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Chief Editor

Dr. S. Sabu

Principal, St. Gregorios Teachers' Training College, Meenangadi P.O.,
Wayanad District, Kerala-673591. E-mail: drssbkm@gmail.com

Co-Editor

S. B. Nangia

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CONTENTS

Indian Tribes and Educational Development – The Struggle for Existence in Society Bipul Chakraborty	1
Comparision of the Life Style Assesment of Indian Yoga and Physical Education Students Dr. Ajay Dubey	18
Life Style Assesment of Indian Yoga Students Dr. Ajay Dubey	24
A Study on Reading Habit of College Students and Role of Stakeholders Dr. Prativa Patowary	28
सेवारत मुस्लिम महिलाओं की बदलती परिस्थिति का समाजशास्त्रीय अध्ययन जिला सहारनपुर के विशेष सन्दर्भ में डॉ. अलका रानी और समरीन फातमा	36
वैदिक वाङ्मय में निहित सृष्टि विज्ञान डॉ. प्रकाशचन्द्र शतपथी	41
Changing Scenario of Education System in India During Covid-19 Dr. Arvind Kumar	43
इन्टरनेट एवं इसका सामाजिक प्रभाव डॉ. राजेन्द्र सिंह खीची और पिकी व्यास	49
सुशासन स्थापित करने में नागरिक समाज की भूमिका : एक विश्लेषण कुमारी मायारानी	55
नागरिक समाज की अवधारणा : उद्भव एवं विकास डॉ. चंचला सिन्हा	60
Women Empowerment Through Micro Finance in India –Select Study Ch. Srilatha	68
Uses of Social Media to Women Teachers Empowerment Nagamani Danasari	73
Social Work Education in India and Some Issues V. Rakesh	76

An Evaluation on Sarva Shiksha Abhiyan (RVM) As Implemented in Tribal Area of Telangana State YKD. Bhavani	79
A Study of The Impact of Parent Child Relationship and Socio Economic Status on Scholastic Achievement of Students Dr. Manohar Lal	82
A Study in the Field of Agriculture in India Occurred Through Horticulture Evaluation of Fruit Crops Dr. Sangita C. Acharya	88
Surrogate Motherhood Problems and Prospects A Legal Study in Indian Perspective Dr. Anwar Khan	93
ಕರ್ನಾಟಕದ ಸೌಹಾರ್ದತೆಯ ನೆಲೆಗಳಲ್ಲಿ- ಬುದ್ಧ ಡಾ. ಪೀರಪ್ಪಾ .ಬಿ.ಸಜ್ಜನ	100
ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ ಪೀರಪ್ಪಾ. ಜಿ. ಸಜ್ಜನ	108
An Analysis of Information and Communication Technology (ICT) Uses Versus Choosing Self- Medication and Seeking Professional Help as Treatment Replacement in Building Emotional Intelligence (E.Q) During a Covid-19 Pandemic Varsha Kumari	112
Environmental Impact Assessment in India Kishore Singh Joram	118
The Interactional Study of Spiritual Consciousness and Mental Health From A Psychological Perspective Varsha Kumari	125
A Study of Stress Among College Students in Relation to their Adjustment Varsha Kumari	132
The Effects of Security Feelings on the Frustration of College Students Belonging to Different Castes (OBC & Dalits) in the West Champaran District of Bihar Varsha Kumari	137
हीरा डोम की कविता 'अछूत की शिकायत' में दलित सवाल डॉ. महेन्द्र सिंह	142
Guidelines for Contributors	149

CONTRIBUTORS

Ajay Dubey, Assistant Professor, Govt. Girls PG College, Etawah, UP.

अलका रानी, प्रोफेसर, समाजशास्त्र विभाग, मद्रहड विश्वविद्यालय, रूडकी, उत्तराखण्ड ।

Anwar Khan, Visiting Faculty, Faculty of Law, Jai Narain Vyas University, Jodhpur.

Arvind Kumar, Assistant Professor (Guest), Dept. of Economics, Marwari College, Darbhanga.

Bipul Chakraborty, Ph.D Research Scholar, Department of Education, Swami Vivekananda University, West Bengal. Assistant Professor, Kolkata Teachers' Training College. North 24 Parganas, West Bengal. Academic Counselor, Indira Gandhi National Open University, (Ignou) Study Center: Rishi Bankim Chandra College for Women. (28157). North 24 Parganas, West Bengal.

Ch. Srilatha, Research Scholar Department of Social Sciences, Kakatiya University, Warangal - 506009 Tealangan State.

चंचला सिन्हा, मोती महल, ब्राह्मण टोली, दहियावा, छपरा सारण बिहार ।

कुमारी मायारानी, शोध-छात्रा, राजनीति विज्ञा, जयप्रकाश वि. वि., छपरा बिहार ।

Kishore Singh Joram, Student

महेन्द्र सिंह, एसोसिएट प्रोफेसर, हिन्दी - विभाग राजधानी कॉलेज, नई दिल्ली, दिल्ली विश्वविद्यालय,
E-mail: mahendrasinghh1967@gmail.com

Manohar Lal, Asstt. Professor, Swami Ganesha Nand Sanatan Dharam College of Education, Uchana Kalan (Jind).

Nagamani Danasari, Lecturer in Education, Tribal welfare B.Ed. College BadrachalamTelangana State 507111.

पिंकी व्यास, शोधार्थी, समाजशास्त्र विभाग, जयनारायण व्यास विश्वविद्यालय, जोधपुर राज ।

Prativa Patowary, Associate Prof., Department of Education, Goreswar College.

प्रकाशचन्द्र शतपथी, सहायक-आचार्य, (वेद-विभागः), श्रीमती ला.दे.श.पं.आ.सं. महाविद्यालय, बरून्दनी माण्डलगढ,
भीलवाडा, राज-311604 E-mail: Satpathy2005@gmail.com

राजेन्द्र सिंह खीची, सहायक आचार्य, समाजशास्त्र विभाग, जयनारायण व्यास विश्वविद्यालय, जोधपुर राज ।

Sangita C. Acharya, Associate Professor, of Economics: Smt. M.M. Shah Mahila Arts College, Kadi (N.G.)

समरीन फातमा, शोध छात्रा, मद्रहड विश्वविद्यालय, रूडकी, उत्तराखण्ड ।

V. Rakesh, Research Scholar, Department of Social Sciences, Kakatiya University, Warangal - 506009 Tealangan State.

(vi)

Varsha Kumari, Department of Psychology, Darbhanga, Bihar.

Varsha Kumari, Research Scholar, Department of Psychology, L.M.N.U Darbhanga, Bihar
E-mail: Varsha.angel.upadhyay@gmail.com

YKD. Bhavani, Research Scholar, Department of Social Sciences, Kakatiya University, Warangal
- 506009 Tealangana State.

ಡಾ. ಪೀರಪ್ಪಾ .ಬಿ.ಸಜ್ಜನ, ಅತಿಥಿ ಉಪನ್ಯಾಸಕರು ಪಾಲಿ ಮತ್ತು ಬೌದ್ಧ ಅಧ್ಯಯನ ಸಂಸ್ಥೆ ಗು.ವಿ.ಕ

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Raghu Ananthula

*Department of Education (UCOE),
Kakatiya University, Warangal, Telangana State.*

C. Jangaiah

*Associate Professor, Department of Training,
Development and Education, The English and
Foreign Languages University,
Hyderabad Andhra Pradesh.*

G. Viswanathappa

*Associate Professor,
Regional Institute of Education
(RIE, NCERT), Manasagangothri, Mysore, Karnataka.*

Abdul Gafoor

*Associate Professor, Department of Education,
University of Calicut, Calicut University,
P. O., Malappuram, Kerala.*

E. R. Ekbote

*Professor and Dean, Department of P. G. Studies &
Research in Education, Gulberga University,
Gulberga, Karnataka.*

Smitha V. P.

*Principal, Calicut University,
Teacher Education Centre, Calicut, Kerala.*

Mr. Ismail Thamarasseri

*Assistant Professor, Department of Education,
Central University of Kashmir, Srinagar 190004, (J&K).*

KVSN Murti

*Professor and Head, School of Education,
SCSVMV University, Enathur,
Kancheepuram-631561, Tamil Nadu.*

Dr. Anil Kumar Sinha

*NET, Ph.D (History), M.Ed. Head Master
Govt. M.S. Dholi, Muzaffarpur (Bihar)*

Mr. Mahamood Shihab K. M.

*Principal, Farook B. Ed College, Parapur,
P. O., Kottakkal, Malappuram, Kerala.*

Mrs. Smitha P. R.

*Lecturer in Education, MCT Training College,
Melmuri, P. O., Malappuram, Kerala.*

Mr. Zubair P. P.

*Principal, Majma Training College,
Kavanur, Malappuram, Kerala.*

Mrs. Mary P. F.

*Lecturer in Social Science,
St. Gregorios Teachers' Training College,
Meenangadi, Wayanad, Dt, Kerala-673591.*

Balbair Singh Jamwal

*Principal, B. K. M. College of Education
Balachaur, District S. B. S. Nagarm, Punjab-144521.*

Brindhamani M.

*Vice-Principal, Vidhya Sagar, Women's College of Education,
Vedananarayanapurma, Chengalpattu, Tamil Nadu.*

S.K. Panneer Selvam

*Assistant Professor, Department of Education,
Bharathidasan University, Tiruchirappalli (Tamil Nadu)*

S.D.V. Ramana

*Head, Department of Post Graduate Studies in Education,
Government I.A.S.E, Rajahmundry, Andhra Pradesh.*

P.K. Panda

Utkal University, Bhubaneswar (Odisha)

Yudhisthir Mishra

*Assistant Professor, The Institute for Academic Excellence,
Paschim Medinipur (West Bengal).*

Dr. R.A. Khan

Al Habib Teacher Training College, Bokaro (Jharkhand).

Dr. Parth Sarthi Pandey

*Principal, Gandhi Vocational College, College of Education,
Kushmoda, A. B. Road, Guna, (Madhya Pradesh).*

Dr. Neeta Pandey

Assistant Teacher, P.S. Bheeti, Handia, Allahabad, U.P.

Mr. Ankit P. Rami

Ph.D., M.Phil, LLM, LLB, North Gujarat University

Dr. Anand Kumar

*NET, Ph.D (Modern History),
Assistant Professor (History),
Government Women College, Mohindergarh (Haryana)*

Dr. Sujeet Kumar Dwivedi

*Head, Department of Education, B. M.A College,
Baheri, Lalit Narayan Mithila University,
Darbhanga, Member of ERC, Bhubneswar*

Editorial Office

APH Publishing Corporation

4435-36/7, Ansari Road, Darya Ganj, New Delhi-110002 (INDIA)

Phones: 011-23274050/09810136903, E-mail: aphbooks@gmail.com

Indian Tribes and Educational Development – The Struggle for Existence in Society

Bipul Chakraborty*

INTRODUCTION

The tribal education at present we usually take tribes in comparison with civilization but our history was different. So to study tribes in India, anthropologists go back to ancient or medieval times. There are two approaches evolutionary and historical. Both are prominent as an evolutionary approach is meant to discuss the process of tribal succession with time whereas the historical approach is confined with that exact time. Tribes of India are different on the basis of socio-economic and political development.



At present we often regard tribes as mentioned in the Scheduled Tribes list. In west Bengal, Most commonly the people living in solitude with localized groups are tribals by Indians. In India, the tribal people have known here as Adivasi a modern Sanskrit word that carries the specific meaning of being the original inhabitants of a given region. There are many laymen and vague definitions for describing a tribe but let us take a look at verified one. From ancient Rome, the term tribe has its origin, where the word Tribus denoted a division within the state. According to **Oxford Advanced Learner's Dictionary**, Tribe is a group of people of the same race, and with the same customs, language, religion, etc., living in a particular area and often led by a chief. **Under Article 342 of the Indian Constitution**, 1) President of India specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory, as the case may be. Parliament may by

*Ph.D Research Scholar, Department of Education, Swami Vivekananda University, West Bengal. Assistant Professor, Kolkata Teachers' Training College. North 24 Parganas, West Bengal. Academic Counselor, Indira Gandhi National Open University, (Ignou) Study Center: Rishi Bankim Chandra College for Women. (28157). North 24 Parganas, West Bengal .

law include un or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but to save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

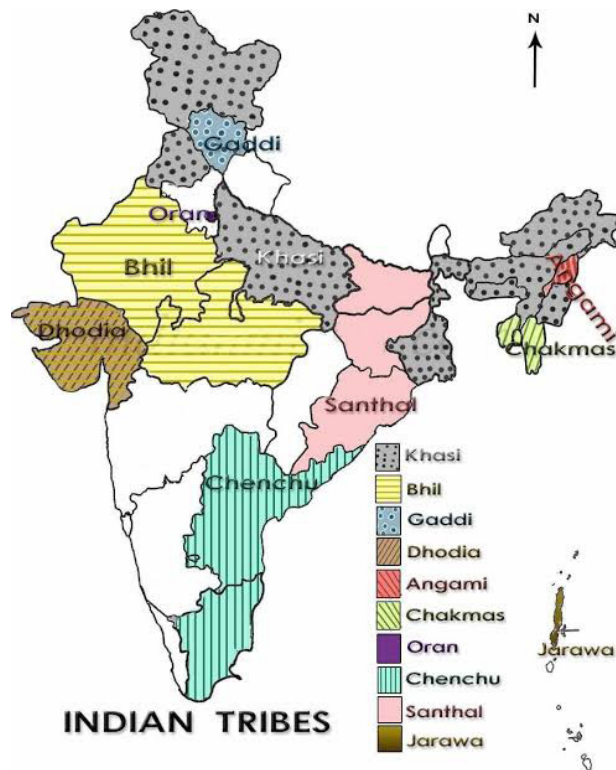


CHARACTERISTICS OF INDIAN TRIBES

- Educational conflict In India, the common in all tribes is their definite area. If there is no commonplace for them then they won't get other features like a common language, community, name, rituals, sentiments, territory, etc. This important characteristic helps them to unite together and maintain a sense of unity. It helps to encourage the common culture.
- According to Indian Culture, the institution of marriage holds a great significance. Tribal people do not get married outside that always respect their commonality.
- People living there always have an organized political authority that looks for their interests and welfare. They fear intrusion that would make their culture impure. The chief actively participates to promote the best for the masses.
- The tribal group is egalitarian in nature. The sense of equality among the community should be praised. There is no institution that is based on caste, class or sex. However, the position of chief is higher but tribal people have no sense of discrimination.
- Indian tribes are believe in magic and spirits. Taboos are part of their life and largely they trust animism. Worship of spirits with fear and respect is common. They prefer isolated terrains to live in and disregard trespassing in their area.

THE GEOGRAPHICAL LOCATION OF TRIBES

According to Indian social structure, There are four tribal regions according to anthropologist L.P. Vidyarthi: Himalayan, Middle India, Western India, and Southern India. States and Union Territories having a maximum number of Scheduled Tribes **as per the census of 2011** are Lakshadweep with 94.8%, Mizoram with 94.4% and Nagaland with 86.5%. On the contrary, the minimum is in Uttar Pradesh with 0.6%, Tamil Nadu with 1.1% and Bihar with 1.3%. Moreover, there are some states like Punjab, Haryana, Chandigarh, Delhi, and Puducherry which have no population of tribes.



TRIBAL EDUCATION SYSTEM



In present condition, Government planners see education as indispensable for helping tribal peoples cope with national integration. Education will also determine their prosperity, success and security in life.

The tribes which remain either deprived of or negligent toward education will suffer the consequence. Compared with the literacy rates of 29.34% for the general population, literacy among tribal peoples in India is at most 6%. The Union and the state governments have spent considerable sums of money for tribal youths' education, but the results are meager. The Commissioner for Scheduled Castes and Scheduled Tribes asserts that unless exploitation among the tribals is combatted and eliminated through education, no improvement in tribal welfare will occur. Within tribal areas, education can be the basis for integrated development. Government reports indicate that there is no scarcity of schools, other facilities or scholarships for the implementation of tribal education schemes. Most tribal youth find these incentives unattractive, however. Consequently, the government's dream to assimilate the tribes remains unfulfilled and raises basic questions about the implementation of such policies and strategies.

TRIBAL REVOLTS – CAUSES AND APPLICATION



- Over all Aspect of Shifting agriculture, hunting, fishing, and the usage of forest products were the tribals' mainstays.
- The practice of settled agriculture was established with the inflow of non-tribals into the tribals' customary territories.
- The tribal population lost land as a result of this.
- The tribals were confined to working as agricultural laborers without land.
- Moneylenders were introduced by the British into tribal communities, resulting in serious exploitation of the native tribes. Under the new economic structure, they were forced to work as bonded laborers.
- The concept of joint ownership of land was supplanted by the concept of private property in tribal communities.
- Disparity of Forest products, changing agriculture, and hunting techniques were all subject to limitations. For the tribals, this resulted in a loss of livelihood.
- All type of measurement at In contrast to mainstream culture, which was characterized by caste and class divisions, tribal life was typically egalitarian. The arrival of non-tribals or outsiders pushed the tribals to the bottom of society's ladder.
- Assessment of Police, traders, and moneylenders (most of whom were 'outsiders') exploited the tribals, exacerbating their plight.

- There are Some general laws were also despised because they were intrusive, as tribals had their own customs and traditions.
- The government established a Forest Department in 1864, primarily to manage the vast riches of Indian forests.
- The Government Forest Act of 1865 and the Indian Forest Act of 1878 gave the government total control over wooded territory.
- The Christian missionaries' activity also caused social instability in tribal civilization, which the tribes hated.

Sl no.	Tribal Revolts	Significance
1	Bhil Revolts	The Bhils of the Western Ghats controlled the mountain routes that connected the north with the Deccan. They rose against Company control in 1817–19 due to starvation, economic suffering, and misgovernment. To quell the insurrection, the British utilized both force and conciliatory measures. The Bhils, however, revolted again in 1825, 1831, and 1846. Later, a reformer named Govind Guru assisted the Bhils of south Rajasthan (Banswara and Sunth states) in organizing to fight for a Bhil Raj by 1913.
2	The Santhal Rebellions (1833; 1855–56)	The landlords exploited the Santhals ruthlessly, charging excessive interest rates (often as high as 500 percent) that insured the tribals would never be able to repay their loans. They were stripped of their land and forced to work as bonded laborers. Extortion, forcible deprivation of property, abuse and violence, deceit in business agreements, willful trampling of their crops, and so on were all things they had to cope with. They assassinated a large number of moneylenders and Company agents. The uprising was ferocious and huge in scope. The British brutally quashed the insurrection, killing around 20000
3	Kol Mutiny (1831)	The Kols were a tribe that lived in the Chotanagpur region. Moneylenders and merchants arrived alongside the British. The Kols were forced to sell their holdings to outside farmers and pay exorbitant taxes as a result. As a result, many people became bound laborers. The Kols were especially irritated by British judicial policies. In 1831-1832, the Kols organized themselves and revolted against the British and moneylenders, resulting in an insurgency.



TRIBES AND THEIR EXISTENCE

Bhils Tribe

Bhil is one of the largest tribes in South Asia and constitutes 40% of the total population of Rajasthan. This tribal community can be located in the Aravalli Ranges of Sirohi in Udaipur and the Dungarpur and Banswara districts of Rajasthan. The word Bhil is derived from the Vil or Bil, which means bow. In the history of India, the Bhil tribe were highly valuable as fighters against the Mughals, Britishers, and the Marathas. They furnished the needs of the Princess of Mewar, supplying them with equipment, bowmen, and guardians of their families and children.



Gonds Tribe

The Gond Indian tribes are known for being brave, and they are mostly found in Central India in the Chhindwara district of Madhya Pradesh. The Gond tribes can effectively communicate in Telugu, Hindi, Marathi, and many other Dravidian languages. Gonds are similar to several **tribal groups** in India, and they face economic hardships and social challenges. Gonds mostly live in a village with a headman known as Patel or Mahji. These tribal people in India wear typical Indian dresses, as men in the tribe wear a dhoti, whereas the women adorn a saree and a blouse or choli. **Gond tribe ornaments** are highly decorative. The staple food of Gonds is two millets known as Kutki and Kodo. Gonds also grow tobacco for smoking and produce liquor for the Mahua Tree.



Munda Tribe

The Munda Tribe has its main habitat in Jharkhand, but their presence can be seen in other nearby states such as West Bengal, Bihar, Odisha, and Chhattisgarh and some Bangladesh. This tribal community is one of the oldest in South Asian countries. The Munda tribe also existed during the pre-British era, but this tribe got recognition between 1857-1928 due to Birsa Munda. Birsa was a prophet and a freedom fighter who played a crucial part in India's freedom struggle. Birsa Munda's contribution to independent India is recognised and honoured by the government of India. On many occasions, Mundas have also been referred to as one of the most powerful tribes of Jharkhand. Munda tribes are mainly woodcutters and have remained animal eaters for a long time. The main language of the Munda tribe is called Killi.



Santhal Tribes

Spread across West Bengal, Assam, Jharkhand, and Odisha, this tribe is densely populated in Bihar. The roots of the Santhal tribe were known to be great warriors who have fought the Britishers for freedom. Santhal tribe is considered to be the largest tribe in Jharkhand. Santhals love music and dancing to cultural beats. Be it a fair at any festival or occasion, inhabitants of the Santhal tribe will always find a way to connect with music and dance. Santhals speak the Santali language.



Toto Tribe

Toto is one of India's endangered and isolated tribes that can be found in the Totopur region of West Bengal. The Toto tribe remains disconnected from the world. It is reported that the total number of people in this tribe counts not more than 1500, so they are referred to as an endogamous group. Occupants of the Toto tribe have a very low literacy grade and employment. These tribal people in India mostly collect sandstones from riverbeds, pen pigs, and cow herding. In many case studies by anthropologists, this tribe is referred to as 'a vanishing tribe' due to their thin numbers as they were near extinction in the 1950s.

Bhutia Tribe

Overlooking the landlocked region of Sikkim, the **Bhutia tribe** are widely known for their tribe names, traditional grandeur, art, and cuisine. A traveller cannot ignore the unique preparation of momo, steamed meat dumplings, and thumpy. The **Bhutia tribe** constitutes a majority of the total population of Bhutan. Inhabitants of the Bhutia tribe love to consume beef and other fat-fried animal meat, occasionally pork and mutton. Losar and Loosong are some of the main festivals celebrated by the tribe of Bhutia.

Khasi Tribe

Khasi tribe should be your answer. The ethical features of the Khasi tribes, are filled with lots of music, recreating musical instruments like drums, flutes and metal cymbals, and are going to make your excursion to Meghalaya memorable. They are found in the Khasi Hills of Meghalaya and found in parts of Assam, Arunachal Pradesh, Manipur, and West Bengal. The inhabitants are meat-eating people, with their staple consisting of rice and meat-based curries. Although consumption of chicken, fish, beef and lamb is common, there is a priority of pork.



Garos Tribe

The Garo tribes are the last inhabitants of the matrilineal societies of the world. This tribe is found in the foothills of Meghalaya and are known for their unique lifestyle. They can be found in Bangladesh and parts of West Bengal, Assam, and Nagaland. Being the second-largest tribe in

Meghalaya after the Khasi Tribe and comprising about a third of the total population. Women are often found in traditional ornaments, whereas men wear turbans with feathers attached behind them. Some ideal sights of the Garo architecture are Nokmong, Nokpante, Jamsireng, and Jamadaal. Additionally, the Wangala festival of Asanang is something you can't miss.

Toda Tribe

Toda is the most ancient of the indigenous tribes of India, and they reside in the Nilgiris. These people are also known for their finesse in garment and apparel embroidery. The women of this tribe mostly use black and red threads on the white background, giving it a rich effect on each item they produce. Traditionally, the Toda men of this Indian tribe grew their beards. The members of the Toda tribe are majorly dependent on their cattle for dairy products. However, some of them are also considered experts in silver-smith work. Legends say that Todas are the descendants of Alexander's Macedonian army who swarmed India in 327 B.C.

Great Andamanese Tribe

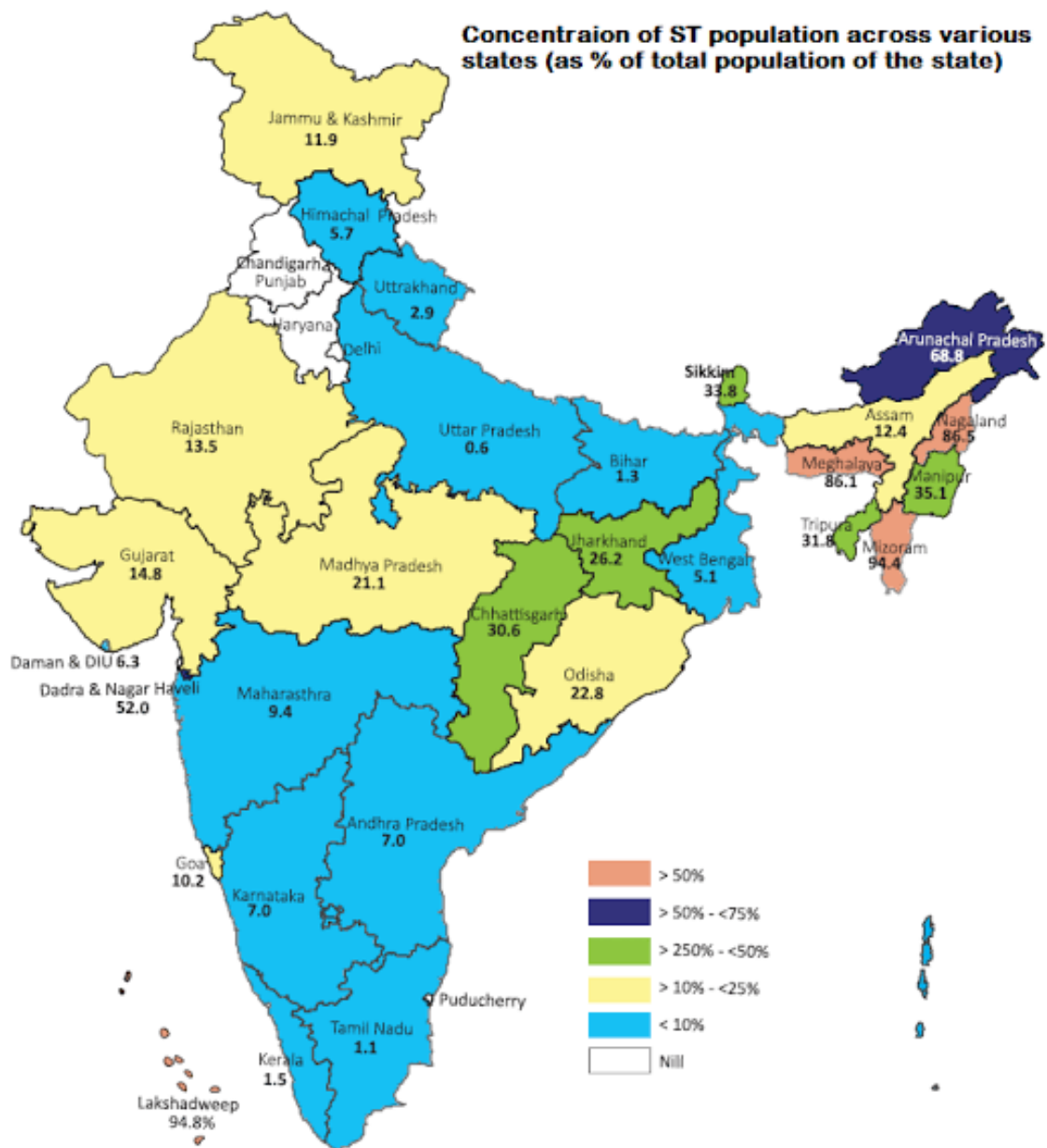
The Great Andamanese Indian Tribes are from the Andaman Islands and part of the Negrito tribal family. With a population of just about 30,000, this tribe is on the extinction threshold. The people of the Great Andamanese Tribe are known for their physical stature, culture, and trade. The staple food of the Great Andamanese Tribe includes rice, wheat, dal, and chapati. This tribe communicates in Jeru, Khora, Andamani Hindi.

Men in this tribe wear narrow belts made of hibiscus flower that suits their bodies. They tuck their weapons in these belts when they hunt. The women display their tribal essence of dressing with a unique design and wear traditional clothing to reflect their community.

THE RELATION BETWEEN TRIBAL STUDENTS AND TEACHERS

In west Bengal, the educational assessment Among the various important factors of tribal education that influence integration into the national mainstream of life are the students and their teachers. Tribal students have different backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribals. These biases are expressed in various forms of discrimination. Tribal youths have complained that teachers did not teach them in the schools because they believed that if they did, the tribal students would no longer be dependent on them. Tribal youths also feel that teachers endeavor to undermine the attitudes toward their own customs, mannerisms, language, or, toward their cultural heritage in general.

During my own student career, I had many experiences which made me feel that I belonged to a primitive, uncultured group whose youth were not worthy of being students. I can still recollect many such incidents vividly from my school and college days. One such incident occurred when I was studying in Nagpur for a graduate degree. An essay entitled "How Many Cultures?" had been prescribed in second year general English in the B.A. course. The author referred to the tribes and their cultures and mentioned the Bhils in passing. One of the students in the class asked the lecturer who the Bhils were. The lecturer showed contempt and said, "a kind of jungly people." The students had a good laugh. One of the students in the class, who knew that I belonged to that tribe, turned and pointed toward me, saying, "One of



EDUCATION OF TRIBAL LEADERS

Tribal leadership has been subverted by outside influences and agencies such as the police, the courts and political parties. In the case of political parties, tribal leaders are often manipulated for the block of votes they can deliver rather than encouraged to take the initiative of leading their people to find locally derived solutions to local problems. As a result, village autonomy was destroyed, law and order has deteriorated, and respect for authority was lost. Tribal leaders began to exploit

their own people politically, socially and economically. Tribal students, even while they are receiving their education, must be trained to be dedicated to the service of their own people. They must help to develop their people's inner resolve to resist exploitation and to safeguard their own rights.



NEW SCHEMES FOR TRIBALS

The schemes of the Ministry of Tribal Affairs are demand driven and funding are made in various sectors including for employment-cum-income generation and covers activities such as establishment of Agro/Forest/Natural Resource based micro / village industries through training of tribal cooperatives, SHGs and individual entrepreneurs, promotion and skill development in traditional tribal culture areas like tribal jewellery, painting, dance forms, music and culinary art, Village tourism, Eco-tourism, etc.

The scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP covers various activities including procurement of MFPs when their market price falls below their notified MSP, setting up/expansion of storage facilities, expanding the knowledge base on MFP, training for sustainable collection, value addition, etc. The activities involving expanding knowledge base, training for sustainable collection, value addition, etc. are done through by the Ministry and the Central Government bears 100% of the expenditure incurred for these activities.



While there is no proposal to introduce a separate scheme/policy on this matter, Ministry of Tribal Affairs desired to brand the activities being undertaken by it under the existing scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP as “Van Dhan Vikas Karyakram”. Van Dhan Vikas Karyakram is a training and development of value chain components of the scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP.

Sl. No.	Names of Schemes / Programmes
1	Pre Matric Scholarship Scheme for ST students
2	Post Matric Scholarship Scheme for ST students
3	National Overseas Scholarship for ST students for studying abroad.
4	National Fellowship and Scholarship for Higher Education of ST students (a) Scholarship for Higher Education (earlier known as Top Class Education For ST Students). (b) Fellowship (earlier known as Rajiv Gandhi National Fellowship Scheme for ST students).
5	Grants-in-aid to Voluntary Organisations Working for welfare of STs
6	Strengthening Education among ST Girls in Low Literacy Districts
7	Development of Particularly Vulnerable Tribal Groups (PVTGs)
8	Grants under Article 275 (1) of the Constitution of India
9	Special Central Assistance(SCA) to Tribal Sub-Scheme(TSS)
10	Grants-in-aid to Tribal Research Institutes
11	Institutional Support for Development and Marketing of Tribal Products/Produce
12	Support to National/State Scheduled Tribe Finance and Development Corporations
13	Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Mechanism of marketing of Development of Value Chain for MFP
14	Research Information & Mass Education, Tribal Festival and Others

CHALLENGES IN TRIBAL EDUCATION

Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life.

- **Medium of Instruction:** Language has been the biggest constraints in tribal education. All the curriculum and teachers module are designed in official/regional language which is alien for tribal student.
- **Economic Condition:** The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
- **Teacher Absenteeism:** In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
- **Attitude of the Parents:** As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.

- **Infrastructural Challenges:** Most of the schools located in tribal areas have minimal infrastructural facilities. These schools are not equipped with teaching learning materials, study materials, even minimum sanitary provisions are not maintained.

GOVERNMENT INTERVENTION

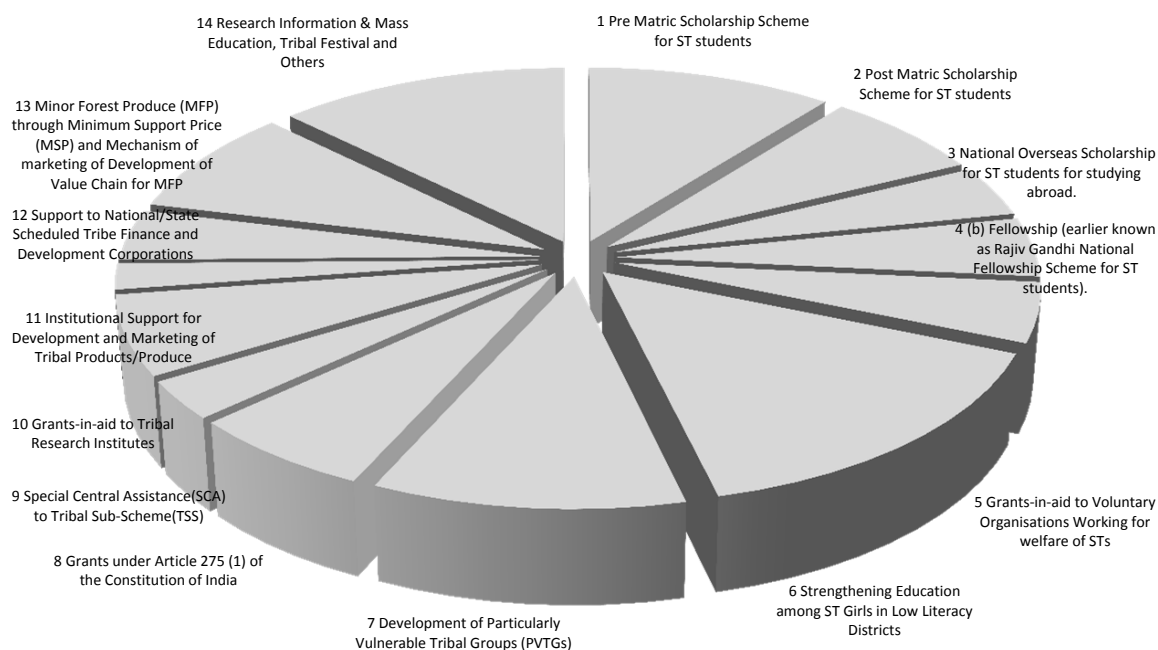
- **Eklavya Model School:** Residential School based on Navodaya Model to be opened in each tribal block by 2022.
- **Rajiv Gandhi National Fellowship Scheme (RGNF):** RGNF was introduced in the year 2005-2006 with the objective to encourage the students belonging to ST community to pursue higher education
- Pre and Post Matric Scholarship Schemes
- **Vocational Training Center in Tribal Areas:** The aim of this scheme is to develop the skill of ST students depending on their qualification and present market trends.

STEPS TO IMPROVE THE CURRENT SYSTEM

- The government ought to take steps to extend the number of primary schools in order that people of each village can get education easily.
- There ought to be more emphasis given on adult education as it is necessary to teach the parents and guardians first in order that they become keen towards their ward's education.
- The role of the private institutions ought to be made restricted and so that people do not depend too much on them. In this way, they will not be taking a high amount of fees as they want.
- The condition of the government colleges and institution ought to be raised to a reasonable level.
- New syllabus ought to replace the old ones so as to provide the latest knowledge to students.
- Education loans ought to be made available easily so that even poor students can afford a high level of education.
- There ought to be strict laws relating to the cheating and coaching mafias.
- In addition, the system of education ought to be created free of corruption.
- Everyone ought to be given equal opportunity without discriminating on the premise of rich and poor or on the premise of gender.
- Especially girl's education ought to be given topmost priority.

Sl. No.	Names of Schemes / Programmes	accessibility in %
1	Pre Matric Scholarship Scheme for ST students	32.21
2	Post Matric Scholarship Scheme for ST students	21.32
3	National Overseas Scholarship for ST students for studying abroad.	12.32
4	National Fellowship and Scholarship for Higher Education of ST students	
	(a) Scholarship for Higher Education (earlier known as Top Class Education For ST Students).	
	(b) Fellowship (earlier known as Rajiv Gandhi National Fellowship Scheme for ST students).	14.32
5	Grants-in-aid to Voluntary Organisations Working for welfare of STs	14.36
6	Strengthening Education among ST Girls in Low Literacy Districts	45.32
7	Development of Particularly Vulnerable Tribal Groups (PVTGs)	31.85
8	Grants under Article 275 (1) of the Constitution of India	19.32

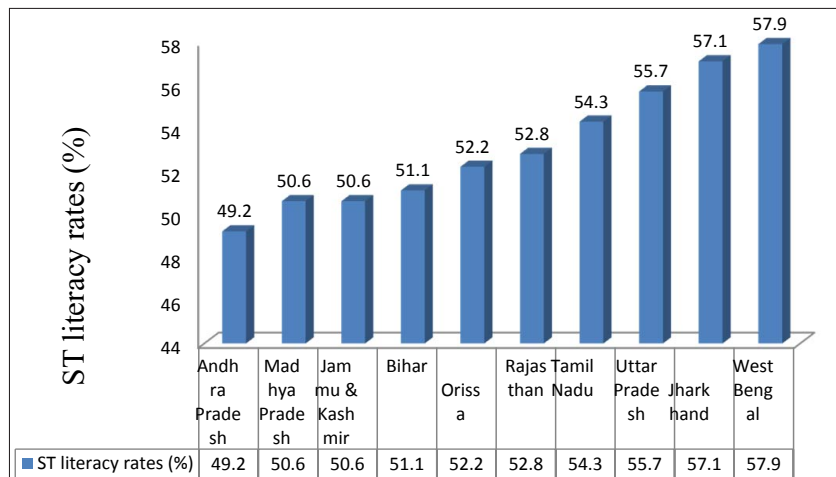
Sl. No.	Names of Schemes / Programmes	accessibility in %
9	Special Central Assistance(SCA) to Tribal Sub-Scheme(TSS)	9.32
10	Grants-in-aid to Tribal Research Institutes	19.25
11	Institutional Support for Development and Marketing of Tribal Products/Produce	6.27
12	Support to National/State Scheduled Tribe Finance and Development Corporations	12.32
13	Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Mechanism of marketing of Development of Value Chain for MFP	25.78
14	Research Information & Mass Education, Tribal Festival and Others	38.32



Accessibilty in % &Name of schemes programmes

States	ST literacy rates (%)
Andhra Pradesh	49.2
Madhya Pradesh	50.6
Jammu & Kashmir	50.6
Bihar	51.1
Orissa	52.2
Rajasthan	52.8
Tamil Nadu	54.3

States	ST literacy rates (%)
Uttar Pradesh	55.7
Jharkhand	57.1
West Bengal	57.9



ST literacy rates(%) according to state observation



CONCLUSION

With the advancement of education, India has seen an excellent development within the field of economy. People are less unemployed and some of them are even freelancing or rather self-employed. One of the best positive things is that child labor has gone down to an excellent extent. There are also reservation systems available for the socially underprivileged people. The present statistics is

7.5% of the scheduled tribes, 15% for the scheduled castes and 27% of the other backward class, but the exact percentages vary from state to state. In Haryana, the reservation is 18% for SCs and 1% for OBCs and 0% for STs, based on local demographics. In Tamil Nadu, the reservation is 18% for SCs and 1% for STs, based on local demographics.

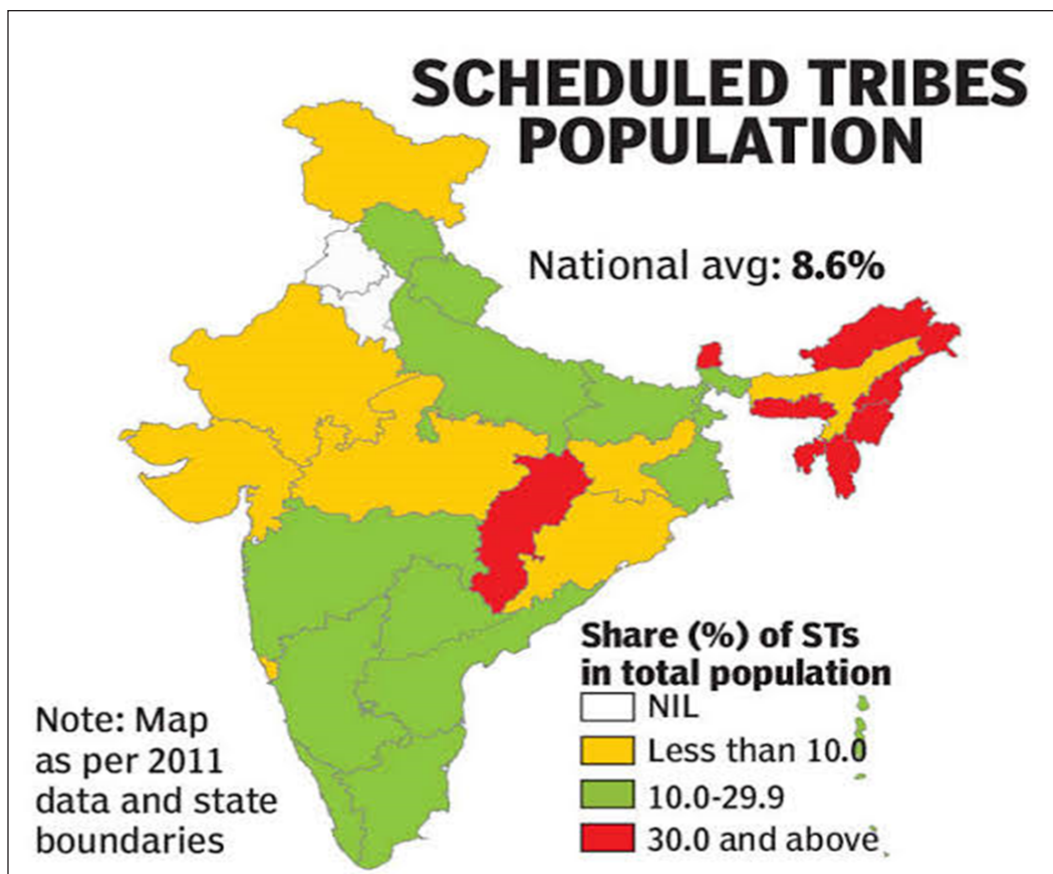
Presently there are chiefly two boards with the exception of the state boards conveying education until higher secondary, that is, ICSE and CBSE. In addition to this, there are also Open Universities providing study at home facility. If you crosscheck the technical fields, there are several institutions providing higher education. Additionally, you will find some institution providing the facility of e-Tutorial. The major downside of the prevailing system of education is that it is not easily affordable. Nowadays in India, more than 37% of people are living below the poverty level. Therefore, they cannot afford education even at the primary level.

Another reason for the poor quality of education is the poor quality of teachers in government schools. The level of education that government schools are not as expected and they do not possess an honest image among people. The ensuing possibility is the private institutions, which provides degrees from private to postgraduate. However, they are very costly and also the admission procedure is too complicated for common person to access.



The main features of the modern education system in India are as follows

- A system of obligatory education to all or any children up to the year of fourteen. Under this age, all children must be given education in any government or private school.
- If any child is forced to do any other job excluding from being educated the person concerned in such activities will be treated as per law.
- After gaining primary education, a child can be given secondary education.
- For providing this level of education each, the central and state governments are involved through their boards, which are created for this purpose.
- There are also private boards who conduct a high school or intermediate exams.
- After their 10+2 (secondary schooling), a person can pursue bachelor, master and an alternative specialization degree in several fields of their selection.



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Comparision of the Life Style Assesment of Indian Yoga and Physical Education Students

Dr. Ajay Dubey*

ABSTRACT

The study was conducted on selected contents related to life style assessment on the subjects selected from different Yoga departments of various universities and Physical education colleges of Madhya Pradesh. One hundred twenty students from D.Y.Ed. and B.P.Ed. were selected randomly. Sixty subjects were selected from D.Y.Ed. and Sixty from B.P. Ed. Age of the subjects ranged from 18 to 25 years. The purpose of the study was to compare Indian Yoga and Physical Education Students on their selected Life-style responses. The selected contents related to life style assessment were Physical Assessment, Alcohol & Drug Assessment, Nutritional Assessment, Social Wellness Assessment, Spiritual Wellness Assessment, Emotional Wellness Assessment, Stress Control Assessment and Intellectual Wellness Assessment. To compare Indian Yoga and Physical education students on their selected Life-style assessment responses, T-Test was employed. On the basis of results, the following conclusions were drawn: On the basis of the norms of Life-style Assessment inventory (L.A.I.), the Yoga students were excellent and Physical students were average incase of physical assessment & significant difference was found between the means of Yoga and Physical education students. Incase of Alcohol and Drug Assessment, Yoga students were excellent and Physical education students were below average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Nutritional Assessment, Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Social Wellness Assessment, Yoga and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Spiritual Wellness Assessment, Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Emotional Wellness Assessment, Yoga and Physical education students were good on the basis of the norms of life style assessment inventory (L.A.I.) & insignificant difference was found between the means of Yoga and Physical education students. Incase of Stress Control Assessment, Yoga students were excellent and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Intellectual Wellness Assessment, Yoga and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students. Incase of Average Score of Wellness Assessment, all the Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.) & significant difference was found between the means of Yoga and Physical education students.

*Assistant Professor, Govt. Girls PG College, Etawah, UP.

OBJECTIVE OF THE STUDY

Objective of the study was to compare Indian Yoga and Physical Education Students on their selected Life-style responses.

METHODOLOGY

Subjects

Subjects for the study were selected from different Yoga departments of various universities and Physical education colleges of Madhya Pradesh. One hundred twenty students from D.Y.Ed. and B.P.Ed. were selected randomly. Sixty subjects were selected from D.Y.Ed. and Sixty from B.P. Ed. Age of the subjects ranged from 18 to 25 years.

Variables/Contents Selected

Following contents related to Life-style assessment were selected.

- a. Physical assessment.
- b. Alcohol and Drug assessment.
- c. Nutritional assessment.
- d. Social wellness assessment.
- e. Spiritual wellness assessment.
- f. Emotional wellness assessment.
- g. Stress control assessment.
- h. Intellectual wellness assessment.

QUESTIONNAIRE USED

Life-style assessment inventory by Anspangh Davids, Michael, H. Hamrich and Frank D. Rosato was adopted to collect data for Life-style assessment.

STATISTICAL ANALYSIS

To compare Indian Yoga and Physical education students on their selected Life-style assessment responses, T-Test was employed. DATA were analysed by using S.P.S.S (Statistical package of Social Sciences).

FINDINGS

Table-1: Comparison of the Performance of Yoga and Physical Education Students in Physical Assessment

Means		T-Ratio
Yoga	Physical Education	
82.16	62.63	52.27*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-1 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 52.27, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-2: Comparision of the Performance of Yoga and Physical Education Students in Alcohol and Drug Assessemnt

Means		T-Ratio
Yoga	Physical Education	
87.33	38.66	126.65*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-2 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 126.65, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-3: Comparision of the Performance of Yoga and Physical Education Students in Nutritional Assessment

Means		T-Ratio
Yoga	Physical Education	
79.73	59.80	53.39*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-3 clearly indicates that singnificant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 53.39, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-4: Comparision of the Performance of Yoga and Physical Education Students in Social Wellness Assessemnt

Means		T-Ratio
Yoga	Physical Education	
69.86	67.83	5.48*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-4 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 5.48, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-5: Comparision of the Performance of Yoga and Physical Education Students in Spiritual Wellness Assessment

Means		T-Ratio
Yoga	Physical Education	
85.56	63.63	60.53*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-5 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 60.53, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-6: Comparison of the Performance of Yoga and Physical Education Students in Emotional Wellness Assessment

Means		T-Ratio
Yoga	Physical Education	
70.70	69.03	1.51*

*insignificant at 0.05 level.

T value at 118 df = 1.98

Table-6 clearly indicates that insignificant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 1.51, which was lower value than the required value (1.98) to be significant at 0.05 level of significance.

Table-7: Comparison of the Performance of Yoga and Physical Education Students in Stress Control Assessment

Means		T-Ratio
Yoga	Physical Education	
92.46	68.06	65.80*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-7 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 65.80, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-8: Comparison of the Performance of Yoga and Physical Education Students in Intellectual Wellness Assessment

Means		T-Ratio
Yoga	Physical Education	
70.20	53.76	48.38*

*significant at 0.05 level.

T value at 118 df = 1.98

Table-8 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 48.38, which was higher value than the required value (1.98) to be significant at 0.05 level of significance.

Table-9: Comparison of the performance of Yoga and Physical Education Students in Average Scores of Wellness

Means		T-Ratio
Yoga	Physical Education	
79.75	60.42	32.22*

*significant at 0.05 level.

T value at 958 df = 1.96

Table-9 clearly indicates that significant difference was found between the means of Yoga and Physical education students as the observed T-ratio was 32.22, which was higher value than the required value (1.96) to be significant at 0.05 level of significance.

CONCLUSIONS

1. On the basis of the norms of Life-style Assessment inventory (L.A.I.), the Yoga students were excellent and Physical students were average in case of physical assessment. Significant difference was found between the means of Yoga and Physical education students.
2. In case of Alcohol and Drug Assessment, Yoga students were excellent and Physical education students were below average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
3. In case of Nutritional Assessment, Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
4. In case of Social Wellness Assessment, Yoga and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
5. In case of Spiritual Wellness Assessment, Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
6. In case of Emotional Wellness Assessment, Yoga and Physical education students were good on the basis of the norms of life style assessment inventory (L.A.I.). Insignificant difference was found between the means of Yoga and Physical education students.
7. In case of Stress Control Assessment, Yoga students were excellent and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
8. In case of Intellectual Wellness Assessment, Yoga and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.
9. In case of Average Score of Wellness Assessment, all the Yoga students were good and Physical education students were average on the basis of the norms of life style assessment inventory (L.A.I.). Significant difference was found between the means of Yoga and Physical education students.

DISCUSSION

Except emotional wellness assessment, in all the selected life-style assessment contents, Yoga students proved to be superior than the Physical education students. This might be due to the reasons that Yoga includes Yama and Niyamas that contribute to healthy life-style of the subjects as well as many practices of Yoga contribute to the spiritual development of the subject that leads to healthy life-style. Pranayama may be one of its best example.

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Life Style Assessment of Indian Yoga Students

Dr. Ajay Dubey*

ABSTRACT

The study was conducted on selected contents related to life style assessment on 60 male students of Yoga belonging to Yoga departments of various universities of Madhya Pradesh with the purpose to characterize elite Indian Yoga students on their selected life style responses to standard human performance measures. The selected contents related to life style assessment were Physical Assessment, Alcohol & Drug Assessment, Nutritional Assessment, Social Wellness Assessment, Spiritual Wellness Assessment, Emotional Wellness Assessment, Stress Control Assessment and Intellectual Wellness Assessment. Mean, SD and range were used to analyze the data. On the basis of results, the following conclusions were drawn: On the basis of the norms of life style assessment inventory (L.A.I.), the Yoga students were excellent in case of physical assessment, Alcohol and Drug assessment & Stress Control Assessment. Yoga students were good on the basis of the norms of life style assessment inventory (L.A.I.) in case of Nutritional Assessment, Spiritual Wellness Assessment and Emotional Wellness Assessment. Yoga students were average on the basis of the norms of life style assessment inventory (L.A.I.) in case of intellectual Wellness Assessment and Social Wellness Assessment

OBJECTIVE OF THE STUDY

Objective of the study was to characterize elite Indian Yoga students on their selected Life-style responses to standard human performance measures.

METHODOLOGY

Subjects

Subjects for the study were selected from different Yoga departments of various universities of Madhya Pradesh. Sixty students from D.Y.Ed. were selected randomly. Age of the subjects ranged from 18 to 25 years.

Variables/Contents Selected

Following contents related to Life-style assessment were selected.

- a. Physical assessment.
- b. Alcohol and Drug assessment.
- c. Nutritional assessment.
- d. Social wellness assessment.
- e. Spiritual wellness assessment.
- f. Emotional wellness assessment.
- g. Stress control assessment.
- h. Intellectual wellness assessment.

*Assistant Professor, Govt. Girls PG College, Etawah UP.

QUESTIONNAIRE USED

Life-style assessment inventory by Anspangh Davids, Michael, H. Hamrich and Frank D. Rosato was adopted to collect data for Life-style assessment.

STATISTICAL ANALYSIS

To Characterize elite Indian Yoga students on their selected Life-style assessment responses to standard human performance measures, mean, S.D. and range were used. Data were analysed by using S.P.S.S (Statistical package of Social Sciences).

FINDINGS

Table-1: Mean, Sd and Range of the Scores of Physical Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	82.16	1.98	79	85

Table 1 clearly indicates the mean, SD and range of the scores of physical assessment. The observed mean, SD and range were 82.16, 1.98 and 79-85 respectively.

Table-2: Mean, Sd and Range of the Scores of Alcohol & Drug Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	87.33	2.15	84	90

Table 2 clearly indicates the mean, SD and range of the scores of Alcohol and Drug Assessment. The observed mean, SD and range were 87.33, 2.15 and 84-90 respectively.

Table-3: Mean, Sd and Range of the Scores of Nutritional Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	79.73	2.03	76	82

Table 3 clearly indicates the mean, SD and range of the scores of Nutritional Assessment. The observed mean, SD and range were 79.73, 2.03 and 76-82 respectively.

Table-4: Mean, Sd and Range of the Scores of Social Wellness Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	69.86	1.96	66	72

Table 4 clearly indicates the mean, SD and range of the scores of Social Wellness Assessment. The observed mean, SD and range were 69.86, 1.96 and 66-72 respectively.

Table-5: Mean, Sd and Range of the Scores of Spiritual Wellness Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	85.56	1.94	82	88

Table 5 clearly indicates the mean, SD and range of the scores of Spiritual Wellness Assessment. The observed mean, SD and range were 85.56, 1.94 and 82-88 respectively.

Table-6: Mean, Sd and Range of the Scores of Emotional Wellness Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	70.70	1.71	67	73

Table 6 clearly indicates the mean, SD and range of the scores of Emotional Wellness Assessment. The observed mean, SD and range were 70.70, 1.71 and 67-73 respectively.

Table-7: Mean, Sd and Range of the Scores of Stress Control Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	92.46	2.18	89	95

Table 7 clearly indicates the mean, SD and range of the scores of Stress Control Assessment. The observed mean, SD and range were 92.46, 2.18 and 89-95 respectively.

Table-8: Mean, Sd and Range of the Scores of Intellectual Wellness Assessment

N	Mean	SD	Range	
			Minimum	Maximum
60	70.20	1.81	66	72

Table 8 clearly indicates the mean, SD and range of the scores of Intellectual Wellness Assessment. The observed mean, SD and range were 70.20, 1.81 and 66-72 respectively.

Table-9: Mean, Sd and Range of the Average Scores of Wellness

Mean	SD	Range	
		Minimum	Maximum
79.75	8.38	66	95

Table 9 clearly indicates the mean, SD and range of the Average Scores of Wellness. The observed mean, SD and range were 79.75, 8.38 and 66-95 respectively.

CONCLUSIONS

1. On the basis of the norms of Life-style Assessment inventory (L.A.I.), the Yoga students were excellent in case of physical assessment.
2. In case of Alcohol and Drug Assessment, Yoga students were excellent on the basis of the norms of life style assessment inventory (L.A.I.).
3. In case of Nutritional Assessment, Yoga students were good on the basis of the norms of life style assessment inventory (L.A.I.).
4. In case of Social Wellness Assessment, Yoga students were average on the basis of the norms of life style assessment inventory (L.A.I.).
5. In case of Spiritual Wellness Assessment, Yoga students were good on the basis of the norms of life style assessment inventory (L.A.I.).
6. In case of Emotional Wellness Assessment, Yoga students were good on the basis of the norms of life style assessment inventory (L.A.I.).
7. In case of Stress Control Assessment, Yoga students were excellent on the basis of the norms of life style assessment inventory (L.A.I.).
8. In case of Intellectual Wellness Assessment, Yoga students were average on the basis of the norms of life style assessment inventory (L.A.I.).
9. In case of Average Score of Wellness Assessment, all the Yoga students were good on the basis of the norms of life style assessment inventory (L.A.I.).

DISCUSSIONS

In case of Nutritional assessment, Spiritual wellness assessment and emotional wellness assessment, Yoga students were found good they engage in many health promoting attitude and behavior that should contribute to health and more satisfying quality of life. There are some areas that could use some upgrading to provide optimal benefits. They are showing how much they care about themselves and their life.

In case of Physical assessment, Alcohol and Drug assessment and stress control assessment, Yoga students were found excellent they are engaging in behavior and attitude that can significantly contribute to a healthy life style and higher quality of life. They are example to many.

In case of Social wellness assessment and Intellectual wellness assessment. Yoga students were found average who tends to act without really considering the consequences of their behavior. It is the time to consider their life style and what ramifications it is having on them now and in the future. May be there are some positive actions that they can consider taking to improve their quality of life.

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A Study on Reading Habit of College Students and Role of Stakeholders

Dr. Prativa Patowary*

ABSTRACT

Reading stimulates imagination, encourage quick learning and expands the horizons of knowledge. Reading also encourages imagination and curiosity. But at present the habit of reading books has been declining among all sections of literate people. This is because of the arrival of various electronic media like TV, computer and other gadgets. In this regard the library has the main responsibility of making information available in different formats to encourage reading culture, specially among students. This paper is an attempt to know whether the students are habituated towards reading or not and if it is declining what should be the role to be played by major stakeholders particularly the teachers and the librarians for inculcating the reading habit.

INTRODUCTION

Healthy intellectual growth of an individual depends upon reading habit. Reading stimulates imagination, encourages quick learning and expands the horizons of knowledge. Reading is a healthy habit and it helps everyone particularly the student community in getting information on various topics and thus making them knowledgeable. The habit of reading keeps the students in-touch with the global issues. Students should acquire various reading skills so that they can comprehend various concepts with immense ease. Reading helps in improving a person's vocabulary, command on the language, and communication skills.

Till the advent of the 20th century reading was a primary leisure activity as there were no electronic media such as Television, Computer or Internet. During those days people spent their leisure time by reading books. But today's world is a busy one and the popularity of electronic media for news and entertainment has nearly killed the habit of reading. Consequently, people have lost the skill as well as the habit of reading. So, here, the question arises, how to make the reading habit attractive and keep the students engage in reading. For this purpose, the main stakeholders - the parents informally, and the teachers and the librarians, formally have to take strategies to inculcate good habit of reading among the students. In this regard, the library has also the responsibility of making information available in different formats to encourage reading culture specially among students. Reading habit should be nurtured among the students at an early age. Children are more creative and do better in school and college. A good reading habit helps a child in developing constructive mind. So it is the duty of the parents as well as the teachers to cultivate reading habit among students at an early age in order to make it fruitful. This paper is an attempt to know whether the students are habituated towards reading or not and if it is declining what should be the role to be played by major stakeholders particularly the teachers and the librarians for inculcating the reading habit among the students.

LIMITATION OF THE STUDY

The present study is limited to 4 provincialised colleges of BTAD (Bodoland Territorial area District) area i.e. Tangla college, Barama college, Goreswar college and Udalguri college of Assam.

OBJECTIVES OF THE STUDY

The objectives of this study is

1. To identify reading interest and habit of students at undergraduate level in the colleges.
2. To examine the institutional environment for inculcation of reading habit.
3. To examine the involvement of stakeholders for inculcation of reading habit.

METHODOLOGY

This paper is an attempt to study whether the students are habituated towards reading or not and if it is declining what should be the role to be played by major stakeholders particularly the teachers and the librarians for inculcating the reading habit. By using survey method, data were collected from provincialised colleges of BTAD (Bodoland Territorial area District) area. There are 9 provincialisead colleges in whole BTAD area. Students from 4 provincialised colleges (Tangla college, Barama college, Goreswar college and Udalguri college) were taken into consideration for the purpose of this study. 125 students of undergraduate level were selected randomly from the above institutions to collect primary data. Data were collected by using one self-constructed interview schedule consisted of 17 questions related to the reading habit of students, availability of reading materials, exposures for reading habit, role of librarians and faculties, facilities in the college libraries etc. which are considered as vital point in the present context of inculcating reading habit among the students located in the rural areas particularly in BTAD areas of Assam. Also the librarians of the sample colleges were interviewed to know the problems they face in the colleges for creating the environment of reading habit.

ANALYSIS OF DATA

Data will be analyzed by using simple percentages.

Size of the Sample

Sl.no.	Name of the colleges	Student sample
1	Barama college	25
2	Goreswar college	25
3	Tangle college	25
4	Udalguri college	25
Total		125

Table 1: Motives of Reading

S.N.	Motives of Reading	No. of students	Percentage
1	To get information	52	41.6
2	To derive pleasure	25	20

S.N.	Motives of Reading	No. of students	Percentage
3	To improve my general knowledge	28	22.4
4	It is my hobby	20	16
Total		125	100

The above table shows that 41.6% students read the books, newspapers & magazines for getting the information, 20% to derive pleasure, 22.4% students to improve the general knowledge and only 20% says it a hobby.

Table 2: Time Spent for Daily Reading

S.N.	Time spent for reading	No. of students	Percentage
1.	1 to 2 hours	15	12
2.	2 - 3 hours	63	50.4
3.	3 - 4 hours	35	28
4.	5 hours and above	12	9.6
Total		125	100

Table -2 reveals that 12 % students spend 1-2 hours in reading, 50.4% spend 2-3 hours, 28% spend 3-4 hours and only 9.6 % students spend above 5 hours daily in reading.

Table 3: Kinds of Reading Materials Borrow from Library

S.N.	Kinds Books borrow from library	No. of students	Percentage
1.	Subject related	95	76
2.	Recreational materials(i.e. fiction, poetry, etc.)	30	24
Total		125	100

Table-3 shows that 76% of the students borrow subjects related reading materials, whereas 24% students borrow recreational materials.

Table 4: Languages of the Reader

S.N.	Languages	No. of students	Percentage
1.	Assamese	80	64
2.	Bodo	40	32
3.	English	5	4
Total		125	100

The above table shows that 60% of students use Assamese, 32% Bodo, followed by 4% use English as language of their study.

Table 5: Availability of Reference Materials in the library

S.N.	Reference books	No. of students	Percentage
1.	Yes	95	76
2.	No	30	24
Total		125	100

From the above table it is observed that the library has sufficient reference materials 76% students were found positive regarding availability of reading materials.

Table 6: Kinds of Reference Materials in the library

S.N.	Reference books	No. of students	Percentage
1.	Encyclopedias	32	25.6
2.	Year Books	10	8
3.	Books of course related.	75	60
4.	Books of favorite writers of the world	8	6.4
Total		125	100

The Table shows that 25.6% of students use reference materials like encyclopedias. 8% year books, 60% Books of course related and 6.4% Books of favorite writers of the world.

Table 7: Habit of reading Daily Newspaper

S.N.	Reference books	No. of students	Percentage
1	Yes	60	48
2	No	65	52
Total		125	100

The above Table shows that only 48% of students have the habit of reading newspaper daily, but 52% students don't read the daily newspaper.

Table 8: Habit of reading Magazines

S.N.	Read Magazines	No. of students	Percentage
1	Yes	62	49.6
2	No	63	50.4
Total		125	100

The table shows that 49.6% students read magazine and 50.4% do not read.

Table 9: Sources of Reading materials

S.N.	Reading	No. of students	Percentage
1	From college library	60	48
2	From Local Library	15	12
3	At home	25	20
4	From friends	25	20
Total		125	100

From the above table it is found that 48% students get the newspaper and magazines from college library, 12% from local library, 20% at home and 20% from friends.

Table 10: Hobby of students

S.N.	Hobby	No. of students	Percentage
1	Reading	51	40.8
2	Others	74	59.2
Total		125	100

The above Table shows that only 40.8% students have reading habit and 59.2% have no habit of reading.

Table 11: Availability of library in school

S.N.	Library	No. of students	Percentage
1	Yes	54	43.2
2	No	71	56.8
Total		125	100

The above Table shows that only 43.2% students got library facility at their school stage and 56.8% students had not.

Table 12: Who encourage for reading ?

S.N.	Encouragement get from	No. of students	Percentage
1	Parents	45	36
2	Teachers	55	44
3	Librarian	25	20
Total		125	100

From the table it is found that 36% students get encouragement for reading from their parents, 44% from teachers and 20% from librarian.

Table 13: Whether the reading room is well equipped or not.

S.N.	Well equipped	No. of students	Percentage
1	Yes	50	40
2	No	75	60
Total		125	100

From the table it is found that 40% students feel their reading room well equipped and 60% reveals not well equipped.

Table 14: Availability of advanced facilities the students can avail.

S.N.	Facilities availed by students	No. of students	Percentage
1	Internet	35	28
2	Computer	40	32
3	None of these	50	40
Total		125	100

From the table it is found that 28% students can avail the internet facilities, 32% computer, and interestingly in this era of information and technology, 40% students have not got any facility in the colleges.

Table 15: Co-operation of librarian for inculcation of reading habit.

S.N.	Co-operative	No. of students	Percentage
1	Yes	53	42.4
2	No	72	57.6
Total		125	100

42.4% students opined that their librarian are co-operative and 57.6% expressed no co-operation of librarian for inculcation of their reading habit.

Table 16: Encouragement from teachers for inculcation of reading habit.

S.N.	Encourage	No. of students	Percentage
1	Yes	74	59.2
2	No	51	40.8
Total		125	100

59.2% students opined that their teachers encourage and 40.8% expressed negatively.

Table 17: Sufficient reading materials in the library

S.N.	Sufficient	No. of students	Percentage
1	Yes	65	52
2	No	60	48
Total		125	100

The above table shows 52% students viewed sufficient reading materials found in their library and 48% viewed that they don't find.

FINDINGS

From the study we have arrived at the following findings:

1. 41.6% students revealed that they read to get information only. That means they have not the habit of reading.
2. Majority of students that is 54.4% spend only 2-3 hours in reading which reveals the non-habit of reading books and others.
3. Another finding is that the students are subject oriented because 76% students deal with subject related materials and they can not enjoy the reading of other recreational materials.
4. Majority of the students need the reading materials in their mother tongue.
5. 81% students expressed that they get available reading materials in the library which are basically subject related but other materials which may give entertainment are not sufficient.
6. 52 % students have not the habit of reading newspapers and magazines.
7. Majority of the students i.e. 48% read newspapers and magazines in the college library that means library is the only source for reading.
8. 56.8% students did not get library at their school level.
9. Almost all the libraries have a reading room but the modern facilities are not available.
10. It is also found that the teachers are more encouraging and co-operative than librarians in inculcation of reading habit.

SUGGESTIONS

1. Habit of reading should be cultivated from the early age.
2. In all schools of secondary level there should be a library with reading and a librarian should be appointed.
3. The schools and colleges should frequently organize some counselling programme and group discussions to grow the habit of reading among the children.
4. An attractive environment should be created in the library to encourage the students to visit the library
5. In the library there should be adequate reading materials other than subject related materials to accelerate the reading habit.
6. Awareness programme such as importance of books for mental growth of the individual should be organized with the initiative of teachers and librarians.
7. Book club should be formed within the college in order to cultivate healthy reading habit.
8. Study skills component should be incorporated within the course to make reading more manageable.

9. Some tips to cultivate life-time reading habit should be displayed in the library in a more attractive way.
10. Advanced facilities for collecting information of good books and other materials should be made available for the students.

CONCLUSION

The study leads us to conclude that the students at the undergraduate level particularly in the rural areas of BTAD (Bodoland Territorial area District) need to improve their reading habit. Quality of a college depends on several factors. Teachers, as important agents to instill reading habits in future generations, are of course expected to have reading habits. To cultivate healthy reading habit of the students there must be exchange of ideas amongst the colleges specially of BTAD areas. If the students do not inculcate reading habit, they will not be competent enough to face the knowledge society of the 21st century and for this the stakeholders should be the main exposure.

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सेवारत मुस्लिम महिलाओं की बदलती परिस्थिति का समाजशास्त्रीय अध्ययन जिला सहारनपुर के विशेष सन्दर्भ में

डॉ. अलका रानी* और समरीन फातमा**

शोध-सारांश

वास्तव में इस शोध का मुख्य उद्देश्य समाजशास्त्रीय परिप्रेक्ष्य में महिलाओं की परम्परागत और आधुनिक भूमिकाओं से उत्पन्न तनावों और सामंजस्य के सन्दर्भ में बदलाव का गहन अध्ययन करना है।

प्रस्तुत शोध में यह जानने का प्रयास किया गया है कि कामकाजी मुस्लिम महिलाओं का उनके कार्यों द्वारा उनके सामाजिक, सांस्कृतिक एवं आर्थिक जीवन पर क्या प्रभाव पड़ा है? यह प्रभाव सकारात्मक है या नकारात्मक? मुस्लिम महिलाओं के जीवन में व्यवहार प्रतिमानों में बदलाव की गति क्या है? बदलाव की इस गति से उनके सामाजिक व आर्थिक जीवन में क्या परिवर्तन परिलक्षित हो रहे हैं? उनकी भूमिका एवं विभिन्न प्रकार के तनावों तथा पारिवारिक सामंजस्य से उन महिलाओं की सोच की दिशा किस ओर है? उनके वैवाहिक जीवन में क्या परिवर्तन हो रहे हैं? यह कुछ ऐसे समाजशास्त्रीय प्रश्न हैं जिनका उत्तर खोजने के लिए शोधकर्त्री ने यह रूपरेखा बनाई है।

इतिहास में एक लम्बे समय से महिला पर जुल्म (अत्याचार) होता आ रहा है हर जाति और क्षेत्र में महिला उत्पीड़न का शिकार थी। दुनिया के अधिकांश देशों में हर जगह उस पर अत्याचार हो रहा था। बाजारों में पशुओं की भाँति उसका क्रय-विक्रय होता था, उसे कोई स्थाई पद प्राप्त नहीं था। यूनान में एक लम्बे समय तक यह बहस जारी रही कि उसके अन्दर आत्मा है या नहीं। कुछ कठोर हृदय लोग अपनी बेटियों को जिन्दा जमीन में दफन कर देते थे। भारत में पति की चिता पर उसकी विधवा जलकर भस्म हो जाती थी। निवृत्तिवादी धर्म उसे अपराध का स्रोत पाप का द्वार और पाप का प्रतिरूप समझते थे। उनके द्वारा की गई नृशंसता और अत्याचार पर उसकी कहीं सुनवाई न थी। उसे फरियाद और आपत्ति करने का भी अधिकार प्राप्त न था। इस्लाम ने महिलाओं को खड्ड से निकाला उसके साथ न्याय किया, उसे सारे मानवीय अधिकार दिए इज्जत व श्रेष्ठता प्रदान की और समाज को उसका सम्मान करना सिखाया।¹ लेकिन वर्तमान समय में इस्लाम के बारे में जो भ्रान्तियाँ पाई जाती हैं, या जानबूझकर उत्पन्न की जाती हैं। उनमें से एक यह भी है कि इस्लाम ने महिलाओं को पुरुष के बराबर दर्जा नहीं दिया है और उसकी दौड़ धूप पर इतनी पाबन्दियाँ लगा दी हैं कि वे जिन्दगी की दौड़ में अनिवार्यतः पीछे रह जाती हैं, और सदैव पुरुष के अधीन जीवन बिताने पर मजबूर होती हैं, जबकि सच्चाई यह है कि इस्लाम धर्म दुनिया का एक मात्र वह धर्म है जिसने सर्व प्रथम

*प्रोफेसर, समाजशास्त्र विभाग, मदनहुड विश्वविद्यालय, रूडकी, उत्तराखण्ड।

**शोध छात्रा, मदनहुड विश्वविद्यालय, रूडकी, उत्तराखण्ड।

पुरुष और महिला की बराबरी की आवाज उठाई। इस्लाम के अनुसार मर्द और औरत दोनों समान आध्यात्मिक स्वभाव रखते हैं।¹² उसने कहा कि खुदा (अल्लाह) की नज़र में महिला और पुरुष दोनों बराबर हैं और उनकी सफलता और विफलता के सिद्धान्त भी एक हैं, पर वह वर्तमान युग के इस समता-सिद्धान्त को गलत समझता है कि दोनों को एक मैदान में काम की आज्ञा होनी चाहिए। इसके बिना उनमें समता नहीं पाई जा सकती। इस्लाम की दृष्टि से महिला को घर की जिम्मेदारी और पुरुष को बाहर की जिम्मेदारी उठानी चाहिए, इसलिए कि दोनों के कार्य क्षेत्र स्वभावता: भिन्न-भिन्न हैं। महिला पर घर का दायित्व देने से उसके आर्थिक प्रयत्नों पर प्रभाव पड़ सकता था, इसलिए इस्लाम धर्म ने केवल यहीं नहीं कि उसे आर्थिक रूप से गारंटी दी, बल्कि सामाजिक तथा सामूहिक दृष्टि से भी बहुत ही ऊँचा स्थान प्रदान किया। इस्लाम में महिला पर घर की जिम्मेदारी डालने का अर्थ यह बिल्कुल नहीं है कि घर गृहस्थी के अतिरिक्त दुनिया के सारे काम उसके लिए वर्जित हैं। इस्लाम का उद्देश्य केवल यह है कि महिला मूलतः घर की मालकिन है, वही उसका प्रबन्ध चलाती है, उसे बाहर की दुनिया को आबाद करने की चिंता में अपनी गृहस्थी को बर्बाद नहीं कर देना चाहिए। घर के दायित्व पूर्ण करने के पश्चात् वह अपनी परिस्थितियों, रुचियों तथा रुझानों की दृष्टि से जीवन के विभिन्न क्षेत्रों में दिलचस्पी ले सकती है। यह कहना गलत न होगा कि मुस्लिम महिलाओं ने अपने स्वाभाविक कार्य क्षेत्र में काम करते हुए बहुत से भागों में सचमुच दिलचस्पी ली और आश्चर्यजनक कार्य किए।¹³

इस बात से इनकार नहीं किया जा सकता है कि वैवाहिक जीवन और पारिवारिक दायित्वों का निर्वाहन करते हुए मुस्लिम महिलाओं में शिक्षा के विकास के साथ-साथ अपने कैरियर के प्रति निरंतर चेतना का विकास हो रहा है। इसके फलस्वरूप मुस्लिम समाज में एक नवीन सामाजिक घटना उभर रही है।¹⁴ आजादी के बाद जैसे-जैसे हमारा पाश्चात्य देशों से सम्पर्क बढ़ा तो उसी पाश्चात्यीकरण के प्रभाव से भारतीय मुस्लिम महिलाओं में शिक्षा का प्रसार धीरे-धीरे बढ़ना प्रारम्भ हुआ और इस शिक्षा के प्रभाव ने धर्म के दायरे में सिमटी मुस्लिम महिलाओं की विचारधाराओं में क्रांतिकारी परिवर्तन ला दिया। जहाँ महिलाएं ज्यादा साक्षर हैं, वहाँ लड़कियों का विवाह देर से होता है। पुरुष वर्ग के भी व्यवहार में पूर्णतया: बदलाव देखा जा रहा है। जो पुरुष अपनी शिक्षित पत्नी को भी पूर्ण पर्दे में रखते हैं वह भी अपनी बेटी के लिए कोई पर्दे का बंधन नहीं चाहते।¹⁵ अन्य धर्मों की महिला को देख मुस्लिम महिला में भी अपने अधिकारों की जागृति और खुलेपन की चाह सामान्य रूप से बढ़ रही है। वैसे तो प्राचीन काल से मुस्लिम समाज में महिलाओं को उनकी शारीरिक रचना के कारण पुरुषों की तुलना में निम्न स्तर का समझा जाता था। लेकिन शिक्षा और औद्योगिक विकास के साथ-साथ मुस्लिम समाज में महिलाओं के प्रति सोच में परिवर्तन आया और महिला समाज को पुरुष के बराबर मान सम्मान और न्याय प्राप्त होने लगा है। इस्लाम धर्म में उन्हें पूरी स्वतन्त्रता, सुरक्षा एवं बराबरी के अधिकार प्राप्त हैं, कोई भी इस्लामी सामाजिक नियम मुस्लिम महिलाओं और पुरुषों में भेदभाव नहीं करता है।¹⁶

मुस्लिम समाज में इस सामाजिक परिवर्तन का प्रभाव शहरी शिक्षित मुस्लिम महिलाओं और उनसे विशेष रूप से मध्य वर्गीय महिलाओं पर अधिक पड़ रहा है, जिसका असर केवल भारत में ही नहीं, बल्कि अन्तर्राष्ट्रीय परिदृश्य पर नज़र आ रहा है। जहाँ पिछले दिनों यूरोप के कई मुस्लिम देशों में मुस्लिम महिलाओं के मुपत्ती बनने के समाचार मिले, वहीं अफ्रीका में मस्जिद में सुधार के लिए आन्दोलन चल रहा है। इसमें धार्मिक अनुष्ठानों में महिलाओं की बराबरी की भागीदारी सुनिश्चित करने पर अहम् बल दिया जा रहा है।

इतना ही नहीं अफ्रीका के कई चर्चित शहरों में शुक्रवार की नमाज से पूर्व का बयान (उपदेश) अब महिलाओं के जिम्मे है। दूसरी ओर न्यूयार्क में महिला ने शुक्रवार की सार्वजनिक नमाज भी पढ़ाई जिसमें लगभग 150 महिला-पुरुषों ने भाग लिया।⁷

मुस्लिम जगत में लिंग भेद का अध्ययन करने वाली एक इतिहासकार का मानना है कि मुस्लिम महिलायें घरों में लगी बंदिशों को तो लॉघ ही रही है बल्कि सार्वजनिक अवसरों पर भी समान अधिकारों की माँग कर रही हैं। उनका मानना है कि मुस्लिम समाज में लोगों की मानसिकता तेजी से बदल रही है। यह अलग बात है कि मुस्लिम महिलाओं को अपने अधिकारों को पाने में कई तरह की कठिनाइयों और विरोध का सामना करना पड़ रहा है।⁸

रूढ़िवादी परम्परा को तोड़ना कोई आसान काम नहीं है, विशेषकर लड़कियों के लिए तो यह असम्भव सा ही है। फिर भी वहीदा प्रिज्म, सानिया मिर्जा तथा शहनाज आदि मुस्लिम महिलाओं ने साहस का परिचय दिया। इतना ही नहीं इन्होंने मौका मिलते ही बुलंदियों की ओर छलांग लगा दी। फिल्म जगत हो या फैशन डिजाइन, मीडिया हो या फिर सर्वोच्च न्यायालय आदि क्षेत्रों में मुस्लिम महिलायें अपनी पहचान बना चुकी हैं। जहाँ सौन्दर्य प्रसाधन में शहनाज हुसैन का अन्तर्राष्ट्रीय स्तर पर अपना अलग वजूद है। वहीं नजमा हेपतुल्लाह, नूर बानों, सादिया देहलवी, बीबी फात्मा कतिपय मुस्लिम महिलायें प्रगतिशील की श्रेणी में शामिल हैं।

इन मुस्लिम महिलाओं की बदलती तस्वीर को सामने रखते हुए सहारनपुर में भी एक सर्वेक्षण किया गया। जिसका शीर्षक सेवारत मुस्लिम महिलाओं की बदलती परिस्थिति का समाजशास्त्रीय अध्ययन था। इस सर्वेक्षण में सहारनपुर नगर में से 300 सेवारत मुस्लिम महिलाओं का अलग-अलग संस्थाओं के आधार पर चयन किया, जिसमें 20-50 वर्ष तक की विवाहित और अविवाहित महिलाओं को स्त्रीकृत यादृच्छिक स्ट्रेटीफाइड रेन्डम सेम्पलिंग के आधार पर चुना गया है। वास्तव में इस शोध का मुख्य उद्देश्य समाजशास्त्रीय परिप्रेक्ष्य में मुस्लिम महिलाओं की परम्परागत और आधुनिक भूमिकाओं से उत्पन्न तनावों और सामंजस्य के सन्दर्भ में बदलाव का गहन अध्ययन करना है।

प्रस्तुत शोध में यह जानने का प्रयास किया गया है कि सेवारत मुस्लिम महिलाओं का उनके कार्यों द्वारा उनके सामाजिक, सांस्कृतिक एवं आर्थिक जीवन पर क्या प्रभाव पड़ा है? यह प्रभाव सकारात्मक है या नकारात्मक? मुस्लिम महिलाओं के जीवन में व्यवहार प्रतिमानों में बदलाव की गति क्या है? बदलाव की इस गति से उनके सामाजिक व आर्थिक जीवन में क्या परिवर्तन परिलक्षित हो रहे हैं? उनकी भूमिका एवं विभिन्न प्रकार के तनावों तथा पारिवारिक सामंजस्य से उन महिलाओं की सोच की दिशा किस ओर है? उनके वैवाहिक जीवन में क्या परिवर्तन हो रहे हैं? यह कुछ ऐसे समाजशास्त्रीय प्रश्न हैं जिनका उत्तर खोजने के लिए शोधकर्त्री ने यह रूपरेखा बनाई है।

इस शोध के तथ्यों से कई महत्वपूर्ण निष्कर्ष निकलकर सामने आये हैं। पहला यह कि मुस्लिम महिलाओं की स्थिति एक जैसी नहीं है। नगरीय परिवेश के मुकाबले ग्रामीण परिवेश की मुस्लिम महिलायें अभी भी खूढ़िवादी मिथक को तोड़ने में पूर्ण रूप से सफल नहीं हो पाई हैं। शिक्षा प्राप्त करने के पश्चात नौकरी करके उन्हें आत्मनिर्भर बनना अच्छा लगता है। और वह सरकारी नौकरी की तुलना में गैर सरकारी नौकरी में अधिक रुचि रखती हैं। सर्वेक्षण के दौरान एक महत्वपूर्ण तथ्य सामने आया कि 20 प्रतिशत मुस्लिम महिलायें परदे को

आवश्यक नहीं मानती। अर्थात् उनका अभिप्राय यह था कि सामान्य जीवन में पर्दा आवश्यक नहीं, बल्कि अपनी विचार धारा को नियन्त्रण में रखना ही पर्दा—प्रथा का प्रतिकात्मक स्वरूप है। इससे यह निष्कर्ष निकलता है कि समाज में परिवर्तन के साथ—साथ मुस्लिम महिलाओं में भी सामान्य रूप से खुलापन देखने को मिल रहा है।

परिवार नियोजन के सम्बन्ध में शोधकर्त्री ने पाया कि जहां नगरीय परिवेश की महिलायें अपने परिवार को सीमित रखना चाहती हैं, वहीं ग्रामीण परिवेश की 60 प्रतिशत महिलाओं ने बच्चों के सीमित जन्म पर आंशिक सहमति प्रदान की है। उनमें सर्वाधिक कम पढ़ी लिखी महिलाएं थी। इससे यह सिद्ध होता है कि परिवार व राष्ट्र की समृद्धि के लिए ग्रामीण महिलाओं की तुलना में नगरीय मुस्लिम महिलायें बच्चों का सीमित जन्म चाहती हैं।

शोध के तथ्यों से यह भी निष्कर्ष निकलता है कि परिवार में अपनी भूमिका उपर्जित करना पारिवारिक तनाव और बाहर आने—जाने के आदि में मुस्लिम महिलाएं अभी भी अपनी अहम भूमिका उपर्जित नहीं कर पा रही हैं। इसका मूल कारण है कि मुस्लिम महिलायें ज्यादा पढ़ी लिखी नहीं हैं धीरे—धीरे वह शिक्षा ग्रहण कर रही हैं और उसी अनुपात में उनमें कुछ हद तक परिवर्तन देखने को मिला है, जो पहले सम्भव नहीं था। .

विवाह के सम्बन्ध में शोधकर्त्री ने पाया कि शिक्षित मुस्लिम महिलाएं केवल सिर्फ अभिभावकों आदि द्वारा तय किये गये विवाह को नापसन्द करती हैं बल्कि उनमें अधिकांश 15 प्रतिशत महिला उत्तरदाता जीवन साथी के चुनाव में स्वयं निर्णय लेना चाहती हैं। इसके साथ—साथ उन्होंने विवाह में जाति बंधन को वरीयता न देने का दृष्टिकोण भी प्रकट किया। इस सम्बन्ध में 60 प्रतिशत महिलाओं ने विवाह में जाति बन्धन को पूर्ण अनुचित माना, बाकि 40 प्रतिशत ने विवाह में जाति को उत्तम और अति—उत्तम माना है, उनमें अधिकतर महिला उत्तरदाता ग्रामीण परिवेश के थे। अर्थात् यहां यह कहना गलत न होगा कि ग्रामीण मुस्लिम समाज में अभी भी जाति बन्धन को महत्व दिया जा रहा है।

जहां तक तलाक का प्रश्न है तो तलाक का समर्थन करने वाली अधिकांश (एक बड़े तबके की) महिलाओं ने माना कि अगर किसी दम्पति को लगता है कि उनमें आपस में निभापाना असम्भव है, तो उन्हें एक दूसरे से अलग हो जाने का पूरा अधिकार है। उन्होंने कुरआन में तीन तलाक के कानून का समर्थन. पूर्ण रूप से किया है। उनका मानना है कि ईश्वर ने जो कानून कुरआन में बनाये हैं वह ठोस मजबूत और व्यक्ति के हित में है।

अन्त में शोधकर्त्री ने अपने अवलोकनों तथा प्राप्त निष्कर्षों के आधार पर सामान्य सुझाव प्रस्तुत करना अपना परम् दायित्व समझा है। इस सच्चाई से इंकार नहीं किया जा सकता है कि मुस्लिम महिलायें बदलते समय के साथ—साथ उपभोक्तावादी समाज का हिस्सा बन रही हैं। यद्यपि आज मुस्लिम महिलाएं तमाम धार्मिक व सामाजिक दबाव के बावजूद पुरुष के समान कार्य कर रही हैं। मुस्लिम महिलाओं को बाहरी परिवेश में कार्य करने की मान्यता बहुत कम दी जाती है। आज का भारतीय मुस्लिम समाज अपनी पुरानी विचारधाराओं एवं परम्पराओं को पीछे छोड़ने का प्रयास कर रहा है। इन सभी बिन्दुओं को ध्यान में रखते हुए शोधकर्त्री के द्वारा प्रस्तुत सुझाव को निम्न रूप से प्रस्तुत किया जा सकता है।

सुझाव

1. अन्य महिलाओं की तरह ही सेवारत मुस्लिम महिलाओं को उचित कार्य दशायें उपलब्ध करायी जानी चाहिए।

2. सेवारत मुस्लिम महिलाओं को प्रोन्नति के पर्याप्त अवसर उपलब्ध कराये जाने चाहिए।
3. सेवारत मुस्लिम महिलाओं के जीवनयापन का व्यय उपभोक्तावादी समाज के साथ अधिक सवा बढ़ गया है। मेरा सुझाव है कि कार्यशील मुस्लिम महिलाओं को अन्य सुविधायें जैसे—आरक्षण, चिकित्सा, रेल आरक्षण, परिवहन आरक्षण इत्यादि के साथ—साथ उन्हें संस्थाओं में आने—जाने के साधन भी उपलब्ध कराये जाने चाहिए।
4. मुस्लिम महिलायें अपने पारिवारिक क्रियाकलापों को ध्यान में रखकर ही अपने परिवार में उठने वाले विवादों तथा बाधाओं से स्वयं को बचायें रखें।
5. सेवारत मुस्लिम महिलाओं को हमेशा ही संयुक्त परिवार को चुनना चाहिए तथा इन परिवार के सदस्यों के साथ उचित सामंजस्य बनाकर रहना चाहिए।
6. इस्लाम धर्म में महिलाओं को परदे के निर्देश दिये गये हैं इसलिए महिलाओं को ढांचागत साधनों का उपयोग करना चाहिए, जिससे महिला के ऊपर पति, परिवार व समाज का कोई भी व्यक्ति उंगली न उठा सके।
7. सेवारत मुस्लिम महिलाओं को दफ्तर से आने के पश्चात् उचित समय निकालकर सास—ससुर को भी कुछ समय देना चाहिए तथा उनकी सेवा करनी चाहिए।
8. मुस्लिम महिलाओं की समय के आधार पर दिन में पाँचों नमाजों को पढ़ना चाहिए जिससे स्वर्ग प्राप्ति का मार्ग आसान बने तथा परिवार और समाज में प्रतिष्ठा बनी रहे।
9. इस्लाम धर्म की पवित्रता को बरकरार रखते हुए मुस्लिम महिलाओं को वर्तमान तार्किक दृष्टिकोण के आधार पर समाज में कार्य करना चाहिए तथा सन्तान को सामान्य तालीम के साथ—साथ तकनीकी शिक्षा के लिए भी प्रयास करने चाहिए।
10. मुस्लिम महिलाओं की ऐसी नौकरी करनी चाहिए जिसमें कम समय लगे। देर रात तक कार्य करना तथा अन्य पुरुषों के साथ समय व्यतीत करना उनके व्यक्तिगत जीवन में बाधा उत्पन्न कर सकता है।

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वैदिक वाङ्मय में निहित सृष्टि विज्ञान

डॉ. प्रकाशचन्द्र शतपथी*

अचिन्त्य परमेश्वर की अतर्क्य लीला से त्रिगुणात्मक प्रकृति में जब सृष्टि प्रवाह होता है, उस समय रजोगुण से प्रेरित वह परब्रह्म सगुण हो कर सर्वप्रथम प्रजापति हिरण्यगर्भ के रूप में प्रकट होते हैं और वे ही अखिल प्राणी समुदाय के स्वामी हैं।

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

वेद विज्ञान

भारतीय ज्ञान-विज्ञान का मूल स्रोत वेद है। आर्ष एवं अपौरुषेय ज्ञानगंगा द्युलोक से प्रवाहित होती हुई इस लोक में ऋषियों की अमोघदृष्टि से प्रकट हुई है। एकमात्र ऋषि दृष्टियों से साध्य ज्ञान इस जगत के सृष्टि-स्थिति लयों के कारणभूत वेदतत्त्व ही ब्रह्माण्ड का अवलम्बन है, उस को उपदेश के माध्यम से लोक में अवतरित किया गया। अतः—

साक्षात्कृत धर्माणो ऋषयो बभूवुः । तेभ्यः अवरेभ्यः । साक्षात्कृत धर्मेभ्यः उपदेशेन मन्त्रान् सम्प्रादु

“उपदेशाय ग्लायन्तो भिल्वं ग्रहणाय इदं ग्रन्थं समाम्नासिषुः वेदं च वेदांगानि च”। (निरुक्त 1. 6. 20)

ऋषयः मन्त्र द्रष्टारः—परमतत्त्व को दर्शन करने के कारण ही ऋषि कहलाते हैं। यास्क ने निरुक्त में लिखा है- “**ऋषिदर्शनात् स्तोमान् ददर्श**” जिन्होंने उस तत्त्व को दर्शन नहीं किया उन्हें ऋषियों ने अपने उपदेशों के माध्यम से प्रदान किया। वेदों के साथ वेदांगों के उपदेश का अभिप्राय है कि ऋषि सम्मत वेदार्थ के ग्रहण में तथा तदितर अर्थ के परित्याग में वेदांगों की भूमिका अहम है। आज वेदांगों को सहायता न लेकर वेद का अनर्थवेदार्थ का ग्रहण किया जाता है।

ऐतिहासिक दृष्टि से भी वेद विषयों का प्राचीनतम ग्रन्थ है, वेद ने अपने ज्ञान-विज्ञानात्मक बल पर विश्व के सभी विचार धाराओं को प्रभावित किया है।

देवता विज्ञान

इस वैदिक समाज, वैदिक धर्म, वैदिक संस्कृति एवं जन-जीवन का एक मात्र पथ प्रदर्शक प्रमाण स्वयं वेद भगवान हैं। उन देवताओं के चरित्र को देख-देख कर ऋषियों ने अपने मन्त्रों में वर्णन किया।

वेदों का स्वरूप लक्षण- “**देवताविज्ञानप्रतिपादकाः शब्दाः वेदाः ।**” अर्थात् ऋषियों के द्वारा चरित्र विषय का विज्ञान का वर्णन करने वाले शब्द “वेद” कहलाते हैं। और शब्दों के द्वारा वर्णित विज्ञान “मन्त्र” कहलाते हैं। अतः मन्त्र का लक्षण “**शब्दोपात्तं देवता विज्ञान मन्त्रः**” शब्दों के माध्यम से यह कहा गया, देवता विज्ञान

*सहायक-आचार्य, (वेद-विभागः), श्रीमती ला.दे.श.पं.आ.सं. महाविद्यालय, बरुन्दनी माण्डलगढ, भीलवाडा, राज-311604
E-mail: Satpathy2005@gmail.com

को **मन्त्र** कहा गया है। यहाँ देवता विज्ञान शब्द हेतु पूर्वक प्रयुक्त हुआ है। क्योंकि इस विश्व की पचना में देवता का महत्त्व सर्वोपरि है। तभी कहा गया है- **“जाय मानाः हि जायन्ते एताभ्यः देवताभ्यः ।”**

सृष्टि विज्ञान-भूर्भुवः स्वः देवताओं के ऊर्जाओं से उत्पन्न होते हैं। जगत् की सृष्टि में वह ऊर्जा विभिन्न प्रकारों के यज्ञों से उत्पन्न होते हैं। अतः यज्ञ का महत्त्व सृष्टि विज्ञान के दृष्टि से बहुत अधिक हो जाता है। विश्व सृष्टि के दृष्टि से यज्ञों का बड़ा महत्त्व है। यज्ञों की सहायता से प्रजापति इस जगत् और प्रजा की सृष्टि करते हैं। कात्यायन के द्वारा यज्ञ का लक्षण **“द्रव्य देवता त्यागः”** द्रव्य से अभिप्राय समस्त भौतिक पदार्थ है। आँख खोलने पर जो भी पदार्थ दिखाई दे, वे सभी भौतिक पदार्थ है। देवता से अभिप्राय है—अग्नि, वायु, सूर्य, इन्द्र, वसु, वृहस्पति आदि। इस द्रव्य और देवता के संयोग से किसी अन्य पदार्थ की सृष्टि होती है, वह है **यज्ञ**। भुक्तान्न के प्रथम रस उत्पन्न होता है, रस से रक्त, रक्त से मांस, मांस से मेद, मेद से मज्जा, मज्जा से अस्थि और अस्थि से शुक्र, शुक्र से सन्तान की उत्पत्ति होती है। छान्दोग्योपनिषद् में कहा गया है—

“पंचम्याहुपतिपुरुषवचनो भवति” रेत पंचम आहुत है, जिस से पुरुष की उत्पत्ति होती है, यही शक्ति पृथिवी में बीज वपन करने पर पेड़—पौधे को जन्म देती है। स्त्री योनी में वीर्यपतन करने पर सन्तान की उत्पत्ति होती है। सूर्य भगवान के किरण के द्वारा जीवों की उत्पत्ति होती है। प्रजापति के अग्नि में सोम के आवपन से पृथ्वी अन्तरिक्ष, सूर्य, परमेष्ठि आदि लोक सृष्टि होते हैं। योषाप्राण एवं वृषाप्राण के बिना सृष्टि कभी भी सम्भव नहीं। शतपथ के अनुसार—

“आर्द्रश्च शुष्कश्च वृषाचापश्च” इति ।

वृषा और योषा के मेल से सर्जनात्मक कर्म प्रारम्भ हो जाता है। यही प्रकृति और पुरुष का महात्म्य है। यही स्त्री और पुरुष का खेल है। यही शिव और शक्ति की आराधना है। जैसे कहा गया है—

“आग्नौ सोमाहुतिर्यज्ञः” अथवा **“अन्नोर्कप्रणानां इतरेतरपरिग्रहोयज्ञः”**

Changing Scenario of Education System in India During Covid-19

Dr. Arvind Kumar*

ABSTRACT

The Covid-19 pandemic has spread over whole world and compelled the human society to maintain social distancing. The impact of COVID-19 pandemic is observed in every sector around the world. It has significantly disrupted the education sector which is a critical determinant of a country's economic future. The education sectors of India as well as world are badly affected by covid-19 pandemic. Though it has created many challenges, various opportunities are also evolved. The Indian Govt. and different stakeholders of education have explored the possibility of Open and Distance learning by adopting different digital technologies to cope up with the present crisis of COVID-19. India is not fully equipped to make education reach all corners of the nation via digital platforms. The students who aren't privileged like the others will suffer due to the present choice of digital platforms. But universities and the government of India are relentlessly trying to come up with a solution to resolve this problem. The priority should be to utilize digital technology to create an advantageous position for millions of young students in India. It is need of the hour for the educational institutions to strengthen their knowledge and Information Technology infrastructure to be ready for facing COVID-19 like situations. It has enforced the world wide lock down creating very bad effect on the student's life. Around 32 crore learners stopped to move schools/colleges and all educational activities halted in India. Even if the COVID-19 crisis stretches longer, there is an urgent need to take efforts on maximum utilization of online platforms so that students not only complete their degree in this academic year but also to get ready for the future digital oriented environment.

Keyword: Covid-19, Pandemic, Education, Online, Social Distancing, Environment.

INTRODUCTION

The education sectors of India as well as world are badly affected by Covid-19. It has enforced the world wide lock down creating very bad effect on the students' life. Around 32 crore learners stopped to move schools/colleges and all educational activities halted in India. The outbreak of COVID-19 has taught us that change is inevitable. It has worked as a catalyst for the educational institutions to grow and opt for platforms with technologies, which have not been used before. The education sector has been fighting to survive the crises with a different approach and digitizing the challenges to wash away the threat of the pandemic. The Covid-19 pandemic has spread over whole world and compelled the human society to maintain social distancing. It has significantly disrupted the education sector which is a critical determinant of a country's economic future. On February 11, 2020, the World Health Organization (WHO) proposed an official name of the virus as COVID-19, an acronym for Corona virus disease 2019. It was first identified in Wuhan, China on December 31,

*Assistant Professor (Guest), Dept. of Economics, Marwari College, Darbhanga.

2019. First death by COVID-19 was the 61-year old man in Wuhan, China on January 11, 2020. WHO declared COVID-19 as a pandemic on March 11, 2020. The first case of the COVID-19 pandemic in India was reported on 30 January 2020 in the state of Kerala and the affected had a travel history from Wuhan, China. The first death due to COVID-19 was reported in India on March 12, 2020. It has affected more than 4.5 million peoples worldwide (WHO). According to the UNESSCO report, it had affected more than 90% of total world's student population during mid April 2020 which is now reduced to nearly 67% during June 2020. Outbreak of COVI-19 has impacted more than 120 crores of students and youths across the planet. In India, more than 32 crores of students have been affected by the various restrictions and the nationwide lockdown for COVI-19. As per the UNESCO report, about 14 crores of primary and 13 crores of secondary students are affected which are two mostly affected levels in India.

After observing the corona virus pandemic situation the WHO advised to maintain social distancing as the first prevention step. So, every country started the action of lockdown to separate the contaminated people. The education sectors including schools, colleges and universities became closed. Classes suspended and all examinations of schools, colleges and universities including entrance tests were postponed indefinitely. Thus, the lockdown destroyed the schedules of every student. Though it is an exceptional situation in the history of education, COVID-19 has created many opportunities to come out of the rigorous classroom teaching model to a new era of digital model.

The lockdown has compelled many educational institutions to cancel their classes, examinations, internships etc. and to choose the online modes. Initially, the educators and the students were quite confused and didn't understand how to cope up with the situation of this sudden crisis that compelled closure of the educational activities. But latter on all realized that the lockdown has taught so many lessons to manage with the emergence of such pandemics. Thus, COVID-19 has created many challenges and opportunities for the educational institutes to strengthen their technological knowledge and infrastructure. The lockdown has given them a ray of hope for teachers and students to continue their educational activities through online. The teachers assigned work to students via internet, delivered lectures through live video conferencing using different Apps like Zoom, Google meet, Facebook, Youtube, and Skype etc. There are WhatsApp groups of guardians, teachers, students and parents for affective communication through which they are always in touch to share their difficulties through this e-medium. In a nation like China that practices a considerably more centralization system, a change to digital learning may be simpler. Even in a nation like the U.S.A, there are some low-pay students who don't approach broad bands and unable to use computerized learning arrangement. The same is the situation that happens with India where not every student is well equipped with the high-speed internet and digital gadgets and are along these lines of suffer. Numerous advanced educational institutions in India are not also equipped with digital facilities right now to cope up with sudden change from traditional education set up to the online education system.

Initiatives of Govt. of India on education during Covid-19 To prevent spread of pandemic COVID-19, the Government of India has taken number of preventive measures. The union government declared a countrywide lock-down of all educational institutions on 16 March 2020. Central Board of Secondary Education (CBSE) postponed all examinations of secondary and higher secondary schools on March 18, 2020 throughout India. CBSE released revised guidelines for examination centres to conduct examinations by maintaining a distance of at least 1 meter between the students taking the exam with a class not having more than 24 students. If the rooms of the examination centres are small then the students should be divided into different rooms accordingly. The Union Public Service Commission (UPSC) postponed the interview for the Civil

Services Examination 2019. Similarly the most of the state Governments and other educational boards postponed examinations due to outbreak of COVID-19. Govt. of India has observed one day nationwide Janta-curfew on March 22 and implement lockdown from March 25, 2020 onwards in different phases. Govt. of India has been extending lockdown periods from time to time adopting different strategies to fight with the pandemic but educational institutions remained closed continuously. Almost all state government ministries have taken measures to ensure that the academic activities of schools and colleges do not hamper during the lockdown period. They have instructed the schools to hold all their classes online. The lockdown has accelerated adoption of digital technology. It has provided a chance to develop new and improved professional skills/knowledge through online learning in more efficient and productive way. Online learning is the best solution during this pandemic Covid-19 situation. So, the digital India vision of the government is emerging as a vital tool for solving the present crisis due to Covid-19. It is a fact that technology-based education is more transparent with all respect. Looking at this challenge of colleges and schools being shut, government of India, as well as state governments and private players have undertaken proper initiatives. The Ministry of Human Resource Development (MHRD) has made several arrangements, including online portals and educational channels through Direct to Home TV, Radios for students to continue learning. During lockdown, students are using popular social media tools like WhatsApp, Zoom, Google meet, Telegram, Youtube live, Facebook live etc. for online teaching learning system. ICT initiative of MHRD is a unique platform which combines all digital resources for online education. The digital initiatives of MHRD for secondary as well as higher education during COVID-19 are listed as below:

SECONDARY EDUCATION

Diksha

portal contains e-Learning content for students, teachers, and parents aligned to the curriculum, including video lessons, worksheets, textbooks and assessments. Under the guidance of its national boards of education (CBSE) and NCERT, the content has been created by more than 250 teachers who teach in multiple languages. The app is available to use offline. It has more than 80,000 e-Books for classes 1 to 12 created by CBSE, NCERT in multiple languages. The contents can also be viewed through QR codes on textbooks.

e-Pathshala

Is an e-Learning app by NCERT for classes 1 to 12 in multiple languages. The app houses books, videos, audio, etc. aimed at students, educators and parents in multiple languages including Hindi, Urdu, and English. In this web portal NCERT has deployed 1886 audios, 2000 videos, 696 e-Books and 504 Flip Books for classes 1 to 12 in different languages. Mobile Apps is available.

National Repository of Open Educational Resources (NROER)

Portal provides a host of resources for students and teachers in multiple languages including books, interactive modules and videos including a host of STEM-based games. Content is mapped to the curriculum for classes 1-12, including aligned resources for teachers. It has a total of 14527 files including 401 collections, 2779 documents, 1345 interactive, 1664 audios, 2586 images and 6153 videos on different languages.

HIGHER EDUCATION

Swayam

Is the national online education platform hosting 1900 courses covering both school (classes 9 to 12) and higher education (under graduate, post graduate programs) in all subjects including engineering, humanities and social sciences, law and management courses. The unique feature is that, it is integrated with the conventional education. Credit transfers are possible for SWAYAM courses (max. 20%).

Swayam Prabha

Has 32 DTH TV channels transmitting educational contents on 24 x 7 basis. These channels are available for viewing all across the country using DD Free Dish Set Top Box and Antenna. The channel schedule and other details are available in the portal. The channels cover both school education (classes 9 to 12) and higher education (undergraduate, postgraduate, engineering Out-of-school children, vocational courses and teacher training) in arts, science, commerce, performing arts, social sciences and humanities subjects, engineering, technology, law, medicine, agriculture.

e-PG Pathshala

Is for postgraduate students. Postgraduate students can access this platform for e-books, online courses and study materials during this lockdown period. The importance of this platform is that students can access these facilities without having internet for the whole day.

POSITIVE IMPACT OF COVID-19 ON EDUCATION

Though the outbreak of COVID-19 has created many negative impacts on education, educational institutions of India have accepted the challenges and trying their best to provide seamless support services to the students during the pandemic. Indian education system got the opportunity for transformation from traditional system to a new era. The following points may be considered as the positive impacts.

Move towards Blended Learning: COVID-19 has accelerated adoption of digital technologies to deliver education. Educational institutions moved towards blended mode of learning. It encouraged all teachers and students to become more technology savvy. New ways of delivery and assessments of learning opened immense opportunities for a major transformation in the area of curriculum development and pedagogy. It also gives access to large pools of learners at a time.

Rise in use of Learning Management Systems: Use of learning management systems by educational institutions became a great demand. It opened a great opportunity for the companies those have been developing and strengthening learning management systems for use educational institutions.

Enhance the use of soft copy of learning material: In lockdown situation students were not able to collect the hard copies of study materials and hence most of the students used of soft copies materials for reference.

Improvement in collaborative work- There is a new opportunity where collaborative teaching and learning can take on new forms. Collaborations can also happen among faculty/teachers across the world to benefit from each other.

Rise in online meetings- The pandemic has created a massive rise in teleconferencing, virtual meetings, webinars and e-conferencing opportunities

Enhanced Digital Literacy: The pandemic situation induced people to learn and use digital technology and resulted in increasing the digital literacy.

NEGATIVE IMPACT OF COVID-19 ON EDUCATION

Education sector has suffered a lot due to the outbreak of COVID-19. It has created many negative impacts on education and some of them are as pointed below:

Educational activity hampered: Classes have been suspended and exams at different levels postponed. Different boards have already postponed the annual examinations and entrance tests. Admission process got delayed. Due to continuity in lockdown, student suffered a loss of nearly 3 months of the full academic year of 2020-21 which is going to further deteriorate the situation of continuity in education and the as students would face much difficulty in resuming schooling again after a huge gap.

Impact on employment: Most of the recruitment got postponed due to COVID-19 Placements for students may also be affected with companies delaying the on board of students. Unemployment rate is expected to be increased due to this pandemic. In India, there is no recruitment in Govt. sector and fresh graduates fear withdrawal of their job offers from private sectors because of the current situation. The Centre for Monitoring Indian Economy's estimates on unemployment shot up from 8.4% in mid-March to 23% in early April and the urban unemployment rate to 30.9%. When the unemployment increases then the education gradually decreases as people struggle for food rather than education.

Unprepared teachers/students for online education-Not all teachers/students are good at it or at least not all of them were ready for this sudden transition from face to face learning to online learning. Most of the teachers are just conducting lectures on video platforms such as Zoom, Google meet etc. which may not be real online learning without any dedicated online learning platform.

Reduced global employment opportunity- Some may lose their jobs from other countries and the pass out students may not get their job outside India due to restrictions caused by COVID-19. Many Indians might have returned home after losing their jobs overseas due to COVID-19. Hence, the fresh students who are likely to enter the job market shortly may face difficulty in getting suitable employment. Many students who have already got jobs through campus interviews may not be able to join their jobs due to lockdown. The Indians who have been doing their jobs abroad may lose their jobs. Recent graduates in India are of also fearing for withdrawal of job offers from corporate sectors because of movement restriction in the current pandemic situation.

CONCLUSION

Present paper concluded that the COVID-19 has impacted immensely to the education sector of India. Though it has created many challenges, various opportunities are also evolved. The Indian Govt. and different stakeholders of education have explored the possibility of Open and Distance learning (ODL) by adopting different digital technologies to cope up with the present crisis of COVID-19. India is not fully equipped to make education reach all corners of the nation via digital platforms. The students who aren't privileged like the others will suffer due to the present choice of digital platforms. But universities and the government of India are relentlessly trying to come up with a solution to resolve this problem. The priority should be to utilize digital technology to create an advantageous position for millions of young students in India. It is need of the hour for the educational institutions to strengthen their knowledge and Information Technology infrastructure to be ready for facing COVID-19 like situations.

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इन्टरनेट एवं इसका सामाजिक प्रभाव

डॉ. राजेन्द्र सिंह खीची* और पिकी व्यास**

शोधशार

इस आलेख में इन्टरनेट की समाज में उपयोगिता एवं आवश्यकता पर विस्तार से चर्चा की गई है। वर्तमान समय में इन्टरनेट सामाजिक सुचारु संचालन का एक माध्यम बन चुका है। इस आलेख में यह भी चर्चा की गई है कि विश्व में इन्टरनेट की आवश्यकता कब एवं क्यों महसूस की गई! वर्तमान समय में इन्टरनेट जहां लगभग हर क्षेत्र सुगमता से समय बचाते हुए हमारे ज्ञान एवं कार्यक्षमता में ईजाफा करने में सहायक सिद्ध हो रहा है तो वहीं इसके कुछ दुष्परिणाम भी उजागर हो रहे। आलेख में अन्त में सुझाव एवं निष्कर्ष में बताया गया है कि साइबर सुरक्षा एक गंभीर समस्या है एवं यह एक राष्ट्रीय समस्या बन चुकी है इस समस्या का निराकरण कैसे किया जाकर हम इन्टरनेट का सदुपयोग कर इससे सकारात्मक परिणाम पा सके।

सांकेताक्षर: कार्यशैली, साइबर क्राईम एक्सप्रेसन, डिजिटल अपराध, ऑनलाईन ऐजुकेशन, इन्टरनेट प्रोटोकाल।

प्रस्तावना

इन्टरनेट ने लोगों की जीवन शैली एवं कार्यशैली को बहुत अधिक प्रभावित किया है। घर हो या कार्यालय इन्टरनेट को बहुत अधिक इस्तेमाल किया जा रहा है। यह हमारे जीवन का अभिन्न अंग बन चुका है। इसने सम्पूर्ण विश्व को सीमित बनाते हुए लोगों को बहुत करीब ला दिया है। वर्तमान समय में घर हो, दोस्त हो, पारिवारिक सदस्य हो, कलीग हो अथवा व्यापारिक सदस्य, सभी एक दूसरे से मात्रा एक क्लिक की दूरी पर है। इन्टरनेट से जहां लोगों के जीवन ने सुगमता आई है। वहीं इसने पारम्परिक अपराधों से परे एक नए अपराध को जन्म दिया है जिसे हम साइबर अपराध कहते हैं। “साइबर अपराध शब्द 1995 में सुस्मान और हचूस्टन द्वारा गढ़ा गया था। साइबर अपराध शब्द अवैध कृत्यों का गठन करता है। साइबर क्राईम एक्सप्रेसन का इस्तेमाल कम्प्यूटर अपराध, इलेक्ट्रानिक अपराध, उच्च-प्रोद्योगिकी अपराध, सूचना आयु अपराध, साइबरनेटिक अपराध एवं डिजिटल अपराध आदि के रूप में किया जाता है।”¹ इन्टरनेट जहां हमारे जीवन को सुगमता प्रदान कर रहा है वहीं इसके दुष्परिणामों को नकारा नहीं जा सकता।

इन्टरनेट

इन्टरनेट का अविष्कार 1969 में अमेरिका द्वारा किया गया था। इन्टरनेट द्वारा सूचना को आदान प्रदान करने के लिए जिस नियम का उपयोग होता है उसे TCP (ट्रांसमिशन कंट्रोल प्रोटोकॉल) या IP (इन्टरनेट

*सहायक आचार्य, समाजशास्त्र विभाग, जयनारायण व्यास विश्वविद्यालय, जोधपुर राज।

**शोधार्थी, समाजशास्त्र विभाग, जयनारायण व्यास विश्वविद्यालय, जोधपुर राज।

प्रोटोकॉल) कहते हैं। सन् 1979 में ब्रिटिश डाकघर पहला अंतराष्ट्रीय कम्प्यूटर नेटवर्क बना जिसने इस नये प्रौद्योगिकी का उपयोग करना प्रारम्भ किया।²

इस नेटवर्क को ARPANET (एडवांस् रिसर्च प्रोजेक्ट इन एजेंसी) ने 1980 में लॉन्च किया। सन् 1980 में ही बिल गेट्स की आईबीएम के कम्प्यूटर्स पर एक माइक्रोसॉफ्ट आपरेटिंग लगाने के लिए सौदा हुआ है और इन्टरनेट का सही इस्तेमाल करने के लिए 1984 में एप्पल ने पहली बार फाइलों एवं फोल्डरों, ड्रॉप डाउन मेनू, माऊस, ग्राफिक्स का प्रयोग आदि से युक्त “आधुनिक सफल कम्प्यूटर” लॉन्च किया।³

1957 में शीतयुद्ध के दौरान अमेरिका ने एक ऐसी तकनीक बताने का निर्णय लिया जिससे एक कम्प्यूटर को दूसरे कम्प्यूटर से जोड़ा जा सके। यह निर्णय सभी को उपयोगी लगा। “सर्वप्रथम इन्टरनेट का अविष्कार सन् 1969 में DOD (डिपार्टमेंट ऑफ डिफेन्स) द्वारा किया गया था। यह इन्टरनेट अमेरिकी रक्षा विभाग द्वारा UCLA तथा स्टेनफोर्ड अनुसंधान संस्थान कम्प्यूटर्स का नेटवर्किंग करके इन्टरनेट की संरचना की गई।”⁴

इन्टरनेट के अविष्कार ने दुनिया में एक नई क्रांति ला दी। वर्तमान में इन्टरनेट का अत्यधिक उपयोग हो रहा है यह लोगों के जीवन का बड़ा हिस्सा बन चुका है। विभिन्न क्षेत्रों में इन्टरनेट के आवश्यक उपयोग से यह इतना जरूरी हो गया है कि इसके कुछ समय के व्यवधान से करोड़ों का नुकसान हो सकता है। जहां सरकारी कार्यालयों एवं बैंकों में इसका अत्यधिक उपयोग हो रहा है वहीं व्यापारिक क्षेत्रों के कार्यों में भी बहुत कुछ इन्टरनेट पर निर्भर करता है। जहां कोविड 19 समय में वर्क फ्राम होम ने इसकी उपयोगिता साबित है वहीं इसी समय में शिक्षा के क्षेत्र में भी इन्टरनेट ने ऑनलाइन शिक्षा से अपनी उपयोगिता सिद्ध की है।

हमारे समाज में हमेशा से ही यह कुप्रथा रही है कि कोई सुविधा पाने के लिए यदि किसी तकनीक का अविष्कार किया जाता है तो कुछ असामाजिक तत्व उसका दुरुपयोग भी करते हैं यही कारण रहा है कि इन्टरनेट ने जहां हमें बहुत सुविधाएं दी तो वहीं इसके कुछ दुष्परिणाम भी आए हैं। “कम्पनियों के वित्तिय विवरण जैसे डेटा जोखिम में रहते हैं। सूचना, व्यापार रहस्य और अन्य सभी व्यापारिक अथवा सरकारी गोपनीय डेटा की जानकारी हॉकरों द्वारा हॉक किए जा सकते हैं। अन्य डेटा के अतिरिक्त व्यक्तियों की निजी जानकारी भी जोखिम में रहती है।”⁵

कोविड 19 महामारी के दौरान छात्र-छात्राओं द्वारा अपनी शिक्षा ऑनलाइन जारी रखी गई। इस कारण इन विद्यार्थियों द्वारा मोबाइल अथवा कम्प्यूटर पर इन्टरनेट का अत्यधिक उपयोग किया गया। अत्यधिक एवं स्वतन्त्र उपयोग के कारण इन विद्यार्थियों जिनका बड़ा हिस्सा नाबालिग है, ने अपने मनोरंजन के लिए अन्य साइटें खोलना व गैम खेलना भी प्रारम्भ कर दिया। लम्बे समय तक इन साइटों एवं गैम से इन विद्यार्थियों को इसकी लत लग गई। यह लत इनके भविष्य के लिए जोखिम भरी हो सकती है।

कोविड 19 के समय में व्यापार, शिक्षा एवं वर्क फ्राम होम के अतिरिक्त व्यक्ति अपने कई गृह कार्य जैसे बिल चुकाना, रुपये ट्रांसफर करना, किराणा मंगवाना, खाना मंगवाना भी ऑनलाइन आयात इन्टरनेट के माध्यम से करने लगे हैं। जहां यह एक बड़ी सुविधा है वहीं कुछ हद तक जोखिम भरा भी है। “इन कार्यों के लिए व्यक्ति को अपना व्यक्तिगत विवरण साझा करना होता है। कई एप्लिकेशन खरीदने के लिए वित्तिय जानकारी भी साझा करनी पड़ सकती है जिससे कि वह ऑनलाइन सेवाओं तक पहुंच सके। साझा कि गई यह जानकारी जोखिम भरी हो सकती है।”⁶

इन सभी आंशिक जोखिमों के पश्चात् भी इन्टरनेट विशेष रूप से कोविड महामारी के समय में लोगों के लिए अत्यधिक उपयोगी रहा। इस महामारी के समय जहां लोगों का व्यक्तिगत रूप से पहुँचना नामुमकिन था वहीं लोग इन्टरनेट के माध्यम से मात्र एक क्लिक से पहुँच सके।

इंटरनेट के उपयोग क्षेत्र,

1. **इंटरनेट का महत्व :-** हमारे रोजमर्रा की जिंदगी को इंटरनेट ने अत्यधिक प्रभावित किया है। आज हम कहीं भी किसी भी जगह बैठे मात्र एक उपकरण की मदद से दुनियाभर में घट रही घटनाओं की जानकारी प्राप्त कर सकते हैं। खाद्य सामग्री ऑनलाईन मंगवा सकते हैं। व्यापार अथवा दफ्तर का कार्य कर सकते हैं। शिक्षा ग्रहण कर सकते हैं। किसी भी प्रकार का बिल भुगतान कर सकते हैं। नेट — बैंकिंग कर सकते हैं। मनोरंजन अथवा स्वास्थ्य से जुड़ी जानकारी प्राप्त कर सकते हैं।
2. **इंटरनेट की सुविधा एवं उपलब्धता :-** इंटरनेट एक आसान एवं भारत में सस्ती सुविधा है। इंटरनेट का उपयोग विभिन्न ब्राउज़र्स द्वारा किया जाता है। जैसे—विडोज़ एक्सप्लोरर, गूगल क्रोम, मोजिला फायरफॉक्स इत्यादि। उपभोक्ताओं को इंटरनेट सुविधा उपलब्ध करवाने वाली संस्थाओं को इंटरनेट सर्विस प्रोवाइडर (ISP) कहते हैं।
3. **इंटरनेट का उपयोग एवं आवश्यकता :-** दुनिया के लगभग सभी देशों में अधिकांश क्षेत्रों में इंटरनेट का उपयोग होता है। इंटरनेट के उपयोग की आवश्यकता विभिन्न समाजों के अधिकांश क्षेत्र में निरन्तर बढ़ी है।

इंटरनेट की आवश्यकता एवं उपयोगिता मानव जीवन के विभिन्न क्षेत्रों में उपयोगी हो गई है। जैसे

4. **शिक्षा के क्षेत्र में इंटरनेट का उपयोग :-** शिक्षा के क्षेत्र में पिछले तीन वर्षों में इंटरनेट ने एक नई क्रांति ला दी है। कोविड 19 के समय में शिक्षा क्षेत्र में इंटरनेट का अत्यधिक उपयोग किया जा रहा है। शुरुआती दिनों में ऑनलाईन पढ़ाई में विद्यार्थियों एवं शिक्षकों ने थोड़ी असहजता का अनुभव अवश्य किया था लेकिन कुछ ही समय में दोनों वर्ग अपने-आप को सहज महसूस करने लगे। इंटरनेट ने विभिन्न विशेषज्ञ अध्यापकों एवं विद्यार्थियों को समीप ला दिया है। विभिन्न प्रतियोगी परीक्षाओं की तैयारी कर रहे अभ्यर्थियों के लिए भी इंटरनेट सहायक सिद्ध हुआ है। कोचिंग सेंटर्स का भारी-भरकम शुल्क देने में असक्षम अभ्यर्थियों के सपने भी साकार होने लगे हैं।
5. **सूचना का अधिकार (RTI एक्ट 2005) :-** आरटीआई एक्ट में जानकारी लेने में भी इंटरनेट सहायक सिद्ध हुआ है। इससे समय एवं कागज़ की बर्बादी कम हुई है। इसमें मांगी गई उचित जानकारी मेल के माध्यम से भी प्राप्त की जा सकती है।
6. **खबरों की जानकारी :-** विश्व के लगभग सभी समाचार पत्र, मैगजिन्स अथवा जर्नल्स इंटरनेट पर उपलब्ध रहते हैं। हमें जिस सम्बन्ध में जानकारी चाहिए टाईप एवं क्लिक करते ही वह सामग्री हमारे लिए उपलब्ध हो जाती है।

7. **ऑनलाईन अथवा नेट बैंकिंग :-** अपने बैंक खाते से ऑनलाईन सुविधा सक्रिय करवाने के पश्चात हम घर बैठे बैंक खाते से सम्बन्धित लगभग सभी कार्य किसी भी स्थान से संचालित कर सकते हैं। नई चैक बुक आग्रह भेजना, रूपया हस्तान्तरित करना, बिल भुगतान करना, रिचार्ज करवाना एवं रेल, बस अथवा हवाई जहाज के टिकट आरक्षित करने आदि सभी कार्य ऑनलाईन किए जा सकते हैं।
8. **ई-कॉमर्स :-** व्यापार-व्यवसाय में इंटरनेट का उपयोग बड़े स्तर पर हो रहा है। कई स्तरीय कम्पनियाँ विभिन्न देशों में फेले अपने व्यवसाय के निती निर्धारण एवं फैसले इंटरनेट का उपयोग कर विडियो कांफ्रेंसिंग के माफत करी है।
9. **संचार के साधन :-** इंटरनेट के जरिए कोई भी व्यक्ति किसी भी स्थान से किसी भी जगह बैठे व्यक्ति से आसानी से सम्पर्क स्थापित कर सकता है। यदि उसे किसी भी व्यक्ति से तुरन्त सम्पर्क स्थापित करना है, तो इंटरनेट के माध्यम से तुरन्त ही सम्पर्क करना संभव है। इसके लिए ई-मेल आदान-प्रदान से वार्ता करना, स्काइप द्वारा विडियो कॉलिंग करना, फेसबुक पर चैटिंग करना एवं व्हाट्स ऐप इत्यादि जैसे सुविधाएँ उपलब्ध है।
10. **मनोरंजन के आधुनिक साधन :-** टेलीविजन रेडियो FM/AM, पत्रिकाएँ, अखबार एवं सबसे अधिक इंटरनेट, सभी वर्तमान समय में मनोरंजन के बड़े साधन हैं। रेडियो पर हम खबरे व गाने इत्यादि मात्र सुन सकते हैं। लेकिन टेलीविजन पर खबरे, गाने, नृत्य व फितमें इत्यादि देख भी सकते हैं। पत्रिका एवं अखबार पढ़ सकते हैं। लेकिन मनोरंजन के सबसे प्रभावी साधन इंटरनेट की सहायता से हम यह सभी मोबाइल, कम्प्युटर, टैब अथवा लैपटॉप के माध्यम से कभी भी अपनी रुची एवं मर्जी अनुसार कर सकते हैं। आधुनिक युग में मनोरंजन के अन्य साधन इंटरनेट की तुलना में निम्न असरदार सिद्ध हो रहे हैं। मनोरंजन के क्षेत्र में इंटरनेट अपनी श्रेष्ठता साबित कर रहा है।

इंटरनेट का सामाजिक प्रभाव

इंटरनेट ने मानव जीवन को अत्यधिक सुगम एवं आरामदायक बना दिया है। इसने मानव जीवन में श्रम को कम करते हुए सम्पूर्ण समाज को सीमित दायरे में ला दिया है। इससे सामाजिक व्यक्तियों में समीपता आई है। इसने विभिन्न समाजों को एक तकनीक से जोड़ दिया है जिसने उनको एक-दूसरे की संस्कृति, परम्परा, वेश-भूषा, भाषा, खान-पान, रिती-रिवाजों को आसानी से जानने का अवसर प्रदान किया है।

इंटरनेट पर उपलब्ध विभिन्न जानकारीयों के कारण समाज प्रगति की राह पर है। उसने अधिकांश सामाजिक कार्यों को आसान बना दिया है। जहां एक कार्य में कई व्यक्तियों की आवश्यकता होती थी वहीं इंटरनेट पर मात्र कुछ ही समय में सब कुछ संभव हो गया है।

समाज में मनोरंजन का क्षेत्र हो, चिकित्सा का क्षेत्र हो, शिक्षा का क्षेत्र हो, व्यापार का क्षेत्र हो या सरकारी महकमों का सभी को इंटरनेट ने आसान बना दिया है। इन सभी क्षेत्रों के कार्यों में इंटरनेट के कारण तीव्रता आई है जिसने सामाजिक उन्नति को गति प्रदान की है।

जहां इंटरनेट सामाजिक प्रगति में सहायक सिद्ध हुआ है वहीं इसके कुछ दुष्परिणाम भी देखने को मिले हैं। साईबर क्राइम ने सामाजिक नियंत्रण में एक बड़ा व्यावधान उत्पन्न किया है। इंटरनेट के जरिए कुछ

झूठी, उत्तेजनायुक्त एवं भ्रामक खबरों अथवा घटनाओं का आदान प्रदान होता रहता है जिससे सामाजिक असन्तुलन बढ़ता है।

इंटरनेट के जरिए फेसबुक व्हाट्सएप आदि पर कुछ अंजान लोग आपस में मित्र बनने लगे हैं जो कि एक-दूसरे से पूर्णतः अंजान होते हैं ऐसे में वे धोखाधड़ी के शिकार हो जाते हैं। कई मर्तबा युवक-युवती भी इसी माध्यम से मित्रता कर बैठते हैं व ब्लेकमेलिंग का शिकार हो जाते हैं। ऐसी ही एक घटना में फेसबुक के मार्फत युवक का युवती से सम्पर्क हुआ। आर्थिक हालत ठीक नहीं होने का बताकर युवती युवक से पढ़ाई के लिए रुपये लेने लगी। युवती युवक से होटल-रेस्टोरेंट में मिलकर भी खर्चा लेने लगी। एक मर्तबा दोनों एक होटल के कमरे में मिले जहां दोनों के शारीरिक सम्बन्ध बने इसका युवती ने विडियों बना लिया व युवक से बड़ी रकम दस लाख की मांग करने लगी। अन्ततः मामला पुलिस में पहुँच गया। इस प्रकार इंटरनेट के दुरुपयोग से घटी घटनाओं के कारण व्यक्ति एवं परिवारों के साथ समाज में भी असुरक्षा उत्पन्न होती है।

इंटरनेट के माध्यम से प्राप्त सूचनाओं की विश्वसनीयता भी शत प्रतिशत सही नहीं होती। एशिया कप 2022 में अर्शदीप सिंह से एक आसान कैच छुटने के बाद उन्हें भारत की मैच में हार के लिए जिम्मेदार ठहराने के साथ ही विकीपीडिया पर उन्हें खालिस्तानी भी करार दे दिया गया। आईटी मंत्री राजीव चन्द्रशेखर की फटकार के बाद विकीपीडिया ने गलतबयानी को दुरुस्त किया। परम्परागत विश्वकोश की मान्यता वाले विकीपीडिया की सौ फीसदी विश्वसनीयता कभी नहीं थी। कंटेंट की विश्वसनीयता और उपद्रवी तत्वों को दूर रखने के लिए विकीपीडिया में तीन स्तर के सुरक्षा कवच बनाए गए हैं। पहला, पूर्ण सुरक्षित पेज, जिसमें संचालकों की अनुमति बगैर कोई बदलाव नहीं हो पाता। दूसरा, मध्यम सुरक्षित पेज, जिनमें रजिस्टर्ड यूजर्स हस्तक्षेप कर सकते हैं लेकिन कई बदलावों को अप्रुवल के बाद ही लागू किया जा सकता है। तीसरा अन्य पेज जिनमें पुरी दुनिया से कोई भी डिजिटल स्वयंसेवक बदलाव कर सकता है।⁹

इंटरनेट के माध्यम से कई ऐप अथवा साइटों से मिली सभी जानकारीयों पर पूर्णतः विश्वास नहीं किया जा सकता है जानकारी के अभाव में कम पढ़े लिखों के साथ कई पढ़े-लिखे व्यक्ति भी इन जानकारीयों पर पूर्णतः विश्वास कर बैठते हैं व उसी के अनुरूप व्यवहार करते हैं जो सामाजिक व्यवस्था को कई मौकों पर बड़ी हानी पहुंचाते हैं। इंटरनेट तकनीक को हमारी सुविधा के लिए ईजाद किया गया है ना कि असुविधा के लिए। इसका उपयोग अपनी पूर्ण बुद्धिमत्ता से करते हुए हमें हमारी सामाजिक व्यवस्था में सकारात्मक सहयोग प्रदान करना चाहिए।

निष्कर्ष एवं सुझाव

इंटरनेट ने हमारे जीवन को आरामदायक, सुगम एवं दिलचस्प बना दिया है। इसके इस्तेमाल से कई कार्यों में तीव्रता आई है जिससे व्यक्तिगत लाभ के साथ हमारे समाज भी प्रगति की राह पर है। इससे समाज के प्रत्येक व्यक्ति को एक-दूसरे के निकट ला दिया है। जिससे हमारे समाज में आर्थिक क्षेत्रों में मजबूती के साथ सामाजिक सम्बन्धों ने भी प्रगाढ़ता आई है। वर्तमान समय में इंटरनेट पर हमारी निर्भरता काफी हद तक बढ़ चुकी है।

लेकिन यहां इस ओर भी ध्यानाकर्षण होता है कि जिस प्रकार किसी भी वस्तु का अत्यधिक इस्तेमाल हानिकारक होता है उसी प्रकार इस तकनीक का भी अत्यधिक उपयोग हमारे व हमारे सम्पूर्ण समाज के लिए हानिकारक हो सकता है। इसका अनावश्यक उपयोग हमारी मानसिक, शारीरिक एवं स्वास्थ्यक स्थिति के साथ संतुलित सामाजिक स्थिति के लिए भी खतरा बन सकता है। इसीलिए इसका उपयोग बुद्धिमता से सकारात्मक तौर पर होना चाहिए।

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सुशासन स्थापित करने में नागरिक समाज की भूमिका : एक विश्लेषण

कुमारी मायारानी*

भ्रष्टाचार सर्वव्यापी है। यह सभी देशों में पाया जाता है। प्रकृति एवं मात्रा में अंतर हो सकता है। यह हमारी प्रजातांत्रिक व्यवस्था पर एक धब्बा है।¹ सभी देशों की भांति भारत भी इससे अछूता नहीं है। यह भारत की सामाजिक, आर्थिक एवं राजनैतिक व्यवस्था पर कुठाराघात है। यह सुशासन के मार्ग में बाधक है। इसके कारण हमें उत्तरदायी, पारदर्शी कार्यकुशल जनोन्मुख एवं विकासोन्मुख प्रशासन नहीं मिल पा रहा है। कुशासन सर्वव्याप्त है। आम आदमी परेशान है। भ्रष्टाचार तो समूल नष्ट नहीं किया जा सकता है किन्तु इस पर अंकुश लगाते हुए सुशासन प्राप्ति की दिशा में बढ़ा जा सकता है। विभिन्न उपकरणों के द्वारा भ्रष्टाचार पर अंकुश लगाया जा सकता है जो अंततः सुशासन की अवधारणा को साकार करेगा। नागरिक समाज एक उपकरण है जो सुशासन प्राप्ति में महत्वपूर्ण भूमिका निभा सकता है। इस लेख का मुख्य उद्देश्य भ्रष्टाचार निवारण में नागरिक समाज की भूमिका का विश्लेषण करना है। जिसके फलस्वरूप अंततः सुशासन प्राप्त किया जा सकता है।

नागरिक समाज : अर्थ एवं कार्य

नागरिक समाज एक गैर-राज्य एवं गैर-सरकारी संस्था है। यह एक छातानुमा अवधारणा है जिसके अंतर्गत अनेक संस्थाएँ एवं संगठन आते हैं। यथा गैर-सरकारी संगठन, स्वयंसेवी संस्थाएँ, कृषक संघ, दबाव समूह, हित समूह, महिला समूह, युवक समूह, सामुदायिक समूह इत्यादि एक प्रजातांत्रिक व्यवस्था में इन संगठनों एवं संस्थाओं की महत्वपूर्ण भूमिका है। इनके कार्यों को निम्न बिन्दुओं के अंतर्गत समझा जा सकता है।²

- यह सामाजिक-आर्थिक विकास के लिए गरीबों, दलितों एवं उपेक्षितों को संगठित एवं एकजुट करता है।
- यह सरकार के द्वारा विकास एवं कल्याण के लिए शुरू किए गए कार्यक्रमों एवं योजनाओं की जानकारी आम आदमी को देता है।
- यह विकासात्मक प्रक्रिया में अधिकतम जनसहभागिता सुनिश्चित करता है।
- यह प्रशासन को जनता के प्रति जिम्मेदार एवं उत्तरदायी बनाता है।
- यह लाभार्थियों की पहचान करने में प्रशासन की मदद करता है। यह स्थानीय विकास के लिए स्थानीय संसाधनों का उपयोग सुनिश्चित करता है।
- यह आम आदमी के बीच राजनैतिक मुद्दों पर परिचर्चा करके राजनैतिक जागरूकता का निर्माण करता है।
- यह जनहित के रखवाले के रूप में कार्य करता है।
- यह सार्वजनिक जीवन में भ्रष्टाचार पर अंकुश लगाने में महत्वपूर्ण भूमिका निभाता है।
- यह प्रशासन की ओर से जनता को गुणवत्तापूर्ण वस्तुएँ एवं सेवाएँ प्रदान करना सुनिश्चित करता है।

*शोध-छात्रा, राजनीति विज्ञा, जयप्रकाश वि. वि., छपरा बिहार।

नागरिक समाज उपरोक्त महत्वपूर्ण कार्यों का सम्पादन करता है। यह प्रशासन को उत्तरदायी एवं जवाबदेह बनाता है। यह भ्रष्टाचार पर अंकुश लगाता है। यह आम आदमी को गुणवत्तापूर्ण वस्तुएँ एवं सेवाएँ प्रदान करने में सहयोग करता है।³ यह समाज में सुशासन एवं विकास सुनिश्चित करने में महत्वपूर्ण भूमिका निभाता है।

सुशासन की अवधारणा

शासन से तात्पर्य राजनैतिक व्यवस्था के स्वरूप एवं उसके कार्य करने की विधियों एवं तौर-तरीकों से है। सुशासन का तात्पर्य है— अच्छा शासन अर्थात् शासन उत्तरदायी पारदर्शी खुला, कार्यकुशल, प्रभावी, जिम्मेदार, संवेदनशील, जनोन्मुख एवं विकासोन्मुख हो। जो सरकार इस तरह की हो उसे सुशासन वाली सरकार कहते हैं। अगर सरकार ऐसी होगी तभी वह जनता का कल्याण एवं विकास कर सकती है। सरकारी नीतियाँ एवं कार्यक्रम जनता तक पहुँच सकते हैं तथा इस प्रकार जमीनी स्तर पर विकास दिख सकता है। अतः कल्याण एवं विकास के लिए सुशासन एक पूर्वशर्त है।

सुशासन की अवधारणा का विकास कुशासन की पृष्ठभूमि से हुआ।⁴ सरकार आम आदमी को अच्छा शासन नहीं दे पा रही थी। उन्हें सरकार के द्वारा गुणवत्तापूर्ण वस्तुएँ प्राप्त नहीं हो रही थी। इस कारण, सुशासन की आवश्यकता महसूस हुई। इस कुशासन की स्थिति के लिए कोई एक व्यक्ति जिम्मेदार नहीं है। राजनीतिज्ञों एवं प्रशासकों के साथ-साथ समाज का प्रत्येक व्यक्ति इसके लिए उत्तरदायी है। प्रशासक बहुत हद तक इसके लिये जिम्मेदार हैं। उन्हें सरकारी नीतियों एवं कार्यक्रमों को लागू करना है ताकि आम आदमी का कल्याण एवं विकास हो सके। किन्तु ये प्रशासक कालांतर में अनेक प्रशासनिक बीमारियों से प्रसित होते चले गए। ये भ्रष्ट, अनुत्तरदायी एवं निरंकुश बन गए। इस कारण जनता के हितों की उपेक्षा हो रही है। उन्हें अच्छा शासन नहीं मिल पा रहा है।

ठीक इसी प्रकार समाज में व्याप्त कुशासन के लिए राजनीतिज्ञ भी उतने ही जिम्मेदार हैं। ये भी भ्रष्टाचार सहित अन्य जनविरोधी गतिविधियों में लिप्त हैं। इनका एकमात्र उद्देश्य सत्ता की प्राप्ति है चाहे जैसे हो। अतः ये भी उतने जनोन्मुख एवं विकासोन्मुख नहीं हैं जितने होने चाहिए। ये भी कुशासन की स्थिति के लिए जिम्मेदार हैं।

इस प्रकार शासक एवं राजनीतिज्ञ वृहत् रूप से कुशासन की स्थिति के लिए जिम्मेदार हैं। किन्तु इन दोनों के साथ-साथ जनता की भी जिम्मेदारी कम नहीं है। कुशासन के लिए आम आदमी भी किसी न किसी रूप में जिम्मेदार है, समाज में कुशासन की स्थिति है आम आदमी इसे स्वीकार करता है। वे इसका विरोध नहीं करता क्योंकि उनमें से अधिक अशिक्षित, अजागरुक, गरीब, पिछड़े, दलित एवं वंचित हैं। इस कारण ये अपने अधिकारों के लिए आवाज नहीं उठा पाते। सरकार एवं प्रशासन से जो भी मिलता है सहर्ष स्वीकार करते हैं यह मानते हुए कि यही उनकी नियति है। यहाँ हम पाते हैं समाज की दुर्दशा एवं कुशासन के लिए प्रशासकों एवं राजनीतिज्ञों के साथ समाज का प्रत्येक नागरिक उत्तरदायी है।

चूँकि कुशासन की स्थिति के लिए प्रशासकों एवं राजनीतिज्ञों सहित सामाज का प्रत्येक व्यक्ति जिम्मेदार है अतः सुशासन के लिए भी ये सब लोग जिम्मेदार हैं। अर्थात् इन सबके संयुक्त प्रयास से ही सुशासन स्थापित किया जा सकता है। केवल प्रशासकों एवं राजनीतिज्ञों के चाहने से सुशासन नहीं आ सकता, जनसहभागिता

अत्यंत आवश्यक है। समाज के प्रत्येक नागरिक को अपनी जिम्मेदारी समझनी होगी। कुशासन का विरोध करना होगा। गैर सरकारी संगठनों, स्वयंसेवी संस्थाओं एवं विभिन्न प्रकार के दबाव एवं हित समूहों को आगे आना होगा। सुशासन की दिशा में कार्य करना होगा। आम आदमी को जागरूक बनाना होगा। मीडिया को भी महत्वपूर्ण भूमिका निभानी है। इसे सुशासन के लिए सकारात्मक एवं रचनात्मक पहल करनी होगी। अतः सुशासन की प्राप्ति केवल सरकार से संभव नहीं है। इसके लिए सरकार तथा नागरिक समाज के संयुक्त प्रयास की आवश्यकता है अर्थात् प्रशासक, राजनीतिज्ञ, आम आदमी, गैर-सरकारी संगठन, स्वयंसेवी संस्थाएँ, मीडिया, इत्यादि संयुक्त रूप से सुशासन प्राप्ति की दिशा में कार्य करें।

भारत में नागरिक समाज संगठनों की गतिविधियाँ

गैर-सरकारी संगठनों ने भ्रष्टाचार पर अंकुश लगाने के लिए सामाजिक अंकेक्षण⁵ आन्दोलन चला रखा है। उदाहरणस्वरूप दिल्ली के एक संगठन 'परिवर्तन' ने सामाजिक अंकेक्षण कार्य किया है। इसने दिल्ली नगर निगम एवं दिल्ली विद्युत बोर्ड के कार्यों को उजागर किया है। इनके अनुबंध पत्र को जनता के बीच पढ़ा गया और जनता से पूछा गया कि क्या उन एजेंसियों ने अपना कार्य किया है और यदि किया है तो पूरा किया गया था या बीच में ही अधूरा छोड़ दिया गया। इसी प्रकार एक दूसरे गैर-सरकारी संगठन "नेशनल सोशल वाच कोएलेशन" "सोशल वाच" नाम की पत्रिका प्रकाशित करता है। इस पत्रिका में शासन एवं विकास पर आम नागरिकों के विचार एवं फीडबैक प्रकाशित किए जाते हैं।⁶

अनेक गैर-सरकारी संगठनों ने चुनाव के दौरान उम्मीदवारों की पृष्ठभूमि को भी उजागर करने का कार्य किया है। ताकि दागदार छवि वाले उम्मीदवारों को चुनाव में हराया जा सके, यथा, कर्नाटक के एक संगठन एसोसिएशन फॉर डेमोक्रेटिक अलायन्स ने उम्मीदवारों की पृष्ठभूमि को सार्वजनिक करने के लिए सर्वोच्च न्यायालय में एक जनहित याचिका दायर की थी। न्यायालय ने आदेश दिया कि उम्मीदवार अपना चुनाव-पत्र दाखिल करते समय आवश्यक रूप से आपराधिक एवं वित्तीय पृष्ठभूमि से संबंधित शपथ-पत्र दें। यह इस गैर-सरकारी संगठन की महत्वपूर्ण उपलब्धि थी। तब से यह संगठन एक रिपोर्ट प्रकाशित करता आया है। जिसके माध्यम से नागरिकों को चुनाव के दौरान उम्मीदवारों की पृष्ठभूमि की जानकारी दी जाती है ताकि अपना प्रतिनिधि चुनते समय वे सही निर्णय ले सकें।⁷

इसी प्रकार मुंबई का एक गैर-सरकारी संगठन "प्रजा" नागरिक मुद्दों पर "रिपोर्ट कार्ड" प्रकाशित करता है ताकि नागरिकों को स्थानीय निकायों के द्वारा किए गए कार्यों के बारे में अवगत कराया जा सके तथा उन्हें उत्तरदायी बनाया जा सके। इस संगठन ने नागरिकों की शिकायतों के निवारण के लिए ऑनलाइन शिकायत रजिस्ट्रेशन की भी व्यवस्था की है। एक अन्य संगठन "अग्नि" ने सांसदों एवं विधायकों के प्रोजेक्ट्स की मॉनिटरिंग के लिए विभिन्न सभाओं का गठन किया है।⁸ दिल्ली के गैर-सरकारी संगठन सेण्टर फॉर साइंस एंड एनवायरनमेंट ने आम आदमी के स्वास्थ्य पर सॉफ्ट ड्रिंक्स के प्रभाव को उजागर किया था। उसने अपने शोध में पाया कि इन ड्रिंक्स में अनेक पेस्टीसाइड्स पाए जाते हैं तो मानव स्वास्थ्य के लिए अति हानिकारक है।⁹ इसी प्रकार राजस्थान के संगठन "मजदूर किसान शक्ति संगठन" के प्रयास से अंततः आज हमें सूचना का अधिकार प्राप्त है। जिसका उपयोग लोक सेवकों का उत्तरदायित्व सुनिश्चित करने के लिए बड़े

पैमाने पर किया जा रहा है।¹⁰ “एसोसिएशन फॉर डेमोक्रेटिक रिफॉर्म” चुनाव सुधारों¹¹ पर कार्य कर रहा है। पुलिस सुधारों¹² पर “कॉमनवेल्थ हायूमन राइट्स इनिशिएटिव कार्यरत् है। इसी प्रकार कैपेन फॉर जुडिशियल एकाउंटेबिलिटी एंड रिफॉर्म न्यायालय¹³ के क्षेत्र में सुधार के लिए प्रयासरत है। जनहित याचिकाओं के द्वारा मौलिक अधिकारों के क्षेत्र में विस्तार किया गया। चुनाव सुधार, पुलिस सुधार, न्यायिक सुधार, सूचना का अधिकार सहित विभिन्न क्षेत्रों में नागरिक संगठनों के द्वारा कार्य किए जा रहे हैं। इन क्षेत्रों में विधानमंडल के द्वारा कानून बनाने में भी इन संगठनों का योगदान है। इन संगठनों के प्रयास से ही आज लोकपाल अधिनियम संसद से पारित हो चुका है तथा जल्द ही इस पद की नियुक्ति की जानी है ताकि राजनैतिक एवं प्रशासनिक भ्रष्टाचार पर अंकुश लगाया जा सके।

विभिन्न नागरिक समाज संगठन सुशासन एवं विकास के क्षेत्र में महत्वपूर्ण योगदान दे रहे हैं। सामाजिक अधिकार एवं राजनैतिक परिवर्तन में इनकी भूमिका सराहनीय है। किन्तु हाल के दिनों में नागरिक समाज समूहों एवं सरकार के बीच संघर्ष एवं तनाव बढ़ा है जो शुभ संकेत नहीं हैं।¹⁴ नागरिक समाज की भी अपनी सीमाएँ हैं। ऐसा नहीं समझना चाहिए कि यह सभी सामाजिक—आर्थिक—राजनैतिक समस्याओं की महाऔषधि¹⁵ है। ऐसा नहीं है कि ये संगठन निहित स्वार्थ से परे हैं, इनमें दोष नहीं है। यदि सरकार भ्रष्टाचार के मुद्दे पर गंभीर नहीं होती है तो इन संगठनों की गतिविधियों भी संदेह से परे नहीं है। जैसा कि दिल्ली में लोकपाल आन्दोलन के दौरान देखने को मिला था। अतः नागरिक समाज की सीमाओं को भी नजरअंदाज नहीं किया जा सकता।

समय की मांग है कि नागरिक समाज एवं राजनैतिक समाज के बीच संतुलन स्थापित किया जाये। दोनों के बीच संघर्ष एवं तनाव के स्थान पर सहयोग एवं समन्वय होना चाहिए। दोनों के बीच बातचीत एवं एकमतता की संस्कृति विकसित की जानी चाहिए।¹⁶ नागरिक समाज जनहित में सरकार के कार्यों में सहयोग दे, सरकार का विकल्प न बने” प्रभावी कानून निर्माण में महत्वपूर्ण योगदान दे।¹⁷ उम्मीद की जानी चाहिए कि जिस प्रकार नागरिक समाज के दबाव में 1968 से संसद में लंबित लोकपाल विधेयक अंततः पारित हुआ, उसी तरह अन्य महत्वपूर्ण विधेयक “विधानमंडल में महिलाओं के लिए आरक्षण” आने वाले समय में संसद से पारित हो पायेगा।

उपरोक्त विवरण से स्पष्ट है कि सुशासन स्थापित करने में नागरिक समाज की महत्वपूर्ण भूमिका है। आज भारत में विभिन्न नागरिकों संगठनों द्वारा इस दिशा में कार्य किये जा रहे हैं। यदि सुशासन स्थापित होता है, तभी आम आदमी को एक उत्तरदायी, कार्यकुशल, प्रभावी, पारदर्शी, जिम्मेदार एवं भ्रष्टाचारमुक्त शासन की प्राप्ति हो पायेगी। आम आदमी को गुणवत्तापूर्ण वस्तुएँ एवं सेवाएँ प्राप्त होंगी तथा इस प्रकार उनके जीवन की गुणवत्ता में सुधार होगा। संक्षेप में, सुशासन जनोन्मुख, विकासोन्मुख एवं कल्याणोन्मुख हो पायेगा।

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नागरिक समाज की अवधारणा : उद्भव एवं विकास

डॉ. चंचला सिन्हा*

नागरिक समाज की आवश्यकता आधुनिक युग में अनवरत रूप से महसूस की जा रही है। एक जमाने में पश्चिमी यूरोप के देशों के संदर्भ में नागरिक समाज की चर्चा की जाती थी किन्तु आज विकासशील देशों में भी नागरिक समाज की उतनी ही आवश्यकता महसूस की जाती है। आधुनिक राजनीतिक व्यवस्था में नागरिक समाज की अवधारणा सर्वाधिक विवाद का विषय बन गई है। नागरिक समाज को ऐसा अपरिहार्य स्तम्भ माना जाता है जो अन्ततोगत्वा लोकतंत्र की अवसंरचना तैयार करता है। वस्तुतः लोकतंत्र का अस्तित्व और कार्यप्रणाली नागरिक समाज की रचना में सहयोग देती है। जितना लोकतंत्र सुदृढ़ होगा उतना ही नागरिक समाज को सशक्त बनायेगा। नागरिक समाज नागरिक का ऐसा उपकरण है जो एक तरफ उसकी स्वतंत्रता की रक्षा करता है और दूसरी तरफ उसे राज्य और बाजार की निरंकुशता से भी सुरक्षा कवच प्रदान करता है।

मैकाइवर के अनुसार समाज शब्द का प्रयोग सामाजिक संबंधों के ताने बाने का अध्ययन करने के लिए किया जाता है। कालांतर में राज्य नाम की संस्था का उदय हुआ। यद्यपि मैकाइवर के अनुसार, “राज्य समाज के भीतर स्थित है” तथापि धीरे धीरे राज्य समाज पर छा गया।¹ राज्य सर्वोपरि संस्था बन गया। समाजवादी और लोक कल्याणकारी राज्य के सिद्धांतों ने राज्य की भूमिका में वृद्धि की। वे राज्य के माध्यम से ही समस्त आर्थिक व्यवस्था का संचालन करने लगे। फलतः राज्य की शक्तियों में वृद्धि हुई और राज्य एक प्रशासकीय राज्य बन गया। प्रशासकीय राज्य एक मशीन की भांति नौकरशाही के माध्यम से कार्य करने लगा। लोकतंत्र के नाम पर निर्वाचित सरकारें ऊपर से चलने लगी। प्रशासनिक और राजनीतिक शक्तियों का केन्द्रीकरण हुआ, जनता के नाम पर समूची सत्ता मुट्ठीभर अभिजन के हाथों में निहित हो गई। कोटा परमिट लाइसेन्स राज ने जनता को आवश्यक कानूनों नियमों और बंधनों में जकड़ लिया। सभी प्रकार की शासन व्यवस्थाओं में हर चीज को गुप्त रखा जाने लगा। ऐसे समाज का उदय हुआ जिसका संचालक राज्य, प्रशासन और अभिजन बन गया। अर्नेस्ट बार्कर ने लिखा है, “समाज का क्षेत्र ऐच्छिक सहयोग है, उसकी शक्ति सद्भावना में निहित है, उसकी कार्यपद्धति लचीली है, जबकि राज्य का क्षेत्र यान्त्रिक कार्यवाही है, उसकी शक्ति बल में निहित है और उसकी कार्यपद्धति कठोर है।²

प्रथम विश्वयुद्ध के बाद उदित बहुलवादी विचारधारा ने राज्य की सर्वोपरिता पर जबरदस्त प्रहार किये। राजनीतिक बहुलवाद वह मत या सिद्धांत है जिसके अनुसार एक प्रभुत्व सम्पन्न अथवा सर्वोच्च राज्य के स्थान पर अपने क्षेत्र में स्वतंत्र और राज्य के ही समक्ष अनेक समुदाय होने चाहिये। ये समुदाय राज्य के अधीन न होकर उसकी बराबरी के दर्जे पर रहे। बहुलवादी इस बात पर बल नहीं देते कि राज्य। एक सर्वोच्च समुदाय है, ये अन्य समुदायों को भी उसी आधार पर प्राकृतिक स्वीकार करते हैं, उनका विचार है कि ये सभी समुदाय वैसे ही महत्वपूर्ण हैं जैसे राज्य लास्की ने लिखा है कि “ये समुदाय राज्य से किसी भी प्रकार कम नहीं हैं

*मोती महल, ब्राह्मण टोली, दहियावा, छपरा सारण बिहार।

और इस प्रकार से जब समाज का संगठन संघीय है तो शक्ति की व्यवस्था भी संघीय होनी चाहिये। बार्कर जैसे विद्वान तो समाज की इकाई व्यक्ति को न मानकर समुदाय को मानते हैं। इसलिये वह कहते हैं कि राज्य को समुदायों की बढ़ती हुई महत्ता स्वीकार कर लेनी चाहिये। लास्की के अनुसार, सत्ता का मद केन्द्रीकरण से उत्पन्न होता है। यदि सत्ता को विभिन्न संस्थाओं में विकेन्द्रित कर दिया जाये तो शासन केन्द्रीकरण के दुष्परिणामों से बच जायेगा।³

मध्ययुग की गिल्ड व्यवस्था से प्रेरणा प्राप्त करते हुए बहुलवाद की धारणा है कि आधुनिक काल में भी समाज व्यवस्था का आधार स्वतंत्र रूप से कार्य करने वाले समुदायों को बनाया जाये। समुदायों का जन्म नैसर्गिक रूप से होता है— जोर दे स्वतः स्फूर्ति से कार्य करते हैं राज्य की आज्ञाओं के कारण नहीं।

आगे चलकर राजनीतिक चिंतन के इतिहास में बहुलवादी विचारधारा का उदय हुआ। बहुलवाद स्वस्थ प्रजातांत्रिक और मानवतावादी प्रतिक्रिया थी और जिसने आगे चलकर नागरिक समाज आंदोलन को प्रेरणा प्रदान की। अंतोनियो ग्राम्सी के अनुसार राज्य से तात्पर्य है बल और सहमति का मिश्रण जिसमें राजनीतिक समाज बल का और नागरिक समाज सहमति का प्रतीक है। नागरिक समाज से तात्पर्य है राज्य और उसकी शक्ति के बिना नागरिक परस्पर संगठित होकर स्वप्रेरणा और सौहार्द्र से उन विकासात्मक कार्यों को पूरा करें जिन्हें आम तौर पर राज्य और उसका अभिकर्ता प्रशासन करता है। नागरिक समाज का केन्द्र बिंदु राज्य, राजनीति और प्रशासन न होकर नागरिक, समुदाय और स्वयंसेवी संस्थाएं एवं स्वयंसेवक होते हैं। ये भय, बल, दबाव से कार्य न कर स्वैच्छिक सहमति, सेवाभाव और दायित्वबोध से कार्य करते हैं। वे राज्य और प्रशासन से सहयोग अवश्य लेते हैं, किन्तु उन पर पूर्णतया निर्भर नहीं होते। वे सत्ता की बजाय सहमति और आदेश की बजाय आत्मनियंत्रण से कार्य करते हैं। सत्ता नीचे से ऊपर की ओर जाने वाली अवधारणा है जो कि सहमति पर आधारित होती है। नागरिक स्वयं ही अपनी सत्ता को स्थापित करता है। सत्ता का वास्तविक स्रोत उच्चपद अथवा स्थिति नहीं है बल्कि नागरिक द्वारा प्रदान की गई स्वीकृति एवं आत्मनियंत्रण है।

नागरिक समाज की अवधारणा

उद्भव एवं विकास की ऐतिहासिक पृष्ठभूमि राजनीतिक चिन्तन के इतिहास में नागरिक समाज की अवधारणा बहुत पुरानी है। समय के साथ इस संकल्पना में अनेक महत्वपूर्ण परिवर्तन आये हैं। लम्बे समय तक नागरिक समाज और राजनीतिक समाज को एक दूसरे का पर्यायवाची माना जाता था। अतः यह शब्द राज्य के पर्याय के रूप में भी प्रयुक्त होता रहा है। परन्तु कालान्तर में समाज की जटिल गत्यात्मक परिस्थितियों में नागरिक समाज के अस्तित्व को पृथक से मान्यता दी गई। सर्वप्रथम प्राचीन रोमन विचारक सिसरो (106–43 ई. पू.) ने पहली शताब्दी ई. पू. में ही राज्य का संकेत देने के लिए नागरिक समाज शब्द का प्रयोग किया था। परन्तु सिसरो की दृष्टि में यह केवल राज्य का बाहरी ढाँचा नहीं था बल्कि यह ऐसा समाज था जिसके सदस्य नागरिकों के रूप में मिल जुलकर रहते थे, नागरिक विधियों का पालन करते हुए सभ्य, सुसंस्कृत और शालीन जीवन बिताते थे। 17वीं शताब्दी में अंग्रेज विचारक जॉन लॉक (1632–1704) ने अपने सामाजिक अनुबंध सिद्धांत के अन्तर्गत नागरिक समाज की अवधारणा की व्याख्या की। 18वीं शताब्दी में फ्रेंच दार्शनिक जीन जैक्स रूसो (1712–1778) ने भी नागरिक समाज को राजनीतिक समाज का समवर्ती मानते हुए इसकी

संकल्पना ऐसे समाज के रूप में की जो सामान्य इच्छा की अभिव्यक्ति है, जो मनुष्य को सुरक्षा प्रदान करता है और उसकी भलाई के लिए उसके व्यवहार को नियमित करता है। 19वीं शताब्दी में जर्मन दार्शनिक जार्ज विल्हेम फ्रेडरिक हीगल (1770–1831) ने नागरिक समाज और राज्य में अन्तर करते हुए यह विचार प्रस्तुत किया कि नागरिक समाज विश्वजनीन स्वार्थवाद का क्षेत्र है। 19वीं शताब्दी के उत्तरार्द्ध में कार्ल मार्क्स (1818–1883) ने नागरिक समाज की अवधारणा के साथ-साथ राज्य का विस्तार से विश्लेषण प्रस्तुत किया। 20वीं शताब्दी के पूर्वार्द्ध में इतालवी विचारक अंतोनियो ग्राम्सी (1891–1937) ने मार्क्सवादी विश्लेषण को नये ढंग से प्रस्तुत किया।

नागरिक समाज की अवधारणा के विकास में जॉन लॉक, जार्ज विल्हेम फ्रेडरिक हीगल, कार्ल मार्क्स और अंतोनियो ग्राम्सी का उल्लेखनीय योगदान रहा है। अतः यहां उनके विचारों का विवेचन प्रस्तुत है ताकि समकालीन परिदृश्य में नागरिक समाज का स्वरूप भली भांति समझा जा सके

जॉन लॉक एवं नागरिक समाज की अवधारणा

नागरिक समाज की अवधारणा 17 वीं शताब्दी के कुछ प्रमुख राजनीतिक दार्शनिकों के चिंतन का केन्द्र बिंदु थी। इनमें हॉब्स, लॉक और हीगल के नाम उल्लेखनीय हैं जिन्होंने राज्य और नागरिक समाज में भेद करते हुए यह मत व्यक्त किया था कि नागरिक समाज वह संगठित समाज है जिस पर राज्य शासन करता है। वस्तुतः ऐसा भेद करना तर्कसंगत नहीं माना गया था क्योंकि राज्य भी समाज का ही एक भाग है। एक अवधारणा के रूप में नागरिक समाज का विचार राज्य की प्राकृतिक अवस्था के चिन्तकों, खासतौर से हॉब्स एवं लॉक के विचारों में विस्तार से देखने को मिलता है। लॉक के सामाजिक संविदा संबंधी विचारों में दो प्रकार के समझौतों का उल्लेख मिलता है। इनके मतानुसार पहला समझौता सामाजिक था जो प्राकृतिक अवस्था में रहने वाले मनुष्यों के बीच पारस्परिक स्तर पर हुआ था जिसके परिणामस्वरूप समाज की स्थापना हुई। दूसरा समझौता राजनीतिक था जो समाज और शासक के बीच हुआ जिसके द्वारा सिविल शासन की स्थापना की गई। संविदा सिद्धांत द्वारा लॉक, ने इस विचार को प्रतिपादित किया कि राजनीतिक समाजों की स्थापना जनता की सहमति द्वारा की जाती है। लॉक ने सामाजिक संविदा के द्वारा यह भी प्रतिपादित किया कि समाज की अंतिम एवं सर्वोपरि सम्प्रभुता की शक्ति समष्टि रूप में समाज में ही निहित रहती है। सरकार को न्यासी बताकर लॉक यह सिद्ध करने का प्रयास करता है कि सरकार की शक्तियाँ समाज की शक्ति के अपेक्षा सीमित है। सरकार की शक्तियाँ अमर्यादित नहीं। सरकार स्वहित के लिए नहीं अपितु समाज के हितों के लिए स्थापित की जाती है तथा सरकार पर समाज का नियंत्रण सदैव बना रहता है।¹⁴

जार्ज विल्हेम फ्रेडरिक हीगल एवं नागरिक समाज की अवधारणा

हीगल नागरिक समाज और राजनीतिक राज्य में भेद करते हैं। इस प्रश्न पर उनके विचार अपनी सारी मौलिकता के बावजूद पूर्ववर्ती संकल्पनाओं से प्रभावित है। समाज के मुकाबले राज्य की प्रमुखता और उसके सहसंबंधों के स्वरूप विषयक हीगलीय मान्यता पर प्लेटो और अरस्तू की इस प्रस्थापना की छाप है कि राज्य व्यक्ति से पहले आता है, ठीक वैसे ही जैसे समाष्टि अंश से पहले आती है। हीगल इन प्लेटोवी और अरस्तूई

अवधारणाओं का रूसो की इस अवधारणा से समन्वय करते हैं कि राज्य का मूल तत्व इच्छा है। हीगल के अनुसार राज्य में निहित सामान्य इच्छा एक ऐसी नैतिक समष्टि है जो अपने सभी अंगों, व्यक्ति, परिवार तथा समाज की तुलना में सर्वोपरि है। हीगल ने नागरिक समाज को विशेष जीवन संबंधों का विशिष्ट क्षेत्र बताया और उनकी यह मान्यता इस युग के एडम स्मिथ, डी. रिकार्डो जैसे बुर्जुवा राजनीतिक अर्थशास्त्रियों के विचारों से प्रभावित थी।

नागरिक समाज से हीगल का आशय बुर्जुवा समाज से था। वे लिखते हैं, “प्रसंगतः नागरिक समाज आधुनिक विश्व में ही साकार बन पाया है क्योंकि केवल आधुनिक विश्व ही प्रत्यय की हर परिभाषा को उसका उचित अर्थ प्रदान करता है। नागरिक समाज अलग-अलग व्यक्तियों के विशेष निजी हितों तथा उद्देश्यों की पूर्ति का क्षेत्र है। अधिकार के बोध के विकास की दृष्टि से यह ऐसा आवश्यक चरण है। क्योंकि यहां विशिष्ट और सामान्य का परस्पर संबंध और पारस्परिक निर्भरता प्रदर्शित होते हैं।

हीगल के अनुसार नागरिक समाज में वास्तविक स्वतंत्रता अभी अप्राप्य रहती है। क्योंकि निजी हितों के टकरावों की शक्ति पर सामान्य की आवश्यक सत्ता पर विवेक पर आधारित अंकुश नहीं, अपितु संयोगिक अंकुश रहता है। यह लिखते हैं “इन विलोमों और उनके अन्तर्गुम्फल से हमारे सामने नागरिक समाज का जो चित्र उपस्थित होता है, वह उतना ही असामान्य विलासिता और अतिरेक से परिपूर्ण है। जितना कि दरिद्रता और शारीरिक और नैतिक, दोनों ही दृष्टियों से सर्वव्यापी भ्रष्टता से परिपूर्ण है। हीगल नागरिक समाज को विरोधी हितों द्वारा संघर्षपूर्ण समाज के रूप में सबके विरुद्ध सबके युद्ध के रूप में चित्रित करते हैं। उनके अनुसार नागरिक समाज के लक्षण हैं आवश्यकता का तन्त्र, न्याय, प्रशासन, पुलिस और निगम। हीगल की संकल्पना के तर्क के अनुसार, समाज और राज्य के बीच चेतना और विवेक जैसा संबंध है। समाज चेतना का राज्य है और वास्तविक राज्य विवेकयुक्त होता है। इसलिए दार्शनिक और तार्किक दृष्टि से हीगल समाज को एक पक्ष अथवा ऐसी चीज कहते हैं जो राज्य में विलीन हो जाती है।

हीगल के अनुसार नागरिक समाज के विकास के लिए राज्य का उसकी बुनियाद के तौर पर मौजूद होना आवश्यक है, किन्तु राज्य के बोध का वैज्ञानिक प्रमाण यही है कि बोध की अन्तर्वर्ती गति में परिवार और नागरिक समाज के विकास में राज्य को उसकी समन्वयकारी एकता के रूप में हासिल कर लिया जाये, जो यद्यपि परिणाम के तौर पर सामने आता है, किन्तु वास्तव में उसकी वास्तविक बुनियाद ही होता है। हीगल लिखते हैं, इसलिए वास्तव में राज्य सर्वोपरि है और उसकी सीमाओं के भीतर ही परिवार बढ़कर नागरिक समाज बनता है और स्वयं राज्य के प्रत्यय भी अपने को इन दो पहलुओं में विभाजित करता है”।

नागरिक समाज का हीगल का विश्लेषण काफी सारगर्भित है। उसका राज्य सिद्धांत राज्य तथा नागरिक समाज के संबंधों के विशेष स्वरूप पर आधारित था। यह संबंध विरोध का भी है और पारस्परिक निर्भरता का भी हीगल के विचार से राज्य कोई ऐसी उपयोगितावादी संस्था नहीं है जो सार्वजनिक सेवाओं, विधि के शासन, पुलिस कर्तव्यों के पालन और औद्योगिक तथा आर्थिक हितों के सामंजस्य में लगी हो ये सारे कार्य नागरिक समाज के हैं। राज्य आवश्यकतानुसार उनका निर्देशन और विनियमन कर सकता है, लेकिन वह खुद इनके कार्यों को नहीं करता। नागरिक समाज बुद्धिमत्तापूर्ण पर्यवेक्षण और नैतिक महत्व के लिए राज्य के ऊपर निर्भर रहता है। यद्यपि नागरिक समाज और राज्य दोनों एक दूसरे पर निर्भर हैं, फिर भी एक दूसरे से अलग-अलग

है। राज्य साधन नहीं है बल्कि साध्य है। वह विकास में विवेकयुक्त आदर्श को और सभ्यता में आध्यात्मिक तत्व को प्रकट करता है। इस दृष्टि से वह अपने उद्देश्यों की पूर्ति के लिए नागरिक समाज का प्रयोग करता है।¹⁵

कार्ल मार्क्स एवं नागरिक समाज की अवधारणा कार्ल मार्क्स के चिन्तन में भले ही सर्वहारा वर्ग की तानाशाही की चर्चा की गई हो किन्तु अन्ततोगत्वा उसकी परिणति नागरिक समाज की अवधारणा में होती है। मार्क्सवादी प्रजातंत्र का सिद्धांत, उदारवादी प्रजातंत्र तथा फ्रांस की क्रांति के आदर्शों एवं मूल्यों को वास्तविकता प्रदान करने के लिए स्थापित हुआ है। स्वतंत्रता, समानता, सामाजिक न्याय, भाईचारे तथा व्यक्ति के चहुँमुखी विकास के आदर्शों से प्रेरित उदारवादी दर्शन एवं शासन व्यवस्था का जो रूप 19 वीं शताब्दी में प्रकट हुआ, उसी की प्रतिक्रिया स्वरूप मार्क्सवादी सिद्धांत उभरा। मार्क्सवाद के अनुसार स्वतंत्रता का अर्थ प्रजातंत्र, समानता का अर्थ समाजवाद तथा भाईचारे का अर्थ मानवतावाद है। मार्क्सवाद प्रजातंत्र तथा समाजवाद को जोड़कर चलता है।

मार्क्सवाद शुद्ध प्रजातंत्र के सिद्धांत को नहीं मानता क्योंकि प्रजातंत्र एक प्रकार का राज्य है, इसलिए राज्य के साथ इसका भी विलोप हो जायेगा। अराजकतावादियों की तरह मार्क्सवाद भी राज्यविहीन समाज को आदर्श समाज मानता है, जहां स्वतंत्रता, समानता, भाईचारा, न्याय तथा मानवता रहती है। ऐसे समाज में जोर-जुल्म, उत्पीड़न, शोषण, दमन तथा अभाव नहीं रहता। जहां हर व्यक्ति अपनी योग्यता के अनुसार काम करता है तथा आवश्यकतानुसार प्राप्त करता है। जहां वर्ग नहीं होते, निजी सम्पत्ति नहीं होती। मानव तथा समाज के बीच कोई दीवार नहीं होती, मानव के व्यक्तिगत पहलू तथा सामूहिकता की खाई पट जाती है। ऐसा आदर्श समाज प्रजातांत्रिक मूल्यों पर आधारित नागरिक समाज होता है जहां प्रजातंत्र को शासन व्यवस्था के रूप में नहीं रखा जाता। यहां राज्य तथा प्रजातंत्र का आधार समाज का वर्ग विभाजन ही नहीं रहता, राज्य स्वयं में ही अनावश्यक होकर लुप्त हो जाता है। यह ऐसा नागरिक समाज होता है जिसे साम्यवादी समाज भी कहा जाता है। यहां समाज तथा व्यक्ति में एकता स्थापित होकर सुख, शांति तथा चैन होगा, आपसी प्रेम होगा, लोभ, स्वार्थ, तनाव, अलगाव आदि नष्ट हो जायेंगे।¹⁶

अंतोनियो ग्राम्सी एवं नागरिक समाज की अवधारणा

बीसवीं शताब्दी के पूर्वार्द्ध में इतालवी मार्क्सवादी अंतोनियो ग्राम्सी (1891-1937) ने मार्क्सवादी विश्लेषण में एक नया आयाम जोड़ दिया। परम्परागत मार्क्सवाद के अन्तर्गत समाज की आर्थिक संरचना या उत्पादन प्रणाली को इसकी नींव या आधार माना जाता था, इसके राजनीतिक और वैचारिक ढाँचे को ऊपरी ढाँचा या अधिरचना' कहा जाता था। ग्राम्सी ने इस मान्यता में संशोधन करते हुए पूँजीवादी समाज की अधिरचना के दो स्तरों में अंतर किया (क) इनमें एक स्तर नागरिक समाज है जो 'आधार के निकट है। इसमें परिवार, पाठशाला और धार्मिक संस्थाएँ आती हैं जो पूँजीवादी समाज की वैधतास्थापक संरचनाएँ हैं, (ख) दूसरा स्तर राजनीतिक समाज' है जिसमें राज्य की बल-प्रयोगमूलक संरचनाएँ आती हैं। ये दोनों तरह की संरचनाएँ मिलकर पूँजीवादी संस्कृति में प्रभुत्व की संरचनाओं का निर्माण करती हैं। ग्राम्सी ने नागरिक समाज की भूमिका को विशेष महत्व दिया है क्योंकि इसकी संस्थाएँ नागरिकों को समाज में व्यवहार के नियमों से परिचित कराती हैं और उन्हें यह शिक्षा देती हैं कि शासक वर्गों के प्रति स्वाभाविक सम्मान का भाव रखना चाहिये।

बुर्जुवा समाज अपनी स्थिरता के लिए नागरिक समाज की संरचनाओं की कार्यकुशलता पर आश्रित है। यदि कहीं नागरिक समाज असहमति की रोकथाम में विकल हो जाता है तो वहां इसके दमन के लिए बल प्रयोग की जरूरत पैदा हो जाती है।⁷

समकालीन परिदृश्य में नागरिक समाज बीसवीं शताब्दी के उत्तरार्द्ध में नवमार्क्सवादी दार्शनिक हर्बर्ट मार्क्यूजे ने यह तर्क दिया कि समकालीन समाज की समस्याओं के विश्लेषण के लिए राज्य और नागरिक समाज में इस अंतर को समझना जरूरी है जिसकी ओर पूर्व में हीगल ने हमारा ध्यान खींचा था। मार्क्यूजे के विश्लेषण के अनुसार आधुनिक पूंजीवाद के अन्तर्गत राज्य पर नागरिक समाज का प्रभुत्व स्थापित हो जाता है। दूसरी ओर आधुनिक साम्यवाद के अन्तर्गत नागरिक समाज पर 'राज्य' का प्रभुत्व स्थापित हो जाता है। मार्क्यूजे के अनुसार ये दोनों स्थितियाँ नागरिक स्वतंत्रता के मार्ग में बाधा डालती हैं। नागरिक स्वतंत्रता यह मांग करती है कि समाज को इन दोनों तरह के प्रभुत्व से मुक्त करा दिया जाये।⁸

1960 और 1970 के दशकों में नागरिक समाज की संकल्पना को विशेष लोकप्रियता मिली। तब यह अनुभव किया गया कि नागरिक समाज की संस्थाओं से केवल शासक वर्ग की सत्ता को सुदृढ़ नहीं किया जा सकता, बल्कि विरोधी वर्ग भी अपनी मान्यताओं को बढ़ावा देने के लिए इस उपकरण का यथेष्ट प्रयोग कर सकता है। अतः जहां राजनीतिक स्तर पर शासक वर्ग की सत्ता को चुनौती देना कठिन हो, वहां शिक्षा और संस्कृति के माध्यम से सत्ताधारियों के प्राधान्य में संघ लगायी जा सकती है। 1970 के दशक के अंतिम वर्षों और 1980 के दशक में पूर्वी यूरोप के समाजवादी देशों में सर्वाधिकारवादी राज्य के विरुद्ध नागरिक समाज के उपकरण का विस्तृत प्रयोग किया गया। पोलैंड में नागरिक समाज के प्रमुख उपकरण सॉलीडेरिटी के माध्यम से कामगार के हित में सरकार की सत्ता को अपने ढंग की चुनौती दी गई। इस दौर में नागरिक समाज आंदोलन एक तरह से 'नव समाजवादी आंदोलनों के सहयोगी के रूप में उभरकर सामने आया। इस आंदोलन ने समाजवादी मुद्दे उठाकर सरकार विरोधी वातावरण तैयार करने में योगदान दिया।

उधर बल्गेरिया में नागरिक समाज के एक उपकरण ईकोग्लासोस्त ने यह मुद्दा उठाया कि वहां के बड़े- बड़े उद्योग (जो सरकार के नियंत्रण में चल रहे थे) प्राकृतिक संसाधनों को बुरी तरह निचोड़ रहे थे और भारी प्रदूषण फैलाकर विषाक्त कर रहे थे। इस तरह वहां पर्यावरणवादी आंदोलन की आड़ में सरकार विरोधी आंदोलन चलाने की कोशिश की गई। देखा जाये तो 1989 तक आते-आते पूर्वी यूरोप में समाजवादी प्रणालियों का जो पतन हुआ, उसमें वहां के नागरिक समाज आंदोलनों ने महत्वपूर्ण भूमिका निभाई थी। यही कारण है कि उत्तर 'साम्यवादी प्रणालियों में भी नागरिक समाज की संकल्पना को पर्याप्त लोकप्रियता मिली। इधर दक्षिणी अफ्रीका और लेटिन अमेरिका में भी नागरिक समाज की संकल्पना को सत्ताधारियों के विरुद्ध एक प्रभावशाली साधन माना जाता है।

नागरिक समाज अवधारणात्मक व्याख्या

नागरिक समाज के आधार स्तम्भ गैर सरकारी, स्वैच्छिक तथा अवैतनिक क्रियाकलाप है। अवधारणा को स्पष्ट करने के लिए और भी कई शब्दबन्ध काम में लिए जाते हैं जैसे कार्य समूह, विकास अभिकरण, पहल करने वाले समूह, समर्थन जुटाने वाले समूह, स्वैच्छिक विकासात्मक संगठन आदि। भारत जैसे देश में

नागरिकों की संगठित पहल अन्य रूपों में भी अभिव्यक्त होती है, जैसे जनआंदोलन एवं जनसंघर्ष महात्मा गांधी, स्वामी विवेकानंद एवं मदर टेरेसा जैसे लोगों ने समय समय पर ऐसे आंदोलनों को प्रेरणा प्रदान की। बाबा आम्टे, सुन्दरलाल बहुगुणा और पारंग शास्त्री आदिले के नेतृत्व में कुछ ऐसे ही जनआंदोलन आधुनिक भारत में नागरिक समाज की उभरती भूमिका को प्रखर करते हैं। सन् 1973 में प्रारम्भ चिपको आंदोलन के बारे में जो विशिष्ट बात है, वह यह है कि प्राकृतिक संसाधनों हेतु सामुदायिक अधिकारों के बचाव में जनआंदोलनों की एक श्रृंखला प्रारम्भ हुई। नर्मदा बचाओ आंदोलन नर्मदा घाटी विकास परियोजनाओं के विरुद्ध लड़ाई के रूप में शुरू हुआ। सितम्बर 1989 में विनाशकारी विकास से लड़ने की प्रतिज्ञा करने के लिए देश भर से आये 50 हजार से भी अधिक लोग घाटी में एकत्रित हुए। आंदोलन न केवल विभिन्न पेशों और काम धंधों में लगे लाखों लोगों को संगठित करने में सफल रहा कि राज्य सरकार पर उसकी जन विरोधी नीतियों के लिए दबाव बना सके जो कि लाखों जनजातीय लोगों को उनके घरों व आजीविका से वंचित कर उन्हें बेघर और बेरोजगार बनाने वाली थी, अपितु उसे अपार अन्तर्राष्ट्रीय समर्थन भी प्राप्त हुआ। आज भी यह आंदोलन प्रभावित लोगों और नागरिक समाज संगठनों को साथ लेकर अपना काम कर रहा है।⁹

जय प्रकाश नारायण के नेतृत्व में भ्रष्टाचार के मुद्दे पर प्रारम्भ हुए बिहार के छात्रों के एक गैर-राजनीतिक आंदोलन ने अन्ततः (1977 में) केन्द्र में सत्ता परिवर्तन को जन्म दिया। जनलोकपाल की मांग को लेकर अन्ना हजारे का आंदोलन तथा काले धन की विदेशों से वापसी को लेकर बाबा रामदेव का आंदोलन (वर्ष 2011) देश के नागरिक समाज की ही उपज है, विपक्षी दलों की नहीं। देश का सत्ता प्रतिष्ठान नागरिक समाज के माध्यम से व्यक्त हो रहे जनता के आक्रोश से भयभीत नजर आने लगा।

संक्षेप में, नागरिक समाज के अन्तर्गत सभी प्रकार के स्वयंसेवी संगठनों को शामिल किया जाता है तथा उन सामुदायिक अन्तक्रियाओं को भी स्थान दिया जाता है जिन्हें राज्य द्वारा नियंत्रित नहीं किया जाता।¹⁰ नागरिक समाज से आशय स्वयंसेवी संस्थाओं का वह सुदृढ आधार है जो राज्य एवं अर्थव्यवस्था के बाहर विकसित होता है। नागरिक समाज सामाजिक निवास है जिसे पूंजी निर्माण एवं बाजार व्यवस्था से भिन्न माना जाता है। यह निजी क्षेत्र की स्वतंत्रता के साथ भागीदारी करता है और स्वतंत्र व्यक्ति और समूहों के साथ मिलकर सक्रिय भूमिका का निर्वाह करता है। तथापि निजी क्षेत्र से भिन्न इसका ध्येय सार्वजनिक भलाई, आम सहमति, एकात्मकता और सामूहिकता है। इस प्रकार नागरिक समाज बल रहित सार्वजनिकता है, निजी हुए बिना स्वैच्छिकता है।

परिवार, राज्य और वाणिज्यिक दुनिया के मध्य स्थित ऐसे संगठनों को नागरिक समाज कहा जाता है जिनका स्वरूप एवं व्यवहार स्वैच्छिक और बिना किसी स्वार्थ के काम करना होता है। इसके अन्तर्गत धर्मार्थ पहल करने वाले, सामाजिक एवं राजनीतिक आंदोलन, सामाजिक और सांस्कृतिक मूल्यों के लिए संघर्षशील समुदायों को शामिल किया जाता है।¹¹

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Women Empowerment Through Micro Finance in India –Select Study

Ch. Srilatha*

INTRODUCTION

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban / rural) educational status social status (caste and class) and age. Policies on Women's empowerment exist at the national, state and local (Panchayat) levels in many sectors, including health, education, economic opportunities, and gender based violence and political participation. However there are significant gap between policy advancements and actual practice at the community level. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

NEED OF WOMEN EMPOWERMENT

Reflecting into the "Vedas Purana" of Indian culture, women are being worshiped such as LAXMI MAA, goddess of wealth; SARSWATI MAA, for wisdom; DURGA MAA for power. The status of women in India particularly in rural areas needs to address the issue of empowering women. About 66% of the female population in rural area is unutilized. This is mainly due to existing social customs. In agriculture and animal care the women contribute 90% of the total workforce. Women constitute almost half of the population, perform nearly 2/3 of its work hours, receive 1/10th of the world's income and own less than 1/ 100th the world property. Among the world's 900 million illiterate people, women outnumber men two to one. 70% of people living in poverty are women. Lower sex ratio i.e. 933, the existing studies show that the women are relatively less healthy than men though belong to same class. They constitute less than 1/7th of the administrators and managers in developing countries. Only 10% seats in World Parliament and 6% in National Cabinet are held by women.

*Research Scholar Department of Social Sciences, Kakatiya University, Warangal - 506009 Tealangan State.

STATUS OF WOMEN EMPOWERMENT

The status of Women Empowerment cannot be visualized with single dimension rather multidimensional assessment in terms of various components of women's life and their status would bring a clear conception. So, this paper tries to give a basic idea about the condition and status of women in terms of employment, education, health and social status. Before going to elaborate separately let us have a quick view of the overall status of women in terms of gender gap index prepared by World Economic Forum in 2012.

Table 1: Details of Gender Gap Index – 2012 (Out of 135 Countries)

Gender Gap sub-Indices	India		Srilanka	
	Rank	Score	Rank	Score
Economic Participation and Opportunity	123	0.4588	105	0.5596
Educational Attainment	121	0.8525	108	0.9946
Health and Survival	134	0.9612	1	0.9796
Political Empowerment	17	0.3343	22	0.3151
Overall Index	105	0.6442	39	0.7122

Source: World Economic Forum (2012) Global Gender Gap Index – 2012

The above table clearly depicts the status of low level of attainment of women in the varied field of their attainment. The ranking and scores for India amply proves that it is found in the lower rank even compared to Sri Lanka in all sub-indexes of gender equality. India gained eight places (from 113 ranks in 2011 to 105 rank in 2012) as a result of improvement in the educational attainments and political empowerment. Keeping aside the Political Empowerment, the other three indices is all above the rank of 100. The Political Empowerment ranks quite high may be due to the 73rd and 74th Constitution amendments of India providing greater opportunity to women to take part in active politics.

CONCEPT OF MICRO FINANCE

Microfinance is a concept that is helping the poor to avail of an create opportunities for economic growth. In India, microfinance has fulfilled the efforts of rural development, women empowerment and wealth generation by providing small scale savings, credit, insurance and other financial services to poor and low income households. Microfinance thus serves as a means to empower the poor and provides a valuable tool to help the economic development process.

The concept of micro financing and self-employment activities in rural areas has developed considerably over the last two decades. It is working neither on domain/charity nor on subsidy. It is basically rotational investment done to motivate the poor to empower themselves and practice the dictum 'Save for the future and use those resources during the time of need.' Theoretically, microfinance also known as microcredit or micro lending means making provision for smaller working capital loans to the self-employed or self-employment seeking poor.

Microcredit has defined as the extension of small loans to be given in multiple doses based on the absorption capacity of the needy beneficiaries, who are too poor to qualify for formal bank loans, as they have no assets to offer as collateral security against loans.

'Microcredit' may be defined as the credit and repeated credit provided in small measures to suit the recipient's requirements, with a comfortable pace of repayment and at an appropriate rate of interest.

Microcredit has been defined by the microcredit summit held in Washington in February 1997 as “programmes that provide credit for self employment, other financial and business services to very poor persons.”

Microfinance can be interpreted in a broader context both as microcredit and micro savings, even though microcredit and microfinance have come to be used interchangeably. However, when the term ‘microfinance’ is used it implies some other services accompanying credit viz. facilities for saving and availability of services for insurance of the assets acquired with microcredit. Microfinance has come to be referred to as a small scale financial services and technical assistance provided to rural people who operate small or micro-enterprises, provide services, work for wages or commission and other individuals and group working at local levels.

NABARD has defined microfinance as “provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi- urban and urban provided to customers to meet their financial needs; with only qualification that (1) transactions value is small and (2) customers are poor.”

MICROFINANCE IN THE INDIAN CONTEXT

The roots of the microfinance industry as it exists in India today can be traced back to the mid-1970 when some prominent NGO's such as MYRADA and PRADAN started using the SHG model as a platform for social mobilization. The earlier models of lending to the poor were characterized by state-sponsored programs such as the Integrated Rural Development Program (IRDP) which were in line with the social welfare agenda of the state. The emphasis was on keeping the cost of the credit to the poor artificially low through interest-rate ceilings, but this resulted in low levels of institutional lending to the segment.

However in the 1990's, the Grameen Bank model and the ASA model promoted by the Association for Social Advancement, both from Bangladesh found rapid acceptance among the newer breed of microfinance institutions in India. Known as the on-lending 'models' they had the capacity for rapid up-scaling in terms of client reach. They were less dependent on donor or grant funds and enabled the institutions to borrow capital from larger institutions and then passing on the actual service charge to the individual borrowers while retaining a margin for its own growth. These models also spawned the growth of NBFC's and for profit institutions. The SHG model in the form of the SHG-Bank Linkage (SBLP) initiated in the early 1990's by NABARD and the rapidly growing MFI on-lending model both dominate the microfinance industry today.

MICROFINANCE AND WOMEN EMPOWERMENT

Micro-finance programmes not only give women and men access to savings and credit, but reach millions of people worldwide bringing them together regularly in organised groups. Although no 'magic bullet', they are potentially a very significant contribution to gender equality and women's empowerment, as well as pro-poor development and civil society strengthening. Through their contribution to women's ability to earn an income these programmes have potential to initiate a series of 'virtuous spirals' of economic empowerment, increased well-being for women and their families and wider social and political empowerment. Micro finance services and groups involving men also have potential to question and significantly change men's attitudes and behaviours as an essential component of achieving gender equality.

Majority of microfinance programmes focus women with a view to empower them. There are varying underlying motivations for pursuing women empowerment. Some argue that women are amongst the poorest and the most vulnerable of the underprivileged and thus helping them should

be a priority. A more feminist point of view stresses that an increased access to financial services represent an opening/opportunity for greater empowerment. Such organizations explicitly perceive microfinance as a tool in the fight for the women's rights and independence. Finally, keeping up with the objective of financial viability, an increasing number of microfinance institutions prefer women members as they believe that they are better and more reliable borrowers.

REVIEW OF LITERATURE

H. Subrahmanyam (2014) compares women education in India at present and Past. Author highlighted that there has a good progress in overall enrolment of girl students in schools. The terms empower means to give lawful power or authority to act. It is the process of acquiring some activities of women.

M. Bhavani Sankara Rao (2013) has highlighted that health of women members of SHG have certainly taken a turn to better. It clearly shows that health of women members discuss among themselves about health related problems of other members and their children and make them aware of various Government provisions specially meant for them.

Doepke M. Tertilt M. (2012) Does Female Empowerment Promote Economic Development? This study is an empirical analysis suggesting that money in the hands of mothers benefits children. This study developed a series of non cooperative family bargaining models to understand what kind of frictions can give rise to the observed empirical relationship

Duflo E. (2011) Women's Empowerment and Economic Development, National Bureau of Economic Research Cambridge The study argues that the inter relationships of the Empowerment and Development are probably too weak to be self sustaining and that continuous policy commitment to equally for its own sake may be needed to bring about equality between men and women.

Sethuraman K. (2008) The Role of Women's Empowerment and Domestic Violence in child Growth and Under Nutrition in a Tribal and Rural Community in South India. This research paper explores the relationship between Women's Empowerment and Domestic Violence, maternal nutritional status and the nutritional status and growth over six months in children aged 6 to 24 months in a rural and tribal community. This longitudinal observational study undertaken in rural Karnataka. India included tribal and rural subjects.

Venkata Ravi and Venkatraman (2005) focused on the effects of SHG on women participation and exercising control over decision making both in family matters and in group activities.

OBJECTIVES OF THE STUDY

The following are the objectives for the study:

1. To know the need of Women Empowerment through Micro Finance.
2. To present the status of Micro Finance in India
3. To analyze the Factors influencing the Economic Empowerment of Women.
4. To study the Micro finance Schemes for Women Empowerment.
5. To identify the problems in effective implementation of Micro Finance Schemes for Women Empowerment.
6. To offer useful Suggestions in the light of Findings.

RESEARCH METHODOLOGY

Sources of Data: The study will be exploratory in nature and is based on both primary and secondary data. Secondary data was collected from various journals, articles, working papers, NGO reports etc. Primary data was enumerated from a field survey.

Area of Sampling: The study will be conducted in the select districts of Telangana state through a field survey to get an insight of the problems, issues and challenges facing by women. **Sample Size:** A modest sample of 100 from 3 Micro Finance Institutions from the area of study have been considered to conduct the present study.

Method for data collection: A structured interview schedule will be prepared and used for collecting data from respondents. Both open ended and close ended questions were included in the schedule.

Statistical tools: Simple correlation coefficient, paired t-test, cross tabulation and percentage analysis are used for the analysis of the data.

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Uses of Social Media to Women Teachers Empowerment

Nagamani Danasari*

ABSTRACT

Uses of social media by women teachers are effective place in all educational institutions. The teachers are essential players in quality education, whether in schools or various educational institutions. By using social media like face book. Google plues, whatsapp etc. they get knowledge and information through these social media. Education is a very socially oriented activity and quality education has traditionally been associated with strong teachers having high degrees of personal contract with learners. The social media was most useful media to get information about latest updates and unknown information gathering. The subject of empowering women has to be put on light. Empowerment is necessary to make a bright future of the family, society and country, to make their own decisions for their personal dependent. Whenever a voice is restricted it can be made loud through any other possible way social media brings us altogether.

INTRODUCTION

Teachers are essential players in promoting quality education, whether in schools or in more flexible community-based programmes they are advocates for, and catalysts of change. No education reform is likely to succeed without the active participation of teachers (UNESCO, 2001). However, the importance of teachers as facilitators and motivators in the teaching/learning enterprise has always been acknowledged. Butts (1969) paraphrased Jean Jacques Rousseau when he said: "Man believes that education has the power to set him free, but everywhere he is in chains for want of good teachers".

The teaching of young children has long been dominated by women. This global phenomenon is firmly rooted in issues relating to economic development, urbanization, the position of women in society, cultural definitions of masculinity and the value of children and childcare (Odunaike, 2013). The view that the presence of women teachers in schools promotes girls' participation in education prevails widely in many countries around the globe.

The National Policy on Women's Empowerment (2001) meant to bring about the advancement of women, emphasized on equal access to participation and decision making of women in social, political and economic life of nation; equal access to women for health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office, strengthening legal systems aimed at elimination of all forms of discrimination against women; etc. There are various constitutional and judicial provisions in favour of women in India.

For most women, teaching is regarded as a good profession because they can optimally allocate time and energy to play their role in the family. As stated by Cinamon and Rich (2005), teaching profession is considered to be a suitable profession for women because it is considered

*Lecturer in Education, Tribal welfare B.Ed. College BadrachalamTelangana State 507111.

of not possessing too much workload and at the same time it helps women to combine roles in workplace and family with such low level of conflicts. Furthermore, Cinamon and Rich (2005) reveal that teaching profession possesses certain characteristics, such as a low level of career commitment and more time available to devote to family, making it an ideal profession for women.

The world has become a global village, and social networking sites are bringing people closer together and helping them to interact and share their thoughts within the group, no matter where in the world they are," said N.S.Muthukumaran, Director, Online Research, The Nielsen Company.

"Though social networking sites are popular, they lack the bond established in face-to-face interaction. The non-verbal communication is missing in online friendships. Users experience a great treat of privacy despite of the most personal information shared by them in online environment.

USES OF SOCIAL MEDIA

The educational institutions are adapting these developments (social media) into their systems. The women teacher are relying on group resources and mechanisms to improve the students life. The use of social media in education has provides students with the ability to get more useful information, to connect with learning groups and other educational systems that make education convenient to their students.

The social network tools are very useful to students and educational institutions with multiple opportunities to improve their learning. Through these networks they can incorporate social media plains that enables sharing and interaction. The online tutorials and resources are most useful to women teachers that are shared through social networks and LMS's.

CONNECTING WITH EXPERTS ON TOPIC VIA SOCIAL MEDIA.

The great thing about using social media is that, the experts are in particular fields and subjects. The women teachers are following these experts to learn more and gain useful content from them, this empowers to produce great results to their carriers.

WOMEN TEACHERS COMMUNICATION VIA YOUTUBE AND FACEBOOK

Women teachers have a ability to connect with students through social media networks such as **Facebook, Google Plus groups, WhatsApp. These channels can be used to communicate campus news, make announcement and provide students with useful information. These develop the relationship between women teachers and their students. The online discussions are helpful to women teachers, and other useful social media was video, video is a prominent tool in social media these video's are effective and inspire students and help them in their course subjects.**

CONCLUSIONS

As move into the 21st century, many factors are bringing strong forces to bear on the adoption on social media techniques in educational institutions and contemporary trends suggest will soon see large scale changes in the way education is planned and delivered as a consequence of the opportunities and affordances of social media. It can help to enhance the quality of education with advanced teaching methods, improve learning outcomes and enable reforms or better teaching. Social media acts as an important communication channel with the traditional mass media, which access up-to-date information on protests via social networks and disseminated it to mass audience through their own channels. Various researchers have different opinion regarding the role of social media in civic participation and social activism.

Cyber-activism movements started in mid 2000's, while social networking sites were getting popular among the Techno-savvies. Those movements include antiwar, anti-globalization, awareness movements etc. Internet also enabled various democratic groups and movements which included activists more than 1,00,000 in Brazil in 2003 and in Mumbai in 2004 (Langman 2005).

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Social Work Education in India and Some Issues

V. Rakesh*

INTRODUCTION

Commencing from June 22nd, 1985, the Tata Institute of Social Sciences will begin its Golden Jubilee celebrations which will be spread over the fiftieth and the fifty-first years. Thus, this pioneering institution will commemorate the last year of the first half century since its establishment, and celebrate the beginning of the next half century of training, research and service. It will be a period which will also see the end of the twentieth and the beginning of the twenty-first century. For the Institute, it is a period of reflection as well as a forward thrust, building on the excellent foundations that those who pioneered this institution had nurtured with such foresight. When established, it was the first one of its kind in India and even remained so for a decade, till 1946, when the Kashi Vidyapeeth, Varanasi, established its programme. Hence, it is not only the celebration of the Golden Jubilee of this organisation, but truly that of the institution of social work education and the foundation of professional social work in India. The survey, undertaken in 1975, for the Second Review Committee for Social Work Education, showed that there were 34 such institutions. Today, there are almost 45 institutions in the country, all established within the University system, either as affiliated single faculty colleges, or departments of multi-faculty colleges or Universities. The Tata Institute of Social Sciences is the only institution which is deemed to be a University.

Education undoubtedly is one of the most powerful agencies molding the character and in determining the future of individuals and nations. Thus the whole realm of education is centered on the development of the moral aspect of man. Plato emphasized that educational effort should aim at the promotion of virtue. Herbert declared that the whole work of education, which is a long and complex training, should focus on one particular thing that could be summed up in the concept "Morality". Mahatma Gandhi states, "Education of heart, or Moral Education is the prime function to provide. If we succeed in building character of the individual, society will take care of itself". According to Bertrand Russell the chief aim of education is the "formation of character." The University Education Commission (1964-66) summarizes the Indian concept of education as follows; "Education according to Indian tradition is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship. It is the initiation into a life of spirit, a training of human souls in pursuit of truth and the practice of virtue" Mahatma Gandhi states, "Education aims at development of the 3Hs: hand, head and heart". He says "Education is thus an awakening of the soul". "It was to be their real teacher and guardian who must touch their hearts. I must share their joys". Gandhi was broad-minded in religious views. He believed in mortality. Idealists only think about moral and religious education. He believed in absolute values, trust, beauty and goodness. The central purpose of education is to build character. To educate a man in mind and not in morals is to educate a menace to society. Theodore Roosevelt states, "Education is continuous and dynamic process. It is a process that leads to all round development of man and creates a 'sound mind in a sound body'. It assists in discovering lasting values and modification of behavior"

*Research Scholar, Department of Social Sciences, Kakatiya University, Warangal - 506009 Tealangan State.

The Guiding Principles of Social Work Education I have quoted the above citations at some length for important reasons. As we come to the close of the first half century of our work, we need to review the thoughts enunciated, and reflect on the vision of the founder Director, with respect to the curriculum as he envisaged it, its effect on the course of development of the institution he founded, as well as on social work education in India in the decades that followed, and the implications for the curriculum today. The crux of the principles is:

1. The body of knowledge of social work is to be drawn from the disciplines of the social sciences and several professions.
2. The teaching should be based on sound educational principles which include the reflection of the social reality in the training for providing the correct perspective.
3. While relying on western materials for teaching, there is a need to adapt the materials to suit the Indian conditions.
4. There is a need to develop the ideology of service and commitment among the learners. Hence, attitude development should receive as much importance as knowledge development.
5. The preferred method of teaching and learning would be reflective through a process of discussion, dialogue and discovery. Hence, it is expected to be learner oriented, rather than subject oriented, through the selection of techniques for teaching which involve the learner in the educational process.
6. There must be field based participation, under guidance, for the worker to gain practice skills so that he develops confidence to work on his own.
7. Short term curricula are not substitutes for a full programme of training.
8. There is emphasis on a broad based professional training rather than a single field of practice.
9. In the second year, there is recognition of the development of special interest in students and a concession is made to it with respect to individualized programmed field training.

Issues in Social Work Education Today Social work education is at the cross-roads today. There are several unresolved issues some of which have been touched upon earlier, as also discussed in the first and second review committee reports of the U.G.C.

The debate on specialisation versus the generic curriculum continues long after most of the world has moved on to generic programmes with special interest or optional courses.

Another problem in the curriculum is how much information is really necessary to impart in professional education, how to make the students learners so that they learn to get such information on their own as their jobs demand, that is, learning to be learners, as well as develop the student's capacity for analysis and problem solving. This problem especially arises in curricula which are specialization oriented, giving place, thus, to considerable need for information building which inevitably, has to yield to the development of an analytical and a problem solving approach.

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An Evaluation on Sarva Shiksha Abhiyan (RVM) As Implemented in Tribal Area of Telangana State

YKD. Bhavani*

INTRODUCTION

Primary education is the first foundation of all further education and the back bone of the whole educational system of nation. It is the basis on which the future of the child as well as the nation depends on importing primary education is a constitutional obligation of the Indian government. According to the article 45 of the directive principle of the Indian constitution and 1986 the constitutional amendment act, 2002 states that it is the duty of the government to provide free and compulsory education to every child until he or she attains the age of 14. The National Policy of Education (1986) and Programme of Action (POA) have emphasized the importance of Universal Elementary Education (UEE). The RTE bill was approved by the cabinet on 2nd July, 2009 Rajyasabha passed the bill on 20th July, 2009 and the Locksabha on 26th Aug, 2009. It received presidential assent and was notified as law on 29th Aug, 2009 as the children's right to free and compulsory education act. The right of children to free and compulsory education act has come into effect from 1st April, 2010 in whole of India (except Jammu and Kashmir). India now become the 21st country in the world to make education as a fundamental right. The right to education also empowers the individual to exercise other civil, political, economic, social and cultural rights. Sarva Shiksha Abhiyan (SSA) is a comprehensive and integrated flagship programme of education (UEE) covering the entire country in a mission mode. Sarva shiksha Abhiyan has had been landed in 2001-02 in partnership with state Govt. and local self Govt. The programme aims to provide useful and relevant to elementary education to all the children in the 6 to 14 age group by 2010

It is an initiative to universalize and improving quality of education through decentralized and context specific planning and a process based, time bound implementation strategy. The programme lays emphasis on brining all gender and social category gaps at elementary education level with time bound objectives. On one hand SarvashikshaAbhiyanis a programme with its own targets. Norms and process and on the it is an umbrella programme covering other programmes like (DPEP) District Primary Education Programmes, Lock Junish (OBB) operation etc.,

The programme seeks to open new schools in habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional classrooms, toilets, drinking water maintenance grant and school with inadequate teacher strength are provided additional teachers under the programme. The capacity of existing teachers is built by extensive training, provision of grant for developing teaching-learning material and development of academic support structure. SSA has a special focus on girls' and children of weaker sections. A number of initiatives, including free textbooks, target these children under the programme. SSA also seeks to provide computer-aided education even in rural area. The SSA is a major intervention towards achieving the long cherished goal of universalization of elementary education (UEE) through a time bound integrated approach, in partnership with states. The SSA aims to provide useful and quality elementary education to all children of the 6-14 age groups, by 2010. SSA is helpful in improving and providing

*Research Scholar, Department of Social Sciences, Kakatiya University, Warangal - 506009 Telangana State.

quality education, community participation, and enrolment of students, Pupil Teacher Ratio (PTR), attendance and accountability of teachers (Prabhakar 2006).

There are some research evidence which explored that for universalisation of primary education focus must be on local conditions affecting schooling such as allocation use of resources in teaching learning in the classroom (Banerjee 1997)

SIGNIFICANCE OF THE STUDY

For better development and growth of child quality education is most important aspect Every child should have the opportunity to make better life for himself. Unfortunately, too many children in our country today grow up without this chance. Because they are deprived of their basic right to even attends primary schools. Education is central to development. It empowers people and strengthens nations. It is powerful “equalizer” opening the doors to lift themselves out of poverty. According to Article 45, the Government of India has to provide universalisation of elementary education within 10 Years after commencement of constitution. After independence so many commission and programmes introduced in order to achieve universalization of elementary education. All the commissions and programmes made impact for same extent. Because the population explosion, child labor, illiteracy of parents, superstitions the dream of Article remained the same till 21st century, Sarva Shiksha Abhiyan is an effort to universalize elementary education by 2010 through community ownership. A number of effective studies on the baseline assessment in a certain situation with regard to learning achievement, retention, access, gender, equity, social equity and physical infrastructure etc... would also have to be under taken as preparatory activities. Hence the present study has done by researcher on “An evaluation Sarva Shiksha Abhiyan (Rvm) As implemented in tribal areas Of Telangana State” To achieve these objectives, descriptive method of research taking into account quantitative and qualitative approaches have been followed.

OBJECTIVES OF THE EVALUATION STUDY

1. To assess the adequacy of organizational setup at various levels for the implementation of the scheme.
2. To assess the extent to which the various schemes have been implemented.
3. To carry out an assessment of the impact of the various schemes in improving the enrolment as well as drop out of the students.
4. To make an assessment of the awareness of the people about the programme.
5. To ascertain whether training imparted to teachers of primary as well as upper primary was helpful or not.
6. To assess adequacy supply of free text-books to the targeted students.
7. To make an assessment of the civil works completed during the last 3years in terms of their utility.
8. To assess the utility of village education committee and village construction committee constituted for the purpose.
9. To assess the bottlenecks faced in the implementation of the programme.
10. To assess the extent to which SSA has been able to achieve its objectives and related targets and the factors determining the same..
11. To identify constraints in the implementation of the scheme.

METHODOLOGY

Keeping in view the above objectives of the evaluation study, stratified sampling was adopted by Considering total literacy rate as well as female literacy rate of the state. Both primary and Secondary data was collected through 8 structured questionnaires. Primary data was collected through purposively selected 80 schools off our districts (Warangal, khammam, &Adilabad,) and 800 sample students (comprising 400 students of class-III-V and 400 students of class-VI-VII) of these schools were interviewed for the collection of primary data pertaining to various activities being taken under Sarva Shiksha Abhiyan. Secondary data as well as primary data was collected through the eight structured schedules namely state level schedule, district level schedule, block level schedule, village level schedule, school level schedule, student level schedule, household level schedule and civil works schedule.

SCOPE AND GEOGRAPHICAL COVERAGE

The study covers 3 ITDA (Integrated Tribal Development Authority) Project areas of the Telangana State.

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A Study of The Impact of Parent Child Relationship and Socio Economic Status on Scholastic Achievement of Students

Dr. Manohar Lal*

ABSTRACT

In the present study, the researcher intended to examine and explore the impact of Socio-economic Status on Scholastic Achievement of adolescents. The investigator used descriptive survey research method for the present study and selected 480 students as a sample population from six schools by using Simple Random Sampling Technique. Socio-economic Status Scale (SESS) developed by Gyanendra P. Shrivastava (1989) was used for data collection regarding student's Socio-economic Status and previous annual marks of the students considered as Scholastic Achievement of the students were collected from office record book. The researcher analysed the data by applying Pearson's Correlation Coefficient and t-test as statistical techniques. The findings of the study showed that there is negative correlation exist between Socio-economic Status and Scholastic Achievement of adolescents, it also highlight that significance difference is present among different SES group in their Scholastic Achievement. It further revealed that there is no significant difference between male and female students in their Academic Achievement.

Keywords: Impact, scholastic achievement, socio-economic status, Adolescents, Parent Child Relationship.

INTRODUCTION

Ideas start in the mind of peoples and work as drive to make them act accordingly and achieve better in life. One's desire or ambition to achieve success in difficult task s and circumstances in all walks of life is specifically termed as aspiration. One who aspires for better and higher performance, develops consistently a favourable attitudes towards the task which ultimately motivates the persons for constant work. Such continuous activities subsequently change his behaviours and help to form good study habits which facilitates learning and results better achievement in the classroom. This process operates in students at all levels of education. Primary school learner's academic achievement depends upon the circumstances and conditions in their home as well as in the schools for development of attitudes and formation of study habits.

Education of the child starts at home and as such all the factors related with the family e.g. its size, expenditure,, socio economic status, academic background and structure of family etc. influence his development and lay the foundation of future academic achievement. Similarly when the child enters school, resources and environment also start its function in shaping the academic achievement of the child.

Among the major developmental tasks confronting the children during the middle childhood years are the development of various intellectual and academic skills and the motivation to master them. Academic or scholastic achievement has become an index of child's future in this highly

*Asstt. Professor, Swami Ganesha Nand Sanatan Dharam College of Education, Uchana Kalan (Jind).

competitive world. It is only a visit the far-flung ocean of instruction and great many juniors would perform not to present themselves credit adequate accompanying their popular or rated skills. Many times graduates of undisputed average or talents surpass.

The consequence of instruction determines the level of existence, progress and rank of people as political whole living unspecified area in the realm and it is the hypothetical force for the development of human existence and humankind loose. In India, with the march of democracy and the proposals for the compulsory free education at the elementary level a different view of the scope and responsibility of educators has emerged. This aim is imagined in maximizing the attainment of all offsprings. Early research on the indicator of academic act met generally on data and ability determinants as predictors.

The development of human resources and proper utilization of the resources are required for the growth and prosperity of any society. More so for a undeveloped nation like ours. The organizations of knowledge exceptionally the schools are the principal method of socialization to develop youngsters into valuable inhabitants for fear that they fit into adult functions and again various pertaining to work acts. It is only children who are high in their scholastic achievement who can be molded to contain strategic position in society and thereby determine the destiny of society. Hence lettered attainment holds a very main place in education in addition to in the knowledge process. High success in school builds pride and self-assurance in the toddler. Grade placement either in a 'slow' or 'fast' portion -publicity and marks are the tests by which youngsters evaluate their academic achievement. Success is ego-inflating and failure is ego-deflating. Failure not only damages the self concept but it encourages the development of patterns of behavior that are harmful to personal and social adjustments. By contrast, success leads to favorable self concepts which in turn, lead to good personal adjustments and favorable social evaluations. These donate densely to good future adaptations.

Family and school surroundings has a ruling and commanding influence on the happening of the baby.

The family is the first social group with which the child is identified; he/she spends more time with the family group than with any other social group. Family members are most significant people in the child's life during the years when the foundations of personality are being laid and familial influences are broader, which influences the academic achievement of the children. The schools should also help the children to develop short range goals. The classroom tends to be an achievement oriented settings in which children are urged to do well to meet the high standards of performance. The school age child feels a necessity to develop intellectual skills as a part of a whole network of competencies which contribute to his sense of industry. His response to the experience of the moment, taking account of several aspects of the situation, weighing them, bringing in past experience, and even considering the future. If the child is not encouraged to develop his cognitive abilities and talents to the fullest extent his academic activities will be hindered.

REVIEW OF LITERATURE

The time spent in the review of related literature, in variably is a wise investment. The various of studies must be synthesized to give a clear picture to the investigator to dive deep into the intricacies of the problem and enable to formulate hypothesis regarding their possible solution.

According to Barness, G.M. (2000) Integrative treatment of family, especially in the field of social work is related show less risk behavior than single parent.

According to faria -Luisa, Fontane Arn- Marie, (1997). Different grades of students show different achievements, particularly in personal conception just as older students having high SES are less static in comparison to student having.

According to Caldes, Stephen Bankston- Call III (1997) School is the centre to achievement of children after home. School population socio economic status means SES of peer population that have significant and substantive effect on individual academic achievement.

According to Pearlman-Micheal (1995) parents anxiety, depression and irritability increase the tendency of parents to be punitive errata unilateral and generally non supportive, socio-economic status plays an important role in lives of adolescents related in three areas –adolescent self,-esteem, characterization and identification. All above are influenced strongly by SES.

According to MC Culloch, Andrew and Heather, E. Joshi (2000) Particularly for cognitive as well as social development and family structure affect the children.

According to Roy Chaudhary, - Paromita et. Al (1998) it is highly significant and determinant in the development of Personality of a child, Performance Particularly in scholastic achievement, mother casing style significantly influences in the adjustment while father caring style is significantly related with academic success.

According to Mirza (2001) conducted a research to study the “relationship of SES with achievement” and the findings showed that SES of students has fairly significant effect on their achievement outside giving the clear writing concerning which SES class has better success and which fail under pressure.

According to Sirin (2005) in his research reviewed the research studies already conducted during the period of 1990-2000 on the same topic. The result revealed medium to powerful relationship between SES and realization..

According to Barry (2005) further stated the same result; that is extreme achievers belong to extreme SES and depressed achievers belongs to low socio-financial rank. Ewijk and Slegers (2010) also decided that SES is a main determinant of academic accomplishment.

STATEMENT OF PROBLEM

The present study has been specifically entitled as “A study of the impact of parent child relationship and socio economic status on scholastic achievement of students”.

OBJECTIVES

The present study is an attempt to explore the correlates of socio economic status, parent child relationship and scholastic achievement of students with the following objectives.

1. To study the impact of parent child relationship on the scholastic achievement of students of English medium schools.
2. To study the impact of socio economic status on the scholastic achievement of students of English medium schools.
3. To study the impact of parent child relationship on the scholastic achievement of students of Hindi medium schools.
4. To study the impact of socio economic status on the scholastic achievement of students of Hindi medium schools.

HYPOTHESES

1. Parent child relationship does not effect the scholastic achievement of the students of English medium schools.
2. Socio economic status does not effect the scholastic achievement of the students of English medium schools.

3. Parent child relationship does not effect the scholastic achievement of the students of Hindi medium school s.
4. Socio economic status does not effect the scholastic achievement of the students of Hindi medium schools.
5. Parent child relationship and socio economic status do not effect the scholastic achievement of students of English medium recognized schools.
6. Parent child relationship and socio economic status do not effect the scholastic achievement of students of Hindi medium recognized schools.

METHODOLOGY

The following materials and methods shall be used in the study under the following headings ;

1. Population and sample
2. Research design
3. Measurement of variables
4. Procedure of data collection
5. Tools used
6. Scoring
7. Statistical techniques used
8. Data Analysis

Population and sample

The term population is used in research to describe any group of people or observation in which we are interested. The population of the present investigation shall consisted of the students of secondary classes in Sonapat district. Sampling refers to the methods used to select a given number of peoples or things from a population. Population of the Present study shall consisted of primary school students of different schools of Sonapat. The sample shall be randomly selected from the population. The researcher shall randomly select a limited sample of 480 students of which 240students shall be from Govt. School and 240 Students from Public schools.

Research design

This research shall be designed to identify the relationship between parents child relationship and socio economic status with scholastic achievement.

Measurement of variables

The details of the independent and dependent variables selected for the study are given below
 Dependent variable Scholastic achievement
 Independent variable Parent choild relationship
 Socio economic status

Procedure of data collection

The main purpose of the present research shall be to study the parents-child relationship and socio economic status and its impact of scholastic achievement.

Tools used

For every type of research the investigator requires certain instruments to gather material to explore new fields. The instruments employed as means are called tools. The draft of appropriate tools is extremely important for favorable research. As this study is focused on parent child relationship and socioeconomic status on the scholastic achievement of students. Following tools shall be used for collecting data.

In the field of survey the following tools shall be used for the collection of data.

1. Parent Child Relationship Scale
Developed By Dr. Nalini Rao (1989)
2. Socio Economic Status Scale (SEES)
Developed By Gyanendra P. Shrivastava(1989)

Each and every tool has its own Impact and reflects the procedure of survey detaching the techniques of manipulation. In the present study the most frequently used and prominent tools having current relevance shall be utilized to make the survey purposeful.

Scoring

The scoring of the scale shall be easy and quantitative types.

Scoring shall provide the weight age score for each item. The responses of the subject shall be related on a five point scale ranging from strongly agree, agree, Neutral, Disagree and strongly Disagree.

Statistical techniques used

In order to achieve the objectives and to test the different hypotheses the following statistical techniques shall be used to analyse the data.

M1, M2 = Means of the data of English Medium and Hindi medium students.

N1, N2 = sample sizes of English medium and Hindi medium students.

Degree of Freedom = $N1+N2-2$

Data Analysis

Describing the method and procedure the next step shall be to take up the analysis and interpretation of data in the light of objectives and hypotheses of the study. The main purpose of the present research is to study the parent child relationship, socio economic status and impact of scholastic achievement.

Findings

The researcher analysed the data by applying Pearson's Correlation Coefficient and t-test as statistical techniques. The findings of the study showed that there is negative correlation exist between Socio-economic Status and Scholastic Achievement of adolescents, it also highlight that significance difference is present among different SES group in their Scholastic Achievement. It further revealed that there is no significant difference between male and female students in their Academic Achievement.

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A Study in the Field of Agriculture in India Occurred Through Horticulture Evaluation of Fruit Crops

Dr. Sangita C. Acharya*

INTRODUCTION

Horticulture has a higher production capacity than other crops so that higher income and higher employment can be achieved in rural areas. Worldwide after China India is a horticultural country. If you want the production of other countries, Brazil, USA, Indonesia, Philippines, Turkey, Italy, etc. also cultivate based on horticulture. If we talk about India, horticulture accounts for 13% of the total agricultural production. As much as 37% of exports are from agricultural based production (Vijay Singh, 2017). China and India are the second largest producers of horticultural crops in the world. China and India increase growth and employment through horticulture.

Horticulture is associated with horticultural crops in agriculture. In particular, fruits, vegetables, flowers, etc. are produced not only for the sake of production but also for the sake of increasing its importance in the field of trade. Today, horticulture includes and cultivates gardens, produce, as well as spices, horticulture institutes (horticultural institutes, herbs, etc.). Also known as the "Golden Revolution". There are two basic differences between horticulture and agriculture.

1. Horticulture can be done by taking one or more crops on a small scale component.
2. Horticulture produces a variety of crops such as fruits, trees and tubers. If we talk about agriculture, it produces only one primary crop on large scale plowing components. Rising production of horticultural crops has enabled the Indian economy. As the horticultural crop production system is labor intensive, employment opportunities have increased manifold. (Government of Gujarat 2009)

HORTICULTURAL CROPS GROWN IN INDIA

In India, the area under horticulture, which was 10.77 per cent of the total area under cultivation in 1991-92, has increased to 23.69% in 2012-13. The total area under cultivation today has increased from 95.56 million tones to 268.85 million tones. In which vegetable and fruit production is 61% and 30% respectively. Other than that, the production of other fruits is about 10%. Globally, India has the highest production of mangoes, bananas, lemons and grapes. Important Horticulture States are Maharashtra, Karnataka, Gujarat, Andhra Pradesh, Bihar and Uttar Pradesh. The horticultural manufacturing sector as well as the share of production that represents India globally in horticulture. (Government of India 2014) The increase in production of food grains and horticultural crops in India in the four years from 2011 to 2017 is shown in the table below.

*Associate Professor, of Economics: Smt. M.M. Shah Mahila Arts College, Kadi (N.G.)

Table. 1: Total Production of Horticultural Crops and Food Crops in India

Year	Total horticultural crops (Million) (percentage)	Flower eater (Million tons) (percentage)	Total
2011-12	257.28(99.22)	259.29((100.78)	516.57
2012-13	268.85(104.55)	257.139(95.64)	525.98
2013-14	277.35(104.04)	266.57(95.11)	543.92
2014-15	280.99(111.49)	252.02(89.69)	533.01
2015-16	286.19(113.76)	251.57(87.90)	537.76
2016-17(approximately)	295.16(107.96)	273.38(92.62)	568.54

(Source: Agriculture Glance 2016)

REVIEW OF THE RELATED LITERATURE

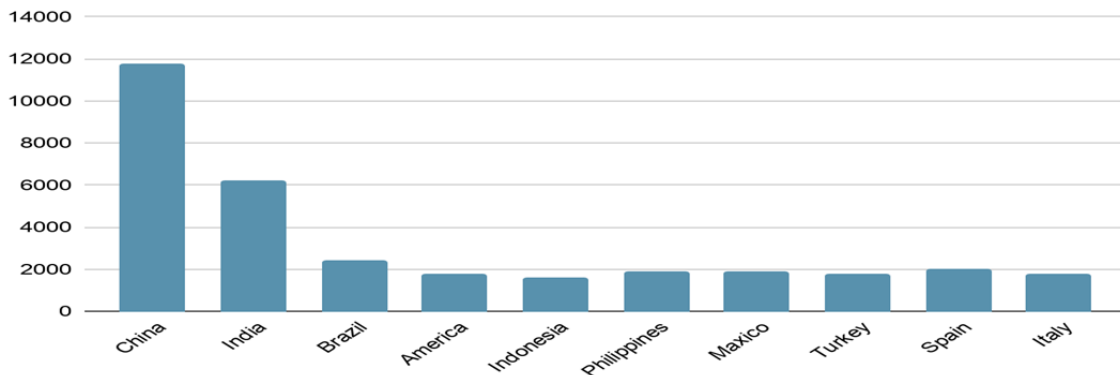
A report by the Food and Agriculture Organization emphasizes the importance of horticultural production and its trade trends, especially fruits and vegetables. Factors influencing it such as quality, price, distribution, market constraints, etc. are studied in this report. According to the report, fruit production has increased by 10 million tons (MT) in the last 10 years. This has led to the development of Agro Basetus Juice Industries. The above study studies the changes in horticulture global trade and production and its impact. (IFAO-2007), "India is one of the most important fruit producing and selling countries in the world," said Horticulture Board New Delhi in a National Act Press organized by the Horticulture Board. According to him, the growth and quality of fruits have been found to be more due to the development of horticulture sector. During their study, it was found that there was a 45% reduction in the proportion of previous organisms as well as epidemics. We have been able to increase the reduction in exports through horticultural exports. (Horticulture Board New Delhi, 2010)

According to a survey conducted under the Survey Study (1965) of Horticultural Crop Sales System in India, considering the sales of horticultural crops such as mango, chickpea, pineapple, guava, papaya, grape, banana etc. Rakhi was studied by the government. In which the equivalence of co-operative activity as well as processing unit is checked keeping in view the study of farmers producing chiku.

Subramaniam (1981) studied the cold storage of fruits and vegetables in the city of Bangalore with a view to the production of horticulture and its effects on the economy, per capita availability, reduction in losses, reduction of horticultural crops in railways and transportation system, loss of transportation The study was conducted keeping in view the importance of cold storage for horticultural crops.

**Appendix-1: Shows the area of horticulture in the world
Area (per hectare) (000 “)**

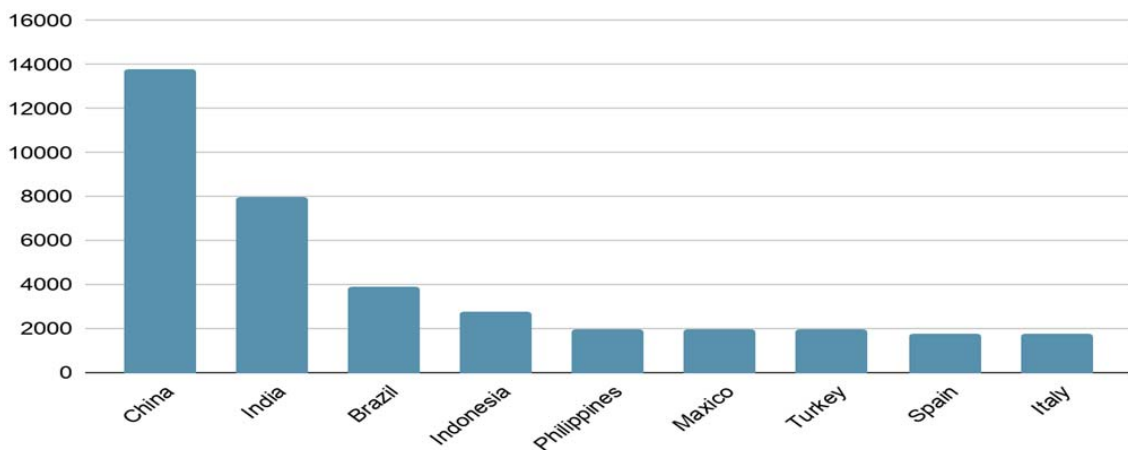
Points scored



**Graph: 1 shows the horticultural farm production in the world.
[Source: Cloud Publication, GIS 2018]**

Production(Matrix Tons)

Points scored



[Source: Cloud Publication, GIS 2018]

IMPORTANCE OF HORTICULTURAL CROPS

Horticultural crops have become very important in the present times. In which the increase in income and employment is therefore important in the following matters

1. Horticulture crops play an important role in the development of rural areas in the Indian economy.

2. Horticultural crops gradually increase employment opportunities as they are labor intensive.
3. Nutrients according to human needs Fruits like minerals, proteins, carbohydrates etc. and since it is found in vegetables, it also plays an important role in the protection of nutrients.
4. Horticulture has played an important role in promoting other agro-based industries such as spice industry, juice industry, jam and jelly industry, pickle industry and providing quality raw materials and increasing the national income of the state.

OBJECTIVES OF THE STUDY

1. To examine the economic contribution of horticultural crops in the economy of India and Gujarat.
2. Examining the production and market management of horticultural crops in the study area.

METHOD OF COLLECTING INFORMATION

Information has been obtained from National Horticulture Mission and Gujarat National Horticulture reports. It includes horticultural institutes, annual reports of agricultural institutes, socio-economic survey of India and annual agricultural reports from Government of India and Government of Gujarat.

EXPORT OF HORTICULTURAL FRUIT CROP TO INDIA

Exports of Horticultural Fruit Crops to India A total of 3,08,261.23 million tones of fresh fruits are exported. The country has seen a total export revenue of Rs 1,538.16 core in 2015-16. Establishment of National Horticulture Board (NHB) in India by Swayat Samaj in 1984.

It was set up by the Government of India with its headquarters in Haryana. Due to the development of horticulture sector, partial planning capacity has also been seen in agriculture. As well as increasing the country's nutrient security, poverty alleviation, employment programs, etc. The objective of horticulture is not only crop diversification but also the development of sustainable agro-industries and huge employment opportunities. India is seen as a country with its own place in the world in the golden revolution. Exporting tea, coffee, seeded fruits, spices, vegetables, fruits, dried flowers, fruits etc. Many researches due to horticulture, technological changes, and policy changes have made possible the sustainable economic development of small, medium and large farmers. At the same time, the level of consumption of food crops as well as the income of people dependent on agriculture has increased.

RESEARCH METHODOLOGY

The current study is longitudinal, analytical and empirical in nature. The research is based on second hand sources of data. The data mainly collected from official records of government, Fiscal surveys, Statistical digests, Directorate of Horticulture planning and marketing department, Magazines, journals, articles and other agencies which are associated to Department of Horticulture in the state. After collection of data, it has been analyzed, arranged and presented through tables and eventually compared through trend analysis.

FINDINGS OF THE STUDY

1. Gujarat's share in India's total production is increasing.
2. Gujarat farmers adopt scientific method in horticulture and get more produce for export Increasing.
3. Horticulture has increased income and employment.
4. Horticulture has increased the collection and sale of crops.

CONCLUSION

At present, the yearly turnover of this area is almost Rs.3 billion, while as this segment acquires remote trade of over Rs.800 million. Around 25-35 percent of state populace is either direct or in an indirect way connected with this part for their vocation. The farmers have now shifted their practice of cultivation from staple harvests to cash harvests due to the higher returns on horticulture production.

However, throughout the research period it is assessed that area under cultivation and production of horticulture crops is increasing but at a decreasing rate. For the growth prospect of this segment, state agriculture authorities need to prepare a proper vision and mission on horticulture. For sustaining employment in the horticulture segment proper marketing and advertising conveniences ought to be provided to the cultivators, growing of supplementary crops should be encouraged. Free trade zones and free trading areas should be established in the state, with the goal that the horticulture crops can be grown and exported freely. The state and central government ought to give monetary motivations and appropriations to the ranchers and urge them to develop agriculture crops for self-utilization as well as for business purposes.

Government ought to support various projects and plans in the field of agriculture like National Horticulture Mission (NHM), Technology mission for Post-Harvest Management (PHM), Diversification towards High Value Agriculture, Market Intervention Scheme (MIS) etc., so that the production, productivity, and financial profits from horticulture crops can be enhanced. Apart from these schemes, the government should establish training and management centers at block level which can provide proper information, incentives, subsidies, seeds and quality fertilizers to cultivators. Further the trade barriers should also be reduced so that the farmers can be encouraged to export their production outside the state.

Government need to focus more on research and development activities in the horticulture. Agricultural universities like SKUAST should take lead role in providing technical assistance to the horticulture crop cultivators, So that farmers will be able to increase the area and production of vegetation in the state. Production of vegetation can also be enhanced by scientific production technology. Moreover, organic farming also helps to improve the quality of fresh and dry fruits. State should permit to establish quality control laboratories like soil testing and seed testing laboratories, which would ensure the cultivators that their commodity to export can get good foreign exchange earnings.

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Surrogate Motherhood Problems and Prospects

A Legal Study in Indian Perspective

Dr. Anwar Khan*

ABSTRACT

Revolution in "Human Reproduction is one of the miracle of the past half century. Before this, those who were unable to conceive had only one choice either to change his/her spouse (if they are couple) or develop extra marital relations to conceive a child and for those who were single, adoption was only method to get parenthood. If the life can be sustained and supported, it has to be. There can't be a second thought, but there may be a second issue and that is, up to what extent. Again answer is, if sustainability and support to those who are struggling for normal life, due to some decease or incompetency, extent of support and sustainability should be unconditional. But if it is to give the new life, that is the birth of the child, there may be some other concerns, out of which welfare of the child would be most important."

Keywords: Surrogacy, Human Reproduction, Motherhood

INTRODUCTION

"Revolution in Human Reproduction is one of the miracle of the past half century. Before this, those who were unable to conceive had only one choice either to change his/her spouse (if they are couple) or develop extra marital relations to conceive a child and for those who were single, adoption was only method to get parenthood. The incapacity of not giving birth to the child is fatal for the subsistence of marriage and is one of the main reason of divorce. Infertility or incapacity of giving birth to the child may be either biological or social. Biological infertility arises in situation where couple or individual are unable to reproduce either due to physiological or physical problems. Though the social infertility arises out of social inability of a person to become parents. On the other hand birth of child is essential to create a family which is fundamental to the society. But in present infertility is not a bar to conceive the child both for the couples and for the individuals. Today there is wide range of aids available for the conception. In fact there is large and advanced fertility industry developed which actually provides all possible measures to avoid infertility and make conception possible mostly in all circumstances. At one hand some measures increases chance of conception in case of sexual intercourse via ovulation predictor kits, fertility-enhancing hormone treatments and surgical interventions. On the other hand some methods are developed as substitute for coitus. These techniques are AI (artificial insemination) & in IVF(vitro fertilization) which modified the way of formation plus its probability of achievement. Because artificial insemination and vitro fertilization get commencement with no sex, ova, or gestations services which sold to the persons who desire a child. Out of these Surrogacy is most efficient method to overcome both biological and social infertility."

"The concept of surrogate motherhood is boon, for childless people, it is a revolutionary source of hope for infertile couples, and a recent phenomenon which seems to offer a powerful new option that may replace adoption as the major hope for childless couples where the wife is barren or unable

*Visiting Faculty, Faculty of Law, Jai Narain Vyas University, Jodhpur.

to carry a child due to some irregularity in her reproductive system.” Surrogate motherhood can allow “a couple to have a child when they would otherwise be unable to do so except by adoption because of an inability to achieve pregnancy or medical contradictions to pregnancy for the intended mother. The genetic link with the child is an important consideration for the prospective parents and the adoption did not provide that link to the parents. Surrogate parent hood is chosen by the prospective parents because of a desire for genetic linkage or for practical reasons, such as scarcity of adoptable children. But people differ in their beliefs about whether this is ethical? Being a parent is a very important part of life to many people and for some couple or individuals, surrogacy is the only means of having child.”

STATEMENT OF PROBLEM

In the present study, “researcher has examined the ethical moral social and legal problems of surrogate motherhood in international perspective with a view to found the prospect of surrogacy in future. This is an exercise to find that surrogacy should be permitted or prohibited or regulated and if it is permitted what should be its form i.e. altruistic or commercial, traditional or gestational, international or domestic, what kind of regulation is required” etc. “The researcher examines how the lack of harmonization in international surrogacy laws has led to the birth of surrogate children who are not considered citizens of any country. More specifically, details that how differing principles of nationality, coupled with a lack of consensus on the legality of surrogacy, render some surrogate children stateless. Researcher also examines efforts at implementing legislative reform in India.”

SCOPE OF THE STUDY

“In the present research would like to examine the prospects of surrogate motherhood in Indian perspective especially legal issues related to surrogacy. It is examined in the study that the planned India legislation which is providing technical safeguard, and serve up as a copy for other nations with tolerant surrogacy laws. And an Indian convention may possible the mainly efficient path to avoid statelessness to the children born out of these arrangements.”

OBJECTIVES OF THE STUDY

- To examine the ethical and moral aspects of surrogacy.
- To study the facts that whether surrogate motherhood implies dehumanization and degradation of status of women? It treats them simply as machines for reproduction which can be hired or bought temporarily.
- A study of legal position of surrogacy arrangement in India and their effect.

METHODOLOGY

This present study is completely based on secondary data in nature. The secondary data have been collated from, books, journals, magazine, article, periodicals, news and internet. “The doctrinal method of research is planned to examine the conceptual part of study with reference to ethical moral and legal issues and analysis of laws of India. Two India surrogacy case studies have been discussed in this research. A uniform method of citation is adopted for the referencing. At the same time, the researcher has used a theoretical analysis method of research to examine the review about surrogacy in India”

SURROGACY LAW IN INDIA

“India is only country in the world where commercial surrogacy is allowed without any regulation. The only regulation to the process is the guidelines issued by Indian Council of Medical research in 2006. India as a state is ill equipped to enact a appropriate legislation to regulate the harmful social side effects of rapid change in advance reproductive technologies. As its government is unable to ensure public safety for its citizens who choose to become gestational surrogates, as its Government does not enforce any particular ethical standards in dealing with the complexities in the evolving medical field of infertility¹.”

“In India Commercial surrogacy is legal in India though it is unregulated because there is no law regulating the surrogacy contracts. Indian Council of medical research issued a guidelines (2006) to regulate the surrogacy arrangement. The Law Commission of India has brought out a report on surrogacy² the urgent need for regulation entitled, ‘Need for Legislation to Regulate Assisted Reproductive Technology Clinics as well as Rights and Obligations of Parties to a Surrogacy. The Draft Legislation prepared on the recommendation of 228 law Commission Report, Assisted Reproductive Technologies Regulations Bill 2010, is lapsed in the Parliament. On Sep Feb 2015, A draft Bill titled The Assisted reproduction Technology (Regulation) Bill 2014 has been circulated to the public domain for general public/stakeholders inviting suggestions / comment within 45 days. To determine the legal status of Surrogacy in India it is required to discuss the important provisions and features of these bill and law commission report detail.”

228TH INDIAN LAW COMMISSION REPORT

“The 228 Law Commission Report titled ‘Need for Legislation to Regulate Assisted Reproductive Technology Clinics as well as Rights and obligations of Parties to a Surrogacy’ submitted to the Union Minister of Law and Justice, Ministry of law and Justice by Dr Justice AR. Lakhsmanan, Chairman Law Commission of India on 5th August 2009. It is recommended in the Report that the legal issues related with surrogacy are very complex and need to be addressed by a comprehensive legislation. Surrogacy involves conflict of various interests and has inscrutable impact on the primary unit of society viz. family. Non-intervention of law in this knotty issue will not be proper at a time when law is to act as ardent defender of human liberty and an instrument of distribution of positive entitlements. At the same time, prohibition on vague moral grounds without a proper assessment of social ends and purposes which surrogacy can serve would be irrational. Active legislative intervention is required to facilitate correct uses of the new technology i.e. ART and relinquish the cocooned approach to legalization of surrogacy adopted hitherto.³ The need of the hour is to adopt a pragmatic approach by legalizing altruistic surrogacy arrangements and prohibit commercial ones.”

“It is also recommended that the draft Bill prepared by the ICMR is full of lacunae, nay, it is incomplete. However, it is a beacon to move forward in the direction of preparing legislation to regulate not only ART clinics but rights and obligations of all the parties to a surrogacy including rights of the surrogate child. Most important points in regard to the rights and obligations of the parties to a surrogacy and rights of the surrogate child the proposed legislation should include may be stated as under:”

1. Surrogacy arrangement will continue to be governed by contract amongst parties, which will contain all the terms requiring consent of surrogate mother to bear child, agreement of her husband and other family members for the same, medical procedures of artificial insemination, reimbursement of all reasonable expenses for carrying child to full term, willingness to hand over the child born to the commissioning parent(s), etc. But such an arrangement should not be for commercial purposes.

2. A surrogacy arrangement should provide for financial support for surrogate child in the event of death of the commissioning couple or individual before delivery of the child, or divorce between the intended parents and subsequent willingness of none to take delivery of the child.
3. A surrogacy contract should necessarily take care of life insurance cover for surrogate mother.
4. One of the intended parents should be a donor as well, because the bond of love and affection with a child primarily emanates from biological relationship. Also, the chances of various kinds of child-abuse, which have been noticed in cases of adoptions, will be reduced. In case the intended parent is single, he or she should be a donor to be able to have a surrogate child. Otherwise, adoption is the way to have a child which is resorted to if biological (natural) Parents and adoptive parents are different.
5. Legislation itself should recognize a surrogate child to be the legitimate child of the commissioning parent(s) without there being any need for adoption or even declaration of guardian.
6. The birth certificate of the surrogate child should contain the name(s) of the commissioning parent(s) only.
7. Right to privacy of donor as well as surrogate mother should be protected.
8. Sex-selective surrogacy should be prohibited.
9. Cases of abortions should be governed by the Medical Termination of Pregnancy Act⁴ 1971 only.

Baby Manjhi Yamada v Union of India and Another⁵

“This is the first Indian case respond to the commercial surrogacy practice in India. It came in to limelight when the Baby Manjhi, who was born via surrogacy arrangement between the Japanese married couple and an India surrogate was in trouble to get legal status and parenthood.

The Issue before the Court was legitimacy of surrogate child in India and legality of commercial surrogacy in India. The facts of the case is as Japanese couple Ikufumi and Yuki Yamada travelled to India in late 2007 to discuss with fertility specialist Dr. Nayna Patel their desire to hire a surrogate mother to bear a child for them. The doctor arranged a surrogacy contract with Pritiben Mehta, a married Indian woman with children. Dr. Patel supervised the creation of an embryo from Ikufumi Yamada's sperm and an egg harvested from an anonymous Indian woman. The embryo was then implanted into Mehta's womb. In June 2008, the Yamadas' divorced, and a month later Baby Manji was born to the surrogate mother. Although Ikufumi wanted to raise the child, his ex-wife did not. When Yamada's ex-wife (the intended mother) refused to travel with him to take possession of Manji, he flew to India alone.”

“The anonymous egg donor (the genetic mother) had neither rights nor responsibilities towards the baby. The responsibility of Mehta (the gestational mother) had ended when the baby was born. It turned out none of the three mothers was legally responsible for Baby Manji, because the contract was not legally binding with regard to parental responsibilities.” The day after her birth, 17 explosions rocked “Ahmedabad, killing 49 people and injuring over 200 hundred Indians. An Indian friend of the Yamada family, Kamal Vijayvargiya, saw that Manji was moved to Arya Hospital in Jaipur, Rajasthan, 657 kilometers (408 miles) to the northeast, for her safety. Having contracted septicaemia and viral infections, Manji stayed there for an extended time. Vijayvargiya's wife, Shweta, who had given birth to her own baby the day before Manji arrived, breastfed her while she was in the hospital. Manji stayed on in the hospital once her health had improved because it was unclear who would receive custody. In the meantime, Manji's paternal grandmother, Emiko Yamada, had travelled to India to

care for Manji in the hospital because her son had returned to Japan upon the expiration of his visa. When Yamada applies for the document to take baby to Japan, Japanese Embassy in India does not give the Japanese passport or visa because Civil Code of Japan recognises Mother as a woman only who gives the birth to the child. Surrogate children are not recognised in the Code. The woman who has given birth the baby Manjhi was Indian not Japanese, Hence baby Manjhi can't get Japanese passport. In India, Yamada has to adopt the child, even though he was genetic father, Indian concerned law The Guardian and Wards Act provide that single man cannot adopt the baby girl."

"The significance of the case is that it has worked as an eye opener on the issues related to surrogacy and its commercial practice in India. Public concerns arises on the effect of ART on the life of women. Need for proper legislation on surrogacy strengthen by the demand of people? The Manjhi Case not only legalise the commercial surrogacy in India but it actually makes a foundation for the proper legislation in India to regulate commercial surrogacy. Though battle is still continue because the surrogacy bill 2014 with all flaws is pending in the Parliament."

Jan Balaz v Anand Municipality⁶

This is another Indian case "which sets the precedent on the conflict of nationality and parenthood of the children born through commercial surrogacy arrangements between the foreign couples and Indian surrogate. The facts of the case is concerned with twins born with the commercial surrogacy arrangements between a German married couple and an Indian surrogate. The children were conceived with the intended father's sperm and an egg donor from Indian donor. On the birth certificate intended father name was shown as father and surrogate mother name was shown as mother. The Intended parents were unable to secure German passport or visa for the children, so they attempted for the Indian passport. The Gujarat high Court held that since surrogate mother was an Indian citizen, the children could be considered as Indian citizens and would be entitled to Indian Passport. This decision of the High Court was challenged."

In response to that "affidavit was filed by the Regional Passport Office in which with reference to Indian Citizen Act 1955 and Passport Act 1967 it was contended that a child born through surrogacy arrangement between the foreign couples and surrogate mother though born in India is no an Indian citizen because surrogate mother is not the mother of the babies(Sec 3 of the Citizen Act1955) and parents of the child are not the Indian citizens (Sec3 (1)(b)of Citizen Act 1955 Act). Again Under passport Act only Indian Citizen can apply for the passport (sec 6(2) (a) of the Act 1967). For the surrogate child to travel foreign with their parents the Ministry External Affairs Passport Authorities can issue an identity certificate and for that they don't need to be an Indian citizen."*Ratio is that a child born through surrogacy arrangement in India through an Indian Surrogate of foreign couple is not an Indian Citizen.* The decision of the "Gujarat high court have very far reaching consequences on the issues of nationality and parenthood in surrogacy arrangement. In accordance to that child born out of surrogacy arrangements is an Indian Citizen if surrogate or the egg donated women is an Indian. But the decision is challenged in the Supreme Court and pending before the Apex Court. **Union of India and Another v Jan Balaz and Others Civil Appeal no. 8714 of 2010 Supreme Court of India.** In the meantime German couple applied for the inter country adoption process in India on which Indian government granted exit permit to German surrogate twins to enable their journey back home to Germany."

CURRENT STATUS

"A PIL was filed in the Supreme Court of India⁷ by Jayshree Wad an advocate on record in Jan 2015 with an objective that Supreme Court has to take an action to prohibit commercial, transnational and overseas surrogacy in India, exploitation of poor surrogate mothers of India, export and import

of gametes to prevent human trafficking and address absence of law on surrogacy in India. Pursuant to the issues raised in the PIL, the supreme Court issued notice to the concerned Governments namely Ministry of Home affairs, Law and justice, Health and Family welfare, Commerce and External affairs as well as the (Medical Council of India) MCI and the (Indian Council of Medical Research) ICMR, seeking the response, perspective of these concerned Ministries on prohibition of commercial surrogacy and prohibition on foreigners commissioning surrogacy in India, alleging exploitation of poor Indian women, the long delayed absence of law & the status of legislation on surrogacy in India to be replied within the stipulated time period of 4 weeks from the date of issue of notice. In response to the notice, the central government submitted its stand or response by filing an affidavit stating the government seeks to prohibit commercial surrogacy and overseas surrogacy thereby not permitting foreigners to commission surrogacy in India towards this objectives the central government proposed a revised ART Bill 2014⁸ to be produced for deliberation, enactment.”

“Recently on 23 Dec 2015 Indian Government submit an affidavit in the Supreme Court in response to the order issued by the Court on 14 Oct 2015.²⁹³ A Government said only “altruistic surrogacy to infertile married needy couple will be provided after their cases are examined by the competent authorities. The Government does support the commercial surrogacy and also the scope of surrogacy is limited to infertile married couple only not to foreigners.....adequate provision will be made in the enactment to prohibit and penalise commercial surrogacy.”⁹ Thus it seems that the question whether India should be surrogate motherhood capital of the world or not is now a far cry. Social and Economic Necessities besides medical professionals sponsorships have ensured that surrogacy is here to stay.¹⁰ Therefore an active Legislative intervention to facilitate the correct uses of this new technology of ART may be more plausible approach in grappling with commercial surrogacy.”

“Again on 25th August 2016 in a bid to put an end to the ‘Surrogacy industry’ the Union Cabinet cleared the Surrogacy (Regulation) Bill that process a complete ban on the ‘rent-a womb’ trade, barring, foreigners, single foreigners, single persons and divorcees form opting for surrogate births. Making commercial surrogacy illegal, the bill proposes ‘altruistic surrogacy’ that will be restricted to married Indian couple with the biological and adopted child and only through a close relative as a surrogate mother. The bill will go through further consultations as a Legislation will be scrutinised by a standing Committee of Parliament. The Bill is in response to India emerging as a hub for Surrogacy with official sources saying estimates put the no of Surrogacy clinics in India 3,000 and 2,000 surrogate birth are taking place annually. The surrogacy business is estimated at Rs 900 Crore in India. Now clinics will have to be registered under the new law. Seeking to regulate the surrogacy business that has given rise to the commercial exploitation of the poor women who bear children for rich clients, the bill requires prospective couples to be wedded for at least five years and for one partner to proven infertile.”¹¹

Some of the specific features of the Bill is Bans rent a womb trade, barring foreigners, single persons and divorcees form going for surrogate births Draft law proposes ‘altruistic surrogacy’ that will be restricted to married Indian couples and only through a close relative of the couple as surrogate mother For surrogate births, bill requires prospective couple to be wedded for five years and for one partner to be proved infertile¹².”

CONCLUSION

The ultimate result of this analysis is that “where surrogacy arrangements is prohibited, liberal approach is required as European Union of Human Rights recommended in some cases. Similarly where it is regulated and permits only altruistic surrogacy regulations are proved insufficient as easily restrictive provisions of the statutes can be overlooked. Further where surrogacy arrangements are legal and

commercial surrogacy is allowed, there are issues of exploitation of surrogates, there health issues and welfare of the child requires immediate attention. Thus in conclusion it can be said that either surrogacy arrangements need a uniform legal approach all over the world with one required concern that is the welfare of the child is paramount or its commercial form should be prohibited everywhere or regulated in manner at least prohibition on its commercialization, or only altruistic surrogacy should be permitted. As it is mentioned above it is not justified to shut the door of the surrogacy completely, because it would be deprived those people who has hope in ART and surrogacy to get parenthood genuinely. What is required that its commercialization must be prohibited. An appropriate and desirable method has to be evolved for securing the rights of all stakeholders involved in the process. Instead prohibit surrogacy in its commercial form it is required to prohibit those who commercialised the process, i.e intermediaries ART clinics, agents, doctors, lawyers and others who facilitate the surrogacy arrangements and put the surrogates at lower level. ART clinics must be registered as mentioned in the ART bill 2014. But it also required that each surrogate contract must also subject of scrutiny through some authorities.” Adoption laws must be amended in reference to Supreme Court recent decisions in “*Stepheire Jhon Baker v State*¹⁵, *Shabnum Hasami v Union of India*¹⁶ and *National Legal Authority v Union of India*.¹³ Last but not least surrogacy has to take as exception, means allowed only in extreme necessity, it must not treated as alternative to normal reproduction.” In last the approach of the researcher and her suggestion can be better concluded in following words “Society need not prohibit these goods but may merely restrict or otherwise regulate them to be less attractive”.

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ಕರ್ನಾಟಕದ ಸೌಹಾರ್ದತೆಯ ನೆಲೆಗಳಲ್ಲಿ- ಬುದ್ಧ

ಡಾ. ಪೀರಪ್ಪಾ .ಬಿ.ಸಜ್ಜನ*

ಭಾರತ ದೇಶದ ಚರಿತ್ರೆಯಲ್ಲಿ ಉಪನಿಷತ್ತು ಹಾಗೂ ವೇದಾಂತ ಕಾಲವನ್ನು ಬಹು ವಿಶಿಷ್ಟ ಎಂದು ಪರಿಗಣಿಸಲಾಗುತ್ತದೆ. ಪ್ರೀತಿ, ಕರುಣೆ, ಶಾಂತಿ,-ಸೌಹಾರ್ದತೆಗಳಿಂದೊಡಗೂಡಿದ ದೇಶ ದಲ್ಲಿ ಕಾಲಾಂತರದಲ್ಲಿ ಇವುಗಳೆಲ್ಲವೂ ಅಳಿಸಿಹೋಗಿ ಅಸಹಿಷ್ಣುತೆ, ಜಾತೀಯತೆ, ಅಸ್ವಶೃತೆ, ಅಸ ಮಾನತೆ, ಅಮಾನವೀಯ ಕ್ರೌರ್ಯ ಮುಂತಾದ ಅನಾಗರಿಕ ಆಚರಣೆಗಳು ರೂಢಿಗೆ ಬಂದು ಮಾನವೀಯ ಮೌಲ್ಯಗಳು ಮೂಲೆಗುಂಪಾದವು. ವಿಶೇಷವಾಗಿ ಗುರುತಿಸುವುದಾದಲ್ಲಿ ಮಹಿಳೆಯರ ಸ್ಥಿತಿಯ ಅಧೋಗತಿಗಿಳಿದಿತ್ತು. ಈ ಎಲ್ಲ ಅನಾಹುತಗಳಿಗೆ ಬೆನ್ನುಲಬಾಗಿ ನಿಂತದ್ದು ಮನು ಧರ್ಮಶಾಸ್ತ್ರ. ಮನುಷ್ಯ ತನ್ನಂತಹ ಮನುಷ್ಯನನ್ನೇ ಶೂದ್ರಾತಿಶೂದ್ರನನ್ನಾಗಿಸಿ ಅವಮಾನಿತ ಬದುಕನ್ನು ಬದುಕುವಂತೆ ಮಾಡಿತ್ತು. ಅಕ್ಷರದ ಅರಿವಿನಿಂದ ಬಹುಜನರನ್ನು ದೂರವಿರಿಸಿ ಲಾಗಿತ್ತು.

ಇಂತಹ ಗೊಂದಲದ, ಸಂದಿಗ್ಧ ಕಾಲಸಂದರ್ಭದಲ್ಲಿ ಗೌತಮಬುದ್ಧನ ಜನನವಾಯಿತು. ಮನುಷ್ಯ ಬದುಕಿನ, ಅಷ್ಟೇ ಅಲ್ಲದೆ ಸಕಲ ಜೀವರಾಶಿಗಳ ದುಃಖಕ್ಕೆ ಕಾರಣವೇನೆಂದು ಕಂಡು ಕೊಳ್ಳುವ ದಾರಿಯಲ್ಲಿ ಸಾಗಿದ ಬುದ್ಧ ಅದರ ನಿವಾರಣಾ ಮಾರ್ಗವನ್ನು ಕಂಡುಕೊಂಡನು ಪಂಚ ಶೀಲ, ಅಷ್ಟಾಂಗ ಮಾರ್ಗ ಗಳನ್ನು ಅನುಸರಿಸುವ ಮೂಲಕ ಮನುಷ್ಯ ಒದಗಿಬರುವ ದುಃಖದಿಂದ ಬಿಡುಗಡೆಯಾಗ ಬಹುದೆಂದು ಸಾಧಿಸಿ ತೋರಿಸಿದನು. ಭ್ರಾತೃತ್ವ-ಬಂಧುತ್ವ, ಸರ್ವೋದಯ-ಸಮತೆಗಳನ್ನು ಸಾಧಿಸಿದ ಮಹಾನ್ ದಾರ್ಶನಿಕನೆನಿಸಿಕೊಂಡು ಸಮಾಜದ ಸಾಮಾನ್ಯರಿಗೂ ತನ್ನ ಅನುಭವಗಳನ್ನು ಧಾರೆಯೆರೆ ಯಲು ಆಡುಭಾಷೆಯನ್ನೇ ಮಾಧ್ಯಮವಾಗಿಸಿ ಕೊಂಡನು. ಸರ್ವ ಗ್ರಾಹಿಯೋಗ್ಯವಾದ ಬುದ್ಧನ ಇಂತಹ ತತ್ವಗಳು ಭಾರತದ ಗಡಿಯನ್ನು ಮೀರಿ ಪ್ರಪಂಚದೆಲ್ಲೆಡೆ ಹರಡಿದವು. ಹೀಗೆ ಸರ್ವಹಿತದ, ಸರ್ವಸುಖದ ದಾರಿ ಯನ್ನು ತೋರಿದ ಬುದ್ಧನನ್ನು ಆರಾಧಿಸುವ, ಅನುಸರಿಸುವ ಜನವರ್ಗ ಸಂಘಕಟ್ಟಿಕೊಂಡು, ವಿಹಾರ ಗಳನ್ನು ನಿರ್ಮಿಸಿಕೊಂಡು ಬೌದ್ಧ ಕೇಂದ್ರಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡು ತಮ್ಮ ಗೌರವವನ್ನು ಸಮರ್ಪಿಸುತ್ತ ಅಲ್ಲಿ ಚಿಂತನೆ- ಚರ್ಚೆ ಗಳು ನಡೆಯುವಂತೆ ನೋಡಿಕೊಂಡುಬರಲಾಗಿದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಇದ್ದವೆಂಬುವುದಕ್ಕೆ ಚೀನಾ ಪ್ರವಾಸಿಗ ಹುಯಿ ನ್‌ತ್ಸಾಂಗ, ರ್ವಿಸೆಡೇವಿಡ್ಸ್, ಡಾ. ಪಿ.ಬಿ. ದೇಸಾಯಿ, ಎಸ್.ಎಚ್. ರಿತ್ತಿ, ಕಪಟರಾಳು, ಕೃಷ್ಣರಾಯರು, ಸೀತಾರಾಮ ಜಾಗಿರದಾರ, ಡಾ. ಎಸ್. ಶೆಟ್ಟರ್, ರು.ಮ.ಷಡಕ್ಷರಯ್ಯ, ತಾಳಜೆ ವಸಂತಕುಮಾರ, ಮ.ಪ್ರ. ಪೂಜಾರಿ, ಅ. ಸುಂದರ, ಎಚ್.ಪಿ. ತಕೂರ, ಷ. ಶೆಟ್ಟರ ಮುಂತಾದವರು ಮಾಡಿದ ಸಂಶೋಧನೆ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಮಸ್ತಿ, ಕೊಪ್ಪಳ, ಕನಕಗಿರಿ, ಕುಕ್ಕನೂರು, ಸಿದ್ಧಾಪೂರ, ಬ್ರಹ್ಮಗಿರಿ, ಜಟಿಂಗರಾಮೇಶ್ವರ, ಉಡೆಬಿಳಿ, ನಿಟ್ಟೂರು ಬೌದ್ಧ ಕೇಂದ್ರಗಳಿದ್ದ ಬಗ್ಗೆ ಹಲವು ಶಾಸನಗಳು ನಿರೂಪಿಸುತ್ತವೆ. ಇವುಗಳಿಂದಾಗಿ ಮೌರ್ಯರು, ಶಾತವಾಹನರು, ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು, ರಾಷ್ಟ್ರಕೂಟರು ಹೀಗೆ ಕರ್ನಾಟಕದ ಎಲ್ಲಾ ಅರಸು ಮನೆ ತನಗಳು ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಪ್ರೋತ್ಸಾಹ ನೀಡಿದ್ದು ಕಂಡುಬರುತ್ತದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಪ್ರಸ್ತುತ ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ ಎಂಬ ವಿಷಯವನ್ನಾಯ್ದು ಕೊಂಡು ಸಂಶೋಧನೆಗೆ ತೊಡಗಲಾಯಿತು.

ಭಾರತ ದೇಶ ಜಗತ್ತಿನಲ್ಲಿಯೇ ಅತ್ಯಂತ ಬಲಿಷ್ಠವಾದ ಧಾರ್ಮಿಕ ಸಮನ್ವಯತೆಯನ್ನು ಹೊಂದಿದ ನಾಡಾಗಿದೆ. ಇಲ್ಲಿ ನೂರಾರು ಜಾತಿ ಧರ್ಮಗಳು ಹುಟ್ಟಿಕೊಂಡು ಬಂದಿವೆ. ಧರ್ಮ ಸಮನ್ವಯತೆ ಕಾಪಾಡಿಕೊಂಡು ಬಂದಿದೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಸನಾತನತೆಯಿಂದ ಕೂಡಿದೆ. ಮೌಢ್ಯತೆ, ಅಸಮಾನತೆ, ಅಂಧಕಾರ, ಶೋಷಣೆ, ಅಸ್ವಶೃತೆ, ಸಂಪ್ರದಾಯಗಳನ್ನು

*ಅತಿಥಿ ಉಪನ್ಯಾಸಕರು ಪಾಲಿ ಮತ್ತು ಬೌದ್ಧ ಅಧ್ಯಯನ ಸಂಸ್ಥೆ ಗು.ವಿ.ಕ

ಖಂಡಿಸುವು ದರ ಮೂಲಕ ಸಹೋದರತೆ, ಭ್ರಾತೃತ್ವ, ಮಾನವೀಯತೆಯ ನೆಲೆಗಟ್ಟಿನ ಮೇಲೆ ತಥಾಗತ ಬೋಧಿಸತ್ವ ಬುದ್ಧ ಬೌದ್ಧ ಧರ್ಮ ಸ್ಥಾಪಿಸಿದರು. ವೈದಿಕ, ಜೈನ ಧರ್ಮ ಉದಯಿಸಿದಂತೆ ಬೌದ್ಧ ಧರ್ಮವು ಕೂಡ ಉದಯಿಸಿ ಭಾರತ ದೇಶದ ತುಂಬೆಲ್ಲಾ ಪ್ರಸಾರ ಹೊಂದಿದೆ. ಬುದ್ಧ ವೈಚಾರಿಕ ಹಾಗೂ ಮಾನವೀಯ ನೆಲೆಯಲ್ಲಿ ಚಿಂತನೆ ಮಾಡಿದ ಮೊಟ್ಟಮೊದಲ ವ್ಯಕ್ತಿಯಾಗಿದ್ದಾನೆ.

‘ಸರ್ವೇಜನಾಃ ಸುಖಿನೋ ಭವಂತಿ’, ಸಹನಾವವತು, ಸಹಸಾಭುನಕ್ತು ಸಹವೀರ್ಯಂ ಕರವಾವಹೈ ತೇಜಶ್ಚಿ ನಾವಧಿತಮಸ್ತು... ಎಂಬಿತ್ಯಾದಿ ಮಾತುಗಳು ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಒಂದು ಕಾಲಘಟ್ಟದ ನೆನಕೆಗಳು. “ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ವ್ಯಕ್ತಿಯ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಪ್ರಾಧಾನ್ಯ ವಿದೆ. ವ್ಯಕ್ತಿಗೂ ಈಶ್ವರ ಮತ್ತು ಜಡ ಪ್ರಪಂಚಗಳಿಗೂ ಇರತಕ್ಕ ಸಂಬಂಧದ ವಿಷಯವಾಗಿ ಭಾರತೀಯ ದರ್ಶನಗಳಲ್ಲಿ ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳು ಕಂಡುಬಂದರೂ ಪ್ರತಿವ್ಯಕ್ತಿಯೂ ತನ್ನ ನೈಜವಾದ ಸ್ವಭಾವಾನುಸಾರ ಮಥಾಯೋಗ್ಯವಾಗಿ ಸ್ವತಂತ್ರನೆಂದು ಸರ್ವರಿಂದಲೂ ಅಂಗೀಕರಿ ಸಲ್ಪಟ್ಟಿರುವುದ ರಿಂದ ಸಮಾಜದ ನಿರಂಕುಶಾಧಿಕಾರಕ್ಕೆ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಅವಕಾಶವಿಲ್ಲ”^೧ ಎಂಬ ಮಾತುಗಳು ಭಾರತದೇಶದ ಸಂಸ್ಕೃತಿಯ ಮೂಲ ತಿರುಳನ್ನು ಸಾರುತ್ತವೆ.

ಆದರೆ ಕಾಲಾಂತರದ ಚರಿತ್ರೆಯನ್ನು ಗಮನಿಸಿದ್ದರೆ ಮತ್ತೆ ಮತ್ತೆ ಇಲ್ಲಿ ನಿರಂಕುಶ ಅಧಿಕಾರ ತನ್ನ ಹಿಡಿತ ಸಾಧಿಸಿದ್ದನ್ನು, ಸಾಧಿಸಲು ಶ್ರಮಿಸಿದ್ದನ್ನೂ ಅರಿಯಲು ಸಾಕಷ್ಟು ಉದಾಹರಣೆಗಳಿವೆ, ಕರ್ನಾಟಕವೂ ಇದಕ್ಕೆ ಹೊರತಾದುದಲ್ಲ. ಇಲ್ಲಿ ಸನಾತನತೆಯ ಯಜ್ಞ-ಯಾಗ, ಬಲಿ, ತರತಮ ಭಾವ, ಕಂದಾಚಾರಗಳೆಲ್ಲ ಅತ್ಯಂತ ಉಚ್ಛ್ರಾಯ ಸ್ಥಿತಿಯಲ್ಲಿದ್ದಾಗ ಬೌದ್ಧ ಧರ್ಮ ಕಾಲಿಟ್ಟಿತು. ಸನಾತನತೆಯ ಎಲ್ಲ ಅನಿಷ್ಟಗಳನ್ನೂ ವಿರೋಧಿಸಿದ ಬೌದ್ಧಧರ್ಮ ವೈಚಾರಿಕ ನೆಲೆಯ, ವೈಜ್ಞಾನಿಕ ಚಿಂತನೆಯ ದಾರಿಯನ್ನು ತೋರಿತು.

ಇಂತಹ ಪ್ರಗತಿಪರ, ಜೀವಪರ ಧರ್ಮವನ್ನು ಕುರಿತು ಸರ್ವೆಪಲ್ಲಿ ರಾಧಾಕೃಷ್ಣನ್ ಅವರು “ಬೌದ್ಧ ಧರ್ಮವು ಒಂದು ಹೊಸ ಧರ್ಮವಾಗಿ ಉಗಮಗೊಂಡಿತು ಎಂಬುದಕ್ಕಿಂತ, ಅದು ಇಲ್ಲಿಯ ಸನಾತನ ಧರ್ಮದ ಒಂದು ಶಾಖೆಯೇ ಆಗಿ ಮೂಡಿಬಂತು ಎಂಬುದಾಗಿ ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ.”^೨ ಬೌದ್ಧ ಧರ್ಮ ಏನೆಂಬುದನ್ನು ಸರಿಯಾಗಿ ಅರಿಯದೇ ವ್ಯಕ್ತಪಡಿಸಿರುವ ಅಭಿಪ್ರಾಯ ಎಂದೆನಿಸುತ್ತದೆ. ಭಾರತದಲ್ಲಿ ಬೌದ್ಧಧರ್ಮವು ಸ್ವತಂತ್ರವಾಗಿಯೇ ಹುಟ್ಟಿಕೊಂಡ ಒಂದು ವಿಶಿಷ್ಟ ರೀತಿಯ ವಿಚಾರಧಾರೆ. ಕಾಲಾನುಕಾಲದಿಂದ ನಡೆದು ಬಂದ ಸನಾತನತೆಗೂ ಇದಕ್ಕೂ ಸಂಬಂಧವಿಲ್ಲ ಇದೊಂದು ಬಗೆಯ ಜೀವನ ಪದ್ಧತಿಯ ಅನುಶಾಸನವೆಂದರೂ ಸರಿಹೋಗುತ್ತದೆ. ಜನಸಾಮಾನ್ಯರನ್ನು ಒಳಗೊಂಡಂತೆ ಎಲ್ಲ ಸ್ತರದ ಜನರನ್ನು ಒಳಗೊಂಡು ಸರ್ವರಿಗೂ ಸಮಾನ ಪ್ರಾತಿನಿಧ್ಯ ಇರುವ ‘ಸಂಘ’ ಎಂಬ ಪರಿಕಲ್ಪನೆಯೇ ಅದರ ವಿನೂತನ ಆವಿಷ್ಕಾರ. “ವರ್ಣ ಮತ್ತು ಆಶ್ರಮ ಈ ಎರಡು ಪರಿಕಲ್ಪನೆ ಗಳು ಬೌದ್ಧಧರ್ಮದಲ್ಲಿರಲಿಲ್ಲ. ಹಾಗಾ ಗಿಯೇ ಸಂಘಕ್ಕೆ ಎಲ್ಲರೂ ಸೇರುವುದು ಸಾಧ್ಯವಾಯಿತು.”^೩ ಭಾರತದ ಸನಾತನ ವೈದಿಕ ಧರ್ಮದ ಮೂಲದಲ್ಲಿ ಪುರೋಹಿತಶಾಹಿಯ ಆಚರಣೆಗಳೇ ಮುನ್ನೆಲೆಗೆ ಬಂದಿತು. ಧರ್ಮವೆನ್ನುವುದು ಬರೀ ಆಚರಣಾ ವಿಧಿಗೆ ಬಲಿಯಾದಾಗ, ಕರ್ಮ ಸಿದ್ಧಾಂತವು ದಾರಿತಪ್ಪಿ ಕಂದಾಚಾರ, ಮೂಢ ನಂಬಿಕೆಗಳ ತವರುಮನೆಯಾದಂತಹ ಸಂಕ್ರಮಣಾ ವಸ್ಥೆಯಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಉದಯ ವಾಯಿತು.

ಗೌತಮ ಬುದ್ಧ ತನ್ನ ಸಾಧನಾ ಪಥದಲ್ಲಿ ಕಂಡುಕೊಂಡಂತೆ ವ್ಯಕ್ತಿಯ ಸ್ವಂತ ಅನುಭವ ಗಳಿಗೆ ವಿಶೇಷವಾದ ಸ್ಥಾನವನ್ನು ನೀಡಿದ್ದನು. ವೇದಸಾಕ್ಷಿ, ಶಾಸ್ತ್ರ ಪುರಾಣಗಳ ಸಾಕ್ಷಿಗಿಂತ ಆತನಿಗೆ ಅಂತರಂಗದ ಸಾಕ್ಷಿಯೇ ಹಿಂದಾಗಿತ್ತು. ಹಾಗಾಗಿ ಯಾರೋ ಆದರೂ ತಾನು ಹೇಳಿದ್ದನ್ನು ಪರೀಕ್ಷಿಸದೆ, ಪ್ರಶ್ನಿಸದೇ ಒಪ್ಪಿಕೊಳ್ಳದೆ ಸರಿಯೆಂದೆನಿಸಿದರೆ ಮಾತ್ರ ಅದನ್ನು ಸ್ವೀಕರಿಸಬೇಕು ಎಂದು ಸಾರಿದನು. 'ಜಾಗೃತ ಹೃದಯದ ಸತತ ಸಾಧನೆಯಿಂದ ಮಾತ್ರ ಚಿರಂತನ ಸತ್ಯ ಗೋಚರಿಸ ಬಲ್ಲದು. ಪ್ರತಿಯೊಬ್ಬ ಸಾಧಕನೂ ತನ್ನ ಮಾರ್ಗದಲ್ಲಿ ತಾನೇ ನಡೆದು ಬೆಳಕನ್ನು ಕಂಡು ಕೊಳ್ಳಬೇಕು.'^೪ ಎಂದು ಆತ ವ್ಯಕ್ತಿಯ ಸ್ವಪ್ರಯತ್ನಕ್ಕೆ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ನೀಡಿದ್ದಾನೆ.

ಗೌತಮ ಬುದ್ಧನು ತನ್ನ ಕಾಲದಲ್ಲಿ ವಿಷವೃಕ್ಷದಂತೆ ಬೆಳೆದು ನಿಂತಿದ್ದ ವರ್ಣವ್ಯವಸ್ಥೆಯನ್ನು ಅಳಿಸಿಹಾಕಲು ತುಂಬ ಎಚ್ಚರಿಕೆಯಿಂದ ಶ್ರಮಿಸಿದ್ದಾನೆ. ಧಾರ್ಮಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ಅಸ ಮಾನತೆಯನ್ನು ನಿವಾರಿಸಲು ಕಲಿಸಿದ್ದಾನೆ.

ಜಾತಿಯೆಂಬುದನ್ನು ವ್ಯಕ್ತಿಯ ಜನ್ಮದಿಂದ ಪರಿಗಣಿಸುವುದನ್ನು ಪ್ರಖರವಾಗಿ ವಿರೋಧಿಸಿ ದನು. ಆತನಿಗೆ ಇದೆಲ್ಲಕ್ಕಿಂತ ಮುಖ್ಯವಾಗಿ ನೈತಿಕ ಅಧಿಷ್ಠಾನ ಮುಖ್ಯವಾಗಿತ್ತು. ಮನುಷ್ಯ ಮನಸ್ಸಿನ ಕೊಳೆಯನ್ನೆಲ್ಲ ಹೊರಹಾಕಿ ಭಾವದಿಂದ ಬಿಡುಗಡೆಯಾಗುವುದನ್ನೇ 'ನಿರ್ವಾಣ' ಸ್ಥಿತಿ ಎನ್ನುವುದು. ವ್ಯಕ್ತಿಯ ಗುಣ-ಶೀಲ-ಸದಾಚಾರಗಳೇ ಆತನ ಉತ್ತಮಿಕೆಯ ಲಕ್ಷಣಗಳು ಎಂದು ಬುದ್ಧ ಸಾರಿದನು.

“ನ ಜಟಾಹಿನ ಗೊತ್ತೇನ ನ ಜಜ್ಞಾ ಹೋತಿ ಬ್ರಾಹ್ಮಣೋ|

ಯಮ್ಹಿ ಸಚ್ಚಿಂಚ ಧರ್ಮೋಚ ಸೋ ಸುಚಿ ಸೋ ಚ ಬ್ರಾಹ್ಮಣೋ”^೫||

‘ವ್ಯಕ್ತಿಯು ಜಟೆಯಿಂದಾಗಲೀ, ಗೋತ್ರದಿಂದಾಗಲೀ, ಜಾತಿಯಿಂದಾಗಲೀ ಬ್ರಾಹ್ಮಣ ನಾಗಲಾರ. ಯಾರಲ್ಲಿ ಧರ್ಮ ಹಾಗೂ ಸತ್ಯಗಳ ಜೀವಂತವಾಗಿವೆಯೋ ಅವನೇ ಶುಚಿ, ಆತನೇ ಬ್ರಾಹ್ಮಣ’ ಎಂದು ಸಾಗಿದ್ದನ್ನು ಗಮನಿಸಿದರೆ ಬುದ್ಧನಲ್ಲಿ ಎಂತ ವೈಜ್ಞಾನಿಕ ಮನೋಭಾವವಿತ್ತು ಎಂಬುದನ್ನು ಅರಿಯಬಹುದಾಗಿದೆ.

ಭಾರತಕ್ಕೆ ಅದರಲ್ಲೂ ವಿಶೇಷವಾಗಿ ಕರ್ನಾಟಕದ ಸಾಮಾಜಿಕ-ಸಾಂಸ್ಕೃತಿಕ ನೆಲೆಗಳಿಗೆ ಲಭಿಸಿದ ಕೊಡುಗೆ ಅಪಾರವಾದದ್ದಾಗಿದೆ. ಶತಮಾನಗಳಿಂದ ಇಲ್ಲಿ ಬೆಳೆದು ಬಂದ ಜಾತಿ ಪದ್ಧತಿಯ ನಿವಾರಣೆಗಾಗಿ ನಡೆದ ಮೊದಲ ಪ್ರಯತ್ನವನ್ನು ನಾವು ಇಲ್ಲಿ ಕಾಣಲು ಸಾಧ್ಯವಿದೆ. ಭಾರತದ ಸಂಸ್ಕೃತಿಗೆ ಬೌದ್ಧ ಧರ್ಮದ ಕೊಡುಗೆಯನ್ನು ಕುರಿತಂತೆ ಚರ್ಚಿಸುವಾಗ ಎ.ಎಸ್. ಅಲ್ಟೇಕರ್ ಅವರು “The growth and Development of Hindu Religion and Philosophy, literature and Social Customer, art and architecture have been Pro fondly influenced by the Buddhist Movement It is in fact difficult to image what Indian Culture would have been like, If it had but been enriched by the manifold influences radiating from Buddhism”^೬ ಎಂದು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ. ಈ ಮಾತನ್ನು ಹೆಚ್ಚುಕಡಿಮೆ ಕರ್ನಾಟಕಕ್ಕೂ ಅನ್ವಯಿಸಬಹುದಾಗಿದೆ.

ಸಾಮ್ರಾಟ ಅಶೋಕ ಹಾಗೂ ಶಾತವಾಹನರ ಆಡಳಿತದ ಅವಧಿಯಲ್ಲಿ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಅಭಿವೃದ್ಧಿಯನ್ನು ಕಾಣಬಹುದು. ರಾಜಕೀಯ ಕೇಂದ್ರಶಕ್ತಿ ಬನವಾಸಿಯ ಉತ್ತರ ಕರ್ನಾಟಕ ಭಾಗಗಳಲ್ಲಿ ಅಂದಿನ ಮಹಿಷಮಂಡಲ ಕೇಂದ್ರಿತವಾದ ಪ್ರಭಾವವಲಯವು ಪೂರ್ವ ಹಾಗೂ ಮಧ್ಯ ಕರ್ನಾಟಕದಲ್ಲೂ ಪಸರಿಸಿದ ಕಾರಣವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಕುರುಹುಗಳು ಕಂಡುಬರುತ್ತವೆ. ಸನ್ಮತಿಯಲ್ಲಿ ಬೋಧಿವೃಕ್ಷ, ಬುದ್ಧ ಪಾದಗಳಂತಹ ಆರಾಧನಾ ಕುರುಹುಗಳು ದೊರೆತಿರುವುದು ಸ್ಪಷ್ಟವಾದ ದಖಲೆಗಳಾಗಿವೆ.

ಕದರಿ, ಬಾದಾಮಿ, ಗೋಕರ್ಣದ ಹತ್ತಿರದ ತೊರ್ಕೆ, ಕೋಲಾರದ ಭಾಗಗಳು, ಬಳ್ಳಿಗಾವೆ, ಡಂಬಳ, ಕೋಳಿವಾಡ, ವೆಂಗಿಮಂಡಲ, ಕರಾವಳಿ ಇತ್ಯಾದಿ ಸ್ಥಳಗಳು ಬೌದ್ಧ ಕುರುಹುಗಳಿಗೆ ಇಂದಿಗೂ ಜೀವಂತ ಸಾಕ್ಷಿಗಳನ್ನೂ ದೆಗಿಸುತ್ತವೆ. ಆಧುನಿಕ ಕಾಲದಲ್ಲಿ ಅದರಲ್ಲೂ ವಿಶೇಷವಾಗಿ ಬಾಬಾಸಾಹೇಬ ಅಂಬೇಡ್ಕರ್ ಆಗಮನದ ಪೂರ್ವದಲ್ಲಿ ಹಾಗೂ ಆಗಮನದ ನಂತರ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ಹೆಚ್ಚು ಜನಪ್ರಿಯ, ಅನುಸರಣೆಯ ಧರ್ಮವಾಯಿತು, ಅಲ್ಲಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮಶಾಲೆಗಳು, ಬೌದ್ಧ ವಿಹಾರಗಳು ರೂಪುಗೊಂಡು ಧರ್ಮವನ್ನು ಜನಾನುರಾಗಗೊಳಿಸುವಲ್ಲಿ ಶ್ರಮಿಸುತ್ತಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಅಲ್ಲಲ್ಲಿ ನುರಿತ ಭಿಕ್ಷುಗಳು ಮಾರ್ಗದರ್ಶಕರಾಗಿದ್ದಾರೆ.

ಈವರೆಗಿನ ಸಂಶೋಧನೆಯಿಂದ ಕಂಡುಕೊಂಡಂತೆ ೧೯೦೭ ರಲ್ಲಿ ಕೆ.ಜಿ.ಎಫ್.ನ ಮಾರಿಕುಪ್ಪಂ ನಲ್ಲಿಯ ದಕ್ಷಿಣ ಭಾರತ ಬೌದ್ಧ ಸಂಘದ ವಿಹಾರವು ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಕಾಲದಲ್ಲಿ ಆರಂಭಗೊಂಡಿರುವ ಮೊಟ್ಟಮೊದಲ ಬೌದ್ಧವಿಹಾರವಾಗಿದೆ. ಅಲ್ಲಿಯೇ ಆರಂಭಗೊಂಡ ಇನ್ನೊಂದು ಬೌದ್ಧವಿಹಾರ, ಬೆಂಗಳೂರಿನ ಪ್ರೇಜುರ್ ಟೌನ್ ಬೌದ್ಧ ವಿಹಾರ, ಹುಬ್ಬಳ್ಳಿಯ ಬೌದ್ಧ ವಿಹಾರ, ಬೆಂಗಳೂರಿನ ಮಹಾಬೋಧಿ ಸಂಸ್ಥೆಯ ಲೋಕಶಾಂತಿ ಬೌದ್ಧ ವಿಹಾರ, ಬೀದರ ಜಿಲ್ಲೆಯ ಬಸವಕಲ್ಯಾಣ ತಾಲೂಕಿನ ಮೋರ್ಖಂಡಿಯಲ್ಲಿಯ ಜೇತವನ ಬೌದ್ಧ ವಿಹಾರ, ಬೀದರ ಜಿಲ್ಲೆಯ ಹುಮನಾಬಾದ ತಾಲೂಕಿನ ರೇಕುಳಗಿ ಮೌಂಟನಲ್ಲಿರುವ ಅನಾಥಪಿಂಡಕ ಬೌದ್ಧ ವಿಹಾರ, ವಿಜಯಪುರದ ಸಾರಿಪುತ್ರ ಬೌದ್ಧ ವಿಹಾರ ಹೀಗೆ ಕರ್ನಾಟಕದ ಎಲ್ಲೆಡೆಯಲ್ಲಿ ಹರಡಿಕೊಂಡಿರುವ ಬೌದ್ಧವಿಹಾರಗಳನ್ನು, ಅಲ್ಲಲ್ಲಿಯ ಭಿಕ್ಷು-ಭಂತೇಜಿ ಅವರನ್ನೂ ಕಂಡು ಚರ್ಚಿಸಿದಾಗ ಬೌದ್ಧ ಧರ್ಮದ ಮಹತ್ವವನ್ನು ಅರಿಯಲು ಸಾಧ್ಯವಾಯಿತು.

ಇಂದಿನ ದಲಿತ-ಅಸ್ಪೃಶ್ಯರ ಮನೆಗಳಲ್ಲಿ, ಸಂಘ-ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಬುದ್ಧ, ಬಸವಣ್ಣ, ಜೋತಿಬಾ ಫುಲೆ, ಅಂಬೇಡ್ಕರ್, ಪೆರಿಯಾರ್, ನಾರಾಯಣಗುರು ಮುಂತಾದ ಸಮಾಜ ಪರಿ ವರ್ತಕರ ಭಾವಚಿತ್ರಗಳನ್ನು ತುಂಬ ಅಭಿಮಾನದಿಂದ ಇಟ್ಟುಕೊಂಡಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ರೀತಿಯಲ್ಲಿ ಭಾವನಾತ್ಮಕ ಹಾಗೂ ವೈಚರಿಕ ನೆಲೆಗಳಲ್ಲಿ ಬುದ್ಧ ಬಸವಣ್ಣ ಹಾಗೂ ಅಂಬೇಡ್ಕರ್ ಅವರ ವಿಮೋಚನಾ ತತ್ವ-ಸಿದ್ಧಾಂತಗಳನ್ನು ಕರ್ನಾಟಕದ ತಳಸಮುದಾಯ ಒಪ್ಪಿಕೊಂಡು ಬಾಳುತ್ತಿರುವುದನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಅರಿಯಬಹುದಾಗಿದೆ. ಅಂತೆಯೇ “ಅಂಬೇಡ್ಕರ್ ರವರ ಧಾರ್ಮಿಕ, ಸಾಂಸ್ಕೃತಿಕ ವಿಮೋಚನಾ ಮಾದರಿಗೆ ಹಾಗೂ ಬೌದ್ಧ ಧರ್ಮವನ್ನು ತಮ್ಮ ಧಾರ್ಮಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಐಡೆಂಟಿಟಿಯಾಗಿ ಹೊಂದುವ ಯತ್ನಗಳು ಪುರೋಹಿತಶಾಹಿತ್ವಕ್ಕೆ ಅವಕಾಶ ನೀಡದ, ಧಾರ್ಮಿಕ ಏಜೆಂಟರಿಗೆ ಆಸ್ಪದ ಇಲ್ಲದ, ಜಾತಿಪದ್ಧತಿಗೆ ಮನ್ನಣೆ ಇಲ್ಲದ ಬೌದ್ಧಧರ್ಮದತ್ತ ಒತ್ತು ಕೊಟ್ಟಿರುವುದಕ್ಕೆ ಪುರಾವೆ ಒದಗಿಸುತ್ತವೆ”² ಎಂಬ ವರ್ಧನ್ ಅವರ ಅಭಿಪ್ರಾಯವು ಸತ್ಯವೆನಿಸುತ್ತದೆ.

ಡಾ. ಬಾಬಾಸಾಹೇಬ ಅಂಬೇಡ್ಕರ್ ಅವರು ಈ ದೇಶದ ಸನಾತನ ವ್ಯವಸ್ಥೆಯ ಕೊಳೆ ಯನ್ನು ತೊಳೆಯಲು ಪ್ರಯತ್ನಿಸುತ್ತಿರುವಾಗ ಮಹಾತ್ಮಾ ಗಾಂಧೀಜಿಯವರು ಯಥಾಸ್ಥಿತಿಯನ್ನಿಟ್ಟು ಕೊಂಡೆಯೇ ಸುಧಾರಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಗಾಂಧೀಜಿಯವರಿಗಿಂತ ಒಂದಷ್ಟು ಉತ್ಕಟ ವಾದ ರಾಷ್ಟ್ರದ ಹಿತಾಸಕ್ತಿ ಅಂಬೇಡ್ಕರರ ಮುಂದಾಲೋಚನೆಯಲ್ಲಿತ್ತು. ಅಧರ್ಮ ಅನೀತಿಗಳನ್ನು ಖಂಡಿಸುತ್ತಲೇ ಭವಿಷ್ಯತ್ ಭಾರತದ ಕನಸನ್ನು ಕಟ್ಟಿಕೊಂಡಿದ್ದರು. ಎಲ್ಲಿಯವರೆಗೆ ದೇಶದಲ್ಲಿ ವ್ಯಕ್ತಿ-ವ್ಯಕ್ತಿಗಳ ನಡುವೆ ಸಾಮರಸ್ಯ ಇರುವುದಿಲ್ಲವೋ ಆ ಇಬ್ಬರಿಗೂ, ಆ ಇಬ್ಬರಡೆಗೂ ಹಾನಿ ತಪ್ಪಿದಲ್ಲಿ ಎಂಬುದು ಅವರ ಪ್ರತಿಪಾದನೆಯಾಗಿತ್ತು.

ಸನಾತನ ಹಿಂದೂ ಧಾರ್ಮಿಕ ವ್ಯವಸ್ಥೆಯಿಂದ ಹೊರಬಂದು ಅಂಬೇಡ್ಕರ್ ಅವರು ಒಪ್ಪಿಕೊಂಡ ಧರ್ಮ ಅತ್ಯಂತ ಉತ್ಕಟವಾದ ಜೀವದಯೆಯನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಬದುಕಿನ ಹೊಸ ರೀತಿ, ಶೈಲಿಯನ್ನು ಕಲಿಸಬಲ್ಲದೆಂಬದನ್ನು ಅರಿತು ಕೊಂಡಿದ್ದರು. ಒಂದು ಕಾಲದಲ್ಲಿ ಆಳುವ ವರ್ಗವಾಗಿದ್ದ ಅಸ್ಪೃಶ್ಯರನ್ನು, ದಲಿತರನ್ನು ಅವರ ಸಾಂಸ್ಕೃತಿಕ, ಧಾರ್ಮಿಕ ಐಡೆಂಟಿಟಿಯ ಹುಡು ಕಾಟಕ್ಕೆ ತೊಡಗಿಸಿದರು. ಮೂಲದಲ್ಲಿ ನಾವೆಲ್ಲರೂ ಬೌದ್ಧರಾಗಿದ್ದು ಬೌದ್ಧ ಭಾರತವನ್ನು ಕಟ್ಟುವ ಎಂದು ಕರೆಕೊಟ್ಟರು. ಅವರ ಈ ಕನಸು ನನಸಾಗುವಂತೆ ಕರ್ನಾಟಕದಲ್ಲೆಡೆಯ ಬೌದ್ಧ ವಿಹಾರಗಳು ಈ ಕೆಲಸವನ್ನು ಮುಂದುವರೆಸಿವೆ.

■ ಕರ್ನಾಟಕದ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು

ಭಾರತ ದೇಶದ ತುಂಬೆಲ್ಲಾ ಪ್ರಸಾರ ಹೊಂದಿದ ಧರ್ಮ ಮುಂದೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಸಹಿತ ಬುದ್ಧನ ತರುವಾಯ ಪ್ರಚಾರಕ್ಕೆ ಬಂದಿದ್ದು, ಮೌರ್ಯರ ಅಶೋಕನಿಂದ ಬೌದ್ಧ ಧರ್ಮ ಹೆಚ್ಚಿನ ಪ್ರಾಧಾನ್ಯತೆ ಹೊಂದಿತು. ಬಾದಾಮಿ, ಬೆಳಗಾವಿ, ತೊರ್ಕೆ, ಕದರಿ ದಿಪಕ ನಾಡು ಸುಂದರಿಕಾ, ಕಾಡ ಗೋರು, ಬಾರಕೋರ, ಸನ್ನತಿ, ಕುಕ್ಕನೂರು, ಚಂದ್ರವಳ್ಳಿ, ಕೊಪ್ಪಳ, ಸನ್ನತಿ, ಕನಕಗಿರಿ ಮುಂತಾದವುಗಳು ಕರ್ನಾಟಕದ ಪ್ರಾಚೀನ ಬೌದ್ಧ ಕೇಂದ್ರಗಳಾಗಿವೆ. ವಿಹಾರ, ಸ್ತೂಪ, ಚೈತ್ಯಾ ಲಯ, ಪ್ರಾಕೃತ ಶಾಸನಗಳು, ಪಾಲಿ ಭಾಷೆಯಲ್ಲಿ ರಚನೆಗೊಂಡು ಬಹು ದೊಡ್ಡ ಕೊಡುಗೆ ನೀಡಿವೆ.

ಕ್ರಿ.ಪೂ. ಆರನೆಯ ಶತಮಾನದಿಂದ ಹಿಡಿದು ಕ್ರಿ.ಶ. ೨೦೨೧ರವರೆಗೂ ಅನೇಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು ಕಂಡುಬರುತ್ತವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಶಾತವಾಹನರ ಕಾಲದಿಂದ ಹಿಡಿದು ೧೩ನೇ ಶತಮಾನದವರೆಗೂ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದವು. ಡಾ. ಬಾಬಾಸಾಹೇಬ ಅಂಬೇಡ್ಕರ ವರು ಮತ್ತೆ ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಮತಾಂತರಗೊಳ್ಳುವ ಮೂಲಕ ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಹೊಸ ವ್ಯಾಖ್ಯಾನವನ್ನೇ ನೀಡಿದ್ದಾರೆ. ಹೀಗಾಗಿ ಮರಳಿ ಬುದ್ಧನೆಡೆಗೆ ಹೋಗುವ ಸಂಧಿ ಕಾಲದಲ್ಲಿ ನಾವಿದ್ದೇವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಅಸ್ತಿತ್ವಗೊಂಡಿವೆ. ಅವುಗಳ ಮೂಲಕ ಸಾಹಿತ್ಯ, ಧಾರ್ಮಿಕ, ಶೈಕ್ಷಣಿಕ, ರಾಜಕೀಯ, ಸಾಂಸ್ಕೃತಿಕವಾದ ಅನನ್ಯತೆಗಳನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನಕ್ಕೆ ದಾರಿ ಮಾಡಿಕೊಡುತ್ತದೆ. ಪ್ರಜ್ಞೆ, ಶೀಲ, ಕರುಣದಂತಹ ಹಲವು ವಿಚಾರಗಳು ನಮ್ಮ ಮನಸ್ಸನ್ನು ಸೂರೆ ಗೊಳ್ಳುತ್ತಿವೆ. ಹೀಗಾಗಿ ಈ ಕುರಿತು ಹೆಚ್ಚು ಅಧ್ಯಯನ ಪ್ರಸ್ತುತವೆನಿಸಿ ಅಧ್ಯಯನ ಮಾಡಲು ಅವಕಾಶ ವಾಯಿತು ಎಂದು ಹೇಳಬಹುದು.

ಇಂದು ಭಾರತ ದೇಶದಲ್ಲಿಯೇ ಎರಡನೇ ಬೌದ್ಧ ಕೇಂದ್ರ ಕರ್ನಾಟಕದಲ್ಲಿ ಅದರಲ್ಲೂ ಹೈದ್ರಾಬಾದ ಕರ್ನಾಟಕದ ಕಲಬುರ್ಗಿಯಲ್ಲಿ ನಿರ್ಮಾಣವಾಗಿದೆ. ಇದಕ್ಕೆ ಸಿದ್ಧಾರ್ಥ ಬುದ್ಧ ವಿಹಾರವೆಂದು ಹೆಸರಿಡಲಾಗಿದೆ. ಕರ್ನಾಟಕ ಹಾಗೂ ಭಾರತ ದೇಶದ ಮೂಲೆ ಮೂಲೆಗಳಿಂದ ಯಾತ್ರಾಸ್ಥಳಕ್ಕೆ ಜನ-ಉಪಾಸಕರು ಬಂದು ಹೋಗುತ್ತಾರೆ. ದೇಶದ ಗಮನವನ್ನು ಸಹ ಸೆಳೆಯುವ ಸಾಮರ್ಥ್ಯ ಈ ವಿಹಾರ ಹೊಂದಿದೆ. ಪ್ರತಿ ಹುಣ್ಣಿಮೆಗೆ ವಿದ್ವಾಂಸರನ್ನು ಆಹ್ವಾನಿಸಿ ಉಪನ್ಯಾಸ ನೀಡುತ್ತಾರೆ. ಮಹಿಳೆಯರಿಗೆ ಬೌದ್ಧ ಧರ್ಮದ ಉಪದೇಶ ನೀಡುತ್ತಾರೆ.

ಬೆಂಗಳೂರಿನ ಗಾಂಧಿನಗರದ ಕಾಳಿದಾಸ ಮಾರ್ಗದಲ್ಲಿ ಕುರುಬರ ಸಂಘದ ಪಕ್ಕದಲ್ಲಿ ಬೃಹತ್ತಾದ ಬೌದ್ಧ ಕೇಂದ್ರ ನಿರ್ಮಾಣವಾಗಿದೆ. ಇಲ್ಲಿ ಕಳೆದ ಎರಡುವರೆ ದಶಕಗಳಿಂದ ನಿರಂತರವಾಗಿ ಪ್ರಾಕೃತ, ಪಾಲಿ ಭಾಷೆಗಳನ್ನು ಕಲಿಸುತ್ತ ಜಾತಕ ಕಥೆಗಳು, ಬುದ್ಧನ ಚರಿತ್ರೆ ವಿದ್ಯಾಭ್ಯಾಸ ನೀಡುತ್ತಲೇ ಇದ್ದಾರೆ. ಮಹಾ ಬೋಧಿ ಬೌದ್ಧ ವಿಹಾರದ ಮೂಲಕ ನೂರಾರು ಬೌದ್ಧ ಬಿಕ್ಕುಗಳಿಗೆ ತರಬೇತಿ, ಮಾರ್ಗದರ್ಶನ, ಶಿಕ್ಷಣ ಒದಗಿಸಲಾಗುತ್ತದೆ. ಕುರಿತು ನೂರಾರು ಗ್ರಂಥಗಳನ್ನು ಕನ್ನಡ, ಇಂಗ್ಲೀಷ್, ಹಿಂದಿ ಈ ಮೂರು ಭಾಷೆ ಗಳಲ್ಲಿ ಪ್ರಕಟಿಸಿದ್ದಾರೆ. ಅದು ಇಂದು ಬೆಂಗಳೂರಿನ ಬಹುದೊಡ್ಡ ಬೌದ್ಧಕೇಂದ್ರವಾಗಿ ಪರಿವರ್ತನೆ ಗೊಂಡಿದೆ.

ಬೀದರ ಜಿಲ್ಲೆಯ ಹುಮನಾಬಾದ ತಾಲ್ಲೂಕಿನ ಮನ್ನಾಎಖ್ವೇಳಿ ಹತ್ತಿರ ರೇಕುಳಗಿ ಯಲ್ಲಿಯೂ. ಬುದ್ಧ ವಿಹಾರವಿದೆ. ಮಹಾಥೇರೋ ಕಶ್ವಪ, ಬೌದ್ಧಗುರು ಕಳೆದ ಎರಡು ದಶಕಗಳಿಂದ ನಿರಂತರವಾಗಿ ಶ್ರಮಿಸಿದ್ದಾರೆ. ಆ ಪ್ರಯುಕ್ತ ಬಹುದೊಡ್ಡ ಕೇಂದ್ರವಾಗಿದೆ. ಇಲ್ಲಿಯೂ ಕೂಡ ಬೌದ್ಧ ಧರ್ಮದ ಸಾಂಸ್ಕೃತಿಕ ಅನಾವರಣ ಮಾಡುವ ಹತ್ತುಹಲವು ಚಿಂತನೆಗಳು ನಡೆದಿವೆ. ಹಲವು ಬೌದ್ಧಬಿಕ್ಕುಗಳಿಗೆ ತರಬೇತಿ, ಬುದ್ಧನ ಪ್ರವಚನ ನೀಡುತ್ತಿದ್ದಾರೆ. ದಸರಾ ಸಂದರ್ಭದಲ್ಲಿ ಲಕ್ಷಾಂತರ ಜನ ಬಂದು ಹೋಗುತ್ತಾರೆ. ಶಹಾಪೂರದಲ್ಲಿ ಬುದ್ಧಮಲಗಿದ ಬೆಟ್ಟ ನಿರ್ಮಾಣ ವಾಗಿದೆ. ಬೀದರ ತಾಲ್ಲೂಕಿನ ಅಣದೂರಿನಲ್ಲಿ ಧಮ್ಮಾನಂದ ಬಂತೆ ಅವರು ಬೋಧಿಸುತ್ತ ಗೌತಮ ಬುದ್ಧರ ವಿಹಾರ ನಿರ್ಮಾಣ ಮಾಡಿ ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವನ್ನಾಗಿಸಿದ್ದಾರೆ ಹಾಗೂ ಭಾಲ್ಕಿ ತಾಲ್ಲೂಕಿನ ಭಾಲ್ಕಿಯಲ್ಲಿಯೇ ಕರುಣಾ ಬೌದ್ಧ ಸಂಸ್ಥೆಯಾಗಿ ನಿರ್ಮಾಣವಾಗಿದೆ. ಗುಲಬರ್ಗಾದಲ್ಲಿ ಆಯುಶ್ಯಾನ ಡಾ. ಮಲ್ಲಿಕಾರ್ಜುನ ಖರ್ಗೆಜೇ ಅವರು ಸಿದ್ಧಾರ್ಥ ಬುದ್ಧವಿಹಾರ ನಿರ್ಮಾಣ ಮಾಡಿದ್ದಾರೆ. ಮೋರಖಂಡಿಯ ಜೇತವನ ಬೌದ್ಧ ವಿಹಾರ ಬಸವಕ್ಕಾಣ ತಾಲ್ಲೂಕು, ನಾಗಶೇನ ಬೌದ್ಧ ವಿಹಾರ ಸದಾಶಿವನ ನಗರ ಬೆಂಗಳೂರು, ಅಮೃತವನ ಬೌದ್ಧ ವಿಹಾರ ಹಿಪ್ಪಳಗಾಂವ ಔರಾದ ತಾಲ್ಲೂಕಾ ಬೀದರ ಜಿಲ್ಲೆ, ಸುಮೇದ ಬೌದ್ಧ ವಿಹಾರ ತಲಗಟ ವಾಲದೊಡ್ಡಿ ಬೀದರ, ಸಿದ್ಧಾರ್ಥ ಬೌದ್ಧ ವಿಹಾರ ಟಿಚರ್ ಕಾಲೋನಿ ಹುಮನಾಬಾದ, ಸಾರಿಪುತ್ರ ಬೌದ್ಧ ವಿಹಾರ ಬಿಜಾಪುರ, ರಮಾಯಿಸ್ವತ್ತಿ ಬೌದ್ಧ ವಿಹಾರ ಜಲನಗರ, ಬಸವಕ್ಕಾಣ ತಾಲ್ಲೂಕಿನ ಹತಿಯಾಳ ಗ್ರಾಮ ದಲ್ಲಿ ಬುದ್ಧಿಷ್ಟ ಮೆಮೋರಿಲ್ ಸ್ಕೂಲ್ ತೆಗೆದಿದ್ದಾರೆ. ಹಾಗೆ ಬೌದ್ಧ ವಿಹಾರ ನಿರ್ಮಾಣ ಹಂತದಲ್ಲಿದೆ. ಲುಂಬಣಿ ಬೌದ್ಧ ವಿಹಾರ ನೆರಗಾತನಹಳ್ಳಿ, ಮೈಸೂರು. ನಂಳದಾ ಬೌದ್ಧ ವಿಹಾರ ಟಿ. ನರಸಿಪುರ ಮೈಸೂರು, ವಿಶ್ವ ಮೈತ್ರಿ ಬೌದ್ಧ ವಿಹಾರ ಮೈಸೂರು. ಮಹಿಂದಾ ಬೌದ್ಧ ವಿಹಾರ ಕೋಲಾರ, ಖೇರ್ಡಾ ಬಿ. ಬೌದ್ಧ ವಿಹಾರ ಬಸವಕ್ಕಾಣ, ಗುಲಬರ್ಗಾ ಶಕ್ತಿನಗರ, ಫಾಟಗೇ ಲೇಔಟ್, ಸ್ಕೂರ್ತಿ ಧಾಮ, ಅಂಜನಾ ನಗರ ಬೌದ್ಧ ವಿಹಾರ ಬೆಂಗಳೂರು, ಗಡವಂತಿ, ಉಮಾಪೂರ, ಕಮಲಾಪೂರ, ಔರಾದ, ಭಾಲ್ಕಿ, ಬೀದರ, ರಾಯಚೂರ, ಬೆಂಗಳೂರು, ಮೈಸೂರು, ಹೀರಾಪೂರ, ಬೀದರನ ಸಾಂಚಿನಗರ, ಹೀಗೆ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಬೌದ್ಧ ಕೇಂದ್ರ ಗಳನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿದ್ದಾರೆ. ಅಲ್ಲಲ್ಲಿ ಸಣ್ಣ ಪ್ರಮಾಣದ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ನಿರ್ಮಾಣ ವಾಗುತ್ತಲೇ ಇವೆ. ಇವು ಗುಲಬರ್ಗಾ ಹಾಗೂ ಬೀದರ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹೆಚ್ಚು ಕಂಡುಬರುತ್ತವೆ.

ಇಂದು ಜಾಗತೀಕರಣದ ಹೊತ್ತಿನಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ಸಾಕಷ್ಟು ಪ್ರಭಾವ ಬೀರಿದೆ. ದಲಿತ ಜನಾಂಗದವರಲ್ಲೂ ಹೊಲೆಯ, ಚಲವಾದಿ ಜನಾಂಗದವರು ಧರ್ಮಾಂತರಗೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಬೌದ್ಧ ಧರ್ಮ ಎಂದು ಜನಗಣತಿಯಲ್ಲಿ ಬರೆಸುತ್ತಿದ್ದಾರೆ. ಹೆಚ್ಚು ಪ್ರಮಾಣದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿದೆ. ಬೌದ್ಧರ ತತ್ವ ಆದರ್ಶಗಳು, ಪ್ರಜ್ಞೆ, ಶೀಲ, ಕರುಣೆಯಿಂದ ಕೂಡಿದೆ. ಈ ಕಾರಣಕ್ಕಾಗಿ ಬೌದ್ಧ ಧರ್ಮವು ಜಗತ್ತಿಗೆ ಶಾಂತಿ-ಸಮಾನತೆ, ಸಹೋದರತೆ, ಭ್ರಾತೃತ್ವ ಬಿತ್ತುವ ಗುಣ ಹೊಂದಿದೆ. ಹೀಗಾಗಿ ಇವತ್ತಿನ ಎಲ್ಲ ತಲ್ಲಣಗಳಿಗೆ, ಸವಾಲು ಸಮಸ್ಯೆಗಳಿಗೆ ಉತ್ತರವಾಗಿ ಬೌದ್ಧ ಧರ್ಮ ಬೆಳೆಯುತ್ತಿದೆ. ಇಂತಹ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕವಾಗಿ ಬೆಳೆಯುತ್ತಾ ಪರಂಪರೆಯನ್ನು ಮುಂದುವರೆಸುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಕುರಿತು ಸಂಶೋಧನೆ ಮಾಡಲಾಗಿದೆ. ಕೆಲವೇ ಕೆಲವು ಸಂಶೋಧಕರು ಇತ್ತೆಕಡೆ ಗಮನಹರಿಸಿ ಅಧ್ಯಯನ ಮಾಡಿದ್ದಾರೆ. ಬುದ್ಧನನ್ನು ಕುರಿತು ತೌಲನಿಕ ಅಧ್ಯಯನವಾಗಿವೆ. ಬೌದ್ಧ ಕೇಂದ್ರ ಸನ್ನತಿ ಕುರಿತು ಸಂಶೋಧನೆ ಆಗಿದೆ. ಆದರೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನದ ಮೂಲಕ ಅವುಗಳ ಲಕ್ಷಣ, ಸ್ವರೂಪ, ವ್ಯಾಪ್ತಿ, ಅದರ ಸಮಸ್ಯೆ ಸವಾಲುಗಳನ್ನು ಕುರಿತು ಅವಲೋಕನ ಮಾಡಲಾಗಿದೆ. ಅವುಗಳ ಸ್ಥಿತಿಗತಿ, ಬೌದ್ಧಕೇಂದ್ರಗಳ

ಉದ್ದೇಶ, ಅದರ ಆರಾಧನೆ, ಅಧ್ಯಾತ್ಮಿಕ, ಸಾಮಾಜಿಕ ನೆಲೆಯಲ್ಲಿ ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲಬೇಕಾದ ಅನಿವಾರ್ಯತೆ ಎಂದಿಗಿಂತಲೂ ಇಂದು ಪ್ರಸ್ತುತವೆನಿಸುತ್ತದೆ.

ಒಟ್ಟಾರೆ ಈ “ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು” ಎಂಬ ಲೇಖನವನ್ನು ಸಿದ್ಧಪಡಿಸುವಲ್ಲಿ ಈಗಾಗಲೇ ಅಲ್ಲಲ್ಲಿ ಲಭಿಸಿರುವ ಶಾಸನಗಳನ್ನು, ಹಿರಿಯ ಸಂಶೋಧಕರ ಆಕರಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಬಹುಮುಖ್ಯವಾಗಿ ಬುದ್ಧನ ಕುರಿತು, ಆತನ ಧರ್ಮದ ಕುರಿತು ಬಂದಿರುವ ಸಂಶೋಧನಾ ಪ್ರಬಂಧಗಳನ್ನು ಅವ ಲೋಕಿಸಲಾಗಿದೆ. ಇದೆಲ್ಲದರೊಟ್ಟಿಗೆ ನನ್ನ ಈ ಸಂಶೋಧನೆಗೆ ಹೆಚ್ಚು ಕ್ಷೇತ್ರಕಾರ್ಯವನ್ನು ಅವಲಂಬಿಸಿ ಮುಂದುವರಿಯಲಾಗಿದೆ.

ಅಲ್ಲಲ್ಲಿ ಬೌದ್ಧಕೇಂದ್ರ, ಬೌದ್ಧವಿಹಾರಗಳಿಗೆ ಭೇಟಿಕೊಟ್ಟು ಅಲ್ಲಿಯ ಹಿರಿಕಿರಿಯ ಸಾಧಕ ಭಿಕ್ಷು ಗಳೊಂದಿಗೆ ಚರ್ಚಿಸಲಾಗಿದೆ. ಅನುಮಾನದ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಅವರಿಂದ ಪಡೆಯ ಲಾಗಿದೆ. ಈ ನನ್ನ ಲೇಖನಕ್ಕೆ ವೈವಿಧ್ಯಮಯ ಆಕರ ಸಾಮಗ್ರಿಗಳನ್ನು ಬಳಸಿ ಕೊಂಡು, ಸೂಕ್ತವಾದ ಕ್ರಮ ದಲ್ಲಿ ಸಂಶೋಧನಾ ಲೇಖನವನ್ನು ಸೂತ್ರಗಳೊಂದಿಗೆ ಸಿದ್ಧ ಪಡಿಸಲಾಗಿದೆ.

ಶಾಸನಗಳ ಅವಲೋಕನ, ಬೌದ್ಧ ಧರ್ಮದ ಕುರಿತು ಬೇರೆ ಭಾಷೆಗಳಲ್ಲಿ ಬಂದ ಆಕರಗಳ ಸಹಾಯ ಪಡೆಯಲಾಯಿತು, ಕ್ಷೇತ್ರಕಾರ್ಯದ ಮೂಲಕ ಜನಮತದ ದೃಷ್ಟಿಯಲ್ಲಿ ಬೌದ್ಧ ನಂಬಿಕೆ ಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ, ಪ್ರಾಚೀನ ಬೌದ್ಧ ವಿದ್ಯಾಕೇಂದ್ರಗಳ ಸಮೀಕ್ಷೆ ಮಾಡಿ ಬೌದ್ಧರ ಸ್ಥೂಪ, ಶಿಲ್ಪಕಲೆ, ವಿಹಾರ, ಚೈತ್ಯಾಲಯಗಳ ಸಂವರ್ಧನೆ ಮತ್ತು ಸಂರಕ್ಷಣೆ, ಬೌದ್ಧ ಸಾಹಿತ್ಯಿಕ ಕೃತಿಗಳ ಪ್ರಕಟಣೆ, ಬೌದ್ಧ ಧರ್ಮ ಗುರುಗಳಾದ ಬಂತೇಜಿ ಮುಂತಾದವರ ಸಂಖ್ಯೆ ಸಮೀಕ್ಷೆ ನಡೆಸಲಾಗಿದೆ. ಬೌದ್ಧ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಮೂಲಕ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳ ಬೆಳವಣಿಗೆಗೆ ಪ್ರೋತ್ಸಾಹ ನೀಡಿ, ಬೌದ್ಧಕೇಂದ್ರಗಳು ಆಧುನಿಕವಾಗಿ ಏನು ಸಂದೇಶ ನೀಡುತ್ತಿವೆ ಎಂಬುದನ್ನು ಜನರಿಗೆ ತಲುಪಿ ಸುವ ಕೆಲಸ ಮಾಡಲಾಗಿದೆ.

“ಹಿಂದೂ ದೇವಾಲಯಗಳ ಗರ್ಭಗುಡಿಗೆ ಬೌದ್ಧರ ಧಾತುಗರ್ಭವೇ ಪ್ರೇರಕವಾಯಿತು. ಆನಂತರ ಮಾತ್ರ ದೇವಾಲಯಗಳು ವಾಸ್ತುವಿನ್ಯಾಸದಲ್ಲಿ ಅಪೂರ್ವ ಬೆಳವಣಿಗೆಯನ್ನು ಮೆಯ್ಗೊ ಡಿಸಿಕೊಂಡರೂ ಮೂಲ ಸ್ಫೂರ್ತಿ ಬೌದ್ಧರ ಸ್ಫೂಪದಿಂದಲೇ ಎನ್ನಬೇಕು”^{೦೯} ಎಂಬ ತಾಳ್ಮೆ ಯವರ ಮಾತು ನೈಜ ಇತಿಹಾಸದ ಮೇಲೆ ಕ್ಷಕಿರಣ ಬೀರುವಂತಿದೆ.

ಕರ್ನಾಟಕದ ಬೌದ್ಧ ಪರಂಪರೆಯನ್ನು ಕುರಿತಂತೆ ರಂ.ಶ್ರೀ ಮುಗಳಿಯವರು ವಿಶೇಷವಾಗಿ ಬನವಾಸಿಯ ಭಾಗದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮವು ಅನೇಕ ಅನುಯಾಯಿಗಳನ್ನು ಸಂಪಾದಿಸಿರಬೇಕು ಯಾರೆಂದರೆ, ಕರ್ನಾಟಕದ ಆ ಭಾಗದಲ್ಲಿದ್ದ ಅನೇಕ ಬೌದ್ಧವಿಹಾರಗಳ ಉಲ್ಲೇಖ ನಮಗೆ ದೊರ ಕುತ್ತದೆ. ಕ್ರಿ.ಶ. ೧೧ನೆಯ ಶತಮಾನದ ಕೊನೆ, ೧೬ನೆಯ ಶತಮಾನದತನಕ ಸಹ, ಮುಂದೆ ಮಿಣುಕುದೀಪದಂತೆಯೇ ಆಗಲಿ, ಬೌದ್ಧಮತವು ಕರ್ನಾಟಕದಲ್ಲಿ ಇತ್ತೆಂಬುದಕ್ಕೆ ಬಳ್ಳಿಗಾವೆ ಮತ್ತು ಬೇರೆ ಕೆಲ ಪ್ರದೇಶಗಳಲ್ಲಿ ಆಧಾರಗಳು ದೊರಕುತ್ತವೆ... (ಶಾತವಾಹನರ ಕಾಲದಲ್ಲಿ) ಅನೇಕ ಬೌದ್ಧ ವಿಹಾರಗಳುಂಟಾಗಿ ವಿದ್ಯೆಯನ್ನು ಶ್ರೀಮಂತರ ಸ್ವತ್ತೆಂಬುದನ್ನು ಕಡಿಮೆ ಮಾಡಿದ್ದವು ಕರ್ನಾಟಕದ ಶಿಲ್ಪಕಲೆ ನಿಜವಾಗಿ ಅಶೋಕ ಮತ್ತು ಶಾತವಾಹನರ ಕಾಲದ ಬೌದ್ಧ ಚೈತ್ಯಾಲಯ, ವಿಹಾರ ಮತ್ತು ಶಿಲ್ಪಗರ್ಹಗಳಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು”^{೧೦} ಎಂದು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಈಗಾಗಲೇ ಭಾರತದಲ್ಲಿಯ ಬೌದ್ಧ ಸಂಸ್ಕೃತಿ, ಚೈತ್ಯ-ವಿಹಾರಗಳ ಕುರಿತಂತೆ ಸಂಕ್ಷಿಪ್ತವಾದ ಪರಿಚಯವನ್ನು ಪಡೆದುಕೊಂಡತಾಯಿತು. ಬಾಬಾಸಾಹೇಬ ಡಾ. ಅಂಬೇಡ್ಕರ್ ಅವರು ೧೩.೧೦. ೧೯೩೫ ರಂದು ಮೆವೋಲಾದಲ್ಲಿ ನಡೆದ ಸಮ್ಮೇಳನದಲ್ಲಿ ‘ನಾನು ಹಿಂದೂವಾಗಿ ಹುಟ್ಟಿದ್ದೇನೆ ಅದು ನನ್ನ ಕೈಯಲ್ಲಿರಲಿಲ್ಲ ಆದರೆ ಹಿಂದೂ ವಾಗಿ ಸಾಯಲಾರೆ.’ ಎಂದು ಘೋಷಿಸುವುದಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿಯೇ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧವಿಹಾರಗಳಿದ್ದವು ಎನ್ನುವುದಕ್ಕೆ ಅನೇಕ ಉದಾಹರಣೆ ಗಳನ್ನು

ಘೋಷಿಸುವುದಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿಯೇ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧವಿಹಾರಗಳಿದ್ದವು ಎನ್ನುವುದಕ್ಕೆ ಅನೇಕ ಉದಾಹರಣೆ ಗಳನ್ನು ನೋಡಬಹುದು. ಬಾಬಾಸಾಹೇಬರು ಕರ್ನಾಟಕಕ್ಕೆ ಭೇಟಿನೀಡಿ ಬೌದ್ಧ ವಿಹಾರಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವ ಅಂಶಗಳನ್ನು ದಾಖಲಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಅಂದಿನಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ವಿಹಾರಗಳ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾಯಿತು.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ವಿಹಾರಗಳು ಆರಂಭವಾಗಿ ಬೌದ್ಧ ಧರ್ಮದ ಕುರಿತಂತೆ ಅಧ್ಯಯನ, ತತ್ವಪ್ರಸಾರ, ಬೌದ್ಧ ವಿಧಿನಿಯಮಗಳ ಅರಿವು-ಪಾಲನೆ ಇತ್ಯಾದಿ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳು ವ್ಯಾಪಕವಾಗಿ ನಡೆಯುತ್ತಿರುವುದನ್ನು ಮನಗಾಣಬಹುದಾಗಿದೆ. ಅವುಗಳಲ್ಲಿ ಪ್ರಮುಖವಾದ ಕೆಲವು ಬೌದ್ಧ ವಿಹಾರಗಳ ಕಾರ್ಯ-ಚಟುವಟಿಕೆ, ಅವುಗಳ ಮಹತ್ವ, ಪ್ರಭಾವ ಇತ್ಯಾದಿಗಳನ್ನು ಅರ್ಥೈಸಿಕೊಳ್ಳಲು ಈ ಸಂಶೋಧನಾ ಲೇಖನಕ್ಕೆ ಮುಂದಾಗಲಾಗಿದೆ.

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ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ

ಪೀಠಪಾಠ. ಬಿ. ಸಂಜ್ಞನ*

ಭಾರತ ದೇಶ ಜಗತ್ತಿನಲ್ಲಿಯೇ ಅತ್ಯಂತ ಬಲಿಷ್ಠವಾದ ಧಾರ್ಮಿಕ ಸಮನ್ವಯತೆಯನ್ನು ಹೊಂದಿದ ನಾಡಾಗಿದೆ. ಇಲ್ಲಿ ನೂರಾರು ಜಾತಿ ಧರ್ಮಗಳು ಹುಟ್ಟಿಕೊಂಡು ಬಂದಿದೆ. ಧರ್ಮ ಸಮನ್ವಯತೆ ಕಾಪಾಡಿಕೊಂಡು ಬಂದಿದೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಸನಾತನತೆಯಿಂದ ಕೂಡಿದೆ. ಮೌಢ್ಯತೆ, ಅಸಮಾನತೆ, ಅಂಧಕಾರ, ಶೋಷಣೆ, ಅಸ್ಪೃಶ್ಯತೆ, ಸಂಪ್ರದಾಯಗಳನ್ನು ಖಂಡಿಸುವುದರ ಮೂಲಕ ಸಹೋದರತೆ, ಭಾತೃತ್ವ, ಮಾನವೀಯತೆ ನೆಲೆಗಟ್ಟಿನ ಮೇಲೆ ತಥಾಗತ ಬೋಧಿಸುತ್ತ ಬುದ್ಧ ಬೌದ್ಧ ಧರ್ಮ ಸ್ಥಾಪಿಸಿದರು. ವೈದಿಕ, ಜೈನ ಉದಯಿಸಿದಂತೆ ಬೌದ್ಧ ಧರ್ಮವು ಕೂಡ ಉದಯಿಸಿ ಭಾರತ ದೇಶದ ತುಂಬೆಲ್ಲಾ ಪ್ರಸಾರ ಹೊಂದಿದೆ. ಬುದ್ಧ ವೈಚಾರಿಕ ಹಾಗೂ ಮಾನವೀಯ ನೆಲೆಯಲ್ಲಿ ಚಿಂತನೆ ಮಾಡಿದ ಮೊಟ್ಟಮೊದಲ ವ್ಯಕ್ತಿಯಾಗಿದ್ದಾನೆ.

ಭಾರತ ದೇಶದ ತುಂಬೆಲ್ಲಾ ಪ್ರಸಾರ ಹೊಂದಿದ ಧರ್ಮ ಮುಂದೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಸಹಿತ ಬುದ್ಧನ ತರುವಾಯ ಪ್ರಚಾರಕ್ಕೆ ಬಂದಿದ್ದು, ಮೌರ್ಯರ ಅಶೋಕನಿಂದ ಬೌದ್ಧ ಧರ್ಮ ಹೆಚ್ಚಿನ ಪ್ರಾಧಾನ್ಯತೆ ಹೊಂದಿತ್ತು. ಬಾದಾಮಿ, ಬೆಳಗಾವಿ, ತೊರ್ಕೆ, ಕದರಿದಿಪಕ ನಾಡು ಸುಂದರಿಕಾ, ಕಾಡಗೋರು, ಬಾರಕೋರ, ಸನ್ನತಿ, ಕುಕ್ಕನೂರು, ಚಂದ್ರವಳ್ಳಿ, ಕೊಪ್ಪಳ, ಸನ್ನತಿ, ಕನಕಗಿರಿ ಮುಂತಾದವುಗಳು ಕರ್ನಾಟಕದ ಪ್ರಾಚೀನ ಬೌದ್ಧ ಕೇಂದ್ರಗಳಾಗಿವೆ. ವಿಹಾರ, ಸ್ತೂಪ, ಚೈತ್ಯಾಲಯ, ಪ್ರಾಕೃತ ಶಾಸನಗಳು, ಪಾಲಿ ಭಾಷೆಯಲ್ಲಿ ರಚನೆಗೊಂಡು ಬಹು ದೊಡ್ಡ ಕೊಡುಗೆ ನೀಡಿವೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಇದ್ದವೆಂಬುವುದಕ್ಕೆ ಚೀನಾ ಪ್ರವಾಸಿಗ ಹುಯಾನ್‌ತ್ಸಾಂಗ್, ರ್ವಿಸೆಡೇವಿಡ್ಸ್, ಡಾ. ಪಿ.ಬಿ. ದೇಸಾಯಿ, ಎಸ್.ಎಚ್. ರಿತ್ತಿ, ಕಪಟರಾಳು, ಕೃಷ್ಣರಾಯರು, ಸೀತಾರಾಮ ಜಾಗಿರದಾರ, ಡಾ.ಎಸ್. ಶೆಟ್ಟರ್, ರುಮಷಡಕ್ಷರಯ್ಯ, ತಾಳಜೆ ವಸಂತಕುಮಾರ, ಮ.ಪ್ರ. ಪೂಜಾರಿ, ಅ. ಸುಂದರ, ಎಚ್.ಪಿ. ತಕೂರ ಮುಂತಾದವರು ಮಾಡಿದ ಸಂಶೋಧನೆ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಮಸ್ಕಿ, ಕೊಪ್ಪಳ, ಕನಕಗಿರಿ, ಕುಕ್ಕನೂರು, ಸಿದ್ಧಾಪೂರ, ಬ್ರಹ್ಮಗಿರಿ, ಜಟಿಂಗರಾಮೇಶ್ವರ, ಉಡೆಬೂಳ, ನಿಟುರು ಬೌದ್ಧ ಕೇಂದ್ರಗಳಿದ್ದ ಬಗ್ಗೆ ಹಲವು ಶಾಸನಗಳು ನಿರೂಪಿಸುತ್ತವೆ. ಇವುಗಳಿಂದಾಗಿ ಮೌರ್ಯರು, ಶಾತವಾಹನರು, ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು, ರಾಷ್ಟ್ರಕೂಟರು ಹೀಗೆ ಕರ್ನಾಟಕದ ಎಲ್ಲಾ ಅರಸು ಮನೆತನಗಳು ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಪ್ರೋತ್ಸಾಹ ನೀಡಿದ್ದು ಕಂಡುಬರುತ್ತದೆ.

ಕ್ರಿ.ಪೂ. ಆರನೆಯ ಶತಮಾನದಿಂದ ಹಿಡಿದು ಕ್ರಿ.ಶ. 2013 ರವರೆಗೂ ಅನೇಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು ಕಂಡುಬರುತ್ತವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಶಾತವಾಹನರ ಕಾಲದಿಂದ ಹಿಡಿದು 13ನೇ ಶತಮಾನದವರೆಗೂ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದವು. ಡಾ. ಬಾಬಾಸಾಹೇಬ ಅಂಬೇಡ್ಕರವರು ಮತ್ತೆ

*ಬೋರಂಪಳ್ಳಿ ತಾ./ ಹುಮನಾಬಾದ ಜ/ ಜೀದರ

ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಮತಾಂತರಗೊಳ್ಳುವ ಮೂಲಕ ಬೌದ್ಧ ಧರ್ಮಕ್ಕೆ ಹೊಸ ವ್ಯಾಖ್ಯಾನವನ್ನೇ ನೀಡಿದ್ದಾರೆ. ಹೀಗಾಗಿ ಮರಳಿ ಬುದ್ಧನೆಡೆಗೆ ಹೋಗುವ ಸಂಧಿ ಕಾಲದಲ್ಲಿ ನಾವಿದ್ದೇವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಅಸ್ತಿತ್ವಗೊಂಡಿವೆ ಅವುಗಳ ಮೂಲಕ ಸಾಹಿತ್ಯ, ಧಾರ್ಮಿಕ, ಶೈಕ್ಷಣಿಕ, ರಾಜಕೀಯ ಸಾಂಸ್ಕೃತಿಕವಾದ ಅನ್ಯನ್ಯತೆಗಳನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನಕ್ಕೆ ದಾರಿ ಮಾಡಿಕೊಡುತ್ತದೆ. ಪ್ರಜ್ಞೆ, ಶೀಲ, ಕರುಣದಂತಹ ಹಲವು ವಿಚಾರಗಳು ನಮ್ಮ ಮನಸ್ಸನ್ನು ಸೂರೆಗೊಳ್ಳುತ್ತಿವೆ. ಹೀಗಾಗಿ ಈ ಕುರಿತು ಹೆಚ್ಚು ಅಧ್ಯಯನ ಪ್ರಸ್ತುತ ಎಂದು ಭಾವಿಸಿದ್ದೇನೆ.

ಇಂದು ಭಾರತ ದೇಶದಲ್ಲಿಯೇ ಎರಡನೇ ಬೌದ್ಧ ಕೇಂದ್ರ ಕರ್ನಾಟಕದಲ್ಲಿ ಅದರಲ್ಲೂ ಹೈದ್ರಾಬಾದ ಕರ್ನಾಟಕದ ಕಲಬುರ್ಗಿಯಲ್ಲಿ ನಿರ್ಮಾಣವಾಗಿದೆ. ಇದಕ್ಕೆ ಸಿದ್ಧಾರ್ಥ ಬುದ್ಧ ವಿಹಾರವೆಂದು ಹೆಸರಿಡಲಾಗಿದೆ. ಕರ್ನಾಟಕ ಹಾಗೂ ಭಾರತ ದೇಶದ ಮೂಲೆ ಮೂಲೆಗಳಿಂದ ಯಾತ್ರಾಸ್ಥಳಕ್ಕೆ ಬಂದು ಹೋಗುತ್ತಾರೆ. ದೇಶದ ಗಮನವನ್ನು ಸಹ ಸೆಳೆಯುವ ಸಾಮರ್ಥ್ಯ ಹೊಂದಿದೆ. ಪ್ರತಿ ಹುಣ್ಣಿಮೆಗೆ ವಿದ್ವಾಂಸರನ್ನು ಆಹ್ವಾನಿಸಿ ಉಪನ್ಯಾಸ ನೀಡುತ್ತಾರೆ. ಮಹಿಳೆಯರಿಗೆ ಬೌದ್ಧ ಧರ್ಮದ ಉಪದೇಶ ನೀಡುತ್ತಾರೆ.

ಬೆಂಗಳೂರಿನ ಗಾಂಧಿನಗರದಲ್ಲಿ ಕಾಳಿದಾಸ ಮಾರ್ಗದಲ್ಲಿ ಕುರುಬರ ಸಂಘದ ಪಕ್ಕದಲ್ಲಿ ಬೃಹತ್ತಾದ ಬೌದ್ಧ ಕೇಂದ್ರ ನಿರ್ಮಾಣವಾಗಿದೆ. ಇಲ್ಲಿ ಕಳೆದ ಎರಡುವರೆ ದಶಕಗಳಿಂದ ನಿರಂತರವಾಗಿ ಪ್ರಾಕೃತ, ಪಾಲಿ ಭಾಷೆಗಳನ್ನು ಕಲಿಸುತ್ತ ಜಾತಕ ಕಥೆಗಳು, ಬುದ್ಧನ ಚರಿತ್ರೆ ವಿದ್ಯಾಭ್ಯಾಸ ನೀಡುತ್ತಲೇ ಇದ್ದಾರೆ. ಮಹಾಬೋಧಿ ಬೌದ್ಧ ವಿಹಾರದ ಮೂಲಕ ನೂರಾರು ಬೌದ್ಧ ಬಿಕ್ಕುಗಳಿಗೆ ತರಬೇತಿ, ಮಾರ್ಗದರ್ಶನ, ಶಿಕ್ಷಣ, ನೀಡುತ್ತಲೇ ಇದ್ದಾರೆ. ಬುದ್ಧನ ಕುರಿತು ನೂರಾರು ಗ್ರಂಥಗಳನ್ನು ಕನ್ನಡ, ಇಂಗ್ಲೀಷ್ ಹಿಂದಿ ಈ ಮೂರು ಭಾಷೆಗಳಲ್ಲಿ ಪ್ರಕಟಿಸಿದ್ದಾರೆ. ಅದು ಇಂದು ಬೆಂಗಳೂರಿನ ಬಹುದೊಡ್ಡ ಬೌದ್ಧಕೇಂದ್ರವಾಗಿ ಪರಿವರ್ತನೆಗೊಂಡಿದೆ.

ಬೀದರ ಜಿಲ್ಲೆಯ ಹುಮನಾಬಾದ ತಾಲ್ಲೂಕಿನ ಮನ್ನಾವಳ್ಳೀಳಿ ಹತ್ತಿರ ರೇಕುಳಗಿ ಇದೆ. ಬುದ್ಧ ವಿಹಾರವಿದೆ. ಮಹಾಥೇರೋ ಕಶ್ಯಾಪ, ಬೌದ್ಧಗುರು ಕಳೆದ ಎರಡು ದಶಕಗಳಿಂದ ನಿರಂತರವಾಗಿ ಶ್ರಮಿಸಿದ್ದಾರೆ. ಆ ಪ್ರಯುಕ್ತ ಬಹುದೊಡ್ಡ ಕೇಂದ್ರವಾಗಿದೆ. ಇಲ್ಲಿಯೂ ಕೂಡ ಸಾಂಸ್ಕೃತಿಕ ಅನಾವರಣ ಮಾಡುವ ಹತ್ತುಹಲವು ಚಿಂತನೆಗಳು ನಡೆದಿವೆ. ಹಲವು ಬೌದ್ಧಬಿಕ್ಕುಗಳಿಗೆ ತರಬೇತಿ, ಬುದ್ಧನ ಪ್ರವಚನ ನೀಡುತ್ತಿದ್ದಾರೆ. ದಸರಾ ಸಂದರ್ಭದಲ್ಲಿ ಲಕ್ಷಾಂತರ ಜನ ಬಂದು ಹೋಗುತ್ತಾರೆ. ಶಹಾಪೂರದಲ್ಲಿ ಬುದ್ಧಮಲಗಿದ ಬೆಟ್ಟ ನಿರ್ಮಾಣವಾಗಿದೆ. ಬೀದರ ತಾಲ್ಲೂಕಿನ ಅಣದೂರಿನಲ್ಲಿ ದಮ್ಮಾನಂದ ಬಂತೆ ಅವರು ಬೋಧಿಸತ್ವ ಗೌತಮಬುದ್ಧರ ವಿಹಾರ ನಿರ್ಮಾಣ ಮಾಡಿ ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವನ್ನಾಗಿಸಿದ್ದಾರೆ. ಹಾಗೂ ಭಾಲ್ಕಿ ತಾಲ್ಲೂಕಿನ ಭಾಲ್ಕಿಯಲ್ಲಿಯೇ ನಾಲಂದಾ ಬೌದ್ಧ ಸಂಸ್ಥೆಯಾಗಿ ನಿರ್ಮಾಣವಾಗಿದೆ. ಗುಲಬರ್ಗಾ ಸಿದ್ಧಾರ್ಥ ಬುದ್ಧವಿಹಾರ, ಗುಲಬರ್ಗಾ ಶಕ್ತಿನಗರ, ಘಾಟಗೇಲೇಟಿ, ಗಡವಂತಿ,

ಉಮಾಪೂರ, ಕಮಲಾಪೂರ, ಔರಾದ, ಭಾಲ್ಕಿ, ಬೀದರ, ರಾಯಚೂರ, ಬೆಂಗಳೂರು, ಮೈಸೂರು, ಹೀರಾಪೂರ, ಬೀದರನ ಸಾಂಸಿನಗರ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಬೌದ್ಧ ಕೇಂದ್ರಗಳನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿದ್ದಾರೆ. ಅಲ್ಲಲ್ಲಿ ಸಣ್ಣ ಪ್ರಮಾಣದ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ನಿರ್ಮಾಣವಾಗುತ್ತಲೇ ಇವೆ. ಇವು ಗುಲಬರ್ಗಾ ಹಾಗೂ ಬೀದರ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹೆಚ್ಚು ಕಂಡುಬರುತ್ತವೆ.

ಇಂದು ಜಾಗತೀಕರಣದ ಹೊತ್ತಿನಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ಸಾಕಷ್ಟು ಪ್ರಭಾವ ಬೀರಿದೆ. ದಲಿತ ಜನಾಂಗದವರಲ್ಲೂ ಹೊಲೆಯ, ಚಲವಾದಿ ಜನಾಂಗದವರು ಧರ್ಮಾಂತರಗೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಬೌದ್ಧ ಧರ್ಮ ಹೊಲೆಯ ಎಂದು ಜನಗಣತಿಯಲ್ಲಿ ಬರೆಸುತ್ತಿದ್ದಾರೆ. ಹೆಚ್ಚು ಪ್ರಮಾಣದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿದೆ. ಬೌದ್ಧರ ತತ್ವ ಆದರ್ಶಗಳು, ಪ್ರಜ್ಞೆ, ಶೀಲ, ಕರುಣೆಯಿಂದ ಕೂಡಿದೆ. ಈ ಕಾರಣಕ್ಕಾಗಿ ಬೌದ್ಧ ಧರ್ಮವು ಜಗತ್ತಿಗೆ ಶಾಂತಿ-ಸಮಾನತೆ, ಸಹೋದರತೆ, ಭಾತ್ಯತ್ವ ಬಿತ್ತುವ ಕಲೆ ಹೊಂದಿದೆ. ಹೀಗಾಗಿ ಇವತ್ತಿನ ಎಲ್ಲಾ ತಲ್ಲಣಗಳಿಗೆ ಸವಾಲು ಸಮಸ್ಯೆಗಳಿಗೆ ಉತ್ತರವಾಗಿ ಬೌದ್ಧ ಧರ್ಮ ಬೆಳೆಯುತ್ತಿದೆ. ಇಂತಹ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕವಾಗಿ ಬೆಳೆಯುತ್ತಾ ಪರಂಪರೆಯನ್ನು ಮುಂದುವರಿಸುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಕುರಿತು ಸಂಶೋಧನೆ ಅಲ್ಲಲ್ಲಿ ನಡೆದಿವೆ. ಕೆಲವೇ ಕೆಲವು ಸಂಶೋಧಕರು ಇತ್ತರಕ್ಕೆ ಗಮನಹರಿಸಿ ಅಧ್ಯಯನ ಮಾಡಿದ್ದಾರೆ. ಇದು ಸಂಶೋಧನೆಯ ಬೆಳವಣಿಗೆ ಎಂದೇ ಹೇಳಬೇಕು ಬಹುಪಾಲು ಸಂಶೋಧನೆ ಇನ್ನು ಆಗಬೇಕಾಗಿದೆ. ಬುದ್ಧನನ್ನು ಕುರಿತು ತೌಲನಿಕ ಅಧ್ಯಯನವಾಗಿವೆ. ಬೌದ್ಧಕೇಂದ್ರ ಸನ್ನತಿ ಕುರಿತು ಸಂಶೋಧನೆ ಆಗಿದೆ. ಆದರೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಬೌದ್ಧ ಕೇಂದ್ರಗಳ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನದ ಮೂಲಕ ಅವುಗಳ ಲಕ್ಷಣ, ಸ್ವರೂಪ, ವ್ಯಾಪ್ತಿ, ಅದರ ಸಮಸ್ಯೆ ಸವಾಲುಗಳನ್ನು ಕುರಿತು ಅವಲೋಕನ ಮಾಡಬೇಕಾಗಿದೆ. ಅವುಗಳ ಸ್ಥಿತಿಗತಿ, ಬೌದ್ಧಕೇಂದ್ರಗಳ ಉದ್ದೇಶ, ಅದರ ಆರಾಧನೆ, ಅಧ್ಯಾತ್ಮಿಕ, ಸಮಾಜಿಕ ನೆಲೆಯಡಿ ಮುಖಮಾಡಬೇಕಾಗಿದೆ. ಕರ್ನಾಟಕದ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲಬೇಕಾದ ಅನಿವಾರ್ಯತೆ ಎಂದಿಗಿಂತಲೂ ಇಂದು ಪ್ರಸ್ತುತವಾಗಿದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳು ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ ಶೀರ್ಷಿಕೆಯಡಿಯಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುವ ಬಗ್ಗೆ. ಶಾಸನಗಳ ಅವಲೋಕನ, ಬೌದ್ಧ ಧರ್ಮದ ಕುರಿತು ಬೇರೆ ಭಾಷೆಗಳಲ್ಲಿ ಬಂದ ಆಕರಗಳ ಸಹಾಯ ಪಡೆಯಬೇಕು, ಕಾರ್ಯದ ಮೂಲಕ ಜನಮತದ ದೃಷ್ಟಿಯಲ್ಲಿ ಬೌದ್ಧ ನಂಬಿಕೆಗಳನ್ನು ಸಂಗ್ರಹಿಸಬೇಕು, ಪ್ರಾಚೀನ ಬೌದ್ಧ ವಿದ್ಯಾಕೇಂದ್ರಗಳ ಸಮೀಕ್ಷೆ ಮಾಡಬೇಕು, ಬೌದ್ಧರ ಸ್ಥೂಪ, ಶಿಲ್ಪಕಲೆ, ವಿಹಾರ, ಚೈತ್ಯಾಲಯಗಳ ಸಂವರ್ಧನೆ ಮತ್ತು ಸಂರಕ್ಷಣೆ, ಬೌದ್ಧ ಸಾಹಿತ್ಯಿಕ ಕೃತಿಗಳ ಪ್ರಕಟಣೆ, ಬೌದ್ಧಧರ್ಮ ಗುರುಗಳಾದ ಬಂತೇಜಿ ಮುಂತಾದವರ ಸಂಕೃತ ಸಮೀಕ್ಷೆ ನಡೆಸಬೇಕು, ಬೌದ್ಧ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಮೂಲಕ ಆಧುನಿಕ ಬೌದ್ಧಕೇಂದ್ರಗಳ ಬೆಳವಣಿಗೆಗೆ ಪ್ರೋತ್ಸಾಹ ನೀಡಬೇಕು,

ಬೌದ್ಧಕೇಂದ್ರಗಳು ಆಧುನಿಕವಾಗಿ ಏನು ಸಂದೇಶ ನೀಡುತ್ತಿವೆ ಎಂಬುದನ್ನು ಜನರಿಗೆ ತಲುಪಿಸುವ ಕೆಲಸವಾಗಬೇಕು.

ಆಕರ ಗ್ರಂಥಗಳು :

1. ಎಲ್ಲರಿಗೂ ಬೇಕಾದ ಅಂಬೇಡ್ಕರ್ : ಡಾ.ಜಿ.ಬಿ. ಹರೀಶ
2. ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಪುನರುಜ್ಜೀವನ : ಡಾ. ಬಿ.ಕೆ.ಎಸ್. ವರ್ಧನ್
3. ಡಾ. ಅಂಬೇಡ್ಕರ್ ವಾಚಿಕೆ : ಪ್ರೊ. ಎಚ್.ಟಿ. ಪೋತೆ
4. ಸಿದ್ಧಿಪುರುಷರ ಜೀವನ ಹಾಗೂ ಸಾಧನೆ : ಡಾ. ಆರ್.ಬಿ. ಚಿಲುಮಿ
5. ಬೌದ್ಧಯನ : ಡಾ. ತಾಳ್ಮೆ ವಸಂತಕುಮಾರ
6. ಪ್ರಾಚೀನ ಬೌದ್ಧ ವಿದ್ಯಾಕೇಂದ್ರ ಸನ್ನತಿ : ಡಾ ಜಯದೇವಿ ಗಾಯಕವಾಡ

An Analysis of Information and Communication Technology (ICT) Uses Versus Choosing Self- Medication and Seeking Professional Help as Treatment Replacement in Building Emotional Intelligence (E.Q) During a Covid-19 Pandemic

Varsha Kumari*

ABSTRACT

The present study is an attempt to examine the role of ICT in the development of emotional intelligence in the urban and rural areas of Darbhanga District of Bihar during the time of covid 19 pandemic.

The sample consists of 300 youths male and female randomly taken from rural and urban areas of Darbhanga District of Bihar, during the time of covid 19 pandemic (2019-2022).

We intentionally took both genders (Male & Female) of approx similar age and economical status to test the role of ICT in making them emotional mature than them choosing self-medication such as substance abuse, any form of addiction or violence for healing during times of pandemic as a replacement to mental health services.

For testing emotional intelligence, we took "Nicholas hall's emotional intelligence test".

And, to check any form of treatment replacement such as substance abuse, addiction or violence to professional mental health services for healing, a cross-sectional semi-structured questionnaire-based survey was used to obtain data including rural and urban areas of Darbhanga.

The results were surprisingly shocking, as the use of ICT, and acts of violence and substance abuse were found to be way ahead of the use of professional mental health services for getting help dealing with any kind of loss, suffering or trauma (PTSD).

And, emotional and spiritual maturity was found to be a only little higher in people seeking professional mental health services than using ICT to deal with pandemics though it was less approached than ICT or another form of treatment replacement.

Hence, in terms of availability with ease parameters, it demands further development with a more professional approach.

Substance abuse and violence were highly correlated in terms of intergroup mechanisms but, did no good in helping emotional and spiritual maturation but relieved a brief amount of pain.

Keywords: ICT, Emotional quotient & self-medication

INTRODUCTION

Many times, we forget to give importance to our mental health as we give importance to our physical health. But, I think it's high time when we have realised its growing importance over our

*Research Scholar, Department of Psychology, L.M.N.U Darbhanga, Bihar
E-mail: Varsha.angel.upadhyay@gmail.com

being throughout battling against the covid-19 pandemic when suicidal upheaval was measured as a significant cause of death that occurred in recent years.

It clearly shows our vulnerability as human being who is susceptible to any form of distress, disease and demise both mentally and physically.

Health or well-being is a broad spectrum consisting of the collective interaction of our mental, social and physical functioning which need more of a whole form of treatment as compared to separate treatment.

In recent years, we talk a lot about stress and distress which affects more than our mental health which means it affects our physical health, and our significant relationships and when becomes potentially difficult to cope it can become a venom spread on humanity if we see its long-term consequences.

It starts with losing hope, frustration, conflicts and anger to create a battle kinda situation in a limited or broad way. That inner distress or turmoil can sometimes seek professional mental health, and spiritual help to sometimes find an escape to unhealthy coping mechanisms of substance abuse, addiction and violence.

Seeing its short and longtime effects on our overall health and the society in which we live, it's become crucial to look after this mess created by our human brain.

Likewise, the computer's functioning can be rectified technically by removing errors and the right coding system, similarly, after understanding its damaging effects, a proper coding or proper system should be developed after understanding its root cause and triggers of existence. This would be a helpful tool in any prevention and treatment procedures concerning mental or physical well-being.

THE ROLE OF INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) IN MENTAL HEALTH SERVICES

It's a time where artificial intelligence (AI) via information and communication technology (ICT) is exceeding it's horizon to meet mental health services such as therapeutic techniques such as 'Tele-therapy' without any humans interaction being involved, it's truly a door-knocking to revolutionary change to arrive in our near future.

It can surely be utilised regardless of the location, especially for people who deny their mental health issues and suffers in silence, without seeking any professional help can easily access the treatment anytime they need at least as preliminary or primary care.

And, with the advancement in digital visual portraits to understand the complexities of our minds, like the Japanese technological revolution, reading our dreams and minds can add several dimensions to our physical health directly or indirectly linked to our mental health and so forth to our overall health-giving rise to understand our problems supplementary to our present inventions in medical care.

Several studies speak about the importance of our sleeping patterns, and brain waves as an important indicator, detecting our health and mental activities influencing our behaviour.

So as collective dimensions of our existence, mental health services should be further improved when the aftermath of covid-19, has pressurised us all globally, to look at our weaknesses to fight against any upcoming crisis.

AN IMPORTANT POINT OR HIGHLIGHTS OF PRO AND CONS

- The demand for ICT is rapidly growing in all areas of living therefore digital era is opening its wide wings to reach every doorstep and individuals in need. Hence, there would be no surprise if, our well-being care services would soon be able to connect at a wide range than ever before and provide us with much better options with huge accessibility to deal with our health-related issues and more importantly, within our reach.

- And ICT advancement especially in mental health services as preliminary or primary care should be taken as a priority. The reason is visibly noticeable is to detect our vulnerability whether in physical or mental well-being in our present modern world where living and survival have become more complicated compared to in recent years.
- In the time of technological advances and global health emergencies, several unprecedented needs and requirements have been immersed especially to notice our mental immunity along with our physical susceptibility to diseases.
- **Self-medication** such as substance abuse as a form of treatment has increased widely to deal with the crisis which considerably provides more relaxation losing the grip over reality giving rise to several damaging consequences to several rural and urban populations in the current scenario.
- Although people seeking professional mental health services has increased by utilising ICT as a platform to generate awareness, it's also sometimes more likely to give rise to problems such as information overload before reaching the correct solution.
- The rise of several spiritual services discloses how it profoundly impacts our way of living by correcting several basic and general issues with our mental and physical health problems through yoga, meditation and other spiritual practices to maintain the balance in life with some specific heritage-based knowledge and experiences which are widely substituted with western form of treatment nowadays which rather fits with the cultural parameters mixed with their belief. Hence, uplifting the soul is emerging demand to rectify all sorts of health issues in general with mild or major neurotic symptoms amplifying professional support. Hence, in this domain, ICT can spread its limits to provide self-helping tools rather than an opt-in place of self medications such as violence, any form of addiction and substance abuse.
- Several devices specially designed to give real and positive affirmations can add a healing effect to cope with stress and anxiety as a form of psychotherapy, at the time needed the most. It means help at hand can reduce the risk of developing panic and distress to go more intense.

EMOTIONAL INTELLIGENCE

Wikipedia suggests that emotional intelligence or quotient is the ability to understand, use, and manage our own emotions in positive ways to relieve stress communicate effectively, empathise with others, overcome challenges and defuse conflict. Psychologically it is commonly defined by four attributes namely: 1. self-management 2. Self-awareness 3. Social awareness and 4. Relationship management.

The intelligence quotient is generally found to be static falling within a specific range for a lifetime but on the contrary emotional intelligence or quotient is not that very static it can decline or improve throughout the lifetime of an individual. Also, it's the well-understood notion that emotional intelligence is more important than even intellectual ability or intelligence quotient to succeed in life. Because it's emotions which affect our life facing any situation or challenge in life.

HYPOTHESIS

1. There is no significant difference in change in emotional intelligence (or emotional health) seeking self medication to suit their as treatment need.
2. There is no significant difference in change in emotional intelligence (or emotional health) using any form of Information and communication technology (ICT) to suit their as treatment need.
3. There is no significant difference in change in emotional intelligence (or emotional health) when going for professional help (mental health services) to suit their as treatment need.

METHODOLOGY

Participants

The study was conducted on a sample of 300 college students of Darbhanga district, Bihar randomly taken.

Variables of the study

Independent Variable (IV)	Dependent variable (DV)
Self medication or violence	Emotional intelligence or quotient
ICT	Emotional intelligence or quotient
Professional help	Emotional intelligence or quotient

Research design

The total sample includes as shown in the following table-

3*1 factorial designed in present study-

A – Self medication, B – ICT & C- professional help

D- emotional intelligence or health

	D
A	AD
B	BD
C	CD

Psychological test/instrument

- For testing emotional intelligence, we took “Nicholas hall’s emotional intelligence test”.

Procedures of data Collection

A post-emotional intelligence test was performed conducting a cross-sectional semi-structured questionnaire-based survey was used to obtain data including rural and urban areas where a total of 300 distressed participants were included in the study throughout the pandemic. The database was analysed using SPSS software testing their correlational strength and the statistical relationship between the variable was analysed using the correlation reduced score method as the sample size was big.

DATA ANALYSIS

Table-1: Security and Insecurity Feeling of Subgroups.

Independent variable	Emotional intelligence or health correlation	R= Coefficient of Correlation	N	df	Correlation strength
Self-medication & violence (Time spent)	AD	0.25	100	98	Negligible significant
ICT uses (Time spent)	BD	0.56	100	98	Moderate significant
Professional help (time spent)	CD	0.78	100	98	Highly Significant

RESULTS AND DISCUSSION

In the current study, we tried to measure the subject dealing with any form of suffering, or loss as a result of covid 19 pandemic about choosing three different parameters namely self- medication, ICT uses and professional help to boost their emotional health or intelligence in terms of three groups respectively:

Group A- Self medication - Seeking substance abuse and violence as self-medication

Group B- ICT uses – A technology-based aid using ICT and

Group C- Professional help – A help from mental health services as a form of healing and treatment procedure.

HENCE

- The correlation coefficient® for group A was =0.25
- The correlation coefficient® for the group B was =0.56
- The correlation coefficient® for group C was =0.78

All groups showed a positive correlation where the relationship between the variables was strong among group C followed by group B which means emotional intelligence was highly correlated with getting professional mental health support services followed by uses of ICT.

Whereas, self-medication such as alcohol abuse or other substance abuse linked to violence of any kind to relieve any stressor causing emotional distress was found to be correlated but not as highly correlated to their emotional intelligence as a replacement option to deal with emotional vulnerability.

Also, during our brief survey it was also found that seeking help from spiritual aids like meditation, yoga and wisdom sessions, were highly sought for getting wisdom to deal with their emotional distress and it was heavily dependent on ICT in recent years.

Hence, if we think about the pros and cons of information overload and an ICT-generated environment we arrive at the notion that a proper dose of positive inputs given to meet a child's psychological needs will lead to the development of optimal personalities but, the environment with which our future generations are going to be surrounded should be secured while adding all forms of help one may need.

Speaking straight, in many parts of India, where the majority of people under some kind of mental distress or disorders are not getting access to scientific evidence-based treatment preferably to go for some kind of self-medication and it's important to notice that while, living in a digital age it's a striking need of an hour to develop more of scientific research-based devices like VR technology manufactured by a silicon-based startup company to help to treat mental illness such as anxiety, panic attacks and depression, which should be culturally applicable too.

In addition, mental health workers' should improve the use of technologies at least as primary care services such as 'Ellie' developed at the University of Southern California are dedicated to scanning primary signs such as facial expression, and body posture to understand and detect any form of mental disorders.

CONCLUSION

Mental health support systems do work but, it has several limitations like the stigma associated with seeking help, besides its cost-effectiveness, lack of awareness and availability in rural areas hence, it is giving rise to self-medication such as substance abuse and violence which is unhealthy coping mechanisms damaging mental and physical health in general with several drawbacks on society.

So, it's that possible when most of the living breathing on ICT should take more initiative to provide a real healing process beyond the traditional and professional methods or rooms especially when early signs of distress, any form of neurosis and PTSD is concerned.

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Several previous research-based health estimates on mental health organised by NIMHANS, Bangalore and worldwide TEDs talk on several new technological advancements for understanding and treating mental health problems.

Environmental Impact Assessment in India

Kishore Singh Joram*

ABSTRACT

The Environmental Impact Assessment (EIA) process is an interdisciplinary and multi-step procedure to ensure that environmental considerations are included in decisions regarding projects that may impact the environment. This paper contains the analysis of concept and object of Environmental Impact Assessment. It also contains a brief overview of international law providing for Environmental Impact Assessment

INTRODUCTION

Environmental Impact Assessment (EIA) is a tool used to identify the environmental, social and economic impacts of a project prior to decision-making.

- Environmental Impact Assessment (EIA) is a process of evaluating the likely environmental impacts of a proposed project or development, taking into account inter-related socio-economic, cultural and human-health impacts, both beneficial and adverse.
- Environment Impact Assessment in India is statutorily backed by the Environment Protection Act, 1986 which contains various provisions on EIA methodology and process.
- Environmental Impact Assessment (EIA) is an important management tool for ensuring optimal use of natural resources for sustainable development.
- It covers developmental sectors such as industries, thermal power projects, mining schemes etc.

AIM OF EIA

It aims to predict environmental impacts at an early stage in project planning and design, find ways and means to reduce adverse impacts, shape projects to suit the local environment and present the predictions and options to decision-makers.

EIA systematically examines both beneficial and adverse consequences of the project and ensures that these effects are taken into account during project design.

It helps to identify possible environmental effects of the proposed project, proposes measures to mitigate adverse effects and predicts whether there will be significant adverse environmental effects, even after the mitigation is implemented.

By considering the environmental effects of the project and their mitigation early in the project planning cycle, environmental assessment has many benefits, such as protection of environment, optimum utilisation of resources and saving of time and cost of the project.

Properly conducted EIA also lessens conflicts by promoting community participation, informing decision makers, and helping lay the base for environmentally sound projects. Benefits of integrating EIA have been observed in all stages of a project, from exploration and planning, through construction, operations, decommissioning, and beyond site closure.

*Student

BACKGROUND

- The EIA process finds its origin from United States where due to huge public pressure; the government enacted National Environmental Policy Act (NEPA) in 1970s.
- The role of EIA process was formally recognized at the Earth Summit in Rio Conference in 1992.
- The Rio declaration stated that EIA shall be taken as national instrument for proposed projects which might adversely impact the environment.
- The Indian experience with Environmental Impact Assessment began over 20 years back. It started in 1976-77 when the Planning Commission asked the Department of Science and Technology to examine the river-valley projects from an environmental angle. This was subsequently extended to cover those projects, which required the approval of the Public Investment Board.
- Till 1994, environmental clearance from the Central Government was an administrative decision and lacked legislative support.
- On 27 January 1994, the Union Ministry of Environment and Forests (MEF), Government of India, under the Environmental (Protection) Act 1986, promulgated an EIA notification making Environmental Clearance (EC) mandatory for expansion or modernisation of any activity or for setting up new projects listed in Schedule 1 of the notification. Since then there have been 12 amendments made in the EIA notification of 1994.

APPLICABILITY IN INDIA

EIA was first introduced in 1978 with regard to the various river valley projects all over the country and later expanded to include various other developmental procedures in its scope. EIA is now mandatory for over 30 classes of projects.

The Environmental Protection Rules, 1986 warrant for the imposition of certain restrictions on the construction/ expansion/ modernization of specific projects without prior approval from the Central, State, or Union Territory level Environmental Impact Assessment Authority (EIAA) constituted under the Environment Protection Act, 1986.

CATEGORISATION OF PROJECTS

- The rules categorize the projects into two categories- A and B on the basis of the magnitude of their scale and impact on the natural and artificial resources. The projects belonging to Category A require approval from the Ministry of Environment and Forests on behalf of the Central Government, on the advice of an Expert Appraisal Committee (EAC), constituted by the Central Government for this specific purpose; eg. Construction or Expansion of Ports, harbours, airports, nuclear power, and related projects, Primary metallurgical industries (iron, steel, copper, etc), individual projects, etc.
- Projects and Activities falling under Category B require the approval of a State EIAA, based on the advice of a State Expert Appraisal Committee (SEAC), constituted under the said notification.

EIA NOTIFICATION, 2006

Objectives:- The objectives of EIA Notification, 2006 inter alia include:

- To formulate a transparent, decentralized and efficient regulatory mechanism to integrate environmental concerns into the developmental process with a view to facilitating sustainable development.

- To ensure incorporation of necessary environmental safeguards at planning stage in the project cycle, so as to ensure minimal impact on different components of the environment.
- To ensure involvement of stakeholders in the public consultation process through public hearing and to ascertain the views of the public on the proposed project or activity.

Salient Features:- The salient features of EIA Notification, 2006 inter alia include:

- The EIA Notification, 2006 has categorized the projects into two categories namely; Category 'A' and Category 'B' based on their impact potential.
- Category A projects require mandatory environmental clearance and thus they do not undergo the screening process.
- Category B projects undergoes screening process and they are classified into two types.
- Category B1 projects (Mandatory requires EIA).
- Category B2 projects (Do not require EIA).
- Thus, Category A projects and Category B, projects undergo the complete EIA process whereas Category B2 projects are excluded from complete EIA process.
- The stage of scoping for prescribing terms of reference by the Regulatory Agency for the EIA studies has been incorporated in accordance with the International practice. It is expected to improve the quality of EIA thereby improving the quality of decision making and minimizing the delays.
- The public consultation process has been made more structured. It has two components i.e. comments through correspondence and by public hearing at site. Provision to videograph the proceedings of the public hearing has been made.
- NOCs (No-Objection Certificates) from other regulatory agencies such as SPCB etc. are not a prerequisite for considering application for environmental clearance.

Stages of Environmental Clearance:- The environmental clearance process comprises of four stages, namely, Stage

- **Screening Stage:-** Screening refers scrutiny of category 'B' projects seeking prior environmental clearance made in Form-1 by the concerned State Level Expert Appraisal Committee for determining whether or not the project requires further environmental studies for preparation of EIA for its appraisal depending upon the nature and location specificity of the project.
- **Scoping Stage:-** What effects could this project have on the environment? Which of these effects are likely to be significant and therefore need particular attention in the environmental studies? Which alternatives and mitigation measures ought to be considered in developing the proposal for the project
- **Public Consultation stage:-** To ascertain views of local persons. Outcome of public consultation, which is not a decision making process, to be included in EIA and addressed.
- **Appraisal stage:-** Appraisal means the detailed scrutiny by the Expert Appraisal Committee or State Level Expert Appraisal Committee of the application and other documents submitted by the applicant for grant of environmental clearance.

STAKEHOLDERS IN THE EIA PROCESS

- Those who propose the project
- The environmental consultant who prepare EIA on behalf of project proponent
- Pollution Control Board (State or National)
- Public has the right to express their opinion
- The Impact Assessment Agency
- Regional centre of the MoEFCC

2006 AMENDMENT TO THE EIA NOTIFICATION

- Decentralisation of Project Clearances: It classified the developmental projects in two categories:
- Category A (national level appraisal): projects are appraised by Impact Assessment Agency (IAA) and the Expert Appraisal Committee (EAC)
- Category B (state level appraisal): State Level Environment Impact Assessment Authority (SEIAA) and State Level Expert Appraisal Committee (SEAC) provide clearance to the Category B projects.
- Introduction of Different Stages: The Amendment introduced four stages into EIA Cycle; Screening, Scoping, Public hearing and Appraisal.
- Category A projects require mandatory environmental clearance and thus they do not have to undergo the screening process.
- Category B projects undergo a screening process and are further classified into B1 (Mandatorily requiring EIA) and B2 (Not requiring EIA).
- Projects with Mandatory Clearance: Projects such as mining, thermal power plants, river valley, infrastructure (road, highway, ports, harbours and airports) and industries including very small electroplating or foundry units are mandated to get environment clearance.

ADVANTAGES OF EIA

By using EIA both environmental and economic benefits can be achieved, such as:

- Reduced cost and time of project implementation and design,
- Avoided treatment/clean-up costs and impacts of laws and regulations.
- Lays base for environmentally sound projects;
- Greater awareness of environmental legislation;
- Protection of Environment
- Optimum utilization of resources(balance between development and Environmental protection)
- Informs decision makers
- EIA reports are a critical component of India's environmental decision-making process
- It acts as a detailed study of the potential impacts of proposed projects.
- It helps in predicting environmental impacts at an early stage in project planning and design.
- Based on these reports, the Environment Ministry or other relevant regulatory bodies may or may not grant approval to a project.
- The EIA reports are also important to define measures that the project could take in order to contain or offset project impacts.
- EIA-based approvals for most projects also involve the process of conducting public hearings, so that who are likely to be affected can be taken on board before approving the project.
- EIA links environment with development.
- The goal is to ensure environmentally safe and sustainable development.

LIMITATIONS OF EIA

- Time-consuming
- Little public participation in actual implementation
- Sometimes too focused on the scientific analysis
- Compliance monitoring after EIA is seldom carried out

- Impact assessment processes are in place and applied in many countries, yet biodiversity is often inadequately addressed.
- There is a growing recognition of the need to better reflect biodiversity considerations in environmental impact assessments and strategic environmental assessments.

WAY FORWARD

Independent EIA Authority

- Civil society groups have suggested the need for an independent Environmental Impact Assessment authority headed by a judicial officer and composed of representatives from communities, peoples groups, scientists, sociologists and environmentalists. Such a body would be independent of the ministry of environment and forests. The decision of this authority would be binding on the MOEF.

Sector wide EIA is needed

- There is a need to conduct policy-level and sector-wide EIAs in the form of strategic impact assessments (for various sectors including mining, power and so on). This is critical to judge the impacts of macro- economic, developmental and other policies, schemes and programmes.

Conduct options Assessment

- EIAs should follow only after an options assessment and a least cost plan for a project is done by the state or central government.

Creation of an information desk

- An information dissemination desk may be assigned within the MOEF which anyone can write to regarding the status of clearance of projects. This desk should be mandated to respond within a maximum of ten days by post/ courier and a maximum of two days by email, to the contact information that has been furnished by the person seeking the information.
- Since all meetings and discussions are documented as electronic data, the officers should furnish this information regarding the status of clearance, with a record of the discussions in the Expert committee on the projects.

Environmental Risk Assessment

- New approaches such as Environmental Risk Assessment which enable more flexible and dynamic assessments of direct and indirect impacts must be explored.
- As part of this process, recognized Safety and Environmental Auditors must compulsorily meet local populations and submit a detailed report of potential risks due to the project.

Quality of EIA Reports

- The checklist needs to include impacts on agricultural biodiversity, biodiversity related traditional knowledge and livelihoods. Further, cumulative impacts of projects that are technically linked or located in the same ecological region, and impacts of the eventual closure of the project or components of the project should also be incorporated into the checklist.

- Finally the list should contain details on a full exploration of alternatives, especially decentralized alternatives, to mega projects. The checklist also needs to cover various kinds of impacts resulting from a particular activity.

Public Hearings

- The public hearing should be held for all projects which are likely to have environmental and social impacts. This should be strictly implemented. The scope of the public hearings needs to be widened to at least those projects which require forest clearance under the forest conservation act, 1980.

Composition of Expert Committees

- The present executive committees should be replaced by experts from various stakeholder groups, who are reputed in environmental and other relevant fields.
- The process of selection of those committees should be open and transparent, the minutes of the committee meetings, decisions and advice by these committees should be open to the public.

Capacity Building

- NGOs, civil society groups and local communities need to build their capacities to use the EIA notification towards better decision making on projects that can impact their local environments and livelihoods.
- Capacities can be built to proactively and effectively use the notification rather than respond in a manner that is seen as negative or unproductive.

Monitoring, Compliance and Institutional Arrangements

- The EIA notification needs to build within it an automatic withdrawal of clearance if the conditions of clearance are being violated, and introduce more stringent punishment for noncompliance.
- At present the EIA notification limits itself to the stage when environmental clearance is granted. The MOEF should set up more regional offices, each with smaller areas of jurisdiction, to effectively monitor the compliance of clearance conditions.
- It would be useful to have advisory Expert committees at the MOEF regional offices, comprising ecologists, sociologists, local community members, government officials and representatives of local institutions to help with the clearance of projects at the regional levels and monitoring of compliance of conditions.
- A robust monitoring mechanism should be established by the state department where the central projects involving forest clearance are given out. Such a monitoring body should be given powers to address compliance of both sets of clearance conditions together and to take punitive action against the project proponent in case of non compliance of any of the conditions.
- Local communities should be brought into the formal monitoring and reporting process of the compliance of conditions presently done by the regional offices of the MOEF. This would help the regional office as well since the geographical areas and number of projects that come under each office is vast which affects the efficiency and regularity of the monitoring process.

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The Interactional Study of Spiritual Consciousness and Mental Health from A Psychological Perspective

Varsha Kumari*

ABSTRACT

The purpose research attempted to study Mental Health among middle-aged people practising spiritual practices such as kriya yoga, and meditation besides gaining spiritual wisdom from their gurus. The sample has 100 subjects (13-22 years old) including 50 males and 50 females. The scale used for data collection was the mental health battery by Arun Kumar Singh and Alpna Sen Gupta (2005). The data were analysed by Mean, SD and 'F' values.

Results show that:

1. Male subjects showed high mental stability than females.
2. Female subjects showed high in Overall Adjustment than males.
3. Male subjects showed slightly high autonomy than females.
4. There was a significant difference in their emotional stability among males and females practising spiritual practices. Males are comparatively found to be more emotionally stable than females.

Keywords: Mental Health, Emotional stability, Adjustment, Spiritual consciousness.

INTRODUCTION

Human existence consists of mainly three major systems namely mind, body and soul. So, it's obvious that health can not be understood well without us understanding only the mind and body. But, the pyramid is incomplete without the third important side which is 'the soul'.

Health according to the World Health Organisation, is "a state of complete physical, mental and social well-being and not merely the absence of disease and infirmity".

Currently, we have mainly three specific branches of treatment in regards to health, namely:-

Biological Science focuses on the treatment of the physical body, whereas psychology or psychiatry tries to cure mental health issues, and lastly, spirituality helps benefit the spiritual health of an individual where spirituality is the science of the soul and the soul is considered the central core of every living existence and health.

To talk about mental health first, Psychology initiated its journey to study the soul but, due to its non-physical nature, it shifted to investigating behaviour and the mental processes which might be a byproduct of the quality of soul we all possess.

World health organisation (2011) defined mental health as "a state of well-being in which every individual realises his or her potential, can cope with the normal stresses of life, can work productively and fruitfully and can make a contribution to her or his community. And it is the state of mind in which an individual can work productively and enjoy life and meet the challenges of life without losing his physical, social and mental balance."

*Department of Psychology, Darbhanga, Bihar.

Whereas, Spiritual science is as old and advanced science as our existence itself. And, being an ancient discipline of all, spiritual science is way broader than caging itself even beyond a false boundary of religion and cultural backgrounds to keep our mind, body and soul enact and aligned. It results in our physical, mental and soul energies being uplifted to a state of complete physical, mental and social well-being.

Wikipedia suggests that spiritual consciousness stems from the possibility of structuring consciousness through meditation, contemplation and other means so that, it focuses on oneness, transcendent states and ultimate concerns.

PREVIOUS LITERATURE

As per the beautiful verse of **Sri-mad Bhagwat Gita**:

“The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul.”

Indian spiritual literature emphasises that a soul is subtle in nature and roots our realities and way of existence.

But, the modern practitioner compared to earlier Gurukul relies heavily on our scientific or western discipline to only focus on our physical and mental dimensions assuming the soul as a matter of philosophy.

But, the Indian spiritual understanding also suggests that the soul has certain limitations for its actual potential to be attained. It means a body which is already sick can not give an optimal environment for its development.

A soul is like a car's model where the mind and body are like fuel and an engine where the car always runs as per its car model's capacity.

But the mind or brain as a part of the body is responsible for mental functioning and also needs to have optimal functioning to generate spiritual wisdom to blossom. As a mental patient is the prisoner of their mind which needs treatment and proper care first.

It clearly states its terms and conditions or more clearly speaking a beautiful soul can only exist in a healthy mind and body.

Gupta (2002) conducted a study on the mental health of adolescents concerning self-concept. She found that there is a significant difference between the mental health of male and female adolescents. Pathak and Rai's (1993)'s study found that Female students were mentally healthier than male students. Bangale and Patnam (2013) found no significant difference in mental health status between males and females. Sharma (2006) in her study compared all the six dimensions of mental health between male and female adolescents.

STATEMENT OF THE PROBLEM

To study the effect of spiritual consciousness to the mental health.

Objectives

1. To examine the Emotional stability among males and females following spiritual practices.
2. To examine the Overall adjustment among males and females following spiritual practices.
3. To examine the Autonomy among males and females following spiritual practices.
4. To examine the mental health among males and females following spiritual practices.

Hypotheses

There is no significant difference between middle-aged men and females following spiritual practices with all Mental Health dimension namely:

1. Emotional stability (which refers to experiencing subjective stable feelings which have positive or negative values for the individuals.)
2. Overall adjustment (which refers to an individual's achieving an overall harmonious balance between the demands of various aspects of the environment, such as home, health, social-emotional and school on the one hand and cognition on the other.)
3. Autonomy (which refers to a stage of independence and self-determination in thinking.)
4. Mental Health (Mental health defined as the adjustment of the individuals to themselves and the world, at larger with a maximum of effectiveness, satisfaction, cheerfulness and socially considerate behaviour. It is the ability to adjust satisfactory to the various strains we meet in life (Sirohi, 2002).

METHODS

Sample

The present study sample was selected from Bangalore City in Karnataka. To select the sample we considered several spiritual centres and different gurus' disciples and data in this research were taken from the stratified random sampling method. The total sample of the present study is 100, in which 50 males and 50 females from 13 to 22 years of age group were taken who were following any form of spiritual practices on regular basis.

RESEARCH DESIGN

Simple research design used in the present study.

Variables

Independent Variables

1. spiritual consciousness – by performing spiritual practices regularly.
2. Gender- Male & female

Dependent Variables

Mental Health
Research Tools:

Mental health battery's dimensions

- | | |
|------------------------|------------------------|
| 1. Emotional stability | 2. Over all Adjustment |
| 3. Autonomy. | 4. Mental Health |

In the study the investigator we employed English version of Mental Health Battery which was developed and validated by Arun Kumar Singh and Alpana Sen Gupta. MHB intends to assess the status of mental health of persons in the age range of 13 to 22 years. As it is a battery of six tests. There are set of 130 items.

PROCEDURES OF DATA COLLECTION

The primary information was gathered from the subjects involved in several spiritual practices after establishing a rapport. The subjects were called into small groups of 15 to 20. To fill the inventories subjects were given general instructions belongs to each scale. The students provided the Mental Health Battery. Then, the data were analysed by calculating the Mean and SD for Gender (Male and

female) in MHB. A simple design was selected to adequate of statistical analysis of ANOVA in order to examine the roll of main as well as subsequently on subjects on Mental health.

RESULTS AND DISCUSSION

The analysis of data interpretation and discussion of the results are presented below.

ANALYSIS OF VARIANCE RESULTS

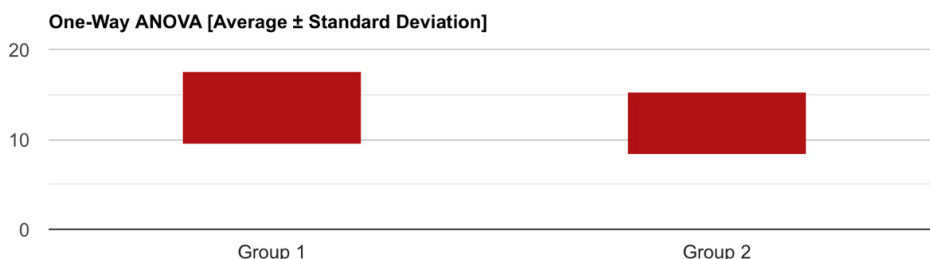
1. Table No.01 Show the mean, SD and F value of **Emotional stability** and Gender.

F-statistic value = 4.76019

P-value = 0.03152

Data Summary				
Groups	N	Mean	Std. Dev.	Std. Error
Group 1	50	13.44	4.0565	0.5737
Group 2	50	11.8	3.4345	0.4857

ANOVA Summary					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	1	67.24	67.24	4.7602	0.0315
Within Groups	98	1384.2981	14.1255		
Total:	99	1451.5381			



There was a significant difference in their emotional stability among males and females practising spiritual practices. Males were comparatively found to be more emotionally stable than females.

2. Table No.02 Shows the mean, SD and F value of **overall adjustment** and Gender.

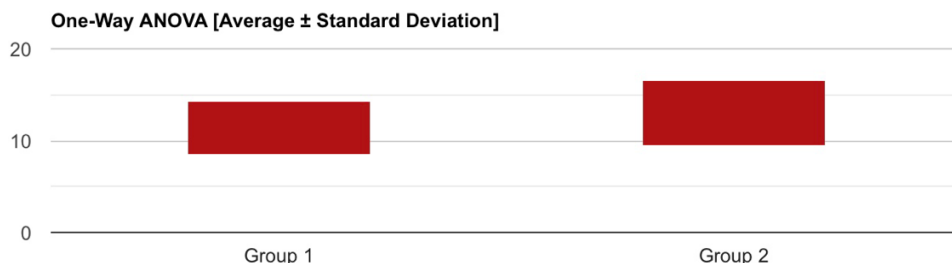
ANALYSIS OF VARIANCE RESULTS

F-statistic value = 6.96406

P-value = 0.00968

Data Summary				
Groups	N	Mean	Std. Dev.	Std. Error
Group 1	50	11.32	2.9168	0.4125
Group 2	50	13.04	3.5683	0.5046

ANOVA Summary					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	1	73.96	73.96	6.9641	0.0097
Within Groups	98	1040.7839	10.6202		
Total:	99	1114.7439			



Results show that female subjects showed high in Overall Adjustment than male subjects.

3. Table No.03 Show the mean, SD and F value of **autonomy** and Gender.

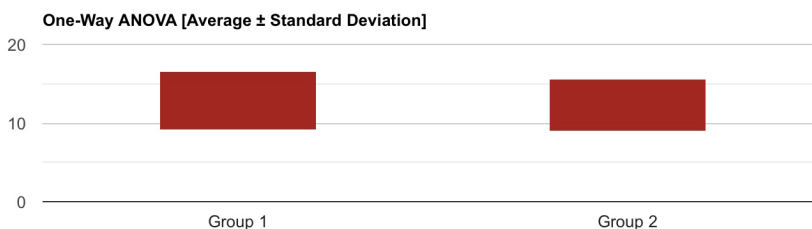
ANALYSIS OF VARIANCE RESULTS

F-statistic value = 0.66988

P-value = 0.41508

Data Summary				
Groups	N	Mean	Std. Dev.	Std. Error
Group 1	50	12.84	3.7382	0.5287
Group 2	50	12.26	3.3369	0.4719

ANOVA Summary					
Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	1	8.41	8.41	0.6699	0.4151
Within Groups	98	1230.343	12.5545		
Total:	99	1238.753			



Male subjects showed slightly high autonomy than female subjects.

4. Table No.04 Shows the mean, SD and F values of **mental stability** and Gender.

ANALYSIS OF VARIANCE RESULTS

Analysis of Variance Results

F-statistic value = 5.18324

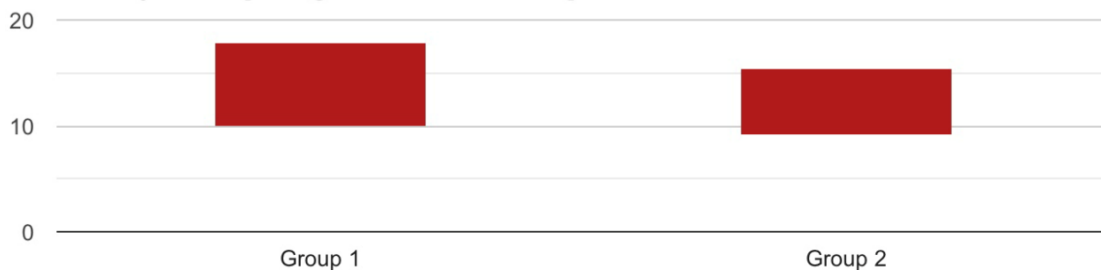
P-value = 0.02498

Data Summary				
Groups	N	Mean	Std. Dev.	Std. Error
Group 1	50	13.94	3.997	0.5653
Group 2	50	12.3	3.1574	0.4465

ANOVA Summary

Source	Degrees of Freedom DF	Sum of Squares SS	Mean Square MS	F-Stat	P-Value
Between Groups	1	67.24	67.24	5.1832	0.025
Within Groups	98	1271.314	12.9726		
Total:	99	1338.554			

One-Way ANOVA [Average $\pm$ Standard Deviation]



Here, the Male subjects showed slightly high in mental stability than females.

CONCLUSION

Our present study was conducted on a small sample and besides the above finding, it was noticed that now people are seeking spiritual treatment as well to understand the battle of life and make meaningful adjustments in life in general.

As human is a social beings as well, hence in the history of human existence due to several demanding societal norms and pressures, great minds and souls suffered to either make an adjustment or be alone in their journey.

Talking about the average population, a toxic environment or relationships are giving rise to unhealthy attachments unless one has the soul power to counterattack and to be resilient.

So uplifting the soul isn't coming as a solution in general keeping all the terms and conditions in mind.

Religion, unfortunately, is not guaranteeing spiritual wisdom and ends up dividing individuals into its rituals and beliefs system as their identity, which is sad indeed.

Hence, perhaps it is a striking need of an hour that, we all need the same huge umbrella to fit in.

And, to understand mind, body, and soul relationships we need to work out in the spiritual and mental gyms as we do in regular gyms to uplift our physical energies to be healthy in complete sense.

Science has already begun giving the mind-body relationship a priority after observing several psychosomatic disorders. Seeing the quality of humanity's declination as technologies are becoming smarter than us.

We need to rectify the soul for that matter to live in a better mankind environment.

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A Study of Stress Among College Students in Relation to their Adjustment

Varsha Kumari*

ABSTRACT

The present study is an attempt to identify the level of stress among college students with their adjustment, where the sample consists of 200 undergraduate college students both male and female taken equally in number from the R.L.S.Y college Bettiah, Bihar located in rural areas of west Champaran.

For matching similar educational, and economical backgrounds of approx same ages we intentionally took both genders (Male & Female) pursuing the same course (B.A Honours.) to test their stress level relationship with their adjustment.

For adjustment, we took 'Bell adjustment inventory' and for testing their stress level, we applied 'Personal stress source inventory (PSSI)' for data collection. The procedure was completed using a 't-test or a student test' giving very surprising results to pay attention to.

The significant interaction between stress and their adjustment when putting on similar parameters, male students were found to be more stressed and less adjusted showing signs of anxiety as compared to females students.

Keywords: Stress, adjustment, high stressed male (HSM), Low stressed male (LSM), high stressed female (HSF), Low stressed female (LSF).

INTRODUCTION

Stress-body relation is a well-recognised notion in today's world. If we consider the brain as a part of 'the important faculty', taking decisions ruling our physical body, we won't separate the mental body and the physical body association any longer and how it's important to keep the mental body as healthy and lively as the physical body.

STRESS

Today, we have reached a scenario where almost all of us are talking about stress and emphasising stress management in the area of work, building healthy relationships and education in general is developing at a faster rate than in any historical time.

Wikipedia says it clearly that "Stress(S) occurs when pressure(P) is greater than resources(R), or $S = P > R$, which also means, if stress management is matching up with our coping mechanism then it doesn't give rise to become like disaster management system needing for response at the instant.

Also, like the drums which sound better at a distance, an inner noise which may interrupt our functioning of the brain never feels good for longer periods.

Hence, stress is a type of psychological pain, which can increase the risk of generating physical, mental and social health-related problems.

*Research Scholar, Department of Psychology, L.M.N.U Darbhanga, Bihar E-mail: Varsha.angel.upadhyay@gmail.com

Physical health problem clinically involves high B.P, stroke, heart attack, sleep disorders and ulcer, which can also worsen any preexisting physical or mental health conditions or create mental illness to suffer psychologically more damaging than physical pain.

Stress can either be external or related to real environmental stressors or it can be self-made as well – as the creation of own brain, based on own beliefs and perceptions. Internal stressors can be term as mental disorders such as anxiety, depression or any perceptual disorder, where a stressor is any event, experience, or environmental stimulus that causes stress in an individual.

These often give negative feelings of discomfort both mentally and physically disrupting the next dimensions of our living which is our social life.

But, it's well-known fact that involves the matter of stress, that is a small amount of stress may also work as motivation to benefit our performance including athletic performance or bring about change in life for the better. It's only excessive amounts of stress, we are mentioning in particular in our current study.

Stress theory given by Hans Selye (1974) is well known as '*general adaptation syndrome*' to measure the body's response to stress.

This biological model often referred to as the "classic stress response", revolves around the concept of *homeostasis*. General adaptive syndrome, according to Hans Selye, occurs in three stages:

The alarm reaction

This stage occurs when the stressor is first presented and when the body begins to gather resources to deal with the stressor as an immediate response through the hypothalamic-pituitary-adrenal axis and sympathetic nervous system to release hormones from the adrenal gland such as cortisol, adrenaline (epinephrine), and norepinephrine into the bloodstream.

The stage of resistance

The denial as a sign of defence mechanism appears on the surface throughout the stage of resistance, either until the body's resources are depleted, leading to the exhaustion phase as it becomes increasingly tired of dealing, or until the stressful stimulus is removed. At this stage early signs of psychosomatic disorders first begin to appear.

The stage of exhaustion

The alarming stage of exhaustion, begins to exhibit behaviours such as anxiety, irritability, avoidance of responsibilities and relationships, self-destructive behaviour, and poor judgment.

A person experiencing these symptoms has a much greater chance of lashing out, damaging relationships or avoiding social interaction at all by generating a flight response.

ADJUSTMENT

In the context of psychology, adjustment refers to a condition of an individual to the ability to adapt to the changes in his or her physical, occupational and social environment.

As human beings, we all try to survive and pass through huddles of life present to us. Some succeed and some do not. In other words, it means a behavioural process of balancing his or her conflicting needs with environmental challenges.

It generally gives the feeling of satisfaction or avoidance or revolt or suffering in a silent state.

NEED FOR THE STUDY

Stress as inner distress or turmoil can sometimes find an escape to unhealthy coping mechanisms of substance abuse, addiction and violence. And the aftermath of the covid-19 pandemic stroked mental health problems upheaval and the number of suicidal cases especially among youngsters has increased rapidly.

Hence, stress which affects more than our mental health and physical health, our significant it can also become a venom spread on humanity if we see its long-term consequences. It's a striking need for an hour to analyse it properly to apply preventive measures early on.

OBJECTIVES OF THE STUDY

It's a gender-based (Male & Female) inquiry about the stress levels of 200 college-going students' correlation with their adjustment in R.L.S.Y college in the rural area of Bettiah District, Bihar.

- To assess whether male and female college students differ in terms of their stress.
- To ascertain the impact of adjustment patterns (Home, health, social, emotional) on their level of stress.

HYPOTHESIS

1. There will be a significant difference in **home** adjustment with high and low-stress groups among the male and female students.
2. There will be a significant difference in **health**-related adjustment with high and low-stress groups among male and females student.
3. There will be a significant difference in **social** adjustment between high and low-stress groups among male and female students.
4. There will be significant differences in **emotional** adjustment of the subject with high and low-stress groups among male and female students.

METHODOLOGY

Participants

The present sample consists of 200 undergraduate college students from B.A 1st year both male and female gender taken equally (100 each) considering similar economical background in mind from the R.L.S.Y college located in rural areas of Bettiah, west Champaran, Bihar.

VARIABLES OF THE STUDY

Variable	Types of variable	Name of variable
Stress	Independent	1. Male 2. Female
Adjustment	Dependent	1. Male 2. Female

PSYCHOLOGICAL TEST/INSTRUMENT ANALYSIS

- The personal data schedule – It is to dictate **social factor which directly or indirectly influences** stress among students by eliciting information such as age, inhabitation, sibling

position, marital status, nature of family and size, parental education, income & occupation, caste, income and so on.

- Arun Kumar Singh, Ashish Kumar Singh and Arpana Singh's **Personal stress source inventory (PSSI-SSS) Hindi/ English** is a standardised test. This inventory consists of 35 items.
- **Mohsin- Shamshad's adaptation of Bell's adjustment inventory (MS-BAI) 1935, Hindi** consists of 135 items for adjustment measurement in terms of home, health, social, and emotional dimension in particular.

PROCEDURES OF DATA COLLECTION

The test administration was done in two sessions (starting from the personal data schedule and PSSI-SSS, followed by MS-BAI) after giving proper mentioned instructions in a classroom setting after gaining approval from college authorities and subjects.

Male and female subjects were picked randomly in equal measure.

DATA ANALYSIS

Table-1: Home Adjustment Score

Group& Subgroup: H-High, S-stressed, M&F- Male& Female	Mean	S.D	N	df	t- ratio	p-value of 0.05 significance level
HSM	7.39	2.16	50	98	2.3562	Significant
LSM	6.40	2.04	50			
HSF	6.20	2.30	50	98	2.0345	Significant
LSF	5.30	2.12	50			

Table-2: Health Adjustment Score

Group& Subgroup: H-High, S-stressed, M&F- Male& Female	Mean	S.D	N	df	t- ratio	p-value of 0.05 significance level
HSM	5.06	3.16	50	98	1.9760	Insignificant
LSM	6.20	2.85	50			
HSF	5.92	2.92	50	98	1.3505	Insignificant
LSF	5.15	2.78	50			

Table-3: Social Adjustment Score

Group& Subgroup: H-High, S-stressed, M&F- Male& Female	Mean	S.D	N	df	t- ratio	p-value of 0.05 significance level
HSM	6.63	2.47	50	98	1.0865	Insignificant
LSM	6.09	2.50	50			
HSF	6.93	2.16	50	98	2.1290	Significant
LSF	5.98	2.30	50			

Table-4: Emotional Adjustment Score

Group& Subgroup: H-High, S-stressed, M&F- Male& Female	Mean	S.D	N	df	t- ratio	p-value of 0.05 significance level
HSM	7.30	2.42	50	98	1.7634	Insignificant
LSM	6.36	2.89	50			
HSF	6.62	2.65	50	98	1.4116	Insignificant
LSF	5.94	2.14	50			

RESULTS AND DISCUSSION

- **Home adjustment** – Male & Females were found to be good adjustment in terms of their home environment.
- **Social adjustment** –There was a direct correlation been seen between highly stressed males to their poor social adjustment skills. Whereas, females were quite adjusted in that department than the male population.
- However, the area which **needs the highest amount of attention is emotional & health adjustment** as both genders were finding difficulty adjusting regardless of their stress level, which means it is opening the door for further investigation of their existing vulnerability.

And, besides psychological enquiry in terms of the mode of our present study, male students are found to be more stressed in academic life than their female counterparts. Also, low-stressed males and females had a good level of adjustment, especially in health and home areas than high-stressed students (both male & female). High-stressed males were found to be poor especially in social and emotional adjustment parameters.

CONCLUSION

We can easily see the stress and adjustment correlation but as this study was specifically designed to see how gender differs from each other in their different level of adjustment and based on the study of the data obtained, we come to arrive at giving importance doing further analysis to figure out the reason behind it with applying some preventive measures in advance to reduce its further outcomes doing comparative study in regards to their thinking, attitude or environmental parameters etc to help design a group therapy or support getting the right mental health services if requires.

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The Effects of Security Feelings on the Frustration of College Students Belonging to Different Castes (OBC & Dalits) in the West Champaran District of Bihar

Varsha Kumari*

ABSTRACT

The present study concerns examining how security feeling affects the frustration among the college students of other backwards castes (OBC) and Dalits belonging to both rural and urban areas of the West Champaran district of Bihar.

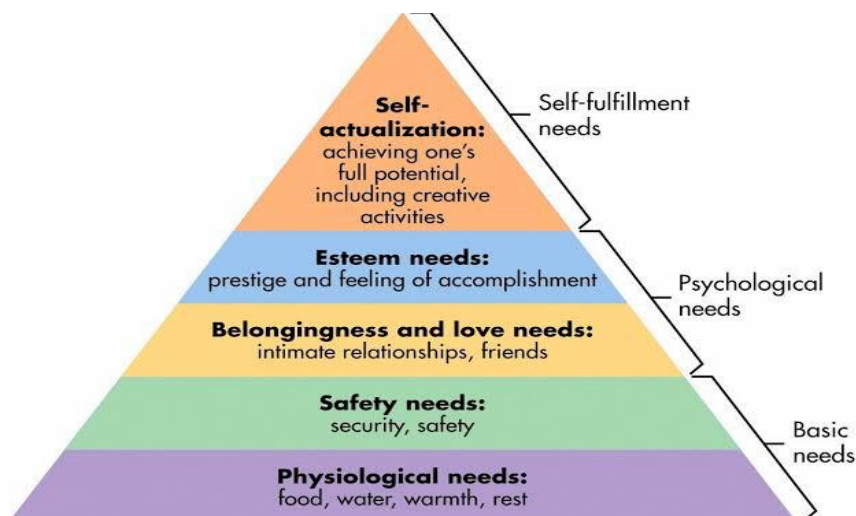
The study was conducted on a sample of 200 college students of west Champaran, Bihar belonging half (50-50) to urban & rural areas where 100 sample size was taken from the Other backward castes (OBC) and 100 subjects were from Dalits caste respectively.

Keywords: Security or safety, frustration, urban, rural, other backward castes (OBC), Dalits.

INTRODUCTION

Security is the condition in which a person feels safe, adjusted and peaceful to an extent. Abraham Maslow's hierarchy of needs 1943 (published in the journal, *Psychological review*)

As a staircase of a pyramid with the more basic needs at the bottom, as human beings, we have some travel path to complete or more accurately saying to succeed, which essentially motivates as well as as a road map.



*Research Scholar Department of Psychology, L.M.N.U Darbhanga, Bihar E-mail: Varsha.angel.upadhyay@gmail.com

SAFETY OR SECURITY NEEDS

In the context of our study, as a human being, before reaching the top level of ‘self-actualisation’ there are ‘safety or security needs’ that fall onto the second level or next place which must be fulfilled when after our *basic physiological needs* are met already.

- As the name also suggests security or safety includes terms such as stability, protection and dependency meaning *faraway fear*, which could be more easily visualised, in our early stages of development as infants and childhood. A child fears strangers or unknown or strange events, clearly because of this principle to the pursuit of security and safety, which develops and demonstrates further as attachment styles.
- Hence, at a very early age, our healthy or unhealthy coping or mental tendency starts to take shape and size. Children or infants getting security needs fulfilled later turns out to be calmer and flexible in coping or dealing with life’s challenges and hurdles such as natural disasters and mental health risks especially *neurotic or obsessive-compulsive disorder (OCD)*.
- These mental health issues stem from developing signs of *frustration, stress and conflict* at first as a threshold that could further develop as high-risk anxiety, neuroticism and obsessive-compulsive disorders sometimes also mixed with mild or major forms of depression projecting various personality drawbacks and socially deviant behaviours.

Let’s shed light on *the frustration* for the sake of our present study.

FRUSTRATION

“The frustration-aggression hypothesis states that aggression is a result of frustration. Frustration is any event or stimulus that prevents an individual from attaining a goal and its accompanying reinforcement quality (Dollard & Miller, 1939).”

According to the research study by *Charlotte Nickerson, published on Dec 17, 2021*:

When our drive to reach a goal is blocked by external factors we experience frustration in general as a byproduct which may in turn, creates an aggressive drive that further leads to aggressive behaviour.

In other words, Frustration is a state of the inner emotional turmoil of being disappointed, thwarted, defeated or blocked mostly resulting in bitterness, outrage, anger, aggression and annoyance.

- According to the frustration test developer Dr N.S.Chauhan (1977) and Dr Govind Tiwari (1968), frustration has a different mechanism of behaviour lacking goal orientation and having intensity, and compulsiveness as a byproduct of the need deprivation.”
- Brown, J. S., & Farber, I. E. (1951), offered a two-factor explanation of how frustration arises and its effects. They treated frustration as a hypothetical variable, which results from the interference by either an inhibitory tendency produced by blocking, non-reinforcement or a function of work or competing for excitatory tendency.
- Ansel and Hancock (1957), using the double runway situation, presented evidence in favour of a positive relationship between the frustration effect and the strength of the anticipatory goal response preceding; the no reward.

MAJOR HIGHLIGHTS OF FRUSTRATION THEORIES IN BRIEF

- As frustration-aggression hypothesis is based on the psychodynamic approach. When people are frustrated, they experience a drive to be aggressive toward the object of their

frustration, but this is often impossible or inappropriate, so the source of their aggression is displaced by something or someone else. It uses the concepts of *catharsis* to relieve emotional tension and displacement.

The unconscious defence mechanism whereby the mind diverts emotions from their source to a less threatening, dangerous or unacceptable one to avoid experiencing anxiety overall.

- And, Frustration is a feeling of tension that occurs when our efforts to reach a goal are blocked, which often leads to aggression. frustration has a different mechanism of behaviour lacking goal orientation and having intensity, and compulsiveness as a byproduct of the need deprivation.

REVIEW OF LITERATURE

Based on certain factors such as literacy level, exploitation of labour and job opportunities, Singh and Bhushan (1969) and Paranjape (2001) observed *a greater tendency of casteism in kurmi, kushwahas and noniya (Chauhans) than in lower castes still holding onto anti-Dalits attitudes and reluctant to relinquish there age-old prejudice against them.*

Objectives of the study

To examine how security feelings affect the frustration among the students of other backwards castes (OBC) and Dalits belonging to both rural and urban areas of West Champaran district of Bihar.

Hypothesis

1. There is no significant difference between the Other backward groups (OBC) and Dalits in the level of frustration with their security feelings.
2. There is no significant difference between Urban & Rural college-going students with the dimension of frustration.

Methodology

Participants

The study was conducted on a sample of 200 college students of west Champaran, Bihar belonging half (50-50) to urban & rural areas where 100 sample size was taken from other backward castes (OBC) and 100 subjects were from Dalits caste respectively.

Research design

The total sample includes as shown in the following table-

No of groups	Caste bases analysis for security and frustration inventory	Location	Total= 200 (sample size)
1.	OBC	Urban & Rural	50+50=100
2.	Dalits	Urban & Rural	50+50=100

2*2 factorial designed in present study-

A- Caste & B - location.

A1-OBC & A2- Dalits

B1- Urban & B2- Rural

	A	
B	A1	A2
B1	A1,B1	A2,B1
B2	A1,B2	A2,B2

VARIABLES OF THE STUDY

Variable	Types of variable	Sub variable	Name of variable
Security – insecurity	Independent	04	1. Caste - (a) OBC & (b) Dalits 2. Location - (a) Urban & (b) Rural
Frustration	Dependent	04	1. Caste – (a).OBC & (b). Dalits 2. Location – (a). Urban & (b). Rural

Psychological test/instrument

- The feeling of security -insecurity inventory was constructed and standardised by Tiwari and Singh (1975).
- The frustration test was constructed & standardised by Chauhan and Tiwari (1972).

Procedures of data collection

The test administration of Dalits and Other backward castes (OBC) **was not** done separately to generate a normal response. The test inventory was given followed by instructions with given encouragement to respond to each question honestly and sincerely without any sceptical approach.

DATA ANALYSIS

Table-1: Security and Insecurity Feeling of Subgroups

Test inventory	Group& Subgroup	Mean	S.D	N	df	t- ratio	p-value at 0.05 Level of significance
Security & insecurity	A1,B1 (OBC&Urban)	86.26924	20.802992	50	98	2.8385	Highly significant
Security & insecurity	A1, B2 (OBC& Rural)	97.95902	20.378045	50			
Security & insecurity	A2,B1 (Dalits &Urban)	106.81197	20.840959	50	98	2.0461	Significant
Security & insecurity	A2,B2 (Dalits &Rural)	114.98717	19.074579	50			

Table-2: High (H) and Low (L)-Level Analysis of Frustration of Subgroups

Test inventory	Group& Subgroup	Mean	S.D	N	df	t- ratio	p-value at 0.05 Level of significance
Frustration (H-L)	A1,B1 (OBC&Urban)	99.1508	20.023921	50	98	3.8987	Highly significant
Frustration (H-L)	A1, B2 (OBC& Rural)	83.60811	19.84233	50			
Frustration (H-L)	A2,B1 (Dalits &Urban)	115.22972	20.858142	50	98	2.0435	Significant
Frustration (H-L)	A2,B2 (Dalits &Rural)	106.92857	19.748991	50			

RESULTS AND DISCUSSION

On comprising OBC and Dalit groups on security- insecurity feeling, we figured out that both showed a positive correlation with their security and insecurity feelings in relation to their frustration level, however the OBC group urban group, in particular, was fought to be higher in insecurity feeling and more frustrated than Dalit group including urban and rural areas.

These data also imply that during the time of an employment crisis in India, due to an extra quota of reservations given to Dalits, the opportunity is somehow blocked besides being more deserving and qualified in general resulting in prejudice and agitation to some extent.

CONCLUSION

Security feeling subgroup (Dalit & Rural) is lower compared to OBC urban leading to lower frustration as a byproduct.

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हीरा डोम की कविता ‘अछूत की शिकायत’ में दलित सवाल

डॉ. महेन्द्र सिंह*

शोध सार

भारतीय इतिहास में ‘अछूत प्रथा’ बेहद क्रूर व्यवस्था रही है। इसके कारण अछूतों को धार्मिक, सामाजिक, राजनैतिक और आर्थिक अधिकारों से वंचित कर उन्हें समाज से बहिष्कृत किया गया। इस बहिष्कार के कारण उन्हें हजारों हजार समस्याओं का सामना करना पड़ा। हीरा डोम जो खुद एक अछूत थे उन्होंने अपनी कविता ‘अछूत की शिकायत’ में अछूतों से जुड़ी समस्याओं को उठाया है। सवालों को उठाते हुए उन्होंने ईश्वर और सवर्ण समुदाय को कटघरे में खड़ा किया है। वे दलितों के धर्मान्तरण, उनके पेशे, ऊँच-नीच, बेगारी, अपमान, हिंसा और पानी जैसी बुनियादी जरूरतों के सवाल उठाते हैं। जाति को तार्किक ढंग से खारिज करते हुए वे रेखांकित करते हैं कि जाति अछूतों के शोषण और निर्धनता का कारक बनी हुई है।

बीज शब्द: अछूत, पानी, श्रम, शोषण, जाति, ईश्वर, प्रश्न, धर्मान्तरण, बेगार, ऊँच-नीच।

आलेख

हिन्दी साहित्य के इतिहास में महावीर प्रसाद द्विवेदी का महत्वपूर्ण योगदान है। इतिहास में उनकी अतुलनीय भूमिका के कारण ही आधुनिक युग के दूसरे चरण को ‘द्विवेदी युग’ की संज्ञा दी गई। महावीर प्रसाद द्विवेदी सन् 1903 में ‘सरस्वती’ पत्रिका के संपादक बने थे। संपादक रहते हुए उन्होंने हिन्दी भाषा और साहित्य के लिए कई ऐतिहासिक कार्य किये। उन्होंने ब्रजभाषा के स्थान पर खड़ी बोली में कविता लिखने के लिए कवियों का आवाहन किया जिसके परिणामस्वरूप हिन्दी गद्य और पद्य की भाषा एक हो सकी। अयोध्या सिंह उपाध्याय ‘हरिऔध’ ने खड़ी बोली का प्रथम - महाकाव्य ‘प्रिय-प्रवास’ और मैथिलीशरण गुप्त ने उर्मिला पर केन्द्रित महाकाव्य ‘साकेत’ उन्हीं की प्रेरणा से लिखा था।

द्विवेदी जी ने दलित साहित्य की दृष्टि से भी एक महत्वपूर्ण कार्य किया था। उन्होंने दलित कवि हीरा डोम की कविता ‘अछूत की शिकायत’ को अपनी प्रतिष्ठित पत्रिका ‘सरस्वती’ में स्थान दिया था। यह कविता उन्होंने सितंबर 1914 के अंक में छपी थी। दलित साहित्य के इतिहास में इस कविता को पहली दलित अभिव्यक्ति कहा गया। ‘सरस्वती’ पत्रिका के इतिहास में किसी दलित कवि और भोजपुरी भाषा की छपने वाली, यह एकमात्र कविता है।

हिन्दी के प्रतिष्ठित आलोचक रामविलास शर्मा ने द्विवेदी जी पर ‘महावीर प्रसाद द्विवेदी और हिंदी नवजागरण’ नामक पुस्तक लिखी। यह पुस्तक सन् 1977 में प्रकाशित हुई थी। इस किताब का अंतिम अध्याय रामविलास जी ने ‘सरस्वती’ पत्रिका पर केन्द्रित किया है, जिसमें उन्होंने पृष्ठ 357 - 358 पर हीरा डोम की संपूर्ण कविता ‘अछूत की शिकायत’ को उद्धृत किया है।

*एसोसिएट प्रोफेसर, हिन्दी - विभाग राजधानी कॉलेज, नई दिल्ली, दिल्ली विश्वविद्यालय, E-mail: mahendrasinghh1967@gmail.com

राम विलास जी ने लिखा है- “सितंबर 1914 की सरस्वती में पटना के हीरा डोम की कविता ‘अछूत की शिकायत’ प्रकाशित हुई। यह भोजपुरी में है और संभवतः उस भाषा में लिखी हुई यह एकमात्र कविता है जो द्विवेदी जी की सरस्वती में प्रकाशित हुई थी। यह कविता उनके पास भेजी गई थी क्योंकि कविता के ऊपर कोष्ठकों में छपा है – ‘प्राप्त’। हिन्दी में इससे पहले (और बाद को भी) किसी डोम बंधु की लिखी कविता मेरे देखने में नहीं आई।”¹ इस प्रकार ‘सरस्वती’ में इस कविता को छापने का श्रेय महावीर प्रसाद द्विवेदी को जाता है तो वहीं इसे हिन्दी जगत में प्रकाश में लाने का श्रेय रामविलास जी को जाता है। यदि रामविलास जी इसे अपनी किताब में उद्धृत नहीं करते तो संभवतः यह कविता गुमनामी के अंधेरे में खो गई होती जैसे हीरा डोम की अन्य कविताएं खो गईं। इसलिए दलित साहित्य और भोजपुरी साहित्य को महावीर प्रसाद द्विवेदी और रामविलास जी का ऋणी होना चाहिए।

लेकिन दलित आलोचक सतनाम सिंह ऋण स्वीकार करना तो दूर हीरा डोम और उनकी कविता ‘अछूत की शिकायत’ को महावीर प्रसाद द्विवेदी का षड्यंत्र मानते हैं। सतनाम लिखते हैं- “वास्तव में हीरा डोम नाम का कोई दलित कवि हुआ ही नहीं था। यह कविता स्वयं महावीर प्रसाद द्विवेदी ने अपने छद्म नाम से प्रकाशित करवाई थी। उन्होंने यह कविता भोजपुरी में इसलिए लिखी, क्योंकि उनकी बूढ़ी आँखों में वर्ण व्यवस्था का मोतियाबिंद था।”²

सतनाम सिंह नहीं जानते महावीर प्रसाद द्विवेदी राय बरेली के रहने वाले थे जो भोजपुरी भाषी नहीं थे। दूसरे छदम नाम से कविता लिखकर प्रकाशित करने में उनका क्या लाभ हो सकता था? उस समय दलित साहित्य भी अस्तित्व में नहीं था। इसलिए सतनाम सिंह के कथन से सहमत नहीं हुआ जा सकता है।

हीरा डोम की कविता केवल ऐतिहासिक दृष्टि से ही नहीं बल्कि अपनी विषय वस्तु की दृष्टि से भी खासा महत्व रखती है। हीरा डोम ने इस कविता में कई महत्वपूर्ण दलित सवालों को उठाया है। दलित प्रश्नों का यहाँ क्रमवार अध्ययन प्रस्तुत है :-

हीरा डोम की कविता में दलित सवाल

भारतीय समाज का ढाँचा वर्ण व्यवस्था और जाति व्यवस्था पर आधारित है। वर्णों की संख्या चार और जातियों की छह हजार से ऊपर गिनती मानी जाती है। चार वर्णों के अतिरिक्त एक वर्ग ऐसा भी था जो समाज से बहिष्कृत था। उसे इतिहास में कहीं - कहीं ‘पंचम वर्ण’ या ‘अछूतवर्ग’ भी कहा गया है। अछूत समाज से निष्कासित थे और सभी मानवीय अधिकारों से वंचित थे। उनकी यह वंचना हजारों साल से चली आ रही थी। हीरा डोम स्वयं अछूत थे और उन्होंने अछूतों की समस्याओं को ही अपनी कविता का विषय बनाया। इसलिए अनेक दलित स्थितियों और समस्याओं के चित्र उनकी कविता में मौजूद हैं।

ईश्वर पर प्रश्नचिन्ह

वर्ण व्यवस्था का सिद्धांत ईश्वर के नाम पर गढ़ा गया था। ‘ऋग्वेद’ में ब्रह्मा को उसका निर्माता कहा गया तो गीता में स्वयं कृष्ण घोषित करते हैं कि चारों वर्णों की रचना गुण कर्मों के आधार पर उनके द्वारा हुई है। वह ईश्वर, जो सबका जन्मदाता, पालनहार और भक्त वत्सल है लेकिन वह भी अछूतों के प्रति उपेक्षा का भाव रखता है। हीरा डोम ऐसे ईश्वर को अपनी कविता में कटघरे में खड़ा करते हैं। वे कहते हैं कि हम न जाने कितनी सदियों से दुःख उठा रहे हैं और हमारे दुखों को भगवान भी नहीं देखता है :-

“हमनी के दुख भगवनओं न देखताजे,

हमनी के कबले कलेसवा उठाइबि।”³

जबकि प्रहलाद, ग्राह को तो वह दौड़कर बचा लेता है। द्रौपदी का चीर भी बढ़ा देता है। रावण को मारकर विभीषण का पालन करता है। गोवर्धन पर्वत को अपनी कन की अंगुली पर उठाकर ब्रज के लोगों की भी रक्षा करता है लेकिन हमारी बारी में वह कहाँ सोया हुआ रहता है, जो सुनता ही नहीं है। लगता है डोम जानकर वह हमें छूने से डरता है –

“डोम जानि हमनी के छुए से डेरइले”⁴

उसे भी डर है कि हमें छूकर कहीं वह भी अछूत न हो जाए। रमणिका गुप्ता ने लिखा है – “हीरा डोम अपनी कविता में भगवान को ‘भगवनवा’ कहकर संबोधित करते हैं और उलाहना देकर कहते हैं शायद उन्हें डोम मानकर भगवान् भी छूना नहीं चाहते।”⁵ इस प्रकार कवि ईश्वर पर प्रश्नचिन्ह लगा देता है।

धर्मांतरण का प्रश्न

वर्चस्ववादियों ने हिन्दू धर्म को एक ऐसी विचित्रता की स्थिति में पहुंचा दिया है कि जिससे बाहर जाने का रास्ता तो खुला हुआ है लेकिन अंदर आने का रास्ता बंद है। ठीक यही स्थिति जाति की भी है। जाति से भी सिर्फ बाहर जाया जा सकता है उसमें भी प्रवेश का रास्ता बंद है। जाति और अछूतपन के आधार पर जो वर्ग उत्पीड़न सह रहा है, जो सिर्फ हिन्दू गिना जाता है, माना नहीं जाता, जिन्हें मंदिर पर चढ़ने नहीं दिया जाता, ऐसे वर्ग की स्थितियों का लाभ अन्य धर्मावलंबी उठाना चाहते हैं तो कभी अपनी पीड़ादायी स्थितियों से मुक्त होने के लिए अछूत वर्ग खुद भी धर्मान्तरण की ओर रुख करता है। अपनी दुखद स्थितियों से परेशान होकर हीरा डोम भी सोचते हैं :-

“पदरी सहेब के कचहरी में जाइबिजा;

बेधरम होके रंगरेज बनि जाइबि”⁶

कवि पदरी सहेब की कचहरी में जाकर अंग्रेज अर्थात् ईसाई बन जाना चाहता है क्योंकि हिन्दू धर्म में अछूतों की न तो ईश्वर सुनता है और न ही उच्च जाति का प्रभु वर्गी। कवि ने उपर्युक्त अंश में ‘बेधरम’ शब्द का इस्तेमाल किया है जिसकी व्याख्या कंवल भारती इस प्रकार करते हैं – “हीरा डोम ने ‘बेधरम’ शब्द का प्रयोग किया है। अछूत बेधरम होकर ईसाई बनना नहीं चाहते। दरअसल अछूत जिस धर्म संस्कृति के अनुयायी हैं उसका हिन्दू धर्म से कुछ लेना देना नहीं है। यहाँ हीरा डोम अपने उसी धर्म की बात कर रहे हैं, जिसे छोड़कर वे ‘बेधरम’ होना नहीं चाहते।”⁷

अपनी जमीन को छोड़ने के कारण धर्मान्तरण का प्रश्न कवि के भीतर द्वंद पैदा करता है क्योंकि धर्म परिवर्तन के बाद अपनों के बीच ही पराया हो जाना है। अपनों को वह क्या मुँह दिखायेगा इसलिए धर्म छोड़ते हुए नहीं बनता। कवि कहता है :-

हाय राम! धरम न छोड़त बनत बाजे,

बे-धरम होके कैसे मुंहवा देखाइबि”⁸

धर्मांतरण को लेकर कवि के भीतर का यह द्वंद भारतीय इतिहास की देन है, जो आज भी दलित समाज में बना हुआ है। दरअसल धर्मान्तरण दलित समाज के बीच इतिहास से लेकर वर्तमान तक बहुत बड़ा प्रश्न बना हुआ है क्योंकि भारतीय समाज में दलितों की स्थितियाँ कमोबेश आज भी कुछ खास नहीं बदली हैं।

बेगारी का प्रश्न

बेगारी प्रथा और बंधुआ मजदूरी दलितों के जीवन से जुड़ी हुई हैं। बेगारी के विषय में ओमप्रकाश वाल्मीकि ने लिखा है :- “बेगारी यानी बिना श्रम मूल्य के जबरन कार्य कराना। इस बेगार प्रथा के कारण दलित वर्ग में विपन्नता बढ़ी। उनकी निर्धनता के कारकों में बेगार प्रथा की महत्वपूर्ण भूमिका रही। भारतीय समाज में दलितों के शोषण में ‘बेगार’ का इस्तेमाल एक हथियार के रूप में होता रहा है।”⁹ हीरा डोम ने बेगारी का सवाल अपनी कविता में उठाया है :-

“हाकिमें कै लसकरि उतरल बानी,
जेत उहओं बेगरिया में पकरल जाइबि।”¹⁰

हाकिमों के लसकर जब भी उतरते हैं तो बेगारी के लिए अछूतों को पकड़ लिया जाता है। डरा धमका कर उनसे बेगार ली जाती है।

श्रम के शोषण की स्थिति यहाँ तक है कि ठाकुर आराम से घर में सोता है
और अछूत बैल की तरह खेत में जुतकर उसके लिए खेत कमाते हैं:

“ठकुरे के सुखसेत घर में सुतल बानी,
हमनी के जोति-जोति खेतिया कमाइबि।”¹¹

कवि रेखांकित करता है कि समाज का उच्च वर्ग दलितों के श्रम पर पलता रहा है।

दलितों से जुड़े पेशों का सवाल

जाति व्यवस्था और वर्ण व्यवस्था को कर्म विभाजन के रूप में भी व्याख्यायित किया जाता है। तमाम उन्नत पेशे सवर्णों ने खुद चुन लिए और हीनतर पेशे अछूतों से जोड़ दिये। या कहे अछूतों को हीन घोषित करने के साथ उनसे जुड़ी हर चीज को हीन घोषित कर दिया। चाहे उनकी बस्तियाँ हों या उनके द्वारा पाले जाने वाले पशु, सभी हीन कहे जाने लगे। अछूतों के कामों को गंदा और धिनौना माना गया। संजय कुमार लिखते हैं :- “कविता में हीरा डोम ने श्रम को भी मुद्दा बनाया है। दलितों के काम को गंदा व धिनौना माना जाता रहा है, इसके जवाब में हीरा डोम अन्य जातियों के श्रम पर सवाल उठाते हैं।”¹²

हीरा डोम कहते हैं कि न तो वे (अछूत), मेहनत न करके, ब्राह्मण की तरह भीख माँगते हैं और न ही ठाकुर की तरह डराने-धमकाने और दूसरों के श्रम का शोषण करने के लिए कमजोरों पर लाठी चलाते हैं। न ही वे बनिये की तरह बेईमानी करने के लिए डंडी मारते हैं। अहीर की तरह वे दूसरों की गाय भी चोरी नहीं करते। भाट के जैसे झूठे प्रशंसा के कवित भी नहीं गढ़ते हैं और न ही कायस्थ की तरह पगड़ी बांधकर कचहरी जाकर झूठ बोलकर पैसा कमाते हैं। इस प्रकार उच्च जाति के लोग ही धिनौने और गंदे काम करते हैं। हीरा डोम अछूतों के विषय में कहते हैं :-

“अपने पसिनवा कै पइसा कमाइबजां,
घर भर मिलि जुलि बांटे चोटि खाइबि।”¹³

अपना पसीना बहाकर अछूत तो ईमानदारी से पैसा कमाते हैं और उनका घर-परिवार मिल जुलकर उनकी मेहनत की कमाई खाता है। अछूत उच्च जातियों की तरह नहीं हैं जो बेईमानी और गंदे काम करके पैसा कमाते हैं। इस प्रकार इस तरह की बात कहकर, हीरा डोम एक तरह से सवर्णों के मुंह पर तमाचा मारते हैं।

आर्थिक प्रश्न

जाति व्यवस्था का एक आधार आर्थिक भी है। इसलिए जातिप्रथा ने दलित समुदाय पर अपनी पूरी आर्थिक जकड़बंदी बना रखी है। दलित इतिहास में धार्मिक सामाजिक, राजनैतिक अधिकारों के साथ-साथ आर्थिक अधिकारों से भी वंचित किये गये हैं। जिस तरह वे समाज से बहिष्कृत हैं उसी तरह जमीन-जायदाद, धन-संपत्ति की दुनिया से भी बहिष्कृत हैं। दलितों को काम करने का या तो पैसा ही नहीं दिया जाता था या बहुत ही कम दिया जाता था। वर्ण व्यवस्था में शूद्रों-अतिशूद्रों की चौथी श्रेणी थी तो सरकारी कर्मचारियों में भी चतुर्थ श्रेणी बनाई गई, जिसमें अधिकांश दलित पिछड़े ही कार्य करते रहे हैं। इनका वेतन भी बहुत कम रखा जाता रहा है। हीरा डोम लिखते हैं :-

“हमनी के राति दिन मेहनत करीलेजां,

दुङ्गो रुपयवा दरमहा में पाइबि।”¹⁴

अछूत दिन-रात मेहनत करते हैं पर माहवार तनखाह के रूप में मात्र दो रुपया ही पाते हैं। इस प्रकार आर्थिक भेदभाव को भी हीरा डोम चिन्हित करते हैं।

ऊँच-नीच का प्रश्न

भारतीय समाज गैर बराबरी पर आधारित है। गैर बराबरी का आधार वर्ण व्यवस्था की उत्पत्ति का सिद्धांत है। जिसमें ब्रह्मा के मुख से उत्पन्न होने के कारण ब्राह्मण ऊँचा और पैरों से उत्पन्न होने के कारण शूद्र नीचा। इसीके आधार पर समाज में ऊँच-नीच पैदा हुई। इस ऊँच-नीच के खंडन की इतिहास में लंबी परंपरा है। हीरा डोम भी इसे खारिज करते हैं। वे कहते हैं--

“हड़वा मसुइया कै देहियां है हमनी कै,

ओकेरै के देहियां बभनओं कै बानी।”¹⁵

जिस हाड़-मास के अछूत बने हुए हैं, उसी के ब्राह्मण भी। लेकिन ब्राह्मणों की घर-घर पूजा होती है और अछूतों को जूतों से पीटा जाता है। इस प्रकार कवि ऊँच-नीच को तार्किक ढंग से खारिज करते हुए दलितों पर जाति के नाम पर होने वाले अत्याचारों पर भी सवाल उठाता है।

पानी का दलित प्रश्न

भारत में जातिप्रथा और अछूत प्रथा ने दलितों के प्रति बेहद क्रूर रूप अख्तियार किया है। जिसने दलितों को भोजन और पानी जैसी मूलभूत जरूरतों से भी दूर किया है। अनीता भारती लिखती हैं कि – “सर्वण समुदाय द्वारा दलित समुदाय के साथ बरते गए भेदभाव में सबसे घिनौना और अमानवीय अत्याचार है, उनको उनके मूलभूत जीवन के सर्वप्रथम आधार भोजन से वंचित करना।”¹⁶ इसलिए दलितों को मरे जानवरों का मांस, चूहे, जूठन इत्यादि इतिहास में खानी पड़ी।

भोजन की तरह पानी भी जीवन का मूलभूत आधार है लेकिन वह भी जाति के अनुसार बंटा रहा है। बजरंग बिहारी तिवारी का कहना है – “सोपानबद्ध समाज में जल सन्दर्भ भी स्तरीकृत रहा है। सर्वणों के लिए जल उपलब्धता भिन्न तरह की रही है तो अवर्णों या दलितों के लिए भिन्न तरह की। दलित तबका स्वतंत्रता संग्राम के दौरान पानी का प्रश्न उठाता रहा है। प्रथम दलित काव्याभिव्यक्ति (अछूत की शिकायत) में ही यह प्रश्न जोरदार ढंग से मौजूद है।”¹⁷

हीरा डोम ने पानी के प्रश्न को अपनी कविता में उठाया है।

“हमनी के इनरा के निगिचे न जाइलेजां,

पाँके में से भरि-भरि पिअतानी पानी।”¹⁸

अछूत समुदाय पानी लेने के लिए सवर्णों के कुएं के नजदीक तक नहीं जा सकता, वह कीचड़ से पानी निकालकर पीने के लिए विवश है। डॉ. अंबेडकर ने भी चावदार महाड़ तालाब के पानी के लिए आंदोलन किया था। पानी का यह सवाल दलित साहित्य में बार-बार आता रहा है। प्रेमचंद ने अपनी कहानी 'ठाकुर का कुआं' भी इसी मुद्दे पर लिखी है।

हीरा डोम की यह कविता कवित्व के मामले में भी कमजोर नहीं है – राजेन्द्र प्रसाद सिंह ने लिखा है – “हीरा डोम की कविता एक सधे हुए कवि की रचना है। यह कविता वार्णिक है। इसका छंद मनहरण घनाक्षरी है जिसमें 16 या 15 वर्ण पर यति होती है और जिसका अंतिम वर्ण गुरु होता है। निश्चित रूप से 'अछूत की शिकायत' अपने संरचना शिल्प के कारण याद की जायेगी। परन्तु इससे यह भी निष्कर्ष निकलता है कि यह हीरा डोम की पहली रचना नहीं रही होगी। भाव संरचना – शिल्प और प्रतिपाद्य की दृष्टि से यह कविता अत्यंत बेजोड़ है।”¹⁹

निष्कर्ष रूप में कहा जा सकता है कि हीरा डोम की कविता 'अछूत की शिकायत' अपने भीतर अनेक दलित सवालों को समेटे हुए है। अंबेडकर आंदोलन से पूर्व दलित चेतना से युक्त यह कविता आश्चर्य में डाल देती है। भेदभाव करने वाले ईश्वर पर सवाल उठाना और पादरी के यहाँ जाकर बेधरम ना होने से कवि के विवेक का पता चलता है। डॉ. अंबेडकर ने भी धर्मांतरण में यही विवेक इस्तेमाल किया था। यह जाति कैसे दलितों की निर्धनता और शोषण का कारक बनी हुई है जिसको कवि तार्किक ढंग से अपनी कविता में खारिज करता है। सवर्ण समुदाय दलितों के पेशों को गन्दा और घिनौना कहते हैं जबकि गन्दा और घिनौना काम वे स्वयं करते हैं, दलित नहीं। इस तरह यह कविता दलितों के भीतर जागृति और स्वाभिमान का भाव भरती है। पानी जैसे बुनियादी सवाल को उठाकर तो यह जाति व्यवस्था को पानी-पानी कर देती है।

सन्दर्भ सूची

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