

# शोध श्री

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## शिवसंकल्प सूक्त की भावभूमि

डॉ. निशीथ गौड़

असिस्टेंट प्रोफेसर, संस्कृत, कला संकाय  
डी.ई.आई. (डीम्ड) विश्वविद्यालय, दयालबाग, आगरा

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति  
दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥ (यजु० 34/1)

विचार एक ऐसा भाव है जो मानव की क्रियाओं की धाराओं को गति देता है। बिना विचार के कोई भी कर्म किया जाना संभव नहीं है। विचार का क्रियोन्मुख दृढ़ रूप ही संकल्प कहा जाता है अतः विचार की शुद्धता एवं सत्यता का महत्व बढ़ जाता है। सुविचार मानव को सुपथ पर ले जाते हैं एवं कुविचार व्यक्ति को कुत्सित पथ पर अग्रसर करते हैं। विचारों का उदय एवं विस्तार मन के द्वारा होता है। इसलिए यजुर्वेद के शिवसंकल्पसूक्त में विचारों के सत्य, शिव एवं सुन्दर होने की कामना की गई है। इस षड्मंत्रिय सूक्त में मन की अज्ञात असीम शक्तियों का विवेचन करते हुए मन के द्वारा शिवसंकल्प लिए जाने की प्रार्थना की है।

अदृश्य रहते हुए भी मन कितना शक्तिशाली है इसकी कल्पना करना भी कठिन है। इसकी गति वायु से भी तीव्र है। आप अभी जहाँ बैठे हैं उससे करोड़ों मील दूर स्थित स्थान पर मन के द्वारा पहुँच जाते हैं। यही नहीं, मन की गति तो लोक-लोकान्तरों तक है। मन के जीते जीत है, मन के हारे हार' से यह अनुमान लगाया जा सकता है कि मन सब कुछ करने में समर्थ है। मन में जीत की कल्पना कीजिए और आपकी जीत सुनिश्चित है। मन में जीत के विषय में आशंका कीजिए तो हार भी सुनिश्चित है। कैसा अद्भुत खेल है मन का? इसकी असीम व्याप्ति को देखकर इच्छा होती है कि इसके स्वरूप को समझा जाए। शास्त्रों में मन अंतःकरण का एक प्रकार मात्र है।

मन सर्वशक्तिमान, सर्वगत और परमात्मा का एक कल्पनात्मक स्वरूप है। मन का परमात्मा के साथ घनिष्ठ सम्बन्ध है। ब्रह्म ही मन का आकार धारण करता है अतः मन अनन्त एवं अपार शक्तियों का स्वामी है। मन स्वयं पुरुष है और जगत का रचयिता है। मन के अंदर का संकल्प ही वाह्य जगत में नवीन आकार ग्रहण करता है। जो कल्पना चित्र अन्दर उदय होता है वही बाहर स्थूल रूप में प्रकट होता है।

छांदोग्योपनिषद् में वर्णित है—

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य  
यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति। (छा. 7/3/2)

वह जो कि मन की 'यह ब्रह्म है' इस प्रकार उपासना करता है उसकी जहाँ तक मन की गति है वहाँ तक स्वेच्छा गति हो जाती है। जोकि मन की 'यह ब्रह्म है' ऐसी उपासना करता है।

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ  
मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि  
मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि। (छा० 7/4/1)

संकल्प ही मन से बढ़कर है। जिस समय पुरुष संकल्प करता है तभी वह मनस्यन (बोलने की इच्छा) करता है और फिर वाणी को प्रेरित करता है। वह उसे नाम के प्रति प्रवृत्त करता है, नाम में सब मंत्र एकरूप हो जाते हैं और मंत्रों में कर्मों का अन्तर्भाव हो जाता है।

बृहदारण्यकोपनिषद् में मनोमय पुरुष की उपासना करने को कहा गया है। मन ही बन्धन एवं मोक्ष का कारण है।

**मन एवं मनुष्याणां कारणं बन्धमोक्षयोः  
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम्।** (ब्रह्मबिन्दु 2/3)

मनुष्यों के बन्धन और मोक्ष में मन ही कारण है, विषयासक्त मन बन्धन के लिये है और निर्विषय मन ही मुक्त माना जाता है।

**येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्।  
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु।।** (यजु. 34/4)

मन का और उससे उत्पन्न कामना का सृष्टि के क्रम में बहुत महत्त्व है। प्रजापति में सृष्टि करने से पूर्व एक से बहुत होने की कामना उत्पन्न होती है।

**(प्रजापतिकामयत बहुस्यां प्रजायेयेति— ताण्ड्यमहाब्रह्मण 2/2/5)**

मन के प्रथम वीर्य रूप काम का अस्तित्व सृष्टि के आरम्भ में बताया गया है।

**कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।** (ऋ० 10/129/4)

इस प्रकार स्वाभाविक रूप से सृष्टि में सहायक मन अपने उत्कृष्टतम रूप में अमर भी है और भूत, वर्तमान भविष्य का नियामक भी। अन्यथा भी तीनों कालों में मनुष्य जो कुछ करता है, वह उसके चेतन अथवा अवचेतन मन के चिन्तन का परिणाम है। यह मन ही ज्ञानेन्द्रियों, प्राणों रूपी पुरोहितों वाला (प्राणा वा ऋषयः— श०ब्रा० 6/1/1) जीवन—यज्ञ करवाता रहता है। अग्निष्टोम यज्ञ करना हो तो उसमें भी मन की एकाग्रता आवश्यक है।

योगदर्शन के रचयिता महर्षि पतञ्जलि का कथन है— “योगश्चित्तवृत्तिनिरोधः (योग 1/2) अर्थात् चित्त की वृत्तियों को नियंत्रित करने का नाम योग है। भगवद्गीता में “योगः कर्मसु कौशलम्”— गीता 2/50 कर्मों में कुशलता को योग कहा गया है। योग की उपर्युक्त परिभाषाएँ चाहे भिन्न—भिन्न प्रतीत होती हैं। वस्तुतः वे एक ही विषय की ओर संकेत करती हैं और वह है चित्त की एकाग्रता या मन को वश में करना। यही योगदर्शन का प्रतिपाद्य विषय है। चित्त या मन की एकाग्रता से कार्य में कुशलता एवं दक्षता प्राप्त होती है।

चित्त की स्थिति या मन के लगाव के कारण ही सुख—दुःख की अनुभूति होती है और सर्वज्ञान की प्राप्ति होती है। जब मन किसी पदार्थ में लगा होता है तो उसके विषय में ज्ञान और सुख की अनुभूति होती है अन्यथा वह पदार्थ उसके लिए सत्ता ही नहीं रखता। मन के लगाव के कारण ही जीव के लिए

सारे संसार की व्यवस्था है। यह मनोवैज्ञानिक सत्य है कि मन कहीं न कहीं सदा लगा रहता है। हम सोचना कुछ चाहते हैं, मन भागकर कहीं और चला जाता है इसलिए हमारे कार्यों में कुशलता नहीं आती, विद्यार्थी को पुस्तक पढ़ने पर भी कुछ समझ नहीं आता। इसका एक ही उपाय है, वह है चित्त की एकाग्रता।

योग दर्शन के सारे विधान का उद्देश्य चित्त की एकाग्रता को पाना है और उसे पाने के बाद उससे भी आगे बढ़कर चित्त की वृत्तियों को थाम देना है जिससे आत्मस्वरूप के दर्शन होते हैं।

**यस्मिन्नृचः साम यजुषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः  
यस्मिश्चित् सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु** (यजु. 34/5)

ऋचाएँ, साम और यजुष् तीनों प्रमुख विद्या ज्ञान मात्र के प्रतीक हैं। समस्त विद्याएँ इस मन पर उसी प्रकार आधारित हैं जैसे किसी यान के चक्र के केन्द्र से सब अरायें जुड़ी रहती हैं। जब तक मन एकाग्र न हो मनुष्य कोई भी विद्या ग्रहण नहीं कर सकता। इसी कारण कहा गया है प्राणियों का समस्त चित्त अर्थात् ज्ञान विज्ञान चिन्तन मन में मानो बुना हुआ है। सब ज्ञान मन से उसी प्रकार गुंथा रहता है जैसे वस्त्र के तंतु एक दूसरे से गुंथे होते हैं।

प्रज्ञोपनिषद् में पं. श्रीराम शर्मा आचार्य लिखते हैं जो कुछ भी मनुष्य के मिलता है वह उसके पुरुषार्थ का प्रतिफल होता है। पुरुषार्थ में प्रमुख आत्मशोधन है। जन्म-जन्मांतरो के संचित कुसंस्कारों को निरस्त करने के लिए स्वयं से तपश्चर्या का माध्यम अपना कर लड़ना पड़ता है। आकांक्षाओं, मान्यताओं और आदतों में घुसी हुई पशु स्तर की निकृष्टता से सामान्य जन घिरे रहते हैं। वे उसी चक्रव्यूह में फंसे कोल्हू के बैल की तरह जुते रहते हैं उन्हें एक क्षण भी सुख नहीं मिल पाता।

लोभ, मोह और अहंकार के क्षुद्र मनोरथों को ही मुनिगण भवबन्धन कहते हैं। इन्हें तोड़ने के लिए अपने आपसे लड़ सकना संभव होता है, ऐसा कर सकने वालों का भविष्य उज्ज्वल बनता है व वहीं पुण्यात्मा होता है। जो गीता में वर्णित इस आंतरिक महाभारत को जीतता है, उसे विजयश्री वरण करती है और भौतिक सिद्धियों तथा आत्मिक ऋद्धियों का उपहार अनायास ही प्राप्त होता है।

**मनोनिग्रहरूपे च तपश्चर्याविधौ तु ये ।  
स्वभावा अनुपयुक्तास्तु स्पष्टं द्रोहयाः रामेऽपि ते ।  
एतदर्थं नरैर्ग्राह्यमनुशासनमुत्तमम् ।  
व्रतधारणमप्यत्र विधेयं च यथाविधि ।।  
मनो जयति यो विश्वविजयी सभवेन्नरः ।  
अभ्यासेऽस्मिन् समग्रास्यात्साधना संयमस्य तु ।।** (प्रज्ञो. 6/23-25)

मनोनिग्रह की तपश्चर्या करने में अभ्यस्त आदतों में से जो अनुपयुक्त है, उनके विरुद्ध खुला विद्रोह करना पड़ता है। इसके लिए अनुशासन अपनाने और व्रत धारण करने पड़ते हैं। जो मन को जीतता है वह विश्वविजयी बन सकता है। इस अभ्यास में समग्र संयम साधना होती है।

अन्यत्र वे लिखते हैं—

संकल्पान् महत्तो ये तु कुर्वते पौरुषेषु च  
महत्स्वत्र प्रवर्तन्ते महान्तः कथितास्तु ते ।। (प्रज्ञो. 6/94)

महान् संकल्प करने वाले और महान् पुरुषार्थ में जुट पड़ने वाले महान् कहलाते हैं। उनके पराक्रम को भगवान् यशस्वी और सफल बनाते हैं। आप भी कुछ करने के लिए उद्यत हो सकें तो इसके लिए आज का मुहूर्त ही सर्वोत्तम है। विश्वकल्याणकारी संकल्प आप आज ही ले।

मन का स्वभाव संकल्प है। मन के संकल्प के अनुरूप ही जगत का निर्माण होता है। वह जैसा सोचता है वैसा ही होता है। मन जगत का सुप्त बीज है। संकल्प से उसे जाग्रत किया जाता है। यही बीज पहाड़, समुद्र, पृथ्वी और नदियों से युक्त संसार रूपी वृक्ष को उत्पन्न करता है। मन ही जगत का उत्पादक है। सत्, असत् आदि मन के संकल्प हैं। जाग्रत, स्वप्न और भ्रम आदि सभी अवस्थाएँ मन के रूपान्तर हैं। देश और काल का विस्तार व क्रम भी मन के नियंत्रण में है। मन ही लघु को विभु और विभु को लघु में परिवर्तित करता रहता है।

मन में सृजन की अपार सम्भावनाएँ सन्निहित हैं। मन स्वयं ही स्वतन्त्रतापूर्वक शरीर की रचना करता है। देह भाव को धारण करके वह जगत् रूपी इन्द्रजाल बुनता है। प्रत्येक मन का संसार भिन्न एवं अद्भुत होता है। मनुष्य स्वयं अपने भाग्य का निर्माता है। इस निर्माण प्रक्रिया में मन का महत्वपूर्ण योगदान है। मन का चिन्तन ही उसका परिणाम है। वह जैसा सोचता है और प्रयत्न करता है वैसा ही उसका फल मिलता है।

दृढ़ निश्चयी मन का संकल्प बड़ा बलवान् होता है। वह जिस विचार में स्थिर हो जाता है परिस्थितियाँ वैसी ही विनिर्मित होने लगती हैं। स्वयं में न तो नीम कड़वा है और न गुड़ मीठा, न अग्नि गर्म और न चन्द्रमा शीतल। मन जिसमें रमा है वही उसका गुण प्रतीत होता है। बुरी से बुरी परिस्थितियों में भी व्यक्ति आनन्द का अनुभव कर सकता है और अच्छी से अच्छी परिस्थिति में भी कष्ट एवं बैचैनी का अनुभव कर सकता है। शुद्ध एवं पवित्र मन की परिणति तत्काल होती है।

कठोपनिषद् के प्रथम अध्याय में रथ के रूपक के माध्यम से शरीर को एक निर्जीव रथ, बुद्धि को सारथि मन को लगाम एवं आत्मा को रथ का स्वामी बतलाकर इस पंचभूत शरीर में आत्मा की प्रधानता को बतलाया गया है।

आत्मानं रथिनं विद्धि शरीरं रथमेव तु  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।। (कठो. 1/3/3)

अन्यत्र भी कहा गया है कि जो पुरुष विवेकशील बुद्धि रूपी सारथि से युक्त तथा मन के वश में रहने वाला है वह संसार रूपी मार्ग के पार होकर व्यापक ब्रह्म के उस प्रसिद्ध परमपद को प्राप्त करता है।

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान् नरः  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।। (कठो. 1/3/9)

सर्वोच्च तथा गूढ तत्व के रूप में मन मनुष्य की उच्चतम श्रेष्ठ शक्तियों पर नियंत्रण करने वाला होता है और उन शक्तियों को सबसे प्रखर रूप में वही व्यक्ति प्राप्त कर सकता है जिसका मन पूर्णतया नियंत्रित है। यह मन ही मानो सब प्राणियों में सब तत्वों को प्रकाशित करने वाली ज्योति है। यदि मन की प्रवृत्ति नहीं हो तो अत्यंत दक्ष पुरुष भी कुछ कार्य नहीं कर सकता। कुछ भी करने के लिए चित्त की एकाग्रता अनिवार्य है।

यजुर्वेद में भी मन को कुशल सारथि बताया गया है—

**सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव ।  
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु ॥** (यजु. 34/6)

मन एक ऐसा कुशल सारथि है जिसके वश में मनुष्य रूपी घोड़े निरन्तर रहते हैं। जिस प्रकार लगाम के द्वारा सारथि घोड़ों को इच्छानुसार ले जाता है उसी प्रकार मन भी मनुष्यों से सब कार्य करवाता है। मन बहुत प्रबल है। गीता में उसके लिए 'प्रमाथि, बलवद्, दृढम्' विशेषण आए हैं और यह मन कहीं बाहर से प्रभाव नहीं डालता। यह तो मनुष्यों के हृदय में प्रतिष्ठित है। शरीर के जराग्रस्त होने पर भी यह जराग्रस्त नहीं होता। मन का सबसे वेगवान होना सुविख्यात है। केवल ब्रह्म मन से अधिक वेगवान है—

**अनेजदेकं मनसो जवीयो नैनददेवाऽआप्नुवन् पूर्वमर्शत्** (ईशा. 4)

श्रीमद्भगवद्गीता के द्वितीय अध्याय में कहा गया है कि मन के निग्रह द्वारा इन्द्रियों का निग्रह करना सब साधनों का मूल है। (इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते – 2/67) तृतीय अध्याय में वर्णित है—

**कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥  
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥** (भगवद्गीता 3/6-7)

जो मूढ़ कर्मन्द्रियों को रोक कर मन से इन्द्रियों के विषयों का चिन्तन किया करता है उसे मिथ्याचारी कहते हैं परन्तु हे अर्जुन! उसकी योग्यता विशेष अर्थात् श्रेष्ठ है जोकि मन से इन्द्रियों का आँकलन करके कर्मन्द्रियों द्वारा अनासक्त बुद्धि से 'कर्मयोग' का आरम्भ करता है।

**येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।  
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥** (यजु. 34/2)

जितने भी कर्म साधारण जनों से लेकर अत्यन्त मेधावी जन करते हैं वे सब मन के द्वारा उसकी सहायता से ही करते हैं। चित्त की एकाग्रता के बिना अभीष्ट कार्य की सिद्धि नहीं हो सकती। सभी प्राणियों के भीतर विद्यमान यह महाशक्ति अग्रिम स्थान को प्राप्त है। सभी इन्द्रियों के भीतर विद्यमान यह महाशक्ति अग्रिम स्थान को प्राप्त है। सभी इन्द्रियों आदि से पूर्व मन विद्यमान था। यह भी कह सकते हैं कि किसी इन्द्रिय की सूक्ष्मातिसूक्ष्म क्रिया के संचालनार्थ चेतन अथवा अवचेतन मन से संकेत प्राप्त होना अनिवार्य है उसके बिना पलक झपकने जैसी क्रिया भी असम्भव है।

यदि व्यक्ति अपने चेतन, अचेतन व सुपरचेतन मस्तिष्कीय परतों को समझकर तदनुसार अपना व्यक्तित्व विकसित करने की व्यवस्था बना ले तो उसके लिए सब कुछ हस्तगत करना सम्भव है। यह एक विज्ञानसम्मत तथ्य है। मन बुद्धि, चित्त और अहंकार रूपी अंतःकरण चतुष्टय की सत्ता से हमारा निर्माण हुआ है। यदि विचारों की व्यापकता और सशक्तता का स्वरूप समझा जा सके व तदनुसार अपने व्यक्तित्व के निर्माण का सूत्र समझा जा सके तो इस अंतःकरण चतुष्टय को प्रखर समर्थ और बलवान बनाया जा सकता है।

ऐसा कहा जाता है कि जैसा हम सोचते हैं, वैसे ही हमारे मुँह से शब्द निकलते हैं जैसा हम बोलते हैं वैसे ही हमारा कर्तव्य होता है। जैसा हम करते हैं, वैसे ही हमारी आदतें बनती चली जाती हैं। जो संस्कारों के रूप में चित्त में प्रतिष्ठापित होती चली जाती है। चित्त में विद्यमान यह संस्कार ही चरित्र का निर्माण करते हैं। इस प्रकार हमारे चिन्तन से ही हमारे चरित्र का निर्माण होता है, यह कोई अत्युक्ति नहीं है। यह कहाँ होता है इसे आचार्यश्री चेतन मन की चमत्कृति बताते हैं। उत्थान—पतन की पृष्ठभूमि यहीं बनती है। यदि अचेतन का परिष्कार किया जा सके, आत्महीनता की महाव्याधि से मुक्त हुआ जा सके तो हर व्यक्ति अपने विकास का पथ स्वयं प्रशस्त कर सकता है। उत्कृष्टता से ओत—प्रोत मानवी सत्ता ही मनुष्य के वैचारिक विकास की अंतिम नियति है। यदि चिन्तन उत्कृष्ट स्तर का होगा तो कार्य भी वैसे बन पड़ेंगे एवं मानव से महामानव, चेतन से सुपर चेतन मन के विकास की, अतिचेतन के विकास की आधारशिला रखी जा सकेगी। अन्तस् की अलौकिक सामर्थ्य को पहचान कर चेतनात्मक विकास की पराकाष्ठा तक पहुँचना यही मेरे शोध—पत्र का उद्देश्य है।

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु  
यस्मान्न ऋते किञ्च न कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु (यजु० 34/3)

### सन्दर्भ ग्रन्थ सूची

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## वेदों के अध्ययन में अधिकार किसका : एक विमर्श

डॉ. आशुतोष पारीक

व्याख्याता—संस्कृत

सनातन धर्म राजकीय महाविद्यालय, ब्यावर

सर्वधर्मों के मूलस्वरूप, समस्त ज्ञान—विज्ञान के आधारभूत, आध्यात्मिक – आधिदैविक – आधिभौतिक तत्त्वों के प्रथम विवेचक, निःश्रेयस मार्ग के दर्शक, समस्त लौकिक एवं पारलौकिक सत्त्यों के समाश्रयस्वरूप, सर्वविद्याकेन्द्रीभूत, ब्रह्मस्वरूपात्मक, आस्तिकता एवं नास्तिकता के प्रमापक और समस्त संसार की सर्वप्रथम कृति ईश्वरीयोपदेशस्वरूप ऋग्—यजुः—साम—अथर्व नामक चार वेद ।

समस्त प्राणिजगत् के लिए सर्वधर्मसमभाव के पथप्रदर्शक ये चार वेद क्या किसी वर्ग विशेष की थाती हो सकते हैं? क्या इनके पठन—पाठन और श्रवण—मनन पर किसी एक समूह का अधिकार हो सकता है? क्या चराचर सृष्टि के प्रत्येक अणु—परमाणु से सम्बद्ध इन वेदों को कुछ लोगों तक ही सीमित किया जा सकता है? यदि हाँ तो ऐसे वेद कदापि ईश्वरीय उपदेशत्व और सनातनत्व को प्राप्त नहीं हो सकते । अतः वेद नाम परमेश्वर के उपदेश पर समस्त प्राणिमात्र के अधिकार से ही उनका वेदत्व सिद्ध हो सकता है अर्थात् जिस प्रकार पृथ्वी—जल—वायु—आकाशादि के उपभोग में सर्व प्राणी स्वतन्त्र हैं, उसी प्रकार वेदों के अध्ययन में भी सभी का अधिकार है । ईश्वर के विधान में सभी के लिए समान अवसर हैं । इसीलिए स्वामी दयानन्द ने अपनी पुस्तक ऋग्वेदादिभाष्यभूमिका में लिखा है कि वेद ईश्वरोक्त, सर्वमनुष्योपकारक एवं सत्य विद्या के प्रकाशक होने से सर्वजन ज्ञातव्य हैं ।<sup>1</sup>

स्वामी दयानन्द के अनुसार वेद का अध्ययन सभी के लिए आवश्यक है । अतः उन्होंने आर्यसमाज के तृतीय नियम में कहा था—“वेद सब सत्य विद्याओं का पुस्तक है । वेद का पढ़ना—पढ़ाना और सुनना—सुनाना सब आर्यों का परम धर्म है ।”<sup>2</sup> प्राचीन आर्यावर्त की अनिवार्य शिक्षा व्यवस्था के बारे में कौषीतकीय ब्राह्मण का उद्धरण देते हुए स्वामी दयानन्द ने कहा था – “उस समय आर्यावर्त में प्रत्येक स्थान पर बड़ी भारी उन्नति थी । कौषीतकीय ब्राह्मण में लिखा है कि सब पुत्र व पुत्रियाँ पाँच वर्ष की अवस्था में पाठशाला भेजे जाते थे । यह एक सामाजिक नियम था । परन्तु माता—पिता यदि इस सामाजिक नियम को तोड़ते तो राजसभा से उनको दण्ड मिलता था ।”<sup>3</sup> अतः तत्कालीन समाज शिक्षक और विद्यार्थी के पारस्परिक स्वरूप को सामाजिक प्रतिष्ठा एवं आवश्यकता के साथ जोड़कर देखता था क्योंकि जब तक समाज में श्रेष्ठ शिक्षक और विद्यार्थी होंगे, समाज प्रतिक्षण विकासोन्मुख रहेगा । अत एव सांख्यदर्शन कहता है कि जब उत्तम उपदेशक और श्रोता होता है तब धर्मार्थकाममोक्ष स्वयमेव सिद्ध हो जाते हैं और इनके अभाव में तो अन्धानुकरण की परम्परा चल पड़ती है ।<sup>4</sup>

यजुर्वेद के अनुसार वेदों के पठन—पाठन का अधिकार जिस प्रकार ब्राह्मणवर्ण के लिए है, उसी प्रकार क्षत्रिय—वैश्य—शूद्र—भृत्य—पुत्र—अतिशूद्रादि सभी के लिए है ।<sup>5</sup> किन्तु शनैः शनैः कालान्तर में विभिन्न प्रामाणिक ग्रन्थों के प्रक्षिप्तांशों और अप्रामाणिक ग्रन्थों को आधार बनाकर वेदशास्त्र के ज्ञान को वर्गविशेष के लिए सीमित करने के प्रयास किए गए । इन स्वार्थपरक मान्यताओं के जो दो सबसे बड़े शिकार बने, वे थे— स्त्री और शूद्र । कई ग्रन्थों में तो स्त्री और शूद्रों के लिए वेदाध्ययन—श्रवण—आचरण

भयंकर दण्डनीय अपराध के रूप में उद्घोषित कर दिये गये। गौतम धर्मसूत्र के ये वचन जो शंकराचार्य, मध्वाचार्य एवं रामानुजाचार्य के वेदान्तदर्शन में उद्धृत हैं, इस समस्या को स्पष्ट रूप से परिलक्षित करते हैं—

**स्त्रीशूद्रौ नाधीयतामिति श्रुतेः।  
वेदमुपशृण्वन्तस्त्रपुजतुभ्यां श्रोत्रपरिपूरणम्,  
उच्चारणे जिह्वाच्छेदः, धारणे शरीरभेदः॥<sup>6</sup>**

अर्थात् स्त्री-शूद्रों को वेदादिशास्त्रों के पढ़ने का अधिकार नहीं है। यदि वे इस आदेश को विरुद्ध वेदादि सुनें तो उनके कानों में शीशा पिघलाकर भर दो, यदि उच्चारण करें तो जीभ काट दो। यदि उसके समान आचरण करें तो वध कर दो। इसी प्रकार भागवतपुराण में भी एक स्थान पर स्त्री, शूद्र एवं निम्नकोटि के ब्राह्मणों को वेदों के पढ़ने-सुनने के अधिकार से वंचित घोषित किया गया है।<sup>7</sup>

स्त्री को पुरुषप्रधान समाज ने जहाँ हीन दृष्टि से देखते हुए उपभोग की वस्तु मानकर वेदाधिकार से वंचित किया, वहीं शूद्रों से, जो कि पूर्ण निष्ठा से सेवा धर्म का निर्वाह कर रहे थे, ज्ञान एवं योग्यता के आधार पर हीन मानकर वेदाधिकार छीन लिया और इस सम्पूर्ण वेदाधिकार हनन का सर्वप्रमुख कारण बनाया गया स्वयं वेद एवं उससे सम्बद्ध विविध शास्त्रीय एवं स्मृतिग्रन्थों को। किन्तु तथ्य तो यह है कि ये ही ग्रन्थ वेदों के अध्ययन में सर्वाधिकार सुरक्षित रखने का प्रयास करते हैं। यथा मनुस्मृति के अनुसार वेदादि के अध्ययन में प्रत्येक जीव का समान अधिकार है। साथ ही उस जीव की योग्यता उसके गुण-कर्म-विचार पर आधृत है। अतः जो कोई भी वेदाध्ययन कर, उससे उचित अर्थावबोध कर सर्वकल्याणमय व्यवहार कर सकता है, वह प्रत्येक जीव वेदों का अध्ययन करने का अधिकारी है और इसी वेदाध्ययन के द्वारा शूद्र ब्राह्मणत्व को एवं वेदाध्ययन के अभाव में ब्राह्मण शूद्रत्व को पा जाता है।<sup>8</sup> इसी कथन की पुष्टि आपस्तम्ब धर्मसूत्र भी करता है और कहता है कि धर्माचरण से कोई भी वर्ण अपने से उत्तरोत्तर वर्णों को प्राप्त कर सकता है और अधर्माचरण से निम्नतर वर्ण को।<sup>9</sup>

वेदाध्ययन के विषय में अनेक स्थलों पर निषेध भी है किन्तु वह उसके लिए है जो ब्रह्मचर्य के अभाव, बौद्धिकदोष, चरित्रहीनता या उद्दण्डता आदि कारणों से वेदाध्ययन करने में स्वयं असमर्थ है। निरुक्तकार यास्काचार्य ने उल्लेख किया है कि विद्या बहुमूल्य निधि है। यह योग्य, जिज्ञासु, संयमी, अप्रमादी, मेधावी, गुरुभक्त एवं व्युत्पन्न शिष्यों को ही दी जाये, अयोग्यों को नहीं।<sup>10</sup> वेदाध्ययन के अन्तर्गत धी (बुद्धि, Power of learning), मेधा (धारणा-शक्ति, Power of retention), सुमति (विवेक, Power of discrimination) को शिक्षा का आधार माना है, अतः अनेक मन्त्रों में इनकी प्रार्थना की गई है।<sup>11</sup>

शिक्षाशास्त्रियों के अनुसार ईर्ष्या, असूया, चपलता, मद, मोह, उद्दण्डता तथा अध्ययन में अरुचि आदि अनेक दोष वर्णित हैं, जो विद्याभ्यास में बाधक होते हैं। मनुस्मृतिकार के अनुसार ऐसे अयोग्यजनों को वेदज्ञान की प्राप्ति असम्भव है।<sup>12</sup> मनुस्मृति के समान ही यास्काचार्य ने अपने ग्रन्थ निरुक्त में और महर्षि वेदव्यास ने श्रीमद्भगवद्गीता में दोषयुक्त एवं अयोग्य मनुष्यों को विद्याभ्यास से

वंचित रखने की बात कही है।<sup>13</sup> अतः वेदाध्ययन में अधिकार का आधार व्यक्ति के गुण—कर्म हैं न कि वर्ण विशेष में जन्मादि। वेदान्तसूत्रकार तो वेदाध्ययन में मनुष्यमात्र के अधिकार को सुनिश्चित करता है।<sup>14</sup>

उपर्युक्त विविध सिद्धान्तों की अवहेलना करते हुए वेदाध्ययनाधिकार के विषय में स्वार्थवश दूषित भावना को स्थापित करने का जो प्रयास किया गया, उसी ने भारत को ज्ञान—विज्ञान से विलग कर समाज में वर्गसंघर्ष एवं संकुचित जातीयभावना को जन्म दिया। इन प्रयासों को भले ही वैदिकसाहित्य के कपोलकल्पित मन्त्रों एवं उनकी व्याख्याओं के साथ जोड़ा गया किन्तु ये प्रयास वास्तव में पूर्णतः अवैदिक एवं अमानवीय थे क्योंकि इन प्रयासों की पुष्टि के लिए दिए जा रहे उद्धरण या तो आर्ष साहित्य में नहीं थे या फिर प्रक्षिप्त थे। ये सभी प्रक्षिप्तांश स्वार्थिजनों के द्वारा अपनी ही कल्पना से शामिल कर दिये गये थे।

शिक्षा में रुचिभिन्नता का नाम ही वर्णशिक्षा है। वरण करने का नाम ही वर्ण है। वैदिक व्यवस्था में वर्ण का निर्धारण कर्म के आधार पर होता था, न कि जन्म के आधार पर। विद्यार्थी वर्ण का वरण रुचि, योग्यता, गुण, कर्म के आधार पर करता है। वैदिक शिक्षा—पद्धति ने अध्ययन के मार्ग को किसी के लिए भी अवरुद्ध नहीं किया। वैदिक व्यवस्था के अनुसार जो बौद्धिक क्षमता के अभाव में ब्राह्मण, क्षत्रिय और वैश्य इन तीनों वर्णों की शिक्षा—दीक्षा प्राप्त नहीं कर पाता, वही शूद्र रह जाता है। जन्म से कोई शूद्र नहीं होता। बौद्धिक क्षमता नहीं होने के कारण शूद्र को वैधानिक अध्यापन—याजन आदि का निषेध है किन्तु स्वकल्याण के लिए पढ़ने—सुनने, स्वाध्याय करने, यज्ञ करने आदि का नहीं। सभी वर्णों में शिक्षा का होना उन्नति का सूचक है। (शूद्रों के भी वेद अध्ययन के अनेक उदाहरण मिलते हैं जैसे कवष, ऐलूषादि, महीदास, मातंग आदि।

मीमांसाशास्त्र के प्रणेता महर्षि जैमिनि के अनुसार मनुष्ययोनि के लिए ही शास्त्र प्रवचन किया गया है क्योंकि मोक्षप्राप्ति ही मनुष्य जीवन का परम लक्ष्य है और उस लक्ष्य की प्राप्ति ब्रह्मज्ञान के बिना नहीं हो सकती।<sup>15</sup> ब्रह्मज्ञान का एकमात्र साधन है वेदाध्ययन। अतः वेदाध्ययन में मनुष्यमात्र का अधिकार है। इसी वेदाध्ययन के सर्वाधिकार एवं समानाधिकार के कारण वैदिक काल में चारों वर्णों में सामंजस्य, प्रेम और सद्भाव था। ऊँच—नीच, छोटे—बड़े, स्पृश्य—अस्पृश्य आदि के भाव सर्वथा नहीं थे। चारों ही वर्णों में जाति—व्यवस्था, जातिप्रथा या जन्मना जाति का उल्लेख नहीं है। अतएव यजुर्वेद और अथर्ववेद में चारों वर्णों की सुख—समृद्धि और तेजस्विता की प्रार्थना की गई है।<sup>16</sup>

मनुष्यमात्र अर्थात् सभी मनुष्य और इस मनुष्य शब्द में स्त्री और पुरुष दोनों ही सम्मिलित हैं। अतः जब शूद्रातिशूद्रों को वेदाध्ययन का अधिकार है तब स्त्री को क्यों नहीं? वेदों में नारी को अत्यन्त समादरणीय स्थान दिया गया है। प्राचीन वैदिक युग स्त्रियों को पुरुषों के समान ही मानता है। स्त्री पुरुष की सहयोगी और सहायक है। अतः जो भी संस्कार पुरुषों के लिए थे, वे सभी स्त्रियों के लिए भी आवश्यक थे। पुरुषों के समान ही स्त्रियों का भी उपनयन संस्कार होता था। निर्णयसिन्धु के तृतीय परिच्छेद में नारी के लिए भी यज्ञोपवीत संस्कार, वेदाध्ययन, ब्रह्मचर्य एवं भिक्षाचर्यादि का विधान किया गया है।<sup>17</sup>

तैत्तिरीय ब्राह्मण भी स्त्रियों के उपनयन संस्कार की पुष्टि करता है।<sup>18</sup> इसी प्रकार ऋग्वेद में भी स्त्रियों के उपनयन संस्कार एवं विद्याध्ययन का स्पष्ट उल्लेख मिलता है।<sup>19</sup> अत एव यह निश्चित रूप से कहा जा सकता है कि प्राचीन वैदिक समाज स्त्रियों को पुरुषों के समान शिक्षा के अधिकार प्रदान करता था और यही व्यवस्था यज्ञ एवं अन्य कार्यों में थी। वैदिक समाज के इस समान आचार-विचार के अनेक उदाहरण वैदिक साहित्य में बहुत्र मिलते हैं। ऋग्वेद में स्त्री का गौरव बताते हुए उसे ब्रह्मा कहा गया है अर्थात् वह ज्ञान में उत्कृष्ट है। वह बालकों के शिक्षणार्थ आचार्या पद को प्राप्त करने के साथ-साथ यज्ञ में ब्रह्मा का स्थान भी ग्रहण कर सकती है।<sup>20</sup>

आश्वलायनश्रौतसूत्र में यज्ञविधान के अन्तर्गत केवल पत्नी के द्वारा पढ़े जाने वाले मन्त्रों का उल्लेख किया गया है तथा पत्नी को निर्देश दिया गया है कि वह सभी मन्त्रों का सस्वर पाठ करे।<sup>21</sup> किन्तु यहाँ यह प्रश्न स्वयमेव उठता है कि वेदों के अध्ययन के बिना पत्नी के द्वारा सस्वर मन्त्रपाठ कैसे सम्भव है? एवमेव तैत्तिरीय ब्राह्मण भी पत्नी के द्वारा यज्ञकर्म के अन्तर्गत मन्त्रों के अनुकरण वाचन का निर्देश करता है और वाचन के सम्बन्ध में मीमांसाकार का स्पष्ट आदेश है कि वाचन केवल शब्दशः नहीं अपितु सम्पूर्ण निहितार्थ को जानकर ही करना चाहिए।<sup>22</sup>

अतः स्त्रियों के लिए वेदों के पठन-पाठन के निषेधार्थ प्रयुक्त सभी उद्धरण या तो पूर्णतः मिथ्या हो जाते हैं या फिर त्रुटिपूर्ण अर्थावबोध के परिणाम के रूप में परिलक्षित होते हैं। प्राचीन भारतीय समाज में गार्गी, मैत्रेयी, भारतीदेवी आदि विविध शास्त्रों की ज्ञात्री ब्रह्मवादिनी स्त्रियाँ हुई हैं। अदिति, लोपामुद्रा, अपाला, घोषा, काक्षीवती, श्रद्धा, कामायनी, वागम्भृणी, सूर्या सावित्री, विश्ववारा आत्रेयी, उर्वशी, अदिति आदि का उल्लेख तो मन्त्रद्रष्टा ऋषिकाओं के रूप में वैदिक मन्त्रों के साथ मिलता है। ऋग्वेद में 24 और अथर्ववेद में 5 मन्त्रद्रष्टा ऋषिकाओं का उल्लेख है। ऋग्वेद में इन 24 ऋषिकाओं द्वारा दृष्ट मन्त्रों की संख्या 224 है और अथर्ववेद में 5 ऋषिकाओं द्वारा दृष्ट मन्त्र 198 हैं।

मण्डनमिश्र एवं आदिगुरु शंकराचार्य के मध्य हुए शास्त्रार्थ की मध्यस्थता मण्डनमिश्र की पत्नी भारतीदेवी ने की थी। शंकरदिग्विजय में स्वयं शंकराचार्य भारतीदेवी के शास्त्रज्ञान की सम्पूर्णता एवं बुद्धिमत्ता की भूरि-भूरि प्रशंसा करते हुए लिखते हैं कि वेदों के समस्त अंगों-उपांगों की ज्ञात्री भारतीदेवी समस्तकाव्यादि ग्रन्थों की भी ज्ञात्री थीं।<sup>23</sup> इसके आगे भी शंकराचार्य यहाँ तक लिखते हैं कि इस संसार में ऐसा कोई शास्त्रीय अथवा व्यवहारीय तत्त्व नहीं जो भारतीदेवी नहीं जानती हों। इसी प्रकार राजा जनक की सभा में महर्षि याज्ञवल्क्य के समक्ष जब सभी विद्वान् परास्त हो गए तब वाचकनी गार्गी ने आत्मविश्वासपूर्वक केवल दो प्रश्नों के द्वारा ही उनके ज्ञानमद को धराशायी कर दिया।<sup>24</sup>

यदि समाज की प्राणभूत और आधारभूत जन्मदात्री स्त्री को वैदिक काल में शिक्षा से वंचित किया गया होता तो यह सत्य है कि वैदिकज्ञानरूप संस्कार के अभाव में समस्त सन्तति ही संस्काररहित हो गई होती। वैदिक समाज आदर्श स्थापित कर सका तो केवल इसलिए कि उन्होंने अपने सिद्धान्तों और श्रेष्ठ नवाचारों को किसी से भी पृथक् करने का संकुचित प्रयास नहीं किया और जैसे-जैसे स्वार्थवश इन संकुचित प्रयासों ने समाज को अपने पाश में बांधना शुरु किया वैसे-वैसे समाज कुण्ठित होकर स्वयमेव हीनभावना से ग्रस्त हो गया। यही हुआ हमारे देश के पूर्वपतित युग के पराभवकाल में।

अतः हमारा यह प्रयास होना चाहिए कि बौद्धिक दृष्टि से समर्थ कोई भी बालक—बालिका अशिक्षित नहीं रहे। यही राजनियम और समाजनियम बने और जिसका पालन करना प्रत्येक मानव के लिए अनिवार्य होना चाहिए।

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## दक्षिणी राजस्थान में सौर-पर्यटन : सम्भावनाएँ एवं चुनौतियाँ

डॉ. अनिता सुराणा

ब्याख्याता, इतिहास  
राजकीय महाविद्यालय, उनियारा, टोंक

डॉ. जी.एस.गुप्ता

शोध सहायक, राजस्थान अध्ययन केन्द्र  
राजस्थान विश्वविद्यालय, जयपुर

अपरिचित स्थानों एवं लोकजीवन को जानने, समझने और परखने की जिज्ञासा मनुष्य की स्वभावगत प्रवृत्ति है। इसी प्रवृत्ति की ही परिणति है—पर्यटन। साथ ही स्थान विशेष पर व्यापार एवं रोजगार की सम्भावनाओं के बारे में जानकारी, स्वास्थ्य, शिक्षा का लाभ, पर्यावरण एवं मनोरंजन से सम्बन्धित पूर्ण जानकारी की लालसा ने भी पर्यटन की सोच को विस्तार दिया है। सदियों से 'राजस्थान' अपनी गौरवगाथा, सांस्कृतिक विरासत, तीर्थस्थलों, प्राकृतिक सौन्दर्य तथा ऐतिहासिक स्थलों एवं अपनी रंगबिरंगी संस्कृति के लिए देश-विदेश में जाना जाता रहा है। राजस्थान के पर्यटन-विभाग ने पर्यटकों को 'पधारो म्हारे देस' का आकर्षक आमन्त्रण देकर राज्य में पर्यटन-सम्बद्धन हेतु अपना संकल्प प्रकट किया है। इससे अभिभूत होकर प्रतिवर्ष लाखों सैलानी इस 'वीरसुता भूमि' के दर्शनार्थ चले आते हैं। आवश्यकता है कि आने वाले समय में आगन्तुकों की संख्या में उत्तरोत्तर वृद्धि हो। आज का समय "Theme based event management" का है तो क्यों न पर्यटन को भी Theme based कर, विकास की नई ऊँचाईयों पर ले जाया जाये! जिससे पर्यटक एक ही स्थान को भिन्न-भिन्न आयामों से देखने हेतु पुनः पुनः आयें! यों तो सम्पूर्ण राजस्थान ही पर्यटकों की 'सैरगाह' रहा है किंतु प्रस्तुत आलेख में राजस्थान के दक्षिणी भाग में पर्यटन-सम्बद्धन हेतु एक नवीन आयाम प्रस्तुत किया है। विचार यह है कि जिज्ञासु पर्यटकों को मंदिर-स्थापत्य की दृष्टि से समृद्ध दक्षिणी राजस्थान के सौर-पर्यटन-स्थलों की रोचक, रोमांचक और ज्ञानवर्द्धक सैर कराई जाये!

इस क्रम में सर्वप्रथम झालरापाटन का सूर्यमंदिर रखा जा सकता है। चन्द्रभागा नदी के तट पर स्थित प्राचीन "चन्द्रावती", वर्तमान में झालरापाटन से लगभग 1 किलोमीटर की दूरी पर स्थित है, अपने वैभव एवं समृद्धि के लिए विख्यात थी। ऐसा माना जाता है कि मालवा के परमार शासक विक्रमादित्य के उत्तराधिकारी चन्द्रसेन ने ई. सन् की 7वीं शताब्दी में इस नगर की स्थापना की थी।<sup>1</sup> आगे चलकर औरंगजेब ने इस वैभवशाली नगर को ध्वस्त कर दिया और कालान्तर में दीवान जालिमसिंह झाला ने इस नगरी के ध्वंसावशेषों पर झालरापाटन नामक नगर की स्थापना की।<sup>2</sup> ऐसी मान्यता है कि प्राचीन काल में यहाँ 108 मंदिर थे जिनकी झालरों की आवाज से पूरी नगरी प्रतिध्वनित होती थी। सम्भवतः इसी कारण नगर का नाम झालरापाटन पडा। परमार नरेशों द्वारा निर्मित झालरापाटन नगर में ई.सन् की 10वीं शताब्दी का एक विशाल सूर्यमंदिर है जिसे पद्मनाथ या सात सहेलियों का मंदिर भी कहा जाता है। जनश्रुति के अनुसार झालरापाटन के सूर्य मंदिर में पाण्डु पुत्र अर्जुन ने भगवान भास्कर की एक स्वर्ण प्रतिमा प्रतिष्ठित की थी जो अब अनुपलब्ध है। मंदिर गर्भगृह में अब विष्णु की एक भव्य प्रतिमा है। ऐसी मान्यता है कि यहाँ भगवान विष्णु प्रतिदिन प्रातःकाल सूर्य के रूप में अवतरित होते हैं।<sup>3</sup>

‘राजस्थान’ के कोणार्क के रूप में विख्यात इस सूर्यमंदिर की रचना पूर्णतः शास्त्रोक्त आधार पर की गई है। मंदिर-महामण्डप का आधार 52 अष्ट-कोणीय स्तम्भ है जिन पर कलात्मक अलंकरण किया गया है। महामण्डप के प्रवेश द्वार और उत्तरी दक्षिणी पार्श्वलिन्दों को खूबसूरत तोरण से सजाया गया है। इसी महामण्डप की छत के कोनों पर ध्यानरत साधुओं की आकर्षक और सजीव प्रतिमा हैं। पूर्वोन्मुख मंदिर का शिखर 97 फुट ऊंचा है। यह शिखर सप्त श्रृंगों की श्रृंखला से बने 84 उपश्रृंगों से सुसज्जित है। सप्तश्रृंग होने से स्थानीय भाषा में इसे ‘सात सुरक्तियों का मंदिर’ भी कहा जाता है।<sup>1</sup> शिखर का मुख्य कलश उर्ध्वमुखी खिले हुए कमल का है जिसे सात पाषाण फलकों से बनाया गया है। जँघा व थर भाग की पार्श्ववर्ती प्रधान ताख में त्रिमूर्ति सूर्य की संयुक्त प्रतिमा है। देवचरणों में लम्बे जूते हैं तथा उभय पार्श्व में अनुचर दण्डी एवं पिंगल स्थानक है। मंदिर की शैली उड़ीसा में कोणार्क सूर्य मंदिर जैसी है। कुछ समय पूर्व पाइप लाईन की खुदाई करते समय सूर्य रथ के विशाल पहियों और अश्वों को देखा गया था। सूर्य मंदिर के शिल्पियों ने विभिन्न देवी-देवताओं, नर-नारी युग्म, मैथुन दृश्य, बंदर, सिंह, शिव, मातृका की विविध प्रतिमाओं से मंदिर को अलंकृत किया है।

प्राचीन एवं भव्य सूर्य मंदिर का भ्रमण निश्चित ही पर्यटकों के लिए एक चिर-स्मरणीय अनुभव होगा किंतु प्रशासन की उपेक्षा के कारण वर्तमान में ‘यह’ दुर्दशा का शिकार है। इसके चारों ओर अस्थाई दुकानें लगी हैं और मंदिर-मण्डप में स्वच्छंद चौपायों ने अपना बसेरा कर रखा है। आवश्यक है कि मंदिर की स्वच्छता, संरक्षण के लिए वांछनीय उपाय किये जाये। उत्खनन कर ‘सूर्य-रथ’ के अश्वों एवं पहियों को दर्शनीय अवस्था में लाया जावे! झालावाड़ के राजकीय संग्रहालय में सूर्य एवं सूर्य की संयुक्त प्रतिमाओं का यथेष्ट संग्रह है। ये प्रतिमाएं हाड़ौती क्षेत्र में प्राचीन कालीन सूर्योपासना, उच्चकोटी की मूर्तिकला एवं सांस्कृतिक परम्पराओं पर पर्याप्त प्रकाश डालती है।

**बूढ़ादीत का सूर्य मंदिर** – दक्षिणी राजस्थान में सौर पर्यटन की दृष्टि से एक अन्य महत्वपूर्ण केन्द्र हो सकता है—बूढ़ादीत का सूर्य मंदिर। यह कोटा की भूतपूर्व तहसील—बड़ौद से लगभग 6 किलोमीटर दूर बूढ़ादीत नामक गाँव में स्थित है। सूर्य पूजा की लोकप्रियता के कारण ही सम्भवतः इस गाँव का नाम बूढ़ादीत (वृद्धआदित्य) हो गया। पूर्वाभिमुखी इस मंदिर में गर्भगृह, अंतराल तथा सभा मण्डप विद्यमान है। जिसमें उत्तर एवं दक्षिण दिशा से भी प्रवेश किया जा सकता है। इसकी छत एवं स्तम्भों पर अलंकरण एवं मूर्तियों का सर्वथा अभाव है जो इस तथ्य की ओर संकेत करता है कि औरंगजेब की सेना ने कोटा क्षेत्र के अन्य मंदिरों की भाँति इस मंदिर को भी क्षति पहुँचाई। परिणामस्वरूप कालान्तर में नवीन सभा मण्डप की रचना की गई। बहुत सम्भव है कि बड़ौद गाँव की मस्जिद में जो प्राचीन मंदिरों के स्तम्भ लगे हैं, वे बूढ़ादीत के सूर्य मंदिर से ही ले जाये गये हों।<sup>2</sup>

**चित्तौड़ का सूर्य मंदिर** – चित्तौड़ दुर्ग के परकोटे में दो पूर्व मध्यकालीन मंदिर अवस्थित हैं। इनमें से एक कुंभ श्याम नामक मंदिर विष्णु को समर्पित है तथा द्वितीय कालिका माता मंदिर नाम से जाना जाता है जो मूलतः एक सूर्य मंदिर था। एक मंदिर के समीपस्थ सूरज कुण्ड इसके मूल रूप में सूर्य मंदिर होने का साक्ष्य है। 8वीं शताब्दी ई0 के पूर्वार्द्ध में निर्मित यह मंदिर राजस्थान में अद्यावधि प्राप्त प्राचीनतम, सूर्य मंदिर है। मंदिर के गर्भगृह में उत्तर मध्ययुगीन कालिका प्रतिमा प्रतिष्ठित है पर गर्भगृह की बाह्य ताखों में सूर्य व अन्य देवों की प्राचीन प्रतिमाएं स्थापित हैं। गर्भगृह की बाहरी तीनों ओर की प्रधान ताखों में

सप्ताश्वरूढ़ सूर्य की आसनस्थ प्रतिमाएँ हैं। उत्तरी व दक्षिणी दीवार की प्रथम ताख में सूर्यपुत्र अश्विनकुमार की स्थानक प्रतिमा है। दक्षिण की ओर की दीवार पर अश्विन कुमार एवं सूर्य के मध्य क्रमशः इन्द्र एवं अग्नि की स्थानक प्रतिमाएँ हैं। सूर्य के दाहिनी ओर यम की स्थानक प्रतिमा है। पश्चिमी प्रधान ताख रिक्त है जिसके ऊपर आसनस्थ नवग्रह अंकित है।

गर्भगृह के द्वार ललाट बिम्ब के मध्यवर्ती फलक पर सप्ताश्वरूढ़ सूर्य की क्रमशः बड़े व छोटे आकार की एक ही अभिप्राय को व्यक्त करने वाली दो प्रतिमाएँ लगी हैं। द्वार शाखा पर अन्य अनुचरों के साथ गंगा एवं यमुना अंकित है।<sup>7</sup> विष्णुधर्मोत्तर पुराण में भी मंदिर के सामने का भाग इन नदी-देवियों की प्रतिमाओं से सजाने सम्बंधी उल्लेख मिलता है।<sup>8</sup> मंदिर-सभामण्डप की छत को चौकोर स्तम्भों की चार पंक्तियों ने उठा रखा है जिन पर घटपल्लव अभिप्राय प्रमुखता से उत्कीर्ण है। सभामण्डप की चपटी छत कई भागों में बंटी है। जहाँ प्रायः नानाविध कमलाकृतियाँ उत्कीर्ण हैं। गुप्त काल में प्रायः छोटी एवं चपटी छत का प्रचलन था और वह परम्परा पूर्व मध्ययुग में चित्तौड़ के इस सूर्य मंदिर में अक्षुण्ण है। 'सूर्य मंदिर' के सभामण्डप एवं गर्भगृह के नीचे बाहर की दीवार पर चारों ओर विभिन्न देव प्रतिमाएँ जड़ी हैं। दक्षिण दिशा के एक हिस्से में वराह एवं समुद्र-मंथन फलक विद्यमान है। यहाँ समुद्रमंथन संदर्भ राजस्थान की पूर्व मध्ययुगीन कला की अनुपम कृति है। इन नयनाभिराम रोचक प्रतिमाओं को देखना, जानना विशेषतौर पर उनके पौराणिक संदर्भों में, पर्यटकों के लिए चिरस्मरणीय अनुभव रहेगा।

**टूस (मदेसर) का सूर्य मंदिर** – उदयपुर के समीप बेडच के बायें तट पर टूस ग्राम के सामने 11वीं-12वीं शताब्दी का एक सूर्य मंदिर है।<sup>9</sup> मंदिर के शिखर एवं मण्डप का पुनर्निर्माण किया गया है। सभामण्डप का गुम्बद अष्टकोणीय है। सभामण्डप के दीवारगिरों पर हस्तिमस्तक पर स्थानक अप्सरा अंकित है। इनके नीचे अष्टमातृकाओं की आसनस्थ प्रतिमाएँ हैं। अंतराल के बाहरी भाग में सूर्य की प्रतिमा है जिसके दोनों ओर एक-एक नारी उत्कीर्ण है। ऐसा माना जाता है कि दोनों नारी आकृतियाँ अप्सराओं की हैं क्योंकि सूर्य-पत्नी होने का कोई भी लक्षण उक्त प्रतिमाओं में दिखाई नहीं देता है।<sup>10</sup> मूर्तिकला में अप्सराओं के साथ सूर्य का अंकन परम्परागत नहीं है। गर्भगृह का अन्दरूनी भाग नवनिर्मित है पर प्रवेश द्वार पुरातन है। द्वार पर ब्रह्मा, विष्णु एवं शिव के साथ सूर्य प्रतिमाएँ अंकित हैं। गर्भगृह के बाहरी ओर की दीवारों में कुल 11 ताखें हैं जिनमें से 5 ताखों में सूर्य की प्रतिमाएँ हैं। शेष 6 में सम्भवतः दिक्पालों की प्रतिमाएँ हैं पर उनके द्वारा गृहीत आयुध एवं वाहन के अस्पष्ट होने के कारण इनकी स्पष्ट पहचान कठिन है।

उपर्युक्त सूर्य मंदिरों के अतिरिक्त भी दक्षिणी राजस्थान में अनेक अन्य सूर्य मंदिरों के प्रमाण मिलते हैं। जैसे घोटासी का इन्द्रादित्यदेव मंदिर। प्रतापगढ से लगभग 11 किलोमीटर पूर्व में स्थित घोटासी में 'इन्द्रादित्य' नामक सूर्य मंदिर था जिसका निर्माण सम्भवतः 9वीं शताब्दी ई0 में चौहानवंशीय महाराज इन्द्रराज ने करवाया था।<sup>11</sup> इस मंदिर को त्रैलोक्यमोहनदेव, नित्यप्रमोदित्यदेव तथा तरुणादित्य नाम से भी जाना जाता था।<sup>12</sup> घोटासी से लगभग 3 किलोमीटर दूर वरमण्डल नाम ग्राम के बाहर पड़े हुए रथचक्र का उल्लेख गौरीशंकर, हीराचन्द्र ओझा जी ने किया है। सम्भवतः यह रथचक्र घोटासी के सूर्य मंदिर का होगा किंतु अब यह मंदिर उपलब्ध नहीं है। उदयपुर से लगभग 3 किलोमीटर उत्तर में स्थित आहाड़ में भी गुहिल नृपतियों द्वारा निर्मित सूर्य मंदिर होने के शिलालेखीय साक्ष्य मिलते हैं किंतु अब यह

भी अनुपलब्ध है।<sup>13</sup> सप्ताश्वरथ पर आरूढ़ सूर्य की एक विशाल प्रतिमा, जो कि सम्भवतः इसी मंदिर की रही होगी, आहड़ के राजकीय संग्रहालय में संग्रहीत है। चित्तौड़ जिले के गंगरार नाम स्थान पर एक पूर्वमध्ययुगीन भग्न सूर्य मंदिर के अवशेष है।<sup>14</sup> गर्भगृह, सभामण्डप आदि के मूल भाग अब अनुपलब्ध है किंतु इसका बाहरी मंडोवर का भाग पूर्ण रूप से सुरक्षित है। मंडोवर की पूर्वी दीवार की मध्यवर्ती ताख में सूर्य और शिव के संयुक्त भाव की द्योतक मार्तण्ड-भैरव प्रतिमा लगी है। जंघा भाग में एक देवी प्रतिमा बनी है जिसके थर भाग में सिंहमुख बना हुआ है। पिछली प्रधान ताख में सूर्य नारायण की प्रतिमा लगी है। पश्चिमी भाग की प्रधान ताखों की सूर्य एवं ब्रह्मा के संयुक्त भाव की प्रतिमा लगी है। उक्त मंदिर के गर्भगृह में अर्वाचीन देवी प्रतिमा प्रतिष्ठित है। चित्तौड़ के मंदिर में सदृश यहाँ भी शाक्त सम्प्रदाय के लोकप्रिय हो जाने पर सूर्य मंदिर को देवी मंदिर में परिवर्तित कर दिया गया। बाँसवाड़ा के चींच एवं तलवाड़ा नामक स्थानों पर भी सूर्य मंदिर के अवशेष मिले हैं।

स्पष्ट है कि प्राचीन कालीन दक्षिणी राजस्थान सूर्य मंदिरों की दृष्टि से समृद्ध था। इन सूर्य मंदिरों का निर्माण भी अन्य देवालियों की भाँति विभिन्न शैलियों के अंतर्गत देशकाल के अनुरूप हुआ। यद्यपि मंदिर निर्माण एवं प्रतिमा स्थापना द्वारा सूर्य पूजा का सामुहिक रूप अब शिथिल हो गया है। परन्तु नित्यप्रति उगते सूरज को जल का अर्घ्य देकर गायत्री मंत्र के जाप द्वारा सूर्य पूजा का वैदिक स्वरूप अब भी प्रचलन में है। अतः प्रकाश, ऊर्जा और नवजीवन के स्रोत, आरोग्य-प्रदायक सूर्य के प्राचीन देवालियों में पर्यटकों की रुचि सहज एवं स्वाभाविक है। इस रुचि के अनुसार दक्षिणी राजस्थान के सौर देवालियों का भ्रमण – कार्यक्रम आयोजित करना निश्चय ही सैलानियों और यहाँ के निवासियों के लिए प्रगति के नये सोपान रचेगा।

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## शिल्पकलाएं क्या – एक चिन्तन

डॉ. एच. एल. धीमान

एसोसिएट प्रोफेसर, चन्द्रधर राजकीय महाविद्यालय,  
हरिपुर गुलेर (कांगड़ा) हिमाचल प्रदेश

अंग्रेजी में कला को Art और शिल्पकला को Craft कहते हैं तथा कलाकार को Artist और शिल्पकलाकार को Artisan कहा जाता है। शिल्पकला के अन्य अर्थ हस्तकला, हस्तकौशल, दस्तकारी व कारीगिरी भी हैं। कला और शिल्पकला में विभेद बड़ा नहीं है, पर है जरूर। कला और शिल्पकला का लोग एक ही अर्थ लेते हैं। कला की बृहत परिभाषा में कला को समझने की कोशिश करें तो “कला किसी भी मानवीय रचना को कला कह सकते हैं परन्तु सुविधा के लिए वह दो भागों में विभक्त की गई है। एक को कला आरै दूसरे को उपयोगी कला। आज दोनों ही भिन्न विषय समझे जाते हैं क्योंकि दोनों की उपयोगिता में भिन्नता है।”<sup>1</sup> पी. सी. विश्वकर्मा के अनुसार, “कला व शिल्पकला में जो भी प्रस्तुति समक्ष होकर उभरती है, वह कलाकार के मन में बसे निर्गुण रूप का सगुण रूप होता है। इसलिए कलाकार एक सन्त सा होता है। जिसके हृदय में कृति की विश्वसनीयता मौजूद रहती है। वह उसे साधिकार प्रकट करता है। उसके मन में भी वह भाव रूप में बसी रहती जो कल्पना व बुद्धि से सामर्थ्य व शक्ति पाकर प्रकट होती है।”<sup>2</sup>

**शिल्पकला और कला में अन्तर** – शिल्पकला या हस्तकला में कार्य करने की विधि पहले आती है और अन्त में उसी से लक्ष्य की प्राप्ति भी हो जाती है। शिल्पकला सम्बन्धी काम की प्रस्तुत व अप्रस्तुत सामग्रियों में भी विभेद होता है। अप्रस्तुत सामग्री में टेड़ी मेड़ी लकड़ी, अनगढ़ लोहा, अनगढ़ सोना। शिल्पी इन्हीं अनगढ़ वस्तुओं से जो उनका अप्रस्तुत रूप है, को गढ़ कर नया रूप देता है जो उनका प्रस्तुत रूप होता है और जो हर स्थिति में उपयोगी होता है, अर्थात् शिल्पकला में रूप और वस्तु का वैशम्य दर्शनीय है। अनगढ़ वस्तु जो पिंडाकार थी, लोहार ने गढ़कर उसे फावड़े या हथौड़े, दराटी का रूप दे दिया और बढ़ई ने उस पिंडाकार को कुर्सी अथवा मेज का, मोची ने चमड़े को जूते या चप्पल का, जुलाहे ने सूत व रुई को वस्त्र या चादर का, कुम्हार ने मिट्टी से घड़ा, चिलम व अन्य पात्र का, इन सब हस्तकौशलों का लक्ष्य काम व उपयोग में आने वाली वस्तुओं का निर्माण करना है, दूसरे कोटि के हस्तकौशल वे हैं जिनका लक्ष्य है उत्पादन करना, वे उत्पादन जो हमारे जीवनयापन में सहायता करते हैं, मसलन कृषि, बागवानी व किसानी आदि, तीसरे तरह के वे शिल्पी हैं जो मानसिक अभिलाषाओं की पूर्ति के लिए कार्य करते हैं, निःसन्देह वे भी शिल्पी हैं। “शिल्पकला और कला में सबसे महत्वपूर्ण अन्तर भाव, कल्पना व नवीनता का है शिल्पकला में तकनीक स्थिर रूप से प्रयुक्त होती है परन्तु कला नई तकनीक उत्पादन करती है, नये भाव तथा कल्पना की अभिव्यक्ति करती है शिल्पकला में कार्य करने की भौली अनुकरणजन्य भी है और शिक्षा व अभ्यास के माध्यम से भी गृहीत हो सकती है परन्तु अनुकरणजन्य भौली से कला विकसित नहीं हो सकती। कला का विकास और कला की सफलता कलाकार के अभिनव भौली प्रादुर्भाव पर निर्भर करता है। यदि काव्यकार, मूर्तिकार, नृत्यकार, संगीतज्ञ व अन्य कलाकार मनुष्य की अभिलाषाओं की पूर्ति मात्र के लिए रचना करते हैं तो निःसन्देह उन्हें भी शिल्पी कहा जा सकता है।”<sup>3</sup>

**शिल्पकलाओं का महत्व** – सिन्धु घाटी सभ्यता के इतिहास में सर्व प्रथम उद्भव बर्तनों, औजारों व मूर्तियों का आता है सामाजिक जीवनयापन हेतु मनुष्य ने प्राथमिकता पर अविष्कार शिल्पकला से जुड़ी वस्तुओं का किया था, दस्तकारी, कृषि के उपकरण, रहन सहन के साधन जिसे सिर्फ शिल्पी ही विकसित कर सकते थे। अतः अतीत से आज तक जिस शिल्प विधा ने मानस मन पर राज किया हो, उसकी आवश्यकताओं की पूर्ति की हो, वह शिल्पकलाएं थीं। पौराणिक आख्यानों में सृष्टि के देवता विश्वकर्मा जिसे सभी कलाओं का देवता माना जाता है, की स्तुति हो, हर निर्माण आरम्भ से पूर्व जिसकी पूजा परमावश्यक हो, शिल्प कलाओं के उस जनक द्वारा सृजित शिल्पकलाओं का महत्व कैसे कम हो सकता है। जो विधाएं समाज की अभिलाषाओं की पूर्ति करती हों जो समाज में समरसता लाती हों, छोटे बड़े का भेद मिटाती हों, सबके लिए निवाला विकसित करती हों, रोटी, कपड़ा और मकान की अविष्कारक हों। गरीब की झोपड़ी से लेकर अमीर के महल का निर्माण करती हों, वे कलाएं अत्यधिक महत्व की हैं। न अतीत काल में, न ही आधुनिककाल में उनका योगदान व महत्व नकारा गया न नकारा जा सकता है। जिनके होने से सृष्टि नित-नूतन सुविधाएं उपलब्ध करवा कर, नित नए अविष्कार करके जनसुविधाएं विकसित करती हो, उनके अभाव में समाज में उन्नति असम्भव हो, उन शिल्पकलाओं को कम करके कैसे आंका जा सकता है, अधिकांश जनता की रोजी रोटी इनसे चलती हो, वे महत्व में कमतर कैसे हो सकती हैं।

इस सन्दर्भ में यदि हम साहित्य को समझने की कोशिश करें तो संस्कृत के एक विद्वान का मानना है कि प्राणी मात्र का हित साधन करने वाली रचना साहित्य है<sup>4</sup> वहीं यह भी लिखा गया है कि वह विद्या या विधा, जो मानव का हित सम्पादन करती है<sup>5</sup> आचार्य महावीर प्रसाद द्विवेदी के अनुसार ज्ञान राशि के संचित कोश का नाम ही साहित्य है<sup>6</sup> मैथ्यू अर्नाल्ड के शब्दों में साहित्य जीवन और समाज का दर्पण है।<sup>7</sup> उपर्युक्त के आलोक में हम यदि जानने की कोशिश करें तो यह कह सकते हैं कि शिल्पकलाएं ज्ञान साहित्य की श्रेणी में रखी जा सकती हैं परन्तु लोककला, नृत्यकला, चित्रकला व संगीतकला में मौजूद रागात्मकता का नाता बहुत हद तक शिल्पकार से भी जुड़ा है।

नृत्यकला व संगीतकला में प्रयुक्त घूंघरू, ढोल, मजीरे, छेणे चिमटे, तबला, ढोलक, बांसुरी इत्यादि का निर्माण तो शिल्पकार करता है। आधुनिक मनोरंजनपरक व दूसरे नाट्य साहित्य की प्रस्तुति में प्रयुक्त की जानी वाली सामग्री व दृश्य के फिल्मांकन के 'सेट' शिल्पकार बनाता है। शिल्पकार की अदृश्य व नेपथ्य में उपस्थिति दृश्य को खूबसूरत बनाने में कहीं कारगर होती है, शिल्पकार की कला की अनुपस्थिति में उस इमेज की कल्पना हम नहीं कर सकते जिससे दृश्य मनोहारिणी अथवा हृदयविदारक बन जाता है। बृहत हिन्दी कोश के अनुसार शिल्प शब्द से अभिप्राय कला आदि कार्य से है<sup>8</sup> इसलिए शिल्पी भी कलाकार है, वह साहित्यकार से बढ़कर समाज हित के कार्य करता है और अपनी कला से प्रभावित कर समाज को सम्मोहित भी करता है और साहित्य की भान्ति समाज को अपने में समेट कर भविष्य का पथ प्रदर्शक भी बनता है, अगर ऐसा नहीं होता तो हम आज कुटिया से कोठी और महल से मौल तक न पहुँच पाते। शिल्पकलाओं में भी वही आकर्षण हो सकता है जो साहित्य में है। कोणार्फ की मूर्तियां अगर आकर्षण का कारण है तो उनका आकर्षण शिल्पकार के मन की काल्पनिक उपज से जन्मा उनका रूप सौन्दर्य, छवि व निर्मित हैं।

साहित्यकार साहित्य के निर्माण में चार तत्वों भाव बुद्धि, कल्पना व भौली तत्व का आश्रय लेकर कविता का निर्माण करता है और अक्सर उसे भी हम शिल्पी कहते हैं तो शिल्पकार के मन में भी यही तत्व मौजूद रहते हैं। कवि साहित्यिक पटल पर भौली तत्वों से भावों को उकेरता है वहीं शिल्पकार यथार्थ व धरातलीय पटल पर अपने मन की कल्पना को अपने औजारों से उकेरता है, फिर दोनों का पैमाना अलग क्यों ? कहीं न कहीं दोनों ही शिल्पी हैं और दोनों के मन में समान भाव मौजूद रहते हैं इसलिए दोनों ही समान हैं, दोनों ही समाज के लिए उपयोगी हैं। लोककला, नृत्यकला, संगीत कला, चित्रकला साहित्य का आविभाज्य अंग हैं, वहीं शिल्पकला बहुतां की नज़र में भले साहित्य नहीं इतिहास की वस्तु रही हो परन्तु अन्य कलाओं से शिल्पकला के अन्तर्सम्बन्ध को नकारा नहीं जा सकता। शुक्ल के कथनानुसार यदि साहित्य हृदय की अनुभूति है तो शिल्पकार द्वारा सृजित व प्रस्तुत उसकी कृति व रचना में यहां समाज की उपयोगिता है और उसके आकर्षण से हृदय प्रभावित होता है और होता जा रहा है। शिल्पकृतिकार द्वारा सृजित कृति के प्रति जब हम आकर्षित व सम्मोहित हो उठते हैं तो यह सम्मोहन व आकर्षण हृदय की अनुभूति से उपजा भाव ही तो है, और भाव हृदय का हिस्सा है। इस विषय में लोग शिल्पकला को साहित्य में समाविष्टी के प्रयास को जरूर पिष्टपेषण कहें, परन्तु शिल्पकला के महत्व को नकार नहीं सकते।

समाज को जो देन शिल्पकारों की ही, वह साहित्यकारों की देन से कम कतई नहीं हो सकती। साहित्य अवश्य भावों को मांजता है, परन्तु शिल्प की कला हमारी सभ्यता का परिमार्जन करती है, हमें सभ्य से सभ्यतम होने की सीख देती है अगर ऐसा न होता तो आज हम कुदाल की जगह हल, शरीर को पेड़ पत्तों व छाल से ढकने की बजाय सुन्दर कपड़ों से नहीं ढकते, गुफाओं की बजाय घर-कोठियों में न रहते, आदिम को आदमी और आदमी को सभ्य बनाने का अधिकांश कार्य शिल्पकारों की देन है। वेदों पुराणों की मन्त्र विधा महत्वपूर्ण हो सकती है परन्तु शब्दों के उच्चारण से कभी महल बनते नहीं देखे, शब्दाच्चारण के प्रभाव से लोहा न तैरते देखा न उड़ते देखा और आज के वैज्ञानिक युग में तो यह अत्यन्त असंभव है। रामायण युग में लंका लांघने के लिए भी शिल्पकला के भगवान विश्वकर्मा को प्रकट होना पड़ा था, समुन्द्र मंथन में विश्वकर्मा का स्मरण आता है, खूबसूरत लंका का निर्माण, महाभारत में लाक्षागृह का निर्माण व समुद्र के भीतर कृष्ण की द्वारिका का निर्माण शिल्पियों के हुनर का कमाल है। साहित्य के सृजन में कल्पना तत्व प्रभावी रहता है अपनी कल्पना से साहित्यकार कविता की रचना करता है उसी तरह मूर्ति निर्माण के पीछे भी शिल्पी के मन में मूर्ति का अमूर्त रूप विद्यमान रहता है जिसमें उसकी कल्पना मौजूद रहती है, खुजराहों की मूर्तियां, मुगलकालीन मूर्तिकला में अगर द्रष्टा व पारखी रस व आकर्षण पाते हैं तो यह कल्पना के माध्यम से गढ़ा है और ऐसा शिल्पकार व मूर्तिकार ही कर सकता है, कोई साहित्यकार नहीं। इसलिए कविता के चार महत्वपूर्ण तत्वों में से कल्पना, बुद्धि व भाव तत्व शिल्पकला में भी निहित रहते हैं।

शिल्प कलाकारों के सामाजिक प्रभुत्व व समाज को उनकी हुनरमन्दी की देन को प्रतिपादित करते हुए डॉ० कृष्ण राव कहते हैं कि "आठवीं शती में उद्यमी वर्गों में सबसे उच्च संगठित व दक्ष वीर पंचाल थे जिसमें लोहार, बढई, सुनार व मिस्त्री शामिल हैं। भारतीय कला के उत्तम युग करीबन आठवीं व नवीं शती के बीच कला से जुड़े समुदाय को उच्च ब्राह्मण का दर्जा प्राप्त था। उस जमाने में कला, मूर्तिकला ने विकास की ऊँचाई प्राप्त की थी। यह सब पंचालों की मेहनत की वजह से हो सका था। जो उस जमाने में पवित्र धागा (जनेऊ) पहनते थे और विश्वकर्मा ब्राह्मण समझे जाते थे। दस्तकारों के (शिल्प

कलाकार) नेशनल एपिक लिटरेचर के गहन जानकार होने के कारण ही भारत उस जमाने में भारतीय सभ्यता, संस्कृति व धर्म का मिशनरी बन सका। इनके उस समय की प्रतिभा व ज्ञान का प्रभाव जो कि सिर्फ संग्रहीत नहीं, बल्कि स्वयं सृजित किया था उतना ही महान था जितना लेखक और पुरोहित का था।<sup>9</sup>

काव्य में चित्रित शृंगार रस और वीर रस कवि की कल्पना की देन है और अंलकार काव्य की शोभा व सुन्दरता को बढ़ाते हैं, सब मानते हैं तो जिन अंलकारों यनि चूड़ी, बिन्दिया, पायल व नथनिया से रमणी की शोभा बढ़ती है, उन अंलकारों की रचना शिल्पविद्या से होती है उस शिल्पी का नाम सुनार है। पृथ्वीराज चौहान की वीरता का चित्रण भले चन्द्रबरदायी ने अपनी कल्पना तत्व के मिश्रण से किया है और वहां वीर रस प्रधान है, पर जिस वीरता को दर्शाने में खड्ग, तलवार, भाला व अन्य युद्ध सामग्री उपयोग में लायी गई है वह शिल्पी द्वारा निर्मित है। किसी गीतकार की यह पक्तियां “हम से तो अच्छी तेरी पायल गोरी बार-बार तेरा बदन चूमे और तेरे हाथों में नौ-नौ चूड़ियां हैं” हमारे मन को सम्मोहित करते हैं और साहित्य की शोभा बनते हैं तो उस पायल और चूड़ियों का निर्माता तो शिल्पकार है, फिर उसका साहित्य में हिस्सा क्यों नहीं?

सुप्रसिद्ध ग्रन्थ रामचरितमानस के बालकाण्ड, अयोध्याकाण्ड, लंकादहन आदि साहित्य का हिस्सा हो सकते हैं तो उसी रामायण व महाभारत में वर्णित शिल्पकलाओं से निर्मित लंकानगरी का सौन्दर्य व महाभारत में लाक्षागृह की अद्वितीयता साहित्य का हिस्सा क्यों नहीं हो सकती? क्या इनकी अनुपस्थिति में हम रामायण व महाभारत के सम्पूर्ण होने की कामना कर सकते हैं? साहित्य पर चूकि आभिजात्य वर्गों व आभिजात्य मानसिकता का अधिकार रहा है इसलिए शिल्पकार के चातुर्य व उसके अनुपम सृजन को अहमियत नहीं मिली वह कलाकार होकर भी दस्तकार बनकर रह गया उसके मानसिक सृजन ने समाज को उपादेयता दी पर समाज ने उसे सम्मान व उसका बाजिव स्थान नहीं दिया। इसलिए शिल्पकलाएं साहित्य का प्रैक्टिकल रूप हैं जो शाब्दिक संज्ञा को मूर्तिवान बनाकर प्रस्तुत करती हैं इसलिए शिल्पकला को साहित्य और शिल्पकार को भी रचयिता न मानना उसके साथ नाइन्साफी है। अपने कल्पना तत्व से उभरा काव्य कागज पर चित्रित रूप है तो शिल्पकला के माध्यम से लकड़ी, पत्थर व कैनवास पर उसका उतारा रूप है और दोनों में कल्पना व सृजन मौजूद है इसलिए शिल्पकलाओं को रचना की परिधि में रखा जा सकता है।

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## राष्ट्रीय भावना और स्वधर्म

डॉ. ललित वत्स रायजादा,  
अतिथि प्रवक्ता, डी.ई.आई. (डीम्ड विश्वविद्यालय),  
दयालबाग (आगरा)

**धारणेति इति तेन धर्मः** जो शक्ति हमें जन्म से पूर्व जीवन भर और मृत्यु के उपरान्त भी धारण किये हैं, वह धर्म है। इस प्रकार धर्म में व्यक्ति के कार्यकलाप जो एक नियोजित दिशा में चलते हैं वे सभी सम्मिलित हैं। इसके साथ ही इसमें नैतिक मूल्य भी सिक्के के दूसरे पहलू के समान जुड़े रहते हैं। नैतिक मूल्यों के बिना कोई धर्म टिक नहीं सकता।

स्वधर्म का आशय उस धर्म से है जो व्यक्ति के नैतिक जीवन से जुड़ा होता है जिसे छोड़ने को अर्थ है उसकी मृत्यु। वह चाहकर भी स्वधर्म को बदल नहीं सकता और यदि बदल लेता है। तो अनगिन समस्याओं से जकड़ जाता है जिनसे वह जीवन भर उबर नहीं पाता। गीता में इसी स्वधर्म की रक्षा की बात कही गयी है कि अपने धर्म में मरण अच्छा है किन्तु परधर्म को कोई स्वीकार न करे।

अथर्ववेद में कहा गया है कि **‘येन देव सवितारं परिदेवा अधारयन् । तेनेमं ब्रह्मणस्पते परिराष्ट्राय धन्तन् ॥’** अर्थात् हे ब्राह्मणस्पते! देवों ने जिस प्रकार सवितादेव को चारों ओर से धारण किया, उसी विधि से इस महान् शक्ति के अनुष्ठाता यजमान को राष्ट्र की लिए तत्पर करें।

राष्ट्र की महिमा करते हुये काव्य मंदाकिनी में डॉ. वत्स ने लिखा है—

**‘धरे यों शक्र—विजय की शक्ति,  
और धनपति ऐश्वर्य महान् ।  
तुम्हारे पौरुष का दिन—रात,  
कर रही मंदाकिनी यश—गान ॥’**

हर व्यक्ति का अपना एक अलग और विशेष धर्म होता है। उसका यह धर्म उसके संस्कारों पर, उसकी जन्मजात अभिरुचियों पर आधारित होता है। यदि एक माता—पिता की दस संताने हैं तो इनमें प्रत्येक संतान का स्वधर्म दूसरी के स्वधर्म से भिन्न होगा। स्वधर्म के अवलंबन से मनुष्य की प्रगति अपेक्षाकृत शीघ्र होती है। अपनी जन्मजात अभिरुचियों और मानसिक रुझान के माध्यम से मन को ईश्वर की ओर मोड़ने का प्रयत्न की स्वधर्म कहलाता है। स्वधर्म पालन का प्रयोजन है मन को ईश्वराभिमुखी बनाना। समय के साथ—साथ मनुष्य की अभिरुचि में बदलाव आता है जो कि स्वाभाविक है।

भगवान श्रीकृष्ण ने अर्जुन को गीता में कर्म विषयक उपदेश दिया है **‘तस्माद्युध्यस्व भारत’** इसलिए हे अर्जुन! तू युद्ध कर (गीता 2/18) **‘तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः’** हे कौन्तेय! तू युद्ध का निश्चय करके उठ (गीता2/37) **‘तस्मादसक्तः सतत कार्य समाचार’** इसलिए तू मोह

छोड़कर अपना कर्तव्य कर्म कर (गीता3/19) ' कुरु कर्मव तस्मात्त्वमं' इसलिए तू कर्म ही कर (गीता 4/15) 'मामनुस्मर युध्य च' इसलिए मेरा स्मरण कर और लड़ (गीता 8/7) करने—कराने वाला सब कुछ मैं ही हूँ, तू केवल निमित्त है, इसलिए युद्ध करके शत्रुओं को जीत (गीता 11/33) "शास्त्रोक्त कर्तव्य करना तुझे उचित है"(गीता16/24)

धर्म की रक्षा के लिए किया गया युद्ध श्रेयस्कर है और यही स्वधर्म है। धर्म की स्थापना के लिए यह युद्ध अनिवार्य था। किसी कवि ने कहा है—

'नारी का अपमान अधर्म है  
मैंने द्रोपदी को सभा में बचाया  
उससे बड़ा अशुभ दृश्य क्या  
जगत् मैं कोई मिलेगा अन्य  
किया दुर्योधन ने अधर्म अनेक  
उनका फल उसे देना धर्म है  
वही किया हमने, पाप नहीं उसमें।।'

प्रत्येक व्यक्ति को सदैव कर्म करते रहना चाहिए। कृष्ण गीता में कहते हैं ' हे अर्जुन कोई ऐसी वस्तु नहीं है, जो मेरे पास न हो और मेरे लिए कुछ प्राप्तव्य भी नहीं है फिर भी मैं कर्म करता रहता हूँ। यदि मैं एक क्षण के लिए कार्य बन्द कर दूँ तो ये सब लोक नष्ट हो जायेंगे (गीता22/24)

अर्जुन को भय हो रहा था कि युद्ध रूपी घोर कर्म करने से वह पाप का भागी होगा। वह भूल गया था कि युद्ध उसका स्वधर्म के पालन से पाप नहीं होता। उसका चित्त मोह से घिर गया था। वह स्वजनों की आसक्ति में पड़कर, या यह भी सम्भव है कि हार जाने की संभावना देखते हुये, युद्ध—कर्म से निवृत्त होकर जंगल चला जाना चाहता था। भले ही अर्जुन ने भिक्षा के द्वारा जीवन यापन की बात कही, पर कृष्ण मनोवैज्ञानिक थे। वे मानव मन को पढ़ सकते थे। उन्होंने अर्जुन की दुर्बलता का भांप लिया और उसे बताया कि स्वधर्म को त्यागकर परधर्म ग्रहण करने का क्या दुष्फल होता है? उन्होंने अर्जुन से कहा—

'श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात्।  
स्वधर्मं निधनं श्रेयः परधर्मो भयावहः।। (3/35)'

हे पार्थ! अच्छी तरह अनुष्ठित दूसरे के धर्म से गुणरहित भी अपना धर्म उत्तम है, अपने धर्म में मरना भी कल्याणकारक है, दूसरे का धर्म भय को देने वाला है। भगवान श्रीकृष्ण अर्जुन को स्वधर्म में स्थित रहने के लिए प्रेरित करते हैं। दूसरे धर्म के ऊपर से कितना भी आकर्षक क्यों न दीखता हो पर जो हमारा स्वभाव प्राप्त कर्तव्य कर्म है उसे छोड़कर दूसरे के धर्म को स्वीकार करने से अंततोगत्वा बड़ी हानि होती है। स्वधर्म भले ही विगुण और नीरस प्रतीत होता है पर यदि उसका अनुष्ठान 'योग' की

भावना से किया जाये, तो वही हमारे लिये कल्याणकारी सिद्ध होता है। जबकि स्वधर्म सहज होता है, हमारी प्रकृति के अनुकूल होता है और परधर्म आकर्षक दीखने पर भी श्रेयस्कर नहीं होता। स्वधर्म में यदि कोई दोष भी दिखे तो उस दोष का मार्जन करते हुये उसका अनुष्ठान करना चाहिये। संसार में ऐसा कोई कर्म नहीं है, जो पूरी तरह निर्दोष हो। कर्म में गुण-दोष दोनों रहते हैं।

**सहजं कर्म कौन्तेय सदोषम् अपि न त्यजेत् ।**

**सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः (18/48)**

‘हे कौन्तेय! जे स्वभाव-प्राप्त कर्म है, उनमें दोष दिखाई देने पर भी उनका त्याग नहीं करना चाहिये। जैसे आग के साथ हरदम धुँआ लगा रहता है, वैसे ही सभी कर्म किसी न किसी दोष से युक्त रहते ही हैं।’

यदि व्यक्ति सोचे कि मैं सिर्फ निर्दोष कर्म ही करूँगा तो भले ही वह सारी दुनिया में घूम ले उसे निर्दोष कर्म ढूँढे नहीं मिलेगा। अर्जुन को हठात् युद्ध में दोष दिखाई दिया। युद्ध उसका स्वभाव-प्राप्त कर्म था, स्वधर्म था। स्वधर्म में दोषदर्शन करने के कारण वह विचलित हो गया और स्वधर्म को छोड़कर भिक्षा द्वारा जीवनयापन करने की बात कहने लगा। उसे सन्यास धर्म बड़ा आकर्षक लगा और वह उस परधर्म को अंगीकार करने की बात कहने लगा। जबकि इसके पीछे अर्जुन की कायरता और मनोदौर्बल्य कार्य कर रहा था। ऐसे में परधर्म उसके विनाश का कारण होता और यदि हठ पूर्वक वह उसे अंगीकार कर लेता तो ‘इतो नष्टः उतो भ्रष्टः’ वाली कहावत चरितार्थ हो जाती। पर कृष्ण यह जानते थे। इसलिये उन्होंने अर्जुन को क्लीव कहकर पुकारा। उसे परधर्म की भयावयता बतलायी और स्वधर्म में स्थित रहने पर बल दिया।

श्रीकृष्ण अर्जुन से कहते हैं—

**‘कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।**

**मा कर्मफलहेतुर्भूर्मा ते संगोडस्त्वकर्मणि ।।’ (गीता 2/47)**

‘हे अर्जुन! तेरा अधिकार कर्म करने में ही है फल में कभी नहीं। तू कर्मफल का हेतु मत बन अकर्म के प्रति तेरा लगाव न हो।

आज जबकि समाज में हर तरफ अशान्ति और अराजकता व्याप्त है। ऐसे में प्रत्येक व्यक्ति को स्वधर्म का पालन करना चाहिये। गुरु वशिष्ठ कहते हैं ‘जिस प्रकार बिना बुलाये नदियाँ समुद्र तक जाती हैं उसी प्रकार सुख शान्ति और सम्मान भी धर्म के मार्ग पर चलने वाले के पास चले आते हैं।’

अपने राष्ट्र की रक्षा के लिये उस राष्ट्र का प्रत्येक व्यक्ति तत्पर रहता है और अपने देश पर जब कभी किसी विदेशी शक्ति का आक्रमण होता है तो ऐसी स्थिति में एक आपद्धर्म होता है और सभी निवासी अपना-अपना कार्य छोड़कर एक ही उद्देश्य, राष्ट्र रक्षा को सामने रखते हैं और प्राणप्रण से उसी में जुट जाते हैं। किसी राष्ट्र को सताने वाला चाहे वह किसी भी जाति का क्यों न हो उसके विरुद्ध

जनमत तैयार करने वाला कवि राष्ट्रीय कवि होता है और उसकी लेखनी जन-जन में राष्ट्रीयता का शंखनाद करने की सामर्थ्य रखती है।

सुभद्रा कुमारी चौहान ने अपने वीर-दर्द-पूर्ण गीतों द्वारा आत्मोसर्ग की भावना जाग्रत की तथा 'झाँसी की रानी' कविता द्वारा स्वराष्ट्र के लिए बलिदान का मार्ग प्रशस्त किया। बालकृष्ण शर्मा 'नवीन' ने अपनी ओजस्वी कविताओं द्वारा स्वातंत्र्य युद्ध के लिये नये-नये सैनिक तैयार किये श्री श्याम नारायण पाण्डेय ने 'हल्दी घाटी', 'जौहर' आदि काव्यों की रचना करके राष्ट्रीय भावों को जाग्रत करने का सुन्दर प्रयास किया। ऐसे ही रामधारी सिंह 'दिनकर' ने अपनी ओजमयी कविताओं द्वारा जन-जीवन में राष्ट्र-प्रेम एवं देश भक्ति की भावनाएं जाग्रत की। मैथिलीशरण गुप्त जी ने देश के प्रति समर्पण के भाव से प्रेरित होकर "भारत भारती" में लिखा है-

**“मानस भवन में आर्यजन, जिसकी उतारें आरती  
भगवान भारतवर्ष में, गूंजे हमारी भारती।**

बालगंगाधर तिलक ने जिन परिस्थितियों में गीता रहस्य लिखा था उस समय हमारा राष्ट्र गुलामी की जंजीरों में जकड़ा हुआ था। यह पूरा ग्रन्थ गीता के वास्तविक उद्देश्य को व्यक्त करता है। इसे जेल में लिखा गया था और ऐसी परिस्थिति में हर श्लोक अपना एक नया अर्थ व्यक्त कर रहा है था। जैसे 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' का तिलक नया ही अर्थ करते हैं कि संसार में कोई ऐसा कर्म नहीं है जिसका फल नहीं मिलता। यह बात अलग है कि किसी का जल्दी तो किसी का देर से। इस प्रकार किसी भी फल की इच्छा से किया जाने वाला काम इतना प्रशस्त नहीं हो पाता जितना कि निष्काम भाव से किया कार्य, ईश्वरीय चेतना से जोड़ देता है और निष्काम कर्म करने वाले की शक्ति उतनी ही असीमित हो जाती है जैसी कि ईश्वरीय शक्ति क्योंकि सूर्य को किरण से अलग नहीं किया जा सकता और किरण भी सूर्य से अलग नहीं हो सकती। इस प्रकार किरणरूपी निष्काम कर्मयोग जब अनन्त सत्ता से जुड़ता है तो सम्पूर्ण विश्व को चमत्कृत कर देता है। इसी कारण जिस समय स्वतन्त्रता शब्द बोलने वाले को ब्रिटिश सत्ता जेल में डाल देती थी ऐसे विषमकाल में भी तिलक ने 'स्वतन्त्रता हमारा जन्मसिद्ध अधिकार है' का नारा दे दिया और अपने द्वारा सम्पादित समाचार पत्रों में स्वतन्त्रता के महत्त्व को प्रतिपादित करते हुये सम्पूर्ण देश में प्रेम जगा दिया। एक भारतीय आत्म पुकार उठी-

**‘चाह नहीं मैं सुरबाला के गहनों में गूंथा जाऊँ  
चाह नहीं प्रेमी माला में बिंध प्यारी को ललचाऊँ  
X X X X  
मुझे तोड़ लेना बनमाली, उस पथ पर तुम देना फेंक  
मातृ भूमि पर शीश चढ़ाने, जिस पथ जावें वीर अनेक**

हजारों नहीं लाखों, स्वातन्त्र समर में कूद पड़े और अन्ततोगत्वा ब्रिटिश शासन का अन्त करके ही माने।

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## आयोडीन अल्पता विकार

डॉ. अलका पारीक

व्याख्याता गृह विज्ञान

राजकीय महाविद्यालय, उनियारा (टोंक)

आयोडीन एक पोषक तत्व है जो अल्प मात्रा में मनुष्य एवं पशुओं के लिए अनिवार्य होता है। दुनिया भर में हर साल कम से कम 30,000 मरे हुए बच्चों का जन्म होता है क्योंकि उनको जन्म देने वाली माताओं में आयोडीन की कमी होती है। पूरे विश्व में 1,20,000 से भी अधिक बच्चे जन्म से क्रिएटिनिन (शारीरिक एवं मानसिक रूप से अपंग) होते हैं। ये बच्चे मन्द बुद्धि, शारीरिक रूप से कमजोर, गूंगे बहरे अथवा अपंग होते हैं। अनेक बच्चों का बौद्धिक स्तर (आई.क्यू) उनकी क्षमता से कम होता है। उन्हें अपनी जिन्दगी, मानसिक मन्दता और उदासीनता के कुचक्र में जीनी पडती है।

आयोडीन मिट्टी में पाई जाती है। वहाँ से अनाजों और सब्जियों आदि के द्वारा हमारे शरीर में पहुँच जाती है। आयोडीन की कमी को दूर करने के लिए हमें आयोडीन युक्त नमक खाना चाहिए। नमक में ही आयोडीन का प्रयोग इसलिए करते हैं क्योंकि सभी लोग प्रतिदिन नमक खाते हैं एवं यह सस्ता होता है। आयोडीन की जरूरत वास्तव में बच्चे के जन्म लेने से पहले ही प्रारम्भ हो जाती है। जिस समय बच्चे के मस्तिष्क का विकास हो रहा हो (गर्भावस्था के अन्तिम 6 महिने से लेकर जन्म के एक वर्ष तक) उस समय बच्चे को आवश्यकतानुसार आयोडीन न मिलने के परिणाम बहुत घातक हो सकते हैं। आयोडीन की कमी गर्भ में पल रहे शिशु के मस्तिष्क के विकास में बाधा डालती है। इस प्रकार जन्म लेने वाला बच्चा क्रिएटिनिन रोग से ग्रस्त हो सकता है। ऐसा बच्चा मानसिक रूप से कमजोर बहरा, भैंगा या बौना हो सकता है।

बच्चों को जन्म देने वाली कम उम्र की महिलाएँ और 15 वर्ष से कम आयु के बच्चे आयोडीन की कमी से सबसे अधिक प्रभावित होते हैं। विशेषकर गर्भवती एवं स्तनपान करनवाने वाली माताएँ एवं किशोर अवस्था में कदम रखने वाले लडके और लडकियाँ। आयोडीन की कमी का सबसे सामान्य और दिखाई देने वाला लक्षण है "घेंघा" रोग।

**घेंघा रोग** : इसमें थायोरॉइड ग्रन्थि के आकार में वृद्धि आयोडीन की खाने में कमी के कारण हो जाती है। इसमें गले में सूजन थायोरॉइड ग्रन्थि (गल ग्रन्थि) बढने के कारण हो जाती है। यह जरूरी नहीं कि घेंघा उपर से दिखाई ही दे। कभी-कभी खासतौर से शुरु में सिर्फ अनुभवी डाक्टर द्वारा ही इसका पता चल सकता है। परन्तु बढने पर यह जान पाना मुश्किल नहीं होता कि यह घेंघा है।

**घेंघा की ग्रेड्स :-**

ग्रेड 1:- जब गर्दन सीधी रहती है और निगलते हैं तब दिखाई देता है।

ग्रेड 2:- जब सिर को सामान्य स्थिति में रखते हैं तब यह नजर आता है।

ग्रेड 3:- दूर से आसानी से नजर आती है।

ग्रेड 4:- बहुत बडी गॉठ नजर आती है।

**महिलाओं में आयोडिन की कमी के प्रभाव :-** गर्भपात, मरे हुए बच्चे का जन्म, नवजात शिशु की मृत्यु, गर्भ में पल रहे बच्चे के दिमाग के विकास में गडबडी एवं शारीरिक एवं मानसिक रूप से अपंग (क्रिएटिनिन), आदि।

**बच्चों में आयोडीन की कमी के प्रभाव :-**

**क्रैटिनिज्म :-** जिन बच्चों के माताओं ने गर्भकाल के दौरान पर्याप्त मात्रा में आयोडिन का सेवन नहीं किया है उन्हें "क्रैटिनिज्म" नामक रोग हो जाता है। इसके अन्तर्गत बच्चे की शारीरिक एवं मानसिक वृद्धि एवं विकास रुक जाता है, बच्चा मानसिक रूप से विकलांग हो जाता है, बच्चे की लम्बाई काफी कम हो जाती है तथा कद छोटा हो जाता है। बच्चे की चयापचय दर अत्यन्त कम हो जाता है जिससे उन्हें भूख नहीं लगती है, मॉसपेशियाँ कमजोर, ढीली एवं दुर्बल हो जाती है तथा त्वचा सूखी, खुरदरी एवं मोटी हो जाती है। जीभ का आकार बढ जाता है, होंठ मोटे हो जाते हैं जिसके कारण उनके चेहरे का आकार अजीब सा हो जाता है। बच्चा ठीक से मुँह बन्द नहीं कर पाता है, बाल चमकहीन, रुक्ष एवं कडे हो जाते हैं और बच्चे का चेहरा उदास एवं लावण्यहीन हो जाता है।

**वयस्कों में आयोडीन की कमी के प्रभाव :-**

**मिक्सीडीमा :-** यह रोग व्यस्कों में होता है। जिनके आहार में पर्याप्त मात्रा में आयोडिन नहीं होती है। इस रोग के निम्नांकित लक्षण शरीर में सूजन और शीघ्र थकान महसूस होने लगती है। व्यक्ति सुस्त, आलसी, उत्साहहीन एवं थका-सा दिखता है व चेहारा उदसा एवं भावहीन हो जाता है। शरीर का तापक्रम कम हो जाता है तथा रोगी गर्मी में भी ठंड का अनुभव करता है। बाल झडने लगते हैं। बालों की चमक समाप्त हो जाती है तथा बाल कडे एवं रुक्ष हो जाते हैं तथा आवाज भारी हो जाती है। मस्तिष्क के कार्यों में शिथिलता आ जाती है। शरीर की मॉसपेशियाँ कमजोर एवं दुर्बल हो जाती है, हृदय गति मंद हो जाती है और त्वचा रुक्ष, खुरदरी एवं कांतिहीन हो जाती है।

**एन्डेमिक गोयॉटर से बचाव :-** उन प्रदेशों के निवासियों को जिनके आहार में आयोडिन की कमी होती है उन्हें "घेंघा" या "गलगण्ड" होने की सम्भावना बहुत अधिक होती है। बच्चों में इस खनिज लवण की कमी से शारीरिक एवं मानसिक विकास रुक जाता है। उतः यदि उनके आहार में पर्याप्त आयोडिन की मात्रा प्रतिदिन लगभग 100-150 माइक्रो ग्राम दी जाए तो इस खनिज लवण को कमी से होने वाले रोग की सम्भावना नगण्य हो जाती है।

1. **खाने वाले साधारण नमक में आयोडाइड या आयोडेट मिलाकर :-** प्रतिदिन सेवन किये जाने वाले नमक के माध्यम से आयोडिन की पूर्ति सबसे सस्ते, सरल एवं सुलभ माध्यम से सम्भव है।
2. **ब्रेड में आयोडाइड या आयोडेट मिलाकर :-** विशेषज्ञों ने नमक की तरह ही ब्रेड को भी आयोडिन लवणयुक्त बनाने का सुझाव दिया तथा प्रयोग में लाया। परन्तु आयोडाइड नमक उन्हीं देशों (प्रदेशों) में उपयोगी है जहाँ के निवासियों का प्रमुख भोजन ब्रेड है तथा वे नियमित रूप से आहार में ब्रेड का सेवन करते हैं। परन्तु भारत जैसे विशाल एवं विकासशील देश में ब्रेड का उपयोग कम ही होता है।
3. **सोडियम या पौटेशियम आयोडाइड की गोली का सेवन करना :-** घेंघा जनित प्रदेशों में पौटेशियम या सोडियम आयोडाइड की गोली का सेवन करना अत्यधिक लाभकारी है। एक शोध के अनुसार तस्मानिया में जब शिशु, बच्चे, किशोर, किशोरियों को 16 वर्षों तक सोडियम आयोडाइड

या पौटेशियम आयोडाइड की गोली खाने को दी गई तो उन्हें घेंघा रोग नहीं हुआ। जबकि तस्मनिया के उन प्रदेशों के जल एवं मिट्टी में आयोडिन का पूर्ण अभाव था।

4. **आयोडाइज्ड तेल का उपयोग करना** :- आयोडाइज्ड तेल समुद्री मछली से प्राप्त किया जाता है। यह तेल घेंघा रोग के उपचार के लिए अत्यन्त ही उपयोगी है। घेंघा रोग से पीडित व्यक्ति को जब आयोडाइज्ड तेल के इंजेक्शन के माध्यम से शरीर में दिया गया तो तीन माह के भीतर ही घेंघा रोग ठीक हो गया।

**आयोडिन की दैनिक मांग** – हमारे शरीर में अत्यन्त ही निम्न मात्रा में आयोडिन की आवश्यकता होती है जिसकी पूर्ति हमारे द्वारा ग्रहण की गई भोज्य पदार्थों से ही हो जाती है। परन्तु हिमालय के कुछ क्षेत्रों, विन्ध्य पर्वतों तथा अन्य प्रदेशों में, जहाँ की जल, मिट्टी एवं पत्थर में आयोडिन लवण की सरख्त कमी होती है वहाँ के निवासियों को घेंघा रोग हो जाता है। आयोडाइज्ड नमक सबसे सस्ता एवं सुलभ साधन है जिसे हर रोज खाने में लिया जा सकता है।

व्यक्ति की उम्र	आयोडिन की मात्रा (N.R.C., U.S.A., 1980) Mg./day
0-5 माह	.04
6-1 वर्ष	.05
1-3 वर्ष	.07
4-6 वर्ष	.09
7-10 वर्ष	.12
7-10 वर्ष	.12
11-18 वर्ष	.15
वयस्क	.15

हमें हर रोज औसतन 150 माईक्रोग्राम यानि "सुई की नोंक के बराबर आयोडीन" नमक में खानी चाहिए। जीवन भर के लिए एक छोटे चम्मच से भी कम आयोडीन की आवश्यकता होती है। आयोडीन एक प्राकृतिक तत्व है जो थायरॉइड ग्रन्थि के द्वारा उत्सर्जित हारमोन के संश्लेषण के लिए आवश्यक होता है।

#### सन्दर्भ ग्रन्थ सूची

1. फूड एंड न्यूट्रीशन – एम स्वामीनाथन
2. नॉर्मल एंड थैराप्यूटिक न्यूट्रीशन – रॉबिन्सन
3. आहर विज्ञान एवं पोषण – जी. पी. शैरी



## विश्व की प्राचीन चित्रकला

डॉ. रोहिताश कुमावत

व्याख्याता— इतिहास

श्री. बी.डी. तोदी (पी.जी.) महाविद्यालय, लक्ष्मणगढ़ सीकर (राज.)

मानव विकास की प्रारम्भिक अवस्था में उसकी स्थिति एक अबोध बच्चे सी थी जैसे एक बालक प्रारम्भ में रेखाएँ खींचते हुए अपनी कल्पना को दृष्टिपात करता है। वैसे ही अपने विकास की शुरुआत में मानव द्वारा खींची गई/उकेरी गई आडी तिरछी रेखाएँ मिलती है। शुरुआत में मानव के रेखा चित्रों के माध्यम से अपने आपको गुफाओं की दीवारों पर खींचे गये चित्रा उसकी कल्पनाशीलता को दर्शाता है।

मानव ने अपने परिवेश को क्रमबद्ध सीरीज के रूप चित्रित किया। मनुष्य आकृतियों का रेखांकन बिंदुओं और रेखाओं के माध्यम से सीधी, लहरियादार समकोणीय तथा विषमकोणीय ज्यामितियों से हुआ है। बिंदु से सीधी रेखा खींचने का अभ्यास आदिम मनुष्य ने लंबे काल तक किया होगा। लंबी लहरियादार टूटवाली आडी-तिरछी रेखायें ही उसकी चित्र-प्रदर्शनी में अधिक है। आदिम गुफा-चित्रों में बिंदु से रेखा के विकास का क्रम नहीं मिलता है। इसका तात्पर्य यह है कि आदिम मनुष्य ने बिंदु से सीधी रेखा के विकास का अभ्यास भंगुर माध्यमों में किया होगा। बिंदु, सीधी रेखा, कोण और वृत्त की ज्यामितियाँ ही चित्रकर्म के मूलाधार हैं। निश्चित ही गुफाओं का चित्रकर्म कलात्मक श्रेणी का है। इसका अवबोधन तत्कालीन आदिम मनुष्य को था। गुफाओं का चित्रांकन यह तो दर्शाता है की ये एकल प्रयास है। एक ही रचनाकार, एक शैलाश्रय में, एक ही समय क्रियाशील रहा है। दमोह जिले में फतेहपुर सिलापरी के बीच की गुफाओं में चित्रित चित्र-श्रेणी में इस सत्य का अनुभव किया है। यह चित्रा-श्रेणी विश्व की प्राचीनतम चित्र-श्रेणी है। इस चित्र श्रेणी की आकृतियों के चित्रण में अनेक हाथों का इस्तेमाल नहीं हुआ है। रंग और रेखाओं के साथ कल्पनाशीलता में भी समरसता है।

एक रेखा के माध्यम से शरीर के मध्यभाग की रचना में रीढ़ का प्रतीक व्यक्त होता है। इस खड़ी रेखा के निम्नगामी छोर पर दो खुली रेखाओं की संरचना दो पैरों का संकेत करती है। इन रेखाओं के निम्न बिन्दु पर कोण बनाती समांतर दो छोटी रेखायें पंजों को चित्रित करती है। मुख्य खड़ी रेखा के आजू-बाजू में शीर्ष बिंदु क्लैटिजिक आधार पर क्रास जैसी निकलती रेखा हाथों को प्रकट करती है। इसी रेखा के दोनों सिरों पर बिंदुओं से दो छोटी रेखायें हथेलियों की आकृति दर्शाती है।

कहीं-कहीं कुहनी के मोड़ भी टूटती रेखाओं से व्यक्त होते हैं। रीढ़ को प्रदर्शित करती रेखा के सिराभागे पर ही छोटा वृत्त बनाकर सिर की संरचना की जाती है। सिर के वृत्त में मुँह आँख, कान, नाक आदि का अंकन बिंदु प्रतीक में होता रहा है। बिंदु रेखा, कोण और वृत्त से साधा यह चित्र मानव की प्रतीक संरचना है। धीरे-धीरे इस चित्रा में गति, भाव और चेष्टाओं का समायोजन हुआ है। यहाँ तक आते-आते त्रिकोण, चतुष्कोण, लहरियादार रेखा, अर्द्धवृत्त आदि का स्पष्ट ज्ञान आदिम मनुष्य को हो चुका था, इसलिये रेखिक आकृतियों की जगह त्रिकोण और चतुष्कोणों ने ग्रहण कर ली। रीढ़-प्रदेश के विस्तार को वक्ष और उदर के निम्न भाग की आंगिक संगति के रूप में उभारने के लिये एक चतुष्कोण या

शीर्ष से जुड़े दो उलटे त्रिकोणों का इस्तेमाल किया जाने लगा। घुटनों, पंजों, कुहनियों और पहुंचों के मोड़ों को विषम कोणों से दर्शाया जाने लगा। ऊपरी त्रिकोण के आधार के बीचोंबीच वृत्त के रूप में सिर-रचना इस तरह होने लगी कि एक छोटी खड़ी रेखा से गर्दन और इस खड़ी रेखा पर वृत्त सिर का आभास देने लगा। सिर में अभी तक कान, नाक आदि करणों का स्पष्ट प्रत्यक्षीकरण संभव नहीं हुआ था। इस तरह के चित्रों में हरकतों का समावेश मनुष्य के क्रियाशील स्वरूप को व्यक्त करने लगा था। मानवाकृतियों के साथ पशु जगत् के विभिन्न प्राणियों के चित्रण का सिलसिला प्रारंभ हो चुका था। इन पशुओं में बैल, गाय, घोड़ा, बारहसिंगा आदि जानवरों के आपादमस्तक चित्रा हैं। इन्हें समूह में या फिर एकाकी चित्रित किया गया है। पशु-चित्रण तक आते-आते आदिम मनुष्य के पास चित्रकला में आकृति-विधान का पूर्ण ज्ञान हो चुका था। इसी ज्ञान ने उसे दृश्यांकनों की ओर जाने को अभिप्रेरित किया।

जादू-टोना से लेकर विभिन्न विश्वासों एवं कर्मकांडों में उसकी इस रहस्यमय मुठभेड़ का प्रदर्शन हुआ है। यह एक काल्पनिक सृष्टि थी जो एक तरह से आदिम मनुष्य की तत्कालीन भयों से निवृत्ति का साधन बन रही थी। यह उन भयों की मानसिक काट थी। इन प्रतीकों में देव, दानव, राक्षस, भूत, प्रेत आदि की अवधारणाओं ने विकास किया। आदिम मनुष्य को प्रकृति का समूचा लीला-व्यापार ही रहस्यमय लगता था। दिन-रात, सूर्य-चंद्र, हवा-पानी सब उसे पराशक्ति के केंद्र जैसे लगते थे। इसलिये इनके लिये उसने प्रकृति के रूप में न ग्रहण कर अपने जैवकीय साँचों में ढालना प्रारंभ किया था। ये सब जीव सत्ता की तरह उसके सामने उपस्थित हो रहे थे। दिन रात या अंधकार और प्रकाश, देवता और दानव की प्रतीक कथा बनकर उभर रहे थे। इसी स्तर पर फेंटेसीज भी क्रियाशील थीं जिनमें मिश्रित शरीरों की रचना हो रही थी। मत्स्यनारी, नरसिंह, सपंख घोड़ा, मनुष्यमुखी गाय की रचना एक नये तरह के विश्वास की कल्पना-कथा थी।

कुछ प्राचीन शैलाश्रयों में इस तरह के रेखांकन हैं, जिनसे यंत्रों का बोध होता है। त्रिकोण, चतुष्कोण और आड़ी-तिरछी खड़ी रेखाओं से निर्मित जालियों में वस्तु-विन्यास का रूपक नहीं है। इनमें यंत्र-रचना-विधान का आधार परिलक्षित होता है। प्रारंभिक प्रतीक संरचना में आदिम मनुष्य की बौद्धिक प्रतिक्रियायें नगण्य थीं। उसकी स्वप्न दृष्टि ही उसके रचना-कर्म में प्रकट हो रही थी। सूर्य के नियमित उदित-अस्त होने की क्रिया, उसके तेजस्वी स्वरूप की बदलती छवियाँ आदिम मनुष्य को निरंतर सूर्य-बिंब की रहस्यमयता से ओत-प्रोत कर रही थी। सूर्य उसके कल्पना जगत् में तो हलचल कर रहा था। किंतु बौद्धिक दृष्टि से वह सूर्य के यथार्थ को अनुभव करने में असमर्थ था। मानवीय इतिहास का एक लंबा अंतराल विवरणात्मक की बजाय संश्लेष में स्पंदित होता रहा है। यह संश्लेष अनेक जातियों के यथार्थ और स्वप्न के रेशों का संग्रथन था। पाश्चात्य मानव विज्ञानियों ने स्वीकार किया है कि आदिम जातियाँ रहस्यात्मक मनोवृत्ति से परिचालित रहीं। इस मनोवृत्ति को उन्होंने प्राक् तार्किक कहा है। प्राक् तार्किक मनोवृत्ति एक ऐसे विश्व-दर्शन का रूप लेती है जिसमें सारी सृष्टि अदृश्य शक्ति से अनुप्राणित प्रतीत होती है।

आदिम मनुष्य ने सृष्टि की प्रसन्नता का अनुभव सूर्य की प्रकाशित चेतना से ही किया था। इसलिये सूर्य ही उसके लिये समस्त मांगलिक अनुकंपा का स्रोत था। यह मांगलिक अनुकंपा युगों का फासला तय करते-करते स्वस्तिक में सन्निहित हो गयी। मिथक-संरचना के माध्यमों का विस्तार भी इन रहस्यात्मक प्रत्ययों के साथ विस्तृत होने लगा। इन समय तक पशु-चित्रण के साथ-साथ शिकार

और नृत्य-चित्रों में कथानक श्रेणी का विकास मिलने लगता है। दृश्यांक की प्रविधि को पा लेने का अर्थ था कि घटना-क्रमों को संग्रहित करने की बौद्धिक शक्ति से गुहा-गेही मानव लैस हो गया था।

यह एक अचरज है कि आदिम मनुष्य ने प्रकृति के उन पक्षों को अपनी कलम से नहीं उकेरा है जो वानस्पतिक प्रकृति के उत्पादन रहे हैं। वृक्ष, पौधे, फूल, पत्ते, फल आदि का चित्रण आदिम गुफा-चित्रों में नहीं है। अंडाकार वृत्त के अर्द्ध-ऊपरी भाग को पहाड़ के प्रतीक में और एक सीधी रेखा पर उत्कीर्ण कंटकित छोटी रेखाओं के माध्यम से दूर्वा और गुल्म पंक्ति को चित्रित करने की प्रतीक संरचना को गुहा-आवास से निकलने के बाद आदिकालीन मानव ने अपनी चित्र-सज्जा में स्थान देना प्रारंभ कर दिया था। आदिम जनजातियों में शरीर पर अंकित गोदनों में यह प्रतीक संरचना अभी भी सुरक्षित है।

परवर्ती गुफा-चित्रों में मनुष्य की सुसज्जित आकृतियों की उपलब्धता होने लगती है। उसके शरीर पर बल्कल जैसे अधोवस्त्रों का आभास होता है। उसके हाथ में प्रक्षिप्त किये जाने वाले हथियार हैं। भोपाल के पास भीमबेटका की गुफाओं में इस तरह के हथियार धारण करने वाली आकृतियाँ चित्रित हैं। ये मध्यपाषाणिक संस्कृति के समय का चित्रण है। भीमबेटका में जंगली पशु-पक्षियों का शिकार करते, मछली पकड़ते, फल और शहद को इकट्ठा करते, सामूहिक नृत्य में संलग्न उत्सवी समाज का चित्रण है। आदिम चित्र-रचना मनुष्य की अभिव्यक्ति की छटपटाहट को प्रकट करती है। यह छटपटाहट ध्वनि से भाषा बनने की है। जब मनुष्य के पास भाषा नहीं थी तब उसके पास जो मंतव्य थे, वे चित्रों में अवतरित हो रहे थे। इन चित्रों में उसके अभिप्राय और विश्वास जगमगाने लगे थे, जो भाषा संप्राप्ति पर कथा, नाटक, संगीत आदि में सीधे-सीधे उतर रहे थे।

प्रारंभिक गुहा-चित्रों में लाल गेरुई रंग का प्रयोग हुआ है। रंग बनाने की प्रविधि से आदिमानव के परिचित होने का अर्थ था कि वह समस्त भंगुरता के बीच स्थायित्व की तलाश में संलग्न हो चुका था। वनस्पतियों के हरे रंग को संभवतः प्रारंभ में उसने इसीलिये स्वीकार नहीं किया कि ये रंग जल्दी उड़ जाता होगा और इसे स्थायी कैसे बनाये जाये इस प्रक्रिया का अभिज्ञान तत्कालीन चित्राकार को नहीं रहा होगा। मिट्टी से बनाया गया लाल रंग उसे अभिप्रेत था। लाल और गेरुई रंग मानवीय स्नेह और मानवीय उदारता के प्रतिक हैं। इसमें निहित पारस्परिकता ने आदिमानव को अपनी ओर आकर्षित किया होगा। लाल चटक रंग की उजास भी अंधेरी गुफाओं में अपनी उपस्थिति से दर्शनीय सुविधा प्रदान करने वाली रही होगी। रंगों की चटक और स्थिरता को पाने की चेष्टा आदिमानव की सौंदर्य दृष्टि को प्रदर्शित करते हैं।

#### सन्दर्भ ग्रन्थ सूची

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|-----------------------|----------------------------|
| 1 रामगोपाल विजयवर्गीय | — राजस्थान की चित्रकला     |
| 2 एन. सी. मेहता       | — भारतीय चित्रकला          |
| 3 वाचस्पति गैरोला     | — भारत की चित्रकला         |
| 4 राधाकमल मुखर्जी     | — भारतीय चित्रकला का विकास |
| 5 रामकृष्ण दास        | — भारत की चित्रकला         |



## धर्म का मूल अहिंसा

डॉ. राजेश रावत

व्याख्याता, राजनीति विज्ञान  
एस.एस.जैन सुबोध पी.जी.कॉलेज, जयपुर

अहिंसा अर्थात् किसी जीव की मन, वचन, काया से हिंसा न करना, न करवाना है। जिस व्यक्ति के हृदय में स्वयं जैसा दूसरे के जीवन को समझने की क्षमता आ जाती है तब व्यक्ति स्वतः ही अहिंसक बन जाता है। दया, धर्म, मैत्री, करुणा, स्नेह, वात्सल्य, प्रेम, साम्य आदि अनेक नामों से अहिंसा को परिभाषित किया जा सकता है। जाने-अनजाने में हिंसा किये बिना व्यक्ति का जीवनयापन नहीं हो सकता अतः हिंसा स्वाभाविक रूप से होती रहती है। मर्यादाक पीड़ा और दारुण दुख को दूर करने के लिए भी हिंसा करनी पड़ती है। अतः जितना संभव हो सके उतनी अहिंसा का पालन किया जाना चाहिए। जितनी अधिक जीवन में सहानुभूति और करुणा की साधना करेंगे उसी अनुपात में अहिंसा बढ़ेगी और फिर हमारा नैतिक उत्थान होगा। अहिंसामय दृष्टिकोण रखने वाला व्यक्ति सदाचारी होता है। अहिंसा की पालना करने वाला व्यक्ति स्वतः ही सर्वगुण सम्पन्न हो जाता है। सभी जीवों को प्रेम करने वाले से कोई द्वेष कैसे रख सकता है। गलती से उस पर कोई मुसीबत आती भी है तो वह इतनी सहजता से उसे स्वीकार कर लेता है कि वह मुसीबत, कठिनाई, दुख, कष्ट सब सुखद अनुभूति देते हैं। यही अहिंसामय जीवन जीने वाले व्यक्ति की पहचान है। धर्माचार का मूल मन्तव्य यथार्थ सुख की प्राप्ति है। यहाँ यह अपेक्षित है कि सच्चे सुख के स्वरूप को पहचाना जाय और दुख के साथ उसकी आपेक्षिक स्थिति को भी समझा जाये।

गाँधीजी की अहिंसा मानवीय करुणा तथा मानवीय तर्क से ओतप्रोत है। भारतीय परम्परा के परिप्रेक्ष्य में गाँधी की अहिंसा एक और जैनों के अतिवादी और कठोर अहिंसा तथा दूसरी ओर मनु द्वारा प्रतिपादित कुछ अधिक लचीली परिभाषा वाली अहिंसा (जिसमें आखेट, यज्ञ के लिए पशुवध तथा आत्म रक्षा के लिए युद्ध में मानववध भी शामिल है) के मध्य में है। व्यवहारिकता तथा मानवीयता के साथ गाँधीजी की अहिंसा में केवल बाह्य एवं स्थूल अहिंसा का अधिष्ठान हमारा अग्रस्थल होना चाहिए जिसका संबंध हृदय से होता है वही नैतिक हो सकता है। गाँधीजी ने मानवीय धर्म के सर्वोपरि माना। उन्होंने अहिंसा को उसी रूप में जीया।

जीवन हत्या धर्म नहीं है। जीवों के प्रति करुणा, दयाभाव रखना ही अहिंसा है। यदि किसी प्रकार इस देह को जीवित या चलायमान रखना है तब हमें जीव-हत्या तो करनी ही पड़ेगी जैसे भोजन के लिए अन्न, फल, वनस्पति आदि एवं कीटाणुनाशक औषधियों-द्वारा मच्छरों आदि की समाप्ति और हम यह भी मानते हैं कि ऐसा करने में जीव हिंसा तो हुई किन्तु अधर्म नहीं है क्योंकि घर में इन कीटनाशक औषधियों का उपयोग नहीं किया गया तो हम बीमार हो जायेंगे।

यह हमारा व्यक्तिगत स्वार्थ हुआ। दूसरी ओर परमार्थ के लिए हम हिंसक प्राणियों का नाश करते हैं अथवा दूसरों-द्वारा उनका नाश कराते हैं। सिंह आदि जब गांवों को त्रस्त करते हैं तब समाज उनका नाश करना अपना धर्म समझता है। उस सिंह जैसे प्राणी को गांव से भगाने के हर संभव प्रयास करते हैं।

ऐसा भी होता है कि मानव-वध भी को धर्म समझा जाय। उन्मत्तावस्था में अथवा मद्यपान कर एक व्यक्ति नंगी तलवार लिये दृष्टि में आनेवाले प्रत्येक व्यक्ति को काटता चला जाता है। उसे जीवित पकड़ लेने की शक्ति किसी में नहीं होती है। उसे जो मार सकेगा या पकड़ सकेगा वह परोपकारी गिना जायेगा। अहिंसा की दृष्टि में उसे मारने का धर्म सब किसी को प्राप्त है। दया धर्म का पालन एक अहिंसक व्यक्ति ही कर सकता है, जिसके हृदय में दूसरे जीव को स्वयं जैसा समझने या उसके कष्टों को समझने की क्षमता हो।

सत्य बात तो यह है कि अहिंसा का अर्थ केवल जीव को मारना नहीं है। क्रोध अथवा स्वार्थ के वश होकर किसी व्यक्ति का अनिष्ट करने के संकल्प से उसे दुख देने अथवा उसकी देह का नाश करने का नाम भी हिंसा है। जब हम अहिंसा के मूल का अन्वेषण करते हैं तो। इसके मूल में निस्वार्थता है। निस्वार्थता का अर्थ है देहाभिमान का सर्वथा अभाव। देह के आवरणवश मानव अपने में ही रहने वाली अमर आत्मा को भूल जाता है और वह आत्मा के मंगल-साधन के स्थान पर अपनी क्षणिक देह का कार्य सिद्ध करता है। मनुष्य यदि आत्मा अर्थात् सत्य का दर्शन करना चाहता है तो उसके लिए एकमात्र समुचित मार्ग है देहाभिमान का त्याग कर देना। इसका अर्थ हुआ अन्य जीवों को अभय-दान देना। यह अहिंसा का मार्ग है।

अतएव आहारादि के हेतु जो जीवनाश करता है उसमें देहाध्यास है, अतएव हिंसा है। परन्तु उसे अनिवार्य समझकर मनुष्य उसका निर्वाह करता है। किन्तु दुखपीड़ित प्राणी का नाश, उसकी शान्ति-हेतु किया जाय तो वह हिंसा-दोष में नहीं गिना जायगा। इस विचार श्रेणी का बहुत कुछ दुरुपयोग होना सम्भव है। स्वयं को धोखा देने के लिए जो भी बहाना प्राप्त हो उसका तुरन्त उपयोग कर लेने का हमारा स्वभाव ही इसका कारण है। किन्तु इस दुरुपयोग के भय से, यथार्थ तथ्य को छिपाने से अहिंसा मार्ग को स्पष्ट नहीं किया जा सकता। इस विवरण पश्चात् हम अहिंसा का जो भाव समझते हैं वह यह है कि—

इस जगत में कोई भी देहधारी कुछ अंश में हिंसा किये बिना अपनी देह का अस्तित्व नहीं रख सकता। सभी लोग अपनी देह-रक्षा-हेतु, रक्षणीय की रक्षाहेतु, कभी-कभी उन्हीं जीवों की शान्ति हेतु अनेक प्राणियों का वध करते हैं या अनजाने में किसी को दुख पहुँचता है। मर्यादित रूप से प्राणियों के वध का धर्म तो गांधीजी अनेक वर्षों से स्वीकार किये हुए थे। प्रसंग पड़ने पर उन्होंने उसका व्यवहार भी किया है। गांवों में भटकता हुआ पागल कुत्ता यदि नहीं भागे तो उसे मारने का धर्म स्वीकृत है। गांधीजी से प्रश्न किया कि 'अहिंसा जैसी वस्तु की चर्चा तर्क से करके आप कौन-सा धर्म सिखलाना चाहते हैं?' तब गांधीजी ने बहुत से उदाहरण दिये तथा स्वयं की रक्षा पालन हेतु जो हिंसा होती है, वह हिंसा हिंसा नहीं। कोई भी प्राणी निराश्रित न रहने पाये, इसकी इच्छा रखना तथा प्रयत्न करना दयाशील का धर्म है।

व्यक्तिगत एवं सामुदायिक धर्म की व्याख्या को गांधीजी ने पृथक माना ही नहीं है। धर्म के सिद्धान्त की व्याख्या एक ही होती है। किन्तु उन्होंने उस पर चलने की मर्यादा व्यक्ति और उसी प्रकार समाज के लिए भिन्न-भिन्न होती है। जब अहिंसा धर्म-सम्बन्धी उसकी व्याख्या एक ही होती है, यही गांधीजी का दृष्टिकोण रहा।

हृदय ही वास्तविक दया—धर्म का स्रोत है। जीवदया जिसके हृदय में होगी वह निरपराधी की हत्या नहीं करेगा, मार—मारकर तड़पायेगा नहीं, अपनी आवश्यकताओं हेतु किसी जीव का हनन नहीं करेगा। दया शूरवीर ही दिखा सकते हैं। दया में ज्ञान की आवश्यकता है। आत्मतत्त्व को पहचानने का अर्थ है — अहिंसामय होना। अहिंसामय होने का अर्थ है विरोधी के प्रति प्रेमभाव रखना, यही धर्म है।

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## सीमा पार आतंकवाद और भारत-पाकिस्तान संबंध

डॉ. सुरेन्द्र कुमार शर्मा

राजनीति विज्ञान,  
राजस्थान महाविद्यालय, जयपुर

डॉ. योगेन्द्र कुमार दीक्षित

व्याख्याता, राजनीति विज्ञान  
स्टेनी मैमोरियल पी.जी. कॉलेज, जयपुर

प्रारम्भ से ही सभी मानव सभ्यतायें एक ही धरती पर जन्मी और पली बढ़ी पर अब उनके मध्य होने वाले टकरावों को देखकर उपर्युक्त तथ्य निर्मूल सा लगता है। आज सभी राष्ट्र अपनी-अपनी सभ्यता की विशिष्टता तथा सर्वश्रेष्ठता को सिद्ध करने के लिये तथा अपने पक्ष को मजबूत करने के लिये साम, दम, दण्ड, भेद में से किसी भी साधन को अपनाने से नहीं हिचकते। फलस्वरूप राजनीति स्वयं भ्रमित तथा स्तब्ध है।

आतंकवाद के सम्बन्ध में यह कहना गलत न होगा कि मानव जाति के आरम्भ काल से ही आतंकवादी गतिविधियों का अस्तित्व रहा है, भले ही उनके स्वरूप, साधन तथा लक्ष्यों में बदलाव आता रहा हो। एक अत्यन्त दुभाग्यशाली बात है कि बीसवीं शताब्दी उत्तरार्द्ध में इस्लामी आत्मसम्मान की उलझनों ने ऐसे अनेक समीकरणों को जन्म दिया जिन्होंने ईसाइयत तथा इस्लाम के बीच संघर्ष को पुनः विश्व स्तर पर उभारने में महत्वपूर्ण भूमिका निभाई, जिसने आतंकवाद को राष्ट्रीय स्तर से अन्तर्राष्ट्रीय स्तर पर फैलने में मदद की और आज यह संकट कोढ़ के समान दिन-रात सम्पूर्ण मानव सभ्यता को अपनी चपेट में लेता जा रहा है। इसके शिकार छोटे-छोटे विकासशील राष्ट्र ही नहीं हैं वरन् विकसित तथा शक्तिशाली राष्ट्रों को भी इसका दंश झेलना पड़ा है।

आतंकवाद मुख्यतया कुछ व्यक्तियों के एक समूह द्वारा लोगों, निजी या सार्वजनिक सम्पत्ति एवं सुविधाओं के खिलाफ किया गया आपराधिक कार्य है। आतंकवाद का उद्देश्य हिंसक कार्यवाइयों द्वारा समाज अथवा राज्य से अपनी माँगे मनवाना है। इसका मूल सिद्धान्त है, जान-माल को नुकसान पहुँचाने वाली आतंकवादी कार्यवाइयाँ बार-बार की जाए, जिससे जन-साधारण में आतंकवाद के विरुद्ध प्रतिरोध की भावना खत्म हो जाए। जब आतंकवादियों की हिंसा और विनाश की बार-बार की कार्यवाइयों से आम जनता में असुरक्षा की भावना पैदा होती है तो सरकारें आतंकवादी कार्यवाइयों की रोकथाम और निर्दोष नागरिकों की जान-माल की रक्षा में लगातार विफल रहने के कारण अपने आप पर विश्वास खो बैठती हैं। लंबे समय तक जारी रहने वाले आतंकवाद का गंभीर परिणाम यह होता है कि आम जनता, यहाँ तक कि आतंकवाद के प्रति विरोधी भावना रखने वाले तत्व भी अपनी सरकार में विश्वास खो बैठते हैं। जिसका परिणाम होता है – आर्थिक विनाश और राजनीतिक अस्थिरता तथा देर-सबेर सरकार का पतन। इस प्रकार के समस्त घटनाचक्र से आतंकवादी अपनी स्वार्थ-सिद्धि की आशा करते हैं। “आतंकवादी वह है जो अपनी माँगे मनवाने के लिए चरम हिंसा का प्रयोग करके व्यक्ति विशेष, समाज अथवा किसी सरकार पर दबाव डाले अर्थात् आतंकवाद का आशय है, अपनी माँगे मनवाने के लिए बल-प्रयोग।”

आधुनिक राजनीतिक आतंकवाद की शुरुआत फ्रांसीसी क्रान्ति से मानी जाती है। ऐसा माना जाता है कि 'आतंकवाद' (टेररिज्म) और 'आतंकवादी' (टेररिस्ट) जैसे शब्दों की उत्पत्ति इसी क्रान्ति के गर्भ से हुई थी। ग्रांट वार्डला ने पी-एल बर्जर और टी लुकमैन को उद्धृत करते हुए लिखा है कि 'टेररिज्म' को सबसे पहले 1798 की एकेडेमिया फ्रांसीजे डिक्शनॉयर (Dictionnaire of the Academic francaise) में 'Systeme, regime de laterreur' के रूप में परिभाषित किया गया है। वाल्टर लॉकर के मुताबिक, 1796 में प्रकाशित एक फ्रांसीसी शब्दकोश ने इस तथ्य को दर्ज किया है कि जैकोबियनों ने इस शब्द (टेररिज्म) का प्रयोग अपनी आर्यवाइयों के संदर्भ में सकारात्मक अर्थों में किया था।

आतंकवाद के लंबे इतिहास के बावजूद दुनिया अभी भी 'एक के लिए आतंकवादी, दूसरे के लिए स्वतंत्रता सेनानी' की नैतिक और राजनीतिक दुविधा का सामना कर रही है। इजराइलियों व अमेरिका के लिए जो आतंकवादी है, फिलिस्तिनियों व अरबों के लिए वे स्वतंत्रता सेनानी हैं। भारत के लिए जो कश्मीरी जंगजू आतंकवादी हैं, पाकिस्तान उन्हें स्वतंत्रता सेनानी बताता है। भगत सिंह और चन्द्रशेखर आजाद युवा क्रान्तिकारी अंग्रेजों के लिये आतंकवादी थे, जबकि भारतीयों के लिए देशभक्त और स्वतंत्रता सेनानी। दुनिया के इतिहास में ऐसे एक-दो नहीं, सैकड़ों उदाहरण हैं।

आपारम्परिक आधुनिक स्वरूप के अन्तर्गत आतंकवादी कार्यवाही के तीन लक्ष्य होते हैं – प्रथम, सुचिंतित ढंग से कुछ प्रमुख केन्द्रों या संस्थानों पर हमला, द्वितीय, आतंक और हिंसा की कार्यवाही की बढ़-चढ़कर जिम्मेदारी लेना, तृतीय, सत्ता से लाभ प्राप्त करना। प्रथम चरण कार्यनीतिक है, द्वितीय चरण रणनीतिक है, एवं तृतीय चरण मूल अभीसिप्त लक्ष्य है। कार्यनीतिक स्तर पर लोगों को डराना, धमकाना, आतंकित करना और हमला करना होता है। रणनीतिक चरण के दौरान अतिनाटकीय ढंग से आतंक और हिंसा की कार्यवाही को संपन्न करना, साथ ही सरकार की नपुंसकता पर भी जोर रहता है। आतंकीयों के कार्य करने का प्रयास प्राचीन परंपरावादी तरीकों से भिन्न है, क्योंकि जैसे-जैसे तकनीक का विकास होता जा रहा है, वैसे-वैसे आतंकवादियों के कार्य करने के तरीकों में भी परिवर्तन होता जा रहा है। पहले उनका लक्ष्य कुछ व्यक्ति, एक विशिष्ट स्थान या विशिष्ट व्यक्ति होते थे, परन्तु वर्तमान में उनका स्वरूप बदल गया है। उन्होंने ऐसे नये तरीकों का निर्माण कर लिया है जिससे ज्यादा से ज्यादा लोगों के जान-माल का नुकसान हो, जैसे आत्मघाती हमले, नाभिकीय आतंकवाद, रासायनिक आतंकवाद और जैविक आतंकवाद, मानव ने विज्ञान का विकास अपने विकास के लिए किया था, लेकिन ये विकास ही विनाश का रूप धारण किए हुए हैं।

कुलदीप नैय्यर के अनुसार आज भी भारत और पाकिस्तान 'दूर के पड़ोसी' हैं। पाकिस्तानी प्रेस भारत विरोधी प्रचार में निरन्तर लगा रहता है। द्वि-पक्षीय मुद्दों को पाकिस्तान अन्तर्राष्ट्रीय मंच पर उछालता रहता है और अमेरिका से सैनिक सामान, घातक एफ-16 विमान, हार्फून नामक जहाज, आदि खरीद रहा है। इन दिनों लद्दाक क्षेत्र में सियाचिन ग्लेशियर के मामले को लेकर चलने वाला संघर्ष भी दोनों ओर कटुता को ही बढ़ावा दे रहा है। पिछले पाँच-छः वर्षों में इस विवाद को लेकर दोनों देशों की सेनाओं के बीच भी कई छोटी-बड़ी झड़पें हो चुकी हैं। भारत में अस्थिरता पैदा करने के लिए पाकिस्तान सिख तथा जम्मू-कश्मीर के आतंकवादियों को प्रेरणा, सहायता और प्रशिक्षण दे रहा है।

पाकिस्तान के लिए कश्मीर एक सनक है। यह सनक पंजाबियों तथा कुछ हद तक प्रांत के जनजातीय लोगों के लिए सीमित है और इस सनक को वहाँ की गुप्तचर संख्या आई.एस.आई. अपने नापाक इरादों के लिए प्रयुक्त करती है। पाकिस्तान की गुप्तचर संस्था आई. एस. आई. ने भारत में आतंकवाद को फैलाने के लिए अपने जन्म से ही कूटनीतिक जाल बिछाया था, उसकी भारत विरोधी नीतियों में सबसे प्रमुख था 'आपरेशन जिब्राल्टर', जिसे पाकिस्तान ने सन् 1965 में कश्मीर में भारत के खिलाफ आरम्भ किया था। अकबर को 'आपरेशन जिब्राल्टर' का प्रणेता कहा जा सकता है। आई. एस. आई. भारत में हिन्दू-मुस्लिम दंगे करवाने में शुरू से ही योजना बनाता रहा है, जैसे – 26 दिसंबर, 1963 को हजरतबल मस्जिद से पैगंबर मुहम्मद साहब के बाल रहस्यमय रूप से गायब होने के बाद कश्मीर में स्थितियाँ पाकिस्तान के अनुकूल हो गईं। सामान्य मत यह था कि 'हिन्दुओं ने ही उसे चुराया होगा'।

कश्मीर में पाकिस्तानी 'जेहाद' का तर्क एक सैन्य पराजय द्वारा सन् 1971 में पाकिस्तान के विखंडन का बदला लेने और भारत के विशाल भू-भाग, विकास क्षमता तथा श्रेष्ठ सेना को छिन्न-भिन्न करने के सिद्धांत पर आधारित है। भारत अपनी सेना पर अपने सकल घरेलू उत्पाद का 5 प्रतिशत खर्च करता है, जबकि पाकिस्तान रक्षा पर अपने सकल घरेलू उत्पाद का 5 प्रतिशत से अधिक खर्च करता है, इसलिए पाकिस्तान के लिए भारत में पूर्ण प्रशिक्षित 'मुजाहिदीन' भेजना आर्थिक रूप से संभव है। 'जेहादियों' को प्रशिक्षण देने, उन्हें शस्त्र-सज्जित करने एवं आर्थिक सहयोग उपलब्ध कराने में पाकिस्तान की भागीदारी दिखाने के लिए अंतर्राष्ट्रीय गुप्तचर एजेंसियों के पास पर्याप्त प्रमाण हैं। अफगान युद्ध के दौरान यह नीति लाभकारी सिद्ध हुई, जहाँ आई. एस. आई. द्वारा प्रशिक्षण तथा समर्थित अफगानों की सात पार्टियों, जैसे मरकज दवा-अल-इरशाद, समाज-ए-इस्लामी के तीन प्रकार, सिपह-ए-साहब और जैश-ए-मुहम्मद के साथ मिलकर पाकिस्तान द्वारा जम्मू-कश्मीर में 'बीयर ट्रेप' रणनीति अपनाई गई।

भारत के विरुद्ध पाकिस्तान द्वारा आतंकवादियों को 1972 से 2007 तक सहायता के पीछे कई कारण थे। पहला जम्मू एवं कश्मीर में एक निर्वाचित सरकार की बहाली और राजनीतिक व आर्थिक स्थिरता के कारण अंतर्राष्ट्रीय समुदाय के लिए वह एक नाजुक क्षेत्र नहीं रहा था, साथ ही, आतंकवादी गतिविधियों के खिलाफ भारतीय सुरक्षा बल की उल्लेखनीय सफलता इस स्थिति को और बेहतर कर रही थी। सन् 1997 में जम्मू एवं कश्मीर को अस्थिर करने और भारत से अलग करने के पाकिस्तानी प्रयासों का परिणाम शून्य रहा, इसलिए कुछ ऐसे प्रयास किए जाने थे कि पाकिस्तानी उद्देश्यों की रूपरेखा के तहत कश्मीर मुद्दे पर अंतर्राष्ट्रीय समुदाय फिर से जागरूक हो जाए, इसलिए एक योजना के तहत पाकिस्तान ने भारत में आतंकवादी घटनाओं को अंजाम देने के लिए आतंकवादियों को विदेशी हथियारों का जखीरा मुहैया कराया। जैसे –

- आतंकवादियों को कंधे पर रखकर वार करने वाली स्टिंगर वैरायटी की एअर डिफेंस ए.डी. मिसाईलें दी गयी;
- इसके साथ सभी आतंकवादी संगठनों को 12.7 मिलीमीटर ए.डी. मशीनगने भी दी गयी, जिससे उन्हें कुछ मात्रा में एअर डिफेंस क्षमता भी प्राप्त हुई;
- इन आतंकवादियों में लश्कर-ए-तैयबा, हरकत-अल-अंसार और अफगान युद्ध के अनुभवी सैनिक शामिल किये गए;
- आतंकवादियों को मोर्टार-विभिन्न प्रकार की मशीन गनें ओर ग्रेनेड लांचर दिये गए।

भारतीय लोकतंत्र और स्वयं भारत राष्ट्र के लिए आतंकवाद एक गंभीर चुनौती है। आतंकवाद सामाजिक, सांस्कृतिक, राजनीतिक और आर्थिक, विविध आयामों वाली एक गंभीर समस्या है, अतः इसे नियंत्रित करने के लिए इन सभी स्तरों पर प्रयत्न किये जाने की आवश्यकता है। आतंकवाद की समाप्ति और यदि समाप्ति संभव न हो तो उसे नियंत्रित करने के लिए राष्ट्रीय स्तर पर बहुत कुछ किया जाना है। इस संबंध में प्रमुख सुझाव इस प्रकार है।

- राष्ट्रीय समस्याओं पर आम-सहमति तैयार करना।
- कानूनी और न्याय व्यवस्था में महत्वपूर्ण सुधार होना चाहिए।
- पुलिस और सुरक्षा बलों का आधुनिकीकरण किया जाना चाहिए।
- आतंकवाद के विरुद्ध शासन और जनता के बीच व्यापक सहयोग होना चाहिए।
- पाकिस्तान के साथ लगने वाली समस्त भारतीय सीमा को सील कर दिया जाना चाहिए।
- हथियारों का निर्माण केवल सार्वजनिक क्षेत्र में हो। निजी क्षेत्र में हथियारों का निर्माण न हो।
- विदर्भ, तेलंगाना, झारखण्ड क्षेत्र, छत्तीसगढ़ क्षेत्र, उत्तरी-पूर्वी भारत के राज्यों और जम्मू-कश्मीर, आदि विकास की दृष्टि से पिछड़े हुए क्षेत्र के विकास की ओर ध्यान देना होगा।

आज देश में आतंकवाद की जो गंभीर स्थिति है, वह स्थिति उन मूलभूत कारणों के संबंध में सोचने के लिए बाध्य करती है, जिन्होंने भारत के विभिन्न क्षेत्रों में आतंकवाद को जन्म दिया और उसे बनाए रखा। आतंकवाद और आतंकवादी व्यवहार के अनेक कारक हैं : आर्थिक, सामाजिक, सांस्कृतिक, कानूनी, न्यायिक और पुलिस तथा प्रशासनिक। आतंकवाद से मुक्ति को नियंत्रित कर पाना तभी संभव है, जबकि न केवल सतही उपचार का प्रयत्न, वरन् आतंकवाद के लिए उत्तरदायी मूलभूत कारणों की विवेचना कर उन्हें दूर करने के प्रयत्न किए जाएँ। आतंकवाद के निवारण की विवेचना निम्न प्रकार से की जा सकती है –

- कोई भी विकासशील व्यक्ति किसी भी रूप में आतंकवाद और आतंकवादी तौर-तरीकों का किसी भी रूप में समर्थन नहीं कर सकता, लेकिन तथ्य यह है कि आतंकवाद की इस स्थिति के लिए आतंकवादी ही दोषी नहीं है। इस देश में सदियों से अन्याय और शोषण तो चाला ही आ रहा है, स्वतंत्रता प्राप्ति और नवीन संविधान को लागू करने के बाद भी इसमें कोई कमी नहीं आई है। हमने आर्थिक-सामाजिक न्याय के केवल नारे लगाए हैं, उस दिशा में कोई ठोस कार्य नहीं किया है। राज्य विधानमण्डलों ने अनेक भूमि सुधार कानून पारित किये, लेकिन उनमें से अनेक कानून केवल कागज पर ही हैं और भारतीय संघ के अनेक राज्यों में भूमिहीन श्रमिकों की स्थिति में अब तक कोई सुधार नहीं हुआ है। भूमि सुधार कानूनों का लागू न होना नक्सलवादी आतंकवाद का एक प्रमुख कारण है। बिहार, आन्ध्र, महाराष्ट्र और अन्य कुछ राज्यों में सहकारी समितियों और धार्मिक ट्रस्टों के नाम पर अब भी जमींदारियाँ बनी हुई हैं और भूमिहीन मजदूरों तथा उनके नेताओं ने सही या गलत रूप में यह समझ लिया है कि संगठित-असंगठित हिंसा ही उन्हें आर्थिक-सामाजिक न्याय दिला सकती है।

- शिक्षित बेरोजगारी, समस्त सामाजिक व्यवस्था में विद्यमान आपाधापी तथा अन्य कुछ बातों ने शिक्षित और अर्द्ध-शिक्षित नवयुवक वर्ग में तीव्र असंतोष उत्पन्न कर दिया है। एक पूर्ण बेरोजगार और अर्द्ध-बेरोजगार – सब कुल मिलाकर तो यह संख्या 35 करोड़ के लगभग है। बेरोजगारी की यह स्थिति आतंकवाद का बड़ा आधार तैयार करती है।
- आतंकवादी गतिविधियों के बढ़ने का एक प्रमुख कारण यह है कि भयानक और आधुनिकतम शस्त्र अवैध रूप से प्राप्त कर लेना बहुत अधिक सरल हो गया है। पंजाब आतंकवादियों के पास देशी और विदेशी हथियारों की भरमार पर 20 वर्षों से समाचार छप रहे हैं, मगर वास्तविकता यह है कि जम्मू-कश्मीर से लेकर तमिलनाडु तक शायद ही कोई राज्य हो, जहाँ अवैध हथियारों के निर्माण का धन्धा न होता हो।
- लोकतंत्र एक ऐसी शासन व्यवस्था है जिसमें शासक और शासित के बीच निरन्तर संपर्क की स्थिति होनी चाहिए, शासन में जनता के दुःख-दर्द के प्रति संवेदनशीलता होनी चाहिए और जनता को विश्वास होना चाहिए कि चाहें कुछ समय लग जाए, लेकिन शासक वर्ग उनकी बात पर विचार करेगा। यदि ऐसी स्थितियाँ हो तो जनता धैर्य नहीं खोती और उचित मार्ग पर बनी रहती हैं, लेकिन तथ्य यह है कि भारत के शासक वर्ग में संवेदनशीलता का नितान्त अभाव है, वे तो विलासिता और शान-शौकत के घेरे में बन्द हैं। राजनीति धर-पटक उनका सर्वोच्च धर्म है और जनता के दुःख-दर्द से उन्हें कुछ भी लेना-देना नहीं है। रजनी कोठारी भारत के शासक वर्ग के संबंध में लिखते हैं – “राज्य और राजसत्ता का अभिजन वर्ग के छोटे से गुट द्वारा अपहरण कर लिया गया है और उनके द्वारा राजसत्ता का प्रयोग अपने ही विशेषाधिकारों और स्वार्थों को पूरा करने के लिए किया जा रहा है।”
- आज विश्व के अनेक देश आतंकवाद से पीड़ित हैं। ऐसी स्थिति में होना यह चाहिए कि विश्व के विभिन्न देशों की सरकारें आतंकवाद को नेस्तनाबूद करने में एक-दूसरे के साथ सहयोग करें, लेकिन स्थिति यह है कि अनेक देशों की सरकारें आतंकवादियों को सैनिक प्रशिक्षण, शस्त्र सामग्री और शरण स्थलों, आदि की सहायता देकर आतंकवाद को प्रोत्साहित करती हैं। भारत के आतंकवादी गुटों को विदेशी शक्तियों का प्रत्यक्ष या परोक्ष समर्थन प्राप्त होता रहा है। इस सदी के छठे-सातवें दशक में उत्तर-पूर्व में नागा और मिजो विद्रोहियों को पड़ोसी देश चीन और बर्मा तथा पश्चिम की कुछ तथाकथित धार्मिक संस्थाओं से नैतिक और आर्थिक समर्थन तथा शस्त्र सहायता मिलती थी। 1981-86 के वर्षों में अमेरिका और ब्रिटेन सहित ‘तथाकथित स्वतंत्र विश्व’ के अन्य कुछ देशों ने अपने देश में स्वतंत्रता के वातावरण का दावा करने के नाम पर आतंकवाद को प्रोत्साहित किया। 1987 से अमेरिकी विदेश नीति में परिवर्तन आया और अब अमरीका तथा ब्रिटेन, आदि देशों ने आतंकवाद को प्रोत्साहित न करने की नीति अपना ली है।
- भारत का एक पड़ोसी देश पाकिस्तान खालिस्तान समर्थक आतंकवादियों और जम्मू-कश्मीर राज्य के आतंकवादियों को सभी संभव सहायता देता रहा है। यह बात अब किसी से छिपी नहीं रही है कि खालिस्तान उग्रवादियों के विदेशी संपर्क हैं। यह बात भी नितान्त स्पष्ट हो गयी है कि सिख आतंकवादियों और जम्मू-कश्मीर के आतंकवादियों को पाकिस्तान में सैनिक प्रशिक्षण, आधुनिकतम शस्त्र सामग्री, बड़ी मात्रा में आर्थिक सहायता और शरण स्थल प्राप्त होते रहे हैं और

आज भी यही स्थिति है। यह बात भी अनेक जानकार और जिम्मेदार लोगों द्वारा कही जा रही है कि पाकिस्तानी एजेंट सिखों के देश में सक्रिय हैं और देश की एकता व सुरक्षा के लिए एक गंभीर खतरा बनते जा रहे हैं। भारत प्रति पाकिस्तान का यह स्पष्टतया अमैत्रीपूर्ण कार्य है और पाकिस्तान की इस भूमिका के कारण भारत में आतंकवाद की स्थिति ने बहुत गंभीर रूप ले लिया है। आजादी और विभाजन के 63 वर्ष बाद भी भारत-पाक संबंधों में सामान्यीकरण की अपेक्षा 'शत्रुता के निर्वाह' की प्राथमिकता बनी हुई है।

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## उपन्यास में नायक की बदलती हुई अवधारणा

डॉ. मकरन्द भट्ट  
व्याख्याता हिन्दी विभाग  
राजकीय महाविद्यालय, उनियारा, (टोंक)

साहित्य का नायक प्राचीन काल से ही एक आदर्श व्यक्तित्व हुआ करता था।<sup>1</sup> आदि कवि वाल्मीकि के सामने भी यह प्रश्न खड़ा था कि अपने महाकाव्य में वह किसको नायक बनाकर प्रस्तुत करें? रामायण के आरम्भ में वाल्मीकि यह प्रश्न नारद से करते हैं और सर्वज्ञ नारद चारों ओर दृष्टि डालकर समग्र अतीत का अन्वेषण करके अपनी दृष्टि सर्वगुण सम्पन्न राम पर केन्द्रित करते हैं। वाल्मीकि को उत्तर देते हुए नारद कहते हैं कि सर्वगुण सम्पन्न नायक के रूप में राम ही 'नरपुंगव' हैं, जिन्हें महाकाव्य का नायक बनाया जाना चाहिए।

राम कैसे नायक हैं? कुलीन हैं, उनका शारीरिक सौष्ठव आकर्षक हैं। उनके भीतर वीरता साहस, क्षमाशीलता और करुणा जैसे गुण हैं, वे श्रेष्ठ धीरोदात्त नायक के गुणों से युक्त हैं।<sup>2</sup> कहने का अभिप्राय यह है कि प्राचीन काल से ही नायक की अवधारणा एक विशिष्ट कोटि की रही है। महाभारत और रामायण जैसे महाकाव्यों में नायक का यही स्वरूप सामने आया है। सर्वाधिक बल नायक की कुलीनता पर दिया गया है। वह श्रेष्ठ वंश में उत्पन्न हुआ होना चाहिए। तत्कालीन समाज में श्रेष्ठता, कुलीनता से निर्धारित होती थी। इसलिए प्राचीन काव्यों और नाटकों में राजकुमार ही नायक हुआ करते थे।

हिन्दी उपन्यास के आरम्भिक दौर में यही अवधारणा रचनाकारों पर हावी थी, यही कारण है कि उपन्यास विधा आधुनिक काल की साहित्यिक विधा होते हुए भी उसे पर सामन्ती युग के मापदण्ड ही हावी थे। उन्नीसवीं शताब्दी के उत्तरार्द्ध में, परीक्षा गुरु, भाग्यवती, चंद्रकान्ता सन्तति आदि आरम्भिक उपन्यास कुलीनता की इसी अवधारणा का पालन करते हुए दिखाई पड़ते हैं। परीक्षा— गुरु के नायक लाला मदन मोहन एक सम्पन्न और कुलीन घराने के युवक हैं। उनका अच्छा खासा जमा हुआ व्यापार हैं। जीवन की समस्त सुख सुविधाएँ उनके पास हैं। युवक मदनमोहन पश्चिमी प्रभाव से आयी हुई आधुनिक जीवन शैली की चपेट में आ जाते हैं और यहीं से उनके जीवन में पतनशीलता का दौर शुरू हो जाता है। परिस्थितियों के दुष्चक्र में फँस कर वे मदिरा का सेवन करने लगते हैं। क्लब में जाकर अपना समय गँवाने लगते हैं उनका व्यापार चौपट हो जाता है और गृहस्थी बरबाद हो जाती है। विपरीत परिस्थितियाँ ही लाला मदनमोहन को सन्मार्ग पर लाती है। जीवन की परीक्षा ही उसे गुरु के रूप में पुनर्स्थापित करती है।

इस उपन्यास की भांति देवकीनन्दन खत्री का चन्द्रकान्ता सन्तति भी राजकुमार वीरेन्द्र सिंह को ही नायक के रूप में चित्रित करता है। वह कुलीन हैं, साहसी हैं, शूरवीर हैं और योद्धा हैं, उदार और धैर्यशील हैं। उसके व्यक्तित्व में भी उपन्यासकार ने सामन्ती मूल्यों को उभारा है। इस प्रकार हिन्दी उपन्यास का आरम्भिक दौर नायक को इसी साँचे में ढाल कर प्रस्तुत करता है। कहने की आवश्यकता नहीं कि आरम्भिक दौर के हिन्दी उपन्यासकार नायक का चरित्र चित्रण करते समय इसी परिपाटी का पालन करते दिखाई पड़ते हैं।

उपन्यास पर काव्यशास्त्रीय लक्षण लागू नहीं किये जा सकते। यह तो आधुनिकता के दौर की साहित्यिक विधा है। पश्चिमी उपन्यासों में प्रजातान्त्रिक मूल्यों का समावेश हो चला था।<sup>१</sup> उनकी देखा-देखी बंगला और मराठी उपन्यास भी इन्हीं मूल्यों और मान्यताओं का अनुसरण करने लगे। उपन्यास का जन्म ही आधुनिक परिस्थितियों की देन कहा जा सकता है। जब पुरानी सामाजिक रचना, औद्योगिक क्रान्ति के फलस्वरूप पश्चिम में ध्वस्त होने लगी थी और नये मध्य वर्ग का जन्म होने लगा था। आधुनिकता का यह दौर भारत में भी शुरू हुआ। इसका प्रभाव लेखकों पर पड़ना स्वाभाविक था। इसलिए बीसवीं सदी के आरम्भिक वर्षों में जब प्रेमचन्द के उपन्यास प्रकाशित होने लगे तो उनमें मध्यवर्ग का नायक उभर कर सामने आया। कायाकल्प का नायक चक्रधर इसी का उदाहरण है वह सामान्य घर का आर्थिक अभावों से जूझते हुए परिवार का शिक्षित युवक है। जीवन संघर्षों में जूझते हुए वह अपना रास्ता खोजता है। प्रेमचन्द के नायकों में कुलीनता के स्थान पर इसी साधारणता के दर्शन होते हैं। धीरे-धीरे नौकरी पेशा लोग, साधारण मुलाजिम, प्रेमचन्द के साथ-साथ पाण्डे बेचन शर्मा, उग्र प्रताप नारायण श्रीवास्तव, भगवती प्रसाद वाजपेयी, आचार्य चतुरसेन आदि उपन्यासकारों ने इसी कोटि के चरित्रों को अपने उपन्यासों का नायक बनाया। कहने का अभिप्राय यह है कि कुलीनता उच्चवर्ग में जन्म लेना, धनाढ्य होना अब नायक बनने की आवश्यक शर्त नहीं रही। इसके स्थान पर धनाभाव गरीबी, बेरोजगारी, आर्थिक अभाव और ऐसी ही परिस्थितियों में नायक चित्रित होने लगा। उपन्यास का नायक अब कुलीनता के उच्च सोपान से बहुत नीचे उतर आया। उदाहरण के लिये सेवासदन, कायाकल्प प्रेमाश्रम, रंगभूमि और कर्मभूमि जैसे उपन्यासों को लिया जा सकता है। इन सभी में मध्यवर्ग और निम्न मध्य वर्ग के नायक दिखाई पड़ते हैं।

नायक की बदलती हुयी अवधारणा में मानव मनोविज्ञान के प्रवेश से भी एक बड़ा परिवर्तन घटित हुआ। पहले नायक को महिमा मण्डित करके आदर्श के धरातल पर रखा जाता था। मनोविज्ञान की सोच ने यह सिद्ध कर दिया कि प्रत्येक मनुष्य अपने में अच्छाई और बुराई का सम्मिश्रण होता है। मानवीय दुर्बलता मनुष्य की स्वाभाविक पहचान है। वह कभी भी परिस्थिति के कारण अपराध की चपेट में आ सकता है। गबन का नायक इसका उदाहरण है।<sup>१</sup> म्युनिसिपैलिटी में एक मामूली नौकरी करने वाला क्लर्क अपनी नव विवाहिता पत्नी की आभूषणों की भूख मिटाने हेतु सरकारी खजाने से गबन करता है और फिर पुलिस के डर से भागता फिरता है। इसी प्रकार अन्य उपन्यासकारों ने भी अपनी रचनाओं में नायक को मनोवैज्ञानिक दुर्बलताओं का शिकार होते हुए दिखाया है।

जैनेन्द्र, अज्ञेय और इलाचन्द जोशी जैसे लेखकों की रचनाएँ मानव मनोविज्ञान की गहराइयों में उतर कर हीनभावना, कामुकता, अहं भाव और विद्रोही मनोवृत्ति को केन्द्र में रखकर अपने नायकों का चित्र खींचने लगीं। सुनीता का हरि प्रसन्न, शेखर एक जीवनी का शेखर नदी के द्वीप का भुवन, जहाज का पंछी का नायक, सब इसी श्रेणी में रखे जा सकते हैं। ये सब मानवीय दुर्बलताओं के बीच जीवन जीने वाले युवक हैं। आधुनिक मनोविज्ञान ने मानव चरित्र को इसी कोण से देखने का प्रयास किया है। यहाँ तक कि परिवारों के टूटन, दाम्पत्य जीवन में आया हुआ बिखराव, सब इन्हीं दुर्बलताओं के कारण दिखाई पड़ता है। हिन्दी उपन्यास में मनोविज्ञान और मनोविश्लेषण के कारण नायक का स्वरूप बहुत बदल गया।

हिन्दी उपन्यास में व्यक्ति चरित्र के साथ साथ प्रतीक चरित्र की रचना की प्रवृत्ति भी दिखाई पड़ती है अर्थात् नायक अपना व्यक्तित्व बनाये रखता है और साथ ही वह एक वर्ग का भी प्रतिनिधित्व

करता है। उपन्यासकार अपने नायकों की रचना करते समय वैयक्तिकता और सामूहिकता के दोनों पहलुओं को ध्यान में रख कर अपने नायकों की सर्जना करने लगे इसका उदाहरण गोदान का होरी है। होरी के रूप में उपन्यास का नायक एक विशेष महत्व रखने वाला चरित्र है। आलोचकों ने गोदान के नायक होरी को भारत के कृषक वर्ग का प्रतिनिधि चरित्र माना है। होरी अपने में पूर्वी उत्तर प्रदेश के एक साधारण गाँव का धर्म भीरू और कर्ज की चक्की में पिसता हुआ किसान है जो धीरे-धीरे बदली हुयी परिस्थितियों के कारण एक भूमिहीन मजदूर बन जाता है। प्रेमचन्द होरी के माध्यम से बीसवीं सदी के चौथे दशक में ग्रामीण भारत की दुर्दशा का चित्र खींचते हैं और गोदान के नायक को समग्र भारत के कृषक वर्ग का प्रतिनिधि चरित्र स्वरूप प्रदान करते हैं। उपन्यास में होरी का आगमन एक बड़ी घटना है और उपन्यास के पाठकों के लिये एक विचार करने योग्य प्रसंग है कि नायकों की अवधारणा किस प्रकार बदलती जा रही है।

प्रेमचन्द के बाद उपन्यास लेखन का नया दौर शुरू होता है। भगवती चरण वर्मा, यशपाल, उपेन्द्रनाथ 'अशक', वृंदावन लाल वर्मा, चतुरसेन शास्त्री, अमृतलाल नागर जैसे रचनाकार हिन्दी उपन्यास में नायकों की नवीन परिकल्पना के साथ सामने आते हैं। बूंद और समुद्र का महिपाल, झूठा सच का पुरी, मृगनयनी का अटल, अमृत और विष का रमेश नायकों की नयी कोटि में रखे जा सकते हैं। आगे चल कर हिन्दी में उपन्यास लेखन में गति आती है, नवीन प्रयोग आते हैं, परिणाम स्वरूप ऐसे उपन्यास सामने आते हैं, जो नायक विहीन हैं। ऑचलिक उपन्यासों में लेखकों ने अँचल विशेष को ही नायक के रूप में चित्रित किया है। फणीश्वरनाथ 'रेणु' के उपन्यास मैला अँचल में या परती परिकथा में बिहार के पूर्णिया जिले को ही नायक बना दिया है। इसी प्रकार शिवप्रसाद सिंह के उपन्यास अलग-अलग वैतरणी, राजेन्द्र यादव के उखड़े हुए लोग, कमलेश्वर के कितने पाकिस्तान जैसी रचनाओं में भी नायक विहीनता उभारी गयी है।

उपन्यास लेखन का वर्तमान दौर इसी परिस्थिति की देन है। इक्कीसवीं शताब्दी में वैश्वीकरण, नवीन पूँजीवाद साँस्कृतिक मूल्यों के विघटन के फलस्वरूप आने वाले दिनों में उपन्यासों में कैसे चरित्र आयेगें इसका केवल अनुमान भर किया जा सकता है। उदाहरण के लिए मनोहर श्याम जोशी के उपन्यास कुरु-कुरु स्वाहा को लें तो यह स्पष्ट रूप से देखा जा सकता है कि लेखक ने नायक की प्रतिमा विखंडित की है वह टुकड़ों में बँटा हुआ व्यक्तित्व है। वह परम्परावादी भी है, आधुनिक भी है। मानवीय दुर्बलताओं का केन्द्र भी है और संघर्षशील परिस्थितियों में अपना रास्ता टटोलता हुआ राहगीर भी। कुल मिलाकर इक्कीसवीं शताब्दी में मानव नियति कुछ ऐसा ही दृश्य प्रस्तुत करती है। सम्भव है भविष्य में कोई प्रौढ़ रचनाकार सामाने आये और अपनी सृजनशीलता से नायक की अवधारण को कोई नया रूप प्रदान करें। फिलहाल उपन्यास लेखन में प्रयोगशीलता चल रही है। उसका भावी स्वरूप क्या होगा, इस पर सिर्फ अनुमान लगाया जा सकता है।

कुल मिलाकर हिन्दी उपन्यास में नायक की बदलती हुई अवधारण को बदली हुयी परिस्थितियों के परिप्रेक्ष्य में रखकर समझा जा सकता है। जैसे जैसे बाह्य यथार्थ बदलेगा, राजनीतिक, सामाजिक और साँस्कृतिक परिस्थितियाँ परिवर्तित होंगी वैसे-वैसे मानव जीवन की जटिलताएँ सामने आती रहेंगी। इन्हीं के संघात से भावी हिन्दी उपन्यास का नायक सामने आ पायेगा।

## सन्दर्भ ग्रन्थ सूची

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## राजस्थान में पर्यावरण संरक्षण की ऐतिहासिक परम्परा

डा. रूपनारायण असवाल

व्याख्याता

बाबा भगवानदास राजकीय महाविद्यालय, चिमनपुरा

प्राचीन काल से ही भारत में पर्यावरण संरक्षण की ओर विशेष ध्यान दिया जाता रहा है। इस क्षेत्र में वेदों, उपनिषदों, अरण्यकों एवं पुराणों में विशद चर्चा की गयी है। विभिन्न पशु-पक्षियों एवं पेड़-पौधों में दैवीय शक्तियों को मानवीकरण के रूप में प्रतिस्थापित किया गया। पर्यावरण संरक्षण के लिए धार्मिक मान्यताओं की परम्परा एवं राजनीतिक दबाव को विशेष रूप से स्थान दिया गया। आज सम्पूर्ण विश्व पर्यावरण प्रदूषण से चिन्तित है। पर्यावरण प्रदूषण से मुक्ति के लिए राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर काफी प्रयास किये जा रहे हैं। यदि हम पर्यावरण संरक्षण के क्षेत्र में ऐतिहासिक दृष्टिकोण से चिन्तन करते हैं तो राजस्थान की मरु भूमि के लोगों को इस क्षेत्र में गौरव प्राप्त रहा है। पर्यावरण संरक्षण में राजस्थान के गौरव का आंकलन हम इस बात से ही कर सकते हैं कि यहां पर पेड़ों, पशुओं आदि की रक्षार्थ मनुष्यों ने अपनी जान तक गंवायी है।

संवत् 1661 में जोधपुर के रामड़ास गांव की दो महिलाओं कर्मा व गौरा ने खेजड़ी वृक्ष को बचाने के लिए उससे चिपक गयी जिसके कारण उनको अपनी जान गंवानी पड़ी।<sup>1</sup> वि.स. 1700 में बूचो नामक व्यक्ति भी पेड़ की रक्षार्थ शहीद हो गया। इसी प्रकार जोधपुर के गांव तिलासणी में हरी खेजड़िया काटने नहीं देने के कारण खीवजी, भौरोंजी और नेतूजी ने हंसते-हंसते अपने प्राण न्यौछावर कर दिये।<sup>2</sup> वि.स. 1787 में जोधपुर महाराजा ने अपने महलों के निर्माण हेतु चूने को पकाने के लिए लकडिया मंगवाई थी। सैनिकों द्वारा खेजडली गांव में हरे वृक्षों को काटना प्रारम्भ किया तो अमृतादेवी ने वृक्षों की रक्षार्थ अपना बलिदान कर दिया। अमृता देवी के अन्तिम शब्द थे कि – “सिर साठे रूख बचे, तो भी सस्तो जाण।”<sup>3</sup> इस अभूतपूर्व बलिदान से ग्राम वासियों में उत्साह का संचार हुआ जिससे 363 नव दम्पति, बच्चे, जवान तथा बूढ़े, बहने व माताओं ने भी वृक्षों की रक्षा के लिए हंसते-हंसते अपने सर कलम करवा लिये। लोहावर में बीरबल खीचड़ 1985 में हिरणों को शिकार से बचाने के प्रयास में शहीद हो गया तथा बनाड़ में चूनाराम गोदारा भी हिरणों की रक्षार्थ शहीद हुआ।

इसी प्रकार राजस्थान में आरेण, गोचर, आदि पर्यावरण संरक्षण के रूप में उपयोगी परम्परा प्रचलित थी। ओरण के अन्तर्गत देवालयों एवं मन्दिरों के नाम पर ओरण छोड़ने की परम्परा थी। जिसमें उन्हे पशुओं को चराने की तो छूट थी परन्तु वृक्षों को काटने पर प्रतिबन्ध था।<sup>4</sup> ऐसी मान्यता थी कि यदि ओरण क्षेत्र की भूमि में वृक्षों एवं पशु-पक्षियों को क्षति पहुचायी तो उसके परिवार का अनिष्ट हो जायेगा। जिसके भय से गांव में ओरण के रूप में पर्यावरण संरक्षण के प्रतीक स्वरूप कुछ भू-भाग सुरक्षित रहता था। राजस्थान में देशनोक करणी माता का ओरण स्थान प्रसिद्ध है।<sup>5</sup> उसी प्रकार दंताला (जमारामगढ़) का ओरण, गुनावता (जयपुर) में भोमिया जी का ओरण बाणगंगा (मैंड-विराटनगर) आदि के ओरण आज भी प्रसिद्ध हैं। गोचर भूमि के अन्तर्गत भी कोई व्यक्ति निजी लाभ के लिए उसे उपयोग में नहीं ले सकता था। यह भूमि सार्वजनिक पशुओं एवं गायों के चरागाहों के रूप में प्रयोग में लायी जाती थी।

राजस्थान में इसी प्रकार यह धार्मिक परम्परा भी रही है कि पीपल, नीम, बड़, आँवला आदि वृक्षों की लकड़ियों को यज्ञ, दाह संस्कार आदि धार्मिक प्रयोजन में ही काम में लिया जाता था।<sup>6</sup> धार्मिक महत्व के रूप में खेजड़ी के वृक्ष के नीचे थान आदि बनाने की परम्परा भी राजस्थान में रहीं हैं। जिसे भी पर्यावरण संरक्षण की दिशा में अतुल्य कार्य माना जा सकता है। इसी परम्परा में आँवला नवमी, बरसाती मावस (वट वृक्ष की पूजा), गोगा नवमी (राखी के नवे दिन), बछबारस (गाय व बछडे की पूजा) आदि विभिन्न धार्मिक मान्यता स्वरूप त्योहारों को भी जन-जीवन में अंगीकार कर पर्यावरण संरक्षण की परम्परा का निवर्हन होता रहा है।

राजस्थान में पशुओं की रक्षार्थ भी अनेक युद्ध एवं संघर्ष की परम्परा दृष्टिगत होती है। संघर्ष में काम आने वाले यौद्धा आज भी राजस्थानी संस्कृति में श्रद्धापूर्वक लोक देवी-देवताओं के रूप में मान्यता प्राप्त हैं। लोक देवताओं में जाम्भोजी का स्थान सर्वोपरी है जिन्होंने पर्यावरण को महत्व दिया और पर्यावरण संरक्षण व विकास की अवधारणा प्रस्तुत की। जम्भोजी के पर्यावरण संरक्षक अनुयायी इतने समर्पित थे कि उनके आचार-विचार एवं रहन-सहन के आधार पर ही पृथक जातीय रूप में विश्‍नोई समाज की स्थापना हो गयी जो आज भी वन एवं वन्य जीवों के लिए अपना बलिदान देने को तत्पर रहते हैं।<sup>7</sup> इसी प्रकार तेजाजी, पाबूजी, गोगाजी, देवनारायण जी, मल्लीनाथ, भोमियाजी, देवबाबा आदि विभिन्न लोक देवताओं का पर्यावरण संरक्षण में योगदान परिलक्षित होता है।

तेजाजी ने लाछा गुर्जरी की गायों को मेवों से छुड़वाने के प्रयास में अपने प्राणोत्सर्ग कर दिये।<sup>8</sup> इनके कार्यों के कारण इन्हे “परम गोरक्षक” “गायों के मुक्तिदाता” एवं “कृषि कार्यों के उपरकारक देवता” के नाम से जाना जाता है। पाबूजी तो शादी के फेरों के बीच से उठकर देवल चारणी की गायों को अपने बहनोई नरेश जिन्दराव खिंची से छुड़वाते समय देवू में वीरगति को प्राप्त हुए।<sup>9</sup> पाबूजी को “ऊँटों के देवता” व “प्लेग रक्षक देवता” के रूप में पूजा जाता है। गोगाजी ने मौसरे भाइयों अरजन एवं सुरजन के विरुद्ध गायों को बचाने हेतु संघर्ष करते हुए वीरगति को प्राप्त हुए। गोगाजी को साँपों के देवता के रूप में जाना जाता है। देवनारायण जी आयुर्वेद के ज्ञाता एवं वन्यजीव संरक्षण के उपदेशक लोक देवता थें।<sup>10</sup> मल्लीनाथ भी पशु सम्पदा एवं वनों के संरक्षक थे। प्रतिवर्ष चैत्र माह में तिलवाड़ा (बाड़मेर) में पशु मेला आयोजित किया जाता है।

देव बाबा मेवात अंचल में “ग्वालों के देवता” के रूप में ख्याति प्राप्त हैं। देव बाबा पशुचिकित्सा शास्त्र में निपुण थे। आज भी पशु रोग निवारण में देव बाबा के सिद्धान्तों एवं नाम का सहारा परम्परा स्वरूप लेते हैं। इसी प्रकार राजस्थान के प्रत्येक गांव एवं विभिन्न क्षेत्रों में भोमियाजी के रूप में भूमि रक्षक लोक देवता की परम्परा का निर्वहन होता रहा है। लोक देवियों में परम्परा स्वरूप विश्वास के अन्तर्गत भी पर्यावरण संरक्षण की भावना का विकास राजस्थान में दृष्टिगत होता है। देशनोक में करणीमाता को चूहो की देवी के रूप में माना जाता है। सकरायमाता को साग-सब्जी की देवी के रूप में मान्यता प्रदान की गयी है। शीतलामाता का वाहन गधा माना जाता है। यह पशुजीव रक्षा के रूप में भी जानी जाती है। पशु महत्ता को प्रदर्शित करने में लुणियावास (दौसा) में गधों का मेला, नागौर, मेड़ता, परबतसर के पशु मेले भी जीवों के संरक्षण के प्रतीक बन चुके हैं।

राजस्थान में पर्यावरण संरक्षक के रूप में जनजातीय संस्कृति परम्पराओं का भी विशेष योगदान रहा है। राजस्थान में मीणा, भील, सहरिया एवं गरासिया जनजाति में पर्यावरणीय वन्य

जीव-जन्तुओं की रक्षा करते रहे हैं।<sup>11</sup> इनकी परम्परागत मान्यता थी कि वनों की रक्षा की जानी चाहिए और इसमें किसी बाहरी सभ्यता का प्रवेश नहीं होना चाहिए क्योंकि बाहरी सभ्यता से इन जनजातियों को समाप्त होने का खतरा था। इस प्रकार अपरोक्ष रूप से जनजातियों ने भी पर्यावरण संरक्षण की परम्परा का निर्वहन किया। राजस्थानी परम्परा में त्यौहारों, लोकगीतों, मेलों आदि में भी पर्यावरण संरक्षण की आधारशिला दृष्टिगत होती हैं। राजस्थान में दीपावली के दूसरे दिन गोवर्धन पूजा (गोधा) की जाती है। जिसके अन्तर्गत पशुधन सम्पदा के विकास की कामना की जाती है और उस दिन पशुओं की पूजा की जाती है।

लोकगीतों में विभिन्न धार्मिक, सामाजिक परम्पराओं के निमित्त पर्यावरणीय संरक्षण एवं उसकी महत्ता की भावना उजागर होती दृष्टिगत होती हैं। विभिन्न लोकगीतों में पीपली (पीपल), नीमड़ी (नीम), बोरड़ी (बैर की झाड़ी), तुलसी, आंवला, आम, नींबू, जीरा, पौदीना आदि वानस्पतिक संरक्षण की परम्परा से युक्त लोकगीत राजस्थान के जन समुदायों में सुनने को मिल जाते हैं।<sup>12</sup> इसी प्रकार विभिन्न पशुओं के रूप में गाय, घोड़े, बैल, ऊँट, हाथी, चूहा आदि को लोकगीतों में स्थान प्रदान किया गया था। मोर, तीतर, कौआ, तोता, कोयल, चिड़िया आदि विभिन्न पक्षियों को भी लोक गीतों के माध्यम से संरक्षण प्रदान करने की परम्परा दृष्टिगत हुई है।

इस प्रकार राजस्थान की संस्कृति एवं जन-जीवन में पर्यावरण संरक्षण की ऐतिहासिक परम्परा सन्निहित थी। हमारी पारम्परिक मान्यताओं का इतिहास परक अध्ययन हमें मानवीय जीवन के विकास में पर्यावरण संरक्षण को अंगीकार करने को उन्मुख करता है। राजस्थानी संस्कृति के लोकगीत, त्यौहार, धार्मिक मान्यताएँ, रीति-रिवाज, राजनीतिक नीतियाँ आदि पर्यावरण संरक्षण की वर्तमान की महती आवश्यकताओं को पूर्ण करने में सहयोगी हैं। जिसे राष्ट्रीय – अन्तर्राष्ट्रीय स्तर पर किये जा रहे पर्यावरण संरक्षण के प्रयासों में स्थान प्रदान करने के लिए दृष्टिपात करवाना चाहिये।

### संदर्भ ग्रन्थ सूची

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## SYNTHESIS AND BIOLOGICAL ACTIVITIES OF SOME JUVABIONE ANALOGUES CONTAINING HETEROCYCLIC RING

V. P. Patial and Rajnish Kumar Dewan

Department of Chemistry  
Govt. Post Graduate College, Dharamshala (H.P)

Juvenile hormones and juvenile hormone analogues (JHA) have been described as *Potential insecticides*<sup>1</sup> and *Third generation pesticides*<sup>2</sup> because they control the insect problem by developmental disturbances like female sterility, ovidical effects, adult emergence failures, defects in structure and function of some organs to final inability of mating and insemination, *i.e.*, by physiological action rather than lethal action. Juvenile hormones cause developmental disturbances in insects after their contact with treated plants<sup>3</sup>.

Synthesis and biological activities of some aromatic juvabione and dehydrojuvabione analogues have been reported in literature<sup>4-5</sup>. Synthetic demethyl juvabione and aromatic analogues exhibited a high JH activity against Hemipterans like *Pyrrhocoris apterus* and *Dysdercus cingulatus*<sup>6</sup>. Some of the aza<sup>7</sup> aromatic juvabione analogues and other modified juvenile hormone analogues (JHA) synthesized in our laboratory have exhibited promising JH activity<sup>8-10</sup>. In continuation of our programme on the synthesis and biological activities of modified JHA, hereunder, we report the synthesis of aromatic juvenoids in which a heterocyclic ring like piperidino or morpholino in addition to hetero atom oxygen has been incorporated in the side chain.

**Experimental** All melting and boiling points are uncorrected. The IR spectra were recorded in nujol mull or KBr pellets on Hitachi 270/50 Spectrophotometer ( $\nu$  in  $\text{cm}^{-1}$ ), <sup>1</sup>H NMR spectra in  $\text{CDCl}_3/\text{CCl}_4$  or  $\text{CF}_3\text{COOH}$  diluted with  $\text{CCl}_4$  on Bruker AC 300 F NMR at 300 MHz (chemical shifts in  $\delta$  ppm) using TMS as internal standard and Mass spectra on Varian Mat CH-7 Mass Spectrometer (value expressed in m/z). Potato tuber moth (both sexes) were maintained on fresh potato leaves in petri dishes with covers and bottles with muslin covers in the laboratory under normal environmental conditions (ambient temperature 16-20<sup>o</sup>). These were kept under constant watch for the egg laying.

The eggs were collected and four sets (A, B, C & D) containing 50 control and treated eggs were prepared. Similarly, larvae and pupae were obtained and maintained for treatment. The compound 4c was dissolved in 50% acetone to obtain solutions with concentration of 10, 25 and 50  $\mu\text{g}/\text{mL}$  respectively. Thus in each case the sets were managed as given below:

Stage	Normal controls untreated	10 µg	20 µg	50 µg
	A	B	C	D
Eggs	50	50	50	50
Larvae	25	25	25	25
Pupa male	25	25	25	25
Pupa female	25	25	25	25

Acetone solution (1 mL) containing the compound was poured on the filter paper in each petri dish and allowed to evaporate. Later, the counted number of eggs/ larvae/pupae to be treated was transferred to the petri dishes.

**Phenoxy acetic acid 2a:** A solution of phenol (12.0 g in 75 mL water; 125 mmol) in NaOH (5.0 g in 75 mL water; 125 mmol) was heated to boiling and a solution of chloroacetic acid (12.0 g in 15 mL water; 125 mmol) in NaOH (5.0 g in 75 mL water; 125 mmol) was slowly added to it over a period of 30 minutes. The reaction mixture, maintained slightly alkaline during the reaction, was refluxed for 15 hours. It was acidified with 25% HCl while warm and allowed to cool. A white crystalline solid separated out which was recrystallized from hot water to give phenoxy acetic acid (11.25 g; 58%), m.p. 97-99°, lit<sup>11</sup> m.p. 98-100°.

**p-Substituted phenoxy acetic acids 2b-2d:** The reaction of the corresponding p-substituted phenols with chloroacetic acid in alkaline medium as above furnished the desired p-substituted phenoxy acetic acids **2b-2d**. The yield ranged between 55-65%. The physical constants of these acids are given below:

**p-Methylphenoxy acetic acid 2b:** M.p. 134-135°, lit<sup>12</sup> m.p. 134-136°.

**p-Chlorophenoxy acetic acid 2c:** M.p. 156-157°, lit<sup>13</sup> m.p. 154-157°.

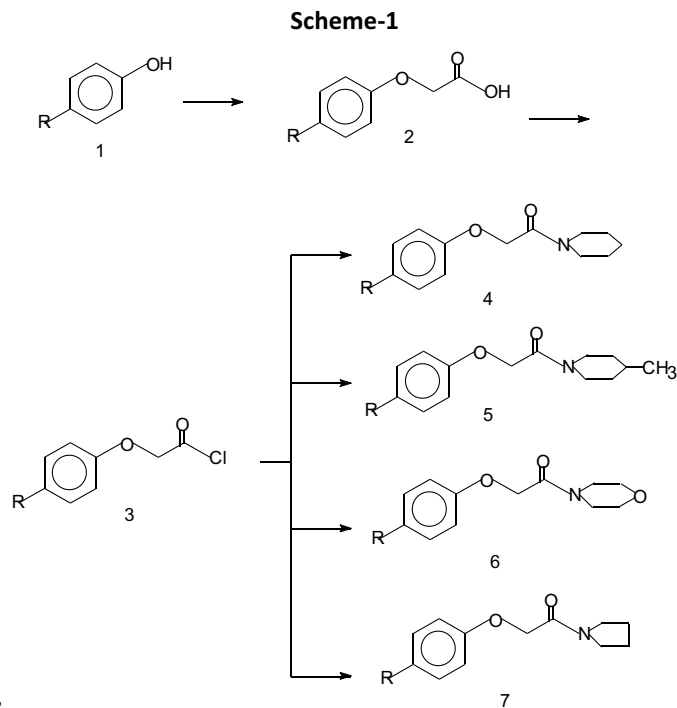
**p-Nitrophenoxy acetic acid 2d:** M.p. 184-185°, lit<sup>14</sup> m.p. 186-188°.

**Phenoxy acetyl chloride 3a:** Freshly distilled thionyl chloride (24.0 g; 200 mmol) was added to phenoxy acetic acid (**2a**; 15.0 g; 100 mmol) and the reaction mixture was stirred until a clear solution was obtained. It was then refluxed for one hour and excess of thionyl chloride was distilled under reduced pressure to give phenoxy acetyl chloride (10.06 g; 60%) as colourless oil, b.p. 110-113°/10 mm, lit<sup>15</sup> b.p. 112-114°/10 mm.

**p-Substituted phenoxy acetyl chlorides 3b-3d:** The reaction of freshly distilled thionyl chloride and corresponding p-substituted phenoxy acetic acids **2b-2d** as above afforded the desired p-substituted phenoxy acetyl chlorides **3b-3d**, **Scheme-1**. The yield ranged between 55-57%. The physical constants of these acid chlorides are given below:

**p-Methylphenoxy acetyl chloride 3b:** B.p. 108-111°/10 mm, lit<sup>12</sup> b.p. 90-95°/10 mm.

**p-Chlorophenoxy acetyl chloride 3c:** B.p. 128-131<sup>o</sup>/10 mm, lit<sup>13</sup>b.p. 142-145/17 mm.  
**p-Nitrophenoxy acetyl chloride 3d:** B.p. 180-185<sup>o</sup>/20 mm.



**(2-Oxo-2-piperidino-ethyl) oxybenzene 4a:** A solution of piperidine (0.85 g; 0.01mol) in 5 mL of dry benzene was dropwise added to phenoxyacetyl chloride, **3a**, (1.71 g, 0.01mol) with constant stirring. The reaction mixture was further stirred at room temperature for 12 hours. It was then poured over crushed ice and extracted with chloroform. The solid was recrystallized from chloroform to give (2-oxo-2-piperidino-ethyl) oxybenzene (1.32 g, 60%, m.p. 112-113<sup>o</sup>, Rf 0.62 ("system 'a'), <sup>1</sup>H NMR:  $\delta$  6.80-7.33 (5H, Ar-H); 4.70 (s, 2H, -O-CH<sub>2</sub>-CO); 3.39 (2H<sub>s</sub>, *ortho* to N-CO- group); 3.35 (2H<sub>s</sub>, *ortho* to N-CO- group); 1.84-1.95 (6H, *meta* and *para* to N-CO- group), IR:  $\nu$  in cm<sup>-1</sup> 1668 (-C=O). Analysis found: C, 71.19; H, 7.72; N, 6.32. C<sub>13</sub>H<sub>17</sub>N O<sub>2</sub> requires: C 71.33; H, 7.76; N, 6.39%.

**(2-Oxo-2-p-methylpiperidino-ethyl) oxybenzene 5a, (2-morpholino-2-oxo-ethyl) oxybenzene 6a, (2-oxo-2-pyrrolidinyl-ethyl) oxybenzene 7a and other p-substituted aromatic juvabione analogues : 4b, 4c, 4d, 5b, 5c, 5d, 6b, 6c, 6d, 7b, 7c & 7d:** The reaction of phenoxyacetyl chlorides **3b-3d** with piperidine, p-methyl piperidine, morpholine and pyrrolidine in dry benzene as above afforded compounds **4b-7d**, Scheme-1. The characterization data of the compounds **4a-7d** synthesized above is given in **Table 1**.

**Table 1- Characterization data of the compounds 4a-7d**

Comp o-und No.	M.p. °C	Rf	<sup>1</sup> H NMR data (δ values)	IR (ν in cm <sup>-1</sup> )	Mass (m/z)
4a	112-113	0.62 **a'	6.80-7.33 (5H, Ar-H); 4.70 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.84-1.95 (6H, <i>meta</i> and <i>para</i> to N-CO-group).		
4b	109-110	0.67	6.76-7.33 (4H, Ar-H); 4.74 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.35 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 2.30 (s, 3H, Ar-CH <sub>3</sub> ); 1.84-1.95 (6H, <i>meta</i> and <i>para</i> to N-CO-group).	1668 (-C=O)	233[M <sup>+</sup> ], 149, 121, 112, 108, 107, 84.
4c	120-121	0.65	6.79-7.33 (4H, Ar-H); 4.73 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.84-1.95 (6H, <i>meta</i> and <i>para</i> to N-CO-group).	1668 (-C=O)	<sup>#</sup> 273[M <sup>+</sup> ], 169, 141, 128, 127, 112, 111, 84.
4d	124-125	0.66	8.26 (2H, Ar-H, <i>ortho</i> to NO <sub>2</sub> group); 6.90-7.43 (2H, Ar-H); 4.80 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.84-1.95 (6H, <i>meta</i> and <i>para</i> to N-CO-group).		
5a	118-119	0.61	6.80-7.33 (5H, Ar-H); 4.70 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.80-1.90 (5H, <i>meta</i> and <i>para</i> to N-CO-group); 1.03 (s, 3H, -C-CH <sub>3</sub> ).	1668 (-C=O)	247[M <sup>+</sup> ], 149, 121, 112, 108, 107, 98.
5b	101-102	0.63	6.76-7.33 (4H, Ar-H); 4.74 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 2.30 (s, 3H, Ar-CH <sub>3</sub> ); 1.81-1.90 (5H, <i>meta</i> and <i>para</i> to N-CO-group); 1.03 (s, 3H, -C-CH <sub>3</sub> ).		
5c	114-115	0.60	6.79-7.33 (4H, Ar-H); 4.73 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.80-1.90 (5H, <i>meta</i> and <i>para</i> to N-CO-group); 1.03 (s, 3H, -C-CH <sub>3</sub> ).		
5d	132-133	0.69	8.26 (2H, Ar-H, <i>ortho</i> to NO <sub>2</sub> group); 6.90-7.43 (2H, Ar-H); 4.80 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>o</sub> , <i>ortho</i> to N-CO-group); 3.25 (2H <sub>a</sub> , <i>ortho</i> to N-CO-group); 1.80-1.90 (5H, <i>meta</i> and <i>para</i> to N-CO-group); 1.03 (s, 3H, -C-CH <sub>3</sub> ).		

6a	98-99	0.64	6.80-7.33 (5H, Ar-H); 4.70 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.61 (4H <sub>b</sub> ), 3.53 (2H <sub>e</sub> , ortho to N-CO-group); 3.30 (2H <sub>a</sub> , ortho to N-CO-group).	
6b	93-94	0.67	6.76-7.33 (4H, Ar-H); 4.74 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.61 (4H <sub>b</sub> ); 3.53 (2H <sub>e</sub> , ortho to N-CO-group); 3.30 (2H <sub>a</sub> , ortho to N-CO-group); 2.30 (s, 3H, Ar-CH <sub>3</sub> ).	
6c	106-107	0.68	6.79-7.33 (4H, Ar-H); 4.73 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.61 (4H <sub>b</sub> ); 3.53 (2H <sub>e</sub> , ortho to N-CO-group); 3.30 (2H <sub>a</sub> , ortho to N-CO-group).	
6d	122-123	0.71	8.2 (2H, Ar-H, ortho to NO <sub>2</sub> group); 6.90-7.43 (2H, Ar-H); 4.80 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.61 (4H <sub>b</sub> ); 3.53 (2H <sub>e</sub> , ortho to N-CO-group); 3.30 (2H <sub>a</sub> , ortho to N-CO-group).	
7a	108-110	0.71	6.80-7.33 (5H, Ar-H); 4.70 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>e</sub> , ortho to N-CO-group); 3.25 (2H <sub>a</sub> , ortho to N-CO-group); 1.85-1.95 (4H, meta to N-CO-group).	
7b	95-96	0.69	6.76-7.33 (4H, Ar-H); 4.74 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>e</sub> , ortho to N-CO-group); 3.25 (2H <sub>a</sub> , ortho to N-CO-group); 2.30 (s, 3H, Ar-CH <sub>3</sub> ); 1.85-1.95 (4H, meta to N-CO-group).	
7c	104-105	0.70	6.79-7.33 (4H, Ar-H); 4.73 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>e</sub> , ortho to N-CO-group); 3.25 (2H <sub>a</sub> , ortho to N-CO-group); 1.85-1.95 (4H, meta to N-CO-group).	
7d	118-119	0.69	8.26 (2H, Ar-H, ortho to NO <sub>2</sub> group); 6.90-7.43 (2H, Ar-H); 4.80 (s, 2H, -O-CH <sub>2</sub> -CO-); 3.39 (2H <sub>e</sub> , ortho to N-CO-group); 3.25 (2H <sub>a</sub> , ortho to N-CO-group); 1.85-1.95 (4H, meta to N-CO-group).	

\*\*Solvent system for TLC: 'a' Benzene : Ethyl acetate 9:1; 'b' Ether : Pet ether : Ethyl acetate 5:5:2

# In the mass spectrum of the compound **4c** containing chlorine atom, additional  $[M^+ + 2]$  peaks at m/z 273, 169, 141, 128, 127, 111 were also observed due to the presence of  $^{37}\text{Cl}$  isotope.

**Result and Discussion** Phenoxy acetic acid **2a** and p-substituted phenoxy acetic acids **2b-d** were prepared by O-alkylation of corresponding phenols **1a-d** with chloroacetic acid in alkaline medium. These acids **2a-d** were converted into their respective acid chlorides **3a-d** by treatment with thionyl chloride. Reaction of phenoxy acetyl chloride **3a** and p-substituted acetyl chlorides **3b-d** with piperidine, p-methylpiperidine, morpholine and pyrrolidine afforded compounds **4b-7d**, Scheme-1.

**Biological Evaluation** The compound *p-Chloro-(2-oxo-2-piperidino-ethyl) oxybenzene 4c* was tested for JH activity and chemosterilizing effect against potato tuber moth *Phthorimaea operculella*. Preliminary biological screening investigations indicated that at a dose rate of 25µg/mL and 50µg/mL, a large number of treated eggs gave rise to adults with underdeveloped ovarioles which had abnormal wings that were generally short and curled suggesting a positive JH activity of **4c**. Treatment of 5 days old female moth with 25µg/mL of compound showed that the epithelial lining of the follicles underwent distinct histopathological changes. At a dose rate of 50µg/mL, the damage seen in the ovaries was considerable and very few normal oocytes could be seen. These observations clearly indicate that the compound **4c** has chemosterilizing influence on the ovaries of potato tuber moth at a dose rate of 25µg/mL and 50µg/mL. However, at a smaller dose rate of 10µg/mL, the compound was almost inactive. Since, there was no mortality and almost 100% eggs remained viable, the compound does not seem to have any insecticidal action.

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**STUDY OF COMPLEX FORMATION BETWEEN DIMETHYL MALONIC ACID  
AND CD (II) ION IN AQUEOUS AND NON-AQUEOUS SOLVENTS  
(30% DMF, 30% DMSO, 30% ETHANOL)  
USING POLAROGRAPHIC TECHNIQUE (DME)**

**Rajendra prasad yadav**  
Department of Chemistry,  
University of Rajasthan, Jaipur (Raj.)

The early studies done by Zanko and Manusova<sup>1</sup> using polarography in aqueous - organic solvent mixture, it has become possible to carry out various measurements for both inorganic and organic substances in nonaqueous media. The polarographic<sup>2-5</sup> study of metal ligand complexes of Cd(II) has been widely taken. Polarographic studies on Cd(II) with some bicarboxylic acid have been carried out by many workers<sup>6</sup>. Electrochemical behaviour of Co(II) in acetonitrile-water mixtures at DME has been studied by K. Selveraj and coworkers<sup>7</sup>. V. Sharma<sup>8</sup> has reported the electrokinetic study of Gallium(III) with DL- $\alpha$ -Alanine in aqueous and 25% ethanol at d.m.e. Many workers<sup>9</sup> have been studied the Copper complexes in aqueous and non-aqueous (DMF, CH<sub>3</sub>CN) media at d.m.e. Polarographic study of Cd(II) with crown ethers in non-aqueous solvents have been carried out by G. Rounaghi and coworkers<sup>10,11</sup>. Many workers have been studied electrochemical behaviour of Co(II) in acetonitrile-water mixtures at DME<sup>12</sup>. K. Saini, H.P. Gupta and R.S. Pandey<sup>13,14</sup> have studied the complexes of Cd(II) with antibiotic drug at DME in 20% Methanol-water and Ethanol-water mixture and complexes of Cu(II) with antibiotic drug at DME in non-aqueous medium. A detailed study of electrochemical behaviour of Dimethylmalonic acid in aqueous and non-aqueous media (30%DMSO, 30% DMF, 30% Ethanol) in order to know the nature of the polarographic wave and the stability of metal complexes by changing polarity of the solvent.

**Experimental** The solution of Cd(II) were prepared from their nitrates. The capillary characteristics are  $m = 1.75$  mg/sec and  $t = 3.8$  seconds. The potentials were measured against a SCE as reference electrode. Constant temperatures (303K and 308K) were used maintained using a Haake type thermostat. Polarograms were recorded manually by plotting current reading on galvanometer against potential applied by the potentiometer. Solution of 0.1mM Cd(II) and various concentrations of Dimethylmalonic acid and requisite amount of supporting electrolyte were prepared. Solutions were deaerated with nitrogen gas before analysis.

**Result and Discussion** The reduction of Cd(II) in presence of Dimethylmalonic acid was found to be reversible in non-aqueous media (30% DMSO, 30% DMF, 30% Ethanol) (V/V).

The plots of  $i_a$  vs  $\nu$  are found to be linear passing through the origin confirming the diffusion controlled nature of the waves in both type of media. The currents were found to decrease with increase of ligands concentration as a result of complex formation. The complex ion formed is of much larger size as compared to aqua metal ion, hence the low values of diffusion currents with the increase of ligand concentration. The values of overall formation constant  $\log \beta_n$  were calculated by the graphical extrapolation method.

In 30% DMF (V/V) solvent the overall formation constant for Cd(II)-Dimethylmalonic acid system were calculated by graphical method of DeFord and Hume. The values of polarographic parameters are recorded at 303K and 308K in respectively. The formation constant  $\log \beta_{01}$ ,  $\log \beta_{02}$  and  $\log \beta_{03}$  of the three complex species formed are 1.63, 2.70 and 3.40 at 303K and the same values at 308K are 1.58, 2.69 and 3.38 respectively.

In 30% DMSO (V/V) solvent the overall formation constant for Cd(II)-Dimethylmalonic acid system were also calculated by graphical method of DeFord and Hume. The values of polarographic parameters are recorded at 303K and 308K in respectively. The formation constant  $\log \beta_{01}$ ,  $\log \beta_{02}$  and  $\log \beta_{03}$  of the three complex species formed are 1.65, 2.73 and 3.47 at 303K and the same values at 308K are 1.61, 2.71 and 3.45 respectively.

In 30% Ethanol (V/V) solvent the overall formation constant for Cd(II)-Dimethylmalonic acid system were also calculated by graphical method of DeFord and Hume. The values of polarographic parameters are recorded at 303K and 308K in respectively. The formation constant  $\log \beta_{01}$ ,  $\log \beta_{02}$  and  $\log \beta_{03}$  of the three complex species formed are 1.60, 2.68 and 3.36 at 303K and the same values at 308K are 1.55, 2.67 and 3.35 respectively.

It is concluded from the above results that the stability of the complexes decreases with respect to the dielectric constant values of DMF, Ethanol and DMSO are 39.7, 24.3 and 48.9, respectively. The less value of dielectric constant of Ethanol (24.3) in comparison to DMSO (48.9) and DMF (39.7) suggests the less solvation of metal ions in Ethanol due to this ligand approaches metal ion more easily, which explains the greater stability of complexes. The stability constants are higher in mixtures than purely aqueous medium.

The overall change in thermodynamic parameters  $G^\circ$ ,  $H^\circ$  and  $S^\circ$  on complex formation for Cd(II)- Dimethylmalonic acid system in 30% DMSO, 30% DMF and 30% Ethanol media are recorded in Tables- I, II and III respectively.

The values of stability constants for Cd(II)- Dimethylmalonic acid system in 30% DMSO, 30% DMF and 30% Ethanol solvent have also been further verified by mathematical method given by Mihailov and datas are given in Table- IV.

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**Table-I. The Stability constants and thermodynamic Parameters of Cd(II) Dimethylmalonic acid System in 30% DMSO Solvent mixture**

Metal complex species	log $\beta_j$		$\Delta G^\circ (-)$	$\Delta H^\circ (-)$	$\Delta S^\circ$
	303K	308K	K.cal/mole	K.cal/mole	K.cal/mole/deg.
MX <sub>1</sub>	1.65	1.61	2.292	3.453	3.830
MX <sub>2</sub>	2.73	2.71	3.783	1.413	7.758
MX <sub>3</sub>	3.47	3.45	4.817	1.535	10.818

**TableII: The Stability constants and thermodynamic Parameters of Cd(II)  
Dimethylmalonic acid System in 30% DMF Solvent mixture**

Metal complex species	log $\beta_j$		$\Delta G^\circ (-)$	$\Delta H^\circ (-)$	$\Delta S^\circ$
	303K	308K	K.cal/mole	K.cal/mole	K.cal/mole/deg.
MX <sub>1</sub>	1.63	1.58	2.263	2.585	+7.650
MX <sub>2</sub>	2.70	2.69	3.374	0.815	+9.684
MX <sub>3</sub>	3.40	3.38	4.714	1.965	+9.081

**Table-III. The Stability constants and thermodynamic Parameters of Cd(II) -  
Dimethylmalonic acid System in 30% Ethanol Solvent mixture**

Metal complex species	log $\beta_j$		$\Delta G^\circ (-)$	$\Delta H^\circ (-)$	$\Delta S^\circ$
	303K	308K	K.cal/mole	K.cal/mole	K.cal/mole/deg.
MX <sub>1</sub>	1.60	1.55	2.221	4.955	2.005
MX <sub>2</sub>	2.68	2.67	3.719	0.549	10.486
MX <sub>3</sub>	3.36	3.35	4.656	0.823	12.651

**Table-IV. DeFord and Hume's and Mihailov's Stability constants of Cd(II)-  
Dimethylmalonic acid System**

Solvent	Temp.	log $\beta_j$	DeFord and Hume	Mihailov
30% DMSO	303K	log $\beta_1$	1.65	1.65
		log $\beta_2$	2.73	2.76
		log $\beta_3$	3.47	3.69
	308K	log $\beta_1$	1.61	1.59
		log $\beta_2$	2.71	2.81
		log $\beta_3$	3.45	3.86
30% DMF	303K	log $\beta_1$	1.63	1.63
		log $\beta_2$	2.71	2.73
		log $\beta_3$	3.40	3.66
	308K	log $\beta_1$	1.58	1.56
		log $\beta_2$	2.69	2.78
		log $\beta_3$	3.38	3.83

30% Ethanol	303K	$\log \beta_1$	1.60	1.58
		$\log \beta_2$	2.68	2.77
		$\log \beta_3$	3.36	3.78
	308K	$\log \beta_1$	1.55	1.54
		$\log \beta_2$	2.63	2.61
		$\log \beta_3$	3.35	3.36



## DEVELOPMENT AND NUTRITIONAL ANALYSIS OF SPIRULINA INCORPORATED "INSTANT SOUP POWDER"

Vandita Sharma

Lecturer,  
Govt. Girls College, Chomu

Today food is lower in essential nutrients than foods produced 50 years ago. Farming practices have been depleted our soil fertility. Stress from environmental pollutants and life style demands have increased our dietary requirements for certain essential nutrients. To overcome these problems, some super foods like Aloe vera, Garlic, Tomato, Walnut, blue green algae (Spirulina) are introduced. Spirulina, Blue green algae (*fusiformis*) is being used as nutrient dense food materials in natural and health food. It also has some potent nutrients and probiotic compounds that enhance health condition (Shrilaxmi, 2001). Interest in food application of micro algae has its origin on three counts. Firstly, in certain countries a small section of the population have been eating naturally grown algae harvested from lakes etc. without ill effects for centuries (Becker, 1986). Secondly, the focus on protein calorie malnutrition in the third world countries was drawn by the FAO in sixties, which lead to identification of newer protein source particularly algae (Anonymous, 1963). Thirdly, spirulina has been proposed by both NASA and the European space agency as one of the primary foods to be consumed during long stay in space (Khader, 2001). Spirulina is the nutrient dense food. It is particularly rich in protein and also contains carotenoids, vitamins, minerals and essential fatty acids. It contains 55-70 per cent protein, 15-25 per cent carbohydrates, 6-7 per cent moisture and 8-13 per cent minerals, 3-7 per cent fat and 8-10 per cent fiber.

### Methodology

**Procurement of Spirulina powder:** Spirulina powder was purchased from "*Manjul Spirulina Samvardhan Sansthan*", Jaipur.

**Development of value added Instant Soup powder:** Most acceptable value addition level of Spirulina powder i.e. 10 per cent was incorporated into the standardized recipe.

**Organoleptic evaluation:** The Developed value added *Instant Soup powder* was standardized using organoleptic evaluation technique with the help of 10 panel members using 9-point hedonic ranking scale. (Swaminathan, 1987). The developed value added *instant Soup Powder* along with control sample served to the panel members for organoleptic evaluation.

**Nutritional evaluation:** Instant Soup powder was analyzed for moisture, crude protein, crude fat, crude fiber, ash, Vitamin C,  $\beta$ -carotene, iron and potassium contents along with total carbohydrate and energy contents. (AOAC, 1995).

## Results and discussion

**Organoleptic evaluation:** Table 1 reveals that the calculated overall mean organoleptic scores for the control sample of Instant Soup powder was to be ranging between 7.8 to 8.2 against 7.5 to 8.1 scores for develop value added *instant Soup Powder* on nine point hedonic ranking scale (Swaminathan, 1987). The statistical analysis showed that there was non-significant difference between the control and developed samples of *Instant Soup powder*.

**Table: 1 Organoleptic acceptability of value added Instant Soup Powder**

Product		Colour	Appearance	Aroma	Texture	Taste	Overall acceptability
Instant Soup powder	Control	7.8 $\pm$ 0.46	7.8 $\pm$ 0.39	8.2 $\pm$ 0.62	8.0 $\pm$ 0.19	8.2 $\pm$ 0.31	8.0 $\pm$ 0.25
	Developed	7.8 $\pm$ 0.40	7.7 $\pm$ 0.46	8.1 $\pm$ 0.54	7.5 $\pm$ 0.50	8.1 $\pm$ 0.70	7.8 $\pm$ 0.39
	't' value	NS	NS	NS	NS	NS	NS

Values are  $\pm$ SD of ten panelists NS= Non significant

**Nutritional evaluation:** Table 2 unfolds the nutritional content of control and developed samples of Instant Soup Powder. Moisture content of developed and control sample was recorded 3.70 per cent and 3.26 per cent, respectively. Higher content of crude protein was found in developed (18.37%) than its control sample (12.37%) which might be due to higher crude protein content of Spirulina powder. Crude fat content was found to be slightly higher in control sample (8.46%) than the developed sample (7.94%). Crude fiber content of control and developed sample was found to be 2.94 and 3.15 % respectively. Ash content of control and developed instant soup was 2.33 per cent and 2.59 per cent respectively. Total carbohydrate was observed higher in control sample (70.64%) than that of developed sample (64.25%). Total energy content of instant soup portraits in the Table 2 was 408.18 kcal/100 g for the control sample and 401.94 kcal/100 g for the developed sample. Crude protein, crude fat, crude fiber, total carbohydrate and total energy content in developed instant soup differed significantly at 1 per cent level of significance than that of control sample.

Table 3 unfolds the data of b-carotene, vitamin C, iron and potassium of control sample were 371.40 mg/100 g, 8.65 mg/100 g, 0.87 mg/100 g and 119.65 mg/100 g respectively whereas in developed samples 1377.00 mg/100 g, 9.04 mg/100 g, 6.87

mg/100 g and 175 mg/100 g respectively. The values were found to be significantly higher in developed instant soup as compared to the control sample.



Instant soup powder



soup

**Table: 2 Proximate composition of Developed *Instant Soup Powder* (On dry weight basis)**

Products	Moisture (%)	Crude protein (%)	Crude fat (%)	Crude fiber (%)	Ash (%)	Carbohydrate (%)	Energy (%)
<b>Instant Control</b>	3.26±0.26	12.37±0.20	8.46±0.01	2.94±0.07	2.33±0.50	70.64±0.53	408.18±1.12
<b>Soup Developed</b>	3.70±0.28	18.37±0.52	7.94±0.09	3.15±0.37	2.59±0.20	64.25±0.61	401.94±1.01
<b>powder 't' value</b>	3.89**	46.20*	5.29*	6.21*	3.61**	5.62*	154.2*

Values are mean ± SD of three replicates

\*significant at 1% level of significance

\*\*Significant at 5% level of significance

**Table: 3 Vitamin and mineral content of Developed *Instant Soup Powder* (On dry weight basis)**

Products	Vitamins		Minerals	
	β-Carotene (µg/100 g)	Vitamin C (mg/100 g)	Iron (mg/100 g)	Potassium (mg/100 g)
<b>Instant Control</b>	371.40±0.02	8.65±0.16	0.87±0.13	119.65±0.03
<b>Soup Developed</b>	1377.0±0.08	9.04±0.12	6.87±0.05	175±0.62
<b>Powder 't' value</b>	42.61*	7.22*	12.91*	37.17*

Values are mean ±SD of three replicates

\*significant at 1% level of significance

\*\*Significant at 5% level of significance

**CONCLUSION** It can be inferred that the developed value added *Instant Soup Powder* was highly acceptable by panel members and have the great nutritional value. Thus the better

quality of value added *Instant soup mix* brings considerable advantage among the community.

**RECOMMENDATIONS** Results suggest that there is a great scope for use and marketing of value added biscuits using Spirulina. Since the scope of this research is limited, it is suggested that the present investigation may be continued for following:

- To study the microbial levels of value added products using Spirulina.
- To estimate the cost variable of developed value added products.
- To study commercial aspect of the value added products using Spirulina.

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**APPENDIX**  
**Score Card**  
**Score Sheet for taste panel/data under Hedonic Rating Scale**

Name: \_\_\_\_\_  
Product: \_\_\_\_\_ Date: \_\_\_\_\_

Test these samples and check how much you like or dislike one. Use appropriate scale to show your attitude by assigning points that best describe your feeling about the sample. An honest feeling of your expression will help to get unbiased data.

<b>Code No.</b>	<b>Color</b>	<b>Appearance</b>	<b>Texture</b>	<b>Aroma</b>	<b>Taste</b>	<b>Overall Acceptability</b>	<b>Total remarks</b>
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<b>Rate</b>	<b>Organoleptic Score</b>
Liked Extremely	9
Liked very much	8
Liked moderately	7
Liked slightly	6
Neither like nor dislike	5
Disliked slightly	4
Disliked moderately	3
Disliked very much	2
Disliked extremely	1

Remarks:

Signature



## 'ILLNESS', 'SICKNESS' AND 'HEALING': AN INVESTIGATION THROUGH THE LENS OF AN ANTHROPOLOGIST

Shishir Kumar Yadav

Junior Research Fellow

CSMCH, School of Social Sciences, JNU, New Delhi

The existence of medical problems and institutions to handle all of this can be regarded as a cultural universal (Brown, 1991 as ct in (Fabrega, 1997)). Culture may be defined as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1879 as ct in (Upadhyay & Pandey, 1993)). It is the most important factor influencing the well being of an individual. It exercises dual influence on the health and the well being. First it sets the criterion for health, sickness, illness, well being and other concomitant issues. This could be better understood through the example of malaria among *the Mano* people of Liberia. Malaria is biological entity caused by specific pathogens inside the body. It is widespread disease in the community affecting their well being. However the Mano does not consider it to be a disease and neither pay much attention to it. Thus statistically although the Mano have substantial disease burden in their endemic, yet their own considerations downplays this disease.

Secondly the culture dictates the response system to the issues such as "disease, sickness and illness". Every society has some instruments to deal with these issues which are grounded in the belief system of the society. These apparatus are not the complex of some whims or fancies but they are aggregate of science and rational grounded in the cultural system. These response systems are diverse in nature yet they all act to combat biological infirmities which are conceptualized as sickness, healing or illness.

The current paper describes how disease, sickness and healing usually biological state are dictated by the culture and varies across culture.

**Conceptualization: Disease, sickness and healing** - Disease may be defined as the abnormality in the biological body signifying the disturbance in the body physiology under the influence of environment, ecology and diet pattern. It justifies the impingement of natural forces on the biological body influencing its physiological functioning. Disease is paradigmatically biological. It is a clinical manifestation of any abnormality in the body and hence is held as an object of medical investigation. Although disease is purely biological yet every society has its own etiology of disease rooted in its socio-cultural configuration. For example the *Azande* of Sudan believes that disease and death signify misfortune. It is

believed that disease is an antecedent of supernatural. According to them, witchcraft (*mangu*) is the result of the evil intentions caused due to hatred, envy or greed while magic (*ngua*) comes into being to combat witchcraft through the conscious manipulation of medicine. Magic stand for herbal and other medicines as well as battery of ritualistic procedures to induce an act.

The discussion of the disease is incomplete without the complex interaction among the environmental, occupational, nutritional, residential and experiential conditions as disease is not just the straightforward result of the pathogen or physiological disturbance (Frankenberg, 1980). Instead it reflects a myriad of phenomenon such as malnutrition, economic security, occupational risks, industrial and vehicle pollution, bad housing, and political hegemony.

Illness is a “syndrome of experience,” “a set of words experiences and feelings which typically 'run together' for members of a society” (Good, 1994). Illness behavior may be defined as “the monitoring of the body, recognizing and interpreting symptoms, and taking remedial action...to rectify the perceived abnormality” as well as “adherence to therapeutic advice, change in treatment regimes [e.g. switching healers], and evaluation and [reevaluation over time] of therapeutic efficacy and outcome” (Christakis et al. 1994 as ct in (Singer & Baer, 2007)).

Sickness may be defined as “*unwanted conditions of self or substantial threats of unwanted conditions of self*”. It may be the state of body, mind, experience or relationships. The sickness exist within the mind of the individual be it physical or mental. For example sadness is *unwanted* yet it may be regarded as normal and be considered an emotional stance and may not count as sickness. Sickness varies by person, culture as well as temporal context. The same sickness may illicit different response amongst different people.

The sickness experience may be defined as the flow of sensations, beliefs, attitudes, and emotions that contribute to people's consciousness that something is wrong and undesirable in an individual. These experiences may be instant or prolonged.

Broadly sickness is conceptualized under the following heads:

- To have something wrong with oneself in a way regarded as abnormal when compared to a suitably chosen reference class.
- To experience both an unpleasant sense of disruption of body and self and threat to one's integrated personhood.
- To have the sort of thing that medicine, as an evolving craft has customarily treated.

- To undergo an alteration of one's social roles and relationships in ways that will be influenced by cultural belief systems.
- To be sick is to participate in a disruption of an integrated hierarchy of natural systems, including one's biological subsystems, oneself as a discrete psychological entity and the social and cultural systems of which one is a member (Brody as cited in (Hahn, *The Universe of Sickness*, 1995)).

**Three theories of sickness** - *An Environmental/evolutionary theory of sickness* is analogous to the theory of *Determinism or Environmental Determinism*. *The theory of determinism* suggests that history, culture, lifestyle and stage of development of a social group, society or nation are exclusively or largely governed by the physical factors (terrain, climate, drainage, fauna and flora) (Hussain, 2004). The determinist suggests that man is a passive agent whose attitude, decision making processes and lifestyle are determined by his environment. Similarly an *Environmental/evolutionary theory of sickness* suggests that the physical environment is the principal determinants of one's sickness. And all medical systems are an example of the adaptations to the ecology in response to the environmentally induced sickness.

Alexander Alland (1970) suggests that the essence of human behavior could be best understood through the study of the evolution. He claims that environment and the medical system influence each other and hence should not be studied in isolation.

Like species, human culture and medical systems also evolve over time. He asserted that environment influences this evolutionary process and in turn affect the medical system. To quote Alland, "*Man changes his environment, often drastically, through the adaptive mechanism of culture, and this changed environment then acts as a selective agent on man's physical structure as well as his behavior*". He believes that self reported disclosure of the sickness and disease would ignore many such diseases. *scientific analysis* (one that would consider only native's account) *of medically oriented*.

In the cycle of evolution, man is not always a passive agent governed by the extraterritorial elements. Instead he modifies this natural setting through various interventions (better described under the heading "*possibilism*"). This theory over emphasizes the role of biology in disease and illness, downplaying the role of the diet, nutrition and living style. Similarly it ignores the role of societal influences such as politically hegemony which influences the access to the basic resources in any society.

*Cultural theory of illness* stands in sharp contrast to the Environmental / evolutionary theory of sickness. It suggests that the culture is the primary determinant of

sickness and healing in a society. It is analogous to *the theory of Environmental possibilism* which reflect man and environmental relationship in a different way, taking man as an active agent in environment. This is a belief which asserts that natural environment provides options, the number of which increases as the knowledge and technology of a cultural develop (Hussain, 2004).

The proponents of *the Cultural theory of illness* suggest that medicine system of any society reflect its broader cultural environment. They further suggest that the culture plays an important role in the medicine system. It influences the ways people respond to the diseases and illness in a society. The culture influences the medicine in the numerous ways. In the first instance, it influences the lifestyle, food habits, nutrition, sanitation and hygiene which in ultimately influence the body physiology and the diseases encountered. However, this nexus is very complex and is in turn influenced by the array of factors. For instance, it could be seen that some diseases are specific to certain areas. The most potent example would be the prevalence of the cancerous tumors among the cigarette smokers and so on.

Secondly, the culture determines the access to resources and distribution of these resources in a society. Every society has inherent rules which determine the distribution of the resources between the two sexes as well as within the sexes influenced by the laws, norms and morale of the society. In India, women are marginalized in every field including health and nutrition.

The concept of the cultural approach to the disease and sickness has been illustrated in the work of psychiatrist cum anthropologist Arthur Kleinman. He describes that between 70.0 to 90.0 percent of episodes of sickness in the USA are not brought to the medical attention. People use their learned knowledge to cope with these abnormality based on personal or other's experiences.

Kleinman and his colleagues developed the '*Explanatory model of sickness and healing*' to describe that patients as well as healers belong to a distinct world of beliefs and practices. An explanatory model (affectionately known as EM) is characterized by five elements:

- an explanation of cause (s) of a sickness
- a description of precipitating circumstances and first symptoms
- an explanation of the physiology of the sickness
- an outline of the course of the sickness and appropriate patient behavior, and
- a formulation of available treatments

Similarly Robert Hahn and his colleague Marjorie Muecke used clinical approach to prepare a guideline for biomedical clinicians to explain the variation in the five US ethnic populations: Whites, Blacks, Chinese, Mexican Americans and Hmong. They suggest that the large part of the differences in the birth related events could be better explained by their cultural attitudes and practices regarding childbearing. They recommend that clinicians must take into consideration the cultural variations before attending childbearing women and families.

*The Health Belief Model (HBM)* was developed in response to the efforts by members of the public health services to increase utilization of widely available preventive measures for diseases such as tuberculosis, rheumatic fever, polio and influenza and is analogous to the *cultural theory of sickness and healing*. The model suggests that the health seeking behavior of the people depends upon the values placed by the individual on a particular goal, and upon the individual's estimate of the likelihood of an action resulting in the goal. It dealt with the recourse to the recourse and access to the medical care in the society.

The cultural theory of illness is efficient enough to justify the critics of the environmental/ evolutionary theory of illness. It helps to understand the role of man in the sickness and health portraying man as an active agent in the illness seeking behavior rather than a passive agent. This approach to the sickness and healing ignores the organizational structure of a society. The political hegemony also influences sickness and healing pattern in a society. As it controls "who gets what and where and why in a society".

Political and economic perspective could be better understood through the discussion of conventional medical anthropology and critical medical anthropology (CMA). The conventional medical anthropology has *unique concerns with issues of biology and culture, with human suffering and ritual efforts to manage disorder and personal threat, and thus with the investigation of human experience and the existential grounds of culture*.

However this perspective is incomplete in several respects. Conventional approaches believed that these perspectives ignore the role of hegemony which is the epicenter of societal harmony. Hence the conventional medical anthropology fails to provide holistic insights into the sickness and healing.

The proponents of the critical medical anthropology hold that the human do not interact with their environments but through the established organizational structure of the society. The impact of economic forces of capitalism have created an unequal societal distribution of sickness and healing. Thus no doubt, the critical medical anthropologists

define "health" as "access to control over the basic material and non material resources that sustain and promote life at high level of satisfaction" (Hahn, *Sickness and Healing: An Anthropological Perspective*, 1995).

Critical medical anthropologists suggests that explanations within medical anthropology were narrowly focused on the micro level and involved explaining health-related beliefs and behaviors at the local level in terms of specific ecological conditions, cultural configurations, or psychological factors and so on.

Critical medical anthropologists have intrigued themselves with a range of both substantive and analytical concerns. They have growing number of health related issues and health conditions, including mental health, illicit substance abuse, smoking, AIDS, homelessness, reproduction, folk healing, infant care and mortality, diabetes, medical pluralism, immunology, nutrition, health policy, health care disparities, the pharmaceutical industry, rural health services, doctor patient relationships, the role of the state in primary health care, and medical hegemony. And thus CMA theory has fostered numerous research and explanatory efforts in the field of medicine and health care.

The Critical medical anthropology is criticized on following grounds. It is said that they worked upon the explicit political agenda. Their writings are consonant with their political arguments. They argued that the equity in health care could be brought only through new egalitarian structure under capitalist hegemony. However, they ignored that imperialist policy has often destroyed the earlier local structure which ensured health of the local people amidst their contextual setting. Similarly, they explicitly tried to superimpose western biomedicine over the indigenous medicine system suggesting it to be natural and scientific against the local medicine systems.

**Conclusion** - To conclude, these three theories of sickness: environmental/evolutionary, cultural and political and economic theories offer range of plausible explanation for the sickness and sickness behavior. The *environmental/evolutionary theory of illness* suggests that sickness behavior is a function of evolution. It suggests that nature is the primary determinant of disease and sickness. On the other hand, *the cultural theory of sickness and healing* suggests that culture or the manmade environment influence sickness and healing. The third perspective "*Political and economic perspective of sickness*" reflect that political hegemony is the primary determinant of the sickness experience". It could be seen that all these theories offer insights into sickness and healing. However it is very difficult to examine them in isolation as human beings are social beings. Thus it would be best to portray these different theories in a continuum as per their specific determinant. The

environmental/evolutionary theory of sickness and the cultural theory of sickness could be posted on the ends of the continuum while the political and economic perspective of the theory occupies the middle position as environment and culture interact to delineate the political hegemony.

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## ADMINISTRATION OF 'GIRNAR' - PAST AND "PRESENT"

**Prof. Pradumna B. Khachar**  
Head of History Department  
Dr. Subash Mahila College, Junagadh.

It is believed that 'Girnar' is 22 crore years old. In this Girnar mountain Hindu Religion - in numberable ptlarim places are seen - and it seems that gradually -Jains and Budhs entered therinto afterwards. During the reign of Nawab the administration of this very Girnar was extra-ordinary and unparallel - and we have to bow down that Nawabi administration, inspite of the fact that it was a muslim dynasty. When we look into that administration and compare the same with the present one, we do feel that we have not been able to preserve the same in the mode of strictness and excellence as compared to the older one-even after the advent of independence. This is a naked and eternel truth.

The Nawabi administrartion was looking after each and every temple and places situated on mount Girnar and was looking as to how the administration of a particular place is conducted thereto. Whenever a monk expires without appointing a disiple, then the state was pulishing a declaration in its gazzete for the appointment of a monk and after receiving applications - only proper person was selected and entrusted the administration of that particular temple. In such matter very careful procedure was adopted. Once, in a place of 'Grumukhi Ganga' One monk declared himself a bachalor and took charge but afterwards it was found one that he was having family - the state had summarily driven him out. In this manner - the declaration of so many places' monks did appear in the 'DASTURAL AMAL SARKAR JUNAGADH'. Whereas today, if any question of appointment of monk arises then it is - kept pending in a court of law for years. Such is a petiable condition, now.

The state had given permission for starting some shops on the mountain, so there people can avail their daily necessities and the rates of articles were also fixed by the state. In the year 1921 in Junagadh city and on mount Girnar the rates collected were as under for articles mentioned here under.

1. Bajri / mound Ata 5 annas in Junagadh 61/4 annas on Girnar.
2. Ghee / sheer 2 annas in Junagadh 21/4 annas on Girnar.
3. Oil / sheer 0 || | annas in Junagadh 1 annas on Girnar.
4. Ladu / sheer 1 annas in Junagadh 11/4 annas on Girnar.
5. Penda / sheer 1 annas in Junagadh 11/4 annas on Girnar.
6. Puri Ganthia / sheer (oil) 0 || | annas in Junagadh 1 annas on Girnar.
7. Puri / sheer (Ghee) 0 || | annas in Junagadh 1 annas on Girnar.
8. Coconut Puri Pure oil /sheer 0 || | annas in Junagadh 0 || | annas on Girnar.

And if any pilgrim complaints about collecting more rates than prescribed above at the mountain office then immediate enquiry was conducted and if the offense was established the license of that shopkeeper was confiscated. Today, there are same shops on mount Girnar but the Govt have not fixed rates for any article under sale thereto and nobody is there to look into the matter when a pilgrim is looted in the sense of over unbearable rates - nobody hears, and today, nobody is given permission to customer pucca shop on the mountain. People therefore, run their shops in Kuchha Constructions and as hwakers. Today, there is nothing like management on the mountain and only two police constables are there. If anybody has to launch a complaint, he has to go to court of law alongwith the all evidences, thereto. The pilgrims, therefore, have to endure this situation with a completely shut mouth.

During the Nawab rule there were two types of rest houses in vogue and people were able to avail the facility of staying therein. Today, there is no accomodction is made available by Govt and wherever there are inns they are almost reduced to ruins. The worshippers of temples have to reside at the temple of Ambajee. There are two, three inns which can be repaired but no one pays attention to this work.

Right from the Nawabi period, mount Girnar has always been a matter of Greet constroversy. This is because on the mount there are several temples of Shiv, Vaishnavs and Jains which are pilgrim places of their respective religions. They are fighting always for trivial and small matters. At that time, the courts of Junagadh State, were quite netmal and after veryfying each minute details they hav had given their decisions in a very short period. To quote an example. Girnar case, the case between Digambars and Swetambar, For displaying boards on temples, for constuation of honorable statute for Diganbars, For rights and shares of each religious place. Even today, in the mount Girnar there are many very disputes which are pending in courts and are being conducted - in an exteremely slow pace and we feel that years will pass away for getting an equitable decision, thereto.

During the period when the rains of states were in the hands of kings and at that time the era was without facilities - but in that period also on mount Girnar daily 25 to 50 pilgrims were visiting. But, when sanghs (a cluster of religios persons) vistied the number of persons exceeded from 500 to 2500. Then, it is obvious that no religions place or inn could manage residence for this large number of persons. At that time the Sangh requests the Nawabi rule and the state from its store house, was supplying mattresses, rugs and tents absolutely free of charge (cost) for use. For an instance, on April 29, 1927 the Jain Sangh of Pirpatan from Gujart had come on pilgrimage with over 5000 persons for the pilgrimage of Girnar. The entire arrangements were made by the Nawabi State from its store house. On

Febuarty 1932 in the foot of mount Girnar a festival of religion was celebrated and there also the Junagadh State Govt had given all facilities. The enduring Nawabs were going to welcome the Sanghs wherever such big Sanghs visited Girnar for pilgrimage. For instance, in 1983 - Samrat when the Sangh of sheth Negindas Karamchand came Nawab Mohbat Khanji welcomed the same and presented dress and gave due honour. When we look at these past events and arrangements we definitely feel that for the present day pilgrims any type of help is never being given by the present Govt and even primary facilities of drinking water is not made available to them free of cost.

During the rain of Nawab upto 1920 tax was collected from pilgrims in the form of 'Pilgrimage Tax'. This is noted, but with that a daily register was maintained for pilgrims who visited the mount for pilgrimage. Their name, place wherefrom they come, where they will go. Such notes were maintained and the same was published in the state gazettee named 'DASTURAL AMAL SARKAR JUNAGADH' in its full form. Today, we do not have any type of such record and we never know as to how many pilgrims came and gone. Everybody comes here with great and deep faith upon almighty and return. There is nobody to ask them or stopping them on the mountain of Girnar.

Rendall who was administrator during the minority period of Nawab Mohbatkhanji 3rd had created - several facilities and happy activities in the state of Junagadh. One of them was that he had prohibited placing of advertisements on the mount of Girnar, he had also prohibited passing urine or going for natural calls in public. A person breaking these rules was sentenced to three marks imprisonment or a fine of Rs. 300/-. For using public place as a urinal a fine of Rs. 15/- was lavied. Today nothing of this sort is looked after on Girnar and even if law is in existence nothing Concrete is being done, thereto. Today our administrartion or the archeological department does not look after anything of this kind and on Girnar at famous places people are writing their names and obscene pictures are drawn. This is worst to the extent that some senseless persons have even written their names in the empty place - on the pauraenic stone inscriptions. Garbage, oh it is beyond control to clean humanly.

The Junagadh state have had counted all forests of Gir and Girnar, and the tress thereof were numbered and maps were also prepared. In the register maintained for this, the kind of tree, its height, width etc where described in details. Today, the govt forest dept. only does the work of protection of trees and maintainance thereof. But no such registers or maps are prepared. Yes ! one good thing has been done that the disappearing very valuable - greenery of Girnar is being done nicely by the forest research nursury of Daulatpara. This is indeed a welcoming step.

The mohemicdens reis a claim in 1935 that there exists a mosque behind the Neminath Temple on western part of upperkot and in that the organisation of 'Jamiyetullah Muslim and Din' weekly of Muslim have had played very active and enormous part, and communalism was created. The powers of Nawab of Junagadh then were seriously alleged by them - that The Nawabi of Junagadh is transformed into a Hindu one and in the state nobody is there to hear the voice of muslim etc etc. Despite all these allegetions Nawab Mohbatkhanji 3rd minutely got this matter enquired and when it was found that the claim of Muslims was a fallacious and bogus, he ordered to disband immedietely the very organisation of that 'Jamiyetalluah Muslim'. This dispute was thus settled immediatly and for once more he had shown edurance of his administrartion as a state chief. Today, unfortunately, there still exists dispute for the post of treasurer and chief for the religious place of 'UPLA DATAR'. This dispute is going on for last several years and do decision is arrived at.

During the rule of Nawabi period, the state had fixed the rates of dolly bearers and it was strictly under observance. If any dolley bearer broke the rule his license was cancelled forthwith. Today, the dolloy bearers are given licenses, but the rules and rates are not observed and the pilgrims / travellers are being looted.

**CONCLUSION** - A Historian or history who could give real education and knowledge - is extremely needed and a far cry of the present ERA. Historian and history both exists otherwise it is like a telephone directory or a genealogy. Here we have studied in minutest detail the history of sacred mount 'Girnar' for the last 150 years and tried to compare its past and present as enumareted above. We should hope that an opportunity has been found out to think about doing something better in direction of better management of so old a monument of our country.

India, after getting Independence in some matters and same places instead of increasing facilities - it seems, we have decreased and in this direction too, on the strength of past history, hereof, we could establish the fact and give lesson, advise, and suggestions to all concerned including the present govt and the Govt of India.

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## RIGHT TO EDUCATION AND CHILD LABOUR: RIGHTS VS NEEDS

**Dr. Neeti Bhola**

Assistant professor in Education

Pt. D.D.U Government Degree College, Varanasi

Education is a process of all round development of one's personality. It ensures balanced development of each and every aspect i.e, physical, emotional, intellectual, social and moral, of the child. Education not only contributes to personal development but also fasten the speed of national development. The universal declaration of Human Rights (1948) declare in its article 26 that, everyone has a right to education ([www.un.org](http://www.un.org)). The recent development in this direction is setting of 'Millennium Development Goals'. These attempts have shown serious endeavor to fortify the educational infrastructure. Indian government has also made provision (Right to Education) to ensure child-centered, child friendly education to help all children to develop to their fullest potential. Economic survey, 2012 shows that in elementary education gross enrolment ratio, (GER) has shown noteworthy improvement over past few years ([www.indiabudget.nic.in](http://www.indiabudget.nic.in)). But there is also another side of the coin. One in every ten workers in India is a child. If you allocate a tenth of India's GDP to this share you can see India's child labour has a stake in India's GDP ([www.censusindia.gov.in](http://www.censusindia.gov.in)).

**Background** - India being a developing country is facing copious problems and child labour is one of them. Gurupadswami Committee (1979) observed that as long as poverty continues, it would be difficult to totally eliminate child labour. The committee recommends banning child-labour in hazardous areas and a multiple policy to deal with working children. Based on the recommendations The Child Labour (Regulation and Prohibition) act was enacted in 1986 ([www.labour.nic.in](http://www.labour.nic.in)).

This flagship scheme, names NCPL, was started in 1988 and covered approximately 250 districts in 14 states. The mission behind the programme was to free children working in hazardous industries and to rehabilitate them through bringing them in formal education.

**Magnitude of Child Labour** - According to 2011 census of India, percentage of children (0-14 years), in total population was 35.3 percent. This percentage is continuously increasing. Out of this 24.6 percent children should be in school as they lie in 5-14 year age group. But we find that Female children share a greater part in it than their male counterparts. If we analyse the school going age group we find that about 22 percent male children and 34 percent female children of 5-14

**Table -1**  
**Magnitude of Main and Marginal Workers in India, 2010**

<b>All India Main and Marginal Workers</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
5-9 years	497384 (1.79)	843136 (4.9)	1840520(4.09)
10-14 years	5781697(20.87)	5004288(29.05)	10785985(24.01)
15-19 years	20919212(75.52)	11377995(66.05)	32297207(71.89)
Total India	27698293	17225419	44923712
% of child workers to total workforce	10.08	13.55	11.18
Total workforce	274783249	127083239	401866488

Source: Census of India, 2011

Years are main and marginal workers. The table also shows that three out of every 10 child labours belong to elementary school age group.

**Right to Education** - Education for all has been a dream of every nation. As UNESCO advocates that it is for governments to fulfill their obligations both legal and political in regard to providing education for all of good quality and to implement and monitor more effectively education strategies ([www.unesco.org](http://www.unesco.org)). India has unquestionably taken a step further in this direction and has given the gift of Right to Education to its native children in 2010. This provision states that each and every child of 6-14 years has a right to get education. This effort is certainly commendable and ensures a healthy and free environment for children in which their potentials can grow to their fullest. Right to Education, Sarva Shiksha Abhiyan, Mid day Meal etc are some flagship programmes to bring children to schools. Yet a large number of children are still out of schools and lots of them are child-labours. There were 87 million children (5-14 years) who were out of school during 2001 (not including child- labours). Census Data (2011) shows that a large number of children are illiterate.

**Table-2**

**Urban and Rural classification of child labours on the basis of Educational level  
(15-19 years)**

S. N.	Main workers	Percentage
1	<b>Urban</b>	
	Literate	14.78
	Illiterate	49.58
	Literate below matric	35.63
	Total	100.00
2	<b>Rural</b>	
	Literate	23.33
	Illiterate	42.79
	Literate below matric	33.87
	Total	100.0

Source: Census of India, 2011

**A New Kind of Child Labour** - Earlier it was supposed that child labours are those children who are either dropouts or have never enrolled in schools but a new trend has emerged in past few years. Many children who are enrolled in a school, do various works (sometimes hazardous also) after school timings and sometimes by being absent from school. Vidyasagar (2006) revealed in his study done in Tamilnadu, where most of the children enrolled in schools, are send to beedi contractors for a cash advance. These children are forced to work three hours in morning before school and three hours in the evening.

**Reasons** - There are various causes underneath this situation. Poverty is the most influential among them. Other reasons can be schools are designed as per urban lifestyle so the rural schools do not have any break for harvesting season when children go to work to bring the harvest. Third reason is that unfortunately in several schools, teachers' attendance is itself very weak."(gandhifellowship.blogspot.in)

Another aspect of crucial importance is teacher's attendance. Teachers are the pillars of the whole edifice of education. If a teacher do not regularly come to the school or takes the classes, students do not find school an interesting and motivating place. Table-3 shows that teachers' attendance rate has shown a declining trend over past few years.

**Table-3**  
**Teachers Attendance in Rural India, (2007-2010)**

Indicators	2007	2009	2010
Teachers present (%)	90.9	89.1	86.9
Schools with all teachers present (%)	73.7	69.2	63.4

Source: ASER, 2010

Right to Education sets some norms of pupil-teacher ratio as -

**Table-4**  
**Pupil-Teacher Ratio in Rural India**

School enrollment	Number of teachers					
	1	2	3	4	5	>5
1-60	42.5	27.5	-----30-----			
61-90	-----46.9-----		21.3	-----31.8-----		
91-120	-----57.8-----			17.1	-----25.1-----	
>120	-----41.3-----				11.9	46.8

Source: ASER, 2010

According to Economic Survey (2012), pupil teacher ratio in primary education is 1:67 while it should be 1:30 according o RTE. This situation not only sketches a dismal picture of PTR but also signifies dearth of teachers in primary education.

The expenditure on education in India is quite low. 3.5 percent of GDP (Budget, 2012) is spent on education in India which is quite low as compared to other countries like China where six percent of GDP is spent on education.

**Conclusion** - Right to Education is a milestone in the history of educational and social reforms in India. But is it sufficient to make a provision only as a country where child labours form 11%of workforce? Children who work outside and do not attend the school, do they do it willingly or just because of unawareness of their parents towards education? Actually this is a story of clash between needs and rights. And in a war between these two, needs always win. Poverty and big family size make it mandate for children of the family to work and generate some additional income for the household. Food, shelter and clothing are basic needs which are placed higher than educational and social needs in the hierarchy of needs. Poor infrastructure, scarcity of teachers, high pupil- teacher ratio and low attendance rate of teachers make the scenario of primary education bleaker. All these factors help the needs to win over the rights.

**Recommendations** - We cannot bring children in the main stream, merely by giving them right to education. Thus problem needs to be addressed rationally and multi- approach can be useful for this. Banning child labour in hazardous industries, providing employment to the adult family members, creating awareness among parents, promoting family- planning programmes, betterment of school infrastructure, appointment of teachers to reduce PTR, punishing teachers on being absent without prior notice, setting school timings and holidays according to regional requirements are some devices to cope with the problem of child labour.

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## HUMAN RIGHTS OF DISADVANTAGE GROUPS

**Preeti Sharma, Priti Baheti**

Assistant Professor,  
Dept.of Management Studies.  
I.I.S. University, Jaipur.

What is a disadvantaged group? There has not been a conclusive definition because sociologists have given their definitions from different perspectives such as poor group, vulnerable group and weak competition rival.[2] But there is one point in common: the main feature of disadvantaged groups is that those groups of people are in the disadvantaged position in society and therefore poor in their material life due to some barriers or lack of economic, political and social opportunities. The disadvantaged groups may be divided into three types: socially disadvantaged, physiologically disadvantaged and naturally disadvantaged. Socially disadvantaged group mainly includes such people as unemployed, peasant-workers, university students from poor families, poor single-parent families, poor families with member(s) serving prison terms and teenagers and minors who have committed crimes and are prone to committing crimes; the physiologically disadvantaged group covers such people with disabilities, old aged, women and children; naturally disadvantaged group include those who live in poverty mainly due to out-of-the-way geographical locations, harsh environment, dearth of natural resources or natural disasters.

The most prominent feature of the socially disadvantaged groups is the inability of realizing their basic rights, just as their living standards being below the poverty line as seen from the perspective of sociology. At present, the issue of disadvantaged groups has become the focus of social justice of our country. To pay attention to justice, we must pay attention to the disadvantaged groups of the society first. To solve the problem of social justice, we must first solve the problem of right protection for the disadvantaged groups of the society. To Put people first, and pay attention to the human rights, we must protect the human rights of each social member, and each social group.

**Basic Human Rights Conditions of Disadvantaged Groups** - The right to survival is the most fundamental part of human rights. It is the minimum right enjoyed by a man according to his nature in order to maintain his subsistence in a society and a state. It covers the right to life, health and dignity. Most of the disadvantaged groups do not have little income sources that can barely sustain their subsistence. The current social security system, due to late starting point and imperfect designing, has not covered all the disadvantaged groups and their right to survival has not been brought under real protection.

Right to labor is another basic part of human rights. It refers to the combined total of all interrelated and interactive rights with the right to employment at the core. The exercise of the right is the basis for survival and the precondition of enjoying other rights. But due to the irrational household registration system, the restrictions by the employment mechanism and the imperfection and non-standard employment networks, many disadvantaged groups cannot get access to employment information and the scope of employment is quite narrow. Even if they are employed, they are not sure of the job stability, reliability and development, let alone their rights to rest, labor protection and training.

Right to equality is a principled and generalized basic right. However, the dual economic structure that separates urban from rural areas has resulted in inequality in their capacity and social and economic status and the concomitant rights and interests of citizens in employment, education, economy and medical services on the part of peasant workers. At the same time, disadvantaged groups are in the bottom of the social hierarchical structure, with little chances to participate in political affairs on the same footing as others, thus depriving them of their say in the formulation of public policies. This has made the rules of the game biased toward advantaged groups and to the ignorance of the rights of disadvantaged groups. In such circumstances, the disadvantaged groups find it hard to extricate from their difficult positions by relying on their own efforts. The *Constitution*, which has laid down the provisions on the protection of the basic rights of citizens and has human rights protection as its core value and ultimate goal, must undertake the heavy mission of safeguarding the basic human rights of the disadvantaged groups, give special concern and protection to them, protect their dignity, free choice and safe livelihood, rooting out discrimination, humiliation and maltreatment against them and fully embody the pursuit of rule of law society for the spiritual principle of social equity and justice. It is the constitutional obligation to protect the human rights of disadvantaged groups.

#### **Strategies for applying human rights standards to reproductive health**

- Creating an enabling policy environment that promotes reproductive health and rights, including building capacity to strengthen health systems, partnering with civil society and community-based organizations, and monitoring budgetary appropriations to ensure that reproductive health care is covered.
- Widening access to comprehensive reproductive health services, with an emphasis on disadvantaged groups.
- Building awareness of the reproductive rights of women, men and adolescents so that they can claim their rights to reproductive health.

- Encouraging, involving and building the capacity of individuals and communities to participate in the design, implementation, monitoring and evaluation of reproductive health programmes and services that affect their lives.

In the area of population and development, applying human rights standards includes:

- Improving utilization of age- and sex-disaggregated data so that governments, UN agencies, and NGOs can target interventions in favour of the most disadvantaged people.
- Integrating population and development linkages into national, subnational and sectoral policies, plans and strategies, especially to ensure that the rights of poor, disadvantaged or otherwise marginalized groups are protected.
- Ensuring that development and poverty reduction policies, plans and strategies address critical emerging issues such as migration, urbanization, ageing and HIV and AIDS.

**Empowerment of Disadvantaged Groups - Social Empowerment:** No doubt, there has been a visible increase in the literacy rates of SCs and STs during the last three developmental decades, but the gap between literacy rate of SCs/ STs and that of the general population continues to persist. Education being the most effective instrument for socio-economic empowerment of the socially disadvantaged groups, high priority continues to be accorded to improve the educational status of these groups especially that of women and girl child through :

- Extending reservation in educational institutions and granting concessions like free education, free supply of books, uniforms/ scholarships etc.
- Vocationalising education both at the middle and high school levels towards improving opportunities for both wage and self-employment.
- Promoting higher and technical/professional education amongst these groups, through effective implementation of Post Matric Scholarships (PMS) with an added thrust and wider coverage.
- Providing more opportunity to these groups to appear in the competitive examination coaching centers.

**Conclusion** -The disadvantaged groups are the groups at adversity in the society, and the right to subsistence and development of them should be fully protected in economic development, in order to fully protect their dignity of subsistence. We must strengthen the human rights education for the whole society. By the various historical and realistic reasons, the concept of the human rights respect and protection has not been actually

established in the whole society. We all need to strengthen the education of scientific outlook on development, strengthen the learning and education for the human rights knowledge, gradually create the atmosphere of the human rights respect and protection in the whole society, and therefore make the human rights respect and protection gradually become the concept of value and moral norms for the whole society. We must also further improve the legal system of the human rights. It is of urgent realistic significance for us to make research on the deficiency in our legal system, lift the policy-oriented approach and new experience in the human rights protection to the legal and system level. We must focus on the new demand to protect the human rights of the great masses, and continuously improve the constitution-based legal system for protection of the human rights.

The government is the protector of the human rights. The government's power comes from the people and must serve the people. The government's responsibility in human rights mainly consists of two aspects: respect and protection. At last, we must further strengthen the government's responsibility for protection of human rights.

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## MAINTENANCE OF POSITIVE HEALTH ACCORDING TO CARAKA-SAMHITA WITH SPECIAL REFERENCE TO SUTRASTHANAM

**Dr. Pritilaxmi Swain**

Assistant Professor

Department of Sanskrit, Pail & Prakrit,

Bhasha Bhavana, Visva-Bharati, Santiniketan, West Bengal

Ayurveda is the 5000 year old medical system that has been used in India on over a billion people. Ayurveda is a common sense medicine which can assist the individual with simple routines which are preventative in nature and promote good health. Ayurveda, “the complete knowledge for long life” or Ayurvedic medicine is a system of traditional medicine native to India and a form of alternative medicine. It is currently recognized by the World Health Organization as a highly sophisticated system of natural health, with extensive systems of empiric scientific literature and advanced clinical procedure stemming from the Vedic discipline, the oldest continuing system of knowledge in the world. The Shusruta Samhita and Caraka Samhita are encyclopedias of medicine compiled from various sources from the mid-first millennium BCE to about 500CE. They are among the foundational works of Ayurveda over the following centuries.

Ayurveda is the only medical system that recognizes individual metabolic types. In western phase - “*One man's food is another man's poison*”. In Ayurvedic philosophy, doshas are the primary life forces or biological humors created when the pairing of two of the five elements create three dynamic forces or interactions. The word, 'dosha' means “that which changes”, a term which refers to the way the elements are constantly in motion while retaining a dynamic balance. The word, 'dosha' also means “that which darkens” or “Spoils”, a reference to the way an imbalance among the elements can cause disease. Ayurveda teaches us that we are made of the same elemental forces as the universe.

ETHER	AIR	FIRE	WATER	EARTH
VATA		PITTA	KAPHA	
ELEMENT		CONTROL OF		
ETHER		Brain (Nervous System)		
AIR		Nose, Chest (Respiration)		
FIRE		Upper Abdomen (Digestion, Hormones)		
WATER		Urinary Tract (Lower Abdomen)		
EARTH		Lower Body (Excretion, Stability)		

The objects of the science of medicine are two-folds, viz., the treatment of patients suffering from diseases and maintenance of positive health '*Svasthaturaparayanam*' (cs. su.ch.1). In the present context, the various ways of maintenance of normal health are being discussed. Of all the factors for the maintenance of positive health, intake of food in proper quantity in relation to quality occupies the most important position. It has been told:--'*praninam punarmulamaharo balavarnoujasamca*' (ss.su.ch.1).

The amount of food which, without disturbing the equilibrium (of dhatus and doshas of the body), gets digested as well as metabolized in proper time, is to be regarded as the proper quantity '*ekabhayam prashya tatasca lehadchuktim nihanti svayathum pravridham*'(cs.ci.ch.12). It means the patient should take one fruit of abhaya (haritaki) and one s'ukti of the Linctus to cure the aggravated form of asthma, fever, anemia, amavata etc. In the Vimana Sthanam, it has also been described that it is not possible to derive the entire benefit out of food, simply on the basis of the quantity of intake rather all the eight factors like prakriti (nature) etc., which determine the utility of food are jointly responsible for bringing about the requisite benefits '*na ca kevalam matravattvadevahasya kritshnamaharaphalasoushtavamavaptumshakyamprakrityadinamashtana maharavidhivisheshayatananam bhinnaphalatvat*' (cs.vi.ch.2).

Items of food like shali, sashtika, mudga, antelop, rabbit, etc., even though light in digestion by nature and the items of food which are heavy in digestion by nature like milk, tila, masa and meats of marsy and aquatic animals etc., are to be taken according to the measurement prescribed. The light food articles are predominant in the qualities of Vayu and Agni and heavy one in Prithvi and Ap mahabhutas. If the food article is heavy, only three fourth or half of the stomach capacity is to be filled up. Even in the case of light food articles excessive intake is not conducive to the maintenance of the power of digestion and metabolism. In this context, Salakya described that:-

*“yattejo jyotisham diptam sariram praninam ca yat |  
Samyuktam tejasa tejustadhi rupani pashyati ||  
tadeva cakshusthanyeva jyotimshyati tu pashyatah |  
vikaram bhajatetyarthamathavapi vinashyati | |  
shastrasyama yatha yonirnishitam ca tadashmani |  
tikshnam bhavatyatiyogattatreiva pratihanyate” iti | | (shalakye)*

So, taken in appropriate quantity, food certainly helps the individual in bringing about, complexion, happiness, and longevity without disturbing the equilibrium of dhatus

and doshas of the body. Thus, it is said:--

**'santi hyritepyahitaharadanya rogaprakritayah' (cs.su.ch.28).**

After having taken food, one should never take such heavy articles like pastries, rice, prithuka (boiled and flattened rice). One should not regularly take heavy articles such as vallura(dried meat), dry vegetables, lotus rhizomes and lotus stalk. One should never take meat of a diseased animal. One should not regularly take kurcika (boiled butter milk), kilata( inspissiated milk), pork, beef, meat of buffalo, fish, curd, masa and yavaka. As it is told:--

**'yavakah shukadhanyanamapashyatamatve prakrishtatamo bhavati' (cs.su.ch.25) .**

One should regularly take swastika (a kind of rice harvested in sixty days), s'ali, mudga, rock salt, amalaka, rain water, ghee, meat of animals dwelling in arid climate and honey. Salt intake in excess is prohibited. As it is told: --

**'trini dravyani natyupayunjita pippalyo lavanam ksharah'(cs.vi.ch.1).**

One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of diseases

**'madhavaprathame masi nabhasya prathame punah |  
sahasyaprathame caiva vahayeddoshasamcayam' || (cs.su.ch.7)**

Hereafter, the utilities of the application of collyrium in the eyes, etc. will be explained. *uktam ca*:--

**'cakshuh pradhanam sarveshamindriyanam vidurbudhah |  
dhananiharayuktanam jyotishamiva bhaskarah' | |**

One should regularly apply the collyrium to eliminate the kapha element from the eyes.

**jatukarnenapi sravanarasanjanam nishayameva vihitam; yaduktam  
"saptahadrasanjanam naktam"iti |**

Similarly, *Shalakyepyuktam*

**"tikshnanjanenanjitalocanasya yah sampradushto na nireti netrat |  
shleshma shirahstah sa tu pitamatre dhume prashantim labhate kshanena"iti |**

So, just after describing collyrium, the process of smoking has been described here. Priyangu, kes'ara, candana, tvak, ela, us'ira, padmaka, aguru, sarkara, udumbara etc.,- all these drugs should be ground, made to a paste and applied to a reed, and then made into

a cigar. One should regularly smoke that cigar to cure heaviness of head, headache, pain in eyes, cough, obstruction in throat, weakness of teeth, impaired voice etc. for eight times a day. One should inhale "ANU taila" every year during the three seasons, viz., the rainy season, the autumn and the spring for eradicating morbid conditions of inter-cellular spaces and channels of the body. One should use Karanja, karavira, arka, malati, kakubha and other trees for dental brush which removes the foul smell and tastelessness. It removes the dirt of the tongue, teeth and mouth. Tongue scrapers should not be sharp edged and are curved, are to be made of metals like gold, silver, copper, tin and brass. One desirous of clarity, taste and good smell of mouth should keep in mouth the fruits of jati, katuka, puga, flower stalk of lavanga, fresh leaf of tambula and the extract of karpura.

Til oil gargling is beneficial for the strength of jaws, depth of voice, flabbiness of face, good taste for food etc. One who applies til oil on his/ her head regularly does not suffer from headache, baldness, graying of hair, nor do his hair fall. Ear diseases due to vitiated vata, hardness of hearing and deafness are prevented if oil is regularly dropped into the ears. By the message of oil the human body becomes strong and smooth-skinned, flabby and charming.

Wearing clean dress adds to the bodily charm, reputation, longevity and prevents inauspiciousness use of scents and garlands stimulates libido, produces good smell in the body, enhances longevity and charm. Wearing of gems and ornaments adds to the prosperity, auspiciousness, longevity, grace, prevents dangers from snakes, evil spirits etc. It is pleasant and charming. It is also conducive to ojas. If one frequently cleans the feet and excretory orifices (with water, earth etc.), it promotes intelligence, brings about purity, cleanliness and longevity. It also eliminates inauspiciousness and the bad effects of kali. The dressing and cutting of hair, beard and nails, etc. adds to the corpulence, libido, longevity, cleanliness and beauty. These are all the various ways of maintenance of normal health. In ancient India the intention to discover truth was so consuming that in the process, they discovered perhaps the most perfect tool for fulfilling such a search that the world has ever known the Sanskrit language. The Hindu religion and associated traditions developed alongside the advance of ancient Vedic medical knowledge and technology, and the language of Sanskrit became significant and necessary to the healing methods and preventive medicine practiced by the Indian people.

Today, no doubt we are behind the western countries in science, but there was a time when India was leading the whole world in science. Knowledge of great scientific achievements of our ancestors and our scientific heritage will give us the encouragement and moral strength to once again take India to the forefront of science in modern world.

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## SOCIOLOGICAL EXPLANATION OF LEISURE, LIQUOR AND LIFE

**Dr. Yogesh Kumar Sharma**

Lecturer of Sociology

Sirohi (Raj.)

Leisure is a source of relaxation from mental and nervous strain and fatigue caused by tensions. Leisure activities may be intellectual, recreational, a free-choice activities like drinking. In leisure time activities a person may indulge of his/her own free will, either to rest, to one's knowledge or to maintain one's voluntary participation in the life of community. Today drinking has become very normal phenomena in modern materialistic age. Parties, conferences, seminars, meet together, meetings etc. are not possible without alcohol. Cocktail parties can be seen frequently. Drinking has its impacts on health, hygiene and happiness of the social unit, the family, the community and the society at large. It has far reaching impacts on individual's whole life. Drinking alcohol affects six other persons directly- spouse, parents, children, siblings, friends and co-workers but the problem affects indirectly million of people.

### **Liquor, Tradition and Health :**

The moderate consumption of alcohol is associated with better health and greater longevity than is either abstinence or heavy drinking. However, the strong temperance and prohibition tradition in the United States has led many people to resist and disregard this scientifically established fact.

There's a long folk tradition in the societies and cultures that use wine, spirits and beer successfully that says these beverages not only bring pleasure to a gathering of friends and lift our spirits. They can also improve our health. A Russian saying : "Drink a glass of schnapps after your soup and you steal a ruble from the doctor." The sentiment is more than folk wisdom. The evidence is both increasing -- and increasingly clear -- that the moderate consumption of alcohol is associated with greater health and increased longevity -- more so than either abstaining or consuming heavily.

The truth is that the benefits come from the substance alcohol and they come from using it in moderation. The media attention a few years ago to the so-called "French Paradox" led to a great misperception that the health benefits are limited to red wine, and that simply isn't the case. You get equivalent benefits from the moderate consumption of spirits and beer. Is there a way for us to overcome our confusion and ambivalence about alcohol in this country? I think so. A good place to start is by paying attention to traditions and cultures outside our own that do use alcohol successfully and with less confusion than

ours. They include Italian, Greek, Spanish, Portuguese, and Jews. I think we in this country can benefit a great deal by learning from the experience of these successful societies in which most people use alcohol with few problems.

There are three keys to the successful use of liquor in these cultures:

1. Viewing the substance of alcohol neutrally, as neither poison nor magical elixir.
2. Providing two acceptable options for alcohol use. One is abstinence. The other is moderation.
3. Learning about drinking from an early age at home, in a safe, caring, loving environment.

In short, to enjoy the health benefits of moderate consumption and to use alcohol successfully in our society, we don't have to reinvent the wheel. All we have to do is open our eyes to see what works and have the courage to reject what doesn't.

#### **Long-term effects of liquor on the body :**

While these are all short-term effects, prolonged heavy drinking can lead to permanent problems. The loss of inhibitions that comes with a few drinks can give way to mental health problems, and temporary sleep problems can turn into chronic insomnia. You are also at risk of other health problems, such as: cirrhosis of the liver, an inflamed stomach or pancreas, certain cancers, like throat cancer, high blood pressure, mental health problems.

**Biochemical effects** of moderate consumption can be **beneficial**, such as protection against coronary heart disease, but more usually harmful, leading for instance to damage to the pancreas. Intoxication is strongly linked to accidents, injuries, deaths, domestic conflict and violence.

Alcohol can certainly increase our sexual desire and, by reducing tension, enhance our enjoyment. In men however, large doses of alcohol can block the nerves necessary for an erection. In this happens once or twice, a man can become worried about his sexual ability, which may lead to chronic problems. There is no simple threshold between the experience of drinking and the pleasure it can bring on the one hand and the pain and suffering caused by alcohol abuse on the other. But if we are to understand to role of alcohol in society, then at the very least we need to acknowledge the pleasure as well as the pain. Alcohol and pleasure aims to bring together existing knowledge on the role of pleasure in drinking and determine whether the concept is useful for scientific understanding and policy consideration.

In terms of lives lost, the benefits of alcohol consumption may outweigh its detrimental effects in some countries. Indeed, the number of deaths “prevented” by alcohol in some age groups may be greater than the deaths caused by alcohol. This is mainly due to the beneficial effect of low and moderate alcohol consumption on diseases of the heart and blood vessels. It applies mainly to developed countries with high life expectancy where moderate amounts of alcohol are regularly taken with meals.

#### **Global Scenario :**

Worldwide, adults consume on average 5 litres of pure alcohol from beer, wine and spirits per year. The average alcohol consumption is highest in Europe, followed by the Americas and by Africa. It tends to increase with economic development. However, consumption remains low in some regions where the majority of the population is Muslim.

National preferences for certain types of drinks vary greatly. For instance, beer is preferred in several European and African countries, wine is preferred in the wine producing countries of Europe, and spirits are preferred in Eastern Europe, Asia and some island states. However, consumers are increasingly opening up to beverages other than those normally produced in their country. Not all alcohol consumption is reflected in official national records or surveys, for instance due to home production and unrecorded trade. As a result, the national alcohol consumption is often largely underestimated , particularly the developing world and Eastern Europe.

Traditionally made local beverages are very popular, particularly in Africa and Asia, as they tend to be cheaper than factory-made drinks. Because of the lack of controls, they can contain harmful substances that may cause death, blindness or illnesses. However, these traditional beverages generally have a lower alcohol content and play an important economic and social role in the local community.

Different countries recommend different maximum quantities. For most countries the maximum quantity for men is 140g210g per week. For women, the range is 84g140g per week. Most countries recommend total abstinence whilst pregnant or breastfeeding. Well known medical authority **Dr. Dean Edell**, M.D., asserts that “you would have to be living on another planet not to know that alcohol -- in moderation -- is good for your health.”

#### **Sensible Drinking:**

So far as the sensible or moderate drinking is concerned, it depends on whom you ask. The U.S. government defines moderate drinking as consuming no more than two

drinks a day for men and one for women. And even that has changed. Until recently, the National Institute on Alcohol Abuse and Alcoholism's definition permitted men to drink up to four drinks on a day and still be considered moderate drinkers.

A drink in the U.S.A. is a 12-ounce can or bottle of beer, a five-ounce glass of wine, or 1.5 ounces of liquor (either straight or in a mixed drink). Each contains the same amount of alcohol -- six-tenths of an ounce and they are all the same to a Breathalyzer. Moderate drinkers tend to have better health and live longer than those who are either abstainers or heavy drinkers do.

Accuracy of sensible drinking has been established by medical and other health professionals.

- ◆ Accept a drink only when you really want one. If someone tries to force a drink on you, ask for a non-alcohol beverage instead. If that fails, "lose" your drink by setting it down somewhere and leaving it.
- ◆ To avoid drinking, or to limit your drinking at a gathering, you can choose any of a number of beverages that look like alcohol drinks. they include tomato juice, lemonade, iced water, water and ice cubes, club soda with orange juice, tonic water with a twist of lemon or lime, and either orange juice or 7-Up with grenadine. And they taste good.
- ◆ Beware of unfamiliar drinks. Some drinks, such as zombies and other fruit drinks, can be deceiving as their alcohol content is not detectable. Therefore, it is difficult to space consumption of them properly.
- ◆ Use alcohol carefully in connection with pharmaceuticals. Ask your physician or pharmacist about any precautions or prohibitions and follow the advice given.

#### **Liquor, Sex and Violence :**

Role of alcohol in sexual behavior, aggression, and unwanted sex is the interesting subject of research in every discipline. Does alcohol disinhibit? Is intoxication ever a valid excuse for rape or violence? Sexual arousal, aggression, domestic and other violence, and rape are often attributed to the influence of alcohol and intoxication.

Surprisingly, what people THINK may be more important than what they DRINK. Research has shown that men tend to become physically more sexually aroused when they think they have been drinking alcohol, even when they haven't. Women report feeling more sexually aroused when they falsely believe the beverages they have been consuming contain alcohol, although a measure of their physiological arousal shows that they are

physically becoming less aroused. Men become more aggressive in laboratory studies in which they are drinking only tonic water but believe that it contains alcohol. They also become relatively less aggressive when they think they are drinking only tonic water, but are actually drinking tonic containing alcohol.

Thus, much sexual behavior as well as aggression associated with alcohol may be more a result of our beliefs than of the alcohol we consume. So it is psychological effect which works. Studies have failed to find that alcohol causes sexual behavior or aggression. In some societies alcohol has the effect of making people less aggressive and violent.

Nor does alcohol disinhibit our brains, in spite of common belief. Our society believes that alcohol acts to disinhibit us, and we often act disinhibited when intoxicated. But in those societies that do not believe that intoxication disinhibits, people do not act disinhibited when intoxicated. In short, if people think that intoxication disinhibits, then they tend to act as if it did. If people don't think it disinhibits, then they don't act as if disinhibited. It is our culture and our beliefs that connect alcohol, sex and violence. Many experts suggest that people use this belief to justify their behaviors and avoid personal responsibility. The more people who accept the abuse of alcohol as an excuse for otherwise unacceptable behavior, the easier it is for people to use that an excuse. But intoxication is never an excuse for unacceptable behavior.

There are a number of things both men and women can do to avoid problems with alcohol Know your limit. If you're not sure, experiment at home with your spouse or some other consume one drink per hour without any ill effects. Also, experiment with the Drink Wheel, which is very informative.

- Eat food while you drink. Food, especially high protein food such as meat, cheese and peanuts, will help slow the absorption of alcohol into your body.
- Don't lose the pleasure of flavors and aromas of drink, so sip your drinks not gulp.
- Don't participate in "chugging" contests or other drinking games.
- Accept a drink only when you really want one. If someone tries to force a drink on you, ask for a non-alcohol beverage instead. If that doesn't work, "lose" your drink by setting.
- It down someplace and leaving it.
- Skip a drink now and then or alternate alcohol and non-alcohol drinks. Having non-alcohol drinks will help keep your blood alcohol concentration (BAC) down, as does spacing your alcohol drinks.
- Keep active; don't just sit around and drink. If you stay active you tend to drink less and be to be more aware of any effects alcohol may be having on you.

- Beware of unfamiliar drinks. Some drinks such, as zombies and other fruit drinks, can be deceiving as the alcohol content is not easily detectable. Therefore, it is difficult to space them properly.
- Use alcohol carefully in connection with pharmaceuticals. Ask your physician or pharmacist about any precautions or prohibitions and follow any advice received.

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## RIGHT TO FOOD: A SOCIO-LEGAL INTERPRETATION OF NATIONAL FOOD SECURITY BILL

Dr. G.L. Sharma

There are some fundamental things that people require if they are to live in dignity, and therefore they should be recognized as having rights to those things. These rights are spelled out in international human rights law. While every individual and every organization has certain obligations with regard to the human rights of the people they affect, it is national governments that carry the primary obligation to assure that people are able to live in dignity.

The right to food is one of the most basic human rights, closely linked to the right to life. No government practice or action can be allowed to deny this right to people. Human Rights are indivisible and inalienable. The denial of one right inevitably affects the enjoyment of other rights, but also the inherent relationship between the rule of law and the protection of all human rights, including the right to food. Effective rule of law does not include only legal provisions on paper, but their adequate implementation and room for redress. The right to food in particular, must be made justiceable in courts of law. All those suffering from the pangs of hunger are also being denied other basic human rights, be they civil and political rights, or economic, social and cultural rights. And in all the cases, these rights are not affected by natural causes or a lack of resources, but rather by systemic negligence and ineffective distribution. The objective of this paper is to see that the Right to Food is legally recognized as a fundamental right in India thereby putting an end to death due to hunger, malnutrition and starvation.

From a nation dependent on food imports to feed its population, India today is not only self-sufficient in grain production, but also has a substantial reserve. The progress made by agriculture in the last four decades has been one of the biggest success stories of free India. Agriculture and allied activities constitute the single largest contributor to the Gross Domestic Product, almost 33% of it. Agriculture is the means of livelihood of about two-thirds of the work force in the country. It is true that the country now produces enough food to feed its entire people. India no longer suffers through large-scale famines as it has in the past. When there are rapid increases in hunger in some parts of India, it is now usually attributed to short-term natural events such as hurricanes or droughts. These are described as transitory, episodic events, temporary deviations from normal. However, this upbeat version of the food situation in India neglects the reality of widespread chronic malnutrition in the country. Temporary disruptions in the food system by natural calamities are disastrous for so many people only because they live so close to the edge of disaster

under normal conditions. India could feed its entire people, but it doesn't. The chronic conditions that are normal for many millions of people in India are unacceptable in terms of the basic requirements of human dignity.

The problems are not rooted in the vagaries of natural phenomena, but in deeply embedded political and economic patterns. There are massive governmental programs for feeding poor children, providing subsidized foods, etc. but still the problems persist. Enormous amounts of money are spent on such programs. Yet, somehow, the benefits don't reach the people who need them most. There is a story now unfolding that helps us to understand how things can go so wrong. The central government of India has been storing many millions of tons of grain while people are starving. That is not new. What is new is that a human rights organization in India, the People's Union of Civil Liberties (PUCI, an NGO of Rajasthan), has challenged this practice in the Supreme Court of India. Light is being shined into places that had been well hidden, and the scandal is being thoroughly aired in Indian media.

Article 21 of the Constitution of India guarantees a fundamental right to life liberty. The expression in this Article has been judicially interpreted to mean a life with human dignity and not mere survival or animal existence. In the light of this, the State is obliged to provide for all those minimum requirements which must be satisfied in order to enable a person to live with human dignity, such as education, health care, just and humane conditions of work, protection against exploitation etc. In the view of the Commission, the Right to Food is inherent to a life with dignity, and Article 21 should be read with Articles 39(a) and 47 to understand the nature of the obligations of the State in order to ensure the effective realisation of this right. Article 39(a) of the Constitution, enunciated as one of the Directive Principles, fundamental in the governance of the country, requires the State to direct its policy towards securing that the citizens, men and women equally, have the right to an adequate means to livelihood. Article 47 spells out the duty of the State to raise the level of nutrition and the standard of living of its people as a primary responsibility.

The reading of Article 21 together with Articles 39(a) and 47, places the issue of food security in the correct perspective, thus making the Right to Food a guaranteed Fundamental Right which is enforceable by virtue of the constitutional remedy provided under Article 32 of the Constitution. The requirements of the Constitution preceded, and are consonant with, the obligations of the State under the 1966 International Covenant of the Economic, Social and Cultural Rights to which India is a party. That Covenant, in Article 11, expressly recognises the right of everyone to an adequate standard of living, including adequate food.

Despite its strong economic growth, rapid development of information technology and the claim of being the largest democracy in the world, India remains one of

the worst human rights violators in Asia. Being discriminated on the basis of caste is unfortunately a common occurrence for a large number of India's population demonstrates how this discrimination violates many of their fundamental human rights, including their right to food. The practice of caste discrimination, by its very nature, is one that affects the right to food, and many other rights, as described above. In this case then, hunger is caused by social practices, not any natural causes. Furthermore, there is a strong link between the protection of the right to food (and other rights) and the rule of law. While there are legal provisions available (as will be shown in the section below) for the protection of both the rights to food and non-discrimination, these rights are clearly still being violated.

The orders issued by the court clearly established that the court understands the right to life, affirmed in article 21st of Indian constitution, as implying the right to food. While the court has been guided entirely by national law, it could also draw on recent advances made in understanding the right to food at the global level. There is increasing recognition worldwide of the human right to adequate food. There is a legal obligation to assure that all people are adequately nourished. The articulation of the human right to adequate food in modern international human rights law arises in the context of the broader human right to an adequate standard of living. The Universal Declaration of Human Rights of 1948 asserts in article 25(1) that *"everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food."*

The human right to adequate food was subsequently reaffirmed in two major binding international agreements. In the International Covenant on Economic, Social and Cultural Rights (which came into force in 1976), article 11 says that *"The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing, and housing."*

As a party to the International Covenant on Economic, Social and Cultural Rights and the Convention on the Rights of the Child, India has committed itself to honouring the right to adequate food. It follows, therefore, that there is a fundamental right to be free from hunger. Starvation constitutes a gross denial and violation of this right. As starvation deaths reported from some pockets of the country are now invariably the consequences of mal-governance resulting from acts of omission and commission on the part of public servants, they are of direct concern to the Commission under the provisions of the Protection of Human Rights Act, 1993.

Universally, there is a demand that every effort be made by the State and by civil society to eradicate the poverty and hunger that constitute an affront to the dignity and worth of the human person. First and foremost among the United Nations Millennium

Development Goals (MDG) is the pledge made by all Heads of State and Government to halve, by the year 2015, the proportion of the world's poor and of people who suffer from hunger. Given the circumstances of our country, India has a special responsibility in this regard. The prevalence of extreme poverty and hunger is unconscionable in this day and age, for not only does it militate against respect for human rights, but it also undermines the prospects of peace and harmony within a State.

**Conclusion** -The cases described throughout the Right to Food series have also clearly pointed to the indivisibility of all human rights. All those suffering from the pangs of hunger are also being denied other basic human rights, be they civil and political rights, or economic, social and cultural rights. And in all the cases, these rights are not affected by natural causes or a lack of resources, but rather by systemic negligence and ineffective distribution.

The right to food is implicitly recognized in such provisions as the right to life, the right to health and the right to economic, social and cultural development, which are expressly recognized under the Constitution of India. The right to food is inseparably linked to the dignity of human beings and is therefore essential for the enjoyment and fulfilment of such other rights as health, education, work and political participation.

Therefore, we as responsible and enlightened citizens should contribute to enforce the Right to Food without any compulsions. Though the proposed Bill has been passed by lower house (Lok-Sabha) of parliament yet it has to go through the touch-stone. It is the duty of the state, as a welfare state, to ensure adequate food and nutrition for its people. There is a saying in *awadhi (brij)* that "**Bhookhe Bhajan Na Hoyen Gopala**" which means that hungry stomachs can't even worship properly let alone achieving other feats in life. Our government should first ensure food for all, and then only the people of this country would be able to contribute to the progress and development.

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## CHALLENGES OF HIGHER EDUCATION IN GLOBAL ERA

**Miss. Jayotsna**

**Miss. Anjali Raj**

Research scholar, Faculty of Education  
Banasthali University, Banasthali, Tonk (Rajasthan)

Education has been always and continues to be one of the most important needs of mankind. It helps man indoctrinate values and apply the technical know-how in real life situations. It is estimated that during the XI Five Year Plan period (2007-12). The Indian higher education system is one of the largest such systems in the world (in students numbers) after China and United States. The new challenge before the country at the beginning twenty first century is to become a developed society by the year 2020, which requires that not only a vibrant economy driven by knowledge has to be ushered in soon, but also a new society where justice and human values prevail has to be created. Therefore, India has to rise to the occasion urgently and reorient its higher education system to be vibrant, competitive, meaningful and purpose fulkind in the world.

**Growth of Higher Education in India:-** Since independent, the number of universities (as on 31st March 2006) has increased by 18 times, (from 27 in 1950-51 to 367 in 2005-06). The number of total colleges has increased by 35 times (i.e. from 578 in 1950-51 to 18064 in 2005-06). The colleges for general education has increased from 370 in 1950-51 to 14400 in 2005-06, while the colleges for professional education has increased from 208 in 1950-51 to 3664 in 2005-06 .India has the third largest higher education system in the world, next only to China and the United States. The government initiative for the planned development of higher education in the country and establishment of University Grants Commission has transformed the elitist system of education favouring the rich and higher class to a more democratic and mass based system. Around 40percent of enrolments now comes from lower socio-economic strata, and women comprising of approximately 35per cent of the total enrolments (Tilak 2004).

**Issues in higher education:-** Although Higher Education has expanded several times since independence but issues of access, equity, and quality still continue to be the areas of concern.

- **Equity:** GER stands low for the overall population, while large variations among the various categories of population. Due to regional disparity in economic development and uneven distribution of institutions of higher education.

- **Access:** The Gross Enrolment Rate(GER), measures, the access level by taking the ratio of persons in all age groups enrolled in various programs to total population in age group of 16 to23. The current GER which is about 10per cent stands very low when compared to the world average of 23.2per cent, and an average of 54.6per cent for developed countries, 36.3per cent for countries in transition, and 11.3 per cent for developing countries.
- **Caste-based Reservation:** The government has introduced caste based reservations in higher education. Which includes institutions of excellence and amount to approximately 49per cent of the total seats. Due to the cast based reservation, better talent coming from non-reserved category is deprived of the admission in good institution, which creates social unrest and used as a tool to make vote bank by the political parties.
- **Cost of Education:-**Government funding on higher education has been diminishing on a year on year basis for more than one decade. In government aided universities the model of self-financing and self-sustaining institutions added to the cost of education significantly. Though, the education loan has been made easy to facilitate higher education still the terms and conditions imposed by banks in terms of guarantee and criteria of minimum income of family restricts the talent coming from the poor families to go for higher education.
- **Quality :-** The higher educational institutions suffer from large quality variation NASSCOM-Mac Kinsey Report-2005 has said that not more than 15per cent of graduates of general education and 25-30per cent of Technical Education are fit for employment. The various regulatory bodies regulating higher education have constituted an autonomous bodies for monitoring quality standards in the institutions under their purview. For example, National Assessment and Accreditation Council (NAAC) by UGC, National Board of Accreditation (NBA) by AICTE, Accreditation Board (AB) by ICAR, Distance Education Council (DEC) by NCTE etc. Though, the exist autonomous bodies suffer from two major deficiencies. First, the quality norms of such councils are not comparable with international standards. Secondly, the enforcement process is not stringent. Further political interference and corruption dilute the role and impact of these intuitions in ensuring the desired quality standards.
- **Shortage of Teachers :-** Higher education in India which has been passing through transition on account of privatization and withdrawal of financial support from the government has been finding it difficult to attract adequate number of young talent to

teaching job. It is a big challenge for higher education sector to sustain in future due to lack of availability of faculty.

- **Red Tapism** :- It is an irony in India that the bureaucracy restricts the modernization and expansion of higher education by private players intended to impart quality education. At the same time a large number of institutions without having adequate infrastructure and offering sub-standard education are not only surviving but flourishing. Therefore, to develop a professional, transparent and efficient mechanism to ensure expansion of quality education at a fast pace is greatly desirable.
- **Declining Enrolment in Traditional Fields of Knowledge** :- The changing economic structure coupled with cultural transformation in terms of life style has lead to shift in choice for studies. The major chunk from youth opts for professional courses leading to early employment and faster growth. Therefore, the teaching and research in such faculties is able to attract the best of the talent leaving only a few for fundamental research in basic sciences, literature, art and languages. It, thus, poses the challenge to the sustenance and the development of these basic pillars of knowledge.
- **Vocationalization at the First Degree Level** :- In conformity with the National Policy on Education, 1986, a scheme to provide career orientation through education at the first degree level was launched in 1994-95. Under the scheme, a university / college could introduce one to three vocational courses in 35 identified subjects. As a result, a number of job oriented programs lasting for approximately 6 months to one year have been introduced in the colleges/universities.
- **Autonomous Colleges** :- To keep up with the changes in higher education due to globalization, institutions which has infrastructure and other facilities are given more functional autonomy. By the yeas 2005 there have been 138 colleges functioning as autonomous colleges in eight states in the country. It is a good initiative from government but needs to be promoted across the country.
- **Privatization** :- In India both public and private institutions operate simultaneously. In the year2000-01, out of 13,072 higher education institutions, 42 per cent were privately owned and run catering to 37 per cent of students enrolled into higher education, Since grant-in-aid to private colleges is becoming difficult, many government funded institutions/ universities have granted recognition/ affiliation to unaided colleges and many universities have authorized new 'self-financing' courses even in government and aided colleges. Approximately 50% of the higher education in India is imparted through private institutions, mostly unaided involving high cost.

**Suggestions :-**

- Firstly, we have to make the Indian higher education an instrument of producing skilled youth with talents and capabilities to solve problem.
- Secondly, we should choose proper guide to provide better guidance to the youngsters of the nation and prepare them to face the world with their skill and knowledge.
- Thirdly, all the Universities must prepare the coursework with changing contexts of life and national needs rather follow foreign models. We have to give our students a realistic feeling for the science based, new information based and modern technology oriented rapidly changing society of tomorrow. Concepts of remedial classed are not new. But the feedbacks should be given more emphasis.
- Fourthly, we have to provide proper training to all those who do not enter the system of higher education so that they find the right employment in their life by increasing their capability.
- Fifthly, we must evolve an effective strategy for the management of higher education institution. The turmoil within the university management affects negatively to the students.
- Sixthly, it is important to invest values and commitment into the system of the higher education of the country. Otherwise the purpose of higher education will be defeated.

**Opportunities :-** The opportunities offered to India are tremendous if it succeed in finding itself a new role mainly as an importer as well as exporter of education to the region. Since most nations are opening up more and more their higher education sector, India is to grasp the chance to cross the borders and practice outward provide mobility. Indian university, franchising, or merging. India has to work now on two modes, not only attracting more foreign students to India but also moving to serve these students in their home country now that the chance is offered.

**Conclusion :-** India has a well-developed educational set up in terms of range of programs and their acceptability in local industry, but it lacks in terms of international quality standards. Higher education institutions managed by private sector emphasize more on commercial aspect than creation of knowledge which leads to deterioration of quality of education. The councils and government bodies responsible for quality assurance do not have internationally match able quality norms on one hand and an effective system to monitor and control violation of the existing norms by the institutions on the other. Further,

the political parties manipulate the issues of access and equity in higher education for their vested political interest rather than taking the right steps to enhance the quality of higher education. If India has to emerge as preferred location for higher education in the globalizing world it will have to develop a national policy to address the challenges of sub-standard quality, ineffective systems of monitoring and control, red-tapism in growth and development and political interference.

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## ROLE OF POLICIES AND PROGRAMMES IN EMPOWERING OF INDIAN WOMEN

**Dr. Yogesh Sharma**

Lecturer in Sociology

Shri B.D.Todi PG College, Laxmangarh, Sikar, (Rajasthan)

Empowerment is a multi-dimensional process which should enable individuals or a group of individuals to realize their full identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives or have greater control over the circumstances that influence their lives and free them from shackles imposed on them by custom, belief and practice. Generally, development with justice is expected to generate the forces that lead to empowerment of various section of population in a country and to raise their status.

After Independence the Government of India had mainly adopted the welfare oriented approach as far as women's issues were concerned in fifth five Year Plan, there was shift in the approach from 'Welfare' to 'development'. The new approach integrated welfare with developmental services. The Sixth Five Year Plan adopted a multi-disciplinary approach with thrust on health, education and employment. In the seventh Plan developmental programmes for women were continued, with the objective of raising their economic and social status by beneficiary oriented programmes, which extended direct benefits to women. The Eighth Five Year Plan (1992-97) marks a definite shift from development to empowerment of women. In order to fulfill the aim to meet the needs of women and children the plan outlays of Rs 4 cores in the First Plan (1951-56) has gone up to Rs2,000 cores in the Eighth Five Year Plan (1992-97).

**Women -Specific Policies** - The Government in different plan documents enunciated the policies advocating women's issues. Also the Government has tried to create an environment in which women's issues can reflect and articulated not only by the Government but by Voluntary Agencies and by the whole world so many policies have been brought forth. Some of the important policy-guiding documents include- the National plan of Action for Women (NPA) Adopted in 1976 became a guiding document for the development of women till 1988 when a National perspective plan for women was formulated.

The national policy for children (NPC) adopted in 1974 considers children as supermen assets of our country. So it is the duty of the state to accept their nurture as its

own responsibility and should take necessary action for their improvement. The national Expert Committee on Women Prisoners (1986) examined the condition of women prisoners in the criminal correctional justice system and made necessary recommendations regarding legislative and prison reforms and about the rehabilitation of women prisoners. Shramshakti the Report of National Commission on Self Employed Women and Women in the informal Sector (1988) Examines the entire gamut of issues facing the women in the unorganized sector and makes a number of recommendations for the betterment of women in the informal sector relating to employment, occupational hazards, legislative protection, training and skill development, inter alia, the Commission made recommendations on the education of women. The national nutrition policy (NNP), 1993 articulates nutritional considerations in all important policy instruments of Government and identifies short-term and long term measures necessary to improve the nutritional status of women, children and country as a whole. The national plan of Action for the Girl Child (NPA), 1991-2000 is an integrated multi-sectoral decadal plan of Action, for ensuring survival, protection and development of children with a special gender sensitivity built for girl children and adolescent girls.

In addition to these women specific policies, there are many more women-related policies like national policy on Education (1986) which laid emphasis on women's participation in vocational, technical and professional education at different levels. The policy says that the national system of education will play a possible, interventionist role in the empowerment of women and that women's studies will be promoted as part of various courses and educational institutions encourage taking up active programmes to further women's development. National Health Policy (NHP), 1983 advocates the welfare and development of women and children in the country, The National Commission for Women's Act (NCW), 1990 advocates the safeguards of the rights and interests of women.

**National Perspective plan for Women (1988)** - The National perspective plan for women (NPP) was drawn up to facilitate mainstreaming of women's issues in policies and programmes it contains a set of recommendations aimed at the welfare and development of women, guided by principles and directives germane to existing development parameters. It is linked to national targets determined for the end of the century in respect of certain standard development indicators and is the first comprehensive report since 1974 on women and development in India.

Reviewing the gains of the four decades of planning, it has flag marked the initiatives required and set out a series of action plans relating to sectors of rural development, health, legislation, political participation, education, employment, support

services, communication and voluntary action. Some of these have already been implemented.

**Shramshakti-the Report of the National Commission for Self Employed Women and Women in the informal Sector (1938)** - Shramashakti report for the first time, underlined the critical contribution of the marginalized poor women in both rural and urban areas, to the growth of the formal economy. The situation of women in the informal sector, including self-employed and wage labor, paid and unpaid workers, as well as contractual employees was studied by the Commission. Among the significant findings, based on observations and discussions with Governmental and non- Governmental Organizations and social activist, was that one third of all households were solely supported by women and in another third over 50 per cent of the earnings were contributed by women. Further, 94 percent of all women were found to be women were found to be working in the unorganized sector such as agriculture, dairying, animal husbandry and fishers. One of the key factors underlying the exploitation of women workers was lack of organization in the informal sector. Based on detailed analyses of such findings many valuable recommendations were submitted in the Report. These included, recognition of women's work as home- makers, as social/ economic producers, enlarging the definition of women-workers in all subsequent data collection efforts to embrace all paid and unpaid work performed at the home and outside, setting up o an exclusive credit=body for poor and self employed women and linking all training programmes to employment living conditions of poor women. Some of these recommendations have already been operationalised.

**Support to Training and Employment Programme for Women (STEP)** - This scheme was launched in 1987 with the aim to upgrade the skills of poor and asstetless women and to provide training and employment on a sustainable basis in the traditional sectors of agriculture, fisheri8es handlooms, handicrafts, animal husbandry, social forestry, wasteland development etc. Since inception of this programme, it has provided employment opportunities to lakhs of women.

**Employment- Cum- Income Generation-Cum Production Units** - This scheme was launched in 1982-83 with specific objectives of extending training and employment opportunities to women in non- traditional and upcoming trades. Training is imparted to women belonging to weaker sections of the society including school dropout s it nontraditional trades such as electronics, computer programming, printing and binding , weaving and spinning and garment making etc.

**Condensed Courses of Education and Vocational Training for Adult Women (CCE&VT)** - The programme of Condensed Courses of Education and Vocational Training for Adult

Women provides new vistas of employment through continuing education and vocational training for women and girls who are school dropouts. Since inception of the programme in 1958 till March, 1994, about 7.20 lakh adult women and young girls received continuing and vocational training with a total expenditure of Rs 66.72 crores.

**Socio-Economic Programme(SEP)** - One of the major programmes of employment and training for women is the Socio-Economic Programme(SEP) implemented by the Central Social Welfare Board, provides work and wage to needy women such as destitute, widows, deserted, economically backward and handicapped. Since the inception of this programme in 1958 till today, it had provided work and wage to 1.54 lakh needy women with a total expenditure of Rs 54.18 crores. SEP takes care of both literate, semi- literate and illiterate women' Trades promoted under this programme include both traditional and agro based industries besides non -traditional trades.

**Rashtriya Mahila Kosh (RMK)** - Rashtriya Mahila Kosh, set up as a Registered Society in March 1993, is intended to meet credit needs of the poor women, particularly in the informal sector. It is being managed by a Governing Board and the Minister of State for Women and Child Development is the Chairperson of the Kosh.

**Mahila Samridhhi Yojana (MSY)** - Mahila Samridhhi Yojana was launched on 2 October, 1993. The MSY is major initiative to empower women by raising their economic status. It aims to promote amongst rural women the habit to save and improve their financial assets, apart from enabling them to exercise greater control over their own household resources. The scheme offers facilities of small deposits, with attractive rates of interest, through the network of post offices about 77 lakh accounts with a total deposit of Rs 72.67 crores have been opened so far.

The MSY has enabled women not only to inculcate thrift habits but has also motivated them to participate in various developmental activities which have given them desired confidence a sure stepping stone for their empowerment.

**Indira Mahila Yojana** - With the aim at developing a new sense of awareness among women particularly those in rural areas, and empower them to become active participants in the process of social transformation and regeneration, the Government of India implemented Indira Mahila Yojana. The scheme visualizes an integrated delivery of services to women and children.

**National Resource Centre for Women** - The government has finalized a proposal to set up a National resource Centre for Women which will act as an apex body for promoting and incorporating gender perspectives in policies and programmes of the Government. A pilot

project to test the concepts and methodologies underlying the national resource centre has been successfully implemented recently.

**Gender Sensitization and Awareness Generation** - The Government of India attaches great importance to those efforts which trigger changes in societal attitudes towards women. An integrated media campaign projecting a positive image of both women and the girl child through electronic, print and film media is the most important component of the government's communication strategy. A large number of TV spots, quickies, documentary films radio programmes with positive messages about the girl and women, have been produced by the Department to undertake publicity and coverage.

To sensitize planner's policy makers and the enforcement machinery, a countywide gender sensitization programme has been launched since 1991. The Women's Development Division of National institute of Public Cooperation and Child Development, New Delhi continued to organize training programmes with a focus on gender issues as paralegal training ,Training of elected women representati8ves of Panchayats,Training of Voluntary Agencies Reaching Women awareness and gender sensitization programme etc. special campaigns to combat atrocities against women have been launched throughout the country in collaboration with the state's Home Departments and NGOs.

**National plan of Action for Girl Child (1991-2000AD)** - While the girl child being an integral part of the total target group of children is expected to derive full benefits from the general plan of Action for Girl Child with a focus on the Adolescent Girls. This Plan of action also advocates three major goals of survival protection and development. In order to keep a close watch on the implementation of national plan of action by reviewing its progress at shorter and regular intervals an inter- Departmental Co-ordination Committee was set up and a number of initiatives has been launched as enactment of legislation to ban the sex determination, female infanticide and launching of multimedia campaign to develop a positive image of the girl child.

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## **RIGHT TO CONSUMER : A STUDY WITH REFERENCE TO MEDICAL NEGLIGENCE**

**Prof. R.K.Patni**

Dean Faculty of Law and Governance,  
Jayoti Vidya Peeth Women's University, Jaipur

**Dr. C.P. Gupta**

Faculty member Department of Law,  
University of Rajasthan, Jaipur

Today Medical profession which was thought to be noblest profession in the world as become a commercialized and suspicious down right sceptical practice. Business motive has come to the force in the place of patient service which has now stood in the last row. Therefore no wonder if a doctor while treating a patient is proved negligence being made liable under the consumer act 1986 however there are divergent opinions to various judgment of the Supreme Court in deciding a medical case regarding negligence of a doctor what amount to medical negligence can be standardized on the basis of Lac of care and caution cause to a patient during the treatment. This has been revalued by a number of landmark judgments as regards negligence of a medical practitioner.

Here we focus on the role of higher judiciary in protecting the right of a patient as consumer support by number of Divergent opinion delivered by Supreme Court of India with respect to Doctors liability for their negligence.

Doctors, who are the pillars of the society, without whose treatment one cannot get cured form ailments, now a days become the victim of circumstances in many cases without any just cause. Presently the people expects much from a Doctor and their expectation is so high that they even consider the Doctor as God. But, this day dream is not possible in reality". A Doctor is also human being, who because of his/her education, experience, knowledge and skill wants to give best of his/her performance while treating a patient and if there is any eternal call in the mid-way, one should not blame the Doctor unless he/she fails short of standard by sheer negligence. Sometimes Consumers fail to appreciate the limitation of Doctors and without considering the issue in proper perspective put the stigma of "negligent approach" and deficiency in service" on the treatment provided by the Doctor and Nursing Home/Hospital. In some cases the consumers raise protest on alleged negligence in treatment and they also put question on billing alleging the same to be too high. Recent trend shows that they refuse to pay the bills of Hospital and Nursing Home on the plea of excess billing of Medicine and Diagnostic testes even. The role of Media in such cases are very important. Instead of constructive

criticism and placing the matter in proper perspective upon hearing the Doctor, Hospital/Nursing Home and patient/party what the Media People do, they create "Masala" stories for their business gain.

**Negligence** - Commercialization of medical profession as turn into rashness in place of pious duty to take care which has resulted into medical negligence. It was held that a mistake by a medical practitioner which no reasonably competent and careful practitioner would have committed is negligent one. Law does not expect very high and very low standard from a person who renders professional service. The court held that, "the duties which a doctor owes to his patients are :

- i) A duty of care in deciding whether to undertake the case; and
- ii) A duty of care in deciding what treatment to give; and
- iii) A duty of care in administration of that treatment.

A breach of any of these duties gives a right of action for negligence to the patient".

It will be in the fitness of the things to mention here the following cases of negligence which are :

In a case plaintiff's wife got pain in her abdomen and she was advised operation for appendicitis by the defendant. Appendix was found normal on operation but the defendant then, removed gal bladder without husband's consent. The patient died. It was held that the patient died owing to rash and negligent act of the surgeon and therefore he was liable for damages.

It was held in a case where defendant's son, aged 20 met with an accident on a sea beach and his left leg got fractured. He was brought to the hospital for treatment. To reduce the fracture, the doctor did not give an anaesthesia and resorted for a single dose morphin injection. He used excessive force in treating the patient as three attendants pulled the leg of the patient to adjust the bone of fractured leg. The patient suffered the shock and ultimately he died. The Supreme Court held the doctor guilty of negligence. The Kerala High Court laid down that failure to perform emergency operation and death of a patient on account of such failure amounts to negligence on the part of surgeon.

In a case where Santra was having seven children and she came to CMO, Gurgaon for sterilisation which was done in a family planning programme being sponsored by the State Government. She developed pregnancy even after the sterilization operation, she gave birth to a female child increasing extra financial burden on her. The Court held that the Doctor was negligent in performing his duty and he as well as State are liable for the negligence and therefore both State and doctor were liable to pay the damages to the plaintiff.

In a case newly born baby was suddenly found missing on one night from the bed in the Government Hospital. After hue and cry of the mother for the child, the child was discovered bleeding and with one eye totally gouged out with the eyeball, near the washing basin of the bathroom. The mother of the child contended for the replacement of the child, where as the hospital authorities contended that the child had been taken away by a cat who caused damage to him. The Court held the hospital authorities with negligence and ordered to pay compensation to the parents of the child.

**The Most Popular Bolam Rule** - Bolam Rule is an authority of determining the standard of care required form a Doctor in this case. This case is a prominent authority for determining the standard of care required from medical professionals. In this case the Court held that "in the case of a medical man negligence means failure to act in accordance with the standards of reasonably competent medical men at that time and that there may be one or more perfectly proper standards and if the medical man conforms with one of those proper standards he is not negligent". hence, the Courts there opined that a doctor is not guilty of negligence if he had acted in accordance with the practice accepted as proper by a responsible body of medical men. The Court will take into consideration what other medical professionals do in similar situation while deciding medical negligence. Hence, Bolam case laid down a modest and "ordinary skilled professional standard of care" for determination the liability of the doctors.

**Judicial Approach Regarding Medical Profession Liability** - In deciding the cases of medical negligence the Supreme Court of India has followed liberal approach in some cases while it preferred to follow the strict liability rule in some other cases. The approach of Judiciary in deciding with the cases of medical negligence and liability of the doctors has been described as "Two lines of judicial authorities on medical negligence liability in India" by B.B. Pande. He opined that "in India in respect of claims for medical negligence the judicial rulings of the Supreme Court of India and of the State High Courts can be put in two distinct lines. The first line that favors a limited liability based on 'ordinary professional standard' as laid down in Bolam case. The second line, that favors expanding the sphere of medical profession's liability and demanding a higher duty of care towards the patient and his relatives, particularly where medical expertise is provided on a commercial basis"

In sum of the case the court was preferred to flow liberal approach in the matter of medical negligence. Supreme Court held that "no sensible professional would intentionally commit an act or omission which would result in harm or injury to the patient since the professional reputation of the professional would be at stake.

Just as the unfortunate the Supreme Court has once again approving the Bolam rule held that “judges are not experts in medical science, rather they are lay men. This itself often makes it somewhat difficult for them to decide cases relating to medical negligence. While doctors who cause death or agony due to medical negligence should certainly be penalized, it must also be remembered that like all professionals doctors too can make errors of judgment but if they are punished for this no doctor can practice his vocation with equanimity.

**Emerging Trends : In relation to A Doctor & Patient** - The cordial relationship between doctor and patient has undergone drastic changes due to corporatisation of medical profession, resulting in commercialization of the noble profession, much against the letter and the spirit of the Hippocratic Oath. Through rapid advancements in medical science and technology have proved to be efficacious tools for the doctors in the better diagnosis and treatment of the patients, they have equally become tools for the commercial exploitation of the patients.

Supreme Court has further directed that, "whenever a complaint received against a doctor or hospital by the consumer fora or by the Criminal Court then before issuing notice to the doctor or hospital against whom the complaint was made the consumer fora or Criminal Court should first refer the matter to a competent doctor or committee of doctors, specialized in the field relating to which the medical negligence is attributed and only after that doctor or committee reports, that there is prima facie case of medical negligence should notice be then issued to the concerned doctor or hospital. This is necessary to avoid harassment to doctors who may not be ultimately found to be negligent. Thus in this case the Supreme Court not only has taken very liberal approach but also directed consumer fora to take the opinion of the medical experts before initiating the proceedings in medical negligence cases. This judgment has far reaching effects in deciding medical negligence cases. If the expert committee opines that there is no negligence on the part of the doctor or hospital the victim's remedy will become vain as, he has no chance to say anything in favour of his case.

In cases of grave professional negligence like, failure on the part of the doctor to inform or warn the patient about the risks involved in the treatment the court has not followed the rule laid down in Bolam case. The Supreme Court even applied the doctrine of *res ipsa loquitur* in some cases where the negligence is manifest. *Achuirao Haribhau Khodwa*, and *Spring Meadows Hospitals v Harjot Ahluwalia* are some illustrative cases where the Supreme Court has applied the 'higher duty of care rule' in deciding the negligence of the doctors. Recently the Supreme Court refrained to take a liberal approach in establishing medical negligence and emphasized on accountability and higher duty of

care in medical profession. In *B. Jagadish v. State of A.P* In a historic judgment in *Nizam Institute of Medical Sciences v. Prasanth S. Dhanank* the Supreme Court held that “moreover, in a case involving medical negligence, once the initial burden has been discharged by the complainant by making out a case of negligence on the part of the hospital or doctor concerned, the onus then shifts on to the hospital or to the attending doctors and it is for i.e hospital to satisfy the Court that there was no lack of care or diligence.

In the case of *V. Kishan Rao*, the Complainant's wife got admitted in Respondent hospital. who was suffering from fever and chills. She was wrongly treated for typhoid instead of malaria for four days. As a result of said wrong treatment she died. On the complaint. District Forum found that there was negligence on the part of the hospital and awarded compensation. The order of the District Forum was reversed by the State Commission and as well by the National Commission. But the Supreme Court set aside the orders passed by the State Commission and National Commission and restored the order passed by the District Commission. In this case the Supreme Court held that “in the context of such jurisprudential thinking in England, time has come for this Court also to reconsider the parameters set down in Bolam test as a guide to decide cases in medical negligence and specially in view of Article 21 of the Constitution which encompasses within its guarantee. a right to medical treatment and medical care.

The larger Bench decision in *J.J. Merchant* has not been noted in '*Souza*. Apart from that, the directions in para 106 in D '*Souza* are contrary to the provisions of the governing statute. That is why this Court cannot accept those directions as constituting a binding precedent in case of medical negligence before the Consumer Fora.

**Conclusion** - 'Doctors are not above the law. They are certainly answerable for their negligence if at all cropped up while providing treatment to the patient and/or during the course of surgery. The goodwill so built by them after years of faithful sincere practice must not be injured on vexations grounds too. Thus to inculcate strong confidence in consumers, a Doctor should explain the nature of treatment and its future course of action to patient as also to patients party in details prior to providing treatment to patient on being fully satisfied upon proper investigation and clinical examination of the patient about the nature of disease. To conclude it is useful to cite an observation of former Chief Justice K.G. Balakrishnan in his address at national Seminar on the 'Human Right to Health' that "the right to health cannot be conceived of as a traditional right enforceable against the state. Instead, it has to be formulated and acknowledged as a positive right at a global level, one which all of us have an interest in protecting and advancing.

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## RELEVANCE OF RELIGION IN THE NEW MILLENNIUM

**Dr. Santosh Kumar Behera**  
Assistant Professor & Head  
Department of Education,  
Jagannath Kishore College, Purulia, West Bengal

*“Religion is one tree with many branches. As branches, you may say religions are many, but as a tree, religion is one”*

---- M. K. Gandhi

**Introduction:** Modern age is the age of science and technology. Science and technology has always been instrumental in bringing efficient and perfection. A child of even two years knows how to operate computer, television, mobile and other cyber materials. Tremendous explosion of knowledge in science and technology has changed the life style of people. Peace and tranquility in mind is no more found. Further, invention of deadly weapons endangers the very survival of mankind on this earth. The world today faces a catastrophe threatened with global nuclear holocaust. If we stretch our understanding little further what we learn from news papers are repeated incidences of crime, corruption, rape, Maoist action, kidnapping, murders of kith and kins for petty economic gains and violence among the younger generations. In the circumstance, awakening of moral and spiritual consciousness are the need of the hour. It would enable the youths to learn to use science and technology for peace and prosperity of mankind. So, in this trouble time's religion plays an important role for the development of human consciousness. The most universal characteristic of human life is religion, by which men live and by which the society is animated.

In generally we speak religion is synonymous to dharma but there is so much difference in between religion and dharma. Dharma is much wider than religion. In religion there is some control but in dharma there is no such type of control. Generally religion and dharma is a belief which teaches and guides us to walk on a right path to get Almighty / God. The word 'religion' is the combination of two different words i.e. 're' which means 'again' and 'ligion' which means 'binding something tightly'. In other words, establishing a strong relationship among all the people irrespective of caste, creed, colour and sex. Religion means an integration and unity which hold the mankind as a whole. The essence of true religion is the fatherhood of god and brotherhood of mankind the philosophy which “establishes a double bond-one between man and god and the other between man and man as children of god”. Religion is a vision of that which is not visible to an ordinary human eye. This extraordinary seeing or intellectual vision is called in mystic literature, “the Vision of God”. According to **M.K. Gandhi**, religions are different paths, which go to one point.

Belief in one God is the cornerstone of all religions. Sri Aurobindo defines true religion as *“the following of the spiritual impulse in its fullness”, and spirituality as “the attempt to know and live in the highest self, the divine, the all embracing unity and to raise life in all its parts to the divinest possible values”* According to **Lactantius**, Religion is derived from 'religare' which means 'inclination towards God' or 'connection to God'. Russell says, *“Religion is based on faith-a firm belief in something for which there is no evidence”*. **Dr. Sarvapalli Radhakrishnan** said Dharma in his book 'Religion and Society' as, *“The search of the mind for beauty, goodness and truth is the search of god”*. The great Sociologist **R. M. Macaiver** says, *“Religion..... implies a relationship not merely between man and man but also between man and some higher power”*. According to **Martineau**, *“religion is a belief in an ever-living God”*. According to **E. B. Tylor**, *“Religion is the belief in spiritual beings”*. As is well known, “Dharma’ is a Sanskrit word derived from the root “Dhri” which means, “to uphold” or “to sustain”. Hence it means the substance or principle which sustains human society or holds all human beings together. **Rig-Veda** the word, 'Dharma' is used to signify the meaning of 'upholder' or supporter'(Rigveda,I,187,I;X,92,2.). In traditional views, 'Dharma' means to perform some rituals such as to go to the Temple or Masjid or Church and worship God by giving tributes to the idols. Prayer and devotion in the temple is not true dharma. Dharma means an individual's own responsibility towards his own duty, rational thinking, development of moral values and punctuality in his duty. Dharma is a guiding principle for ethics and morality. Dharma is innate law. Dharma as a unifying all explaining concept, stands at the root of Integral Humanism. A well known folk song of Oriya literature about the importance of Dharma is stated below in a beautiful manner: -----

***“Dharma Ekaa Sina Mahat Paniya  
Aauu Sabu Katha Aadhei Diniaa”.***

This folk song means Dharma, i.e. Religion has a great value which will stay forever or eternal and nothing else can stay as long as religion. It continues day after day, year after year, generation after generation and age after age. Our '**Sanatana Dharma**' defines Dharma thus: (i.e. Dharma is that which prevents us from doing down, ruining ourselves in any manner or respect whatsoever, and makes our welfare, progress and uplift around). It is not something very small and circumscribed (like religion in the western sense of word) but really and thoroughly all comprehending, as it knows no limitations of any kind whatsoever” . **Brihadaranyaka** (1, 4, and 14) says: *“Dharma is the force of force or power of power. There is nothing higher than Dharma..... This Dharma is equivalent to truth. Hence if a man speaks the truth, they say, he speaks the dharma; and if he speaks the Dharma, they say, he speaks the truth”*. Thus there is no difference between Dharma and Truth. So Dharma is Truth and Truth is Dharma i.e. God. The **Vaisheshika** philosophy defines

Dharma as *“that which brings about the prosperity and well-being of all”*. Thus, it connects Dharma both with man's personal advancement and also with social well-being. In the **Mahabharata** the word, “Dharma” is used for duty and for good conduct, both of which are taken in a very comprehensive sense. The **Arthashastra** of **Chanakya** the word “Dharma” has a very clear moral connotation. The great ruler, **Ashok** propounded a new type of dharma i.e. “**Dhamma**”. In his Dhamma he himself the messenger of God. He is the media to communicate between God and people. The great Poet, **Rabindranath Tagore**, is also propounded a new type of Dharma i.e. “**Human Religion**” which is based on 'fatherhood of God and the brotherhood of men'. It makes universal love among the human being. In this religion man is the integral part of Supreme Man.

Dharma / religion plays the significant role in the new millenniums, which are stated below:--

- An individual, society and nation can make a real and all-round advancement only by sincerely following the path of Dharma.
- Religion is helping to increase awareness and understanding at all levels of society, of the complex inter connections and dynamics of these tensions.
- Religion promoting inter-religious unity, harmony and fraternity.
- Religion ensuring that the mass-media does not fuel communal hatred and inter-religious feuds.
- Religion can preach a new kind of education, which establishes peace that is not just a self righteous teaching of traditional religious dogma, but a quest for pluralistic dialogue among peoples, cultures and societies and a reaching out for compassion and tolerance.
- Dharma and salvation become synonymous. Through Dharma the ultimate aim of life may be achieved.
- The aim of Dharma should be to dedicate one's life for the good of others.
- To realize one's virtue and vice through Dharma i.e. self realization.
- Dharma is the main foundation stone of every life. By adopting Dharma in life, we can save many living beings.
- Dharma is the cultivation of detachment of the self or the removal of Ahamkara / Egoism.
- It is the ideal of fullest human development / all round development of the personality.
- Through dharma one can attain Truth, Goodness and Beauty in life. This is the prime requirement of every human being.

- Through Dharma one can achieve God.
- All the great religions inculcate equality and brotherhood of mankind, and the virtue of tolerance.
- Religion preserves and promotes of our culture.
- Religion can help for teaching people about the values of a democratic way of life.
- Through dharma one gets self satisfaction or conscience (Atma-tushti).
- Every great religion lays the stress on self control, self sacrifice, non-violence, truth and the laws of purity.
- All religions have equally contributed to the unity, peace hope and happiness of human society.
- All religions have imparted strength, courage and illumination to man.

Lastly different problems like corruption, hopes to gain material prosperity by dishonesty, lying, murder of kith and kins, stealing, crimes, violence, terrorism, unemployment, poverty, rape all this my opinion, is the result of our abandoning the right path of Dharma as say by great seers and sages in the ancient period. These could be solved only by re-adopting sincerely the path of Dharma to regulate our whole life. Swami Vivekananda said, *"We must combine the science of materialism with the principles of spirituality, the science of the body with the science of the spirit. We will eat good food, live in good houses, wear good clothing, drive on good roads and enjoy all the other comforts that science can offer to us. But at the same time we must be good men and women also. We must be morally sound and spiritually strong. We must raise the standard of our life on the one hand and on the other we must raise the quality of our life also"*. Thus the quality of our life is determined by Dharma. The aim and advice of all different religions is same and its path ends in one point to achieve quality of life i.e. Truth, Goodness and Beauty i.e., also peace. As like as *"the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee"*. Without religion life is just like a boat without radder which floats aimlessly and ultimately reaches no where. Life and religion are interrelated like flower and fragrance and like two sides of one coin. Without religion life is valueless. According to **Henry Bergson**, "without religion no society ever exists". It is true of all but we human beings thinks that religion is the main cause of all disturbances and nuisance created in the society which is totally wrong as no religion in the world teaches us violence rather it is the symbol and keystone of peace. Indeed, the religion is the only way to make our world better, happier and more peaceful

place for mankind to live in. Thus religion is very much essential for all human being of the world in the new millennium.

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## **EFFECT OF THE USE OF MOBILE MESSAGE SERVICE ON ENGLISH WRITING SKILLS OF HIGHER SECONDARY STUDENTS**

**Dr. Praveen Devgan**

Associate Professor Dayalbagh, Agra

**Arti Mehrotra**

Research scholar, DEI Dayalbagh, Agra

**Anuja Gautam**

M.Ed.Student , DEI Dayalbagh, Agra

We live in the world of communication which is the sharing of information and entertainment. Technology plays a very important role in communication today. The cell phone is one of the most effective, convenient and widely used technological instruments used for communication globally. It uses a communication facility known as the Short Message Service (SMS) which is relatively cheaper both in terms of time and money. SMS messages have several characteristics that make it useful for teens and increasingly for other groups. It is a direct message from one person to another. SMS is asynchronous, that is it does not require the immediate attention of the receiver.

Text messages are typed with a limited space. This has motivated users to invent space saving strategies to make messaging quicker and more cost effective. These strategies include significant amount of abbreviations and creative use of punctuation and symbols to convey messages. So, tremendous use of mobile technology and its effect on language, communication, psychological health, social interactions interpersonal relations etc are matter of research. Since the late 1990's the SMS has seen phenomenal growth.

The excess use of mobile phones and short messaging services drew the attention of researchers and taking into account the use of mobile phone. Nowadays it is observed that short message writing is creating a negative impact on English language. Zulkefly , S, N & Baharudin , R (2009)<sup>7</sup> reports that texting is now more popular than any other form of communication for everyday use. Therefore because of the widespread and frequent use of text messaging it can be assumed that people's written language may begin to show certain features that are used when writing SMS.

Rodrigues (2006)<sup>6</sup> found that the use of SMS has negative effect on students' writing skills as students no longer use punctuation marks or capital letters. A lot of studies have been done on use of mobile services but to the best knowledge of the researcher no study has been conducted to see the effect of SMS on English writing skill of students in Indian context.

In order to study the frequency of using SMS by students of Higher Secondary participants were asked to specify the frequency of SMS. Table exhibits the frequency as reported by the students.

**Frequency distribution of mobile users and non users**

Daily	Few times a week	Never	Total
28%	23%	49%	100%
51%		49%	

It is clear from the above table that the majority of the students make use of SMS on daily basis.

In order to investigate the learners' reasons for using SMS, indicates that 57% students reported that talking to their friends was their major motivation for doing SMS. The need to obtain information was the second most cited reason. Other for time pass, cost effective, keep in contact and share jokes respectively. Sharing joke was the reason that was least frequent among all the reasons as given by the students.

**Percentage of students using different features of SMS speak**

Spelling Error	Lack of Punctuation	Over Punctuation	Leave Functional words	Use Abbreviation	Smiley	Use Numbers
53%	56%	48%	39%	62%	37%	50%

Table shows that most of the students claimed that they use abbreviations and avoid punctuations while writing SMS as it give them more typing space. Third most commonly used feature of SMS is incorrect spelling reported by 53% students. This can be linked to the fact that text messaging has the limitation of characters only and they want to convey more messages in less words.

**Statistical values of features of SMS used by users and non users**

Group	N	Mean	SD	C.R value
Users	51	12.37	6.42	4.34 **
Non users	49	6.88	4.78	

In order to see significant difference between the groups C.R value was calculated. The calculated value 4.34 was found significant at 0.01 level. So it be concluded that there exists significance difference between SMS users and non users in relation to their English

writing skill. The reason may be that mobile users are so much used to of using short forms frequently that they unknowingly use them in their formal work also.

To compare the effect of SMS writing on English writing skills of Higher Secondary Students with reference to their gender.

**Statistical values for English writing test scores of male and female.**

Sex	N	Mean	SD	C.R value
Boys	24	8.87	4.80	2.62 *
Girls	27	12.90	7.32	

The significant difference between boys and girls in relation to their writing skills. C.R value 2.62 was found significant at 0.05 level. It means that there exists significant difference between boys and girls in relation to their writing skills. English writing of girls are more affected by SMS writing in comparison to boys. This may be because females are supposed to be more talkative than boys and their affective domain is also stronger. They write long sentences to express themselves. Since SMS has word limit so they convey using short forms or any other feature which may be the cause of negative effect on their writing skills.

**To compare the effect of SMS writing on English writing skills of Higher Secondary Students with reference to their Mediums.**

Mediums	N	Mean	SD	C.R
English	28	12.79	7.57	2.58 *
Hindi	23	8.86	4.25	

The significant difference between the two groups at 0.05 level which shows that effect of SMS writing is more on the students of English medium. The reason may be, students of English medium are from better socio economic status in comparison to Hindi medium students as reported by the students themselves in general information. Another reason may be, English medium students learn English from the very beginning as a result they have a good command on English language and they feel ease at using English and SMS can only be done in English.

**FINDINGS OF THE STUDY**

- Students reported various reasons for using SMS such as the need to obtain information time pass, cost effective, keep in contact and share jokes.

- Students admitted that they make Spelling error, punctuation marks, over punctuation, leave functional words, use abbreviation, smiley and numbers while writing SMS.
- English writing skill of mobile users are more affected by SMS language in comparison to non users. Yektek (2011)<sup>2</sup> has suggested that SMS language affects writing skills of students.
- The result shows that English writing skill of female users are more affected by SMS in comparison to male users.
- There is significant difference between the two groups which shows that effect of SMS is more on the students of English medium than students of Hindi medium.

**EDUCATIONAL IMPLICATIONS OF THE STUDY** - Using cell phones has become mandatory for youth of today so we cannot stop the use of mobile rather parents should know the ways to mould the impact of it. The present study will help the parents to check the profuse use of SMS by students until it is necessary. The study will be a great help for the Educators especially English teachers. They will be aware of the effect SMS speak on language of the students and they will take some precautions. Teachers will take up some strict actions against the use of SMS language or short forms by the students in their formal work. The present study will also gear up the administrators and head of the department towards promoting objectives of English courses. They can mould the use of cell phones to help learning by organizing the use of cell phones for: student response polling or pop quizzes, to find definitions, currency conversion, math equations, use as an internet browser to access endless information, to read news articles and current events, to read books, use of GPS, use as a digital or video camera to accompany school projects, publishing, to educate students on appropriate and acceptable social use SMS and to use the voice technology to share engaging lectures or lessons.

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## ROLE OF INFORMATION TECHNOLOGY IN THE BANKING SECTOR

**Dr. Ajay Verma**

Assistant Professor, FASC, Mody Institute of Technology & Science,  
Lakshmangarh, Sikar (Rajasthan)

Indian banking industry, today is in the midst of an IT revolution. A combination of regulatory and competitive reasons has led to increasing importance of total banking automation in the Indian Banking Industry. Information Technology has basically been used under two different avenues in Banking. One is Communication and Connectivity and other is Business Process Reengineering. Information technology enables sophisticated product development, better market infrastructure, implementation of reliable techniques for control of risks and helps the financial intermediaries to reach geographically distant and diversified markets.

The bank which used the right technology to supply timely information will see productivity increase and thereby gain a competitive edge. To compete in an economy which is opening up, it is imperative for the Indian Banks to observe the latest technology and modify it to suit their environment. Not only banks need greatly enhanced use of technology to the customer friendly, efficient and competitive existing services and business, they also need technology for providing newer products and newer forms of services in an increasingly dynamic and globalize environment. Information technology offers a chance for banks to build new systems that address a wide range of customer needs including many that may not be imaginable today. Following are the innovative services offered by the industry in the recent past:

**Electronic Payment Services e- Cheques** - Nowadays we are hearing about e-governance, e-mail, e-commerce, e-tail etc. In the same manner, a new technology is being developed in US for introduction of e-cheque, which will eventually replace the conventional paper cheque. India, as harbinger to the introduction of e-cheque, the Negotiable Instruments Act has already been amended to include; Truncated cheque and E-cheque instruments.

**Real Time Gross Settlement (RTGS)** - Real Time Gross Settlement system, introduced in India since March 2004, is a system through which electronics instructions can be given by banks to transfer funds from their account to the account of another bank. The RTGS system is maintained and operated by the RBI and provides a means of efficient and faster funds transfer among banks facilitating their financial operations. As the name suggests, funds transfer between banks takes place on a 'Real Time' basis. Therefore, money can reach the beneficiary instantaneously and the beneficiary's bank has the responsibility to credit the beneficiary's account within two hours.

**Electronic Funds Transfer (EFT)** - Electronic Funds Transfer (EFT) is a system whereby anyone who wants to make payment to another person/company etc. can approach his bank and make cash payment or give instructions/authorization to transfer funds directly from his own account to the bank account of the receiver/beneficiary. Complete details such as the receiver's name, bank account number, account type (savings or current account), bank name, city, branch name etc. should be furnished to the bank at the time of requesting for such transfers so that the amount reaches the beneficiaries' account correctly and faster. RBI is the service provider of EFT.

**Electronic Clearing Service (ECS)** -Electronic Clearing Service is a retail payment system that can be used to make bulk payments/receipts of a similar nature especially where each individual payment is of a repetitive nature and of relatively smaller amount. This facility is meant for companies and government departments to make/receive large volumes of payments rather than for funds transfers by individuals.

**Automatic Teller Machine (ATM)** -Automatic Teller Machine is the most popular device in India, which enables the customers to withdraw their money 24 hours a day 7 days a week. It is a device that allows customer who has an ATM card to perform routine banking transactions without interacting with a human teller.

**Voice systems** -As banks race ahead of time in turning techno, they are gradually replacing all old systems with new ones. More and more banks feel the need to replace or upgrade their telephone systems and maybe in the future we might see a banking industry sans the old telephone system! How does this work? By simply switching to Internet telephony or Voice over IP (VoIP) technology. VoIP can bring about significant cost savings to the banking industry. VoIP has the capacity of reducing communication costs by several million dollars. VoIP provides disaster recovery, flexibility and is a boon during power failures. Often, the VoIP hardware is capable of functioning independently as well as with other VoIP devices. As a result, failures in one particular location do not adversely affect the entire system. Its unique features enable system administrators to address problems almost immediately.

Banking solutions have emerged as an indispensable part of the banking industry as it swiftly moves towards a paperless system. Solutions today are parameter sable with out-of-the-box features like 24x7 operations, multiple delivery channel support, e-Extensibility tool kits, STP, workflow and many others. Some software's are capable of 40 million transactions per hour It comes as no surprise that banks have increased their IT spend in order to smoothen their operational processes even spending up to Rs 75 crores. Several banks have launched mobile banking and Internet banking already and are in the process of upgrading ATM uptime.

**Mobile banking** -Initially, ATMs were simple machines providing cash withdrawal services but gradually, customers began to demand more elaborate services from ATMs. Thus from a simple cash dispenser; ATMs have become sophisticated machines that scan checks, give out cash, let customers apply for loans, and makes possible for a face-to-face discussion with a service representative via video. Therefore, what started out as an effort by the banks as a way to automate the services of a bank teller eventually developed into a new and slick delivery system for bank products?

Internet banking has arrived in a big way and is changing the banking industry. There is no doubt that Web has become essential for retail financial services improving processes and relationships. Internet banking offers good rates on savings, CDs, and IRAs, free bill payment and rebates on ATM surcharges, credit cards with low rates, easy online applications for all accounts, including personal loans and mortgages, 24 hour account access, quality customer service with personal attention among other features. The Internet has provided open access to customers globally. Today, a customer has known mobility like never before and has access to his accounts from any location through the World Wide Web. Apart from improving customer access, it also facilitates the offering of more services thereby improving customer loyalty as well as attracting new customers. These advantages naturally create an edge in a highly competitive atmosphere like banking.

**Point of Sale Terminal** - Point of Sale Terminal is a computer terminal that is linked online to the computerized customer information files in a bank and magnetically encoded plastic transaction card that identifies the customer to the computer. During a transaction, the customer's account is debited and the retailer's account is credited by the computer for the amount of purchase.

**Tele Banking** - Tele Banking facilitates the customer to do entire non-cash related banking on telephone. Under this devise Automatic Voice Recorder is used for simpler queries and transactions. For complicated queries and transactions, manned phone terminals are used.

**Electronic Data Interchange (EDI)** - Electronic Data Interchange is the electronic exchange of business documents like purchase order, invoices, shipping notices, receiving advices etc. in a standard, computer processed, universally accepted format between trading partners. EDI can also be used to transmit financial information and payments in electronic form.

**Implications** -The banks were quickly responded to the changes in the industry; especially the new generation banks. The continuance of the trend has re-defined and re-engineered the banking operations as whole with more customization through leveraging technology.

As technology makes banking convenient, customers can access banking services and do banking transactions any time and from any ware. The importance of physical branches is going down.

**Challenges Faced by Banks, vis-à-vis, IT Implementation** - It is becoming increasingly imperative for banks to assess and ascertain the benefits of technology implementation. The fruits of technology will certainly taste a lot sweeter when the returns can be measured in absolute terms but it needs precautions and the safety nets.

It has not been a smooth sailing for banks keen to jump onto the IT bandwagon. There have been impediments in the path like the obduracy once shown by trade unions who felt that IT could turn out to be a threat to secure employment. Further, the expansion of banks into remote nooks and corners of the country, where logistics continues to be a handicap, proved to be another stumbling stock. Another challenge the banks have had to face concerns the inability of banks to retain the trained and talented personnel, especially those with a good knowledge of IT.

The increasing use of technology in banks has also brought up 'security' concerns. To avoid any pitfalls or mishaps on this account, banks ought to have in place a well-documented security policy including network security and internal security. The passing of the Information Technology Act has come as a boon to the banking sector, and banks should now ensure to abide strictly by its covenants. An effort should also be made to cover e-business in the country's consumer laws.

Some are investing in it to drive the business growth, while others are having no option but to invest, to stay in business. The choice of right channel, justification of IT investment on ROI, e-governance, customer relationship management, security concerns, technological obsolescence, mergers and acquisitions, penetration of IT in rural areas, and outsourcing of IT operations are the major challenges and issues in the use of IT in banking operations. The main challenge, however, remains to motivate the customers to increasingly make use of IT while transacting with banks. For small banks, heavy investment requirement is the compressing need in addition to their capital requirements. The coming years will see even more investment in banking technology, but reaping ROI will call for more strategic thinking.

**Future Outlook** - Everyone today is convinced that the technology is going to hold the key to future of banking. The achievements in the banking today would not have make possible without IT revolution. Therefore, the key point is while changing to the current environment the banks has to understand properly the trigger for change and accordingly find out the suitable departure point for the change.

Although, the adoption of technology in banks continues at a rapid pace, the concentration is perceptibly more in the metros and urban areas. The benefit of Information Technology is yet to percolate sufficiently to the common man living in his rural hamlet. More and more programs and software in regional languages could be introduced to attract more and more people from the rural segments also.

Standards based messaging systems should be increasingly deployed in order to address cross platform transactions. The surplus manpower generated by the use of IT should be used for marketing new schemes and banks should form a 'brains trust' comprising domain experts and technology specialists.

**Conclusion** - The banking today is re-defined and re-engineered with the use of Information Technology and it is sure that the future of banking will offer more sophisticated services to the customers with the continuous product and process innovations. Thus, there is a paradigm shift from the seller's market to buyer's market in the industry and finally it affected at the bankers level to change their approach from "conventional banking to convenience banking" and "mass banking to class banking". The shift has also increased the degree of accessibility of a common man to bank for his variety of needs and requirements.

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## WORKPLACE ETHICS : A ROAD AHEAD TO CAREER GROWTH

**Dr. Sachin Gupta**

Asst. Professor, Dept. of Commerce & Management studies  
IIS University, Jaipur

**Dr. Shweta Gupta**

Head & Sr. Assistant professor, Dept. of Accounting & Taxation  
IIS University, Jaipur

Ethics Management, when carried out accurately, is an inclusive program that continuously improves fundamental ethics process (thinking and behavior patterns), not just visible issues and ethics policies. Many organizations spend tremendous amounts of money on training and quality improvement initiatives from Total Quality Management and International Organization for Standardization to Six Sigma, along with many other programs as well, without ever addressing the leading constraints to quality or performance improvement, which are ethics failures within the operating culture. After the result is gathered from a new technology or process all that is left to improve is the people themselves. But people are more than just a collection of capabilities and skills. People are also a "people system"<sup>1</sup> with a process capability of their own. This people system is also referred to as the organizational culture or the social system of the company (G.R. Weaver; M. Evans, 2001).

Organizational culture is so powerful that it basically has more of an effect than management regarding what, where, and when things get improved. Therefore the key to significant improvement has been and always will be the supportive capability of the culture to manage the improvement.

In the workplace, there are certain rules that you need to follow and certain rules that indirectly impose the things that you should not do. Also, there are certain boundaries that are set and policies that are implemented to regulate what a worker can do in his workplace. This is only a part of what ethical behavior is about. Furthermore, different institutions and organizations have their own set of rules, ethical codes of behavior. And these rules are not to be violated. Furthermore, ethical behavior benefits the institution. This makes the workplace full of respect and responsibility because of the respect and responsibility of each individual with each other.

Where does this ethical behavior come from? Understanding the theories behind ethical behavior makes us aware of how these norms came to exist. Philosophers studied why and when did people act ethically. They formulated theories explaining the origins of this ethical behavior.

Workplace ethics is a giant umbrella term that can cover anything from refraining from using the office copier for personal use, to reporting accurate profits. In order to understand, set goals for and achieve "good" workplace ethics, it is helpful to break the term down into categories

Types of workplace ethics include "virtue," "utilitarian," "duty" and "discourse," according to Cornelius von Baeyer, principal of Workplace Ethics Consultancy, and a past chair of the Ethics Practitioners Association of Canada. Virtue ethics relates to the character of an individual. Utilitarian ethics relates to acting in the best interest of the most people. Duty ethics is similar to "the golden rule," and discourse ethics involves reaching conclusions based on the strength of an argument, instead of bribes, other forms of influence, or its source.

**Literature Review** - Managing ethics in the work place is all about how the values, ethics and moral principles are Essential to sound decision making. In looking for an answer, it was found that while Organizations do indeed have values, ethics and moral principles, these are not communicated in A code of ethics and may in fact be quite different what the code of ethics might lead to. While it Would be ingenuous to think that ethical behavior within an organization can be changed simply By posting a list of high sounding principles, it is equally naïve to imagine that the ethics of an Organization” just happens and there is nothing to be done about it. Explicit elements of a corporate ethics program include the things which an organization says it believes in, and the efforts made to communicate those principles directly. One observation is that most of the text in these codes is concerned with the duty and the responsibility of the employee to the company. Put more strongly, it seems that the most common purpose of a corporate code is to protect, the organization from the unethical behavior of the employees. The terms “code of ethics,” “code of conduct” and “code of practice” are often used interchangeably. It is useful, however, to distinguish among these terms in order to establish a basic typology. Each basic code has a different intent and purpose. Code of ethics is statements of values and principles which define the purpose of the company. These codes seek to clarify the ethics of the corporation and to define its responsibilities to different groups of stakeholders as well as defining the responsibilities of its employees. These codes are expressed in terms of credos or guiding principles. Such a code says: “This is who we are and this is what we stand for,” with the word “we” including the company and all its employees, whose behavior and actions are expected to conform to the ethics and principles stated in the code. Codes of practice are interpretations and illustrations of corporate values and principles, and they are addressed to all the employees as individual decision maker. In effect, such a code seeks to shape the expression of the corporation's stated values through the practices of its employees. Code

of conduct are statement of rules, which states, this is how one Organization expects one to behave.

**The Need for Ethical and moral leadership** - Enough attention has been paid to what leaders at all levels should do that some principles of ethical and moral leadership have emerged. Ethics is the study of moral obligations, or of separating right from wrong. Morals are influenced by a person's values. Ethics becomes the vehicle for converting values into action. If a leader values fairness, he or she will evaluate group members on the basis of their performance, not personal equations. In this section the paper will deal with leadership behavior, managing cultural diversity and applying a motivational theory across cultural groups.

**Leadership Behaviors:**

**Integrity** - Integrity refers to loyalty to rational principles; it means practicing what one preaches regardless of emotional and social pressure. Trustworthiness contributes to leadership effectiveness. A perception that high ranking business leaders were untrustworthy contributed to the spectacular decline in the stock prices century.

**Responsibility towards stake holders** - An ethical leader strives to treat fairly all interested parties affected by his or her decision. To do otherwise created winners and losers after many decisions are made. The primary responsibility of a leader is to maximize shareholder wealth with paying attention to all stake holders. The Need for Ethical and moral leadership Enough attention has been paid to what leaders at all levels should do that some principles of ethical and moral leadership have emerged. Ethics is the study of moral obligations, or of separating right from wrong. Morals are influenced by a person's values. Ethics becomes the vehicle for converting values into action. If a leader values fairness, he or she will evaluate group members on the basis of their performance, not personal equations. It is followed by the following principles :

**Respect the individual** - Respecting individuals is a principle of ethical and moral leadership that incorporates other aspects of morality. If the leader tells the truth, he or she respects others well enough to be honest. If the leader keeps promises, he or she also shows respect, if the leader treats others fairly, he or she shows respect. It with paying attention to all stake holders.

**Build community** -Leaders need to take into account their own and followers' purposes and search for goals that are compatible to all. When many people work toward the same constructive goal, they build community. There are still millions who only dream of schools. ITC is helping some of them realize this dream. For every Classmate Note book sold, ITC

contributes Re 1 to its rural development initiative that supports, among other projects, primary education in villages.

**Accomplish silent victories** -The ethical and moral leader works silently, somewhat behind scenes. The moral leader quietly works on an ethical agenda. Quite often he or she will work out a compromise to ensure that a decision in process will have an ethical outcome. Infosys employs over 58,000 people worldwide. The founder Mr. N.R. Narayan Murthy is a fervent believer in globalization. His approach towards ethical leadership has been no less influential on most dynamic and successful companies.

**Managing Cultural Diversity** - According to research and opinion, managing for diversity also brings the firm a competitive advantage. Here we review evidence and opinion about that competitive advantage. Reduction of turnover and absenteeism costs. As organizations become more diverse, the cost of managing diversity properly, increases. Turnover and absenteeism decrease when minority groups perceive themselves as receiving fair treatment. Managing diversity well offers a marketing advantage. A representational work force facilitates selling products and services. A key factor is that a multicultural group of decision makers may be at an advantage in reaching a multicultural market. At least one member of the multicultural group may be able to focus a marketing strategy to demonstrate an appreciation of the targeted audience. Attracting and retaining talented people. The companies with a favorable reputation for welcoming diversity attract the strongest job candidates among women and racial and ethnic minorities. Heterogeneity in the work force offer creativity advantage, problem solving and decision making. Good leaders realize that when it comes to problem solving and challenges, a diverse work group brings a variety of perspectives, backgrounds and experiences, which can lead to creative and innovative.

**Codes of Conduct** -Several companies that have vowed to implement ethical behavior at their work places have started the process with developing and implementing codes of conduct for their employees. Codes of conduct are statements of organizational values that comprise three components, namely, a code of ethics, a code of conduct statement of values. A code of ethics is an exhortation to employees to observe ethical norms and fort for rules of conduct. A code of ethics is often inspirational and comprehensive enough to cover the entire scheme of organizational ethics expected to be followed by everyone in the company. It usually 'specifies methods for reporting violations, disciplinary action for violations and a structure of the due process' to be followed. A code of conduct is a written document, inspirational in content and specifies clearly what is acceptable or behavior at the workplace and beyond, when employees represent their organizations outside. Generally, the code is worked out with the active involvement of top management. It

should reflect the managements' desire to incorporate the values, rules, and policies of the firm, the compliance of which will ensure an environment in the organization. A statement of values is one that is conceived by the management general public, and normally addresses the stakeholder groups. It should be emphasized here that though a distinction is normally made between these code of ethics, a code of conduct and statement of values they are often used interchangeably. In India, all major companies have developed their codes of conduct after the publication of Code by the Confederation of Indian Industry (CII) in 1998. Tata group of companies, Infosys, Hindustan Uni Lever Ltd, Wipro Technologies Ltd. ICICI, HDFC, Cummins India, Ranbaxy, Dr Reddy's Lab, Orchid Chemicals and Pharmaceuticals Ltd and the Birla group of companies are some of the prominent corporations that have adopted codes of conduct for their employees. One popular myth surrounding workplace ethics is that legal compliance equals an organization with morally sound members. However, employees can act within the law and still break ethical standards, such as over- or under-emphasizing information, or treating others with a lack of respect or courtesy. Realizing the differences between legal compliance and ethics is critical part of management. Often, when a company has not complied with laws or regulations, causes can be traced back to repeated breaches of ethics norms that have gone unnoticed or undisciplined, according to Carter McNamara, Partner, Authenticity Consulting. While defining a workplace's code of ethics is helpful, simply distributing a handbook and expecting employee compliance is not a sound strategy for creating an ethical workplace. Effective ethics training teaches employees sensitivity to ethical issues; how to identify potential conflicts; and how to resolve problem situations by following company policy, according to HR Train, an online provider of training programs. Ineffective training programs expect employees to follow "common sense" rules to resolve conflicts, or scare employees by expecting them to decipher complicated legal or philosophical guidelines on their own, according to the company. Training should also be refreshed periodically to address new issues raised by technology or a changing workforce.

The benefits of good workplace ethics extend beyond simply keeping an organization out of legal trouble. Companies who have established an ethical workplace environment enjoy an advantage in recruiting and retaining top performers, a good reputation, and greater trust among employees, according to the American Society of Association Executives (ASAE). In addition, providing ethics training helps employees resolve difficult moral situations on their own. Conclusions reached with training and employer guidance usually successfully address the issue, but also serve the organization's best interest, according to ASAE. While defining a company's ethical guidelines and providing training, resources and guidance help to create a "good ethics" culture, enforcement is also required. One recommended type of enforcement is a whistle-blower

system, where employees can report unethical behavior to their superiors. However, simply having a whistle-blower system in place is not enough to enforce ethics or address lapses. Senior level managers, including a company's board of directors, must be committed to the enforcement program, and encourage employees to come forward without fear of retaliation, according to I-Sight, an investigation software company.

**Importance of ethics in workplace** - In today's business climate, ethics plays an important role in the workplace. Ethics is vital to creating the company culture of an organization. An organization uses ethics to decide how it wants to do business and how its reputation is viewed from an outsider's perspective. If unscrupulous acts are allowed, or even encouraged, then those types of personalities dominate during the hiring process. Eventually it permeates through out the entire organization and can cause adverse affects on business including poor customer service, inadequate product quality, unethical accounting practices, and ineffective human resource policies. Good ethical practices can prevent these things from happening.

The manager's role is to support the ethical standards of the organization. This involves two distinct tasks. First, the manager has to lead by example and promote the ethical standards that employees can be proud of. Second, the manager has to be the enforcer or whistle-blower when witnessing unethical behavior. Allowing it to happen or turning a blind eye to it will only undermine the foundation on which the firm is built. Ethics are the backbone of a workplace. Without it the organization would be crippled and ineffective.

The role of ethics in a workplace is to provide the guidance for how to be the best that we can be, as opposed to rules and regulations, which tend to concentrate on the minimum standards for behavior. Ethics help us decide how to be "good", as opposed to "not bad or illegal". Importance of Ethics on workplace can be seen by the help of following points:

**Protects Fundamental Rights** - When companies and workers think of workplace ethics, they typically think about protection against immoral behavior and illegal activity on the job. But workplace ethics also provide protection of basic human rights in the office worldwide. According to Go Pinoy, employers in the Philippines forced children as young as 17 to work until they were exhausted, and those who were disabled once had no choice but to live in poverty. Even employees in the United States have faced such issues as discrimination based on race, gender and disability, which gave birth to federal documents such as the Civil Rights Act, the Equal Pay Act and the Americans with Disabilities Act, that protect employees from such forms of discrimination.

**Protects Company Assets** - Workplace ethical standards protect the company from employees stealing property and falsifying documents, such as expense reports, according to the Online Ethics Center. Ethics also protect an organization from employees taking sick leave for vacation days, taking extended breaks or using office equipment for personal projects. The key to protecting company assets is to value employee contributions and treat workers fairly, decently and with dignity and respect. Employees who are proud of what they do for the company and feel their jobs are important to accomplishing the organization's mission are less likely to steal from their employers.

**Provides Emotional Security** - Workplace ethics provide emotional security because employees can go to work knowing other workers won't harass them, their supervisors will respect both them and their work and their co-workers will reap disciplinary measures if they steal supplies or equipment or falsify company records, according to the Global Ethics University. Ultimately, either disciplined employees will learn from their mistakes and upgrade their ethical standards or the company will dismiss them. Such disciplinary practices foster a working environment of upstanding workers.

**Promotes Teamwork** - Organizations typically find a "gap" between the values they want their employees to emulate and the behaviors they actually reflect, says the Free Management Library. Consequently, workplace ethics programs align behaviors of workers with the values of their employers. This "meeting of the minds" fosters an atmosphere of openness, trust and partnership, all of which are critical for team building. And when employees understand their supervisors' expectations, they feel strongly motivated to excel at their jobs.

**Fosters a Positive Public Image** - Work ethics radiate in the public eye. This is particularly true for high-profile companies or for not-for-profit organizations that rely on government grants or private donations, because such donors need to know how you plan to use their money. High ethical standards in your workplace let such "outsiders" know that you will use their money as you've stipulated and that they will see the end results of their contributions.

**CONCLUSION** - Following from recent crises in the business and professional worlds, it is timely for co-op practitioners to seriously look at scaffolding opportunities to explore professional workplace values systems and ethical issues as part of the co-op curriculum in order to advance student moral reasoning and development of professional identity. Work placement presents a wealth of opportunities to explore the practice of making ethical or moral decisions. Students are likely to relate well to exploring their experiences as observed in the workplace, as they would likely have personally been involved, allowing

them in-depth insight. Ultimately, it is important for co-op to included values education in the delivery of the placement programmes because having co-op graduates well-informed and rehearsed in making good ethical and morally sound decisions not only places these graduates in a position of high integrity, it would also make a positive contribution to the overall operation.

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## **INDECISION REGARDING CAREER CHOICE AND ITS IMPACT UPON FEELINGS OF ALIENATION AMONGST YOUNG ADULTS**

**Dr. Amit Vyas**

HOD, Bus.Adm. Subodh P.G. College, Jaipur

**Dr. Vandana Choudhary**

Asst. Prof., Subodh Management Institute and Career Studies, Jaipur

*Indecision* in career choice refers to the inability of the individual to select or commit him to a particular course of action which will eventually lead to entering a specific occupation. Dysinger(1950) suggested that there are periods of indecision, which run to the whole developmental process. Tyler (1961) has proposed that there are at least four factors, which may produce a state of vocational indecision in the individual.

1. Influences emanating from family and friends,
2. Aspects of the occupational role one plays,
3. Equipotentiality,
4. Limitations imposed by circumstances

According to Dysinger (1950), there are two types of indecisions. In the first, the youth is postponing the issue or is considering the attraction of several fields and the second type of indecision represents the avoidance of the pain of decision, decision challenges to sustained effort and opens possibilities of failure. Tyler (1961b) has elaborated upon this latter kind of indecision, saying that it represents indecisiveness growing out of personal problems rather than doubts related to the specific issue (of choosing an occupation). These individuals have difficulty in making all sorts of decisions in their life.

Bartlett (1971) suggested two important personality constructs which may be related to career indecision ; locos of control and fear of failure. Locus of control is a construct describing the extent to which individuals attribute the occurrence of environmental events to internal factors (ability, skills, and efforts) V/S external factors (luck, chance, fate).

A student may be undecided due to lower level of academic ability which in turn may cause restriction of career options. Environmental variables also play important role in shaping educational and vocational decisions. For the students who are at a transitional stage, on the verge of taking a decision regarding the career there is a need for serious planning. The decision making styles are very significant for the modern changing society.

The immediate variables are: a multiplicity of potential direction to choose from and the strength of various pressures exercised upon the student. This can result in either production meaningful and wise decision or confusion and distress.

Arroba (1977) defined a decision styles as a way of approaching, responding to and acting in a decision making situation. The six decision making styles are: emotional, hesitant, intuitive, no thought, compliant and logical. Leon Mann(1982) also identified six decision making style on the basis of the conflict theory model of decision making developed by Janis Mann(1977). These are:

1. Vigilance to search carefully, to consider many alternatives before making a choice.
2. Hyper vigilance-to make decisions impulsively
3. Defensive avoidance-tendency to try to avoid or escape having to make a decision

There are three types of defensive avoidance:

- I. Rationalization-tendency to avoid the reality of decisions by ignorance or denying unpleasant aspects of decision and concentrating on positive aspects of choice.
- II. Buck passing-tendency to leave the hard decisions to others
- III. Procrastination-tendency to put off making decisions

*Alienation* has been described as a life style characterized by a syndrome of attitudes and feelings of distrust, cynicism, pessimism and a view of people as uncaring and emotionally distant.

An individual is characterized as alienated when he becomes discouraged by his own feelings of incompetence. Mechanization and meaningless pursuit of education may be viewed as necessarily contributing to a state of alienation among adolescents. Thus alienation may be defined as a feeling of estrangement from one's society and culture. The values and norms seem meaningless to the alienated person and this contributes to the feelings of loneliness and frustration. It is generally accepted that alienation is a multidimensional construct comprising of such components as Isolation, Powerlessness, Normlessness, Meaninglessness, and Self-estrangement (Seeman 1959).

Sharma (1988) refers to alienation as an extraordinary variety of psycho-social disorders including loss of anxiety states, despair, depersonalization, powerlessness, meaninglessness, isolation and loss of belief and values. According to Stokols (1975) behavior such as failure to participate in work group activities adopting extremist causes, protects are characterized as alienation. It can be viewed as a form of dissatisfaction resulting from one's perceived association with negative values, persons, group of culture. The concepts of indecision regarding career choice and its impact upon the feeling of alienation tendencies among young adults are quite new yet they are extremely important

because in a society, the indecision in young adults will lead to an entire generation of alienated adults with all the accompanying problems. Thus it has become very important to study the effects of career indecision on a young adult's alienation tendencies.

**PURPOSE** The purpose of the study was to investigate that how career indecision is related with young adult's alienation tendencies.

**HYPOTHESIS** Career indecision will significantly affect the alienation tendencies among young adults.

**SAMPLE SIZE** 400 under graduate students (200 boys & 200 girls) four under graduate colleges of Jaipur constituted the sample.

**MEASUREMENT DEVICES** Vocational indecision of the subjects was measured by the Vocational Indecision Scale (VIS) developed by Kathuria (1974). Alienation among the subjects was measured by Alienation Scale in Hindi developed by R.R.Sharma (1988).

**METHOD** After data collection through questionnaire mean, median, standard deviation and other statistics was computed for the variables. To know the relationship between variables intercorrelation was calculated with the help of Pearson's correlation formula. To know the commonality among different variables included in the study factor analysis was computed. To make comparison between the mean scores of indecisive and decisive group of subjects t ratio of alienation was computed.

**RESULT & DISCUSSION** The present study was undertaken to see the consequences of career indecision upon alienation tendencies amongst young adults. Alienation has been described as a psycho-social disorder, which includes isolation, loss of beliefs and values, meaninglessness, normlessness and depersonalization. An individual is characterized as alienated when he becomes discouraged by his own feelings of incompetence. The alienation scale used for investigation measures aggregate or total alienation as well as the five dimensions of alienation viz. powerlessness, isolation, self-estrangement, meaninglessness and normlessness.

Table-I shows intercorrelation between variables among boys and girls. Among boys, it indicates that there was no relation of career indecision with powerlessness, isolation and self-estrangement but career indecision was found to be positively correlated with meaninglessness and normlessness. Among girls, results of intercorrelation show no relation between vocational indecision and alienation.

**Table 1 - THE PEARSON'S 'r' BETWEEN VOCATIONAL INDECISION (VI) ALIENATION (PO, IS, SE, ME, NS, T1).**

**Among Boys & Girls**

Variables	VI (Boys)	VI (Girls)
PO	.0764	-.0147
IS	.0168	-.0337
SE	.1057	-.0502
ME	.1986**	-.0240
T1	.1718**	-.0011

Note-One Tailed Significance: \* = <.0 14, \*\* = <.001

VI = Vocational Indecision

SE = Self Estrangement

PO = Powerlessness

ME = Meaninglessness

IS = Isolation

NS = Normlessness

T1 = Total Alienation

The result of t-test as shown in Table-2 indicate that indecisive boys were found to have a feeling of meaninglessness (M=6.40) more than the decisive subjects (M=5.60). There was a significant difference between mean scores of the indecisive & decisive subjects with regard to meaninglessness (t = 3.35, p = <.001) in case of boys. Indecisive boys were also found to have a feeling of total alienation (M = 34.5) more than the decisive subject (M = 31.36). There was a significant difference b/w mean scores of the indecisive & decisive subjects with regard to total alienation (t = 2.90, p = <.001) in case of boys. In the case of girls, there was no significant difference in the mean scores of the indecisive & decisive subjects with regard to PO, IS, SE, ME & NE.

**Table -2 RESULT OF t-TEST VOCATIONAL INDECISION AND ALIENATION (PO, IS, SE, ME, NS, TI) AMONG**

**Boys**

Variables	Group 1 (Below Q1, Decisive)			Group 2 (Above Q3, Indecisive)			t	P (Two Tailed)
	N	M	S.D.	N	M	S.D.		
PO	69	5.97	1.34	69	6.07	1.34	1.20	N.S.
IS	69	5.73	1.20	69	5.84	1.31	0.47	N.S.
SE	69	5.85	1.72	69	6.31	1.75	1.57	N.S.
ME	69	5.60	1.38	69	6.40	1.40	3.35	<.001
NS	69	8.36	2.37	69	9.49	2.59	2.67	<001
TI	69	31.36	5.30	69	34.15	5.99	2.90	<.001

## Girls

Variables	Group 1 (Below Q1, Decisive)			Group 2 (Above Q3, Indecisive)			t	P (Two Tailed)
	N	M	S.D.	N	M	S.D.		
PO	67	5.00	1.33	67	4.82	1.27	0.79	N.S.
IS	67	5.11	1.04	67	5.00	1.24	0.53	N.S.
SE	67	5.65	1.51	67	5.44	1.32	0.85	N.S.
ME	67	5.11	1.43	67	5.02	1.35	0.37	N.S.
NS	67	9.11	2.15	67	9.32	2.37	0.53	N.S.
TI	67	30.01	5.11	67	29.64	5.41	0.39	N.S.

In traditional Indian society still girls do not take career perspectives seriously as compared to boys. Role of family may introduce gender discrimination in vocational development. Girls are expected to do house old chores simultaneously with their studies and so gradually they loose interest in planning their career and that is why vocational indecision does not affect them much. This may be the reason behind obtained insignificant relation between vocational indecision and alienation tendencies amongst girls.

Desta (1977) investigated conditions in which students become alienated. He found future employment prospects of students affect alienation tendencies. Students, who are unable to take their vocational decision & are burdened with parental wishes, become frustrated & this may have generated feelings of hopelessness and meaninglessness amongst boys, for whom career choice is prime importance in terms of self and societal expectations.

This is a period of stress & strains. An individual has to take the important decision regarding his career choice during this phase. Inability to deliver proper and effective judgment, decision making, produces stress, frustration and fear of failure among them and they become normless. Oppenheimer (1968) asserted that individuals who are indecisive and confused reject society's norms & systems. The reasons for indecision in career choice are mainly:-

1. The adolescent is not psychologically ready in terms of maturity or need to make a choice.
2. The adolescent doesn't have enough information about himself and the vocation to be able to make a choice.
3. The adolescent can't make up the mind between two or more possible choices

*Normlessness* is a condition in which the individual feels a lack of social values to guide him in different situations. He has feelings that none of the society's norms have

meaning. Powell (1971) also concluded that students who were undecided were more alienated than the students who had chosen their academic course. Alienation is aggravated when students find that there is familiar pressure to select the particular career. When they are not able to fulfill the parental demands then they withdraw themselves from reality. Vedprakash (1971) asserted that alienation could be alleviated if the young people were allowed to take their role of responsibility that is to take their decision themselves.

**PRACTICAL IMPLICATION** The study revealed that effort should be made by parents, teacher, policy makers and all those concerned with student development to facilitate decisiveness regarding career matter amongst present day's students. In fact, though our results show that girls are less likely to exhibit alienation tendencies simply because their indecisiveness is not taken to be an impediment in the course of their future life yet all indicators of growth of modern society point in the direction of equal opportunities in urban emancipated families. Thus eventually efforts must be made for both boys and girls to be decisive regarding their career choice so that they can constitute a healthy, achievement oriented and meaningful part of society. This will help in reducing their alienation tendencies and making them productive members of the society.

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## WILL CARBON MARKET CHANGE THE FATE OF THIS PLANET?

**Dr. Ankita Chaturvedi**

Sr. Assistant Professor

Department of Accounting and Taxation,

IIS University, Jaipur

Global Climate Change(GCCs) represents one of the greatest challenges for mankind . In addition to being a global problem as the name itself indicates, they involve several sectors of society, requires awareness on the importance of the issue, and demand changes in many consumption habits and behavior.The growing emissions of Carbon Dioxide (CO<sub>2</sub>) and other gases such as methane (CH<sub>4</sub>) and nitrous oxide (NO<sub>2</sub>) in the atmosphere has caused serious problems such as the greenhouse effect. Owing to the quantity of CO<sub>2</sub> issued, it is the gases that contributes the most to global warming . Its emissions represent approximately 55% of the total world emission of greenhouse gases. The time of permanence in the atmosphere ifs from 50 to 200 years.This means that the emission of today will have long-term effects, and may result in impacts on the climate regime throughout many centuries.

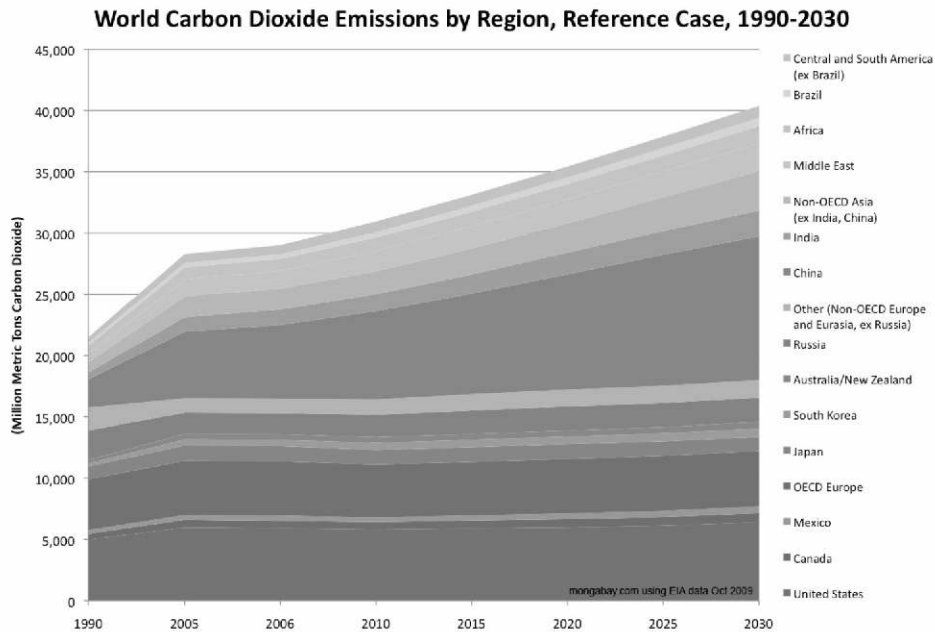
Global warming is an imminent catastrophe with irreversible consequences. The Kyoto Protocol was adopted in Kyoto, Japan on 11th December 1997 and entered into force on 16<sup>th</sup> February 2005. 191 countries have ratified the treaty to date. It aims to reduce the green house gas emissions by 5.2% against the 1990 levels over the five year period 2008-2012.

**World's Carbon emission** - By the end of 2012 the world will emit more than 35 billion tons of carbon dioxide. Every day of the year, almost a hundred million tons will be released into the atmosphere. Every second more than a thousand tons two million pounds of carbon dioxide is emitted from power plants, cars, trucks, ships, planes, factories, and farms around the world. The average citizen of the world will account for the release of four and a half tons 9,000 pounds of CO<sub>2</sub> this year. Over the 50 years since 1960, the amount of carbon dioxide in the atmosphere has risen nearly 25%. Since the start of the industrial revolution it has risen by 45%, putting it at a level not seen in millions of years. On current course and speed, by 2050 atmospheric CO<sub>2</sub> levels will rise by another third from their already record high levels, making CO<sub>2</sub> twice as plentiful in the atmosphere than at any point during the lifetime of our species.

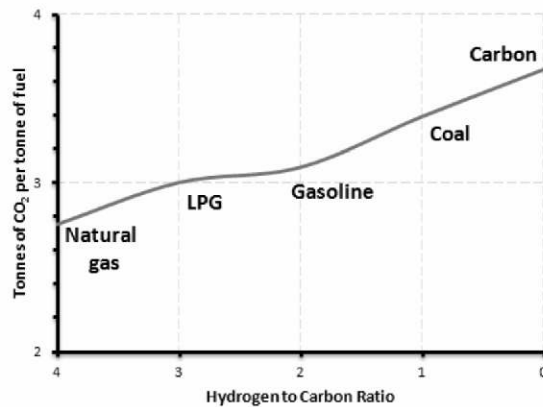
### World Energy Consumption and Carbon Dioxide Emissions, 1990-2025

Region	Energy consumption (quadrillion btu)				Carbon dioxide emissions (million metric tons)			
	1990	2001	2010	2025	1990	2001	2010	2025
Industrialized nations	182.8	211.5	236.3	281.4	10,462	11,634	12,938	15,643
Eastern Europe/ Former Soviet Union	76.3	53.3	59.0	75.6	4,902	3,148	3,397	4,313
<b>Developing nations</b>								
Asia	52.5	85.0	110.6	173.4	3,994	6,012	7,647	11,801
Middle East	13.1	20.8	25.0	34.1	846	1,299	1,566	2,110
Africa	9.3	12.4	14.6	21.5	656	843	971	1,413
Central and South America	14.4	20.9	25.4	36.9	703	964	1,194	1,845
<b>Total developing</b>	<b>89.3</b>	<b>139.2</b>	<b>175.5</b>	<b>265.9</b>	<b>6,200</b>	<b>9,118</b>	<b>11,379</b>	<b>17,168</b>
<b>Total world</b>	<b>348.4</b>	<b>403.9</b>	<b>470.8</b>	<b>622.9</b>	<b>21,563</b>	<b>23,899</b>	<b>27,715</b>	<b>37,124</b>

Source: Energy Information Administration (EIA), 2003 and 2004. Web: [www.eia.doe.gov/iea/](http://www.eia.doe.gov/iea/).



**Why focus first on carbon dioxide?** - Carbon dioxide is released in greater amounts and represents 50% of the warming attributed to greenhouse gases. As the major contributor of global warming, any serious environmental and economic program must first address this issue. The bulk of carbon dioxide comes from generating power and moving about in fossil fuel powered vehicles, the rest comes from agricultural and other activities. Carbon dioxide equivalent (CO<sub>2</sub>e) is a metric used to compare the global warming potential of various greenhouse gases. For example, the contribution of methane to global warming is rated as 21 over 100 years. This means that an emission of one metric tonne of methane is equal to emissions of 21 tonnes of carbon dioxide.



**What are carbon credits?** - Carbon credits are a tradable permit scheme. It is a simple, non-compulsory way to counteract the greenhouse gasses that contribute to climate change and global warming. Carbon credits create a market for reducing greenhouse emissions by giving a monetary value to the cost of polluting the air. The Carbon Credit is this new currency and each carbon credit represents one tonne of carbon dioxide either removed from the atmosphere or saved from being emitted. Carbon credits are also called emission permit. Carbon credit is in the Environment and Pollution Control subject. Carbon credits are certificates awarded to countries that are successful in reducing emissions of greenhouse gases. Carbon credits are generated as the result of an additional carbon project. Carbon credits can be created in many ways but there are two broad types:

1. Sequestration (capturing or retaining carbon dioxide from the atmosphere) such as afforestation and reforestation activities.
2. Carbon Dioxide Saving Projects such as use of renewable energies

**Existence of carbon credits** - The concept of carbon credits came into existence as a result of increasing awareness of the need for pollution control. Carbon credits were one of the outcomes of the Kyoto Protocol, an international agreement between 169 countries. The

Kyoto Protocol created legally binding emission targets for developing nations. To meet these targets, nations must limit CO<sub>2</sub> emissions. It was enforced from Feb'05. The very phrase "Kyoto Protocol" has become synonymous with the idea of saving the planet from the global meltdown. This can be accomplished by either reducing emissions or by absorbing emissions through processes such as tree-planting and sequestration.

**Carbon Offsets** - Offsets are the benefits created by environmental projects in all parts of the world that reduce carbon emissions from the air we all share. They work in different ways but they can avoid, reduce, and eliminate Green house gases. When you join the LivClean program, we invest in these carbon reducing environmental projects on your behalf. You may not be removing the exact carbon that you produce but, on a global scale, you will be doing your part. It's based on the principle that, since climate change is a global problem, an emission reduction made elsewhere has the same positive effect as one made locally.

**Difference between Credits and Offsets** - As a consumer, you can purchase carbon offsets. Basically, it is a donation you're making to help compensate for your carbon footprint. Carbon credits, however, are a little different, as they are part of a cap and trade program. Cap and trade programs were first used in the United States in the 1990s and are less about "donating," as with carbon offsets and more about observing limitations. The government looks at data from different industries and sets a "cap" (maximum) amount of carbon that each company can release, relative to size. They receive permits for amounts up to this cap, which can be then sold to other companies if carbon emissions are low enough. Alternatively, a company can purchase carbon credits from another greener company if they do not wish to invest in more environmentally friendly equipment and practices.

**Trading of carbon credits** - Buying carbon credits is not a charitable donation, but a retail action. Trade in carbon credits has the potential to make forestry more profitable and to sustain the environment at the same time. One of the primary solutions for climate change being thought by global warming alarmists is the purchase and sale of carbon credits. For trading purposes, one credit is considered equivalent to one tonne of CO<sub>2</sub> emissions. Credits can be exchanged between businesses or bought and sold in international markets at the prevailing market price.

**Value of carbon credits** - Carbon credits create a market for reducing greenhouse emissions by giving a monetary value to the cost of polluting the air such as carbon emitted by burning of fossil fuels. This means that carbon becomes a cost of business and is seen like other inputs such as raw materials or labor.

Carbon credits are measured in tonnes of carbon dioxide.

1 credit = 1 tonne of CO<sub>2</sub>.

Each carbon credit represents one metric ton of CO<sub>2</sub> either removed from the atmosphere or saved from being emitted. The carbon credit market creates a monetary value for carbon credits and allows the credits to be traded. For each tonne of carbon dioxide that is saved or sequestered carbon credit producers may sell one carbon credit.

**Generation of carbon credits** - Many types of activities can generate carbon offsets. Renewable energy such as wind farms, or installations of solar, small hydro, geothermal, and biomass energy can all create carbon offsets by displacing fossil fuels. Other types of offsets available for sale on the market include those resulting from energy efficiency projects, methane capture from landfills or livestock, destruction of potent greenhouse gases such as halocarbons, and carbon sequestration projects (such as reforestation) that absorb carbon dioxide from the atmosphere

**Will Carbon Trading Save the Planet?** - While critics contend carbon emissions trading is not the environmental savior that some have made it out to be, defenders say it's a viable tool in the climate change fight.

**Arguments in favour** - A company can reduce the carbon dioxide by adopting new technologies for production which are more environmental friendly. Carbon credits are traded in market just like stocks by giving a monetary value to the cost of polluting air and therefore an incentive for those companies who are concerned about environment. Given below are some of the advantages of carbon credits

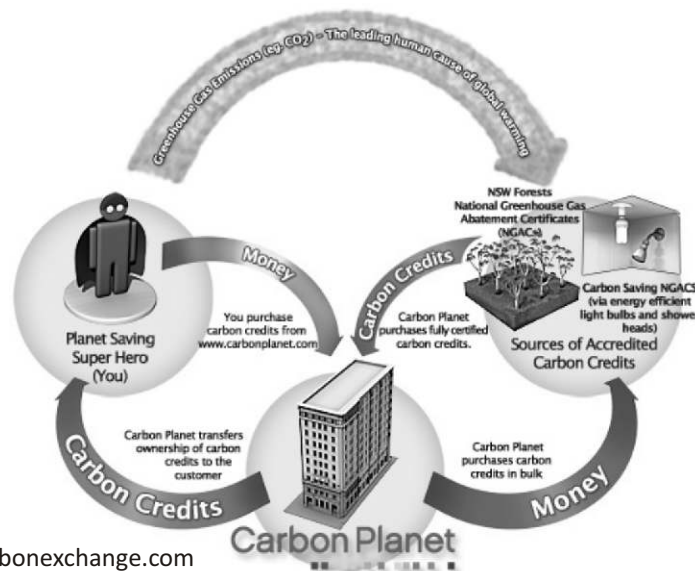
1. The biggest advantage of carbon credit is that they help in reducing the global warming because this is being implemented across the world.
2. It helps the companies of developing world in generating extra income from carbon credits.
3. Energy saving initiatives becomes more popular because of the awareness generated by carbon credits.
4. It is also an alternative investment for people who are looking for some innovative investments.

**Arguments in against**

1. Buying credits makes people feel that it's okay to pollute if they simply compensate for their actions by buying credits.
2. Offsetting accounts for a fraction of all emissions produced. Long term we need to radically cut our emissions rather than mitigate them.
3. Lack of Fairness - Critics have also raised concerns over equality and fairness based on the argument that carbon offsetting enables developed nations to perpetuate unsustainable lifestyles by funding carbon projects in developing countries.

4. Non-additional - Recent research reports have pointed out that a significant number of offsets come from projects that would have been implemented anyway
5. The industry is almost completely unregulated and therefore largely held unaccountable for the emissions promises it makes. This causes problems such as:
  - o A shortage of verification, making it difficult for buyers to assess the true value of carbon credits
  - o Industrial companies profiting from doing very little - or from gaining carbon credits on the basis of efficiency gains from which they have already benefited substantially.
  - o Widespread instances of people and organizations buying worthless credits that do not yield any reductions in carbon emissions.
  - o Brokers providing services of questionable or no value.

**Why is Forestry involved?** - Firstly 22% of global GHG emission is created from cutting down forest (deforestation). Growing forestry (afforestation) removes CO<sub>2</sub> from the atmosphere by photosynthesis. Part of the Kyoto Protocol acknowledges credit to be given for afforestation and the Government may issue ~ credits to those who grow forests. Due to the 1990 start date of the UN initiatives this has been adopted as an arbitrary date as from when the tracking of the afforestation carbon credits starts. A forest planted post 31/12/1989 resulting in a change of use of the land to forestry is called a Kyoto Forest and can attract carbon credits. Credits from growing forest are added to the limit agreed to with the UN and can be surrendered to the UN to offset emissions above the agreed cap and therefore have a value to those who emit in excess of the 1990 levels.



Source: Carbonexchange.com

**Is there enough land on the planet for enough trees to really have an impact on human-induced global warming?** - Carbon credits applied to reforestation will help minimise the overabundance of greenhouse gases in the Earth's atmosphere - reducing the impact of climate change on the ecosystem - but, naturally, there is a finite amount of land for the planting of trees. Reforestation is not the panacea for global warming: the scope of carbon credits may include other sources: such as solar, wind, hydro, wave, reducing energy consumption, etc. Forestry credits, while effective and feasible, are only one part of the equation.

**Carbon offsetting are doing more harm than good** - Carbon offsetting has become a multi-billion-dollar global business which has captured the imagination of organisations worldwide who want to do something to help combat global warming. The reality, however, is that many of these schemes have actually made matters worse. Carbon offsetting and carbon markets haven't really delivered the reductions of greenhouse gas emissions they claimed and in many ways have just made the problem worse. 'These schemes have often just provided an incentive for big polluting companies to continue emitting greenhouse gases rather than to change their ways.' 'Often, carbon offsetting schemes have very negative effects on local communities and eco-systems in developing countries.'

**Conclusion** - Carbon markets simply don't address the underlying and root causes of climate change, which is an over-consumption of finite fossil fuels. We are addicted to oil, gas, coal and a whole range of other fossil fuels, which, when burned for heating, electricity generation or other usages, release greenhouse gases. It is now time to make up for the lost decade since Kyoto and start to deal with our underlying reliance on fossil fuels. Offsetting should never be the first step in any carbon-neutral strategy. Instead, companies should seek to reduce their impact on the climate by wasting less energy and by examining their industrial processes to see if they can be made more efficient or less carbon-intensive. An energy audit assists with finding efficiency savings. Companies should only offset those emissions they cannot eliminate.

Although Carbon offset is a great way to protect our planet but we must also keep in mind that making small alterations in our daily lives can be of great help in preventing further environmental degradation. What we can do additionally on our part to protect the environment is to adopt small measures like using renewable fuels such as biodiesel, and buying LED lights instead of high-energy bulbs, and consume only as much energy as we need.

Carbon offset is yet to establish its place in an average person's vocabulary. Imparting relevant knowledge of the concept will go a long way in creating a green and pollution-free planet.

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## FINANCIAL INCLUSION : A SUGGESTIVE FRAMEWORK FOR GROWTH

**Ms. Ruchi Jain**

Assistant professor, EAFM Department  
International collage for Girls, IIS University, Jaipur

Financial Inclusion can be defined as timely delivery of financial services at an affordable cost to the vast sections of disadvantaged and low-income groups. This simple definition encompasses the two dimensions of financial inclusion.

**Firstly**, financial inclusion refers to customer having access to a range of formal financial services ,from simple ones like credit and savings to more complex ones like insurance and pensions. **Secondly**, Financial inclusion implies that customer have access to more than one provider of financial services so that clients have access to variety of competitive options. A wider definition of financial inclusion would include, along with credit, various other financial services such as savings, insurance, payments and remittance facilities by the formal financial system to those who tend to be excluded. Therefore, financial inclusion refers to households accessing institutional credit including commercial banks, cooperative banks ,RRB's NABARD SHG-linkage and other Self Help Groups, and credible micro finance institutions. A macro perspective of inclusion should also focus not only on credit but also on an increase in productivity and sustainability of farmers and other vulnerable groups.

**Challenges** - The widespread financial exclusion of the poor from the banking system is due to the conventional banking mindset which pursues big volumes and large clients with the underlying logic of too big to fail. A large part of the population is excluded, those are unorganized, and hence , difficult to cover ;the volume of business offered by the sector is commercially insignificant; the widely dispersed nature and small individual requirements render services to the sector unviable; the economic value addition by the sector is not high , and hence loans given would turn into non-performing assets (NPAs) on account of high default rates; the financial constraints faced by the sector should be alleviated through welfare handouts; not by commercial loans.....

**Farmer's Indebtedness:** Credit to farmer households is one of the important elements of financial inclusion .According to 59<sup>th</sup> round survey of NSSO ,at the all India level around 49 percent of the farmer households were indebted. These financially excluded group consist of unorganized workers, self employed, artisans and other vulnerable groups in both rural and urban areas. Finance for housing is another area where many poor are excluded.

**Supply side Issues:** It is being increasingly recognized that addressing financial inclusion requires a holistic approach addressing both supply and demand side aspects. Although

there has been significant expansion in banking in the last few decades, there are many supply side problems for commercial banks , RRB's and cooperative banks. Some of the criticisms on the trends in rural credit in the 1990s are : ( a) narrowing of the branch network in the rural areas;(b) fall in credit deposit ratios in rural areas;(c) disproportionate decline in agriculture credit to small and marginal farmers;(d) worsening of regional inequalities in rural banking steepest decline in credit-deposit ratio in eastern and north eastern states ,and (e) crippling of the RRB's.

**Political interference** - This includes loan waivers and write-offs also resulted in unviability and sickness in some of the formal rural credit institutions.

**Institutional Infrastructure** - A issue is whether separate institutions is required for promotion of financial inclusion or existing formal institutions may be sufficient for this purpose. Commercial banks have their own problems such as manpower shortage ,an unfavorable attitude towards rural credit, infrastructure and technology problem in rural areas , etc. Rural banking has to be friendly to small and marginal farmers and other vulnerable groups. It requires a specific type of organizational ethos, culture and attitude.

**Social responsibility** - The cadre of officers in rural branches has to develop this attitude and promote financial inclusion of low income groups treating it both as a business opportunity as well as social responsibility.

**Other Financial services** - Mostly issues are related to credit but savings, insurance, and other financial services are also important. NSS data shows that only 36% households availed banking services and have deposits in the form of bank accounts, govt. certificates ,post office deposits ,private deposits, insurance policy, etc .Therefore, there is a lot of scope for business opportunities for banks to include deposit-excluded households.

**Risk coverage** - Many individuals face risks such as droughts, floods, cyclones, fires, theft, pest attacks, sharp falls in prices, health problems, accident, death of a family member, etc.They need some kind of insurance to cope with these kinds of risks. The supply of insurance mechanism in last decades certainly brought some changes. Too much under pricing of insurance services in private sectors may not be sustainable for both public and private sectors.

**Demand side constraints** - Low productivity and risk, vulnerability of small and marginal farmers ,low skill and poor market linkage for rural non farm and urban workers ,vulnerability to risk for rural landless and urban poor, inadequate awareness and low financial literacy are some of the constraining factors in rural and urban areas.

To improve demand, suitability of existing financial products for the farmers/poor must be assessed.

**New mechanisms** - Suitable mechanisms have to be explored for addressing the risk faced by farmers and other poor, risks such as weather, price, yields, technology, etc. Moreover, financial instruments have to be developed in such a way that they promote economically viable activities.

**Financial Education** - The financial institutions have to educate the poor and vulnerable by giving wide publicity to their financial instruments, e.g. no frill bank accounts.

**Other measures of financial inclusion** - Financial inclusion will be successful only if the productivity of small and marginal farmers is sustained with the economically viable activities. Financial inclusion for the farmers can not be sustained by the banking system alone as there is a need for other measures like government schemes, Financial institutions, co-operative banks, federal system of govt, both rural as well as urban level viz, state govt, gram panchayat, nagarpalika, gramsabha, etc, NGO's, SHGs can be helpful. Although banks are key player in this process but public investment, participation in irrigation, research and extension, infrastructure development in rural areas, proper seeds and fertilizers, a good marketing system for better price can be use as a catalytic agent at the grass root level stage of financial inclusion.

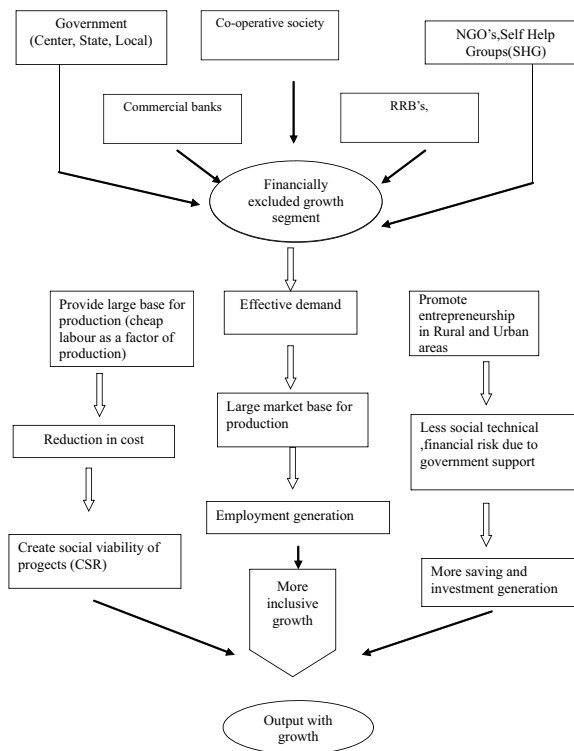
**Prototype services** - Banks should not provide only one type of credit services, but other kind of credit plus advisory services should be provided to the farmers and rural non-farm sectors. The service spectrum should be broadened in such a way that distinctive class of people can be served according to their need. The agricultural officers must provide "farm advisory" services that will help in making agriculture an integrated activity with appropriate backward and forward linkages. Rural banking has to be restructured so that credit will be supplemented with farm and non-farm advisory services.

We can further suggest a model for inclusive growth in finance for financially excluded in rural and urban areas, it is as follows:

- ✦ Government (central, state, local) take it as in its agenda with priority and provide finance through its various agencies with less or no cost, and through various national and state level financial institutions and intermediaries as a target group. Commercial banks can provide finance with their large network and huge financial base with the opening of 'No frills accounts', No minimum balance for opening a saving account; Co-operatives, NGO'S and Self Help Groups, RRB's by including it in its policy initiative and implementation on it with no profit motive with cooperation of other agencies.

- ✦ This finance can be pooled together for financially excluded group ,which can be defined on the calorie, income or other basis which can be a matter of a different study, Here this defined group is benefited from this large financial base through three aspects.
- ✦ (A) It can provide a large base for production by including those large number of people who were not a part of the economy as a one factor of production,i.e.labour. Through large financial base new projects will be started by these deprived people ,this will create new opportunities for employment, that will followed by reduction in information cost and transaction cost by inclusion of local people. This venture will crate faith in people and ultimately enhance the social viability of the projects. This certainly induces output with growth.

### Suggested framework of Inclusive growth



- ✦ (B) When financially excluded group receive finance from various agencies with lesser cost, they will have more purchasing power and according to modern macro economic employment aspect that will create an effective demand of consumer products ,that will initiate production of these products and also create opportunities of employment to local people for better understanding and of local needs and cater them with local people, large information network, through

which fulfillment of demand with less cost, high quality, no over production and production according to need, that will be pavement of inclusive growth.

- ✦ (c) This will create entrepreneurial development among urban as well as rural youth. Large institutional assistance and financial support from the government will reduce the technical and financial risk of the new ventures and give an impetus to extension of existing ones with new light. Less cost, large market base and remote area coverage, reliable information network, labour as well as new production techniques with the help of many agencies will increase the profit, subsequently savings and ultimately investment by the local rural folks in these ventures. In this way capital accumulation and technical innovation will be generated in these areas where, priorly it was wasted in the social and other rituals, now this stale money will come into force and that will certainly induce the output with growth.

In this way finance functions by mobilize savings, allocation of resources, expert corporate control, facilitate risk management, ease trade of goods, service and contracts will result in inclusive growth in this competitive environment.

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