त्यौहारों में मिठाई, कपड़े एवं बख्शीस दी जाती है तथा दुर्ग के विधायक अरुण वोरा द्वारा कुलियों की समय-समय पर सुध ली जाती है। स्टेशन में कुली, पुलिसकर्मियों, टी.टी, स्टेशन मास्टर के साथ सौम्यता के साथ रहते हैं। वर्तमान में यात्रियों (औसतन) द्वारा उन्हें मान सम्मान दी जाती है जो पढ़े-लिखे समाज का द्योतक है। इसके उलट बीपीएचबी के कुली की स्थितियों का जायजा लेने कोई नहीं आता एवं वे भी पुलिसकर्मियों के व्यवहार से खुश है। वही स्टेशन प्रबंधक द्वारा उनकी समस्याओं की कोई सुनवाई नहीं होती है इसके लिए वे अपने पार्षद के पास अपनी मांग को लेकर जाते हैं जहाँ से उन्हें बस सांत्वना ही प्राप्त होती है। रेलवे द्वारा दुर्ग जंक्शन के कुलियों को हर साल लाल शर्ट दी जाती है, वहीं ऊनी शर्ट रेलवे द्वारा केवल ज्यादा ठंडे इलाकों के कुलियों को दी जाती है। वहीं जब मैं बीपीएचबी स्टेशन गई तो वहाँ के एकमात्र कुली को 2 साल से लाल शर्ट नहीं दिया गया था। उच्च अधिकारियों की अनुपस्थिति के कारण मैं आधा साक्षात्कार ही ले पाई परन्तु जब मैं पुनः अधिकारियों का साक्षात्कार लेने गई तो उन्होंने साफ लफ्जो में मुझे रायपुर डीआरएम से बात करने को कहा एवं इसी बीच कुली को नई लाल शर्ट भी दे दी गई थी। आखिर कब तक रेलवे की लापरवाही का मुआवाजा बेचारे कुली उठायेंगे? कब रेलवे सारे स्टेशनों के कुलियों के साथ एक समान व्यवहार करेगा?

कुलियों की आर्थिक स्थिति :

''कुली'' को पेशा के तौर पर अपनाने के सबके अपने-अपने कारण है— किसी को अन्य पेशा के तौर पर इस पेशे में ज्यादा कमाई, किसी को घर चलाने के लिए मजबूरी में, किसी को ग्रुप डी में भर्ती की लालसा आदि। एकल परिवार

में रहने की वजह से कुली खुद ही कमाई के मुख्य स्त्रोत है क्योंकि उनकी पत्नी नगण्य ही किसी पेशा में है। तो सारे परिवार का भरणपोषण इन्हें ही करना होता है। कम ही कुलियों की पुश्तैनी जमीन उनके गाँव में है। रेलवे सरकार द्वारा 1 बोझा (40 केजी) का दाम 60% तय किया गया है परंतु कुछ यात्रियों द्वारा इससे भी कम रुपए उन्हें दिए जाते है। वर्तमान में यात्रियों को रेलवे के इन नियमों का कोई ज्ञान नहीं है, जिससे कुली का पारिश्रमिक प्रभावित होता है। बोझा का वजन नापने के लिए स्टेशन में वेटमशीन नहीं है तथा कुली अंदाजन ही उठाकर उस बोझे का वजन निर्धारित करते हैं।

कर्ज लेने की स्थिति में ये बैंक नहीं जा सकते क्योंकि उनके पास ऐसी कोई संपत्ति नहीं है जिसे रखकर वे कर ले सके इसलिए वे अपने मित्र, भाई-बंधुओं से 25,000/-, 30,000/- उधार लेकर अपना कार्य (शादी, स्वास्थ्य, घर आदि) करते हैं एवं धीरे-धीरे उस उधारी को बिना ब्याज के चुका देते है। एक माह में दुर्ग जंक्शन के कुली 10,000/-, 12,000 की कमाई करते हैं । वहीं बीपीएचबी स्टेशन छोटा होने के कारण कुली की कमाई 1 माह में 7000/- तक होती है। इनके कमाई का स्त्रोत अनिश्चित होता है जिससे अगर वे साइड बिजनेस करना चाहे तो भी नहीं कर पाते क्योंकि साइड बिजनेस के असफल होने का डर इन्हें सताता है। रेलवे कुलियों से हर माह 50/- का कर लेती है।

सबसे दु:खद बात यह है कि कोरोना काल में लॉकडाउन की अवस्था में जब रेलवे बंद थी, यात्री यात्रा नहीं कर रहे थे और इन कुलियों की कमाई शून्य थी फिर भी इन्हें यह कर देना पड़ा था। क्या रेलवे इस कदर निष्ठुर हो गई है कि उनकी दयनीय आर्थिक स्थिति को दरकिनार कर दे? सरकार जब लोगों को कोरोना काल में करों के भुगतान में रियायत दे रही थी तब इन कुलियों के मासिक कर को क्यों नहीं हटाया या कम किया गया? लॉकडाउन हटने के बाद भी लोगों द्वारा बड़ी सतर्कता के साथ यात्रा किया जा रहा है अर्थात यात्री खुद की सुरक्षा के लिए हवाई जहाज का ज्यादा सहारा ले रहे हैं भले ही रेलवे के किराये की तुलना में उन्हें उसका 3 गुना किराया देना पड़े।

ऐसे में कुली अपनी आवश्यकताओं को कैसे पूरा करेंगे? बाइक या साइकिल के ऊपर वे सोच नहीं सकते। कुलियों को केन्द्र सरकार या राज्य सरकार की योजनाओं का लाभ नहीं मिल पा रहा है। इसके पीछे का कारण जानकारी का अभाव है, अगर वे किसी योजना का लाभ लेना भी चाहे तो 1 दिन में कोई भी सरकारी प्रक्रिया पूरी ना होने के कारण 2-4 दिन सरकारी

कार्यालय का चक्कर लगाने में बीत जाता है जिससे उनकी दैनिक पारिश्रमिक प्रभावित होती है। इस डर से वे योजनाओं का लाभ नहीं ले पाते है। निर्धारित वेतन होने की स्थिति में वे इस प्रक्रिया को पूरा भी करते परंतु ऐसी सुविधा उन्हें नहीं है। रेलवे को इस प्रश्न पर गंभीरता से विचार करने की आवश्यकता है कि जरूरतमंद कुलियों तक योजनाओं का लाभ कैसे पहुँचाया जा सके? विदेश यात्रा करने की कुलियों की इच्छा नहीं है और ना ही कार्य करने हेतु वे विदेश जाना चाहते है क्योंकि उन्हें पता है कि इनमें उन कौशलों का अभाव है जिसकी जरूरत विदेशों में है। इस संदर्भ में कुलियों को फ्री रेलवे इंटरनेट सेवा का लाभ उठाकर खुद के कौशल में वृद्धि करने की चाह होनी चाहिए।

भारत सरकार द्वारा राशनकार्ड के ये उपभोक्ता (बीपीएल) हैं। कुली के न तो कार्य करने के घंटे निर्धारित है और न ही अवकाश के दिन। इन्हें न तो सरकारी समझा जाता है और न ही ये प्राइवेट माने जाते है। इनकी न तो रिटायरमेंट की आयु निर्धारित है न ही रिटायरमेंट के बाद जीविकोपार्जन की सुविधा। अगर सुविधाएँ है भी तो इन तक सूचना का अभाव है। ये किसी प्रकार के यूनियन के सदस्य नहीं है। बिल्लाधारी कुली अगर अपना बिल्ला अपने पुत्रों को देना चाहे तो कचहरी में पुत्र के नाम का सर्टिफिकेट बनवा वे अपना बिल्ला दे सकते है। बिल्ला प्राप्त करने एवं ट्रांसफर के नियम रेलवे ने लचीली बनाई है। वही कुछ काम करने के इच्छुक लोगों को बिल्ला आज तक प्राप्त नहीं हो पाया है। यह कहीं ना कहीं कुलियों-स्टेशन प्रबंधक के बीच संचार के अभाव को दर्शाता है।

एक स्टेशन से दूसरे स्टेशन के कुलियों का आपस में संपर्क नहीं पाया गया है जो उनकी सूचना के मार्ग को और संकुचित करता है। उन्हें रेल यात्रा करने के लिए रेलवे की तरफ से 3 पास दिया गया है जिसमें 1 मुफ्त रेल यात्रा और 2 पीटीओ जिसमें इन्हें 25/- रुपए देना पड़ता है और इन्हें 'स्लीपर क्लास' का टिकट मुहैया होता है।

शोध समीक्षा :

पूर्व रेल मंत्री रामविलास पासवान ने सर्वप्रथम कुलियों को एकल पास की सुविधा प्रदान की। जिसे 2008 में पूर्व रेल मंत्री लालू प्रसाद यादव द्वारा 3 पास (केवल पति-पत्नी) में तब्दील कर दिया गया। उन्होंने कुलियों की जिनकी उम्र 18 से 50 वर्ष थी उन्हें 'ग्रुप डी' में शामिल कर लिया। पहले दुर्ग जंक्शन में 50 कुली थे जिसमें से 24 कुली ग्रुप डी में भर्ती हो गए बचे 26 में से दो कुली की मृत्यु हो गई। वहीं बीपीएचबी में पहले 8 कुली थे जो अब सिमटकर मात्र 1 रह गए। जिन्हें ग्रुप डी में शामिल होने का मौका मिला परंतु वे मेडिकल

में अनफिट पाए गए। अगले चुनाव में लालू प्रसाद यादव के चुनाव हारने के पश्चात वे सत्ता में पुनः नहीं आ पाए तबसे पूरे भारत के कुली टकटकी लगाए हुए है कि कब उन्हें ग्रुप डी में शामिल किया जाएगा।

पूर्व रेल मंत्री सुरेश प्रभु द्वारा 2015-16 के बजट में बीपीएचबी स्टेशन की वाहवाही करते हुए कहा गया कि मात्र 3 प्लेटफार्म का छोटा रेलवे स्टेशन होने पर यह रोजाना 6 से 7 लाख एवं महीने में औसतन 2 करोड़ की कमाई कर रेलवे को देता है। इसके बावजूद इस स्टेशन में कुली एवं यात्री सम्बन्धित सुविधाओं की कमी है। यहाँ प्लेटफार्म एवं पटरी के बीच सकरा रास्ता होने के कारण आए दिन यात्रियों, टी.टी. की मौत होती है फिर भी रेलवे बेसुध पड़ी है। कुलियों की कमी यात्रियों को भी परेशान करती है। क्या रेलवे चुपचाप लोगों की मौत का तमाशा देखेगी? अधिकारियों द्वारा स्टेशनों का निरीक्षण भी किया जाता है सिर्फ कागजी कार्यवाही हेतु।

संसद में कुलियों के प्रश्न को सांसद फोजिया खान द्वारा उठाया गया तब पूर्व रेल मंत्री पीयूष गोयल द्वारा यह कहा गया कि भले ही लालू प्रसाद यादव द्वारा कुलियों को नौकरी दिया गया परंतु वास्तव डेटा से यह पता चला कि जिन्होंने नौकरी स्वीकारा था वे कुछ माह पश्चात् इसे छोड़ गए। इसके पीछे उनका तर्क था कि कुलियों द्वारा नौकरी इसलिए त्यागा गया क्योंकि वे रेलवे के सख्त कार्य करने में असमर्थ थे एवं नौकरी मिलने पर भी उनमें कार्य करने हेतु रुचि का अभाव था। कुली चाहते थे कि उन्हें 'एमटीएस'-'मल्टी टास्क सर्विस' बना दिया जाए जो चपरासी के समतुल्य होता है। लेकिन रेलवे में ऐसे कर्मचारियों की अधिकता के कारण इनकी आवश्यकता नहीं है। उन्होंने कुलियों को रेस्टरूम देने की बात कही परंतु नौकरी के संबंध में 'आउट-ऑफ-टर्न-जॉब' नौकरी की प्रक्रिया का पालन किए बिना नौकरी देने को अनुचित बताया।

वहीं राज्यसभा में सांसद ए. विजय द्वारा रेलवे स्टेशन और प्लेटफार्मों के विकास के कारण कुलियों के नौकरी गवाने के संबंध में प्रश्न किया गया तो पूर्व रेल मंत्री पीयूष गोयल ने सांत्वना दी कि पार्सल पोर्टरो (कुल सं. 2807), सहायकों (कुल सं. 19274) लाइसेंसधारी हैं एवं इन्हें नौकरी की सुरक्षा होगी।

उद्देश्य :

(1) कुलियों को रेलवे द्वारा मिल रही सुविधाओं का सरकारी दस्तावेजों से इतर यथार्थ में अवलोकन करना।

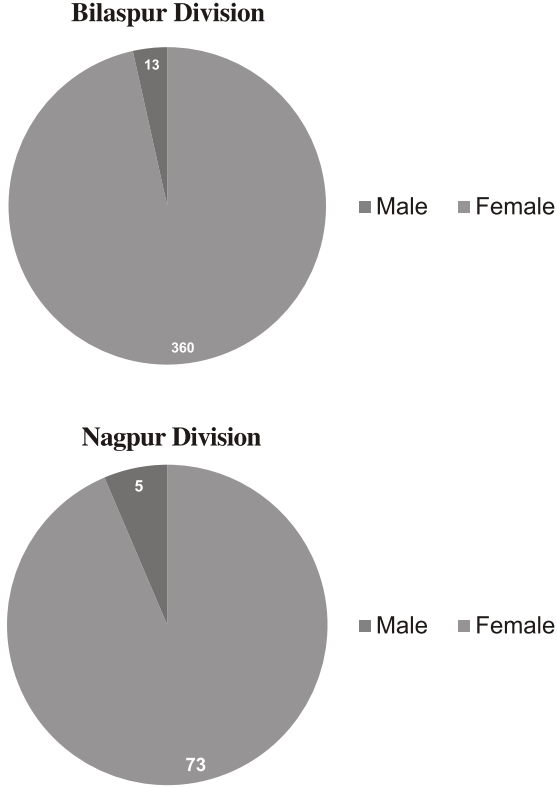
(2) कुलियों की वास्तविक माँग का जायजा लेना।

(3) कुलियों में महिला कुलियों की कम भागीदारी का अवलोकन करना।

आंकड़ों का विश्लेषण :

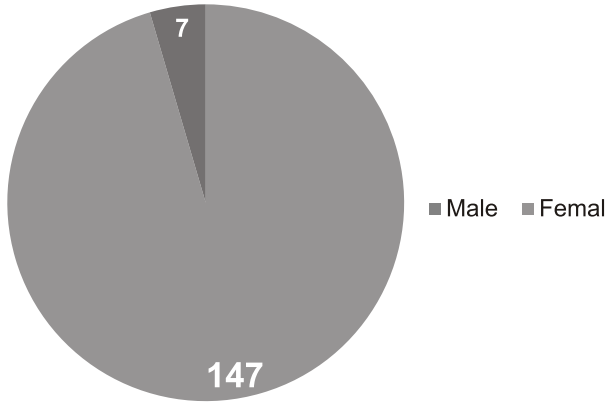
वर्तमान में पूरे भारत में 2019 के आंकड़ों के अनुसार 19,762 कुली (सहायक) है। छत्तीसगढ़ रेलवे की बात की जाए तो छत्तीसगढ़ का रेलवे 'दक्षिण पूर्व मध्य रेलवे' (एसईसीआर) ज़ोन के अंतर्गत आता है एवं इसमें 3 डिवीजन सम्मिलित हैं—बिलासपुर डिविजन, रायपुर डिविजन एवं नागपुर डिविजन। रायपुर डिवीजन के अंतर्गत दुर्ग, भिलाई के रेलवे स्टेशन सम्मिलित है। सरकारी आंकड़ों 26-07-2022 के अनुसार एसईसीआर में कुल कुलियों के लिए सीटें 666 है जिसमें कार्यरत 605 कुली है एवं उनमें कुल महिला कुलियों की संख्या केवल 25 है।

एसईसीआर (बिलासपुर) द्वारा प्राप्त आंकड़े।



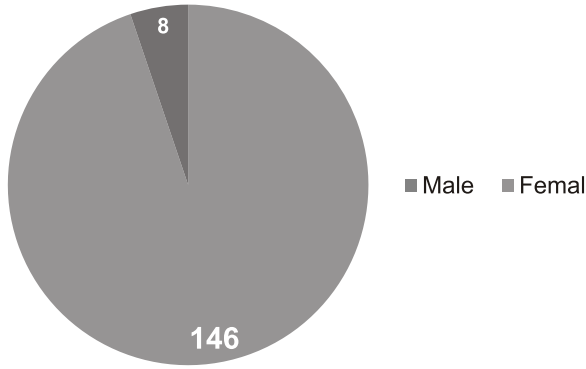
एसईसीआर (बिलासपुर) द्वारा प्राप्त आंकड़े।

RAIPUR DIVISION



रायपुर डिवीजन द्वारा प्राप्त आंकड़े

RAIPUR DIVISION



एसईसीआर (बिलासपुर) द्वारा रायपुर डिवीजन से संबंधित प्राप्त आंकड़े एवं रायपुर डिवीजन द्वारा प्राप्त आंकड़ों में अंतर पाया गया है, जो इन के मध्य सूचना के अभाव को प्रकट करता है। इससे रेलवे की नजरों में

कुलियों की महत्ता पर सवाल खड़े होते है कि वे उन्हें लेकर कितने संजीदा है? साथ ही दस्तावेजों में उनकी खानापूर्ति एवं तुष्टिकरण की झलक मिलती है। रेलवे बोर्ड द्वारा कुल कुलियों की भर्ती में महिला कुली की निश्चित संख्या हेतु कोई प्रावधान नहीं किया गया है। जबकि देश में महिलाओं को रोजगार के क्षेत्र में 33% आरक्षण प्राप्त है वही कुलियों की नियुक्ति में इसका पालन न करना क्योंकि रेलवे कुलियों को रेलवे कर्मचारी नहीं मानती, यह कहाँ तक उचित है?

नि:संदेह पुरुष कुली की संख्या महिला कुली से अधिक है जो महिलाओं की इस क्षेत्र में कम भागीदारी को दर्शाता है। पुरुष कुली से बात करने से पता चला कि वह महिला कुली का इस क्षेत्र में स्वागत एवं समर्थन करते हैं। इस क्षेत्र में रेलवे कर्मचारियों के तौर पर स्वीकृति न मिलने, रोजगार सुरक्षा (प्रसूति अवकाश) का अभाव, पारिवारिक जिम्मेदारियाँ, शारीरिक क्षमता की कमी, जब तक बुझा उठाएँगें तब तक ही पारिश्रमिक का मिलना, उनकी अरुचि इस क्षेत्र में उनकी कम भागीदारिता के पीछे का बड़ा कारण हो सकता है।

एसईसीआर द्वारा कुलियों (सहायकों) को दी जाने वाली सुविधाएँ वाणिज्यिक परिपत्र संख्या 15, 2019 के अनुसार है : —

(1) रेलवे अस्पताल/डिस्पेंसरी में मुफ्त आउटडोर चिकित्सा सुविधाएँ प्रदान करता है।

(2) रेलवे 1 वर्ष में जीवनसाथी के साथ कुलियों को 1 सेट विशेषाधिकार द्वितीय श्रेणी पास और 2 सेट पीटीओ सुविधा प्रदान करता है।

(3) कुलियों (सहायको) की पहचान के लिए रेलवे, कुलियों को 1 साल में बैच/बकल, 3 लाल शर्ट, 1 ऊनी शर्ट, ट्रॉलीयों/हैंड बॉरो के लिए रास्ता उपलब्ध कराता है।

(4) कुलियों (सहायकों) के बच्चों के लिए स्कूल कोटा रेलवे बोर्ड द्वारा तय किए जाने वाले नीतिगत मामले है।

वही कुलियों की नियुक्ति रेलवे बोर्ड के नियमानुसार चयन समिति के द्वारा किया जाता है। समय-समय पर रेलवे के अधिकारियों द्वारा कुलियों से संबंधित मामलों का निरीक्षण भी किया जाता है जो स्टेशन प्रबंधक के नियंत्रण में होता है एवं निरीक्षण अधिकारियों की संख्या अनिश्चित होती है।

निष्कर्ष एवं सुझाव :

पूर्व रेल मंत्री द्वारा दिए गए तर्कों का अवलोकन करें तो कुलियों की गंभीर स्थिति मामूली सी प्रतीत होती है। रेलवे के प्लेटफार्म, स्टेशनों के विकास से दैनिक कमाई का शनैः-शनैः कम होते जाना कहाँ तक उचित है? नौकरी का केवल नाममात्र का रहने से उनकी जरूरतें कैसे पूरी होंगी? सांत्वना जताकर किसी का पेट नहीं भरा जा सकता। केवल कागजों पर कहने से उनकी दयनीय स्थिति नहीं सुधर सकती, जब तक कि ग्राउंड लेवल पर उनकी समस्याओं का अवलोकन न किया जाए। सरकार ही नहीं कुलियों को भी जागरूक होने की आवश्यकता है। सरकार को अपनी लिखित समस्याएँ बता कर उन्हें अपनी समस्याओं से अवगत कराना है। वर्तमान में कुली इन सब परिस्थितियों से इतने तंग आ गए है कि अपने बच्चों को कभी इस पेशे में लाने की कामना नहीं करते। ऐसे ही चलता रहा तो शायद साल दर साल कुली बस एक इतिहास बनकर रह जाएँगे। यथार्थ में रेलवे स्टेशनों में न कुली होंगे और न यात्रियों की मदद करने वाले लालवस्त्रधारी और कानों में गूँजने वाली ''कुली-कुली'' की आवाज़ कहीं खो चुकी होगी, कुली केवल कागजों, दस्तावेजों में सिमटे नजर आयेंगे।

सुझाव :

(1) देश तरक्की कर रहा है एवं नए-नए वस्तुओं का आविष्कार हो रहा है जैसे—ट्रॉली वाला बैग/लिफ्ट आदि से ज्यादातर लोगों द्वारा अपना बोझा खुद ही उठा लिया जाता है जिससे कुलियों की कमाई में कमी आई है। जिसको सरकार को मद्देनजर रखते हुए इन्हें रेलवे में कमाई का दूसरा स्त्रोत उपलब्ध कराना चाहिए।

(2) दुर्ग जंक्शन के कुलियों एवं बीपीएचबी स्टेशन के कुलियों को मिलने वाली सुविधाओं (ट्रॉली, लाल शर्ट आदि) में भेदभाव न कर सबको समान सुविधाएँ देनी चाहिए ।

(3) जरूरतमंद कुलियों तक केंद्र सरकार एवं राज्य सरकार की योजनाओं की पहुँच को आसान बनाना चाहिए।

(4) बीपीएचबी रेलवे स्टेशन में हो रही मौतों पर रेलवे को संज्ञान लेते हुए कार्यवाही करनी चाहिए एवं बेसुध पड़े अधिकारियों को कड़ी सजा देनी चाहिए।

(5) कुलियों को साल में स्टेशन में ही निःशुल्क या न्यूनतम शुल्क में कौशल प्रशिक्षण प्रदान करना चाहिए ताकि कौशल सीखने की लालसा होने पर भी स्टेशन छोड़ कर जाना जिसमें पारिश्रमिक नुकसान होता है उससे वे बच सकें।

(6) रेलवे, कुलियों के काम करने के घंटे, निश्चित दिन का अवकाश एवं स्त्रियों के न्यूनतम भागीदारी को लेकर नियम बनाए।

(7) ग्रुप डी में भर्ती की मांग को रेलवे द्वारा एक बार पुनः सुनी जानी चाहिए तथा ग्रुप डी के कार्यों हेतु उन्हें मानसिक एवं शारीरिक प्रशिक्षण दिया जाना चाहिए।

(8) बीपीएचबी रेलवे स्टेशन में यात्रियों द्वारा बोझा उठाने के संबंध में मात्र 1 कुली होने से परेशानियों का सामना किया जा रहा है तथा कुलीयों की संख्या बढ़ाई जानी चाहिए।

संदर्भ :

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(3) https://www-npr-org.translate.goog/sections/codeswitch/2013/11/25/247166284/a-history-of-indentured-labor-gives-coolie-its-sting?_x_tr_sl=en&_x_tr_tl=hi&_x_tr_hl=hi&_x_tr_pto=rq#:~:text=It's%20widely%20believed%20that%20the,South%20Asian%20languages%20as%20well).

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शोध निर्देशक
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औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति

प्रो. रईस अहमद ग्यासुद्दीन • डॉ. शितल खंड्रे

औरंगाबाद शहर में महिला सफाई कर्मचारी एक महत्वपूर्ण भूमिका निभाती हैं। वे शहर को साफ-सुथरा रखने में महत्त्वपूर्ण योगदान देती हैं। हालांकि, वे सामाजिक और आर्थिक सतह पर कई चुनौतियों का सामना करती हैं। सामाजिक रूप से, महिला सफाई कर्मचारियों को अक्सर समाज में निम्न स्तर का दर्जा दिया जाता हैं। उन्हें अशिक्षित और गरीब माना जाता हैं। उन्हें अक्सर सामाजिक बहिष्कार और भेदभाव का सामना करना पड़ता हैं। आर्थिक रूप से, महिला सफाई कर्मचारियों को अक्सर बहुत कम वेतन दिया जाता हैं। वे अक्सर लंबे समय तक काम करते हैं। उन्हें अक्सर अन्य लाभों से भी वंचित रखा जाता हैं। ये महिलाएं समाज के लिए इतना त्याग करती हैं, लेकिन समाज में उनके साथ इतना हीन व्यवहार क्यों किया जाता है, इस पर गहराई से अध्ययन करने की जरूरत है।

मुख्य शब्द : *निम्न स्तर का दर्जा, अशिक्षित, गरीब, सामाजिक बहिष्कार, भेदभाव, कम वेतन, लंबे समय तक काम, शारीरिक रूप से मांग वाला काम, अन्य लाभों से वंचित ई.*

परिचय औरंगाबाद एशिया का सबसे तेजी से बढ़ने वाला शहर हैं। इसलिए, इन शहरों में बाहर से आये प्रवासियों की संख्या बहुत अधिक हैं। चूंकि औरंगाबाद शहर एक औद्योगिक शहर हैं। इसलिए उद्योगों की संख्या अधिक हैं। और उद्योग में काम करने के लिए श्रमिकों की मांग भी अधिक हैं। लेकिन उद्योग में काम करने के लिए कुशल कारीगरों की मांग होती हैं। और कुशल कार्य के लिए प्रशिक्षण की आवश्यकता होती हैं। लेकिन जो लोग ग्रामीण क्षेत्रों से शहरों में आते हैं। उनके पास कोई कौशल नहीं होता हैं। और कौशल हासिल करने के लिए उनके पास समय भी पैसा नहीं होता हैं। इसलिए

यह लोग जहाँ भी सम्भव हो काम करने के लिए तैयार होते हैं। चूंकि औरंगाबाद शहर बहुत तेजी से विकसित हुआ, इसलिए इस शहर का कोई नियोजित विकास नहीं हुआ। कारणवश शहरों में सड़क, नाली व्यवस्था, जल व्यवस्था और जल निकासी जैसे आवश्यक पहलू उपेक्षित नजर आते हैं। इसलिए, इन शहरों में गंदगी की स्थिति बहुत आम हैं। इस अस्वच्छ स्थिति को दूर करने के लिए औरंगाबाद नगर निगम बड़ी संख्या में सफाई कर्मचारियों को नियुक्त करता हैं। इसलिए, जो लोग शहर आते हैं और उनके पास किसी भी प्रकार का रोजगार नहीं हैं। वे बड़ी संख्या में इस व्यवसाय में काम करते देखे जाते हैं। क्योंकि इस काम के लिए किसी विशेष कौशल की आवश्यकता नहीं होती हैं। और यदि हैं भी, तो हमने देखा हैं। कि संबंधित ठेकेदारों द्वारा इन नियमों का उल्लंघन किया जाता हैं। क्योंकि जब हम मजदूरों को गलियों, सड़कों या नालियों में काम करते देखते हैं तो उनके पास कोई विशेष सुरक्षा उपकरण नहीं होते हैं। ऐसा लगता हैं, कि प्रशासन और ठेकेदार सुरक्षा के नियमों में लापरवाही कर रहे हैं। इससे इन श्रमिकों का स्वास्थ्य, उनकी आर्थिक स्थिति के साथ-साथ सामाजिक स्थिति भी और अधिक खराब होती दिख रही हैं। इसलिए, शोधकर्ता ने औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति का विषय चुना हैं।[1]

विषय का चयन

औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति में सुधार के लिए संशोधन करना आवश्यक हैं। इसकी कुछ वजह हैं। सबसे पहले, महिला सफाई कर्मचारी अक्सर निम्न वर्ग से आती हैं। उनके पास शिक्षा और कौशल की कमी होती हैं। जिससे उन्हें अन्य नौकरियों के लिए प्रतिस्पर्धा करने में मुश्किल होती हैं। वे अक्सर कम वेतन और खराब कामकाजी परिस्थितियों में काम करती हैं। दूसरा, महिला सफाई कर्मचारियों को अक्सर सामाजिक और आर्थिक रूप से हाशिए पर रखा जाता हैं। वे अक्सर समाज में सम्मान और समानता की कमी का अनुभव करती हैं। तीसरा, महिला सफाई कर्मचारियों के काम को अक्सर कमतर आंका जाता हैं। उनका काम अक्सर कठिन और खतरनाक होता हैं। लेकिन उन्हें इसके लिए पर्याप्त मान्यता और सम्मान नहीं मिलता हैं।

विषय का दायरा और सीमाएँ

इस विषय का दायरा व्यापक हैं। और इसमें महिला सफाई कर्मचारियों

के सामाजिक और आर्थिक जीवन के कुछ पहलू शामिल हैं। इसमें उनकी शिक्षा, कौशल, आय, कार्य परिस्थितियाँ, सामाजिक प्रतिष्ठा और अधिकार शामिल हैं। 2023 में औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति पर किए गए एक शोध निबंध के अनुसार, महिला सफाई कर्मचारियों की स्थिति चिंताजनक हैं। इस शोध के अनुसार, महिला सफाई कर्मचारियों को अक्सर निम्न वर्ग से आती हैं। उनके पास शिक्षा और कौशल की कमी होती हैं। जिससे उन्हें अन्य नौकरियों के लिए प्रतिस्पर्धा करने में मुश्किल होती हैं। वे अक्सर कम वेतन और खराब कामकाजी परिस्थितियों में काम करती हैं।

समीक्षा सामग्री

4.1 दांडगे जी (2020) शोध के अनुसार, नाशिक शहर में महिला सफाई कर्मचारियों का औसत वेतन लगभग 10,000 रुपये प्रति माह हैं। यह वेतन शहर के अन्य श्रमिकों की तुलना में बहुत कम हैं। महिला सफाई कर्मचारियों को अक्सर खराब कामकाजी परिस्थितियों में भी काम करना पड़ता हैं। उन्हें अक्सर लंबे घंटे काम करने पड़ते हैं और उन्हें खतरनाक और स्वास्थ्य के लिए हानिकारक रसायनों के संपर्क में आना पड़ता हैं। शोध के अनुसार, महिला सफाई कर्मचारियों को अक्सर समाज में कम सम्मान और समानता का अनुभव होता हैं। उन्हें अक्सर गरीब या छोटी के रूप में देखा जाता हैं। यह उन्हें सामाजिक और आर्थिक रूप से हाशिए पर रखा जाता हैं। शोध के निष्कर्षों के आधार पर, यह स्पष्ट हैं, कि नाशिक शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति में सुधार के लिए कार्रवाई की आवश्यकता हैं।

4.2 डॉ. गीता गोपीनाथ (2018) की पुस्तक महिला सशक्तिकरण और आर्थिक विकास महिलाओं की सामाजिक और आर्थिक स्थिति पर एक व्यापक अध्ययन हैं। पुस्तक में, डॉ. गोपीनाथ महिलाओं की शिक्षा, रोजगार, स्वास्थ्य और राजनीति में भागीदारी पर चर्चा करती हैं। वह महिलाओं के सशक्तिकरण के लिए नीतियों और कार्यक्रमों के महत्व पर भी चर्चा करती हैं। पुस्तक के अनुसार, महिलाओं की शिक्षा और रोजगार आर्थिक विकास के लिए महत्वपूर्ण हैं। शिक्षित महिलाएं अपने परिवारों को अधिक समर्थन दे सकती हैं और अर्थव्यवस्था में अधिक योगदान दे सकती हैं। कामकाजी महिलाएं अपने परिवारों की आय में वृद्धि कर सकती हैं और आर्थिक स्वतंत्रता प्राप्त कर सकती हैं। पुस्तक यह भी बताती हैं, कि महिलाओं के सशक्तिकरण के लिए स्वास्थ्य और राजनीति में भागीदारी भी महत्त्वपूर्ण हैं। स्वस्थ महिलाएं अधिक

उत्पादक होती हैं और अपने परिवारों की देखभाल बेहतर तरीके से कर सकती हैं। राजनीति में भाग लेने वाली महिलाएं समानता और न्याय के लिए लड़ सकती हैं।[2]

संशोधन के उद्देश्य

1. महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति की वर्तमान स्थिति का पता लगाना।
2. महिला सफाई कर्मचारियों को सामना करने वाले चुनौतियों और बाधाओं की पहचान करना।
3. महिला सफाई कर्मचारियों के लिए सुधार के लिए सुझाव देना।

संशोधन की संभावित परिकल्पनाएं

1. महिला सफाई कर्मचारियों को पुरुष कर्मचारियों की तुलना में कम वेतन और खराब कामकाजी परिस्थितियों में काम करना पड़ता हैं।
2. महिला सफाई कर्मचारियों को अक्सर भेदभाव और उत्पीड़न का सामना करना पड़ता हैं।
3. महिला सफाई कर्मचारियों को अक्सर समाज में कम सम्मान और समानता का अनुभव होता हैं।

शोध प्रविधि–इस शोध के लिए सर्वेक्षण विधि का उपयोग किया गया।

नमूने का तरीका—चूंकि औरंगाबाद शहर बहुत बड़ा हैं, इसलिए नगर निगम में काम करने वाली 100 महिला सफाई कर्मचारियों का चयन किया गया। नमूने का चयन करने के लिए औरंगाबाद शहर को चार प्रभाग में विभाजित किया गया जिसमें वालुज औद्योगिक क्षेत्र, शाहगंज, उस्मानपुरा और चिकलथाना के उत्तरदाता थे। विभाजित क्षेत्र के प्रत्येक क्षेत्र से 25 सफाई महिला श्रमिकों का चयन किया गया। और यह चयन यादृच्छिक होगा और उनसे प्रश्नावली के रूप में प्रश्न पूछे गए।

संग्रह विधि—प्रश्नावली का उपयोग जानकारी एकत्र करने के लिए एक उपकरण के रूप में किया गया। इसमें वास्तविक साक्षात्कार आयोजित करके उत्तरदाता की प्रतिक्रिया दर्ज की गई।

प्राथमिक स्रोत—इस में प्रश्नावली के माध्यम से प्राप्त प्रतिक्रियाएँ शामिल की गई।

द्वितीयक स्रोत—ये स्रोत पिछले शोध, समय-समय पर सरकार द्वारा प्रकाशित अभिलेखों और अन्य रिपोर्टों का गहन अध्ययन करके जानकारी प्रस्तुत की गई।

सूचना का विश्लेषण—सूचना का विश्लेषण करने के लिए प्रतिशत पद्धति का उपयोग किया गया। तदनुसार तुलना की गयी।

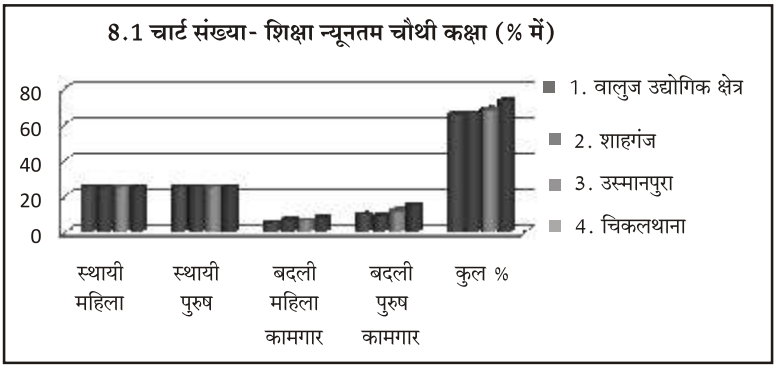
साफ़ सफाई कामगारों की शिक्षा

शिक्षा सामाजिक विकास का एक प्रभावी साधन है। और शिक्षा के माध्यम से देश और समाज की स्थिति में सुधार होता है। सफाई कर्मचारियों के लिए न्यूनतम आवश्यकता चौथी पास है, इसलिए नीचे दी गई तालिका में कम से कम चौथी शिक्षा पूरी करने वाले सफाई कर्मचारियों की जानकारी दी गई है।[3]

तालिका संख्या 8.1 न्यूनतम शिक्षा चौथी कक्षा (% में)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %
1. वालुज औद्योगिक क्षेत्र	25	25	5	10	65
2. शाहगंज	25	25	7	9	66
3. उस्मानपुरा	25	25	6	12	68
4. चिकलथाना	25	25	8	15	73

स्रोत-प्रश्नावली द्वारा प्राप्त



ऊपर दी गई जानकारी के अनुसार औद्योगिक क्षेत्र में 25 में से 25 महिला-पुरुष चौथी पास थे। बदली महिला श्रमिकों में से केवल 5 महिलाएँ चौथी कक्षा तक शिक्षित थीं। और शेष 20 महिलाएँ अशिक्षित थीं। जबकि बदली पुरुषों में केवल दस पुरुष शिक्षित थे जबकि 15 पुरुष अशिक्षित थे। कुल प्रतिशत के अनुसार 65% श्रमिक शिक्षित थीं जबकि 35% श्रमिक शिक्षित प्रतीत होती हैं। यद्यपि शाहगंज मंडल में स्थायी महिला एवं स्थायी पुरुष दोनों की शिक्षा अच्छी हैं। परंतु बदली महिला कर्मियों एवं स्थानांतरणीय पुरुष कर्मियों की शिक्षा कम प्रतीत होती हैं। जबकि उस्मानपुरा क्षेत्र में पुरुष और महिला श्रमिकों का अनुपात क्रमशः 6 और 12 था। जबकि उस्मानपुरा वार्ड में महिला स्थानांतरण कर्मियों की संख्या 08 एवं पुरुष कर्मियों की संख्या 15 थी। सभी तालिकाओं से पता चलता हैं, कि बदली श्रमिकों की शैक्षिक स्थिति बहुत कम हैं। समग्र तालिका पर विचार करने पर, चिकलथाना प्रभाग में शिक्षण श्रमिकों की संख्या 73% हैं। जबकी वलुज उद्योग क्षेत्र में केवल 66% कर्मचारी शिक्षित हैं।

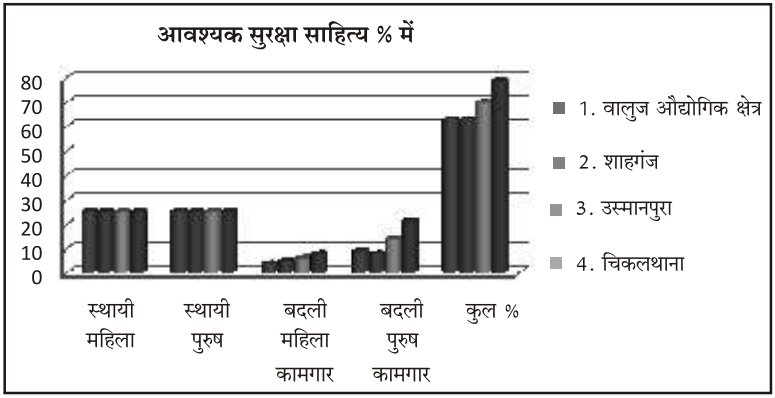
आवश्यक सुरक्षा साहित्य

हालाँकि सफाई के लिए विशेष कौशल की आवश्यकता नहीं होती है मगर स्वास्थ्य की रक्षा के लिए कई सुरक्षात्मक उपायों की आवश्यकता होती है। जिससे सफाई कर्मचारी हमारी सुरक्षा कर सकें। और चूंकि ये सामग्रियां श्रमिकों को नियोक्ता द्वारा दी जाती हैं, इसलिए निम्न तालिका में सफाई के लिए आवश्यक सामग्री का वर्णन किया है।[4]

तालिका संख्या 8.2 आवश्यक सुरक्षा साहित्य (में %)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %
1. वालुज औद्योगिक	25	25	4	9	63
2. शाहगंज	25	25	5	8	63
3. उस्मानपुरा	25	25	6	14	70
4. चिकलथाना	25	25	8	21	79

स्रोत-प्रश्नावली द्वारा प्राप्त

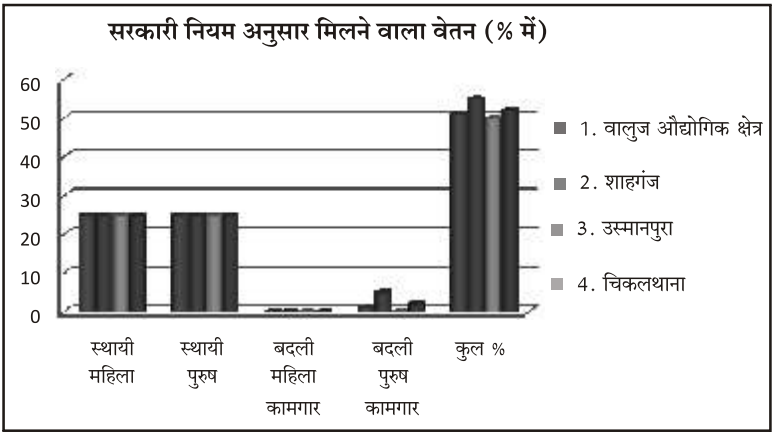


ऊपर दी गई जानकारी के अनुसार, सभी प्रभाग में स्थायी महिलाओं और स्थायी पुरुष दोनों के लिए आवश्यक सुरक्षा सामग्री उपलब्ध कराई गई हैं। लेकिन बदली महिला श्रमिकों के साथ-साथ बदली पुरुष श्रमिकों को पर्याप्त सुरक्षा सामग्री उपलब्ध नहीं कराई गई। वलुज औद्योगिक क्षेत्र में कुल स्थानांतरित महिला श्रमिकों में से केवल 4 श्रमिकों को आवश्यक सुरक्षा सामग्री प्रदान की गई जबकि 9 पुरुष श्रमिकों को सुरक्षा सामग्री प्रदान की गई। उस्मानपुरा वार्ड में 14 और चिकलथाना वार्ड में 21 पुरुष बदली कर्मियों को सुरक्षा सामग्री दी गई, जो अन्य प्रभाग की तुलना में सबसे अधिक संख्या हैं। श्रमिकों को सुरक्षा उपकरणों की जरूरत हैं। इसकी पूर्ति न होने पर स्वास्थ्य पर प्रतिकूल प्रभाव पड़ता हैं।

सरकारी नियम अनुसार मिलने वाला वेतन (% में)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %
1. वालुज औद्योगिक क्षेत्र	25	25	0	1	51
2. शाहगंज	25	25	0	5	55
3. उस्मानपुरा	25	25	0	0	50
4. चिकलथाना	25	25	0	2	52

स्रोत-प्रश्नावली द्वारा प्राप्त

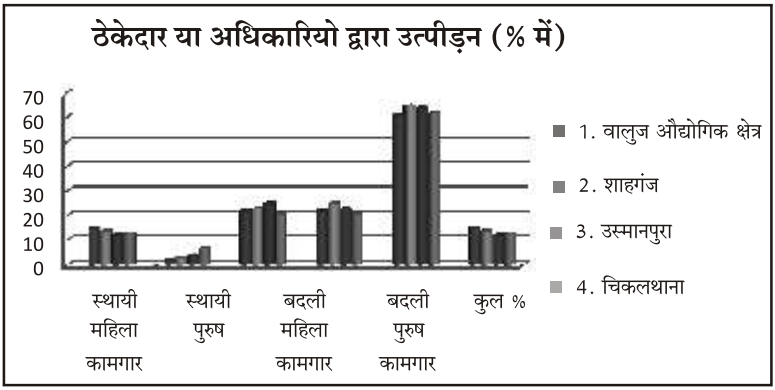


ऊपर दी गई जानकारी के मुताबिक सभी प्रभाग में स्थायी श्रमिकों को नियमित और अनियमित वेतन मिलता हैं। लेकिन बदली महिला श्रमिकों और बदली पुरुष श्रमिकों को नियमानुसार वेतन नहीं मिलता हैं। सभी क्षेत्रों में एक भी महिला श्रमिक को नियमित वेतन नहीं मिल रहा हैं।, जबकि शाहगंज क्षेत्र में कुल औसत में सबसे अधिक पांच बदली पुरुष श्रमिकों को नियमित वेतन मिल रहा हैं।, लगभग सभी श्रमिकों को 50% के भीतर नियमित वेतन मिल रहा हैं। सरकार नियमित रूप से मजदूरी बढ़ा रही हैं।, लेकिन ठेकेदार मजदूरों को नियमानुसार भुगतान नहीं कर रहे हैं, सरकार को प्रयास करने की जरूरत हैं।

ठेकेदार या अधिकारियो द्वारा उत्पीड़न (% में)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %	कुल %
1. वालुज औद्योगिक क्षेत्र	15	2	22	22	61	15
2. शाहगंज	14	3	23	25	65	14
3. उस्मानपुरा	12	4	25	23	64	12
4. चिकलथाना	13	7	21	21	62	13

स्रोत-प्रश्नावली द्वारा प्राप्त

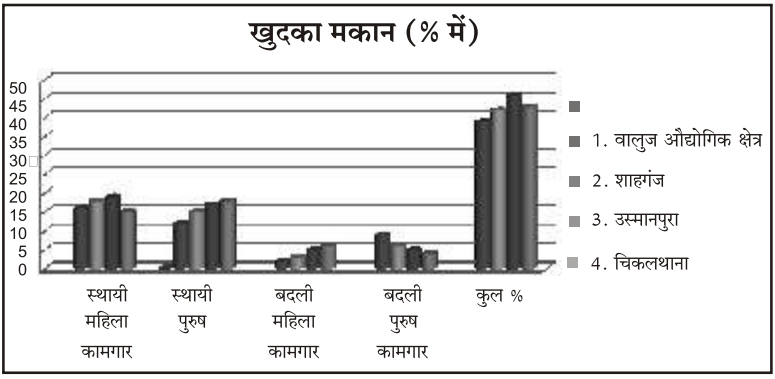


ऊपर दी गई जानकारी के मुताबिक चारों प्रभाग में ठेकेदार और अधिकारी कर्मचारियों को परेशान कर रहे हैं। लेकिन संख्या की दृष्टि से पीड़ित महिलाओं की अधिक हैं। चार क्षेत्रों में से, वालूज औद्योगिक क्षेत्र में पीड़ितों की संख्या सबसे अधिक 15 हैं। जबकि उस्मानपुरा प्रभाग में पीड़ितो की संख्या सबसे कम 12 हैं। अस्थाई महिलाओं के मामले में यह आंकड़ा विश्वसनीय हैं। क्योंकि उस्मानपुरा इलाके की 25 में से 25 महिलाओं ने कहा कि उन्हें परेशानी हो रही हैं। जबकि अन्य प्रभाग में पीड़ित महिलाओं की संख्या भी काफी ज्यादा हैं। संख्या से पता चलता हैं। कि पुरुषों को भी कई तरह से परेशान किया जाता हैं। इसके लिए सरकार को उचित परामर्श देना चाहिए, साथ ही इस उत्पीड़न को कानून द्वारा बंद किया जाना चाहिए।

खुदका मकान (% में)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %
1. वालुज औद्योगिक क्षेत्र	16	12	2	9	39
2. शाहगंज	18	15	3	6	42
3. उस्मानपुरा	19	17	5	5	46
4. चिकलथाना	15	18	6	4	43

स्रोत-प्रश्नावली द्वारा प्राप्त



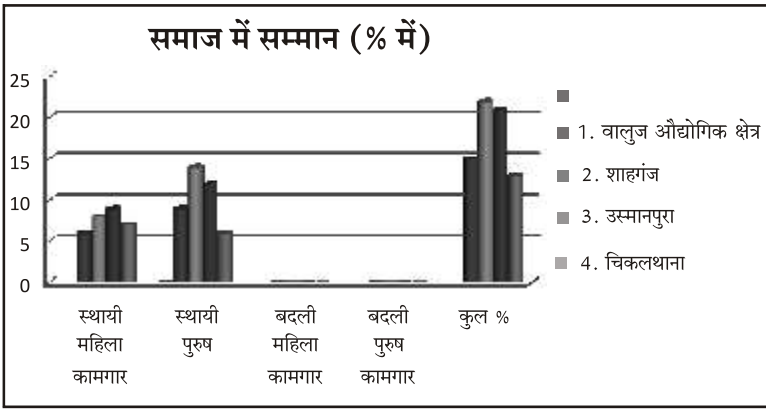
उपरोक्त आंकड़ों के अनुसार आधे से अधिक स्थायी श्रमिकों के पास अपना घर है। लेकिन बदली मजदूरों की हालत बदतर नजर आ रही है। कुल श्रमिकों में से 46 श्रमिकों का घर उस्मानपुरा प्रभाग में है। जबकि शाहगंज प्रभागमें कर्मियों के पास सबसे कम आवास हैं। लेकिन उल्लेखनीय बात यह है। कि उस्मानपुरा प्रभाग में 46 में से दस बदली श्रमिकों के पास घर है। जो कुल नमूने का केवल 20% है। चूंकि इन श्रमिकों की आय कम है जिससे उनका जरूरी खर्च भी पूरा नहीं हो पाता है। इसलिए ये श्रमिक किराए के मकानों में अपना जीवन व्यतीत करते हैं।

समाज में सम्मान (% में)

प्रभाग	स्थायी महिला कामगार	स्थायी पुरुष कामगार	बदली महिला कामगार	बदली पुरुष कामगार	कुल %
1. वालुज औद्योगिक क्षेत्र	6	9	0	0	15
2. शाहगंज	8	14	0	0	22
3. उस्मानपुरा	9	12	0	0	21
4. चिकलथाना	7	6	0	0	13

स्रोत-प्रश्नावली द्वारा प्राप्त

ऊपर दी गई जानकारी के अनुसार सफाई का काम करने वाले कर्मचारियों के साथ समाज में कैसा व्यवहार किया जाता है, इसकी जानकारी दी गई है।



तदनुसार स्थायी श्रमिकों को समाज में थोड़ा बेहतर व्यवहार मिलता है क्योंकि उनके पास सरकारी नौकरी होती है। लेकिन तालिका से पता चलता है कि बदली श्रमिकों के साथ बुरा व्यवहार किया जाता है, लेकिन वास्तव में ये लोग समाज के लिए बहुत कुछ करते हैं। फिर भी, समुदाय उनके साथ उचित व्यवहार नहीं करता है, कारणवश समाज के इस रवैये को बदलने की जरूरत है, इसलिए सरकार के साथ-साथ गैर सरकारी संगठनों को भी पहल करनी चाहिए ताकि समाज की स्थिति बदले और सफाई कार्य में लोगों की संख्या बढ़े।

सिफारिशों

1. महिला सफाई कर्मचारियों के वेतन और कामकाजी परिस्थितियों में सुधार: महिला सफाई कर्मचारियों को समान वेतन और कामकाजी परिस्थितियां प्रदान की जानी चाहिए। उन्हें पुरुष कर्मचारियों की तरह ही काम के घंटे, छुट्टियां और अन्य लाभ दिए जाने चाहिए।
2. महिला सफाई कर्मचारियों के लिए भेदभाव और उत्पीड़न से सुरक्षा: महिला सफाई कर्मचारियों को भेदभाव और उत्पीड़न से सुरक्षा प्रदान की जानी चाहिए। उनके लिए यौन उत्पीड़न से सुरक्षा के लिए कानून और नीतियों को लागू किया जाना चाहिए।
3. महिला सफाई कर्मचारियों के लिए शिक्षा और कौशल विकास के अवसर: महिला सफाई कर्मचारियों को शिक्षा और कौशल विकास के अवसर प्रदान किए जाने चाहिए। इससे उन्हें अपने जीवन में आगे बढ़ने और बेहतर रोजगार के अवसर प्राप्त करने में मदद मिलेगी।
4. महिला सफाई कर्मचारियों के लिए सामाजिक और आर्थिक सशक्तिकरण

कार्यक्रम: महिला सफाई कर्मचारियों के लिए सामाजिक और आर्थिक सशक्तिकरण कार्यक्रम आयोजित किए जाने चाहिए। इन कार्यक्रमों से उन्हें अपने अधिकारों के बारे में जागरूक किया जा सकता हैं। और उन्हें अपनी सामाजिक और आर्थिक स्थिति में सुधार करने में मदद मिल सकती हैं।

इन उपायों को लागू करने के लिए, शहर के अधिकारियों, नागरिकों और गैर-सरकारी संगठनों को मिलकर काम करना होगा। सरकार को कानून और नीतियों को लागू करने के लिए प्रतिबद्ध होना चाहिए। नागरिकों को महिला सफाई कर्मचारियों के लिए सम्मान और समानता का समर्थन करना चाहिए। गैर-सरकारी संगठनों को महिला सफाई कर्मचारियों को शिक्षा, कौशल विकास और सामाजिक और आर्थिक सशक्तिकरण के अवसर प्रदान करने में मदद करनी चाहिए।

इन उपायों को लागू करने से औरंगाबाद शहर में महिला सफाई कर्मचारियों की सामाजिक और आर्थिक स्थिति में सुधार होगा। वे अपने परिवारों का समर्थन करने और एक बेहतर जीवन जीने में सक्षम होंगी।

ग्रंथ सूची

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संशोधक

प्रो. रईस अहमद ग्यासुद्दीन

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अर्थशास्त्र विभाग के एसोसिएट प्रोफेसर

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स्वास्थ्य सुविधाओं का भौगोलिक विश्लेषण : झारखण्ड राज्य के विशेष संदर्भ में

• रोहित कुमार चौबे

रोग की अनुपस्थिति ही स्वास्थ्य है, जनसंख्या विज्ञान प्रारंभ से ही स्वास्थ्य सुविधाओं के उन्नयन हेतु भगीरथ प्रयास करता आया है। प्रस्तुत शोध-पत्र झारखण्ड राज्य में स्थानिक व कालिक रूप से हो रहे स्वास्थ्य सुविधाओं में परिवर्तन व उनकी उपलब्धता का अध्ययन प्रस्तुत करता है, यथा : स्वास्थ्य केन्द्रों, उपचारिका, चिकित्सक, विशेषज्ञ, शय्या आदि में अभिवृद्धि व उपलब्धता। एक सुदृढ़ स्वास्थ्य सुविधा प्रणाली एवं रूग्णता में ऋणात्मक संबंध देखा जाता है अर्थात् जैसे-जैसे स्वास्थ्य सुविधाओं में सुधार होने लगता है, रूग्ण जनसंख्या में भी गिरावट आने लगती है। वर्तमान में झारखण्ड EAG (Empowered Action Group) राज्यों में सम्मिलित है, अतः यह ओर भी आवश्यक है कि यहाँ स्वास्थ्य सुविधा तंत्र को सुदृढ़ बनाया जाए, अतएव प्रस्तुत अध्ययन स्वास्थ्य सुविधाओं की उपलब्धता, उनकी कमी आदि के संबंध में राज्य की स्थिति का विश्लेषण प्रस्तुत करता है, जिसके लिए प्राथमिक व द्वितीयक आँकड़े प्रयुक्त किए गए है तथा संदर्भ प्रखंडो का तुलनात्मक अध्ययन प्रस्तुत किया गया है जो वर्णनात्मक शोध का बोध कराते है।

संकेत शब्द : चिकित्सक, नर्स, शय्या, एस.सी., पी.एच.सी., सी.एच.सी., एस.डी.एच., डी.एच.

परिचय :

स्वास्थ्य सुविधाओं के अंतर्गत स्वास्थ्य केन्द्रों, उपचारिकाओं, चिकित्सकों, विशेषज्ञों, शय्या, प्रसूति गृह, शल्य कक्ष, रक्त भंडार, रूग्णयान, नवजात देखभाल, औषधि आदि सम्मिलित है। स्वास्थ्य सुविधाओं की उपलब्धता से आशय किसी क्षेत्र विशेष में वासित जनसंख्या एवं वहाँ की

स्वास्थ्य देखभाल प्रणाली के मध्य के अनुपात से है जहाँ नीचले स्तर पर स्वास्थ्य उपकेन्द्र होते हैं तथा क्रमशः उत्तरोत्तर प्राथमिक स्वास्थ्य केन्द्र, सामुदायिक स्वास्थ्य केन्द्र, उप-अनुमंडलीय अस्पताल, जिला/सदर अस्पताल होते हैं। स्वास्थ्य सुविधाओं की व्यवस्था राष्ट्रीय स्वास्थ्य मिशन के तहत की जाती है जिसके दो प्रमुख अंग हैं : राष्ट्रीय ग्रामीण स्वास्थ्य मिशन एवं राष्ट्रीय शहरी स्वास्थ्य मिशन, ग्रामीण एवं शहरी क्षेत्रों में स्वास्थ्य सुविधा उपलब्ध करवाने के लिए निम्नलिखित प्रणाली को विकसित किया गया है :

सारणी 01 : स्वास्थ्य केन्द्रों का पदानुक्रम

स्वास्थ्य केन्द्र

ग्रामीण क्षेत्र	शहरी क्षेत्र
1. स्वास्थ्य उप-केन्द्र (HSC) जनसंख्या : 3,000	1. शहरी प्राथमिक स्वास्थ्य केन्द्र (UPHC) जनसंख्या : 50,000
2. प्राथमिक स्वास्थ्य केन्द्र (PHC) जनसंख्या : 20,000	2. शहरी सामुदायिक स्वास्थ्य केन्द्र (UCHC) जनसंख्या : 2,50,000
3. सामुदायिक स्वास्थ्य केन्द्र (CHC) जनसंख्या : 80,000	

उप-अनुमंडलीय अस्पताल (SDH)
(सब-डिवीजन को कवर करता है)

जिला/सदर अस्पताल (DH)
(जिला को कवर करता है)

स्रोत : रूरल हेल्थ स्टेटिस्टिक्स, 2018

सारणी 02 : स्वास्थ्य केन्द्र : कवरेज एवं कर्मचारी

केन्द्र	कवर की गई दूरी (कि.मी.)	मुख्य कर्मचारी
स्वास्थ्य उप-केन्द्र	2.46	ए.एन.एम. = 2
प्राथमिक स्वास्थ्य केन्द्र	6.18	चिकित्सक = 1 फार्मासिस्ट = 1 नर्स = 1 ए.एन.एम. = 1
सामुदायिक स्वास्थ्य केन्द्र	13.35	चिकित्सक = 4 (फिजीशियन, सर्जन, प्रसूति विशेषज्ञ, शिशु विशेषज्ञ) फार्मासिस्ट = 1 नर्स = 1 रेडियोग्राफर = 1

स्रोत : रूरल हेल्थ स्टेटिस्टिक्स, 2018

अध्ययन उद्देश्य :

प्रस्तुत शोध-पत्र का अध्ययन उद्देश्य झारखंड राज्य में स्वास्थ्य सुविधाओं की उपलब्धता पर प्रकाश डालना है तथा प्रखंड काँके (राँची जिला) एवं पोटका (पूर्वी सिंहभूम जिला) जो जिला मुख्यालय से क्रमशः समीप व दूर अवस्थित है, इन प्रखंडों में स्वास्थ्य सुविधा प्रणाली का विश्लेषण प्रस्तुत करना है।

अध्ययन क्षेत्र :

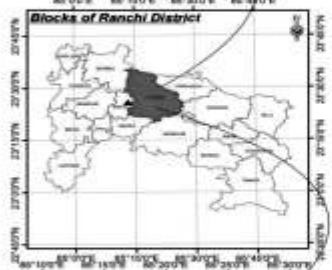
प्रस्तुत शोध-पत्र का अध्ययन क्षेत्र झारखण्ड राज्य है साथ ही राज्य के राँची जिला अंतर्गत काँके प्रखंड एवं पूर्वी सिंहभूम जिला अंतर्गत पोटका प्रखंड को संदर्श प्रखंड के रूप में सम्मिलित करते हुए अध्ययन किया गया है।

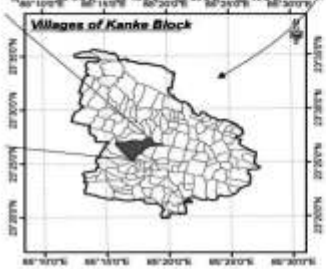
सारणी 03 : अवस्थिति

राज्य/ प्रखंड	अक्षांशीय व देशांतरीय विस्तार	क्षेत्रफल (वर्ग कि.मी.)
झारखण्ड	21°58'10" उत्तर से 25°18'30" उत्तर तथा 83°19'50" पूर्व से 87°57' पूर्व	79714
कांके	23°26' उत्तर से 23°43' उत्तर तथा 85°19' पूर्व से 85°32' पूर्व	347
पोटका	22°40' उत्तर से 22°67' उत्तर तथा 85°38' पूर्व से 85°64' पूर्व	592

स्रोत :- www.bhuvan.nrsc.gov.in

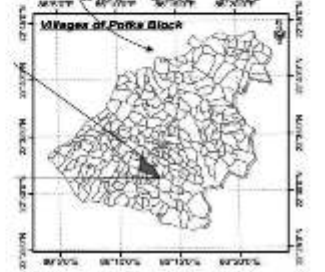












शोध विधि तंत्र :

शोध विधितंत्र का तात्पर्य क्रमबद्ध रूप से शोध लक्ष्य की प्राप्ति की प्रविधि से है। प्रस्तुत शोध-पत्र हेतु प्राथमिक एवं द्वितीयक दोनों प्रकार के आँकड़ों का प्रयोग किया गया है। प्राथमिक आँकड़ों की प्राप्ति हेतु संदर्श सर्वेक्षण किया गया जिसमें सामुदायिक स्वास्थ्य केन्द्र एवं प्राथमिक स्वास्थ्य केन्द्र को सम्मिलित किया गया साथ ही निरीक्षण, साक्षात्कार एवं अनुसूची विधि का प्रयोग प्रदत्त संग्रह के लिए किया गया है। द्वितीयक आँकड़े प्रखण्ड कार्यालय इंटरनेट एवं संबंधित पुस्तक व पत्रिका से संकलित किए गए हैं, आँकड़ों को सारणीबद्ध रूप से प्रस्तुत करते हुए वर्णनात्मक एवं विश्लेषणात्मक विधि तंत्रों का प्रयोग किया गया है।

परिणाम एवं विश्लेषण :

शोधार्थी द्वारा झारखण्ड राज्य में स्वास्थ्य सुविधाओं की उपलब्धता के अध्ययन हेतु कालिक रूप से वर्ष 2018 से 2021 तक राज्य में उपलब्ध एच.सी., पी.एच.सी., सी.एच.सी., एस.डी.एच., डी.एच., उपचारिका, चिकित्सक, शय्या एवं अनुमानित जनसंख्या को सम्मिलित किया गया तथा उन्हें सारणीबद्ध रूप से प्रस्तुत किया गया, इनका विश्लेषण स्पष्ट करता है कि जनसंख्या की तुलना में वर्तमान में नर्स, चिकित्सक, स्वास्थ्य केन्द्रों व शय्याओं की कमी है, स्वास्थ्य सुविधाएँ जनसंख्या के अनुकूलतम नहीं है।

सारणी 04 : राज्य में स्वास्थ्य केन्द्र, ए.एन.एम., उपचारिका, चिकित्सक, शय्या की उपलब्धता (2018-2021)

क्र. सं.	वर्ष	अनुमानित जनसंख्या	स्वास्थ्य उपकेन्द्र (एच.एस.सी.)	प्राथमिक स्वास्थ्य केन्द्र (पी.एच.सी.)	सामुदायिक स्वास्थ्य केन्द्र (सी.एच.सी.)	उप-अनुमंडलीय अस्पताल (एस.डी.एच.)	जिला अस्पताल (डी.एच.)
1.	2018	38376885	3848	297	**188**	13	24
2	2019	38376885	3848	355	**177**	13	23
3	2020	39536475	3848	351	**177**	13	23
4.	2021	40343522	3848	350	**176**	13	23

क्र. सं.	वर्ष	अनुमानित जनसंख्या	एच.एस.सी.	पी.एच.सी.		सी.एच.सी.		एस.डी.एच.		डी.एच.	
			सहायक नर्स दाई (ए.एन.एम.)	उपचारिका (नर्स)	चिकित्सक	उपचारिका (नर्स)	चिकित्सक	चिकित्सक	शय्या	चिकित्सक	शय्या
1.	2018	38376885	9143	98	331	1038	75	60	2098	501	2056
2.	2019	38746546	7307	150	375	1133	68	77	2208	671	2113
3.	2020	39536475	7180	208	245	730	183	113	2318	416	2269
4.	2021	40343522	6403	275	326	980	187	398	2402	416	3503

स्रोत : रूरल स्टेटिस्टिक्स, 2018, 2019, 2020, 2021

सारणी 05 : अनुसूची

राज्य : झारखंड, जिला : राँची, प्रखण्ड : काँके

क्र. सं.	केन्द्र का नाम	ए.एन.एम.	उपचारिका (नर्स)	चिकित्सक	प्रसूति गृह	शल्य कक्ष	रक्त भंडार	नवजात देखभाल	कम्पयान	शौचालय	विद्युत आपूर्ति (24×7)	जनरेटर/सोलर सुविधा	शयया	फार्मासिस्ट
1.	सी.एच.सी. (काँके)	03	08	07	01 (05 शय्या)	01 (02 शय्या)	00	हाँ	01	02	हाँ	हाँ	08	01
2.	पी.एच.सी. (पिठौरिया)	02	01	01	01 (02 शय्या)	00	00	हाँ	00	08	हाँ	हाँ	07	00

ISSN 2278-4632

राज्य : झारखण्ड, जिला : पूर्वी सिंहभूम, प्रखण्ड : पोटका

क्र. सं.	केन्द्र का नाम	ए.एन.एम.	औषधिका (नर्स)	चिकित्सक	शय्या गृह	शल्य कक्ष	रक्त भंडार	नवजात देखभाल	एम्बुलेंस	शौचालय	विद्युत आपूर्ति (24×7)	जनरेटर/सौलर सुविधा	शयया	फार्मासिस्ट
1.	सी.एच.सी. (पोटका)	03	06	02	01 (02 शय्या)	00	00	हाँ	01	03	हाँ	हाँ	08	00
2.	पी.एच.सी. (मानपुर)	01	02	01	01 (02 शय्या)	00	00	हाँ	00	08	नहीं	नहीं	06	01
3.	पी.एच.सी. (हल्दी पोखर)	01	04	01	01 (02 शय्या)	00	00	हाँ	00	05	हाँ	हाँ	08	00

स्रोत : शोधार्थी द्वारा किए गए सर्वेक्षण से प्राप्त आँकड़ों के आधार पर परिगणित

प्रखण्ड स्तर पर स्वास्थ्य सुविधाओं की उपलब्धता के विश्लेषण हेतु प्रखण्ड के सामुदायिक स्वास्थ्य केन्द्र एवं प्राथमिक स्वास्थ्य केन्द्र का संदर्श सर्वेक्षण शोधार्थी द्वारा किया गया, प्राप्त परिणाम प्रदर्शित करते हैं कि जिला मुख्यालय के समीप अवस्थित व मुख्यालय से दूर ग्रामीण क्षेत्रों में अवस्थित स्वास्थ्य केन्द्रों की आधारभूत अवसंरचना में तुलनात्मक रूप से भारी अंतर है जैसे : पोटका प्रखंड जो मुख्यालय से दूर स्थित है, यहाँ स्वास्थ्य केन्द्रों की जर्जर स्थिति, शल्य कक्ष का अभाव, शय्याओं की कमी साथ ही चिकित्सक, फार्मासिस्ट का तय मापदंड से कम होना आदि जैसी समस्या देखने को मिली दूसरी ओर काँके प्रखंड जो जिला

मुख्यालय के समीप है यहाँ स्वास्थ्य केन्द्रों की स्थिति, तुलनात्मक रूप से संतोषप्रद है, नर्स, चिकित्सक तय मापदंड में उपलब्ध है।







स्रोत : शोधार्थी द्वारा किया गया सर्वेक्षण

निष्कर्ष :

उपरोक्त आँकड़ों के विश्लेषण से स्पष्ट होता है कि स्वास्थ्य सुविधाएँ समाज में मेरूदंड की तरह कार्य करती है। राज्य में स्वास्थ्य सुविधाओं का वर्त्तमान परिदृश्य अभिव्यक्त करता है कि स्वास्थ्य सुविधाओं में शनैः-शनैः सुधार हो रहा है परंतु फिर भी जनसंख्या के आधार पर स्वास्थ्य केद्रों, उपचारिकाओं, चिकित्सकों की कमी है, शहर से दूर स्थित स्वास्थ्य केन्द्र आज भी संसाधनों के आभाव में कार्य कर रहे हैं, अतः आवश्यक है कि स्वास्थ्य

केन्द्रों में वृद्धि की जाए एवं समुचित संसाधन उपलब्ध करायी जाए ताकि उनका कार्य सुचारू रूप से सम्पन्न हो सके।

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छत्तीसगढ़ स्थित कलचुरी शासकों की राजधानी स्थित रतनपुर दुर्ग का सर्वेक्षण

प्रो. के. के. अग्रवाल • प्रो. बी.एल. भादानी

छत्तीसगढ़ शब्द का अर्थ छत्तीसगढ़ों या दुर्गों का क्षेत्र या राज्य। लेकिन अभी तक इनके बारे में सम्पूर्ण जानकारी पाठकों के सम्मुख नहीं आ पाई है। इस राज्य के जिला बिलासपुर में स्थित रतनपुर में एक दुर्ग स्थित है जो भारतीय पुरातत्त्व सर्वेक्षण, रायपुर मण्डल द्वारा संरक्षित स्मारक है। इस संगठन ने इसको रतनपुर का 'प्राचीन किला' बताते हुवे इसे 'हाथी किला' नाम दिया है। यह एक विशाल दुर्ग है जिसका सर्वेक्षण 1 जनवरी, 2024 के दिन किया गया जिसमें रायपुर के प्रोफेसर किशोर कुमार अग्रवाल, श्री राजेश अग्रवाल, प्रोफेसर बी.एल. भादानी एवं फोटोग्राफर कमलेश सम्मिलित थे।

इस क्षेत्र पर त्रिपुरी के कलचुरी वंश के शासक रत्नराज ने 1045 ई. में अपना आधिपत्य स्थापित करके मणिपुर नामक स्थान का नाम परिवर्तित करके अपने नाम पर रख कर उसे अपनी राजधानी बनाया। सम्भवतः कुछ समय पश्चात् ही अपने वंश के निवास हेतु एक दुर्ग का निर्माण करवाया जिसको जन सामान्य के मध्य हाथी किला के रूप में जाना जाता है। ऐसा सम्भवतः मुख्य प्रवेश द्वार की ऊंचाई के आधार पर किया गया प्रतीत होता है। सुरक्षा की दृष्टि से दुर्ग के चारों ओर खाई का निर्माण करवाया गया था जिसके अब मात्र अवशेष रह गए हैं। इस दुर्ग का आकार भारतीय पुरातत्त्व सर्वेक्षण रायपुर के अनुसार 700 मीटर लंबा एवं 300 मीटर चौड़ा है अर्थात् आयताकार है।



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रतनपुर के शासकों के मुग़लों के साथ सम्बन्ध :

पुरातात्विक सर्वेक्षण के पूर्व कल्चुरी शासकों एवं मुगल शासकों के सम्बन्धों के बारे में जानना अत्यन्त आवश्यक है। रतनपुर सूबा मालवा की सरकार गढ़ा का परगना मुख्यालय था। इसके साथ एक अन्य महाल या परगना परहार (Parhar) था। इन दोनों का अनुमानित राजस्व 6,13,000 दाम अर्थात् 15,325 रुपये था। **आईन-ए-अकबरी** के इस साक्ष्य से यह उजागर होता है कि रतनपुर पर कलचुरी वंश के शासकों का पैतृक अधिकार था अर्थात् फारसी शब्दावली में उसको **वतन** (पैतृक सम्पति) कहा जाता है लेकिन यह क्षेत्र मुग़ल बादशाह अकबर के अधीन था (तुलनीय, अबुल फज़ल, **आईन-ए-अकबरी,** द्वितीय, ए.एस. जेरेंत द्वारा अनूदित, पुनर्मुद्रण दिल्ली 2011, पृ. 210-11)।

रतनपुर के आसपास का सम्पूर्ण क्षेत्र घने जंगलों से आच्छादित था एवं जंगली हाथी बहुतायत से उपलब्ध थे। इसकी पुष्टि फारसी एवं यूरोपियन यात्रियों के वर्णन से होती है (तुलनीय, इरफान हबीब, **एन एटलस ऑफ द मुग़ल अम्पायर**, दिल्ली 1982, सीट A ए एवं बी B एवं उसकी टिप्पणियां, पृ. 37-38) इसके अतिरिक्त, **मासिर-ए-महमूद-शाही** के अनुसार रतनपुर राज्य एवं रायपुर में हीरों के क्षेत्र थे (उपरोक्त, इरफान हबीब, पृ. 38) रतनपुर के पूर्व इतिहास के बारे में संकेत करना इसलिए आवश्यक था ताकि इस रियासत की मुग़लकाल में स्थिति को रेखांकित किया जा सके।

अकबर के पश्चात् जहाँगीर के काल में भी रतनपुर के शासक राजा कल्याण का जिक्र मिलता है। बादशाह जहाँगीर अपनी आत्मकथा में रतनपुर के ज़मीदार राजा कल्याण का वर्णन करता है जिससे यह उजागर होता है कि बादशाह के पुत्र सुलतान परवेज़ ने सम्भवतः 1619 के अन्त में रतनपुर के शासक कल्याण के विरुद्ध सेना भेज कर उसे गिरफ्तार करके मुग़ल दरबार में प्रस्तुत किया था। जहाँगीर आगे लिखता है कि उसके पुत्र परवेज़ ने राजा कल्याण से 80 हाथी एवं एक लाख प्राप्त किए। राजा को दरबार में सिजदा करने का सौभाग्य प्रदान किया (जहाँगीर, **तुज़क-ए-जहाँगीरी**, अनु. अलेक्जेन्डर रोजर्स एवं हेनरी बेबरीज द्वारा सम्पादित, द्वितीय दिल्ली पुनर्मुद्रण 2006, पृ. 93)। उपरोक्त साक्ष्य से यह उजागर होता है कि कल्याण साय ने मुग़ल सत्ता के विरुद्ध विद्रोह किया होगा तभी सुल्तान परवेज़ ने उसे पराजित करके जहाँगीर के सम्मुख प्रस्तुत किया था।

वर्तमान में दुर्ग परिसर में प्रवेश करने पर दायीं ओर लघु आकार का द्वार नज़र आता है जो सम्भवतः किसी देवालय का उत्कर्ष (Elevation) प्रतीत होता

है जिस पर कई प्रकार की शिल्पांकित मूर्तियां उकेरी गई हैं जिनमें गन्धर्वों, अप्सराओं एवं देवी-देवताओं के अतिरिक्त एक अत्यन्त आकर्षक उकेरी गई लघु मूर्ति है जिसमें दशानन को शिव आराधना करते हुए दर्शाया गया है। जिस प्रकार से यह अकेला द्वार यहां खड़ा है इससे दो अनुमान लगाए जा सकते हैं : प्रथम, यह कहीं ओर से लाकर लगाया गया है जिसे भारतीय पुरातत्व सर्वेक्षण, रायपुर मंडल भी मानता है एवं द्वितीय, यह द्वार किसी वृहतर संरचना का अंग रहा है जो अब नष्ट हो गया है। जब भारतीय पुरातत्व संरक्षण इसके इस स्थान पर न होने का अनुमान लगाता है तो यहाँ पर प्रश्न उठना स्वाभाविक है कि अन्य कोई और व्यक्ति या संस्थान दूसरे स्थान से इस स्थान पर लाने का मुश्किल कार्य को क्यों करेगा?



इस द्वार के बायीं ओर एक मूर्ति है जिसका सिर्फ पैर एवं चेहरा दर्शाया गया हैं। शरीर के इन दो अंगों के आकार के आधार पर इस मूर्ति के आकार एवं विशालता का सहज ही अनुमान लगाया जा सकता है। पैरों में आभूषणों का अंकन उसके सामाजिक एवं राजनीतिक स्तर को दर्शाता है। यह लोक मान्यता है कि यह गोपाल राय नामक व्यक्ति का है जो लोकमानस में गोपाल वीर के नाम से प्रसिद्ध था। यह रतनपुर के शासक कल्याण साय की सेवा में था। इस वीर के बारे में यह लोक विश्वास प्रचलित है कि इसने अपनी वीरता से मुग़ल बादशाह जहाँगीर को प्रभावित किया एवं पुरस्कार स्वरूप उसने अपने शासक कल्याण साय की स्वतन्त्रता प्राप्त की। लेकिन इसकी पुष्टि किसी भी समकालीन स्रोत से नहीं होती। इसके अतिरिक्त स्थानीय ग्रन्थों में अंकित राजा कल्याण साय के शासन काल को 1544-81 ई. के मध्य दर्शाने का भी खंडन होता है।



रतनपुर के इस दुर्ग में पत्थर पर उत्कीर्ण धार्मिक शिल्पकलाओं एवं देवालयों (जगन्नाथ मंदिर एवं लक्ष्मीनाथ मंदिर) आदि के बारे में अनेक विद्वानों एवं पुरातत्त्वविदों ने लिखा है (डॉ. किशोर कुमार अग्रवाल, दक्षिण कोसल के कलचुरियों की स्थापत्य कला **पुरामंथन**, नं. 19, 2019; डॉ. कामता प्रसाद वर्मा, **छत्तीसगढ़ की स्थापत्य कला**, भाग-2, संचालनालय, संस्कृति एवं पुरातत्व, रायपुर, 2014, पृ. 229-30) लेकिन गैर-धार्मिक भवनों एवं दुर्ग के निवासियों के लिए उपयोगी (Utilatrian) संरचनाओं के बारे में अत्यंत ही कम या नहीं के बराबर लिखा गया है। उदाहरणार्थ दुर्ग-निवासियों एवं शासकों के महल, सैनिकों के निवास, घुड़साल, सर्वाधिक महत्त्वपूर्ण दुर्ग-वाशिंदों हेतु जल संसाधनों की संरचनाएं जैसे जलाशय, कुएं, बावड़ी, उद्यान (Gardens) एवं फलोद्यान (Orchards) आदि।



दुर्ग में भारतीय पुरातत्व सर्वेक्षण, रायपुर मंडल का विभाग लंबे समय से संरक्षण (Conservation) एवं उत्खनन कार्य कर रहा है। पुरातात्विक खनन के द्वारा विभाग ने दो जल संरचनाओं को उजागर किया है इसमें एक **फव्वारा** एवं एक कुण्ड है। उनका यह कार्य प्रशंसनीय है लेकिन इतने विशाल परिसर हेतु निश्चित ही थे दो संरचनाएं अपर्याप्त है जिसमें एक फव्वारा तो राजमहल के निवासियों के आमोद-प्रमोद एवं मनोरंजन हेतु था न





कि दैनिक आवश्यकताओं की पूर्ति के लिए था। इसके अतिरिक्त कुंड का जल भी दैनिक गतिविधियों के लिए अपर्याप्त था।



इसका तात्पर्य यह है कि दुर्ग परिसर के निवासियों की दैनन्दिन आवश्यकताओं की पूर्ति हेतु अन्य जल संरचनाएं यथा तालाब, कुआं एवं बावड़ी आदि अवश्य रही होंगी। पुरातात्विक उत्खनन के द्वारा उजागर करना आवश्यक है। सर्वेक्षण के दौरान एक चौकोर आकार का लघु जलाशय भी हमारे देखने में आया जो जगन्नाथ मंदिर के पृष्ठ भाग में स्थित है।



जगन्नाथ मंदिर के पीछे लघु जलाशय

अपने प्राथमिक सर्वेक्षण में हमने जल-संरचनाओं पर विशेष ध्यान केन्द्रित किया। अभी तक यह ज्ञात नहीं हो पाया है कि इन जल संरचनाओं का स्रोत क्या था? इनमें पानी की आवक कहां से एवं कैसे होती थी? क्या ये वर्षा जल पर निर्भर करते थे या फिर भूमिगत जल से इनमें आपूर्ति होती थी? अगर पानी किसी अन्य स्रोत झील या जलाशय से इन तक पहुँचाया जाता था तो कैसे पहुँचाया जाता था। इसके बारे में गहन सर्वेक्षण की आवश्यकता है जो आगे किया जावेगा।

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