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Head of the Department of History

Patna College, Patna

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CURRENT STUDIES



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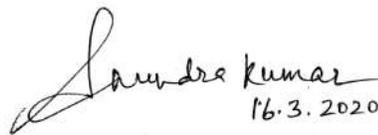
Editor's Note

I am delighted to present the new number of the Patna College research journal “**Current Studies**” in your hands. The publication of this research journal started in 1953 with the pious efforts of the then Principal Professor Kalimuddin Ahmad and in spite of 67 years of long journey it is still alive. It is perhaps the only research journal in Bihar which has been publishing for so many years. In its early years it had been published periodically but in the midway its publication became irregular. But on the occasion of sesquicentennial celebration of Patna College in 2013 its publication was revived. Since then with the generosity and inspiration of the Principals and with the cooperation of our esteemed teachers we are able to publish its fourth issue without any break. This research journal has also procured ISS Number. In this issue of the journal we are publishing the research articles of our learned teachers covering different topics of Social Sciences and Humanities which will certainly enhance knowledge in the respective fields.

I fail in my duty if I do not mention here that this is the Birth Centenary Year of renowned historian, researcher and teacher Professor R.S. Sharma. Professor Sharma had intimate relation with Patna College, Born in a remote Village of Begusarai District in 1920, Professor Sharma, after passing his matriculation examination, took admission in Patna College in 1937. He passed his Intermediate Examination, B.A. (Honours) Examination and finally the post-graduate examination in 1943 from this college. After doing teaching work for some years in Ara and Bhagalpur colleges, he joined Patna College as a lecture in History in 1946. He uninterruptedly took classes and supervised the running of classes in Patna College till 1973 despite becoming the Head of the Post-graduate Department of History. He had been a prominent member of Patna College Tea-club all along these years. After becoming the founding chairman of the Indian Council of Historical Research and Head of the Dept. of History, Delhi

University he left for Delhi in 1973. His epoch-making treatises are : Shudras in Ancient India, Aspects of Political Ideas and Institutions in Ancient India, Indian Feudalism, Perspectives in Social and Economic History of Ancient India, Social Changes in Early Medieval India, Material Culture and Social Formations in Ancient India, Urban Decay in India, Looking for Aryans, Ancient India etc. He retired from teaching profession in 1985 and died in 2011. He had been pursuing the research activities throughout his life span.

In my editorial I mentioned Prof. Sharma elaborately so that in his birth centenary year we could remember our intelligent alumnus and great teacher and pay our tributes. He has been a source of inspiration for all who are associated with teaching and research.



Surendra Kumar
16.3.2020

(Surendra Kumar)

Editor

Current Studies, Patna College

Patna University, Patna

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Philosophy of Redicalism of Periyar E.V. Ramasaami Naicker

Prof. (Dr.) Rama Shankar Arya

Principal

Patna College, Patna

E.V. Ramasaami Periyar is one of the such remarkable social reformers to whom millions of depressed people owe their emancipation, success and glory in the present India. "Periyar the prophet of new age, the Socrates of South East Asia, father of social reform movement, epoch-making thinker, arch-enemy of ignorance, meaningless custom and base manners."

India has prided itself on its rich cultural heritage and social hierarchy insidiously infected with caste prejudice fatal to social harmony for lie sustenance of ancient glory and prestige accrued to it over a period of centuries. Nevertheless, history bore testimony to the fact that courage of casteism, ready to dismember the social fabric occasionally to be revived in by Firm had of the social reforms who happens to reset the course of history from the point of object social humiliation to the place of glorification of the talent inherent in the masses particularly depressed section of society which lay dormant for centuries for want of pious soul to let the genius of the poor bloom and exude fragrance all around.

Ramasaami Naicker was born in 1879 in the district of Erode, which is situated in Tamil Nadu. He was born in a very rich family of Shudra Caste. His father was a big businessman and was the owner of many mills. During his childhood his playmates were untouchable children. He loved them. For his mixing with their untouchables he had to face problems and was scolded at house daily, the Brahmin friends of his father also objected to it. On failing to control him, the

boy Naicker was shifted from grand mother's possession to another house. He was rebuked and punished for playing with the untouchable boys by the school teacher also. One day he was punished by the school teacher in hundred times "I will never play with the untouchable boys." He, in tearful eyes completed the task and went home back never to return to any school. At the age of ten he refused to go to school where his untouchable friends had no entry. He took a promise to annihilate share anti human ideals of the Brahmins. The multimillionaire Naicker in his youth grew in to the most inveterate enemy of the inhuman Brahmanic social order. Due to social activities, E.V. Ramasaami Naicker got very much popularity within a few years among the untouchables and backward classes also. The great thinker became the unchallengeable mass leader. He had much experience of society, so, he had no problem to identify his enemy and fix his target. At the certain point of time he was very actively associated with around thirty big social and educational organisation.

After gauging his popularity the national congress invited him to join and work as the President of Tamil Nadu State Unit. With the hope that he would be able to fulfill his mission from a bigger platform better, he joined congress. Like Joyati Ba Phule and Shahuji Maharaj, Periyar also took up their issues of reservation of job for the non-Brahmin low castes in the government posts. In 1925 he insisted on the issue of reservation in the annual conference of the Congress Party. But the Brahmin leaders did not allow discussion on the issue. As a consequence Pariyar resigned from the Congress.

After leaving the Congress, he started independent Rationalist Self Respect movement. He declared that the objectives of his movement were to establish a casteless society on the basis of the principles of equality, a society where there shall be no superstitions orthodoxy and social ill. With his tremendous pressure the Govt. of Madras started giving reservation in the jobs for the Non-Brahmin shudras in 1928-29. Though it was challenged in the court, but he fought this care very strongly, by the support of mass of South India. Ultimately, in 1951 the 1st amendment of the-Constitution was made.

The clause (4) was inserted with the Article 15 of the constitution to provide reservation for the Backwards.

"Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward class of citizens or for the Scheduled Caste and Scheduled Tribes."

For centuries in South India, there has been a system of education and a educational institution called 'Gurukula'. When it was found that the Non-Brahmin boys not only were being supplied substandard food but also that they were served separately, Periyar strongly objected to it. The Gurukula Management Committee openly declared that there was no point of discrimination. The Brahmin students deserved separate treatment because they were Brahmin. Periyar stopped sanctioning the remaining fund. He declared, "Whenever Brahmanism will try to vomit their Venom of 'Swajeet' we pledge to uproot those institutions from the base. He expressed his anguish. "There is no crime on this earth which the Brahmins did not commit with their masterly skill. Whatever crime these licensed criminals did, they performed it in the name of Gods, disgusted with the presence of God or the Gods or Goddess behind all crimes and their involvement in establishing the institution of 'divine slavery' and the social structure called caste system, periyar became an ardent anti-God, an immoclar and atheist."¹ Again He declared: "There is no God, no God at all. He who invented God was a vogue, he who believes God is an idiot and he who preaches God is a scoundrel. "The infamous Varnashramdharma is still existent in India. The people who were called Sudhras 2000 yrs ago are still called such likewise the people who were Brahmins 2000 yrs ago are still Brahmins. People bora, untouchable centuries ago are still in the same unfortunate condition. Colour, habits, likes dislikes casted, rules and principles have all hanged at the basis of caste still continues to thrive on birth ..."²

Rama Swaminaicker did not hesitate to attack the roots of the disease. "The cause for our lowliness is Hindu religion and its supporting gods, shastras and puranas that we've accepted. If these

cannot be removed they must at least be amended to suit our modern democratic conditions. We should no longer be afraid of hell. People should have the guts to ask why these gods had made the toiling workers miserable while the lazy rich who do not so much bend their bodies should lead their lives with ease. Can a religion that cause the hard working tillers, a low caste sudharas and the longe, a high caste Vaisya or "Brahmin, be tolerated."³ "He declared that the days of superstitions are numbered. People are no longer panicky about God and religion. In many foreign countries god is in flight if not already gone. People who doubt gods or expel gods are only those who use their intellect. Such people have not been punished by gods. They've not lost their eye sight, nor have they become deaf. The threats held out for the agnostic and the atheist. There is rai, sunshine, prosperity in plenty in atheist Russia and China."⁴ **Rams Swami** Naicker ran pillar to post and left no stone unturned to sweep away all these accumulated dirty dung of Brahminical doctrine of divine slavery, hatred and discrimination of morbid past of thousands of years. Rama Swami had rational and scientific outlook, he had tried to spread the scientific temperament in the society on the occasion of his son's marriage he selected the time and day which according to the Shastra, Brahmins and the Gods most in auspicious for the marriage. He called all the widows to solemnise the marriage. On that joyous day of his son's marriage Periyar celebrated by playing the instruments and music that was associated by the Shastra's for the death parade, instead playing Sahnai. Once, he arranged a procession through the busy and crowded streets of Madras. The harbinger of Crusade against ideol-gods, Periyar sat on the Truck and demonstrated by beating the idols of all Gods and Goddesses heaped on the truck with shoes and broomsticks. The procession was witnessed by millions of people gathered by the side of the roads. He demonstrated that there was no Gods. Had there been really any God in those idols some harm would certainly have happened to him.

The Prophet of the new era, in quest of manumission from their 'Divine slavery eventually realised that remaining as a Hindu

whether, be a theist or altherist, there is no escape from Brahminical fortune and insults. He, therefore, explained that Dr. Ambedkar has achieved considerable liberty simply because that anti-Shudras, the Adi-Draviras were claimed to be non-Hidus. Therefore, he too advocated like Jyotibapub, the path of salvation and surely conversion. He directed - Our disease of being Shudras is very big monstrous disease. This is like Cancer. A very old complaint, there is only one medicine for it. And that is Islam. There is no other Medicine. Otherwise we have to suffer, taking sleeping doses to forget or suppress the disease and carry on as stinking corps. To cure the disease, stand up and walk as worthy human, Islam is the only way."⁵

The Periyar, sought to linger on with the British rule, as Harichand, Phule, Shahu Maharaja and Dr. Ambedkar did. He cited the example of Russia and China, that despite their being in an anti-God culture,, they prosper why go to the foreign lands, the glaring example is before us. Perkyar lived a very long life of 94 years and he struggled against slavery till his last breath, completely hale and hearty. The struggle which he started 84 years ago, while he was only a boy of 10, Got great success in Tamilnadu. HE desired humanity to establish a society not only on economic, social and political justice but also on the basis of virtues and ideals, rational and principles of equality. He, therefore explained.⁶

"The God that is without a name or form, the God that makes all people equal and free the God that speaks For high thinking and plain living, the God that does not ask for food, money, flattery and temples can easily be an object of worship. The religion that stands for justice, truth, equality and wisdom may be followed. For saying this much I have been called an atheist, a term that has no meaning. Nevertheless, atheism does not frighten me and need threaten none."

The philosophy of Radicalism vigorously annunciated and extensively propagated by E.V. Ramasaami Naicker can laconically reduced to the social thesis that edifice of social order should be built at the expense of superstitions bigotry, sophistry, nourished by the fountains of Religious scriptures where the toiling masses were relegated

to the low rung of society with an advance of humiliation and ignoring heaped on them merely by reason of privileged few by virtue of fair birth in high caste were destined to taste of faults of life in all its manifestation. Indidious discrimination between Brahmin and Non-Brahmin together with economic and social disparity essentially linked to the birth in a particular caste has caught attention of social reformer who through their sustained struggle for eighty years has made up their mind to put this horrendous social evil to an end. He philosophised that the social order be built in such a way as to assume dignity of individual commensurate with the amount of labour one puts in to build a nation on the firm foundation of equality, liberty and fraternity. He held that the dignity of individual stems primarily from the quantum of their production through intensification of human labour not at all from the passivity of individual with his high position in society merely by dint of their birth in high caste.

The philosophy of Periyar has brought about a mighty wave of social revolution in South India that is Tamilnadu and Kerala leading to enforcement of Reservation in favour of the depressed class as far back as 1928-29. The Social Movement was too strong and pervasive in India for the framers of the constitution to resist the urge to incorporate the provision of reservation in the constitution itself. As a result, the first amendment in the constitution was introduced in 1951 where in clause 4 was inserted in Article 15 making it a fundamental right inlaying its scope throughout India instead keeping it confined to the bounds of Tamilnadu alone. The Radical philosophy of Periyar has truly acted as catalyst for upward social mobility of the millions of the socially and educationally backward classes of citizen of course with the aid of social oxygen known as Reservation.

In the branch of Philosophy in modern India in a pragmatic way, the philosophy of Periyar holds a key to the cultivation of Pride, self esteem and aggrandisement of the weaker section of society. Philosophy of Radicalism propounded by Periyar is uniquely a social innovation and life blood to Indian Society which is bound to win recognition in the occidental philosophy in the days to come.

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पालकालीन कला के सामाजिक आयाम

डॉ. सुरेन्द्र कुमार

अध्यक्ष

इतिहास विभाग

पटना कॉलेज, पटना

भारतीय कला के इतिहास में पालकालीन कला को विशिष्ट स्थान प्राप्त है। इस कला शैली का विकास आठवीं से तेरहवीं शताब्दी के बीच मुख्य रूप से पालवंशीय शासकों के काल में आधुनिक बिहार, पश्चिम बंगाल तथा बांग्लादेश के क्षेत्र में हुआ।¹ पालकालीन असंख्य मूर्तियाँ इस पूरे क्षेत्र में बिखरी हुई हैं, किन्तु इनके निर्माण के मुख्य केन्द्र नालंदा, राजगृह, बोधगया, कुर्किहार, विक्रमशिला, दिनाजपुर, पहाड़पुर, राजशाही इत्यादि थे। इस शैली की अनेक मूर्तियाँ भारत में पटना, कलकत्ता, लखनऊ के संग्रहालयों में, बांग्लादेश के ढाका एवं राजशाही के संग्रहालयों में तथा विदेशों में लन्दन, पेरिस, बर्लिन एवं बोस्टन के विभिन्न संग्रहालयों में तथा कुछ व्यक्तिगत संग्रहों में भी सुरक्षित हैं।

इस कलाशैली की पहली चर्चा लामा तारनाथ ने सत्रहवीं शताब्दी में अपनी पुस्तक 'भारत में बौद्ध धर्म का इतिहास' में की है, जिसमें उसने इसके विकास का मुख्य श्रेय कलाकार धीमान तथा उसके पुत्र वित्तपाल को दिया है, जिन्होंने धातु से बनी मूर्तियों के निर्माण एवं चित्रकला की शुरुआत की।² वैसे इस कला शैली को कई नामों से पुकारा जाता है, जैसे पूर्वी भारतीय मध्यकालीन कला शैली, ऊपरी पूर्वी भारत की आद्य मध्यकालीन कला, मगध-वंग कला³ इत्यादि। किन्तु सुविधा एवं उपयुक्तता की दृष्टि से पाल कला शैली नामकरण ही अधिक समीचीन प्रतीत होता है क्योंकि यह कला मुख्य रूप से उसी क्षेत्र में तथा उसी काल में विकसित हुई जो पालवंशीय शासकों तथा इनके उत्तरवर्ती अल्पजीवी सेन वंशीय शासकों से सम्बन्धित थे।

पालकालीन कला मुख्य रूप से धार्मिक कला थी। इसमें बौद्ध, हिन्दू एवं जैन देवी देवताओं की मूर्तियों का प्रायः मानव आकृति में निर्माण हुआ। इनमें बौद्ध मूर्तियों एवं वास्तु अवशेषों की संख्या सर्वाधिक है।⁴ तीनों ही धर्मों की कलाकृतियाँ तान्त्रिक विचारधारा से प्रभावित हैं तथा उनके निर्माण में शास्त्रीय विधानों का कठोरता से पालन किया गया है। कलाकृतियों में मूर्ति शिल्प के अत्यधिक अवशेष मिलते हैं जबकि वास्तुशिल्प तथा चित्रकला के कम अवशेष मिले हैं। अधिकांश विहारों, मन्दिरों, मठों इत्यादि के नष्ट हो जाने के कारण तथा मूर्तियों के स्वतंत्र रूप से बिखरी हुई अवस्था में मिलने के कारण वास्तुशिल्प के परिप्रेक्ष्य में इस युग के मूर्ति शिल्प का विश्लेषण नहीं किया जा सकता है।

पालकालीन कला के बचे अवशेषों में मुख्य रूप से मूर्तियाँ प्राप्त होती हैं। मूर्तियों में अधिकांश पत्थर एवं धातु की बनी हुई हैं, हालांकि काष्ठ निर्मित मूर्तियों एवं मृण्मूर्तियों के अवशेष भी मिले हैं। पाषाण मूर्तियों में काले बेसाल्ट यानी मुलायम कसौटी-पत्थरों का प्रयोग किया गया है, जिन्हें संताल परगना जिले के राजमहल की पहाड़ियों एवं मुंगेर जिले में खड़गपुर की पहाड़ियों से आसानी से प्राप्त किया जाता था। पत्थर के मुलायम होने के कारण ही इन मूर्तियों में लक्षण एवं वस्त्राभूषण के विवरण को अत्यन्त सूक्ष्मता के साथ उकेरने की प्रवृत्ति दिखलाई देती है। धातु की मूर्तियों में अष्टधातु का प्रयोग किया जाता था। नालन्दा की खुदाई में धातु पिघलानेवाली भट्ठी का अवशेष मिला है, जिसके अगल-बगल धातु के टुकड़े एवं धातु मल बिखरे हुए हैं।⁵ इससे पता चलता है कि नालन्दा धातु मूर्तियों के निर्माण का बड़ा केन्द्र था। अल्प मात्रा में सोने एवं चाँदी की मूर्तियाँ भी मिली हैं तथा कुछ धातु की मूर्तियों पर तो सोने का पानी भी चढ़ाया हुआ है। पाषाण मूर्तियाँ नियमतः प्रस्तर पट्ट पर उभरी हुई होती थीं। धातु की मूर्तियों के निर्माण में भी यही शैली अपनायी गयी थी। मूर्तियाँ प्रायः द्विआयामी होती थीं। हालांकि धीरे-धीरे प्रस्तर पट्ट से मुक्त होने एवं त्रिआयामी मूर्तियाँ बनाने की प्रवृत्ति भी दृष्टिगोचर होती है। बाद में तो मूर्तियों को सिर्फ टेक के सहारे प्रस्तर पट्ट से जोड़ने की प्रथा भी चल पड़ी। मूर्तियों में सौंदर्य की सृष्टि के साथ ही प्रस्तर पट्ट का भी अतिशय अलंकरण पालकालीन मूर्तिकला की महत्वपूर्ण विशेषता है।



पालकालीन गौतम बुद्ध की मूर्ति

पालकालीन कला के उत्स को गुप्तकालीन कला में ढूँढ़ा जा सकता है। गुप्तकाल की प्रवृत्ति अखिल भारतीय थी जबकि चौथी शताब्दी से सातवीं शताब्दी के बीच राजनैतिक, साहित्यिक और वैज्ञानिक गतिविधियों की उत्कृष्टता के साथ कला के क्षेत्र में भी नयी ऊँचाइयाँ प्राप्त की गयीं, जिसका उदाहरण सारनाथ की मूर्तियों एवं अजन्ता के चित्रों में देखा जा सकता है। किन्तु सातवीं शताब्दी के अन्त एवं आठवीं शताब्दी के आरंभ में भारत के विभिन्न भागों में राजनीति, भाषा, साहित्य एवं कला इत्यादि में क्षेत्रीय प्रवृत्तियों का विकास हुआ। इसी क्रम में पूर्वी भारत में एक समृद्ध पालकालीन कलाशैली का उद्भव हुआ, जो तत्त्वतः एवं मूलतः गुप्तकालीन कलाशैली का ही विस्तार है।⁶

पाल कलाशैली में निर्मित मूर्तियाँ प्रायः खड़ी अथवा बैठी मुद्रा में ही हैं, जिन्हें इकहरे अथवा दुहरे कमलासन पर स्थित दिखाया गया है। दुहरे कमलासन में नीचे स्थित कमलपुष्प की पंखुड़ियाँ नीचे की तरफ और ऊपरी कमलपुष्प ऊपर की तरफ विकसित पंखुड़ियों से युक्त प्रदर्शित किया गया है।⁷

शास्त्रीय नियमों से बँधे रहने पर भी कलाकारों ने प्रतिमाओं में गति एवं सक्रियता लाने की पूरी चेष्टा की है। अधिकतर प्रधान मूर्तियाँ त्रिभंग

स्थिति में हैं। मूर्तियाँ अधिकतर एक ओर झुकी-सी हैं या किसी अंग विशेष को गतिशील मुद्रा में चित्रित किया गया है।⁸ इसका परिणाम यह हुआ कि मूर्ति में ही गति की अभिव्यक्ति हुई है। इस प्रकार कलाकारों ने निष्क्रियता के प्रभाव को (जो नियमनिष्ठ मूर्ति के लिए स्वाभाविक था) कम करने का प्रयास किया है। मूर्तियाँ अपने आन्तरिक गुणों के कारण जब स्वयं गतिशील नहीं हो सकतीं, तब कलाकारों ने उनके शरीर को ही त्रिभंग स्थिति में चित्रित कर गति की अभिव्यक्ति की है। इसी गति की भावना को और भी अधिक स्पष्ट करने के लिए ही मानो कलाकार ने इष्ट देव या देवी के परिवारों की सृष्टि की और उनके हाव-भाव, मुद्रा तथा शारीरिक झुकाव के चित्रण में स्वतंत्र रहने के कारण कलाकारों ने इनके माध्यम से गति और सक्रियता को अभिव्यक्त किया।

वज्रयान बौद्ध धर्म का पालकाल में बहुत प्रभाव था और उसी प्रभाव में बौद्ध देवकुल में अनेक देवी-देवताओं की कल्पना की गयी और उनके शास्त्रीय स्वरूप निर्धारित हुए तथा शास्त्रीय निर्देशों के अनुरूप उनकी अनेक मूर्तियाँ बनीं। पाल शासक बौद्ध धर्मावलम्बी थे, अतः उनके काल में बौद्ध देवी देवताओं की ही सर्वाधिक मूर्तियाँ बनीं।⁹ इनमें बुद्ध, पद्मपाणि अवलोकितेश्वर, मैत्रेय, जम्भल, हारीती, बोधिसत्व लोकेश्वर, मंजुश्री, तारा, लोकनाथ, मारीचि आदि की अनेक मूर्तियाँ हैं। साथ ही ब्राह्मण देवताओं की भी अनेक मूर्तियाँ मिली हैं जिनमें सूर्य, विष्णु (एकाकी एवं नरसिंह, वामन, त्रिविक्रम) शिव (लिंग रूप, पञ्चायतन शिवलिंग, भैरव, कल्याण-सुन्दर, उमा-माहेश्वर, सदाशिव), पार्वती (कार्तिकेय सहित), सरस्वती, दुर्गा, महिषमर्दिनी, सप्तमातृका, चामुण्डा, गणेश, नवग्रह, रेवन्त इत्यादि प्रमुख हैं। राजगीर तथा अन्य कई स्थलों से जैन तीर्थंकरों एवं कुछ यक्षियों की मूर्तियाँ भी मिली हैं।

बौद्ध, ब्राह्मण एवं जैन देवमूर्तियों के साथ ही इसकाल में दो या अधिक धर्मों के देवताओं की संयुक्त मूर्तियाँ भी बनी जो पालकालीन धार्मिक सामंजस्य और कटुता दोनों ही स्थितियों को दर्शाती हैं। इनमें अर्द्धनारीश्वर, हरिहर, इन्द्र और ब्रह्मा सहित बुद्ध की वरद मुद्रा में खड़ी स्थानक मूर्ति (नालन्दा), हरिहर-सूर्य-बुद्ध (बिहारशरीफ) तथा चतुर्मुखी शिवलिंग (जिसमें शिवलिंग के चारो ओर गणेश, विष्णु, सूर्य एवं शक्ति की मूर्तियाँ बनी हैं-

बोधगया) आदि मूर्तियाँ उल्लेखनीय हैं। नालन्दा, कुर्किहार (गया) तथा कई अन्य स्थलों से ब्राह्मण धर्म के प्रति कटुता का भाव दर्शानेवाली पर्याप्त बौद्ध मूर्तियाँ भी मिली हैं, जिनमें ब्राह्मण धर्म के शिव, विष्णु, ब्रह्मा, शक्ति और गणेश जैसे देवी-देवताओं को बौद्ध देवताओं के पैरों के नीचे अपमानजनक स्थिति में दिखलाया गया है। नालन्दा के इतिहास से भी नालन्दा में बौद्ध एवं ब्राह्मण धर्मावलम्बियों के बीच कटुतापूर्ण सम्बन्धों के साक्ष्य मिलते हैं। ऐसी मूर्तियाँ एक ओर बौद्धों की धार्मिक कट्टरता और दूसरी ओर ब्राह्मण धर्म के प्रति निरादर भाव को व्यक्त करती हैं। ऐसी मूर्तियों में अपराजिता (पैरों के नीचे गणेश) हरिहरिहरिवाहनोद्भव बोधिसत्व लोकेश्वर मूर्ति (सिंह, गरूड़ और विष्णु पर आरूढ़ लोकेश्वर), पर्णशबरी (देवी का बायाँ पैर गणेश पर स्थित है) एवं त्रैलोक्य विजय (पैरों के नीचे शिव और गौरी) की मूर्तियाँ कुछ मुख्य उदाहरण हैं।

पालकला में बुद्ध एवं बोधिसत्त्वों की स्वतंत्र मूर्तियों के अतिरिक्त बुद्ध के जीवन की घटनाओं का भी अंकन किया गया है। गुप्तकाल में जातक कथा के अंकन का अभाव है, किन्तु पाल कला में इनका प्रमुखता से अंकन हुआ है। एक उदाहरण में बुद्ध को कपि द्वारा मधु प्रदान करने (कुरंग जातक) का अंकन हुआ है। नालन्दा के पास जगदीशपुर से मिली बुद्ध की विशाल प्रतिमा में मारघर्षण का अंकन उल्लेखनीय है। इसमें मार (कामदेव) को अपनी पूरी सेना (दैत्य एवं अप्सरा) के साथ बुद्ध का ध्यान भंग करने की असफल चेष्टा करते हुए और अंत में सहायकों सहित वापस जाते हुए दिखलाया गया है। इस मूर्ति में बुद्ध के जीवन से सम्बन्धित दृष्टियों का भी सुंदर संयोजन हुआ है, जिनमें जन्म के बाद बुद्ध के सात पग चलने और परिनिर्वाण का अंकन अधिक प्रभावशाली है। महायान सम्प्रदाय के तन्त्रयान के प्रभाव के फलस्वरूप बौद्ध देवी देवताओं का जितना विकसित लाक्षणिक स्वरूप पालकला में मिलता है, उतना समकालीन अथवा परवर्ती किसी अन्य क्षेत्र की कला में नहीं मिलता है। इस संदर्भ में अवलोकितेश्वर की द्विभुज एवं चतुर्भुज मूर्तियाँ, ध्यानी बुद्धों, तारा, भृकुटि, हयग्रीव आदि का अंकन बुद्ध के जीवन से सम्बन्धित आठ मुख्य घटनाओं का अंकन, एक मूर्ति में बुद्ध के सिर पर मुकुट का अंकन¹⁰ इत्यादि उल्लेखनीय हैं। गौतम

बुद्ध के महाभिनिष्क्रमण दृश्य का अंकन पहली बार पालकालीन पट्टिका मूर्तियों में ही हुआ है।¹¹ बोधिसत्वों में मैत्रेय की मूर्तियाँ अपेक्षाकृत कम मिली हैं जबकि मञ्जुश्री की मूर्तियों के अनेक उदाहरण मिले हैं।

पालमूर्तियों की एक विशेषता यह है कि धर्मपाल के समय से लेकर अन्तिम पाल शासकों के समय तक की अधिकांश मूर्तियाँ लेखयुक्त हैं, जिनमें उनकी तिथियाँ दी गयी हैं। इससे न केवल पाल मूर्तियों के तिथि निर्धारण में सुगमता हुई है वरन् उनमें होनेवाले शैलीगत एवं प्रतिमाशास्त्रीय विकास का भी ठीक-ठीक आकलन हो सका है।¹²

पाल कला के सन्दर्भ में यह तथ्य उल्लेखनीय है कि इसके विकास में शासक वर्ग एवं सामान्य वर्ग दोनों का योगदान रहा है। अभिलेखों से इस बात की पुष्टि होती है कि पाल राजाओं ने नालन्दा, विक्रमशिला तथा अन्य बौद्ध विहारों को संरक्षण प्रदान किया था¹³, जो पाल कला के भी शैक्षणिक केन्द्र थे। राजाओं द्वारा निर्मित राजनैतिक और धार्मिक वातावरण ने निश्चित रूप से इस युग के कलात्मक विकास को प्रोत्साहन दिया होगा, किन्तु इस काल की अधिकांश कला रचनाओं के निर्माण के पीछे बौद्ध धर्म एवं हिन्दू धर्म दोनों में एक क्रियाशील साधारण वर्ग की भूमिका ज्यादा प्रखर लगती है, जिनके साक्ष्य इस क्षेत्र के गाँव-गाँव से प्राप्त होनेवाली मूर्तियों की श्रृंखला में देखे जा सकते हैं। निजी सम्पत्ति और धार्मिक मतों की आवश्यकताओं से इसने मुख्य रूप से अपनी शक्ति और प्रेरणा प्राप्त की। यह शासक परिवारों के लिए उत्पन्न दरबारी कला नहीं थी।

पाल युग की चार शताब्दियों के दौरान पाल कला का स्वरूप तत्त्वतः धार्मिक है, जो अनिवार्य रूप से पिछली शताब्दियों की धार्मिक अनुभूति को प्रतिबिम्बित करती है। यह किसी एक व्यक्ति की धार्मिक अनुभूति नहीं है बल्कि यह स्वयं सम्प्रदायों की सम्पूर्ण अनुभूति है। चाहे बौद्ध हों, ब्राह्मण हों अथवा जैन इन सभी धर्मों के देवी-देवताओं की मूर्तियों के प्रकार इस समय पूरी तरह सुस्थापित थे, जिनमें कोई परिवर्तन नहीं हो सकता था, सिवाय किसी व्यक्तिगत अनुभूति द्वारा प्राप्त गौण बातों के।

यह स्पष्ट है कि जो पूजा के प्रयोजन हेतु कलाकारों को पारिश्रमिक देने में समर्थ हो सकते थे और मूर्ति-निर्माण तथा उसके अधिष्ठापन का खर्च

वहन कर सकते थे, केवल उन्हें ही धार्मिक पुण्यफल प्राप्ति के सुख का आनन्द प्राप्त करने का विशेषधिकार था। इससे एक सम्पन्न जन साधारण वर्ग का अनुमान लगाया जा सकता है जो अपने सम्बन्धित सम्प्रदाय या सम्प्रदायों की अपेक्षाओं का पालन कर सकता था। तब तो यह कला उच्च वर्गों, समकालीन सामाजिक-आर्थिक श्रेणी के प्रभावी समूह की कला थी।

मूर्तियों के व्यक्तिगत दाता धार्मिक पुण्यफल के सामान्य उपार्जक थे जिसमें सिर्फ वे ही हितबद्ध थे। जहाँ तक इन मूर्तियों के निर्माण का प्रश्न है, इसे वे कलाकार पर छोड़ देते थे जो वर्तमान परम्परा, मूर्ति विज्ञान के सिद्धांतों और कलात्मक परिकल्पना की सामान्य विरासत से निर्धारित होते थे। इन सीमाओं के अन्तर्गत कलाकार और उसके शिष्य अपने कौशल और शिल्पकारिता का प्रयोग करते थे और अपनी सर्वोत्तम क्षमता द्वारा अपनी व्यक्तिगत धार्मिक अनुभूतियों को कला की वस्तुओं में स्थानान्तरित करते थे। कलाकार साधारणतः समाज में निम्न दर्जे का माने जानेवाले पेशेवर वर्ग से होते थे और उनके शिल्प को निम्न माना जाता था और उन्हें उचित प्रतिष्ठा प्राप्त नहीं थी।

सबसे पहले बौद्ध धर्म की गृहभूमि दक्षिण बिहार के मगध क्षेत्र में पाल कला शैली फली-फूली। इसमें आश्चर्य नहीं कि प्रारंभिक पाल कला के अधिकांश अवशेष बौद्ध धर्म से सम्बन्धित हैं। किन्तु धीरे-धीरे बिहार के पूर्वी भाग और बंगाल में अवस्थित कलात्मक केन्द्रों ने मगध के महत्वपूर्ण केन्द्रों का स्थान ले लिया जिसके कारण परवर्ती पाल काल और इनके उत्तराधिकारी सेन वंश, जो ग्यारहवीं शताब्दी के परवर्ती भाग में सत्तारूढ़ हुए थे और जिन्होंने तेरहवीं शताब्दी के पूर्वार्ध तक शासन किया, के काल में बंगाल पाल कला का सबसे बड़ा उत्पादक क्षेत्र बन गया।

पाल और सेन मूर्तिकला की धुरी मानव आकृति है जिसमें आध्यात्मिक और सांसारिक दोनों अर्थगर्भिताएँ सम्मिलित हो गयी हैं। यह धर्मवैधानिक आदेशों का पूर्णतया पालन करता है। उदाहरणार्थ साधनमाला द्वारा निर्धारित किसी देवी की साधना में हम कामुकता की सीमा तक सौंदर्य साथ-साथ पाते हैं। इन्हीं का दिग्दर्शन विभिन्न देवियों की मनोहर मूर्तियों के प्रतिमाविधायक प्रतिरूपण में होता है। वैसे ही यह देवताओं के लिए भी तद्रूप है, जिनकी

स्त्री-शरीर के समरूप पूर्ण मांसल तथा मनोहर गोलाई जैसी विशेषताएँ हैं। अगर भारी, गोल स्तन और उभरा हुआ नितम्ब स्त्री मूर्तियों के नारीत्व को अधिक बल प्रदान करता है तो इसी तरह कामुक उद्दीपन से भरपूर, चौड़े कंधे और उसके नीचे संकीर्ण होता हुआ शरीर जो सिंह-कटि तक पहुँचता है, पुरुष मूर्ति में पुरुषत्व का भाव भरता है। यह समान रूप से अपनी मांसल सुघट्यता या अपनी मुद्रा और अंग विन्यास द्वारा कामुकता का प्रभाव भी उत्पन्न करता है। यह असंभव नहीं है कि वास्तविक आध्यात्मिक मनोदशा की यह कामुकतापूर्ण अर्थगर्भिता मूल रूप से यौन-योग और तांत्रिक प्रेरणा से उत्पन्न कामोद्दीपक प्रकृति की एक आत्म अनुभूति के कारण था।

पाल काल की इन चार शताब्दियों में कला रूपों में शैली का विकास भी दृष्टिगोचर होता है। आठवीं शताब्दी में विशेष रूप से पाषाण मूर्तिकला में ठोस आकार (द्रव्यमान) की रचना में एक स्थूलता (मोटाई) दिखलाई पड़ती है। सृजनात्मक विशेषताएँ सम्पूर्ण फलक पर सिर्फ मुख्य मूर्ति में ही नहीं बल्कि सहायक मूर्तियों में समान रूप से बिखरी हुई हैं और आनन तथा आकृति के प्रकार भी स्पष्ट रूप से गुप्त उत्तरजीविता है। शैलीगत रूप से इसी शताब्दी की धातु-मूर्तियों में भी कुछ स्थूल (भारी) शारीरिक संरचना (आकृति) को देखा जा सकता है। नौवीं शताब्दी हमें देवपाल, शूरपाल, नारायणपाल तथा गुर्जर-प्रतिहार सम्राट महेन्द्रपाल के शासकीय वर्षों में दिनांकित पाषाण और धातु दोनों की बहुत सारी मूर्तियाँ प्रदान करता है। इस सम्पूर्ण शताब्दी में नमूनों की आकारगत प्रतीति (उपस्थिति, रूप रंग) चाहे पाषाण में हों या धातु में, मांसल है और न्यूनाधिक रूप से सापेक्ष कोमलता प्राप्त है। मूर्तियों को इसतरह से गढ़ा गया है कि वे मांस और त्वचा के कोमल गठन को सूचित करें। सामान्य प्रवृत्ति यह है कि गठन में पूर्णता हो। प्रत्येक मुख पर एक शान्त ध्यानमग्नता है किन्तु मांसल काया का गठन निरपवाद रूप से संतुष्ट कामुकता को दर्शाता है। प्रतिमा विधायक द्रव्यमान (मात्रा) में फुलाव पाषाण मूर्तियों की अपेक्षा धातु मूर्तियों में अधिक प्रत्यक्ष है। निश्चित रूपरेखा के अन्तर्गत कोमल मांसलता आदर्श कला रूपविधान है जो इस परवर्ती गुप्त कला परम्परा में अभी तक कायम है। इस शताब्दी की पाल कला के बहुत कम नमूनों में

मन की एक उदात्त अवस्था दिखलाई पड़ती है, हालांकि निरपवाद रूप से नीचे देखती अर्ध मुदित आँखें प्रत्येक मुख की मृदुल शान्ति को प्रबल बनाती है। निश्चित रूपरेखा के अन्तर्गत नियंत्रित मृदुल मांसलता से आगे दसवीं शताब्दी में एक शक्तिशाली विशालकाय संरचना विकसित होती है जिसको एक अनुशासित ओजस्विता से भरा रूप प्रदान किया गया है और इसमें एक ऐसा सचेतन बल दिखलाई पड़ता है, जो ऐसा लगता है अन्दर से अपनी रूपरेखा को फुला रहा हो। अन्य बातों में 10वीं शताब्दी बहुत हद तक 9वीं शताब्दी की विशेषताओं को बनाये रखता है। मुख का प्रकार उसी तरह है, समान रूप से परिपूर्ण किन्तु कभी-कभी थोड़ा सा लम्बा। शरीर की नम्यता में कुछ वृद्धि हो रही है, इसकारण मूर्तियों की रूपरेखा में हम वक्रता की वृद्धि पाते हैं। प्रस्तर पट्ट का आकार लगभग अपरिवर्तित है और पृष्ठभूमि की सजावट अपर्याप्त है। आभूषणों के ब्योरे को भी अधिक अलंकृत ढंग से तैयार किया गया है और उन्हें बारीकी से छेनी से काटा गया है और दुपट्टों को तहों के साथ लहरदार तरंगों के रूप में दिखलाया गया है। 10वीं शताब्दी के अन्त में और 11वीं शताब्दी के आरंभ में ओजस्वितापूर्ण और बलशाली शरीर का आकार लालित्य और रमणीय कृत्रिमता में बदल गया तथा शरीर के पतले छरहरे प्रकार को प्रोत्साहन दिया जाने लगा।

दसवीं शताब्दी का गहन उदार दृष्टिकोण ग्यारहवीं शताब्दी में किंचित संकीर्ण और सीमाबद्ध हो जाता है और शरीर के छरहरे प्रकार का लालित्य और स्पष्ट हो जाता है। पैरों में बहुत हद तक कड़ापन आ जाता है और चलने का भाव प्रकट करनेवाली मुद्रा में भी उसकी सारी लोचकता छोड़ दी गयी है। घुटनों को अभी भी गढ़ा गया है किन्तु उतनी दक्षता के साथ नहीं जैसी 9वीं शताब्दी के नमूनों में दिखलाई पड़ती है। उन्हें एक उत्कीर्ण वक्र रेखा के द्वारा दिखलाने की प्रवृत्ति चल पड़ती है। किन्तु अपने क्रमबद्ध गठन की जीवंतता के साथ चेहरे के एक आनन्दमय प्रमुदित भाव के साथ ऊपरी धड़ और शरीर के निचले हिस्से के बीच आश्चर्यजनक वैषम्य है। 12वीं शताब्दी में हम पाते हैं कि पिछली शताब्दी के शरीर का छरहरा प्रकार और आकारगत विवरण कायम रहता है किन्तु मूर्ति का गठन थोड़ा ज्यादा अशमीकृत हो जाता है। मुख-अभिव्यक्ति की संवेदनशीलता

समाप्त हो जाती है और उसका स्थान सख्त भारीपन ले लेती है, जिसमें गढ़ी गयी भौहें बिना किसी अभिप्राय के सिर्फ सजावट के लिए विद्यमान लगती हैं। पैर बिना किसी लोच के प्रायः स्तंभनुमा हो गये हैं और घुटने को बतलाने के लिए उसे एक उत्कीर्ण गोल रेखा से अलंकृत किया गया है। लेकिन कुल विरल नमूनों में एक सर्वतोभद्र मूर्ति निर्माण की स्वतः प्रवर्तित शक्ति ने एक मजबूत और ओजस्वितापूर्ण कला प्रकार को उत्पन्न किया और आभूषणों की भव्यता और एक स्पष्ट रूपरेखा के बावजूद यह एक सचेतन गरिमा और शक्ति तथा प्रारम्भिक अनुभव की ताजगी को व्यक्त करता है जो इस कला को अन्ततः अन्तिम निर्णायक गतिहीनता तथा ठहराव से बचा सकता था, किन्तु ऐसा नहीं होना था। इसके बावजूद यह कला अपने बल पर शायद नया मार्ग अथवा नयी अनुभूतियाँ खोज सकती थी, किन्तु इस्लाम के द्रुत धावे से सारी संभावनाओं पर विराम लग गया था।

प्राक् पाल और आरंभिक पाल काल में बौद्ध और हिन्दू मूर्तियाँ स्पष्ट रूप से पृथक् शिल्पशालाओं में बनायी जाती थीं और वे कुछ-कुछ भिन्न शैलीगत लक्षणों को दर्शाती हैं, जबकि एशियायी कला की अधिकांश अन्य प्रादेशिक शैलियों में बौद्ध और हिन्दू कला के बीच पृथक्त्व स्पष्ट नहीं है। मगध क्षेत्र में बौद्ध सामर्थ्य के कारण बिहार और बंगाल में एक विशेष अवस्था को प्रोत्साहन दिया गया प्रतीत होता है। इस क्षेत्र में विशेष रूप से बंगाल में हिन्दू धर्म को समर्थ बनाने के लिए ब्राह्मणों को विशेष रूप से बसाने के प्रयोजन से पूरब में लाया गया और जैसाकि बचे हुए अभिलेखीय प्रमाणों से अनुमान लगाया जा सकता है, इस क्षेत्र में एक उत्तर मध्य भारतीय कला शैली को प्रस्तुत किया गया। सातवीं और आठवीं शताब्दियों की प्रायः परिष्कृत बौद्ध शैली के विपरीत हिन्दू मूर्तियों को प्रायः छोटे कद और भारीभरकम स्वरूप में गढ़ने की प्रवृत्ति दिखाई देती है, हालांकि अफसद से प्राप्त विष्णु की मूर्ति जैसे कुछ अपवाद भी ज्ञात हैं। यह सत्य है कि आरंभिक पाल कला में बिहार और बंगाल से प्राप्त अधिकांश हिन्दू मूर्तियाँ अपने बौद्ध समकक्षों की अपेक्षा कलात्मक गुणों की दृष्टि से कमतर हैं, क्योंकि बौद्ध केन्द्र बेहतर ढंग से स्थापित थे तथा उनको उदार संरक्षण प्राप्त था। गुणवत्ता का यह अन्तर धार्मिक शैली के पृथक्त्व के कारण नहीं है।

उपर्युक्त विवरणों से स्पष्ट है कि स्टेला क्रैमरिश की यह उक्ति कि “पाल काल की मूर्तिकला भारतीय कला की महानतम उपलब्धि में शामिल नहीं है,”¹⁴ उचित नहीं है। पाल कला निश्चित रूप से भारतीय कला के बहुत रचनात्मक पक्ष से सम्बन्ध रखती है। मूर्तियों की ज्ञात संख्या एवं इनकी रचनात्मक विशेषताओं के बल पर इस कला को दुनिया की कुछ सबसे अधिक प्रभावशाली शैलियों में अवश्य शामिल किया जाना चाहिए।

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Spatial Pattern of Covid-19 Pandemic: A Geographical Analysis

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Abstract

Corona pandemic, a worldwide epidemic covers the entire world within a very short period of 3 to 4 months. It created problem for the medical science and researches that they could not find its proper characteristics and existence. It is still a dilemma that the symptom of Corona patient is changing from patient to patient and Nation to Nation. The fact that it has itself criteria for converting positive to negative is also not clear. Some people also have opinion regarding Covid-19 pandemic as a biological weapon testing by China in Wuhan leaked and causing fatal condition as per media reports. Another fact that its existence and spread could not be confined and controlled till date is very worried. Now it has become a worldwide hazard and to overcome the said pandemic, this paper aims to analyse the spatial pattern of Corona disaster in terms of it's of its spread and intensity.

Keywords: Covid-19, Quarantine, Self-isolation, Lockdown, Social Distancing

Introduction:

The COVID-19 pandemic in India is a part of the worldwide disaster of Corona virus disease caused by severe acute respiratory syndrome Corona Virus 2 (SARS-CoV-2). The first case of COVID-19 in India originated from China was reported on 30th of January, 2020. As of 30th of May 2020, the Ministry of Health and Family

Welfare reported a total of 1, 73,763 confirmed cases, 82,370 recoveries and 4,971 deaths in the country. India currently has the largest number of confirmed cases in Asia with the number of cases crossing the 100,000 mark on 19th of May, 2020. India's case fatality rate is relatively lower at 3.09%, against the global rate of 6.63% as of 20th May, 2020. Six cities accounting for about half of all the reported cases in the country are Mumbai, Delhi, Ahmedabad, Chennai, Pune and Kolkata .As of 24 May 2020, Lakshadweep is the only region in the country which has not reported any case. The outbreak has been declared an epidemic in more than a dozen states and union territories, where provisions for the Epidemic Diseases Act, 1897 have been invoked, and educational institutions and various commercial establishments have been shut down. India has suspended all tourist visas, as majority of the confirmed cases were linked to other countries.

On 22nd March 2020, India observed a 14-hour voluntary public curfew at the instance of the central government. The government followed it up with lockdowns in 75 districts where COVID-19 cases had occurred as well as all major cities. Further, on 24th March 2020, the Prime Minister ordered a nationwide lockdown of 21 days, affecting the entire 1.3 billion population of India. On 14th April 2020, the prime minister extended the ongoing nationwide lockdown till 3rd May, 2020. On 1st May 2020, lockdown across the country was further extended by two more weeks till 17th May, 2020. On 17th of May 2020, NDMA further extended the nationwide lockdown till 31st May, 2020. Dr. V. Ravi, Head of Neurovirology, National Institute of Mental Health and Neurosciences, said that up to 50 percent people in India would be infected by COVID-19 by the year-end if further relaxations are introduced to lockdown rules after May 31, 2020. Michael Ryan, chief executive director of the World Health Organisation's health emergencies programme, said that India had "tremendous capacity" to deal with the corona virus outbreak and, as the second most populous country, will have enormous impact on the world's ability to deal with it. Other commentators worried about the economic devastation caused by the lockdown, which has huge effects on informal workers, micro and small enterprises, farmers and the self-employed,

who are left with no livelihood in the absence of transportation and access to markets. Observers state that the lockdown has slowed the growth rate of the pandemic by 6th April, 2020 to a rate of doubling every 6 days, and, by 18th April, 2020 to a rate of every 8 days. The economic impact of covid-19 pandemic in India has been largely disruptive. The World Bank and rating agencies had initially downgraded India's growth for fiscal year 2021 with the lowest figures India has seen in three decades since India's economic liberalization in the 1990s. However after the announcement of the economic package in mid-May, India's GDP estimates were downgraded even more to negative figures, signalling a deep recession. On 26th May, 2020 CRISIL announced that this will perhaps be India's worst recession since independence. Within a month, unemployment rose from 6.7% on 15 March to 26% on 19 April, 2020. During the lockdown, an estimated 14 crore (140 million) people lost employment. More than 45% of households across the nation have reported an income drop as compared to the previous year. Under complete lockdown, less than a quarter of India's \$2.8 trillion economic movement was functional. Up to 53% of businesses in the country were projected to be significantly affected. Supply chains have been put under stress with the lockdown restrictions in place; initially, there was a lack of clarity in streamlining what an "essential" is and what is not. Those in the informal sectors and daily wage groups are the most at risk. A large number of farmers around the country who grow perishables are also facing uncertainty. Various businesses such as hotels and airlines, are cutting salaries and laying off employees.

Aims and objectives:

The present paper aims to analyse the patterns and trends of Covid-19 pandemic in the country and the state of Bihar and may be enumerated as;

1. To identify the state of Corona or Covid - 19 pandemic in the country and the state of Bihar.
2. To explain the spatial pattern of effectiveness of covid-19 pandemic in terms of number of confirmed, recovered persons, active and number of deaths.

3. To evaluate the measures taken to check and cure the disease and patients.

Significance of the Study:

Geographical study of Covid-19 Pandemic may be helpful in fighting the corona crisis / disaster in the following ways;

1. By identifying and mapping the hotspots and its variations by analysing the spatial pattern statistically or using GIS techniques.

2. By analysing the probable causes for the growth of the disease in relation to geographic factors- climate, living conditions and food habits of the people living in the area.

3. By suggesting strategy of ways and means as to what to be done and what not to be done on the basis of responsible factors for such growth.

Sources of Data and Methodology:

The present paper is mainly based on secondary sources of data published by the government through print media newspapers, videos and internet. Descriptive analysis has been made on the basis of empirical approaches. The data obtained has been treated with suitable statistical methods and represented through maps.

Hypothesis:

The states having more exposure from abroad and more concentration of population on account of greater number of commercial and service centres caused primarily the spread of covid-19 pandemic. Subsequently it has been aggravated by the labourers coming from different states of the country as return migrants.

Spatial Pattern of Covid-19 Pandemic in India:

Table -1 reveals the state-wise coverage of Corona Pandemic in the country since its start upto 30 May, 2020 while Table - 2 shows number of covid-19 affected Indians living in different foreign countries.

Table-1: COVID-19 Pandemic in India by State and Union Territory

S.N.	State/Union Territory	Total cases	Deaths	Recoveries	Active cases
1	Andaman and Nicobar Islands	33	0	33	0
2	Andhra Pradesh	3436	60	2226	1150
3	Arunachal Pradesh	3	0	1	2
4	Assam	1024	4	125	895
5	Bihar	3376	15	1211	2150
6	Chandigarh	289	4	189	96
7	Chhattisgarh	415	1	100	314
8	Dadra and Nagar Haveli and Daman and Diu	2	0	0	2
9	Delhi	17386	398	7846	9142
10	Goa	69	0	41	28
11	Gujarat	15934	980	8611	6343
12	Haryana	1721	19	940	762
13	Himachal Pradesh	295	5	87	203
14	Jammu and Kashmir	2164	28	875	1261
15	Jharkhand	511	5	216	290
16	Karnataka	2781	48	894	1839
17	Kerala	1150	8[b]	565	577
18	Ladakh	74	0	43	31
19	Lakshadweep	0	0	0	0
20	Madhya Pradesh	7645	334	4269	3042
21	Maharashtra	62228	2098	26997	33133
22	Manipur	59	0	8	51
23	Meghalaya	27	1	12	14
24	Mizoram	1	0	1	0
25	Nagaland	25	0	0	25
26	Odisha	1723	7	887	829
27	Puducherry	51	0	14	37
28	Punjab	2197	42	1949	206
29	Rajasthan	8365	184	5244	2937
30	Sikkim	1	0	0	1
31	Tamil Nadu	20246	154	11313	8779
32	Telangana	2425	71	1381	973
33	Tripura	251	0	171	80
34	Uttarakhand	716	5	102	609
35	Uttar Pradesh	7284	198	4244	2842
36	West Bengal	4813	302	1775	2736
	Total	173763*	4971	82370	86422

Sources:-Ministry of Home Affairs, Govt. Of India, 2020

*Inclusive of foreign nationals

Table-2: Confirmed Cases of Indian Nationals Abroad

Country/Region	Active cases	Death	Total
Kuwait	1,300	1	N/A
Singapore	4,800	2	N/A
Qatar	420	Unknown	420
Iran	308	1	309
Oman	297	Unknown	297
United Arab Emirates	238	Unknown	238
Saudi Arabia	176	10	186
Bahrain	135	Unknown	135
Italy	91	Unknown	91
Malaysia	37	Unknown	37
Portugal	36	Unknown	36
United States of America	13	11	24
Ghana	24	Unknown	24
Switzerland	15	Unknown	15
France	13	Unknown	13
Sri Lanka	1	Unknown	1
Rwanda	1	Unknown	1
Hong Kong	1	Unknown	1
Total*	6,300	40	N/A

Sources:-Ministry of Home Affairs, Govt. Of India, 2020

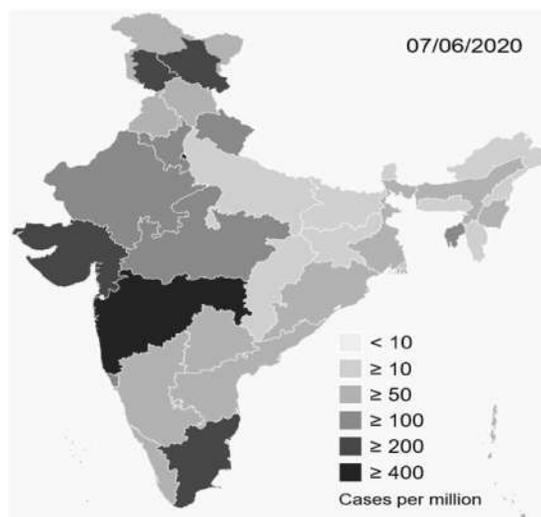
COVID-19 Pandemic in India: Cases per Million Populations

Fig - 1

The state-wise differentials of Corona Pandemic (Covid-19) have been discussed in terms of geographical distribution. Five categories of Very High, High, Moderate, Low and Very Low have been made on the basis of number of persons affected each as confirmed cases, number of deaths, active cases and recovered cases by range method and presented in the respective tables as follows;

Spatial Pattern of Confirmed Cases:

1. Very high (above 15000):-Four States of Maharashtra (62228), Tamilnadu (20246), Delhi (17386) and Gujarat (15934) share about 68.63 per cent (115794) of total confirmed patients of India. These are the regions of highly urbanised and industrialised parts of India.

2. High (5000-15000):-The states of Rajasthan (8365), Madhya Pradesh (7645), and Uttar Pradesh (7284) shares about 13.81 per cent (23294) of total cases in India.

3. Moderate (2500-5000):- Four States of West Bengal (4813), Andhra Pradesh (3436), Bihar (3376) & Karnataka (2781)

shares about 8.4 per cent (14406) cases of the nation and placed under this category.

4. Low (500-2500):- Nine states of Telangana (2425), Punjab (2197), Jammu & Kashmir (2164), Odisha (1723), Haryana (1721), Kerala (1150), Assam (1024), Uttarakhand (716), and Jharkhand (511) altogether share about 8.08 per cent (13361) cases of the nation and are placed under very low category.

5. Very low(Below 500) - Sixteen states of Chhattisgarh (415), Himachal Pradesh (295), Chandigarh (289), Tripura (251), Ladakh (74), Goa (69), Manipur (59), Pudduchary (51), Andaman and Nicobar Islands (33), Meghalaya (27), Nagaland (25), Arunachal Pradesh (25), Dadar ,Nagar Haveli , Daman and Diu (3), Mizoram (2), Sikkim (1), Lakshadweep (0) share about 0.95 percent cases of the nation. No cases have been reported in the union territory of Lakshadweep.

COVID-19 Pandemic in India: Confirmed Cases

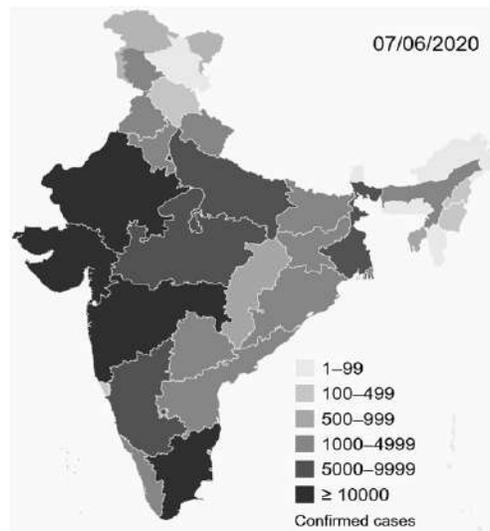


Fig - 2

Table -3: State-wise Confirmed Cases in India till 30th May, 2020

S.N.	Category	Range	No. of States	Name of States/ Union Territories
1.	Very High	Above 15000	4	Maharashtra, Tamil Nadu, Delhi & Gujarat
2.	High	5000-15000	3	Rajasthan, Madhya Pradesh, & Uttar Pradesh
3.	Moderate	2500-5000	4	West Bengal, Andhra Pradesh, Bihar & Kamataka,
4.	Low	500-2500	9	Telangana, Punjab, Jammu & Kashmir, Odisha, Haryana, Kerala, Assam, Uttarakhand, & Jharkhand.
5.	Very Low	Below 500	16	Chhattisgarh, Himachal Pradesh, Chandigarh, Tripura, Ladakh, Goa, Manipur, Pudduchary, Andaman And Nicobar Islands, Meghalaya, Nagaland, Arunachal Pradesh, Dadra Nagar Haveli and Daman & Diu, Mizoram, Sikkim, Lakshadweep

Sources: Computed from Table -1

Spatial Pattern of Death Cases:

1. Very high (Above 2000):- The state of Maharashtra (2098) is first ranked state in terms of deaths due to corona in the country. It shares about 42.20 percent of the country.

2. High (1000-2000):- None of the state observed under this category.

3. Moderate (500-1000):- The state of Gujarat (980) ranked second and found under moderate life loss category due to corona. It shares about 19.71 per cent of the country.

4. Low (100-500):- The seven states and Union territories including Delhi (398), Madhya Pradesh (334), West Bengal (302), Uttar Pradesh (198), Rajasthan (184), Tamilnadu(154) found under low life loss category. These states share about 31.58(1570) per cent of the nation.

5. Very low (Below 100) :- Rest of the all states including Telangana(71), Andhra Pradesh(60), Karnataka(48), Punjab(42), Jammu & Kashmir(28), Haryana(19), Bihar(15), Kerala(8), Odisha(7),Himachal Pradesh(5), Jharkhand(5), Uttarakhand(5), Assam(4), Chandigarh(4), Chhattisgarh(1), Meghalaya(1) shares about 6.58 Percent (327) of the nation. None of any death case has been found in Andaman and Nicobar Islands, Arunachal Pradesh, Dadra and Mizoram, Nagaland, Puducherry, Sikkim , Tripura , Dadar and Nagar Haveli, Daman and Diu, Goa, Ladakh, Lakshadweep, and Manipur.

COVID-19 Pandemic in India: Death Cases

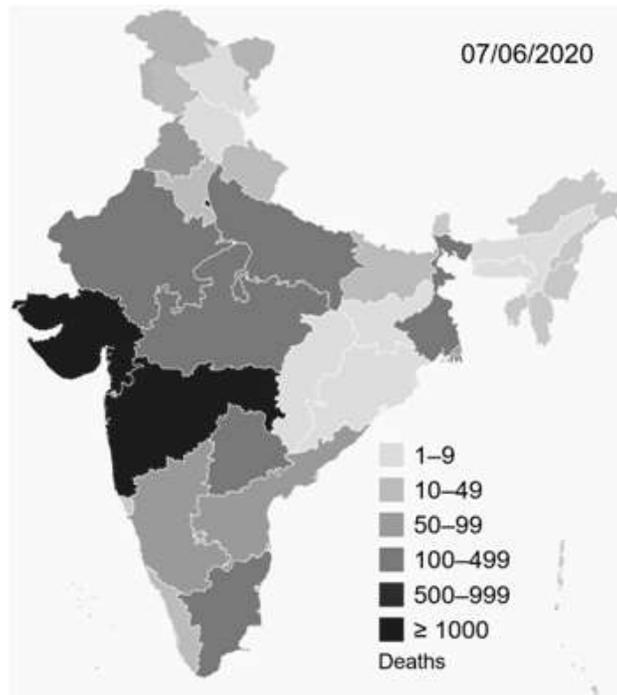


Fig - 3

Table - 4: State-wise Death Cases in India till 30th May, 2020

S.N.	Category	Range	No. of States	Name of States/ Union Territories
1.	Very High	Above 2000	01	Maharashtra
2.	High	1000 - 2000	0	-
3.	Moderate	500 - 1000	01	Gujarat,
4.	Low	100 - 500	06	Delhi, Madhya Pradesh, West Bengal, Uttar Pradesh, Rajasthan, Tamil Nadu,
5.	Very Low	Below 100	16 12*	Telangana, Andhra Pradesh, Karnataka, Punjab, Jammu & Kashmir, Haryana, Bihar, Kerala, Odisha, Himachal Pradesh, Jharkhand, Uttarakhand, Assam, Chandigarh, Chhattisgarh, Meghalaya, *Andaman and Nicobar Islands, Arunachal Pradesh, Dadra and Nagar Haveli and Daman and Diu, Goa, Ladakh, Lakshadweep, Manipur, Mizoram, Nagaland, Puducherry, Sikkim, Tripura

Sources: Computed from Table-1

* 12 states reporting no cases.

Spatial Pattern of Recovered Cases:

1. Very high (Above 15000):-The state of Maharashtra (26997) alone shares about 32.78 percent of recovered corona patient in the nation.

2. High (5000-15000):-Four states of Tamilnadu (11313), Gujarat (8611), Delhi(7846) and Rajasthan(5244) shares about 40.08 percent (33014) of the recovered corona patient and placed under this category.

3. Moderate (2500-5000):-Two states of Madhya Pradesh (4269) and Uttar Pradesh (4244) found under this category and they altogether share about 10.34 per cent of recovered cases of the nation.

4. Low (500-2500):-Altogether 10 states of Andhra Pradesh(2226), Punjab(1949), West Bengal(1775), Telangana(1381), Bihar(1211), Haryana(940), Karnataka(894), Odisha(887), Jammu and Kashmir(875) and Kerala(565) share about 15.42 per cent of the recovered cases of the nation.

5. Very low (Below 500):-Rest of 16 states and union territories share only 1.39 per cent of the recovered cases of the nation. Jharkhand(216), Chandigarh(189), Tripura(171), Assam(125), Uttarakhand(102), Chhattisgarh(100), Himachal Pradesh(87), Ladakh(43), Goa(102), Andaman and Nicobar Islands(33), Puducherry(14), Meghalaya(12), Manipur(8), and Arunachal Pradesh(1) including 6 states and union territories of Mizoram, Dadar and Nagar Haveli, Daman and Diu, Lakshadweep, Nagaland and Sikkim without any case.

Table-5: State-wise Recovered Cases in India till 30th May, 2020

S.N.	Category	Range	No. of States	Name of States/ Union Territories
1.	Very High	Above 15000	1	Maharashtra,
2.	High	5000-15000	4	Tamil Nadu, Gujarat, Delhi and Rajasthan
3.	Moderate	2500-5000	02	Madhya Pradesh and Uttar Pradesh
4.	Low	500-2500	10	Andhra Pradesh, Punjab, West Bengal, Telangana, Bihar, Haryana, Karnataka, Odisha, Jammu & Kashmir and Kerala,
5.	Very Low	Below 500	19	Jharkhand, Chandigarh, Tripura, Assam, Uttarakhand, Chhattisgarh, Himachal Pradesh, Ladakh, Goa, Andaman and Nicobar Islands, Puducherry, Meghalaya, Manipur, Arunachal Pradesh, Mizoram, Dadra and Nagar Haveli and Daman and Diu, Lakshadweep, Nagaland, & Sikkim

Sources: Computed from Table- 1

Spatial Pattern of Active Cases:

1. Very high(above 15000) :- The state of Maharashtra(33133) alone shares about 38.50 per cent of the total active corona case of the nation and ranked first and placed under very high category.

2. High (5000-15000):- The three states of Delhi (9142), Tamilnadu (8779) and Gujarat (6343) shares about 29.82 per cent (24264) of the active corona case of the nation and placed under high active case category.

3. Moderate (2500-5000):- Four states of Madhya Pradesh (3042), Rajasthan (2937), Uttar Pradesh (2842) & West Bengal (2736) share about 14.20 per cent (11557) of the active corona case of the nation.

4. Low (500-2500) :- Ten states of Bihar(2150), Karnataka(1839), Jammu and Kashmir(1261), Andhra Pradesh(1150), Telangana(973), Assam(895), Odisha(829), Haryana(762), Uttarakhand(609) & Kerala(577) share about 13.57 percent (11045) of the nation.

5. Very low (Below 500):- Rest of 18 States/UT of Chhattisgarh(314), Jharkhand(290), Punjab(206), Himachal Pradesh(203), Chandigarh(96), Tripura(80), Manipur(51), Puducherry(37), Ladakh(31), Goa(28), Nagaland(25), Meghalaya(14), Arunachal Pradesh(2), Dadra and Nagar Haveli and Daman and Diu(2), Sikkim(1), Andaman and Nicobar Islands, Lakshadweep and Mizoram share about 1.70 per cent of the national active corona patients out of which the last three UT and States have no any corona case reported yet.

Table-6: State-wise Total Active Cases in India till 30th May, 2020

S.N.	Category	Range	No. of States	Name of States/ Union Territories
1.	Very High	Above 15000	01	Maharashtra,
2.	High	5000-15000	03	Delhi, Tamil Nadu & Gujarat,
3.	Moderate	2500-5000	04	Madhya Pradesh, Rajasthan, Uttar Pradesh & West Bengal,
4.	Low	500-2500	10	Bihar, Karnataka, Jammu and Kashmir, Andhra Pradesh, Telangana, Assam, Odisha, Haryana, Uttarakhand & Kerala
5.	Very Low	Below 500	18	Chhattisgarh, Jharkhand, Punjab, Himachal Pradesh, Chandigarh, Tripura, Manipur, Puducherry, Ladakh, Goa, Nagaland, Meghalaya, Arunachal Pradesh, Dadra and Nagar Haveli and Daman and Diu, Sikkim, Andaman and Nicobar Islands, Lakshadweep & Mizoram

Sources: Computed From Table 1.

COVID-19 Pandemic in India: Active Cases



Fig - 4

Pattern of Covid-19 Pandemic in Bihar:

Table- 7 reveals the pattern of Covid-19 pandemic in Bihar till 30th May, 2020. There have been 3010 reported confirmed cases of covid-19 out of which about 918 have been recovered and 2077 case are still active. The deaths due to this pandemic also reached upto two digits of -15 as a whole in the state.

Table-7: COVID-19 Pandemic in Bihar by District

S.N.	District	Confirmed Cases	Death	Recovered Cases	Total Active Cases
1	Siwan	66	1	41	24
2	Nalanda	91	1	71	19
3	Munger	148	1	117	30
4	Begusarai	159	1	34	124
5	Patna	217	2	74	141
6	Gaya	53	0	8	45
7	Buxar	114	0	59	55
8	Gopalganj	99	0	50	49
9	Nawada	71	0	25	46
10	Saran	47	1	9	37
11	Lakhisarai	32	0	7	25
12	Madhubani	176	0	22	154
13	Bhagalpur	95	0	35	60
14	Vaishali	60	2	11	47
15	Bhojpur	47	0	23	24
16	Rohtas	201	1	65	135
17	Madhepura	52	0	9	43
18	Arwal	34	0	10	24
19	East Champaran	83	1	12	70
20	Aurangabad	59	0	23	36
21	Banka	106	0	7	99
22	Sitamarhi	45	1	6	38
23	Kaimur	49	0	35	14
24	Sheikhpura	52	0	10	42
25	Purnia	45	0	7	38
26	Jehanabad	112	1	7	105
27	Araria	28	0	5	23
28	Darbhanga	69	0	15	54
29	West Champaran	42	0	18	24
30	Katihar	134	0	9	125
31	Sheohar	7	0	2	5
32	Samastipur	62	0	25	37
33	Supaul	55	0	8	47
34	Saharsa	57	0	2	55
35	Khagaria	143	2	17	124
36	Kishanganj	32	0	12	20
37	Muzaffarpur	39	0	17	22
38	Jamui	29	0	11	18
39	Total	3010	15	918	2077

Sources: Ministry of Health Affairs, Govt. of India, 2020

Spatial Pattern of Confirmed Cases:-Table - 8 represents district-wise cases of Covid-19 pandemic in Bihar and placed into the following groups according to the reported cases as;

1. Very High (above 200):- Two districts of Patna and Rohtas witnessed very high effectiveness among the districts of Bihar with 217 and 201 confirm cases respectively. It shares about 13.89 per cent (418 persons) of the total districts of Bihar.

2. High (150 - 200):- Two districts of Madhubani and Begusrai witnessed high effectiveness among the districts of Bihar with 176 and 159 confirm cases respectively and share about 11.13 percent of the total confirm cases of the state.

3. Moderated (100 - 150):- Six Districts of Munger(148), Khagaria(143), Katihar(134), Buxar(114), Jehanabad(112) and Banka(106) have been moderately affected by covid-19 ranging between 100 to 150 cases and placed under this category. The districts share about 25.15 per cent of the state.

4. Low (50 - 100):- Fifteen Districts of Gopalganj(99), Bhagalpur(95), Nalanda(91), East Champaran(83), Nawada(71), Darbhanga(69), Siwan(66), Samastipur(62), Vaishali(60), Aurangabad(59), Saharsa(57), Supaul(55), Gaya(53), Madhepura(52), Sheikhpura(52), have confirm cases in between 50 to 100 cases been placed under low affected area. These all districts share about 34.02 per cent.

5. Very low (Below50):Thirteen districts of Kaimur(49),Saran(47), Bhojpur(47),Sitamarhi(45), Purnia(45), West Champaran(42), Muzaffarpur(39), Arwal(34), Lakhisarai(32), Kishanganj(32), Jamui(29), Araria(28) and Sheohar(7) have been placed under very low affected categories where less than 50 cases have been reported sharing about 15.81 percent cases of the state.

Table - 8: District-wise Confirmed Cases in Bihar

S.N.	Category	Range	No. of Districts	Name of Districts
1.	Very High	Above 200	02	Patna, Rohtas
2.	High	150-200	02	Madhubani, Begusarai
3.	Moderate	100 – 150	06	Munger, Khagaria, Katihar, Buxar, Jehanabad, Bank a
4.	Low	50 – 100	15	Gopalganj, Bhagalpur, Nalanda, East Champaran, Nawada, Darbhanga, Siwan, Samastipur, Vaishali, Aurangabad, Saharsa, Supaul, Gaya, Madhepura, Sheikhpura,
5.	Very Low	Below 50	13	Kaimur, Saran, Bhojpur, Sitamarhi, Purnia, West Champaran, Muzaffarpur, Arwal, Lakhisarai, Kishanganj, Jamui, Araria and Sheohar

Sources: Computed from Table- 7

COVID-19 Pandemic in Bihar: Confirmed Cases
Map of districts with confirmed cases (as of 7 June 2020)

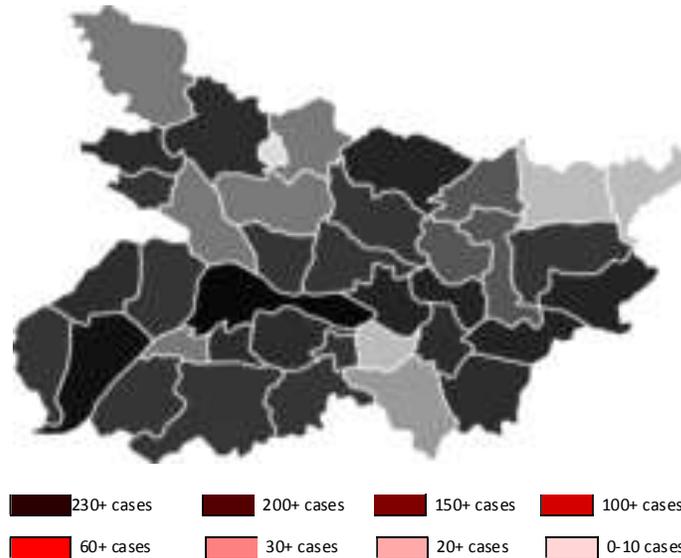


Fig - 5

Spatial Pattern of Death Cases: - Fortunately or unfortunately the state of Bihar witnessed least cases of deaths due to Corona effect. It has been reported that about 15 deaths occurred in the state till 30 May 2020, in which -2 each deaths in Patna, Khagaria and Vaishali districts and -1 each death has occurred in Rohtas, Begusarai, Jehanabad, Purbi Champaran, Sitamarhi, Saran, Munger, Siwan and Nalanda districts of Bihar. Hence, only 12 districts of Bihar witnessed deaths during this pandemic situation. Rest of 26 districts still have no any case of death till 30th May, 2020.

Spatial Pattern of Recovered Cases:-Table- 9 represents district-wise recovered cases of Covid-19 pandemic in Bihar till 30th May, 2020 arranged into the following categories according to cases found to be recovered.

1. Very High (Above 100):- Only one district of Munger witnessed very high effectiveness among the districts of Bihar with 117 recovered cases which shares about 12.75 per cent of the state of Bihar.

2. High (75 - 100):- None of the district reported under this category.

3. Moderated (50-75):- Five districts of Patna (74), Nalanda(71) and Rohtas(65), Buxar(59), and Gopalganj(50) witnessed moderate category among the districts of Bihar with recovered cases respectively. These districts share about 34.75 percent.

4. Low (25-50):- Six Districts of Siwan(41), Bhagalpur(35), Kaimur(35), Begusarai(34) Nawada(25) and Samastipur(25) share about 21.90 percent(201 per cent) of the state.

5. Very Low (Below 25):- Twenty six districts of Aurangabad(23), Bhojpur(23), Madhubani(22), West Champaran(18), Khagaria(17), Muzaffarpur (17), Darbhanga(15), East Champaran(12), Kishanganj(12), Vaishali(11), Jamui(11), Sheikhpura(10), Arwal(10), Katihar(9), Saran(9), Madhepura (9), Supaul(8), Gaya(8), Jehanabad(7), Banka(7), Purnia(7),

Lakhisarai(7), Sitamarhi(6), Araria(5), Saharsa(2), and Sheohar(2) are placed under very low affected area. These district share about 31.37 percent (287) cases of the state.

Table - 9: District-wise Total Recovered cases in Bihar

S.N.	Category	Range	No. of Districts	Name of Districts
1.	Very High	Above 100	01	Munger,
2.	High	75 – 100	00	-
3.	Moderate	50 – 75	05	Patna, Nalanda, Rohtas, Buxar, Gopalganj,
4.	Low	25 – 50	06	Siwan, Bhagalpur, Kaimur, Begusarai, Nawada, Samastipur,
5.	Very Low	Below 25	26	Aurangabad, Bhojpur, Madhubani, West Champaran, Khagaria, Muzaaffarpur, Darbhanga, East Champaran, Kishanganj, Vaishali, Jamui, Sheikhpura, Arwal, Katihar, Madhepura, Saran, Supaul, Gaya, Jehanabad, Banka, Purnia, Lakhisarai, Sitamarhi, Araria, Saharsa, and Sheohar.

Sources: Computed from Table- 7

Spatial pattern of Active Cases: - Table -10 represents district-wise active cases of Covid-19 in Bihar under the following categorise of;

1. Very High (Above 120):- Six districts of witnessed Madhubani(154), Patna(141), Rohtas(135), Katihar(125), Begusarai(124), and Khagaria(124), very high effectiveness among the districts of Bihar ranging above 90 recovered cases in the state of Bihar respectively. These districts altogether share about 38.64 per cent (803persons) of the state.

2. High (90-120):- Another Two districts of Jehanabad (105), and Banka (99) witnessed high active cases respectively. They share about 9.82 per cent (204 persons) of the state.

3. Moderated (60 - 90):- Again two districts of East Champaran (70) and Bhagalpur (60) share about 6.26 per cent (130 persons) of the state's active case and placed under moderate category.

4. Low (30-60):-Sixteen districts of Buxar (55), Saharsa(55), Darbhanga (54), Gopalganj(49), Vaishali(47), Supaul(47), Nawada(46), Gaya(45), Madhepura(43), Sheikhpura(42), Purnia(38), Sitamarhi(38), Samastipur (37), Saran(37), Aurangabad(36), Munger(30) shares about 33.64 per cent (699 persons) of the state's active cases of corona.

5. Very low (Below 30): Twelve districts of Lakhisarai(25), Siwan(24), Bhojpur(24), West Champaran(24), Arwal(24), Araria(23), Muzaffarpur(22), Kishanganj(20), Nalanda(19), Jamui(18), Kaimur(14)and Sheohar(5) have been placed under very low affected district in terms of recovered case with 11.65(242) percent of state's share.

Table - 10: District-wise Active Cases in Bihar

S.N.	Category	Range	No. of Districts	Name of Districts
1.	Very High	Above 120	06	Madhubani, Patna, Rohtas, Katihar, Begusarai & Khagaria.
2.	High	90 – 120	02	Jehanabad & Banka,
3.	Moderate	60 – 90	02	East Champaran, Bhagalpur,
4.	Low	30 – 60	16	Buxar, Saharsa, Darbhanga, Gopalganj, Vaishali, Supaul, Nawada, Gaya, Madhepura, Sheikhpura, Purnia, Sitamarhi, Samastipur, Saran, Aurangabad, Munger,
5.	Very Low	Below 30	12	Lakhisarai, Siwan, Bhojpur, West Champaran, Arwal, Araria, Muzaffarpur, Kishanganj, Nalanda, Jamui, Kaimur, and Sheohar

Sources: Computed From Table- 7

Measures to Check COVID-19 Pandemic:

There are several techniques to check the corona patients. Some of the important measures are Lockdown, Thermal Screening, Blood Testing, Self-isolation, Quarantine and Social Distancing. Lock

down is one of the most important steps to check and cure the disease of Corona. Hence, the government announced for a complete lockdown in 82 districts in 22 States and Union Territories of the country where confirmed cases have been reported till 31 March. On 23 March, Delhi was also put under lockdown. 80 cities including major cities of Bengaluru, Chennai, Mumbai, Chandigarh and Kolkata were also put under lockdown. Inter-state movements were allowed during the lockdown period. However, some states had closed their borders.

Thereafter, on 23 March, central and state governments announced the lockdown of 75 districts where cases were reported. On 24 March, the Central Govt. announced a complete nationwide lockdown, starting from midnight for 21 days. By 6 April, the growth rate of the pandemic had slowed to one of doubling every six days, from a rate of doubling every three days earlier. As the end of the lockdown period approached, several state governments recommended extending the lockdown. On 14 April, lockdown was again extended nationwide till 3 May, with a conditional relaxation from 20 April for the areas that have been able to contain the spread. On 1st May, 2020 the government extended nationwide lockdown further by two weeks until 17 May. On 17 May, NDMA extended the lockdown till 31 May in all Indian states. Again, on 30 May the lockdown was extended till 30th June, 2020 in which a provision was made to unlock the lockdown in three phases.

Testing Centres in Bihar:

Both the government and private hospitals have been authorised for check-up and testing of Corona Virus. Altogether 19 testing centres including 16 govt. and 3 private are working at different cities in Bihar.

Table - 11: COVID-19 Testing Centres in Bihar

S.N.	Institute	City	Testing facility started on	Type/Sector
1	RMRIMS	Patna	07-Mar-20	Government
2	IGIMS	Patna	25-Mar-20	Government
3	DMCH	Darbhanga	02-Apr-20	Government
4	PMCH	Patna	06-Apr-20	Government
5	SKMCH	Muzaffarpur	13-Apr-20	Government
6	AIIMS	Patna	15-Apr-20	Government
7	JLNMCH	Bhagalpur	03-May-20	Government
8	Dr. Lal Path Labs	Online	10-May-20	Private
9	Path Kind Diagnostics Pvt. Ltd	Patna	10-May-20	Private
10	Path Kind Diagnostics Pvt. Ltd	Muzaffarpur	10-May-20	Private
11	VIMS	Pawapuri	15-May-20	Government
12	District hospital	Siwan	16-May-20	Government
13	JK TMCH	Madhepura	18-May-20	Government
14	GMC	Bettiah	18-May-20	Government
15	ANMMCH	Gaya	18-May-20	Government
16	District hospital	Munger	19-May-20	Government
17	TBDC	Motihari	19-May-20	Government
18	JLNMCH	Bhagalpur	20-May-20	Government
19	District Hospital	Rohtas	21-May-20	Government

Findings and Suggestion:

This is a communicable disease carried by class -I residents and spreading by stranded migrant workers. It occurred primarily in urban centres - mega cities, industrial and commercial complexes and thereafter reaching to the countryside. Highly urbanised and industrialised regions contain greater concentration of disease and patients rather than the rural areas. At state level, it is highly concentrated in western portion of the country and the capital region of Delhi. The tribal area and hilly regions are least affected. In the state of Bihar, it is highly concentrated in those districts where migrant workers have arrived at mass level from highly contained parts of the country.

The government's steps do not seem to be adequate and proper in the present COVID-19 pandemic scenario of the workers,

poor people and the state of economy of the country. The authority must be honest working with integrity and helping attitudes for poor and destitute workers and has mission to save the country, its devastated economy and its people.

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Eighteenth Century Poetry and Dr. Johnson

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In this study I have examined the style of certain of the most representative poems written in England between the Restoration and the middle of the eighteenth century. By relating them to the critical theory of the time I have tried to help the modern reader to approach them with some understanding of what the poet was trying to do and how he set about it.

The regicide and the Puritanic rule by the Cromwellian Government disturbed the normal flow of British history. When Charles the Second returned to England, the people were tired of changes and dreaded them very much. Naturally, the English society became stable and the position of Charles the Second became secure. Any tendency to upset the balance of the society was denounced. The poetry of the age ridiculed social aberrations in a bid to keep up the social stability. Thus, satire developed. Dryden popularised satire in heroic couplets. In *Absalom and Achitophel* he defended the king against the conspirators whom he ridiculed.

About Achitophel, he wrote:

"In friendship false, implacable in hate:

Resolv'd to ruin or to rule the state.

To compass this, the triple bond he broke;

The pillars of the public safety shook:

And fitted Israel for a foreign yoke."

About Zimri Dryden remarked:

"A man so various, that he seem'd to be
Not one, but all Mankind's Epitome.
Stiff in opinions, always in the wrong;
Was everything by starts, and nothing long;
But, in the course of one revolving moon,
Was chemist, fiddler, statesman and buffoon."²

Zimri was everything by start and nothing long. In this way, he was the epitome of mankind. Dryden thus condemned him as a fickle-minded fool. All the conspirators were condemned in this way. The king made a long speech in the end and the conspiracy ended. Thus, Dryden supported the established authority and the established system. His satire was directed at aberrations or departures from the norm. In this way, his satire was corrective. In his preface to *Absalom and Achitophalhe* made it clear that the true end of satire was the amendment of vices by correction.

The great prose-satirist of the age, Jonathan Swift corroborated this view. In his own death he anticipated the remarks of the impartial critic on his achievement as a satirist, and said:

"His satyr points at no defect,
But what all mortals may correct.
He spar'd a hump or crooked nose;
Whose owners set not up for beaux.
True genuine dullness mov'd his pity,
Unless it offer'd to be witty.
Those who their ignorance confess'd,
He ne'er offended with a jest;
But, laugh'd to hear an idiot quote,
A verse from Horace learn'd by rote."³

Swift made it clear that the purpose of satire was to cure man of affectation.

In *Gulliver's Travels*, Swift showed how poor a man is both in his intellect and in this body. In *Brobdingnag* (Book II, Chapter VI) the king tells Gulliver that human beings are the most pernicious and odious vermin crawling on the earth. The *Struldbrugs*, in the Third Book, are immortals who grow older and older, and suffer all the pangs of the flesh. In the last Book, the picture of the Yahoo is a picture of a man without rational discipline. The unclean and emotional Yahoo fills us with a sense of nausea. But Swift was not a misanthrope. He presented the short-comings of man to make him feel that he was not the roof and crown of creation but a worm crawling upon a speck of cosmic dust. Thus, Swift tried to cure man of his affectation.

Alexander Pope who was a disciple of Dryden was the greatest poet of the Augustan mode. About the rise of satire he wrote:

"The poets learn'd to please, and not to wound:
Most wrap'd to flatt'ry's side; but some, more nice,
Preserv'd the freedom, and forbore the vice.
Hence satire rose that just the medium hit,
And heals with morals what it hurts with wit;"⁴

Pope's best satire had the obvious purpose of the correction of conduct. In *The Rape of the Lock* we find an attack on the little unguarded foibles of the female sex. The purpose was to cure woman of frivolity. When the lock of Belinda was clipped off by the young Lord, Peter, she made such a noise that the poet had to write a satire on her lack of the sense of proportion:

"Not louder shrieks to pitying Heav'n are cast,
When husbands, or when lap-dogs breathe their last,
Or, when rich China vessels, fall'n from high,
In glitt'ring dust and painted fragments lie!"⁵

Here the lock of hair, the husband, the lap-dog and the vase of China clay were bracketed together to suggest that for a woman they had the same emotional value. Thus Pope exposed feminine

frivolity for correction. In this way, he was true to his ideal that satire should correct manners and the conduct of the people in society. Here we find that, according to all the three great masters of Augustan satire, satire should be moral and corrective, and it should not be malicious and vituperative.

It is true that there were occasions when they did not live up to their ideal. Dryden in *MacFlacknoe* referred to the bulky body of Shadwell and said:

"Besides his goodly fabric fills the eye,
And seems design'd for thoughtless Majesty:
Thoughtless as monarch oaks, that shade the plain,
And, spread in solemn state, supinely reign."⁶

That was malicious satire born of jealousy. Dryden was jealous of Shadwell who was more popular than he was. Such satire cannot be called moral or corrective. Pope's attack on Colly Cibber in *The Dunciad* was also an example of malicious satire. His attack on Addison in the portrait of Atticus, and that on Lord Hervey in the portrait of Sporus, were vituperative and malicious. Swift's reference to the king of England in *Lilliput* was full of personal grudge. But, on the whole, the satire of the eighteenth-century was designed to be corrective and moral. It was not the purpose of the satirist to make an attack on the individual but to expose the species. As the impartial critic said in Swift's poem:

"No individual could resent,
Where thousands were equally meant."⁷

The Augustan poets were close to the great classical writers of Greece and Rome and believed in correct Versification. The heroic couplet was considered to be suited to the genius of the English language. Dr. Johnson, the great defender of Augustanism, in all his criticism, frowned at every other form of verse including blank verse. He found blank verse to be "crippled prose" unless it was "tumid and gorgeous" and spoke with authority on the suitability of the heroic

couplet. Before him Ben Jonson had found the heroic couplet to be the best form of verse and considered Donne fit to be hanged for his lack of regular accenting. It, however, took time to make the heroic couplet perfect. The heroic couplet was developed to perfection in the eighteenth-century. Dryden who was not far away from the Metaphysical poets and Milton, used the heroic couplet with occasional enjambment and triplets so that his couplets had the fluency of blank verse. For example, while presenting the character of Achitophel Dryden wrote:

"A fiery soul, which working out its way,
Fretted the pigmy body to decay:
And o'er inform'd the tenement of clay."⁸
Talking about Shadwell's bulk, he said:
"Nor let thy mountain belly make pretence
Of likeness; thine's a tympany of sense."⁹

The use of enjambment did not keep the two lines of the couplet separate. When Pope took up the heroic couplet he insisted on its purity so that each line was a distinct system of sounds separate from the rhyming with the other. Yet, couplet rolled into periods and produced a continuous movement with a rocking swing provided by caesura. Thus we find a passage like this:

"Damn with faint praise, assent with civil leer
And, without sneering, teach the rest to sneer;
Willing to wound, and yet afraid to strike,
Just hint a flaw, and hesitate dislike.
Alike reserv'd to blame, or to commend,
A tim'rous foe, and a suspicious friend,"¹⁰

The mode of Augustan poetry was fixed by Dryden and perfected by Pope. After Pope, there were many second-rate poets who continued to write in the manner of the great Augustan masters, although the sensibility recorded a change. They were second-rate

poets because they could not find a new style for their changed sensibility. As Eliot said:

"Sensibility alters from generation to generation in everybody; whether we will or no; but expression is only altered by a man of genius."¹¹

For the rest of the century the poets continued to use expressions of Dryden and Pope, and thus their language was different from the actual language used by the people. Thomson, Young and Cowper indulged in "sentimental philosophising"¹² which anticipated the great Romantic Movement of the nineteenth century, but they were not great enough to alter expression.

Poets like Gray and Collins revealed their originality in their ability to adapt an Augustan style to an eighteenth century sensibility. Gray had the ability to present his own experience, hopes and aspirations objectively so that the "Elegy" was a triumph of classical art. Collins had a finer imagination and lyrical gift, obvious in poems like "How Sleep the Brave" and "The Dirge in Cymbeline", but his sensibility was also typical of the age, and his style was marked by impersonality. In "Ode to Evening" Collins presented the Sun in the western tents:

"O Nymph reserved, while now the bright-hair'd sun
Sits in your western tent, where cloudy skirts,
With breade ethereal wove,
O'erhang his wavy bed:"¹³

The image was original, but the method of personification was a common Augustan device of which Collins made the fullest use.

Goldsmith had a new sensibility which he presented in perfect heroic couplets. He created his couplets and used them with a mastery comparable with that of the great Augustan masters. The originality of Goldsmith was in his ability to adapt the Augustan style to a new sensibility. But neither Gray nor Collins, nor Goldsmith could be a very great poet because of the inability to "alter expression". They

were however, good and important poets because they were original and successful.

Poets like Lyttleton, Akenside, Somerville and Shenstone were inferior to Gray, Collins and Goldsmith because, though they wrote the poetry of sentiment, they had very little originality and the technical side had nothing commendable.

Among the numerous second-rate poets after Pope, we find a single great poet. He was Samuel Johnson. He was a great poet because he had the same kind of sensibility as that of Dryden and Pope, and his style was also of the same kind as of theirs. As Eliot pointed out, and as Ezra Pound said in agreement with Eliot in "Guide to Kulchur", there is much more credit in becoming original with the minimum of alteration than to be so with the maximum of it. Dr. Johnson's example shows the truth of this critical pronouncement. He was original with the minimum of alteration in sensibility and in style. Eliot called him a "diehard," one who fought till the end for Augustan standards and Augustan values:

"Of all the eighteenth-century poets, Johnson is nearest to a diehard. And of all the eighteenth-century poets Goldsmith and Johnson deserve fame because they use the form of Pope beautifully, without ever being mere imitators. And from the point of view of artisan of verse their kind of originality is as remarkable as any other: indeed, to be original with the minimum of alteration, is sometimes more distinguished than to be original with the maximum of alteration."¹⁴

Johnson's greatness as a poet was that he was not doing anything new but did in his own way what the great Augustan masters had done. His poetry was original, powerful, and unmistakably the product of his genius, although he was not different from Dryden and Pope in sensibility and style. It was possible only for a great poet to write first-rate poetry in a mode in which great poetry had already been produced. Johnson was one of the greatest Augustan poets who presented personal experiences objectively Augustan poets who presented personal experience objectively in a generalised manner in perfectly turned out heroic couplets which were grouped into periods.

For him poetry was a vehicle for pleasure and instruction, and satire was valuable only if it was moral. In his "Life of Milton" he wrote:

"Poetry is the art of uniting pleasure with truth."¹⁵

In the "Life of Pope" he condemned *The Dunciad* because it was not moral. Thus it is clear that he considered it necessary for a satire to be moral. Johnson's view of poetry and satire was thoroughly classical. His own satires were nowhere malicious. Although Dryden and Pope considered the purpose of satire to be corrective, they often came down to the personal level and wrote malicious lampoons like *MacFlecknoe* and *The Dunciad*. Johnson's satires *London* and *The Vanity of Human Wishes* did not attack not attack personal enemies but were universal and corrective throughout. Thus he revealed a taste superior to that of his predecessors. It is true that in versification Johnson did not possess the variety of Pope and his capacity for the incorporation of various modes and manners into the Augustan mode but his heroic couplets were perfect, polished and powerful in their own way. It is also true that he was not the master of the organic form and structure but his meditative power found its perfect expression in *The Vanity of Human Wishes* by employing the repetitive form. *London* was inferior to this great poem because in it Johnson tried something outside his meditative nature.

The shorter poems of Johnson had all the Augustan virtues, for in them, as in his satires, he used a language that was general but whose every phrase was soaked in personal experiences while his versification was correct and his attitude was moral. They were remarkable for neatness and elegance, diction and edification. The three basic values of Johnson were realism, moralism and "abstractionism". As a great Augustan poet and as a great Augustan critic, Johnson presented a high-brow and consistent personality which wielded a powerful influence over the century to which he belonged.

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Water

(Some Aspects of Ritual Purity and Pollution)

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In Hindu society, animate and inanimate objects possess certain ritual qualities which are of great importance in determining the degree of purity or impurity and the extent of their use in sacred and secular activities. This paper analyses the ritual qualities of water.

According to their intrinsic ritual quality, all objects-animate and inanimate-are divided into five groups : (1) neutral (2) sensitizer (3) purity promoter (4) defilement resistant and (5) defiler.

The ritually neutral objects are neither pure nor impure by themselves. Such objects are of three kinds : (a) those which do not absorb water (a glass, stone metal); (b) those from which absorbed water dries up (clothing, wood, living place); and (c) those from which absorbed water cannot be removed (earthenware, cooked food). Most of the metals are neutral i.e. water cannot make them sensitive to defilement. For example if water stored in a metal jug by a Brahman is touched by a lower caste person, both the jug and the water in it will be defiled. Since metals are not sensitive to water, the jug can be purified and brought back to its neutral position. Suppose, instead of a metal jug it is an earthen vessel, both the vessel and the water in it will be defiled. But unlike the metal jug, the earthen vessel cannot be purified and restored to its neutral position. In other words, earthenware retain the impurity they acquire through water. Therefore, earthenware used for storing grain, oils ghee remain neutral and do not acquire ritual impurity which will be the case when water is stored in them.

Uncooked food is intrinsically neutral. It becomes susceptible to defilement in the process of cooking. For example, rice before it is

cooked is neutral and can be touched by anyone. If it is cooked by a Brahman, the purity level of the cooked rice will rise to that of the Brahman through water. If that cooked food is touched by a washerman it becomes defiling not only for the Brahman but also for all castes who do not eat food cooked or touched by a washerman. If that very defiled food is further touched by an untouchable, it becomes defiling for all castes except the untouchables.

Water is, thus, a sensitizer. It makes neutral object sensitive to defilement as mentioned above.

Water may be scared or ordinary. The water of a scared river even in a container is pollution-free; that is, it does not get defiled if it is touched by impure objects; on the other hand, it removes certain impurities which ordinary water cannot.

Ordinary water may be (a) water in its natural state or (b) water drawn for domestic use. In its natural state, water may be running or it may be stagnant. Running water, like the water of a scared river or of a tank, does not get defiled if it comes into contact with impure objects. The water of a well which is constantly used by an untouchable caste acquires ritual impurity attributed to that caste and causes defilement in other castes if they use that well. Conversely, a well from which higher castes draw water for their use get defiled if untouchables draw water from it.

The kind of ritual impurity of water drawn for domestic use depends upon the type of vessel in which it is stored and also upon the person who draws or carries it. Water carried by a Brahman will rise to the ritual level of the Brahman just as water drawn by an untouchable assumes the low ritual level of the untouchable. Water stored during mourning will have a different impurity level from the one stored during child-birth.

Objects that raise the purity level of other objects may be called purity promoters. Such objects are vermilion, turmeric, milk and milk products, cow dung and cow urine, honey, Ganges water. These objects not only purify other objects but also raise their purity

level. But it should be noted that these objects by themselves can neither raise nor purify other objects. They become effective only when they are used with water.

Defilement resistants are silk and darbha (a kind of grass) mainly. A person wearing silk does not get defiled if he touches defiling objects. Darbha protects eatables like pickles, oils, ghee from becoming polluted during an eclipse.

Defilers can be intrinsic or non-intrinsic. The intrinsic defilers defile other objects without being defiled by anyone (a dog, donkey, pig, crow, palmyra and toddy trees). The non-intrinsic defilers are human being who defiled other and also get defiled by others. A person, unlike other defilers has two ritual levels; ascribed and situational. The ascribed level is a caste level which a person gets at the time of his birth. The situational level is one at which a person is found at a particular moment of time. Whereas the ascribed level remains always the same, the situational level changes with a person's bodily acts (sleep, urination, defecation, sexual intercourse), natural events (puberty, child-birth, death), and contact with impure objects.

The situational level of a person moves from one end of ritual purity to the other end of impurity. The nature of certain acts and the degree of ritual impurity they cause in a person is shown in the following table :

Table 1
Impurity : Sources and Procedure of its Removal

Acts	Degree of impurity	Procedure of removing impurity
Sleep, urination, touching impure objects	-1	Washing hands and feet; Sprinkling water over the body and clothes
Defecation, sexual intercourse, touching impure objects	-2	A simple ritual bath
Child-birth, puberty, death	-3	A ritual bath and ritual merit increasing ceremonies.

The procedures listed above restore a person to his normal situational level but certain activities like a wedding, worship of a deity cannot be undertaken when one is at this ritual level. These occasions required a certain rise in the situational level of a person and of the objects used on the occasion. The procedure of raising the purity level of a person is shown in the Table given below :

Table 2
Degree of Purity required on Specific Occasions

Occasion	Required degree of purity	Procedure of raising purity level
Eating one's food	+1	A ritual bath, marking forehead with vermillion powder or with ashes.
Worship of a deity	+2	A ritual bath, ritual merit-increasing ceremonies.
Wedding	+3	A ritual bath, oil-baths, rubbing of turmeric paste over the body, undergoing ritual merit-increasing ceremonies.

All these situational levels may be conceived as constituting the purity-impurity scale, with three points on either side. A person may be at one of the seven points at a particular moment of time. If he is on the negative side of scale, he will be defiling for all those who are on the other side of it. If he is on the positive side, he will be in fear of being defiled by others, even if the latter be his family members. The following table shows the degree of defilement a person's situational level causes to other person at different situational levels when both belong to the same ascribed level :

Table 3
Degree of defilement cause

A person at different situational levels	Persons at different situational levels						
	+3	+2	+1	0	-1	-2	-3
+3	-1	-2	-3
+2	-1	-2	-3
+1	-1	-2	-3
0	-1	-2	-3
-1	-2	-3
-2	-3
-3

It is clear from the above Table that persons on the positive side do not defile one another. Of those on the negative side, more powerful ones defile less powerful ones. Therefore, a person having three degree of ritual impurity on him will defile all others, even those who are at their - and -1 levels. Conversely, a person who has acquired three degrees of ritual purity will be defiled if he touches those who are at -1, -2 and -3 levels.

Clothing, earthenware, cooked food acquire ritual purity or impurity levels of a person using them through water. The following Table shows the degree of ritual impurity a person transmits into the objects of his use :

Table 4
Degree of defilement cause

Articles domestic use	User in different levels							
		+3	+2	+1	0	-1	-2	-3
	0	+3	+2	+1	0	...	...	...
	-1	-1	-1	-1	-1	...	...	...
Clothing	-2	-2	-2	-2	-2	-2	...	...
	-3	-3	-3	-3	-3	-3	-3	...
	0	+3	+2	+1	0	...	...	...
Earthen ware	-1	-1	-1		-1	...	...	...
	-2	-2	-2	-2	-2	-2		...
	-3	-3	-3	-3	-3	-3	-3	...
	0	+3	+2	+1	0	...	...	...
Cooked food	-1	-1	-1	-1	-1	...	...	...
	-2	-2	-2	-2	-2	-2		...
	-3	-3	-3	-3	-3	-3	-3	...

The above table makes it clear that a persons at his zero level gets defiled if he touches any defiled object. Conservely, the same person with three degrees of ritual impurity on him can defile all objects even though they are of his daily use. Clothing that are not at the zero level defile him if he is at the zero level. Defiled foods, earthenware, water cause impurity in him if he touches them in an undefiled state.

The processes of defilement varies from one group of objects to another. As far as human beings are concerned, the process of defilement is very complex. In the first place, a person cannot escape from the primary defilements that he acquires from his bodily acts of sleep, urination, defecation, sexual intercourse, etc. In addition, he may acquire periodic defilements that come from puberty, child-birthand death, which occur simultaneously with the primary ones. The process becomes more complicated when impurities come from other sources also. In spite of all these, a person can be restored to his normal situational level (0 level) and can also be raised to any desired purity level. Almost the same holds true with clothing. Their

purity-impurity levels change with the situational levels of the person using them.

But earthenware and cooked food behave differently. Like clothing, they cannot move with the changing situational levels of the person. Therefore, an earthenware that has acquired one degree of ritual impurity is not kept in the cooking place. It is kept outside the place and is used for washing hands and feet. An earthenware that has acquired two degrees of impurity is kept outside the house and is used for storing water for cattle. The one that has acquired three degrees of impurity if it is used during mourning or if it is touched by untouchable person.

Cooked food is sensitive to all defiling objects and their states and conditions. Under normal conditions, cooked food is at zero or +1 level, that is, its level approximates the normal situational level of the person cooking or eating it. It will be defiled if it is touched by a person (even by the same person who has cooked it) at his -1, -2, and -3 levels. It will be defiled by all objects which cause defilement in a person.

Water, as we saw in this paper, has certain interesting ritual user. Although the position of water on the purity-impurity scale is equivocal, it is intrinsically pure and purifies other objects. it also raises the purity level of other objects when it is in association with purity promoters. But unlike purity promoters, it gets defiled by defiling objects and transmits impurity into others. In addition, it makes certain objects susceptible to defilement hereby an object which is neither pure nor impure by itself becomes sensitive to the physical contact of a defiling object. These equivocal qualities of water enable a person to raise the purity level of water to his caste level. It also enables him to raise the purity level of the objects of his daily use as an occasion demands. It also enables him to regulate his relations with other persons and with animate and inanimate objects.

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Socio-Economic Hegemony and Schooling in a Matrilineal Society: A Study of Khasi Tribe of Meghalaya

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Introduction:

The locale of the present study is the East Khasi Hills District of the state of Meghalaya. The East Khasi Hills district is predominated by the matrilineal tribe of Meghalaya – the Khasis and it possesses the state capital Shillong, which is also the headquarter of this district.

Meghalaya

The name, “Meghalaya” was coined by Dr. S.P. Chatterjee from Calcutta University. “Meghalaya” is a Sanskrit word which means ‘the abode of clouds’. Chatterjee had used the term “Meghalaya” in 1936 in his book, “Le Plateau De Meghalaya”¹ for the heavy rainfall receiving plateaus of Khasi, Garo and Jaintia Hills of the erstwhile Assam province. The name seemed appropriate to the Government of India when a new state was being carved out of Assam province constituting predominantly tribal

dominated Khasi, Garo and Jaintia Hills. Thus from 1970-72, after the enactment of North Eastern Areas of Assam Reorganization Act, 1971² by the government of India, these hills were officially called 'the state of Meghalaya' of the Indian Union, with Shillong as its capital.³

Matriliny in Meghalaya

Meghalaya is the homeland of three matrilineal tribes – The Khasis, Jaintias and the Garos. The Khasi-Jaintia matrilineal system has the following major features:

- i. The descent is traced through mother
- ii. Matrilocal residence
- iii. Inheritance of property is through the female line.

The study was conducted to know about the various aspects of the Khasi tribe.

Objectives of the study:-

1. To find out whether social stratification and inequality exist in a matrilineal society- such as Khasi tribe in Meghalaya,
2. To find out mother's occupation of the respondents,
3. To find out father's occupation of the respondents,
4. To find out occupational structure of the parents of the children going to school,
5. To find out the income of the households of the children,
6. To find out the educational level of father of the respondents and

7. To find out the educational level of mother of the respondents etc.

Hypotheses:

1. Social stratification and inequality exist in a matrilineal society of Khasi tribe,
2. Both the parents – father and mother are engaged in some occupations of the Khasi tribe,
3. Both the parents of the Khasi tribe are employed for their livelihood,
4. Both the parents of the Khasi tribe are educated,
5. Khasi tribe send their children to school and
6. They send their children to school according to their income, social status and choice.

Research Methodology:

The present study is a field based study. The data have been collected, analysed and given in the tabular form.

Household economic status and schooling of children:

Majority of Khasis in Meghalaya are agriculturists and cultivators. They are also engaged in other activities like brick making, vegetable selling, weaving, running grocery shops, carpentry, motor repairing, furniture making, cane and bamboo works, blacksmith etc. The students surveyed from the schools of Shillong, Myllem and Cherapunjee (Sohra) of the East Khasi Hills district in the study have given the occupational structure of their mothers as follows:

Table - 1
Mother's Occupation of the Respondents

S. No	Mother's Occupation	No	Percentage
1.	Vegetable Seller/Small Shop Owner (Self Employed)	35	16.13
2.	Large Shop/Store/Business owner and also have some many staff employed in his business	2	0.92
3.	Have small farmland and works on their own land	19	8.76
4.	Have no land and property and work as manual laborers or casual workers	19	8.76
5.	Have more than one or many houses and rent some of them for earning	3	1.38
6.	Commercial/Business property like shop, shopping complex	4	1.84
7.	Dealership of any medical company, car company, petrol pump, etc or this kind of other business	1	0.46
8.	As Doctor or Engineer or Professor in College/University	1	0.46
9.	As grade D / Grade C/Grade B Govt. Employee	8	3.69
10.	As worker in a company earning less than 10,000 INR	1	0.46
11.	As middle-level professional working in a company	3	1.38
12.	As manager like high-level professional working in a company with very high earning	4	1.84
13.	Grade A Govt. Servant/IAS/MPSC Officer/Minister in a government/MLA/MP/millionaire businessman	1	0.46
14.	Are doing something different	102	47.00
15.	Passed away/ no idea	10	4.61
16.	No information	4	1.84
	Total	217	100

The above table shows the mother's occupation of the respondents. The data reveal that 16.13% of mothers are engaged as Vegetable Seller/Small Shop Owner (Self Employed), 0.92% work in large shop/store/ or as Business owner and have some many staff employed in their business, 8.76% are having small farmland and work on their own land, 8.76% have no land and property and work as manual laborers or casual workers, 1.38% have more than one or many houses and rent some of them for earning, 1.84% have commercial/business property like shop, and shopping complex, 0.46% have dealership of any medical company, car company, petrol pump etc or other business, 0.46% are Doctors or Engineers or Professors in College/University, 3.69% work as grade D/Grade C/Grade B Govt. Employee, 0.46% work as workers in a company earning less than 10,000 INR, 1.38% work as middle-level professionals working in companies, 1.84% work as managers in a company with very high earning, 0.46% work as Grade A Govt. Servants/IAS/MPSC Officers/ Ministers in a government/MLA/MP/Millionaire businessman and 47.00% are engaged in other occupations. It may be mentioned that 4.61% of the students have no mothers.

The students surveyed from the schools of Shillong, Myllem, and Cherrapunjee (Sohra) of the East Khasi Hills district in the study have given the occupational structure of their father as follows:

Table - 2
Father's Occupation of the Respondents

S.No	Father's Occupation	No	Percentage
1.	Vegetable Seller/Small Shop Owner (Self Employed)	12	5.53
2.	Large Shop/Store/Business owner and also have some many staff employed in his business	2	0.92
3.	Have small farmland and works on their own land	16	7.37
4.	Have no land and property and work as manual laborers or casual workers	43	19.82
5.	Have more than one or many houses and rent some of them for earning	1	0.46
6.	Commercial/Business property like shop, shopping complex	6	2.76
7.	Dealership of any medical company, car company, petrol pump, etc or this kind of other business	1	0.46
8.	As Doctor or Engineer or Professor in College/University	1	0.46
9.	As grade D / Grade C/Grade B Govt. Employee	20	9.22
10.	As worker in a company earning less than 10,000 INR	3	1.38
11.	As middle-level professional working in a company	1	0.46
12.	As manager like high-level professional working in a company with very high earning	3	1.38
13.	Grade A Govt. Servant/IAS/MPSC Officer/Minister in a government/MLA/MP/millionaire businessman	13	5.99
14.	Are doing something different	37	17.05
15.	Passed away/ no idea	44	20.28
16.	No information	15	6.91
	Total	217	100

The above table shows the father's occupation of the respondents. The data reveal that 5.53% of fathers are engaged as vegetable seller/small shop owner (self-employed), 0.92% work in

large shop/store/or a business owner and have some/ many staff employed in their business, 7.37% are having small farmland and work on their own land, 19.82% have no land and property and work as manual laborers or casual workers, 0.46% have more than one or many houses and rents some of them for earning, 2.76% have commercial/business property like shop, and shopping complex, 0.46% have dealership of any medical company, car company, petrol pump, etc or other business, 0.46% are Doctors or Engineers or Professional in College/University, 9.22% work as Grade D/Grade C/Grade B Govt. Employee, 1.38% work as workers in a company earning less than 10,000 INR, 0.46% work as middle-level professional working in companies, 1.38% work as managers like high level professionals working in a company with very high earning, 5.99% work as Grade A Govt. Servants/IAS/MPSC Officers/Ministers in a government/ MLA/MP/Millionaire businessman, and 17.05% are engaged in other occupations. It may be mentioned that 20.28% of the students have no fathers.

An example of the occupational structure of parents of children (from surveyed students) from one school mainly catering educational needs of the students from the lower strata of the society [Radhakrishnan Secondary School, Rynjah (Shillong): A government deficit grant-in-aid receiving school]

Table - 3

Sl. No	Occupational Status of Earning Family Members	Respondents(%)
1.	Construction workers/laborers/casual worker/daily wage earner	47
2.	Domestic help	29
3.	Shopkeepers/ vendors	15
4.	Skilled laborers	8
5.	Others /do not know	1
	Total	100

One other method of workforce categorization is based on the concept of the skilled and unskilled workforce. An unskilled worker

is one who is involved in undertaking simple activities that do not require the use of independent judgment and previous work experience but only familiarity with the concerned work suffice. Whereas, a skilled worker is supposed to exercise independent judgment for discharging his responsibilities and he/she need to have comprehensive knowledge of concerned industry job or trade or the craft. Unskilled workforce includes transport and construction worker, fish and vegetable seller, animal husbandry worker, agriculture laborer, manual laborer, etc. Majority of the respondents in this study belong to the category of children of the unskilled labour force. Approximately 60 percent of the respondents in this study were working as unskilled workforce and only 40 percent of respondent were skilled labors. Skilled work includes teaching jobs in school and colleges, clerks, constables, inspectors, artist, health workers, government officers, ministers etc.

An example of the annual income of households of children from one rural school catering to the educational needs of children from the neighborhood [St. Adventist Secondary School, Myllem (East Khasi Hills)]

Table - 4

Income (Rs.)	Percentage
50,000 & above	32
40,000-50,000	52
30,000-40,000	11
20,000-30,000	5
10,000-20,000	0
Below 10,000	0

There is large scale unemployment in the state. Both skilled and unskilled labor force is facing the problem of unemployment. Financially, the majority of the people are not well off. Approximately 40 percent of the household earn in the range of INR 2500 to 4500 per month and about 28 percent of the respondents are earning in the

range of INR 4500 to INR 8500 per month. Only about 32 percent of the household have income above INR 10,000. The last segment of households with high income are generally employed in the government sector and are working as school teachers, librarians, clerks, peons, auditors, government officers, police officers and a large number of people are also engaged in entrepreneurial activities like shop owners, contractors, builders etc. This is very evident that the major segment of the workforce lives on a dismal income. In the lower income group generally, there are smaller families. In this segment, low education and early marriage is common practice and after marriage, this group generally ends up with smaller families. But in the upper-income range, many of the households tend to have large family size. It is found that better-off the household is, the more is the likelihood of married children residing with the parents, increasing the number of dependents on the family income. A sizable chunk of the upper-income group can be defined as wealthy. This is because in these households either business is relatively good or they have a high position in government or politics or the husband/wife/or children are in good salaried private jobs or family owns a rental property or real estate that yields high income and children. Because of parents' higher educational status; they are capable to assess the educational standard of the school and hence, they can make an informed decision about their child's school. In a similar fashion household's income equally pays an important role in deciding about the choice of school. It is obvious that highly educated parents and financially well-off parents opt for reputed schools/elite schools for their children. Whereas, parents with no education or poor education and with limited financial resources opt for the school present in the neighborhood.

It is obvious from the survey data of children from the Radhakrishnan Secondary School, Rynjah (Shillong); Mawlai Presbyterian School, Mawlai (Shillong); Seng Khasi School, Jaiaw (Shillong); Myllem Presbyterian School, Myllem; Ramakrishna Secondary School, Myllem; Agape Secondary School, Cherrapunjee; Pomlum Higher Secondary School, Pomlum; St. John Bosco Higher

Secondary School, Cherrapunjee; and the Ramakrishna Higher Secondary School, Cherrapunjee that it is the parent's education which acts as a major deciding factor in choosing school for the children. As most of the children are from humble background and minimal parental education, they have to land into the school present in the neighborhood for their education. The following graphs show the educational level of parents of the surveyed students:

Table - 5**The Highest level of Schooling of the Father**

Sl.No.	Level of Schooling	No.	Percentage
1.	Less than High School	124	57.14
2.	High School (Secondary/Higher Secondary)	49	22.58
3.	Bachelor's Degree	21	9.68
4.	Master's Degree	3	1.38
5.	No Response	20	9.22
	Total	217	100

The above table shows the highest educational attainment by the father. It was found that 57.14 % have education less than high school, 22.58% have completed high school (Secondary/Higher Secondary), 9.68% have Bachelor's Degree, 1.38% have Master's Degree and 9.22 gave no response to the question.

Table - 6**The Highest level of Schooling of the Mother**

Sl. No.	Level of Schooling	No.	Percentage
1.	Less than High School	151	69.59
2.	High School (Secondary/Higher Secondary)	36	16.59
3.	Bachelor's Degree	16	7.37
4.	Master's Degree	3	1.38
5.	No Response	11	5.07
	Total	217	100

The above table shows the highest educational attainment by the mother. It was found that 69.59% have education less than high school, 16.59% have completed high school (Secondary/Higher Secondary), 7.37% have Bachelor's Degree, 1.38% have Master's Degree and 5.07% respondents gave no response.

Here, it is important to note that parents are inclined to avoid the worst school or the school known for bad education and after taking into consideration the factors like cost of schooling and distance of the school from home, etc the best available school is chosen for the child's education. The schools present in neighborhood emerge as the most preferred school from the respondents' point of view. The missionary schools and other private schools (Government-aided and un-aided private schools) are the preferred choices for parents, as there are strictness and dedication in the school which are absent in some other schools like the fully government-owned schools.

The educational level of the parent and their other criteria for selection of the school for the child has been discussed by Ogawa and Dutton⁴ also. They have suggested that besides academic reasons and other co-curricular reasons, it is the religious belief of the family which also plays an important role in the selection of a school for the children. It is evident from the choice of school in East Khasi Hill. As Meghalaya is primarily a Christian state with over 75 percent of the population belonging to Christian faith, parents generally selected those schools for their ward which was being run by the Church⁵.

In addition to the "cultural capital" theory, the "meritocratic theory"⁶ of education and social reproduction can also be applied in a limited fashion in the study of schooling in a Khasi society. There are several success stories of young girls and boys from the rural and weaker sections of the society who could succeed in the educational system and also in their respective vocation through the "cultural capital" acquired by them at school and at the centers of higher education not because of the inherited "cultural capital" of home and parents. But, the kind "educational mortality" or dropping out figures from the system of mass education emerged in the present study, forces us to think

about the reasons of limited or no educational mortality scenario of the elite schools of the society.

While explaining the 'culture of elite schooling', Krishna Kumar⁷ has also reported that the Indian elite see education as a useful instrument for their advancement. The elite schools follow the process of selection which is based on (1) ability, and (2) behavior appropriateness. These criteria are applied as cover for status-based selection. These schools provide a narrow sphere of socialization to their pupils and alienate them from the social milieu. The wealthy and upper middle class or the elite of Indian society like exclusiveness which is maintained through the "culture of elite schooling". These elite schools inculcate the competitive spirit from day one of the school and therefore, fulfill the requirement of the market economy which validates possessive individualism. Kumar has also emphasized the idea of sponsored mobility and contest mobility. Indian Constitution supports contest mobility and emphasizes on equal opportunity for all, but, according to Kumar, the continuation of elite schools keeps the avenues of sponsored mobility open for children from the privileged section of society. Different kinds of elite school, thus ensure routes to sponsored mobility.

The present scheme of schooling in the East Khasi Hills⁸ and in the state of Meghalaya is greatly under the pressure of christianity, westernization and modernization which has perplexed the Khasi Elite or the emergent "new middle class". The dominance of English language in schools, colleges, university, government offices and in the daily life of educated people is overwhelming in the state. The influence of western music, dress and lifestyle is also deeply rooted in the Khasi society.

The schooling system of Khasi society and Meghalaya not only encourages these social values, mores, norms and practices but also maintains the hegemony of "Christian-Western worldview"⁹. In addition to this, schools in general and especially the Christian missionary schools of Khasi society practice the "authoritative pedagogy" at schools which emphasizes on discipline, respect of elders/

teachers, school rules, punctuality, grading system and emphasizes Christian idea of good and evil. The system of schooling by and large, does not give importance to the "individualized-child-centric" teaching-learning process. A child in the existing system of education is being taught to be a mere docile learner in the classroom and society while the control over knowledge and method of transfer of knowledge will remain with the teacher and the administration of the school.

The current system of schooling has many unintended consequences¹⁰. The endogenous knowledge and indigenous value system of the Khasi society have taken the backseat in school as well as in society. The English language has achieved the hegemonic status in Khasi society and so, in the state of Meghalaya. This is the result of the dominance of Christian missionaries over education in the hills of Meghalaya.

The existing school knowledge has widely ignored Khasi tribal values, norms, manners, customs, traditions and the technology of the Khasi society used in agriculture, iron smelting, mining, forestry etc. The egalitarian Khasi way of living and the "Khasi worldview" is being undermined by the individualistic and materialistic sections of Khasi elites and the new middle class of the society and this is done through the process of schooling in Khasi Hills. Like other societies, the Khasi elite or new middle class of Khasi society has achieved "cultural capital" through their sustained efforts and also by succeeding in materializing the available opportunities. This group, like other dominant groups other non-tribal places, is now transmitting their accumulated "cultural capital" to their offspring and hence, are engaged in maintenance of the social position of their families. The education system is helping them out in their goal.

In the present study, the researcher has employed the Gramscian concept of hegemony in understanding the schooling process in the Khasi matrilineal tribe in the state of Meghalaya. As far as the idea of hegemony is concerned, this concept refers to an arrangement or a mechanism of control over power or dominance that one social group holds over others. This can be referred to as an

asymmetrical social interrelationship of political-economic and cultural relations in a group, society, and nation or even between the nation-states.

Hegemony is "dominance and subordination in the field of relations of power". But, the most significant fact regarding hegemony is that does not merely discuss the power and control in society rather it tells the mechanism of controlling power and maintaining power. Now, comes the turn of the most pertinent question of this study.

Is there the presence of hegemony of any dominant group or section or class like that of the Khasi elites or the new emergent middle class of Khasi society in the sphere of schooling in the state of Meghalaya ? Here, we consider hegemony as "a reproductive force which acts in favor of those who control cultural capital as well as economic capital".

From the present study, we come to the conclusion that

- a. No doubt, a class formation in the Khasi social system has definitely taken place, which has a significant influence in different walks of life including education, economy and polity. But,
- b. the hegemony of any specify class, group or clan in Khasi society cannot be established at the point of time. Rather,
- c. there is, however, the presence of a "cozy club of Khasi elites or new middle class" in the Khasi society which is powerful, articulate and this group is definitely, excelling in different walks of life. This group has a special significance in the society but, at present, even this group does not exercise either dominance or hegemony in the Khasi society.
- d. The role of this "cozy club of Khasi elites or new middle class" can be merely equated with that of the role of pressure groups in a class-stratified society or a caste-stratified society. But
- e. here, it becomes important to make clear on the basis of present study that this group of Khasi elites and the newly emergent middle class does possess the 'hegemonizing tendencies'. And without hesitation, we would have to admit that, at present, the

presence of hegemony or dominance of any specific group in the Khasi society cannot be established (especially in the field of schooling).

Suggestion:

The field of schooling is immensely vast to study and cover either in one study or in just a few studies. This is a dynamic field and requires consistent academic effort to study it, understand it, it be an aid in policy change to make schooling more relevant, inclusive and democratic. Several issues from the present study have emerged which would be required to be studied at length. The major emerged areas from the present study on which detailed research could be carried out in coming time, are:

- The work culture in a Christian missionary school
- The factors influencing boys' and girls' aspiration during schooling
- The 'losing interest syndrome' amongst the school children of weaker sections
- The differential achievements of the learners from the same socio-economic background, etc.

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भर्तृहरि का व्याकरण-दर्शन

डॉ. लक्ष्मी नारायण

संस्कृत विभागाध्यक्ष

पटना कॉलेज, पटना

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।

(महाभारत)

भारतवर्ष का यह बहुत बड़ा सौभाग्य है कि यहां प्रतिभा का विकास अन्य देशों की अपेक्षा पहले हुआ। प्राचीन भारतीय ऋषियों ने भौतिकवाद की भले ही उपेक्षा की हो या समुचित आदर नहीं दिया हो, किंतु अध्यात्मवाद के उत्कर्ष की दृष्टि से वे अग्रणी थे। उनके चिंतन का क्षेत्र असीम था। ज्ञान-विज्ञान की विभिन्न दिशाओं में उनकी मेधा अनवरत विचरण करती थी। वाजसेनयी संहिता के शिव-सङ्कल्प-सूक्त में उन्होंने अपने मन की गतिविधि का अङ्कण किया था जो जाग्रत और स्वप्न दोनों अवस्थाओं में दूर-दूर तक विचरण करता है। उसके शिव-सङ्कल्प होने की ऋषियों ने कामना की थी। मन के साथ कुछ ऊंचाई पर चलने वाली मेधा की भी कामना वेदों में की गई थी-

यां मेधां देवगणाः पितरश्चोपासते।

तथा मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा॥¹

(यजुर्वेद संहिता 32.14)

इस मेधा तथा प्रतिभा की कामना ही नहीं, अपितु उसका सही उपयोग हमारे आदि पूर्वजों ने महत्त्वपूर्ण चिंतनों के रूप में किया। उनके श्रेष्ठ योगदान को ध्यान में रखकर ही धार्मिक दृष्टि से गृहस्थ के दैनिक जीवन के अनिवार्यतया पालन करने के योग्य पंचमहायज्ञों में 'ऋषियज्ञ' को संकलित किया गया था अर्थात् ऋषियों के चिंतन से समन्वित शास्त्रों का स्वाध्याय प्रत्येक भारतीय शिक्षित गृहस्थ के लिए दैनिक कृत्य था।²

ऋषियों के चिंतन की अनेक किरणों में से शब्द-ब्रह्म का चिंतन अन्यतम है। ऋग्वेद में अनेक ऋषियों ने वाक्-तत्त्व की महत्ता इस रूप में प्रस्तुत की है कि यही संसार का संचालन करने वाला परमतत्त्व माना गया है। वाक् की व्यापकता, सर्वशक्तिमत्ता तथा प्रकाशकता का विवरण वैदिक साहित्य के विभिन्न ग्रंथों में मिलता है। इतिहास तथा पुराणों ने इसी वाक्-तत्त्व को शब्दब्रह्म का स्वरूप दिया। कालक्रम से वैयाकरण-दार्शनिकों ने इसे अपने क्षेत्र का चिंतन मानकर पूर्ण पल्लवित किया। सम्भवतः व्याडिरचित 'संग्रह' नामक व्याकरण-दर्शन-ग्रंथ में शब्दब्रह्म तथा उसकी शक्तियों का पहला विवेचन किया गया था। आज यह ग्रंथ उपलब्ध नहीं है। पतञ्जलि ने महाभाष्य में तथा भर्तृहरि ने वाक्यपदीय में इस ग्रंथ की आदरपूर्वक चर्चा की है। भर्तृहरि ने तो इसके लुप्त होने का भी उल्लेख किया है। (संग्रहेऽस्तमुपागते)³। भर्तृहरि की स्वरचित वाक्यपदीय-वृत्ति में नाम ले-लेकर 'संग्रह' के उद्धरण दिये गये हैं।

वर्तमान परिस्थिति में 'शब्दब्रह्म-सिद्धांत' के उद्धारक तथा संरक्षक के रूप में भर्तृहरि का नाम ही उल्लेखनीय है। वाक्यपदीय के प्रथम काण्ड में यह सिद्धांत स्पष्ट रूप से प्रतिपादित है। इस प्रतिपादन की व्यापकता तथा गंभीरता किसी से छिपी हुई नहीं है। शब्दब्रह्म का निरूपण करने के कारण इस काण्ड को 'ब्रह्मकाण्ड' या 'आगमकाण्ड' भी कहा गया है। शब्दब्रह्म को ही इस समस्त दृश्यमान जगत् का मूल श्रोत कहा गया है। वही पारमार्थिक सत्य है जिसका विवर्त जगत की समस्त प्रक्रिया में व्यावहारिक रूप में दिखाई पड़ता है।

शब्दब्रह्म की अनेक शक्तियां हैं जिन्हें भर्तृहरि ने 'कला' के नाम से अभिहित किया है। इन कलाओं में कलाशक्ति सर्वोपरि है। यह शब्दब्रह्म की स्वतंत्र शक्ति है जिसके कारण ब्रह्म का तादात्म्य कभी-कभी कालशक्ति से दिखाया जाता है। भारतीय दर्शन में शक्ति और शक्तिमान को अभिन्न माना जाता है। इसलिए ऐसा प्रतिपादन करने का अधिकार वैयाकरण-दार्शनिक को ही है।⁴

शब्दब्रह्म कालशक्ति के द्वारा व्यवहार-जगत में विवर्त रूप में अभिव्यक्त होता है। तब इस जगत का शब्द-वैचित्र्य और अर्थ वैचित्र्य का

व्यापक कार्यक्रम एक क्रम से प्रवृत्त होता है। तात्त्विक रूप से अक्रम, अवयवरहित और निर्विकार मूल शब्द-तत्त्व व्यवहार-जगत में प्रतिभासित होते ही क्रमवान, सावयव और सविकार-जैसा प्रतीत होने लगता है। इससे पूरा भाषिक एवं व्यवहारिक जगत निर्मित होता है। इसकी समस्त प्रक्रिया चल पड़ती है। दार्शनिक के लिए यह केवल प्रक्रिया मात्र है, पारमार्थिक या तात्त्विक नहीं। समस्त भाषिक जगत का उदय और प्रविलय इस शब्दब्रह्म से ही माना गया है।^६

भर्तृहरि ने शब्दब्रह्म के दार्शनिक-चिंतन को एक व्यवस्थित दर्शन-प्रस्थान का रूप दिया है। जहां मोक्ष तक का विचार प्रतिपन्न होता है। इसीलिए उन्होंने कहा है कि व्याकरण का ज्ञान सिद्धि का प्रथम सोपान है, यह मोक्ष के अभिलाषी जनों के लिए सरल राजमार्ग है-

इयं सा मोक्षमाणानामजिह्या राजपद्धतिः।^७

व्याकरणशास्त्र जिस तत्त्व को भाषा का शिखर मानता है वही शब्दतत्त्व है। उसे प्राचीन शास्त्रों में 'शब्दब्रह्म' कहा गया है। शब्दब्रह्म का ही विवर्त यह पूरा जगत है जिसमें शब्द और अर्थ की प्रक्रिया संयुक्त रूप से चलती रहती है। जगत में हमें वस्तुतः पदार्थ प्रतीत होते हैं जो शब्दब्रह्म के द्वारा उत्पन्न किये गये हैं। जिस प्रकार अद्वैत वेदान्त में ब्रह्म को मूल सत्ता मानकर समस्त व्यावहारिक जगत को उसका विवर्त रूप कहा जाता है उसी प्रकार व्याकरण-दर्शन में भी शब्दात्मक ब्रह्म मूल सत्ता है जो जगत में विभिन्न पदार्थों को जन्म देता है और भाषा को व्यावहारिक स्तर पर लाने की स्थिति उत्पन्न करता है।

जिस शब्दब्रह्म को भर्तृहरि ने अपने वाक्यपदीय में बहुत गंभीरता से समझाया है उसे वैदिक वाङ्मय में 'वाक्' कहा गया था। उसे भी ब्रह्म के स्तर पर सर्वोच्च सत्ता से युक्त माना गया था। ऋग्वेद में वाक् का एक पूरा सूक्त है जिसमें वाग्देवी सभी पदार्थों पर शासन करनेवाली कही गयी है, वहीं संसार की सभी प्रक्रियाओं को प्रवर्तित करती है। सभी देवता उसी के वश में अपना-अपना कार्य करते हैं। उसे कामधेनु के समान सभी कामनाओं की पूर्ति करने वाली भी कहा गया है। ऋग्वेद में वाक् और ब्रह्म दोनों को समान व्याप्ति का परमतत्त्व कहा गया है। वाक् तत्त्व से चेतन ही नहीं, अचेतन

पदार्थ भी अधिष्ठित है। स्थूल और मूर्त के अतिरिक्त सूक्ष्म तथा अमूर्त पदार्थ भी शब्दब्रह्म के रूप में कल्पित वाक्-तत्त्व से व्यापत हैं।⁷ वेदों में कहीं-कहीं इस वाक् को रहस्यात्मक कहा गया है क्योंकि इसके पारमार्थिक स्वरूप को कोई ठीक-ठाक नहीं जान सकता। वाक् का परम्परागत सार 'ओम्' के रूप में कई उपनिषदों में वर्णित है।

वाक्-तत्त्व या शब्दब्रह्म की परंपरा वेदों, उपनिषदों, वेदाङ्गों तथा इतिहास-पुराणों में भी प्राप्त होती है। जब विद्वानों ने शब्द को नित्य कहा तो अवश्य ही इसका कोई दृढ़ तार्किक आधार था, इसका एक दार्शनिक मूल तत्त्व भी विद्यमान था। इसलिए शब्द-नित्यत्ववाद एक प्रकार से शब्दब्रह्म का व्यावहारिक व्याख्यान था। व्याकरण-दर्शन का यह परमतत्त्व था जिसके द्वारा भाषा के विविध स्तरों की व्याख्या की जा सकती थी।⁸

अभी तक प्राप्त साधनों से यही ज्ञात होता है कि व्याकरण-दर्शन का प्रथम व्यापक तथा प्रमाणिक ग्रंथ व्याडि-रचित 'संग्रह' था जो पतञ्जलि के द्वारा बहुधा चर्चित तथा प्रशंसित हुआ है। उसका उद्धरण देते हुए पतञ्जलि ऐसा भाव रखते हैं मानो उनके समय में 'संग्रह' बहुत लोकप्रिय रहा हो। किंतु भर्तृहरि कहते हैं कि यह ग्रंथ नष्ट हो गया एवं इसकी विषय-वस्तु को पतञ्जलि ने अपने महाभाष्य में संकलित कर लिया। पतञ्जलि ने भी व्याकरण-दर्शन के अनेक गूढ़ पदार्थों को लौकिक दृष्टांतों से समझाया है।⁹

वैयाकरण-दार्शनिक भर्तृहरि ने अपने समय तक प्रचलित दार्शनिक परंपरा के विभिन्न प्रस्थानों को समाविष्ट करके एक अद्भुत ग्रंथ 'वाक्यपदीय' के रूप में व्याकरण-दर्शन को उपहार-रूप में दिया जो आज संस्कृत-भाषा का गौरव-ग्रंथ है। भर्तृहरि का समय विवादास्पद रहा है। किंतु अनेक प्रमाणों के आधार पर अब प्रायः विद्वानों में सहमति है कि इनका समय 450 ई. तथा 510 ई. के बीच अनिवार्य रूप से रहा होगा। भर्तृहरि को व्याकरण के बाह्य-पक्ष अर्थात् प्रक्रिया-पक्ष से अधिक रुचि उसके दार्शनिक-पक्ष में ही थी। इसीलिए उन्होंने महाभाष्य के प्रारंभिक कुछ अंशों की व्याख्या 'दीपिका' के नाम से लिखी जिसमें व्याकरण के गंभीर दार्शनिक विषयों का ही विश्लेषण है।¹⁰

इनकी दूसी कृति वाक्यपदीय या त्रिकाण्डी के नाम से विख्यात है जिसमें इन्होंने निगमन-पद्धति का प्रयोग किया है और तीनों काण्डों में क्रमशः शब्दब्रह्म, वाक्य-दर्शन तथा पद-दर्शन का विचार प्रस्तुत किया है। शब्दब्रह्म का प्रथम काण्ड में विवेचन करते हुए इन्होंने दर्शन की समस्त प्रक्रियाओं का उपयोग किया है और शब्दार्थ-संबंध के रहस्य का अनावरण योग्यतापूर्वक किया है। तदनन्तर शब्दब्रह्म के क्रमिक प्रकाशन के क्रम में स्फोट-तत्त्व की मीमांसा भी इन्होंने प्रथम काण्ड में ही की है। स्फोट की अभिव्यक्ति ध्वनियों से होती है। इस प्रसङ्ग में स्फोट और ध्वनि के संबंध पर सम्यक् प्रकाश भी इन्होंने डाला है।

वाक्यपदीय के अन्य काण्डों में क्रमशः वाक्य तथा पद का विवेचन विभिन्न सिद्धांतों के आलोक में किया गया है। इन्हें हम शब्दब्रह्म के विवर्त के रूप में देख सकते हैं। वाक्यपदीय का तृतीय-काण्ड चौदह समुद्देशों में विभक्त है जिसमें क्रिया-दिक्-काल-द्रव्य-संबंध-साधन इत्यादि अनेक व्याकरणिक विषयों का विवेचन है।

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Internet Addiction

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Abstract

Internet Addiction is a compulsive behavior towards internet related activities like: internet gaming, online chatting, facebook using, online ordering for every inconvenient and others this type of activities. In this addiction people do not care of time, relationship or physical comfort. He only feels pleasure in spending time in front of the computer or mobile online. It includes physical and mental level changes along with dependency on it. Psychologists have categorized it as a Internet Addiction Disorder (IAD). Although it is not officially declared by DSM-IV yet it affects up to 38% of general population. It is researched differently among scientists and mental health professionals and it is researched differently across ethnic cultures. It can also be said as a subset of technology addiction like: television addiction, radio addiction and other types of media addiction.

Keywords: Internet addiction disorder, compulsive behavior, technology addiction, DSM-IV

Introduction

Due to the explosion of the digital age, everybody is using internet to form his/her work easy. Nobody wants to waste his/her time in going anywhere within the search of labor but to seek out it online easily and this experience has made him addict of it. The troubling thing about this disorder is that if you're affected by it, you're endlessly surrounded by technology. Within the digital age, the web has appropriated all the aspects of man's life. Most of what we do, as a general population, are often done on the web. Can't find that shirt

you would like within the store? No worries - the web has it! got to place an order for pizza? Why call? Complete a web order! Can't call over a lover to play a computer game at 3:00 am when you're affected by insomnia and can't return to sleep? I bet there's someone across the world that's awake and prepared to play! That's, in essence, why this disorder are often so troubling - even treatment-wise. It's hard to measure lately by getting obviate the web. We're always surrounded by it - and for many folks , we use it daily. Simply because you employ the web tons - watch tons of YouTube videos, shop online frequently, or wish to check social media doesn't mean you suffer from Internet Addiction Disorder. The difficulty comes when these activities start to interfere together with your lifestyle.

Definition of Internet Addiction :

Internet addiction disorder refers to the problematic use of the Internet, including the various aspects of its technology, such as electronic mail (e-mail) and the World Wide Web. The reader should note that Internet addiction disorder is not listed in the mental health professional's handbook, the Diagnostic and Statistical Manual of Mental Disorders , fourth edition, text revision (2000), which is also called the DSM. Internet addiction has, however, been formally recognized as a disorder by the American Psychological Association. According to Young et al. "Internet addiction is a broad term covering a wide variety of behaviours and impulse control problems which includes cyber-sexual addiction, cyber-relational addiction, net compulsion, information overload and computer addiction etc. Black et al. described internet addiction as a compulsive computer use which has contributed to personal distress or social, occupational, functional or legal consequences etc. Shapira et al. further refined the definition by emphasizing cognitive and behavioural aspects of the disorder, as well as impairment characterized by subjective distress, and interference in social or occupational functioning; mania and hypomania should be ruled out as causes of the disorder.

Causes of Internet Addiction:

1. Structural change (change in amount of white and gray matter in the brain) in the prefrontal region of the brain which is associated with remembering details, attention, planning and prioritizing task in your daily life.
2. Release of dopamine in the brain which creates a pleasurable effect in doing internet related activities like online shopping, playing game, using facebook or whatsapp etc and finally creates dependency.
3. Providing multiple layers of rewards to the internet users that never ends like reward in games, friends updates (broke up after long time with girlfriends), pornography, MMROPGs (massively multiplayer online role playing games) and other news.
4. Biological predisposition of users in which level of dopamine and serotonin secretes less than other normal people. To mention it they engage themselves more behaviours to receive the same pleasurable response which is called internet activities.
5. Anxiety and depression also turns the people towards the internet where they relieve their tensions on facebook, whatsapp, twitter by posting their feelings. Shy natured people take more help of it because it does not require interpersonal interaction and it is emotionally rewarding.

Symptoms of Internet Addiction:

Signs and symptoms of Internet Addiction Disorder includes both physical and emotional manifestations. Some of the emotional symptoms of Internet Addiction Disorder are:

- Depression
- Dishonesty
- Feelings of guilt
- Anxiety
- Feelings of Euphoria when using the Computer

- Inability to Prioritize or Keep Schedules
- Isolation
- No Sense of Time
- Defensiveness
- Avoidance of Work
- Agitation
- Mood Swings
- Fear
- Loneliness
- Boredom with Routine Tasks
- Procrastination

Physical Symptoms of Internet Addiction Disorder are:

- Backache
- Carpal Tunnel Syndrome
- Headaches
- Insomnia
- Poor Nutrition (failing to eat or eating in excess to avoid being away from the computer)
- Poor Personal Hygiene (e.g., not bathing to stay online)
- Neck Pain
- Dry Eyes and other Vision Problems
- Weight Gain or Loss

Methodology

Sample:

A sample of 50 people age ranging between 18-30 year was randomly chosen from Digha area of patna district. All were addicted towards internet from last one or two years. Their household members

and friends had also complaint with them towards their behaviour. So we selected them and collected our data.

Tests and tools:

Hindi version of Kimberley Young's Internet Addiction Test (IAT) was used to collect data on this problem. It consists of 20 items related to different aspect of internet addiction disorder. Each item has five options: does not apply, rarely, occasionally, frequently, often, always which consists 0,1,2,3,4,5 weightage respectively.

Procedure:

Test was administered in a sound proof room. All the respondents were instructed to read the each item carefully and answer them accordingly on a five point scale which consists 0 to 5 numbers in assending orders.

Result and discussion

Although responses were taken on all the 20 items yet 11 items were covered as focused response. Which are as follows:

Table 1: Response on five key items of IAT scale

Sl.	Items	Response (%)	Response Category
1	How often do you neglect household chores to spend more time on line?	92	Always
2	How often do others in your life complain to you about the amount of time you spend on-line?	85	Always
3	How often do your grades or school work suffers because of the amount of time you spend on-line?	80	Always
4	How often do you fear that life without the internet would be boring, empty and joyless?	74	Always
5	How often do you find yourself saying "just a few more minutes" when on line?	70	Always
6	How often do you become defensive or secretive when anyone asks you what you do on line?	68	Frequently
7	How often do you snap, yell, or act annoyed if someone bothers you while you are on line?	60	Frequently
8	How often does your job performance or productivity suffer because of the internet?	40	Occasionally
9	How often do you lose sleep due to late night log ins?	35	Occasionally
10	How often do you choose to spend more time on-line over going out with others?	50	Occasionally
11	How often do you feel depressed, moody or nervous when you are off-line, which goes away once you are back on-line?	87	Occasionally

Table 1 show that 92% people accepted that they always neglect household work to spend more time on internet whereas 85% people accepted that other people of their life always complain about the time they spend on internet. About 80% people also replied that their grades or school work always suffers because of time spending on internet. 74% accepted that they feel their life always boring, empty

or joyless without internet. 70% people also accepted that they always often find himself saying "just a few more minutes" when online. 68% people also reported that they frequently become defensive or secretive when anyone asks them what they do on-line. 60% people reported that they frequently snap, yell or act annoyed if some bothers them while they are on-line.. Although 85% people reported that they occasionally lose sleep due to late-night log-ins yet only 40% reported that their job performance or productivity occasionally suffers because of the internet. Only 50% people reported that they occasionally choose to spend more time on-line over going out with others while 87% people reported that they also occasionally feel depressed, moody or nervous when they are off-line, which goes away once they are back on-line.

Conclusion:

Internet Addiction is just like a compulsive behaviour disorder which affects our personal relationships, work life, finances, or school life. Individuals suffering from this condition may be isolating themselves from others, spending a long time in social isolation and negatively impacting their personal relationships. Distrust and dishonesty problems may additionally arise because of net addicts attempting to cover or deny the quantity of your time they pay on-line. Additionally, these people could produce alternate person as on-line in a shot to mask their on-line behaviours. Serious money troubles may additionally result from rejection of labour, bankruptcy because of continuing on-line searching, on-line recreation or online gambling. Net addicts may additionally have bother developing new relationships and socially withdraw-as they feel lot affection in an internet atmosphere than a physical one.

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Hindi Version of Kimberly Young's Internet Addiction Test adopted by Dr. Sheo Sagar Prasad, Head, Department of Psychology, Patna College Patna.

Fishery Industries in Bihar : A Prospects of Income Generation

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Abstract

Bihar is an important state of India. Having the vast population underemployment is a bigger challenge for its government for economic development. To reduce unemployment it is most important to explore new fields for income generation and that's why fisheries as a scope for income generation may be the key factor for the economic development and income generation. This paper attempts to present a clear cut overview and present current status of fisheries condition in Bihar. The government different schemes and initiatives which are flagship programme of administration are also been discussed which enhance the fisheries scope in Bihar.

Key Words- Fisheries, Economic development, Unemployment, Income generation

INTRODUCTION

Bihar is well known for its vast population. Almost 8.60% population of India resides in Bihar according to 2011 census. This is also clear that Bihar is most poor state of India which means a large part of its population is underemployed or unemployed. However the Bihar govt. tries a lot to change the pattern of its state employment but it is very hard to change this due to the lack of capital and technology. So, this is the need of hour for the government to seek new dimension of area which can help to reduce unemployment as well as generate income. As it is fact that Bihar's economy is based on agriculture. So, the agriculture and its allied sector can change the scenario of Bihar.

Government also understood and nowadays in its planning it focuses on the agricultural development and the growth of its allied sectors. There is an immense possibility of development of agro-based activities in Bihar. 'Machhuara Diwas' (Fishermen's Day) i.e. 10th of July is being celebrated for fisheries in Bihar where annual assessments are carried out year wise.

Fisheries in Bihar

Fish farming is an important and fast growing sector in Bihar. The economy of Bihar is mainly dependent on agriculture, animal husbandry and fisheries. Fisheries and aquaculture sector play a key role in food security and employment generation as significant proportion of population depend upon fisheries, aquaculture and allied activities for their livelihood sustenance and income. Besides, the sector also generates precious revenue for the state.

Fisheries sector has an important role in overall development of Bihar. There is no dearth of natural resources in Bihar. Therefore maximum utilization of water resources can fetch prosperity for the state. Fish is a nutritious food, & can be easily available to all people, also avenues of self employment, and opportunities for a large no. of people living in rural areas. It has potential for sufficient & sustainable wealth generation for rural people. It has ample opportunities for marketing inside & outside Bihar.

The importance of fisheries sector to the state economy has increased particularly after the creation of Jharkhand as a separate state. The state has two distinct land masses on either side of the holy river Ganga and is divided into 38 administrative districts, 21 in North Bihar and 17 in South Bihar. Bihar, lying in the heart of Gangatic plain, is blessed with fertile land resources through extreme hot and cold climatic conditions along with flood and drought situations are characteristics part of geography.

Fisheries is an income generator

In Bihar, having agricultural based economy, the people involved in agriculture sector and allied sector can easily adopt the

fisheries as an income generator because they have such set up of pond and water reserve where they can hatch and promote fisheries. As it is clear that having fisheries and farming both together, then they can be more fruitful and beneficiaries. There is a great possibility of income generation through fisheries.

Fisheries in Bihar may prove to be a very good source of income generator because if the farmers started farming along with fisheries then it will fetch a tremendous income. As a source of employment generator it is fact that fisheries can change the basic pattern of farming and it is well known that mixed farming always be the optimum use of economic resources by which can exploit the maximum from it. The state like Bihar has always a benefit of having more water resources and water reserves are the natural place of fisheries and if the people and government both utilized it in a positive manner it may be income generator as well as prosperity generator.

Problems of Fisheries Industry in Bihar

Farmers always miss on the institutional credits and fishery is highly capital intensive business. It is extremely promising but it lacks the required support. Money is needed on the day one to get into fishery but unfortunately it is tremendously difficult to get the bank loan for aquaculture. If the fish farm is canal fed then farmer struggles with water and electricity tribulation too. Yet fish farming is recommended because problems and challenges are part and parcel of every business undertaking.

Bihar is bestowed with vast and varied inland aquatic resources. The paradox of fisheries development in Bihar is that while it has large, untapped and underutilized water resources for aquaculture. Despite being the fourth highest inland producing state in the country, it has to depend on Andhra Pradesh for the supply of about 1.5 lakh tonnes of fish. The annual domestic demand of fish within the state is nearly 5.82 lakh tonnes, against the present annual production of about 4.32 lakh tones only. The annual per capita fish availability of the state is 7.56 kg per head while the national average is 9 kg per head. The

average fish production from the available water resources of the state is 2600 kg/hectare per year against the national average of 2900 kg/hectare per year. The underutilization aquaculture resources, unscientific management of water bodies and lack of entrepreneurship are some of the most obvious reasons for the substantial gap between demand and supply.

The availability of fish production in a comparative state with India and world in kilogram per year per capita is as.

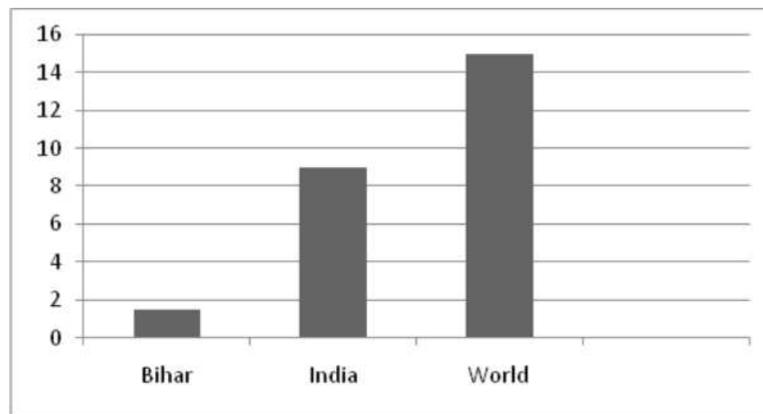


Fig 1

Per Capita Availability of Fish Protein

(Sources - Department of Animal & Fish Resources, GoB)

The major challenge therefore, is to develop aquatic resources for maximum sustainable fish yield to bridge the gap of demand and supply and to enhance the nutritive and livelihood security of fish farmers. Bihar is a land-locked state with an agrarian economy. It is endowed with vast and varied fisheries and aquaculture resources viz rivers, canals, reservoirs, ox-bow lakes, flood plains (chaurs) and ponds. Fisheries are an age-old traditional occupation deeply associated with the economical and rural socio-cultural system of the state. Fish surplus state where fisheries contribute in rural livelihood food security and integrated economy development.

Policies to be adopted

- " Conservation of Water in Tanks & Ponds.
- " Intensive/Semi- Intensive Fish Culture in Tanks & Ponds
- " Provision of Inlets Outlets in Mauns & Rivulets.
- " Culture based Fisheries in Mauns/Chours by stocking fingerlings/yearlings.
- " Enhancing of Fish Seed Production upto 650 million.
- " Infrastructural Dev. Of Fish Marketing
- " Training of Fish Farmers to acquaint them with latest know-how of Fish Production.
- " Dev. of financial support to pisciculturists.
- " Insurance of Fish Crops.
- " Creation of New Fisheries estate

Action Points taken to Fisheries Industry as a Production Process

To Develop Pond Aquaculture- Water areas below 10 ha to be brought under composite culture and bringing them into scientific composite culture and achieving an annual production level upto 3000 kg/ha/year.

Culture Based Fisheries Enhancement In Ox-bow Lakes- Special drive for renovation and restoration of Ox-bow lakes to make them suitable for fish culture and to get annual yield of 600-1000 kg/ha/year by stocking 3000 fingerling per ha.

Development Of Waterlogged Areas- To develop and brought under Semi-intensive culture through Inland Fisheries and Aquaculture Scheme .

Reservoir Fisheries- Management of reservoir shall be done on culture based fisheries, optimum stocking , density of size of seeds and co-operative based management to enhance present level of production.

Quality Seed Throughout The Year - Quality fish seed is most critically required inputs for aquaculture. Adequate supply of good quality fish seed through out the year assumes importance by commissioning of 100 new carp hatcheries , creation of 500 ha of Nursery and rearing space .

Diversification of Aquaculture Activities - To encourage fresh water from farming ornamental fish culture and propagation of ornamental aquatic plants and air-breathing fish culture.

Integrated Fish Farming - To encourage fish farmers towards integrated farming like fisheries, poultry , duckery, cattle rearing and piggery.

Marketing and Value Edition- To develop marketing infrastructure is fisheries is one of the important aspect in agriculture of Bihar. The government of Bihar has been encouraging fishery and is contributing 50% of the capital needed to build the pond for rearing fish.

Social & Economic Securities to Active Fishermen/Women- With the government's keen interest in promoting fisheries, the concerned departments have actively started searching for small water bodies which are suitable for fish farming. Since the weather conditions and water conditions are favourable for fishery, the government initiative can prove to be extremely helpful for the farmers in Bihar.

CONCLUSION and SUGGESTIONS

The State of Bihar is having the major problems of unemployment. It is necessary for the government to utilize all basic economic resources at maximum level so that it could be proper exploited and the benefit of the utilization can be capitalized. The sensible use of land and water resources can change the scenario of Bihar. Fisheries as a area of concern may be the pathfinder for the farmers as well as unemployed population. Because having the cash a credibility fishery generates income instantly. It attracts the stakeholder to involve in it and make the fruitful business. As it is clear that there is an immense possibility of development of fisheries in Bihar and the

government also encouraging it with their various initiatives and schemes to nurture it and make it as tools for improving income generator.

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Analysis of India's Foreign Trade with Eight Neighbour Nations

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ABSTRACT

International trade is the pivot of economic development in the recent years. The role of foreign trade is also essential in terms of trade with neighbour nations. This present research paper studies trade relation of India with eight neighbours. These are namely Afghanistan, Bangladesh, Bhutan, Maldives, Myanmar, Nepal, Pakistan and Sri Lanka. The objective of study is to explore trade analysis ranges from year 2009-10 to year 2018-19 of India with Neighbour nations. In other words, the study is limited to ten years. This paper separately analyses all neighbour nations. The trade parameters like, trade balance, export and import pattern analysis, Export-Import Ratio (E-I R), growth of export and import are properly explained. The hypothesis focuses to explain Balance of Trade (BoT) analysis during the referred time period.

Key Words : Export, Import, Balance of Trade, India and Neighbour Nations

INTRODUCTION

The interaction and economic relations between two and more than two nations have the prime motive of providing benefit to each other. It analyses the flow of goods and services and factors also, the policies directed at regulating these flows and their effect on welfare of nations.

The ramifications of international economics are wide and sporadic in nature. An economy crosses its boundary and enters another economy's internal areas. Various branches of economics get connected with international economic concepts. International trade theory and policies are the microeconomic aspects of international economics because it deals with individual nation treated as single unit and with the (relative) price of individual commodities. On the other hand, since the balance of payments deals with total receipts and payments while adjustments of policies affect level of national income and general price index, they represent macroeconomic aspects of international economics.

Indian economy is focusing towards promotion of trade with South Asian countries in a way of regional welfare promotion. This paper explores India's international trade relation with South Asian Association for Regional Cooperation (SAARC) Countries and also including Myanmar which has also common land boundary with India. India was one of the founding partners in South Asian regional development since year 1985. Since inception of SAARC, India is committed to provide mutual benefit to all its member nations and other regional neighbours. In present context of global slowdown in trade the present paper has a significant place with pertinence.

REVIEW of LITERATURE

In part four of paper namely 'Regional Trade Integrations: A Comparative Study' Mehra and Pant (2008) explained prospects of intra-regional trade. This paper focuses on Most Favoured Nations and their inter regional trade analysis. Choudhary (2005) explains integration of regional trade in South Asia with reference to competitiveness in trade, real exchange rate and openness in the trade. The period of study is from year 1995 to 2001 where few specific nations were referred. Venkatesh M (2006) explained regional cooperation in the South Asian countries in a comparative analysis way. The role of investment was given special reference. Physical infrastructure, joint venture and others were given a place. The working paper No. 255 (2011) is mainly focused on the items under SAARC.

The paper explores Sri Lanka, Pakistan and Bangladesh under SAACR for trade analysis. Sensitive list items are especially mentioned. Akram (2013) explores Pakistan relation with SAARC in intra-industry trade arena. Timbergin's (1973) Gravity Model was focused in imperial analysis. In the Working Paper No. 32 of Asian Development Bank (2009) value added in SAARC countries are measured and explained. This paper further explains regional orientation and revealed comparative advantage indices with intra-regional trade analysis.

IMPORTANCE of STUDY

The importance of regional trade development in South Asian bloc may affect member and neighbour nation in number of ways like,

Contribution to national income of domestic sector is deep rooted in international trade relation.

Foreign exchange reserve earning is directly related to trade expansion.

International trade directly relates to employment generation.

Expansion of Manufacturing Sector

Opening of New Sub-Sectors

Production in all sectors kike manufacturing, agriculture and service sector may expand with comparative advantage to members participating in trade.

Decrease in Price Level- With the influx of foreign commodities in concerned domestic market increases supply in market. Supply curve moves rightward and price offered in market lowers down.

Labour Productivity and Time Saving- Imports of foreign CGs mixing with domestic available components stimulates labour capabilities to generate more improved goods. The process of production also becomes time saving in nature.

Welfare of Human Resources- International trade fosters exporting agents as recipients of export bill affects wage bill. The national income in an open economy is contributed by foreign sector.

OBJECTIVES OF THE STUDY

The growth of foreign trade in South Asian region may be supportive to eradicate deep rooted socio-economic problems like, poverty, inequality, income generation and utilization of available natural resources. Thus, it may help to ameliorate many international trade and also industrial problems prevalent in economy. Objectives of the study are -

- to analyses the export trends of neighbour nations with India.
- to analyses the import pattern of neighbour nations with India.
- to analyses the volume of Balance of Trade of eight neighbour nations during the referred time.

HYPOTHESIS

The hypothesis of the study includes as,

H0: The growth rates of export to import for eight members are in excess during the referred time period.

H1: The growth rates of export to import for eight members are in lag behind during the referred time period.

H2: The measure of Coefficient of Variation for total export and import during the study period in consistent.

LIMITATIONS OF THE STUDY

This paper is limited to the countries sharing common boundary to India.

Sino-India Trade has been excluded (rather having common boundary) in the paper because China is large enough to over shadow the trade analysis of poor and developing nations in South Asian region.

The trade analysis is explained in US \$ Million only i.e. only one currency has been studied.

The study is limited to ten years only i.e. from year 2009-10 to year 2018-19.

RESEARCH METHODOLOGY and DATA COLLECTION

This study paper is empirical research in nature mainly based on secondary time series data. It refers to the process of experimental analysis in which one or more variables are examined under condition which permits the collection of data and showing causes and effect relation.

Sources of data collection is based on primary data as well as secondary data published by various Reports of Ministries of Government of India and other institutions with various Bulletins of Reserve Bank of India, Journals, Articles, published and unpublished sources with various newspapers have been considered throughout the time period.

Analysis of data in research keeps a very specific place. Steps under data analysis is mentioned as,

Growth Rate (GR hereinafter) is measured of each and every item of export and import in US \$ currencies term. This is calculated on the basis of current year and determined as $GR (t+1) = [\{X (t+1) - X (t)\} / X (t)] * 100$ where $X (t+1)$ is current year data and $X (t)$ is antecedent year data.

Another important time series analysis has been explained as functional relation of various export and import items for all eight nations are explained related to time. Proper regression analysis has also been carried at the same place for study accuracy of time series equations. The general expression in mathematical form may be mentioned as, let 'Z' be a variable dependent on time 't' where $Z = f (t)$. The by-variate relation is explained in two forms. In linear form the may be written as $Z = a + bt$ whereas, in non-linear the time series equation may be expressed as $Z = a + bt + ct^2$ and in exponential form time series equation is mentioned as $Z = a e^{bt}$.

EXPLANATION

The trade analysis of India with Afghanistan shows export of India to Afghanistan was between 450 US \$ Million to 750 US \$

Million during the study. At the same time import from Afghanistan was 146.03 US \$ Million to 433.78 US \$ Million. The measure of Export-Import Ratio (E-I R) was 3.71 times in year 2009-10 and 3.86 times in year which falls to 1.64 in year 2018-19. The trade balance was 378.40 US \$V Million in year 2011-12 which decreased to 272.07 US \$ Million. The time series equation for export and import of India with Afghanistan is as below.

$$\text{Export to Afghanistan} = 6.574t^2 - 45.86t + 521.5 \text{ with } R^2 = 0.797$$

$$\text{Import from Afghanistan} = -0.357t^3 + 8.977t^2 - 24.02t + 145.1 \text{ with } R^2 = 0.958$$

Trade relation of India with Bangladesh shows total export increases gradually with 3242.90 US \$ Million to 9210.06 US \$ Million where as in the import side 446.75 US \$ Million to 1044.8 US \$ Million in year 2010-11 to 2018-19. The measure of E-I R was 12.73 times and 10.38 times in year 2013-14 and 2014-15 respectively. Again in the year 2017-18 it was 12.56 times. The rate of growth in export side was 33.25% in year 2010-11 and takes dip of -6.46% in year 2015-16. The Growth Rate (GR) value in import side was -24.24% in year 2013-14. The time series equation for Bangladesh is as follows.

$$\text{Export to Bangladesh} = -3.959t^2 + 750.8t + 1813 \text{ with } R^2 = 0.947$$

$$\text{Import from Bangladesh} = 4.160t^3 - 67.68t^2 + 365.2t - 42.26 \text{ with } R^2 = 0.887$$

The trade analysis of India with Bhutan is very limited in nature. The total export was 176.03 US \$ Million in year 2010-11 to 657.33 US \$ Million in year 2018-19. In import side this value is 153.11 US \$ Million to 370.96 US \$ Million from year 2009-10 to year 2018-19. The measured value of E-I R in Bhutan was 0.78 times in year 2009-10 to 2.34 times and 2.23 times in year 2013-14 and 2014-15 respectively. Time series relation of Bhutan with India shows as,

Export to Bhutan = $0.117t^3 - 0.060t^2 + 45.93t + 76.95$ with $R^2 = 0.977$

Import from Bhutan = $-0.760t^4 + 16.61t^3 - 115.7t^2 + 298.2t - 46.31$ with $R^2 = 0.962$

Again, in Maldives relation with India shows 79.86 US \$ Million in year 2009-10 to 223.02 US \$ Million in year 2018-19. The value of E-I R was 22 times in year 2009-10 and further increases to 41.74 times in year 2015-16. The value of BoT was favourable in India side. The equation of export and import with India was,

Export to Maldives = $-0.096t^3 + 2.322t^2 + 0.962t + 84.83$ with $R^2 = 0.937$

Import to Maldives = $-0.098t^4 + 2.459t^3 - 20.13t^2 + 59.39t - 34.28$ with $R^2 = 0.677$

In the case of Myanmar trade relation with India it was 207.97 US \$ Million to 1205 US \$ Million from year 2009-10 to year 2018-19. At the same time in import side it was 1289.80 US \$ Million in year 2009-10 and decreased continuously to 639.64 US \$ Million in year 2017-18 and 521.49 US \$ Million in year 2018-19. The trade analysis with Myanmar shows it was unfavourable from year 2009-10 to year 2014-15 but onward it turns in surplus to 684.11 US \$ Million in year 2018-19. E-I R value was less than one up to year 2014-15 and reaches to 2.31 times in year 2018-19. The time series relation of India to Myanmar shows it was,

Export to Myanmar = $206.2t^{0.774}$ with $R^2 = 0.967$

Import to Myanmar = $-0.143t^3 - 20.22t^2 + 161.4t + 1028$ with $R^2 = 0.846$

Nepal is one of the major trading partner in neighbour nation where export to Nepal was 2168.06 US \$ Million in year 2010-11 and reaches to 7766.2 US \$ Million. In import side this value was 452.61 US \$ Million and increased to 508.14 US \$ Million. The trade balance was in surplus throughout the study period. E-I R value was 3.39 times in year 2009-10 to 8.29 times in year 2015-16 which increases to 15.08 times and 15.28 times in year 2017-18 and 2018-

19 respectively. The GR in export side was 41.4% in year 2010-11 to 26.90% in year 2014-15 and further attains -14.39% in year 2015-16. The time series equation of trade of India with Nepal shows it was,

$$\text{Export to Nepal} = 631.9t + 663.8 \text{ with } R^2 = 0.932$$

$$\text{Import from Nepal} = 0.507t^4 - 9.602t^3 + 52.05t^2 - 65.55t + 485 \text{ with } R^2 = 0.634$$

India and Pakistan are serious trading partners in South Asian countries. The export to Pakistan was 1573.2 US \$ Million in year 2009-10 and reached to 2066.56 US \$ Million in year 2018-19. Trade balance is favourable in Indian side. Total import from Pakistan was 275.94 US \$ Million in year 2009-10 and reaches to 508.14 US \$ Million in year 2018-19. The E-I R value was 5.70 times in year 2009-10 and move to 6.31 times in next year. E-I R was 5.33 times in year 2013-14 and attains 4.18 times in year 2018-19. The time series equations of trade with Pakistan are as follows,

$$\text{Export to Pakistan} = 1.195t^4 - 23.54t^3 + 136.1t^2 - 167.8t + 1706 \text{ with } R^2 = 0.349$$

$$\text{Import from Pakistan} = 0.132t^4 - 1.493t^3 - 6.753t^2 + 119.8t + 152.4 \text{ with } R^2 = 0.797$$

Finally with Sri Lanka (SL) Trade relation of India shows it was 2188.01 US \$ Million in year 2009-10 and reaches to 4710.21 US \$ Million whereas in import side it was 392.19 US \$ Million and 16281.64 US \$ Million. The E-I R value was 5.58 times in year 2009-10 and 6.99 times in next year. This further increase to 8.87 times in year 2014-15. In year 2017-18 and 2018-19 this value of E-I R were 5.79 times and 0.29 times respectively. The time series analysis equation of India and Sri Lanka was as,

$$y = 8.061t^3 - 223t^2 + 1805t + 587.9 \text{ with } R^2 = 0.635$$

$$y = 0.695t^4 - 12.14t^3 + 58.41t^2 - 5.075t + 358.1 \text{ with } R^2 = 0.852$$

Another important measured value of neighbour nations during the referred time period are mentioned in the table below.

Particulars	Average Export (US\$ Million)	Average Import (US \$ Million)	Average Balance of Trade (US \$ Million)	E-I-R	Average Growth rate of Export	Average Growth rate of Import
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Afghanistan	522.45	250.38	272.07	2.40	6.20	16.16
Bangladesh	5790.87	619.15	5171.73	9.38	16.68	20.37
Bhutan	362.92	236.13	126.79	1.53	22.57	13.60
Maldives	150.23	10.81	139.43	22.57	13.20	107.14
Myanmar	752.92	1094.12	- 341.20	0.84	24.53	-7.36
Nepal	4139.83	508.82	3631.01	8.31	20.85	2.22
Pakistan	1993.44	435.11	1498.33	4.56	4.98	8.02
Sri Lanka	4370.68	2197.95	2172.73	6.12	12.26	232.01

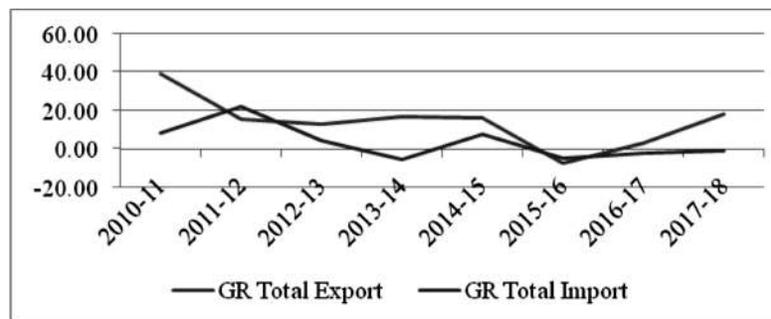
*Sources – Estimated/Calculate values by authors.

In the process of measuring consistency in export value for neighbour nations the study shows it was 12.44% with Pakistan, 20.28% for Afghanistan, 26.80% in Sri Lanka. The CV value was 34.16% for Maldives, 37.98% for Bangladesh, 45.35 for Myanmar, 47.85% in Nepal and 48.85% in Bhutan.

Again, in import side, CV analysis shows it was 11.97% for Nepal, 18.68% for Pakistan, 28.66% in Myanmar and 33.46% for Bangladesh. This value was 38.5% for Bhutan, 46.81% in Afghanistan and 87.97% in case of Maldives.

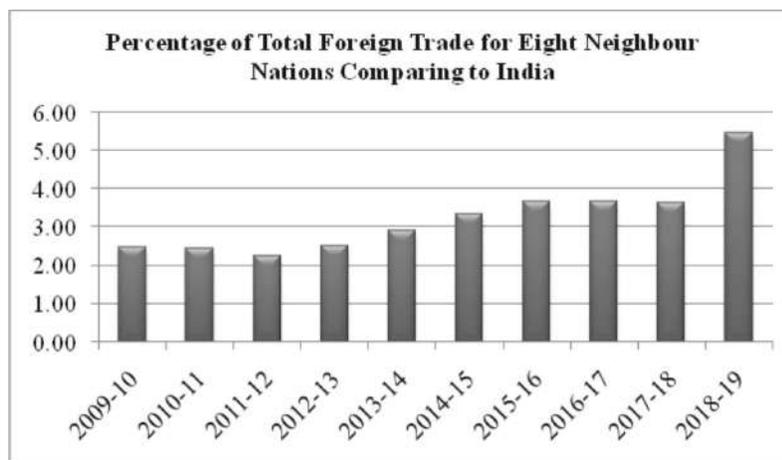
FINDINGS

The growth rate (GR) values in export side for all eight neighbour nations shows it was 39.29% in year 2010-11 to 16.20% in year 2014-15 and -7.47% in year 2015-16. The GR value in export side was 18.38% and 10.33% in year 2017-18 and 2018-19 respectively. At the same time GR in import side for all eight neighbour nations remains to 8.28% in year 201-11 to 22.40% in year 2011-12 and was -5.47% in year 2013-14. The negative rate of growth was also attained in three consecutive years i.e. 2015-16 to 2017-18.



*Sources - Authors Estimated/Calculated Values

The value of total foreign trade of all neighbour nations with India shows it was 2.47% in year 2009-10 and moves to 2.50% in year 2012-13. Further it increases to 2.90% in year 2013-14 and gradually increases to 3.67 in year 2015-16 and 2017-18. In last year of referred time period of study it shows it was 5.48%. This is mentioned in the following figure as.



*Sources – Authors Estimated/Calculated Values

SUGGESTIONS and CONCLUSION

The trade relation of India is limited to two to five percent out of total foreign trade. Further The level of inconsistency is too high in export and import with all neighbour nations. The rate of growth much deviating in nature throughout the study period.

There are sufficient spaces to expand the trade relation with neighbour nations. The prime objective of welfare of South Asian nation may be improved with wide and intense relation with neighbour nations.

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‘चाणक्य’ महाकाव्यमे राष्ट्रीय भावना

डॉ० हीरा मंडल

अध्यक्ष

मैथिली विभाग

पटना कॉलेज, पटना

‘चाणक्य’ महाकाव्यक रचयिता दीनानाथ पाठक बन्धु जी छथि। ई ऐतिहासिक महाकाव्य होइत हूँ साहित्यिकता सँ परिमूर्ण अछि। वीर रस प्रधान अछि। एकर नायक थिकाह धीरोदात् गुणसँ समन्वित, नीतिज्ञ, ऐतिहासिक पुरुष चाणक्य। चाणक्य नायकक नाम पर एहि महाकाव्यक नाम अछि। सर्गक संख्या एगारह अछि।

‘चाणक्य’ महाकाव्य राष्ट्रीयताक भावमासँ भरल अछि। चाणक्य जीवन राष्ट्र ओ समाजक हेतु समर्पित अछि। ई महाकाव्य संदेश दैत अछिजे जखन देश पर बाहरी आक्रमण होइछ हमरा लेखनि एकताक भावनासँ संगठित भऽ आक्रमण के ध्वस्त कऽ दी। ई महाकाव्य देशक एकता, अखंडता, साहिष्णुता, आपसी प्रेम-संगठन शक्तिक महत्व सँ परिचय करबैत अछि। ओहि समयमे जहन देशक स्थिति संकटापन छल, ताहि समय में चाणक्य आश्रम में विविध प्रान्तक प्रतिनिधि लोकनि एकत्रित भेलाह। सभ गोटे अपन-अपन विचार व्यक्त कयलनि। अन्तमे चाणक्य हुनका लोकनिकेँ एकताक महत्वसँ अवगत करौलनि आ एकताक संग बाहरी आक्रमणक प्रतिरोध करबाक परामर्श देलनि। परिणाम स्वरूप सम्पूर्ण देश में एकटा देश भक्तिक नव जागरण आयल। चन्द्रगुप्तक नेतृत्वमे संगठन भेल आ बाहरी आक्रमणक प्रतिकार भेल। एहिसँ सिंकन्दर केँ देशक एकता ओ शक्तिक अनुभव भेलैक, आत्मसमर्पण कयलक नन्दवंशक अन्त भेल आ चन्द्रगुप्त मगधक उत्तराधिकारी बनाओल गेलाह।’

कविक उक्तिसँ राष्ट्रीय भावना प्रकाशित भऽ रहल अछि:-

एक बेर कर्त्तव्य हमर अछि
होअए राष्ट्रहित पूर्ण सयत्न।
वाँचि सकय राष्ट्रक मर्यादा
सफल विफल हो प्रयत्न।।^२

लोकतांत्रिक प्रणालीमे राष्ट्रीय भावना रखैत जन नेता केहन होयबाक चाही, एहि सम्बन्धमे कविक उक्ति छनि जे स्वयं कष्ट सहिकऽ लोकक हितक ध्यान रखबाक चाही। कवि एहि भावकेँ काव्यात्मक अभिव्यक्ति दैत कहैत छथि:-

कालकूट धर पीवि सुधारस जगमे बाँटि सकैछ।
मर्त्यलोक सँ देवलोक धरि नेता ओ कहबैछ।।
विषज्वाला परिपूर्ण नागफण चट्टि जे नाचि सकैछ।
सैह समाजक धर्मक राष्ट्रक जन नेता कहबैछ।।

अर्थात जन नेता ओहन होयबाक चाही जे स्वयं कालकूट पीबि जनतामे अमृत बाँटय। ओहने व्यक्ति मर्त्य लोकसँ देवलोक धरि नेता कहयबाक अधिकारी छथि। विष ज्वाला स परिपूर्ण नागफण पर चट्टिकऽ जे नेता नाच कऽ सकैत छथि, ओएह व्यक्ति समाजक, धर्मक, राष्ट्रक जननेता कहबैत छथि। अर्थात जे व्यक्ति स्वयं विषय परिस्थिति सँ नहि घबराथि ओ ओहि विषय पर अपन परिश्रम आ बुद्धि सँ विजय प्राप्त करथि ओहने व्यक्ति जन नेता कहयबाक अधिकारी छथि। जे व्यक्ति महादेबक सदृश विष पान कए संसारमे अमृत बाँटि सकय वासतवमे ओएह व्यक्ति नेता कहयबाक योग्य अछि। जे व्यक्ति श्री कृष्णक सदृश कालियाक फन पर नाचि कऽ समाजक कल्याण करय सकय नेता कहयबाक योग्य अछि। कहबाक अभिप्राय ई अछि जे व्यक्ति समाजक बुराइक परिष्कार कऽ समाजकेँ उन्नतिक पथ पर आगू बढयबाक सामर्थ्य राखि सकैत अछि, असलमे ओकराहि में नेता बनबाक सही अर्थ मे अधिकार छैक।

राष्ट्रक विकास वास्ते चाणक्य केँ संगठन में पूरा विश्वास छनि। ई संगठन आपसी एकताक प्रतीक थीक चाणक्य संगठन ओ एकतामें

विश्वास करैत कहैत छथि:—

“एकसर हमर नीति संशोधित
टरिकें करत परास्त।
क्यो आवथि वा जाथि न भय किछु
छी हम सभ प्याप्त।।”³

चाणक्य महाकाव्यक कथानकक माध्यमसँ कवि दीनानाथ पाठक बन्धुजी राष्ट्रीय भावना के उजागर करवाक प्रयास कयलाह अछि। राजनीति विषयक अनेको बात के एहि महाकाव्यमे वर्णन अछि। कविवर एहि महाकाव्यक माध्यम सँ संदेश देलनि अछि जे राष्ट्रहितक भावना केँ प्रमुखता देबाक चाही, हमरा लोकनि कर्मवीर बनी। कर्मवीर बनबाक मार्ग में अनेक तरहक विघ्न बाधा अबैत छैक ओहिसँ कखनो नहिँ घवरयबाक चाही। ई विघ्नबाधा परीक्षा लेबाक हेतु अबैत छैक। तत्पश्चात ई विघ्नबाधा कर्मवीरके आओर मजगूत करैत अछि।

कवि महोदय शब्दमें:—

अग्नितापसँ स्वर्ग अपन द्युति,
द्विगुणित ग्रहण करैछ।
बर्मवीर वाधाक आगिसँ
तहिना दीप्ति पबैछ।।⁴

चाणक्य, चन्द्रगुप्त केँ राजनीति शास्त्रक शिक्षा दैत छथि। जनतंत्र शासन पद्धतिमे शासन जन्मजात नहिँ होइत छथि ओ जनता द्वारा समाय—समय पर चुलन जाइत छथि। ई भाग्य आधारित नहिँ अपितु कर्मआधारित होइत अछि। राजनीति पथ पर कर्मयोगी सफल भऽ सकैछ। जनतासँ विश्वास प्राप्त कयलाक बादे शासन सूत्र चलाओल जा सकैछ। जनहितमे कएल गेल कार्य सँ जनता द्वारा मर्यादा भेटैत अछि। शासक के व्यक्तिगत हितसँ जनता हितकेँ ध्यानमें रखबाक चाही कवि महोदयक, शब्द में द्रष्टव्य:—

शासक होईछ न जन्मजात क्यो नहि अदृष्ट फलभोगी
राजनीति दृढ पथ अनुगामी सतत कर्मरत योगी।

जनता सँ विश्वास प्राप्त नर शासन सूत्र सम्हारय
जनहित कारक कार्य न्यूहसँ जन मार्यादा पाबय।⁵

संक्षेपमे हम इएह कहि सकैत छी जे चाणक्य “महाकाव्य”
दीनानाथ पाठक बन्धु जी राष्ट्रहित के सर्वोपरि स्थान देलाह आवे। राष्ट्रक
विकास में हमरा लोकनिके अपन कर्तव्य निष्ठ बनी तकर संदेश देलाह
अछि।

सन्दर्भ सूची—

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धार्मिक एवं वैचारिक सहिष्णुता: विवेकानंद के नजरिये से

डॉ० किरण कुमारी

एसोसिएट प्रोफेसर एवं अध्यक्ष

दर्शनशास्त्र विभाग

पटना कॉलेज, पटना

छठे सप्ताह में गर्भस्थ शिशु का मस्तिष्क काम करने लगता है, आठवें सप्ताह से उसका हृदय धड़कने लगता है। गर्भस्थ शिशु दो महीने की उम्र से ही गर्भाशय के भीतर-बाहर घटती घटनाओं के प्रति संवेदनशील हो जाता है। तब से किशोरावस्था पर्यन्त वह अपने परिवेश से जो सिखता-समझता है, वह उसका संस्कार बन जाता है और कमोबेश उसका स्वभाव भी। ऐसा ही स्वभाव लिये एक उदात्त व्यक्तित्व का जन्म होता है जिसे विश्व विवेकानंद के नाम से जानता है।

बाल्यकाल के बने संस्कार जल्दी टूटते नहीं। धार्मिक परिवेश में पले-बढ़े विवेकानंद का व्यक्तित्व भी धार्मिक भावनाओं से ओत-प्रोत रहा है। यही कारण है कि उन्होंने अपने जीवन का आदर्श बनाया समाज को धार्मिक सहिष्णु बनाने का। यह एक ऐसा आदर्श है जिसमें किसी एक धर्म को माननेवाला व्यक्ति अपने धर्म की मान्यताओं के अनुसार अपना जीवन व्यतित करे साथ ही दूसरे धर्म को माननेवालों के प्रति असहन शीलता का भाव न रखे। उनके जीवन, स्वतंत्रता और सम्पत्ति के अधिकार का सम्मान करे। धार्मिक सहिष्णुता विभिन्न धर्मों के प्रति प्रेम के भाव का प्रदर्शन करता है।

विवेकानंद पुरोहितवादी व्यवस्था के पुरजोर विरोधी थे। पुरोहितवाद एक वर्ण विशेष को लाभ पहुँचाने की नीयत से तरह-तरह के नियम-कानून बनाता है, सामान्यजन को दरकिनार कर एक विशेष वर्ग के लिए विशेष

सुविधा की व्यवस्था करता है। अतः पुरोहितवाद निपट, निष्ठूर और संवेदनहीन होता है किन्तु आज का मानव किसी बात पर विश्वास करने के पूर्व उसे तर्क की तराजू पर विवेक के बटखरे से तौलता है। यदि तुल गया तो विश्वास करेगा अन्यथा नहीं। वह भीड़ में चाहे सबको सुन-बोल ले पर एकान्त में सिर्फ अपने हृदय को सुनेगा, वह किसी विचार को इसलिए नहीं मान लेगा कि वह पुरोहितों की किसी संगठित संस्था की ओर से आया है, या कि वह किसी ग्रंथ में उल्लेखित है, या कि उसके आत्मीय जन चाहते हैं कि वह उस विचार को मान लें।

विवेकानंद कहते हैं कि किसी भी धार्मिक मान्यता को अपनाने के पहले उसकी गहन छानबीन होनी चाहिए, सूक्ष्मातिसूक्ष्म अन्वेषण होना चाहिए। यदि ऐसे अन्वेषण में वह धर्म खरा नहीं उतरता है तो मतलब साफ है कि वह धर्म के नाम पर रूढ़िवादिता है, अतएव निरर्थक और अनुपयोगी है। ऐसे धर्म का खात्मा शीघ्रातिशीघ्र होना चाहिए। इसलिए इनके अनुसार पहले तो इन दुष्ट पुरोहितों को दूर करे क्योंकि मस्तिष्क विहीन ये लोग कभी अच्छी बातें न मानेंगे। उनके हृदय शून्य हैं। अतः पहले इनका उच्छेद करो, क्योंकि धर्म में भी समयानुसार बदलाव होते रहना चाहिए। जब समाज के पीछे किसी समय की आवश्यकताओं का झोंका लगता है, तब वह आत्मरक्षा के लिए स्वयं ही कुछ आचारों की शरण लेता है जो उस समय तो उपयोगी होते हैं, परन्तु कालान्तर में बड़े ही अहितकर साबित होते हैं। इसलिए समय के साथ, यदि आवश्यक हो तो ऐसे आचारों में परिवर्तन अवश्य कर लेना चाहिए।

किन्तु समस्या तब पैदा होती है जब कुछ हठवादी अपने मत को पकड़ कर बैठ जाते हैं— हमारा यह मत परम्परा से चला आ रहा है, इसमें परिवर्तन हो ही नहीं सकता। विवेकानंद कहते हैं— “इतिहास के पन्नों में झाँकिये, ईश्वर, अल्लाह, गॉड आदि के धर्मों ने आजतक हमें दिया क्या है, सिवाय उन्मादग्रस्त, सिरफिरे भीड़ द्वारा तोड़े गये मंदिर, ढाहे गये मस्जिद, खाक में मिलाये गये गिरजा गुरुद्वारे, जलायी गईं बस्तियाँ, नृशंसतापूर्वक कत्ल किये गये निरीह मानव आदि, क्या इसे ही धर्म कहा जायेगा या फिर इसमें कुछ परिवर्तन की गुजाईश बनती है। धर्म की आत्मा

में बसी निम्नांकित चार अवधारणाएँ इस विनाश को अवश्यभावी बना देती है और यही परिवर्तन की सबसे बड़ी बाधा बनती है—

(1) पहली अवधारणा :— धर्म, प्रकृतया मस्तिष्क—विहीन विश्वास पर टिका हुआ है जिसे विवेक, तर्क और सोच से कोई सरोकार नहीं।

(2) दूसरी अवधारणा :— यह विश्वास कि विश्व धर्मगुरु के इशारे पर चलता है।

(3) तीसरी अवधारणा :— मेरा धर्मगुरु और मेरा धर्म सिद्धान्त ही सत्य है, दुनिया के बाकी धर्मगुरु, धर्म—सिद्धान्त झूठे हैं।

(4) चौथी अवधारणा :— जीवन में धर्म का स्थान सबसे ऊँचा है। वर्तमान जीवन क्षणभंगुर है, अस्थायी है, माया है, मूल्यहीन है। मूल्यवान, स्थायी और वास्तविक खुशहाली वाला तो आगामी जीवन है।

धर्म के पोर—पोर में बसीं ये चार अवधारणाएँ धर्मों के बीच शत्रुता, भेद—भाव, दुराव फैलाती है। सभ्यता—संस्कृति को तहस—नहस कर डालती है।

अतः धर्म कोई मत, कोई निष्ठा, कोई सिद्धान्त नहीं है, अपितु अन्तर में अपरिमित, असीमित का अनुभव है, अखण्ड अलौकिक की चरम अनुभूति है। विवेकानंद की उर्वर कल्पना में एक विश्व धर्म बसता है, जिसके प्रवर्तन का स्थान और समय अज्ञात रहेगा, जो हिन्दू, बौद्ध, जैन, सिख, इस्लाम, ईसाई, पारसी सबका समन्वित रूप होगा। विश्व धर्म की ज्ञान की किरणें सभी धर्मों के अनुयायियों को समान रूप से प्रकाशित करेंगी, जो उत्तरोत्तर विकासोन्मुख रहेगा, उसमें हिंसा, दण्ड, असहिष्णुता का कोई स्थान नहीं रहेगा, जो हर नर—नारी के मत मतान्तर को मान्यता देगा और उस धर्म को पूरा जोर मानवता की रक्षा आदि ब्रह्म के सत् स्वरूप को जानने में लगेगा।

अतः विवेकानंद इस तथ्य में विश्वास करते हैं कि कोई भी देश या समाज सभी मामले में सहिष्णु या सभी मामले में असहिष्णु नहीं हो सकता। हमें कुछ मामले में सहिष्णु होना चाहिए तो कुछ मामले में पूरी तरह असहिष्णु। सामाजिक कुरीतियों के प्रति हमें असहिष्णुता का भाव

प्रदर्शित करना चाहिए जबकि दूसरे के विचारों के प्रति सहिष्णु। हमारे देश में कभी भी किसी एक विचारधारा का राज नहीं रहा है। बल्कि अनेक विचारधाराएँ रही हैं। कभी विचारधाराओं में जंग होती है तो कभी कटुता और हिंसा का भाव जन्म लेता है किन्तु तमाम वैचारिक विविधताओं के बावजूद भी सहिष्णुता का माहौल बना रहता है। भारत का वैचारिक सहिष्णुता का आधार यह सोच है कि कोई अपनी विचारधारा को किसी अन्य के ऊपर नहीं थोपेगा। इसी आदर्श को लेकर विवेकानंद भारत को विश्व के मानचित्र में ऐसा स्थान देना चाहते थे, जहाँ सभी प्रकार की विविधताएँ एकत्व में समोहित हो जाती है।

संदर्भ ग्रंथ:-

- स्वामी निखिलानन्द :- विवेकानंद की जीवनी
- श्रीमद्भागवत गीता पाठशाला :- प्रार्थना प्रति
- स्वामी भास्करेश्वरानन्द :- शिकागो वक्तृता
- स्वामी व्योमरूपानंद :- विवेकानंद संचयन

Attitude Towards Psychology; An Analytical Study among Male and Female Students of Schools and Colleges

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ABSTRACT

The present research was designed to examine the Attitude of students on first, the choice of Psychology as a subject in colleges and schools, second, the Attitude towards Psychological services for students for their Psychological problems. Data was collected on the students studying in colleges as well as schools in Patna. Incident sampling approaches was used in the study. Mean, SD and t-Ratio have been used for statistical analysis of the score obtained by the subjects. Result revealed that there is no significant difference on the attitude of the choice of subject as well as the attitude towards Psychological services between boys and girls as well as between the students of the schools and colleges.

INTRODUCTION :

In our daily life, we all deal with Psychological problems and also all people suffer with Psychological problem in various ways like, stress, depression, tension, anxiety and many other mental illness. It

has been observed that when any one is suffering from mental problem, than instead of visiting a psychologist. They hide their problems or discussed with physician or a doctor. People do not take much interest in visiting psychologists or taking Psychological services. Psychology is one of the important subjects being taught in universities and colleges. Since long time, however it has been observed that the demand of Psychology as a choice of subject in universities and colleges have decreased over the period of time. Students are interested in other subjects such as English, Political Science, Economic, Geography and History etc. But, with the changing scenario, Psychology is gaining importance gradually. Many initiatives are being taken from government and also from non-government organization. Now, students are focusing on this subject. But the percentage is very low towards it.

Psychology is a multifaceted discipline and includes many sub-fields of study such areas as human development, sports, health, clinical, social behavior and cognitive processes. Psychology is really a very new science, with most advances happening over the past 150 years or so. However, its origins can be traced back to ancient Greece, 400 - 500 years BC. The emphasis was a philosophical one, with great thinkers such as Socrates influencing Plato, who in turn influenced Aristotle. Philosophers used to discuss many topics now studied by modern Psychology, such as memory, free will, attraction etc.

In the early days of Psychology there were two dominant theoretical perspectives. An American psychologist named William James (1842-1910) developed an approach which came to be known as functionalism. He argued that the mind is constantly changing and it is pointless to look for the building blocks of experience.

Instead, focus should be on how and why an organism does something. It was suggested that psychologists should look for the underlying cause of behavior and the mental the processes involved. This emphasis on the causes and consequences of behavior has influenced contemporary Psychology.

Misconceptions are widely held beliefs contradicted by established scientific evidence. They are common in fields as diverse

as physics (Hammer, 1996; McCloskey, 1983), chemistry (Ozmen, 2004), mathematics (Lohead&Mestre, 1988), and physiology (Michael, 2002). Particularly pervasive are misconceptions in the field of Psychology. Lilienfeld, Lynn, Ruscio, and Beyerstein (2010) have recently described 50 widely held myths about Psychology and refuted each misconception with research evidence. Everyone, it seems, can be an "amateur psychologist" in that observation and speculation of human behavior is widely accessible, regardless of formal education or training. Personal theories about behavior abound, and are frequently based on intuition and little scientific evidence. A widely held belief expressed by many non-psychologists is that Psychology is merely common sense. As many scientists have observed, common sense is not so common, and as Lilienfeld (2010) noted, "Psychological science often requires us to mistrust our common sense and set aside our intuitions".

There is a long history of studies on Psychological misconceptions, beginning in the early 20th century. Several contemporary studies have documented the widespread nature of Psychological misconceptions among college students (Della Sala, 1999, 2007; Gardner & Dalsing, 1986; Mercer, 2010) and even amongst academicians (Gardner & Hund, 1983). These beliefs are often strongly held. Studies on whether exposure to courses in Psychology reduces the prevalence of false beliefs have produced mixed findings. Earlier studies found that completion of an introductory Psychology course resulted in a very limited change in students' false beliefs (McKeachie, 1960; Vaughn, 1977). However, Gardner and Dalsing (1986) found a significant decrease in misconceptions as college students completed greater numbers of college credit hours in general and, more specifically, greater numbers of credit hours in Psychology courses. Similarly, Furnham (1993) found Psychology students held fewer misconceptions than non-Psychology students did. McCutcheon, Furnham, and Davis (1993) found British college students were less susceptible than Americans to misconceptions.

Lilienfeld (2010) outlined possible sources of commonly held misconceptions including word of mouth, a desire for quick and easy solutions to complicated problems, selective perception and memory, inference of causation from correlation, and misleading media information. Lewandowsky, Decker, Seifert, Schwarz, and Cook (2012) recently suggested the Internet has also facilitated the spread of misinformation. They note that "with the development of Web 2.0 Internet users have moved from being passive consumers of information to actively creating content on Web sites such as Twitter and YouTube or blogs" .

Research on factors that predict false beliefs or misconceptions is sparse. Taylor and Kowalski (2004) found many students did not remember exactly how the misinformation was learned and others cited personal experience, media sources, previous coursework, or reading. They found information based on media sources was more likely to be incorrect than that from classroom learning or personal experience. Taylor and Kowalski also note that interpretation of the sources is complicated due to the self-report nature of the research and the fact that many participants do not remember where the misconception came from. Landau and Bavaria (2003) found 38% of students reported they had acquired their false beliefs through a Psychology course or teacher.

Purpose:-

The study had following purposes:-

1. To compare attitude towards Psychology as a subject and Psychological services between male and female students.
2. To compare attitude towards Psychology as a subject and Psychological services between college students and school students.

Hypothesis:-The tentative hypotheses of the study were as follows;-

H-1:- There will be significant difference in attitudes towards Psychology and Psychological services between the male and female students.

H-2:- There will be significant difference in attitude towards Psychology and Psychological services between the students of school and college.

RESEARCH METHOD:-

Sampling:-

The present study was conducted in colleges and schools located in Patna district. Data was collected from a total of 51 students which include both male and female (25 male and 26 female students out of 51 students), where 26 were from colleges and 25 were from schools. Incident sampling method was used in the studies.

Tool:-

A self made questionnaire was used in the study. The questionnaire consists of 16 items. 8(item no. 1, 2, 3, 4, 7, 11, 13, 15,) of it related to attitude towards Psychology subject and 8(item no. 5, 6, 8, 9, 10, 12, 14, 16) items were for Psychology Services. The response was taken on 5-point response format.

In this questionnaire, there were 4 negatively scored items (item no. 2, 6, 9, 12) which was scored as 1, 2, 3, 4, 5 and 12 positively scored items which was scored as 5, 4, 3, 2, 1. Therefore maximum score on this scale is 80 (40 related to Psychology as subject and 40 related to Psychological services) and minimum score is 16 (8 related to Psychology as subject and 8 related to Psychological services). Higher scores indicate positive attitude towards Psychology as subject and attitude towards Psychological services.

DATA COLLECTION PROCEDURE:-

Data was collected on the sample. The research collected data from the respondent personally. Permission to collect the data from students was taken from the authority of schools and colleges.

RESULTS AND DISCUSSION:-

Results of the study have been presented through Table 1.

Table -1

Mean scores of Male and Female students on Attitude towards Psychology scale

Variables	Group	Mean	SD	t-ratio	Sig level
ATPAS	Male(N=25)	28.2	3.07	0.4	P>0.05
	Female(N=26)	28.52	2.9		
ATPAPS	Male(N=25)	23.48	2.78	1.47	P>0.05
	Female(N=26)	24.59	3.1		

*ATPAS - Attitude towards Psychology as subject.

*ATPAPS - Attitude toward Psychology as Psychological services.

The first hypothesis of the study was to compare both male and female on the attitude of Psychology as the subject. Data presented in the table above clearly indicate that there is no significant difference between Male and Female students, on the choice of Psychology as a subject, it has been observed that Female are better (M=28.53) than boys (M=28.20). Similarly, when look at Psychology as Psychological services girls are better (M=24.69) than boys(M=23.48).

The first hypothesis was not supported by the results of the study. These finding is a positive sign for Psychology as subject because, here we can see that gender has no effect on the attitude towards Psychology as subject and Psychological services. Now , with the changing scenario both male and female students are getting aware with the importance of Psychology subject and Psychological services. That's why both groups have found equal on the attitude towards dependents measures.

The second objective of the study was to compare between college students and school students on the attitude towards Psychology as the Psychological services.

Data presented in the table above clearly indicates that there is no significant difference between students of school and college on the choice of Psychology as a subject ($t=0.12, p>0.05$). If we look at Psychology as a subject, it has been observed that college students are better ($M=28.42$) than boys ($M=28.32$). Similarly, when we look at Psychology as Psychological services, it has been observed that college students are better ($M=24.15$) than school students ($M=24.04$).

The second hypothesis was not supported by the finding of the study. The second table of the study also presents an interesting fact that Psychology is famous among both school as well as college students. The attitude of school and college students towards Psychology and Psychological services have found to be equal. Maybe, this is because the importance of Psychology is being discussed everywhere. It is quite possible that students from schools and colleges are getting attention towards Psychology and Psychological services.

In the present social situation, Psychological services have become a major need for everyone. Because today people are suffering more with Psychological rather than physically. Stress, Anxiety, Depression, etc. are very common among students as well as elders these days. The solution of Psychological problems needs more study and Psychological services. Now, Psychology is an important part of their lives. Being physically healthy is just not sufficient. Good health means perfect balance of both physical and mental health.

Psychology has a long history in India, more than 100 years. But it has gained much importance and status like with the effect of mental health movement and other mental health awareness programs, it is now getting its pride which is a good sign. As we can see that in the present study, both male and female students, whether they belong to schools or colleges, have shown equal awareness and inclination towards Psychological services. This awareness among students will defiantly provide positive mental health and Psychological well-being to the Indian society.

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Ubiquitous Existence of Alienation, Nostalgia, Migration and marginality as the founding pillars in the literary home of JhumpaLahiri

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JhumpaLahiri, Unlike Arundhati Roy, Bharati Mukherjee and ManjuKapur is not preoccupied with gender discrimination; On the other hand as a south Asian diasporic female writer, she writes about human predicament and the crisis of identity in the alienated land of America though she has made it her homeland Marginality, alienation and nostalgia are the chief features in her writings. In spite of this, she shares significant resemblances with the native literature enriched by historical connections, spiritual affinities and racial reminiscences. She writes with a sensibility about her family's ethnic heritage and the lives of South Asian immigrants in the united states.

Every inch of Lahiri's literary home is filled with the tales of solitude, love and emotional upheavals that immigrants experience in an alien atmosphere. The issues of east-west encounter, alienation, loneliness, nostalgia, identity crisis, incompatibility in relationships due to moral psychological make-up squarely permeate through the works of JhumpaLahiri-Interpreter of Maladies, the Namesake, Unaccustomed earth and the Lowland.

Countless diasporic lives are chronicled in The Namesake. The novel unfolds on everyman's story in a remarkably original way. Lahiri's short story collection Interpreter of maladies, evolve around

people who were either Indian in India, Indians in the US or Americans of Indian descent. Out of the nine stories, three were set in India, whereas six were set in America; In yet another short-story collection *Unaccustomed Earth*, the title story delineates female protagonist Ruma's predicament who is caught in a catch-22 situation in a faraway alien land. The Novel, *The Lowland* is a melancholic tale narrated with restraint and distance. The structure of the novel allows the writer the freedom to traverse the vast expanse of space between the global and local.

The first story in "Interpreter of Maladies" is "A Temporary Matter". It deals with the estrangement of Shukumar and his wife Shoba who gives birth to a dead child in Boston. The non-availability of electricity for five days forces them to talk and to grieve over the death of baby. The shared grief unites them unexpectedly.

"When Mr. Pirzada came to Dine" relates the story of Mr. Pirzada during the civil war of 1971 when Sheikh Mujibur Rahman was leading Bangladesh for freedom from the clutches of Pakistan. He went to America for research where he always worries for the safety of his family in Dacca. The war ends with the creation of Bangladesh and through a letter Pirzada learns that his family is also safe.

The next story "Blessed House" is about a young couple Sanjeev and Twinkle living in US. The ninth and last story, *The Third and Final Continent* recounts a Bangali young man's departure for England, where he stays for some time and then shifts to America to accept a job in the library at M.I.T. His landlady Mrs. Croft dies a lonely death.

The novel, "The Namesake" is an evocative story of Ashima Bhaduri and Ashoke, her husband who leaves India for the United States. Ashima's immigrant experience, the clash of cultures in the United States, and her non-acceptance by the American society are the main concerns of the novelist in the projection of this Bengali couple and their America-born children.

"Unaccustomed Earth," a collection of short stories, considers the lives of Bengali American Characters and how they deal with their mixed cultural environment. The title story deals with Ruma and her father who is widower. The trauma of immigrants whose lives are struck between two worlds without belonging completely to either one or the other, creating voids in their lives. "A Choice of Accommodation" dwells on the theme of power dynamics between a Bengali American husband Amit and his alcoholic wife Megan. "Only Goodness" traces the parental expectations from the children.

The second section of "Unaccustomed Earth" titled Hema and Kaushik, is a trilogy revolving around the theme of loss and reunion through principal characters Hema and Kaushik, undergoing various trials and tribulations.

In the novel "The Lowland", Lahiri astutely examines the psychological nuances of conviction, guilt, grief, marriage and parenthood. It relates the story of two young brothers the younger Udayan being headstrong and the elder Subhash who is timid. A variety of themes and sub-themes turn the novel thematically complex. Lahiri explores how love can still be constant though people's lives and thoughts become divergent. In Udayan's and Subhash's case they are tied not just by blood and their love for one another but through devotion to their parents and their shared homeland.

After the death of Udayan, Subhash marries Gauri who is pregnant with Udayan's child. Bela is born. Subhash and Gauri move to US but doesn't live like husband and wife. Bela rejects his mother Gauri; Subhash takes divorce and discovers his love. Bela's daughter Meghana inquires after her grandmother whom she meets frequently. Thus Gauri and Bela's troubled mother-daughter relationship is possibly reconciled. Lahiri is successful, through Gauri's consciousness in exploding the myth of women as tradition keepers in diaspora. This role is reversed in the novel with Gauri abandoning home and making a life for herself. In the novel, the US signifies a global space and the act of migration itself becomes one of liberation to begin with, for Subhash and later Gauri, bringing with it myriad possibilities-

opportunities for unfettered growth in education/career, a broadening of horizon, freedom to choose a life-style among other things.

Lahiri's diasporic characters oscillates between places. They exist within a confused space where two intimidating options of existence are forever pulling the diasporic towards them. This conflict is both internal as well as external and cultural because one inherits one's cultural Values and they become a part of One's subjectivity. Subjectivities become a conscious experience for the diasporics because they forever encounters two opposing forms of subjects and has to choose between them.

Lahiri represents the exilic predicament and expresses a fallen world which god has abandoned. Heroes have been transformed into secular men and women subject to the interior dislocations, lostness and madness of what luckas calls "Transendental homelessness" (said 2001:536). Thus Jhumpa Lahiri is an Iconic writer whose stories and fiction are wonderful read.

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Covid-19 pandemic in India: The Way Out

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Abstract

As the COVID-19 is unleashing havoc on the lives and economies the world over policymakers are desperately seeking effective ways to mitigate the economic effects. The immediate future appears grim for the large emerging economies like India, which saw its recent growth forecast slashed by the IMF to the lowest since the inception of the economic reforms. Although given the severity RBI and the govt have responded proactively and aggressively to ease liquidity concerns. As the govt stimulus is being evaluated as low compared to the larger economies like UK, USA and Japan. Any measure has to be compared with the similar sized economies having comparable tax-gdp ratio, size of public debt, forex reserve and international credit rating something in which India fares much better. Still a massive stimulus package is the need of the hour for the ailing MSME sector and the huge unemployment in the informal sector due to the halt of the economic engine. Any triad of the monetary policy, fiscal policy and forex rate policy will have to be designed keeping in view of the fiscal sustainability and future stability of the economy. Coming few quarters are going to be challenging for the people and economy and a V-shaped recovery is sincerely expected to tide over the tumult and reach the normal times. Hence it will be a tight rope walk for the policy makers to come out of the growth vs inflation conundrum.

INTRODUCTION

As the COVID 19 is unleashing havoc on the lives and economies the world over policymakers are desperately seeking

effective ways to mitigate the economic effects. The immediate future appears grim for the large emerging economies like India, which saw its recent growth forecast slashed by the IMF got the lowest since the inception of the economic reforms. Although given the severity RBI and the government have responded proactively and aggressively to ease liquidity concerns. The visible impact of COVID-19 in the rural sector is on the agricultural supply-chain. While the government has issued permits to trucks allowing them to carry groceries, fruits, and cereals, a large number of transporters are yet to receive their permits. This has caused a hurdle in logistics for the farm produce to reach the market on time. On the other hand, there is a huge impact on the demand side as the restaurants have been ordered to shut down for the interim period. This is causing a sizeable revenue loss to many farmers across states. The another major impact of COVID-19 is the delay in sowing and harvesting of crops due to the unavailability of products such as seeds, tractors, ancillary support, medicines for crop protection. Traditionally, this is the best time for brands from the above-mentioned sectors to market their products to the farmers. Recently the govt decided to promulgate three separate ordinances to usher in the reforms in agriculture marketing and commodities trade it had announced earlier as a part of the package to counter covid 19. The ordinances are to give effect to the Essential Commodities act and bring in two new Central Laws on inter state trading and contract farming. The three laws will together go a long way in unshackling the entire agriculture to food processing and to retailing value chain and will give farm producers more freedom and option to sell their produce in any market across the country.

In case of market price of any agri produce surges the farmers will get a share of it besides the contracted price under contract farming law. They will also have the cover of minimum guaranteed price if open market or mandi rates fall drastically. While farmer will now have freedom to sell their produce in any market, disputes with buyers could be first raised with sub divisional magistrate. States now won't have power to levy any fees or taxes on agricultural produce and that will

be governed under both the central laws on free inter trading and contract farming. Also the insolvency has been suspended upto one year for defaults after march 25,2020. The centre will bring an amendment to allow farmers to directly sell their produce to private traders, retailers and market agencies. Earlier, the farmers could only sell their products to the APMC (Agricultural Produce Market Committee) and the traders licenced under it. So, basically, government was regulating who and for how much would a farmer sell his produce. This also led to a lot of middlemen and ultimately farmers didn't get attractive price of their products.

Now, the APMC Act will be defanged so that the farmers are not obliged to sell their products only to APMC. The centre will bring an amendment to dilute the Essential Commodities Act during normal times. This will remove the limits of how much essential crop can a trader buy from farmer. Currently, a trader can buy only a certain amount of necessary items - such as cereals, pulses and necessary crops. The rest amount, during a bumper season, therefore has to be sold by farmers at throwaway prices. The centre will allow inter-state direct trading of crops and remove restrictions on selling agricultural produces. Till now, a farmer in Uttar Pradesh, cannot sell his products directly to a trader in, say Maharashtra, who is willing to pay him a handsome price. Due to the Essential Commodities Act, APMC Act and other regulations, he can only sell it to the APMC mandis in his own state. That restricts his choice of selling and he gets very less money for the produce. Now, this would be done away with. This is basically similar to the reforms of 1991 where market was freed up. The producers/manufacturers/service providers were given freedom to sell their products to whoever they wanted and all government regulations were removed. Govt is borrowing to give cheap loan to msme and promoting local product and demand by allowing local orders to be taken within country only upto 200 crores. If given to common people then we will only have to repay that and also will cause inflation as factory only 20 percent open so no supply and increase in demand will cause inflation and we have to repay only. Now

government is indicating msme to use the cheap loan , increase business earn profit and pay back govt. And Its non collateral if msme not able to pay back then govt will come up. Giving helicopter money to boost nominal demand for short time is another issue to pump demand and that has been done and will be done once supply resumes.

But without supply it will cause inflation. Its true some section of society is paying the cost but it does not mean that long term growth of country can be put at stake especially at times when China is crumbling and is about to lose the title of factory of world.

So giving to msme will boost supply and cause multiplier effect on income employment repay old loan and new loan. Then giving helicopter money to people will boost demand that will boost supply and animal spirit and will cause virtuous cycle .. and will generate income and profit to people and increase tax revenue to govt to repay borrowing without harming people or danger if ricardian equivalence or down grading. When profit happens employment and consumption increases then state get gst and corporate tax collection increases.. so state and centre both get benefits with creation of relative asset. The best way to save job is to give liquidity to msme to save them so that the job can be saved and govt tax revenue can be increased and consumption can be increased and not simply giving one time money in account of people and msme or the company giving job dies... without caring for supply in economy. Govt. is trying hard to give fish to some as well as to teach some to fish. Business sector says we will ramp up production only when there is enough demand in economy to make them produce at full productive capacity to get profit. But govt and RBI says we cant increase the demand now as it will lead to inflation without enough supply in economy. Then the way out was as done by the government to give cheap non collateral loan to msme (the largest employer in India) without repayment stress for five year so that they can risk production and virtuous cycle of economy can save and generate jobs, profit, tax, growth and consumption to save economy atleast now both extremes of depression and inflation and give real growth to Economy. Now after five years two things can

happen. If msme can repay the loan with profit generated then its a win win for government generating growth, income tax, corporate tax and milestone in the way of dethroning china as factory of world. If the msme will not be able to pay then govt will help them by waiver on the dint of tax and gst collected after five years of msme taking production generating jobs.. msme is also the answer to woes of migrant labour.. The pangs are temporary(with also taking care of calibrated shots of helicopter money at right time) but the solution is long term.. Lets not forget we cant shoot the goose just for getting the golden eggs at once. Reform in labour laws plus Cooperation of RBI like operation twist and TLTRO will add a boost to atmnrbbharat. Corruption has to be watched out in loan sector If it is given direct benefit transfer now to labour then there is risk of that being diverted to rent.

CONCLUSION

The sudden outbreak of Covid 19 prompted Government to enforce a lockdown which although helped in controlling the pandemic but created a livelihood security especially for the migrant labourers and posing some major challenges to the economy. The first major challenge spurred by the lockdown is the large-scale reverse migration of workers from cities to villages. The threat to lives of these workers and their families and the loss of livelihood has led to uncertainty about their food and incomes, resulting in this exodus. This phenomenon is expected to imbalance the rural labour market, where under-employment and disguised unemployment are persistent problems. Secondly, the present situation may aggravate food and livelihood insecurity in rural areas. Thirdly, it is going to be a significant challenge to bring these migrant workers back to the cities after the relaxation of the lockdown. The government in its efforts to revive the economy must accord its highest priority to the agriculture sector as it has been least affected due to the pandemic and the lockdown. The marginal returns from strengthening the agriculture sector will be higher compared to other sectors, both in the short- and medium-term. Focussing on export opportunities could help boost the agriculture

sector and would be the dominant strategy for revival. India, a net exporter of agricultural commodities, could use this crisis as an opportunity and lead the agricultural trade globally. The real challenge is to provide the migrants with safe and hygienic places to live in the cities and the government must focus its energies on arranging for this. Any effort to bring them back without ensuring their safety might lead to counterproductive outcomes in terms of widespread contamination and an explosion in the number of infected persons leading to large-scale losses of lives. Attracting corporate business in the agriculture sector will be essential to strengthen supply chains of agricultural commodities, both at the backend and the frontend. Any troika of the monetary policy, fiscal policy and forex rate policy will have to be designed keeping in view of the fiscal sustainability and future stability of the economy. Coming few quarters are going to be challenging for the people and economy and a v shaped recovery is sincerely expected to tide over the tumult and reach the normal times. Hence it will be a tight rope walk for the policy makers to come out of the growth vs inflation conundrum.

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A Remote Sensing Based Land use / Land Cover Classification for Patna Municipal Corporation (2003-2017)

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Abstract

The study of Land cover/Land use modification is very useful to get into the reality of anthropogenic pressure and dynamics of demography of a given area. The change detection technique is widely used to assess the driving forces of the changes (modifications). With only 11% of urban population Bihar is the least urbanized state of India (Census 2011) and being the capital and largest city of Bihar Patna is facing unprecedented burden of urban agglomeration. Therefore this study is aimed at understanding the land cover and land use change pattern in Patna Municipal Corporation area in last quarter century. Remote Sensing (RS) and Geographic Information System (GIS) are now providing new tools to monitor these fast changes. NASA's Landsat satellite imagery and European Space Agency's (ESA) Sentinel - 2A imagery for the two base years 2003 and 2017 have been used for this study. Softwares like Google Earth Pro and ArcMap have been incorporated to prepare thematic map particularly for Patna Municipal Corporation (PMC). Land cover classification was done with the help of survey of India toposheet and satellite images, ground referencing was also done to check the accuracy of the

classification. The results of this study were outstanding. The urban built-up area has increased nearly 1.5 times in last fourteen years, while the all other land covers land use classes have certainly decreased.

Keywords: Anthropogenic pressure, urban agglomeration, Remote Sensing, GIS, Change detection

Introduction:

Earth has been changing since its origin and the landscapes have never been similar with the passing time and period. Man's presence on the surface of earth has significantly altered the natural environment thus resulting into visible change pattern in land cover/land use over time. Land use/Land cover assessment is one the most important parameters to meaningfully plan for land resources management. The knowledge of spatial land cover information is essential for proper management, planning and monitoring of natural resources (Zhu, 1997). Due to rapid urbanization Patna Municipal Corporation is suffering from intense load on its resources which is resulting in very fast change in its land cover/land use pattern. Some of the causes of urban expansion such as population growth, economic development, migration infrastructural innovations resulting in transformation of villages into towns, towns into cities and cities into metros (Singh, et.al, 2008). Urbanization in Patna Municipal Corporation are characterized by unplanned and uncontrolled growth leading to urban sprawl. Land use planning and the pattern of development, relationship between residential areas and industrial, commercial and office complexes have a considerable impact on the environment (Singh and Steinberg 1996). Most of all, appropriate infrastructure provision has not kept pace with economic growth. Consequently, the environment of urban areas, particularly of Patna Municipal Corporation (PMC) has been deteriorating rapidly.

Urban land cover types and their areal distributions are fundamental data required for a wide range of studies in the physical and social sciences as well as the municipal areas for land planning purposes (Stefanov, 2001). The Remote sensing and Geographical

Information Systems (GIS) techniques combined together to detect urban encroachments is easier and faster than the traditional methods of surveying (Da Costa, 1999). The present study intends to monitor the changes in land cover/land use pattern because these changes have been recognized as important drivers of global environment change (Turner et.al, 1996). High temporal resolution, precise spectral bandwidths and accurate georeferencing techniques are factors that contribute to increase use of satellite data for change detection analysis (Jensen, 2004).

Materials and Methodology: Google Earth data for the present year (2014) and Survey of India Toposheet No. 72G/2 is used. PMC map* with 72 wards is used. (*Base MAP of PMC is as per 2001 Administrative command, the same base map and boundary is used by Department for International Development (DFID) UK for its developmental plans for Bihar with collaboration with the provincial government.

A discrete geo-referenced map of Patna Municipal Corporation is prepared from scratch with all the required parameters. KML file was created in Google Earth Pro with the help of Polygon tool according to reference base map of PMC with 72 wards. For Geo - Referencing and shape file conversion GRgarmin along with ISRO's Bhuvan were used and required ground truthing was done.

Table-1, Details of Satellite Data used for Land Use / Land Cover Change Detection

Satellite	Sensors	Date	Resolution	Band	Path/Row
Landsat-7	ETM+	06/02/2003	30.0 m	2, 3, 4	141/42
Sentinel-2A	S2A	17/02/2017	10.0 m	3, 4, 5	T45RUJ

The Landsat data were processed and geometrically corrected in ArcMap. For the year 2003 band 2, 3 and band 4 (Green, Red and NIR) of landsat - 4 (TM) and Landsat - 7 (ETM+) were used to make False color composite while for 2017 band 3, 4 and band 5 of European Space Agency (ESA) - Sentinel 2A were used for the similar purpose. After getting both the FCC training samples were created and then supervised classification was done using maximum likelihood

algorithm and then the outcome was once again reclassified using random selection points using the ground referenced data for the maximum accuracy.

Table - 2, Details of Software used to extract LULC Classes

<p>Software Used Google Earth Professional 7.1.1 ArcMap 10.1</p>	<p>Functions For overlaying RAW map and creating Polygon generated outline KML file Creating Geo - Referenced Map, FCC creation of Geometrically corrected Landsat images, Creating Training samples, Supervised Maximum Likelihood Classification and Reclassifying data and output MAP generation</p>
<p>Code 1, Red 2, Dark Green 3, Light Green 4, Yellow 5, Light Blue</p>	<p>Land Use/ Land Cover Class Urban built-up Dense Natural Vegetation Sparse Vegetation/Agriculture Fields Fallow Land/Open Field/Bare soil Water Body</p>

The classification scheme given in table is a modification of Anderson's in 1967. The definition of fallow land as used in this research work denotes land without scrub, sandy areas, dry grasses, open fields and other human induced barren lands.

Study area: Patna is one of the oldest continuously inhabited places in the world and Patna Municipal Corporation (PMC) is located between Latitude: 25°33'10"- 25°39'03" North and Longitude: 85°03'16"- 85°16'10" East, it lies on the south bank of the River Ganges. PMC is approximately 21.5 km long (east to west) and 11 km wide (north to south). The corporation area is important commercial centre. The commercial establishments within the city are mainly lined along the arterial and major roads and there is extensive mixed land use of commercial and residential use throughout the city.

The natural growth of PMC has been towards the west till date, with the older part of it being in the east side of the city. This

core area of PMC faces problems of overcrowding, which has led to enormous pressure on the physical infrastructure and traffic congestion. The newer developed areas lying in the central and western part of PMC comprises of both plotted developments and apartment houses. The apartments in the newly developed area are again straining on the existing infrastructure, as the up gradation of the physical infrastructure has not been done in proportion to the increase in population being accommodated in the apartments.

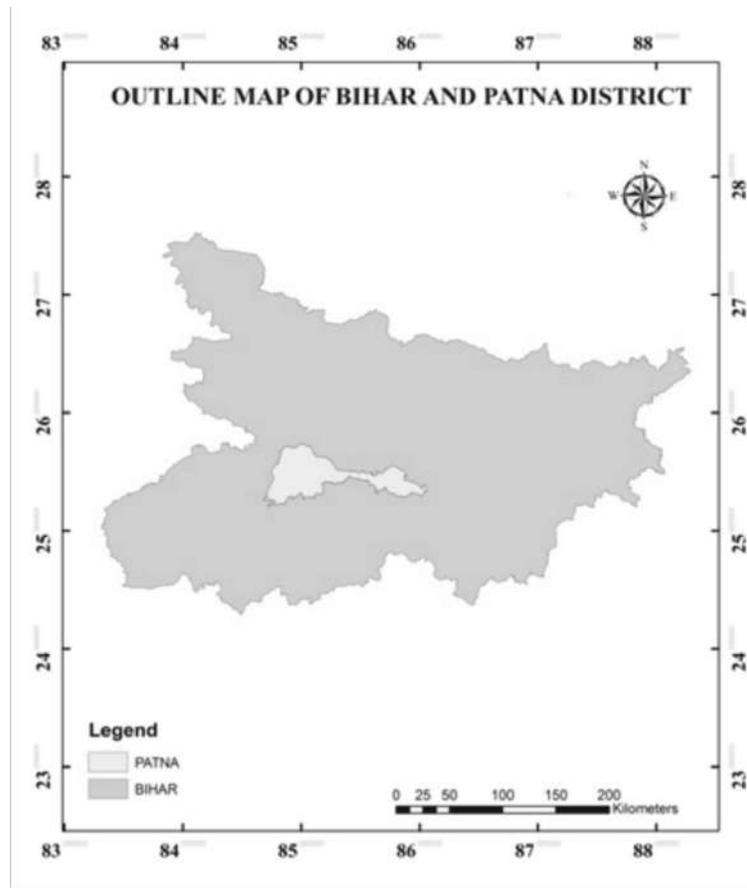


Fig - 1, Map of Bihar and Patna District

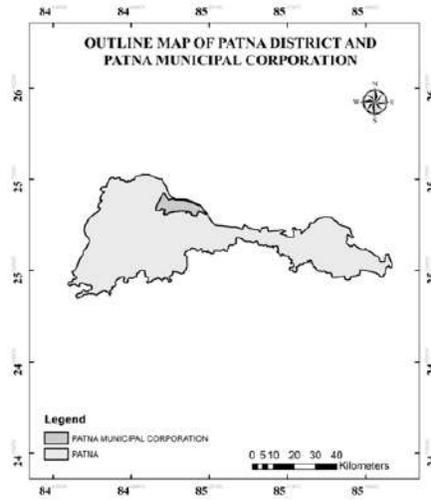


Fig - 2, Map of Patna District and PMC

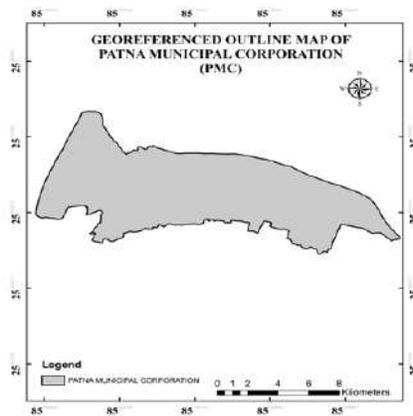


Fig - 3 , Geo-Referenced Outline Map of Patna Municipal Corporation (PMC)

The Patna Municipal Corporation (PMC) covers an area of nearly 108.164 km² according to our Remote Sensing and geo-referencing results. It is further divided into 72 wards. According to the 2011 census it had a total population of 16, 83,297. The density of population of the PMC is 15562 persons per km². The trends of population growth have been uneven in the period 1951 - 2011. The growth registered an increasing trend in the period 1961 to 1981 - from 28.52% to 64.14%. It reduced to 18.14% during 1981 to 1991, rising again in 1991 to 2001 to 48.97% and dropping again during 2001 to 2011 to 32.53%.

Objectives:

The main objective is to analyze the nature and extent of land cover land use changes in Patna Municipal Corporation (PMC) between 2003 - 2017

To create Remote sensing based LULC classification scheme for PMC

To assess the location, nature, magnitude and rate of LU/LC change for the period of last 14 years.

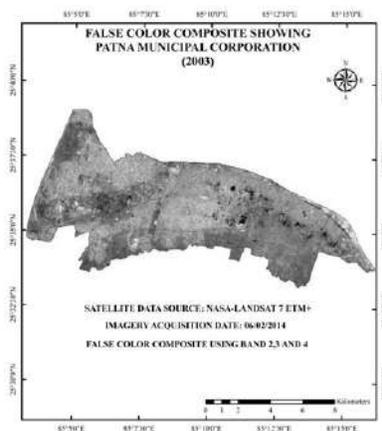


Fig - 4, False Color Composite of PMC - 2003

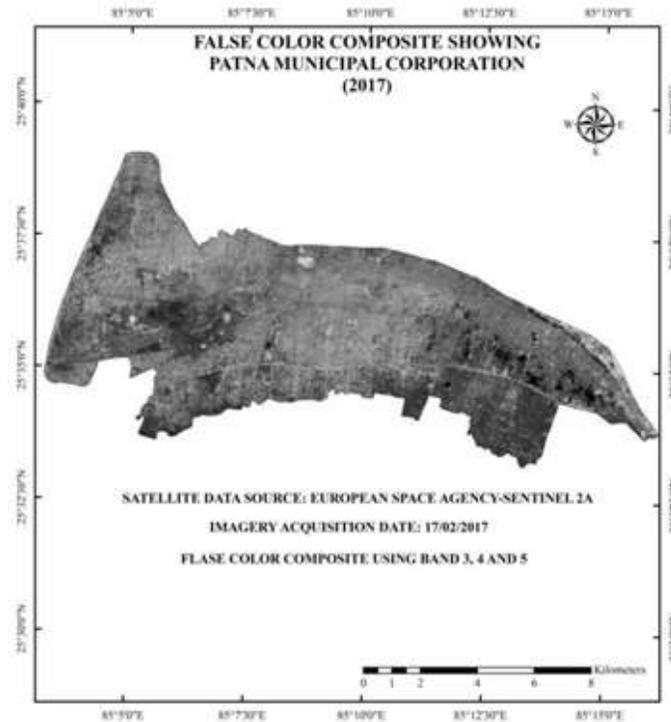


Fig - 5, False Color Composite of PMC - 2017

Remote Sensing Based Land Use Land Cover Classification of Patna Municipal Corporation (PMC) for the Year of 2003

Urban built-up

This part of the Patna Municipal Corporation was settlement including residential and commercial; industrial, concrete made structure, asphalt made road etc. It was the most thickly populated part of the municipal area. In remote sensing using the three bands composite comprising Near Infra Red - Infra Red - Green channels Known as false-color Infrared shows this part of settlement as different shades of Cyan. This phenomenon is shown in Fig - 4. After getting the false color Infrared training pixel samples were created and

maximum likelihood classifier was used to identify the pixels. After getting some major classes and cross checking it with ground data, the sample was again reclassified for better accuracy.

Table - 4, Number of Training Pixels of LANDSAT - 7 (at 30 meter resolution) for Each Land Use Land Cover Class Used in Classification

Land use Land cover Class	Number of Training Pixels-2003
Urban Built-up	40709
Dense Natural Vegetation	9532
Sparse Vegetation/ Agriculture Fields	27437
Fallow Land/Open Fields/Bare Soils	39644
Water Body	2862
Total	120184

The total number of training samples for the urban built-up part was 40709, that converts into the total area of 36.63 km² considering the pixel resolution of 30 meter (table - 5.8 and table - 5.9)

Dense Natural Vegetation

The total number of training samples for this part of the municipal area was 9532, that converts into the total area of 8.5 km² considering the pixel resolution of 30 meter (table - 4, table - 5 and Fig - 6).

Table - 5, Training Pixels Converted into Area Where Pixel Resolution Size is 30 m² for Each Land Use Land Cover Class of Patna Municipal Corporation - 2003

Land use Land cover Class	Training Pixels into Area (in km²)
Urban Built-up	36.63
Dense Natural Vegetation	8.5
Sparse Vegetation/ Agriculture Fields	24.79
Fallow Land/Open Fields/Bare Soils	35.67
Water Body	2.57
Total	108.16

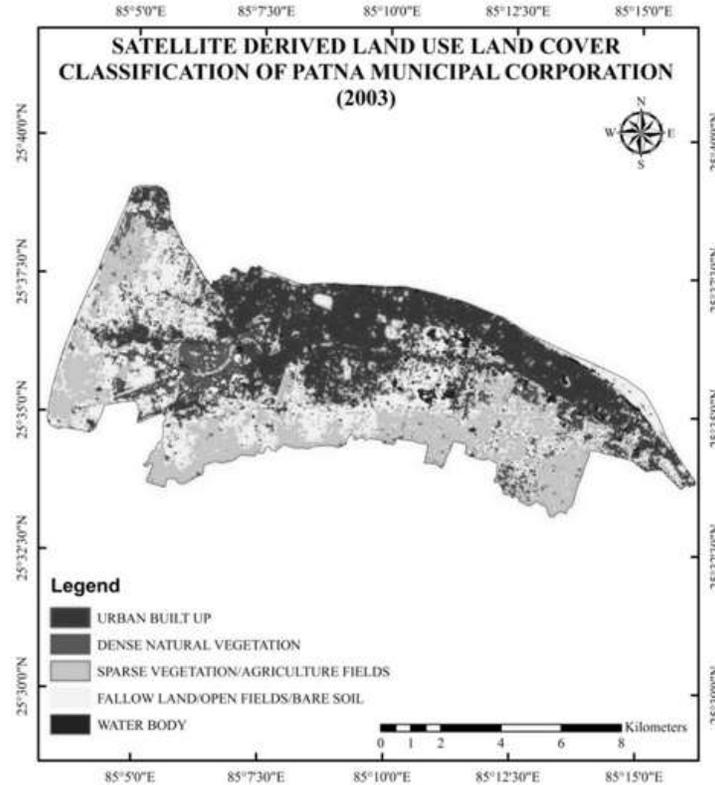


Fig - 6, Supervised Classification of PMC - 2003

Sparse Vegetation/Agriculture Fields

The maximum likelihood classifier has identified 27437 pixels in sparse vegetative part of the municipal area which converts into 19.54 km² area (table - 4, table - 5 and Fig - 6) for the year 2003.

Fallow Land/Open Fields/Bare Soils

The total number of training samples for this part of the municipal area was 39644, that converts into the total area of 35.67 km² considering the pixel resolution of 30 meter. It was found to be the largest occupied part of the Patna Municipal Corporation in 2003 (table - 4, table - 5 and Fig - 6).

Water Body

The maximum likelihood classifier has identified 2862 pixels in the water lodged part of the municipal area which converts into 2.57 km² area (table - 4, table - 5 and Fig - 6) for the year 2003.

Remote Sensing Based Land Use Land Cover Classification of Patna Municipal Corporation (PMC) for the Year of 2017

Unlike the previous sampled year (2003) where the three bands (NIR, Red, and Green) of 30 meter resolution of NASA's Landsat 7 is used, the dataset for 2017 is changed. For the present year 2017 Europeans Space Agency's (ESA) Sentinel-2A satellite sensors are being used. This satellite was launched in 2015 and since then it is operational and fortunately I have got the access of its dataset which is said to be comparatively more accurate than NASA's Landsat 7. The specification of the data is given in table - 1.

The same band combination comprising Near Infra Red, Red and Green were used for the false color composite (Fig - 5). The wavelengths for these bands were near identical to that of the Landsats, however the spatial resolution of Sentinel-2A was multiple times better than Landsats that results into better accuracy in classification scheme.

Urban built-up

This part of the Patna Municipal Corporation was settlement including residential and commercial; industrial, concrete made structure, asphalt made road etc. It was the most thickly populated part of the municipal area. In remote sensing using the three bands composite comprising Near Infra Red - Infra Red - Green channels Known as false - color Infrared shows this part of settlement as different shades of Cyan. This phenomenon is shown in Fig - 5. After getting the false color Infrared training pixel samples were created and maximum likelihood classifier was used to identify the pixels. After

getting some major classes and cross checking it with ground data, the sample was again reclassified for better accuracy.

Table - 6, Number of Training Pixels of SENTINEL - 2A (at 10 meter resolution) for Each Land Use Land Cover Class Used in Classification

Land use Land cover Class	Number of Training Pixels-2017
Urban Built-up	540382
Dense Natural Vegetation	73253
Sparse Vegetation/ Agriculture Fields	229147
Fallow Land/Open Fields/Bare Soils	222541
Water Body	16248
Total	108157

Table - 7, Training Pixels Converted into Area Where Pixel Resolution Size is 10 m² for Each Land Use Land Cover Class of Patna Municipal Corporation - 201

Land use Land cover Class	Training Pixels into Area (in km²)
Urban Built-up	54.03
Dense Natural Vegetation	7.32
Sparse Vegetation/ Agriculture Fields	22.91
Fallow Land/Open Fields/Bare Soils	22.25
Water Body	1.65
Total	108.16

The total number of training samples for the municipal area was 108157, that converts into the total Municipal area into 108.16 km² considering the pixel resolution of 10 meter. After calculating the geometry the total urban built-up part, the built-up area was found to be 54.03 km² (table - 6 and table - 7).

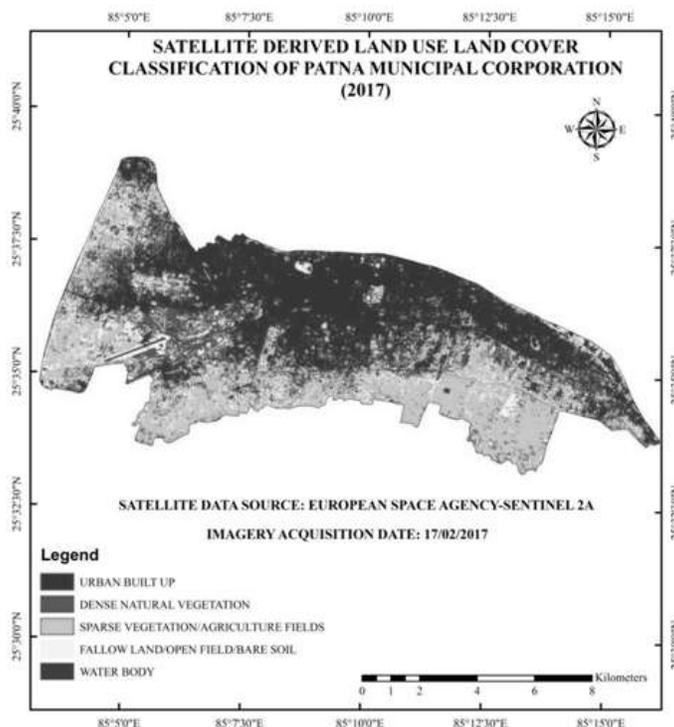


Fig - 7, Supervised classification of PMC - 2017

Dense Natural Vegetation

The total number of training pixel samples for this part of the municipal area was 73253, that converts into the total area of 7.32 km² considering the pixel resolution of 10 meter (table - 6, table - 7 and Fig - 7).

Sparse Vegetation/Agriculture Fields

The maximum likelihood classifier has identified 229147 pixels in sparse vegetative part of the municipal area which converts into 22.91 km² area (table - 6, table - 7 and Fig - 7) for the year 2017.

Fallow Land/Open Fields/Bare Soils

The total number of training samples for this part of the municipal area was 222541, that converts into the total area of 22.25 km² considering the pixel resolution of 10 meter. It was found to be the largest occupied part of the Patna Municipal Corporation in 2003 (table - 6, table - 7 and Fig - 6).

5.11.5 Water Body

The maximum likelihood classifier has identified 16248 pixels in the water lodged part of the municipal area which converts into 1.65 km² area (table - 6, table - 7 and Fig - 6) for the year 2017.

5.12 Comparison and Analysis of the Results

The results of this study indicate drastic changes in land cover land use pattern in Patna Municipal Corporation area in last 14 years. It is quite evident after comparing Fig - 6; and Fig - 7; which is the outcome of maximum likelihood supervised classification of temporal changes that have occurred in this duration. The increase in built-up area and decrease in agriculture land can be identified at first site. But what is interesting is the intensity of transformation of these change patterns.

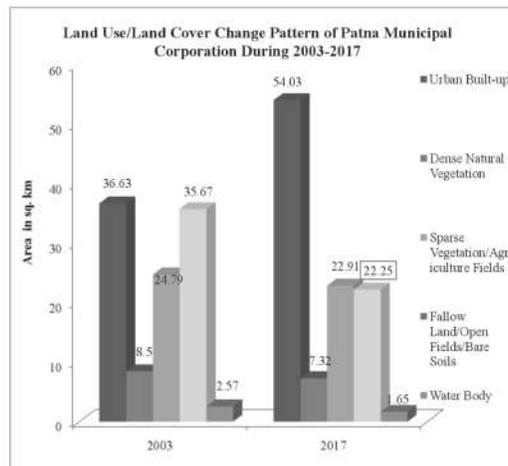


Figure - 8, Land cover/Land use change pattern in PMC during 2003 - 2017

Comparison of Results: A comparison of spatio-temporal changing dimensions of the urban landscape has been done above in figure - 8. A statistical analysis of the land use/ land cover change over the years has been done below in the following table (table - 8).

Built-up Area Comparison

Table - 8 shows that in the period of 14 years the urban built-up area has increased considerably in Patna Municipal Corporation. The area under urban built up in this phase of 14 years from 2003 to 2017, increased nearly 1.5 times and reached to 54.03 km² (table - 8).

Dense Natural Vegetation Comparison

Contrary to the urban built up area which has shown regular growth since 2003 to 2017, the dense natural vegetative part of the Patna Municipal Corporation has shown a significant decline over the years. It was found that this part of the municipal area further shrunk by 1.18 km² to 7.32 km² (table - 8).

Sparse Vegetation/Agriculture Fields

The sparse vegetative part of the Patna Municipal Area has shown some consistency over the years considering persistent area comparing with other land use /land cover classes. In the last 14 years the area falling in this part of the municipal area was reduced by 1.88 km² to become the net area 22.91 km² (table - 8).

Fallow Land/Open Fields/Bare Soils

This part of the Patna Municipal Area was the second largest class after the urban built up area in 2003 with a total area of 35.67 km² (table - 8). After 14 years, in 2017 the area coming under this class reduced considerably with a decline of 13.42 km² (table - 8). The reason for this decline was directly related to the increase in built up area because of horizontal and vertical growth of the municipal

area due to rapid development work by the new government regime coming into power in 2005. These barren areas were developed in new colonies, commercial places, city malls and roads etc.

Water Body

During the study phase of 14 years 2003 to 2017, the water lodged area, made up of ponds; lakes and other water bodies reduced at a rapid pace (table - 8). Quantitatively the area shrunk by 0.92 km² to just 1.65 km² in 2017.

Table - 8, Statistical analysis of land cover/land use change (2003 - 2017)

Land Cover / Land Use Feature	Area in km ² (2003)	Area in km ² (2017)	Change (2003-2017) in Area km ²
Urban Built-up	36.63	54.03	+17.4
Dense Natural Vegetation	8.5	7.32	-1.18
Sparse Vegetation/Agriculture Fields	24.79	22.91	-1.88
Fallow Land/Open Fields/Bare Soils	35.67	22.25	-13.42
Water Body	2.57	1.65	-0.92
Total	108.16	108.16	

Pattern of Land Use Land Cover in Patna Municipal Corporation during 2003-2017

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Tracing Modernism through Gandhi in Indian Fiction

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Literatures of the world have documented the history and evolution of civilisations. Culture, society, economy, polity and the flux of change in all these domains go into the making of a nation's literature. In its several genres like epics, poems, plays and of late in fiction, the history of a nation has been articulated as metaphors. Sometimes, they have been turned into allegories and at times into a myth. Modern ideas in India were ushered in and amply articulated in her literatures. Modernism in literature appears to be the culmination of two forces at play simultaneously. One was India's own weariness with the surmounting amount of orthodox and regressive ideas and the other was a refreshing wave of modern ideals from the west facilitated by India's interaction with it. Given the prevailing conditions in India Modernism meant altogether a new thing for her. The ideas were always there and so was the praxis, only that the yoke of colonialism and consequent exploitation had left the Indian masses in a demoralized mental state. The need of the hour was an original voice and a true spirit which could rouse the slumbering millions. One such person who could grasp and respond to the prevailing situations was away honing his skills in domesticating modern ideas and wielding them against the colonisers from the west in South Africa. Mohandas Karam Chand Gandhi (1869-1948) has been one such phenomenal personality who has not only changed the course of a nation and moulded the destiny of its millions but has also given a vision to the world. Bipan Chandra writes in *India's Struggle for Independence* that Lech Walesa consciously tried to incorporate elements of Gandhian

strategy in the solidarity movement of Poland. Gandhi embarked on the process not by alienating but by incorporating the west through a process of assimilating its modern ethos. He led nationwide campaigns for alleviating poverty, maximising women's rights, building religious and ethnic amity, ending untouchability and above all achieving Swarajin India. He envisioned a free India as a self-sufficient residential community based on religious pluralism. Gandhi popularly known as Bapu, not only steered India towards political freedom but also gave to her people a model of mass struggle and social change. He was the one who effected a mass mobilisation and wrenched Indians from the deep slumber of ignominious slavery, anomie and multiple internal contradictions.

Gandhi had effected social change in Hegelian and Marxist terms. The classic Hegelian dialectic model of social change is based on the interaction of opposing forces. Starting from a point of momentary stasis, thesis countered by antithesis first yields conflict, then it subsequently results in a new Synthesis. The Marxist model is based on a dialectical and materialist concept of history. Humankind's history is a fundamental struggle between social classes. While Gandhi's strategy of truce struggle truce may be seen as an attempt to test the Hegelian model his plea for charkha and self-sufficiency was based on class-struggle-inspired Marxist model. By involving women Gandhi had also exhibited his model of Gendered pattern of social change. All these ideas were inspired by local requirements and western ideals of liberty, equality and fraternity.

Indian Novel in English has been a very recent phenomenon as compared to the rich history of Indian literature. Indian Writings in English blossomed as an encounter with colonialism while poetry was more profuse than prose during the initial phase of the development. Novels came later but since its arrival it has dominated the Indian literary scene and has also thrown its weight of recognition the world over. It was the expression of modern ideas which were at their full display and not only made such works original but also infused in them a global appeal. Although the precursors of English novels in

India are worth remembrance but it was the "Great Trio" of Mulk Raj Anand (1905-2004), Raja Rao (1908-2006) and R K Narayan (1906-2001) who laboured hard with their creative genius and founded a bed rock for Indian English Fiction. "The Big Three" have not remained untouched by the Gandhian Whirlwind and the consequent modernism vis a vis realism. Gandhi's modern thoughts and philosophy have provided a wide variety of themes and characteristics to Indian Fiction. In such fiction one finds an ample articulation of a wholesome gamut of the entire range of modern strategy for struggle and a model for social change. Gandhi the epitome of modernism has been introduced as a character, a virtue, and as a guiding influence to the suffering millions and often as protagonists in many works of fiction. The prominent ones are Bakha in *Untouchable*, Moorthy in *Kanthapura* and Sriram in *Waiting for the Mahatma*. Besides these major Gandhian heroes donning modern ideas, there are numerous other novels which hover within the Gandhian whirlwind like KS Venkatramani's (1891-1951) *Murugan the Tiller* (1927) and *Kundan the Patriot* (1932), Shankar Ram's *Love of Dust*, Humayun Kabir's *Men and River*, Mulk Raj Anand's *Untouchable* (1935), *Coolie* (1936), *Two Leaves and a Bud* (1937), *The Sword and the Sickle* (1942) Bhabani Bhattacharya's *Shadow from Ladakh*, Manohar Malgaonkar's (1913 - 2010) *A Bend in the Ganges* (1964) and Chaman Nahal's (1927-2013) *The Gandhi Quartet* (1993). We shall confine our analysis of Gandhian Model to R K Narayan's *Waiting for the Mahatma*, Raja Rao's *Kanthapura* and Mulk Raj Anand's *Untouchable*.

In *Kanthapura*, we find astonishing originality of thought and narrative technique. The entire novel is driven with the force that Gandhi was and the reversal of structures infused through modern thoughts of equality and fraternity. Also the novel was called a 'sthalapurana'. While Puranas are ancient iepauranic Raja Rao metamorphosed the idea into a totally modern art form ie the Novel. In the foreword to the novel Raja Rao himself likens the novel to a Sthalapurana and explicates the roles played by sages and seers. In the novel Gandhi has not appeared as a character himself but his

hallowed and all-pervading effect has been made through the character Moorthy. It would not be wrong to say that Moorthy was the Gandhi of Kanthapura. The protagonist Moorthy not only dedicates his life to follow the footsteps of the Mahatma but also suffers many personal losses for the larger good of his country; he was fully convinced with the modern ideals and their potentials. Social change takes its own toll, so the protagonist loses not only his caste but also his mother who succumbs to the stigma of his son being declared an outcast. It was only the inner conviction of equality which enabled Moorthy to sail through the situation. This sense of supreme sacrifice for the common good was instilled by Gandhian ideals. Moorthy remains obsessed to the core with the idea of mobilising the masses which was a Gandhian strategy. In fact Gandhi's modern ideas and his charismatic personality had created many Gandhis throughout India. His perspective of mass mobilisation was fraught with many diverse possibilities. Involvement of the ordinary people in the struggle meant taking a position on important issues of the day many of which have been depicted in Kanthapura.

Raja Rao describes in Kanthapura an archetypal South Indian village inspired by Gandhi's satyagraha and crushed by the police force of the colonial rulers. Kanthapura was mired in regressive social structures and was in dire need of modern democratic ideals. It was The Skeffington Coffee Estate and what goes on within its boundaries that represented the pattern of British oppression in India. Despite its realistic mode, the novel evolves round its mythic and symbolic framework at the centre of which rests Gandhi and his modern ideals of caste, class and gender equality. In the novel the Gandhian teachings in modernism provide constant refrains to hold the characters and various strands of the plot in place to lead to the artistic effect of modern Gandhian principles. The people of Kanthapura and the adjoining areas are exhorted in the name of the Mahatma not to drink toddy or liquor in any form. The toddy shops in the neighbourhood are picketed to prevent the sale of liquor. This was another practical analysis of Gandhi which could wake the drowsy masses and enable

them to fight out the colonial forces. Many would waste their money and health in the sick practice of drinking toddy. Gandhi's practice of singing bhajans is appreciated and imbibed by the people of Kanthapura. This is another modern idea of rescuing religion to its actual emancipatory purpose rather than just leave it as a tool of exploitation and suppression. It was perhaps the Indian variety of Reformation infused with the spirit of Morality Plays. The people take out prabhatpheris getting up at dawn gathering at the temple and going through the streets in the twilight, singing songs. They also sing new songs in which Gandhi's image appears as that of king of humble origin:

O King, he was born on a wattle-mat,
He is not the King of the velvet bed,
He's small and he's round and he is bright and he is sacred,
O, Mahatma, you are our king and we are your slaves. (203)

Gandhi had identified himself and his modernist ideals so much with the people of Kanthapura that they proudly declare their unflinching allegiance to him and his modern nationalistic fervour. On several occasions in the novel, thundering slogans are:

VandeMataram! Mahatma Gandhi ki jai and
InquilabZindabad... (203)

Gandhi's firm faith in and in-depth analysis of Indian Civilisation and Culture was always a part of his political motivation. He begins his essay entitled Indian Civilisation and Culture by declaring:

I believe that the civilisation India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate, the might of Pharoas was broken, Japan has become Westernised; of China nothing can be said, but India is still, somehow or other, sound at the foundation. (13)

Gandhian nationalism and his idea of Modern India had a magical effect. His ideas subverted feudalism and caste mired social structures and took to steering India on the high path of modernism

and democratic libertarian ethos. The masses often invest Gandhi with quasi-divine powers; a similar scene is there in Mulk Raj Anand's *Untouchable* when Bakha attends a political gathering. People in the congregation are heard speaking of Gandhi in a eulogised mythic mode. Bakha notices that there are people of all castes and ethnicities in the crowd. This was the charisma of Gandhi's popularity and his calling. His modern cosmopolitanism comes out in full bloom. There were Kashmiri Muslims, Sikh rustics, from the near-by village, red-cheeked pathans, black faced Indian Christians, girls from Salvation Army colony, sporadic presence of some Europeans could also be seen. Bakha had heard people saying that Gandhi was a saint, an avatar of Vishnu and Krishna. Bakha hears caste hindus say "The Sarkar is afraid of him" (151). Such emotionally charged people under the conditions when police repressions were common phenomena speaks volumes about the extent of boldness instilled by modern Gandhian ideals in Indian hearts.

In R K Narayan's *Waiting for the Mahatma* Sriram is moderately educated youth who lives with his grandmother in the fictional Southern Indian town, Malgudi, in which many of Narayan's fictional work are set. Sriram is attracted to Bharati, a girl of his age who is a voluntary activist in Mahatma Gandhi's Quit India movement. Drawn by his adulation for Bharti, Sriram himself becomes an activist. Here in we find the remarkable blending of personal romance and tumultuous national politics. Narayan writes:

But Mahatma ji was saying - 'if I have the slightest suspicion that your heart is not pure or that there is bitterness there, I'd rather have the British stay on. It's the lesser of the two evils.'

Sriram thought: 'Oh revered Mahatmaji have no doubt that my heart is pure and without bitterness. How can I have any bitterness in my heart for a creature who looks so divine. (32)

We can easily notice a seamless blending of national politics and personal romance in these words. Narayan's pristine humour is in its full bloom. While Mahatma meant purity of heart in the social and spiritual sense Sriram likens the purity of heart to the ideals of romantic

love. Through his inventive creation Narayan also contrasts modern Gandhian ideal of nonviolence with violence and its short sightedness. With violence the world was already weary and sick since 1914. For achieving this effect Narayan creates a foil for Bharti i.e. Jagdish who initiates Sriram into militant activities. He then gets involved with anti-colonial insurgents through Jagdish. This causes much damage to the Gandhian value of non-violence and upsets Bharti too. It was perhaps the modern world's frustration with war, violence and repression which struck love for civil libertarian activism. This civil movement as a modern idea was propagated by Gandhi and his disciples. By now a militant activist, Sriram's underground activity takes place in the countryside where the misunderstandings with the locals provide comic relief during an almost tragic episode i.e. Sriram's straying towards violence. People had been convinced by now of the futility of violence. After being released from the jail, Sriram is reunited with Bharti, and the story ends with their engagement amidst the tragedy of India's partition in 1947. An unusual feature of this novel is the participation of Gandhi as a character. His revolutionary modern ideas and practices are contrasted with the views of traditionalists such as the town's notables and Sriram's grandmother. The political struggle serves as a background to Sriram and Bharati's unconventional romance which is concluded outside either's family circle. This was an unusual idea and rather a modern one for the Indian society of that time. It was rather very modern for Gandhi to sanction such a love marriage and even promise to officiate their marriage. He was very prophetic in instructing Bharti to go ahead with the marriage plans even if he by some chance could not turn up to officiate the marriage. He turned out to be prophetic when he was assassinated before Bharti and Sriram's marriage. This sanction to marriage as far as ideals have not been compromised offers a model for social change. Gandhi had an extremely modern mind as he had truly imbibed the principles of European social struggles fought to emancipate the common masses from the evil of inequality ever since the seventeenth century, the American war of Independence and French Revolution in the eighteenth century. Gandhi had also been amply exposed to the radical ideas of equality and justice which perhaps

was the major reason behind his choice of the untouchables and the women as the other sections of the Indian society whom he would draw into the National struggle.

Gandhi continues to grasp the imagination of Indian writers. APJ Abdul Kalam in his Ignited Minds uses the dream vision technique. He dreams of five great men of the world Emperor Ashoka, Caliph Omar, Lincoln, Einstein and Mahatma Gandhi. All of them discuss the problems of the world. Though non-fiction, but this book perhaps offers the latest reference to Gandhi as a fictionalised character. His model of social change and mass struggle as culmination of modern ideals need to be discovered and rediscovered again and again for comprehending the enigma that is India and for the welfare of the entire human race.

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भारतीय संस्कृति में 'ब्रह्मा' : एक प्रतीक

दीपेन्द्र किशोर आर्य

सहायक प्राचार्य

संस्कृत विभाग

पटना कॉलेज, पटना

संस्कृत साहित्य में काव्यगत प्रतीकों का आध्यात्मिक सौन्दर्य अन्तश्चक्षुओं से निरीक्षण करने योग्य है। किन्तु धातुओं और पाषाण-खण्डों से निर्मित मूर्तियों तथा भावोद्बोधक चित्रों में आध्यात्मिक प्रतीकों का जो कलात्मक सौन्दर्य है, वह चर्मचक्षुओं से भी द्रष्टव्य है- यद्यपि उसके रहस्य-उद्घाटन के लिए सूक्ष्मदर्शिता की ही आवश्यकता है।

प्रतीक चाहे कविता में हो, कथा में हो, मूर्ति रूप में हो या चित्र रूप में, उसका तात्पर्य समझ लेने में अपूर्व आनन्द का अनुभव होता है। प्रतीकों का अध्ययन विषय वास्तव में मन को रमाने के लिए अत्यन्त आकर्षक विषय है।

प्रतीक निर्माण की प्रवृत्ति कितनी पुरानी है, यह कहना कठिन है। विचार करने से यह प्रतीत होता है कि जब से मनुष्य में बुद्धि हुई और उसकी बुद्धि ने रेखा खींचना या लीपापोती करना प्रारम्भ किया तभी से वह अपने आन्तरिक भावों के प्रकाशन के लिए प्रतीक-निर्माण करने लगा। आदिम मनुष्य की गुफाओं में प्राप्त होने वाले चित्र, मूर्तियाँ आदि इस ओर स्पष्ट संकेत करते हैं।

भारतीय भूमि पर जन्म लेने वाले मनीषियों ने अपने विद्या और संस्कार के अनुसार निश्चित सिद्धान्तों पर और निश्चित उद्देश्यों की प्राप्ति के लिए कुछ प्रतीकों का निर्माण किया। ये भारतीय प्रतीक सरल तथा स्पष्ट होने के बावजूद भी कठिन तथा दुरुह जान पड़ते हैं। इस दुरुहता के अनेक कारण हो सकते हैं, परन्तु एक प्रमुख कारण है कि आधुनिक युग में इस विषय

के पठन-पाठन का काम एक भिन्न सभ्यता के लोगों ने अपने हाथ में ले लिया। भिन्न संस्कारवश ये लोग इन प्रतीकों का सही अर्थ नहीं निकाल सके। इसी संस्कृति के दो-चार सहृदयों ने, जो इन प्रतीकों के रहस्य को जानना चाहते थे, प्रयत्न किया परंतु संस्कृत से पूर्ण रूप से परिचित न होने के कारण वो भी सफल नहीं हो सके हैं। परिणाम ये हुआ कि जनसामान्य ने इन प्रतीकों का अर्थ कुछ से कुछ समझना शुरू कर दिया है। अतः आवश्यकता है कि उन प्रतीकों का अर्थ शास्त्रों तथा आधुनिक खोजों पर आधारित तथ्यों के आलोक में किया जाये। इसी सन्दर्भ में यह शोध पत्र प्रस्तुत है:-

भारतीय संस्कृति में त्रिदेवों का महत्त्व निर्विवाद रूप से प्रसिद्ध है। त्रिदेव हैं- ब्रह्मा, विष्णु तथा महेश। ब्रह्मा को सृष्टिकर्ता माना जाता है। सभी प्रधान देवों के प्रतीकों के निर्माण में ब्रह्मा का प्रधानतया प्रयोग होता है। ब्रह्मा के दो रूप हैं- पूर्णब्रह्म और रजोगुण के अधिष्ठाता गुणभिमानि देव।

ब्रह्मा, ब्रह्म हैं, आत्मभू (अपने आप उत्पन्न होनेवाले) हैं, स्वयम्भू हैं और सारी सृष्टि को बनाने वाले हैं। ये सृष्टिस्वरूप हैं अर्थात् इनमें और सृष्टि में कोई अन्तर नहीं है-

जगत्विराजोः सत्तैका पवनस्पन्दयोरिव।

जगद्यत्त विराडेव यो विराट् तज्जगत्स्मृतम्।

जगद्ब्रह्मा विराट् चेति शब्दाः पर्यायवाचकाः।¹

“पवन और उसके स्पन्दन की तरह जगत् और विराट् एक ही सत्ता है, जो जगत् है, वही विराट् है, जो विराट् है वही जगत् है। जगत्, ब्रह्मा और विराट् ये तीनों पर्यायवाची शब्द हैं।”

इनके (ब्रह्माके) चतुर्मुखादि की व्याख्या इस प्रकार की गई है-

ऋग्वेदादिप्रभेदेन कृतादियुगभेदतः

विप्रादिवर्णभेदेन चतुर्वक्त्रं चतुर्भुजम्।²

“ऋग्वेदादि चारों वेद, कृत इत्यादि चारों युग ओर ब्राह्मणादिचार वर्णों के प्रतीक इनके चारों मुख ओर चारों भुजायें हैं।”

अरूणादित्यसंकाशं चतुर्वक्त्रं चतुर्मुखम्।

चतुर्वेदमयं देवं धर्मकामार्थमोक्षदम्।⁹

“ब्रह्मा के बालसूर्य के समान लाल वर्ण, चार शिर और चार मुख, चारों वेदमय और धर्म-अर्थ-काम और मोक्ष के देने वाले हैं।”

लाल रंग रजोगुण का संकेत है।

इनका वाहन राजहंस है, जो शान्ति, पवित्रता इत्यादि का प्रतीक है। यह हंस अहं सः सोऽहं अजपाजप करनेवाले जीव और प्राणशक्ति का भी प्रतीक है, जिसके द्वारा ब्रह्मा सृष्टि का संचालन करते हैं।

अध्यात्मिक पक्ष में हंस जीव का प्रतीक है, जीव, प्राणशक्ति के द्वारा काम करता है, जिसका लक्षण निःश्वास और प्रश्वास की क्रिया है। निःश्वास से ‘हं’ और प्रश्वास से ‘सः’ की ध्वनित निकलती है। यही निःश्वास-प्रश्वास का आवागमन ‘हंस’ है, जिसके द्वारा ब्रह्मा क्रिया-निष्पादन करते हैं, यही हंस निर्विकल्प समाधि में अशेषकारक की जलराशि में तैरता रहता है। उपनिषद् में आत्मा का नाम हंस है:-

“स्वप्नेन शरीरमभिप्रहृत्यासुप्तः सुप्तानभिचाकशीति।

शुक्लमादाय पुनरोति स्थानं हिरण्यमयः पुरुष एक हंसः॥

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतं चरित्वा।

स ईयतेऽमृतो यत्र कं हिरण्यमयः पुरुष एकहंसः॥”¹¹

“स्वयं असुप्त है; किन्तु निद्रावस्था में शरीर को छोड़कर भी निद्रितों को जीवित रखता है और तेज को ग्रहण कर फिर अपने स्थान (शरीर) में आ जाता है, वह हिरण्यमय पुरुष एक हंस है।

प्राण (निःश्वास-प्रश्वास से लक्षित) द्वारा अवर कुलाय (घोंसला शरीर) की रक्षा करता हुआ कुलाय से बाहर इच्छापूर्ण अमृतपान कर जो पुनः आ जाता है, वह हिरण्यमय पुरुष एक हंस है।”

रजोगुणाभिमानी ब्रह्म के प्रतीक होने पर ये सत्त्व और तम-दोनों गुणों को क्रियाशील करनेवाले रजोगुण के अधीश्वर, विधाता तथा स्रष्टा हैं।

इनका नाम अब्जयोनि है। ये कमल से उत्पन्न होते हैं और उस पर बैठे रहते हैं। यह कमल विष्णु की नाभि से निकलता है।

विश्वव्यापी ओर अविनाशी तत्त्व में जब स्पन्दन होता है, तब वह बिन्दु का रूप ग्रहण करता है। इससे शैवों के मूलस्तम्भ, शाक्तों के नाद-बिन्दु और वैष्णव तथा शाक्तों के कमलनाल तथा कमल का उत्थान होता है। इस कमल का स्वरूप है-

“प्रकृतिमयपत्रविकारमयकेसरसंविन्नालादिविशेषणशीलं पद्मम्।”²

‘प्रकृति इसके पत्ते हैं, परिवर्तन या विवर्त इसका केसर है और चेतना इसका नाल है। इस पद्म के ऐसे ही विशेषण हैं। इसलिए कहा है-

“पद्मं विश्वं करे स्थितम्।”³

विष्णु के हाथ में पद्म के रूप में विश्व है। यहीं चेतना का पद्मनाल बौद्धों का स्तूप और स्तम्भ है। यहीं शैवों का शिवलिंग है और जैनों की दण्डायमान तीर्थकर प्रतिमा है।

पद्म के विषय में हैवेल का अनुमान इस प्रकार है-

“हमलोग देख चुके हैं कि अरबों का धार्मिक आदर्श और दर्शन कोणवाले मेहराब में एकत्रित था। मुसलमानों के लिए जो मेहराब है, हिन्दुओं और बौद्धों के लिए वहीं कमल है, तालों के काले प्रशान्त जल पर तैरते हुए और झलमलाते हुए कमल प्रभात काल में बाल-सूर्य की किरणों के प्रथम स्पर्श से उनके असंख्य दलों का खुल पड़ना, और सूर्यास्त के समय फिर बन्द हो जाना और नीचे कीच में छिपे हुए कन्द में, सृष्टि का पूर्ण प्रतीक दिखाई पड़ता था। इसमें आकाश की स्थिरता में अन्धकारमय शून्य की विसृष्टि से सृष्टि की दिव्य पवित्रता और सुन्दरता थी। उनके लाल, उज्वल और नील वर्ण त्रिमूर्ति के प्रतीक थे, जो एक के ही तीन रूप थे। लाल ब्रह्मा, स्रष्टा; उजला शिव, परमात्मा; नीला विष्णु, जगत् के त्राता। घण्टे के आकार का पुष्कर (उनके लिए) रहस्यमय हिरण्यगर्भ था, जो जगत् का उत्पत्ति स्थान है और जिसमें अजात अनेक जगत् के बीज पड़े हुए हैं। कमल देवताओं का आसन और पादपीठ था, जो जड़ जगत् और अण्डकटाह का प्रतीक है। यह सारे हिन्दूधर्म का उसी प्रकार प्रतीक था, जिस प्रकार सारे इस्लाम के लिए मेहराब था।”⁴ ब्रह्मा के एक हाथ में पुस्तक और दूसरे में कभी सुव और कभी माला रहती है। एक में कमण्डल और एक में चरुपात्र रहता है। चरुपात्र और सुव यज्ञ के चिह्न है। पुस्तक वेद है। कमण्डल अमृत से भरा हुआ पात्र है, जो उपनिषदों का अमृतत्व बौद्धों का निर्वाण और

वेदान्तियों का आनन्द-तत्त्व है, यहीं काली तारा आदि के हाथ में कपाल के रूप में अमृतत्व का सुधापात्र है। कलश के विषय में हैवेल कहते हैं-

कमल के प्रतीक के साथ लोटा, कलश या कुम्भ का निकट संबंध है, जिसमें सृष्टि-तत्त्व अर्थात् अमृत भरा हुआ है, जिसे देव और दानवों ने विराट् उदधि को मथकर निकाला था। भारत के गृह निर्माण और कला में, निर्माण और सजावट में, असंख्य रीति से इन दोनों प्रतीकों का प्रयोग हुआ है, विकसित पद्म सूर्य के प्रतीक की तरह भरहुत, साँची और अमरावती के बौद्ध घरों पर बनाये गये हैं, जिसे घोड़े के नाल जैसा मेहराब कहा गया है और जो झुकाये हुए बांस से बनाये जाते थे और बौद्ध-गृहों के छज्जों के पास और सरोखों के पास पाये जाते थे, वे भी कमल-दल के प्रतीक हैं। बौद्ध और हिन्दू गुम्बज की बनावट भी बाँस की नकल पर होती थी और उसमें पुष्कर का अनुकरण किया जाता था। यह कमल दल के साथ पत्थरों पर अंकित किया जाता था। अधिकांश हिन्दू मन्दिरों के स्तम्भ, पद्म, पुष्कर और कलश को मिलाकर बनाये जाते थे। इनका मूल रूप काम की हुई लकड़ी के बने हुए यूपस्तम्भ थे, जो यज्ञस्थल के चिह्न थे और जिनसे बलि-पशु बाँधे जाते थे।⁵

इस प्रकार हम देखते हैं कि भारतीय संस्कृति में 'ब्रह्मा' कोई व्यक्ति विशेष नहीं हैं, अपितु यह पूर्णरूप में इस जगत् का प्रतीक है तथा एक अन्य रूप में यह रजोगुण का प्रतिनिधित्व करता है। इनके चारो मुख चारो वेद तथा पुरुषार्थ चतुष्टय के प्रतिनिधि हैं। राजहंस आत्मा को इंगित करता है तथा कमलासन या कमल इस प्रकृति का प्रतीक है। कमण्डल के अन्दर का अमृततत्त्व प्रकृति के नियमों तथा तत्त्वों के ज्ञान के उपरान्त प्राप्त होने आनन्द का परिचायक है।⁶

ब्रह्मा के इस कमलासन का प्रयोग हमें विभिन्न कालों में निर्मित अनेक भवनों में देखने को मिलता है।

सन्दर्भ-

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2. योगवासिष्ठ, निर्वाणप्रकरण, उत्तरार्ध, सर्ग 74 श्लोक 24, 25.
3. रूपमण्डन.

4. कालीविलासतन्त्रम् पटल 20 श्लोक 12.
5. ललितासहस्रनाम, पृ० 81.
6. गोपालोत्तरतापिन्युपनिषद् श्लोक 26.
7. We have already seen that the religious idealism and philosophy of the Arabs were summed up in the pointed arch. What the mihrab was to the Musalman, the lotus was to the Buddhist and the Hindu. The shining lotus flowers floating on the still dark surface of the lake, their manifold petals opening as the sun's rays touched them at break of day, and closing again at sunset, the roots hidden in the mud beneath, seemed perfect symbols of creation, of divine, purity and beauty, of the cosmos, evolved from the dark void of chaos and sustained an equilibrium by the cosmic ether, Akash. Their colours red, white and blue, were emblems of the Trimurti, the three aspects of the one—red for Brahma, the creator; white for Shiva, the Divine spirit; blue for Vishnu, the preserver and upholder of the universe. The bell shaped fruit was the mystic Hiranyagarbha, the womb of the universe, holding the germ of worlds innumerable still unborn. The lotus was the seat and foot-stool of the gods, the symbol of the material universe, and of the heavenly spheres above it. It was the symbol for all Hinduism as the mihrab was for all Islam."

- Indian Architecture, Chapter-II.
8. Closely connected with symbolism of the lotus was that of the water pot—the Kalas or Kumbha—which held the creative element, or the nectar of immortality, churned by gods and demons from the Cosmic Ocean. These two pregnant symbols were employed in Indian architecture and art, both structurally and decoratively in an infinite variety of ways. The open Lotus-flower

is used as a sun-emblem on the Budhist rails of Bharhut, Sanchi and Amaravati the so-called 'horse-shoe' arch of the early Budhist gables and the windows, derived from bent bamboo, suggested the Lotus-leaf; Buddhist and Hindu domes, constructively derived from the bamboo also, were made to imitate the bell-shaped Lotus fruit and sculptured with the petals of the flower. The combination of the Lotus-flower, the bell-shaped fruit, and the water-pot forms the basis of the design of most Hindu Temple pillars, the prototypes of which were doubtless the carved wooden posts marking the sacrificial area in the ancient Vedicrites, to which the victims were bound."

- Indian Architecture, Chapter-II.

सन्दर्भ ग्रन्थ सूची-

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बुद्धकालीन वैशाली की बौद्ध भिक्षुणी आम्रपाली की सोच और संदेश

अकल राम

पोस्ट डॉक्टोरल फेलो, यू.जी.सी. नेट, नई दिल्ली, इतिहास विभाग,
पटना विश्वविद्यालय, पटना

आम्रपाली (560–480 BC)¹ छठी शताब्दी ईसा पूर्व में वैशाली गणराज्य की एक ऐसी नगरवधू थी जो बाद में गौतमबुद्ध के ज्ञान के सामने नतमस्तक हुई और बौद्ध भिक्षुणी बनी। इसकी पाली नाम अम्बपाली है जिसे कई नामों से जाना जाता है, जैसे – अनिन्द्य सुन्दरी, गणिका, आमुदारिका, अम्बे, अम्बालिका इत्यादि।²

आम्रपाली की ऐतिहासिक घटना सच है कि नहीं इसके लिए पी.जी.एस.टी. सिद्धान्त लागू किया जाता है। पी यानि प्रमाण, जी यानि घटना, एस यानि स्थल और टी यानि तिथि।³ ऐतिहासिक घटना की सत्यता के लिए चारों कारक होना अनिवार्य है। आम्रपाली एक ऐतिहासिक घटना है। इसके संबंध में हमें प्रमाण, घटना, स्थल और तिथि मौजूद है।

साहित्यिक, पुरातात्विक स्रोत एवं विदेशी यात्रा विवरण से हमें आम्रपाली के संबंध में जानकारी मिलती है। बौद्ध साहित्य जैसे महापरिनिर्वाण सूत्र, महावग्ग से आम्रपाली के संबंध में प्रमाण मिलता है। पुरातात्विक स्रोतों से बखरा पंचायत का नाम आम्रपाली पंचायत रखा गया और आज अंबारा चौका का नाम आम्रपाली चौक है। यहाँ आम्रपाली की जन्मभूमि है जहाँ प्राथमिक विद्यालय चलते हैं। मैं खुद जा कर आम्रपाली की जन्मभूमि को देखा भी हूँ।⁴ चीनी यात्री फाह्यान (399–414) और ह्वेनसांग (629–645) भी उसका वर्णन किया है।

आधुनिक लेखक ने भी आम्रपाली पर प्रकाश डाला है। इन लेखकों में प्रो. योगेन्द्र मिश्र (ऐन अर्ली हिस्ट्री ऑफ वैशाली), गनीलाल ठाकुर

(वैशाली की घरती का सच), प्रो. कामेश्वर प्रसाद (ग्लोरी दैट वाज वैशाली), आचार्य चतुर्सेन (वैशाली की नगरवधू), रामवृक्ष बेनीपुरी (नाटिका आमग्रपाल), वसंत राय (वैशाली का गौरवगाथा) का नाम प्रमुख हैं। मोतचन्द्र की रचना द वर्ल्ड ऑफ कोर्टिजन (1973) से भी आम्रपाली के बारे में जानकारी मिलती है। इसके अलावा आम्रपाली को मशहूर करने में चलचित्र का भी योगदान है जिसके माध्यम से आम्रपाली का नाम जन-जन तक पहुँचा। प्रसिद्ध फिल्म निर्देशक श्री लेख टण्डन, ने 7 मई, 1965 की 'माधुरी' (बम्बई से प्रकाशित पाक्षिक फिल्म पत्रिका) में 'आम्रपाली : वैशाली की सदायौवन नगरवधू' शीर्षक लेख (पृष्ठ— 36—38, चार चित्र सहित) लिखा और आम्रपाली नामक फिल्म बनायी।⁵ विभिन्न पत्र-पत्रिकाओं में भी आम्रपाली पर विद्वतापूर्ण आलेख लिखे जा चुके हैं।

प्रस्तुत आलेख में आम्रपाली कौन थी? गणिका कैसे बनी? वैशाली की नगरवधू क्यों बनी? वह भिक्षुणी के रूप में क्यों प्रसिद्ध हुई? क्या प्रभाव पड़ा? इन सवालों को उजागर करने की कोशिश की गई है।

आम्रपाली कौन थी? आम्रपाली की माँ कौन थी? पिता कौन थे? इसकी जानकारी नहीं मिलती है। बौद्ध साहित्य से पता चलता है कि आम्रपाली की उत्पत्ति आम के बगीचा में एक आम के पेड़ के नीचे से हुई थी। यह बगीचा वैशाली के राजा का था।

चूँकि आम्रपाली को आम के पेड़ के नीचे से लिया गया था इसलिए इसका नाम अम्बा रखा गया। माली के द्वारा इसे नगर में लाया गया था। आम्रपाली काफी सुन्दर थीं। अनेकों इसकी सुन्दरता पर आकर्षित थे और वे सभी इसी सुन्दर युवती को पाना चाहते थे।

आम्रपाली का लालन-पालन महानाम नामक एक लिच्छवी ने किया। इसलिए आम्रपाली के पिता के रूप में महानाम का नाम लिया जा सकता है। महानाम के यहाँ पलने वाली शिशु और 64 कलाओं⁶ में निपुण थीं। आम्रपाली का विवाह महानाम करना चाहते थे। वैशाली में एक नियम प्रचलित था कि सर्वश्रेष्ठ सुन्दरी का विवाह नहीं हो सकती थी। उसे गण की सम्पत्ति और गणभोग्या माना जाता था।⁷

कलह की वस्तु के रूप में आम्रपाली : चूँकि आम्रपाली सुन्दर, आनन्दायक, अति सुन्दर रंगवाली, सर्वश्रेष्ठ नर्तकी थी, इसलिए उससे विवाह के इच्छुक राजकुमारों, श्रेष्ठियों, कुलीनों में आपसी प्रतिस्पर्धा होने लगी। इतना भी नहीं इनके बीच आम्रपाली को चाहने/पाने के लिए गृह कलह का खतरा उत्पन्न हो गया। इस खतरा को दूर करने के लिए गण की बैठक में उसे गणिका बनाने का निर्णय लिया गया।

आम्रपाली गणिका कैसे बनी? जब महानाम यह घोषणा किया कि, 'मुझे तुम ब्राह्मण, क्षत्रिय और वैश्य सुनो, मेरे बगीचा में एक शिशु बच्ची जन्म ली थी जिसे मेरे द्वारा स्वीकार किया गया और पाला- पोशा गया है। अब मैं एक अच्छे परिवार से उसके लिए योग्य लड़का खोजता हूँ।'⁸ गण द्वारा महानाम को सूचित किया गया कि नियमानुसार सुन्दर लड़की पूरे गण के लिए होता है और उसका विवाह नहीं किया जा सकता है। महानाम को गण के समक्ष प्रस्तुत करने के लिए कहा गया। उसने ऐसा ही किया। अब आम्रपाली सम्पूर्ण गण के लिए है और विवाह का सवाल ही नहीं उठता है।

महानाम गण के फैसला से उदास हुआ। आम्रपाली भी गण की बैठक में हुए फैसला को स्वीकार की कि मैं गणभोग्या बनने के लिए तैयार हूँ यदि पाँच शर्त गण को मंजूर हो तो आम्रपाली द्वारा निम्नलिखित पाँच शर्त रखा गया – (1) नगर के अच्छी जगह पर मेरी आवास हो, (2) यदि कोई ग्राहक मेरे साथ हो, तो दूसरे ग्राहक का प्रवेश निषेध रहेगा, (3) ग्राहक को शुल्क के रूप में 500 कर्शापण देना होगा, (4) यदि मेरे घर की तलाशी के लिए आदेश निकलता हो, तो सात दिन के बाद ही घर की तलाशी होनी चाहिए और (5) आने और जाने वालों पर ध्यान नहीं दिया जाना चाहिए कि मेरे घर पर कौन आया व कौन गया।⁹

महानाम ने आम्रपाली के 5 शर्तों को गण को कहा और गण सभी शर्त को मानते हैं तो आम्रपाली गणिका बनेगी। गण इन शर्तों को स्वीकार किया कि प्रथम शर्त के अनुसार आम्रपाली को नगर के अच्छा स्थान पर अवास के लिए नामित है। दूसरी शर्त भी स्वीकार है कि एक ग्राहक दूसरे ग्राहक के बीच झगड़ा नहीं करेगा। तृतीय शर्तानुसार 500 कर्शापण शुल्क

भी मंजूर भी है ताकि आम्रपाली इससे कपड़े और गहनों पर खर्च कर सके। घर की तलाशी के लिए समय कोई मुद्दा नहीं है। अंतिम शर्त को भी स्वीकार्य किया जाता है कि आने-जाने वालों पर ध्यान नहीं दिया जायेगा।

अतः उपर्युक्त पाँच शर्तों को गण द्वारा मंजूर किया गया और आम्रपाली के पाँच शर्तों से पता चलता है कि आम्रपाली पवित्र हृदयवाली, स्वाभिमानी, पिता/पालक का मान-मर्यादा रखने वाली तथा तीक्ष्ण-बुद्धि की कन्या थीं।

आम्रपाली नगरवधू के रूप में : गणों द्वारा आम्रपाली की पाँच शर्तानुसार गणिका बनी और वैशाली की नगरवधू से मशहूर हो गई। आम्रपाली नगरवधू के रूप में सबों का आकर्षण का केन्द्र बनी। लिच्छवि ग्राहक आम्रपाली के यहाँ आने लगे। कुछ ऐसे ग्राहक भी थे जो जाति-बहिष्कृत थे। वे अभद्रतापूर्वक स्पर्श करते थे। वह यह पायी कि कुछ ग्राहक शक्तिहीन थे। उसे प्रतीत हुआ कि कुछ श्रेणी के ग्राहक के ग्राहक को मनोवैज्ञानिक दबाव के जरिये अलग रखा जाये। उसने देश के सभी चित्रकारों को आमंत्रित किया। सभी चित्रकारों से उसने यह कहा कि मेरे घर की दीवारों पर राजाओं, मंत्रियों, श्रेष्ठियों और व्यापारियों का चित्र बनाये। चित्र बनने के बाद उन चित्रों को उसने निरीक्षण की और मगध के राजा बिम्बिसार से प्रभावित हुई। उसने सोचा कि बिम्बिसार ही मेरे साथ रह सकते हैं।

बिम्बिसार एक दिन अपने राज दरबार में अपने मंत्रियों के बीच बातचीत कर रहे थे। बातचीत के दौरान उसने मंत्रियों को गणिकाओं के बारे में चर्चा के लिए कहा। एक मंत्री ने आम्रपाली नामक गणिका के बारे में चर्चा किया और उसने कहा कि आम्रपाली अति सुन्दर गणिका है तथा 64 कलाओं में निपुण है।

बिम्बिसार अधिकार दिया कि वह लिच्छवि की शत्रुता को अपने ऊपर लेता है। यदि वह आम्रपाली पर उसके आँखों को छोड़ता है। लेकिन बिम्बिसार अपने मंत्रियों के साथ वैशाली को बढ़ा। मंत्री बगीचा में ठहरा और बिम्बिसार आम्रपाली के घर में प्रवेश किया। अचानक उसने एक घंटी की घनघनाहट सुनी। घंटी की घनघनाहट नागरिकों के लिए एक चेतावनी

थी कि उनके बीच शत्रु मौजूद है। आम्रपाली ने बिम्बिसार से कहा कि वे लोग घर की तलाशी और आपको देखने के लिए प्रतिबंधित हैं पूर्व शर्त के अनुसार। बिम्बिसार छोड़ना चाहता था, लेकिन आम्रपाली उसे ठहरने के लिए कही। ऐसा इसलिए कि आम्रपाली और लिच्छवी गणों के बीच यह सहमति है कि एक सप्ताह के बाद ही वे मेरा घर तलाश सकते हैं। भविष्य की पीढ़ियों के लिए लिच्छवियों ने बिम्बिसार की उपस्थिति से यह कि उनके साथ एक निर्णयन निर्धारण सीमारेखा का प्रश्न छोड़ने का फैसला लिया। बिम्बिसार आम्रपाली के साथ सात दिन व्यतीत किये।¹⁰

आम्रपाली ने एक पुत्र को जन्म दिया जिसका नाम अभय रखा गया।¹¹ यह बालक बिम्बिसार का पुत्र था। बालक बड़ा सुन्दर था। जब वह बालक लिच्छवियों के लड़कों के साथ खेलता था तो उसे चिढ़ाता कि तुम्हारे पिता कौन हैं? आम्रपाली ने बालक को बताया कि तुम बिम्बिसार के पुत्र हो। बाद में वह बालक अपने पिता से मिला। उसे राजकुमार जैसा संरक्षण व पालन-पोषण किया गया। एक अन्य स्रोत से पता चलता है कि आम्रपाली और बिम्बिसार के मिलन से एक पुत्र का जन्म हुआ जो विमलकोंड¹² कहलाया। आम्रपाली का पुत्र का एक तीसरा नाम भी था – जीवक।¹³

अतः यह साबित होता है कि बिम्बिसार और आम्रपाली के मिलन से एक पुत्र हुआ था। आम्रपाली नगरवधू अथवा गणिका के रूप में काफी प्रसिद्ध हुई। इसके सर्वोत्तम ग्राहक और प्रेमी बिम्बिसार बने जो मगध के राजा थे। गणिका के रूप में आम्रपाली की सोच थी कि मेरे साथ शक्तिहीन व्यक्ति नहीं रह सकता है और जो शक्तिशाली ग्राहक है वही मेरे आवास में प्रवेश कर सकता है। गणिका के लिए यह संदेश है कि जीवन को चलाने के लिए सिद्धान्त होनी चाहिए। यदि सिद्धान्त नहीं है, तो जीवन भी नहीं है।

भिक्षुणी के रूप में आम्रपाली : गौतम बुद्ध को वज्जि गणतंत्र से बहुत लगाव था। ज्ञान-प्राप्ति के बाद बुद्ध की प्रथम वैशाली यात्रा थी। वैशाली में भिक्षुणी संघ की स्थापना हुई।¹⁴ बुद्ध नहीं चाहते थे कि संघ में महिलाओं का प्रवेश हो। लेकिन इनके प्रिय शिष्य आनन्द के आग्रह और

इनकी महाप्रजापति गौतमी के आग्रह पर संघ में महिलाओं को अनुमति मिली। विनयपिटक बुद्ध द्वारा निराशाजनक भविष्यवाणी का उल्लेख करता है कि स्त्रियों को संघ में शामिल करने के सिद्धान्त से संघ 1,000 वर्षों की बजाय 500 वर्षों में पतन का शिकार हो जाएगा।¹⁵

बौद्ध ग्रंथों में थेरीगाथा (ज्येष्ठ भिक्षुणियों के गीत) महत्त्वपूर्ण ग्रंथ है जो सुत्तपिटक का एक निकाय खुद्दक निकाय के पन्द्रह ग्रंथों¹⁶ में एक ग्रंथ है। थेरीगाथा 73 गीतों का संग्रह है जिसमें 522 गाथाएँ हैं। इनकी रचना (3री शताब्दी ई.पू. से 2री शताब्दी ई.) आध्यात्मिक रूप से विभाजित भिक्षुणियों ने की थी। आम्रपाली के नाम से थेरीगाथा¹⁷ में उन्नीश श्लोक हैं।

बौद्ध ग्रंथों में वज्जियों के 30 बौद्धों का नाम¹⁸ मिलते हैं जिन्होंने बुद्ध से प्रभावित होकर बौद्ध धर्म स्वीकार किया था। इनमें से एक आम्रपाली भी थीं। आम्रपाली के पिता भी बौद्ध धर्म स्वीकार कर चुके थे। थेरीगाथा¹⁹ में दो श्लोक हैं, जो परम्परा के अनुसार उन संन्यासियों को डाँट-फटकार के लिए आनन्द द्वारा बोले गये थे जिन्होंने आम्रपाली की झलक पाकर अपनी बुद्धि खो दी थी।

जब आम्रपाली गणिका ने सुना कि बुद्ध वैशाली में पहुँचे हैं और उसी के अम्बवन में ठहरे हुए हैं तब उसने कई राजकीय रथ जुतवाएँ और उनमें से एक में स्वयं बैठकर वह वैशाली में अपने उद्यान की ओर चल दी। शेष रथों में उसकी अनुचर सेविकाएँ थीं। जहाँ तक रथ जा सकता था वहाँ तक वह रथ में गई और आगे के लिए वह रथ से उतर कर पैदल चलकर वहाँ पहुँची जहाँ तथागत ठहरे हुए थे। वहाँ जाकर अभिवादन कर एक ओर बैठ गई। जब वह वहाँ बैठी, तो उसे बुद्ध ने कल्याणकारी 'प्रवचन' दिया।²⁰ तब आम्रपाली गणिका ने तथागत से प्रार्थना की। "भगवान भिक्षुसंघ सहित कल के लिए मेरे यहाँ भोजन का आमंत्रण स्वीकार करके मुझे अनुगृहित करें।" तथागत ने उसके निमंत्रण को मौन रहकर स्वीकार किया। जब अम्बपाली ने देखा कि तथागत ने उसका निमंत्रण स्वीकार कर लिया है, तो अपने स्थान से उठी और अभिवादन करके वहाँ से चल दी।

वैशाली के लिच्छवियों ने सुना कि बुद्ध वैशाली में आए हैं और आम्रपाली के उद्यान में ठहरे हैं तो वे भी बुद्ध के पास भोजन के लिए

आमंत्रित करना चाहते थे। उन्होंने भी बहुत से राजकीय रथ जुतवाएँ और उनपर बैठकर वैशाली चल पड़े। रास्ते में उन्हें अम्ब्रपाली मिली।

आम्ब्रपाली लिच्छवियों के रथों से रथ, पहिए से पहिए और धुरी-से-धुरी टकराती हुई पास से गुजरी। लिच्छवियों ने पूछा, “आम्ब्रपाली ! क्या बात है जो तू हमसे रथ टकराती हुई जा रही है?” आम्ब्रपाली ने उत्तर दिया – “स्वामियों ! तथागत ने भिक्षुसंघ सहित कल के लिए मेरा भोजन का आमंत्रण स्वीकार कर लिया।” लिच्छवियों ने कहा, “आम्ब्रपाली ! हमसे एक लाख ले ले, यह कल का भोजन हमें कराने दें।” आम्ब्रपाली ने कहा, “स्वामियों ! यदि आप उप-नगरों सहित समस्त वैशाली भी मुझे दे तब भी मैं कल का भोजन कराने का यह अवसर अपने हाथ से नहीं जाने दूँगी।” लिच्छवि हाथों मलते रह गए और वे अम्बवन की ओर बढ़ते गए। वे आम्ब्रपाली के उद्यान में पहुँचे।

जहाँ तक रथों से जा सकते थे, वहाँ तक रथों से जाकर लिच्छवी उतर पड़े और जहाँ तथागत विराजमान थे वहाँ पैदल पहुँचे और अभिवादन करके एक ओर बैठ गए। तब उन्होंने तथागत से प्रार्थना की, “भगवान ! भिक्षुसंघ सहित कल के लिए हमारा भोजन का आमंत्रण स्वीकार करें।” बुद्ध ने कहा, “लिच्छवियों ! कल के भोजन के लिए मैंने आम्ब्रपाली को वचन दे दिया है।” लिच्छवियों ने जान लिया वे असफल रह गए हैं।

रात बीत जाने पर आम्ब्रपाली ने अपने निवास स्थान पर मीठे चावल और पकवान बनवाए और जाकर तथागत से निवेदन किया, “भगवान समय हो गया है और भोजन तैयार है।” तथागत ने चीवर पहना तथा पात्र-चीवर ले भिक्षुसंघ सहित आम्ब्रपाली के निवास स्थान पर पधारें। वहाँ पहुँच कर वह अपने लिए तैयार किए गए आसन पर विराजमान हुए। आम्ब्रपाली ने बुद्ध तथा भिक्षुसंघ को मधुर मीठे चावल तथा स्वादिष्ट पकवान परोसे। वह तब तक वही खड़ी रही, जब तक उन सभी ने भोजन करके और अधिक लेना अस्वीकार कर दिया।

भोजन के बाद तथागत ने अपने पात्र और हाथ धो लिए, तो आम्ब्रपाली एक नीचा आसन लेकर बैठ गई। तब उसने तथागत से इस प्रकार निवेदन किया, “भगवान ! मैं अपना उद्यान आपको एवं भिक्षुसंघ को

अर्पित करती हूँ।²¹ बुद्ध ने दानानुमोदन करते हुए प्रवचन दिया। इसके बाद तथागत आसन से उठे और आम्रपाली से विदा ली। बाद में बौद्ध धर्म में दीक्षित होकर उसने निर्वाण प्राप्त किया।

महापरिनिर्वाणसुत्त से पता चलता है कि गौतम बुद्ध के पार्थिव जीवन के अंतिम वर्ष (488-487 ई.पू.) में आम्रपाली (अम्बपाली) जीवित थी। वह थेरी हो गई। यानि आम्रपाली बौद्ध भिक्षुणी बन गई। थेरीगाथा उसकी वृद्धावस्था का चित्रण करती है। इससे साफ पता चलता है कि आम्रपाली ने लम्बी आयु पायी। मेरे अनुसार आम्रपाली का निर्वाण 480 ई.पू. में हुई है। अजातशत्रु की वैशाली विजय (484 ई.पू.) के समय आम्रपाली वृद्धा बौद्ध भिक्षुणी हो चुकी थी। इसलिए आम्रपाली का संबंध अजातशत्रु से नहीं था बल्कि बिम्बिसार से था।

जैसा कि बिम्बिसार की तीन पत्नियाँ क्रमशः कोशल के राजा की बेटी तथा प्रसेनजीत की बहन, दूसरी पत्नी, चेल्लाना, वैशाली की लिच्छवी राजकुमारी थी, जिससे अजातशत्रु का जन्म हुआ उनकी तीसरी पत्नी पंजाब में मद्रावंश की प्रमुख की बेटी थीं। मतलब वैशाली अजातशत्रु का ननिहाल था। इस प्रकार आम्रपाली का जीवन गणिका से आरम्भ होकर थेरी यानि बौद्ध भिक्षुणी बनकर निर्वाण प्राप्त की।

आम्रपाली का प्रभाव : गणिका और भिक्षुणी के रूप में आम्रपाली का प्रभाव वैशाली के लिच्छवी गणराज्य पर आर्थिक, सामाजिक, राजनीतिक, धार्मिक क्षेत्रों में तो पड़ा ही साथ ही शक्तिशाली राज्य मगध पर भी इसका प्रभाव पड़ा। ऐसा इसलिए कि आम्रपाली जैसी गणिका या नगरवधू से प्रभावित होकर बिम्बिसार ने भी राजगृह में सालवती को गणिका के रूप में नियुक्त किया। सालवती से विख्यात चिकित्सक जीवक उत्पन्न हुआ। जीवक बिम्बिसार का राजवैद्य तो बना ही गौतम बुद्ध के भी वैद्य बना।

निष्कर्षतः हम पाते हैं कि वैशाली की गरिमा जिस तरह से छठी शताब्दी ई.पू. में राजा विशाल गौतम बुद्ध, महावीर, अलारकलाम से बढ़ा, उसी प्रकार आम्रपाली की सोच और संदेश से वैशाली का गौरव बढ़ा, जिसे नकारा नहीं जा सकता है। अतः आत्मविश्वास, स्वाभिमान, आत्मसम्मान

और आत्मनिर्भरता आम्रपाली के जीवन में झलकता है, जो मानव जीवन के लिए संदेश है।

संदर्भ :

1. चूँकि महावंश से पता चलता है कि गौतम बुद्ध बिम्बिसार से पाँच वर्ष बड़े थे तथा महावस्तु से पता चलता है कि बोधिलाभ के बाद वैशाली में गौतम बुद्ध के प्रथम पदार्पण के अवसर पर उनके दर्शन एवं गंगातीर पर उपस्थित हुई। इसलिए आम्रपाली का जन्म 560 BC तथा मध्य 480 BC मैंने तय किया।
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नागरिकता की आधुनिक अवधारणा : स्वतंत्र भारत के परिप्रेक्ष्य में इसकी संवैधानिक गतिशीलता

अविनाश कुमार

सहायक प्राध्यापक
पटना कॉलेज, पटना

मो० अशरफ

सहायक प्राध्यापक
पटना कॉलेज, पटना

सारांश

आधुनिक नागरिकता व्यक्ति तथा राज्य के बीच के सम्बन्धों को बताता है जिसमें व्यक्ति राज्य के प्रति निष्ठा रखने के बदले में राज्य से सुरक्षा प्राप्त करता है। अतः राज्य के अस्तित्व के लिए 'जनसंख्या' का होना प्राथमिक शर्त है। परंतु जनसंख्या में सभी लोग 'नागरिक' हों, ऐसा जरूरी नहीं है। राज्य के दृष्टिकोण से निवासी तीन प्रकार के होते हैं। (1) नागरिक (Citizen), (2) प्रजा (Subject) और (3) विदेशी (Foreigner)। आधुनिक नागरिकता की अवधारणा निश्चित रूप से गणतंत्रीय व्यवस्था से संबन्धित है, जिसकी प्रेरणा अमरीकी तथा फ्रांसीसी क्रांतियों के आदर्शों में निहित है। राजतंत्रीय तथा तानाशाही व्यवस्था में व्यक्ति राज्य के लिए तकनीकी रूप से प्रजा (Subject) ही होते हैं। नागरिकता का संबंध नागरिक के तौर पर मिलनेवाली स्वतन्त्रता के साथ-साथ नागरिकों की जिम्मेदारी एवं कर्तव्यों से भी संबन्धित है जो गैर-नागरिकों को प्राप्त नहीं होती है। 26 नवंबर 1949 को भारत की संविधान-सभा ने संविधान को अंगीकृत किया था तथा उसी समय से संबन्धित अनुच्छेद 5 से 9 को तत्काल प्रभाव से लागू कर दिया गया। 'इससे पहले भारतीय नागरिकता की कोई संकल्पना विद्यमान नहीं थी'। उस समय तक हम में से जो लोग ब्रिटिश भारत में रहते थे, वे क्राउन (Crown) के अधीन थे और इस प्रकार वे ब्रिटिश प्रजा (Subject) होते थे। अतः उन पर ब्रिटेन द्वारा बनाए कानून लागू तो होते थे, परंतु उन्हें ब्रिटिश मूल निवासियों के समकक्ष 'नागरिकता' प्राप्त नहीं थी। भारत की स्वतन्त्रता के साथ ही भारत के बँटवारे ने बड़ी

संख्या में लोगों के विस्थापन से उत्पन्न समस्याओं और नागरिकता के निर्धारण में जटिल समस्याएँ पैदा कीं। अतः प्रारूप समिति ने खुद स्वीकार किया था कि नागरिकता संबन्धित संवैधानिक प्रावधानों (अनुच्छेद 5 से 11) के प्रारूप तैयार करने तथा उसे अंतिम रूप देने में उसे 2 वर्षों से भी अधिक समय लग गए। यही कारण है कि संवैधानिक उपबंधों में उस समय केवल इस बात से संबन्धित विधियाँ बनाई गईं कि संविधान के प्रारम्भ होने के समय भारत का नागरिक कौन होगा, जबकि नागरिकता (Citizenship) के अर्जन तथा निरसन (Suspension) के बारे में कोई उपबंध नहीं था। संविधान के अनुच्छेद 11 द्वारा भविष्य में संसद को कालिक परिस्थितियों को देखते हुए नागरिकता संबन्धित विधियाँ बनाने का अधिकार दिया गया और इस क्रम में संसद ने पहला भारतीय नागरिकता अधिनियम 1955 में बनाया। उसके बाद 1957, 1960, 1985, 1986, 1992, 2003, 2005, 2015 तथा 2019 में परिस्थितिजन्य संशोधन हुए। प्रस्तुत लेख में इन नागरिकता संशोधन अधिनियमों के पीछे की परिस्थितियों का ऐतिहासिक अध्ययन करने की कोशिश की गई है।

Keywords: नागरिक, प्रजा, विदेशी, नागरिकता, ब्रिटिश क्राउन, संविधान

ऐतिहासिक रूप में प्राचीन यूनान के नगरों और नगर-राज्यों में नागरिकता की अवधारणा पहली बार उठी, जहाँ यह आम तौर पर संपत्ति के मालिकों पर लागू होता थी। लेकिन समुदाय की महिलाओं, दासों या गरीबों के लिए यह उपलब्ध नहीं थी। प्राचीन यूनानी नगर-राज्य में एक नागरिक को एक वोट देने का अधिकार था जिसके बदले उसे कराधान और सैन्य सेवा के लिए उत्तरदायी माना गया था। रोमनों ने पहली बार नागरिकता का इस्तेमाल ऐसी पहचान के रूप में किया जिसमें रोम के शहर के निवासियों को रोम द्वारा विजित प्रदेशों के लोगों से अलग किया जा सके। जैसे-जैसे उनका साम्राज्य बढ़ता गया, रोम के लोगों ने इटली में अपने सहयोगियों और विजित लोगों को उचित रूप से नागरिकता प्रदान किया। पुनः अन्य रोमन प्रांतों को भी 212 ईस्वी में साम्राज्य के निवासी के

रूप में पूर्ण नागरिकता प्रदान कर दी गयी। रोमन नागरिकता ने साम्राज्य के भीतर सभी नागरिकों को महत्वपूर्ण कानूनी विशेषाधिकार प्रदान किए।

मध्य युग के दौरान यूरोप में राष्ट्रीय नागरिकता की अवधारणा लगभग गायब हो गई थी, इसे सामंती अधिकारों और दायित्वों की प्रणाली द्वारा प्रतिस्थापित कर दिया गया था। मध्य युग के अंत और पुनर्जागरण काल में, इटली और जर्मनी के विभिन्न शहरों और कस्बों में पुनः नागरिकता का धारणा व्यापारियों और अन्य लोगों के लिए सामंती अधिपतियों के दावों के प्रति प्रतिरक्षा की गारंटी बन गयी।

18वीं शताब्दी में अमेरिकी और फ्रांसीसी क्रांतियों के दौरान नागरिकता की आधुनिक अवधारणाओं का काफी प्रसार हुआ जब 'नागरिक' शब्द में निहित कुछ स्वतंत्रताएं निरंकुष राजाओं की शक्तियों के सामने एक चुनौती के रूप में प्रकट हुई। नवीन अवधारणाओं के अंतर्गत 'नागरिक' राज्य में सभी सिविल एवं राजनैतिक अधिकार रखता है तथा उससे सभी सिविल तथा राजनैतिक कर्तव्य निभाने की अपेक्षा की जाती है। हालाँकि विदेशी को भी सभी सिविल अधिकार प्राप्त होते हैं परन्तु उसे कोई राजनैतिक अधिकार प्राप्त नहीं होते थे। साथ ही वह सभी सिविल कर्तव्य निभाने के लिए जिम्मेदार थे, परन्तु राजनैतिक कर्तव्यों के लिए नहीं। जीवन और स्वतंत्रता का अधिकार मुख्य सिविल अधिकार था तथा मत देना और सरकार की आलोचना करना प्रमुख राजनैतिक अधिकार। मुख्य सिविल कर्तव्य कानून का पालन करना और कर अदा करना है, जबकि मुख्य राजनैतिक कर्तव्य, राज्य के प्रति निश्ठा व युद्ध के समय राज्य की रक्षा के लिए सैन्यबलों में शामिल होकर अपना जीवन बलिदान करने को तैयार रहना है।

भारत के संविधान में लोगों के लिए तीन श्रेणियों का जिक्र है - (क) व्यक्ति (ख) नागरिक तथा (ग) अल्पसंख्यक। व्यक्तियों को कानून के समक्ष समानता का अधिकार (अनुच्छेद 14) दिया गया है, जबकि नागरिकों को धर्म, नस्ल, जाति, लिंग, जन्म स्थान या किसी अन्य आधार पर भेदभाव न किये जाने की गारंटी (अनुच्छेद 15) दी गयी है। साथ ही अनुच्छेद 29 की भाषा से यह साफ संकेत मिलता है कि अल्पसंख्यकों का प्रयोग

‘नागरिकों’ (या नागरिकों के हिस्से या समूह) के संदर्भ में किया गया है। भारत के संविधान का कोई भी अनुच्छेद ‘नागरिक’ शब्द को अलग से परिभाषित नहीं करता है जबकि संविधान का भाग-2 में अनुच्छेद 5 से 11 ‘नागरिकता’ संविधान लागू होने के समय भारतीय गणतंत्र के नागरिकों की पहचान-सम्बन्धी प्रश्न की व्याख्या करता है।

भारत के परिप्रेक्ष्य में संविधान लागू होने के समय जो जनसंख्या भारत के राज्य-क्षेत्र में निवास कर रही थी उसे ‘नागरिक’ का दर्जा दिया गया। नागरिकों के दो व्यापक भेद होते हैं - (क) प्राकृतिक तथा (ख) नागरिकीकरण द्वारा बने नागरिक। प्राकृतिक नागरिकों के भी दो प्रकार होते हैं - (1) जस सोली (jus soli) और (2) जस संगुइनिस (jus sanguinis)। जस सोली में बच्चे के जन्मस्थान के आधार पे उसे उस देश की नागरिकता स्वतः प्राप्त हो जाती है जहाँ वह जन्म लेता है, भले ही उसके माता-पिता किसी और देश के नागरिक हों। संयुक्त राज्य अमेरिका में इस प्रथा का पालन किया जाता है। जबकि जस संगुइनिस के अंतर्गत बच्चे की नागरिकता उसके माता-पिता (by blood) के नागरिकता पर निर्भर होती है। इंग्लैंड में इस प्रकार की प्रथा का पालन किया जाता है।

स्वतंत्र भारत का जन्म ब्रिटिश भारत के विभाजन से होने के कारण भारत के नागरिकता सम्बन्धी कानून को संविधान में रखना पड़ा। विभाजन के कारण भारी संख्या में लोग दूसरे देश चले गए, दूसरे देश से भी लोग यहाँ आये और कुछ मामलों में दूसरे देश गए लोग पुनः कुछ समय बाद वापस चले आये। जिसके परिणामस्वरूप भारत को रक्त सम्बन्ध तथा जन्म स्थान के संबंधों को ऐतिहासिक संदर्भों में मिलाना पड़ा। फलतः यहाँ कालान्तर में नागरिकता सम्बन्धी प्रक्रिया में जटिलता चली आती गयी।

यही कारण था कि प्रारूप समिति ने खुद यह स्वीकार किया था कि नागरिकता-संबन्धी संवैधानिक प्रावधानों (अनुच्छेद 5 से अनुच्छेद 11) को तैयार करने तथा उसे अंतिम रूप देने में उसे 2 साल से ज्यादा का समय लगा।² और परिस्थितिवश उस समय संविधान-निर्माता केवल इस बात पे निर्णय ले पाए कि संविधान के प्रारंभ के समय कौन-सा व्यक्ति भारत का नागरिक होगा। यह बात भी निर्धारित हो गयी कि भारत में केवल

एकल नागरिकता रहेगी। जब 24 नवम्बर 1949 को संविधान सभा सचिवालय (Constituent Assembly Secretariat – CAS) ने संविधान अंगीकृत होने के तत्काल प्रभाव से ही भारतीय नागरिकता सम्बंधित अनुच्छेद 5 से 9 को लागू करने की अधिसूचना जारी कर दी।

भारतीय संविधान का अनुच्छेद 5 हर व्यक्ति को नागरिकता प्रदान करता है, जो – संविधान लागू होने के समय भारत के राज्य क्षेत्र में निवास करता हो और (क) जो भारत के राज्य क्षेत्र में पैदा हुआ हो, या (ख) जिसके माता-पिता में से कोई एक भारत में पैदा हुआ हो, या (ग) जो संविधान लागू होने से कम से कम पांच साल पहले भारत के राज्य क्षेत्र में सामान्य रूप से रह रहा हो।

अनुच्छेद 6 के अनुसार पाकिस्तान में शामिल क्षेत्र के प्रवासियों को भारत का नागरिक मान लिया जाना था, यदि वे या उनके माता-पिता या दादा-दादी (या नाना-नानी) गवर्मेंट ऑफ़ इंडिया एक्ट, 1935 की परिभाषा के अनुसार भारत के राज्य क्षेत्र (यानि ब्रिटिश भारत, भारत की देसी रियासतें और भारत के जनजातीय क्षेत्र) में पैदा हुए हो। ऐसे प्रवासियों को दो भागों में बांटा गया था - (क) जिन्होंने 19 जुलाई 1948 के पहले प्रव्रजन किया था और (ख) जो इस तारीख को या इसके बाद आये थे। जो लोग 19 जुलाई 1948 के बाद आये थे उन्हें एक निर्धारित अधिकारी के पास पंजीकरण का एक लिखित आवेदन करना होता था। वैसे लोग ही पंजीकरण के लिए योग्य थे जो कम से कम 6 महीने से भारत में निवास कर रहे थे।

अनुच्छेद 7 के अनुसार 1 मार्च 1947 के बाद पाकिस्तान के क्षेत्र में प्रव्रजन कर चुके व्यक्तियों को भारतीय नागरिकता का अधिकार नहीं था, परन्तु वे पुनः व्यवस्थित होने या स्थाई वापसी का अनुमति पत्र लेकर वापस लौट सकते थे। इसके बाद अनुच्छेद 6 के अनुसार उनका भारत के नागरिक के रूप में पंजीकरण हो सकता था।

अनुच्छेद 5, 6, एवं 7 का सूक्ष्म अवलोकन करने से यह स्पष्ट हो जाता है कि इन अनुच्छेदों की पृष्ठभूमि में भारत विभाजन से विस्थापित लोगों के प्रवसन में राष्ट्रीय क्षेत्रों के पुनर्निर्धारण तथा क्षेत्रीय वैधता के

साथ-साथ भारतीयों के जन्म और अधिवास से सम्बंधित चिंताओं के आभास मिलते हैं।

अनुच्छेद 8 के अनुसार गवर्नमेंट ऑफ़ इंडिया एक्ट 1935 की परिभाषा के अंतर्गत भारत में जन्मे माता-पिता या दादा-दादी (या नाना-नानी) से पैदा, परन्तु विदेश में रहने वाले व्यक्ति का भारत के नागरिक के रूप में पंजीकरण उस देश में भारत के कूटनीतिक प्रतिनिधि को प्रार्थना पत्र द्वारा किया जा सकता है।

भारतीय संविधान के अनुच्छेद-9 के अनुसार यदि किसी व्यक्ति ने अपनी इच्छा से दूसरे देश की नागरिकता प्राप्त कर ली है तो उसकी भारतीय नागरिकता स्वतः समाप्त हो जाएगी क्योंकि भारतीय संविधान में एकल नागरिकता का प्रावधान किया गया है। जबकि अनुच्छेद 10 में यह प्रावधान है की किसी नागरिक कि नागरिकता का अधिकार संसदीय कानून के अलावा किसी अन्य रीती से छिना नहीं जा सकता।

भारत की आजादी और उसी समय हुए देश विभाजन से उत्पन्न परिस्थितियों के कारणवश संविधान में नागरिकता के सन्दर्भ में कोई ऐसी व्यवस्था नहीं है जो नागरिकता के प्रश्न को पूर्ण रूप से ढक (cover) ले। संविधान के अनुच्छेद 11 में यह स्पष्ट किया गया है कि संसद को नागरिकता सम्बंधित कानून बनाने की पूर्ण शक्ति होगी। संसद ने इन्ही विधानों का प्रयोग करते हुए भारतीय नागरिकता अधिनियम (1955) पारित कर पहली बार भारतीय नागरिकता के सन्दर्भ में कानून बनाया। तात्कालिक परिस्थितियों के अधीन इस नागरिकता अधिनियम में निम्नलिखित उल्लेखनीय प्रावधान किये गए थे।

- 26 जनवरी, 1950 या इसके बाद भारत में पैदा होने वाले व्यक्तियों को जन्म से नागरिकता (Citizenship by birth)
- 26 जनवरी, 1950 के बाद भारत से बाहर पैदा होने वाले व्यक्तियों को वंश के आधार पर नागरिकता, यदि उनके पिता भारत के नागरिक हों (Citizenship by descent)

- कुछ वर्गों के व्यक्तियों के लिए, जो अन्य प्रकार से नागरिक न हों, आवेदनपत्र (application) दिए जाने पर पंजीकरण द्वारा नागरिकता। इस प्रकार सामान्य रूप से भारत में रहने वाले तथा आवेदनपत्र देने के पहले कम से कम 6 महीने भारत में रहने वाले भारतीय मूल के व्यक्तियों और भारतियों से विवाह करने वाली महिलाओं को आवेदनपत्र द्वारा पंजीकृत किया जा सकता है। (Citizenship by registration)
- नागरिकीकरण द्वारा (विदेशियों को) नागरिकता, जिसमें सरकार के पास निर्णय करने के सम्पूर्ण अधिकार हैं (Citizenship by naturalization); तथा
- यदि कोई नया क्षेत्र भारत का अंग बनता है तो एक लोकप्रिय जनमत तैयार होने पर भारत सरकार उस क्षेत्र के लोगों को भारतीय नागरिक घोषित करेगी। जैसा कि बाद के वर्षों में गोवा, दमन दीव, पांडिचेरी और सिक्किम के मामलों में क्षेत्र समाहित किये जाने के परिणामस्वरूप हुआ (Citizenship through the incorporation of territory into India)।

नागरिकता से संबन्धित इन प्रावधानों के बावजूद संविधान-सभा ने नागरिकता के संबंध में कोई ठोस प्रावधान, मसलन- नागरिकता के निरसन (Suspension), अर्जन, रोक-आदि पर कानून बनाने का दायित्व चुनी जाने वाली आगामी संसद के हवाले छोड़ दिया।

26 जनवरी को संविधान लागू होने के बाद भी सीमा के दोनों तरफ जम्मू कश्मीर के मुद्दे को लेकर अशांति सरकारी तथा नागरिक स्तर पर जारी रही। भारत के पश्चिमी सीमा पर ज्यादातर हिन्दुओं और सिक्खों को तथा पूर्वी सीमा पर (बंगाल/असम) पर मुस्लिमों को निशाना बनाया गया धार्मिक अल्पसंख्यकों में भय अपने चरम पर पहुँच गया था। ऐसे में उनके विस्थापन, पलायन और उत्पीड़न ने तत्कालीन सरकारों को एक ठोस समझौता करने के लिए बाध्य किया, जिसकी परिणति 'नेहरू-लियाकत समझौते' के रूप में हुई। यद्यपि तत्कालीन गृह मंत्री, जिनके जिम्मे इस तरह का मामले थे, इस तरह के किसी

समझौते के सख्त खिलाफ थी, पर वे भी बाद में इसके समर्थन में आ गए। नेहरू—लियाकत समझौते की शर्तों के निर्धारण के लिए प्रधानमंत्री लियाकत अली चौधरी के नेतृत्व में पाकिस्तानी प्रतिनिधिमंडल ने अप्रैल 1950 में नई दिल्ली की यात्रा की। 6 दिनों के गहन विचार—विमर्श के बाद 8 अप्रैल 1950 को निम्नलिखित शर्तें तय की गईं, जिन पर दोनों देशों ने सहमति जताई:—

- दोनों देशों ने अपने—अपने अल्पसंख्यकों को सभी मूलभूत अधिकार बिना किसी भेद—भाव के देने की गारंटी दी।
- दोनों देशों ने सभी अल्पसंख्यकों को सभी राजनीतिक, नागरिक और सैनिक पदों पर नियुक्त और निर्वाचित होने के समान अवसर देने की गारंटी दी।
- दोनों देशों ने अपने अल्पसंख्यकों को अपनी राष्ट्रीय सीमाओं के भीतर जान—माल और संस्कृति की पूरी सुरक्षा के साथ पूर्ण नागरिकता देने की गारंटी दी।
- दोनों देशों ने अल्पसंख्यक आयोग बनाए जाने की गारंटी दी जो समझौते की शर्तों के अनुपालन के लिए जिम्मेदार होंगे। इसके लागू करने में कोई कमी आ रही हो तो उसकी रिपोर्ट करेंगे। इसमें कोई सुधार आवश्यक जान पड़े तो उसकी बाबत जानकारी देंगे। कोई इस समझौते की शर्तों का उल्लंघन न करे, इसबात का ध्यान रखेंगे।
- जो लोग भी अपनी चल संपत्ति अपने साथ बॉर्डर के पार ले जाना चाहते हैं, उन्हें कोई रोक नहीं होगी। इनमें गहने भी शामिल थे। 31 दिसंबर 1950 के पहले जो भी प्रवासी वापस आना चाहते, वो आ सकते। उन्हें उनकी अचल संपत्ति (घर—बार) लौटाई जाएगी, खेत हुए तो खेत भी लौटाए जाएंगे। अगर वो उन्हें बेचकर वापस जाना चाहते, तो ये भी विकल्प उनके पास होगा। जबरन किए गए धर्मपरिवर्तनों की कोई

वैधता नहीं होगी। जिन महिलाओं को जबरन कैद कर ले जाया गया, उन्हें भी वापस आने की पूर्ण स्वतंत्रता होगी।

- दोनों सरकारों से एक-एक मंत्री प्रभावित क्षेत्रों में मौजूद रहेंगे। वहां पर ये सुनिश्चित करेंगे कि समझौते की शर्तों का सही ढंग से पालन हो।

पाकिस्तान और भारत—दोनों जगहों पर लियाक़त—नेहरू समझौता अल्पसंख्यकों में वो भरोसा पैदा नहीं कर सका जिसकी उम्मीद इससे की गई थी। जबरन किए गए धर्म—परिवर्तन और शादियों को अवैध करार दिये जाने के उपबंध ने एक दर्दनाक स्थिति पैदा कर दी। किसी समस्या के निराकरण में एक सरकार की भूमिका होती है और कुछ स्थितियों में समय के साथ समस्याओं को लोग खुद ही सुलझा लिया करते हैं। समस्याओं को लोगों के द्वारा खुद ही सुलझा लिए जाने के प्रयासों को लियाक़त—नेहरू समझौते से जोरदार धक्का लगा। क्योंकि ऐसे बहुत—सी हिन्दू और सिक्ख औरतें थीं जो अपने परिवारों से बिछड़ गयी थी और 'मुसमात' हो गयी थी जिनसे पाकिस्तान में मुसलमानों ने शुरुआती हिंसा करने के बाद बहुत अदब के साथ पत्नियाँ बनाकर रखा। वयोवृद्ध अभिनेत्री ज़ोहरा सहगल की बहन इसकी मिसाल दी जा सकती हैं। इतना ही नहीं, भारत के पश्चिम बंगाल और पंजाब (हिमाचल प्रदेश और हरियाणा भी शामिल) में भी मुसमात मुसलमान लड़कियों को हिंदुओं और सिक्खों के द्वारा अपनाया गया। नेहरू—लियाक़त समझौते के इससे जुड़े प्रावधानों से बचने में न जाने कितनी हँसती—खेलती जिंदगियाँ तबाह और बर्बाद हो गईं। दोनों तरफ के पुलिस अधिकारी ऐसे परिवारों के पीछे भूखे भेड़िये की तरह पड़े रहते थे जिन्होंने विभाजन के दिनों में अपने से अलग धर्म की महिलाओं से शादियाँ की थीं। अमृतसर के विभाजन म्यूज़ियम में इस तरह की कितनी ही मिसालें मौजूद हैं।

भारतीय मुसलमानों में भी पाकिस्तान को लेकर शुरुआती आकर्षण विभाजन के बाद के वर्षों में जाता रहा। शुरुआत में कई नामचीन और बुद्धिजीवीयों ने पाकिस्तान का रुख किया, पर वहाँ पर अपेक्षित व्यवहार न पाकर वे वापस भारत आ गए। इनमें तत्कालीन दलित बंगाली नेता

जोगेन्द्रनाथ मण्डल (जो पाकिस्तान के कानून मंत्री भी बनाए गए) और हफीज़ जलंधरी का नाम मशहूर है जिन्होंने पाकिस्तान के क़ौमी तराने को लिखा था। पाकिस्तान को लेकर भारतीय मुसलमानों के मन में पैदा हुआ प्रारंभिक खुशनुमा एहसास 1971 में बांग्लादेश के बन जाने के बाद खत्म हो गया, जब ये साबित हो गया कि धर्म आधुनिक विश्व में राष्ट्र-निर्माण का एकमात्र आधार नहीं हो सकता और समान धर्म के लोगों का किसी पूरे देश में एकदम समान व्यवहार होता है।

ऐतिहासिक सर्वेक्षण इस बात को साबित करता है कि भूगोल, राजनीति और इतिहास ने पूरे दक्षिण एशिया को इस तरीके से आकार दिया है कि इसके एक क्षेत्र में होनेवाला परिवर्तन न चाहते हुए भी दूसरे क्षेत्र पर भरपूर असर डालता है। इसी क्रम में पाकिस्तान में होनेवाले परिवर्तनों को ध्यान में रखना जरूरी हो जाता है। 23 मार्च 1956 को जब पाकिस्तान ने अपने पहले संविधान को स्वीकार किया तो देश को इस्लामिक जम्हूरी माना गया। इस ऐलान ने पाकिस्तान की उस छवि को सदा के लिए पीछे धकेल दिया जिस धर्मनिरपेक्ष और विकासशील देश का ख्वाब कायद-ए-आजम जिन्ना ने देखा था। इस ऐलान ने ही अल्पसंख्यकों को दूसरे दर्जे का नागरिक बना दिया। इसका वहाँ की राजनीति पर दूरगामी असर पड़ा। बहुत जल्द पाकिस्तान राजनीतिक अस्थिरता के भंवर में फंस गया। पूर्वी पाकिस्तान और पश्चिमी पाकिस्तान के बीच टकराव सामने आने लगे। फौज को राजनीतिक हस्तक्षेप का मौका मिला और मार्शल अयूब खान ने सत्ता हथिया ली। चूँकि अयूब निर्वाचित नहीं थे, इस वजह से उन पर समझौते के अनुपालन का उस तरह का दबाव नहीं था, जैसा लोकतान्त्रिक तरीके से चुने गए नेताओं पर होता था। ऐसे भी पाकिस्तान में लोकतान्त्रिक मूल्यों में तपे वैसे नेताओं की सर्वथा अभाव रहा, जैसे नेताओं की कांग्रेसनीत भारतीय सरकारों में भरमार थी।

1965 में जब कश्मीर और गुजरात की सीमाओं पर पाकिस्तान के साथ छिट-पुट संघर्ष की खबरें सामने आने लगीं तो फिर से सीमा के दोनों तरफ अल्पसंख्यकों को निशाना बनाया जाने लगा। बाद में ये सीमाई संघर्ष पूर्ण युद्ध के रूप में सामने आया। तत्कालीन प्रधानमंत्री लाल बहादुर

शास्त्री के निर्णायक नेतृत्व में हिंदुस्तान को इस युद्ध में जीत तो अवश्य मिली, पर 1966 की शुरुआत में ही ताशकंद में उनकी आकस्मिक मृत्यु हो गई। उनके बाद इंदिरा गांधी के नेतृत्व में सरकार बनी। इंदिरा जी गांधीवादी और नेहरूवादी मूल्यों के प्रति पूरी तरह समर्पित थीं। पर मूल्यों के प्रति ऐसे समर्थन का सीमा की दूसरी ओर सर्वथा अभाव था। पाकिस्तान से अल्पसंख्यकों के उत्पीड़न की खबरें लगातार आती रहीं और उनका भारत में आना जारी रहा। ऐसे में संसद में सवाल उठाना स्वाभाविक था।

अगस्त 1966 में, जनसंघ के नेता निरंजन वर्मा ने तत्कालीन विदेश मंत्रीसरदार स्वर्ण सिंह से तीन प्रश्न पूछे।

पहला सवाल: नेहरू—लियाकत समझौते की वर्तमान स्थिति क्या है?

दूसरा सवाल: क्या दोनों देश अभी भी समझौते की शर्तों के अनुसार कार्य कर रहे हैं?

तीसरा सवाल: वह साल कौन सा है, जब से पाकिस्तान समझौते का उल्लंघन कर रहा है?

सरदार स्वर्ण सिंह ने पहले सवाल के जवाब में कहा, "1950 का नेहरू—लियाकत समझौता भारत औरपाकिस्तान के बीच एक स्थायी समझौता है। दोनों देशों को यह सुनिश्चित करने की आवश्यकता है कि अल्पसंख्यकों को भी नागरिकता के समान अधिकार प्राप्त हों।"

दूसरे सवाल पर, स्वर्ण सिंह ने जवाब दिया, "हालांकि भारत में, अल्पसंख्यकों के अधिकारों और सुरक्षा को लगातार और प्रभावी रूप से संरक्षित किया गया है, पाकिस्तान ने अल्पसंख्यक समुदाय के सदस्यों की लगातार उपेक्षा और उत्पीड़न करके समझौते का लगातार उल्लंघन किया है।"

तीसरे प्रश्न के उत्तर में स्वर्ण सिंह ने कहा, "इस तरह के उल्लंघनों के उदाहरण समझौते होने के तुरंत बाद ही सामने आने लगे थे।"

सरदार स्वर्ण सिंह के इस तीसरे उत्तर ने इस समझौते की निष्प्रभाविता को सामने ला दिया। समझौते के प्रति तो भारत की प्रतिबद्धता असंदिग्ध थी, पर पाकिस्तान का रेकॉर्ड बहुत खराब रहा।

1966-67 के बाद पाकिस्तान में अल्पसंख्यकों— हिन्दू, सिक्ख, जैन, पारसी, बौद्ध और ईसाई तो दूर—शिया और अहमदिया लोगों की हालत दयनीय होती चली गयी। भाषा के मुद्दे पर पूर्वी पाकिस्तान (वर्तमान बांग्लादेश) का दमन होने लगा, बलूचों और हजारों लोगों का भी उत्पीड़न शुरू हो गया। नेशनल असेंबली के चुनाव में भुट्टो की पार्टी से भी ज्यादा समर्थन जब शेख मुजीबुर्रहमान की अवामी लीग को मिला तो पूर्वी पाकिस्तान में बंगला भाषियों के साथ ज़्यादातियाँ बढ़ गईं। मार्च 1971 में जब जनरल टिक्का खान का बांग्लादेश में व्यापक दमन-अभियान चला तो वहाँ से पश्चिम बंगाल और पूर्वोत्तर राज्यों में शरणार्थियों का सैलाब उमड़ पड़ा। इस सैलाब ने ही भारत को पूर्वी पाकिस्तान के मामले में हस्तक्षेप लिए मजबूर किया। शरणार्थियों में सिर्फ हिन्दू ही नहीं वरन बौद्ध, आदिवासी और यहाँ तक की बंगला भाषी मुस्लिम जनसँख्या भी शामिल थी। अपनी सांस्कृतिक पहचान की अक्षुण्णता को लेकर बेहद सजग रहनेवाले पूर्वोत्तर के जनजातीय समाज को इसने बुरी तरह से परेशान कर दिया। यद्यपि बांग्लादेश एक संप्रभु राष्ट्र के तौर पर दिसंबर 1971 में ही अस्तित्व में आ गया, पर शरणार्थियों की वापसी इतने बड़े पैमाने पर नहीं हुई जिससे हालत बदतर होते चले गए। बांग्लादेश की अंदरूनी राजनीतिक गतिविधियों (15 अगस्त 1975 को शेख मुजीबुर्रहमान की सपरिवार हत्या—दो बेटियों को छोड़कर, और सैन्य शासन की स्थापना) ने शरणार्थियों की वापसी की जगह इनकी संख्या बढ़ाने में ही योगदान किया। शरणार्थियों की इस बाढ़ ने पश्चिम बंगाल और पूर्वोत्तर की राजनीति की दशा और दिशा ही बदल दी। एक तरफ, पश्चिम बंगाल में कम्युनिस्टों का प्रसार हुआ तो दूसरी ओर इसने पूर्वोत्तर खासकर असम में छात्र आंदोलन की राजनीति का प्रादुर्भाव किया जिसने असम की राजनीति पहले जैसा नहीं रहने दिया। नृजातीयता और सांस्कृतिक पहचान की भावना ने सभी आदिवासी समुदायों को काफी सक्रिय कर दिया।

असम आंदोलन और असम समझौता (14-15 अगस्त, 1985): पूर्वोत्तर के राज्यों में बाहरी लोगों के आने का लंबा इतिहास रहा है। खुद आज असम के मूलवासी होने का दावा करनेवाले 'अहोम' लोग

बर्मा से प्रवास करके इस हिस्से में आए और चावल की गहन खेती की तकनीक लाये। संथाल विद्रोह और इसके जैसे अन्य आदिवासी विद्रोह के क्रूर दमन के बाद इनमें से बहुत-सारे लोगों और बिहारियों ने पूर्वोत्तर में बने नए-नए चाय बागानों में आजीविका के स्रोत ढूँढे। बेशक इस आगमन से इस हिस्से की बेकार पड़ी जमीन को खेती योग्य बनाने में सहायता मिली, पर सब कुछ अच्छा ही नहीं हुआ। विभाजन के बाद नये बने पूर्वी पाकिस्तान से पश्चिम बंगाल और त्रिपुरा के साथ-ही-साथ असम में भी बड़ी संख्या में बंगाली लोग आये। 1971 में पूर्वी पाकिस्तान (वर्तमान बांग्लादेश) में मुसलमान बंगालियों के खिलाफ पाकिस्तानी सेना की हिंसक कार्रवाई के कारण वहाँ के तकरीबन दस लाख लोगों ने असम में षरण ली। बांग्लादेश बनने के बाद इनमें से अधिकतर लौट गये, लेकिन तकरीबन एक लाख लोग वहीं रह गये। 1971 के बाद भी बड़े पैमाने पर बांग्लादेशियों का असम में आना जारी रहा। ऐसे में असम के किसानों और मूलवासियों को यह डर सताने लगा कि उनकी ज़मीन-जायदाद पर बांग्लादेश से आये लोगों का कब्ज़ा हो जाएगा। जनसंख्या में होने वाले इस बदलाव ने मूलवासियों में भाषाई, सांस्कृतिक और राजनीतिक असुरक्षा की भावना पैदा कर दी। इसने असम के लोगों और ख़ास तौर पर वहाँ के युवाओं को भावनात्मकरूप से उद्वेलित किया। असम के लोगों को लगने लगा कि बाहरी लोगों, ख़ास तौरपर बांग्लादेशियों के कारण वे अपने ही राज्य में अल्पसंख्यक बन जाएँगे जिससे राज्य की अर्थव्यवस्था और राजनीति पर उनकी कोई पकड़ नहीं रह जाएगी। लोगों का यह डर पूरी तरह ग़लत भी नहीं था। 1971 की जनगणना में असम में असमिया भाषा बोलने वाले सिर्फ़ 59 प्रतिशत ही लोग थे। इसमें भी बहुत से बंगाली शामिल थे जिन्होंने एक पीढ़ी से ज़्यादा समय से यहाँ रहने के कारण यह भाषा सीख ली थी। इन्हीं कारणों से 1980 के दशक में गैर-कानूनीरूप से बसे बाहरी लोगों के खिलाफ़ असम में एक जोरदार आंदोलन चला।

पचास दशक से ही गैर-कानूनी रूप से बाहरी लोगों का असम में आना एक राजनीतिक मुद्दा बनने लगा था, लेकिन 1979 में यह एक प्रमुख मुद्दे के रूपमें सामने आया, जब बड़ी संख्या में बांग्लादेश से आने वाले

लोगों को राज्य की मतदाता सूची में शामिल कर लिया गया। 1978 में मांगलडोई लोकसभा क्षेत्र के जनता पार्टी के सांसद हीरा लाल पटवारी की मृत्यु के बाद उपचुनाव की घोषणा हुई। चुनाव अधिकारी ने पाया कि मतदाताओं की संख्या में अचानक ज़बरदस्त इज़ाफ़ा हो गया है। इसने स्थानीय स्तर पर लोगों में आक्रोश पैदा किया। यह माना गया कि बाहरी लोगों, विशेषरूप से बांग्लादेशियों के आने के कारण ही इस क्षेत्र में मतदाताओं की संख्या में ज़बरदस्त बढ़ोतरी हुई है। ऑल असम स्टूडेंट यूनियन (आसू) और क्षेत्रीय राजनीतिक, साहित्यिक और सांस्कृतिक संगठनों से मिलकर बनी असम गणसंग्राम परिषद ने घुसपैठियों के खिलाफ़ आंदोलन छेड़ दिया। गौरतलब है कि एकछात्र संगठन के रूप में आसू अंग्रेज़ों के ज़माने से ही अस्तित्व में था। उस समय उसका नाम था अहोम छात्र सम्मिलन। लेकिन 1940 में यह संगठन विभाजित हुआ और 1967 में इन दोनों धड़ों का फिर से विलय हो गया और संगठन का नाम ऑल असम स्टूडेंट्स एसोसिएशन रखा गया। लेकिन फिर इसका नाम बदलकर ऑल असम स्टूडेंट यूनियन या आसू कर दिया गया।

आसू द्वारा चलाये गये आंदोलन को असमिया भाशा बोलने वाले हिंदुओं, मुसलिमों और बहुत से बंगालियों ने भी खुल कर समर्थन दिया। आंदोलन के नेताओं ने यह दावा किया कि राज्य की जनसंख्या का 31 से 34 प्रतिशत भाग बाहर से गैर-कानूनी रूप से आये लोगों का है। उन्होंने केंद्र सरकार से माँग की कि वह बाहरी लोगों को असम आने से रोकने के लिए यहाँ की सीमाओं को सील कर दे, गैर-कानूनी बाहरी लोगों की पहचान करे और उनके नाम को मतदाता सूची से हटाये और जब तक ऐसा न हो असम में कोई चुनाव न कराये। आंदोलन ने यह माँग भी रखी कि 1961 के बाद राज्य में आने वाले लोगों को उनके मूल राज्य में वापस भेजा जाए या कहीं दूसरी जगह बसाया जाए। इस आंदोलन को इतना जोरदार समर्थन मिला कि 1984 में यहाँ के सोलह संसदीय क्षेत्रों से 14 संसदीय क्षेत्रों में चुनाव नहीं हो पाया। 1979 से 1985 के बीच राज्य में राजनीतिक अस्थिरता रही। राष्ट्रपति शासन भी लागू हुआ। लगातार आन्दोलन होते रहे और कई बार इन आंदोलनों ने हिंसक रूप अख्तियार

किया। राज्य में अभूतपूर्व जातीय हिंसा कि स्थिति पैदा हो गयी। लम्बे समय तक समझौता-वार्ता चलने के बावजूद आंदोलन के नेताओं और केंद्र सरकार के बीच कोई सहमति नहीं बन सकी, क्योंकि यह बहुत ही जटिल मुद्दा था। यह तय करना आसान नहीं था कि कौन 'बाहरी' या विदेशी है और ऐसे लोगों को कहाँ भेजा जाना चाहिए।

केंद्र सरकार ने 1983 में असम में विधानसभा चुनाव कराने का फैसला किया। लेकिन आंदोलन से जुड़े संगठनों ने इसका बहिष्कार किया। इन चुनावों में बहुत कम वोट डाले गये। जिन क्षेत्रों में असमिया भाषी लोगों का बहुमत था, वहाँ तीन प्रतिशत से भी कम वोट पड़े। राज्य में आदिवासी, भाशाई और साम्प्रदायिक पहचानों के नाम पर जबरदस्त हिंसा हुई जिसमें तीन हजार से भी ज्यादा लोग मारे गये। चुनावों के बाद कांग्रेस पार्टी की सरकार ज़रूर बनी, लेकिन इसे कोई लोकतांत्रिक वैधता हासिल नहीं थी। 1983 की हिंसा के बाद दोनों पक्षों में फिर से समझौता-वार्ता शुरू हुई। इस वार्ता की परिणति असम समझौते के रूप में हुई जिस पर हस्ताक्षर 14-15 अगस्त 1985 को नई दिल्ली में हुआ। राजीव गांधी की उपस्थिति में इस पर असम सरकार की प्रतिनिधि के तौर पर मुख्य सचिव पी.पी. त्रिवेदी ने और केंद्र सरकार की ओर से केंद्रीय गृह सचिव आर.डी. प्रधान ने हस्ताक्षर किए। असम गण परिषद की ओर से अध्यक्ष प्रफुल्ल कुमार महंता और महासचिव भृगु कुमार फूकन ने हस्ताक्षर किए। ऑल असम गण संग्राम परिषद की ओर से इसके महासचिव बिराज कुमार शर्मा ने हस्ताक्षर किए।

इस समझौते के आधार पर बनी सहमति से भारतीय नागरिकता अधिनियम 1955 में पुनः संशोधन किये गए तथा सन 1986 में अनुच्छेद 6A को सम्मिलित किया गया जिसके आधार असम समझौते के प्रावधानों के बाद कि परिस्थितियों के प्रतिफल थे। असम में विशेष रूप से लागू होने वाले इस संशोधित अधिनियम के अंतर्गत;

भारतीय मूल के व्यक्ति – यदि वह व्यक्ति, उसके माता पिता या उसके दादा दादी (या नाना नानी) का जन्म अविभाजित भारत में हुआ हो, और जो 1 जनवरी 1966 से पहले 'निर्दिष्ट क्षेत्र'

(नागरिकता संशोधन अधिनियम, 1986 के प्रारंभ होने से ठीक पहले बांग्लादेश में शामिल किये गए क्षेत्र) से असम आ गया हो, साथ ही जैसे लोग भी जिनका नाम 1967 के आम चुनाव के लिए इस्तेमाल किये गए मतदाता सूची में शामिल है और जो प्रवेश की तारीख से असम में सामान्य रूप से निवासी थे, उन्हें जनवरी के पहले दिन से भारत का नागरिक माना जायेगा। दूसरी ओर भारतीय मूल के वो व्यक्ति जिन्होंने 1 जनवरी 1966 को या उसके बाद परन्तु 25 मार्च 1971 से पहले बांग्लादेश से असम में प्रवेश किया था, जो सामान्य रूप से असम में रह रहे थे और जिनकी पहचान (Foreigners Tribunals Order 1964) के आधार पर विदेशी के रूप में हो चुकी थी उन्हें पंजीकरण के द्वारा भारतीय नागरिकता के लिए आवेदन देना था। भारतीय मूल के उन व्यक्तियों के विपरीत जो 1 जनवरी 1966 से पहले असम में प्रवेश कर चुके थे प्रवेशकों के इस नये जत्थे को उस दिन से जिस दिन से इनकी पहचान विदेशी के रूप में स्थापित हुई - इस तारीख से दस साल की अवधि समाप्त होने तक इन्हें भारतीय नागरिकों की भांति ही अधिकार एवं दायित्व होंगे - "सिवाय वोट देने के अधिकार के"।

नागरिकता के उपर्युक्त प्रावधानों के अतिरिक्त असम के आर्थिक विकास के लिए पैकेज की भी घोषणा की गयी और यहाँ ऑयल रिफ़ाइनरी, पेपर मिल और तकनीकी संस्थान स्थापित करने का फैसला किया गया। केंद्र सरकार ने यह भी फैसला किया कि वह असमिया-भाषी लोगों के सांस्कृतिक, सामाजिक और भाषाई पहचान की सुरक्षा के लिए विशेष कानून और प्रशासनिक उपाय करेगी। इसके बाद, इस समझौते के आधार पर मतदाता-सूची में संशोधन किया गया। विधानसभा को भंग करके 1985 में ही चुनाव कराए गये, जिसमें नवगठित असम गण परिषद को बहुमत मिला। पार्टी के नेता प्रफुल्ल कुमार महंत, जो कि आसू के अध्यक्ष भी थे, मुख्यमंत्री बने। उस समय उनकी उम्र केवल 32 वर्ष की थी। असम-समझौते से वहाँ लम्बे समय से चल रही राजनीतिक अस्थिरता का अंत हुआ।

लेकिन 1985 के बाद भी यहाँ एक अलग बोडो राज्य के लिए आंदोलन चलता रहा। इसी तरह भारत से अलग होकर असमिया लोगों के लिए एक अलग राष्ट्र की माँग को लेकर उल्फा का सक्रिय, भूमिगत और हिंसक आंदोलन भी चलता रहा। 1993 और 2003 में समझौते के बाद भी बोडोलैंड समस्या का पूर्ण शमन नहीं हुआ है। 2003 में ही बोडो को आधिकारिक भाषा का भी दर्जा दिया गया और बोडोलैंड स्वायत्तशासी परिषद का भी गठन किया गया। इसी साल 2020 की जनवरी में फिर से एनडीएफबी के साथ नए समझौते से समस्या के पूर्ण निराकरण की आशा जागी है।

पिछले कुछ वर्षों में भारत में नागरिकता सामाजिक परिवर्तन की केंद्रीय चिन्तन के रूप में दृढ़ हो गई है। सामाजिक चिंतकों के बीच नागरिकता के प्रति इस अभिरुचि में उल्लेखनीय यह है कि इसकी उत्पत्ति और विकास में 'नागरिकता' – राज्य, राष्ट्र-राज्य, लोकतंत्र, अधिकार और समानता जैसी, प्रमुख 'अवधारणाओं' से जुड़ी है, जो लंबे समय से सामाजिक जीवन और राजनीतिक समुदाय के रूप चली आ रही है। पिछले तीन दशकों ने नागरिकता में एक अभूतपूर्व अभी रुचि देखी है जिस कारणवश इस अवधि को मोटे तौर पर इसके 'वापसी' और 'पुनरुत्थान' की अवधि के रूप में देखा जा रहा है। साथ ही 1991 के बाद भारत में लाये गए उदासीकरण, निजीकरण तथा वैश्वीकरण जैसे बदलाओं से प्रवासी तथा अनिवासी भारतियों (OCI and NRI) लोगों के हित भी जुड़ते चले गए हैं।

इस दिशा में 2003 की नागरिकता संशोधन ने भारतीय मूल के लोगों को Overseas Citizen of India (OCI) के रूप में दोहरी तथा संक्रमणशील नागरिकता देने का प्रावधान था। पुनः भारतीय मूल के लोगों को दोहरी नागरिकता देने से सम्बंधित भारतीय नागरिकता संशोधन अधिनियम 2005 मूल नागरिकता अधिनियम 1955 को संशोधित करता है और जिसमें नागरिकता अधिनियम 1955 की चौथी अनुसूची को निकाल दिया गया है जिसके परिणामस्वरूप पाकिस्तान एवं बांग्लादेश को छोड़ कर अन्य देशों में 26 जनवरी 1950 के बाद जाकर बसे भारतीय मूल के सभी

नागरिक भारत की विदेशी नागरिकता (OCI) प्राप्त करने के योग्य हैं। हालाँकि किसी भी प्रकार के अपराध में लिप्त तथा संदिग्ध आचरण वाले प्रवासी भारतियों को दोहरी नागरिकता नहीं मिल सकेगी। साथ ही दोहरी नागरिकता के आधार पर प्रवासी मतदान में भाग नहीं ले सकते या कोई चुनाव भी नहीं लड़ सकते और न ही किसी संवैधानिक पद जैसे राष्ट्रपति उपराष्ट्रपति या सर्वोच्च न्यायालय के जज ही नियुक्त हो सकते हैं। भारतीय नागरिकता अधिनियम – 2015 द्वारा पुनः एक बार मूल नागरिकता अधिनियम 1955 में संशोधन किये गए इसमें भारत में विवाह करने वाले विदेशियों को भारतीय नागरिकता प्राप्त करने के लिए देश में एक वर्ष तक लगातार रहने की शर्त हटा ली गयी।

असम समझौते के बाद 1985 से लेकर 2020 तक पूर्वोत्तर में कई राजनीतिक और प्रशासनिक परिवर्तन हुए जैसे नेफ़ा 1987 में अरुणाचल प्रदेश बन गया। साथ ही कालान्तर में वर्षों से बोटल में बंद जिन्न को पुनः बाहर आ गया, जिसे नेशनल रजिस्टर ऑफ सिटीज़न (NRC/एनआरसी) के नाम से जाना जाता है। इसके अनन्तर्गत नागरिकों और अवैध धुसपैठिए की पहचान की सार्वजनिक पुष्टि की जानी थी। ऐसा नहीं है कि एनआरसी जैसी कोई नयी व्यवस्था थी वस्तुतः यह NPR के रूप में हर दस वर्षों पे की जाने वाली व्यवस्था के रूप में विद्यमान थी। संविधान लागू होने के बाद 1951 में जब स्वतंत्र और गणतन्त्र भारत की पहली जनगणना हुई तो घर-घर जाकर सरकारी कर्मचारियों ने लोगों से संबन्धित आँकड़ों को इकट्ठा किया, जिसके आधार पर लोगों की नागरिकता की सुनिश्चित की गई। परन्तु समय के साथ नए मापदंडों के साथ इसे अद्यतन करने की प्रक्रिया का पूर्ण रूप से पालन नहीं हो पाया तब यह मामला 2013 में सुप्रीम कोर्ट पहुँचा तो सुप्रीम कोर्ट ने अक्टूबर 2014 में आदेश दिया कि NRC को अद्यतन करने का काम 31 जनवरी, 2016 तक पूरा हो जाना चाहिए। मगर एनआरसी प्राधिकरण इस आदेश का अनुपालन नहीं कर पाया जिसके बाद सुप्रीम कोर्ट ने अपनी निगरानी में इसे अंजाम देने का फैसला किया। इसने 31 दिसंबर 2018 तक हर हाल में एनआरसी की पूर्ण सूची जारी करने की डेडलाइन दी। अर्थात् राज्य सरकार की दखलंदाजी से यह पूरी प्रक्रिया पूरी तरह मुक्त हुई।

नागरिकता कानूनों में एक व्यापक संशोधन का प्रयास 2016 नरेन्द्र मोदी के नेतृत्व वाली NDA की सरकार में किया गया। पहले एक अध्यादेश के माध्यम से ऐसा करने की कोशिश की गई। पर अध्यादेश की अपनी सीमाएँ होने की वजह से बाद में इसे विधेयक के रूप में संसद में प्रस्तुत किया गया। नागरिकता संशोधन विधेयक-2016 में पड़ोसी देशों (बांग्लादेश, पाकिस्तान, अफगानिस्तान) से आए हिन्दू, सिख, बौद्ध, जैन, पारसी तथा ईसाई अल्पसंख्यकों (मुस्लिमों को छोड़) को नागरिकता प्रदान करने की बात कही गई है, चाहे उनके पास ज़रूरी दस्तावेज़ हों या नहीं।

- विधेयक के कारण और उद्देश्यों में कहा गया है कि पाकिस्तान, बांग्लादेश और अफगानिस्तान के कई भारतीय मूल के लोगों ने नागरिकता के लिये आवेदन किया है, लेकिन उनके पास भारतीय मूल के होने का प्रमाण उपलब्ध नहीं है।
- फिलहाल जो नागरिकता कानून लागू है, उसके तहत नैसर्गिक नागरिकता के लिये अप्रवासी को तभी आवेदन करने की अनुमति है, जब वह आवेदन से ठीक पहले 12 महीने से भारत में रह रहा हो और पिछले 14 वर्षों में से 11 वर्ष भारत में रहा हो।
- प्रस्तावित विधेयक के माध्यम से अधिनियम की अनुसूची 3 में संशोधन का प्रस्ताव किया गया है ताकि वे 11 वर्ष के बजाय 6 वर्ष पूरे होने पर नागरिकता के पात्र हो सकें। इससे वे 'अवैध प्रवासी' की परिभाषा से बाहर हो जाएंगे।
- यह प्रस्तावित संशोधन 'अवैध प्रवासी' की इस परिभाषा में बदलाव करते हुए कहता है कि अफगानिस्तान, बांग्लादेश और पाकिस्तान से आने वाले हदू, सिख, बौद्ध, जैन, पारसी और ईसाई लोगों को 'अवैध प्रवासी' नहीं माना जाएगा।
- यह संशोधन पड़ोसी देशों से आने वाले मुस्लिम लोगों को ही 'अवैध प्रवासी' मानता है, जबकि लगभग अन्य सभी लोगों को इस परिभाषा के दायरे से बाहर कर देता है।

यह विधेयक 19 जुलाई 2016 में ही सरकार द्वारा सदन में पेश किया गया था, परंतु भारी विरोध के चलते और धर्मनिरपेक्षता के खिलाफ

बताने पर सरकार ने इसे 12 अगस्त 2016 को संयुक्त संसदीय समिति में भेज दिया। संयुक्त समिति के सदस्य संसद के दोनों सदनों और सभी सभी प्रमुख पार्टियों के सांसद थे। मेरठ से बीजेपी के लोकसभा सांसद राजेन्द्र ग्रवाल इसके अध्यक्ष थे। इसमें असम से आनेवाली कांग्रेस की तेजतर्रार युवा नेत्री सुशिमता देव और तृणमूल कांग्रेस के डेरेक ओ'ब्रायन भी थे। मार्क्सवादी नेता मोहम्मद सलीम और कांग्रेस के अधीर रंजन चौधरी भी इसके सदस्य थे। इसमें प्रस्तावित संशोधनों पर बिन्दुवार चर्चा हुई और हर तरह के विचारों को सामने रखा गया। सदस्यों ने इस बात को सदैव सामने रखा कि धर्मनिरपेक्ष मूल्यों का इन संशोधनों में उल्लंघन हो रहा था। बांग्लादेश को पाकिस्तान की श्रेणी में रखना सही नहीं होगा। धार्मिक उत्पीड़न के षिकार अल्पसंख्यकों को नागरिकता देने में कोई दिक्कत नहीं है, पर एक तरह जहां 1955 के अधिनियम और असम समझौते में धर्म को नागरिकता निर्धारण का पैमाना नहीं माना गया था, वहीं प्रस्तावित संशोधन धर्म को नागरिकता देने का एक पैमाना मान रहा बहरहाल जेपीसी (JPC) ने अपनी रिपोर्ट 7 जनवरी 2019 को लोकसभा को सौंप दिया, जिसे उसी दिन राज्य सभा में पेश कर दिया गया।

राज्य सभा में इसका भरपूर विरोध हुआ, क्योंकि सत्ता पक्ष को वहाँ अकेले बहुमत प्राप्त नहीं था। तीखी बहस के बीच कई अंतर्विरोध सामने आए। एनआरसी से उत्पन्न अशांति अभी शांत भी नहीं हुई थी कि प्रस्तावित संशोधन ने अशांति को और ज्यादा बढ़ा दिया। इसी बीच 10 मार्च 2019 को निर्वाचन आयोग ने 19वीं लोक सभा के लिए चुनावों की तारीखों की घोषणा कर दी, जिसने सरकार को आगे के कदम उठाने से रोक दिया। नई लोक सभा के गठन की प्रक्रिया के साथ ही पिछली लोक सभा के सभी प्रस्तावित विधेयक स्वतः समाप्त हो गए।

आम चुनाव 2019 के लिए जारी अपने घोषणा पत्र-कमाल संदेश में सत्तासीन भाजपा ने बाजाब्ता नागरिकता देने और लेने से संबन्धित प्रावधानों में व्यापक फेरबदल का वायदा किया। असम की शाश्वत समस्या के समाधान के लिए इसे बहुत ज्यादा जरूरी बताते हुए नागरिकता से संबन्धित प्रावधानों को राष्ट्रीय सुरक्षा के मुद्दे से जोड़ दिया गया। 23 मई

2019 को 17वीं लोक सभा के लिए हुए चुनावों के परिणामों की घोषणा हुई। तमाम भविष्यवाणियों और आशंकाओं को धता बताते हुए राजग को, खासकर सत्ताधारी बीजेपी को पहले से भी ज्यादा सीटें मिलीं। बीजेपी ने प्रस्तावित नागरिकता संशोधन विधेयक को पारित करवाने का वादा किया था, इसलिए उसने चुनावी परिणामों को अपने वादों का जनमत-संग्रह अथवा समर्थन मान इसे आगे बढ़ाया। सुप्रीम कोर्ट से राम-जन्मभूमि मंदिर के पक्ष में मिले फैसले और जम्मू-कश्मीर से धारा-370 को हटाने के बाद प्रस्तावित नागरिकता संशोधन विधेयक को पारित कराने के उसके हौसले को काफी बल मिला। ऐसे में 9 दिसंबर को इस विधेयक को पहले बहुमत वाली लोक सभा में और 11 दिसंबर को राज्य सभा में पेश किया गया जहां पर उन्हीं तिथियों को भारी बहुमत के साथ पास करवा लिया गया। 12 दिसंबर को राष्ट्रपति महोदय के हस्ताक्षर के बाद इसे भारत सरकार के राजपत्र में अधिसूचित कर दिया गया। राजपत्र में अधिसूचित होने के साथ ही यह अधिनियम कानून बन गया और लागू हो गया।

इस अधिनियम के मुख्य प्रावधान निम्नलिखित हैं—

- 31 दिसंबर 2014 को या उससे पहले भारत में आकर रहने वाले बांग्लादेश, पाकिस्तान और अफगानिस्तान के हिंदू, सिख, बौद्ध, जैन, पारसी व ईसाईयों को अब अवैध प्रवासी नहीं माना जाएगा।
- इसमें यह भी व्यवस्था की गयी है कि उनके विस्थापन या देश में अवैध निवास को लेकर उन पर पहले से चल रही कोई भी कानूनी कार्रवाई स्थायी नागरिकता के लिए उनकी पात्रता को प्रभावित नहीं करेगी।
- जहां एक तरफ नागरिकता अधिनियम, 1955 के अनुसार नैसर्गिक नागरिकता के लिये अप्रवासी को तभी आवेदन करने की अनुमति है, जब वह आवेदन करने से ठीक पहले 12 महीने से भारत में रह रहा हो और पिछले 14 वर्षों में से 11 वर्ष भारत में रहा हो। वहीं दूसरी तरफ नागरिकता (संशोधन) अधिनियम, 2019 में इस संबंध में अधिनियम की अनुसूची 3 में संशोधन का प्रस्ताव किया गया है

ताकि वे 11 वर्ष की बजाय 5 वर्ष पूरे होनेपर नागरिकता के पात्र हो सकें।

- नागरिकता संबंधी उक्त प्रावधान संविधान की छठी अनुसूची में शामिल असम, मेघालय, मिज़ोरम और त्रिपुरा के आदिवासी क्षेत्रों पर लागू नहीं होंगे।
- इसके अलावा ये प्रावधान बंगाल ईस्टर्न फ्रंटियर रेगुलेशन, 1873 के तहत अधिसूचित 'इनर लाइन' क्षेत्रों पर भी लागू नहीं होंगे। ज्ञात हो कि इन क्षेत्रों में भारतीयों की यात्राओं को 'इनर लाइन परमिट' के माध्यम से विनियमित किया जाता है। वर्तमान में यह परमिट व्यवस्था अरुणाचल प्रदेश, मिज़ोरम और नागालैंड में लागू है।
- गौरतलब है कि नागरिकता अधिनियम, 1955 अवैध प्रवासियों को भारतीय नागरिकता प्राप्त करने से प्रतिबंधित करता है। इस अधिनियम के तहत अवैध प्रवासी को ऐसे व्यक्ति के रूप में परिभाषित किया गया है : (1) जिसने वैध पासपोर्ट या यात्रा दस्तावेजों के बिना भारत में प्रवेश किया हो, या (2) जो अपने निर्धारित समय-सीमा से अधिक समय तक भारत में रह रहा हो। विदित हो कि अफ़ग़ानिस्तान, बांग्लादेश और पाकिस्तान से आने वाले धार्मिक अल्पसंख्यकों को उपरोक्त लाभप्रदान करने के लिये उन्हें विदेशी अधिनियम, 1946 और पासपोर्ट (भारत में प्रवेश) अधिनियम, 1920 के तहत भी छूट प्रदान करनी होगी, क्योंकि वर्ष 1920 का अधिनियम विदेशियों को अपने साथ पासपोर्ट रखने के लिये बाध्य करता है, जबकि 1946 का अधिनियम भारत में विदेशियों के प्रवेश और प्रस्थान को नियंत्रित करता है।

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Determinants of Friendship Formation among college students: An Analytical study

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ABSTRACT

The present study was carried out to find out the main determinants of friendship formation among youths of contemporary society. Also, it was an attempt to investigate the effects of gender upon the determinants of friendship formation. For this, 400 college students were selected as the sample. Among these, 200 were boys and 200 were girls. A self-made Friendship Formation scale was used. The results have shown that similarity of attitude and interest, Profitable exchange and Complimentary needs are the main determinants of friendship among the today's youths. The prime determinant of friendship among girls is similarity of attitude and interest while profit-loss in the relation is the primary basis of friendship for boys. Also, Caste is not a factor in friendship formation. Subjects from all caste groups have equally accepted the factors similarity, Profitable exchange and Complementary needs as the main determinants of the friendship formation.

Keywords- Friendship Formation; college students; Determinants

INTRODUCTION- Friendship is a important factor of interpersonal relationship. Modern social psychologists have also studied on the different dimensions of friendship formation. (Thaibaut

and Kelley, 1959; Feldman, 1985). John Thibaut and Harold Kelley's (1959) *The social psychology of groups* was a major work that underpinned much subsequent research. They argued that we must understand the structure of a relationship in order to deal with the behavior that takes place, as it is this structure that defines the rewards and punishments available. According to this strategy, what follows is that a relationship is unsatisfactory when the costs exceed the rewards. People exchange resources with one another in the hope that they will earn a profit: that is, one in which the rewards exceed the cost.

Donn Byrne and Gerald Clore have carried out extensive research dealing with the connection between sharing attitudes with another person and liking them (Byrne, 1971; Clore & Byrne, 1974). Attitudes that were markedly similar were an important ingredient in maintaining a relationship. According to Morry's attraction-similarity model (2007), there is a lay belief that people with actual similarity produce initial attraction. The perceived similarity is either self-serving, as in a friendship, or relationship-serving, as in a romantic relationship. In a 1963 study, Theodore Newcomb pointed out that people tend to change perceived similarity to obtain balance in a relationship.

Winch (1958) proposed that the main basis of attraction between two people is complementary needs. He explained it with two factors- Mutual need Gratification and Attraction to an ego ideal.

Purpose of the study-The present study was carried out to investigate the determinants of friendship formation among the college students. It was an effort to find out the bases of friendship formation among the male and female college students belonging to different caste groups.

Hypothesis-The main hypotheses of the research were as follows:-

(1) "Similarity of attitude and interest among persons will create friendship among them."

(2) "Youths will tend to have friendship in which they have more profit and less loss in comparison with friendship with less profit and high loss."

(3) "Youths would make friendship with those persons who have features and resources which they don't have."

(4) "Boys and Girls students will differ on the dimensions of friendship formation."

(5) "Students of different castes would be different on the dimensions of friendship formation."

METHODOLOGY-

(A) Sample-As a sample, 400 students (boys and girls) from different colleges and departments of Patna town were selected. They were selected randomly. In these 400 students, 200 were boys and 200 were girls. In this study, Accidental cum Purposive sampling technique was used.

(B) Tool-To study the different determinants of friendship among students, a friendship formation scale was used. This scale was developed by Professor Dr. KartikJha and Uday Shankar. It was earlier used in a project study in Department of Psychology, Patna University (April, 2007). This scale has three parts- Part 1, Part 2 and Part 3. Part 1 has 12 items which collect the personal information about the subject, like name, education, caste, religion, goal of life, SES, interest of sports, interest of food etc. Part 2 has 7 items which measures friendship orientation. Part 3 contains details about subjects' friends. The part 3 has 13 items. The first item of this part asks about the name of two best friends of the subject. Second item finds out why the subject has chosen these two as his/her best friends. In this item, there are three causes given as the alternatives. According to the choice of the subjects, these are categorized as the order of 1, 2 and 3. Remaining 11 items collect the same information about the subject's friends that was earlier asked about the subject in the Part 1 of the scale, like education, caste, religion, goal of life etc. On the basis of these, the similarity and dissimilarity of information can be studied. In the present study, the second item of the Part 3 has been studied with different independent variables.

(C) Personal Data Sheet- A personal data sheet was used to collect the information about the subjects' gender and caste. This sheet has been attached along with the scales.

(D) Data Collection Procedure- To collect the data, a strong rapport was established with the students to get their free and frank views/opinions on the items of the scale. Each subject has been approached individually. The printed instruction on the scale was read out to them. After that they were asked to respond on all the items of the scale. If the subject had any problem in understanding any of the items, it was duly clarified to him/her.

The obtained data was subjected to statistical analysis with the help of percentage.

RESULTS- The results of the study have been presented in the tabular forms with the help of two tables.

Table-1
Percentage of boys- girls and total subjects on the determinants of friendship formation

	Overall	Boys	Girls
(a) Similarity	34.91%	31.49%	38.34%
(b) Profitable Exchange	33.98%	36.11%	31.85%
(c) Complimentary Needs	31.11%	32.4%	29.81%

In Table 1, the importance of Similarity of attitude and interest, Profitable Exchange and Complementary needs given by the subjects has been presented through the percentage. The percentage of subjects on any factor denotes that how much that factor has been given priority. From this view, the data of the table displayed that maximum 34.91% subjects have given importance to the Similarity of attitude and interests while 33.98% subjects have emphasized profitable exchange in

relationship for the friendship formation. 31.11% subjects believed that complementary need is the main base of friendship formation. These statistics revealed that today's youths think that along with similarity in attitude and interest, the profit and loss in the relationships are also very important for the formation of friendship. Complementary need is also a factor in the friendship formation.

These results are in the support of earlier researches. Byrne and Newcomb told that mutual similarity among persons works as reinforcement for the emergence of attraction among them. The present study displayed that 34.91% subjects have chosen similarity of attitude and interest for friendship formation which confirms the theory of Newcomb and Byrne. This supports the first hypothesis of the study. Nevertheless, Thibaut and Kelley have propounded the theory of exchange theory of attraction. According to this theory, a person has a relation with those people who are profitable to him. The result of the present study shows that 33.98% subjects gave importance to the profit-loss in relationship for the sake of friendship. This result confirms the second hypothesis of the study. Also, 33.11% subjects have supported the complementary need as the determinant of friendship. This finding supports the Complementary needs theory of Winch in which he told that a person makes friendship with those persons who have features and resources which the person lacks in him. Here, the third hypothesis of the present study has been confirmed.

The effect of gender in the determinants of friendship formation has also been figured out. Table 1 has illustrated that where 38% girls believed the similarity as the prime factor of friendship, there only 31% boys have supported similarity factor. On the other hand, approx. 36% boys think profit-loss in relationship is important for friendship formation as compared to girls (31%). 32% boys and 28% girls emphasized the complementary need as the primary base of friendship. It is the confirmation of the fourth hypothesis of the research. These finding shows that probably prime determinant of friendship among girls is similarity of attitude and interest while profit-loss in the relation is the primary basis of friendship for boys.

Table-2
Percentage of students of General, OBC and SC castes on the determinants of friendship formation

	Overall			Boys			Girls		
	Gen	OBC	SC	Gen	OBC	SC	Gen	OBC	SC
(a) Similarity	34.69%	35.47%	34.47%	32.98%	30.42%	31.08%	36.41%	40.54%	38.07%
(b) Profitable Exchange	32.23%	34.81%	33.9%	33.1%	40.79%	34.43%	33.36%	28.83%	33.36%
(c) Complimentary Needs	32.08%	29.72%	31.54%	33.92%	28.79%	34.49%	30.23%	30.63%	28.57%

Table 2 presents the percentage of the subjects belonging from different caste groups. From the table, we can see that students from General, OBC and SC castes have equally accepted the factors similarity, Profitable exchange and Complementary needs as the main determinants of the friendship formation. It is important here that subjects from all caste groups have given priority to Similarity and Profitable exchange for friendship formation. Data also shows that where female students of all caste groups have emphasized similarity factor for friendship formation, there male students have chosen Profitable exchange as the main determinant for friendship formation. These findings partially confirm the fifth hypothesis of the present study.

CONCLUSION-From the above analysis of the results of the present study, it can be stated that similarity of attitude and interest, Profitable exchange and Complementary needs are the main determinants of friendship among the today's youths.

Major findings of the study-The main findings of the present research are as follows:

(a) Today's youths believed that similarity of attitude and interest, Profitable exchange and Complementary needs are the main determinants of friendship formation.

(b) Majority of the have given importance to the Similarity of attitude and interests for friendship.

(c) The second most important factor for friendship formation is the profitable exchange in the relationship.

(d) Girls believe the similarity as the prime factor of friendship.

(e) Boys think profit-loss in relationship is important for friendship formation.

(f) Caste is not a factor in friendship formation.

(g) Subjects from all caste groups have equally accepted the factors similarity, Profitable exchange and Complementary needs as the main determinants of the friendship formation.

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Attitude towards Education and Employment among Muslim Women

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ABSTRACT

The present research was an effort to examine the effects of social psychological factors such as socio-economic status (SES), Caste and family structure in relation to Educational and employment attitude of Muslim women. Results have shown that all the three variables have significant effects on Muslim women's attitude towards education and employment.

Introduction-In India, Muslims are considered as the largest minority. But they are very backward. The status of Muslim Women which constitutes 48% of the Muslim population in India, is far more alarming. The Muslim Women in general are a deprived lot- educationally socially, as well as economically. As per 2001 census, literacy rate of Indian Muslim Women is 50.1%. In the rural areas, literacy rate is 42.7% and in the urban areas, it is 63.2% in India. In addition, the illiteracy rate among the Muslim Women is 49.9% (Rural-57.3%, Urban- 36.8%) According to planning Commission Report, only 1% of Muslim Women in Urban areas are graduates. In rural areas, women graduates are too few in number to even register on a survey. (ndtv.com, Nov 5, 2006). A majority of them are employed in the rural areas, primarily as agricultural laborers (30.8%) and cultivators (22%). In the urban areas, a part of the Muslim Women workers are employed in the unorganized sector, i.e. in household industries (19.3%), petty trades and services, buildings and construction etc. (27.9%).

In Bihar, about 16.5% of the state population is Muslim, which is 9.9% of the total Muslim population of India. In this figure (16.5),

the share of Muslim women is 8% which is 4.8% of the total Muslim population in India. Literacy rate among Muslims of Bihar as per reports is about 30%. In this, the share of Muslim women literacy rate is 31.5%. The work participation rate of Muslim women in Bihar is only 15.1%.

The statistics above indicate that Muslim women have not been able to take the full advantage in the society. It has been recognized that education and employment are the two basic factors in the development of any social community. The basic problem with the Muslim women in India, particularly in Bihar, is the lack of education which deprives it from employment opportunity. The question is how Muslim women in Bihar can be made educationally oriented? How they can be motivated to take up modern education and gain the necessary skills for development? These were some of the issues taken up in this research for analysis.

Objective of the study- The present research intended to examine the effects of three social psychological factors i.e., socio-economic class, caste and family structure on the educational orientation and employment orientation in Muslim women. Socio-economic class, caste and family structure have been treated as independent variables. Educational orientation and employment orientation in Muslim women have been treated as dependent variables.

Hypothesis of the study- The main hypotheses of the present research were as follows:

(a) "The Muslim Women from different socio-economic classes will differ on educational orientation and employment orientation."

(b) "The Muslim Women from different castes will differ on educational orientation and employment orientation."

(c) "The Muslim Women from different family structures will differ on educational orientation and employment orientation."

METHODOLOGY

(A) Sample- 540 Muslim women in the age group of 18 to 25 years were selected as the sample. They were either college or university by students. Originally 630 students were approached

but 540 were finally treated in the study. They were selected randomly. They were from high socio-economic class (N=180), Middle socio-economic class (N=180) and low Socio-economic class (N=180). The subjects were either from Nuclear family or joint family belonging to General Caste (N=180), Other Backward caste (N=180) and Scheduled Caste (N=180). They were assigned to different treatment conditions. The Subjects were selected randomly from the different Muslim localities of Patna Commissionary.

(B) Tools- The two main dependent measures of attitude towards education and employment have been measured by means two separate questionnaires. One questionnaire named 'Muslim women orientation towards questionnaire and other is 'Attitude towards employment scale'. Both questionnaires have been structured and developed after the pilot study.

(1) Muslim Women Orientation Towards Education (MWOTE)- It consists of 20 items which altogether provide the measurement of educational orientation in Muslim women. Each item is associated with five point scale. All items are related to the different aspects of education, especially in the context of Muslim women. In the 20 items, 16 were positively worded and remaining 5 were negatively worded. The responses were to be obtained on five point response format. The positively worded items of the questionnaire were given the score of 5,4,3,2,1 and the negatively worded items scored in the reverse way at 1, 2, 3, 4, 5. Scores on this questionnaire vary from 19 to 95. The more high the score, the more orientation towards education and the lower score indicates lower educational orientation.

(2) Attitude Towards Employment Scale (A.T.E.S.)- It consists of 16 items which measures the subjects' attitude towards employment. Each item is associated with five point scale. In this scale, the last five items describe about the subject's family support towards her employment attitude. In the 16 items, 10 items were positively worded and remaining 6 items were negatively worded. The responses were to be obtained on 5 point response format.

(C) Data collection Procedure-Each subject was approached individually. Before recording the responses, an attempt was made to develop a good rapport with the subjects. In course of conversation, the subjects were requested to respond honestly and genuinely on the items of the two questionnaires. Before responding, the printed instructions on each questionnaire were read out to the subjects. If the subject needed any clarification on any item, it has been clarified to her so that she could respond with full understanding.

The obtained data was subjected to statistical analysis with the use of Mean, SD, and t-ratio.

Results- The results of the study have been presented in Tabular forms with the help of Table 1, 2, and 3.

Table-1: Mean scores on educational and employment orientation on different socio-economic status

	Educational orientation			Employment orientation			
	SES	Mean	SD	t-ratio	Mean	SD		t-ratio
a	High SES(N=180)	71.92	6.29	a-b 6.01 P<.001	55.26	8.35	a-b 5.49 P<.001
b	Middle SES(N=180)	76.01	6.63	b-c 5.84 P<.001	60.15	8.66	b-c 8.05 P<.001
c	Low SES(N=180)	71.63	7.83	a-c 0.39 P<.01	51.93	10.54	a-c 3.33 P<.001
	Total (N=540)	73.18	7.25		55.78	9.6	

Table- 1 illustrates the mean scores of subjects in the High/ Middle/Low socio-economics conditions on the two dependent measures. The significant mean differences have also been shown in

the table. It may be seen from the table that mean educational orientation score is significantly higher in the case of middle socio-economic condition than either in the high or in the low socio-economic conditions. Noticeably, while the middle class subjects have demonstrated significantly higher educational orientation than the subjects of either high or low classes, no significant difference on mean educational orientation has been found between the high and the low class subjects. It appears that muslim families of lower SES have little motivation for children education, particularly the girl child. It is not surprising that the literacy rate among the women of Bihar is only 31.5%. It is largely due to socio-economic deprivations. On the other hand, muslim women from higher classes are secluded by purdah and more conservative about religious values. (Upreti, 2000).

The middle class muslim women, in recent years seem to have come out of their conservative orthodox cultural boundaries. In fact, the Indian Middle class as such have shown upward mobility and the muslim women from middle class is in no exception. It is therefore not surprising if the middle class muslim girls have demonstrated stronger orientation towards education and employment. The high class muslim girls, perhaps, because of traditional legacy, should show low attitude. These results confirm the first hypothesis.

Table-2: Mean scores on educational and employment orientation in different caste conditions

	Educational orientation			Employment orientation			
	CASTE	Mean	SD	t-ratio	Mean	SD	t-ratio
a	General (N=180)	76.31	5.09	a-b 1.92 P<.05	59.26	6.54	a-b 0.34 P>.05
b	OBC (N=180)	77.25	4.25	b-c 20.88 P<.001	59.51	7.19	a-c 13.66 P<.001
c	SC (N=180)	66	6.15	a-c 17.47 P<.001	48.58	7.92	a-c 13.87 P<.001
	Total (N=540)	73.18	7.25		55.78	9.6	

Table-2 presents the mean scores of different caste's subjects on the educational and employment orientation. It can be seen from the table that subjects from general caste and other backward caste have high attitude towards education and employment than the subjects from scheduled castes. The subjects from scheduled castes have a low mean educational and employment orientation score and they are significantly different from the subjects of General and OBC.

These results indicate that caste differences on attitude towards education and employment have not emerged in the muslim girls of General and backward castes. However the subjects from scheduled castes have low orientation towards education and employment. Therefore, the second hypothesis of this study has been partially supported by the findings.

Table-3: Mean scores on educational and employment orientation in different family structure conditions

	Family structure	Educational orientation			Employment orientation		
		Mean	SD	t-ratio	Mean	SD	t-ratio
a	Nuclear(N=270)	76.56	5.49	9.93	61.73	7.34	13.84
b	Joint (N=270)	69.81	7.23	P<.001	49.83	9.03	P<.001
		73.15	7.25		55.78	9.6	

Table-3 demonstrates the mean scores of Muslim Women from different family structures on the two dependent measures i.e. educational orientation and employment orientation. From the table, we can see that the subjects from Nuclear family have higher mean educational and employment score than the subjects from joint family. Both groups are significantly different. These results clearly indicate that differences in family structure did result into differences in attitude towards education and employment in Muslim women. These findings supported the third hypothesis of the study. Nuclear family provides more freedom and space for educational and employment attainment. But in the joint family, there are many obligations and responsibilities.

In Nuclear families, parents can serve as a secure base as adolescents grapple with possibilities. But in joint families, members can not get much freedom and space and they often feel caught between the traditions of their culture of origin. Muslim women of joint families have to follow Purdah system and perform home duties. This system isolates them from the outer world and confines them to the four walls of their houses. It also restricts them from making significant economic contributions.

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